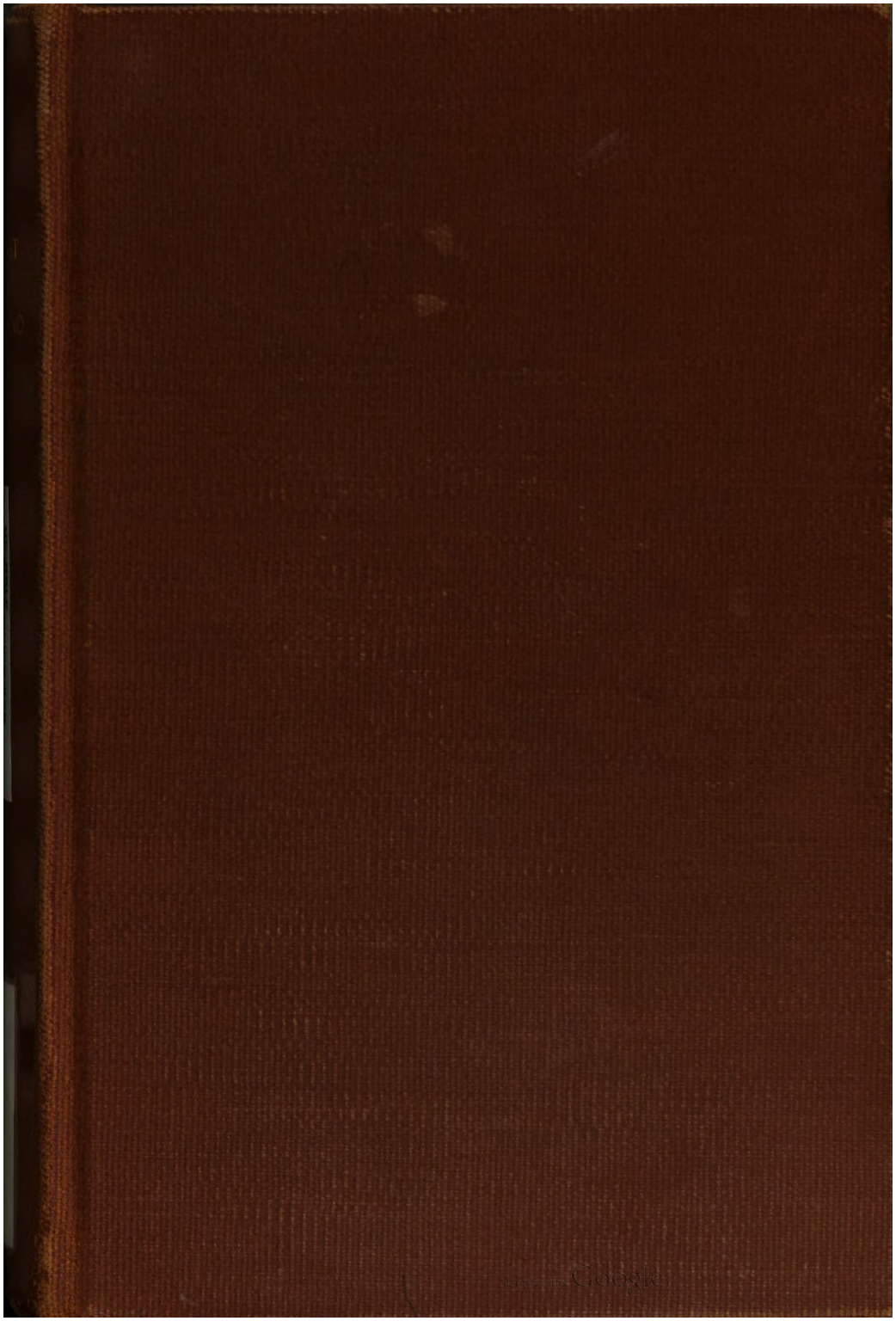
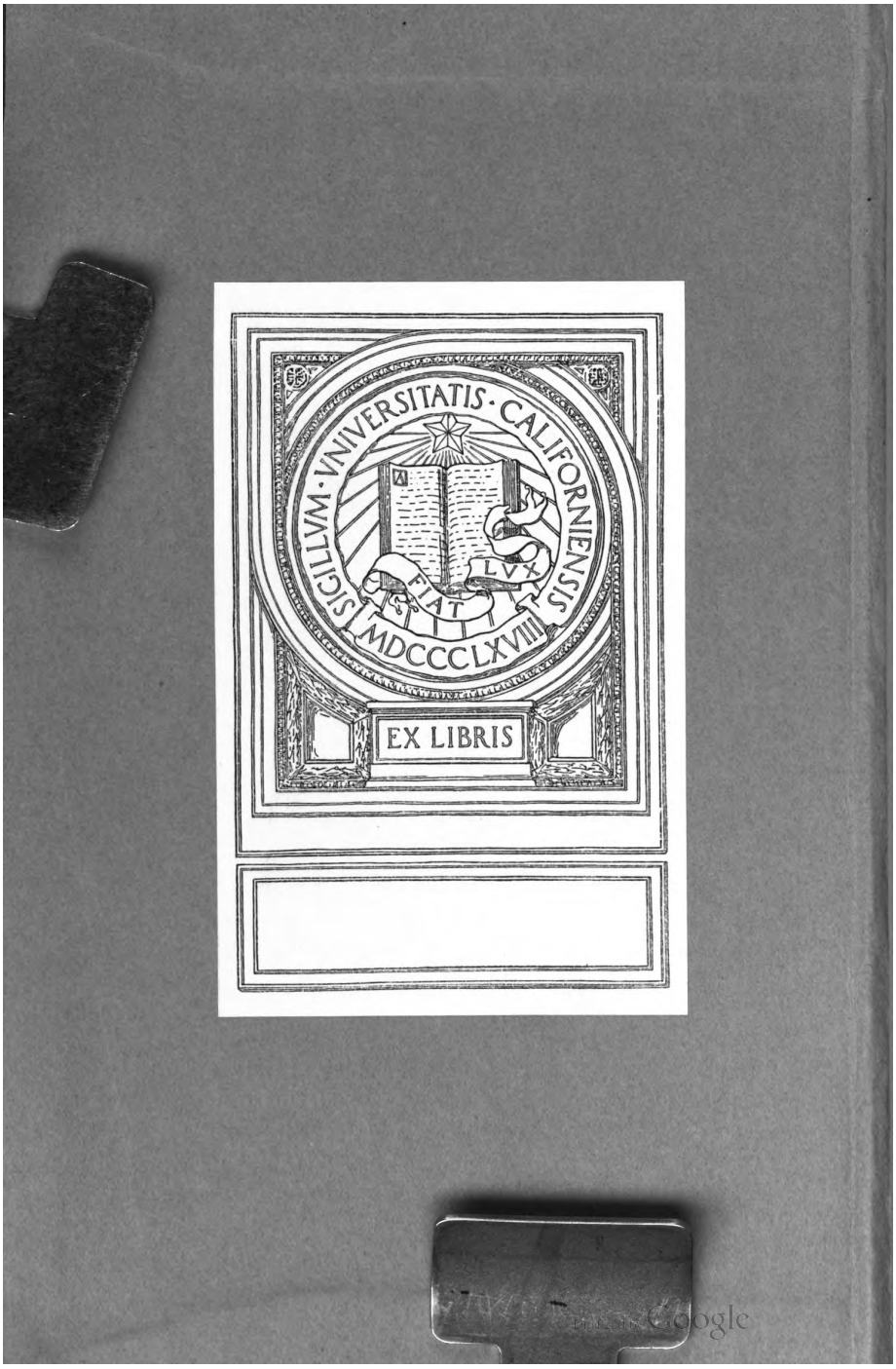
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

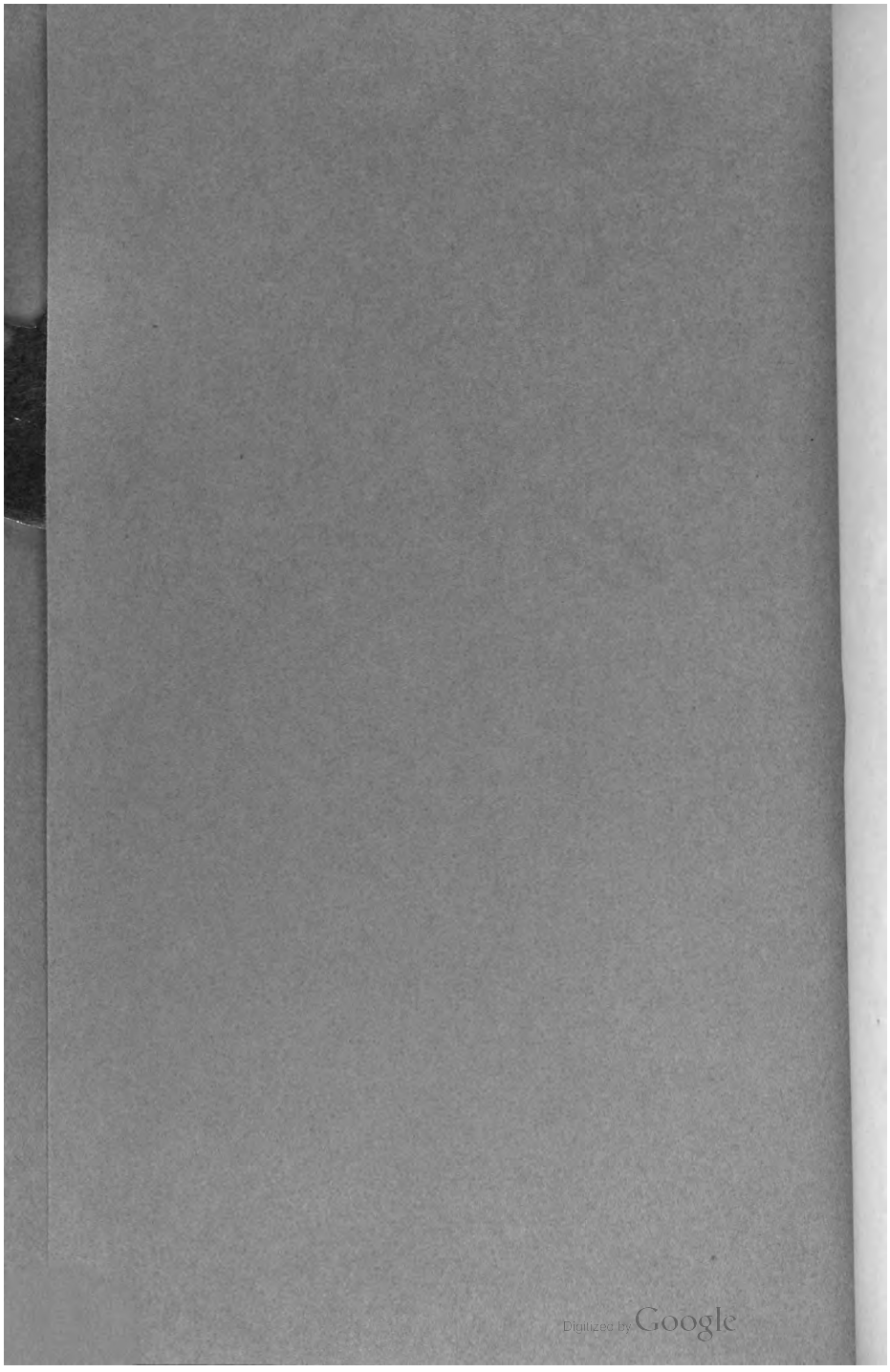



Digitized by Google



Digitized by Google

Digitized by Google


Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

The Manner of forming the Hebrew Letters in Writing.

NB. Hebrew *ought always to be written* broad *and* strong.

Aleph	א א א ::
Beth	ב ד, or ב ד ־
Gimel	ג ג ו י
Daleth	ד ־
He	ה ו
Vau	ו י
Zain	ז י
Heth	ח ד
Teth	ט ט ט ט
Yod	י י
Caph	כ ד, final ך ־
Lamed	ל ל ל ד
Mem	מ מ מ ם, final ם ב ד ־
Nun	נ ו ו, final ן ו
Samech	ס ב ד
Oin	ע ע ע ע
Pe	פ פ כ ר ־, final ף ך ך ד
Jaddi	צ צ צ ע ע, final ץ ץ ץ ץ
Koph	ק ל ר
Resh	ר, or ר ־
Shin	ש ש ש ש ש
Tau	ת ת ר

Digitized by Google

Sid^r Hall Sculp

A HEBREW AND ENGLISH

LEXICON,

WITHOUT POINTS:

IN WHICH

THE HEBREW AND CHALDEE WORDS

OF THE

OLD TESTAMENT

ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,

THE

DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES,
AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED
BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED
BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,

A HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

Isaiah xl. 8.

יבש חציר נבל ציץ ודבר אלהינו יקום לעולם:

The same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference when they are spoken in their own language.
Prologue to Ecclesiasticus.

LIBRARY OF THE UNIVERSITY OF CALIFORNIA

LONDON:
PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE;
WILLIAM BAYNES, PATERNOSTER ROW;
J. CUMMING, DUBLIN; AND RICHARD GRIFFIN & CO., GLASGOW.

MDCCCXXIX.

Digitized by Google

6996
p/24

42907

GLASGOW:
PRINTED BY HUTCHISON AND BROOKMAN.

Digitized by Google

PJ
4833
P3
1827

LIFE

OF THE LATE

REV. JOHN PARKHURST, A. M.

THE REV. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house in the county of Northampton, by Ricarda, the second daughter of Mr Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick; an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A. B. 1748, A. M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the church of England to a set of rebellious schismatics, at the hazard of his life, Mr Parkhurst thought, and justly thought, that he could not present to the vacant living a man, who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the * widow of the Rev. James Altham. In the year 1761, he was married a second time to Millecent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev.

* This lady died the 25th of April, 1813.

Digitized by Google

Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr Parkhurst began his career of authorship by publishing in 8vo, "A friendly Address to the Rev. John Wesley, in relation to a principal doctrine maintained by him and his assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "A Hebrew and English Lexicon, without Points; to which is added, a Methodical Hebrew Grammar, without points, adapted to the use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still farther enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr Parkhurst published "The Divinity and pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in answer to the First Section of Dr Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr Priestley, in a "Letter to Dr Horne," showed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious letter of Mr Parkhurst's on the Confusion of Tongues at Babel.

Mr Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and

sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity, of which Mr Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was £500 *per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than £450. Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off £50 from the commencement of the lease; and instantly refunded all that he had received more than £450 *per annum*.

Mr Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit; and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In a hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or, perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr Parkhurst was also irritable and quick, warm and earnest in his resentments, though never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr Parkhurst's remains

Digitized by Google

now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription, written by Mr Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, A. M.
Of this Parish,
And descended from the Parkhursts of Catesby, in Northamptonshire.
His life was distinguished
Not by any Honours in the Church,
But by deep and laborious Researches
Into the Treasures of Divine Learning:
The Fruits of which are preserved in two invaluable Lexicons,
Wherein the original Text of the Old and New Testament is interpreted
With extraordinary Light and Truth.
Reader! if thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning,
Nor the Growth of Unbelief,
May so far prevail
As to render his pious Labours in any degree ineffectual.
He lived in Christian Charity;
And departed in Faith and Hope
On the 21st Day of February, 1797,
In the 69th Year of his Age.

Digitized by Google

*TO

THE RIGHT REVEREND DR GEORGE HORNE,

LORD BISHOP OF NORWICH,†

THE REV. SAMUEL GLASSE, D. D., F. R. S.

WILLIAM STEVENS, Esq.

TREASURER OF QUEEN ANNE'S BOUNTY,

AND

THE REVEREND JONATHAN BOUCHAR, M. A.

THE FAVOURERS AND PROMOTERS OF THIS WORK,

THIS THIRD EDITION OF

THE HEBREW AND ENGLISH LEXICON

IS RESPECTFULLY INSCRIBED BY THEIR OBLIGED FRIEND AND SERVANT,

THE AUTHOR.

---

* This Inscription was prefixed to the Third Edition.

† As this Inscription was designed previously to the much lamented death of this eminent and learned Prelate, the Author hopes to be excused for thus publicly acknowledging his Lordship's friendship, and for not suppressing a name so honourable to himself and his work.

Digitized by Google

Digitized by Google

PREFACE

TO THE

SECOND EDITION, OF MDCCLXXVIII.

It is not from an affected humility, but from the real sentiments of my heart, that I begin this preface with remarking, that perhaps a stronger instance of public candour was never shown, than in the reception given to the former edition of this Lexicon. For notwithstanding its numerous defects and errors, which I am desirous of acknowledging in the plainest and most explicit terms, yet in a few years the whole impression was dispersed, and the work itself has since been frequently inquired after by persons desirous of procuring it. These circumstances are at least good signs of an increasing regard to the *Original Hebrew Scriptures*; and I can with the strictest veracity affirm, that they have been a very great and constant encouragement to me for exerting my best endeavours to improve the Hebrew and English Lexicon, so far as near twenty years' advance in life, and a careful perusal, or an attentive consultation, of many writers, ancient and modern, in various branches of learning, have enabled me. For it must be observed, that though in the title-page this volume is set forth as a Second Edition, yet it might with equal propriety and truth have been introduced as a new performance; since the greater part of the explanations of the Hebrew words have been composed anew; and there are very few of them, in which considerable additions or corrections have not been made: and whereas the first edition, together with the Supplement, consisted only of 422 quarto pages, this, with the Appendix, contains no less than 758. These observations will, I hope, sufficiently apologize to the purchasers of the former publication for my not printing *separately*, for their use, the Alterations and Additions made in this; as indeed I should have been strongly inclined to do, could I have accomplished it without reprinting nearly two-thirds of the Lexicon, and, after all, producing a work, which must have been very far from satisfying either them or myself.

But, to convey the clearest notion in my power of what may be expected from the Lexicon in its present form, it may be proper to observe, that the author was some years ago much struck with what is related of the celebrated Duke de Montausier, "who was the first promoter of what we call the Dauphin Edition of the Classics.—He used often to say, that the difficulties which occur to us in reading the works of the ancients, might be all comprehended under two classes; and that they arise either from our not knowing in what sense they used such *a word* [or *expression*] formerly; or else, from our being ignorant now of some *opinion*, *custom*, or *thing*, that was familiarly known among them. In the former case the commentator should endeavour to determine the meaning of the *word* [or *expression*] in question, by consulting how it is used by the same author, in other places, where the meaning of it may be more evident; or by any other of the same country, and (as near as may be) of the same times.

Digitized by Google

In the second case, the *thing*, *custom*, or *opinion* hinted at, should be subjoined in as few words as is consistent with clearness."*

The good sense and justness of these remarks speak sufficiently for themselves; and as in the prosecution of the following work I have endeavoured to avail myself of them, it will be found that not only the † lexicographers and verbal critics, but the more enlarged philologists, the writers of ‡ Natural and § Civil History, ‖ travellers ancient and modern into the eastern countries, and even the ¶ poets, have been made to draw water for the service of the Sanctuary, or to contribute their quotas to the illustration of the Hebrew Scriptures. In the notes below I have named the authors principally made use of; but, besides these, many others have been occasionally consulted.

But to be more particular—It appears evident from the *Mosaic* account of the original formation of man, that *language was the immediate gift of God to Adam*, or that God himself either taught our first parent to speak; or, which comes to the same thing, inspired him with language.** And the language thus communicated to the first man was, notwithstanding the objections of ancient or modern cavillers, no other (I mean as to the main and structure of it) than that *Hebrew* in which Moses wrote. Else what meaneth the inspired historian when he saith, Gen. ii. 19, *Whatsoever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof?* And the names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, *Noah*, &c. with their etymological reasons, are as truly *Hebrew* as those of *Peleg*, *Abraham*, *Sarah*, *Isaac*, *Jacob*, *Levi*, *Moses*, *Joshua*, or even as *David*, *Solomon* (Heb. *Shelemah*,) *Isaiah*, and *Malachi*. And whatever difficulty there may be in explaining this or that, or a few particular words in *Hebrew*,—yet it will be demonstratively evident to any one, who will attentively examine the subject, that *the Hebrew language is ideal;* or that from a certain, and that no great, number of *primitive*, and *apparently* †† *arbitrary words*, called roots, and usually expressive of some *idea*, or *notion taken from nature*, i. e. from the external objects around us, or from our own constitutions, *by our senses or feelings*, all the other words of that tongue are derived, or grammatically formed; and that wherever the *radical letters* are the same, the *leading idea or notion runs through all the deflections of the word*, however numerous or diversified; due allowance being made for such radical letters as are dropped, and consequently are to be supplied by the rules of grammar. Indeed I believe, that many other languages, not only the Greek and Latin,

* Spence's Polymetis, p. 286; Huetii Comment. de Rebus Suis, p. 286, edit. Amstel. 1718; and Huetiana, § 37, p. 93, edit. Paris, 1722.

† As Marii de Calasio, Concordant. et Lexic. Kircheri Concordant. Castelli Lexic. Heptaglott. Cocceii Lexic. Leigh's Critica Sacra, Robertson's Thesaurus Ling. Sanctæ, Stockii Clavis Vet. Test. Taylor's Hebrew Concordance, Noldii Particul. Heb. A. Schultens Origines Hebrææ, &c. Glassii Philologia Sacra, Bate's Critica Hebræa, Hutchinson's Works, 12 volumes, 8vo. which last I place under this head, not knowing where more properly to range them; though indeed they abound with much useful and entertaining learning on *various* subjects, or as Mr H's *wary* adversary, Dr Sharpe, chose to express it, (Dedication to *Two Dissertations on* Elohim and Berith, p. viii.) "There are *in some parts* of his works, things both *useful* and *curious*."—Fas est et ab HOSTE doceri.

‡ Pliny Natural Hist. Bochart Opera, 3 vol. fol. Scheuchzer Physica Sacra. Buffon Hist. Nat. Brooke's Natural History; to which I must add Boerhaave's Chemistry, and Institutiones Medicæ, and Haller's Physiology.

§ Herodotus, Diodorus Siculus, Xenophon Cyropæd. Josephus, Plutarch, Usserii Annales, Prideaux Connex. Universal Hist.

‖ Strabo Geograph. Busbequii Epist. Turc. Shaw's Travels, Russel's Nat. Hist. of Aleppo, Hasselquist's Voyages and Travels, Hanway's Travels and Revolutions of Persia, Sir James Porter's Observations on the Turks, lady M. W. Montague's Letters, 3 vols. Complete System of Geography, 2 vols. fol. Niebuhr Description de l'Arabie, et Voyage, 2 tomes.

¶ Of the Greeks, Orpheus, Homer, Theocritus, Callimachus; of the Latins, Lucretius, Virgil, Ovid, Horace, Lucan, Juvenal, Persius.

** See more on this interesting subject in the Lexicon under root קרא III. and in the authors there quoted.

†† But here I would be understood to except such, as are formed by an *onomatopœia*, or immediately *from the sound*, of which many instances are given in the Lexicon; and indeed such words are common in all languages.

Digitized by Google

but even our own, and the rest which are now spoken in Europe, might, notwithstanding their apparent confusion, be, by persons properly qualified, reduced to their *primitive roots*, and by consequence, the *ideality* (if the term may be allowed) *of such languages be recovered*. And this, with regard to the Greek in particular, has, I hope, been in a good measure performed in the GREEK and ENGLISH LEXICON *to the New Testament;* and I will venture to prognosticate good success to those learned and ingenious men, who will heartily attempt the like in such other languages as they are well acquainted with. But to return to the work before us.—

To assign the primary idea or notion of each Hebrew root is one of the points *principally laboured* in this, as in the former edition: and may I be permitted to add, that, I trust, it is here brought *nearer to a completion?* At least, I can safely assert, that, in stating these *primary notions* or *senses*, I have *earnestly striven* to lay aside all prejudices and partiality to the preconceived opinions, whether of any other man, or of myself; and accordingly the reader, upon comparing this with the former work, will observe many alterations in this respect. Now, in fixing the *leading sense* of each root, after carefully and constantly consulting the ancient versions (I mean those of the LXX and Vulg. together with the Chaldee Targums, and the fragments of the Hexaplar versions of Aquila, Symmachus, Theodotion, &c. published by Montfaucon,) I have endeavoured as much as possible to let the Holy Scriptures, on a diligent and close examination and comparison of the several texts, speak for themselves, well knowing that *nothing cuts a diamond like a diamond*. But for the explanation of such words as occur in the Bible but once, or very rarely, as also of those which are evidently used, not in their *primitive*, but only in a *secondary* or *derivative* sense, —recourse hath been had to the eastern *dialectical* languages, particularly to the Chaldee, Syriac, and Arabic; which, it is hoped, will, in such instances, be found to have frequently illustrated the true meaning of the Hebrew. And in applying the Arabic language in particular to these purposes, I have been much assisted not only by the printed works of the celebrated Albert Schultens, formerly Professor of the Oriental languages in the University of Leyden, but by a * *Manuscript Hebrew Lexicon*, of the same Author, kindly communicated to me by the Rev. and learned Mr Woide, chaplain of his Majesty's Dutch chapel at St James's.

That Schultens has from the Arabic happily and satisfactorily illustrated some very obscure and difficult words of the Hebrew text, must, I think, be acknowledged by every impartial inquirer after truth. But it seems equally evident, on the other hand, that this great man carried his regard to the *Alcoranish Arabic*, which is manifestly a corrupt dialect, or rather a hodge-podge or jumble of several corrupt dialects of the Hebrew, much too far; and that, being continually conversant with the florid and highly figurative, not to say bombast, style of the Arabian writers, he has resolved some strictly just, proper, or philosophical expressions of the Hebrew Bible into tropes and figures, and has often called in his favourite Arabic to explain (or shall I say perplex?) the meaning of the Hebrew, where its aid was by no means wanted; but the import of the word or expression might have been clearly ascertained by the ancient versions, and an attentive comparison of the several texts wherein it occurred. But though I thought myself, on a subject of such importance, obliged to speak thus plainly concerning this very learned and respectable writer, yet it is with

* Entitled ALBERTI SCHULTENS *Origines Hebraicæ in Collegio publico dictatæ*. It is contained in two moderate volumes in quarto. The copy I was favoured with is imperfect, containing from the beginning of the letter א to root הפש, under ח, inclusive. The roots under the letter ט are all wanting; but those under י are explained from the beginning of that letter to root יעה, from which to the end of the letter ל the copy is again deficient. The Second Volume contains from the beginning of מ to root ספה under ס; and to this volume is prefixed the following note: ORIGINES Cl. *Viri* Alberti Schultens, *a literâ* מ *ad* ספה *usque, ubi ante morbum et mortem dein secutam substiterat.*"

Digitized by Google

pleasure I add, that in this he is hardly enough to be commended, that he constantly (I think) aims at giving *a clear leading* or *primary idea* or *sense to each Hebrew root*, which no doubt is the *fundamental principle* of explaining the sacred language.

But I have called the *Alcoranish Arabic* a hodge-podge or jumble of several corrupt dialects of the Hebrew; and, as this may be disputed, I add, that the fact is sufficiently proved even from its *boasted copiousness*. * "It so far excels other languages in *copiousness* (says Bishop Walton, Prolegom. xiv. 6.) that *the various appellations of one single thing, and their explanations, afford matter for a complete volume.* It has *five hundred* names for a lion, *two hundred* for a serpent, *eighty* for honey, on which last Firauzabadius says that he had written a whole book. The same writer testifies, that the names for a sword are *above a thousand*, which he has enumerated in a work composed by him."† Thus say those who are best skilled in Arabic. And here it may be safely left to the determination of any considerate man, who is at all acquainted with the nature of language, whether this could possibly be the case in any *one* dialect or language upon earth; or whether it is possible to imagine a stronger internal proof, that a language, answering this character, *must* in fact be made up of *several various languages* or *dialects*. And if the *Alcoranish Arabic* be indeed so copious (I had almost said infinite) as above declared, I believe no man of sense will be inclined to contest what the ‡ Arabs themselves affirm concerning it, namely, that "none can comprehend its whole compass, *unless illuminated by the prophetic spirit;* and that no one was ever yet able to exhaust all its treasures." Thus much for the *Alcoranish Arabic*. And for ever to obviate the extravagant assertions, which Schultens and some other learned men have advanced concerning the *unvaried purity* and *high antiquity* of the *Arabic*, as now spoken in *Arabia Felix*, I shall subjoin what Mr Niebuhr, one of the gentlemen who lately travelled into that country at the expense of the king of Denmark, says of this language in his *Description de l'Arabie*, p. 72, &c. and this the rather, because the very sensible and accurate author had no turn to serve, no system to support, in what he relates,—and because I do not know that his account has yet appeared in English.

"On voit, &c. One sees, says he, in Pocoke's Observations on *Abul Faraje*, p. 151, that *the ancient Arabians had different dialects*. The king of the *Hamajares* at *Dhafar* said to a foreign Arab, *theb*, meaning that he should sit down. But as this word signified in the language of the latter, leap, he leaped from a high place, and hurt himself. When they had explained to the king the occasion of the mistake, he said, Let the *Arab* who comes to *Dhafar*, learn the *Hamajare* dialect. Arrian likewise remarks, that the Arabs had not only *different dialects* but *different languages*.§ Il n'y a peut-être point de langue, où l'on trouve aujourd'hui tant de dialectes, que dans l'Arabe. *There is not perhaps any language, in which one finds at present so many dialects as in the Arabic.* Not only they speak *quite differently* (tout autrement) in the mountains of the little district governed by the *Iman* of *Yemen*, from what they do in the *Tehama* or low country on the coast of the Red Sea; but persons of distinction have a pronunciation different from that of the peasants, and other words to express many things; and these dialects have not much resemblance to that of the

* "Tantâ copiâ *alias linguas superat, ut* unius rei appellationes variæ, earumque explicationes voluminis integri materiam præbeant. *Leonis nomina habet* quingenta, *serpentis* ducenta, *mellis* octoginta, *de quibus integrum libellum scripsit* Firauzabadius. *Ensis vero appellationes testatur idem esse* supra mille, *quas in libro à se composito enumeravit.*"

† Comp. Michaelis, Recueil de Questions, p. 249, 250.

‡ "*Cl. Pocokius in dictis notis*, p. 133, *dicit* Arabes *immensam suæ linguæ latitudinem prædicare, quam tantam esse volunt, ut nullus*, nisi spiritu prophetico illustratus, *universum ejus ambitum comprehendat; nec quisquam eò unquam pervenerit, ut omnes ejus thesauros exhauriret.*" Walton, Proleg. xlv. 5.

§ "Navigationi et Viaggi racolte da Ramusio, fol. 284. Periplus Maris Erythræi, p. 12."

Digitized by Google

Bedoweens. The difference is still greater in the distant provinces. Since then for a very long time there have been, in different provinces of *Arabia, many dialects* (plusiers dialectes) in use, and since the Arabic language has changed, or caused the neighbouring people to forget, languages, of which probably some words have been adopted and preserved in the modern *Arabic, it is no wonder, that this language is more rich or copious than any other.* At this time the pronunciation of certain letters is very various; for instance, the *Kaf* or *Kef*, which the northern and western Arabs use for a *K* or a *Q*, is pronounced at Maskât, and near the Persian gulf, as *tsch* [Eng. *ch.*;] and this is the reason, why in some countries they say, *Bukkra, Kiab*, whilst in others they say, *Batscher, Tschiab*, and so of the rest."——

"As the Arabians profess being of the Mahometan religion, they believe that the language in which the book of their law, i. e. the *Koran*, is written, and by consequence * the dialect in use at Mecca in the time of Mahomet, is the purest of all. *This dialect differs so greatly from the modern, that they teach at* Mecca *itself, and that only in the Colleges, the language of the* Koran, *as they teach* Latin *at* Rome. *And as the dialect used in* Yemen [i. e. *the interior parts of* Arabia Felix,] *eleven hundred years ago, did in those days differ from that of* Mecca, *and is still more altered by intercourses with strangers, and by length of time, they teach in* Yemen *likewise the language of the* Koran *as a learned language.*"

Thus far Mr Niebuhr: and this *authentic evidence* from an *ear-witness* † entirely overthrows all such rash assertions as that of Schultens, Orig. Heb. lib. i. cap. iv. § xxiii. entitled, ‡ *The language of the Arabians unvaried*, where he says, "*In the province* of Hisjas (by Niebuhr called Hedsjas,) *where are the holy cities* Mecca *and* Medina, *and also in* Arabia Felix, *the highest purity of the* Arabic *dialect still flourishes, even the same as flourished when* Mahomet arose."

But to return from this digression (if such it should be deemed) concerning the Arabic language,—I would remark, that as *words in general* express or explain *things*, so a knowledge of *things* will frequently explain or illustrate *particular words*, especially in the ancient and less known languages; and of this observation there will, I hope, be found numerous and convincing proofs in the course of the following pages. And this work being professedly designed for somewhat more than a mere vocabulary or word-book, although I will by no means presume to call it a comment, yet I hope the reader will be continually meeting with satisfactory expositions of *many difficult* or *obscure texts of the* Hebrew *Bible*, derived not merely from verbal criticism, but from those other various sources of information already intimated at p. x. of this Preface. And here I think I ought to pay my particular acknowledgments (to which, were I properly authorized, I would gladly add those of the public) to the learned and ingenious Mr Harmer, for his very valuable *Observations on divers Passages of Scripture*, which he has very happily illustrated from *Circumstances incidentally mentioned in Books of Voyages and Travels into the East*; and I do not at all scruple to assure my readers, that they will find this work a rich treasury, and, as it were, a library of entertaining and useful knowledge; and

* Here the ingenious author supposes, 1st, that the whole *Koran* was published at *Mecca*; 2dly, that it was all published by *Mahomet*; (neither of which suppositions is true in fact; see Prideaux's Life of Mahomet, p. 21—23.) and thirdly, that if it had been all published by *Mahomet*, and that at *Mecca*, it must necessarily be in the *Mecca* dialect: whereas even on this supposition it should seem more probable, that it would be tinctured with foreign dialects; partly from what *Mahomet* himself had picked up during his mercantile travels into Egypt, Palestine, and Syria, and partly from what was furnished to him by his two assistants, the Jew and the Syrian Monk; especially as the Arabs, among whom it was written and published, were a *very illiterate* people. See Prideaux, p. 8, 12, 41, &c. Comp. Sale's Koran, ch. xvi. p. 223, Note *c*.

† Comp. Niebuhr, Voyage, tom. i. p. 329, 330.

‡ "Arabum lingua, invariata." "In *Hisjazâ* provinciâ, ubi sacræ urbes *Mecca* et *Medina* itemque in *Arabiâ Felice*, summa etiamnum viget puritas *dialecti Arabicæ*, eademque planè, quæ *Muhammede* oriente vigebat."

Digitized by Google

as I am an entire stranger to the person of the excellent author, I hope he will forgive my farther mentioning his *Outlines of a New Commentary on Solomon's Song*, as highly deserving attention and approbation.

If a root be found in no more than *four* passages of the Bible, I have constantly cited or referred to them all, that the reader, by consulting and considering them, may judge of the propriety of the interpretation proposed. So that in such instances as these (and they are not a few,) where the assistance of a *Hebrew Concordance* is most wanted, this Lexicon may very well supply its place.

And here I must, *once for all*, desire those who wish to reap the full benefit of this work, *constantly to examine and compare in the* * Hebrew Bible *those texts, which they shall find cited for proof* or *illustration;* and I dare promise that their labour in this respect will be amply repaid, by the knowledge they will shortly acquire of the sacred language.

Two principal differences between the present and the former edition are, 1st, That in this I have, on mature deliberation and clear conviction, with preceding lexicographers, distinguished the roots with ה for the last radical, from those which have only the two first letters of the root, as, for instance ברה from בר, נסה from נס: and 2ndly, That I have considered the roots with א for the last radical, as being distinct from both the others; as, for example, ברא both from ברה and בר; though I think it must be allowed, that such roots are often related in sense to those ending in ה, as בטא to בטה, חבא to חבה, חפא to חפה; and sometimes to those of only the two former radicals, as בוא to בז, חגא to חג, צמא to צם.

This second edition being so greatly enlarged from the preceding one, it is not only much more distinct and copious in explaining the several derived or secondary senses of the Hebrew roots, but nearly as great a number of the *derivative words* are also inserted, as, for aught I know, in any Lexicon extant. Indeed I am in hopes the reader will hardly meet with any difficulty arising from an omission of this kind. And as I have now added *a Chaldee Grammar*, so I have been careful to explain such *Chaldee* words, both *Primitive* and *Derivative*, as occur in the Bible, in a much more particular manner than before; but in doing this I still thought it would best suit the nature of a Lexicon, and the conveniency of the reader, to place the Chaldee words under the Hebrew roots *of the same letters;* although the former do frequently far deviate from the sense of the latter, and are even sometimes, according to the rules of etymology, plainly derived from other Hebrew roots. For instances see Lexicon under roots רעה, קטר, פלח, עמר, צלע.

In the former publication were added, at the end of the explanation of many Hebrew roots, such English words as were either plainly or probably *derived* from them. And though no great stress was laid on this part of the work, yet it was apprehended, that it might tend to fix the meaning of the Hebrew in the learner's memory, and might at the same time entertain him to see so many words still preserved in English, from the common mother of all tongues, and set him upon new inquiries of this kind, both in our own and other languages: I have now considerably enlarged this *etymological* part of my work, by the addition not only of many English, but of many Greek, Latin, and Northern words, which however I have often judged it more proper to insert in the body, than at the end of the expositions of the Hebrew.

The PLURILITERALS, or *words of more than three radical letters*, whether Hebrew or Chaldee, are in this, as in most other Lexicons, placed in *alphabetical* order, at the end of each *letter*.

And now, considering how many years it is since the *Hebrew* and *English*

* As some of the editions of the Hebrew Bible differ from others in *numbering* the verses, and sometimes the chapters,—I have, for the convenience of the reader, signified such difference by inserting the word "or" between such different modes of notation.

Digitized by Google

Lexicon was first published, and what has been above said concerning the improvements in the present edition, my more sanguine readers may be surprised that I have nevertheless thought proper to subjoin *An Appendix*,* *containing Additions and* (O mortifying word to human pride!) *Corrections*. But for my own part, as long as I remain on this side the grave, I expect and desire to continue in the condition of a learner: and as on this occasion I think it right to be very plain and explicit with all those who shall look into this work, I frankly declare, that though scarcely any thing is easier than to acquire the *rudiments* of the *Hebrew language*, when unembarrassed with *points*; yet that *the study of it is a study for life*; and that the *Hebrew Scriptures*, like all the other works of *God*, will to the humble and diligent inquirer be continually opening new scenes of information and delight. And although some truly candid and ingenuous persons (I speak not of the *scoffing infidel*, *the mercenary scribbler*, nor yet of the *ignorant conceited witling*, whose applause I neither court nor desire)—though, I say, some really candid and ingenuous persons may be inclined to entertain a favourable opinion of the ensuing volume, yet I cannot forbear adding, that so *manifold* are the treasures of *wisdom* and *knowledge* contained in the inspired books, that to compose a *critical* and *explanatory* Hebrew *Lexicon*, which might with any propriety be styled *complete*, seems to me, notwithstanding all the helps hitherto published, to be hardly a work for one man, or one life. Sufficient, abundantly sufficient honour is it for me, if I have been able, *for the benefit of all who understand English*, to produce a †*tolerable* Hebrew *Lexicon*, and such as may *initiate* my readers in the true knowledge of the original Scriptures. But why speak I of honour or reputation among men? Alas! *The fashion of this world passeth away*; which great and indisputable truth should remind all of us *to seek that honour which cometh of* GOD *only*. May I then express an humble hope that my labours in this blessed harvest will be graciously remembered by the Lord of the harvest, and yield me comfort in that day, which cannot be very far distant, when all creature-comforts will, and must, fail, and HE *alone who expired upon the cross* can, through the consolations of the *Eternal Spirit*, support the *pardoned sinner!*

Before I conclude this Preface, it may not be amiss to offer some directions *concerning the best method of acquiring a knowledge of the* Hebrew *language to those who have not the benefit of a master*. In the first place, then, I would advise such persons to acquaint themselves with the common *grammatical rules* and *inflections* (a task, which, by the assistance of the Grammar now put into their hands, and particularly of the *Sheet Grammar*, they will, I believe, upon trial, find much easier than they could well have imagined)—then to begin reading the first chapter of *Genesis* with the *Grammatical Praxis*, (Gram. sect. xi.) and after having well mastered every word in it, proceed to the following chapters with the help of *Montanus's interlineary version*, if they understand *Latin*; if not, our ‡ *English* translation, with the *marginal readings*, will very well supply the place. But as they advance, they should still take care *grammatically to account* for every word in the manner of the *Praxis*, and according

* N. B. *The Appendix is, in the* THIRD *Edition, digested into the body of the work.*

† The good-natured critic will, I am sure, subscribe to the following sentiment of Varro, De Ling. Lat. "*Si quis de* vocum originibus *multa commode dixerit, potius boni consulendum, quàm si aliquid nequiverit, reprehendendum.*"

‡ Dr Anselm Bayly's late edition of the *Hebrew Bible, with the common English Translation on the opposite page*, may be of good use to the beginner; and in the last century the learned Henry Ainsworth thought proper to publish a still more *literal* translation of the *Pentateuch*, of the *Psalms* and *Canticles*, in a work entitled *Annotations on the five Books of Moses*, &c. which the reader who has opportunity, will, on many accounts, do well to consult. I would also *particularly recommend* to him the late learned Mr Bate's *New and Literal Translation of the Pentateuch*, &c, *with Notes Critical and Explanatory*, in which he will meet with many excellent remarks on the *Philosophy of Scripture*, and the *Spiritual Sense of the Law*. But, after all, let him not look for *Infallibility* from man, but endeavour, in matters of eternal moment, *to see with his own eyes, and judge for himself*; let him, as the Apostle advises, 1 Thes. v. 21, PROVE *all things*, and HOLD FAST *that which is good*.

Digitized by Google

either to the longer or the shorter Grammar. I would also, as a help to memory, recommend to them, at least for the first two or three months of their reading, to write down the *Hebrew roots* (and occasionally the *derivative words*) which occur, and their *English* interpretation, in opposite columns, and to endeavour, by frequent and attentive repetition, thoroughly to connect these in their minds. And I can venture to assure any person of tolerable parts and abilities, that an application, *thus directed*, of two or three hours every day to the *Hebrew* language, *unadulterated with the Rabbinical points*, will, *in a few months*, enable him to read in the original with ease and delight, most part of those *Holy Scriptures; all of which*, St Paul assures us, *were given by the inspiration of God*, and *are able to make us wise unto salvation, through faith which is in Christ Jesus.*[*]

May then the blessing of God, and the influence of his Holy Spirit, accompany what is here published! and may He be pleased to prosper it to his own glory, and to the edification of every reader, even to his *growth in grace*, or *in the favour of God, and in the knowledge of our Lord and Saviour, Jesus Christ.* Amen, and Amen!

[*] See 2 Tim. iii. 15, 16.

Digitized by Google

ADVERTISEMENT TO THE THIRD EDITION.

In order to inform the reader what he may expect from this *third* edition of the *Hebrew and English Lexicon*, it may be proper to observe, that, from the time the *second* was printed, the Author accustomed himself to write divers short notes and references in the margin of the book, partly for his own use, and partly with a view to the improvement of a future edition, if such should ever be called for. Towards the close of the year 1781, he began to draw out these concise hints into a larger and more distinct form, but without precisely determining how they were to be employed; and this practice he continued, at different times, till the summer of the year 1789, when several learned and kind friends, who certainly are not deficient in partiality to him, pressed him to undertake a new edition of the work; and proposed, each of them, to share in the expense of the publication.

Thus stimulated and encouraged, he applied to the business in earnest, and has endeavoured to execute it in such a manner as not to disgrace either his friends or himself. Accordingly,

1st, The explanations of several of the Hebrew Roots, especially towards the beginning of the Lexicon, are here worked over anew.

2dly, Considerable alterations have been made in the explanations of others, and many illustrations of scriptural texts from the ancient writers and from modern eastern travellers have been added. And here the Author thinks himself obliged again to acknowledge the assistance he has received from the late ingenious and accurate Mr Harmer; to whose *third* and *fourth* volumes of *Observations*, &c. published in 1787, the reader will find himself indebted for many curious and valuable remarks, which occur in the present edition.

3dly, The Appendix which was subjoined to the *second* edition, is in this regularly digested into the body of the Lexicon; so that there will be but one Alphabet to consult.

4thly, The principal *Various Readings* in Dr Kennicott's Hebrew Bible have been carefully noted, and are submitted to the reader's consideration and judgment. And it is hoped, that the use here made of that elaborate work, cannot fail of being acceptable to every serious and intelligent inquirer into the sense of the Hebrew Scriptures. But since, by a comparison of the Doctor's *Various Readings* with his *General Dissertation*, it appeared, that in *numbering* his authorities he had *intermixed printed editions with manuscripts*, it was thought most proper to refer to such authorities by his own comprehensive term, *Codices*.

Lastly, Having in the course of the ensuing work frequently quoted writers, who in their sentiments on several, and even important particulars, widely differ from each other, I wish to declare, *once for all*, that so far as *merely human* expositors and critics on the sacred writings are concerned, I heartily adopt those well-known mottos,

NULLIUS *addictus jurare in verba* MAGISTRI——

And

TROS RUTULUSVE *fuat nullo discrimine habebo.*

Digitized by Google

NOTICE

TO THE FIRST OCTAVO EDITION.

ALTHOUGH, from the manner in which this Octavo Edition is printed, the Lexicon is so much reduced in size, yet the reader may be assured that *nothing* of the least consequence is designedly omitted merely to make room; on the contrary, many little additions are introduced, which seemed proper to improve the work.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

& al. *(et alibi)*	and in other passages.
& al. freq. *(et alibi frequenter)*	and in many other passages.
freq. occ. *(frequenter occurrit)*	denotes that the word occurs frequently.
inter al. *(inter alia)*	besides other places.
non al. occ. *(non alibi occurrit)*	denotes that the root occurs no where else in the Bible.
occ.	prefixed to one or more references, denotes that either the root itself, or else the root in the last-mentioned form or sense, occurs *only* in the text or texts referred to.
Once, prefixed to a *single* text	denotes that the root occurs in no other text in the Bible.
q. d. *(quasi dicas)*	as if one should say.

Digitized by Google

A

METHODICAL

HEBREW GRAMMAR,

WITHOUT POINTS;

ADAPTED TO THE USE OF LEARNERS, AND EVEN OF THOSE WHO HAVE NOT THE BENEFIT OF A MASTER:

TO WHICH IS SUBJOINED,

THE HEBREW GRAMMAR AT ONE VIEW.

Ει εκ του νομου ιωτα ἑν, η μια κεραια, ου παρελευσεται, πως αν ἡμιν ασφαλες ὑπερβαινειν και τα σμικροτατα;

"If one jot or one tittle shall not pass from the law, how can it be safe for us to neglect even the smallest things?"

BASIL *Proœm. De Spiritu Sancto.*

Digitized by Google

Digitized by Google

PREFACE.

THE ensuing GRAMMAR being designed for the use of learners, and even of those who are unacquainted with the very rudiments of all Grammar, I have endeavoured to make it as plain and easy as possible. To this end I have not only arranged the Rules and Observations in the clearest and most natural method I could devise; but have also taken care not to use a single grammatical term, without explaining it, either by an example or a definition.

There is no difficulty in the Hebrew Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs;* and with regard to these it will be sufficient for the *adult* reader, if he only commit to memory the Tables of *Pronouns*, which he will find § v. 4, 5, and the Example of a Regular Verb in *Kal*, § vi. 12. A careful and attentive perusal of the other parts of the Grammar in order, and a frequent consultation of them as occasion may require, will soon enable a person of ordinary abilities and capacity to analyse grammatically almost any word in the Hebrew Bible: I say *almost*, because there are some few words of *uncommon forms*, which are taken notice of under their proper roots in the Lexicon. So easy is the task, so short the labour of acquiring the elements of the Sacred Language, even from the *larger Grammar* here published! But there is a still shorter and easier method, which I would rather recommend to the learner, namely, at first to concern himself only with *The Hebrew Grammar at One View;* for this being properly attended to, according to the note subjoined to it, I know, from repeated and successful experience, will sufficiently enable him to enter upon the *Grammatical Praxis* in § xi. of the larger Grammar; and after mastering this, he will be qualified to proceed in reading the Hebrew Bible with the help of a translation; the larger Grammar being, at present, regarded as a *comment* on the smaller, and occasionally consulted on particular difficulties.

The learned reader will indulge me in one reflection on the great facility of the Hebrew Grammar—a reflection indisputably true, and which I would especially recommend to the consideration of all those who are intrusted with that important charge, the education of youth. It is this: Since the Hebrew Grammar, unsophisticated by Rabbinical Points, is so very easy, simple, and concise, and those of other languages, of the Greek and Latin in particular, so difficult, complex, and tedious, so clogged with numerous Rules and Exceptions (every school-boy to his sorrow knows,) it is evident that the most natural and rational method of teaching the learned languages would be to begin with the Hebrew. I now argue only from the greater easiness of the grammatical part, and do not urge, that Hebrew is certainly the common Mother of Greek and Latin, if not of all other languages.* Those, at least, of which I have any knowledge, retain a manifest resemblance of their *original* parent: and the nearer the fountain, the purer the stream; the more ancient and uncompounded the language, the more similar it is to the Hebrew.

And I beg it may be *seriously* and *impartially* weighed on this occasion, especially by the instructors of our youth, whether to begin with teaching

*See *Vitringa*. Observat. Sacr. lib. i. cap. vi—viii.

that original and sacred language, and then to descend to the Greek and Latin, would not be a most likely method of making those, who have the benefit of a learned education, not only better grammarians and better scholars, but what is of infinitely greater consequence, *sounder divines* and *better Christians*. And though it be perhaps no easy matter to determine whether of the two languages, Greek or Latin, most resembles the Hebrew; yet it will scarcely admit a doubt, with the *rational* and *Christian* teacher, which of these should be taught next after the Hebrew; since not only the idiom of Greek is much more similar to the English than that of Latin, but also the *lively Oracles* of the New Testament, were by the inspired Penmen written in the Greek language.

CONTENTS.

Sect.		Page
I.	*Of the Letters and Reading*	xxiii
II.	*Of the Division of Letters*	xxiv
III.	*Of Words and their Division*	*ib.*
IV.	*Of Nouns*	xxv
V.	*Of Pronouns*	xxvi
VI.	*Of Verbs*	xxvii
VII.	*Of Irregular Verbs*	xxxi
VIII.	*Of Syntax*	xxxiv
IX.	*Of the Use of the Serviles*	xxxvi
X.	*Of finding the Root*	xxxviii
XI.	*A Grammatical Praxis or Exercise on the First Chapter of Genesis*	xxxix
	The Hebrew Grammar at One View	xlv

Digitized by Google

METHODICAL

HEBREW GRAMMAR,

WITHOUT POINTS.

SECTION I.

OF THE LETTERS AND READING.

1. THE elements of all languages are certain simple sounds, which in writing are expressed by certain marks or characters, called *Letters*.

2. The letters in Hebrew are twenty-two, of which the following table shows

The *Name*.	* *Number*.	*Form*.	† *Finals*.	*Similars*.	*Sound or Power*.
Aleph	1	א			a broad, as in *all, war*
Beth	2	ב		כ	b
Gimel	3	ג		נ	g hard, as in *give, get*
Daleth	4	ד		ר ך	d
He	5	ה		ת ח	e as in *where, there*
Vau	6	ו		ן ז י	u, pronounced as *oo*, or as the French *ou*, or (before a vowel) w
Zain	7	ז			z
Heth	8	ח		ת	h hard, or guttural aspirate
Teth	9	ט		ס מ	th, Saxon *th*, or Greek Θ
Yod	10	י			i French, or ee English, before a consonant, y before a vowel
Caph	20	כ	ך 500		k, or c hard, as in *come*
Lamed	30	ל			l
Mem	40	מ	ם 600		m
Nun	50	נ	.ן 700		n
Samech	60	ס		ם	sh
Oin	70	ע		צ ץ	o ‡ long, as in *whole, cold*
Pe	80	פ	ף 800		p
Jaddi	90	צ	ץ 900		j soft, as in the French *jour, jamais*, or as the English s, in *treasure, pleasure*
Koph *or* Quoph	100	ק			q or qu
Resh	200	ר			r
Shin *or* Sin	300	ש			s
Tau	400	ת			t

3. The order of the Hebrew Alphabet seems justifiable by Scripture, especially by Ps. xxxiv. cxi. cxii. § cxix. cxlv. Lam. i—iv. ‖

4. *Writing* over the characters several times, is the best way to make them familiar to the learner. See *the manner* fronting the first page of Grammar.

---

* That is, *numeral* power or import as an *arithmetical* mark. According to the above scheme יה should be used for 15, for which however the Jews write טו (which amounts to the same sum, for ט is 9 and ו 6), and this they do to avoid using one of the *divine names*, יה, for a *number*.

† Letters thus written at the *end* of a word.

‡ ע seems also to have had in some words somewhat of the sound of the guttural *n*, or *ng*, like the French *on*. See the Lexicon under עין IV.

§ Observe that in the cxi. and cxii. Psalms there are two, and sometimes three, Hebrew verses in one of the English translation. See Bp Lowth's Preliminary Dissertation to Isaiah, p. v.

‖ It is remarkable, that in these three last chapters the initial letters ע and פ are transposed.

Digitized by Google

5. Hebrew is read from the right hand to the left, and not from the left to the right, as the English and other western languages.

6. Of the Hebrew letters five are Vowels, namely א, ה, ו, י, ע; all the rest are Consonants.

7. When two consonants occur without any of the five vowels between them, you *may* * pronounce them as if a short *e* or *a* stood between them; as, דבר, pronounce *dĕbĕr* or *dăbăr*; פקד *pĕqĕd* (*pĕquĕd*) or *păquăd*.

8. Always observe to pronounce the textual vowels long and strong; the supplied ones, short and quick; as, אשר, pronounce *āsĕr*; דביר, *dĕbīr*.

9. A full stop is expressed thus : as : א, a Colon thus ▵ as א, a Semicolon thus: as א, a Comma thus · as א.

10. The first only of these stops is used in most unpointed books.

11. To exercise the learner in reading, † here follows, in English characters, part of the first chapter of Genesis, which is printed in Hebrew at the end of the Grammar. The Greek ε stands for the supplied vowel; the textual ones are to be pronounced broad, like the French, as in the table of the Alphabet; and when several Hebrew vowels come together, they are not to be run into diphthongs, but sounded distinctly, as בהו pronounced *be-u* in two syllables, not *beu* in one.

1. Bεrasit bεra aleim at esεmim uat earεj.
2. Uearεj eïte teu ubeu, uhεsεk ol pεni teum, uruh aleim mεrhepet ol pεni emim.
3. Uyamεr aleim yei aur, uyei aur.
4. Uira aleim at eaur ki thub, uibεdεl aleim bin eaur ubin ehεsεk.
5. Uiqra aleim laur yum ulεhεsεk qra lile, uyei orεb uyei bεqεr yum ahεd.
6. Uyamer aleim yei rεqio bεtuk emim, uyei mεbdil (*or* mεbεdil) bin mim lεmim.
7. Uyos aleim at erεqio, uibεdεl bin emim asεr mεtεhεt lεreqio ubin emim asεr mol lεreqio, uyei kεn.
8. Uiqra aleim lεrεqio sεmim, uyei orεb uyei bεqεr yum sεni.
9. Uyamer aleim iquu (*or* iqwu) emim, *&c.*

SECTION II.

OF THE DIVISION OF LETTERS.

1. Besides that common division of letters into Vowels and Consonants, they are in Hebrew moreover distinguished into *Radicals* and *Serviles*.

2. A *radix* or root in Hebrew, is a simple word, consisting of *two*, or more usually of *three*, *letters*, from which other words are formed by the grammatical inflections or variations; as, פקד, *visit*; דבר, *speak*.

3. *Radical* letters are those, which *always* make part of a *radix* or root.

4. *Servile* letters are those, which *serve* for the variation of the root, by gender, number, person, &c. and for particles.

5. The *servile* letters are *eleven*, and may be comprised in these three *technical* words, איתן משה וכלב. ב ה ו י כ ל מ נ ת ס ע ץ

6. The other *eleven* letters are *radical*.

7. Except ט when used for ת, as in ‡ § VI. 25.

8. Observe, that although the *radical* letters (except ט, as in rule 7.) are *never servile*, yet the *servile* letters are *very often radical*, or *very often* make a part of the root.

SECTION III.

OF WORDS AND THEIR DIVISION.

1. Words in Hebrew may be divided into three kinds, *nouns* or *names*, *verbs*, and *particles*.

2. A *noun* is the *name* of a *substance* or *quality*; as איש *a man*, טוב *good*.

3. A *verb* denoteth the *action* or *state* of a being or thing; as, ויאמר אלהים, *and God*

* I do not say *must*; because where two consonants, if joined with a vowel either preceding or following, would form an *easy* sound, it may be most eligible (yea *necessary* in the poetic parts of Scripture) to run them into one syllable; for instance, you may pronounce ערב into one syllable *orb*; and ברא *bra*: and indeed this is much the same as sounding the supplied vowel *very short*.

† The method of reading here recommended is the same as that proposed by Dr Robertson, in his True and Ancient Method of Reading Hebrew, &c. in which ingenious treatise may be found an ample and satisfactory vindication of it from a comparison of the Hebrew with the ancient Greek Alphabet.

‡ *N. B.* This mark § stands for SECTION in the Grammar.

said; ויעש אלהים, *and God made;* ויכלו השמים, *and the heavens were finished.* In these sentences *said* and *made* express the action; *were finished*, the state.

4. *Particles* denote the connection, relation, distinction, emphasis, opposition, &c. or, in short, the *circumstances* of one's thoughts, or of the words expressive thereof; as, *and, with, or, much, although, but,* &c.

5. Many *particles* in Hebrew are expressed by one or other of the *servile* letters, which may then be considered as *abbreviations* or *parts* of roots or words. See Lexicon in ב, כ, ל, מ.

SECTION IV.

OF NOUNS.

1. *Nouns* or *names* are of two kinds, *substantive* and *adjective.*

2. A *noun substantive* is the name of a *substance;* as איש *a man,* עץ *a tree,* יעקב *Jacob:* of a *quality,* or of an *action, passion,* or *state,* considered abstractedly; as, בר *purity,* מוצא *a coming forth,* מלמה *shame,* מלחמה *war.*

3. An *adjective,* so called because *adjectitious,* or added to a substantive, denotes some *quality* or *accident* of the substantive to which it is joined; as טוב *good,* טהר (or טהור) *pure:* so in the phrases, איש טוב *a good man,* זהב טהור *pure gold, good* and *pure* are *adjectives.*

4. *Nouns* in Hebrew, as in English, are not declined by *cases,* or different *terminations,* denoting the particles *of, to, from, &c.* as nouns in Greek and Latin are.

5. In Hebrew, nouns are of two *genders, masculine* and *feminine;* as איש *a man,* אשה *a woman:* of two *numbers, singular,* denoting *one,* as מלך *a king;* and *plural,* denoting *more than one, as* מלכים *kings,* i. e. two or more.

6. Most Hebrew nouns not ending in ה or ת servile, are *masculine;* those that do end in ה or ת servile, are *most generally* * *feminine.* ית is said to be a *feminine* termination.†

7. The *feminine* singular is formed from the *masculine,* by postfixing ה; as טוב *good,* טובה feminine.

8. But nouns ending in י add ת for the feminine instead of ה; as from מצרי *an Egyptian man,* מצרית *an Egyptian woman:* so when a letter is dropped, the feminine end in ת; as from בן *a son,* בת *a daughter,* נ being dropped; from אחד *one,* אחת feminine, ד being dropped.

9. The *plural* of *masculine* nouns is formed by adding ים, and sometimes only ם, to the *singular;* as from מלך *a king,* מלכים or מלכם, *kings.*

10. The *plural masculine* of Hebrew nouns is also *often* formed in ‡ ין, as מלכין *kings,* Prov. xxxi. 3; מלין *words,* Job iv. 2; חיין *lives,* Job xxiv. 22.

11. The *plural* of *feminine* nouns is formed by adding ות to the *singular,* as ארץ *a land,* plural ארצות *lands;* or by changing ה or ת into ות, as תורה *a law,* plural תורות *laws;* אגרת *a letter,* plural אגרות *letters;* or ית or ות into יות, as עברית *a Hebrew woman,* plural עבריות *Hebrew women;* מלכות *a kingdom,* plural מלכיות *kingdoms:* but in feminines plural, the ו is often dropped, as in ארצת for ארצות, in תורת for תורות, &c. &c.

12. Some *feminine* nouns have moreover another plural, formed by changing ה into §תים; as from רחמה *a damsel,* רחמתים *several damsels,* Jud. v. 30: from עצלה *idleness,* עצלתים, Eccles. x. 18.

13. Several *masculine* nouns *plural* end in ות, as אב *a father,* plural אבות; אריות

---

* I say *most generally,* not *always,* for see Lexicon under זרה X.

† And so it *generally* is, *if both the* י *and the* ת *be servile,* as in מצרית (Rule 8.) from מצר Egypt. Nevertheless בריה, from בר *to purify,* though *feminine* in 2 Sam. xxiii. 5, comp. Deut. xxix. 20 or 21, is construed as a mas. N. Isa. xxviii. 18. If the ת be *radical,* the N. may be either masculine or feminine; thus בית *a house,* from בת *capacity,* though generally mas. is yet construed as a fem. in Prov. ii. 18, comp. 2 K. x. 26. In ויח the י is *radical,* so that word comes not under the *latter* part of the rule here given; and in חנית *a spear,* from חנה *to pitch,* the י is *substituted* for the *radical,* but mutable, ה; and accordingly the word forms its plural with ים 2 Chron. xxiii. 9, though in Isa. ii. 4. Mic. iv. 3, for the plur. in regim. it takes the *fem.* form יותי or יתי

‡ These are by many writers reckoned Chaldee or Syriac forms; but that they are also Hebrew ones is sufficiently manifest by their occurring so frequently in the Heb. books written before the Babylonish Captivity, and even before the Chaldee or Syriac language was heard of. מלין occurs no less than thirteen times in the Book of Job, in which מלים is also used ten times. See the Concordances, and Masclef Grammat. Heb. p. 213.

§ Of this *plural* the grammarians in general have made a *dual;* and it must be confessed, that in the *absolute* form it often has a *dual* signification, as שנתים *two years,* Gen. xi. 10. xli. 1. 1 K. xvi. 8, Jer. xxviii. 3. אמתים *two cubits,* Exod. xxv. 10, 17, & al. מאתים *two measures,* 1 K. xviii. 32; ירכתים *two sides,* Exod. xxvi. 23; מאתים *two hundred,* Gen. xi. 19, 32. But in the *construct* form (comp. Rule 15.) many such nouns have a *plural* signification; as תירתיו *his laws,* Exod. xviii. 16, &c.

lions, 1 K. x. 19. 2 Chron. ix. 19; * and many feminine nouns plur. in † ים, as גמלים *she-camels*, נשים *wives*, פלגשים *concubines*, עזים *she-goats* (Gen. xxx. 35), רחלים *ewes* (Gen. xxxii. 15), דבים *she-bears* (2 K. ii. 24).

14. A noun is said to be *in regimine*, or *in construction*, when it is in a particular relation to a noun following it, or has a pronoun suffix (of which see § V. 5); as, מלך ארץ *king of a country*, מלכו *his king*: in these expressions מלך is said to be *in regimine*, or *construction*.

15. Nouns masculine singular *in regimine* suffer no change, but plural ones drop their ם, as מלכים *kings*; מלכי ארץ *kings of a country*; מלכינו *our kings*. So nouns feminine plural in תים. Comp. rule 12, and note.

16. Nouns feminine singular ending in ה, do, when *in regimine*, change their ה into ת; as, תורה *a law*, תורת יהוה *the law of Jehovah*, תורתך *thy law*: but other feminine nouns, as also feminines plural, except those in תים, suffer no change *in regimine*.

17. Feminines plural in ות, when *in regimine*, often postfix י (see Deut. xxxii. 13. 2 Sam. i. 19, 25.), and those in תים drop the ם.

SECTION V.

OF PRONOUNS.

1. Under nouns are comprehended *pronouns*, so called because they stand pro nominibus, i. e. *for*, or *instead of*, *nouns* or *names*; as *I, thou, he; that; who, which; mine, his*, &c.

2. *Pronouns* are by Grammarians distinguished into several kinds: thus, *I, thou, he*, are called *primitive pronouns; mine, thine, his, possessive; this, that, demonstrative; who, which, relative*.

3. In a Hebrew Grammar it is necessary particularly to consider only the first of these, or the *primitive pronouns*, under which the second, or *possessive*, are included; the *demonstrative* and *relative* may be regarded nearly as other nouns. Comp. § VIII. 23, 24.

4. *Primitive pronouns* are distinguished into *three persons*.

The first, אני, אנכי, and אתי, singular, *I* and *me*; אנו, אנחנו, and נחנו, plural, *we* and *us*.

The second, אתה, את, אתי, and אתך, singular, *thou* and *thee*; אתם and אתכם, plural masculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you*.

The third, הוא and היא, singular, *he, she, it*: הם and המה plural, (generally) masculine; הן and הנה plural, (generally) feminine, *they* and *them*.

5. Parts of these *primitive pronouns* are suffixed, i. e. postfixed, to verbs and nouns as follows, and are called *pronoun suffixes*.

Of the Ist person, from { אני, singular, ‡ י or ני, *me* and *my*. / אנו, plural, נו, *us* and *our*.

Of the IId person, from { § אתך, sing. ך, כה, and (fem.) ‖ כי *thee* and *thy*. / § אתכם, mas. plur. כם, *you* and *your*, mas. / § אתכן, fem. plur. כן, and ¶ כנה, *you* and *your*, fem.

Of the IIId person, from { הוא and היא, singular, { י,** הי, נו,††נהו,‡‡ מו, *him* and *his*, ה, נה *her*. / המה, and הם, plur. mas. המה, הם, ם, or מו, §§ *them* and *their*, mas. / הנה and נן, plur. fem. הנה, הן, and ן, *them* and *their*, fem

6. These *pronoun suffixes* are also often postfixed to nouns of number, as שניהם *they two*, or *both of them*; and to several particles, as אין, בין, תחת, ב, מ, &c. thus איננו *not he*, בם *in them*, &c. &c. &c.

---

* So פחות, and פחוות *governors*, 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. v. 15. But I do not regard these as pure Hebrew words. See Lexicon under פח.

† See Lexicon in root המה I.

‡ When י is thus suffixed to a *plural* noun, that noun loses its own י, or rather the two *Yods* coalesce into one, as דברי *my words*, for דבריי. Comp. § IV. 14, 15.

§ את in these words may be considered as an independent particle. See Lexicon under אתה VII. 1.

‖ 2 K. iv. 2, 7.

¶ Ezek. xiii. 18, 20. xxiii. 48, 49.

** See Gen. xxxvii. 20.

†† Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22: and observe that in נו, נהו and נה, כ seems added for the sake of sound.

‡‡ Gen. ix. 26, 27. Deut. xxxiii. 2. Isa. xliv. 15. liii. 8. Ps. xi. 7.

§§ Also ו (see § IX. under ו 4); and נו Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxii. 11. Psal. lxiii. 11.

Digitized by Google

7. Parts of the *primitive pronouns* prefixed or postfixed, form also the *persons*, and distinguish the *tenses* of verbs; thus,

Of the Ist person, from
- אני, א prefixed forms 1st person singular future.
- תי אתי postfixed, 1st person singular preter or past.
- אנו נ prefixed forms 1st person plural future.
- נו postfixed, 1st person plur. pret.

Of the IId person, from
- ת, את prefixed forms 2d person singular future.
- ת, את postfixed, 2d person singular preter.
- * אתי, תי postfixed is sometimes used for 2d person fem. sing. preter.
- * אתי, י is postfixed to 2d person fem. singular fut.
- * אתי, י postfixed forms 2d person fem. singular imperative.
- * שתם, תם postfixed forms 2d person mas. plural preter.
- * שתם, ת is prefixed to 2d person mas. plural future.
- * אתן תן postfixed forms 2d person fem. plural preter.
- * אתנה ת prefixed, and נה postfixed, form 2d person fem. plural future.

Of the IIId person, from
- היא ה postfixed forms 3d person fem. singular preter.
- היא י prefixed forms 3d person mas. singular, and, with ו postfixed, plural future.
- מו, ו † postfixed forms 3d personal plural preter, and, with י prefixed, future.
- הנה, נה postfixed to 3d person feminine plural future.

8. A comparison of this latter table with the ensuing example of a regular verb in Kal, § VI. 12, will remove any little difficulty which may occur to the learner.

9. The pronouns forming the *persons*, &c. of verbs, are called *personal affixes*.

10. From the two tables above given, it appears that the former part of pronouns are generally prefixed, and the latter or middle parts of them postfixed; thus of אני and אתי, א is prefixed, and נ, and תי, postfixed.

SECTION VI.

OF VERBS.

1. It hath been already remarked, § III. 3, that the verb denoteth the *action* or *state* of a being or thing; now an action may be considered either as *done*, *doing*, or *to be done*; so a state may be either *past*, *present*, or *future*. Hence

2. The most simple and natural division of time, or *tense* (from the Latin *tempus*, or French *temps*, time), is into *past*, *present*, and *future*.

3. Again, ‡ "A verb may either *indicate*, i. e. declare an action with certainty and positiveness, as *the sun is set*, *setting*, or *shall set*; or it may carry a *command*, as, *sun, stand thou still*; or a verb may be *indefinite* as to number, person, or tense, and so used very much in the sense of a noun, as *it is pleasant to see the sun*, i. e. *the sight of the sun is pleasant for you*, or *me*, or *them*, *now*, *at any time*."

4. Hence arise the different *moods* (modi significandi, *modes of signifying*) of a verb, as the grammarians call them.

5. A being may either *perform an action itself*, or *the action may be performed upon it*; it may either *cause another to perform the action*, or *be caused itself to perform it*; or lastly, *it may perform it on itself*.

6. Hence in Hebrew verbs arise the *three* (or, as some choose to consider them, the *five*) *conjugations*, so called *à conjugando*, because all *conjoined* or united in one root.

7. Hebrew *verbs* then have *three conjugations*, *Kal*, *Hiphil*, and *Hithpael*; *three moods*, *indicative*, *imperative* (commanding), and *infinitive* (indefinite, see 3 and 4.); *two tenses*, *past* and *future*—the *past tense* or § *participle active* being often used for the *present tense* (see 1 and 2), and the *future tense* supplying the place of the *potential* or *subjunc-*

---

* See note * last page.

† But query, whether ו postfixed to 3d person *plur.* preter, and future, to 2d person *plur. mas.* fut. and imperative, should not rather be deduced from the root ורה or ירה *to connect, join together?* Comp. under אנה II. in Lexicon.

‡ See Dr Bayly's Introduct. to Languages, Part. I. p. 53.

§ In *Kal* there are two participles, active and passive, otherwise called *Benoni* (see note † in the next page) and *Paoul*. Other conjugations have also participles (as in the Example, Rule 17.) Participles are so called *a participando*, because they *participate* of the nature both of a noun and of a verb, being *declined by gender and*

tive mood of other languages, and so it is frequently to be rendered in English by *may, can, might, would, should, ought, could;* all which words evidently imply somewhat *future* in their signification.

8. Hebrew verbs are varied by *two numbers*, singular and plural, *three persons* (see § V. 4.) and *two genders*, masculine and feminine.

9. The old example of a Hebrew verb was פעל, whence are taken the following grammatical terms, *Niphal* נפעל, *Hiphil* הפעיל, *Huphal* הפעל, *Hithpael* התפעל, and *Paoul* פעול; the Hebrew words being pronounced according to the *Masoretical Points*.

10. The first conjugation *Kal* (קל *light*, so called because in the preter it is *burdened with no letter* at the beginning) is generally *active*, or signifies simply *to do*, as פקד *to visit*, דבר *to speak*.

11. The *indicative preter* and the *imperative* postfix the personal affixes; the *future* prefixes them, and in some of its persons postfixes part.

12. A regular verb in *Kal* is declined thus, the *personal affixes* and *other serviles* being, for the assistance of the learner, printed in *hollow* letters.*

פקד *To Visit.*

KAL.

INDICATIVE MOOD

PRETER or PAST TENSE.

She	פקדה	פקד	He	visited.
		פקדת	Thou	
		פקדתי	I	
		פקדו	They	
Ye (fem.)	פקדתן	פקדתם	Ye	
		פקדנו	We	

FUTURE TENSE.

She	תפקד	יפקד	He	shall or will visit.
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	
They (fem.)	תפקדנה	יפקדו	They	
Ye (fem.)	תפקדנה	תפקדו	Ye	
		נפקד	We	

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	*visit* Thou
Ye (fem.)	פקדנה	פקדו	Ye

INFINITIVE MOOD.

פקוד and פקד *to visit.*

PARTICIPLE ACTIVE, or Benoni.†

fem.	פוקדה	פוקד mas. sing.	*visiting.*
fem. plur.	פוקדות	פוקדים mas. plur.	

* If the reader will take the trouble to colour the *hollow* letters with *red* ink, in this and the following examples, he will make the examples still more clear and distinct; and indeed this may be no unprofitable exercise to a beginner.

† בנוני, *intermediate* or *middle*, because expressive of the *intermediate* time between the past and future, i. e.

PARTICIPLE PASSIVE, or Paoul. *

fem.	פקודה	פקוד mas. sing.	*visited.*
fem. plur.	פקודות	פקודים mas. plur.	

13. The passive of *Kal* is *Niphal*, which prefixes נ to the past or preter tense, and signifies *to be done*, as נפקד *he is visited.* Comp. Rule 5.

14. The *second conjugation* is *Hiphil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inserting י before the last radical; thus פקד in *Hiphil* forms הפקיד. A verb in *Hiphil* generally signifies † *to cause* another person or thing *to do*, or *to cause* a thing *to be done*, as הפקיד *he caused to visit.*‡ The passive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteristic י, and denotes *to be caused to do* or *to be done.*

15. The *third conjugation* is *Hithpael*, which is formed, in the preter, by prefixing התת to the preter of *Kal*, and generally signifies *reflected action*, or *to act upon oneself;* but is often used in a passive sense, as from פקד התפקד, *he visited himself*, or *was visited. Hithpael* also often denotes *to make* or *pretend oneself to be* what is denoted by the root: hence it has by some been called the *hypocritical* conjugation.

16. To all these conjugations the *personal affixes* are joined nearly as in *Kal;* but these things will appear more clearly by the following—

---

* The participle *Paoul* in *Kal* differs in sense and application from the participle *Benoni* in *Niphal* (see Rule 13.) The former denotes that the action expressed by the verb is *done;* the latter, that the action is *to be done* or *going to be done.* Thus in Judg. vi. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chron. xxii. 19, לבנות *that* is to be, or going to be, *built*, ædificandum; Gen. ii. 9, נחמד *that* is to be *desired*, now or hereafter; לבחר to be *desired*, Prov. xxii. 1; Gen. xlix. 29, נאסף going, or about, to be *gathered.* In short, the participle *Paoul* in *Kal* nearly answers to the participle preterperfect passive in Latin, and the participle *Benoni* in *Niphal* to the Latin participle future passive in *dus.* See Dr Bayly's Introduction to Languages, part i. p. 71.

† We have in some English verbs something very like the Hebrew conjugation in *Hiphil;* thus *to set*, is, as it were, the *Hiphil* of *sit; raise* of *rise; fell* of *fall; lay* of *lie.*

‡ The participle *Hiphil* often imports *being about to do* a thing, or *going to do* it *presently;* and, in such instances, nearly answers to the Latin participle future in *rus.* See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5. So the Heb. participle in *Huphal* answers to the Latin one in *dus.* Ps. xlviii. 1. Jer. xl. 1.

Digitized by Google

17. EXAMPLE of a *Regular Hebrew Verb* conjugated throughout, the *Personal Affixes* and other *Serviles* being printed in *hollow* Letters.

Paragogic Letters.	THIRD CONJUGAT. HITHPAEL.		SECOND CONJUGATION. HUPHAL.		HIPHIL.		FIRST CONJUGATION. NIPHAL.		KAL.		Persons.		
	Feminine.	Mascul.	Feminine.	Mascul.	Feminine.	Mascul.	Feminine.	Mascul.	Feminine.	Mascul.			
	ההתפקדה	התפקד	הפקדה	הפקד	הפקידה	הפקיד	נפקדה	נפקד	פקדה	פקד	3	sing.	Preter Tense.
		התפקדת		הפקדת		הפקדה		נפקדת		פקדת	2		
ה m.		התפקדתי		הפקדתי		הפקדתי		נפקדתי		פקדתי	1		
		התפקדו		הפקדו		הפקידו		נפקדו		פקדו	3	plur.	
ן	התפקדתן	התפקדתם	הפקדתן	הפקדתם	הפקדתן	הפקדתם	נפקדתן	נפקדתם	פקדתן	פקדתם	2		
		התפקדנו		הפקדנו		הפקדנו		נפקדנו		פקדנו	1		
	תתפקד	יתפקד	The same as the *Future* of *Niphal*.		תפקיד	יפקיד	תפקד	יפקד	תפקד	יפקד	3	sing.	Future.
ן f.	תתפקדי	תתפקד			תפקידי	תפקיד	תפקדי	תפקד	תפקדי	תפקד	2		
ה		אתפקד				אפקיד		אפקד		אפקד	1		
ן m.	תתפקדנה	יתפקדו			תפקדנה	יפקידו	תפקדנה	יפקדו	תפקדנה	יפקדו	3	plur.	
ן m.	תתפקדנה	תתפקדו			תפקדנה	הפקידו	תפקדנה	תפקדו	תפקדנה	תפקדו	2		
ה		נתפקד				נפקיד		נפקד		נפקד	1		
ה m.	תתפקדי	התפקד	Hath none.		הפקידי	הפקיד	הפקדי	הפקד	פקדי	פקד	2	sing.	IMPERAT.
	תתפקדנה	התפקדו			הפקידנה	הפקידו	הפקדנה	הפקדו	פקדנה	פקדו	2	plur.	
ה		התפקד	The same as the *Infinitive* of *Niphal*.			הפקיד		הפקד		פקד or פקוד			INFINIT.
י f.	מתפקדה of ־ת	מתפקד	מפקדה or ־ת	מפקד	מפקידה or ־ת	מפקיד	נפקדה or ־ת	נפקד	פוקדה or ־ת	פוקד		sing.	Particip. *Benoni*.
	מתפקדות	מתפקדים	מפקדות	מפקדים	מפקידות	מפקידים	נפקדות	נפקדים	פקודות	פוקדים		plur.	
									פקודה or ־ת	פקיד		sing.	Particip. *Paoul*.
									פקודות	פקודים		plur.	

N. B. The Learner would do well to copy out this Example of a Regular Verb *in the order of the Conjugations*, Kal, Niphal, &c. substituting *red* for the *hollow* Letters.

Digitized by Google

OBSERVATIONS ON THE PRECEDING EXAMPLE OF A REGULAR VERB.

18. The final י of the first person singular preter is sometimes, though rarely, dropped, as in משיתהו, for משיתיהו *I drew him out*, Exod. ii. 10. So in Hiph. הרביתך for הרביתיך *I—multiply thee*, Gen. xlviii. 4. But see Dr Kennicott's Bible.

19. In *Kal* ו is often inserted before the last radical of the *future and imperative*, as אפקוד, for אפקד, פקוד for פקד.

20. The ו in the *participle Benoni* in *Kal* is frequently, and in the *participle Paoul* sometimes י omitted.

21. In the third person masculine plural future of verbs, as ן paragogic is often postfixed to the ו, so the ו is sometimes dropped, and ן only retained, as in יריבן for יריבון *they shall strive*, Exod. xxi. 18; ירשיען for ירשיעון *they shall condemn*, Exod. xxii. 8; יאריכן for יאריכון *they may be prolonged*, Deut. v. 16. So more rarely in the second person masculine plural future, as in תאריכן for תאריכון *ye shall prolong*, Deut. iv. 26.

22. In the third person feminine plural future of any conjugation, the ה final is often dropped, as in תבלען, Gen. xli. 24; תאמרן, Exod. i. 19. So in irregular verbs (see § VII.) as in תשקין, from תקה, Gen. xix. 33; תחרין, from חרה, Gen. xix. 36; תהיין, from היה, Gen. xxvi. 35; תכהין, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the *second* person feminine plural future, as in תחיין *ye (women) have preserved alive*, from חיה, Exod. i. 18.

23. In the second person feminine plural imperative the final ה is sometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; נמצאן *find ye (women)* Ruth i. 9.

24. In *Hiphil* as the *characteristic* י is used only in three words of the preter, so it is often omitted in all words of that conjugation.

25. In *Hithpael* the *characteristic* ת is transposed and placed after the first radical in verbs beginning with ש or ס, as השתמר *he kept himself*, for התשמר, from שמר *to keep*; הסתבל *he loaded himself*, for התסבל, from סבל *to load*; and in verbs beginning with צ, ת is not only transposed, but changed into ט, as נצטדק *we will justify ourselves*, for נתצדק, from צדק *to justify*, Gen. xliv. 16; יצטירו *they made* (or *feigned*) themselves *ambassadors*, for יתצירו, from ציר *an ambassador*, Jos. ix. 4.

26. When the third person sing. feminine preter of any conjugation is followed by a pronoun suffix, its ה is changed into ת, as גנבתם, Gen. xxxi. 32, *she stole them*, not גנבהם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלההו; אהבתהו, 1 Sam. xviii. 28, *she loved him*, not אהבההו; בקשתם, Hos. ii. 7, *she seeks them*, not בקשהם. Comp. § IV. 16.

27. The second person masculine plural sometimes drops its ם before a suffix, as in צמתני *ye have fasted to me*; for צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתמנו, Num. xx. 5.

28. From the first person plural preter of verbs the ו is dropped before the pronoun suffix הו *him or it*, as in אכלנהו *we eat it*, for אכלנוהו, 1 Ki. xvii. 12; in עזבנהו *we have forsaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third person plural preter, and future, as in דקרהו *they stab him*, for דקרוהו, Zech. xiii. 3; הכירהו *they knew him*, for הכירוהו, Job ii. 12; יבעתהו *they shall terrify*, for יבעתוהו, Job iii. 5; and from the second person plural future, as in תענהו, for תענוהו, 2 Kin. xviii. 36. Isa. xxxvi. 21.

29. In the farthest column to the left hand of the preceding example, are added the *paragogic* * letters, that is, such letters as are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

30. The preceding example should be carefully perused by the learner, and continually consulted for the forms of *regular* verbs.

SECTION VII.

OF IRREGULAR VERBS.

1. Those verbs, which, in their formation, are not strictly reducible to the above example of פקד, are called *irregular*.

2. But observe, that most *irregular* verbs are also formed *regularly*.

3. *Irregular* verbs may be comprehended under two kinds, *defective* and *reduplicate*.

Digitized by Google

* From the Greek

4. *Defective* verbs are such, as, in some forms, *drop* one or more of their *radical* letters.

5. From the old example פעל (comp. § VI. 9.), those that drop their first letter, were called *defective in Pe*, פ; those that were supposed to drop their second, *defective in Oin*, ע; and those that drop their third, *defective in Lamed*, ל.

Of each of these in their order.

6. *Defective* verbs, that sometimes drop their *first* letter, are chiefly those that begin with י or נ, hence called *defective Pe Yod*, פי; and *defective Pe Nun*, פנ.

7. Verbs *defective Pe Yod*, or *with* י *for the first radical*, often drop it in the future, imperative, and infinitive of *Kal*, to which last they postfix ת, and in *Niphal* and *Hiphil* they change their י into ו.

8. Here follows an example of a verb *defective Pe Yod*, in which (as likewise in the succeeding examples) not only the *servile letters*, as in פקד, but also *those wherein it differs from that verb*, are, for the benefit of the learner, printed in *hollow* letters; the first word only of each tense, mood, &c. being given, whence the other words are formed *regularly*, as in פקד.

ישב *To dwell.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התישב	הושב	הושיב	נושב	ישב	*Preter*
	יושב	יושיב	יושב	ישב	*Future.*
regular throughout	not used.	הושיב	הושב	שב & שבה	*IMPERAT.*
	הושב	הושיב	הושב	שבת	*INFINIT.*
	מושב	מושיב	נושב	יושב	*Benoni.*
				ישוב	*Paoul.*

9. The formative ו in *Niphal* and *Hiphil* is sometimes omitted, as in ילדו, for ילודן, Gen. vi. 1; in השבתי, for חושבתי, Jer. xxxii. 37.

10. These three verbs ידע ידה, and יכה, in *Hithpael*, change their י into ו, as התודה, &c.

11. לקח *to take* or *be taken*, is in *Kal* formed like ישב.

12. Verbs *defective Pe Nun*, or *with* נ *for their first radical*, drop it in the future, imperative, and infinitive of *Kal* (to which last they also postfix ת), in the preter of *Niphal*, and throughout *Hiphal* and *Huphal*.

13. An example of a verb *defective Pe Nun*.

נסך *To pour.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הסך	הסיך	נסך	נסך	*Preter.*
	יסך	יסיך	ינסך	יסך	*Future.*
regular throughout	not used.	הסיך	הנסך	סך	*IMPERAT.*
	הסך	הסיך	הנסך	סכת	*INFINIT.*
	מסך	מסיך	נסך	נוסך	*Benoni.*
				נסוך	*Paoul.*

14. Verbs with ה for their first radical often drop it, as הלך, הכר: see *Lexicon.*

15. Verbs with א for their first radical * *often* drop it in the first person singular future, as אמר for אאמר *I will speak*; and sometimes in other forms as in † תפהו, for תאפהו *she baked it*, 1 Sam. xxviii. 24; † תמרו, for תאמרו *ye shall say*, 2 Sam. xix. 14; מלפנו, for מאלפני, *teaching us*, Job xxxv. 11.

16. As for the *second* kind of *defective verbs* above mentioned (Rule 5), namely, those that are *supposed* to drop their *second* radical ו or י (hence called *defective Oin Vau*, עו, and *Oin Yod*, עי), as שום, קום, איב, בין, the truth seems to be this; that the former sort have, properly speaking, only *two radical* letters, but sometimes take a ו before the

Digitized by Google

* Not *always*. See Job xvi. 5.

† But in the words marked thus † some of Dr. Kennicott's Codices supply the א.

last radical, being in other respects (except that they are not used in the *simple* form in *Hithpael*, and in *Huphal* assume a ו before the first radical, as הוקם *was set up*, Exod. xl. 17.) formed quite regularly; and that the latter sort of verbs, namely, those with י *Yod* inserted, are either verbs in which the י is radical, fixed, and immutable, as איב *to infest;* in which case they are declined regularly; or else they are in *Hiphil*, the characteristic ה being dropped, as שים for השים, from שם or שום *to place;* בין for הבין, from בן *to discern, distinguish.*

17. Example of a *defective verb of two radical letters.*

שם or שום *To place.*

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	השים	נשום	שם	*Preter.*
יושם	ישים	ישום	ישום	*Future.*
not used.	השים	השום	שום	*IMPERATIVE.*
הושם	השים	השום	שום	*INFINITIVE.*
מושם	משים	נשום	שום	*Benoni.*
			שום	*Paoul.*

18. Verbs of this form frequently in *Kal*, and sometimes in *Niphal*, drop the ו before the last radical.

19. Of the *third* kind of *defective verbs*, or of those which drop their *third* radical, are the verbs ending in ה, hence called *defective Lamed He*, לה, as קנה, גלה.

20. Observe in general, first, that these verbs usually either drop their ה before a servile, as from גלה *to reveal*, גלו *they revealed;* or change it into י *Yod*, as גלית, for גלהת *thou revealedst;* תגלינה, for תגלהנה *they* (women) *shall reveal;* or before a servile ה, into ת, as גלתה, for גלהה *she revealed:* secondly, that they often drop their ה final in the *future*, and sometimes in the *preter* and *imperative*, as יגל, for יגלה; יעש, יעשה, *he shall make;* צו, for צוה *he commanded*, Deut. vi. 6, 24; גל for גלה *reveal.* Psal. cxix. 18; כלנו *hath consumed* us, for כלהנו. 2 Sam. xxi. 5.

21. Example of a verb *defective Lamed He.*

גלה *To reveal.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התגלה	הגלה	הגלה*	נגלה	(fem.) גליה or גלתה גלה	*Preter.*
יתגלה	יגלה	יגלה	יגלה	יגל or יגלה	*Future.*
התגלה	not used.	הגלה	הגלה	(fem.) גלי גלה	*IMPER.*
התגלות	הגלות	הגלות	הגלות	גלן or גלת גלות	*INFIN.*
מתגלה	מגלה	מגלה	נגלה	(fem.) גולה גולה	*Benoni.*
				גלוי	*Paoul.*

22. Several verbs, with א for their last radical, sometimes drop it, as בא, חטא, יצא, מלא (see Lexicon); and others of these verbs form their infinitive in ות, like verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21.

23. Verbs ending in נ sometimes drop their last radical before a נ servile, as תאמנה, *they* (fem.) *shall be supported*, for תאמננה, from אמן *to support*, Isa. lx. 4.

24. So verbs ending in ת sometimes drop their last radical before a ת servile, as מתי, for מתתי *I die*, Gen. xix. 19; כרתי, for כרתתי *I have cut off*, Exod. xxxiv. 27.

25. Some verbs are *doubly defective*, chiefly such as have י and נ for their first radical, and ה for their last. Thus we have תגיון, second person masculine plural future *Kal* (with ן paragogic), from יגה *to afflict*, Job xix. 2; הודינו, first person plural preter *Hiphil*, from ידה *to confess*, Ps. lxxv. 2; יט, third person masculine singular future *Kal*, from נטה *to extend*, Gen. xii. 8; אך, first person singular future *Kal*, from נכה *to smite*, Exod. ix. 15.

26. The verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only

* But comp. הציף Deut. xi. 4, יציע Isa. lviii. 5, יעיב Lam. ii. 1. ימיש Nah. iii. 1. תהימנה Mic. ii. 12, אריוך Isa. xvi. 9; from which forms it appears that verbs ending in a radical but omissible ה do in Hiph. insert a י between the first and second radical letter.

drops its initial נ, as נסך (Rule 12.) and its final one before another נ (as in Rule 23.) but it also generally loses its final נ before a servile ת, as נתתי *I have given*, for נתנתי; נתתם *ye have given*, for נתנתם; and generally has in the infinitive תת *to give*.

27. *Reduplicate* verbs are such, as have *the last* or *two last radicals doubled*; they are derived from simple verbs, as from גל are derived גלל and גלגל; from אמל, אמלל; from נפל, נפלל; from הפך, הפכפך; from סחר, סחרחר.

28. But in *reduplicate* verbs derived from those with ה for the last radical, the *reduplication* is made by *doubling the letter*, or *two letters preceding the* ה; as from כלה *to complete*, כלל *to complete entirely*, and כלכל *to nourish*; from קלה *to be light, vile*, קלל *to be exceedingly vile*, and קלקל *to be exceedingly light*; from פצה *to open*, פצץ *to burst open*.

29. *Reduplicate* verbs are declined regularly.

30. Except that those of the form of גלל sometimes use ו instead of the last letter, as גלותי Josh. v. 9, for גללתי; סבותי Eccles. ii. 20, for סבבתי; and sometimes in *Hithpael* assume ו after the first radical, as התבונן from בנן, Isa. i. 3; and more rarely in other conjugations, as יעופף third person masculine singular future in *Kal*, from עפף, Gen. i. 20; ירופפו Job xxvi. 11, from רפף.* Such verbs also prefix מ to the participles both of *Kal* and *Hithpael*, as in מרומם *lifting up*, 1 Sam. ii. 7. Ps. ix. 14; מתקומם *raising up himself*, Job xxvii. 7.

31. *Pluriliteral* verbs, or verbs not reduplicate, but consisting of *more than three radical letters*, as ברסם, ברבל, &c. are, the few times they are used, declined regularly.

SECTION VIII.

OF SYNTAX.

1. *Syntax*, from the Greek συνταξις *composition*, is that part of grammar which teaches to *compose* words properly in sentences.

2. In Hebrew the adjective generally agrees with its substantive in gender and number, as בן חכם *a wise son*, מכות גדלת *great strokes*.

3. Yet we meet with such expressions as these, ערים גדלת *great cities*, Deut. i. 28. vi. 10, & al. אבנים גדלות *great stones*, Deut. xxvii. 2. Josh. x. 18, 27; תאנים טבות and רעות *good* and *bad figs*, Jer. xxiv. 2, 3.; המארת הגדלים *the great lights*, Gen. i. 16. But as to the former phrases, it has been observed, § IV. 13, that the termination ים is not always masculine; and perhaps in such expressions as המארת הגדלים, the adjective, with a termination usually masculine, is joined with a feminine substantive, as a mark of *dignity* or *excellency*.

4. *Participles* follow the same rules of syntax as adjectives.

5. When two substantives of a different gender have the same adjective, that adjective is commonly of the masculine gender, as Job i. 13, בניו ובנתיו אכלים *his sons and his daughters eating*.

6. When two substantives have one adjective, that adjective is put in the *plural* number, as 1 Ki. i. 21; אני ובני שלמה הטאים *I and my son Solomon* (shall be) *sinful*.

7. The same rules of syntax hold good of pronouns, Gen. i. 27. זכר ונקבה ברא אתם *male and female created he them*, mas.

8. *Collective nouns*, or *nouns of multitude*, though singular, may have an adjective or participle plural, as העם רבים *the people* (are) *many*, Exod. v. 5; כל יהודה הבאים *all Judah coming*, Jer. vii. 3; העם מחללים *the people piping*, 1 Ki. 1. 40.

9. An adjective singular is sometimes joined to a noun plural, in a *distributive* sense, as Psal. cxix. 137, ישר משפטיך *right are thy judgments*, i. e. *every one of them*; Gen. xxvii. 29, ארריך ארור *they that curse thee* (are) *cursed*, i. e. *each one of them*. Comp. Gen. xlvii. 13. Exod. xvii. 12.

10. The *cardinal* nouns of number, (as *one, two, three*, &c.) from *one* to *ten*, when masculine, have a feminine termination; when feminine, a masculine one.

11. *Cardinal* nouns of number, which have a plural termination, are *most usually* joined to substantives in the singular; but those that have a singular termination, to substantives in the plural: שלשה אנשים *three (or a trinity of) men*, Gen. xviii. 2; ארבעה מלכים *four (or a quaternion of) kings*, Gen. xiv. 9; שבע מאוש שנה, חמש מאות שנה *five,—seven hundreds of years*, Gen. v. 26, 32, are examples of both these last rules. Comp. Job i. 2.

---

* This *reduplicate* form of verbs with ו inserted in *Kal*, the Hebrew grammarians have called the conjugation *Poel*, and they add, that verbs *defective* ע borrow their *Hithpael* from the conjugation *Poel*.

Digitized by Google

12. The *cardinal* nouns of number are sometimes used for the *ordinals*, as *one* for *first*, *three* for *third*, *ten* for *tenth*, &c. See Gen. i. 5. Esth. i. 3. Gen. viii. 4. 2 Chron. 1. 3.

13. The plurals in ים־ of nouns of number from *three* to *nine* inclusive signify *ten times* as much as the singular. Thus שלש is *three*, but שלשים *thirty*; ארבע *four*, but ארבעים *forty*.

14. The nominative or noun to a verb is known by asking the question *who* or *what?* with the verb; thus in the sentence, *God created the heavens*, the word *God* answering the question *who created?* is the noun to the verb *created*; so in this sentence *the sun shines, the sun* is the noun to the verb *shines*.

15. All nouns, whether singular or plural, are of the *third* person, except when they are joined with the pronouns of the *first* and *second* persons, *I, thou, we* or *ye*.

16. The verb usually agrees with its noun in gender, number, and person, as נגלו האלהים *the Aleim were revealed*, Gen. xxxv. 7; היתה הארץ *the earth was*, Gen. i. 2.

17. Yet we find, Gen. i. 14, יהי מארת *there shall be lights*, where מארת feminine and plur. is joined with the verb יהי masculine and singular. But יהי seems here to be used *impersonally*, as in *many other* instances.

18. When two nouns of a *different* gender have or govern the same verb, that verb is generally put in the *masculine* gender, as Gen. ii. 1, ויכלו השמים והארץ *and the heavens and the earth were finished*. Comp. above Rule 5.

19. When several nouns singular have the same verb, that verb is sometimes put in the *plural* number, as Gen. xiv. 1, 2; אריוך—כדרלעמר—ותדעל—עשו מלחמה *Arioch—Chederlaomer—and Tidal—made war*. See Gen. ix. 23. Comp. above Rule 6 and 7.

20. *Nouns of multitude*, though singular, *may* have a verb plural, and though feminine, a verb masculine, as Gen. xli. 57, וכל הארץ באו מצרימה *and all the earth came to Egypt*; Deut. ix. 28, פן יאמרו הארץ *lest the land shall say*; Job xxx. 12, פרחה יקומו *the youth rose up*. See Exod. xii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 4. Comp. above Rule 8.

21. A verb singular joined with a noun plural, or a verb plural with a noun singular, often signify *distributively*, as Joel i. 20, בהמות השדה תערוג *the beasts* (i. e. *each of the beasts*) *of the fields shall cry*; Prov. xxviii. 1, נסו—רשע *the wicked* (*every wicked man*) *flee*. See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above Rule 9.

22. The noun masculine *plural* אלהים, when meaning *the true God, Jehovah, the ever-blessed Trinity*, is often joined with verbs singular, to express the *unity of essence* and *operation*, as Gen. i. 1, ברא אלהים *the Aleim created*. But comp. Rule 16, and Lexicon, p. 19. col. 2.

23. The pronoun relative אשר *who, which*, agrees with its substantive or substantives in gender, number, and person, and governs its verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה—*to slay the souls which should not die*. Here אשר agrees with its substantive feminine plural נפשות, and accordingly תמותנה the verb it governs, is put in the *feminine plural third person*. So Isa. lx. 12, כי הגוי וחמלכה אשר לא יאבדו יאבדו *for the nation and the kingdom, which shall not serve thee, shall perish*. Here אשר having two substantives, one masculine, and the other feminine, its verb יאבדו is put in the *masculine plural third person*. See Rule 18, 19.

24. The pronoun relative אשר *who, which*, is often understood, and that not only when it is governed by the verb or by a particle (understood) as in English, but also when itself governs the verb; Isa. xlii. 16, *I will cause the blind to go in a way* לא ידעו (*which*) *they knew not*; Exod. vi. 28, *and it was in the day* דבר יהוה (*in which*) *Jehovah spake to Moses*; Lam. iii. 1, *I am the man* ראה עני (*who*) *hath seen affliction*.

25. When the connective particle ו, *and*, is prefixed to a verb in the *future* tense, that verb signifies future in respect to the time *of* (not to the time *in*) which the historian is writing, or the person speaking, as Gen. i. 1, *The Aleim* ברא *created the heavens and the earth*, ver. 3, ויאמר *and then the Aleim said*, ver. 4, וירא *and the Aleim saw*, &c. Gen. ix. 27, *The Aleim* יפת *shall persuade Japhet*, וישכן *and then he* shall dwell*—ויהי *and then Canaan shall be a servant to them*. So that when a

Digitized by Google

* We have no *one* tense in English which will express this Hebrew *future*.

number of facts are recorded or foretold, the ו with the sign of the future prefixed to a *series of verbs* denotes the *successive order* of the facts. *

26. The future is sometimes used in this sense, even where the ו is not immediately prefixed to the verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *and thus he afterwards did.*

27. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב כל הימים *thus successively did Job all the days;* Isa. vi. 2, בשתים יכסה פניו *with two he then covered his face.* Comp. Exod. xix. 19. Job i. 7, 11. Eccles. xi. 5.

28. ו connective prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers, and makes them take in signification those of a preceding verb, as *and* often doth in English; thus Gen. i. 28, *and* מלאו *fill ye the earth,* וכבשה *and subdue it,* for כבשוה *subdue* ye *it.* (Comp. Jud. iv. 6, 7. Ruth iii. 3.) Exod. xii. 23, ועבר יהוה *and Jehovah shall pass*—the tense of עבר being here taken from the future לא תצאו *ye shall not go out,* in the preceding verse, Jud. i. 16, *and the sons of Keni* עלו *they came up,* וילך *and went,* וישב *and dwelt,* for ילכו *they went,* and ישבו *they dwelt.* Comp. Josh. x. 4. 1 Sam. ii. 28, where ובחר is for ובחרתי, see the preceding verse.

29. *Verbs infinitive* are often used as our English *verbal nouns* in—*ing;* as Gen. ii. 4, § ביום עשות יהוה *in the day of Jehovah's* making, i. e. *when Jehovah* made.

30. *Verbs infinitive* thus applied admit the same *pronoun suffixes* as nouns (comp. § V. 5.), as Gen. iii. 5, ביום אכלכם *in the day* of your eating.

31. *Verbs infinitive* admit before them the particles ב, כ, ל, מ, in the senses explained under these particles in § IX. and more fully in the Lexicon.

32. Hebrew verbs are frequently joined with their infinitives, which latter may then be rendered as participles active, or as the Latin gerunds in *do.* This sort of expressions generally, if not always, denote succession or continuance, as Gen. xxii. 17, ברך אברכך והרבה ארבה את זרעך *blessing* or *in blessing* (Lat. benedicendo) *I will bless thee, and in multiplying* (Lat. multiplicando) *I wilt multiply thy seed,* i. e. *I will* continually *bless thee, and multiply thy seed;* Isa. vi. 9, שמעו שמוע ואל תבינו וראו ראו ואל תדעו *hear ye in hearing,* i. e. *be* continually *hearing, and ye shall not perceive; and see ye in seeing,* i. e. *be* continually *seeing, and ye shall not know.* So Gen. ii. 16, 17, *of every tree of the garden* אכל תאכל *thou shalt* or *mayest* continually *eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof* מות תמות *dying thou shalt die,* i. e. *thou shalt* begin *to die,* and so continue *liable to death temporal and spiritual.*

33. The substantive verb היה *is, was,* &c. is often omitted in Hebrew, as Gen. i. 2, &c.

34. *Particles* in Hebrew have often other particles prefixed; or several particles are joined together in one word.

SECTION IX.

OF THE USE OF THE SERVILES.

1. א. 1. Prefixed from אני *I,* forms the first person singular future of all verbs, as אפקד *I will visit,* from פקד.

2. Prefixed, forms many nouns, as אכזב *a lie,* from כזב *to deceive;* אורח *a native* tree, from זרה *to spread.*

2. ב. Prefixed only, *In, for,* &c. See Lexicon.

3. ה. 1. Prefixed, denotes the conjugation *Hiphil* or *Huphal.*

2. ——— is emphatical, *the, this.*

3. ——— is vocative or pathetic.

4. ——— expresses a question or doubt.

For instances of the three last uses see the Lexicon in ה.

5. Postfixed, is the sign of a *feminine* noun, as אשה *a woman;* טובה *good* (bona). Comp. § IV. 7.

6. Postfixed, denotes the third person feminine singular preter of verbs, as פקדה *she visited.*

7. Postfixed to a verb or noun, from הוא, or אוא *she,* it denotes *her;* as פקדה *he visited her,* ידה *her hand;* and sometimes to a noun, *his,* as Gen.

* Thus the future is used after אז *then,* Exod. xv. 1. Josh. x. 12.

Digitized by Google

xlix. 11. עירה his *foal*, סותה his *garment*; Exod. xxii. 4, בעירה his *beast*; ver. 26, כסותה his *covering*.

8. Postfixed, *to* or *towards*, of place or time. See Lexicon under ה 7.

4. ו. 1. Prefixed, a connective particle, *and*, &c. See Lexicon.

2. Inserted after the first radical, it denotes the action signified by the root to be *present* and *continued*; hence it forms the *participle active*, as פוקד *visiting*, and many nouns in which such action is implied, as סוחר *a trader*, or *person trading*; רוח *the spirit* or *air breathing* or *in motion*; יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often with other serviles to the word; thus מארת Gen. i. 14, are *instruments* or *sconces of light*, but מאורת, ver. 15, *those sconces actually giving light*.

3. Inserted after the second radical, it denotes an *action past*, and so forms the *participle passive*, as פקוד *visited*, and many nouns in which such action is implied, as רכוש *wealth acquired*, from רכש *to acquire*.

4. Postfixed to a noun, it signifies *his*, as דברו *his word*; to a verb, *him*, as זכרו *he remembered him*. Also sometimes *their* or *them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Josh. ii. 4. Ps. xlvi. 4. Isa. v. 25.

5. Postfixed, denotes the third, or in the *imperative mood*, the second person plural of verbs.

6. Postfixed, forms the collective noun חיתו *beasts*, from חיה (comp. ידו Ezek. i. 8, and פנו in פנואל, for פניאל, Gen. xxxii. 31; comp. ver. 30; and see Lexicon under אנה II.); also some other nouns of a passive signification, as ענו *humble, meek*, from ענה; בחו *hollow*, from בה; תהו *waste*, from תה.

י. ל. 1. Prefixed to the third persons mas. future sing. and plur. of all verbs.

2. Prefixed, forms some appellative nouns, and many proper names, as ילקוט *a scrip*, from לקט *to collect*; יצחק *Isaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to supplant*.

3. Inserted, forms many nouns; and after the first radical, denotes the *effect* or *consequence* of the *participle active* of the verb; for instance, from רוח *air breathing* or *in motion*, comes, ריח *odour* or *exhalation* (see רח in the Lexicon). Inserted after the second radical, denotes the *effect* or *consequence* of the *participle passive*, as קציר *harvest*, from קצור *cut down*.

4. Inserted before the last radical, it denotes the *Hiphil* conjugation.

5. Postfixed, denotes a national name, as עברי *a Hebrew* כנעני *a Canaanite*.

6. ——— the ordinal numbers, שלישי *third*, רביעי *fourth*, *&c.* And observe, that in these ordinal nouns of number, י is not only postfixed, but frequently, as here, *inserted* also before the last radical.

7. ——— the second person feminine future and imperative, as תפקדי *thou* (woman) *shalt visit*; פקדי *visit thou* (woman), and sometimes the second person fem. preter, as שמתי, and ירדתי Ruth iii. 3; למדתי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נתתי; ver. 20; ילדתי; ver. 37, קבצתי and גליתי; ver. 43, זכרתי and עשיתי; so ver. 47, 51.

8. ——— is the sign of the masculine plural *in regimine*, as מלכי הארץ *kings of the earth*. Comp. sect. IV. 15.

9. ——— is formative in some nouns, both substantive, as אדני *Lord*, פרי *fruit*; and adjective, as חפשי *free*, אכזרי *violent*, עני *afflicted, poor*.

10. ——— to a noun, *my*, as דברי *my word*; to a verb, *me*, פקדי, *he visited me*.

6. כ. 1. Prefixed, a particle of similitude *like*, *as*. See Lexicon.

2. Postfixed to a noun, *thy*, as דברך *thy word*; to a verb, *thee*, as פקדך *he visited thee*.

7. ל. Prefixed only, *to*, *for*, &c. See Lexicon.

8. מ. 1. Prefixed, a particle, *from*, &c. See Lexicon.

2. Denotes the participle of *Hiphil* and *Huphal* (and with ת added, of *Hithpael*), whence

3. It forms many nouns, signifying the *instrument*, or *mean*, or *place* of action, as from גן *to protect*, מגן *a shield, instrument of protection*; from זבח

Digitized by Google

to sacrifice; מזבח *an altar;* so with ה or ת postfixed, many feminine nouns, as ממשלה *instrument* or *mean of ruling.*

4. Postfixed to a noun, *their,* as דברם *their word;* to a verb, *them, as* פקדם *he visited them.*

5. Postfixed with ו, forms the noun פדיום *redemption,* from פדה *to redeem.*

6. Postfixed, forms some adverbs, as יומם *by day,* from יום *day;* חנם *gratis,* from חן *to be kind, gracious;* אמנם *truly,* from אמן *truth;* ריקם *vainly,* from ריק *vain.*

9. נ. 1. Prefixed, forms the preter and participle of the conjugation *Niphal.*

2. ——— the first person plural future of all verbs.

3. ——— some few appellative nouns, as נמלה *an ant,* from מל *to crop;* נרגן *a mutterer, whisperer,* from רגן *to whisper.*

4. Postfixed, *them* and *their,* feminine.

5. ——— forms many nouns, as קרבן *an offering,* from קרב *to approach;* especially with ו preceding, as זכרון *a memorial,* from זכר *to remember;* שכרון *drunkenness,* from שכר *to inebriate.*

10. ש. 1. Prefixed only, denotes the relative *who, which.*

2. ——— the particle *that, because.* See Lexicon.

11. ת. 1. Prefixed, denotes a noun, as mas. תלמיד *a disciple* or *scholar,* from למד *to teach;* masculine plural תרפים *teraphim,* from רפה *to venerate;* feminine תחנה *a prayer, means of obtaining favour,* from חן *to be gracious:* also a particle, as תחת *under,* from נחת *to descend.*

2. Prefixed to the second person future of both numbers and genders; and to third person future feminine sing. and plur.

3. Postfixed, denotes the second person preter sing. of all verbs.

4. ——— in regimine for ה fem. See sect. IV. 16.

5. ——— forms many nouns feminine, as קטרת *incense,* from קטר *to fumigate.*

12. The above Table of the Serviles should be carefully perused by the learner, and continually consulted by him, when in words he meets with letters for which he cannot account.

SECTION X.

RULES FOR FINDING THE ROOT IN THE ENSUING * LEXICON.

1. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is generally the root: thus in the word בראשית, Gen. i. 1, ב is a particle or affix signifying *in,* sect. IX. 2, ית a termination of nouns, see sect. IV. 6, therefore ראש is the root.

2. But if, after rejecting the affixes and formative letters, the word hath ו or י inserted (unless before † ה), you must reject them also, and then you will ‡ *generally* find it under the *two* remaining letters. (Comp. sect. VII. 16.) Thus in לראיר, Gen. i. 17, ל is a particle *to* or *for,* sect. IX. 7. ה is the sign of conjugation Hiph. sect. IX. 3. איר then remaining, I also reject י, and look for root אר.

3. If, after rejecting the affixes and formative letters, only *two* letters remain, that is frequently the root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, *the,* by sect. IX. 3. ים is the termination of a noun masculine plural, by sect. IV. 9. שם therefore remains for the root.

4. But if, in this case, you cannot find it as a *two-lettered* root, add י or נ to the

---

* As I would wish the reader, who has opportunity and abilities, to consult *other* works of this kind, and particularly the highly valuable Lexicon and Concordance of Marius de Calasio, I here subjoin

Some short Rules for finding the Root in other *Lexicons.*

1. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is the root.

2. If only *two,* add י or נ in the beginning (and in the deflections of לקח *to take,* ל), י or ו in the middle, ה or א at the end, or double the second radical letter—for instance, if the word סבב occurs, סב is the root.

3. Observe י is to be added at the beginning, ו in the middle, or ה at the end, much more frequently than the other.

4. If, after rejecting the affixes and formative letters, only *one* letter should remain, add י or נ to the beginning, and ה at the end. Thus for יגה, see תניון; for נכה, see אך.

† Observe that when ו or י is the middle, and ה the final letter of the root, the ו or י is retained, as in ברה, חיה, רוה.

Digitized by Google

beginning of the word, and to the deflections of לקח *to take*, ל (comp. sect. VII. 7, 8, 11—13) or ה, and more rarely א to the end. (Comp. sect. VII. 20—22.) Thus in חדעת Gen. ii. 9, ת is emphatic, *the*, sect. IX. 3. ת is a feminine termination, sect. IX. 11; these then being rejected, דע remains; but not finding this in a two-lettered form, I add י *Yod* to the beginning, and find it under root ידע. Again, in ויקח *and he took*, Gen. ii. 15, ו is a particle *and*, sect. IX. 4; י is the sign of the third person masculine future, sect. IX. 5; קח then remaining, I add ל to the beginning, and look for לקח. In פני, Gen. i. 2, י is the sign of the noun mas. plur. in regimine, sect. IV. 15; this therefore being rejected, and not finding the root פן in a two-lettered form, I add ה to the end, and look for פנה.

5. If, after rejecting the affixes and formative letters, only *one* letter should remain, add י or נ to the beginning, and ה to the end. Thus Gen. xiv. 15, in ויכם, ו is a connective particle *and*, sect. IX. 4; י the sign of the third person masculine future, sect. IX. 5; and ם a suffix, *them*, sect. V. 5, and IX. 8; there remains then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. sect. VII. 25.

6. Nouns or particles of two letters ending in י must usually be sought under roots with ה for the final letter, as for פי *the mouth*, see פה; but for כי *that*, see כהה; and sometimes such nouns belong to roots with ו for the middle letter, as כי *a burning* to בוה.

7. Reduplicate words must be sought under their simple ones; thus, for גלל and גלגל see גל, for חפכפך see חפך. Comp. sect. VII. 28.

SECTION XI.

A GRAMMATICAL PRAXIS OR EXERCISE ON THE FIRST CHAPTER OF GENESIS.

of substance the and ,heavens the of substance the Aleim the created beginning the In
1. בראשית ברא אלהים את שמים ואת
: earth the
הארץ :

בראשית see sect. X. 1. ברא third person masculine singular in *Kal* of the verb ברא, and consequently the * root itself, and joined with the noun אלהים, though plural, by sect. VIII. 22. אלהים a noun masculine plural, sect. IV. 9, from the root אלה, sect. X. 1. את, a particle, *the*, from root אתה, sect. X. 4. השמים, see sect. X. 3. ואת ו a particle, sect. IX. 4. את as before. הארץ, ה is emphatic, ארץ a noun with a formative א, sect. IX. 1, from the root רץ.

faces the upon darkness and ,hollow and unformed was earth the And
2. והארץ היתה תהו ובהו וחשך על פני
of faces the upon motion a causing Aleim the of spirit the and deep the of
תהום ורוח אלהים מרחפת על פני
.waters the
המים :

ו *and*, הארץ just explained. היתה, third person feminine singular preter of the verb היה, sect. VII. 20, 21; and agreeing with ארץ in gender, number, and person, sect. VIII. 15, 16. תהו a noun adjective, sect. IX. 4. ובהו ו *and*, בהו a noun adjective, sect. IX. 4. חשך a noun from the root חשך. על a particle from the root עלה. פני a noun masculine plural *in regimine*, from the root פנה, see sect. X. 4. תהום a noun, sect. IX. 11, from the root הם, sect. X. 2. רוח a noun, sect. IX. 4, of the root רח, sect. X. 2. מרחפת a participle feminine in *Hiphil*, from the root רחף, by sect. VI. 17, 24, and agreeing in gender and number with רוח, by sect. VIII. 2, 4; the verb substantive being omitted by sect. VIII. 33. המים, מים a noun masculine plural, from the root ים. See Lexicon.

.Light was there then and ,Light be shall there Aleim the said then And
3. ויאמר אלהים יהי אור ויהי אור :

ויאמר ו *and*, יאמר a verb third person masculine singular future in Kal, sect. VI. 12, from root אמר sect. X. 1, see also sect. VIII. 25. יהי third person masculine singular future, from root היה, for יהיה, sect. VII. 20, 21. אור a noun, sect. IX. 4, from the root אר, sect. X. 2.

Digitized by Google

* N. B. The grammarians and lexicographers always consider the third person mas. sing. preter in *Kal*,

between Aleim the divided then and ,good that Light the Aleim the saw then And
4. ויבדל אלהים בין ויראא אלהים את האור כי טוב
.Darkness the between and Light the
האור ובין החשך :

יראא third person masculine singular, from root ראה, for יראה, sect. VII. 20, 21. כי a particle, from the root כהה, sect. X. 6. טוב a noun, sect. IX. 4, from the root טב, sect. X. 2. יבדל third person masculine singular of the root בדל, sect. X. 1. בין a particle of the root בן, sect. X. 2.

called he Darkness the (to) and Day Light the (to) Aleim the called then And
5. קרא ולחשך ליום לאור אלהים ויקרא
.first the Day Morning was there and ; Night
לילה ויהי ערב ויהי בקר יום אחד :

יקרא third person masculine singular future, from the root קרא, sect. X. 1. לאור ל a particle following the verb קרא, see Lexicon. יום a noun, sect. IX. 4, from the root ים, sect. X. 2. לילה a noun feminine, sect. IV. 6, from the root לל, sect. X. 2. ערב a noun masculine singular, from the root ערב. בקר a noun masculine singular, from the root בקר. אחד a noun masculine singular, from the root יחד, sect. X. 4.

waters the of midst the in Expanse an be shall there Aleim the said then And
6. המים בתוך רקיע יהי אלהים ויאמר
.waters to waters between division a causing be shall it and
ויהי מבדיל בין מים למים :

רקיע a noun masculine, sect. IX. 5, from the root רקע, sect. X. 1. בתוך ב a particle *in*, תוך a noun, sect. IX. 4, from the root תך, sect. X. 2. מבדיל a participle masculine singular in *Hiphil*, from the root בדל, sect. VI. 17.

waters the between divided he and Expanse the Aleim the made then And
7. המים בין ויבדל את הרקיע אלהים ויעש
above (at) which waters the between and ,Expanse the (to) under (at) which
אשר מעל המים אשר ובין לרקיע מתחת
.(mechanized or) so was it and ,Expanse the (to)
לרקיע ויהי כן :

יעש third person masculine singular future, for יעשה, from the root עשה, sect. VII. 20, 21. אשר the pronoun relative (see sect. V. 2.) *which*, from the root מ, אשר a particle, *at*, joined by sect. VIII. 34, with another particle תחת, from the root נחת, sect. IX. 11. So מעל compounded of מ, *at*, and על *upon*, from the root עלה. כן see Lexicon.

was there and ,(placers) Heavens expanse the (to) Aleim the called then And
8. ויהי שמים לרקיע אלהים ויקרא
.second the Day morning was there and evening
ערב ויהי בקר יום שני :

שני an ordinal noun of number, sect. IX. 5, from the root שנה, sect. X. 4.

appear shall then and ,one place to * waters the tend shall Aleim the said then And
9. ותראה אל מקום אחד יקוו המים ויאמר אלהים
.so was it and ,(land) dry the
היבשה ויהי כן :

יקוו third person masculine plural future in *Kal* or *Niph.* from the root קוה, sect. VII. 20, 21, agreeing with the noun masculine plural מים. אל a particle, *to*, from the root אל. מקום a noun, sect. IX. 8, from the root קם, sect. X. 2. תראה third person feminine singular future in *Niphal*, from the root ראה, sect. VII. 21, agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the root יבש.

of place the (to) and ,earth (land) dry the (to) Aleim the called then And
10. ולמקוה ארץ ליבשה אלהים ויקרא
.good that Aleim the saw then and seas called he waters the of tending
המים קרא ימים ויראא אלהים כי טוב :

Digitized by Google

* This stroke ⌐——⌐ over several English and Hebrew words denotes that you must begin to read the English word or words answering to those Hebrew ones, which are placed at the end of the stroke towards

ולמקוה ו *and*, ל a particle, *to*, after the verb קרא, as in ver. 5. מקוה, a noun of place, sect. IX. 8, from the root קוה, sect. X. 2, and note. ימים a noun masculine plural, sect. IV. 9, from the root ים, sect. X. 3.

seeding herb of bud the earth the forth shoot shall Aleim the said then And
ויאמר אלהים תדשא הארץ דשא עשב מזריע 11.
,earth the upon it in seed its which ,kind its for fruit bearing fruit of tree the ,seed
זרע עץ פרי עשה פרי למינו אשר זרע בו על הארץ
.so was it and
ויהי כן׃

תדשא third person feminine singular future in *Kal*, of the root דשא, sect. X. 1, agreeing with the noun feminine ארץ. עשב, a noun, from the root עשב. מזריע a participle masculine singular, in *Hiphil*, from the root זרע, sect. VI. 17, and sect. IX. 8. פרי a noun masculine singular, sect. IX. 5, from the root פרה, sect. X. 4. עשה a participle masculine *Benoni*, or active, in *Kal*, from the root עשה, sect. VI. 17, 20. למינו ל a particle, *for*, ו an affix, *his*, or *its* (masculine) sect. IX. 4. מין a noun masculine singular, from root מנה, see sect. X. 4. בו, ב a particle, *in*, prefixed to the pronoun suffix ו *him*, or *it* masculine, sect. V. 5, 6.—אשר זרע בו *which its seed in it*, a Hebraism for *whose seed in it*.

,kind its for seed seeding herb of bud the earth the forth brought then And
ותוצא הארץ דשא עשב מזריע זרע למינהו 12.
Aleim the saw then and kind its for it in seed its which fruit bearing tree the and
ועץ עשה פרי אשר זרעו בו למינהו ויראּ אלהים
.good that
כי טוב׃

תוצא third person feminine singular future in *Hiphil* of the root יצא, see sect. VII. 7, 8, and sect. VI. 24, agreeing with the noun feminine ארץ. למינהו, למין, before explained, הו a pronoun suffix, *his*, sect. V. 5.

.third the Day morning was there and evening was there And
ויהי ערב ויהי בקר יום שלישי׃ 13.

שלישי an ordinal noun of number, sect. IX. 5, from the root שלש, sect. X. 1.

expanse the in light of instruments be shall there Aleim the said then And
ויאמר אלהים יהי מארת ברקיע 14.
,night the between and day the between division a cause to for heavens the of
השמים להבדיל בין היום ובין הלילה
.years and days for and seasons for and signs for be shall they and
והיו לאתת ולמועדים ולימים ושנים׃

יהי See sect. VIII. 17, מארת a noun feminine plural, sect. IV. 11, from the root אר, sect. X. 3, with מ, denoting the instrument, sect. IX. 8. להבדיל, ל *for*, prefixed by sect. VIII. 31, to הבדיל, infinitive *Hiphil* of the root בדל, sect. VI. 17. והיו See sect. VIII. 28. לאתת, ל *for*, אתת feminine plural of אות, from the root אתה, sect. X. 4. מועדים a noun masculine plural, sect. IV. 9, from the root יעד of the form of a participle *Hiphil*, see sect. VII. 7, 8, and sect. IX. 8. ימים plural of יום, dropping the ו. Comp. sect. IX. under ו 2, and sect. VII. 16—18.

upon light give to for heavens the of expanse the in lights for be shall they And
והיו למאורת ברקיע השמים להאיר על 15.
.so was it and ,earth the
הארץ ויהי כן׃

מאורת, see sect. IX. 4. להאיר, ל *for*, joined by sect. VIII. 31, to האיר infinitive *Hiphil* of the verb אר, sect. VII. 16. Comp. sect. X. 2.

,great light the great light of instruments two the Aleim the made then And
ויעש אלהים את שני המארת הגדלים את המאור הגדל 16.
.stars the and night the of rule the for little light the and ,day the of rule the for
לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים׃

שני a noun masculine, from the root שנה sect. X. 4. הגדלים, ה is emphatic, see sect. VIII. 3. מאור a noun masculine, from the root אר, sect. IX. 8. לממשלת ל *for*, ממשלת a noun feminine singular in regimine, sect. IV. 16, from the root משל,

give to for heavens the of expanse the in Aleim the them placed then And
ויתן אתם אלהים ברקוע השמים להאיר 17.
.earth the upon light
על הארץ׃

יתן third person masculine singular future in *Kal*, from the verb נתן, sect. VII. 26.

between division a cause to for and night the in and day the in rule to for And
ולמשל ביום ובלילה ולהבדיל בין 18.
.good that Aleim the saw then and ,darkness the between and light the
האור ובין החשך וירא אלהים כי טוב׃

למשל infinitive of the verb משל, with ל prefixed, by sect. VIII. 31.

.fourth the Day morning was there and evening was there And
ויהי ערב ויהי בקר יום רביעי׃ 19.

רביעי an ordinal noun of number, sect. IX. 5, of the root רבע, sect. X. 1.

reptile the waters the abundantly produce shall Aleim the said then And
ויאמר אלהים ישרצו המים שרץ 20.

expanse the of faces the upon earth the above flutter shall fowl and ,living a creature
נפש חיה ועוף יעופף על הארץ על פני רקיע
.heavens the of
השמים׃

ישרצו third person masculine plural future in *Kal* of the root שרץ, agreeing with מים, sect. VIII. 16. נפש a noun feminine singular, from the root נפש. חיה a noun adjective feminine singular, agreeing with נפש, from the root חיה, sect. X. 4. יעופף third person masculine singular future in *Kal*, agreeing with the noun עוף, of the reduplicate verb עפף, sect. VII. 30, from the root עף, sect. VII. 27, and sect. X. 7.

living creature every the and ,great whales the Aleim the created then And
ויברא אלהים את התנינם הגדלים ואת כל נפש החיה 21.

fowl every the and ,kind their for waters the abundantly produced which ,creeping
הרמשת אשר שרצו המים למינהם ואת כל עוף
.good that Aleim the saw then and ,kind his for wing of
כנף למינהו וירא אלהים כי טיב׃

תנינם a noun masculine plural, sect. IV. 9, of the reduplicate word תנין from the root תנה. See sect. VII. 28. הרמשת, ה emphatic, prefixed to רמשת, the participle feminine *Benoni* in *Kal*, of the root רמש, sect. VI. 17. See Lexicon under ה 3.

multiply and fruitful ye be (saying) say to Aleim the them blessed then And
ויברך אתם אלהים לאמר פרו ורבו 22.
.earth the in multiply shall fowl the and ,sea the in waters the ye fill and ye
ומלאו את המים בימים והעוף ירב בארץ׃

יברך third person masculine singular future in *Kal* of the root ברך. לאמר, ל prefixed to an infinitive, *to, for to*, see Lexicon. פרו second person masculine plural imperative in *Kal*, of the verb פרה, so רבו of רבה, sect. VII. 20. בימים, ב a particle, *in*, prefixed to ימים mas. plural of the noun ים. ירב third person masculine future in *Kal* of the root רבה, sect. VII. 20, 21, agreeing with the masculine noun עוף.

.fifth the Day morning was there and evening was there And
ויהי ערב ויהי בקר יום חמישי׃ 23.

חמישי an ordinal noun of number, sect. IX. 5, from the root חמש, sect. X. 1.

,kind its for living creature the earth the forth bring shall Aleim the said then And
ויאמר אלהים תוצא הארץ נפש חיה למינה 24.
.so was it and ,kind its for earth the of beasts wild and reptile and cattle
בהמה ורמש וחיתו ארץ למינה ויהי כן׃

למינה, למין above explained, ה a pronoun suffix, *her* or *its*, feminine, sect. IX. 3. בהמה a noun fem. of the root בהם. ורמש, ו *and*, רמש a noun masculine singular of the root רמש. וחיתו, ו *and*, חיתו a collective noun singular from the root חיה,

cattle the and ,kind its for earth the of beast wild the Aleim the made then And
ויעש אלהים את חית הארץ למינה ואת הבהמה 25.
Aleim the saw then and ,kind its for ground the of reptile every the and ,kind its for
למינה ואת כל רמש האדמה למינהו ויראּ אלהים
.good that
כי טוב׃

חית a noun feminine singular *in regimine*, sect. IV. 16, of the root חיה, sect. X. 4.

our according to image our in man make will we Aleim the said then And
ויאמר אלהים נעשה אדם בצלמנו כדמותנו 26.
heavens the of fowl the over and sea the of fish the over rule shall they and ,likeness
וירדו בדגת הים ובעוף השמים
upon creeping reptile the every over and earth the all over and cattle the over and
ובבהמה ובכל הארץ ובכל הרמש הרמש על
.earth the
הארץ׃

נעשה first person plural future in *Kal*, from the root עשה. אדם a noun masculine singular, from the root דמה, sect. X. 4. בצלמנו, ב *in*, נו a pronoun suffix, *our*, sect. V. 5. צלם a noun masculine singular, from the root צלם. כדמותנו, כ a particle *as*, *according to*, נו a pronoun suffix *our*, דמות a noun feminine singular, see sect. IV. 6, from root דמה, sect. X. 4, see Lexicon. וירדו, ו *and*, ירדו third person masculine plural future in *Kal*, of the root רדה, sect. X. 4. בדגת, ב *in*, דגת a collective noun feminine singular *in regimine*, sect. IV. 16, from the root דג, sect. X. 3.

Aleim the of image the in ,image his in man the Aleim the created then And
ויברא אלהים את האדם בצלמו בצלם אלהים 27.
.them created he female and male ,him created he
ברא אתו זכר ונקבה ברא אתם׃

אתו from the particle את, and ו, *him*. זכר a noun masculine from the root זכר. נקבה a noun feminine from the root נקב. אתם from את and ם *them*. See sect. VIII. 7.

fruitful ye be Aleim the them to said then and Aleim the them blessed then And
ויברך אתם אלהים ויאמר להם אלהים פרו 28.
sea the of fish the over ye rule and ,it subdue and earth the ye fill and ye multiply and
ורבו ימלאו את הארץ וכבשה ורדו בדגת הים
.earth the upon moving beast every over and heavens the of fowl the over and
ובעוף השמים ובכל חיה הרמשת על הארץ׃

להם, ל a particle *to*, sect. IX. 7, prefixed to הם *them*. כבהש, ה *it* feminine. See sect. VIII. 28.

seed seeding herb every the you to given have I behold Aleim the said then And
ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע 29.
tree a of fruit the it in which tree every the and ,earth the all of faces the upon which
אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ
.food for be shall it you to ,seed seeding
זלע זרע לכם יהיה לאכלה׃

הנה a particle from the root הנה. נתתי first person preter of the verb נתן, sect. VII. 26. לכם, ל *to*, prefixed to כם *you*, sect. V. 5. אכלה a noun feminine, sect. IV. 6, from the root אכל, sect. X. 1.

every to and heavens the of fowl every to and earth the of beast every to And
ולכל חית הארץ ולכל עוף השמים ולכל 30.
herb green every the ,life of breath the it in which earth the upon creeping (thing)
רומש על הארץ אשר בו נפש חיה את כל ירק עשב
.so was it and ,food for
לאכלה ויהי כן׃

ירק a noun from the root ירק.

good behold and made had he which whole the Aleim the saw then And
ויראּ אלהים את כל אשר עשה והנה טוב 31.
.sixth the Day morning was there and evening was there and very
מאד ויהי ערב ויהי בקר יום ששי׃

מאד a particle from the root מאד. הששי, ה emphatic prefixed to ששי an ordinal noun of number, sect. IX. 5.

Digitized by Google

Digitized by Google

A SHORT

CHALDEE GRAMMAR,

WITHOUT POINTS;

DESIGNED FOR THE USE OF THOSE WHO ALREADY UNDERSTAND HEBREW.

Sanè Chaldæam aut Syriacam linguam etiam nunc experimur omnium minimè ab Hebræâ linguâ differre, ita ut dialectus potius et varia elocutio, quàm lingua, ab Hebræâ diversa, habenda sit.

"In truth we even now find that of all languages the Chaldee or Syrian differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different language."

C. VITRINGA, Observat. Sacr. lib. i. cap. 5. § v. edit. 4tæ.

Digitized by Google

Digitized by Google

PREFACE.

THE want of a Chaldee Grammar, in the first edition of this work, seemed a real deficiency. This I have now endeavoured to supply in the following pages; with which however I would by no means advise the learner to concern himself, till, in his course of reading the Original Scriptures, he comes to such parts of them as are written in Chaldee; or, at soonest, till he has well mastered the Hebrew; and then he may be assured that the ensuing Grammar will be found, though concise, yet extremely easy, and sufficiently copious to instruct him in the *Grammatical Inflections* of the Chaldee, as extant in the sacred writings, and even (speaking generally) in the earliest Targums or Chaldee Paraphrases: I mean those of Onkelos and Jonathan. For the Biblical and more ancient Chaldee *(as to its external form)* differs not more from the Hebrew than the modern Spanish from the Latin, or even than the Doric from the Attic or Ionic dialect in Greek.

In composing this little tract, I have been chiefly indebted to Masclef's Grammatica Chaldæa; but as, upon a close inspection, that work appeared not to have been drawn up with the accuracy that might have been wished, such mistakes and oversights as were observed in it, have been carefully corrected.

Besides some Chaldee words, occasionally inserted in the historical and prophetical books, after the Israelites became acquainted with the Assyrians and Babylonians, the following parts of Scripture are written in the Chaldee dialect: namely,

Jeremiah, chap. x. ver. 11.

Daniel, from ver. 4 of the second to the end of the seventh chapter.

Ezra, chap. iv. from ver. 8 to chap. vi. ver. 19, and chap. vii. from ver. 12 to ver. 27.

Digitized by Google

CONTENTS.

Sect.		Page.
I.	*Of the Letters and Reading*	li
II.	*Of the Words in Chaldee*	*ib.*
III.	*Of the Division of Words, and first of Nouns* . . .	lii
IV.	*Of Pronouns*	liii
V.	*Of Verbs, and first of the Conjugation Kal*	liv
VI.	*Of the Conjugation Aphel*	lvi
VII.	*Of the Conjugation Ithpehal, Saphel, and Ishthapal* . .	*ib.*
VIII.	*Of Defective and Reduplicate Verbs*	lvii
IX.	*Of the Changes made in Verbs on account of Pronoun Suffixes* .	lx
X.	*Of Syntax, of the Use of the Serviles, and of finding the Root*	*ib.*
XI.	*A short Grammatical Praxis on the Chaldee of Jeremiah and Daniel*	lxi

Digitized by Google

A SHORT

CHALDEE GRAMMAR.

SECTION I.

OF THE LETTERS AND READING.

1. The letters and manner of reading are the same as in Hebrew.
2. There is the same distinction of the Chaldee letters as of the Hebrew, into *radicals* and *serviles*.
3. But observe that ד, which in Hebrew is *radical*, is in Chaldee *servile*; and, vice versâ, ש, which is in Hebrew *servile*, is in Chaldee *radical*.

SECTION II.

OF THE WORDS IN CHALDEE.

1. Many of the words in Chaldee are exactly the same as in Hebrew.
2. Many others are formed either by *adding* some letter at the beginning of a Hebrew word, as

From { Heb. דם *blood*, Chald. אדם,
{ Heb. עבד *to serve*, Ch. שעבד;

or at the end, as

From { Heb. אם *a mother*, Ch. אמא,
{ Heb. עם *people*, Ch. עמא;

or even in the middle, as

From { Heb. אתה *thou*, Ch. אנתה,
{ Heb. כסא *a throne*, Ch. כרסא,
{ Heb. פנק *to delight*, Ch. פרנק,
{ Heb. שבט *a sceptre*, Ch. שרבט;

or both in the middle and at the end, as

From { Heb. יד *a hand*, Ch. אידא,
{ Heb. יקר *glory*, Ch. איקרא.

3. Some Chaldee words are formed by *dropping* a letter from the Hebrew, as

From { Heb. אחד *one*, Ch. חד,
{ Heb. אנש *a man*, Ch. נש.

4. Some by *transposing* a letter, as

From Heb. חלק *a portion*, as of land, Ch. חקל *a field*.

5. Many by *changing* some letter: thus

ב in Heb. is in Chald. *changed* into פ: as

From { Heb. ברזל *iron*, Ch. פרזל,
{ Heb. בקע *to break*, Ch. פקע,
{ Heb. בקעה *a valley*, Ch. * פקתא;

Digitized by Google

* This word moreover drops the ע.

צ into ע, as

From { Heb. ארץ *the earth*, Ch. ארע,
Heb. צאן *sheep*, Ch. עאן,
Heb. ביצה *an egg*, Ch. ביעא;

ש into ס, as

From { Heb. שמר *to keep*, Ch. סמר,
Heb. בשר *flesh*, Ch. בסר,
Heb. עשר *ten*, Ch. עסר.

6. But the most frequent changes of letters are of the Heb. *sibilant* or *hissing* letters into the Chaldee *dentals* or *teeth-letters;* thus

ז is often changed into ד, as

From { Heb. זהב *gold*, Ch. דהב,
Heb. זבח *to sacrifice*, Ch. דבח,
Heb. זכר *to remember*, Ch. דכר;

צ into ט, as

From { Heb. קיץ *summer*, Ch. קיט,
Heb. יצץ *to consult*, Ch. יעט,
Heb. צבי *an antelope*, Ch. טביא;

ש into ת, as

From { Heb. שוב *to return*, Ch. תוב,
Heb. שבר *to break*, Ch. תבר,
Heb. עשר *to be rich*, Ch. עתר.

7. There are some other, but less usual, changes of the *consonants* in Chaldee words derived from the Hebrew, as of ג into ב, ד into ט, כ into ק, ל into ר, &c.

8. Of the *vowels*, א is often changed into י, as

From { Heb. ראש *a head*, Ch. ריש,
Heb. שאול *the grave*, Ch. שיול,
Heb. מאמר *a word*, Ch. מימר;

ה into א, as

in forming nouns feminine and the *Aphel* (*Hiphil*) and *Ithpelal* (*Hithpael*), conjugations of verbs;

ה into י or א, as

in Chaldee verbs derived from Hebrew ones, ending in ה, thus from Heb. אבה *to be willing*, Ch. אבי and אבא;

ו into א, as

From Heb. טוב *good*, Ch. טאב, &c.

ו into י, as

in the *Pehil* or participle passive of verbs.

SECTION III.

OF THE DIVISION OF WORDS, AND FIRST OF NOUNS.

1. Words in Chaldee as in Hebrew, may be divided into *nouns* or *names*, *verbs* and *particles*.

2. Chaldee nouns are likewise distinguished into *substantives* and *adjectives;* and have two *genders*, *masculine* and *feminine;* and two *numbers*, *singular* and *plural*.

3. The *gender* of Chaldee nouns is known either by their *signification*, as in Hebrew and other languages; or by their *termination*.

4. * Chaldee nouns ending in א, ו and י *servile* are *feminine;* most others are *masculine.*

5. Chaldee nouns *feminine* ending in א, are plainly formed by imitation of Hebrew ones ending in ה, as Ch. חכמא *wisdom,* of Heb. חכמה.

6. Those in ו or י are formed from the Hebrew ones by dropping a final servile ת, as מלכו *a kingdom,* from מלכות; אחרי *another* (fem.) from אחרית.

7. The *plural* of *masculine* nouns is formed by adding ין to the singular, as מלך *a king,* plur. מַלְכִין *kings.*

8. The *plural* of *feminine* nouns is formed by adding ן to the singular, as ארע *a land,* plur. ארען *lands;* or by changing א final into ן, as שפירא fem. *beautiful,* plur. שפירן or תא, into אן, as מטרתא *a watch,* plur. מטראן *watches.*

9. The above are the most usual forms of *plural* nouns both *masculine* and *feminine;* but there are also others, which may be better learned by use and observation in reading; than by having the memory loaded with a multiplicity of rules.

OF NOUNS IN REGIMINE OR CONSTRUCTION.

10. Nouns masculine singular *in regimine* suffer no change, but nouns masculine plural *in regimine* drop their final ן, as בנין *sons;* בני אנשא *sons of man,* Dan. ii. 38. Comp. Heb. Grammar, sect. IV. 15.

11. Nouns feminine singular *in regimine* change their final א into ת, as עבידת בית *the work of the house,* for עבידא, Ezra vi. 7; those ending in תא drop the א, as מלת מלכא *the word of the king,* for מלתא; comp. Heb. Gram. sect. IV. 16.

12. Feminines plural in ן, do when *in regimine* change their final ן into ת, as אצבעת רגליא *the toes of the feet,* for אצבען, Dan. ii. 42.

13. Thus far may be observed a great resemblance between the Chaldee and Hebrew nouns; we must now take notice of a circumstance wherein they differ, namely,

OF THE EMPHATIC FORM OF CHALDEE NOUNS.

14. As ה *prefixed* to a Hebrew noun often denotes the *emphatic* or *definitive* article, *the,* so does א *postfixed* to a Chaldee noun, as מלך *a king,* מלכא the *king;* but in Dan. and Ezra ה is often postfixed instead of א, as מלכה the *king,* Dan. ii. 11. Comp. Ezra v. 1, 2.

15. Nouns masculine singular *emphatic* only postfix א; but nouns masculine plural *emphatic* moreover drop their ן, as מלכין *kings,* emphat. מלכיא the *kings.*

16. Nouns feminine singular ending in א do in the *emphatic* form change א into תא; as חכמא *wisdom,* emphat. חכמתא the *wisdom* (or in Dan. into תה); but nouns feminine singular in תא suffer no change when *emphatic.*

17. In nouns feminine plural the *emphatic* form is made from the absolute by changing ן into תא, as from אצבען *toes,* emphat. אצבעתא the *toes,* Dan. ii. 41.

SECTION IV.

OF PRONOUNS.

1. The *primitive pronouns* in Chaldee are,

Of the first person, אנא, and אנה singular *I;* אנחנא, and נהנא, and sometimes אנחנה and נהנה, and sometimes even אנן and הנן plural, *we;*

Of the second, את, אנת, and אנתה singular, *thou;* אתון and אנתון (mas.) and אתין and אנתין (fem.) plural, *ye;*

Of the third הוא *he,* and היא *she,* singular; אנון, and sometimes אינון, הנון, הם, הום and המון plural mas. *they;* אנין and sometimes אינין and הנין plural fem. *they.*

2. The *pronoun suffixes* to nouns and verbs in Chaldee are very like those in Hebrew; thus we have,

Of the First Person { singular, ני *me* postfixed to a verb, י *my,* to a noun, plural, נא *us* and *our.*

Digitized by Google

* I consider the feminine nouns in Daniel and Ezra, which end in ה, as Hebrew ones.

Of the Second	singular, ך *thee* and *thy*, generally mas. יך and יכי *thee* and *thy*, generally fem.	
	plural, כון *you* and *your*, mas. כן *you* and *your*, fem.	
Of the Third	singular, יה *him* and *his*, ה *her* and *hers*.	
	plural, נון *them*, mas. and fem. הון *their*, mas. הן *their*, fem.	

3. The above are the most usual *pronoun suffixes;* but observe, that for י *my*, is sometimes used א, as Targ. Josh. ii. 13, ית אבא וית אמא my *father and* my *mother;* for נא *our*, often ן and ן; for כון sometimes כום and כם; for כן often כין; for יה very often ח, חי, והי, and וי; for ח sometimes הא; for הון often הום and הם, and sometimes ון, and ן.

4. The *personal affixes* to verbs have a great resemblance to those in Hebrew, as will be evident from the *example* of a *regular verb* in the ensuing section.

SECTION V.

OF VERBS, AND FIRST OF THE CONJUGATION OF KAL.

1. Verbs in Chaldee have three conjugations, *Kal, Hiphil* or *Aphel*, and *Hithpael* or *Ithpehal.*

2. *Kal* denotes simply *to do*, as פקד *he visited*, סלק *he went up.*

3. *Aphel* generally signifies *to cause to do*, or *to cause to be done*, like Hiphil in Heb. as אפקד *he caused to visit;* but sometimes *Aphel* retains only the simple signification of the verb.

4. *Ithpehal* is passive, or signifies *to be done*, as אתפקד *he was visited;* but *Ithpehal* sometimes denotes *reflected action* as in Hebrew. Here follows,

5. An *example* of a *regular Chaldee verb* in *Kal*, with the *personal affixes* and *other serviles* printed in *hollow* letters.

פקד *Visit.*

KAL.

INDICATIVE MOOD.

PRETER OR PAST TENSE.

Sing.

She	פקדת	פקד	He	*visited.*
Thou (fem.)	פקדת	פקדתא	Thou	
		פקדית	I	

Plur.

		פקדו	They	*visited.*
Ye (fem.)	פקדתין	פקדתון	Ye	
		פקדנא	We	

FUTURE TENSE.

Sing.

	תפקד	יפקד	He	*shall* or *will visit.*
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	

Plur.

They (fem.)	יפקדן	יפקדון	They	*shall* or *will visit.*
Ye (fem.)	תפקדן	תפקדון	Ye	
		נפקד	We	

Digitized by Google

IMPERATIVE MOOD.

Thou	(fem.)	פקדי	פקד	*visit* Thou
Ye	(fem.)	פקדנא	פקדו	Ye

INFINITIVE MOOD.

מפקד

Participle Active, or Benoni.

fem. sing.	פקדא	פקד mas. sing.	*visiting.*
fem. plur.	פקדן	פקדין mas. plur.	

Participle Passive, or Pehil.

fem. sing.	פקידא	פקיד mas. sing.	*visited.*
fem. plur.	פקידן	פקידין mas. plur.	

Comp. sect. VII. 9.

OBSERVATIONS ON THE ABOVE EXAMPLE OF A REGULAR VERB IN KAL, AND FIRST ON THE PRETER TENSE.

6. In the third person mas. sing. י is often inserted before the last radical, as פקיד for פקד.

7. The third person fem. sing. sometimes postfixes ית, frequently א, and in Dan. and Ezra the Heb. ה, instead of ת.

8. The second person sing. mas. in Dan. and Ezra often postfixes תה and ת instead of תא.

9. The second person sing. fem. sometimes postfixes ית for ת.

10. The first person sing. fem. often postfixes only ת for ית, particularly in Dan. and Ezra; and sometimes תי after the *Hebrew* form.

11. The third person plur. often assumes ן paragogic after ו, and sometimes dropping ו retains only the ן; and in Dan. often ends in ין.*

12. The third person plur. fem. sometimes postfixes ה instead of ו.

13. The second person plur. mas. as also all others regularly ending in ן, drop that letter before a *pronoun suffix.*

14. The second person plural fem. sometimes ends in תון or תן instead of תין.

15. The first person plural sometimes postfixes נן (from אנן) instead of נא, and before pronoun affixes drops its א, or changes it into ו or י.

OBSERVATIONS ON THE FUTURE TENSE.

16. In the future tense of verbs, ו is often inserted before the last radical, as in Hebrew.

17. The third person plur. fem. instead of the affix י sometimes assumes ת.

18. The second person fem. sing. often ends in ין, and sometimes dropping the י in ן.

19. The third person mas. plur. sometimes ends in ין instead of ון.

20. The second and third person plur. fem. often end like the mas. in ן, especially in Dan. and Ezra, and, with *pronoun suffixes* following, in ו.

21. After א of the first person sing. fut. י is often inserted.

OBSERVATIONS ON THE IMPERATIVE.

22. In the sing. fem. א is sometimes postfixed instead of י.

23. The plur. fem. sometimes drops its final א, and ends in ן.

OBSERVATIONS ON THE INFINITIVE.

24. In Dan. Ezra and the Targums we meet with several infinitives without the formative מ prefixed.

25. In infinitives ו is sometimes inserted before the last radical.

26. א is often postfixed to the infinitive, and in Dan. and Ezra, ה.

* If words of this form should not rather be regarded as participles *benoni*, mas. plur. used for verbs, as in Ith. מתקטלין Dan. ii. 13.

Digitized by Google

27. Some infinitives as well of regular as of defective verbs are formed in וּת, or the ו being dropped, in ת.

OBSERVATIONS ON THE PARTICIPLE PASSIVE OR PEHIL.

28. This participle often inserts ו before the last radical, like the Hebrew participle passive or *Paoul*, as fem. בְּאוּשְׁתָּא *abominable*, Ezra iv. 12.

SECTION VI.

OF THE CONJUGATION APHEL.

1. The conjugation *Aphel* prefixes א to the preter, imperative, and infinitive, and מ to the participle.
2. The persons of *Aphel* are formed, and the participle declined, in the same manner as in *Kal*.
3. It will be sufficient therefore to set down
The first word of every tense and mood in the conjugation *Aphel*,

אַפְקַד Pret. *He caused to visit.*
יַפְקַד Fut.
אַפְקַד *IMPERAT.*
אַפְקָדָא *INFINIT.*
מַפְקַד *Participle* Benoni.

4. *Aphel* sometimes inserts י before the last radical, as *Hiphil* in Hebrew.
5. In Dan. and Ezra the Hebrew characteristic ה is generally used for א, both in *Aphel* and *Ithpehal*.
6. This characteristic ה is sometimes in Chaldee retained after a servile, both in the *future* and in the *participle*, as in יְהַשְׁפַּל *he shall humble*, Dan. vii. 24; מְהַחְצְפָה *urging*, Dan. ii. 15.
7. The infinitive often occurs without the final א.
8. In Dan. and Ezra ה is often both prefixed and postfixed to infinitives in *Aphel* and *Ithpehal*, as in לְהַשְׁמָדָה *for to destroy*, Dan. vii. 26; קְהָנַסְקָה *for to bring up*, Dan. vi. 23 or 24.
9. Sometimes the infinitive of *Aphel* ends in וּת, as of *Kal*. Comp. § V. 27.

SECTION VII.

OF THE CONJUGATION ITHPEHAL.

1. The conjugation *Ithpehal* prefixes אִת to the *preter*, *imperative*, and *infinitive*, מִת to the *participle*, and in the *future* the formative א is dropped.
2. The persons are formed, and the participle declined as in *Kal*.

אִתְפְּקַד Pret. *He was visited.*
יִתְפְּקַד Fut.
אִתְפְּקַד *IMPERAT.*
אִתְפְּקָדָא *INFINIT.*
מִתְפְּקַד *Participle.*

3. In *Ithpehal* the characteristic ת is generally transposed and placed after the first radical in verbs beginning with שׁ and ס, as in אִשְׁתְּכַח *he was found*, for אִתְשְׁכַח, from שְׁכַח *to find*; אִסְתְּכַר *he was shut*, for אִתְסְכַר, from סְכַר *to shut*.
4. In the *Ithpehal* of verbs beginning with ז, the ת is not only transposed, but changed into ד; so in those beginning with צ into ט; as in הִזְדַּמְנְתוּן (Marg. and, Complut.) from זְמַן, Dan. ii. 9; יִזְדַּעְזְעוּן *they shall be moved*, from זְעַע, Targ. Isa. xxviii. 16; יִצְטְבַע *he shall be wetted*, from צְבַע, Dan. iv. 12.
5. In the *Ithpehal* of verbs beginning with ת, ט, or ד, the characteristic ת is generally dropped.
6. In *Ithpehal* אִית is often prefixed instead of אִת, as in אִיתְעֲקַרוּ (Walton, &c.) *were plucked up*, Dan. vii. 8. Comp. § V. 21.
7. In Dan. and Ezra the Hebrew דת is more frequently used than אִת for the characteristic of *Ithpehal*.
8. In Dan. and Ezra occur many *passive* verbs exactly of the same form as the Hebrew

Digitized by Google

9. In Dan. and Ezra there is also another passive verb, formed as it were from the participle passive *Pehil*, as follows:

She	פקידת	פקיד	He	} *was visited.*
Thou (fem.)	פקידת	פקידתא	Thou	
		פקידית	I	
		פקידו	They	} *were visited.*
Ye (fem.)	פקידתין	פקידתון	Ye	
		פקידנא	We	

10. The characteristic of this conjugation is י inserted before the last radical.

11. This י is sometimes dropped, as in כפתו *they were bound*, Dan. iii. 21.

12. Besides the above stated conjugations of Chaldee verbs, there are two others used in the Targums, which have been denominated *Shaphel* and *Ishthapal;* the former prefixes ש, the latter אשת, to the simple verb, as שעבד, אשתעבד, from עבד *to serve.*

13. *Shaphel* is nearly of the same import as the Heb. *Hiphil*, as שעבד *he caused to serve; Ishthapal* is its passive אשתעבד *he was caused to serve.*

14. The persons, infinitives and participles in *Shaphel* and *Ishthapal*, are formed as in *Aphel* and *Ithpehal;* the formative א in *Ishthapal* being dropped after another servile.

SECTION VIII.

OF DEFECTIVE AND REDUPLICATE VERBS.

1. *Defective* verbs in Chaldee greatly resemble those in Hebrew.

2. Verbs *defective in the first radical* are those beginning with י, נ or א; hence called, as in Hebrew, *defective Pe Yod,—Pe Nun*, or—*Pe Aleph.*

3. An example of a verb *defective Pe Yod.*

ידע *To know.*

ITHPEHAL.	APHEL.	KAL.	
אתודע	אודע	ידע	*Preter.*
יתודע	יודע	ידע	*Future.*
אתודע	אודע	דע	*IMPERATIVE.*
אתודעא	אודעא	מידע & מדע	*INFINITIVE.*
מתודע	מודע	ידע	*Benoni.*
		ידיע	*Pehil.*

4. Observe, that in this, and likewise in the following examples of *defective* verbs, the first word only of each mood, tense, &c. is given, whence the other words are formed regularly, as in פקד, after the Chaldee manner.

5. Verbs *defective Pe Yod*, in Aphel or Hiphil, generally change their י into ו, but not always; thus in Ezra v. 14, we have היבל *he carried away;* in Ezra vii. 15, להיבלה *for to carry away.* Comp. § VI. 5, 8.

6. The infinitive of these verbs is often formed in ות or ת, as להועדת *to show*, Dan. ii. 26.

7. Throughout the *Ithpehal* of these verbs the י is generally changed into ו, but not always; thus in Ezra iv. 20, we have מתיהב *given;* and in Targ. Deut. xxiii. 8, יתילדון *were born.*

8. An example of a verb *defective Pe Nun.*

נסב *To take.*

ITHPEHAL.	APHEL.	KAL.	
regular throughout, retaining the נ.	אסב	נסב	*Preter.*
	יסיב	יסב	*Future.*
	אסב	סב	*IMPERATIVE.*
	אסבא	מסב	*INFINITIVE.*
	מסב	נסב	*Benoni.*
		נסיב	*Pehil.*

Digitized by Google

9. In these verbs נ is sometimes retained in the future and infinitive of *Kal*, as in יִנתֵן *he shall give*, Dan. ii. 16; in לִנסכָה *for to pour out*, Dan. ii. 46; and in *Aphel*, as in הַנפִיקוּ *they had brought out*, Dan. v. 3; הַנפֵק *he had brought out*, Ezra v. 14.

10. In *Ithpehal*, the נ is sometimes dropped, as in Targ. Gen. xxxviii. 25, חַיָא מִתפקָא *she (was) brought out*, for מִתנפקָא.

11. Verbs with א for the first radical are in Chaldee much more frequently defective than in Hebrew. (Comp. Hebrew Grammar, § VII. 15.) Here follows, therefore,

12. An example of a verb *defective Pe Aleph*.

אבד *To destroy.*

ITHPEHAL.	APHEL.	KAL.	
regular throughout, retaining the א.	אוֹבד	אבד	*Preter.*
	יוֹבד	יֵיבד	*Future.*
	אוֹבד	אבד	*IMPERATIVE.*
	אוֹבדָא	מֵיבד	*INFINITIVE.*
	מוֹבד	אבֵד	*Benoni.*
		אבִיד	*Pehil.*

13. In the future and infinitive in *Kal* of these verbs א is generally changed into י, but not always; thus we have יֵאמַר *he shall speak*, or *let him speak*, Dan. ii. 7; נֵאמַר *we will speak*, Dan. ii. 36; לְמֵאמַר *for to speak*, Dan. ii. 9.

14. In Dan. and Ezra ה is often used for the formative א of Aphel, as in לְהוֹבדָה *for to destroy*, Dan. ii. 12.

15. From the root אמַן *to be steady* is formed in Hiph. or Aph. הֵימִין.

16. Verbs of but *two radical letters*, commonly called *defective Oin Vau*, and *Oin Yod*, are thus declined:

קם *To stand.*

ITHPEHAL.	APHEL.	KAL.	
אִתקַם	אֲקִים	קַם	*Preter.*
יִתקַם	יָקִים	יָקוּם or יָקֵם	*Future.*
אִתקַם	אֲקִים	קוּם or קֵם	*IMPERATIVE.*
אִתקְמָא	אֲקְמָא	מְקוּם or מְקֵם	*INFINITIVE.*
מִתקַם	מְקִים	קֵם	*Benoni.*
		קִים	*Pehil.*

17. The participle *Benoni* in *Kal* of these verbs sometimes inserts א and sometimes י, as קָאֵם or קִים, see Dan. ii. 31. iv. 23.

18. These verbs sometimes take י after the formative מ of the infinitive *Kal*, as Targ. Gen. viii. 21, לְמֵילט *for to curse*, from לט *to curse*.

19. The verbs called *defective Oin Yod*, are such as sometimes assume a י before the second radical, in all forms where the preceding example has a ו.

20. Verbs which have א, ה, and י for the last radical, and are called *defective Lamed Aleph,—Lamed He*, and—*Lamed Yod*, often interchange those letters without at all varying the signification, as גלא, גלה, and גלי *to migrate*.

21. They are generally declined as in the following

Example of a verb *defective Lamed Aleph*.

קרא *To call.*

KAL.

INDICATIVE MOOD.

PRETER OR PAST TENSE.

Sing.

She	קרת	קרא	He	} *called.*
Thou (fem.)	קרית	קריתָא	Thou	

Digitized by Google

Plur.

		קריו	They	} *called.*
Ye (fem.)	קריתין	קריתון	Ye	
		קרינא	We	

FUTURE TENSE.

Sing.

She	תקרי	יקרא	He	} *shall* or *will call.*
Thou (fem.)	תקרין	תקרא	Thou	
		אקרא	I	

Plur.

They (fem.)	תקרין	יקרון	They	} *shall* or *will call.*
Ye (fem.)	תקרין	תקרון	Ye	
		נקרא	We	

IMPERATIVE MOOD.

Thou (fem.)	קרי	קרי	*call* Thou
Ye (fem.)	קרנא	קרו	*call* Ye

INFINITIVE MOOD.

מקרא

PARTICIPLE ACTIVE, or Benoni.

fem. sing.	קריא	קרי mas. sing.	*calling.*
fem. plur.	קרין	קרין mas. plur.	

The *participle passive*, or Pehil, differs not from Benoni.

22. The third person sing. fem. preter of these verbs often ends in א, as קרא *she called*, Targ. Gen. xxxviii. 3; sometimes in ית, as כהית *was darkened*, Targ. Job xvii. 7. So in *Ithpehal*, אתכרית *it* (fem.) *was grieved*, Dan. vii. 15.

23. The second person sing. mas. preter sometimes ends in ית, as הויית *thou wast*, Dan. ii. 31; רבית *thou wast grown*, Dan. iv. 19.

24. The first person sing. preter often ends in תי, as בראתי *I have created*, Targ. Gen. vi. 7; הויתי *I was*, Targ. Gen. xxviii. 16.

25. The third person plur. preter sometimes has only ו postfixed, as שנו *were changed*, Dan. iii. 27; and sometimes ends in יאו, as בליאו, *grew old*, Targ. Isa. lxiv. 4; חדיאו *they rejoiced.*

26. The third person plur. preter, when construed with a noun fem. sometimes ends in אן; as in חזאן *have seen*, (fem.) Deut. iv. 3.

27. The third person fut. mas. sing. is terminated indifferently in א, ה, or י; and so the participle *Benoni.*

28. The infinitive in *Kal* of these verbs are not only of the form מקרא, but also of קרא, מקרי, קרי and קראה (as לאסאה Targ. Hos. v. 13.), and sometimes they end in יה, as Dan. iii. 19, למזיה *to heat;* (Qu.) so in Hiph. or Aph. Dan. ii. 10, להדחויה *to tell.*

29. APHEL

אקרי	*Preter.*
יקרי	*Future.*
אקרי	*IMPERATIVE.*
אקראה	*INFINITIVE.*
מקרי	*Benoni.*

Digitized by Google

30. *Ithpehal* is declined as *Kal*, prefixing its characteristic את as in פקד, § VII. 2.

31. Verbs *doubly defective* are such as have י, נ or א for their first radical letter, and א, ה or י for their last.

32. These verbs, as to their first radical, follow the rules of verbs *defective Pe Yod*,—*Pe Nun*, and—*Pe Aleph*, above given; and as to their last, those of verbs *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*. Comp. Hebrew Grammar, § VII. 25.

33. *Reduplicate* verbs, or such as *double their second radical*, take ו after their first radical in *Kal* and *Ithpehal*, after the manner of the *reduplicate* Hebrew verbs. Comp. Hebrew Grammar, § VII. 30.

SECTION IX.

OF THE CHANGES MADE IN VERBS ON ACCOUNT OF THE PRONOUN SUFFIXES.

1. The persons of verbs ending in ון often drop the ו before the pronoun suffix, as Dan. ii. 9, תהודעניני *ye shall cause me to know*, or *tell me*, for תהודעונני, as it is written ver. 5; Dan. iv. 3, יהודעניני *they might tell me*, for יהודעונני; so ver. 2, יבהלנני; and ver. 16, יבהלנה. Comp. Hebrew Grammar, sect. VI. 28.

2. Verbs *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*, generally drop their last letter before a pronoun suffix, as Targ. Gen. xxxii. 2, חזונון *he saw them*; 2 Sam. i. 7, חזני *he saw me*; Isa. xlv. 18, ברה *he created it*.

3. נ or ין are frequently inserted between a verb future and the pronoun suffix, and more rarely between a verb preter and the suffix; as ישזבנכון *he shall deliver you*, Dan. iii. 15; ישזבנך *he will deliver thee*, Dan. vi. 16 or 17, ישאלנכון *he shall ask of you*, Ezra vii. 21.

SECTION X.

OF SYNTAX, OF THE USE OF THE SERVILES, AND OF FINDING THE ROOT.

The rules relating to each of these particulars in Chaldee are so nearly the same as in Hebrew, that it seems sufficient to refer the reader, who has carefully perused the preceding part of this grammar, to what is said on these points in the Hebrew Grammar, § VIII. IX. X. I proceed therefore to remove such remaining difficulties as may be most apt to puzzle the learner, by

SECTION XI.

A SHORT GRAMMATICAL PRAXIS ON THE CHALDEE OF JEREMIAH AND DANIEL.

JER. X. 11.

כדנה	תאמרון	להום	אלהיא	די	שמיא	וארקא			
Thus	ye shall	say	them	to	Aleim	who	heavens	the	and earth
לא	עבדו	יאבדו	מארעא	ומן	תחות	שמיא	אלה	:	
have not	made	shall	perish	from	and	under	these	heavens	.

כדנה *thus*, a compound particle from כ *like, as*, and דנה *this*. תאמרון, a verb second person mas. plur. fut. from root אמר by sect. V. 5, and VIII. 13. להום, ל a particle *to*, and הום a pronoun suffix *them*, by sect. IV. 3. אלהיא a noun mas. plur. emphatic by sect. III. 15, from root אלה. די the pron. relative *who*. שמיא a noun mas. plur. emphatic. ארקא *the earth*, a noun fem. sing. emphatic by sect. III. 14. See Lexicon. יאבדו *shall perish*, after the Heb. form. מארעא, מ *from*, ארעא a noun fem. sing. emphatic. See Lexicon.

DANIEL, CHAP. II.

Digitized by Google

Ver. 4. Then spake the Chaldeans to the king ארמית (*in*) *Aramitish* or *Chaldee*.

interpretation the and ,servants thy to dream the tell ;live ages for king O
מלכא לעלמין חיי אמר חלמא לעבדך ופרשא
.shew will we
נחוא :

מלכא a noun mas. sing. emphatic, the postfixed א being here used as a sign of the vocative, as ה prefixed in Heb. לעלמין ל *for*, עלמין a noun mas. plur. by sect. III. 7, from root עלם. חיי a verb second person mas. sing. imperat. in Kal, from root חיה or חיא by sect. VIII. 21. חלמא a noun mas. sing. emphatic, from root חלם. נחוא a verb first person mas. plur. fut. in Kal, from root חוה or חוא, by sect. VIII. 21.

: gone is me from thing the ,Chaldeans the to said and king the Answered
ענה מלכא ואמר לכשדיא מלתה מני אזדא 5.
,made be shall ye pieces ,interpretation its and dream the me tell shall ye not If
הן לא תהודעונני חלמא ופרשה הדמין תתעבדון
.made be shall confiscate houses your and
ובתיכון נולי ותשמון :

מלתה a noun fem. emphatic for מלתא (see sect. III. 14, and comp. ver. 8.) from root מל *to speak*, so properly *a word*, used for *a thing*, as Heb. דבר. אזדא a verb third person sing. preter by sect. V. 7, from root אזד, תהודעונני, ני a pronoun suffix *me* by sect. IV. 2. תהודעון a verb second person mas. plur. fut. in Hiph. or Aph. from root ידע by sect. V. 5. VI. 6. VIII. 3. פרשה, ה a pronoun suffix *its* (mas. for the more usual יה) by sect. IV. 3. הדמין a noun mas. plur. by sect. III. 7. תתעבדון a verb second person mas. plur. fut. in Ith. from root עבד. בתי, בתיכון a noun mas. plur. in reg. by sect. III. 10. כון a pronoun suffix mas. plur. *your* by sect. IV. 2. נולי a noun fem. by sect. III. 4. See Lexicon. תשמון a verb third person mas. plur. fut. in Ith. from the root שם, and observe this is an instance where ש and ת are not transposed, as they usually are according to sect. VII. 3.

reward a and gifts ,tell shall ye interpretation its and dream the if And
והן חלמא ופרשה תהחון מתנן ונבזבה 6.
dream the therefore ,me before from receive shall ye great honour and
ויקר שגיא תקבלון מן קדמי להן חלמא
.me ye tell interpretation its and
ופרשה החוני :

תהחון a verb second person mas. plur. fut. in Hiph. or Aph. from root חוא or חוה by sect. VI. 6. VIII. 21, for תהחוון, the two ו's coalescing into one, as in החוני at the end of the verse. מתנן a noun fem. plur. from sing. מתן by sect. III. 8, of root נתן. נבזבה a noun fem. after the Heb. form. See note on sect. III. 4, and Lexicon. החוני, ני a pronoun suffix *me* החו a verb second person plur. imperat. in Hiph. or Aph. from root חוח or חוא, for החוו, the two ו's coalescing into one.

tell will dream the king the ,said and (time) second a answered They
ענו תנינות ואמרין מלכא חלמא יאמר 7.
.tell will we interpretation its and ,servants his to
לעבדוהי ופרשה נהחוה :

אמרין third person mas. plur. preter, or rather the participle *Benoni* mas. plur. used for the verb, from root אמר, see sect. V. 11, and note. לעבדוהי ל *to*, עבדוהי *his servants*, והי here denoting both the noun mas. *plur.* and the pronoun *his*.

gaining (are) ye time that I know truth a of ,said and king the Answered
ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתון זבנין 8.
.the thing me from gone is that see ye as for as much
כל קבל די חזיתון די אזדא מני מלתא :

Digitized by Google

Digitized by Google

F
A

HEBREW AND ENGLISH

LEXICON.

אב

אב *to swell, heave, distend.* It occurs not however as a verb in this sense; but hence,

I. As a N. fem. plur. אבות *bottles of skin, skin-bottles,* so called from being remarkably capable of *distension* or *swelling.* Sacculi. occ. Job xxxii. 19; where it seems evident from the context, particularly from the mention of *wine, which has no vent,* in the former part of the verse, that this is the true sense of the word; and accordingly one of the Septuagint translations (for, in this place, as in some others, there are two) seems to explain it by ασκοι, and Montanus renders it utres. אבות חדשים may perhaps mean bottles of *new wines,* i. e. bottles with new wines or fermenting liquors in them. See Scott's note. It is too well known to be insisted on, that the ancients made use of *bottles of skin* to hold their *wine,* as is usual in many countries to this day. Thus Homer mentions *wine* being brought ασκῳ εν αιγειῃ *in a goat's skin,* Il. iii. lin. 247. Odyss. vi. lin. 78. ix. lin. 196, 212. Herodotus ii. 121, ασκους πλησαντα οινου, having filled *skins with wine.* And Maundrell*, speaking of the Greek convent at Bellmount, near Tripoli in Syria, says, "the same person, whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us, the next day, on his own back, a kid, and *a goat's skin of wine,* as a present from the convent." Comp. Josh. ix. 4, 13. Mat. ix. 17. and Wetstein's note there.

From Heb. אבה may be derived the Latin *obba,* "a bowl *with a great belly,* a bottle, a jug." Ainsworth.

II. As a N. mas. אב *state of swelling, greenness, viridity;* spoken of a plant while growing and *dilating.* occ. Job viii. 12. As a N. mas. plur. in regim. אבי *fruits* when in this *expanding* state. occ. Cant. vi. 10, or 11.

III. As a N. fem. אבה seems used Job ix. 26, for the *Egyptian Papyrus,* a plant remarkable for its *vigorous thriving. My days are passed away as the ships or vessels of* Papyrus. Comp.

* Journey, March 12.

אב

Isa. xviii. 2, and under נמא II. and Schultens and Scott on Job.

IV. As a N. mas. אוב, and fem. plur. אבות and אבת, are words often used in S. S. when speaking of the heathen *conjurations.* On an attentive review I think the singular אוב *must,* in the following texts, Lev. xx. 27. Deut. xviii. 11. 1 Sam. xxviii. 7, 8, denote the *evil spirit himself,* the πνευμα πυθωνος *spirit of divination,* as St Luke calls him, Acts xvi. 16; and that it *may* so signify in every other passage where it occurs, namely 2 K. xxi. 6. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. xxix. 4. Bate, Crit. Heb. places these words under אבה *to be willing,* and says, "this is a very proper word for a *familiar spirit,* from the affection he was supposed to have taken to the person he attended." But since the fem. plur. אבת or אבות in this view always denotes the *persons* or *women who had the evil spirit,* or who were בעלת אוב *mistresses of the* אוב, as it is expressed 1 Sam. xxviii. 7; (see Lev. xix. 31. 1 Sam. xxviii. 3, 9. Isa. xix. 3.) I apprehend that both אוב and אבת may better be referred to the *swelling* or *inflation* with which the persons who had the אוב *in them* בהם (see Lev. xx. 27.) were affected. Thus אוב will be literally the *inflater,* and אבות *the woman inflated.* Virgil has described an *inflated* prophetess of this kind, Æn. vi. 46, & seqq.

——— *Ait, Deus, ecce Deus, Cui talia fanti*
Ante fores, subito non vultus, non color unus,
Non compta mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque *videri,*
Nec mortale sonans: adflata *est numine quando*
Jam propiore Dei.

The *Virgin* cries, The God, behold the God!
And straight her visage and her colour change,
Her hair's dishevell'd, and her *heaving* breast
And *lab'ring* heart are *swollen* with sacred rage;
Larger she seems, her voice no mortal sound,
As the *inspiring* God near and more near
Seizes her soul.———

This shows what the heathen meant when they spoke of their diviners being pleni Deo, *full of the God:* "And although in those frantic fits of the heathen *diviners* there might frequently be much *affectation* and *im-*

posture, yet no doubt in many such instances, there was a *real possession by an evil spirit*. This is too plain to be denied in the case of the *divining damsel*, Acts xvi. 16, 18*."

אבב occurs not as a V. but hence,

As a N. mas. אביב *new corn still green, corn swollen* or *dilated* to its full size. Exod. ix. 31. Lev. ii. 14.

חדש האביב *the month of green corn*; LXX, τον νεων, *of new fruits*. Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. It answered nearly to our March, O. S. and had this name because in Egypt and Palestine corn, particularly *barley*†, was in *ear* at that time. So April among the Romans was called ab *aperiendo* terram, *from* opening *the earth*. The author of the *Ceremonies and Religious Customs of all Nations* observes, vol. iii. p. 108. that the year among the Hurons, and several other nations of Canada and Mississippi, is composed of twelve synodical lunar months, and that all the lunar months have names *suitable* to them. They give the name of the *worm moon* to the month of March, because those reptiles begin to discover themselves at that time; that of the *moon of plants* to the month of April; the *moon of swallows* to that of May, and so on. The Flemings have the same form of speech in their tongue; the month of February is by them called ‡ *the month in which they crop or prune the trees*; the month of April, that § *in which the meadows are fit for mowing*‖. The *signs* of the *Zodiac* also received their names in much the same manner, as may be seen in Pluche's Hist. du Ciel, vol. i. p. 11, & seq.

אבד *to be lost, perish.*

I. *To be lost*, as cattle which go astray. 1 Sam. ix. 3, 20. Ps. cxix. 176. Jer. l. 6. Ezek. xxxiv. 4, 16—or other things which are missed by the owner. Deut. xxii. 3. As a N. fem. אבדה, and in regim. אבדת *a thing lost*. Exod. xxii. 9. Deut. xxii. 3, & al.

II. *To be lost, undone, nigh to perishing*. Exod. x. 7. Num. xxi. 29. Deut. xxvi. 5. Job xxix. 13.

III. *To be lost, be destroyed, perish*. Lev. xxvi. 38. Num. xvi. 33. Comp. Ps. xxxi. 13. In Kal and Hiph. *to cause to perish, to destroy*. Deut. xii. 2, 3. 2 K. xxi. 3. Num. xxiv. 19. xxxiii. 52. As a N. אבדון *destruction*. Job xxviii. 22. xxxi. 12. Ps. lxxxviii. 12. & al. So אבד occ. Num. xxiv. 20, 24.

The name Αβαδδων, Rev. ix. 11, is plainly the Hebrew word אבדון in Greek letters, only doubling the δ for the sake of pronunciation.

IV. In a moral or spiritual sense, *to destroy, corrupt, pervert*. Eccles. vii. 7. Also, *to be corrupt, profligate*. Job xxx. 2, where see Schultens and Scott.

---

* Greek and English Lexicon to New Testament under Μαντσομαι, where see more.

† Dr Shaw says, that in Egypt *barley* is usually ripe about the beginning of April (O. S.) and *in the ear* the beginning of March. Travels p. 406, 407, 2d edit. Comp. under בשׁן.

‡ Snoeimaand. § Grasmaand.

‖ Our Saxon ancestors, in like manner, gave *descriptive* names to the months. See Verstegan's Antiquities, p. 64.

אבה with a radical, (see Exod. x. 27. Deut. ii. 30. x. 10.) but mutable or omissible ה.

It denotes, in general, *acquiescence*, and is opposed to מאן *refusing*, Isa. i. 19, 20. "אבה *to acquiesce* is one thing, אוה *to desire* is another," says Cocceius.

I. *To acquiesce, be willing, submit*. Isa. i. 19. with an infinitive V. following. Job xxxix. 9. In this sense it is generally preceded by the negative particle לא *not*, and frequently followed by an infinitive V. with ל prefixed. Gen. xxiv. 5, 8. Exod. x. 27. Lev. xxvi. 21, & al. freq.

II. Transitively, or with ל and a N. or Pron. following, *to acquiesce with, consent to*. Prov. i. 25, 30. Deut. xiii. 8. Ps. lxxxi. 12.

III. Absolutely, *to acquiesce, rest content*. Prov. vi. 35. In Prov. i. 10, thirty-six of Dr Kennicott's codices for תבא have תאבה, and the LXX and Vulg. appear to have followed the same reading. However, the common reading אל תבא *go not*, makes a very good sense.

IV. As a N. mas. sing. אב

1. *A father*, from his στοργη or *natural affection* to his children, in whom he *delighteth*. See Ps. ciii. 13. Prov. iii. 12. Mal. iii. 17. Mat. vii. 9—11. Hence,

2. *A forefather, progenitor, ancestor*. Gen. xxviii. 13. xxxi. 42. xlvi. 34, & al. freq.

3. *A first author, origin*. Gen. iv. 20, 21.

4. *A father, in honour* or *dignity, a governor, protector*, or the like. 2 K. v. 13. vi. 21. Isa. xxii. 21.

An instructer, teacher. Jud. xvii. 10. xviii. 19. 1 K. xiii. 11, 12. 2 K. ii. 12. vi. 21. xiii. 14. Isa. xliii. 27, אביך הראשון thy chief father *hath sinned*, i. e. the high-priest, Urijah. See 2 K. xvi. 10—16.

A tender and constant benefactor. Job xxix. 16. Comp. Job xxxi. 18.

5. This title is ascribed to God;

1st, With respect to men, as being their *father* by *creation*, Isa. lxiv. 8. Mal. i. 6. ii. 10.—by *redemption* and *protection*, see Deut. xxxii. 6. Isa. lxiii. 16.

2dly, With respect to the *human nature of Christ*. See Ps. lxxxix. 27.

3dly, It is also ascribed to *Christ God-Man*, Isa. ix. 6. Comp. John xiv. 6—11.

To denote that this N. אב *a father* is derived from the root אבה, it is, when in construction, always (except in two passages, Gen. xvii. 4, 5.) written אבי (the י being substituted for the ה) and to distinguish it from אבים *green fruits*, it always forms its plural in ות־ or ת־ as אבות, or אבת, never in ים.

In 2 Chron. iv. 16, אביו *his father* seems hardly intelligible. The LXX render the word by και ανηνεγκαι *and brought*, so appear to have read ויביא which makes a good sense.

Hence Syr. *abba*, Eng. *abbot, abbess, abbey*.

V. As a N. אבין *acquiescent* or *submissive from poverty, poor* in this sense, like Lazarus in our Lord's parable, Exod. xxiii. 6, 11. Deut. xxiv. 14. Job xxix. 16. xxx. 25, & al. freq.

VI. As a N. fem. אבינה *acquiescence, acquiescent satisfaction*. occ. Eccles. xii. 5. *And* satisfaction *shall be abolished*. The old man, as

in the case of Barzillai, 2 Sam. xix. 35 or 36, has no *satisfaction* in any thing. Juvenal, Sat. x. lin. 203,

Non eadem vini atque cibi, torpente palato,
Gaudia.
Nor wine, nor food, his torpid palate please.

Comp. Sat. vii. lin. 34.

The evil days are now come, in which he must say I have no *pleasure* in them.

In the two first editions of this work I was prevailed on by the authority of the LXX and Vulg. and by the comment of Dr Smith, to render this word the *caper-tree* or *-fruit;* and in the second edition, I endeavoured to explain the sentence as well as I could on that interpretation; but I must now confess, that I cannot approve that explanation, and am inclined to say with Cocceius, "What the LXX mean by καπαρεις let others guess."

VII. אבוי an interjection of sorrow or lamentation, *alas!* occ. Prov. xxiii. 29. It seems formed, like many other interjections, and like אוי in the same verse, by an onomatopœia, and like that is used as a N. Αιβοι, *alas!* is almost the same word in Greek letters.

אבחז occurs not as a V. but as a N. fem. in reg. אבחת is used once, Ezek. xxi. 15 or 20, and is variously rendered *the point, the terror,* or *the glittering* of the sword. Schultens, in his MS. Orig. Heb. observes that the Arabic V. ובח or אבח signifies crepare *to make a noise, to rattle,* also increpare *to chide with noise;* whence says he, אבחת חרב Ezek. xxi. 15, increpatio gladii, includes both the proper and improper signification, as denoting both the *noise* made by the sword, and also the *rebuke* which accompanies it. Perhaps the phrase may best be rendered in English, *the noise,* or *noisy rebuke of the sword.* The Vulg. translates אבחת by conturbationem *the disturbance.*

אבך In Hith. *to mount up,* or, according to others, *to be dispersed* or *dissipated* like smoke. Once Isa. ix. 17 or 18; where Bp. Lowth, *And* they shall mount up *in volumes of rising smoke.*

אבל

I. In Kal, *to be desolate, waste.* Isa. xxiv. 7. Jer. iv. 28, & al. Also, *to lay waste, make desolate;* so Montanus desolavit, and French translat. il a desolé. Lam. ii. 8.

II. In Kal, *to mourn.* Hos. x. 5. Joel i. 9. Amos viii. 8. In Hith. *to bemoan oneself.* Ezek. vii. 12, 27. Also, *to make* or *pretend oneself a mourner.* See Exod. xxxiii. 4. 2 Sam. xiv. 2. As a N. אבל *a mourning.* Gen. xxvii. 41. l. 11.

III. אבל a particle of sorrowful, and thence of serious or earnest affirmation.

1. *Alas indeed! oh indeed!* Gen. xlii. 21. 2 Sam. xiv. 5, where the Vulg. Heu! *Alas!* Comp. 1 K. i. 43. 2 K. iv. 14.

2. *Indeed, in truth.* Gen. xvii. 19. Dan. x. 21.

3. *But indeed, yet indeed,* 2 Chron. i. 4. xix. 3. xxxiii. 17. Ezra x. 13. Dan. x. 7.

The above-cited are all the texts where אבל occurs as a particle; and thence plainly the Greek particle αβαλε *alas! O that!*

אבן See under בנה

אבס *to stuff, cram,* or *fill with food.* Hence as a particip. paoul, אבוס *stuffed, crammed, fatted.* occ. 1 K. iv. 23, or v. 3. Prov. xv. 17. As a N. אבוס *a stall, crib;* a place where cattle are *fed.* Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. As a participial N. mas. plur. in reg. מאבסי, *storehouses, magazines of provisions.* So LXX, αποθηκαι. But as the richer and more pampered Babylonians are in the next verse described under the image of *young bulls,* perhaps we may, with Dr Blayney, better render מאבסי *fattening stalls,* understanding by that term their sumptuous houses and palaces, which had been scenes of their luxury. occ. Jer. l. 26.

Der. Lat. *obesus,* whence in Eng. *obesity.* *Boose,* a stall, see Junius's Etymol. Anglic.

אבק

I. In Kal and Niph. *to collide, wrestle, struggle.* occ. Gen. xxxii. 24, 25.

II. As a N. אבק *small dust* or *powder,* such as is formed by the *collision* of larger portions of matter. Exod. ix. 9, & al. As a N. fem. אבקה *small dust* or *powder* of aromatics, made by *collision* or pounding. occ. Cant. iii. 6.

אבר

I. As a N. אביר *strong, stout, mighty.* Job xxiv. 22. Jer. xlvi. 15. As a N. mas. plur. אבירים is used for *bulls,* Isa. xxxiv. 7. Ps. xxii. 13. l. 13. lxviii. 31.—for *horses,* Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11, from the great *strength* of those animals. In Jer. xlvi. 15, forty-eight of Dr Kennicott's codices read אבירך *thy strong* or *mighty one,* in the singular. The LXX explain the word by ὁ Απις, ὁ μοσχος ὁ ιλλικτος σου, *Apis, thy chosen calf,* as if that idol were particularly intended. But we may perhaps better understand it of *the mighty king of Egypt.*

אבירי לב *stout-hearted,* esprits forts. Ps. lxxvi. 6. Isa. xlvi. 12. Symmachus in the former text renders it ὑπερηφανοι τῃ καρδιᾳ, *proud* or *haughty in heart;* in the latter, σκληροκαρδιοι, *hard-hearted.*

II. The *material heavens* are called by this name, Ps. lxxviii. 25; for what is in that verse expressed by לחם אבירים *bread of the* strong ones, is called in the preceding sentence דגן שמים *corn of the* heavens.

It would be an affront to the reader's understanding, to go about to persuade him that angels do not eat manna, any more than any thing else. But that the Phenicians or Canaanites worshipped their god, *the heavens,* under this name or attribute of אבירים *the strong ones,* is highly probable from the plain remains of a Phenician temple at *Abiry* (אבירי) in Wiltshire, which still retains the name. For an accurate and ingenious account of which, I refer to the reverend Mr Cooke's Enquiry into the Patriarchal and Druidical Religion, Temples, &c. though I must, with due deference, dissent from that learned gentleman's supposition, that this temple was erected to *Jehovah,* the ever-blessed Trinity, as I believe it was dedicated to the material trinity of the *heavens,* which the Phenicians worshipped.

III. As a N. mas. אבר, and fem. אברה *the wing* or *pinion* of a bird, in which their *strength* consists, Deut. xxxii. 11. Ps. lv. 7. It is

once used as a verb, Job xxxix. 26. *to wing, move the wings.*

אגד occurs not as a V. in Heb. but in Chaldee signifies *to bind, bind together, collect;* and that this is nearly the idea of the Hebrew word appears from the things to which it is applied, for hence,

I. As a N. fem. in reg. אגדת *a bunch* or *bundle* of herbs, as of hyssop. occ. Exod. xii. 22. So the LXX δεσμην, and Vulg. fasciculum.

II. As a N. fem. plur. אגדות *the bunches* or *knots* of a yoke, formed, I suppose, by the cords inserted into the wooden part of it. occ. Isa. lviii. 6.

III. As a N. fem. אגדה *a close body,* or *knot* of men, manipulus. occ. 2 Sam. ii. 25. LXX συναντησιν, *a collected band.*

IV. As a N. fem. sing. אגדת occ. Amos ix. 6. *He who buildeth his lofts in the heavens* (see Ps. civ. 3, 13.) ואגדתו על ארץ יסדה and *(as for) his* troop (Eng. translat.) *hath founded it upon the earth.* What can אגדתו here mean but, as the Geneva translation renders it, " *his globe of elements,*" or the *celestial fluid compressing itself and the earth on every side?* Mr Bate queries whether אגדת in Amos ix. 6, may not mean the *mountains;* but as the word is *singular,* I think it cannot: let the attentive reader, however, consult his Critica Hebræa, and judge for himself.

אגו See under נז

אגל See under גל

אגם See under גם

אגן See under גן

אגף See under נגף

אגר

I. *To gather, collect.* occ. Deut. xxviii. 39. Prov. vi. 8. x. 5.

II. As a N fem. אגרת pl. אגרות *an epistle, a letter,* " perhaps from its being *rolled* or *folded together.*" Bate. " * The (modern) Arabs *roll up* their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them." The Persians make up their letters in† " a *roll* about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick."

Sanballat appears to have sent his letter to Nehemiah (ch. vi. 5.) *open,* i. e. *unenclosed,* in contempt, as the Turks do to this day when they write to a mean or common person; but when they write to their superiors, *they enclose their letters in a handsome bag,* with a paper tied to it directed and *sealed.* See Mr Harmer's Observations, vol. ii. p. 129. To what he has produced I add from Niebuhr, as above, " The Turks send their letters *to their equals in long purses of silk.*" freq. occ.

III. Chald. As a N. fem. אגרא the same. Ezra iv. 8. and in the emphatic form, אגרתא. Ezra iv. 11. v. 6.

IV. As a N. fem in reg. אגרות *a small piece* or *coin* of silver (so Montanus minuto), probably from the root גרה, which therefore see.

Der. Gr. αγυιεω, to gather, Lat. *agger,* a heap, whence Eng. *aggerate,* to heap up, *exaggerate,* &c.

אד See under ידה

אדב See under דב

אדם

I. In Kal, Hiph. and Hith. *to be red, reddish, ruddy.* Lam. iv. 7. Isa. i. 18. Prov. xxiii. 31. As a N, אדם, fem. אדמה *red, reddish.* occ. Gen. xxv. 30. Num. xix. 2. 2 K. iii. 22. Isa. lxiii. 2. Zech. i. 8. vi. 2. Dr Shaw, Travels, p. 140, 2d edit. informs us, that the inhabitants of Barbary still make use of *lentils,* boiled and stewed with oil and garlic, a pottage of a *chocolate* colour, and adds, " this we find was the *red pottage* for which Esau, from thence called *Edom,* sold his *birth-right.* Gen. xxv. 30, 34." As a participial N. אדום *ruddy.* occ. Cant. v. 10. As a N. אדמוני *red, ruddy.* Gen. xxv. 25. 1 Sam. xvi. 12.

II. As a N. אדם *a ruby,* a beautiful gem of a *red* colour, with an admixture of purple. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

III. As a N. fem. אדמה *ground, vegetable mould.* Gen. ii. 5, 9. iv. 3, & al. freq. It is thus denominated, say some weakly enough, because the best vegetable mould is of a *reddish* colour. So Josephus, Ant. lib. i. cap. i. § 2. speaking of אדמה, which he calls πυῤῥας γης, *reddish earth,* says, " τοιαυτη γαρ εστιν η παῤῥινος γη και αληθινη, true virgin earth is of this colour." But is this true? Or, when man is turned again to his earth, is that *red?* See therefore under דמה.

IV. אדם *man,* see under דמה.

אדמדם (the doubling of the last syllable heightening the idea as usual) *very* or *intensely red.* Lev. xiii. 19, 24, 42.

אדן

I. As a N. *a ruler, a socket.* See under דן.

II. Chald. As a particle, אדין, from the Heb. אז, (ז as usual, being changed into ד, and the syllable ין added) *then, at that time.* Dan. ii. 14, 15, et al. freq.

With ב *in* or *at* prefixed, באדין *at that time.* Dan. iii. 3, 13, et al. freq.

אדר

I. In Niph. *to be* or *become magnificent, pompous, illustrious, glorious.* occ. Exod. xv. 6, 11. In נאדרי ver. 6. the final י is a poetic addition,* as in אסרי Gen. xlix. 11. In Hiph. *to magnify, glorify.* occ. Isa. xlii. 21. As a N. אדיר *magnificent, pompous, illustrious, goodly, glorious.* It is spoken of God, 1 Sam. iv. 8.—of men, Jud. v. 13.—of waters, Exod. xv. 10. —of cattle, Jer. xxv. 34, 35.—of trees or plants, Ezek. xvii. 8, 23, freq. occ.

Hence Gr. ἀδρος, great, rich, strong; and Lat. *adorea,* glory, praise, renown.

II. As a N. mas. אדר, and more commonly fem. אדרת, *a magnificent mantle* or *robe.* Jonah

* Niebuhr, Description de l'Arabie, p. 90. Hanway's Travels, vol. i. p. 317.

* See Lowth, Prælect. iii. note p. 34. edit. Oxon. p. 42. edit. Gotting.

Digitized by Google

iii. 6. These were frequently then made of, as they are now adorned with, skins, furs, ermine, &c. See Gen. xxv. 25. The prophets used to be clothed with them on a religious account. See 2 K. i. 8. Zech. xiii. 4. Mat. iii. 4. This word is used for Elijah's hairy garment, 1 K. xix. 13, 19, & al. Micah ii. 8, *Ye strip* אדר the cloak or burnoose *from off the hyke.* The *burnoose* or upper garment (see 2 K. ii. 13.) was, I suppose, called אדר, from its being more *showy* than the hyke, as it is among the Moors in Barbary to this day*.

III. Chald. As a N. mas. plur. in reg. אדרי *thrashing-floors*, perhaps so called, by a slight variation from the idea of the Hebrew, from their *abounding* in corn. So the LXX ἅλωνος, and Vulg. areæ. occ. Dan. ii. 35. The Targums often use the word in the same sense. Hence the Lat. *ador*, a kind of corn.

IV. Chald. As a N. אדר *Adar*, the name, after the Babylonish captivity, of the twelfth month, nearly answering to our February, O. S. and perhaps so called from the *richness* or *exuberance* of the earth in plants and flowers at that season in the warm eastern countries. Ezra vi. 15. Esth. iii. 7, & al. Comp. 1 Mac. vii. 43.

"As February [N. S.] advances, the fields, which were partly green before, now, by the springing up of the latter grain, *become entirely covered with an agreeable verdure;* and though the trees continue in their leafless state till the end of this month or the beginning of March, [N. S.] yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes *extremely pleasant.*" Thus Dr Russell, Nat. Hist. of Aleppo, p. 13. and to the same purpose, p. 30, 31. Comp. Hasselquist's Travels, p, 27, 28.

אהב *to love.* It denotes the *affection of love* in general, στοργην, αγαπαν. See Gen. xxii. 2. xxiv. 67. xxv. 28. xxvii. 4. Lev. xix. 18, 34. As a N. fem. אהבה *love, affection.* Prov. x. 12. xvii. 9.

אהה an interjection or natural exclamation in fear or grief, *Ah!* Jud. vi. 22. Josh. vii. 7, et al. freq.

אהל

I. *To pitch* or *spread a tent.* Gen. xiii. 12, 18. As for Isa. xiii. 20, which is usually placed under this root, Mr Bate justly remarks, that "יהל may be regularly from נהל *to drive cattle,*" *neither shall the Arabian* drive (his cattle) *there;* and this interpretation is confirmed by what follows, *neither shall the shepherds cause (their flocks) to lie down there.* As a N. אהל *a tent.* Gen. xviii. 1, 2. It is often applied to the *tent* or *tabernacle consecrated to divine worship,* and called אהל מועד *tabernacle of meeting* (see under יעד III.) Exod. xxviii. 43. xxix. 4, et al. freq. Fem. אהלה the same. Gen. xii. 8. ix. 21, *Noah was uncovered* or *rolled himself* בתוך אהלה *in the midst of* (not *his* but) *the* tent, i. e. *of the tent* or *tabernacle* consecrated to God's worship, whither, after drinking the wine, he had retired in expectation of a *prophetic dream,* which it appears he had; *and therefore he was not drunk;* for doth God *inspire* drunkards in their very state of drunkenness? As the *Cherubim* were instituted at the fall of man, (Gen. iii. 24.) so no doubt a *sacred tabernacle* was then also prepared for their reception, and continued in the believing line; and it is plain, from Exod. xxxiii. 7—9, that the Israelites had a *sacred tabernacle* before that erected by Moses. See note under שכן I.

* Michaelis observes, that "besides the general and well known signification of אהל, it has another special one, peculiar to Moses, in describing the *tabernacle of meeting,* and to the Book of Job. Moses in the tabernacle just mentioned distinguishes, 1st, משכן *the dwelling,* i. e. the ten inner and more elegant curtains, which were hung over the boards; and 2dly, אהל the ten other curtains made of goat's hair, which were put over the former. Exod. xxvi. 1, 7. (לאהל על המשכן) 14. xxxvi. 8, 14, 19. xl. 2, 18, 19. In the same manner the magnificent tent of the unjust is in Job xxi. 28. called אהל משכנות i. e. *the covering of the* (richer) *curtains of the inner tent.*"

Hence Gr. αυλη, Lat. aula, Eng. *hall.* Also Gr. αυλαια, Lat. *aulæum,* a curtain, hangings.

II. Because those ancients who dwelt in tents usually *abode* a considerable time where they encamped, hence אהל is used for any *settled habitation* or *dwelling place.* See Josh. xxii. 4, 6—8. 2 Sam. xviii. 17. xix. 8. 1 K. xii. 16. Ps. lii. 7. xci. 10. cxxxii. 3. Lam. ii. 4. Mal. ii. 12.

III. In Hiph. It is spoken of the ירה, or *lunar light,* Job xxv. 5. *Behold even to the light of the moon,* ולא יאהיל *and he* (God) *hath not* fixed its tent. It is said of שמש the *solar light,* Ps. xix. 5. *In them* (the heavens) *hath he set* לשמש *for the solar light* אהל a tent or tabernacle, namely the orb or body of the sun, *fixed* like a *tabernacle* in the centre, from whence the light is on all sides perpetually springing forth, enlightening and enlivening the universe. But as for the *lunar light,* that has no *fixed tabernacle,* but the orb which reflects it†, revolves round the sun in company with the earth, and, from this complex motion, is to the inhabitants of the earth sometimes luminous, sometimes partly dark, and sometimes totally so. If then, to return to our passage in Job, the *lunar light,* that beauteous and even idolized object, (see Job xxxi. 26.) *thus changeth, and decreaseth in,* or *upon, her perfection,* or rather *till it disappears*‡ (Ecclus xliii. 7.) *and the stars be not pure in his sight,* how much less shall man be *perfect and sinless? Man*

* See Shaw's Trav. p. 225. and Stewart's Journey to Mequinez, ch. i.

* Supplementa ad Lex. Heb. in אהל.

† The reader who desires satisfactory information concerning the *motions* of the *moon,* and their true physical cause, I with great pleasure refer to Mr Spearman's excellent treatise, entitled, *An Enquiry after Philosophy* and *Theology,* &c. page 210, &c. edit. Edinburgh.

‡ See French Translat. and Arnald's Comment. on the place.

30. *Ithpehal* is declined as *Kal*, prefixing its characteristic את as in פקד, § VII. 2.

31. Verbs *doubly defective* are such as have י, נ or א for their first radical letter, and א, ה or י for their last.

32. These verbs, as to their first radical, follow the rules of verbs *defective Pe Yod*,—*Pe Nun*, and—*Pe Aleph*, above given; and as to their last, those of verbs *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*. Comp. Hebrew Grammar, § VII. 25.

33. *Reduplicate* verbs, or such as *double their second radical*, take ו after their first radical in *Kal* and *Ithpehal*, after the manner of the *reduplicate* Hebrew verbs. Comp. Hebrew Grammar, § VII. 30.

SECTION IX.

OF THE CHANGES MADE IN VERBS ON ACCOUNT OF THE PRONOUN SUFFIXES.

1. The persons of verbs ending in ון often drop the ו before the pronoun suffix, as Dan. ii. 9, תהודעני *ye shall cause me to know*, or *tell me*, for תהודעונני, as it is written ver. 5; Dan. iv. 3, יהודעני *they might tell me*, for יהודעונני; so ver. 2, יבהלנני; and ver. 16, יבהלנה. Comp. Hebrew Grammar, sect. VI. 28.

2. Verbs *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*, generally drop their last letter before a pronoun suffix, as Targ. Gen. xxxii. 2, חזון *he saw them*; 2 Sam. i. 7, חזני *he saw me*; Isa. xlv. 18, ברה *he created it*.

3. נ or ין are frequently inserted between a verb future and the pronoun suffix, and more rarely between a verb preter and the suffix; as ישזבנכון *he shall deliver you*, Dan. iii. 15; ישזבנך *he will deliver thee*, Dan. vi. 16 or 17, ישאלנכון *he shall ask of you*, Ezra vii. 21.

SECTION X.

OF SYNTAX, OF THE USE OF THE SERVILES, AND OF FINDING THE ROOT.

The rules relating to each of these particulars in Chaldee are so nearly the same as in Hebrew, that it seems sufficient to refer the reader, who has carefully perused the preceding part of this grammar, to what is said on these points in the Hebrew Grammar, § VIII. IX. X. I proceed therefore to remove such remaining difficulties as may be most apt to puzzle the learner, by

SECTION XI.

A SHORT GRAMMATICAL PRAXIS ON THE CHALDEE OF JEREMIAH AND DANIEL.

JER. X. 11.

כדנה	תאמרון	להום	אלהיא	די	שמיא	וארקא			
Thus	ye shall	say	them	to	Aleim	the	who	heavens	the	and	earth
לא	עבדו	יאבדו	מארעא	ומן	תחות	שמיא	אלה׃		
have not	made	shall	perish	from	and	under	heavens	these	.

כדנה *thus*, a compound particle from כ *like*, *as*, and דנה *this*. תאמרון, a verb second person mas. plur. fut. from root אמר by sect. V. 5, and VIII. 13. להום, ל a particle *to*, and הום a pronoun suffix *them*, by sect. IV. 3. אלהיא a noun mas. plur. emphatic by sect. III. 15, from root אלה. די the pron. relative *who*. שמיא a noun mas. plur. emphatic. ארקא *the earth*, a noun fem. sing. emphatic by sect. III. 14. See Lexicon. יאבדו *shall perish*, after the Heb. form. מארעא, מ *from*, ארעא a noun fem. sing. emphatic. See Lexicon.

DANIEL, CHAP. II.

Digitized by Google

Ver. 4. Then spake the Chaldeans to the king ארמית (*in*) *Aramitish* or *Chaldee*.

interpretation the and ,servants thy to dream the tell ;live ages for king O
מלכא לעלמין חיי אמר חלמא לעבדיך ופרשא
.shew will we
נחוא :

מלכא a noun mas. sing. emphatic, the postfixed א being here used as a sign of the vocative, as ה prefixed in Heb. לעלמין ל *for*, עלמין a noun mas. plur. by sect. III. 7, from root עלם. חיי a verb second person mas. sing. imperat. in Kal, from root חיה or חיא by sect. VIII. 21. חלמא a noun mas. sing. emphatic, from root חלם. נחוא a verb first person mas. plur. fut. in Kal, from root חוה or חוא, by sect. VIII. 21.

: gone is me from thing the ,Chaldeans the to said and king the Answered
ענה מלכא ואמר לכשדיא מלתה מני אזדא 5.
,made be shall ye pieces ,interpretation its and dream the me tell shall ye not If
הן לא תחודעונני חלמא ופרשה הדמין תתעבדון
.made be shall confiscate houses your and
ובתיכון נולי ותשמון :

מלתה a noun fem. emphatic for מלתא (see sect. III. 14, and comp. ver. 8.) from root מל *to speak*, so properly *a word*, used for *a thing*, as Heb. דבר. אזדא a verb third person sing. preter by sect. V. 7, from root אזד, תהודעונני, ני a pronoun suffix *me* by sect. IV. 2. תחודעון a verb second person mas. plur. fut. in Hiph. or Aph. from root ידע by sect. V. 5. VI. 6. VIII. 3. פרשה, ה a pronoun suffix *its* (mas. for the more usual יה) by sect. IV. 3. הדמין a noun mas. plur. by sect. III. 7. תתעבדון a verb second person mas. plur. fut. in Ith. from root עבד. בתיכון, בתי a noun mas. plur. in reg. by sect. III. 10. כון a pronoun suffix mas. plur. *your* by sect. IV. 2. נולי a noun fem. by sect. III. 4. See Lexicon. תשמון a verb third person mas. plur. fut. in Ith. from the root שם, and observe this is an instance where ש and ת are not transposed, as they usually are according to sect. VII. 3.

reward a and gifts ,tell shall ye interpretation its and dream the if And
והן חלמא ופרשה תהחון מתנן ונבזבה 6.
dream the therefore ,me before from receive shall ye great honour and
ויקר שגיא תקבלון מן קדמי להן חלמא
.me ye tell interpretation its and
ופרשה החוני :

תהחון a verb second person mas. plur. fut. in Hiph. or Aph. from root חוא or חוה by sect. VI. 6. VIII. 21, for תהחוון, the two ו's coalescing into one, as in החוני at the end of the verse. מתנן a noun fem. plur. from sing. מתן by sect. III. 8, of root נתן. נבזבה a noun fem. after the Heb. form. See note on sect. III. 4, and Lexicon. החוני, ני a pronoun suffix *me* החו a verb second person plur. imperat. in Hiph. or Aph. from root חוה or חוא, for החוו, the two ו's coalescing into one.

tell will dream the king the ,said and (time) second a answered They
ענו תנינות ואמרין מלכא חלמא יאמר 7.
.tell will we interpretation its and ,servants his to
לעבדוהי ופרשה נהחוה :

אמרין third person mas. plur. preter, or rather the participle *Benoni* mas. plur. used for the verb, from root אמר, see sect. V. 11, and note. לעבדוהי ל *to*, עבדוהי *his servants*, והי here denoting both the noun mas. *plur.* and the pronoun *his*.

gaining (are) ye time that I know truth a of ,said and king the Answered
ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתון זבנין 8.
.the thing me from gone is that see ye as for as much
כל קבל די חזיתון די אזדא מני מלתא :

Digitized by Google

ידע a participle mas. sing. Benoni in Kal of root ידע used for the present tense. See Hebrew Grammar, sect. VI. 7. ערנא a noun fem. חזיתון a verb second person mas. plur. preter in Kal, from root חזא or חזה, by sect. VIII. 21.

Ver. 9. תהודענני *ye shall tell me*, for תהודעוננני by sect. IX. 1. מלה כדבה *a deceitful word.* See note on sect. III. 4. הזמנתון *ye have prepared*, a verb second person mas. plur. preter in Hiph. or Aph. from root זמן. למאמר *for to speak*, ל *for*, מאמר a verb infinitive in Kal, from root אמר by sect. VIII. 13. ישתנא *should be changed*, a verb third person mas. sing. fut. in Ith. from root שנה or שנא, ש and ת being transposed by sect. VII. 3. אנדע *I shall know.* See Lexicon in ידע VII.

Ver. 10. איתי *is, are*, a verb impersonal, like Hebrew יש, see Lexicon under יה II. יבשתא *the dry land*, a noun fem. sing. emphatic by sect III. 16. מלת *the word*, a noun fem. sing. in reg. after the Hebrew form.

Ver. 11. מלכה *the king*, a noun mas. sing. emphatic, for מלכא by sect. III. 14. איתוהי *it is*, from the impersonal verb, איה and והי postfixed *him*, comp. איתי ver. 10.

Ver. 12. להובדה *for to destroy*, ל a particle *for*, הובדה a verb infinitive Hiph. or Aph. from root אבד by sect. V. 26, and VIII. 14. לכל *all*, ל is often expletive in Chaldee, as it is sometimes in Hebrew, or it may be regarded only as the sign of the accusative case.

Ver. 13. מתקטלין *slain*, a participle mas. plur. Ith. from root קטל, for third person plur. preter *were slain.* להתקטלה, ל *for*, התקטלה *to be slain*, a verb infinitive Ith. for אתקטלט by sect. IV. 5, 8.

Ver. 14. באדין *then*, from ב *in* and אדין *then.* התיב *caused to return*, a verb third person sing. preter in Hiph. or Aph. by sect. VIII. 16. VI. 5.

Ver. 15. מהדחצפה *urging*, a participle fem. sing. in Aph. or Hiph. by sect. VI. 6, with ה postfixed, after the Hebrew form, for א, from root דחצף.

Ver. 16. להחויה, an infinitive verb by sect. VIII. 28, with ל used elliptically, see Lexicon under ל 21.

Ver. 18. יהובדון, a verb third person mas. plur. fut. in Hiph. or Aph. from root אבד, see sect. VIII. 12. VI. 5, 6.

Ver. 20. די הכמתא for, or on account of, *the wisdom*, for this seems the force of די in this place.

Ver. 22. עמיקתא *the deep things*, a participial noun fem. plur. emphatic by sect. III. 17. So מסרתא.

Ver. 23. אבהתי *of* my *fathers*, אבהת a noun mas. plur. with a fem. Hebrew termination, like the Hebrew אבות or אבת and the radical ה retained from root אבה *to desire.* בעינא, a verb first person plur. preter in Kal, from root בעא or בעה by sect. VIII. 21.

Ver. 25. בהתבהלה, ב *in*, התבהלה *hastening*; which word may be considered either as a verb infinitive in Ith. or as a noun fem. sing. from root בהל *to hasten.* לדניאל *Daniel*, with the ל redundant, as very usual in Chaldee. Comp. ver. 12, 48, and לצלמא ver. 35, and Lexicon under ל 22.

Ver. 26. להודעתני *for to tell me*, הודעת a verb infinitive Hiph. or Aph. from root ידע by sect. VI. 5. VIII. 6.

Ver. 31. דכן *this.* See Lexicon in דך. קאם a participle *Benoni* mas. sing. in Kal, from root קם by sect. VIII. 17.

Ver. 34. המון *them*, by sect. IV. 1.

Ver. 35. השתכח *was found*, a verb third person mas. sing. preter. in Ith. from root שכח, ש and ת being transposed by sect. VII. 3.

Digitized by Google

Ver. 39. מלכו אחרי, two fem. nouns sing. by sect. III. 4, 6.

Ver. 41. חזיתה a verb second person mas. sing. from root חזא or חזה *to see*, by sect. VIII. 21, and V. 8. אצבעתא *the toes*, a noun fem. plur. *emphatic*, from sing. אצבע by sect. III. 17. להוא *for, to be*, הוא a verb infinitive from root הוא by sect. VIII. 28.

Ver. 43. לדהון ל *for*, ן *them*, and דה *to be*, infinitive, from הוא or הוה by sect. VIII. 28. IX. 2. Comp. also Lexicon under ל 21. כדי from כ *like, as*, and די *that*.

Ver. 45. מהימן *faithful*, a participial noun in the Hiph. or Aph. form, from the root אמן *to be steady*, by sect. VI. 6. VIII. 15.

END OF THE GRAMMAR.

Digitized by Google

Digitized by Google

A

HEBREW LEXICON.

Digitized by Google

Digitized by Google

A

HEBREW AND ENGLISH

LEXICON.

אב

אב *to swell, heave, distend.* It occurs not however as a verb in this sense; but hence,

I. As a N. fem. plur. אבות *bottles of skin, skin-bottles,* so called from being remarkably capable of *distension* or *swelling.* Sacculi. occ. Job xxxii. 19; where it seems evident from the context, particularly from the mention of *wine, which has no vent,* in the former part of the verse, that this is the true sense of the word; and accordingly one of the Septuagint translations (for, in this place, as in some others, there are two) seems to explain it by ασκοι, and Montanus renders it utres. אבות חדשים may perhaps mean bottles of *new wines,* i. e. bottles with new wines or fermenting liquors in them. See Scott's note. It is too well known to be insisted on, that the ancients made use of *bottles of skin* to hold their *wine,* as is usual in many countries to this day. Thus Homer mentions *wine* being brought ασκῳ ἐν αἰγείῃ *in a goat's skin,* Il. iii. lin. 247. Odyss. vi. lin. 78. ix. lin. 196, 212. Herodotus ii. 121, ασκους πλησαντα οινου, having filled *skins with wine.* And Maundrell*, speaking of the Greek convent at Bellmount, near Tripoli in Syria, says, "the same person, whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us, the next day, on his own back, a kid, and *a goat's skin of wine,* as a present from the convent." Comp. Josh. ix. 4, 13. Mat. ix. 17. and Wetstein's note there.

From Heb. אבה may be derived the Latin *obba,* "a bowl *with a great belly,* a bottle, a jug." Ainsworth.

II. As a N. mas. אב *state of swelling, greenness, viridity;* spoken of a plant while growing and *dilating.* occ. Job viii. 12. As a N. mas. plur. in regim. אבי *fruits* when in this *expanding* state. occ. Cant. vi. 10, or 11.

III. As a N. fem. אבה seems used Job ix. 26, for the *Egyptian Papyrus,* a plant remarkable for its *vigorous thriving. My days are passed away as the ships or vessels of* Papyrus. Comp.

* Journey, March 12.

אב

Isa. xviii. 2, and under נמא II. and Schultens and Scott on Job.

IV. As a N. mas. אוב, and fem. plur. אבות and אבת, are words often used in S. S. when speaking of the heathen *conjurations.* On an attentive review I think the singular אוב *must,* in the following texts, Lev. xx. 27. Deut. xviii. 11. 1 Sam. xxviii. 7, 8, denote the *evil spirit himself,* the πνευμα πυθωνος *spirit of divination,* as St Luke calls him, Acts xvi. 16; and that it *may* so signify in every other passage where it occurs, namely 2 K. xxi. 6. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. xxix. 4. Bate, Crit. Heb. places these words under אבה *to be willing,* and says, "this is a very proper word for a *familiar spirit,* from the affection he was supposed to have taken to the person he attended." But since the fem. plur. אבת or אבות in this view always denotes the *persons* or *women who had the evil spirit,* or who were בעלת אוב *mistresses of the* אוב, as it is expressed 1 Sam. xxviii. 7; (see Lev. xix. 31. 1 Sam. xxviii. 3, 9. Isa. xix. 3.) I apprehend that both אוב and אבת may better be referred to the *swelling* or *inflation* with which the persons who had the אוב *in them* בהם (see Lev. xx. 27.) were affected. Thus אוב will be literally the *inflater,* and אבות *the woman inflated.* Virgil has described an *inflated* prophetess of this kind, Æn. vi. 46, & seqq.

——— *Ait, Deus, ecce Deus. Cui talia fanti*
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque *videri,*
Nec mortale sonans: adflata *est numine quando*
Jam propiore Dei.

The *Virgin* cries, The God, behold the God!
And straight her visage and her colour change,
Her hair's dishevell'd, and her *heaving* breast
And *lab'ring* heart are *swollen* with sacred rage;
Larger she seems, her voice no mortal sound,
As the *inspiring* God near and more near
Seizes her soul.———

This shows what the heathen meant when they spoke of their diviners being pleni Deo, *full of the God:* "And although in those frantic fits of the heathen *diviners* there might frequently be much *affectation* and *im-*

posture, yet no doubt in many such instances, there was a *real possession by an evil spirit*. This is too plain to be denied in the case of the *divining damsel*, Acts xvi. 16, 18*."

אבב occurs not as a V. but hence,

As a N. mas. אביב *new corn still green, corn swollen* or *dilated* to its full size. Exod. ix. 31. Lev. ii. 14.

חדש האביב *the month of green corn*; LXX, *νεων γενων, of new fruits*. Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. It answered nearly to our March, O. S. and had this name because in Egypt and Palestine corn, particularly *barley*†, was in *ear* at that time. So April among the Romans was called ab *aperiendo* terram, *from* opening *the earth*. The author of the *Ceremonies and Religious Customs of all Nations* observes, vol. iii. p. 108. that the year among the Hurons, and several other nations of Canada and Mississippi, is composed of twelve synodical lunar months, and that all the lunar months have names *suitable* to them. They give the name of the *worm moon* to the month of March, because those reptiles begin to discover themselves at that time; that of the *moon of plants* to the month of April; the *moon of swallows* to that of May, and so on. The Flemings have the same form of speech in their tongue; the month of February is by them called ‡ *the month in which they crop or prune the trees*; the month of April, that § *in which the meadows are fit for mowing*‖. The *signs* of the *Zodiac* also received their names in much the same manner, as may be seen in Pluche's Hist. du Ciel, vol. i. p. 11, & seq.

אבד *to be lost, perish.*

I. *To be lost*, as cattle which go astray. 1 Sam. ix. 3, 20. Ps. cxix. 176. Jer. l. 6. Ezek. xxxiv. 4, 16—or other things which are missed by the owner. Deut. xxii. 3. As a N. fem. אבדה, and in regim. אבדת *a thing lost*. Exod. xxii. 9. Deut. xxii. 3, & al.

II. *To be lost, undone, nigh to perishing*. Exod. x. 7. Num. xxi. 29. Deut. xxvi. 5. Job xxix. 13.

III. *To be lost, be destroyed, perish*. Lev. xxvi. 38. Num. xvi. 33. Comp. Ps. xxxi. 13. In Kal and Hiph. *to cause to perish, to destroy*. Deut. xii. 2, 3. 2 K. xxi. 3. Num. xxiv. 19. xxxiii. 52. As a N. אבדון *destruction*. Job xxviii. 22. xxxi. 12. Ps. lxxxviii. 12. & al. So אבד occ. Num. xxiv. 20, 24.

The name Αβαδδων, Rev. ix. 11, is plainly the Hebrew word אבדון in Greek letters, only doubling the δ for the sake of pronunciation.

IV. In a moral or spiritual sense, *to destroy, corrupt, pervert*. Eccles. vii. 7. Also, *to be corrupt, profligate*. Job xxx. 2, where see Schultens and Scott.

---

* Greek and English Lexicon to New Testament under Μαντωμαι, where see more.

† Dr Shaw says, that in Egypt *barley* is usually ripe about the beginning of April (O. S.) and *in the ear* the beginning of March. Travels p. 406, 407, 2d edit. Comp. under אפל.

‡ Snoeimaand. § Grasmaand.

‖ Our Saxon ancestors, in like manner, gave *descriptive* names to the months. See Verstegan's Antiquities, p. 64.

אבה with a radical, (see Exod. x. 27. Deut. ii. 30. x. 10.) but mutable or omissible ה.

It denotes, in general, *acquiescence*, and is opposed to מאן *refusing*, Isa. i. 19, 20. "אבה *to acquiesce* is one thing, אוה *to desire* is another," says Cocceius.

I. *To acquiesce, be willing, submit*. Isa. i. 19. with an infinitive V. following. Job xxxix. 9. In this sense it is generally preceded by the negative particle לא *not*, and frequently followed by an infinitive V. with ל prefixed. Gen. xxiv. 5, 8. Exod. x. 27. Lev. xxvi. 21, & al. freq.

II. Transitively, or with ל and a N. or Pron. following, *to acquiesce with, consent to*. Prov. i. 25, 30. Deut. xiii. 8. Ps. lxxxi. 12.

III. Absolutely, *to acquiesce, rest content*. Prov. vi. 35. In Prov. i. 10, thirty-six of Dr Kennicott's codices for תאבה have תאבה, and the LXX and Vulg. appear to have followed the same reading. However, the common reading אל תבא *go not*, makes a very good sense.

IV. As a N. mas. sing. אב

1. *A father*, from his στοργη or *natural affection* to his children, in whom he *delighteth*. See Ps. ciii. 13. Prov. iii. 12. Mal. iii. 17. Mat. vii. 9—11. Hence,

2. *A forefather, progenitor, ancestor*. Gen. xxviii. 13. xxxi. 42. xlvi. 34, & al. freq.

3. *A first author, origin*. Gen. iv. 20, 21.

4. *A father, in honour* or *dignity, a governor, protector*, or the like. 2 K. v. 13. vi. 21. Isa. xxii. 21.

An instructer, teacher. Jud. xvii. 10. xviii. 19. 1 K. xiii. 11, 12. 2 K. ii. 12. vi. 21. xiii. 14. Isa. xliii. 27, אביך הראשון thy chief father *hath sinned*, i. e. the high-priest, Urijah. See 2 K. xvi. 10—16.

A tender and constant benefactor. Job xxix. 16. Comp. Job xxxi. 18.

5. This title is ascribed to God;

1st, With respect to men, as being their *father* by *creation*, Isa. lxiv. 8. Mal. i. 6. ii. 10.—by *redemption* and *protection*, see Deut. xxxii. 6. Isa. lxiii. 16.

2dly, With respect to the *human nature of Christ*. See Ps. lxxxix. 27.

3dly, It is also ascribed to *Christ God-Man*, Isa. ix. 6. Comp. John xiv. 6—11.

To denote that this N. אב *a father* is derived from the root אבה, it is, when in construction, always (except in two passages, Gen. xvii. 4, 5.) written אבי (the י being substituted for the ה) and to distinguish it from אבים *green fruits*, it always forms its plural in ות־ or ת־ as אבות, or אבת, never in ים.

In 2 Chron. iv. 16, אביו *his father* seems hardly intelligible. The LXX render the word by και ανηνεγκε *and brought*, so appear to have read ויביא which makes a good sense.

Hence Syr. *abba*, Eng. *abbot, abbess, abbey*.

V. As a N. אבין *acquiescent* or *submissive from poverty, poor* in this sense, like Lazarus in our Lord's parable, Exod. xxiii. 6, 11. Deut. xxiv. 14. Job xxix. 16. xxx. 25, & al. freq.

VI. As a N. fem. אבינה *acquiescence, acquiescent satisfaction*. occ. Eccles. xii. 5. *And* satisfaction *shall be abolished*. The old man, as

in the case of Barzillai, 2 Sam. xix. 35 or 36, has no *satisfaction* in any thing. Juvenal, Sat. x. lin. 203,

> *Non eadem vini atque cibi, torpente palato, Gaudia.*
> Nor wine, nor food, his torpid palate please.

Comp. Sat. vii. lin. 34.

The evil days are now come, in which he must say I have no *pleasure* in them.

In the two first editions of this work I was prevailed on by the authority of the LXX and Vulg. and by the comment of Dr Smith, to render this word the *caper-tree* or *-fruit;* and in the second edition, I endeavoured to explain the sentence as well as I could on that interpretation; but I must now confess, that I cannot approve that explanation, and am inclined to say with Cocceius, "What the LXX mean by καπαρις let others guess."

VII. אבוי an interjection of sorrow or lamentation, *alas!* occ. Prov. xxiii. 29. It seems formed, like many other interjections, and like אוי in the same verse, by an onomatopœia, and like that is used as a N. Αιβαι, *alas!* is almost the same word in Greek letters.

אבח occurs not as a V. but as a N. fem. in reg. אבחת is used once, Ezek. xxi. 15 or 20, and is variously rendered *the point, the terror,* or *the glittering* of the sword. Schultens, in his MS. Orig. Heb. observes that the Arabic V. ובח or אבח signifies crepare *to make a noise, to rattle,* also increpare *to chide with noise;* whence says he, אבחת חרב Ezek. xxi. 15, increpatio gladii, includes both the proper and improper signification, as denoting both the *noise* made by the sword, and also the *rebuke* which accompanies it. Perhaps the phrase may best be rendered in English, *the noise,* or *noisy rebuke of the sword.* The Vulg. translates אבחת by conturbationem *the disturbance.*

אבך In Hith. *to mount up,* or, according to others, *to be dispersed* or *dissipated* like smoke. Once Isa. ix. 17 or 18; where Bp. Lowth, *And* they shall mount up *in volumes of rising smoke.*

אבל

I. In Kal, *to be desolate, waste.* Isa. xxiv. 7. Jer. iv. 28, & al. Also, *to lay waste, make desolate;* so Montanus desolavit, and French translat. il a desolé. Lam. ii. 8.

II. In Kal, *to mourn.* Hos. x. 5. Joel i. 9. Amos viii. 8. In Hith. *to bemoan oneself.* Ezek. vii. 12, 27. Also, *to make* or *pretend oneself a mourner.* See Exod. xxxiii. 4. 2 Sam. xiv. 2. As a N. אבל *a mourning.* Gen. xxvii. 41. l. 11.

III. אבל a particle of sorrowful, and thence of serious or earnest affirmation.

1. *Alas indeed! oh indeed!* Gen. xlii. 21. 2 Sam. xiv. 5, where the Vulg. Heu! *Alas!* Comp. 1 K. i. 43. 2 K. iv. 14.

2. *Indeed, in truth.* Gen. xvii. 19. Dan. x. 21.

3. *But indeed, yet indeed,* 2 Chron. i. 4. xix. 3. xxxiii. 17. Ezra x. 13. Dan. x. 7.

The above-cited are all the texts where אבל occurs as a particle; and thence plainly the Greek particle αβαλι *alas! O that!*

אבן See under בנה

אבס *to stuff, cram,* or *fill with food.* Hence as a particip. paoul, אבוס *stuffed, crammed, fatted.* occ. 1 K. iv. 23, or v. 3. Prov. xv. 17. As a N. אבוס *a stall, crib;* a place where cattle are *fed.* Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. As a participial N. mas. plur. in reg. מאבסי, *storehouses, magazines of provisions.* So LXX, αποθηκας. But as the richer and more pampered Babylonians are in the next verse described under the image of *young bulls,* perhaps we may, with Dr Blayney, better render מאבסי *fattening stalls,* understanding by that term their sumptuous houses and palaces, which had been scenes of their luxury. occ. Jer. l. 26.

Der. Lat. *obesus,* whence in Eng. *obesity. Boose,* a stall, see Junius's Etymol. Anglic.

אבק

I. In Kal and Niph. *to collide, wrestle, struggle.* occ. Gen. xxxii. 24, 25.

II. As a N. אבק *small dust* or *powder,* such as is formed by the *collision* of larger portions of matter. Exod. ix. 9, & al. As a N. fem. אבקה *small dust* or *powder* of aromatics, made by *collision* or pounding. occ. Cant. iii. 6.

אבר

I. As a N. אביר *strong, stout, mighty.* Job xxiv. 22. Jer. xlvi. 15. As a N. mas. plur. אבירים is used for *bulls,* Isa. xxxiv. 7. Ps. xxii. 13. l. 13. lxviii. 31.—for *horses,* Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11, from the great *strength* of those animals. In Jer. xlvi. 15, forty-eight of Dr Kennicott's codices read אבירך *thy strong* or *mighty one,* in the singular. The LXX explain the word by ὁ Απις, ὁ μοσχος ὁ ιλαικος σου, *Apis, thy chosen calf,* as if that idol were particularly intended. But we may perhaps better understand it of *the mighty king of Egypt.*

אבירי לב *stout-hearted,* esprits forts. Ps. lxxvi. 6. Isa. xlvi. 12. Symmachus in the former text renders it ὑπερηφανοι την καρδιαν, *proud* or *haughty in heart;* in the latter, σκληροκαρδιοι, *hard-hearted.*

II. The *material heavens* are called by this name, Ps. lxxviii. 25; for what is in that verse expressed by לחם אבירים *bread of the* strong ones, is called in the preceding sentence דגן שמים *corn of the* heavens.

It would be an affront to the reader's understanding, to go about to persuade him that angels do not eat manna, any more than any thing else. But that the Phenicians or Canaanites worshipped their god, *the heavens,* under this name or attribute of אבירים *the strong ones,* is highly probable from the plain remains of a Phenician temple at *Abiry* (אבירי) in Wiltshire, which still retains the name. For an accurate and ingenious account of which, I refer to the reverend Mr Cooke's Enquiry into the Patriarchal and Druidical Religion, Temples, &c. though I must, with due deference, dissent from that learned gentleman's supposition, that this temple was erected to *Jehovah,* the ever-blessed Trinity, as I believe it was dedicated to the material trinity of the *heavens,* which the Phenicians worshipped.

III. As a N. mas. אבר, and fem. אברה *the wing* or *pinion* of a bird, in which their *strength* consists, Deut. xxxii. 11. Ps. lv. 7. It is

once used as a verb, Job xxxix. 26. *to wing, move the wings.*

אגד occurs not as a V. in Heb. but in Chaldee signifies *to bind, bind together, collect;* and that this is nearly the idea of the Hebrew word appears from the things to which it is applied, for hence,

I. As a N. fem. in reg. אגדת *a bunch* or *bundle* of herbs, as of hyssop. occ. Exod. xii. 22. So the LXX δεσμην, and Vulg. fasciculum.

II. As a N. fem. plur. אגדות *the bunches* or *knots* of a yoke, formed, I suppose, by the cords inserted into the wooden part of it. occ. Isa. lviii. 6.

III. As a N. fem. אגדה *a close body*, or *knot* of men, manipulus. occ. 2 Sam. ii. 25. LXX συναντησιν, *a collected band.*

IV. As a N. fem. sing. אגדת occ. Amos ix. 6. *He who buildeth his lofts in the heavens* (see Ps. civ. 3, 13.) ואגדתו על ארץ יסדה and *(as for) his* troop (Eng. translat.) *hath founded it upon the earth.* What can אגדתו here mean but, as the Geneva translation renders it, "*his globe of elements,*" or the *celestial fluid compressing itself and the earth on every side?* Mr Bate queries whether אגדת in Amos ix. 6, may not mean the *mountains;* but as the word is *singular,* I think it cannot: let the attentive reader, however, consult his Critica Hebræa, and judge for himself.

אגו See under גו

אגל See under גל

אגם See under גם

אגן See under גן

אגף See under נגף

אגר

I. *To gather, collect.* occ. Deut. xxviii. 39. Prov. vi. 8. x. 5.

II. As a N fem. אגרת pl. אגרות *an epistle, a letter,* "perhaps from its being *rolled* or *folded together.*" Bate. "* The (modern) Arabs *roll up* their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them." The Persians make up their letters in† "a *roll* about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick."

Sanballat appears to have sent his letter to Nehemiah (ch. vi. 5.) *open,* i. e. *unenclosed,* in contempt, as the Turks do to this day when they write to a mean or common person; but when they write to their superiors, *they enclose their letters in a handsome bag,* with a paper tied to it directed and *sealed.* See Mr Harmer's Observations, vol. ii. p. 129. To what he has produced I add from Niebuhr, as above, "The Turks send their letters *to their equals in long purses of silk.*" freq. occ.

III. Chald. As a N. fem. אגרא the same. Ezra iv. 8. and in the emphatic form, אגרתא. Ezra iv. 11. v. 6.

IV. As a N. fem in reg. אגרות *a small piece* or *coin* of silver (so Montanus minuto), probably from the root גרה, which therefore see.

Der. Gr. αγυιεω, to gather, Lat. *agger,* a heap, whence Eng. *aggerate,* to heap up, *exaggerate,* &c.

אד See under ידה

אדב See under דב

אדם

I. In Kal, Hiph. and Hith. *to be red, reddish, ruddy.* Lam. iv. 7. Isa. i. 18. Prov. xxiii. 31. As a N, אדם, fem. אדמה *red, reddish.* occ. Gen. xxv. 30. Num. xix. 2. 2 K. iii. 22. Isa. lxiii. 2. Zech. i. 8. vi. 2. Dr Shaw, Travels, p. 140, 2d edit. informs us, that the inhabitants of Barbary still make use of *lentils,* boiled and stewed with oil and garlic, a pottage of a *chocolate* colour, and adds, "this we find was the *red pottage* for which Esau, from thence called *Edom,* sold his *birth-right.* Gen. xxv. 30, 34." As a participial N. אדום *ruddy.* occ. Cant. v. 10. As a N. אדמוני *red, ruddy.* Gen. xxv. 25. 1 Sam. xvi. 12.

II. As a N. אדם *a ruby,* a beautiful gem of a *red* colour, with an admixture of purple. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

III. As a N. fem. אדמה *ground, vegetable mould.* Gen. ii. 5, 9. iv. 3, & al. freq. It is thus denominated, say some weakly enough, because the best vegetable mould is of a *reddish* colour. So Josephus, Ant. lib. i. cap. i. § 2. speaking of אדמה, which he calls πυρρας γης, *reddish earth,* says, "τοιαυτη γαρ εστιν η καθ' ημας και αληθινη, true virgin earth is of this colour." But is this true? Or, when man is turned again to his earth, is that *red?* See therefore under דמה.

IV. אדם *man,* see under דמה.

אדמדם (the doubling of the last syllable heightening the idea as usual) *very* or *intensely red.* Lev. xiii. 19, 24, 42.

אדן

I. As a N. *a ruler, a socket.* See under דן.

II. Chald. As a particle, אדין, from the Heb. אז, (ז as usual, being changed into ד, and the syllable ין added) *then, at that time.* Dan. ii. 14, 15, et al. freq.

With ב *in* or *at* prefixed, באדין *at that time.* Dan. iii. 3, 13, et al. freq.

אדר

I. In Niph. *to be* or *become magnificent, pompous, illustrious, glorious.* occ. Exod. xv. 6, 11. In נאדרי ver. 6. the final י is a poetic addition,* as in אסרי Gen. xlix. 11. In Hiph. *to magnify, glorify.* occ. Isa. xlii. 21. As a N. אדיר *magnificent, pompous, illustrious, goodly, glorious.* It is spoken of God, 1 Sam. iv. 8.—of men, Jud. v. 13.—of waters, Exod. xv. 10. —of cattle, Jer. xxv. 34, 35.—of trees or plants, Ezek. xvii. 8, 23, freq. occ.

Hence Gr. ἀδρος, great, rich, strong; and Lat. *adorea,* glory, praise, renown.

II. As a N. mas. אדר, and more commonly fem. אדרת, *a magnificent mantle* or *robe.* Jonah

* Niebuhr, Description de l'Arabie, p. 90. Hanway's Travels, vol. i. p. 317.

* See Lowth, Prælect. iii. note p. 34. edit. Oxon. p. 42. edit. Gotting.

Digitized by Google

iii. 6. These were frequently then made of, as they are now adorned with, skins, furs, ermine, &c. See Gen. xxv. 25. The prophets used to be clothed with them on a religious account. See 2 K. i. 8. Zech. xiii. 4. Mat. iii. 4. This word is used for Elijah's hairy garment, 1 K. xix. 13, 19, & al. Micah ii. 8, *Ye strip* אדר the cloak or burnoose *from off the hyke.* The *burnoose* or upper garment (see 2 K. ii. 13.) was, I suppose, called אדר, from its being more *showy* than the hyke, as it is among the Moors in Barbary to this day*.

III. Chald. As a N. mas. plur. in reg. אדרי *thrashing-floors*, perhaps so called, by a slight variation from the idea of the Hebrew, from their *abounding* in corn. So the LXX ἄλωνες, and Vulg. areæ. occ. Dan. ii. 35. The Targums often use the word in the same sense. Hence the Lat. *ador*, a kind of corn.

IV. Chald. As a N. אדר *Adar*, the name, after the Babylonish captivity, of the twelfth month, nearly answering to our February, O. S. and perhaps so called from the *richness* or *exuberance* of the earth in plants and flowers at that season in the warm eastern countries. Ezra vi. 15. Esth. iii. 7, & al. Comp. 1 Mac. vii. 43.

"As February [N. S.] advances, the fields, which were partly green before, now, by the springing up of the latter grain, *become entirely covered with an agreeable verdure*; and though the trees continue in their leafless state till the end of this month or the beginning of March, [N. S.] yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes *extremely pleasant.*" Thus Dr Russell, Nat. Hist. of Aleppo, p. 13. and to the same purpose, p. 30, 31. Comp. Hasselquist's Travels, p, 27, 28.

אהב *to love.* It denotes the *affection of love* in general, στοργη, αγαπαν. See Gen. xxii. 2. xxiv. 67. xxv. 28. xxvii. 4. Lev. xix. 18, 34. As a N. fem. אהבה *love, affection.* Prov. x. 12. xvii. 9.

אהה an interjection or natural exclamation in fear or grief, *Ah!* Jud. vi. 22. Josh. vii. 7, et al. freq.

אהל

I. *To pitch* or *spread a tent.* Gen. xiii. 12, 18. As for Isa. xiii. 20, which is usually placed under this root, Mr Bate justly remarks, that "יהל may be regularly from נהל *to drive cattle,*" *neither shall the Arabian* drive (his cattle) *there*; and this interpretation is confirmed by what follows, *neither shall the shepherds cause (their flocks) to lie down there.* As a N. אהל *a tent.* Gen. xviii. 1, 2. It is often applied to the *tent* or *tabernacle consecrated to divine worship,* and called אהל מועד *tabernacle of meeting* (see under יעד III.) Exod. xxviii. 43. xxix. 4, et al. freq. Fem. אהלה the same. Gen. xii. 8. ix. 21, *Noah was uncovered* or *rolled himself* בתוך אהלה *in the midst of* (not *his* but) *the* tent, i. e. *of the tent* or *tabernacle* consecrated to God's worship, whither, after drinking the wine, he had retired in expectation of a *prophetic dream,* which it appears he had; *and therefore he was not drunk*; for doth God *inspire* drunkards in their very state of drunkenness? As the *Cherubim* were instituted at the fall of man, (Gen. iii. 24.) so no doubt a *sacred tabernacle* was then also prepared for their reception, and continued in the believing line; and it is plain, from Exod. xxxiii. 7—9, that the Israelites had a *sacred tabernacle* before that erected by Moses. See note under שכן I.

* Michaelis observes, that "besides the general and well known signification of אהל, it has another special one, peculiar to Moses, in describing the *tabernacle of meeting,* and to the Book of Job. Moses in the tabernacle just mentioned distinguishes, 1st, משכן *the dwelling,* i. e. the ten inner and more elegant curtains, which were hung over the boards; and 2dly, אהל the ten other curtains made of goat's hair, which were put over the former. Exod. xxvi. 1, 7. (לאהל על המשכן) 14. xxxvi. 8, 14, 19. xl. 2, 18, 19. In the same manner the magnificent tent of the unjust is in Job xxi. 28. called אהל משכנות i. e. *the covering of the* (richer) *curtains of the inner tent.*"

Hence Gr. αυλη, Lat. aula, Eng. *hall.* Also Gr. αυλαια, Lat. *aulæum,* a curtain, hangings.

II. Because those ancients who dwelt in tents usually *abode* a considerable time where they encamped, hence אהל is used for any *settled habitation* or *dwelling place.* See Josh. xxii. 4, 6—8. 2 Sam. xviii. 17. xix. 8. 1 K. xii. 16. Ps. lii. 7. xci. 10. cxxxii. 3. Lam. ii. 4. Mal. ii. 12.

III. In Hiph. It is spoken of the ירח, or *lunar light,* Job xxv. 5. *Behold even to the light of the moon,* ולא יאהיל *and he* (God) *hath not* fixed its tent. It is said of שמש the *solar light,* Ps. xix. 5. *In them* (the heavens) *hath he set* לשמש *for the solar light* אהל a tent or tabernacle, namely the orb or body of the sun, *fixed* like a *tabernacle* in the centre, from whence the light is on all sides perpetually springing forth, enlightening and enlivening the universe. But as for the *lunar light,* that has no *fixed tabernacle,* but the orb which reflects it†, revolves round the sun in company with the earth, and, from this complex motion, is to the inhabitants of the earth sometimes luminous, sometimes partly dark, and sometimes totally so. If then, to return to our passage in Job, the *lunar light,* that beauteous and even idolized object, (see Job xxxi. 26.) *thus changeth, and decreaseth in,* or *upon, her perfection,* or rather *till it disappears*‡ (Ecclus xliii. 7.) *and the stars be not pure in his sight,* how much less shall man be *perfect and sinless? Man*

* See Shaw's Trav. p. 225. and Stewart's Journey to Mequinez, ch. i.

* Supplementa ad Lex. Heb. in אהל.

† The reader who desires satisfactory information concerning the *motions* of the *moon,* and their true physical cause, I with great pleasure refer to Mr Spearman's excellent treatise, entitled, *An Enquiry after Philosophy* and *Theology,* &c. page 210, &c. edit. Edinburgh.

‡ See French Translat. and Arnald's Comment. on the place.

that is a worm, and the son of man which is a worm?

IV. As a N. mas. plur. אהלים *aloe-trees*, or *lign-aloes*, as our translation rightly renders it. "A sort of tree," says Calmet, "which comes from the Indies, of about eight or ten feet high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower towards the point, and about four feet in length." It is manifest that a number of these trees growing regularly together, and viewed from an eminence, would look not unlike an *encampment;* and to these Balaam compares the *tents* of Israel. occ. Num. xxiv. 6.

As a N. mas. plur. אהלים and fem. אהלות are mentioned among other *aromatics* or *perfumes*. Ps. xlv. 9. Prov. vii. 17. Cant. iv. 14. In which last passage the LXX (according to some copies) and Aquila render it ἀλωη, as our translation does in all the three, *aloes*, plainly meaning the *lign-aloes*, *aloes-wood*, or *agallochum;* the finest sort of which " * is the most resinous of all the woods we are acquainted with.—Its scent, while in the mass, is *very fragrant* and *agreeable*. The *smell* of the common *aloe-wood* is also *very agreeable*, but not so strongly perfumed as the former." The texts just cited are all wherein the word denotes a species of wood or tree.

אוב See under אב

אוד See under ידה

אוה with a radical, but mutable or omissible ח.

I. In Kal and Hith. *to desire, covet, lust after, choose*. Deut. xii. 20. Num. xi. 4. In Niph. *to be desirable, beautiful, comely, exciting affection*. Isa. liii. 7. Cant. i. 5, 10. As a participial N. fem. plur. נאות *desirable things*, Symmachus ὡραιοτητασι speciositatibus, *showy things, jewels*. Ps. lxxiv. 20, *for the dark or obscure places of the land are filled with* נאות חמס valuable plunder. Also *pleasant, desirable places*, Ps. xxiii. 2. Jer. xxv. 37. Amos i. 2, where Vulg. speciosa, נאות מדבר *pleasant places* or *spots of the desert*, Ps. lxv. 13. Jer. ix. 10. xxiii. 10. Joel i. 19, 20. ii. 22. In all which texts, except Jer. xxiii. 10, the Vulg. renders the words speciosa deserti, so LXX in Joel i. 19, 20, τα ὡραια της ερημου, *the beautiful places of the wilderness*. And these places are in most of the passages mentioned as proper for *pasturing cattle*. This circumstance may be illustrated from Dr Shaw's Travels, p. 9, note. "By *desert*, or *wilderness*, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet *affords herbage more or less for the grazing of cattle, with fountains or rills of water*, though more sparingly interspersed than in other places." Comp. מדבר under דבר.

In Ps. lxxxiii. 13. Jerome renders נאות by pulchritudinem *the beauty;* where LXX (MS. Alexand.) explain it by ἁγιασματιον, and so Vulg. by sanctuarium, *the sanctuary*. Comp. under הדר I. As a N. אוי *desire*. occ. Prov. xxxi. 4. *It is not for kings to drink wine, nor for rulers* אוי the desire *of strong drink;* or else אוי may be here rendered as a particle *or, It is not for kings to drink wine, or for rulers;* or (to drink) *strong drink*. As a N. mas. plur. in reg. מאויי, or rather as ten of Dr Kennicott's codices read, מאוי, *desires*. occ. Ps. cxl. 9. As a N. fem. in reg. אות *desire, appetite, concupiscence*. See Deut. xii. 15, 20. xviii. 6. Jer. ii. 24. As a N. תאוה *somewhat desired*, or *desirable, an object of desire*. Gen. iii. 6. xlix. 26. Prov. xiii. 12. Also, *desire* or *lust*. Num. xi. 4.

Hence Latin *aveo*, to desire; whence *avidus*, *avaritia*, and Eng. *avidity, avarice*, &c.

II. אוי a particle implying *choice;* as the Lat. vel *or*, from the verb velle *to desire, choose*.

1. *Either, or*. Lev. xxv. 49. Exod. v. 3. xxii. 1, & al. freq.

2. *Whether, or*. Exod. xxi. 31. Lev. v. 1.

3. *Or else, otherwise*. 2 Sam. xviii. 13, Otherwise, *I should have wrought falsehood against* mine own *life*. Eng. translat. In this verse not only the Keri, but sixteen of Dr Kennicott's codices read בנפשי *against* my own *life*, so Vulg. contra vitam *meam*. But if we follow the printed textual reading בנפשו we may with Bate render the words, Nor (supplying the negative from the preceding ולא) *would I play false with his life*, "i. e. he would not destroy him *privately* any more than openly."

4. Interrogative, Lat. an? Ezek. xxi. 10 or 15.

III. As particles אוי, and אויה (Ps. cxx. 5.) interjections, or natural exclamations in threatening or grief. *Oh! ah! woe!* ουαι, væ! Num. xxi. 29. xxiv. 23. 1 Sam. iv. 8.

IV. As a particle of desiring or asking, אי *ha! what!* Jer. v. 7. comp. איך.

As particles of place אי, and איה *where*. See under אי.

V. As an interjection or natural exclamation of grief or concern, with ל following אי. *Ah! alas! woe!* Αι, occ. Eccles. iv. 10. x. 16. So LXX, ουαι and Vulg. væ! Observe that in Eccles. iv. 10, twenty-three of Dr Kennicott's codices read in two words, אי לו.

VI. As a N. איה a species of *unclean bird*, remarkable for its sharp sight. occ. Job xxviii. 7. Lev. xi. 14. Deut. xiv. 13. In the first passage the English translation renders it *a vulture*, in the two latter, *a kite*. I should rather think it means *a vulture*, and that this bird was so called either from its *ravenousness*, or from the *cry* it makes.

VII. As a N. mas. plur. איים. According to Bochart, vol. ii. 842, it signifies *jackals*, in Isa. xiii. 22. xxxiv. 14. Jer. l. 39; but by the several contexts, particularly the last, it may as well denote a kind of *unclean birds*, and so be the plural mas. of the preceding word איה.

VIII. As a N. אי *a country*. See אי.

אול with a ו radical, fixed and immutable as in שוע עות, עור, נוע.

It occurs not as a V. in Heb. but the learned Albert Schultens in his Comment on Prov. xiv. 24, and more distinctly in his Manuscript Origines Hebraicæ, from the Arabic use of the root אול ("Incrassuit *liquor*," Castell) proposes

* New and Complete Dictionary of Arts in *Xylo-aloes*, where see more.

for the primary notion of the Hebrew, "crassus fuit, spissatus fuit, cum spissatione quâdam eminuit, prominuit, *to be gross, thickened, to be extant* or *prominent with some degree of spissitude* or *thickness*;" whence it is applied to *thickness, grossness, sottishness, stupidity* of mind, by a metaphor, says he, taken, after the oriental manner, from transparent or milky liquors, which, when they *grow thick* and *turbid*, with their beauty lose also their taste. He remarks that the Greeks have somewhat like this in their use of παχυς *gross* for *stupid, sottish*; and so, it is obvious to add, have the Latins in their similar application of crassus, pinguis. Hence he explains אול Ps. lxxiii. 4, as referring to the *grossness* both of *body* and *mind*, and translates אויל Job v. 3, by stultum divitem *the foolish rich man*; and observes that Lucian, in like manner, unites the two significations of the Greek παχυς, when he says, Τους παχεις των ανθρωπων—αφοκιζοντες*, "fleecing the *fat* fellows," meaning those who were both *rich* and *stupid*. And hence he excellently interprets a passage which on the common exposition seems merely tautological, namely, Prov. xiv. 24, עטרת חכמים עשרם אולת כסילים אולת *the crown* or *diadem of the wise* (*is*) *their riches*, (*but*) *the opulence of fools* (*is*) *gross folly*; since they abuse their affluence, and so appear more and more foolish; and to make something like a translation, we might render the words—*but the abundance of fools is abundant folly*. I would just add, that as in the latter part of the verse there is an *antanaclasis*, (as in Jud. xv. 16, & al.) or the same word אולת is used in different senses, so in the former part there is a *paronomasia* or turn upon the words עטרת and עשרם. Comp. under ירא III.

I. As a N. אול *grossness*, both of body and mind. occ. Ps. lxxiii. 4, פריא אולם, *their* grossness *is plump*, i. e. they are *very plump, gross*, and *stupid*—pingues—Epicuri de grege porci. Comp. ver. 7. As a N. mas. plur. in regim. אולי is used for the *rich* and *affluent*, παχυς. occ. 2 K. xxiv. 15, where LXX, ισχυροους, *strong*, Eng. translat. *mighty*. But it should be remembered that the Keri and twenty-four of Dr Kennicott's codices have here אילי *leaders*.

II. As a N. אויל *gross, stupid, sottish, foolish*. See Job v. 3. Ps. cvii. 17. Prov. i. 7. x. 21. xi. 29. xv. 21. Isa. xxxv. 8. In several of which passages, as well as in others, it implies the *grossness, stupidity*, or *insensibility* induced by vicious habits. Comp. under טפש.

Hence Teut. *uvel*, and Eng. *evil*.

As a N. אולי *stupid, foolish*. occ. Zech. xi. 15. But between sixty and seventy of Dr Kennicott's codices here read אוילי. Qu. Was not the original reading אויל?

As a N. fem. אולת *grossness, stupidity, sottishness, foolishness, folly*. Prov. v. 23. xiv. 3. xv. 21. xix. 3. xiv. 24, above explained. It is frequently joined with כסיל *stupid, insensible*, which confirms the sense here assigned to it. See Prov. xii. 23. xiii. 16. xiv. 8. xv. 2. In Prov. xiv. 1, אולת seems used for *a foolish woman*. So LXX ἡ αφρων, and Vulg. insipiens.

III. As a particle denoting an *ignorant, uninformed, uncertain, dubious* state of mind. אולי *perhaps, may be*. Gen. xvi. 2. xviii. 24. xxiv. 5. xxvii. 12. In *one* passage, Gen. xxiv. 39, the printed copies have this word without the ו, אלי; but the Samaritan Pentateuch and four of Dr Kennicott's codices express it fully, אולי, which seems the true reading. Comp. ver. 5, in Heb.

אז occurs not as a V. but as a N. and particle denotes a particular *point of time*.

I. With מן *from* prefixed מן אז *from the point of time, from the* or *that time*. occ. Jer. xliv. 18, where Vulg. ex eo *tempore*, Targ. מן עדן. So with מ prefixed, מאז Ps. lxxvi. 8. מאז אמך from (or at) the time of *thy wrath*, where Targum מעדן. See Ruth ii. 7. Exod. iv. 10. Josh. xiv. 10. Ps. xciii. 2. Prov. viii. 22. Isa. xlv. 21. xlviii. 8. *From such a time*, 2 Sam. xv. 34, French translat. dès long-temps, *for a long time*.

II. And most generally, as a particle אז *at that time, then*. Gen. iv. 26. xii. 6, & al. freq. So אזי Ps. cxxiv. 3—5.

III. *At this time, now*. Josh. xxii. 31.

IV. *At that point of time, instantly, immediately*. Ps. lxix. 5.

אזה, אזא, and אזי Chald. *to heat, make hot* with fire. occ. Dan. iii. 19, 22. Hence Gr. αζω, *to dry, dry up*; αζα, *soot*.

אזב See under זב

אזד Chald. *to escape, get away*, occ. Dan. ii. 5, 8. So Theodotion αποστη, and Vulg. recessit.

אול

I. *To go away, go off, fail*. 1 Sam. ix. 7. Job xiv. 11. Prov. xx. 14. In Deut. xxxii. 36, אולת may either be a participle fem. benoni in Kal. *failing*; or, a N. fem. in reg. *a failing, failure*.

II. Chald. *to go away, go*, occ. Ezra iv. 23. v. 8, 15.

אזן

I. *To weigh, try the weight of* any thing. It occurs not as a verb in Heb. simply in this sense, but in Arabic the cognate verbs وزن and ين signify *to weigh, balance* (see Castell); and in Heb. as a N. mas. plur. טאזנים *a pair of scales, an instrument of weighing*, called likewise in Lat. bilanx (whence Eng. balance), from its *two scales* or *basins*. Lev. xix. 36. Jer. xxxii. 10. Ezek. v. 1.

Chald. As a N. mas. plur. emphat. מאזניא *the scales* or *balances*. occ. Dan. v. 27.

II. as a N. אזן *the ear*, from its *weighing* sounds, as it were, or wonderfully accommodating itself to their various impressions. freq. occ. Comp. בחן. See Job xii. 11. xxxiv. 3; in both which passages, however, it denotes the *ear of the mind*, i. e. the faculty of understanding, and *attentively considering and distinguishing*, of which the *bodily ear* is a very proper and instructive emblem. Comp. Mat. xi. 15, & al. It seems odd to mention, Amos iii. 12, בדל אזן *a piece of an ear*, as what a shepherd rescues from a lion; but Dr Russell, Nat. Hist. of Aleppo, p. 53, informs us, that about that city

* Pseudomant. 6. or Tom. i. p. 863. edit. Bened. Comp. Wetstein's Note on Mat. xiii. 25.

they have one species of *goat*, whose *ears* are considerable things, *being "often a foot long, and broad in proportion."* Comp. Harmer's Observations, vol. iv. p. 162. As a V. in Hiph. *to hearken, attend to.* So perhaps our Eng. *to hear*, from the N. *ear.* Gen. iv. 23, & al. freq. The א is dropped, Prov. xvii. 4. Job xxxii. 11. But in Prov. two of Dr Kennicott's codices read מאוזן and four in Job מאזין. For אזן Deut. xxiii. 14, see under זכה.

III. As a V. in Kal, *to weigh mentally, consider with attention, ponder.* Eccles. xii. 9,

אזק See under זק

אזר

I. In Kal and Hiph. *to surround, encompass.* Ps. xxx. 12. Isa. l. 11, מאזרי זיקות putting *flames* around. Vitringa on the place, and Schultens (Orig. Heb. lib. i. cap. 2. §. 31. whom see) refer these words to the *seditions* and *rebellions* of the Jews against the Romans, after they had rejected the true Messiah.

II. *To bind round, to gird.* As a N. אזור *a girdle*, 2 K. i. 8, al. freq.

III. Because from the length and looseness of the ancient garments, it was necessary to bind them close with a girdle, when they wanted to exert strength or activity; hence, *to bind*, or *gird up the loins*, is to prepare oneself for action. Job xxxviii. 3. xl. 2. Jer. i. 17. Comp. Exod. xii. 11. Ephes. vi. 14. 1 Pet. i. 13. And

IV. Because this was especially the *military* habit (see Isa. v. 27. viii. 9. xlv. 5.) *girding* is applied to *warlike strength* and *fortitude.* Ps. xviii. 33, 40, & al. freq. Comp. *Greek* and *Eng.* Lexicon, in Αναζωννυμι and Περιζωννυμι, Shaw's Trav. p. 224, 226. 2d edit. and Bp. Lowth's note on Isa. v. 27.

אחד See under יחד

אחה occurs not as a V. in Heb. but in Chaldee denotes *to join, connect, consociate*, and in Arabic the cognate V. אחי signifies *to bind, fasten by binding*, "vinxit, vinciendo nexuit." Schultens. Hence,

I. As a N. mas. אח and in regim. אחי *a person connected* or *consociated* with us in whatever manner, *a brother by nature*, Gen. iv. 2. *A relation, cousin*, Gen. xiv. 14. *A countryman*, Lev. xxv. 46, 47. Num. xxv. 18. *One consociated* by a similarity of condition or manners, Job xxx. 29. *One connected* with us by partaking of the same nature, Lev. xix. 17. (comp. Luke x. 29, 30, & seq,) *Like, similar*, Prov. xviii. 9. Ezek. xviii. 10. Fem. אחות or אחת *a sister*, &c. Gen. iv. 22. Num. xxv. 18. Fem. plur. in reg. אחיתי *sisters*, Job i. 4. xlii. 11. 1 Chron. ii. 16; the radical ה being supplied by י, as in אבי, אחי in reg. and the ו plur. dropped, which is however retained in all the three texts by many of Dr Kennicott's codices. As a N. fem. אחוה *brotherhood* or *connexion.* occ. Zech. xi. 14. The LXX have in this passage given the idea of the word, rendering it by κατασχισιν *close connexion.*

II. As a N. masc. אח Eng. translat. *a hearth*, LXX, εσχαρα, Vulg. arula, *a little altar.* occ. Jer. xxxvi. 22, 23. In all probability the word means a kind of *brasier* or *portable machine, to keep* fuel *together* for burning, such as are still used in the East to warm their rooms in winter. See Harmer's Observations, vol. i. p. 215, &c.; to which I add, that such contrivances were in use among the ancient Greeks, and are called by Homer λαμπτηρες, Odyss. xix. lin. 63, 64; where he says that Penelope's maids "threw the embers out of the *brasiers* upon the floor, and then heaped fresh wood on them, to afford both light and *warmth.*

Πυς δ' απο ΛΑΜΠΤΗΡΩΝ χαμαδις βαλον· αλλα δ' επ' αυτης
Νηησαν ξυλα πολλα, φαος τμεν ηδε ΘΕΡΕΣΘΑΙ.

Comp. Odyss. xviii. lin. 306—310, 342. Il. ix. lin. 467—469.

The modern Greeks imitate their ancestors. "There are *no chimneys*," says Mons. de Guys*, "in the Greek houses. *A brasier* is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it. *This is a very ancient custom all over the East.* The Romans had no other, and the Turks adhere to it. This *brasier*, called λαμπτηρ, says Hesychius, quoted by Madame D'Acier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. *It stood on a tripod as at present.* Lamps were not used till a long time after."

Mons. Martin's French translation very properly renders אח in Jer. xxxvi. 22, 23, by *brasier.*

III. As a N. אחו, *a species of plant, a flag, sedge*, or *reed*, so called from its fitness for making *ropes*, or the like, to *connect* or *join* things together. Thus the Latin juncus, *a bull-rush*, à jungendo, from *joining*, for the same reason. occ. Gen. xli. 2, 18. Job viii. 11. I suspect אחו to be that sort of *reed* growing near the Nile, which Hasselquist (Travels, p. 97) describes as "having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface, and the plant about eleven feet high. The Egyptians (says he) make *ropes* of the leaves. They lay them in water like hemp, and then make *good* and *strong cables* of them."

IV. A particle or natural exclamation of grief or threatening, אח *ah! hah!* occ. Ezek. vi. 11. xxi. 15 or 20. Hence,

V. As a compound particle אוחלי from אח *ah! alas!* and לי *to me, ah me! oh that!* occ. 2 K. v. 3. Ps. cxix. 5. Hence also,

VI. As a N. mas. plur. אוחים, Isa. xiii. 21. Bochart (vol. ii. 865) agreeably to the LXX version ηχου, interprets it the *howling* or *yells* of wild beasts; but by the company they are joined with, the word should rather mean *animals* or *birds*, so called from their *doleful cry.* Eng. translat. *doleful creatures*, Bp. Lowth, *howling monsters.* Comp. Hos. xiii. 15, and under פרא I.

אחז

I. *To catch, seize, lay hold on.* Gen. xxii. 13. Exod. iv. 4. 1 K. vi. 6.

II. In Niph. *to be possessed* or *seized of* (as we say) i. e. *to possess, have in possession.* Gen. xxxiv. 10. Num. xxxii. 30. Josh. xxii. 9, 19.

Digitized by Google

* *Sentimental Journey through Greece*, cited in *Critical Review* for June 1772, p. 457.

אחר It denotes *behind, after,* either of *place* or *time.*

I. As particles of *place,* אחר and אחרי

1. *Behind.* Gen. xviii. 10. xix. 17, 26. xxii. 13.
2. *After.* Gen. xxxvii. 17. Exod. xiv. 10, 17. Num. xxv. 8.
3. As a N. mas. plur. אחרים *the hinder* or *back parts,* Exod. xxvi. 12. xxxiii. 23. Ezek. viii. 16.

II. As a particle אחור

1. *Behind.* 1 Chron. xix. 10. Ezekiel's roll, ch. ii. 10, was written פנים ואחור *before and behind,* or on the *foreside and the back.* This was not usual in the ancient *volumes* or *rolls,* which were commonly written only on *one* side, though sometimes, from the abundance of matter, on *both.* These latter were called by the Greeks *οπισθογραφα βιβλια,** *books written on the back* or *outer side,* and from them by the Romans,† libri opistographi, or as Juvenal, Sat. i. lin. 6, scripti in tergo, *books written on the back.* Comp. Rev. v. 1.
2. *Backwards.* Gen. xlix. 17. Jer. xv. 6.
3. אחור according to some as a N. *the west.* Job xxiii. 8. Isa. ix. 12; but in those passages it may perhaps better be rendered *backward* or *behind,* as in our translation. But Qu? and comp. Sense V.

III. As a particle אחורנית *backwards.* Gen. ix. 23. 1 Sam. iv. 18, & al.

IV. As a N. fem. sing. אחרית *the hindermost* or *extreme part.* Ps. cxxxix. 9.

V. As a N. אחרון *the hinder* or *hindermost,* i. e. since the earth moves from west to east, *the western.* Deut. xi. 24. xxxiv. 2. Joel ii. 20. So קדם *the foremost* (which see) denotes the *east.* Plur. אחרנים, *after, hindermost.* Gen. xxxiii. 2.

VI. As particles of *time,* אחר and אחרי, joined with a N. *after.* Gen. ix. 28. xvii. 7, 8.—with a V. *after, afterward.* Exod. v. 1. *After that.* Gen. v. 4, 7. Lev. xiv. 43, & al. Also, *besides,* Neh. v. 15.

VII. As a V. *to delay, postpone, defer, stay.* Gen. xxxii. 5. xxxiv. 19. Jud. v. 28, & al. Hab. ii. 3, לא יאחר *it shall not be put off,* or *postponed,* i. e. beyond the appointed time. As יאחר is a different Hebrew word from that just before translated in our version *tarry,* it certainly should have been rendered by a different English word.

VIII. As a N. fem. אחרית *end, latter time,* or *state.* Num. xxiii. 10. Deut. viii. 16. xi. 12. Eccles. vii. 8. Isa. ii. 2. *Futurity.* Isa. xlvi. 10.

IX. As a N. אחרון *latter* or *last* in time. Exod. iv. 8. Deut. xxiv. 3. Isa. xliv. 6. Hence *Acheron,* the name of one of the *infernal* rivers, in the Greek and Roman Mythology.

X. As a N. אחר *an other,* i. e. *one,* in some respect, *after* or *posterior.* Gen. iv. 25. xxvi. 21, 22. xli. 3, & al. freq.

XI. As a N. mas. plur. in reg. אחרי *posterity,* posteri. 1 K. xiv. 10. xvi. 3, & al. Comp. Jer. l. 21. So as a N. fem. sing. אחרית *posterity.* Ps. cix. 13. Dan. xi. 4.

DER. *after, other,* Q? Comp. under עדר.

* Lucian. Vit. Auct. 9. † Pliny. Ep. iii. 5.

אט with a formative א, from נטה *to incline,* as אך from נכה.

I. As a N. or particle, *in an inclined posture, stooping,* occ. 1 K. xxi. 27, *and he lay in sackcloth, and went* אט stooping, looking down, κατηφης, as persons in grief and shame. So LXX, according to Aldus's edition κεκλιμενος *inclined,* and Complut. κεκυφως *stooping,* Vulg. *demisso* capite *with the head* bending downwards. Hos. xi. 4, *I drew them with the cords of a man, with the bands of love, and I was to them as those who lift up the yoke over their jaws* or *cheeks* (as it were to young cattle); ואט אליו ארכיל and gently, or by condescension, *I got the better of* or *prevailed over him* (Israel). Thus Mr Bate in Crit. Heb. which see.

With ל prefixed, לאט *condescendingly, gently.* occ. 2 Sam. xviii. 5. לאטי, with י, perhaps for the radical ה postfixed, *gently, with the body stooping* as a man going slowly and attending a flock of sheep. Gen. xxxiii. 14. Isa. viii. 6, *waters of Shiloah going* לאט gently; if this does not rather belong to the root לאט which see.

II. As a N. mas. plur. אטים rendered *charmers.* occ. Isa. xix. 3. It means some kind of *Egyptian conjurers,* probably so called "from their creeping, *stooping,* and prying about, as diviners and soothsayers did." Bate.

אטר occurs not as a V. in Heb. but in Arabic signifies *to fasten* or *drive in strongly,* "panxit firmius." Schultens.

As a N. אטד *a bramble* or *thorn,* with *large* and *strong prickles.* So both in Jud. and Ps. the LXX ῥαμνος, Vulg. rhamnus, and Josephus, Ant. lib. v. cap. 7. § 2. ῥαμνος, Ἡ δε ῥαμνος ακανθα μιαν ισχει μιγιστη και ισχυροτατον βελος. The *rhamnus* is the largest of thorns, and furnished with the *most dreadful darts,* says * Theodoret on Ps. lviii. 10. Dioscorides, as cited by Bochart, vol. i. 752, remarks, that the Africans or Carthaginians called the *rhamnus* or *Christ's thorn,* Ατταδιμ, which is the plural of אטד. occ. Jud. ix. 14, 15. Ps. lviii. 10.

אטם *to shut, close, stop,* applied to the lips, Prov. xvii. 28.—to the ears, Ps. lviii. 5.—to windows, 1 K. vi. 4. Ezek. xl. 16.

אטן occurs not as a V. but as a N. אטון is usually placed under this root, though it "is regularly formed from טוה *to spin,* with the formatives א and ן." Bate. So it may denote *somewhat spun, thread.* occ. Prov. vii. 16. In Chaldee it signifies *a rope,* Comp. under חטב. Hence Gr. οθονη and οθονιον, a linen cloth.

אטר *to obstruct, shut,* as the aperture or mouth of a pit, occ. Ps. lxix. 16. אטר יד ימינו obstructed *in his right hand,* i. e. not able readily to use it. occ. Jud. iii. 15. xx. 16. That this is the true sense of the expression appears, because the person said to be אטר יד ימינו Jud. iii. 15, made use of his *left* hand to take the dagger from his right thigh. Comp. ver. 16, 21. The English margin renders the Eng. phrase in Jud. iii. 15, by "shut *of his right hand;*" the Chaldee Targum in both passages by נמיד ידיה דימינא contracted or impeded *in his right*

* Quoted by Michaelis, Supplem. ad Lex. Heb. in אטר.

Digitized by Google

hand, i. e. having *his right hand* contracted or impeded. Le Clerc observes on Jud. xx. 16, that the seven hundred left-handed men there mentioned seem to have been therefore made *slingers*, because they could not use the right hand, which is employed in managing heavier arms. Hence Greek αγαϱ *but*, αϱιϛ *without*.

אי occurs not as a V. in Heb. but the idea seems to be *to settle, to take up one's habitation*, or the like; for hence the Arabs appear to have had their אי or ארי *to take up one's abode*, "mansionem capere," Castell. Hence also the Greek Αια often used in Homer, for a *country* or *region*, and hence in Heb.

I. As a N. * אי, plur. איים, and Chald. איין (Ezek. xxvi. 18.) *A settlement, habitation.* Job xxii. 30, *He (God) shall deliver* אי נקי the habitation *of the innocent.* Isa. xx. 6, where it denotes *Judea* or *Palestine* at large; and our margin translates it *country*, Isa. xii. 4, where LXX, εθνη *nations.* The versions and lexicons usually render this word by *an isle* or *island*, but it may be justly doubted whether it ever has strictly this meaning. Even when joined with ים *the sea*, it seems more properly to denote such *countries* or *places* as bordered on the *sea*, as Isa. xi. 11. xxiv. 15. Comp. Jer. xxv. 22. Eze. xxvi. 18. Dan. xi. 18. Esth. x. 1. In Ezek. xxvii. 6, 7, אי כתים at least includes the country of Italy, and אי אלישה that of Peloponnesus; (see Bochart, vol. i. 155, 158.) and neither of these are *islands.* In Isa. xxiii. 2, 6, ancient Tyre, which was situated on the *continent*, is called אי. But in Isa. xlii. 15, we read in our translation, *I will make the rivers* islands, which is absurd; but איים i. e. *habitable places* the rivers might be made.

II. As particles of place, אי with or without an interrogation, *where.* See Gen. iv. 9. 1 Sam. xxvi. 16. איה *where?* with an interrogation. Gen. xix. 5. xxxviii. 21, & al. freq. So איו *where?* 2 K. xix. 13. Je. xxxvii. 19. אי זה *where.* See Esth. vii. 5. 1 Sa. xi. 18. אי מזה *from whence, whence?* Gen. xvi. 8. Job ii. 2. Comp. 2 Sa. xv. 2. Jon. i. 8.

III. As a N. איה plur. איים see under אוה VI. VII.

איב *to be an enemy* or *adversary to, to infest, persecute*, infensum vel infestum esse. It is more than שנא which denotes the *aversion* or *hatred of the mind*, this rather the *external acts* of enmity. occ. Exod. xxiii. 22. As a participle or participial N. אויב, and איב, *an enemy, a foe.* Gen. xxii. 17. xlix. 8, & al. freq. As a N. fem. איבה *enmity.* occ. Gen. iii. 15. Num. xxxv. 21, 22. In reg. איבת Ezek. xxv. 15. xxxv. 5. Hence as a participial N. איוב *Job, the persecuted one.*

איך

I. איך as a particle, compounded of אי a particle of *declaring* or *asking* (which see. under אוה IV.) and ך a particle expressing *the means* or *manner.*

1. With or without an interrogation. *In what manner, by what means, how.* See Gen. xxvi. 9. 2 Sam. i. 5. 1 K. xii. 6. Ruth iii. 18

2. *To what a degree, how much?* 2 Sam. i. 25. Prov. v. 12.

II. איכה as a particle compounded of אי and כה *thus* or *here.*

1. *How, in what manner.* Deut. xviii. 21. 2 K. vi. 15.

2. *To what a degree, how much.* Jer. xlviii. 17. Lam. i. 1. ii. 1.

3. *Where.* 2 K. vi. 13. Cant. i. 7.

III. As a particle איככה, compounded of אי and ככה *thus, how?* Cant. v. 3. Esth. viii. 6.

איל See under אל

אים occurs not as a V. but

I. As a N. mas. אים, fem. אימה *terrible.* occ. Hab. i. 7. Cant. vi. 4, 10. As a N. mas. pl. אימים *terrible ones*, namely, *idols* of the Chaldeans, Jer. l. 38. See some such described in Baruch, ch. vi. 14, 15. As a N. mas. plur. without the radical י, אמים *terrors*, Job xx. 25; but twenty-seven of Dr Kennicott's codices read אימים. So for אמיך Ps. lxxxviii. 16, forty of his codices have אימיך. As Ns. fem. אימה in reg. אימת *terror.* Deut. xxxii. 25. Exod. xxiii. 27. Ps. lv. 5; and, according to the common printed copies, without the אמת י Job ix. 34; but twenty-nine of Dr Kennicott's codices here read ואימתו with the י. LXX render it by φοβος *fear*, so Vulg. pavor. אימתה nearly the same. Exod. xv. 16. As a N. mas. plur. אימים the name of a people, q. d. *terrible ones.* Gen. xiv. 5. But the Moabites called them אמים *common people*, having conquered and driven them out. See Deut. ii. 10, 11.

Is not אים formed from ים or המם, *to tumultuate*, by prefixing א, and so is it not expressive of the *tumult* or *confusion* both of body and mind occasioned by *terror?*

II. Chald. As a N. אמתני *terrible.* occ. Dan. vii. 7.

אין See under אן

איש See under ישה

אית See under יה

איתן See under אתן

אך a particle denoting that the speaker is *very earnest, much moved*, or, as we say, *greatly struck*, and accordingly it may be regularly deduced from נכח *to strike*, as אט from נטה. It may be rendered

1. *Indeed, surely.* Gen. xliv. 28.

2. *At least.* Exod. x. 17.

3. *Yet indeed, but yet.* 2 K. xxiii. 26.

4. *Indeed only.* Gen. vii. 23. ix. 4.

אכל

1. *To cut, eat up, devour*, as men or animals do. Ge. ii. 16. xxxvii. 20, 33. xl. 19. Joel i. 4.

As a N. אכל *the devourer*, Mal. iii. 11, a descriptive name of the *locust*, to which the verb אכל is likewise applied, Joel ii. 25. Amos iv. 9.

II. *To corrode* or *consume*, by separating the parts from each other, as fire, Lev. ix. 24. 2 K. i. 10, 12, 14. Nahum iii. 15.—as a moth, Job xiii. 28.—as the sword, 2 Sam. ii. 26. xi. 25. As a N. אכל *food.* Gen. xli. 35. Fem. מאכלת *a large knife* or *sword.* Jud. xix. 29. Gen. xxii. 6, 10.

III. Chald. *to accuse.* Comp. under קרץ V.

אכן See under כן

* On this word see Joh. Dav. Michaelis Spicilegium Geographiæ Hebræorum Exteræ. Pars I. p. 131, &c.

Digitized by Google

אכף See under כף

אכר See under כרה

אל This is one of the most difficult roots in the Hebrew language, and various methods have been taken by learned men to account for its several applications. After the most attentive consideration I think the notion of *interposition, intervention*, or the like, bids the fairest for the ideal meaning of it, and best reconciles its different uses.

I. *To interpose, intervene, mediate, come or be between, for protection, prevention*, &c. It occurs not simply as a V. in this sense, unless, perhaps, 1 Sam. xiv. 24, be an exception, ויאל את העם *And he (Saul)* interposed *with the people, saying*, &c.

II. As a N. אל. It is used as a name or title of the true God. *The Interposer, Intervener*, or the like, Jehovah under this character. It expresses the *omnipresence* of God, i. e. the *universal extension* (I will not presume to say of his *substance*, but) of his *knowledge* and *power**, according to those awful questions in Jer. xxiii. 23, 24, *Am I a God* (מקרב) *at hand, saith Jehovah, and not a God* (מרחק) afar off? *Can any hide himself in secret places, that I shall* not see *him? saith Jehovah: Do not I* fill heaven and earth? *saith Jehovah*, i. e. with my *divine spiritual presence*. Comp. 1 K. viii. 27. Ps. cxxxix. 7—12. The idea of this attribute, however, is to be taken from the *celestial fluid*, in its three conditions of fire, light, and spirit, or gross air, *intervening between* all material substances and their parts, according to the Orphic verses cited from Stobæus in Eschenbachius's edit. p. 246, where the *Air* (who is there called also Δια or *Jupiter*) is introduced speaking.

Εγω δ', ου Θεου εστιν εργον, ιμι πανταχου,
Εντανθ' ω Αθηναις, κ. τ. λ.
———————ουκ εστι τοπος
Ου μη 'στιν ΑΗΡ.

Where'er the work of God extends, I am;
Nor is there any place where AIR *is not.*†

And as it will appear presently that the heathen worshipped the *material* אל, we may perceive the propriety with which the distinctive epithet עליון *high*, or *most high*, is added to this word, the first time it is mentioned as a name of the *true God*, Gen. xiv. 18, 19; we may also the better understand Job's expression, ch. xxxi. 28, that by showing any religious respect to the light (Heb. אור), or to the *moon*, he should have denied or disowned לאל ממעל *the God that is above*. From what is here said we may farther see how proper it was in *Abram* to give to *the most high* אל, the title of *possessor* קונה *of heaven and earth*, Gen. xiv. 22; and how significantly the prophets oppose *God*, by this name אל, to *man*. See Isa. xxxi. 3. Ezek. xxviii. 2, 9; from which latter texts it appears that the impious prince of Tyre assumed the title of אל; as we know the *heathen* emperors of Rome afterward did those of Dominus, Divus, and Deus, *Lord* and *God*‡. It were to be wished that all such blasphemous appellations to mortals had ceased with heathenism. But "it is strange," says Jortin, (Remarks on Eccles. Hist. vol. iv. p. 5.) "that Christian emperors of the fourth and fifth centuries would suffer themselves to be called, *your Divinity, your Godship*, Numen." §

III. The LXX have in one place, Isa. xiv. 13, rendered אל by ουρανου *the heaven*; (comp. Dan. viii. 10.) and it is plain from Exod. xv. 11, (where not only the Samaritan Pentateuch, but also very many of Dr Kennicott's Heb. codices read באלים) Deut. iii. 24. Ps. xliv. 21. lxxvii. 14. Isa. xliii. 10. xliv. 10, 15, 17. xlv. 20, (comp. Isa. lvii. 5.) that the heathen worshipped their arch-idol *the heavens* (comp. שמים in שם XI.) under this attribute אל or plur. אלים. So ‖ Damascius, in the Life of Isidorus, tells us that the Phenicians and Syrians call Cronos or Saturn, Ηλ *El*; and Servius speaking of Belus the Phenician, affirms, "All in those parts (about Phenicia) worship the Sun, who in their language is called Hel;" and again he says, "God is called Hal in the Punic or Carthaginian tongue." It appears from Josh. xix. 38, that the Canaanites had a מגדל *tower* or *temple* to אל. Hence,

בני אלים *sons of* Alim, Ps. xxix. 1. lxxxix. 7, seems to be those kings who worshipped these *material interposers*. It is well known how the heathen princes affected to be reckoned the *sons of their gods*. Thus did Romulus, Alexander, and thus did even the polite Augustus; else his well-bred poet Horace would never have called him Filius Maiæ, meaning Jupiter's son by Maia, as he doth lib. i. ode 2. lin. 43. No doubt these whims arose from a perversion of the true tradition, that the *Son of God* should be the *universal king* and *conqueror*.

IV. In Ezek. xxxi. 11, for אל גוים no fewer than thirty of Dr Kennicott's codices have איל גוים the leader *of the nations*, meaning Nabupolassar, King of Babylon, who, in conjunction with Cyaxares, King of Media, took Nineveh, and overturned the Assyrian empire. See Lowth's Notes on Ezek. xxxi. 3, 11, and Prideaux, Connex. Book I. An. A. C. 612. And as איל seems here the true reading; so does אילי, Ezek. xxxii. 21, which is likewise supported by twenty-three codices. Comp. below Sense XVI.

V. As an article or pron. denoting somewhat *interposed*, אל *the* or *that*, sing. 1 Sam. xiv. 32. Isa. xxxviii. 19. Jer. x. 2. Ps. ii. 7. See Bate's Crit. Heb. and comp. Jer. xxv. 9. Also, *these*, plur. Gen. xix. 8. xxvi. 3, 4. 1 Chron. xx. 8. אלה *these*, plur. Gen. ii. 4, & al. freq. Cocceius observes, that אלה denotes

* See Encyclopæd. Britan. in METAPHYSICS, No. 309.

† See the learned William Jones's Essay on the first principles of Natural Philosophy, p. 203.

‡ See Eachard's Eccles. Hist. vol. ii. p. 407, 656. Sueton. in Domit. c. 13. Daubuz on Rev. p. 559, and Vitringa on Rev. p. 594, edit. ult.

§ "See Vos. de Idol. III. 17. Barthius on Claudian, 3 Consul. Honor. Præf. 16. and Le Clerc, Parihasian. l. 331."

‖ See Bochart, vol. i. 707, and 736. Vossius, De Orig. & Prog. Idol. Lib. ii. cap. 4. Hutchinson's Works, vol. iii. p. 50.

the nearer, and הם *the more remote*, as hi and illi in Latin, *these* and *those* in English, אלה and אלה repeated, *some* and *some*, *some* and *others*, alii et alii. Dan. xii. 2. Ps. xx. 8.

VI. אל as a particle before verbs, it denotes *interposition* or *prevention*.

1. And most generally it imports *prohibiting*, *dissuading*, *deprecating*, or the like, joined with verbs future, *not*, ne. Gen. xiii. 8. xvi. 1. xxii. 12, & al. freq. Hence אל seems used as it were τεχνικως, Job xxiv. 25, as we sometimes apply *an if*, or *a but* in English. *Who will make me a liar*, וישם לאל מלתי *and reduce my words to* a not, or a don't, i. e. show them to be such as ought *not* to be uttered, or as ought to be interrupted with *a don't say so*. Comp. 2 K. iii. 13, and see Gusset, Comment. Ling. Heb. p. 41. אל is sometimes used elliptically, and a verb is to be supplied, as Amos v. 14, *seek good*, ואל רע and not *evil*, i. e. seek not *evil*. So 1 Sam. ii. 24, אל בני (do) not (so) *my sons*.

2. But rarely, it is *negative*. *Not*, *no*, non. 2 K. vi. 27. Prov. xii. 28. Ps. xxxiv. 6. l. 3. Comp. Ruth i. 13. 2 Sam. xiii. 16. Jer. vii. 6.

VII. As a particle before nouns אל and in regim. אלי (comp. Job xxix. 19. Zech. ii. 4, or 7.) must, agreeably to the genius of the English language, be rendered differently, according to the context, but still the attentive reader will discern the leading sense throughout.

1. *To*, *into*. Gen. i. 9. Exod. iii. 13. Josh. x. 18. Gen. vi. 19.
2. *Among*. 1 Sam. x. 22. Jer. iv. 3. Ezek. ii. 6.
3. *Within*. Deut. xvii. 5.
4. *At*, *near to*. Gen. xxiv. 11. Exod. xxix. 12.
5. *Towards*. Exod. xxv. 20. Num. xxiv. 1.
6. *Against*, *in opposition to*. Gen. iv. 8. Josh. x. 6. Isa. ii. 4.
7. *As to*, *concerning*, quoad, de. Gen. xx. 2. 1 Sam. i. 27. xv. 35. 2 K. xix. 32. Jer. xl. 16.
8. *For*, *because of*, *on account of*. Jud. xxi. 6. 2 Sam. xxi. 1. Comp. 1 K. xix. 3.

VIII. אל has sometimes ל prefixed, and יד *the hand*, *power*, following, as Gen. xxxi. 29, *it is* לאל ידי, literally, *for*, *belonging to*, the interposition *of my hand*, i. e. if *I interpose* my hand, *I can*—LXX, νυν ισχυει ἡ χειρ μου, Vulg. *valet* manus mea. The phrase occurs also Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Mic. ii. 1. And observe, that in the two first of these passages the expression is *elliptical*; in the former may be supplied, *to prevent*, *help it*, or &c.; in the latter, *to redeem them*, as in our translation.

IX. As a N. fem. אלה a species of *oak*. 2 Sam. xviii. 9. Isa. i. 30, & al. freq. plur. mas. אלים occ. Isa. lvii. 5. in regim. אלי occ. Ezek. xxxi. 14; if אלי in this last passage be not a particle, signifying *by* or *near*, as the LXX understood it. The tree may have this name from its remarkably *interposing* and *protecting* men and animals from storms and tempests. The LXX have once rendered it descriptively by δενδρου συσκιαζοντος *the* overshadowing *tree*, Hos. iv. 13. Comp. Ezek. vi. 13.

X. As a N. אלון another species of *oak*. So the LXX generally render it by δρυς. It is mentioned together with the אלה Isa. vi. 13. Hos. iv. 13; there is therefore some particular difference between them, though a general agreement in the idea of *interposing*, *protecting*, or &c.

XI. Chald. as a N. mas. אילן, rendered by Theodotion διενδρον, and by the Vulg. arbor, *a tree*, but considered as a corruption of the Heb. אלון seems rather to denote some species of *oak*. Dan. iv. 7, 10, & al.

XII. For אול, אולי, אויל, אולת, see under root אול.

XIII. As a N. איל *somewhat interposing effectually*, *defence*, *aid*, *assistance*. occ. Ps. lxxxviii. 5. Thus the LXX render אין איל by αβοηθος *unaided*, and Vulg. by sine adjutorio *without help*. So fem. plur. אילות occ. Ps. xxii. 20, where the LXX render the Heb. אל תרחק אילותי by μη μακρυνης την βοηθειαν μου, *do not far remove my* help; and Vulg. ne elongaveris *auxilium* tuum à me, *do not remove thy* help *far from me*.

XIV. As a N. fem. in regim. אילת *interposition*. occ. Ps. xxii. 1. Comp. under שחר.

XV. As a N. איל *a horned animal*; *an animal furnished with horns for his defence*.

1. *A ram*, plur. אילים. Gen. xxii. 13. xxi. 38, & al. freq.
2. *A stag*, *hart*, or *deer*. Deut. xii. 15. Ps. xlii. 2. Isa. xxxv. 6. Fem. אילת plur. אילות *a hind* or *doe*. Jer. xiv. 5. 2 Sam. xxii. 34. Ps. xviii. 34, & al. The LXX render the word, whether mas. or fem. by ελαφος, which denotes both *a stag* and *a hind*. Dr Shaw (Travels, p. 414, 2d edit.) understands איל in Deut. xiv. 5, as a name of the *genus*, including *all the species* of the *deer* kind, whether they are distinguished by *round horns*, as the *stag*; or by *flat ones*, as the *fallow deer*; or *by the smallness of the branches*, as the *roe*. But Q?

XVI. As a N. mas. plur. אילים *leaders* who go before and conduct the people, as *rams* anciently did the flocks. Exod. xv. 15. (LXX, αρχοντες *rulers*) Ezek. xvii. 13. (LXX, ἡγιμονας *leaders*, Vulg. arietes *rams*) Comp. Isa. lx. 7. Thus Homer speaking of Ulysses marshalling the Greeks, Il. iii. lin. 196, &c.

Αυτος δε, πτιλος ὡς, ισπεωλυται στιχας ανδρων·
Αρνειω μιν εγωγε ὑπεπω πηγεσιμαλλω,
'Οστ' οἰων μεγα πωυ διεχεται αργινοεσσαν.

Nor yet appear his care and conduct small;
From rank to rank he moves and orders all.
The stately *ram* thus measures o'er the ground,
And, master of the flocks, surveys them round.
POPE.

Aristotle, H. A. VI. 19, says, Εν ἑκαστῃ γαρ ποιμνῃ καταστηναζουσιν 'ΗΓΕΜΟΝΑ των αιρενων, ὁς ὁταν ονοματι κληθῃ ὑπο του ποιμενος, ΠΡΟΗΓΕΙΤΑΙ. "In every flock they prepare a *leader* of the males, who, when the shepherd calls him by name, *goes* before them."

XVII. As a N. אל, and fem. אילה *some kind of tree*, perhaps so called from its *wide-spreading*, *overshadowing branches*. The LXX render it τερεβινθος, *the turpentine tree*. Gen. xiv. 6. It occurs also Isa. i. 29. lxi. 3. Gen. xlix. 21, which last cited verse may be best rendered, after the LXX, *Nephtali is a well-spread* or *flourishing* tree *shooting forth goodly branches*. See Bochart, vol. ii. 96. Bp. Pearson, Præfat. Parænet. in LXX, and Spearman's Letters on

the Septuagint, Lett. iii. p. 169, and comp. Ps. xxix. 9.

XVIII. As a N. איל, and אל is mentioned *as a part of,* or *appendage to, a building.* 1 K. vi. 31. Ezek. xl. 29, & al. freq. Mr Bate seems to have best explained it of the *coins of stone,* or *brick-work,* or *small turrets on each side of the door-frames;* and to his Crit. Heb. p. 20, I refer the reader for farther satisfaction.

XIX. אלי and אלי. See the distinct roots below.

אלל occurs not as a V. but hence,

I. As Ns. אליל and אלול, *nought, nothing, vain, nothing-worth,* res nihili. occ. Job xiii. 4. Jer. xiv. 14. Zech. xi. 17. This application of these reduplicate words seems to be taken from that of אל VI. above.

II. As a N. mas. plur. אלילים and אלילם is spoken of idols, *vain, worthless, things of nought, nullities.* Lev. xix. 4. 1 Chron. xvi. 26. Isa. ii. 20, & al. So Montanus renders it by inutilia et vana. Comp. Acts xiv. 15. 1 Cor. viii. 4, and *Greek* and *English* Lexicon in Ειδωλον III.

III. As an exclamation of *grief* or *distress* אללי *wo! alas!* occ. Job x. 15. Micah vii. 1. אללי לי *wo to me! wo is me! I am* or *shall come to nought!* heu perii!

IV. As a N. אלול *Elul.* The name of the *sixth month,* nearly answering to our August, at which season, in Judea and the neighbouring countries, the earth is burnt up and *desolate* by the summer drought. See Russell's Nat. Hist. of Aleppo, p. 13. occ. Neh. vi. 15.

אלה

With a radical, but mutable ה.

I. As a V. in Kal, *to curse, denounce a curse.* occ. Jud. xvii. 2, where LXX Vat. με ηρασω thou *cursedst* me, Alex. εξωρκισας thou *adjuredst.* And this is the only *undoubted* instance I can find where this word occurs as a verb.

In 1 Sam. xiv. 24. יאל *may* be translated either *Saul* was wilful, self-willed, foolish *with* (from the root יאל), or he denounced a curse *on, the people,* or laid *them* under a conditional curse. In the printed editions of the LXX both senses are retained.*

אלה and אלות Hos. iv. 2. x. 4, may better be construed as nouns than as verbs.

להאלתו 1 K. viii. 31. 2 Chron. vi. 22, may, without any difference in the sense, be rendered either verbally in Hiph. *to cause him to swear,* or nominally, *for his oath.* As for Deut. xxxii. 17, see under sense II. 6.

As a N. אלה *a denouncing of a curse, a curse denounced* either *upon oneself* or *others,* or *both,* so *an oath taken* or *given;* for what is *an oath* but a *conditional curse* or *execration?* † See inter al. Gen. xxiv. 41, (comp. ver. 9.) Gen. xxvi. 28. Lev. v. 1. Num. v. 21, 27. Deut. xxix. 19—21. And here it must be observed, that the ancient manner of *adjuring* subjects or inferiors to any conditions, was by their superiors *denouncing a curse* on them in case they violated those conditions. For proof of this I refer to Gen. xxiv. 41. Deut. xxvii. 14, & seq. Jer. xi. 2, &c. Lev. v. 1. Num. v. 19—21. Josh. vi. 26. Jud. xxi. 18. 1 Sam. xiv. 24. 1 K. viii. 31. xxii. 16. Prov. xxix. 24, where our Translators very properly render אלה *cursing.* To this manner of *swearing* our blessed Lord himself submitted, Mat. xxvi. 63, 64.

And to prevent mistakes, let it be farther remarked, that when the curse was expressed in general terms, as *cursed* be *he,* i. e. *whosoever,* doth so or so, the superior, who pronounced it, was as much bound by it, as the inferior who heard it; thus there can be no doubt, but the curses pronounced Deut. xxvii. 14, &c. obliged the *Levites,* who pronounced them, and those also, Josh. vi. 26, and 1 Sam. xiv. 24, obliged Joshua and Saul, who pronounced them, as much as the other people. They, therefore, by pronouncing these curses, *sware* or *took an oath* themselves. Hence,

II. As a N. mas. plur. אלהים (with the ה retained as in אמהות from אמה, נגהות from נגה, בלהות from בלה, נבהים from נבה, מבלהים from בבה, Isa. v. 15, & al. freq.) *the denouncers of a conditional curse.*

1. A name usually given in the Hebrew Scriptures to the *Ever-blessed Trinity,* by which they represent themselves as under the obligation of an *oath* to perform certain conditions, and as having denounced *a curse* on ALL, men and devils, who do not conform to them.

What those terms or conditions were to which the אלהים *sware,* seems evident from Ps. cx. namely, that the Man *Christ Jesus,* in consequence of his *humiliation* and *sufferings,* (ver. 7. comp. Phil. ii. 6, 10.) should be *exalted to the right hand of God till* all *his enemies were made his footstool,* (comp. 1 Cor. xv. 25.) that *the rod of his strength* (his Gospel) *should be sent out of* Sion; and that by this *he should rule even in the midst of his enemies;* that *his people* [true Christians] *should offer themselves willingly in the ornaments of holiness;* and that those which should be *begotten* ‡ by him to *a resurrection from sin here, and from death hereafter,* should be more numerous than the *drops of morning-dew.* (Comp. Isa. xxvi. 19.) All this I take to be briefly comprehended or summed up in that *oath* of *Jehovah* to *Christ,* ver. 4. *Thou art a Priest* for ever *after the order of* Melchisedec, *which by interpretation is King of Righteousness,* Heb. vii. 2. As a Priest, Christ *through the Eternal Spirit* offered himself *without spot to God,* Heb. viii. 3. ix. 14; as a Priest for ever, *he is able to save them* to the uttermost (Marg. evermore) *that come unto God by him, seeing he* ever *liveth to make intercession for them;* as being *after the order of* Melchisedec, *he is* King as well as *Priest,* King *of Righteousness,* and King *of Peace,* Heb. vii. 2.

Hence then we learn, that *Jehovah sware* to *Adoni* or *Christ,* (see Matt. xxii. 43.) and that this *oath* had reference to the *redemption of man*

---

* Και Σαουλ ΗΓΝΟΗΣΕΝ ΑΓΝΟΙΑΝ μεγαλην εν τη ημερα εκεινη, και ΑΡΑΤΑΙ τω λαω.—*And Saul* committed a great folly *on that day, and* pronounced a curse *to the people.*

† Thus Plutarch, πας ορκος εις καταραν τελυτα της επιορκιας. "*Every oath* terminates in a *curse* upon perjury." Quæst. Rom. tom. ii. p. 275. C. Edit. Xylaudr.

‡ ילדתך *thy progeny.*

Digitized by Google

by him. The psalm itself does not indeed determine the *time when* this oath was pronounced, but other Scriptures do. For St Paul says, that *Christ* was *made* a *Priest*, i. e. after the order of *Melchisedec, by this very oath.* Heb. vii. 21. But *his inauguration* to the *priesthood* and *kingdom* was *prior* to the *creation of the world,* Prov. viii. 23, & seq. (for the use of נסכתי see Ps. ii. 6, and compare John xvii. 24.) Therefore *this very oath,** recorded in Ps. cx. was *prior to the creation.* Accordingly *Jehovah* is at the beginning of the creation called אלהים Gen. i. 1, which implies, that the divine persons had sworn *when they created;* it is evident also from Gen. iii. 4, 5, that both the serpent and the woman knew *Jehovah* by this name, אלהים *before the fall;* and, to cite but two passages out of many that might be produced from the *New Testament* to this purpose, St Peter is express, 1 Ep. i. 18—20, that Christ was *foreordained* to redeem us—*προ καταβολης κοσμου, before the foundation of the world;* and St Paul affirms, Eph. i. 4, that *God, even the Father of our Lord Jesus Christ, hath chosen us in him, προ καταβολης κοσμου, before the foundation of the world.*

By virtue of this *antemundane oath,* the Man *Christ Jesus* was enabled to overcome the devil and all the enemies of man, and perfect his redemption; and from this oath it was that the *Ever-blessed* THREE were pleased to take that *glorious* and *fearful name,* (Deut. xxviii. 58.) יהוה אלהים *Jehovah Aleim; glorious,* in as much as the transaction, to which it refers, displays in the most *glorious* manner the attributes of God to men and angels; and *fearful,* in as much as, by one part of the oath, eternal and infinite *power, Jehovah himself,* is engaged to *make the enemies of Christ his footstool,* Ps. cx. 1.

Let those who, in these days of Arian, Socinian, and Rabbinical blasphemy, have any doubt whether אלהים, when meaning the true God, *Jehovah,* is *plural* or not, consult the following passages, where they will find it joined with adjectives, pronouns, and verbs *plural,* Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 53. xxxv. 7. Deut. iv. 7. v. 23 or 26. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36. So Chald. אלהין Dan. iv. 5, 6, 15. or 8, 9, 18. See also Prov. ix. 10. xxx. 3. Ps. cxlix. 2. Eccles. v. 7. xii. 1. Job v. 8. Isa. vi. 3. liv. 5. Hos. xi. 12. or xii. 1. Mal. i. 6. Dan. vii. 18, 22, 25. †

O that *the children of Abraham, according to the flesh,* would attentively consider and compare the texts above cited from *their own Scriptures!* Could they then help owning a *plurality* of אלהים in *Jehovah?* When they read, for instance, Gen. i. 26. that the אלהים *said* נעשה Let US, *or* WE *will, make man in* OUR *image, according to* OUR *likeness*—and ver. 27, *So the* אלהים *created* ברא *man,* &c. and compared these words with Eccles. xii. 1, וזכר את בוראיך *and remember thy Creator S,* could they doubt whether אלהים, as applied by Moses in the history of the creation, denoted a *plurality* of agents? And yet surely, as saith the prophet Isaiah, ch. xliv. 24, JEHOVAH *stretched forth the heavens* alone (לבדי) *and spread abroad the earth* by himself, without the aid or concurrence of *any creature,* how exalted soever. Comp. ch. xlii. 5. xlv. 12.

From this name אלהים, of the *true God,* the Greeks had, by a perverted tradition, their Ζευς Ὁρκιος *Jupiter who presided over oaths.* Hence also the corrupt tradition of *Jupiter's oath* which over-ruled even *Fate* itself, that is, the *fatal* and *necessary motions* of the *elements* of *this world.* This truly did *Jehovah Aleim* when they *interposed* by *miracles;* this will they again do in the most glorious manner at the recalling of our bodies from the grave, when the *heavens* themselves, which are thus *necessarily* or *mechanically* moved, *shall pass away,* and the elements *melt with fervent heat.*

2. The Messiah seems to be ‡ *once* called by the plural name אלהים, Ps. xlv. 7, (comp. Heb. i. 8.) as being, in respect of his *regal* office, which is the subject of the psalm, *the representative of the Trinity.* So He is in other places styled שם אלהים (see under שם IX.) See Mat. xxviii. 18. 1 Cor. xv. 25, and comp. Gen. xlviii. 15, 16. Exod. iii. 2, 4, 6.

3. The ancient idolaters in general called *the material heavens,* or their representative, אלהים, and accordingly expected from them, *protection, victory, happiness.* Hence this *glorious* and *fearful* title is frequently claimed for Jehovah in exclusion of those idols. See inter al. Deut. iv. 35, 39. vii. 9. xxxii. 17. 2 K. xix. 19. Isa. xlv. 14, 21. Jer. ii. 11. Hos. xiii. 4. And although the *heavens* are eminently distinguished into *fire, light,* and *spirit,* and many actions or operations are *immediately* performed by *one* or *two* of these, yet as the whole celestial fluid acts jointly, or all its three conditions concur in every effect; hence it is that the ancient heathen called not only the whole heavens, but *any one* of its *three* conditions, denoted by a name expressive of some eminent operation it performs, אלהים. For they meant not to deny the joint action of the whole *material trinity,* but to give it the glory of that particular attribute. See Jud. viii. 33. xi. 24. 1 K. xi. 33. 2 K. i. 2. xvii. 29, 33. xix. 37, and Hutchinson's Trinity of the Gentiles, p. 246, and Moses' Sine P. p. 116.

4. In Ps. viii. 6. xcvii. 7, אלהים has from the LXX translation, and from Heb. ii. 6. i. 6, been imagined to signify *created spiritual angels.* But see the former text explained under חסר I. And from the whole tenor of Ps.

---

* As for the expression concerning the *oath,* Heb. vii. 28, Ὁ λογος—της ὁρκωμοσιας της META τον νομον, *The word of the oath which was* AFTER *the law,* this plainly relates not to the time when the oath was *made,* but to that in which it was to *take effect,* which was to be after the cessation of the law. Comp. ver. 11, 12, 18, of this chapter, "*which (reaches)* BEYOND *the law,*" Doddridge, who adds in a note, "Our translators render μετα του νομον *since the law.* But μετα often signifies, *beyond.* Comp. ch. ix. 3. and many other places."

† The reader may find the *plurality* of אלהים more fully discussed and proved in my pamphlet against Dr Priestley and Mr Wakefield, p. 3—9, and p. 148, &c.

‡ But comp. Gen. xxxii. 25—31. Exod. xxiv. 9—11, and see *Greek and English Lexicon,* 2d edit. in Χαρακτης.

Google

xcvii. and particularly from ver. 9, it is evident that כל אלהים at ver. 7, means *all the Aleim of the heathen*, i. e. the heavens in their several conditions and operations, which are indeed the *αγγελοι, agents* or *ministers* of Jehovah. Comp. Ps. xcvi. 4, 5.

5. אלהים has been supposed to signify *princes, rulers*, or *judges*. Exod. xxi. 6. xxii. 8, 9, 28. 1 Sam. ii. 25. Ps. lxxxii. 1, 6. cxxxviii. 1. But Gusset (Comment. Ling. Heb. p. 48, 49.) more justly, I think, rejects this meaning. Let us review the texts.

Exod. xxi. 6, *Then his master shall bring him to* the Aleim, i. e. to *Jehovah Aleim*, to the door of the sacred tabernacle; so the LXX, *προς το κριτηριον του Θεου, to the tribunal of* God.

Exod. xxii. 8, *Then the master of the house shall be brought to* the Aleim, (LXX, *ενωτιον του Θεου*) 9. *even to* the Aleim (עד האלהים LXX *ενωτιον του Θεου*) *shall the affair of them two come; whom* the Aleim *shall condemn* (LXX, *ὁ ἁλους δια του Θεου he who is condemned* by God) *he shall pay double to his neighbour.* But the oath in this case was to be brought to the altar of *Jehovah Aleim*, and *Jehovah* himself to hear and judge. See 1 K. viii. 31, 32.

Exod. xxii. 28, *thou shalt not revile* the Aleim, *nor curse the ruler of thy people.* Why should not אלהים here retain its usual meaning, and the text be understood as nearly parallel to that of St Peter, 1 Ep. ii. 17. *fear* God, *honour the king?*

1 Sam. ii. 25, *If man sin against man*, the Aleim *shall judge him; but if a man sin against Jehovah, who shall entreat for him?* Is not this very good sense, and much to the purpose?

Ps. lxxxii. 1, *The Aleim stand in the congregation of God*, (i. e. in the assembly of Israel. comp. Num. xvi. 3. xx. 4. Josh. xxii. 16.) בקרב אלהים ישפט *in the midst* (of this congregation namely) the Aleim *will judge* or *judgeth.* So Symmachus, *ὁ Θεος καθισται εν συνοδῳ Θεου*, (in cœtu Dei, Hieron.) *εν μεσῳ Θεος κρινων.* Ps. lxxxii. 6, *I have said ye are* Aleim. In this last text the word אלהים is indeed applied to *earthly magistrates* or *judges*; but that will never prove (as Gusset justly remarks) that the word itself properly signifies *judges* or *magistrates*; for thus in Isa. xl. 7, it is said חציר העם *the people is grass*, yet no one would from hence infer that חציר signifies *people.* The truth is, both expressions are only *comparative* or *metaphorical.* And as the latter denotes no more than that there is some *resemblance* between the people and grass, so the former imports only that there is a *resemblance* between earthly judges and the supreme Aleim, whose *vicegerents* they are, and with whose authority they are in some degree intrusted. So that in Ps. lxxxii. 6, the particle כ *like, as*, is to be understood before אלהים, just as it plainly is before חציר, Isa. xl. 6; *plainly*, I say, for though it is omitted in the former member of the sentence, it is *expressed* in the latter; *all flesh is* חציר *grass, and all the goodliness thereof* כציץ as *the flower of the field.*

Ps. cxxxviii. 1, *I will praise thee with my whole heart;* נגד אלהים *openly* or *publicly*, (Lat. coram) *O Aleim, will I sing unto thee.* So a Greek version in the Hexapla, *παρησια*, ΘΕΕ, *εσω σου.*

6. It may be doubted whether אלה in the *singular* be ever in the Hebrew (as distinct from the Chaldee) Scriptures used as a name for Jehovah the *true* God. I can find but two passages, namely, Deut. xxxii. 17, and Dan. xi. 38, where it may seem to be thus applied; and even as to these לא אלה אלהים in Deut. may be translated, these (were) *not Aleim.* But twenty-three of Dr Kennicott's codices for אלה here read אלוה; and in Dan. xi. 38, for לאלה twenty-two read לאלוה. אלה in the *singular*, however, is used for the *false god* of the Chaldeans, Hab. i. 11; and (according to the textual reading) of the Sepharvites, 2 K. xvii. 31; and in the Chaldee Scriptures we have not only the *plural* אלהין used for the *true God*, Dan. ii. 11. iii. 25. iv. 5, 6, 15, but also the *singular* אלה Ezra v. 1. vi. 9, 10. vii. 12, 15. Dan. ii. 28, 45, & al. and in the emphatic form (*sing.*) אלהא Ezra iv. 24. v. 8. vi. 7. Dan. ii. 20. iii. 26, & al.*

III. As a participle, or participial N. *passive* אלוה (formed like נבוה Ps. cxxxviii. 6.) *one accursed* or *subject to a curse*, *ενικαταρατος*: and such, the Redeemer condescended to become for us. For *Christ hath redeemed us from the curse of the law, being made* a curse, *καταρα, for us. For it is written*, cursed, *επικαταρατος, is every one that hangeth on a tree*, Gal. iii. 13. This, then, is a title of Christ, *God-Man.* See Deut. xxxii. 15. Job xvi. 20. xix. 25—27. And it is justly remarked by Mr Bate, that as "the Scriptures frequently challenge the title of *Aleim* to Jehovah, against the heathen gods, so do they this title of *Alue.*" See Ps. xviii. 32. Isa. xliv. 8.

IV. As a N. fem. sing. in reg. תאלת, *a curse.* occ. Lam. iii. 65.

V. As a N. fem. sing. אליה *the large rump* or *tail* of the eastern sheep. It *might* be so called from its primitive use in sacrifice, which probably was to be *devoted* to, and consumed by, the fire, as we find it always was by the Levitical law. Mr Bate deduces it from נלה *to finish*, dropping the נ as usual after a formative or servile א; for my own part I would rather refer it to לוה *to join, add, adhere*, which therefore see.

אלו

I. A particle, from אל *interpose*, and ו *it*, or from אם *if* (dropping the ם), and לו of nearly the same import. *If, supposing*, posito quòd. occ. Eccles. vi. 6. Esth. vii. 4.

II. Chald. the same as ארו which see, by changing ר into ל, *see, behold, lo.* Dan. ii. 31, & al.

אלח

In Arabic signifies, *to grow sour and corrupted*, as milk does by an acescent fermentation. In Heb. it occurs not as a V. in Kal. but in Niph. *To be corrupt* in a moral or spiritual sense, *to*

* In Capt. Cook's voyage to the Pacific Ocean, vol. i. p. 404, we find that "the *supreme god* of Hapsee (one of the Friendly Islands) is called Alo, Alo." Could they have got this name from any of the Mahometans? Or must we refer it to a higher and more ancient origin?

be tainted or *leavened with corruption.* occ. Job xv. 16. Ps. xiv. 3. liii. 4. Comp. Exod. xii. 15, &c. 1 Cor. v. 6—8. Mat. xvi. 6.

אלי

A particle compounded of א *Ah! hah!* a natural exclamation of *grief,* and לי *to me, Ah me!* Hence, like אוי Prov. xxiii. 29, and הי Ezek. ii. 10, it is once used as a N. Joel i. 8. *There shall be* ah me! (i. e. lamentation) *as of a virgin,* &c. See more in Mr Bate's Scripture meaning of *Aleim* and *Berith,* p. 17, 18.

אלך

Chald. As a pronoun, the same as the Heb. אלה *these, those,* Dan. iii. 12, & al.

אלם

I. *To compress, constringe, press,* or *bind close together.* Gen. xxxvii. 7. As a N. אלם *a bundle* or *sheaf of corn.* Gen. xxxvii. 7. Ps. cxxvi. 6. Hence by transposition the Greek *αμαλλα a bundle, αμαλλιαω,* &c.

II. As a N. אלם *a band* of men, *manipulus.* Comp. אגדה under אגד III. occ. Ps. lvi. 1. lviii. 2.

" In the rendering of the former passage," says Mr Fenwick, " I am for agreeing with those who translate יונת אלם oppressionem manipuli, *the oppression of the handful;* but would understand this *handful* to mean, somewhat differently, *the handful* or *little flock* of true believers dispersed and distressed among the Gentiles, the רחקים, those that were *afar off,* in the language of the apostle; which agrees with the rendering of the LXX, the people that were *far απο των αγιων from holy things.* For it seems to be this *little flock of true believers* among the Gentiles, which here, under the figure of David, praying for deliverance from the Philistines, according to the latter part of the title, is praying for protection and deliverance from their *oppressors.*" Thoughts on the Hebrew titles of the Psalms, p. 59, 60. In Ps. lviii. 2, אלם is of doubtful signification. The LXX render it as a particle, *αρα indeed,* so Vulg. utique. Perhaps it is put for אלים *O ye mighty!*

III. As a N. אלם *silent, mute,* Exod. iv. 11, & al. As a V. in Niph. *to be silent* or *mute.* We have the idea plainly given Ps. xxxi. 19, *the lips of falsehood* תאלמנה shall be compressed, i. e. squeezed close together, so as not to utter a word. So Virgil, Æn. vi. lin. 155,

——Pressoque *obmutuit ore.*

She ceased with mouth *compress'd.*

And Horace, lib. i. sat. 4. l. 138,

Compressis—*labris.*

IV. As Ns. אלם, אולם and אילם, *an arch* or *vault, an arched porch* or *portico,* formed by stones closely *bound* or *compacted* together. See 1 K. vi. & vii. Ezek. xl.

V. As a N. fem. plur. אלמנות *vaulted porticoes* or *palaces,* occ. Isa. xiii. 22. Ezek. xix. 7.

VI. אילם a particle expressive of *firmness* or *confidence; yet, notwithstanding, but truly.* Gen. xlviii. 19. Job xiii. 3.

VII. As a N. fem. אלמנה *widowhood, a widow, quæ, amisso jam viro,* constricto *est utero,* whose womb is *closed* by the loss of her husband. Gen. xxxviii. 11. 2 Sam. xiv. 5. 1 K. xi. 26. As a N. fem. אלמנות *widowhood.* Gen. xxxviii. 14, 19. Isa. liv. 4. As a N. אלמון the same. occ. Isa. xlvii. 9, אלמן is once used as a V. speaking of Israel and Judah, considered as having the Aleim for their husband. Jer. li. 5. *for Israel* לא אלמן is *not* widowed or left as a widow, *nor Judah, of his Aleim.* So LXX, *εγκρισεως,* and Vulg. fuit viduatus. Comp. Isaiah liv. 4—6. lxii. 4, 5.

VIII. אלמני, from אלם *silent,* (of the like form as אדמוני from אדם,) *passed over in silence, not expressed.* It is used instead of naming the person or thing alluded to, *such a one.* occ. Ruth iv. 1, (where LXX, *κρυφιε O unknown,)* 1 Sam. xxi. 2 or 3. 2 K. vi. 8.

Der. The Latin *alumen,* and Eng. *alum,* from its eminently *astringent* quality; so *alum* is called in Greek *στυπτηρια* from *στυφω to astringe.*

אלן

I. *An oak.* So under אל, X.

II. Chald. as a Pron. אלן and אלין from the Heb. אלה, *these, those.* Dan. ii. 44. vi. 6, & al.

אלף

It denotes *being chief, principal, leader.*

I. As a N. אלוף, plur. אלופים and אלפים *a chief, a chieftain, a head-man, a leader.* It is very frequently used in Gen. xxxvi. for the *chiefs* or *heads* of the families of Edom, and is not badly rendered in our version *dukes.* The LXX generally translate it *ηγεμων,* and once, Micah vii. 5, *ηγουμενος,* which from *ηγεομαι to lead, lead the way,* give the idea of the Hebrew. See Jer. xiii. 21. Zech. ix. 7. xii. 5, 6. *A guide,* Prov. ii. 17. Jer. iii. 4. Micah vii. 5. Ps. lv. 14. (comp. 2 Sam xvi. 23.) and so Diodati renders it, Prov. xvi. 28. xvii. 9. by *il conduttore,* which in a note he explains by *il piu affidato amico, che serve di consiglio ordinario in ogni difficolta e perplessita,* " the most trusty friend who is one's usual counsellor in every difficulty and perplexity," and refers to Ps. lv. 14. Micah vii. 5.

II. As a N. אלף *a chief* or *principal number, a thousand,* freq. occ. So the Greek term *χιλιοι* seems a derivative from Heb. כלה *to complete,* and Lat. mille from מלא *to fill.* אלף in Heb. like the correspondent words in other languages, is frequently used for an *indefinitely great number.* See Exod. xx. 6. xxxiv. 7. Deut. i. 11. Job ix. 3. xxxiii. 23. Ps. lxxxiv. 11. xci. 7. Eccles. vii. 29. 1 Chron. xvi. 15. As a participle fem. plur. in Hiph. מאליפות (q. d. milleficantes) *bringing forth thousands,* occ. Ps. cxliv. 13.

III. As a N. אלוף, plur. אלפים and in regim. אלופי *an ox* or *beeve,* the *chief* of all cattle, and indeed of all *clean* beasts. Ps. viii. 8. cxliv. 14. Jer. xi. 19, *but I was like a lamb (or)* אלוף *an ox, that is brought to the slaughter.* " A proverbial speech," says Mr Lowth, " expressing a *false security* or *insensibility of danger.* See Prov. vii. 22.—That phrase, *He is brought as a lamb to the slaughter,* Isa. liii. 7, is of a different importance" [" meekly submitting to the violence of his persecutors, and not offering to make the least resistance"]. " Bochart supposes the word *Alluph* to be an adjective, and renders the former part of the sentence thus,

I was brought as a tame *sheep to the slaughter.* But we may very well admit of the common translation, the disjunctive particle being elsewhere understood, as Ps. lxix. 21. Isa. xxxviii. 14." Thus far Mr Lowth. I add, that in the former editions of this work, I had on the authority of the LXX and Vulg. rendered כִּכְבֵשׂ אַלּוּף, *like* a gentle or tractable *lamb.* But I now give up this interpretation, because it does not so well agree with the import of the Hebrew אַלּוּף as the other.

אַלְפֵי plur. in reg. includes the *female* as well as the *male.* Deut. vii. 13. xxviii. 4, & al. In Ps. l. 10. אֶלֶף seems used as a *collective* N. בְּהֲרֵי אֶלֶף *on the mountains* for beeves, i. e. where they feed.

Hence Greek ἐλέφας *an elephant.* Thus we are informed both by Pliny and Varro, that the first time the Romans saw *elephants,* which happened in Lucania, they called them Lucas boves, Lucanian oxen.*

IV. As a V. *to lead, guide, teach.* occ. Job xv. 5, *for thy iniquity* guideth *thy mouth,* i. e. out of the abundance of thy wicked heart thy mouth *speaketh.* Job xxxiii. 33, *be silent and I will* teach *thee* ' *wisdom.* Job xxxv. 11, מַלְפָּנוּ (for מֵאַלְפָּנוּ, the א being dropped, comp. Grammar § vii. 15.) Teaching *us more than the* beasts *of the earth.* In a Niph. or passive sense, Prov. xxii. 25, פֶּן תֵּאָלַף אָרְחֹתָיו, *lest thou* be taught, learn, or, be led into *his ways.*

V. For תַּלְפִּיוֹת see among the pluriliterals in תּ.

אָלִין

To urge, tease, distress. So LXX, στενοχωρήσει. Once Jud. xvi. 16. The word has the same sense in Chaldee and Syriac; and hence the Greek ἄλυς, *trouble, anxiety,* ἀλύσσω *to be troubled, anxious,* ἀλυσθαίνω *to be grieved;* hence also prefixing מ, the Latin *moles,* trouble, difficulty; whence *molestus,* troublesome, and Eng. *molest.*

אֵם

To support, sustain, confirm. It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אֲמֻרוֹת *posts, pillars, supporters.* Isa. vi. 4.

II. As a N. fem. אֵם *a mother,* either from *supporting* the child in her womb, or afterwards in her arms. Gen. ii. 24, & al. freq. Hence,

III. *A mother,* in *honour* or *dignity, a protectress, governess, instructress.* Jud. v. 7. Comp. Isa. xlix. 23, and under אָבָה IV. 4.

IV. *A metropolis,* or *mother-city.* 2 Sam. xx. 19. Jer. xv. 8.

V. *The mother of a way,* the place where a way parts into several. Ezek. xxi. 21. But this I take to be a Chaldee application of the word.

VI. As a N. fem. אֵמָה, plur. אַמּוֹת and אַמּוֹת, *a family, race,* or *nation,* whose members are consociated, and mutually *support* each other. occ. Gen. xxv. 16. Num. xxv. 15. Plur. mas. אַמִּים. occ. Ps. cxvii. i.

Chald. אֵמָה the same. Dan. iii. 29. Plur. mas. emphat. אַמְמַיָּא. Ezra iv. 10. Dan. iii. 4, & al.

VII. As a N. fem. אַמָּה *that part of a man's arm* which *supports* him in leaning or lolling, a posture much used by the Eastern nations on their divans or sophas to this day. (Comp. under כֻּסֵּת.) So the Latin cubitus, *the lower part of the arm,* is derived from cubo, *to lie, recline.* The Heb. אַמָּה in regim. is once used in this view, Deut. iii. 11, בְּאַמַּת אִישׁ *after* the cubit *of an (ordinary) man,* not of such a giant as Og there mentioned. Comp. Rev. xxi. 17. What was the length of a *cubit* in this sense, it is of consequence to determine as accurately as may be. Taking therefore the *average* height of mankind at five feet eight inches (which, in the temperate climates, is, I believe, nearly the truth), I measured a well-made man of that height, and found *the lower part of his arm from the tip of his elbow to the end of his middle finger,* to be $17\frac{1}{2}$ inches, (which are also very nearly equal to the Roman cubit). Such, therefore, I apprehend to be the length of the Heb. אַמָּה when used, as it generally is, for the *cubit-measure,* and this was what a Hebrew *cubit* was usually estimated by learned men, till Bishop Cumberland in 1686 published his Essay on Jewish Measures and Weights. This able and ingenious writer thought he had discovered the true quantity of the Hebrew *cubit* in that of the Egyptian, and he brings strong evidence to prove this latter to be very nearly equal to $21\frac{9}{10}$ inches. Assuming then for the present this hypothesis, let us attend to the consequence of it. We are informed by the sacred historian, 1 Sam. xvii. 4, and that without any variation in the Hebrew codices examined by Dr Kennicott, that *the height of Goliath* was *six cubits and a span.* Now a *span* (זֶרֶת) or the distance a middle-sized man can measure with his thumb and little finger expanded is somewhat less than nine inches. Goliath, therefore, on the present supposition, must have been full *eleven feet eight inches high.* A giant indeed! and such as it is not easy to believe ever lived upon earth, notwithstanding the marvellous stories which have been propagated of giants still much taller; which stories (such of them I mean as were not mere lies) have chiefly arisen from ignorantly supposing the bones of * elephants, or other large animals, digged up in different countries, to have been those of human beings. I have above intimated that one of the premises from which Bp. Cumberland drew his conclusion of the Hebrew *cubit* being nearly $21\frac{9}{10}$ inches was, that *this cubit* was the same as the Egyptian. But is it not equally reasonable to suppose that the *cubit* which the Hebrews used, at least among themselves when residing in the land of Goshen, was *different* from that of the Egyptians, and the same as they had brought with them from Canaan? This is not a proper place to enter at large into the controversy; but I must say that the Bishop's reasons for the contrary opi-

* See Greek and Eng. Lexicon under Ελεφαντινος.

* See Jones's Physiological Disquisitions, p. 421, &c. and comp. Encyclopæd. Britan. in GIANT.

nion, do not seem to me sufficiently strong to support such a *monster* as Goliath must have been if measured by a *cubit* equal to the Egyptian. Besides, from a comparison of Exod. xxxvii. 1, 10, with Josephus, Ant. lib. iii. cap. 6. § 5, 6, it is certain that this Jewish historian, who surely was as likely to understand the length of the Hebrew *cubit* as any writer of the 17th century,—it is certain, I say, that Josephus reckons the Hebrew or Mosaic *cubit* to be equal to two σπιθαμαι or *spans*, that is, to somewhat less than eighteen inches. I state it at 17½ inches. And on this last estimation, Goliath was not quite *nine feet six inches high*. But even this makes him so tall, that I can meet but with very few authentic accounts of men who can be compared to him.

"The tallest man that hath been seen in our days," says * Pliny, "was one named Gabara [no doubt from Arab. גבר *strong*] who, in the days of Claudius, the late emperor, was brought out of Arabia: he was *nine feet nine inches high*."

"Vitellius sent Darius the son of Artabanus a hostage to Rome with divers presents, amongst which there was a man *seven cubits*, or *ten feet two inches high*, a Jew born; he was named Eleazar, and was called a giant by reason of his greatness."†

Merula, who succeeded Justus Lipsius, as professor of history in the University of Leyden‡, asserts, that in the year 1583, he himself saw in France a Fleming who exceeded nine feet in height.

"Delrio," says Calmet§, "affirms, that in 1572, he saw at Rohan a native of Piedmont above nine feet high." And again, "in the year 1719, near Salisbury in England, a human skeleton was found which was *nine feet four inches long!*" and for this he quotes the (French) Gazette of Oct. 1719, 21st Sept. art. from London.

"Becanus‖ saw a man *near ten feet*, and a woman that was *full ten feet in height*." These are the most remarkable instances of gigantic stature I have been able to collect, and may serve to render that of Goliath, as above-stated, not incredible. The curious reader will probably be able to add others.

The Heb. plur. of אמה is אמות fem. freq. occ. but the Chaldee for *cubits* (plur.) is אמין mas. occ. Ezra vi. 3. Dan. iii. 1.

VIII. As a N. fem. in regim. אמת.

1. *Confirmation*, or (as Eng. transl.) *establishment*. 2 Chron. xxxii. 1. Comp. 2 K. xx. 19.
2. *Firmness, stability, certainty, truth*. See Gen. xxiv. 27. xlii. 16. Prov. xi. 18. Eccles. xii. 10. Isa. xxxix. 8. (where Vitringa status stabilis, *a settled* or *stable state*) Jer. xiv. 13.

IX. As a particle, אם, denoting the *supposition* on which the truth of a proposition is *sustained*, or the *truth* and *firmness* of the proposition itself.

1. *If, supposing that*. Deut. viii. 19, & al. freq. It precedes an aposiopesis or ellipsis, Exod. xxxii. 32, *and now* אם if *thou wilt forgive their sin*—where we may supply *it is well*, or *do so*; *and if not*, &c. Comp. Dan. iii. 15. Luke xiii. 9, and Greek and Eng. Lexicon in Κε, I.
2. *Since*. Ezek. xxxv. 6.
3. *Although, though*. Deut. xxx. 4. Job xx. 6. Isa. i. 18. Jer. xiv. 7. xv. 1, & al.
4. Affirmative, *in truth, certainly*. Hos. xii. 11 or 12. Ps. cxxxix. 19. *That in truth*. Gen. xxxi. 52.
5. Of interrogation or doubt, *whether, if, truly?* Verumne? Gen. xvii. 17. Cant. vii. 12. When there are two members in the question, the former is preceded by ה, the latter by אם, as Gen. xxvii. 21, & al.
6. אם in swearing *denieth*. Thus, 1 Sam. xxx. 15, *Swear*, השבעה (see שבע) *to me by the Aleim* אם תמיתני, if *thou shalt put me to death*, or *pledge thy interest in the Aleim's favour*, if *thou shalt kill me*, i. e. swear that thou wilt *not*. So 1 K. i. 51. Comp. Psal. cxxxii. 3, 4.

—חי יהוה אם *Jehovah liveth*, if such or such a thing be done, i. e. *Jehovah liveth* to witness and avenge it or the like, (see Jer. xlii. 5.) if it be done; or, as sure as *Jehovah liveth*, it shall *not* be done. 1 Sam. xiv. 45. xix. 6, & al. freq. Comp. Ezek. xiv. 20.

7. אם לא *if not*, in swearing and speaking, *affirmeth*. As—חי אני אם יהוה אם לא *I live, saith* Jehovah, if *it shall* not happen, i. e. as sure as I *live*, it *shall*. Num. xiv. 28. Ezek. xvii. 19. Josh. xiv. 9. Num. xiv. 35. Isa. v. 9. 1 K. xx. 23.

X. This particle אם is joined with עד, אשר and כי.

עד אם *until*, q. d. until this *supposition* may be made. Gen. xxiv. 19, 33.

עד אשר אם *till (the time that)*. Num. xxxii. 17. Gen. xxviii. 15. Isa. vi. 11.

כי אם 1. *for*, or *because in truth*, or *certainly*. Lam. v. 22. Prov. xxiii. 18.
2. *But in truth, but certainly*. Gen. xxxii. 27. 1 Sam. xxi. 6.
3. *When in truth, when indeed*. Exod. xxii. 22 or 23.

DER. *Mamma*, from אם a mother, Lat. *amo*, to love, whence *amiable, amour*, &c.

אמה

Occurs not as a V. and the ideal meaning is uncertain; but as a N. with a radical though mutable, ה, אמה *a maid-servant, a female slave, a bond-maid*. Gen. xxi. 10. (Comp. Gal. iv. 30.) Lev. xxv. 44, & al. freq. That the ה is *radical* in this word is evident from its being constantly retained in the plural, which is always written אמהות, or אמהת, as Gen. xx. 17. 2 Sam. vi. 20, never אמות or אמת; and that the ה is *mutable*, appears, because in the sing. when in regim. it is constantly changed into ת, as Gen. xxi. 12. xxx. 3. The Spaniards still retain *ama*, (I suppose from the Moors) for *a maid-servant, a nurse*. See Thomassin. Glossar. Heb.

אמל

To languish, be weak or *feeble, pine away*,

* Nat. Hist. lib. vii. c. 16, cited by Wanley in his Wonders of the little World, p. 44.
† Josephus, Antiq. lib. xviii. c. 6. (c. 5. § 5. Edit. Hudson) cited by Wanley, p 46.
‡ Cosmograph. Parte 1. lib. iii. cap. 14, cited by Leigh in his Analecta Cæsarum Roman. p. 265.
§ Dictionary, in *Giants*.
‖ Wonders of Nature and Art, vol. ii. p. 268, taken, I believe, from Phil. Trans. No. 260.

Digitized by Google

as for want of proper supplies of *support* or *nourishment*. occ. Ezek. xvi. 30. But may we not with Houbigant translate, *How* shall I circumcise *thy heart?* A Greek version in Montfaucon's Hexapla has τινι καθαιω—; *with what* shall I cleanse—? So Vulg. In quo *mundabo—?*

אמלל *to be extremely weak, languishing*, or *feeble, to fail.* It is spoken of men, Ps. vi. 3. Neh. iv. 2.—of a woman, 1 Sam. ii. 5. Jer. xv. 9. —of the terraqueous globe, Isa. xxiv. 4.—of trees, Isa. xxiv. 7. Joel i. 12.—of oil, Joel i. 10. —of walls and gates, Jer. xiv. 2. Lam. ii. 8.

Hence Gr. αμαλος and αμβλυς *weak, languid.*

אמן

Denotes *steadiness, stability, constancy.*

I. *To make steady*, occ. Exod. xvii. 12, וידי ידיו אמונה *and his hands were* steadied, LXX ιστηειγμιναι, Eng. transl. *steady;* in which passage, as in many others, observe, that ידי is used impersonally, as it were, with a *plural* noun like the French, *Il y a*, or *Il y avoit*, and that the sing. אמונה is joined with the plural N. in a *distributive* sense, q. d. *each* of his hands *was steadied.* Comp. Ps. xix. 8, 9. in Heb. Isa. lx. 4, *thy sons shall be brought from far, and thy daughters* על צד תאמנה shall be supported, carried *at the side.* Comp. Isa. lxvi. 12. So Sir John Chardin says, that "it is the general custom of the east to carry their children astride upon the hip with the arm round the body." Bishop Lowth's note.

Cant. vii. 1, ידי אמן *hands* of steadiness, steady, or perhaps constant, persevering *hands.* Comp. Sense III.

II. As a N. fem. pl. אמנות *stays* or *props* in building. LXX ιστηειγμινα, Targ. סקופיא *thresholds*, which do indeed keep the door-posts *steady*, and may be the meaning of the Heb. word. occ. 2 K. xviii. 16.

III. In Niph. *to be steady, stable, constant, settled, established, confirmed.* Spoken of waters *constantly flowing*, Isa. xxxiii. 16. Jer. xv. 18. —of a house or kingdom, 2 Sam. vii. 16. 1 K. xi. 38. Comp. 2 Chron. xx. 20. Isa. vii. 9.—of words, Gen. xlii. 20.—of a prophet, 1 Sam. iii. 20.—of plagues, Deut. xxviii. 59. As a N. fem. אמונה and in reg. אמונת *stability, security.* Isa. xxxiii. 6. Ps. xxxvii. 3, (where ב is understood before אמונה, *in security;* Symmachus, διηνεκως *continually*). Also, *a set, stated office.* 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 15. As a N. fem. אמנה *a constant, stated allowance.* occ. Neh. xi. 23.

IV. As a N. אמן *steadiness, stability, faithfulness.* Deut. xxxii. 20. Isa. lxv. 16. As a particle of *affirmation* or *consent. It is true, be it so,* Amen. Deut. xxvii. 15. Num. v. 22. 1 K. i. 36. As a participial N. אמון *steady, faithful.* occ. Jer. lii. 15, where it is opposed to *deserters.* נאמן nearly the same. See Num. xii. 7. Deut. vii. 9. 1 Sam. ii. 35. xxii. 14. Prov. xi. 13. As Ns. fem. אמנה *faithfulness, fidelity.* 1 Sam. xxvi. 23. 2 K. xii. 15. אמונה nearly the same. See Ps. lxxxix. 25. Isa. lix. 4. Jer. v. 1, 3. As particles, אמנה (perhaps ב being understood) *in faith*, or *truth, truly.* occ. Gen. xx. 12. Josh. vii. 20. With a servile ם final, (see Grammar, § ix. 8, 6.) אמנם *faithfully, truly.* Gen. xviii. 13. Num. xxii. 37, & al. freq.

V. It is particularly applied to the *constant, stated care* or *attendance* of a nurse, or nursing-father, on a child. *To tend, take care of*, in this sense. occ. Esth. ii. 7; where אמן may be considered either as a participle benoni in Kal. or as a N. As a participle paoul mas. plur. אמנים *tended, nursed.* So LXX τιθηνουμινοι, and Vulg. qui nutriebantur. occ. Lam. iv. 5. As a N. אמן *a nursing-* or *foster-father.* occ. Num. xi. 12. Comp. 2 K. x. 1, 5. Isa. xlix. 23. fem. אמנת *a nurse.* occ. Ruth iv. 16. 2 Sam. iv. 4. As a N. fem. אמנה *a nursing* or *fostering, a being nursed* or *fostered.* occ. Esth. ii. 20. As a N. אמון *a nurse-child, a darling.* occ. Prov. viii. 30. Comp. John i. 18.

VI. It denotes the *stability* or *steady resting* of the mind on a person or thing. So as a V. in Hiph. *to believe, trust, rely* or *depend upon.* It is generally followed by the particles ב or ל, but not always. freq. occ. See Gen. xv. 6. xlv. 26. Exod. iv. 5. Deut. xxviii. 66. Jud. xi. 20.

VII. As a N. אמון *Amun*, an Egyptian idol, well known to the Greeks by this name. Thus Herodotus, lib. ii. cap. 42. "Αμμουν γαρ Αιγυπτιοι καλεουσι τον Δια, for the Egyptians call Jupiter, *Ammun*;" so Diodorus Sic. lib. i. p. 12. "Δια, τον υπο τινων Αμμωνα προσαγορευομενον, Jupiter, by some called *Ammon*;" and Plutarch (De Isid. et Osir. tom. ii. p. 354. edit. Xylandri) observes, that "many were of opinion, ιδιον παρ' Αιγυπτιοις ονομα του Διος ειναι τον Αμουν, ὁ παραγοντες ἡμεις Αμμωνα λεγομεν that among the Egyptians the proper name of Jupiter was *Amun*, of which we (Greeks) have made *Ammon.*" This idol according to Herodotus (as above) was represented with the head or face of a *ram*, and seems to have denoted the *Sun*, considered as gaining the northern hemisphere, and entering into the sign of Aries or the *Ram*, and so, to adopt the expressions of the learned Jablonski,* "commencing the gladsome spring, and cherishing that part of the globe, which we inhabit, with *new light and new heat.*" (Comp. Lex. under כר II.) אמון then considered as of Hebrew origin, though with a dialectical corruption, denotes the *cherishing* or *fostering sun*, who was particularly worshipped at Thebes the † anciently famed metropolis of Upper Egypt, and who had there a most magnificent temple mentioned by Herodotus, Diodorus Sic. (whom see as above) and by Artapanus in Euseb. Præparat. Evang. lib. ix. cap 27. Of this temple there are remaining to this day prodigious ruins, which extend near half a mile in length, and serve to confirm the wonderful accounts, which the ancient writers, and particularly Diodorus Sic. give of its grandeur, as may be seen in Pococke's and Norden's Travels, and in Savary's Lettres sur l'Egypte, tom. ii. lettre 9. Now from Diodorus we

---

* "*Ver* lætissimum *auspicatur, et illam orbis partem quam nos inhabitamus*, nova luce novoque calore recreat." Pantheon Ægypt. lib. 2. cap. 2. § 6.

† See Homer, Il. ix. lin. 381, and Mad. D' Acier's and Mr Pope's notes there. Goguet's Origin of Laws, &c vol. ii. p. 138, Eng. edit. Tacitus, Annal. lib. 2. cap. 60.

learn that the same city which the Greeks named *Thebes*, the Egyptians called *the city of Jupiter*, in Greek Διοσπολις; and accordingly we find it mentioned, Nahum iii. 8, by its Egyptian name, נא אמון, that is, *the habitation of Amun*, the Egyptian נא, or according to fourteen of Dr Kennicott's codices נוא, being put by a * dialectical variation for the Heb. נורה. So LXX, μερὶς Αμμων *the portion* or *possession of Ammon*. It is elsewhere called absolutely נא, but with an implied reference, no doubt, to the great *Amun*, supposed there to *reside* in his temple. Thus Jehovah threatening Egypt, Jer. xlvi. 25, says, *I am going to visit*, i. e. in wrath and desolation, אמון מנא (or according to fifteen of Dr Kennicott's codices, מנוא) *Amun of No*, i. e. the idol there worshipped, (Comp. Jer. li. 44.) See Ezek. xxx. 14—16, and observe that in these three verses the city נא, or in Dr Kennicott's various readings נוא, *No*, is thrice mentioned, and that in the 14th and 16th verses the LXX render it by Διοσπολις *the city of Jupiter*. As for the word המון Ezek. xxx. 15, I think that it is rightly rendered by the LXX το πλῆθος, and by the Vulg. multitudinem, *the multitude*, as in our translation, and that it refers to the remarkable *populousness* of the ancient *No*, Diospolis or Thebes, to which Homer and Diodorus have borne witness.

DER. *Amen*, Lat. and Eng. *omen*, from its supposed truth, whence *ominous*, Lat. *amnis* a river, which, according to Horace, lib. 2. epist. ii. lin. 43.

> Labitur et labetur in omne volubilis ævum,
> *Still glides along, and will for ever glide.*

Comp. Isa. xxxiii. 16. Jer. xv. 18.

אמין

I. In Kal, *to be strong, vigorous*, in body or mind. Gen. xxv. 23. 2 Sam. xxii. 18. Deut. xxxi. 6, 7, 23, & al. Also, *to make strong, invigorate*. Job iv. 4. Ps. lxxxix. 22. Prov. xxxi. 17. Isa. xxxv. 3. It is applied to the *active and inconceivable force* of the expansion of the heavens, the *vivida vis cœli*, on which all the operations of nature depend. Prov. viii. 28, באמצו שחקים ממעל, *when he* (*Jehovah*) invigorated *the conflicting ethers above*, i. e. gave them their expansive and irresistible force. *To exert one's strength*, Isa. xliv. 14, ויאמץ לו *and* he exerteth himself, or his strength, *among the trees of the forest*, namely, in hewing them down, cutting them out, &c. Comp. Amos ii. 14. Joined with לבב *the heart*, it denotes *vigorous resolution*, or *obstinacy*. See Deut. ii. 30. xv. 7. 2 Chron. xxxvi. 13. In Hith. *to exert oneself*. 1 K. xii. 18. 2 Chron. x. 18. xiii. 7. Also, *to be vigorously resolved*, "*steadfastly minded*," Eng. translat. Ruth i. 18. As Ns. אמץ *strength, vigour*. occ. Job xvii. 9. So fem. אמצה. occ. Zech. xii. 5. אמיץ *strong, vigorous*. See 2 Sam. xv. 12. Job ix. 4, 19. Amos ii. 16. As a N. mas. plur. in reg. מאמצי *exertions*. occ. Job xxxvi. 19.

II. It seems to denote *a strong* and *lively colour, bright bay*, or *sorrel approaching to red*. occ. Zech. vi. 3, 7. At ver. 1, the prophet in vision sees *four chariots come out from between two mountains of brass*. The *chariots* denote the several *administrations of God's providence* in respect to his church and people, (comp. 2 K. vi. 17. Hab. iii. 8.) proceeding from his *predeterminate* and *unalterable counsels*. Ver. 2, 3, *in the first chariot were red horses, and in the second chariot black* (or *dark, gloomy-coloured*) *horses, and in the third chariot white horses, and in the fourth chariot* ברדים *grisled* (*and*) אמצים bright bay or sorrel *horses*; the colours of the *horses* respectively alluding to the several *dispositions*, 1st, of the kingdom of the Babylonians, 2dly, of that of the Persians, 3dly, of that of Alexander the Great, and 4thly, of those of the Lagidæ and Seleucidæ, his successors in Egypt and Syria, with regard to God's people, and consequently denoting the several states or conditions of that people under those different governments. (See Vitringa in Apocal. ch. vi. 2, 4, 5.) It is sufficient just to hint how properly the *bloody* and *destroying* Babylonians are represented by the *red* horses; but as they were now, in the time of Zechariah, passed away, they are no more mentioned in the vision, after the 1st verse. The condition of the Jewish people under the Persian monarchy was rather *gloomy* and *afflicted*, than *bloody* and *desolate*. These, therefore, are denoted by the *dark-coloured* horses. The *kind* treatment which the Jews met with under the government of Alexander the Great, signified by the *white* horses, may be seen in Prideaux, Connex. part i. book 7, towards the end, an. 332, and in Guthrie's General Hist. vol. i. p. 441, and in Ancient Universal Hist. vol. iii. p. 26, 2d edit. which *kind* treatment was in a good degree continued to them by the Ptolemies, Alexander's successors in Egypt, (see Bp. Newton on Proph. vol. i. p. 375, &c. 8vo.) though not without some *spots* of *ill-treatment* and *persecution*, particularly by Ptolemy Philopator (of which see the third book of the Maccabees, and Prideaux, Connex. part ii. book 2, an. 216.) The Ptolemies, therefore, are properly represented by the *grisled* or *spotted* horses; as the successors of Alexander in Syria are by the *bright bay* or *sorrel* ones, i. e. of a colour *approaching to red*, on account of the *persecutions* and *cruelties* exercised against the Jews by some of those Syro-Macedonian kings, especially by Antiochus Epiphanes and Demetrius Soter (of which see the two first books of the Maccabees, and Prideaux, Connex. part ii. book 2, an. 170, &c. and an. 162, &c.) Ver. 6, *the black horses, which are* בה *in it*, namely, in the second chariot, *go forth into the north country*. The Persians go forth towards the country of Babylon, (see Jer. i. 14, 15. iv. 6. vi. 1,) *and the white*, Alexander and his armies, *go forth after them*; and the *grisled*, Ptolemy Lagus and his adherents, *go forth towards the south country*, i. e. Egypt, (see Dan. ii. 5, 9, 11, 25.) And that the *bay* or *sorrel*, i. e. the Syro-Macedonians, performed their commission of *walking to and fro through* the land, of Judea namely, may be seen abundantly in their history by Prideaux and others, and in that of the Maccabees. At ver. 8, the angel speaking in the name of God

declares, *those who* go *towards the north* country, i. e. the black and white horses, or the Persians and Macedonians, *have quieted my spirit in the north country*, namely, by executing the designs of God in the country of Babylon.

אבר

I. *To branch out, spread,* or *diffuse as into branches.* It occurs not as a V. in this sense, but hence as a N. אמיר *a branch.* Isa. xvii. 6, 9. As a N. plur. mas. in regim. אמרי *branches.* Gen. xlix. 21. See אילה under אל XVII.

II. *To branch out* one or more sentences in *words, to conceive* or *form in words, to say,* freq. occ. *To speak,* Exod. xix. 25. 2 Sam. xiv. 4. Comp. Gen. iv. 8. xxii. 7. In Hiph. *to cause to speak,* or *stipulate,* condico. occ. Deut. xxvi. 17, 18. In Hith. *to speak of oneself, cry up oneself, boast oneself,* "se prædicare." Montanus. occ. Psalm xciv. 4. Comp. Isa. lxi. 6.

As a N. אמר *a word, speech.* Deut. xxxii. 1. Ps. lxxvii. 9. Isa. xli. 26. Fem. אמרה nearly the same. Deut. xxxii. 2. 2 Sam. xxii. 31. מאמר *a word, a command,* occ. Esth. i. 15. ii. 20. ix. 32. Hence Arab. *emir,* a commander, a chief.

III. *To branch out* an opinion, resolution, or the like in the *mind,* i. e. to *conceive, form,* and *dispose* the *distinct* parts of it, *to imagine, think.* Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.

IV. Chald. as a N. אמר plur. אמרין *a lamb,* so called perhaps from its *horns* beginning to *shoot out.* occ. Ezra vi. 9, 17. vii. 17. The words אמרא and אמרה are by the Chaldee paraphrasts used (I suppose from the primary idea of *spreading forth*) for the *skirt* or *fringe* of a garment. See Targum on Ps. cxxxiii. 2.

אבש

As a N. or particle, "from מש [משה] *to recede; time past, lately.*" Bate. *Yesterday* or *yesternight.* occ. Gen. xix. 34. xxxi. 29, 42. 2 K. ix. 26. The LXX render it throughout by χθὲς or ἐχθὲς *yesterday.* "It is applied to place, Job xxx. 3, says Mr Bate, אמש *forsaken places;*" but it may in that passage rather refer to time, *yesterday, lately,* so LXX ἐχθές. See Mr Scott on the text.

אן

Denotes *labour* of body and mind.

I. As a V. I do not find it applied simply to the body; but as a N. און *labour, pains, activity.* Job. xviii. 7. Isa. xl. 29. Hos. xii. 3 or 4. It refers particularly to *procreation.* Gen. xlix. 3. Deut. xxi. 17. Ps. lxxviii. 51. cv. 36.

II. As a N. און, or אן, the appellation of an *object of worship* in Egypt. The LXX have rendered it, Gen. xli. 45, 50. xlvi. 20. Ezek. xxx. 17, as the name of a city, by Ἡλιουπολιως, the city of the Sun, where, according to Herodotus, lib. ii. cap. 59 and 73, there was an annual assembly in honour of the Sun, and a temple dedicated to him. So Strabo, lin. xvii. p. 805, Ἡλιουπολις, το ἱερον ἰχουσα του ἡλιου, Heliopolis, which has the temple of the Sun." Cyril, who was patriarch of Alexandria in Egypt, says, that *On* among the Egyptians meant the *Sun.* Ων δε εστι καθ' αυτους ὁ Ἡλιος. Comment. in Hos. And it is probable that this name און referred to the incessant *labour,* and unwearied *activity* of the שמש or *solar light.* which Homer, Il. xviii. lin. 239. 484. calls Ἡλιον ακαμαντα *the unwearied Sun,* and which, in the still nobler language of the Psalmist, Ps. xix. 5, 6, *rejoiceth as a strong man to run a race, &c.* It appears, however, highly probable, that in the days of Joseph this title among the Egyptians denoted rather the *Sun of righteousness,* than the *material light:* for by the behaviour of Pharaoh to Joseph and Jacob, and especially by * Joseph's care to preserve the land to the priests, Gen. xlvii. 22, 26, it seems evident that the true religion prevailed in Egypt in his time; and, it is incredible that Joseph would have married the daughter of the priest of און, or אן, had that name among the Egyptians then denoted *only* the *material light,* which however, no doubt, they, like all the rest of the world, idolized in after times; and to which we find a בית, or *temple* dedicated among the Canaanites under this name און, Josh. vii. 2. Though it should be observed that, long after the time of Joseph, we find the Egyptian midwives fearing the *Aleim,* and acting and blessed accordingly, Exod. i. 17—21.

" The situation of the city of Heliopolis," says † Niebuhr, " has been determined with so much exactness by the geographers ancient and modern, that there is no longer any doubt on this point. The ruins of it are to be seen very near a village named Mattare, on the north-north-east, about two leagues from Kahiro (Cairo), and three leagues from Fostat, or Masr el atik. But there is left nothing of it but great banks and hillocks, filled with little bits of marble, granite, and potsherds, some remains of a sphinx, and an obelisk which is still standing, and which the new inhabitants perhaps found too heavy to be removed."

III. As a N. mas. plur. ראנים *labours, pains, fatigues.* occ. Ezek. xxiv. 12, where the Vulg. multo labore *with great labour.*

IV. As a V. in Kal, *to labour, grieve,* or *be distressed in mind,* laborare animo. oec. Isa. xix. 8, (where the LXX, στεναξουσι *shall groan*) Isa. iii. 26, where it is applied figuratively to the gates of a city. As a participle or participial N. mas. plur. אונים *mourners.* Hos. ix. 4. Comp. Deut. xxvi. 14, *I have not* eaten thereof (i. e. of the third year's tithe) באני in my grief or mourning. The Samaritan Pentateuch, and three of Dr Kennicott's codices read באוני, Targ. and Syr. have באבלי, LXX εν οδυνῃ μου, and Vulg. in luctu meo, *in my grief;* and to explain the text see Lev. xxi. 1, 11, and Deut. xii. 7, 12, 18. Hos. ix. 4. As a N. און *grief, affliction, distress.* Gen. xxxv. 18. Job v. 6. Also, *what occasions grief* or *affliction,* namely, *wickedness, iniquity, vanity.* Num. xxiii. 21. Job iv. 8. xi. 14. Ps. v. 6. vi. 9. lxvi. 18. Zech. x. 2. Particularly, *the wickedness of idolatry,* as some understand it, 1 Sam. xv. 23; where the Vulg. explains און ותרפים by quasi scelus idololatriæ. Also, *an idol* itself, Isa. lxvi. 3. But in both these last cited passages און may, like תרפים in the former of them, be

* See Cooke's Enquiry into the Patriarchal and Druidical Religion, p. 21; and Boyse's Pantheon, p. 172, 2d edit.

† Voyage en Arabie, tom. i. p. 80. Comp. Shaw's Tra-

the *specific* name of an object of worship, *Aven* or *Aun*. Comp. Sense II.

Prov. xi. 7, *and (his) lingering hope shall* אונים miserably *perish;* אונים being used as it were adverbially, dolorificis modis. So פלאים for *wonderfully*, Lam. i. 9. See Schultens.

V. As a particle of place אן, see under אנה, IV. 1.

VI. As a particle, used in *grief* or *affliction*, אנה *oh! alas! I pray.* 2 K. xx. 3. Isa. xxxviii. 3. Jon. i. 14. iv. 2. Ps. cxvi. 4. But observe that in this last text forty-six at least of Dr Kennicott's codices read אנא, so at least forty-seven at ver. 16.

VII. As a N. fem. תאנה a species of *tree, the fig-tree*, q. d. *the grief-tree*, from the roughness or prickliness of the upper side of its leaf; a kind of natural sackcloth, which, after the fall, (Gen. iii. 7.) our first parents girded over the obnoxious parts to express their *contrition*. Whence sackcloth about the loins, penitential girdles, &c. descended to their posterity. Comp. under חגר I. and מל III. freq. occ. Irenæus, lib. iii. cap. 37, has long ago remarked that Adam by the *act* of girding himself with *fig-leaves* testified his *repentance, existentibus et aliis foliis multis, quæ minus corpus ejus* vexare *potuissent*, when there were many other kinds of leaves which might have been less *disagreeable* to his body; that "he made himself a clothing *suited to his disobedience*—and that repressing the lascivious motions of the flesh, he put a bridle of continence on himself and his wife—acknowledging that he was now worthy of such a covering as *afforded no delight*, mordet autem et pungit corpus, *but fretted and pricked the body.*" As a N. mas. plur. תאנים *figs*, whether fruit, Jer. xxiv. 1, 2. & al.—or trees, Amos iv. 9.

אנן I. In Hith. It is rendered *to complain, murmur*, but seems rather from the emphatic use of the reduplicate, ן, to denote *to be exhausted* or *faint with labour* or *grief*. occ. Num. xi. 1. Lam. iii. 39. On this last text comp. Prov. iii. 11. Heb. xii. 5.

II. Chald. As a Pron. mas. plur. אנון the same as the Heb. הם, *they, those*, Dan. ii. 44. As a Pron. fem. plur. אנין, the same as the Heb. הן *they, those* women. Dan. vii. 17.

אין A negative word, derived from און in the sense of *labour, vanity*, as בל *not*, from בלה *to wear away, weary, consume;* and לא *not*, from לאה *to tire, bring to nought.* It may be rendered,

1. *Not.* Gen. xxxvii. 29. In Ps. lxxiii. 5, fifty-eight of Dr Kennicott's codices for איניכמו read אינכמו.
2. *Without.* Exod. xxi. 11.
3. *None, nothing, nobody.* Exod. viii. 10. xxii. 10. Isa. xli. 11. Hag. ii. 3.
4. אין כל *not any thing, nothing at all.* Num. xi. 6.
5. With כ *even as* prefixed, כאין *within a nothing, all but.* Ps. lxxiii. 2.

From אין may very probably be derived the Islandic *aan* defect, Saxon panian, to be diminished, Eng. *wan, wane, want*, Lat. *vanus*, whence *vain, vanity, vanish.* Gr. ανια and ανω to empty. Lat. *inanis*, empty, whence Eng. *inane, inanity.*

6. מאן *from whence?* See under אנה IV. 3.

אנא

I. As a particle. See under נא

II. Chald. אנא a pronoun of the first person, the same as the Heb. אני *I.* occ. Ezra vi. 2. Dan. ii. 8. אנה the same. Ezra vii. 21. Dan. ii. 23, & al.

אנב

Chald. from Heb. נוב, *fruit.* occ. Dan. iv. 9, 11, 18.

אנה

Denotes the *occurrence* or *presence* of an object.

I. As a V. with a radical ה, *to occur, happen.* occ. Ps. xci. 10, *evil shall not* תאנה happen (LXX προσελευσεται come) *to thee.* Prov. xii. 21, *no grief, affliction* (i. e. which shall, *on the whole*, be such) יאנה shall happen *to the just.* Also in a transitive sense, *to cause to happen* or *come.* occ. Exod. xxi. 13, *but the Aleim* אנה cause to come (LXX, παραδωσιν, Eng. transl. deliver) *to his hand.* In Hith. with ל following, *to put oneself*, as it were, *in the way of* another in a bad sense, *to seek a quarrel against* him. occ. 2 K. v. 7. As a N. fem. תאנה *an occurrence, occasion* (which, by the bye, from ob, and cado *to fall;* so *what falls in one's way*) particularly *of quarrel.* occ. Jud. xiv. 4. But in Jer. ii. 24, it is used as a decent word for the *libidinous instinct* or *impetus* of the female dromedary. As Ns. fem. אניה and תאניה occur together, Isa. xxix. 2. Lam. ii. 5. and are usually translated *mourning* and *lamentation*, or the like. But as the י in these nouns (substituted for ה) shows they belong to this root אנה, I would rather understand the words (which however I do not pretend accurately to distinguish) of *calamitous events* or *occurrences* (as we generally use the word *accidents*), such, namely, as are recounted in the verses following the above texts. And to strengthen this interpretation, we may observe that the verb is likewise applied only to *calamitous* occurrences.

II. As a word which a person applies to himself as *present*, אני, a pronoun of the first person, freq. occ. the י (as usual in other instances) being substituted for ה, which however again appears in the *paragogic* or *emphatical* ה, which is frequently postfixed to the first person future of verbs. Plur. אנו *we*, the final ו (from root וו *to join together*) being plural or *collective*, as in יחדו, חיתו (Ezek. i. 8.), *together.* Once, Jer. xlii. 6. From אנו, נו forms the first person plur. pret. of verbs; and hence the Greek νω, νωι, *we two*, Lat. *nos*, Ital. *noi*, French *nous*, we.

III. As a N. mas. sing. אני *a ship*, or *fleet of ships*, so called from their fitness *to go* or *present themselves* any where, notwithstanding the separation of countries by the sea. 1 K. ix. 26. Isa. xxxiii. 21, & al. freq. Fem. אניה *a ship.* Prov. xxx. 19. Jon. i. 3, & al. freq.

IV. As particles of *place*, and *time.*

1. אנה, and (1 Sam. x. 14.) אן *whither, where.* Gen. xvi. 8. Jos. ii. 5. Ruth ii. 19. Isa. x. 3. אנה ואנה *hither* and *thither*, 1 K. ii. 36.

2. עד אנה, and (Job viii. 2.) עד אן *how long? till what time?* Exod. xvi. 28. Num. xiv. 11. Also, *wh-n, at what time?* Job xviii. 2.

3. אין with מ prefixed, מאין *from whence?* Gen. xxix. 4. Num. xi. 13, & al. So מאן 2 K. v. 25; but observe that about thirty of Dr Kennicott's codices here read מאין.

אנח

I. It is rendered *to sigh, groan,* or the like; but as it does not appear to be used as a V. in any other conjugation than Niphal, see Isaiah xxiv. 7. Lam. i 4. Joel i. 18, & al. I suspect the radical idea to be *oppression,* or the like. So in Niph. *to be oppressed,* as the breath of persons in grief, whence proceeds *sighing.* As a N. fem. אנחה *oppression, sighing.* Ps. vi. 7. xxxi. 11, & al. The LXX have almost constantly rendered it, as a V. by στενω, στεναζω or its compounds, and as a N. by στεναγμος, which words being derivatives from στενος, *strait, narrow, confined,* come very near the idea of the Heb. here proposed.

Hence Gr. ανια *grief, sorrow,* and as a V. ανιαω, *to grieve,*

II. אנחנו *we.* It is often used as a pron. plur. of the first person, but see among the pluriliterals.

אנך

I. As a N. with a formative א, *a plumb-line,* from נכה *to hit,* because it tries the perpendicularity of a wall or building, by *hitting* the fiducial line, or middle of the board. occ. Amos vii. 7, 8.

II. אנכי a pron. of the first person, *I,* from אני, *I* (which see under אנה II.) and כי emphatic *indeed;* q. d. *I indeed,* ego sane. So the Attic Greeks use ιγωγε, and the Dorics ιγωνη and ιγωνγα, for ιγω. freq. occ.

אנס

I. *To press, urge,* occ. Esth. i. 8.

II. Chald. *to give trouble.* occ. Dan. iv. 6.

אנף

I. *To breathe,* or *snuff with the nostrils;* so *to be very angry;* because in violent *anger* and rage, animals *breathe stronger* and *quicker,* and discover their fury by the *snuffing* or snorting of their *nostrils.* Comp. Acts. ix. 1. It is used absolutely, Ps. ii. 12, & al. and with ב following, 1 K. viii. 46. Ps. lxxxv. 6. In Hith. nearly the same, q. d. "*to put oneself in a passion.*" Bate. Deut. i. 37, & al.

II. As a N. fem. אנפה *a species of unclean bird,* probably so named from its *angry* disposition, as the *stork,* with which it is joined, is called חסידה from its *kindness.* occ. Lev. xi. 19. Deut. xiv. 18. Bochart, vol. iii. 337, &c. takes אנפה for a kind of *eagle* or *hawk;* but if this were the true meaning of the word, I think it would have been reckoned with one or the other of those species in the preceding verses. The LXX render it χαραδριον, or according to the Complutensian edition, χαλαδριον or χαλανδριον, but these Greek names are quite as obscure as the Hebrew one. Our English translators and some others interpret it the *heron;* and as that bird is remarkable for its *angry* disposition, especially when hurt or wounded, but in other respects greatly resembles the *stork,* together with which it is mentioned both in Lev. and Deut. this seems as probable an explication as any yet proposed.

III. Chald. אנף, from Heb. אף, *face, countenance.* occ. plur. in reg. Dan. ii. 46. iii. 19.

אנק

I. *To moan* or *groan,* for pain or sorrow. Jer. li. 52. Ezek. xxiv. 17, דאנק דם "moan *in silence,*" Bate; (so Vulg. *ingemisce* tacens) perhaps as opposed to the *vociferous wailings* usual among the Jews and other Easterns at deaths and funerals, of which see under קן. Comp. ver. 23, and see Josephus's striking and sublime description of the behaviour of the besieged Jews when perishing by famine, De Bel. lib. v. cap 12, § 3. Ουδε δε θρηνος ην εν ταις συμφοραις, ουτ' ολοφυρμος ην, κ. τ. λ. But in the midst of their calamities there was *no wailing* nor lamentation. Βαθια δε την πολιν ησυχια σιγη, κ. τ. λ. *A deep silence* possessed the city." As a N. fem. אנקה *a crying out.* Mal. ii. 13. Ps. xii. 6.

II. As a N. fem. אנקה, "*a kind of lizard* or *newt,* so called from its *moan* or *doleful cry.*" Bochart, vol. ii. 1066. occ. Lev. xi. 30.

Der. *Anguish, anxious.* Q? Comp. under חנק.

אנש

To be infirm, ill, bad, which last word will answer most of the applications of the Heb.

I. *To be bad with illness* or *disease,* as a person, occ. 2 Sam. xii. 15, *the Lord struck the child* ויאנש and it was very sick. Eng. translat.

In 1 Sam. ii. 33, the LXX for the Heb. אנשים, according to the received reading, very remarkably have ΕΝ ΡΟΜΦΑΙΑ ανδρωπων *by the sword* of men.

II. *To be bad,* as a disease, hurt, or wound. occ. Job xxxiv. 6. (comp. ch. vi. 4.) Jer. xv. 18. xxx. 12, 15. Mic. i. 9.

III. *To be bad,* or *sick with sorrow or grief, to be violently grieved.* occ. Ps. lxix. 21. As a participial N. אנוש *grievous, woful.* occ. Isa. xvii. 11. Jer. xvii. 16.

IV. As a N. אנש *bad,* i. e. *infirm, weak, frail,* as the heart of man. occ. Jer. xvii. 9. where Eng. translat. *desperately wicked* seems very improper. I do not find that the word ever denotes *wickedness* at all.

V. As a N. mas. plur. אנשים *infirmities.* occ. 1 Sam. xvii. 12, *and the man in the days of Saul was old,* בא באנשים got into infirmities, "got into the infirmities of nature; as we say, got weak and infirm." Thus Mr Bate renders, and happily clears the text. See more in his Crit. Heb.

VI. As a N. אנוש, plur. אנשים *a man,* thus called from the *infirm, wretched* state into which he fell by sin. This the believing Seth acknowledged in the name of the first-born. Gen. iv. 26. Job ix. 2. xv. 14. Ps. viii. 5. ix. 20, 21. Isa. li. 7. In Gen. v. 1, 2, we read, *in the day that God created man,* בדמות in the likeness of God *made he him: male and female created he them, and called their name* אדם Adam *in the day when they were created.* This name importing their being created in the *likeness of God,* as to holiness, happiness, and immortality; but by sin man became אנוש *a wretch,* and this is the name by which the *species* is

most commonly called in Scripture. אנוש sing. is sometimes used as a *collective* N. See Ps. ix. 21. lxxiii. 5. ciii. 15. Job vii. 1; and אנשי is expressly applied to *women* as well as to men, Josh. viii. 25.

לחם אנשים Ezek. xxiv. 17, is by some learned men interpreted *bread of* mourners, but אנשים does not signify *mourners*. These are denoted by a different word אונים Hos. ix. 4. The expression in Ezek. seems to mean *bread of* other men, "Food given by neighbours and friends at such a time" (Clark), as that of a wife's death. Comp. Jer. xvi. 5, 7. Margin and Heb. and see Harmer's Observations, vol. ii. p. 138, whence it appears that Sir John Chardin agrees with Clark in the interpretation of לחם אנשים Ezek. xxiv. 17.

אנת Chald. אנתה

A pron. of the second person, from Heb. אתה, נ being inserted as usual in Chaldee words, *thou*. Dan. ii. 29, 31, 37, 38. Plur. אנתון *ye*. occ. Dan. ii. 8.

אסם

Occurs not as a V. in Hebrew, nor, so far as I can find, in any of the dialectical languages. But as a N. mas. plur. in reg. אסמי *barns, magazines*, or *storehouses*. So Targ. and Syr. ארצרי, LXX ταμιια and ταμιεια, Aquila αποθηκαι, Symmachus Θησαυροι, and Vulg. cellaria and horrea. occ. Deut. xxviii. 8. Prov. iii. 10.

אסן See under סן

אסף

To gather, gather in, withdraw, congregare, colligere, retrahere.

I. In Kal, *to gather, gather in, assemble*. Gen. vi. 21. xxix. 22. Exod. iii. 16. In Niph. *to be gathered, collected*. Gen. xxix. 3, 7. Comp. Gen. xxv. 8, 17. Num. xx. 24. Jud. ii. 10. So נאספים Isa. lvii. 1, is used elliptically for gathered *to their fathers* or *people*, i. e. gone to שאול or *Hades, the separate state*, or *general receptacle of the departed*. See Vitringa in Isa. As a N. fem. אספות *collections*. So French translat. des recueils, Eccles. xii. 11. See under שמר IX. and comp. Harmer's Observations, vol. iv. p. 70, &c. In Hith. *to gather, assemble themselves*. Deut. xxxiii. 5.

II. In Kal, *to gather in*, as the fruits or produce of the land. Exod. xxiii. 10. Lev. xxiii. 39. As Ns. אסף and אסיף *a gathering* or *ingathering* of fruits. Isa. xxxii. 10. Exod. xxiii. 16. xxxiv. 22.

III. In Kal, *to gather, take* or *receive to oneself, to take in*. Deut. xxii. 2. Josh. xx. 4. Jud. xix. 15. 2 Sam. xi. 27. Comp. Ps. xxvii. 10.

IV. In Kal, *to gather in*, or *up, to draw back, withdraw*, as the feet. Gen. xlix. 33. or hand, 1 Sam. xiv. 19.

V. In Hiph. *to gather in*, or *up*, as the rear does an army, claudere agmen. Num. x. 25. As a participial N. מאסף *the rear* or *rear-guard*. Josh. vi. 9, 13. Isa. lii. 12.

VI. *To withdraw, take away, take off*, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1. lx. 20. (where Bp. Lowth "*wane*,") Joel ii. 10.

VII. In Kal, *to take off, destroy*. Jud. xviii. 25. 1 Sam. xv. 6. Jer. viii. 13. Ezek. xxxiv. 29. Hos. iv. 3. Zeph. i. 2, 3.

VIII. In Kal, *to recover*, q. d. to *withdraw* a man from the leprosy. occ. 2 K. v. 6, 7, 11. Schultens in his MS. Orig. Heb. observes "that the right understanding of this passage depends on the custom of expelling *lepers* and other infectious persons from camps or cities, and reproachfully driving them into solitary places. And that when these persons were cleansed and re-admitted into cities or camps, they were said to be recollecti, *gathered again* from their leprosy, and again received into that society from which they had been cut off." See Num. xii. 14. Comp. Gen. xxx. 23. Isa. vi. 1.

אספסף as a N. *a multitude collected* from various quarters, *a colluvies* of people, *a rabble*, LXX επιμικτοι, *mixed people*, occ. Num. xi. 4.

DER. Gr. ασπις, Lat. *aspis*, Eng. *an asp*, remarkable for collecting or coiling itself up. Also, *a hasp*. Q?

אסר *to confine, restrain.*

1. *To confine, restrain, bind*, as with cords, chains, or the like. Gen. xxxix. 20. Jud. xv. 10, 12—14, & al. In אסרי Gen. xlix. 11, the final י is a poetical addition, as in נאדרי, Exod. xv. 6.* Gen. xlvi. 29, אסר מרכבה *to bind a chariot*, i. e. to the horses; so the Latins say, jungere currum, and simply jungere, as אסר is used, 1 K. xviii. 44. Comp. Exod. xiv. 6. where LXX ἐζεύξε TA 'APMATA αυτου. Comp. under רכב.

II. *To set in array, marshal*, as an army, by appointing and *restraining* every man to his post. 1 K. xx. 14. 2 Chron. xiii. 3, where it is equivalent to ערך. Comp. 1 Sam. xvii. 2.

III. *To confine, oblige, bind*, as by a vow or oath. Num. xxx. 3, 4, & seq.

IV. *To restrain*, or *be restrained*, as through fear. Isa. xxii. 3.

V. "*To restrain, bind* by laws, orders, or commands; *to lay under restraints*, or oblige to act so or so. Ps. cv. 22." Bate. Hence

VI. Chald. as a N. אסר and emphat. אסרא *an obligatory decree*. Dan. vi. 7, 8, & al.

אע Chald.

As a N. אע and אעא *wood*, occ. Ezra v. 8. vi. 4, 11. Dan. v. 4, 23. It is a corruption of the Heb. עץ, ע being substituted for צ as usual in Chaldee, and א for ע.

אפד

I. *To bind close* to the body. occ. Exod. xxix. 5. Lev. viii. 7. In this latter passage the LXX render it συνεφιγξεν *he bound close*. So the Vulg. translates it in Exod. by constringo, and in Lev. by astringo.

II. As Ns. אפוד and אפד *an ephod*. It was a kind of *short cloak* without sleeves, *girded* over all the other garments; for the form of the High-Priest's, see Exod. ch. xxviii. xxxix.

As a N. fem. in reg. אפדת, *the girdle* of the ephod which *bound* it *close* to the body. occ. Exod. xxviii. 8. xxix. 5. Comp. Rev. i. 13.

---

* See Lowth, Prælect. iii. note p. 34, edit. Oxon, p. 42. edit. Gotting.

Digitized by Google

III. As a N. fem. in reg. אפדת, *a vestment*, or *vest*, in which they dressed their idols. So Vulg. vestimentum. occ. Isa. xxx. 22. Comp. Baruch vi. 11, 12, 58.

IV. Chald. as a N. אפדן *a pavilion, royal* or *splendid tent.* Perhaps it is so called from its being *fixed by cords.* אחלי אפדנו *the curtains* of his pavilion. occ. Dan. xi. 45. Bishop Newton very pertinently remarks, that the word is used in the same sense in Jonathan's Chaldee Targum on Jer. xliii. 10. *and he (Nebuchadnezzar) shall spread* אפדניה *his* pavilion *upon them.* Dissertations on Prophecies, vol. ii. p. 204, 2d edit. 8vo.

DER. Gr. ἁπτω to bind, Lat. *apto*, whence *apt, aptitude, adapt*, &c.

אפה

With a radical, but mutable or omissible, ה.

I. " *To heat through*, or *dress* victuals *in an oven* or *on coals*," *to bake.* Gen. xix. 3. Exod. xii. 39. Lev. ii. 4. Isa. xliv. 15, 19. ותפהו for ותאפהו *and she baked it.* 1 Sam. xxviii. 24, the א being dropped, as in ותמרו for ותאמרו *and he shall say*, 2 Sam. xix. 14. But in the former text, nine of Dr Kennicott's codices read ותאפהו, and in the latter seven have ותאמרו. As a N. אפה plur. אפים *a baker.* Gen. xl. 1, 2, & al. אפים *dressed meats, flesh* (of the sacrifices) *dressed by fire.* 1 Sam. i. 5. As a N. mas. plur. in reg. תפיני. Lex. vi. 14, or 21, rendered *baken pieces*, as if from this root, the א being dropped; but see under פנה X.

II. As a N. אפה, and more frequently איפה, *an ephah*, a measure of capacity equal to about seven gallons and a half, or near a bushel, English; q. d. *the baking measure*, so called, " no doubt, " says Gusset," because this quantity was *baked* in a common oven." The LXX have several times in the xlv and xlvi chapters of Ezekiel rendered it by πιμμα *a baking.* Lev. v. 11. vi. 20. xix. 36, & al. freq.

III. As a particle, איפה *where*, &c. See among the pluriliterals.

IV. As a N. אף *heat, anger, wrath.* Gen. xxvii. 45. xlix. 6. Deut. ix. 19. xxix. 23, & al.

V. As a N. אף *the nose*, plur. אפים *the nostrils*, " whence constantly issues a *warm* steam, and which in *anger* is quite *hot.*" Bate. See Num. xi. 20. Isa. iii. 21. Prov. xi. 22. Job xl. 19, 21, or 24, 26. Ps. cxv. 6. Gen. ii. 7. vii. 22. Gen. iii. 19. בזעת אפיך *in the sweat of thy* nostrils, which is strictly right and just. Gen. xxiv. 47. על אפה *upon her* nose. Comp. under אפים ארצה. נום, or אפיר ארצה, Gen. xix. 1. 1 Sam. xx. 41, & al. freq. may be rendered, *with his* face, but I think properly denotes *with his* nose, *to the ground*, as the *French* say, *le nez* en terre. And to illustrate the Heb. phrase of *prostrating* oneself אפים ארצה may be cited from * Stewart's journey to Mequinez, " We marched towards the emperor with our music playing till we came within about eighty yards of him, when the old monarch alighting from his horse, prostrated himself on the earth to pray, and continued some minutes *with his face so close to the earth*, that, when we came up to him, the dust remained *upon his nose.*" לאפי *before, in the presence of*, coram. 1 Sam. xxv. 23.

Some have doubted whether אף, when joined with words expressive of *heat* (as with יחר *was hot*, Gen. xxx. 2, & al. freq.; יעשן *smoked*, Deut. xxix. 20; יבער *burned, flamed*, Psal. ii. 12.) strictly denotes the *nose* or *anger.* Either way the sense is the same; since the *nose* is really heated, and sometimes violently in *anger.* So חרי אף Exod. xi. 8, and חרון אף Deut. xiii. 18, & al. freq. may be either *the heat of the nose*, or *of anger*; but I should rather prefer the former, because the Hebrew language, which, like a striking picture, generally describes the *passions* by the effects they have on the *body*, expresses *anger*, or its absence, by other phrases referring to the *nose* or *nostrils.* (Comp. Ezek. xxxviii. 18. Isa. lxv. 5.) Thus since these are not only really *heated* in *anger*, (see 2 Sam. xxii. 16.) but also *contracted in length*, or *shortened*, hence קצר אפים *short of nostrils*, Prov. xiv. 17, denotes *angry, passionate*, i. e. one who is continually *shortening his nostrils* through *anger*, and is the opposite to ארך אפים *long of nostrils*, which signifies one who *restrains his anger, slow to anger, long-suffering*, and is in this view applied not only to man, as Prov. xiv. 29. xv. 18, xvi. 32, but, in condescension to our capacities, to God likewise, Exod. xxxiv. 6. Num. xiv. 18. Neh. ix. 17, & al. In the same sense האריך אף *to lengthen the nose*, is applied both to man and God. See Prov. xix. 11. Isa. xlv. 2, 9. Comp. Jer. xv. 15. For the explanation of the phrases just cited, the reader is indebted to the learned Bate, Crit. Heb. under אף. I add, that both the Greek and Latin poets represent the *nose* as the *seat of anger.* Thus Theocritus, Idyll. i. lin. 18.

Και οι απ δειμαια χολα περι ρινι καθηται.
And bitter *choler* in his *nose* resides.

Απ οργιλος εστι, he is always *passionate*, says the Scholiast. And Persius, Sat. v. line 91.

——— Ira *cadat* naso.———
From your *nose* let *anger* cease.

VI. As a particle, denoting the *heat* and *earnestness* of the speaker, אף *verily, surely, indeed, yea*, omnino. Gen. xviii. 13. Lev. xxvi. 16. Num. xvi. 14, & al. freq. Hence אף כי literally means, *certainly that*, or *therefore*, and may be rendered, according to the context, either, *how much more?* or *how much less? Is it certain that?* as 2 Sam. iv. 11, *when one told me—Saul is dead*—I slew him—אף כי certainly therefore *(I shall slay*, or how much more, or rather *shall I slay?) wicked men.*—I K. viii. 27, *the heavens, and the heaven of heavens cannot contain thee.* אף כי, certainly therefore *this house (cannot)* or, how much less *this house?* Gen. iii. 1, אף כי, Is it certain that *God* said? *Ay*, verily *hath God said?* ואף כי *yea, when.* Neh. ix. 18. אף כי *and* even *that, yea that.* Ezek. xxiii. 40.

VII. אפו see under אדה.

אפף *to face* (or q. d. *to nose*) *on all sides, to*

* In Newbury's Collection, vol. xvii. p. 139.

Digitized by Google

surround, compass. occ. 2 Sam. xxii. 5. Ps. xviii. 5. xl. 13. cxvi. 3. Jon. ii. 6.

אפל

I. *To hide, conceal by interposing some opaque matter.* It occurs not as a V. but we may collect this meaning of the word from Exod. ix. 31, 32, *and the flax and the barley were smitten, for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten, for they were* אפילת hidden, that is, concealed or involved in the hose, or blade. To the same purpose, LXX ὀψιμα, Vulg. serotina, *late, backward.* This was about the beginning of the month Abib, which answers nearly to our March, O. S. And agreeably to this Dr Shaw (Trav. p. 406,) speaking of Egypt, says, "*Barley* and *wheat* are usually ripe; the first *about the beginning*, the latter *at the end of April.*" And again, p. 407, "Now as *wheat* and *rice* (as he takes כסמה to signify) are of a *slower growth* than *flax* and *barley*, it usually falls out *in the beginning of March* that the *barley is in the ear*, and the *flax is bolled* when the *wheat* and the *rice* are *not* as yet *grown up*, (אפילת) or begin only to spindle." In the plague of hail, therefore, the stalks of barley being become pretty hard and stiff resisted its violence, and so were broken off; whereas the wheat-stalks being tender and flexible, gently yielded to the stroke of the hail, and so eluding its violence, preserved the wheat in the *hose.*

II. As Ns. אפל and fem. אפלה *thick darkness.* Job iii. 6. Exod. x. 22, & al. freq. Once used emphatically in the plur. אפלות as the Latins say, tenebræ, Isa. lix. 9. In Job xxviii. 3, "*The stones of* (אפל) darkness, *and the shadow of death* must surely mean the metallic ore in the *deep* and *dark* parts of the earth," says Scott. מאפל nearly the same Josh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31, where two of Dr Kennicott's MSS. read מאפילה, and a various reading in the printed Hebrew Bible entitled *Minchath Shai* is מאפל יה in two words, *Jah, a land of darkness?*

Quod latus mundi nebulæ, malusque
Jupiter *urget.*

אפן See under פנה.

אפס

I. *To fail, cease to be.* It is supposed to be used as a V. Gen. xlvii. 15, 16. Ps. l. xvii. 9. Isa. xvi. 4. xxix. 20; but in all those passages we may with Bate render it as a N. *a failure,* or the like, and with him consider the א in this word as servile, and derive it from פס *to fail.* As a N. אפס *end, extremity, failing, defect, nought,* Deut. xxxiii. 17. Prov. xiv. 28. xxvi. 20. Isa. v. 8. xli. 29. xlv. 6. *None, no one.* Amos vi. 10. Isa. xlvi. 9. liv. 15. As a N. mas. plur. אפסים, Ezek. xlvii. 3, rendered in our translation *ancles,* so Targ. קרסולין, and Aquila, Symmachus, and Theodotion αστραγαλων, and Vulg. usque ad talos. Perhaps however we may, with Cocceius, better interpret it the *extremities* or *soles of the feet,* and with him explain מי אפסים by *waters* wetting *the soles of the feet.*

אני ואפסי עוד. This expression occurs Isa. xlvii. 8, 10. Zeph. ii. 15, and is not without considerable grammatical difficulty, as appears from the various methods learned men have taken to explain it. These may be seen in Vitringa on Isa. xlvii. 8; but Tympius (on Noldii partic. in אפס IV. Not *n.*) has, I think, given a better exposition than any of those proposed in Vitringa, namely, *ego* (scil. *illa ipsa sum*) cujus defectus *amplius.* I (am, by way of eminence) and *of me* (such a one as me) there is henceforth *a defect* or *failure.*

II. אפס as a particle, denoting *defect* or *failure,*
1. *Only.* Num. xxii. 35. xxiii. 13. Isa. xlvii. 18.
2. אפס כי *only that, nevertheless.* Num. xiii. 28.
3. אפס כי *only because, yet because.* 2 Sam. xii. 14.

אפע See under פעה

אפק in general, *to put a force upon, constrain.*

I. In Hith. *to put a force upon,* or *restrain, oneself.* Gen. xliii. 31. xlv. 1. Esth. v. 10, & al.

II. In Hith. *to constrain* or *force oneself* to act. occ. 1 Sam. xiii. 12.

III. As a N. mas. plur. אפיקים *compact, firm, strong.* Job xii. 21. In regim. אפיקי is applied to the *bones* of the behemoth or hippopotamus. Job xl. 15 or 18, *his smaller bones* (are) אפיקי compact bars *of brass,* corresponding with מטיל the forged bar *of iron* in the latter hemistich—to the *scales* of the leviathan or crocodile, Job xli. 7, נאר דאפיקי (for so we *may* divide the words, comp. under חרצב) *noble are* the compact plates *of his shields,* (each) *being shut* (*as with*) *a close seal.* A crocodile 18½ feet long, dissected in Siam, an account of which was sent to the Royal Academy at Paris, "from the shoulders to the extremity of the tail, was covered with *large scales* of a square form disposed like parallel girdles, and fifty-two in number; but those near the tail were not so thick as the rest. In the middle of each girdle there were four *protuberances,* which became higher as they approached the end of the tail, and composed four rows," *—and remind one, I add, of the *umbos* or *bosses* of the ancient *shields.*

IV. As a N. אפיק *a torrent.* See under נפק.

Der. Dropping the א, perhaps obsol. Gr. πηγνυω *to fix,* whence πηγνυμι. Latin *figo,* whence *fix,* &c. Also perhaps Latin *pango, pactum;* whence *compinge, compact,* &c.

אפר See under פר

אץ

I. In Kal, and Hiph. *to press, urge, hasten.* Gen. xix. 15. Exod. v. 13. Josh. x. 13.

II. *To press upon, straiten, confine.* Josh. xvii. 15.

Der. *Haste, hasten, hasty.* Comp. under חש.

אצל

I. *To place by* or *near oneself, to set apart, keep, reserve.* occ. Gen. xxvii. 36. Num. xi. 17, 25. Eccles. ii. 10. Ezek. xlii. 6. Qu? As a N. fem. אצילה *a reserve, something over and above.* occ. Ezek. xli. 8, *a full reed of six cubits,* אצילה

Digitized by Google

* Brookes's Nat. Hist. vol. i. p. 335.

and (ו being understood) *a reserve, something besides.* What this was Ezek. xl. 5, will inform us, namely, טפח *a hand-breadth.* Each of these cubits was a cubit and a hand-breadth *besides.* Thus Bate, Crit. Heb. in אמה and אצל.

II. As a N. mas. plur. in reg. אצילי, *persons set* or *kept by* or *near* one, *select ones.* occ. Exod. xxiv. 11. Isa. xli. 9, where the Eng. translation *chief men,* the French les plus excellens *the most excellent.*

III. As a particle אצל, *near, hard by, with.* Gen. xxxix. 10, 15. xli. 3. Prov. viii. 30, & al. freq. With מ prefixed מאצל *from beside, from.* 1 K. iii. 20. xx. 36. Ezek. x. 16.

IV. As a N. mas. plur. in reg. אצילי, and fem. אצילות *the arm-pits,* i. e. the spaces comprehended between the upper half of the arm and the body, and so called from being *retired* parts, and frequently used for *reserving* things to oneself. occ. Jer. xxxviii. 12, *put these rotten rags under* אצילות ידיך thy arm-pits, *under the cords.* Ezek. xiii. 18, *upon* or *to all* אצילי ידי the arm-pits, where observe that ידי *may* be in construction with the following כל קומה *of every woman who riseth up;* and compare ver. 20, *I will tear them* (the כסתות) *from off* זרועתיכם *your arms.* The false prophetesses therefore, as well as the other women, had these כסתות *on their arms.* The LXX and Symmachus, in Ezek. xiii. 18, render אצילי ידי by αγκωνα χειρος *the bend of the arm,* and another of the Hexaplar versions by τοις βραχιοσιν αυτων *their arms.*

From the Heb. אצילה seems to be derived the Lat. axilla, of the same import.

אצר

I. *To lay up, to store,* or *treasure up.* 2 K. xx. 17. Isa. xxiii. 18, & al. As a N. ארצר *a treasury, storehouse.* Josh. vi. 19. Mal. iii. 10, & al. freq. *An armoury.* Jer. l. 25. Fem. plur. אוצרות *treasures.* 2 K. xxiv. 13. Comp. Deut. xxviii. 12. Job xxxviii. 22. Ps. cxxxv. 7. Jer. x. 13. li. 16. Ps. xxxiii. 7.

II. As a V. from the N. *to appoint for a treasurer* or *treasurers.* occ. Neh. xiii. 13.

Der. The formative ת being prefixed, the Gr. θησαυρος. Lat. *thesaurus,* whence French *tresor,* and Eng. *treasure.*

אקו

Neither אק nor אקה occur as verbs in Heb. but as a N. אקו *a kind of wild-goat,* or according to the LXX and Vulg. *the tragelaphus* or *goat-deer,* so named, doubtless, in Greek and Latin, from its resemblance to both those species. occ. Deut. xiv. 5.

Schultens, in his Manuscript Origines Hebraicæ observes, that the root אקו (in Castell אקי "abhorruit, fastidivit") is extant in Arabic with the sense of *loathing, abhorring,* and conjectures that this animal might have its name ob fugacitatem, from its *shyness* or *running away.* This conjecture is confirmed by Dr Shaw, who from the LXX and Vulg. translation of אקו concludes it means some animal resembling both the *goat* and the *deer,* and such a one he shows there is in the East, known by the name of the *fishtâll,* and in some parts called *lerwee,* which, says he, is the most *timorous* species of the goat kind, *plunging itself,* whenever it is pursued, *down rocks and precipices,* if there be any in its way. See more in Shaw's Travels, p. 415, 416, and 170.

אר

I. *To flow.* This is the idea of the word, though it occurs not as a V. simply in this sense, but as a N. אר *a river, a flood.* occ. Amos viii. 8. So

II. As Ns. with a formative י, יאר and יאור *a river, stream* or *flux* of water. Gen. xli. 1, 18. Jer. xlvi. 8. Zech. x. 11, & al. freq. In Exod. vii. 19, יאריו means those well known *artificial canals,* through which the water of the Nile *flowed,* or was conveyed to the different parts of the country of Egypt. So Isa. xix. 6, יאורי מצור are those *canals* which the Egyptian kings had cut from the Nile for the *defence* of the country. See more in Harmer's Observations, vol. ii. p. 301, &c.

Hence perhaps *Yar or Yare,* the name of a *river* in England, and *Jaar,* of one in Flanders.

III. As a participial N. אור, *the light,* so called from its wonderful *fluidity;* for it is not only a *fluid,* but one of the most *active* and *perfect fluids* in nature. An ingenious foreign philosopher * very remarkably asserts, that "there are in nature but *three truly fluid* bodies known, and which by their *perpetual activity* are the *principles of all motion;* I mean, says he, *light, fire,* and *air.*" *Light* is indeed one of the *conditions* of the celestial fluid, formed originally by the word or command of God, Gen. i. 3, and now continued to be formed mechanically by the action of the fire, out of the חשך *dark* or *stagnate air.* See Gen. i. 4, 18. Isa. xlii. 16. xlv. 7.

אור is used for *lightning,* and so rendered by our translators, Job xxxvii. 3. Comp. ch. xxxvi. 30, 32.—for *the sun,* Job xxxi. 26.—for *fire,* at least such a degree of it as will burn *hair,* Ezek. v. 2. Comp. Isa. xxxi. 9. Yet it is distinguished from אש Isa. xliv. 16.

אור פנים *the light of the countenance* denotes the *cheerful agreeable look* of persons who are *pleased,* in opposition to the gloomy forbidding *mien* of those who are displeased. Prov. xvi. 15. Ps. iv. 7. xliv. 4. Job xxix. 24. Comp. Num. vi. 25. Ps. xxxi. 17. Eccles. viii. 1. So we commonly speak of *joy* or *pleasure lighting up the countenance.* Hence Gr. ωρα, beauty.

No doubt אור *Ur,* a city of the Chaldeans, whence Abraham was brought, Gen. xv. 7. Neh. ix. 7, had its name from the *light* or *fire* there worshipped. Comp. Josh. xxiv. 2. Job xxxi. 26—28. Also the Egyptian idol *Orus,* τον Απολλωνα Ελληνες ονομαζουσι, whom the Greeks name Apollo, says Herodotus, II. 144.

As a N. fem. אורה *light.* occ. Ps. cxxxix. 12.—as implying *joy, prosperity,* (comp. under נהר V.) occ. Esth. viii. 16. Josephus relating the same part of Esther's history, Ant. lib. xi. cap. 6. § 13, expresses the Heb. אורה by σωτηριον φεγγος *salutary* or *salutiferous light.*

As a V. in Kal, with or without the ר, *to be light, shine, be enlightened.* Isa. lx. 1. 2 Sam. ii.

* Abbe Pluche, in Nature Displayed, vol. iv. dial. 12, p. 157, English edit. 12mo.

Digitized by Google

32, ויאר *and* it was light *to them in Hebron*, i. e. it *grew light* by the time they got thither, 1 Sam. xiv. 29, *how my eyes* אורו shine, the natural effect of the strength and spirits being recruited. As a participle אור *shining*. Prov. iv. 18. As a participle Niph. נאור *shining, illustrious, glorious*. Ps. lxxvi. 5. In Hiph. *to give light, shine, cause to shine*. Gen. i. 17. Ps. lxxvii. 12. Ezek. xliii. 2. Exod. xiv. 20, *and it (the pillar) was cloud and darkness,* ויאר את הלילה *and* it enlightened *the night*, i. e. the fire appeared in the dark cloud, and *gave light*. Comp. ver. 24. Num. vi. 25, *Jehovah* יאר פניו *cause* his face *to shine*. So Dan. ix. 17. Comp. above אור פנים. Job xli. 23 or 32, יאיר He causeth *a path* to shine *after him*, as a ship does in cutting the waves.

In Hiph. *to kindle* or *light*, as fuel, Isa. xxvii. 11. Comp. Ps. xviii. 29. Mal. i. 10. As a N. mas. plur. אורים *lights*, that is, *streams* or *fluxes of light*, as is plain from the mention of the *solar, lunar*, and *stellar fluxes* in the following verses. Ps. cxxxvi. 7. As a N. מאר *a mean of light,* שמן למאר *oil for a mean* or *pabulum of light*. Exod. xxv. 6. As a N. מאור *a mean* or *pabulum of light* considered as *in action*. Exod. xxvii. 20. xxxv. 8, מנרת המאור *a candlestick for the pabulum of light*, i. e. to support the *pure oil* which gave the light. Exod. xxxv. 14. Num. iv. 9. מאור עינים what giveth light *to the eyes* (so Symmachus φωτισμος οφθαλμων the illumination *of the eyes*) *rejoiceth the heart*. Prov. xv. 30. מאור is also used for *a luminary, an orb*, which either *forms* or *reflects the light*, and so is in either case an *instrument of light* to us. Gen. i. 16. Comp. ver. 14, and under בדל I. *Thou hast prepared* מאור ושמש the luminary or orb, i. e. of the sun, *and the stream of light* from it, which plainly distinguishes between the two. Ps. lxxiv. 16, where Aquila excellently φωστηρα. כל מאורי אור *all* the luminaries, or orbs, of light *will I darken over thee*. Ezek. xxxii. 8, where observe that the מאורי are mentioned distinctly from ככבי, שמש and ירח, the stellar, solar, and lunar *fluxes of light* in the immediately preceding verse. As a N. fem. sing. or plur. מארת *a frame of orbs* capable *of giving*, (i. e. *either of forming* or *reflecting light*) or *the orbs* themselves. Gen. i. 14, 16. As a N. fem. sing. or plur. מאורת *a frame of such orbs*, or *the orbs*, actually *giving* light. Gen. i. 15.

IV. As a N. mas. plur. אורים. את האורים ואת התמים URIM and THUMMIM, *lights* and *perfections*, mentioned Exod. xxviii. 30. Lev. viii. 8, as some things that were put into the breast-plate of the high-priest. That these did in some manner or other give prophetical or oracular answers from Jehovah is disputed by none, who pretend to believe the authority of the Scriptures, being evidently proved from Num. xxvii. 21. 1 Sam. xxviii. 6, & al. But the two great questions relating to them are,

Ist. Of what *form* and *substance* were these *Urim* and *Thummim*.

IIdly. *How* or in what *manner* prophetic answers were delivered by them?

—Not to trouble the reader with *rabbinical* dreams, or what seem to me erroneous opinions on this subject, I shall endeavour to clear both these points from the Scriptures themselves.

Ist. As to their *form* and *substance*, it seems highly probable that they were no other than the *twelve precious stones* inserted into the high-priest's breast-plate, (Exod. xxviii. 17, &c.) on which were engraven the names of the twelve tribes of Israel; for,

1st. It is written, Exod. xxviii. 29, *Aaron shall bear the names of the children of Israel* (namely, those engraven on the stones) *in the breast-plate of judgment upon his heart, when he goeth into the holy place, for a memorial before the Lord continually.* And to enjoin this the more strongly, the same thing is expressed, ver. 30, *and thou shalt put in the breast-plate of judgment the* Urim *and the* Thummim, *and they shall be upon Aaron's heart when he goeth before the Lord: and* (or *so*) *Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.* Who that compares these two verses attentively together, but must see that the *Urim* and *Thummim* are the *substance* or *matter* upon which the names were engraven?

2dly. In the description of the high-priest's breast-plate, given Exod. xxxix. 8, & seq. the *Urim* and *Thummim* are not mentioned, but the rows of stones are; and *vice versâ* in the description, Lev. viii. 8, the *Urim* and *Thummim* are mentioned by name, and the stones not; therefore it is probable that the *Urim* and *Thummim* and the *precious stones* are only different names for the same thing.

3dly. If the *Urim* and *Thummim* be not the same with precious stones, then we must say that Moses, who hath so particularly described the most *minute* things relating to the high-priest's dress, hath given us no description at all of this most *stupendous* part of it, which seems highly improbable.

As to the IId question, *how*, or in what *manner* prophetic answers were delivered by *Urim* and *Thummim*? It seems determined, beyond dispute, that it was by an *audible voice*, as at other times; (Num. vii. 89.) for when David consulted Jehovah by the *ephod* of Abiathar, we read 1 Sam. xxiii. 11, Jehovah אמר said, *he will come down*. So again ver. 12. Comp. also 1 Sam. xxx. 7, 8. 2 Sam. ii. 1—5, 23, 24. Jud. i. 1, 2. xx. 18. Thus then it was Jehovah who returned an answer by an *audible voice*, when the priest presented himself before him with the *Urim* and *Thummim*.

Who can doubt but the *typical* high-priest's appearing continually before Jehovah with the names of the children of Israel upon his *heart* prefigured the appearing of the *real* High-priest in the presence of God, as intercessor for ever, in behalf of the true Israel, even of all those *who come unto God by him*? Who can doubt but that *Jehovah's* being *sometimes* (see 1 Sam. xxviii. 6.) pleased to answer by *Urim* and *Thummim*, was a shadow of that spirit of *truth* and *prophecy* which was to be inherent in *Jehovah* incarnate? See Deut. xxxiii. 8.

There was a remarkable imitation of this sacred ornament among the Egyptians, for we learn from Diodorus, lib. i. p. 68, ed. Rhod. and

from Ælian, Var. Hist. lib. xix. cap. 34, that "their chief-priest, who was also their supreme judge in civil matters, wore about his neck, by a * golden chain, an *ornament of precious stones* called *Truth* (Αλήθεια, the very word by which the LXX render תמים Exod. xxviii. 33. Lev. viii. 8.) and that a cause was not opened till the supreme judge had put on this *ornament*." It seems probable that the Egyptians carried off this, as well as other sacred symbols, from the dispersion at Babel; for it is by no means credible that they should take it from the Israelites after the giving of the law. And the supposed priority of it to that time will account for Moses first making mention of it occasionally as it were, as of a thing well known. Exod. xxviii. 30. And I would beg the reader to consider whether a more rational account can be given of the use of many *ornaments* of the like kind, worn by kings and priests among all nations in all ages, than by supposing they were originally of *divine institution, perverted* afterwards more or less by *human imagination*.

V. As a N. fem. sing. in reg. מאורת *the hole* which a serpent makes in the earth, q. d. *a light hole*. So Lat. specus, from specio *to see*. occ. Isa. xi. 8. Comp. מנהרת under נהר.

VI. Though *fluidity* or *flowing* be the natural condition and perfection of *water* and *light*, yet in other things to be *flowing, flux*, or *fleeting*, is an *imperfection* and an *evil*. (See Job xx. 28, and Bate's Crit. Heb.) Hence as a V. אר, and ארר *to curse*, i. e. *to pronounce, flux, fleeting*, or *transitory*, or *to wish to be so*. See Gen. xii. 3. Num. xxii. 6, 12. Jud. v. 23. קלל *to make light of, treat as light* or *vile*, is a word of similar import. These two verbs occur together, Exod. xxii. 28. לא תקלל *thou shalt not* make light of, revile, *the Aleim, nor* תאר curse *the ruler of thy people*. As a particip. Niph. mas. plur. נארים *cursed*. Mal. iii. 9. As a N. fem. מארה *a curse*. Deut. xxviii. 20. Mal. ii. 2, & al.

Hence G. ἀρὰ *a curse*, ἀράομαι *to curse*.

VII. As a N. אור plur. אורות, אורת, and אורת *grass*, or *herbs*, from their *flux, perishing* nature, which is often remarked by the inspired writers. occ. Isa. xviii. 4. xxvi. 19. 2 K. iv. 39. 2 Chron. xxxii. 28. עדרים לאורות "*flocks at grass*." Bate.

ארר *to curse, curse greatly*, the doubling of the last radical, as usual, heightening the meaning. occ. Gen. v. 29. As a particip. paoul. ארור *cursed, greatly cursed*. Gen. iii. 14, 17, & al. freq. As a particip. Hiph. mas. plur. מארירים *causing* or *bringing the curse* or *destruction*. Num. v. 18, 19, 22, 24, 27.

Der. Gr. ἀήρ, Lat. *aër*, Eng. *air, aërial*. Gr. ὥρα, Lat. *hora*, Eng. *hour*. Also *year*, and its northern relatives (see Lye's Junius) Lat. *aurum*, and French *or*, gold, from its colour, like the light. Lat. *aura*, in the sense both of a *breeze* and of *splendour*, as Virgil, Æn. vi. lin. 204, *aura auri*, the splendour or glittering of gold. Also Gr. ἠώ, the dawn; Goth. air, Saxon *ær*, the same; whence Eng. *early*. Lat. *aurora*, the dawn, from אור, and ער to raise.

ארב

I. *To lie in wait* or *ambush*. Deut. xix. 11. Ps. x. 9, & al. freq. As Ns. ארב *a den* where wild beasts *lie in wait*, and whence they rush upon their prey. Job xxxvii. 8. xxxviii. 40. מארב *an ambush*, either the place, Jud. ix. 35, or persons, 2 Chron. xiii. 13.

II. As a N. fem. ארבה *a place of lying in wait*.

1. In the plur. *the fissures, cracks*, or *chinks*, whereby the air on the surface of the earth communicates with that within, and where it doth, as it were, *lie in wait* to supply any deficiencies on either side that may happen from rarefaction, or &c. Gen. vii. 11, & al. 2 K. vii. 19, *if the Lord would make* ארבות בשמים windows or holes in the heavens.—Is not this an infidel sneer at the Mosaic history, Gen. vii. 11? Moses never mentions ארבות בשמים windows or holes *in* the heavens, but only ארבת השמים fissures or holes *of* or *for* the heavens or air. Isa. xxiv. 18, speaking in images taken from the deluge, ארבות ממרום the fissures *on high are opened*, (comp. Gen. vii. 11.) *and the foundations of the earth shake. On high* here being opposed to the foundations of the earth, does not mean in the heavens, but *in the higher parts of the earth*, as מרום is used Isa. xxxvii. 24. Jer. xlix. 16. Obad. i. 3. Habbak. ii. 9.

2. Sing. *a hole* or *opening*, whence smoke *rushes*, as from a *lurking place*. Hosea xiii. 3.

3. Plur. *cracks* or *holes* in walls or rocks, such as pigeons *harbour* in. occ. Isa. lx. 8.

4. *Windows*, spoken of the *holes* or *openings* for the eyes. occ. Eccles. xii. 3. See Solomon's Portraiture of Old Age, by Dr Smith, p. 81, & seq. 2d edit.

5. Isa. xxv. 11, "*and God shall bring down his pride* עם ארבות ידיו *with* the sudden gripe *of his hands*." Bp. Lowth. And this translation agrees with the Targum, LXX, and Syriac versions, and especially with the Vulg. cum *allisione* manuum ejus, and seven of Dr Kennicott's codices read ארבת sing. I know not, however, that עם ever signifies, *by* or *with*, of the *instrument*, though very frequently of *concomitancy*. The reader therefore will consider for himself whether ארבות or ארבת may not be referred to root רבה, and the words rendered, *and he shall bring down his* (Moab's) *pride* together with the multitude *of his hands*, i. e. *men*, or perhaps *trophies*. Comp. under ידה V. 4.

III. As a N. ארבה *a locust*. Some place the word under this root, because these insects suddenly and unexpectedly come forth upon countries as from *lurking* places, plundering and destroying; but since ארבה is used as a N. mas. and consequently the ה is radical, it ought to be referred to root רבה, which see.

ארג

To weave. See Exod. xxviii. 32. Jud. xvi. 13. 2 K. xxiii. 7. Isa. lix. 5, יארגו they weave *the spider's web*. As a N. ארג *a weaver's shuttle*. Job vii. 6. Isa. xxxviii. 12. Comp. under קפד. Perhaps *a loom*. Jud. xvi. 14. Mr Harmer, in the 4th vol. of his valuable Observations, p. 447, asks, "If shuttles are not now used in

* Comp. Gen. xli. 42; and see Grotius, De Verit. Relig. Christ. lib. i. cap. 16, not. 111; and Le Clerc on Exod. xxviii. 30.

the manufacturing of hykes, can we suppose they were in use in the time of Job? Yet our translators suppose this;" namely, in Job vii. 6. But there is nothing in this text that limits it to the manufacturing of *hykes* or *blankets;* and though the inhabitants of Barbary do not now use the *shuttle* in manufacturing *these*, but conduct every thread of the woof with their fingers, according to Dr Shaw's Travels, p. 224. yet the Doctor in the same page informs us, that " at Algiers and Tunis there are *looms* for velvets, taffitees, and different sorts of wrought silks." And it is certain from Homer, that the *shuttle*, κερκις, was used in weaving by the *ancient Greeks*. See Il. xxii. lin. 440, 448. Odyss. v. lin. 62.

Hence αραχνη, the Greek name for *a spider;* and the fable of a Lydian woman named Arachne being metamorphosed into that *insect*. See Ovid, Metam. lib. vi. fab. 4. From the Greek αραχνη are plainly derived the Lat. *aranea*, and French *araignée*, a spider.

ארה with a radical, but mutable, ה.

I. As a V. *to pluck off* or *crop*, as from a tree. occ. Ps. lxxx. 13. Cant. v. 1.

II. As a N. fem. plur. אריות *stalls* for horses or other beasts, where they *pluck* or *crop* their food. occ. 2 Chron. ix. 25. ארות the same. occ. 1 K. iv. 26, or v. 6. 2 Chron. xxxii. 28.

III. As a N. ארי and אריה plur. אריים and אריות *a lion*, so called " from *plucking* or *snatching off* his prey, Qu?" says Mr Bate, or from his *remarkably tearing* it *to pieces;* a circumstance particularly noted by the sacred (see Gen. xlix. 9. Deut. xxxiii. 22. Ps. vii. 3. xxii. 14. Hos. xiii. 8. Mic. v. 7 or 8.) and by the heathen writers:

Thus Virgil, Æn. ix. 339, &c.

> *Impastus ceu plena* leo *per ovilia turbans,*
> *(Suadet enim vesana fames)* manditque trahitque
> *Molle pecus.*
>
> The famish'd *lion* thus with hunger bold
> O'erleaps the fences of the nightly fold,
> And *tears* the peaceful flocks.—DRYDEN.

Comp. Homer, Il. xi. lin. 176.

" When the lion," says Buffon, Hist. Nat. tom. viii. p. 124, " leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, la dechire avec ses ongles, *tears it with his claws*, and afterwards devours it with his teeth."

ארו Chald. *see, behold, lo.* Dan. vii. 2, & al. It may be either from Heb. אור *the light*, or by transposition, from Heb. ראו 2 pers. plur. imper. of ראה *to see.*

ראז As a N. *a cedar.* See under רוז.

ארח It denotes " *to go in a track*, and as a N. *a common road, highway, path, constant course*, or *settled customary way; a traveller.*" Bate.

I. *To go in a track* or *high road*, (as it were) occ. Job xxxiv. 8. Comp. Mat. vii. 13. As a N. ארח *a traveller.* Jud. xix. 17. 2 Sam. xii. 4. *a way, a track, a path, a road.* Gen. xlix. 17. Comp. Job xii. 15. Ps. xvi. 11. *a way, manner, custom.* Gen. xviii. 11. So plur. ארחות. Jud. v. 6. Job vi. 18, 19, & al. As a N. fem. in reg. ארחה plur. ארחות *a company of travellers, a caravan.* occ. Gen. xxxvii. 25. Isa. xxi. 13.

II. As a N. fem. ארחה, in reg. ארחה *a customary settled allowance* or *meal* of victuals. occ. 2 K. xxv. 30. Jer. xl. 5. lii. 34. Prov. xv. 17. See Bate's Crit. Heb.

ארך the idea of the word is *length, long.*

I. In Kal, *to be* or *grow long*, as boughs. Ezek. xxxi. 5. In Hiph. *to draw out in length*, as ropes, Isa. liv. 2.—as the tongue, in derision, Isa. lvii. 4.—as a furrow, Ps. cxxix. 3. 1 K. viii. 8, ויאריכו *and they (the priests)* lengthened out, i. e. drew out some way, but not entirely, *the staves* (of the Mosaic ark) *and the ends of the staves appeared out in the* * *holy of holies* (מן הארון *from the ark*, says 2 Chron. v. 9.) על פני *on the front of the oracle, but did not appear without*, namely in the other sanctuary. Dr Prideaux (Connex. vol. i. p. 150, 1st edit. 8vo.) justly observes that this text, which however he does not seem to have clearly understood, (comp. Bp. Patrick's note,) plainly proves that the staves were put through the rings made for them, *not on the sides of the ark, but on the two ends of* it. For had they been on the *sides* of the ark lengthways, they would, on their being drawn out, have reached towards the side-wall, and not have been seen *from the ark, on the front of the oracle.*† As a N. ארך *length* or *long.* See Gen. vi. 15. xiii. 17. Ezek. xvii. 3. Job xi. 9.

II. Of time. In Kal, *to be lengthened* or *prolonged.* Gen. xxvi. 8. Exod. xx. 12. In Hiph. *to lengthen, prolong.* Deut. iv. 26, 40. xi. 9. & al. Also, *to remain* or *continue a long time.* Num. ix. 19, 22. Prov. xxviii. 2. Comp. Dan. iv. 24 or 27. Hence Lat. *arceo*, to drive off or away.

III. In Hiph. *to advance, proceed, prosper.* Thus used as a participle, " Eccles. vii. 15. *There is a just man that perishes in his righteousness, and there is a wicked man* מאריך who advances, thrives, continues getting forward *in his wickedness.* Eccles. viii. 12, *Though a sinner do evil a hundred times,* ומאריך לו *and* prosperity *be to him.*" Bate's Crit. Heb. which by all means see. As a N. fem. ארוכה " *progress, getting ground*, or *advancing.* 2 Chron. xxiv. 13. ותעל ארוכה *and* progress, advancing, *went on to the work.*" So Neh. iv. 1. As a N. fem. ארכה, in reg. ארכת, *progress, getting forward, prosperity*, Isa. lviii. 8. Jer. viii. 22, " *why then doth not* ארכת *the* recovery *of the daughter of my people go on?*" " So also, ch. xxx. 17. xxxiii. 6, says Bate, it is not *health* nor *plaster*, but the *progress* or *getting forward.*"

IV. Chald. אריך *expedient, fitting.* occ. Ezra iv. 14.

ארם

As a N. ארמון *a palace.* See under רם.

ארן See under רן.

---

* So קדש is used for the *holy of holies*, Lev. xvi. 3, 16, 17, 20, 23, & al.

† The print therefore which I have given of the *ark* on which the *cherubim* stood, in this respect, is wrong. But the reader will easily correct it by his imagination.

ארע

I. Chald. *low, inferior.* occ. Dan. ii. 39. The word is used in the same sense in the Targums. See Castell. Lex. Heptag.

II. Chald. As a N. *the earth.* (Greek ἐρα) either on account of its *inferior* situation, (see Ps. ciii. 11.) or from Heb. ארץ the same, ץ being, as usual, changed into ע. It occurs in the emphatic form ארעא. Dan. ii. 35. Jer. x. 11, & al.

ארץ

Occurs not as a V. but as a N. fem. ארץ *the earth, the dry land,* Gen. i. 10, so called on account of its readily *breaking* or *crumbling to pieces,* from רץ *to break to pieces,* which see.

ארק Chald.

Occurs not as a V. but as a N. fem. ארקא *the earth.* Once, Jer. x. 11. It is perhaps a derivative from רק *to attenuate,* as ארץ from רץ *to break to pieces.*

ארש

To betroth, espouse. Deut. xx. 7, & al. As a N. fem. in reg. ארשת *espousals, betrothing.* Psal. xxi. 3, *thou hast not withholden* (the execution of) *the betrothing of his lips.* Christ *betrothed* the church, and gave himself for it, (see Hos. ii. 19, 20.) Eph. v. 25, & seq. but *to enable him to complete his marriage* and make the church happy with himself, he was, in his human nature, invested with a kingdom, with everlasting life, and with power to overcome all his enemies, as it follows in the Psalm.

אש

I. As a N. אש *fire,* the well-known emblem of *wrath.* See inter al. Ezek. xxxvi. 5. Zeph. iii. 8, freq. occ. May not this word be a derivative from יש *being, substance,* and so eminently denote the *substance* or *matter* of the heavens, i. e. subsisting in *atoms,* without cohesion or such-like accidents?

II. אש is, according to the printed copies, used for יש *is,* 2 Sam. xiv. 19. Mic. vi. 10. But in Samuel many of Dr Kennicott's codices read איש and four or six יש; so in Micah many read האיש and one ויש.

III. As a N. אשה, plur. אשים *a fire-offering, an offering made by fire.* Exod. xxix. 18. Lev. iv. 35, & al. freq.

IV. As a N. איש, fem. אשה see under ישה.

V. Chald. As a N. mas. plur. emphat. אשיא (perhaps from Heb. יש *substance, substantialness) foundations.* occ. Ezra iv. 12. v. 16, and with a suffix, Ezra vi. 3. And hence

VI. As a N. fem. plur. in reg. אשוית, or (according to more than twenty of Dr Kennicott's codices) אשירת, *foundations.* So Targ. אשיתדא and Syr. שרואסידה, her *foundations.* occ. Jer. l. 15, where the prophet, speaking of Babylon, uses the word in the Chaldee sense, *Her* foundations *are fallen, her walls are thrown down.* But to this interpretation it is objected, that *foundations* cannot fall. I reply, *foundations in general cannot,* but those of the walls of Babylon might. For Herodotus, who had been himself at that city, informs us, (lib. i. cap. 178, edit. Gale) that it was surrounded first by a deep and wide ditch *full of water,* πλεη ὑδατος, and then by its stupendous walls, fifty royal cubits broad, and two hundred high; that the earth thrown out of the ditch was made into bricks, with which they first lined (Herod. built) both sides of the ditch, and then built the wall in the same manner, ἐξειμαν πρωτα μεν της ταφρου τα χειλεα· διοτιπερ δε, αυτα το τειχος, τον αυτον τροπον. Supposing then that the *scarp* or *inner wall* of the ditch served for a foundation to the wall of the city (which is highly probable, though I do not find that Herodotus directly asserts it) it is very easy to conceive how such a *foundation* or *foundations,* being built in a marshy soil (as was that of Babylon) and continually exposed to the undermining power of the *water* in the ditch, and pressed by such a prodigious weight, *might give way, and fall.**

אשש I. As a V. in Hith. *to be grieved, angry,* or, as it were *fired at oneself.* occ. Isa. xlvi. 8; where the LXX στενοξατε *be ye distressed,* and Vulg. confundamini, *be ye confounded;* but Bate, "*Be ye on fire,* as Luke xxiv. 32, this new *force, vigour,* or *burning* of the heart, being what the verb expresses." See more in Crit. Heb. So Vitringa "incendimini, *be ye inflamed,* with ardent zeal, namely, for my glory and the true religion." Comp. Jer. xx. 9. Psal. xxxix. 4.

II. As a N. fem. אשישה, and plur. mas. in reg. אשישי. The latter word is in Isa. xvi. 7, rendered by our translators *foundations;* but since the three following verses relate to the *vineyards* and *wine* with which the country of Moab abounded, the reader will consider for himself, whether אשישי may not be best interpreted with Vitringa, of the *earthen jars* or *flagons* (namely, such as had been baked by *fire*), in which it is highly probable the ancient Moabites, like the † modern Easterns, kept their wine which they had stored up in the fortified city of Kir Hareseth. So אשישי ענבים, Hos. iii. 1, seems to mean *jars* or *flagons of wine,* as we render it. And if so, אשישה *fem.* in 2 Sam. vi. 19. 1 Chron. xvi. 3. Cant. ii. 5, may not improbably denote a *smaller jar* of the same sort, as Vitringa explains it.

DER. Lat. *asso,* to roast, Eng. *ashes.* Hence also, but immediately from the dialectical אשתא the Greeks had their Ἑστια, denoting the *fire,* and the Romans their *Vesta,*‡ to whom the *unextinguished fire,* kept up by the *Vestal* virgins,§ was consecrated, or rather whose *emblem* or *representative* the *unextinguished fire* was; for it does not appear that among the Romans *Vesta* had any *personal* representation; and Ovid, Fast. lib. vi. l. 298, expressly affirms she had not,

Effigiem nullam Vesta *nec* Ignis *habent.*

See more in Spence's Polymetis, p. 81, 82.

Further, Ἡφαιστος *Hephaistos,* the Greek name

---

* See Calmet's Plan of the City of Babylon in his Dictionary.

† See Harmer's Observations, vol. i. p. 373.

‡ Ovid, Fast. lib. vi.

Nec tu aliud Vestam *nisi* vivam *intellige* Flammam.

§ See more in Vossius, De Orig. et Prog. Idol. lib. ii. cap. 65; and in Hyde, Relig. Vet. Pers. cap. 7.

of *Vulcan*, the god of *fire*, may be derived either from חאב אשתא *the father of fire*, or from חאב אש *the father fire*; for Orpheus in his hymns calls Ἥφαιστος himself ακαμαντον πυρ *unwearied fire*, κοσμοιο μιξις, στοιχειον αμιμφες, *a part of the world, pure element*, φως αμιαντον, *unpolluted light.*

אשד See under שדה

אשך

Occurs as a N, once Lev. xxi. 20, and is construed *a testicle*, but by the context seems rather to mean *some sharp biting humour*, or *tetter*, from נשך *to bite*; מרוח אשך *overspread* with a tetter, or the like. Comp. מרח, and Bate's Crit. Heb. in אשך.

אשל

Occurs not as a V. but as a N. אשל *an oak*, as appears by a comparison of 1 Sam. xxxi. 13, with 1 Chron. x. 12. So Theodotion in Sam. renders it δρυς. Bate refers it to the root נשל from the oak's *casting* its acorns. It occurs also Gen. xxi. 33. 1 Sam. xxii. 6. From this word may be derived the name of the famous *asylum* opened by Romulus between two groves of *oaks* * at Rome. And as Abraham, Gen. xxi. 33, agreeably no doubt to the institutes of the patriarchal religion, *planted* an oak *in Beersheba and called on the name of Jehovah the everlasting God* (comp. Gen. xiii. 18. xviii. 1.) so we find that *oaks* were *sacred* among the idolaters also. *Ye shall be ashamed of the* oaks *which ye have chosen*, says Isaiah, (ch. i. 29.) to the idolatrous Israelites. And in Greece we meet, in very early times, with the famous † *oracle* of *Jupiter* at the *oaks* of *Dodona*. Among the Greeks and Romans we have, sacra Jovi quercus, the *oak* sacred to *Jupiter*, even to a proverb. And in Gaul and Britain we find the highest religious regard paid to the same tree and its *misletoe*, under the direction of the *Druids*,‡ i. e. the *Oak*-prophets or priests. Few are ignorant that the *misletoe*, or *missoldine*,§ is indeed a very extraordinary plant, *not to be cultivated in the earth*, but always growing upon some other tree, as upon the oak, apple, or &c. "The *Druids* (says Pliny),‖ hold nothing more sacred than the *misletoe* and the tree on which it is produced, provided it be the *oak*. They make choice of groves of *oak*, on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever *misletoe* grows on the *oak* (enimvero quicquid adnascatur illis) they think *is sent from heaven*, and is a sign of God himself having chosen that tree. This, however, is very rarely found, but when discovered is treated with great ceremony.—They call it by a name * which in their language signifies *the curer of all ills* (omnia sanantem), and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied. The priest, dressed in a white robe, ascends the tree, and *with a golden pruning-hook cuts off the misletoe*, which is received in a *white* sagum or sheet.† Then they sacrifice the victims, praying that God would bless *his own gift* to those on whom he has bestowed it." Is it possible for a Christian to read this account without thinking of him who was *the desire of all nations*, of the Man whose name was *the BRANCH*, who had indeed *no father on earth*, but *came down from heaven*; was *given to heal all our ills*, and after being *cut off* through the *divine counsel*, was *wrapped in fine linen*, and laid in the sepulchre, for our sakes? I cannot forbear adding, that the *misletoe* was a *sacred emblem* to other Celtic nations, as for instance to the ancient inhabitants of Italy. The *golden branch* of which Virgil speaks so largely in the 6th book of the Æneis, and without which he says no one could *return from the infernal regions* (see lin. 126, &c.) seems an allusion to the *misletoe*, as he himself plainly intimates, by comparing it to that plant, lin. 205, &c. And was not the *Cumæan Sybil a Celtic Druidess?*

אשם

I. *To be guilty, liable to punishment* or *penalty*, or *actually to undergo it.* "It differs from חטא, which is *erring* or *committing the crime.*" Bate. Lev. iv. 13, 22, 27, & al. freq. In Hiph. *to treat as guilty, exact the penalty from.* Ps. v. 11. This V. has been confounded with שמה *to be desolate.* Psal. xxxiv. 22, 23. Isa. xxiv. 6. Ezek. vi. 6. Hos. xiii. 16, or xiv. 1, but in all these passages signifies either *to be guilty*, or *to undergo the penalty of guilt.* In Niph. *to be treated as guilty, to suffer the penalty of guilt.* Joel i. 18. Comp. Hos. v. 15. As a participle or participial N. אשם *guilty.* Gen. xlii. 21. As a N. אשם *guilt, guiltiness*, Gen. xxvi. 10. Psal. lxviii. 22. Jer. li. 5. Also, *damage.* Num. v. 7, *and he shall restore*, את אשמו his damage, i. e. the damage he hath done, *in its full value—and he shall give it* לאשור אשם לו *(to him) to whom* the damage *(was done.)* Also, *an offering* or *sacrifice for guilt*, a *trespass-* or *guilt-offering* (Lev. v. 6, 7, 16, & al.) to which the *guilt* or *penalty* was *typically* transferred, as it was *really* to the great *trespass-offering* Christ Jesus. Comp. Psal. lxix. 6. Isa. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. As a N. fem.

---

* So Dionysius Halicarn. lib. ii. cap. 15, Μυθοιειον δυοιν δρυμαιν.

† Of which see Homer Odyss. xiv. lin. 327, 328. Odyss. xix. lin. 296, 297. Il. xvi. lin. 233, 234, and Mr Pope's Notes on lin. 235, and 288, of his translation, and Herodotus, lib. ii. cap. 52—58.

‡ So called from the Celtic deru, Greek δρυς, *an oak.*

§ The name is from the German *mistel*, the same, so called because it is *mixed* with another tree, and Saxon *tan* (Danish *tiene*, Dutch *teene*), *a twig, sprig*, or *shoot.* See Martinius, Lexic. Etymol. in *Viscus*, and Junius Etymol. Anglican. in MISSELDEN.

‖ Nat. Hist. lib. xvii. cap. 44. See also universal History, vol. xviii. p. 543, 546—548. and vol. xix. p. 24, 77.

* We are told that the Germans to this day call the *misletoe* of the oak by the old name *guthyl*, or *gutheyl*, that is, *good heal*, and ascribe extraordinary virtues to it. See Universal Hist. vol. xix. p. 24. But compare Mallet's Northern Antiquities, vol. ii. p. 147.

† The reader may see this *very extraordinary ceremony* represented to the eye in a print designed by Hoyman, and entitled *The Druids, or the Conversion of the Britons to Christianity*, and sold by Knapton and Dodsley.

אשמה *guilt, guiltiness.* Lev. iv. 3. xxii. 16. Ps. lxix. 6. אשמת שמרון *the guilt* or *sin* of Samaria, Amos viii. 14, plainly means the *golden calf* which was set up by Jeroboam, and worshipped in *Dan.* Comp. 1 K. xii. 30. Hos. viii. 5. Deut. ix. 21.

I. As a N. in the Chaldee form, אשימא *Ashima,* the *Aleim* of the men of Hamath, mentioned 2 K. xvii. 30. The word, if uncompounded, should mean the *atoner, expiator.* The Rabbins say the emblem was a *goat,* or of a form compounded of a *man* and a *goat,* as the Roman poets describe the *Satyrs* and *Pan.* And indeed it seems probable that this idol was of a form in which the *goat* was prevalent, since that *lustful* animal seems a very proper, and is indeed a scriptural, emblem of a *vicarious atoner,* as *bearing the body of the sins of the flesh.* See Lev. iv. 23, 24. ix. 15. x. 16. xvi. 7.

In the Samaritan version אשמך is used for the Heb. אקו a kind of *goat,* Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how strongly and generally they retained the tradition of an *atonement* or *expiation* for sin; although they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i. ode 2, lin. 29.

> *Cui dabit partes* scelus expiandi
> *Jupiter?*
>
> And whom to *expiate the horrid guilt*
> Will *Jove* appoint?

The answer in the poet, is, Apollo the *second* person of the heathen *Trinity,*

אשן

Occurs not as a V. and for the N. אישון see under ישה.

אשף

Occurs not as a V. but in the Lexicons several nouns are placed under this supposed root.

I. As a N. mas. plur. אשפים, and Chald. אשפין and emphat. אשפיא are mentioned as a kind of *conjurers* or *magicians* among the *Babylonians.* They might perhaps be so called from the Heb. נשף *to breathe,* on account of the divine *afflations* or *inspirations* they laid claim to, and which, perhaps, like the conjuring priests among the North American Indians, they pretended to *blow* into others. Dan. i. 20. ii. 27. iv. 4, & al.

II. As a N. fem. אשפה *a quiver.* See under שפה.

III. As a N. אשפות *dung, a dunghill.* See under שפת.

אשר

I. In Kal, intransitively, *to proceed, go forward.* occ. Prov. iv. 14. ix. 6. *to be successful, prosperous.* Ps. xli. 3. So Ps. x. 6. *to generation and generation,* i. e. *to several generations* אשר (for באשר) I shall proceed, prosper, or, (taking אשר for a particle) proceeding, prospering, *without adversity.* Also transitively, *to cause to proceed, to put forward.* Prov. xxiii. 19. So Psal. xvii. 11. אשרנו prosper us *now, they have compassed me,* or (Keri) *us.* Comp. ver. 7—9. *to help forward, give success to.* occ. Isa. i. 17. In Hiph. *to lead forwards.* occ. Isa. iii. 12. ix. 16. As a N. אשר *a step, proceeding, progress.* Job xxiii. 11. xxxi. 7. (where it is fem. comp. Psal. xxxvii. 31.) Psal. xvii. 5, 11. xl. 3. xliv. 19. Prov. xiv. 15. Hence in the form of a N. mas. plur. in reg. אשרי is used to express *the continued progress* or *success* of the person or persons of whom it is predicated. Ps. i. 1. ii. 12, & al. freq. But observe it is construed with pronoun suffixes like a particle, as אשריך *successful* or *happy thee.* Deut. xxxiii. 29. Ps. cxxviii. 2; אשריכם *successful you.* Isa. xxxii. 20; אשריו *successful him,* Prov. xiv. 21. xvi. 20; just as the Hebrew say אחריך *after thee,* &c. and not unlike the Latin compliment we have in Plautus, Stich. v. 4, 27. Bene te, bene vos, &c. אשר, sing. is used in like manner. Prov. xxix. 18, but eight of Dr Kennicott's codices there read אשריהו.

II. In Kal, and Hiph. *to esteem,* or *call prosperous* or *happy,* or perhaps *to wish success* or *prosperity to.* Gen. xxx. 13. Job xxix. 11. Psal. lxxii. 17. Mal. iii. 12, 15.

III. אשר a relative word, referring to somewhat going before, either expressed or understood, and so causing the sentence to *proceed* or *go forward* without interruption or repetition.

1. The pron. relative, *who, which, whom.* Exod. xiv. 13, & al. freq.
2. The conjunction, *that.* Eccles. viii. 12.
3. *For the cause that,* or *because that.* Gen. xxxiv. 13. *In as much as.* Deut. xxx. 16. In 1 Sam. xv. 20, אשר שמעתי may be understood either interrogatively, and אשר rendered *that,* or *because, (have I done evil),* that, or because, *I have obeyed the voice of the Lord?* Or it may be ploanastic, as the Gr. ὅτι is often used.
4. *In the manner that, as.* Jer. xxxiii. 22.
5. *At the time that, when.* Gen. xxx. 38. Lev. iv. 22.
6. *The place that, where.* Exod. xxxii. 34. It is evident that in the four last usages of אשר some words expressive of the *cause, manner, time,* or *place,* must be understood.
7. *Whereas.* Exod. xiv. 13.
8. With כ prefixed, כאשר *as, according as, when, because,* as the sense may require. See Gen. vii. 9. Exod. xxxii. 19. Num. xxvii. 14.

IV. As a N. fem. אשרה and אשירה (2 K. xvii. 16. Comp. Deut. vii. 5.) plur. אשרות and אשרים. This word after the LXX and Vulg. hath been generally rendered *a grove,* or *groves.* But in many of the texts below quoted, it certainly cannot have this meaning, which, however, I apprehend must be admitted in some passages, as Deut. xii. 3, *you shall overthrow their altars, and break their pillars, and burn* אשריהם *their* * groves *with fire, and hew down*

---

* We may observe that Virgil, with his usual accuracy, represents the Canaanitish Dido as having her sacred *grove* at Carthage, Æn. i. lin. 445. 450.

> Lucus *in urbe fuit media,* LÆTISSIMUS umbra,—
> *Hic templum Junoni ingens* Sidonia Dido
> *Condebat.*
>
> *Full in the centre of the town there stood*
> "In branchy pride," a venerable wood;
> *Sidonian Dido* here with solemn state
> Did Juno's temple build and consecrate.
> DRYDEN, altered

פסילי אלהיהם *the graven images of their gods;* where observe that אשריהם is distinguished both from their *pillars* and from the *graven images* of their gods. So likewise Deut. vii. 5. Comp. Exod. xxxiv. 13. Again, Deut. xvi. 21. לא תטע לך אשרה כל עץ *thou shalt not plant to thyself* a grove of any trees *near to the altar of Jehovah thy Aleim;* for I cannot find that the V. נטע is ever applied to the *setting up* of an idol, but its proper meaning is *to plant* a tree, or the like. In Jud. vi. 25—28, likewise I think אשרה may best be interpreted *a grove.* though the very name itself seems designed as an *idolatrous* confession to the *natural agents* worshipped in these groves of their *independent* powers in causing and promoting *vegetation.* But in far the greater number of passages where the word occurs, it stands for *an idol* or *idols,* as Jud. iii. 7. 1 K. xiv. 23. xv. 13. xvi. 13. xviii. 19. 2 K. xvii. 10, 16. xxi. 7. xxiii. 4, 6, 7. 2 Chron. xv. 16. xxxiii. 19. Isa. xvii. 8. xxvii. 9. It seems to mean the *blesser* or *blessers,* the *authors* of present and temporal, and perhaps of future *bliss* and *happiness.* Doubtless this, like the other names of their idols, was an attribute of the *material heavens;* but from the feminine name אשרה there seems to be a mixture of a *perverted* tradition of the promise, Gen. iii. 15, and from this *goddess* they had perhaps some confused expectation of a future saviour and deliverer. Comp. מפלצת under פלץ. Hence, the latter heathen had their Venus and her son Cupid. See Lucretius, lib. i. at the beginning, Selden De Diis Syris, and Hutchinson's Moses Princip. part ii. p. 504, and Trin. of the Gentiles, p. 288.

V. As a N. תאשור some kind of *tree* so called from its *thriving, flourishing,* or *perpetual viridity;* perhaps the *box-tree,* as the Vulg. renders it in Isaiah. occ. Isa. xli. 19. lx. 13. Ezek. xxvii. 6,—*thy benches have they made of ivory* בתאשרים (read as one word) inlaid in box (see Targum. Jonath.) *from the isles of Chittim,* Vulg. de insulis Italiæ, *from the islands of Italy,* which were then famous, as they are to this day, for *box-trees.* See Bochart, vol. i. 158, and Bate's Crit. Heb. On Ezek. xxvii. 6, I concur with Bochart, Scheuchzer, Lowth, and other learned men, that בתאשרים should be considered as one word, though printed in all the editions I have seen as two, and though in none of Dr Kennicott's it is read as one. Thus לחפר פרית Isa. ii. 20, בחור בחיהם 2 Chron. xxxiv. 6. כי ענים Lam. iv. 3, למו עצתי Job xxix. 21, should respectively be read as one word; and indeed in the four latter instances these readings are favoured by Dr Kennicott's codices.

As it is very usual in modern times to inlay *box,* and other hard woods that will take a polish, with *ivory,* so from Virgil, Æn. x. lin. 135—7, we learn that this was an ancient practice.

> ——— *Quale per artem*
> Inclusum buxo *aut Oricia Terebintho*
> Lucet ebur.——

VI. Chald. אשרנא *a wall.* See under שר.

אתא Chald.

The same as Heb. אתה, *to come.* Ezra v. 16 Isa. xxi. 12: in which latter passage observe that an Edomite is the speaker. In Aph. היתי *to bring.* Dan. iii. 13. v. 13. Comp. under אתה VIII.

אתה

With a radical, but mutable or omissible, ה.

I. *To come, come to, come near, approach, come speedily.* Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Isa. xli. 25, & al. As a N. fem. plur. אתיות *things coming, things to come.* occ. Isa. xli. 23. xlv. 11. As a N. with a formative י, יאתון *access, entrance.* occ. Ezek. xl. 15.

II. As a N. אות plur. אותות, אותת and אתת *a sign* or *token,* in general any thing that shows, or *causeth to come* into the mind any other thing, whether past, (Num. xvi. 38. xvii. 10.) present (Jud. vi. 17.*) or future, (1 Sam. xiv. 10. Isa. xx. 3. Ezek. iv. 3. which might not otherwise appear: even a future thing is sometimes given as a *sign* of a thing present or future. Exod. iii. 12. 1 Sam. ii. 34. 2 K. xix. 29. Isa. vii. 14. Jer. xliv. 29, 30. It is frequently applied to *miraculous signs.* See inter al. Exod. iv. 8, 9, 17, 28, 30. viii. 23. x. 1, 2. Gen. iv. 15, should be rendered, *And the Lord gave Cain* a sign, (i. e. worked some *miracle* to convince him) *that whosoever found him should not kill him.* Comp. Exod. x. 2. in Heb.

III. As a N. fem. plur. אתת *ensigns,* and it should seem of the smaller or inferior kind, such as *flags* or the like. occ. Num. ii. 2, where דגל and אתת are different things. Comp. דגל.

IV. As a N. את *a coulter,* which *comes before* the ploughshare in ploughing. So Pliny, "Culter *vocatur, prædensam,* prius quam proscindatur, *terram secans,* futurisque *sulcis vestigia* præscribens *incisuris, quas resupinus in arando mordeat vomer.* That is called the *coulter* which cuts the stiff ground, *before it is broken up,* thus marking out the *future* furrows to the slanting ploughshare." Nat. Hist. lib. xviii. cap. 18. 1 Sam. xiii. 20. Isa. ii. 4. Joel iii. 15, & al.

V. אתי a pron. of the first person, denoting, *the presence* of the person speaking, *me.* freq. occ. For מיאתי Isa. xliv. 24, not only the Keri, but twenty of Dr Kennicott's codices have מאתי, and seventeen מי אתי in two words, and so it is printed in Walton's Polyglott. Comp. LXX and Vulg.

VI. את or אתה, *thou,* a pronoun of the second person, denoting one *near* or *present,* and addressed to him or her, as such. freq. occ. Also, *of thee, thine.* 1 K. xxi. 12, & al. plur. אתם *ye,* freq. occ.

VII. את a particle denoting *nearness, approach.*

1. *The very substance* of a thing, *the, the very.*†

---

* French translat.—"un signe *pour montrer* que c'est toi qui parles avec moi—a sign *to show* that it is thou who speakest with me." Diodati, "dammi un segno che tu *sei desso,* tu che parli meco—give me a sign that thou art that very person, thou who speakest with me." And in a note he explains *desso,* by "il grande angelo di Dio, il quale spesso appariva, the great angel of God, who often appeared."

* And thus, I think with many very learned men, it is to be understood, Gen. iv. 1., where Eve, on the birth of her first-born, says, *I have gotten* איש את יהוה *a man,* the very, or, even *Jehovah;* referring to the evangelical promise, Gen. iii. 15, *of the seed of the woman, who should bruise the serpent's head;* which promise, however, it is

(Comp. קרב V.) It is prefixed to nouns. The Lexicons say, that when joined with a verb, it denotes the *accusative* case, if the verb be *active*; see Gen. i. 1, & al. freq. but the *nominative* if the verb be *passive* or *neuter*. Gen. xxvii. 45. Deut. xx. 8. Josh. vii. 15, & al. freq. But in truth it is the sign of no particular case, that distinction being unknown in Hebrew. See Josh. xxii. 17. Ezek. xxxv. 10. Num. x. 2. 1 Sam. xvii. 34. 2 Sam. xv. 23. Neh. ix. 12, 34. 2 K. vi. 5.

This particle is sometimes, in construction with pronoun suffixes, written with a ו inserted, אות; as אותך *thee*, 1 Kings xxii. 24. Ezek. ii. 6; מאותו *from him*, 1 Kings xxii. 7, & al.

2. *With to, towards.* Exod. i. 1. Deut. vii. 8.

3. מאת *from with, from the*, French *d'avec*. Deut. xviii. 3. Zech. xiv. 17.

VIII. Chald. אתה and אתא *to come*. Ezra v. 3, 16. Infin. מתא Dan. iii. 2. In Hiph. changing both the *Alephs* into *Jods*, היתי *he caused to come, brought*. Dan. v. 13. Comp. Dan. iii. 13. v. 2, 3.

DER. *At, with, the, thee, thou.*

אתן

Denotes *strength*, both passive and active.

I. As a N. אתן *strong*, like the *bones*. Job xxxiii. 19, *when*, (as ו is used, ch. i. 13.) *the multitude of his bones* (is) strong, i. e. in his full strength. See Scott.

II. As a N. איתן *strong*, as a *fortress*. Num. xxix. 21,—as the *foundations* (inner part of the shell) *of the earth*. Mic. vi. 2.

III. As a N. fem. אתון, and with pronoun suffixes אתן, plur. אתנות and אתנת *a she-ass*, from her *passive strength*, which is perhaps greater in proportion to her bulk than that of any other species of quadruped.* Num. xxii. 22, 23, 25, & al. freq.

IV. As a N. איתן *strong, forcible, violent*, as a torrent or river, Deut. xxi. 4. Psal. lxxiv. 15. Amos v. 24.—as a warlike nation, Jer. v. 15.—as men, Job xii. 19. It is used as a substantive, *strength, force*. Gen. xlix. 24. Exod. xiv. 27. Comp. Prov. xiii. 15, where observe the paronomasia.

V. ירח אתנים the month *Ethanim*, the seventh month, nearly answering to Sept. O. S. So called "from the winds or *rough* weather usual at the autumnal equinox, which are more *violent* in warmer climates." Bate. But Qu? See, however, Russell's Nat. Hist. of Aleppo, pp. 154, 163, 186. occ. 1 Kings viii. 2.

VI. Chald. As a N. אתון, and emphat. אתונא *a furnace*. This word seems a derivative from Heb. אש *fire*, ש being changed into ת, as usual. Dan. iii. 11, 19, & seq. From this oriental word, the celebrated mount Ætna in Sicily appears to have had its name, imposed probably by the Phenician navigators. (See Bochart's Chanaan, lib. i. cap. 28.) And how justly it was called אתונא or אתנא may appear from any of the descriptions of it; but from none better than from the noted one of Virgil, Æn. iii. lin. 571—582. I add, that Virgil, Georg. i. lin. 471, applies the very term fornaces, *furnaces*, to the flaming apertures of this volcanic mountain, as Lucretius had before done, lib. vi. lin. 681. So likewise Ovid, Metam. lib. xv. lin. 340.

אתק See under נתק

אתר

Chald. As a N. *a place*, perhaps from the Heb. תור. Ezra v. 15. vi. 5, & al.

PLURILITERALS,

Or Words of more than Three Letters, beginning with א.

אבנט See under בנט

אבטחים See under בטח

אבעבעות See under בעה

אברך

As a N. occ. Gen. xli. 43. The most natural method of interpreting this word seems to be by considering it as a compound of אב *father*, and ברך *blessing*. Joseph was very properly honoured with this high title, *the father of blessing*, as having foreseen, and given counsel to prevent, the dreadful consequences of the approaching famine, and as being intrusted with the *dispensation* of all political *blessings* by Pharaoh. Comp. ch. xlv. 8. But if any one should in Gen. xli. 43, prefer the interpretation of Aquila and the Vulg. and so render this word *bow the knee*, as our translation does, I would not contend with him. אברך may be only the Heb. הברך imperat. Hiph. slightly varied in the pronunciation, as it afterwards was in Chaldee. See Vitringa Observat. Sacr. lib. i. cap. 6. § 10. p. 71, 4tæ edit.

אגרטלי

As a N. mas. plur. in reg. *chargers, basins* to catch the blood of the sacrifices which was to be sprinkled; from אגר *to collect*, and טל *what falls* or *distils*. occ. Ezra i. 9, twice.

אדרגזר Chald.

As a N. mas. plur. emphat. אדרגזריא a name of dignity, *nobles, prefects*, or the like; from אדר *magnificent*, and גזר (Chald.) *to decree*. occ. Dan. iii. 2, 3.

אדרזדא Chald.

(Perhaps from אדר *magnificent*, and זד *to swell*)

plain, from her mistake, she did not perfectly comprehend. Our Eng. translation here seems indefensible, 1st, Because, notwithstanding the passages alleged by Noldius and others, I cannot find any *one* text where את clearly signifies *from*. 2dly, Supposing there were several such texts, את cannot so signify here; because it is as certain a rule as any in the Hebrew language, that where *two* nouns with את between them immediately follow a verb, the latter noun is an apposition with, or relates to, the same subject as the former, especially if the latter noun be a proper name. See inter al. Gen. iv. 2. vi. 10. xxvi. 34. Josh. xxiv. 3. Ezek. iv. 1, and comp. Isa. viii. 2. Ezek. xxxiv. 23. Jer. xvii. 13. Ps. lxxxiv. 4.

And I know not of any exception to the rule here given, unless in passages where it is impossible to make the sense, as, for example, Gen. xlii. 4. 2 Sam. xix. 16. Isa. xxviii. 15; and even of such instances there are, I believe, very few. Geddes renders Gen. iv. 1, "I have acquired a godlike man-child." But surely the incommunicable name יהוה must not be degraded to the sense of *godlike*.

* "L'ane est peut-etre de tous les animaux celui qui, relativement a son volume, peut porter le plus grand poids." Buffon, Hist. Nat. tom. vi. p. 169.

magnificently, pompously. It is however rendered *diligently.* Once, Ezra vii. 23.

אדרכן

As a N. *a daric.* A coin probably struck by Darius the Mede, and impressed with his image. So we sometimes call an old English coin a *Jacobus*, and a Portuguese one a *Johannes*, respectively from the image and inscription of the king they bear. A *daric* was equal to about twenty-five shillings of our money, and is mentioned as being of *gold* in the only two texts wherein it occurs, namely, Ezra viii. 27. 1 Chron. xxix. 7; and in the latter text we may suppose that Ezra, who probably collected, or at least revised the Chronicles, reduces the money used in David's time, to that which was well known in his own. Comp. under דרכמן, and see Prideaux's Connex. vol. i. p. 128, 129, 1st 8vo. edit. Hutchinson's Xenophon. Cyropæd. not. p. 255. 8vo. edit. and Bp. Chandler's Vindication of Defence of Christianity, vol. i. p. 10.

אדרמלך See under מלך

אחמתא Chald.

As a N. fem. once, Ezra vi. 2. In the 2d edition of this work, induced by the authority of former writers, and particularly by what we read, Jer. xxxii. 14, I explained the word, from the Heb. חמת, to mean *an earthen vessel.* But I now think that Michaelis (Supplem. ad Lex. Heb. p. 60.) has given good reasons for rejecting this sense. 1st, Because all the ancient interpreters take the word for a proper name; 2dly, because royal edicts are not usually kept in a brittle crock, but in a wooden chest; and lastly, because it was hardly worth relating, that the edict was found in a crock at a palace of Media, without giving the name of that palace. The LXX (MS. Alexand.) express the Chald. name by Αμαθα, but the Vulg. by Ecbatanis, with which agree the Apocryphal Esdras, 1 Esdr. vi. 22, and Josephus, Ant. lib. xi. cap. 4. § 6. It appears then that אחמתא is the same as Ecbatana, the capital of Media, in which was a palace, where it was obvious to search for a royal edict.

אחשדרפנים

It seems a Chaldee or Persian word denoting *viceroys, lieutenants,* or *chief governors* under the king. So the LXX generally render it by σατραπαι, and the Vulg. by satrapæ. It occurs in the form of a Heb. N. mas. plur. Esth. viii. 9. ix. 3. in reg. Ezra viii. 36. Esth. iii. 12, and as a Chaldee N. mas. plur. emphat. Dan. iii. 2, 3, & al. We have an account of the original appointment of these Persian *viceroys*, Dan. vi. 1 or 2, *it pleased Darius to set over the kingdom a hundred and twenty* אחשדרפניא *which should be over the whole kingdom.* Xenophon (Cyropæd. lib. viii. p. 491. edit. Hutchinson, 8vo.) mentions the same fact, only he ascribes the institution of these σατραπαι, as he calls them, to Cyrus; and no doubt Cyrus's uncle, Darius (called by Xenophon, Cyaxares), did not appoint them without his nephew's advice and concurrence. The word σατραπαι itself seems a corrupt abbreviation of the Oriental name; and this latter may be derived from the Chaldee or Persian אחש, *great* or *eminent,* דר *to go about freely, and* מנים *the presence,* and so strictly import *a great* or *eminent man, who has free access to the presence,* i. e. of the king. Xenophon accordingly (p. 493.) tells us, that Cyrus chose the σατραπαι out of his φιλων or *friends;* and the Vulg. renders אחשדרפני חמלך Ezra viii. 36, by *satrapis qui erant* de conspectu regis; satraps, who were *in the king's sight* or *presence.* Comp. Esth. i. 14.

אחשתרנים

As a N. mas. plur. a Persian word for *mules.* Bochart, vol. ii. 236, deduces it from the Persian אחש *great,* and אשתר *a mule,* as denoting *a large mule,* such as are produced from mares,* and observes that a *mule* is still called in Persic *asthar.* occ. Esth. viii. 10, 14.

איפה

A particle compounded of אי, a particle of *asking,* and פה (which see) denoting *place* or *aspect.*

1. *Where, in what place?* Ruth ii. 19. 1 Sam. xix. 22.
2. *Of what aspect* or *appearance?* occ. Jud. viii. 18.

איפוא See under פאה

אלגביש See under נבש

אלגומים

As a N. mas. plur. By comparing 2 Chron. ix. 10, 11, with 1 K. x. 11, 12, it seems to be another name for the following אלמגים *thya,* or *thyine wood,* as the Vulg. render it, 2 Chron. ix. 10, 11. It may be derived from אל *not* and גם *to fill,* because it is of so close a texture as *not to imbibe water,* nor be affected by the wet and weather. occ. 2 Chron. ii. 7. ix. 10, 11.

אלמגים

As a N. mas. plur. a species of *tree* or *wood, thyon, thya,* or *thyine wood.* So the Vulg. thyina. occ. 1 K. x. 11, 12.

Theophrastus, Hist. Plant. v. 5, says, that "the *thyon* or *thya* tree grows near the temple of Jupiter Ammon, παρ' Αμμωνι (in Africa) and in the Cyrenaica; that it resembles the cypress-tree in its boughs, leaves, stalk, and fruit; and that its wood *never rots.*" The Hebrew name therefore may be very naturally deduced from אל *not* and מג *to dissolve.* It was in high esteem among the heathen, who frequently made of this wood the doors of their temples and the images of their gods. See Wetstein's Note on Rev. xviii. 12, and Pliny's Nat. Hist. lib. xiii. cap. 16. It must however be observed, that Josephus, Ant. lib. viii. cap. 7. § 1, calls the אלמגים, or אלגומים of Solomon, ξυλων πευκινων *pitch* or *torch-trees,* but cautions us against supposing that the wood of them was like what was known in his time by that name, for it was, says he, "rather like that of the *fig-tree,* but more white and shining; and

* "L'ane avec la jument," says Buffon, "produit *les grand mulets.*" Hist. Nat. tom. v. p. 167. And again, tom. xii. p. 229, "Il y a deux sortes des mulets; le premier est *le grand mulet,* qui provient de la jonction de l'ane a la jument; le second est *le petit mulet,* provenant du cheval et de l'anesse."

he expressly adds, that he had said thus much, that no one might be ignorant of the difference, nor of the nature of the *torch-tree*." *

אלמן See under **אלם**

אלקום

Occurs Prov. xxx. 31, ומלך אלקום עמו *and a king against whom* (there is) no rising up, (Eng. transl.) or, let no one rise up. Comp. Prov. xii. 28.

† Hence perhaps the Phenicians gave the name of Alalcomenæ to a town in Bœotia, because it was sacred to אלה אלקום the *irresistible Deity*, i. e. Minerva, and famous for an ancient temple dedicated to her. And therefore as Strabo, lib. ix. p. 413, informs us, though it was small and situated in a plain, yet it always remained inviolate, out of reverence to that goddess. And from this town and temple Minerva herself appears to have had the title of Αλαλκομενηις, as Juno was called Αργυη from being eminently worshipped at Argos. Thus Homer, Il. iv. lin. 8, joins Ἡρη τ' Αργυη και Αλαλκομενηὶς Αθηνη the Argian Juno, and Alalcomenean Minerva; and the Scholiast explains Αλαλκομενηὶς by Ἡ εν Αλαλκομεναις, πολει της Βοιωτιας, τιμωμενη, who is worshipped at Alalcomenæ, a city of Bœotia.

אנחנו

It frequently occurs as a pron. plur. of the first person, *we*. I think with Tympius, in his Note on Noldius's Particles, that it may be considered as a compound of אנה *to be present*, חנה *to encamp*, as soldiers or others, in the same מחנה or *company*, and the ו *collective*, (see אנר under אנה II.) and so denotes *several persons present together*, and *of like condition* in respect of what is the subject of the discourse. The radical א is (as in other instances) dropped, and the word written נחנו Gen. xlii. 11. Exod. xvi. 7, 8. Num. xxxii. 32. 2 Sam. xvii. 12. Lam. iii. 41.

אספרנא Chald.

It is rendered *speedily, forthwith*, or the like, but perhaps means *studiously, diligently, exactly*, from Heb. ספר *to recount, enumerate*. So the LXX render it by σπουδαιως, and the Vulg. by studiose, diligenter, Ezra v. 8, & al.

אפוא See under **פא**

אפתם

As a N. a Chaldee or Persic word, denoting *tribute* or *revenue*. Once, Ezra iv. 13.

אראל and **אריאל** See under **אריאל**

ארגז See under **רגז**

ארגמן See under **רגם**

ארגן Chald.

As Ns. ארגנן and ארגנא, the same as the Heb. ארגמן, *purple*. occ. Dan. v. 7, 16, 29. 2 Chron. ii. 7, in which last passage Solomon, writing to Hiram, king of Tyre, may be supposed to make use of what was at that time the Tyrian name of *purple*, rather than of the pure Hebrew one ארגמן.

אריאל

I. As a N. *a lion of God*, from ארי *a lion*, and אל *God*. occ. 1 Chron. xi. 22. printed אראל, 2 Sam. xxiii. 20; but at least twenty-nine of Dr Kennicott's codices read אריאל. The Vulg. in Sam. renders it leones, *lions*; but in Chron. hath duos ariel, so LXX τους δυο αριηλ, *the two* ariels. The word seems to be a title given to the Moabitish champions on account of their *courage* (as Cœur de Lion, *lion's heart*, to our K. Richard I. comp. 2 Sam. xxiii. 20.) as well as in honour of their *God*, the material אל. So, on the other hand, the Jewish champions are styled אראלם their *arals*, Isa. xxxiii. 7. (where Eng. transl. *their* valiant ones) in honour, I suppose, of the true אל or *Lord*. The Mahometan Arabians and Persians, in like manner, called their military heroes, *lions of God*.*

II. The city of Jerusalem is called by this name אריאל *lion of God*, Isa. xxix. 1, 2, 7. Mr Harmer (Observ. vol. i. p. 221, &c. whom see) conjectures that it was thus denominated on account of the vast quantities of *flesh* which were there consumed in their sacred feasts (see Deut. xii. 17, 18. xiv. 26.) as well as burnt upon the altar; and he ingeniously illustrates this thought by remarking that the modern Persians will have it that the city of Schiraz is thus named from schir a lion, because it *consumes* and *devours*, like *a lion*, all that is brought to it.

III. According to the Keri, more than forty of Dr Kennicott's codices, and the LXX and Vulg. אריאל occurs Ezek. xliii. 15, 16, for ארואיל of the common printed editions, and is used for the *hearth* of the altar of burnt-offerings, which might be thus denominated from the vast quantities of *flesh* consumed on it. Or if we embrace the common printed reading, then אראיל may express the *interposing light*, and so be an emblematic name of the *hearth* of the altar, as representing the divine *interposing light* in Christ, which seems farther intimated by the four *horns* which ascended from it. Comp. under קרן II.

ארנבת

As a N. *the hare*; from ארה *to crop*, and ניב *the produce of the ground*, these animals being very remarkable for *destroying the fruits of the earth*. occ. Lev. xi. 6. Deut. xiv. 7. Bochart, who gives this interpretation of the word, excellently defends it, by showing from history, that *hares* have at different times *desolated* the islands Leros, Astypalæa, and Carpathus. See his Works, vol. ii. 63, and 995. To his account, for the sake of the learned reader, I shall add the following lines concerning these animals from Bargeus, Cynoget. lib. iii. cited by Johnston, Hist. Nat. de Quadruped. p. 110, by which it appears that they are great *devourers* of almost all kinds of *herbs* and *vegetables*:—

DECERPUNT læti turgentia gramina campi,
Et culmos segetum, et fibras tellure repostas

* For this remark from Josephus, I am indebted to Mr Michaelis's excellent Recueil de Questions, Question XCI.

† See Bochart, vol. i. 434, 485, 997.

* See Bochart, tom. ii. 716, 717; Harmer's Observ. vol. i. p. 212; and Bp. Lowth on Isa. xxxiii. 7.

Herbarum, et lento morsus in cortice figunt
Arboris, atque udos attondent undique libros :
Nec parcunt strato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut proceræ frondibus ulmi.
Præcipuæ gratæ sylvestria gramina menthæ,
Quæque colunt riguas inculta sysimbria valles,
Et vaga serpilla, et pulegi nobile gramen
Percipiunt.

The Arabs likewise call the *hare* ארנב.

אשתדור See under שדר

אתמול See under חמל

ב

ב A PARTICLE abridged from בה *hollow* (as כ from כה) or from בית *within*, as מ from מן.

1. *In*, of time, place, condition, &c. *within, among.* freq. occ.
2. Prefixed to verbs infinitive may be rendered *when*, as Num. xxxv. 19. בפגעו בו *in his lighting upon him*, i. e. when *he lighted upon him*; or *because*, 2 Chron. xvi. 7.
3. *To.* 1 Sam. xvi. 3.
4. *Against.* Num. xxi. 7.
5. *With, together with.* Exod. x. 9. Lev. i. 16.
6. *Concerning, of.* Lev. vi. 2.
7. *Into.* Gen. xxx. 33.
8. *By, by means of.* Exod. xiv. 21.
9. *After.* Num. xxviii. 26.
10. *For, on account of.* Gen. xxix. 18. Exod. x. 12. Deut. xix. 21.
11. *According to.* Num. xiv. 34.
12. *Upon, above.* 1 Sam. viii. 11. 1 Chron. v. 2.
13. *Of.* Gen. ix. 10, 16. Exod. xii. 19.

בא

I. *To come* or *go*, strictly from one place to another, as Gen. xix. 1; but it is used as extensively as *come* or *go* in English. In Hiph. *to cause to come, to bring.* Gen. ii. 22.

באכה for בבאכה, *in thy coming*, or, *as thou comest.* Gen. x. 19, 30. xiii. 10. So בואך 1 Sam. xv. 7. Longinus, De Sublim. sect. xxvi. remarks how interesting (ἀγωνιως) such *a change of persons* is in description, and how it transforms you from a hearer to a spectator and an actor. The style of Herodotus in this respect frequently resembles that of the sacred historian. Thus, lib. ii. cap. 29. edit. Gale. Την διαπλωσας ες του Νειλου το ῥειθρον ΗΞΕΙΣ—και ισθι απο βας, παρα τον ποταμον οδοιπορεην ΠΟΙΗΣΕΑΙ ἡμερεων τεσσαρακοντα.—Ανυτις ἱστιον πλοιου ἐμβας, δυωδικα ἡμερας ΠΛΕΥΣΕΑΙ· και ισθι ΈΞΕΑΙ ες πολιν μεγαλην, τῃ ονομα εστι Μερον. Sailing through this lake, *you will come* to the stream of the Nile—and then landing, *you will travel* forty days by the side of the river—and afterwards going on board another vessel, *you will sail* for twelve days, and then *you will come* to a great city called Meroe.

בא השמש is applied Gen. xxviii. 11, & al. in a strictly *philosophical* sense for the *solar light's going off*, i. e. from one hemisphere to the opposite; so יצא Gen. xix. 23. Isa. xiii. 10, and זרח Eccles. i. 5, & al. joined with שמש are used for the *solar light's coming out* or *spreading* upon that hemisphere, which is turning into the morning.

Jud. xiv. 18. בטרם יבא החרסה should, I apprehend, be rendered, *before* it (the place or city) came *towards the solar orb*, i. e. to the meridian; *before mid-day*, or *noon.*

As Ns. מבוא and מבא *a going in, entrance.* Jud. i. 24, 25. 2 K. xvi. 18. 2 Chron. xxiii. 15, & al. Also, joined with שמש *the place of the solar light's going in* or *off, that part of the heavens* or *earth where it goes off*, i. e. *the west.* Deut. xi. 30. Josh. i. 4. xxiii. 4. Zech. viii. 7. מבוא joined with מבית *within*, signifies *without.* Isa. xxiii. 1, where see Vitringa.

The final א of this root is often dropped, as Ruth iii. 15. 1 Sam. xxv. 8. 2 Sam. v. 2. 1 K. xii. 12. xxi. 21, 29. 2 K. iii. 24. Jer. xix. 15. xxxix. 16. Mic. i. 15. But in all these texts, except Ruth iii. 15, and 2 K. iii. 24, a number of Dr Kennicott's codices supply the א, as one does in Ruth; and in 2 K. iii. 24, twenty-two for ויבו read ויכו.

II. Of time, *to come, advance.* Isa. vii. 17. Amos iv. 2. viii. 11, & al. בא בימים literally, come *into days*, i. e. advanced *in age* or *years.* Gen. xviii. 11. xxiv. 1, & al.

III. As a N. fem. תבואה, *revenue, produce, increase, income.* Num. xviii. 30. Deut. xxxiii. 14. Prov. iii. 14. xviii. 20.

DER. Greek βαω and βαινω *to go.* Lat. *via*, Eng. *way*, French *voye*, whence *voyage*, &c.

באר

I. *To open*, as we say, *open* the trenches, *open* a pit, or the like. It is not used as a V. strictly in this sense, but hence as a N. באר plur. באורת *a pit* or *well opened* in the earth. Gen. xiv. 10. xxi. 30. xxvi. 15,* 18, & al. freq.

II. *To engrave deeply* in making an inscription on stone. Deut. xxvii. 8. Comp. Hab. ii. 2.

III. *To open, declare, to make evident, apparent* or *open* by speaking. Deut. i. 5.

באש

I. In Kal and Hiph. *to stink*, as carrion or dead animals in a state of putrefaction, or the like. See Exod. vii. 18, 21. viii. 14. xvi. 20, 24. Ps. xxxviii. 6. Also in Hiph. *to make to stink.* Eccles. x. 1.

As a N. באש *a stink, stench.* occ. Isa. xxxiv. 3. Joel ii. 20. Amos iv. 10.

II. As a N. mas. plur. באשים occ. Isa. v. 2, 4. It is rendered *wild grapes*, but rather means some *stinking fruit.* Hasselquist, in his Voyages, p. 289, says, "he is inclined to believe that the prophet here means *the hoary nightshade* (solanum incanum), because it is common in Egypt, Palestine, and the East, and the Arabian name agrees well with it. The Arabs call it *aneb il dib*, i. e. *wolf-grapes.* The prophet," adds he, "could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out; it likewise resembles a vine by its shrubby stalk."† Thus my author. Mr Bate, how-

* See Harmer's Observ. vol. iv. p. 246.

† And no doubt in its *fruit* also, as the Arabic name implies; and so Brookes, Nat. Hist. vol. vi. p. 119, observes, that the fruit of the bella donna, or *deadly nightshade*, is like a *grape*, of a shining black colour, and full of *vinous* juice.

ever, in Crit. Heb. explains it of *grapes that rot upon the vine*; so Montanus, uvas putidas.

III. As a N. fem. באשה *some stinking weed*, opposed to barley, occ. Job xxxi. 40. Is it not the *plant* of which the preceding באשים are the *fruit*? Comp. therefore sense II. Michaelis, however, (Supplem. ad Lex. Heb.) though he takes notice of Hasselquist's opinion concerning the באשים, yet maintains, after Celsius, that both that word and באשה denote the *aconite*, a poisonous plant, growing spontaneously and luxuriantly on sunny hills, such as are used for vineyards. He says this interpretation is certain, because, as Celsius has observed, ביש in Arabic denotes the *aconite*, and he intimates that it best suits Job xxxi. 40, where it is mentioned as growing *instead of barley*. But the reader will judge for himself.

IV. As a V. in Niph. and Hith. *to stink* in a figurative sense, *to be* or *become loathsome, abominable*. 1 Sam. xiii. 4. xxvii. 12, הבאש הבאיש בעמו he is become utterly abominable *among*, or *to his people*. 2 Sam. x. 6. Prov. xiii. 5. Also in Hiph. *to cause thus to stink, make abominable*. Gen. xxxiv. 30. Exod. v. 21, הבאשתם את ריחנו בעיני פרעה *ye have* made our smell loathsome, in the eyes of *Pharaoh*. Is not this expression, though at first sight unphilosophical, yet strictly agreeable to nature? Is it not a figure taken from the remarkable effect which all strong *alkaline* volatile smells (such, for instance, as that of carrion) have on the *eyes*? In Isa. xxx. 5, two of Dr Kennicott's codices read הביש, and six הוביש *was ashamed*. So Vulg. confusi sunt, *were confounded*. However, the common printed reading הבאיש על in the sense of *abominating, loathing, being disgusted at*, (comp. Dan. vi. 15.) seems a very good one; especially if it be considered that at the time king Hoshea sent his ambassadors into Egypt, that country was governed by So, called by Manetho, Sevechus, and by Herodotus, Sethon, and described by the latter historian, lib. ii. cap. 141, as a very *superstitious* prince, and particularly inattentive to military affairs, and disobliging to the soldiery. In Hith. *to make oneself stinking, loathsome*, or *abominable*. 1 Chron. xix. 6.

V. Chald. in Kal, with על following, *to abominate, be very much displeased at*. occ. Dan. vi. 15, where Theodotion ἐπτοήθη *was grieved*, so Vulg. contristatus est. As a N. fem. באושתא *abominable*, occ. Ezra iv. 12.

בב

Occurs not as a V. in Kal, but,

I. As a participial N. or participle in Niph. נבוב *hollow, made hollow*. occ. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21.

II. It is applied spiritually, *hollow, empty, vain*. occ. Job xi. 12.

III. As a N. fem. in reg. בבת *the sight* or *pupil of the eye*, that part of the eye which appears *hollow*, and admits the light. occ. Zech. ii. 8 or 12, where observe that three of Dr Kennicott's codices for בבבת have בבת.

בג

Occurs not as a V. but as a N. בג *meat, food*. occ. Ezek. xxv. 7, and in composition with פת *a portion*, Dan. i. 5, 8, 13, 15, 16, in all which texts many of Dr Kennicott's read in two words, פת בג. Hence, probably, the Phrygian βιαννος, *bread* (Herodot. II. 2.), and the Gr. βαγις, *food*, which Hesychius explains by κλασμα αρτου η μαζης, *a piece* or *fragment of bread* or *paste*. And as κλασμα is from κλαω, *to break off*, so the LXX in Ezek. xxv. 7, render בג by διαρπαγην, and Vulg. by direptionem, *spoil, plunder*, (if in deed they read בג, for the Keri, and thirteen of Dr Kennicott's codices have לבו); and *to spoil, pluck, break off*, or the like, is perhaps the ideal meaning of the Hebrew word.

בגד

I. As a N. בגד *a covering of cloth*, or the like. It is used for

1. *Clothes* or *coverings* in general. Gen. xxiv. 53, & al. freq.
2. *An outer garment, a cloak* or *robe*. Gen. xxxix. 12. 1 Sam. xix. 24.
3. *The covering* or *coverlet* of a bed. 1 Sam. xix. 13.
4. *A cloth-covering* for the tabernacle. Num. iv. 6—13.

II. As a N. בגד *a cover* or *cloak of dissimulation, hypocrisy, falsehood, perfidy, treachery*. occ. Isa. xxiv. 16. Jer. xii. 1. So fem. plur. בגדות. occ. Zeph. iii. 4. Hence

III. As a V. in Kal, *to use a cloak of dissimulation, hypocrisy, falsehood*, or *treachery, to act under such a deceitful cover, to deceive*. It is used absolutely, 1 Sam. xiv. 33. Job vi. 15, & al. or with ב following, Exod. xxi. 8. Jud. ix. 23; and once with מ, Jer. iii. 20, *surely as a woman* acteth treacherously against *her friend*; so Noldius, perfide agit contra. Hab. ii. 5, *yea (as) when* היין בוגד גבר *wine* deceiveth *a man* (comp. Prov. xx. 1.) *(so) he* (the king of Babylon) *is proud* (i. e. he is *intoxicated* with his power and dominion, comp. Dan. iv. 30.) *and is not at rest*. But on this whole word let the reader consult Mr Bate's learned exposition in Crit. Heb.

בד

Occurs not as a V. in Heb. but in Arabic signifies *to separate, disjoin*, "separavit, disjunxit." Castell.

Hence the Arabs roving in the *deserts* of Asia and Africa, had their appellation Bedâui, or as the Europeans call them, Bedouins or Bedoweens.

The LXX have given the idea of the root, Lev. xiii. 46, where they render בדד by κεχωρισμενος, *separated, separate*.

I. As a N. בד

1. *Separate, alone*. occ. Exod. xxx. 34, בד בבד יהיה *each shall be* separate by itself, q. d. solus in solo *erit*. The LXX render the words ισον ισῳ ἐσται, by which I suppose they meant the same as the Vulg. æqualis ponderis erunt omnia, *all (of the spices) shall be of equal weight*, and to this purpose our English, Diodati's Italian, and Martin's French version. But how the Heb. words should have this import, I know not. They seem to signify that *each* species of spice should be *separate from*, or *free from admixture with*, any other, till compounded according to the art of the apothecary, as in the next verse; and to the same art I apprehend it

was left to determine the *relative quantity*, or *proportion* of each ingredient.

2. With ל prefixed it is used as a particle, לבד *apart*, either absolutely, see Zech. xii. 12, 13, or with the pronoun suffixes of both numbers and genders, as לבדו *he alone, by himself alone.* Gen. ii. 18. לבדהן *them* (fem.) *alone, by themselves.* Gen. xxi. 28. freq. occ.

3. לבד followed with מן or מ, *without, besides.* Jud. viii. 26. Exod. xii. 37.

4. The particle מ being prefixed to לבד, מלבד *besides, without.* Gen. xlvi. 26.

II. As a N. בד *flax*, so called from its growing in *separate* stalks, without spreading into branches. Hence

Used for the *flax* or *linen* of which the priest's garments were made. Exod. xxviii. 42, & al. freq. The LXX throughout Exod. and Lev. constantly render it by λινεος *made of linen.* Plur. בדים *linens, linen garments.* Ezek. ix. 2, 3, 11, & al.

III. As a N. mas. plur. בדים *branches separating*, or *shooting off* from the stem of a tree. Ezek. xvii. 6. xix. 14; from which passages it appears to denote the *larger branches.*

IV.—*Things made of such branches*, as *staves, poles*, or the like. Exod. xxv. 13—15, & al. freq. Applied to the *bars* of the *sepulchre*, Job xvii. 16, where, however, Scott explains it of the *sepulchral cells branching off* from the main subterraneous grot.

V.—*The distended limbs* of the leviathan, as the crocodile is commonly represented with his *legs sprawling.* Job xli. 3 or 12. And perhaps applied to those of Moab, considered under the image of a *wild beast.* Isa. xvi. 6. *We have heard of the pride of Moab and of his anger,* לא כן בדיו his limbs (strength) *are not so;* Symmachus ουχ ουτως οι βραχιονες αυτου, *not so his* arms; Vulg. plusquam *fortitudo* ejus, *more than his* strength. So Jer. xlviii. 30, *I know, saith the Lord,* his anger; *but not so* בדיו *his* limbs (strength, Vulg. virtus) לא כן עשו *not so* (his strength) hath done, i. e. his strength and exertions are not answerable to his pride and anger. See Mr Lowth on both texts.

It does not appear that the word ever signifies *liars, lies*, or *boasting.* But

VI. As a N. mas. plur. בדים a sort of *conjurers*, who might be thus named from their affecting *retirement* and *solitude*, as many impostors, to cover and give credit to their lies, both in ancient and modern times, have done. The בדים are mentioned with their other *conjurers.* occ. Isa. xliv. 25. Jer. l. 36. Comp. Hos. xi. 6. Hence perhaps Latin *vates*, a prophet.

VII. There are several texts in the Lexicons and Concordances, ranged under this root, which seem more properly to belong to root די; as Job xviii. 13, *The first-born of death shall feed* בדי עורו *on* the sufficiency *of his skin, shall feed on* the sufficiency *of himself*, i. e. shall eat *up his skin and himself.* The *skin* is sarcastically mentioned, because it was dreadfully affected by Job's disease. אכל is in like manner construed with the particle ב, Job xxi. 25. בדיך in Job xi. 3, may best be rendered, *at thy sufficiency* or *self-sufficiency.* And I would not be positive that בדי שאל, or according to many of Dr Kennicott's codices שאול—Job xvii. 16, does not denote *into* the depth *of hades*, as the Vulg. renders it, in *profundissimum* infernum.

בדד *to be all alone, quite alone.* Hence as a participle benoni in Kal, בודד *quite alone.* Ps. cii. 8, & al. So לבדד Num. xxiii. 9. Ps. iv. 9. Mic. vii. 14.

DER. Lat. *viduus*, whence *widow*, &c.

בדא

To feign, or *devise of himself alone*; for it seems related to בד (so חנא to חנ) as is intimated 1 K. xii. 33, *which* מלבד בדא he devised from himself alone. But the Keri, and at least seventeen of Dr Kennicott's codices, have מלבו *from his own heart.* It occurs also Neh. vi. 8. In Arabic the V. signifies *to begin, to produce* or *devise something new*, "incepit, novum protulit aut excogitavit." Castell.

בדל

I. In Kal and Hiph. *to divide, separate, distinguish.* Gen. i. 4, *and the Aleim* יבדל divided *between the light and the darkness.* How? By changing the light into darkness, and reforming the darkness into light alternately, and that by their own immediate and *supernatural* power, as the heavenly orbs, and particularly the sun, afterwards did (Gen. i. 18.) and now do *naturally* and *mechanically.* But how do these latter *divide* also *between the day and the night*, as they are ordained to do, ver. 14? Plainly by continuing and regulating the *motion of the earth*, which began as soon as the Aleim *divided between the light and the darkness.** Read and consider ver. 4 and 5, freq. occ. See Exod. xxvi. 33. Lev. i. 17. x. 10. xx. 24. Josh. xvi. 9. In Niph. *to be separated.* 1 Chron. xii. 8. Ezra ix. 1, & al. As a N. בדל "*a part* or *piece separated.* occ. Amos iii. 12.

II. As a N. בדיל *tin*, a species of metal. Its Heb. name seems to be given it, either because in refining it is *separated* from gold and silver, which it otherwise spoils; or because its parts are the most easily *separable* from each other of any metal,† a heat not much greater than that of boiling water being sufficient to fuse it. So the Latin name stannum, by which the Vulg. renders בדיל, seems to be from the Greek στραζω *to flow.* occ. Num. xxxi. 22. Isa. i. 25. Ezek. xxii. 18, 20. xxvii. 12. In Num. xxxi. 22, Moses enumerates all the *six* species of metals. ‡ "*Silver*, of all the metals, suffers most from an admixture of *tin, a very small quantity serving to make that metal as brittle as glass*, and what is worse, being very difficultly § separated from it again. The very *vapour of tin* has the same effect as the metal itself, on silver, gold, and copper, rendering them brittle."

---

* See this farther explained in Hutchinson's Moses' Princip. part ii. p. 221—239. Bate's Philosophical Principles of Moses asserted and defended, p. 26, &c. and in Catcott on the Creation, p. 45, &c.

† Boerhaave's Chemistry, by Dallowe, vol. i. p. 25.

‡ New and Complete Dictionary of Arts, in TIN.

§ "But since we have learned from the chemists, that by the admixture of melted copper, the tin may be easily disengaged, and carried off, we may collect the silver pure from the copper with a great deal of ease and little expense." Boerhaave, Chem. vol. i. p. 62.

Hence we may see the propriety of Jehovah's denunciation by the prophet Isaiah, ch. i. 25; for having at the 22d verse compared the Jewish people to *silver*, he declares at ver. 25, *I will turn my hand upon thee, and purely purge away thy dross, and remove all* בדיליך thy particles of tin; where Aquila, Symmachus, and Theodotion, καστιτειον σου, and Vulg. stannum tuum, *thy tin*; but LXX ανομους *wicked ones*. This denunciation, however, by a comparison of the preceding and following context, appears to signify that God would, by a process of judgment, *purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible*. Comp. Jer. vi. 29, 30. ix. 7. Mal. iii. 3. Ezek. xxii. 18, 20. In Ezek. xxvii. 12, Tarshish, i. e. Tartessus in Spain, is mentioned as furnishing בדיל *tin*, which that it anciently did, the reader may see proved by Bochart, vol. i. 169, from the testimonies of Stephanus, Diodorus, and Pliny.

בדק

Occurs not as a V. in Heb. but as a N. בדק is constantly used for a *breach, rupture, fissure, chink*, (see 2 K. xii. 5, &c.) and rendered accordingly, except in 2 Chron. xxxiv. 10, which should likewise be translated—*the workmen that wrought in the house of the Lord* לבדוק *for* (on account of, or at) the breach *(ad ruptum) and to repair the house*. Comp. 2 K. xxii. 5.

בדר Chald.

From the Heb. בור, ד being, as usual, changed into ד, *to scatter, disperse*. Once, Dan. iv. 11 or 14. So LXX διασκορπισατε, and Vulg. dispergite.

בה

Hollow. It occurs not simply in this form, but hence,

I. As a N. בהר *hollow, empty, having nothing in it but air, filled only* vacuo aëre *with empty air*, as Lucan calls it, lib. v. lin. 94. occ. Gen. i. 2. Jer. iv. 23. Isa. xxxiv. 11, *and he shall stretch out upon it the line of* תהו *and the plummets of* בהו i. e. he shall, as it were, mark out with a line where it shall be thrown into תהו *confused, unconnected ruins*, and with a plummet, where instead of its present *regular, massy* buildings, it shall be בהו *a mere void* or *desolation*. Comp. Zech. i. 16. iv. 9, 10. Lam. ii. 8. 2 Kings xxi. 13.

II. As a N. fem. in reg. בת עין—בת *the apparent hollow*, or *pupil* of the eye. occ. Psal. xvii. 8. Lam. ii. 18. Comp. בבה under בב III.

III. As a N. fem. תבה, and in reg. תבת *an ark, a hollow vessel*, fit for swimming in the water. It is used only for the *ark of Noah*, Gen. vi—ix. and for that in which the infant Moses was preserved, Exod. ii. 3, 5. "About the beginning of the last century, Peter Jansen, a Dutch merchant, caused a ship to be built for him answering in its proportions to those of Noah's ark, the length of it being one hundred and twenty feet, the breadth of it twenty, and the depth of it twelve. At first this was looked upon as no better than a fanatical vision of this Jansen, who was by profession a Mennonist: and while it was building, Jansen and his ship were made all the sport and laughter of the seamen, as much as Noah and his ark could be. But afterwards it was found that ships built in this fashion were, in the time of peace, beyond all others, most commodious for commerce, because they would hold a third part more, without requiring any more hands, and were found far better *runners* than any made before. Accordingly the name of Navis Noachica is given by some to this sort of vessel." Parker's Bibliotheca Biblica, vol. i. p. 235, 236.

IV. For בת *mas.* and בית, see under root בת.

בהט

As a N. *red marble, porphyry*, or some kind of beautiful stone. Once, Esth. i. 6.

בהל

I. In Kal and Niph. *to hurry, be precipitate*, or *hasty*. 2 Chron. xxxv. 21. Eccles. v. 1. vii. 9. Prov. xxviii. 22. In Hiph. transitively, *to hurry away*. 2 Chr. xxvi. 20. In Kal and Hiph. transitively, *to hasten, cause to make haste*. Esth. ii. 9. As a N. fem. בהלה *a hasting away*. Isa. lxv. 23. "*Neither shall they generate* a short-lived race, לבהלה *in festinationem*, what shall soon hasten away. Εις καταραν *for a curse*, LXX. They seem to have read לאלה, Grotius. But Psal. lxxviii. 33, both justifies and explains the word here, *and he consumed their days in vanity, and their years* בבהלה in haste. Bp. Lowth. The Chaldee Targum explains the words in Isa. by ולא ירבון למזרעא, *and they shall not nourish*, or *bring up, (offspring)* for death. Chald. As a N. בהילו *haste, hurry*. occ. Ezra iv. 23. As a N. fem. תבהלה. The same. occ. Dan. ii. 25. vi. 19.

II. In Niph. *to be agitated*, as the bones or body in fear. Ps. vi. 3, 4.

III. In Kal and Hiph. *to put into a hurry of fear, to put into a consternation, to affright*. Job xxii. 10. xxiii. 16. Psal. ii. 5. In Niph. *to be hurried, terrified*. Exod. xv. 15. In Ith. *to be affrighted*, Dan. v. 9. As a N. fem. בהלה *terror, consternation*. Lev. xxvi. 16. Ps. lxxviii. 33.

Der. Gr. βαλλω *to cast*, Eng. *a ball*; perhaps Latin *pello*, to drive, whence *impel, dispel, propel, impulse*, &c.

בהם

Occurs not as a V. in Heb. but as the learned Bochart observes, the word in Ethiopic signifies *mute, dumb*, and in Arabic, as a V. *to be dumb*, or *speak barbarously, inarticulately*. So βαμβαινω in Greek is *to lisp* or *stammer*. Hence

I. As a N. בהמה *a beast* or *brute, destitute of speech*, or *of an articulate voice*, υποζυγιον αφωνον *a dumb beast*, 2 Pet. ii. 16. It denotes

1. *Any brute*, as opposed to man. Psal. xxxvi. 7.
2. *Any terrestrial quadruped, viviparous and of some size*. See Lev. xi. 2—7, 29, 30.
3. *A tame animal*, as opposed to חיה *a wild one*. Gen. i. 25. Psal. l. 10. See Bochart, vol. ii. 4, & seq.

II. As a N. mas. sing. בהמות *the behemoth*, q. d. *the beast* or *brute by way of eminence, the most eminent* or *remarkable of brutes*. occ. Job xl. 10 or 15. Comp. Ps. lxxiii. 22. Bochart takes the termination ות to a *masculine* N. to be Egyptian, as in Θωθ, Φαωθ, Φαμενωθ, the names of Egyptian months. But we may observe that מזרות is likewise construed as a *masculine* N. Job xxxviii. 32, and in the Hebrew Bible,

לפידות, נבות, נביות are names of *men*. The learned writer just mentioned, vol. iii. 754, & seq. contends that בהמות means the *hippopotamus*, that is, *the sea-* or, more properly speaking, *the river-horse*, which the ancient Greek writers, and the Prænestine* pavement, describe as an amphibious quadruped found in the Nile, and which is still sometimes met with in Upper Egypt. And he has supported his opinion with so much learning and plausibility, that I believe it has been generally embraced and acquiesced in by the literati since his time. Schultens, however, in his commentary on Job, argues as strenuously, that the *elephant* was the creature intended. And it must be confessed, that *most* of the characters given of the *behemoth* will correspond also to the *elephant*. It would far exceed the bounds of a Lexicon to state and discuss the arguments on each side. I must, therefore, content myself with referring to Bochart (as above), to Scheuchzer's Physica Sacra on Job xl. and to Dr Shaw's Travels, p. 426, in support of the claims of the *hippopotamus*, and to Schultens's comment. and Mr Scott's valuable translation and notes on Job, in defence of the *elephant*. I shall, however, intimate the principal arguments of both parties, by explaining, in their proper places, the Hebrew words on which they are founded; and would, at present, just beg the reader's attention to Psal. lxxiii. 22, *and I (was)* בער *brutish, and knew not: I was* בהמות *before thee.* If בהמות here be understood in the singular number, as in all reason it ought, for what man ever called himself *beasts*?—this text will afford a good argument, that בהמות does not signify the *elephant*, since it would have been directly contrary to the psalmist's purpose to have denominated himself from that *sagacious* and *almost rational* animal. See Buffon, Hist. Nat. tom. ix. p. 222, 292, &c. 12mo.

בהן

Occurs not as a V. in Heb. but as a N. בהן plur. בהנות *the thumb* or *great toe*. Jud. i. 7. Thus Aquila renders it by ἀντιδακτυλος, Exod. xxix. 20; but the LXX always by ακρον, *the top, summit*, or *extremity*. The putting of *blood* and *oil* upon the *thumb of the right hand* and *great toe of the right foot*, Lev. viii. 23. xiv. 14, 17, & al. was typical of all their *actions* and *steps* being cleansed by the *blood of Christ*, and sanctified by the *anointing of the Holy Spirit*.

בהק

Occurs not as a V. in Heb. but in Chaldee and Syriac signifies *to shine*. As a N. בהק is once used for a kind of *leprosy* or *leprous spot* on the skin, Lev. xiii. 39, *and the priest shall look, and behold the skin of their flesh* ברות כהות לבנת bright spots of an obscure white; *this is* בהק *breaking out on the skin; he is clean.* We are informed in Niebuhr's valuable Description de l' Arabie, p. 119, that one of the species of *leprosy* to which the Arabs are subject, is by them still called *Bohak*, but that it is *neither contagious nor mortal;* and in the note, p. 120, 121, Forskal adds, "The Arabs call a sort of *leprosy*, in which some *little spots* show themselves here and there on the body, *Behaq;* and it is without doubt the same as is named בהק Lev. xiii. They believe it to be so far from contagious, that one may lie with the person affected without danger."—"On the 15th of May, 1763, I saw at Mokha, a Jew who had the leprosy *Bohak*. The spots of it are of unequal sizes; *they do not appear shining*, they are but very little raised above the skin, and do not change the colour of the hair, les taches sont d'un blanc obscur tirant sur le rouge, *the spots are of an obscure white inclining to red.*" As to what Forskal says, that the spots do not appear *shining* (luisantes), which may seem to contradict Moses' calling them בהרת *shining spots*, it may be observed, that the Jew might probably have had the *Bohak* some time, and that Moses himself supposes that by the time the person affected with it could be brought to the priest, the בהרת *shining spots* would be כהות לבנת *obscurely white.*

בהר

Occurs not as a V. in Heb. but in Arabic signifies *to shine very much* or *brightly*. See Castell.

I. As a participial N. בהיר *bright, shining, resplendent.* occ. Job xxxvii. 21, *and now men cannot look at that* resplendent *light (which is) in the ethers, when the wind hath passed and cleansed them.* "That is, when the sky is in such a *clear, dazzling* state as he had described, ver. 18." Scott. This text plainly gives the idea of the word.

II. As a N. fem. ברות a kind of *leprous spot*, so called from its *shining*. Lev. xiii. freq.

בז

I. *To spoil, plunder, strip.* Gen. xxxiv. 27. 1 Sam. xiv. 36, where observe that the ה in נבזה is not radical, but paragogic, as in נבלה from נבל. Gen. xi. 7; and that this is the only instance where the verb occurs with a final ה in the sense of *spoiling*, freq. occ. As Ns. בז and fem. בזה *spoil, plunder, prey.* Num. xiv. 3, 31. 2 Chron. xiv. 14.

II. *To spoil of honour* or *credit, to detract from, reproach, upbraid.* Prov. vi. 30, *men* לא יבוזו will *not* upbraid *a thief, if he steal to satisfy his appetite when he is hungry.* So Prov. xxiii. 9, where LXX μυκτιρισει *he sneer*, and ver. 22. As a N. בז *a reproach, object of reproach.* Gen. xxxviii. 23. Job xii. 21. Ps. xxxi. 19, & al. fem. בזה the same. occ. Neh. iii. 36, or iv. 4. בוז *to plunder repeatedly*, or *entirely*, the reduplication of the second radical denoting, as usual, the *repetition* or *completeness* of the act. Num. xxxi. 9, 32, 53, & al. freq.

בוא

It seems to be nearly related both in sound and sense to the preceding בז *to spoil, strip*, as חנא to חנ, צמא to צם. Thus several of the Hexaplar versions render it διηρπασαν, and Vulg. diripuerunt. occ. Isa. xviii. 2, 7. The first verse of this chapter relates, I think, to Egypt (comp. under כנף). So Vitringa, who renders בוזו by diripiunt, *spoil*, refers the expression,

* See Shaw's Travels, p. 426, 2nd edit.

"*whose land the rivers* spoil," not to the hostile invasion of Sennacherib, but to the Cushites or Ethiopians who had at this time subdued Egypt, and from whose country likewise came the *overwhelming* Nile, which is here alluded to. So Targum Jonath. *whose land* עממיא the people *have spoiled.*

בזה

With a radical, but mutable or omissible ה.

To despise, contemn, slight. See Gen. xxv. 34. Num. xv. 31. 2 Sam. xii. 9. Psal. xxii. 25. 2 K. xix. 21. Isa. xxxvii. 22, in which two last passages בוזה may be the particip. benoni fem. in Kal. Isa. xlix. 7, לבוזה נפש, "*to him whose person* is despised." Bp. Lowth. Two of Dr Kennicott's codices in the text, and one in the margin, read בוז *despised,* formed like עשו *made,* Job xli. 24 or 33. As to the character here given of the Messiah, comp. Isa. liii. 3, where he is expressly said to be נבזה *despised.* As a N. בזיון *contempt.* occ. Esth. i. 18.

As a participle or participial N. of an irregular, mixed form between Niph. and Hiph. נמבוזה *contemptible, vile.* So LXX ητιμασμενον, Theodotion εξουδενωμενον, Vulg. vile. occ. 1 Sam. xv. 9. Dr Kennicott's codices here furnish no various reading, except that in one is read נמוזבה by transposition.

בזק

Occurs not as a V. in Heb. but in Syriac signifies *to strow, disperse, break to pieces.* As a N. in Heb. בזק *a flash of lightning;* so Aquila, αστραπη, Symmachus, ακτινες αστραπης, and Vulg. fulguris coruscantis. occ. Ezek. i. 14. The name of a *place.* Jud. i. 4. 1 Sam. xi. 8.

בזר

To disperse, dissipate. occ. Psal. lxviii. 31. Dan. xi. 24. So LXX διασκορπιζων, Vulg. dissipare.

בחל

To nauseate, retch. So the Chaldee Targum קצת *loathed, detested:* but the LXX ιταμευοντο *roared.* occ. Zech. xi. 8. This root occurs also, according to the textual reading of most printed editions, Prov. xx. 21, *an inheritance* מבחלת detested, scandalous, i. e. gained by scandalous arts, *at the beginning;* but the Keri and Complutensian edition have here מבהלת (which is likewise the reading of twelve or more of Dr Kennicott's codices) *hastened, gotten hastily;* and this is confirmed by the Targum and Syriac דמסרהבא, by the LXX σπουδαζομενη, by Symmachus and Theodotion σπουδαζομενη, and by Vulg. ad quam festinatur.

בחן

To try, prove, examine, particularly as metals. Ps. lxvi. 10. Zech. xiii. 9, & al. freq. We read, Job xii. 11. xxxiv. 3. that אזן מלין תבחן *the ear* trieth *words* or *articulate sounds;* and with most exact and philosophical truth is this said of the organ of hearing, particularly of the auditory nerve and membrane, for* "this membrane in the various degrees of tension and relaxation, *adapts itself* to the several natures and states of sonorous bodies; becoming tense for the reception of acute sounds, and relaxed for the admission of grave sounds. In short, *it is rendered tense and relaxed in a thousand different degrees, according to the various degrees of acuteness or gravity in sounds.*"

As a N. בחן and בחון *a place* or *building for examining* or *spying, a watch-tower.* Isa. xxxii. 14. Jer. vi. 27. It is written בחין Isa. xxiii. 13.

Der. *Beacon, beckon.*

בחר

In Syriac signifies *to view, behold, regard,* (see Syriac version of Mat. vii. 3.); and in Arabic, *to be astonished.* Hence

I. In Hebrew its primary import seems to be, *to look at* or *behold with admiration* or *approbation,* which accounts for its being so frequently followed by the particle ב *at,* and once, Job xxxvi. 21, by על *upon.*† So transitively, or with ב following, *to choose.* Gen. vi. 2. Deut. x. 15, & al. freq. As a participial N. בחיר *a person chosen* or *elected, and in consequence of such election appointed to an office, an elect.* 2 Sam. xxi. 6. Isa. xlii. 1, & al.

II. As a participle or participial N. בחור, plur. בחורים and בחרים, frequently rendered *a young man,* or *young men,* but the word strictly speaking has no relation to *time* or *age.* It properly denotes *a choice man,* such as one would *choose* for his vigour and activity to perform any work. See inter al. 1 Sam. viii. 16. ix. 2. xxiv. 2 or 3. xxvi. 2. 2 Sam. vi. i. Prov. xx. 29. As a N. fem. plur. in reg. בחורותי literally *elections;* so Montanus, בימי בחורותיך *in diebus* electionum *tuarum,* in the days of thine *elections,* or *choice,* in thy *choice* days, in those days of thy life which thou wouldst *choose,* as distinguished from the *evil days* of old age, of which thou shalt say, I have *no pleasure* in them. occ. Eccles. xii. 1.

III. With ב following, *to look at,* or *regard, with affection, to love, affect,* or *have an affection for,* diligere. Isa. xiv. 1. xlviii. 10 (where see Vitringa). Zech. i. 17. iii. 2.

IV. In Eccles. ix. 4, the textual reading of most editions is יבחר which seems to yield no consistent and satisfactory sense; but the Keri here is יחבר *shall be,* or *is, joined,* and so reads the Complutensian edition, and seven of Dr Kennicott's codices, and thus the LXX, by their translation κοινωνει *communicates,* appear to read. And according to this reading the sense is easy and natural. Solomon is complaining, that, as to the outward occurrences of this life, *all things happen alike to all,* that *there is one event to the righteous and to the wicked*—† *and after that* (they all alike go) *to the dead,* and then, as to this world, the scene is finally closed; *for,* ver. 4, *to him that* is, (yet) joined *to all the living there is hope,* &c.

---

* See New and Complete Dictionary of Arts, &c. in Hearing.

* See Castell's Lexic. Heptaglott. and Michaelis, Supplem. ad Lex. Heb. בחר.

† I consider the words in the middle of ver. 3, *(yea also the heart of the sons of men is full of evil, and madness is in their heart while they live)* as parenthetical.

בטא

To utter or *speak rashly, foolishly* or *unadvisedly*, effutire. occ. Lev. v. 4. Num. xxx. 7, 9. Ps. cvi. 33. But in all the above passages it is followed by בשפתים *with the lips;* and I suspect that the LXX, in constantly rendering it (except only in Num. xxx. 9.) by διαστελλω or διαστολη, which denotes the *separating* or *opening wide* of the lips, diductionem *labiorum*, have given the true idea of the word. From this root may perhaps be derived the Greek βαττος, *a stutterer;* also the proper name of a person who was a *stammerer*, (mentioned by Herodotus, lib. iv. cap. 155.) and of a silly *tautological* poet alluded to by Ovid, Metam. lib. ii. lin. 703. Comp. Greek and Eng. Lexicon, under Βαττολογεω.

בטה

Occurs only in Prov. xii. 18, and seems nearly of the same import as the preceding בטא.

בטח

I. *To hang close, cling.* It occurs not in Kal; but hence in Hiph. with על following, *to cause to cling to* or *hang upon.* occ. Ps. xxii. 10,—מבטיחי על causing me to cling *upon my mother's breasts.*

II. *To trust, rely upon,* in which sense it is followed by ב, אל, על, freq. occ. It is also used absolutely, *to trust, be confident, secure,* the object of *trust* or *confidence* being implied. Job vi. 20. Isa. xii. 2. As a N. בטח *trust, confidence,* Isa. xxxii. 17. Also adverbially, *confidently, securely,* Gen. xxxiv. 25. Deut. xii. 10. Fem. בטוחה *confidence.* occ. Isa. xxxi. 1, 9. בטחון *hope, confidence.* occ. Eccles. ix. 4. 2 K. xviii. 19. Isa. xxxvi. 4. מבטח *confidence, trust.* Prov. xxv. 19, & al.

III. As a N. mas. plur. אבטחים *fruits* or *plants* of the *pepo* or *melon* kind, which by their tendrils *cling* to whatever they can lay hold on, and so support themselves. occ. Num. xi. 5, where LXX πεπονας, and where perhaps the word means the *water-melon;* which "the Arabians," according to Hasselquist, Voyages, &c. p. 255, "called *Batech.* It is cultivated," adds he, "on the banks of the Nile, in the rich clayey earth, which subsides during the inundation.—This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons.—This fruit likewise serves them for *drink, the juice refreshing these poor creatures,* and they have less occasion for water than if they were to live on more substantial food in this burning climate." This well explains the Israelites' regretting the want of this fruit in the *parched thirsty* wilderness.

בטל

To cease, leave off. occ. Eccles. xii. 3. *And the grinders* cease (grinding, namely) *because they are few;* they can *grind* no longer. Chald. In Kal, *to cease,* occ. Ezra iv. 14. In Kal and Aph. *to cause to cease,* occ. Ezra iv. 21, 23. v. 5. vi. 8.

DER. *A beetle.* Qu?

בטן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac denotes *to conceive in the belly* or *womb;* and in Arabic, *to hide* or *be hid.* See Castell.

I. As a N. בטן *the belly* of an animal, male or female. Gen. xxv. 23. Jud. iii. 21. Job xl. 16. It is used Jon. ii. 3, for the *hollow* or *capacity of* שאול but with a reference, no doubt, to the fish's *belly,* in which the prophet was entombed. It often denotes *the inmost part* or *mind of man.* See Job xv. 35. xxxii. 18, 19. Prov. xviii. 8. xx. 27, 30. xxii. 18. xxvi. 22. Comp. Ezek. iii. 3. Ps. xl. 9, and under קרב V.

II. *The belly* or *central part* of a *hollow* pillar. 1 K. vii. 20.

III. As a N. mas. plur. בטנים *nuts,* or rather, according to Dr Shaw, (Travels, p. 145, note, 2d edit.) *Pistachio nuts,* so called from their shell shaped like the *belly,* and *containing* the kernel. See this interpretation farther proved in Bochart, vol. i. 388, &c. occ. Gen. xliii. 11.

DER. *To batten,* make fat, or great-bellied.

בי

Compounded of the particle ב *to* or *on,* and י *me, to me,* or *on me,* i. e.

1. *Attend to me.* Gen. xliii. 20.

2. *Have pity on me.* Exod. iv. 10, & al.

בין See under בן

בית See under בת

בכא

Occurs not as a V. but as a N. appears to be the name of some *tree* or *shrub.* occ. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. Ps. lxxxiv. 7. The LXX in Chron. render it αχιων *pear-trees;* so Aquila, in 2 Sam. v. 23, and Vulg. both in Sam. and Chron. pyrorum. Others translate it the *mulberry-tree,* which to illustrate the passage in the Psalm, it is pretended, grows best in *dry* ground; but I do not find this circumstance to be true,* and should rather think that בכא means a kind of *large shrub,* which the Arabs still likewise call *baca,* and which probably was so named from its *distilling* an odoriferous gum; for our word בכא seems to be related to the following בכה, as בטא to בטה, &c. *The valley of* בכא, mentioned Ps. lxxxiv. 7, (to borrow the expressions of Celsius. Hierobot.) appears to be† "*a rugged valley, embarrassed with bushes* and stones, which could not be passed through without labour and tears; such as we may collect from Deut. xxi. 4, were to be found in Judea." And I add, that a valley of this kind was a striking emblem of that *vale* of *thorns* and *tears* through which all believers must pass to the heavenly Jerusalem. Comp. Crit. Heb. It is remarkable that in Ps. lxxxiv. the LXX render בכא by κλαυθμωνος, Aquila by κλαυθμων *of weeping,* and Vulg. by lachrymarum *of tears;* these versions may serve to confirm its relation

* See Miller's Gardener's Dictionary, under *Morus.*

† "Asperam et dumis *saxisque* impeditam vallem, *quæ sine labore et lachrymis transiri non posset, quales in Judæa fuisse colligitur ex* Deut. xxi. 4."

to בכה, but the word itself most probably denotes some *shrub* in the Psalm, as well as in the other texts of Scripture.

בכה

With a radical, but mutable or omissible ה *to ooze, ooze out* as liquor, *to distil in small quantities.*

I. *To weep, shed tears.* See Gen. xlv. 14. Exod. ii. 6. Jer. ix. 1. As a N. בכי *weeping, tears.* See Ps. cii. 10. As a N. fem בכיה, in reg. בכית *a weeping, shedding of tears.* occ. Gen. l. 4.

II. Transitively, *to weep for, bewail.* Gen. xxiii. 2. Lev. x. 6, & al.

III. As a N. בכי *an oozing.* occ. Job xxviii. 11, *he* (man) *binds up*, or *confines the* (subterraneous) *streams* or *rills* מבכי from oozing; for this is evidently part of that description of the miner's and metallurgist's business, which begins at the first verse of this chapter. Or, if the מ in מבכי be taken as formative, then we may render the text *he binds up* the oozing places *of the streams*, which comes to the same sense. And for farther satisfaction see Mr Scott's poetical Paraphrase and Notes.

בכר

In general *to be forward, precede, to come*, or *go before.*

I. In Kal, *to precede* or *be first in birth, to be the firstling* or *first-born*, or *consecrated as such.* occ. Lev. xxvii. 26. As a particip. fem. in Hiph. מבכירה *bringing forth the first-born.* So LXX, πρωτοτοκουσης. occ. Jer. iv. 31. Comp. מאליפות. Ps. cxliv. 13, under אלף II. As participial Ns. בכור and בכר, applied to men, *first-born*, reckoning from the *father*, Gen. x. 15. xlvi. 8, 14. xlix. 3. Deut. xxi. 17. 1 Chron. v. 1—3, & al. freq.—reckoning from the *mother*, Exod. xi. 5, where it refers both to the father and to the mother in the same sentence. Joined with פטר רחם, *opening the womb*, it relates to the mother, Exod. xiii. 2. comp. ver. 13, 15. As a N. fem. בכירה, *first-born*, of daughters, primogenita. occ. Gen. xix. 31, 33, 34, 37. xxix. 26. 1 Sam. xiv. 49. As a N. fem. בכרה, and in reg. בכרת *primogeniture, birth-right.* See Gen. xliii. 33. xxv. 31—34. Among the ancient patriarchal believers, the *birth-right* included not only a *double portion* of the father's estate, which was peculiarly denoted by the term בכרה (see 1 Chron. v. 1, 2, compared with Deut. xxi. 17.) but also *pre-eminence* or *authority* over the other brethren, (see Gen. xxvii. 29. xlix. 3, 4, 8.) because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.): on which last account especially the apostle might well call Esau *a profane* person for despising his birth-right, Heb. xii. 16.*

As a V. from the N. *to make the first-born, invest with the rights of primogeniture.* occ. Deut. xxi. 16.

Of beasts, as a N. בכור plur. in reg. בכורי, *a firstling*, reckoning from the *mother*, Deut. xv. 19. Neh. x. 35. As a N. fem. בכרת *firstling.* It is plainly used as a *collective* N. denoting the *firstling males*, Deut. xii. 6, 17. xiv. 23, (so LXX, TA ΠΡΩΤΟΤΟΚΑ) and Heb. xi. 28.; for comp. Deut. xv. 19. Exod. xiii. 12. Lev. xxvii. 26. So. בכורת Gen. iv. 4.

The *first-born* in the holy line, reckoning from the *father*, with their *peculiar* rights, were evident types of HIM, who was to be *the first-born among many brethren*, (Rom. viii. 29.) *and in* ALL *things to have the pre-eminence.* (Col. i. 18.)

And in his *sacrificial* character, the Messiah was represented by the *firstlings* of clean beasts, which appear from Gen. iv. 4, to have been consecrated for sacrifice to God from the original institution of typical Christianity†, and which thus served as a continual and striking comment on that blessed promise, *The seed of the WOMAN shall bruise thy* (the serpent's) *head; but thou shalt bruise his heel.* For since the seed of the *woman only* is here mentioned, is not this an intimation, at least, that the future suffering Redeemer should be born of a *virgin?* And what in nature could be so proper a standing type of Him in this respect, as *the firstling* of a female animal *agonizing* and *dying* under the knife of the priest, and then consumed by fire.

It may be farther remarked, that a perversion of the true tradition concerning the redemption of man by the *sufferings* and *death* of the great *First-born* was, no doubt, one source of the idolaters *sacrificing* their own children, particularly *their first-born.* See 2 K. iii. 27. xvi. 3. xxi. 6. xxiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37. Mic. vi. 7. And in countries and ages far distant from those mentioned in Scripture, we find that "*the Peruvians* of *quality*, and those too of mean sort, would *sacrifice their first-born* to redeem their own life, when the priest pronounced that they were mortally sick,"‡ and that the inhabitants of Florida sacrificed their *first-born*, if a *male*, to the *sun.*§ And as the king of Moab, when in distress, *took his* first-born (הבכור) *son, that should have reigned in his stead, and offered him for a burnt-offering*, (2 K. iii. 27.) so "Hacon king of Norway offered his *son* in sacrifice to obtain of Odin the victory over his enemy Harald. Aune king of Sweden devoted to Odin the blood of his *nine* sons, to prevail on that god to

* The reader may remark that in the 3d edit. I have not, as I did in the 2d, said any thing about the *priesthood's* being annexed to the *birth-right.* My reason for this omission is, that, on attentive reconsideration, I think the texts which I there quoted for such annexation, (namely, Num. iii. 12. viii. 16. Exod. xix. 22. xxiv. 5.) insufficient to prove it; and whoever will peruse the learned Vitringa's Observationes Sacræ, lib. ii. cap. 2 and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bishop Patrick's Comment on the several texts.

† And thus they continued to be offered in sacrifice by some of the heathen nations, so late as the time of the Trojan war, and probably long after; for from Homer, Il. iv. lin. 102, 120. xxiii. lin. 864, 873, it appears to have been the custom both of the Mysians and Greeks, on extraordinary occasions, to vow even a hecatomb APNΩN ΠΡΩΤΟΓΟΝΩΝ *of firstling lambs* to Apollo.

‡ More's Explanation of Grand Mystery, p. 86.

§ See Picart's Ceremonies and Religious Customs, &c. where this horrid sacrifice is represented to the eye.

prolong his life. *The ancient history of the north abounds in similar examples.*"*

As the *first-born* is called *the might* of his father, *and the beginning* or *chief of his strength*, Gen. xlix. 3, (comp. Deut. xxi. 17. Ps. lxxviii. 51.) so in Job xviii. 13, בכור מות *the first-born of* death figuratively denotes a *dreadful* and *mortal disease*—"*Death's eldest born*, and fiercest of his brood," as Mr Scott expresses it. And as in Job xviii. 13, *the first-born of death* is personified, and so is *death* itself, Jer. ix. 21; and as אכל *eating* is applied to *death's* first-born, so is רעה *feeding*, to death, Ps. xlix. 15. The Latin poets frequently make *death a person*. See Horat. lib. i. ode 4. lin. 13; and lib. iii. ode 2. lin. 14. Propert. lib. iii. el. 17. lin. 26. Boeth. ii. 7.

II. As a N. mas. plur. בכורים *first-fruits, fruits first ripe*, i. e. *before* others of the same kind. There were two principal kinds of *first-fruits*; the one of *barley* (called ראשית בכורי *the beginning of the first-fruits*, Exod. xxiii. 19. xxxiv. 26, and ראשית קציר the *beginning of the harvest*, Lev. xxiii. 10. comp. 2 Sam. xxi. 9.) from which the *wave-sheaf* was taken, Lev. xxiii. 10, 11; the other of *wheat*, called בכורי קציר חטים *the first-fruits of wheat harvest*, Exod. xxxiv. 22, of which the two *wave-loaves* were made, Lev. xxiii. 17; the *wave-sheaf* representing Christ *risen from the dead* (comp. John xii 24.) as the *first-fruits of them that slept* (see 1 Cor. xv. 20, 23.); the *wave-loaves* prefiguring the effusion of the *first-fruits of the Spirit* on the day of *Pentecost*, Acts ii. 1—4.

As a V. applied to a tree. *To bring forth first* (i. e. delicate) *fruit*, or, according to Bate, "*to forward its fruit*, and so bring it to perfection." occ. Ezek. xlvii. 12; where Montanus maturabit *shall hasten* or *ripen*. The correspondent Greek word in Rev. xxii. 2, is *ἀποδίδων yielding, bearing*.

III. As a N. fem. בכורה, plur. בכורות, and בכורים, *the first ripe fig, the boccôre*, as it is still called in the Levant, nearly by its Heb. name. Thus Dr Shaw, giving an account of the fruits in Barbary, Trav. p. 144, mentions "the black and white *boccôre* or *early fig* (the same we have in England, and which in Spain is called *breba*, quasi breve, as continuing only a short time) which is produced [i. e. ripe] in June; though the *kermez* or *kermouse*, the *fig* properly so called, which they preserve and make up into cakes, is rarely ripe before August." Comp. Jer. xxiv. 2. And on Nah. iii. 12, observe from Dr Shaw, as above, that the *boccôres drop* as soon as they are ripe, and according to the beautiful allusion of the prophet, *fall into the mouth of the eater upon being shaken*. Farther, "it frequently falls out in Barbary, (says Dr Shaw, Travels, p. 342.) and we need not doubt of the like in this hotter climate (of Judea, namely,) that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few *ripe figs*, six weeks or more before the full season," i. e. before the middle or latter end of June. "Something like this may be alluded to by the prophet Hosea, ch. ix. 10, when he says that he *saw their fathers as* בכורה the first ripe *in the fig-tree at her first time*." Such figs were reckoned a great dainty. Comp. Isa. xxviii. 4, and see Mr Lowth's note there.

IV. As Ns. בכר and fem. בכרה *a dromas* or *dromedary* (which English names, by the way, are derived from the Greek δρόμων *to run,*) a race of camels (for it does not constitute a distinct *species*,)* "chiefly remarkable for its *prodigious swiftness*, (the *swift dromedary*, as the prophet calls it, Jer. ii. 23.) the Arabs affirming that it will run over as much ground in one day, as one of their best horses will perform in eight or ten." [But this seems an exaggeration.] "It differs from the common camel, in being of a finer and rounder shape, and having upon its back a lesser protuberance." Shaw's Travels, p. 167, where see more. "The *dromedary*," says Russel,† "by all I could ever discover, is nothing but a high breed of the Arab camel. The only distinction observed is, that it is of a lighter and handsomer make; and instead of the solemn walk to which the others are accustomed, it paces, *and is generally esteemed to go as far in one day as the others do in three*." And this is sufficient to show the propriety of its Hebrew one. occ. Isa. lx. 6. Jer. ii. 23. Comp. Volney, Voyage en Syrie, tom. ii. p. 324.

בל

I. *To mix, mingle*. occ. Jud. xix. 21, ויבול, or, according to the Keri, and twenty-four of Dr Kennicott's codices, ויבל, *and he* mingled *for the asses*, i. e. he *mixed* some chopped straw and barley together for their provender, as usual in those countries to this day. Comp. בליל below, and see 1 K. iv. 28, and Harmer's Observations, vol. i. p. 423, &c. Ps. xcii. 11, "בלחי *I am* (not barely anointed, but) mixed *with fresh oil*. Oil penetrates the very bones; and the person spoken of was to be *full*, or *filled full* with what oil represents. The *softening benignity* of holiness and love were to be *incorporated* into his very substance, and his very humanity to become, like God, holiness and love." Bate's Crit. Heb.

II. *To confound, destroy*, as it were, by *heterogeneous*, or *discordant mixtures*. occ. Gen. xi. 7, ונבלה *and* we will confound *there their talk*. So ver. 9, *Wherefore the name of it was called* Babel בבל (i. e. in confusion) *because there Jehovah* בלל confounded *the talk of all the earth*. Observe that in ver. 7, the ה in נבלה is not radical but paragogic. Hence the French *babil, babiller*, and Eng. *babble*. Lat. *balbus* stammering, *balbutio* to stammer.

III. As a N. בל *Bel*, a name by which the heathen, and particularly the Babylonians, called their arch-idol, *the heavens*, whose different conditions of *fire, light*, and *spirit*, (i. e. gross air,) are mechanically *mixed* with each

* Mallet's Northern Antiquities, vol. i. p. 134. Comp. under מלך II. and the authors there quoted.

* See Buffon, Hist. Nat. tom. x. p. 1, &c. 12mo.
† Nat. Hist. of Aleppo, p. 57.

Digitized by Google

other, and thereby carry on all the operations of nature. occ. Isa. xlvi. 1. Jer. l. 2. li. 44. This idol is also mentioned Baruch vi. 41; and (to say nothing of the apocryphal story of Bel and the Dragon) Herodotus, lib. i. cap. 181, expressly calls the Tower of Babel or Babylon, Διος ΒΗΛΟΥ Ἱερον the Temple of Jupiter Belus or Bel;* and Servius, on the first book of the Æneis, says, that "among the Assyrians, Saturn and the Sun (i. e. the solar light) are upon some sacred account both called Bel." The reason of this seems evident, בל was a *general* name for the *matter of the heavens* or *celestial mixture*, as what the Greeks called Κρονος (from קרן *to irradiate*), and the Romans Saturn (from סתר *to hide*, which see), likewise was. Thus Orpheus, in his hymn to Cronus or Saturn,

Δισμους αρρητους ὑς τχυς κατ' απειρονα κοσμον.

Thou boldest through the *wide extended world*
The † bands ineffable.

And still more expressly to our present purpose,

Ὁς ναιις κατα παντα μιξη κοσμοιο—

Inhabiting the *world's every part*—

The same poet farther addresses Cronus,

Ὁς δαπανᾳς μιν ἁπαντα και αυξεις ιμπαλιν αυτος.

Thou *all consuming, all repairing* god!

And in truth בל or *the mixture of the different conditions of the heavenly fluid* is what not only continually renews, but also destroys all things. Hence the fable of *Cronus* or *Saturn devouring his own children:* and hence perhaps *one* reason of the horrid custom of offering up *children* to him in sacrifice, which was practised not only by the Carthaginians, but by the old Latins, by the Cretans, and in short wherever this idol was worshipped. See Univ. Hist. vol. xvii. p. 262, & seq. and notes, and below under מלך II.

We find by the Palmyrene inscriptions, printed at the end of the Abbé Barthelemy's Reflections, &c. Paris, 1754, that עגל בול Bel the Calf, (see Exod. xxxii.) and מלך בול Molech Bel, or Bel the King, were worshipped at Palmyra or Tadmor.

IV. As a N. בול. See under בלה.

V. As a N. mas. מבול *a flood, deluge.* LXX, κατακλυσμος. It is applied only to that of Noah, "from its *soaking* or *mixing with* the earth quite through the shell of it;—which was then *soaked* full of water, and dissolved." Bate. This notion of a *deluge* is clearly expressed by Virgil, Æn. xii. lin. 204, 205,

———Si *tellurem* effundat in undas
Diluvio miscens——

———Should he the earth *in water fused*
Mix with the flood——

See Mr Catcott's excellent Treatise on the Deluge, p. 75, 2d edit.

VI. As a N. תבל *a mixture* or *confusion of* species by bestiality, Lev. xviii. 23.—or of relation by incest. Lev. xx. 12.

VII. As a N. תבל *the mixed globe* of earth and water. 1 Sam. ii. 8. 2 Sam. xxii. 16. 1 Chron. xvi. 30. Prov. viii. 26, 31. Isa. xxxiv. 1. תבל *the world*, is used like οικουμενη in the New Testament (see Greek and Eng. Lexicon) for *the greater*, or *a considerable, part of the inhabited world*, as for the Babylonish *empire*, Isa. xiii. 11. xiv. 17.—for the Syrian, Isa. xxiv. 4. See Vitringa on Isa.

VIII. Chald. as a N. בל, the same as the Heb. לב, *the heart.* Dan. vi. 15.

בלל I. *To mix very much, to mix together, confound.* Exod. xxix. 2. Gen. xi. 9. Hos. vii. 8, & al.

II. A N. בליל *a mixture* or *mixed provender* for cattle, consisting of chopped *straw* and *barley mixed together*, "farrago," Virgil, Georgic. iii. lin. 205. occ. Job vi. 5. Isa. xxx. 24. See Harmer's Observations, &c. vol. i. p. 424. Job xxiv. 6, *they reap, every one, in a field* בלי לו (*which is*) *not their own;* and thus the Chaldee paraphrast, LXX, and Vulg. read it in two words, and translate it accordingly. See Mr Scott, and comp. under חרצב.

As a N. תבלל, or, as twenty of Dr Kennicott's codices read, תבליל *some disorder* or *blemish of the eye*, "*a white speck* or *spot*, thus called because it is *mixed* with the black of the pupil." M. de Calasio. So one of the Hexaplar versions λευκωμα, Vulg. albuginem, but Aquila [ὑποχυσις] *a suffusion.* occ. Lev. xxi. 20. Comp. Tobit ii. 10 or 11. iii. 17.

בלא

1. Chald. from Heb. בלה, *to wear out, consume.* occ. Dan. vii. 25; where Theodotion παλαιωσει *shall abolish us with age*, Vulg. conteret *shall wear to pieces.*

As a N. mas. plur. in reg. בלאי *old, worn out*, pieces, namely. occ. Jer. xxxviii. 12. If we consider that a Cushite is here the speaker, we shall not be surprised at meeting with a dialectical word, instead of the pure Hebrew one בלי, which is twice used by the prophet in the immediately preceding verse.

II. Chald. as a N. בלו some kind of *tribute* or *tax* paid to the king of Persia. occ. Ezra iv. 13, 20. vii. 24. "In these passages, says Cocceius, are joined מנדה, בלו, ורהלך, which it seems should be thus distinguished: מנדה *a certain portion* of goods from the *lands*, and their *produce;* בלו—of *things consumed by use;* דהלך a *toll* or *custom* laid on *ways* and *ports.*"

בלג

In the modern versions and lexicons it is rendered *to strengthen, comfort, refresh*, or the like. The LXX translate it, inter al. by αναπαυομαι *to take one's rest*, Job x. 20; by αναψυχω, *to*

* For a description of this temple, which was no other than the famous *Tower of Babel* repaired and completed, see Prideaux, Connex. part i. book ii. not far from the beginning, and Calmet's Dictionary in BABEL and BABYLON.

† Whence, by the way, we may see the reason, why Saturn was represented as bound with *fetters*, and why, of *wool*. For what *binds* so strongly as the *heavenly fluid?* and yet what so *soft?* "*Maxime autem corpora inter se juncta* permanent, cum quodam quasi vinculo circumdata colligantur: quod facit ea natura quæ per omnem mundum, omnia mente et ratione conficiens, et ad medium rapit, et convertit extrema," says Balbus the Stoic, in Cicero, De Nat. Deor. lib. ii. cap. 45. a *curious philosophical* passage, which I shall leave to the consideration of the learned and intelligent reader.

take breath, Ps. xxxix. 14, where the Vulg. in like manner refrigerer *be refreshed;* but in Amos v. 9, the Vulg. has subridet *smileth*, so Aquila μειδιων *smiling;* and Symmachus, in Ps. xxxix. 14, ἱνα μειδιασω *that I may smile:* and this last I am apt to think is nearly the true sense of the root. Let us go through the five only passages wherein it occurs. Job ix. 27, *I will leave* or *change my countenance*, ואבליגה and laugh, smile, or look cheerful. Ch. x. 20, *Let him remove* (his hand) *from me*, ואבליגה that I may smile *a little, before I go* (*whence*) *I shall not return*, &c. Ps. xxxix. 14, *Let me alone* ואבליגה that I may smile. Amos v. 9, המבליג *who* causeth *the waster*, or rather *devastation*, to laugh *at strength, and* (as it follows) *devastation shall come against the fortress*, Jer. viii. 18, as a N. fem. with י *my* postfixed, where the prophet, addressing himself to Sion, or the people of the Jews, says, מבליגיתי (O thou) who laughest or grinnest at me, *for pain* or *sorrow*, as thou wast wont to do in derision, and sayest, *my heart is sick within me.* Thus Schultens (in his Dissertatio Philolog. 2da de Verb. et Sentent. ex Ambig. p. 30, 31.) is of opinion that the word מבליגיתי ridibunda mea, has a double allusion, both to the *laughter of contempt*, with which they used to treat the predictions of the prophet; and to the *laughter of misery*, the risus sardonicus, which their calamities should force from them. Comp. Targum on the place. But Dr Blayney renders the verse, " *Sorrow is upon me* past my remedying, my heart within me is faint." And in the note he says, " I take מבליגיתי to be an improper junction of two words, מבלי גיתי, which are so distinguished in four MSS. and one edition [meaning of Dr Kennicott's collating.] Another MS. also reads מבלי נתי. The first of these words, מבלי is a negative particle; and גיתי, or written at full length גיותי, is a verb of the infinitive mood from נהה *to heal*, with the affix י. The LXX and Arabic versions favour this emendation."

Scott, on Job ix. 27, says, " Schultens in his Origines Hebrææ has proved, that בלל signifies, in Arabic, *to shine out again* as the sun after it hath been clouded. It also means in the first conjugation illuxit Aurora, *to shine as the morning;* and in the 2d, lætitiâ perfudit, *to overspread with joy.* Comp. Castell. Lex. Hept." I apprehend, however, that *laughing* or *smiling* is the primary idea of the Hebrew, and that thence in Arabic it is transferred *to shining after gloominess.*

בלה

With a radical, but mutable or omissible, ה.

In general, *to wear* or *waste away.*

I. *To wear* or *be worn out*, as by use. Applied to clothes, Deut. viii. 4.—to shoes, Deut. xxix. 5.—to sacks, Josh. ix. 4. comp. ver. 5, 13.—to the earth, Isa. li. 6. Isa. lxv. 22, *mine elect*, יבלו shall wear out *the work of their hands*, i. e. they shall last not only as long as the houses built by them, but longer; for the prophet is here speaking of the longevity of the elect.

As a participial N. mas. plur. in reg. בלוי *old, worn-out pieces*, i. e. of cloth, or the like. occ. Jer. xxxviii. 11, twice.

II. *To wear*, or *be worn out*, as the human body with age, Gen. xviii. 12.—with a disease, Job xiii. 28, *and this man* (meaning himself, see Scott) יבלה shall waste away, *as a rotten thing.* comp. ch. vii. 5.—with affliction, Lam. iii. 4. (comp. 2 Sam. xxii. 46.) Ezek. xxiii. 43, לבלה נאפים *to her who is* old in, or rather, worn out with, *adulteries.* So the Vulg. rightly, quæ *attrita est* in adulteriis.

III. Of time, *to wear out, spend entirely*, occ. Job xxi. 13, יבלו they spend *their days* to the last *in felicity.*

IV. *To wear out, weary* or *tire* by continual opposition. occ. Ezra iv. 4, as a particip. mas. plur. Hiph. מבלהים; for which the Keri, the Complutensian edit. and at least fifteen of Dr Kennicott's codices, have מבהלים *terrifying;* but the former reading seems to make the better sense.

V. Transitively, *to wear away, waste*, as enemies do. occ. 1 Chron. xvii, 9.

VI. *To waste away, consume*, as the human body in the grave. occ. Ps. lxix. 15. As a N. בלי *consumption, dissolution*, in the same view. occ. Isa. xxxviii. 17.

VII. As a N. fem. בלהה *wasting, consumption.* occ. Isa. xvii. 14, *at evening, then behold* בלהה consumption, *before morning he is no more*, i. e. he begins to *waste* in the evening, and is gone by morning. This passage shows the proper sense of the noun. plur. בלהות *wastings, destruction.* (inter al.) Job xviii. 11, 14. Ps. lxxiii. 19. Ezek. xxvi. 21. xxvii. 36. xxviii. 19, in which three last passages the LXX have απωλια *destruction*, Vulg. in or ad nihilum, or nihil, *to nothing.*

VIII. As a N. חבליח *dissolution, destruction.* occ. Isa. x. 25.

IX. As a N. בול.

1. The name of the 8th month, nearly answering October, O. S. so called from the *decay* of the vegetable world at that season. occ. 1 K. vi. 38.

2. *Provender*, q. d. *consumption, something to consume.* occ. Job xl. 15.

3. *The rotten* or *perishable stump* or *stem* of a tree, " truncus ficulnus." Horat. occ. Isa. xliv. 19. Hence, *a bole.*

X. As a negative particle בל, derived from בלה *to wear away, consume*, as אין *not*, from און *labour, vanity;* and לא *not*, from לאה *to weary, bring to nought.*

1. *Not, in no wise.* Isa. xxvi. 10. Ps. xlix. 13, & al. freq.

2. *That not, lest.* Ps. x. 18. xxxii. 9.

XI. As a negative particle בלי.

1. With a V. *not.* Gen. xxxi. 20.

2. With a N. *without.* Job viii. 11.

בלי hath sometimes the particles ב, ל, מ, עד and על prefixed or preceding.

XII. As a particle בלתי

1. *Not.* Num. xxi. 35. 1 Sam. xx. 26.

2. *Unless.* Gen. xliii. 3.

3. *Besides.* Num. xi. 6. Hos. xiii. 4.

This particle admits ל, מ, and עד before it.

4. בלתי אם before a N. *but, except*, Jud. vii. 14. Before a V. *unless*, Amos iii. 3, 4.

Der. Old Eng. *bale*, mischief, destruction, (see Junius, Etymol. Anglic.) whence *baleful.*

בלם

I. As a V. in Kal, *to confine, restrain* or *hold in*, as a horse or mule with a bridle. So LXX αγχω, and Vulg. constringo. occ. Ps. xxxii. 9.

II. As a N. fem. בלימה or mas. בלים (for the ה may be a pron. suffix fem. *its*) *somewhat which binds* or *restrains, a tether*. occ. Job xxvi. 7, *he hangeth the earth on* בלימה. What can this mean but the columns of light and spirit between which the earth is *suspended*, (comp. 1 Sam. ii. 8.) and which, like the two reins of a bridle, *hold* (if I may be allowed the expression) the mighty steed *within* its circular course? Ovid has preserved the traces of this philosophical truth in his description of the chaotic state, Metam. lib. i. ad init. and one would almost think the very expressions of the poet were borrowed from the sacred writer:—

Nec circumfuso pendebat in nere tellus.
Nor yet *in ambient air the earth was hung.*

See Vossius, De Orig. et Prog. Idol. lib. ii. cap. 54, at the end, where you will find Lucretius, Pliny, Lucan, Claudian, and Macrobius, teaching the same doctrine. And, by the way, the very Latin name for the earth, *tellus*, seems to be derived from תלה *to hang*. And when Ovid, in his description of the suspended earth, adds, "ponderibus librata suis, *balanced by its weights*," may he not be thought to intimate the *two opposite pressures* of the celestial fluid by which it is kept constantly regular in its orbit?

בלס

To scrape, scratch, so LXX κνιζω, and Vulg. vellicans. It occurs only Amos vii. 14, בולס שקמים scraping the *sycamore trees* or *fruit*; for the sycamore fruit, which grows sticking to the trunk of the tree (see under שקם), "does not ripen till it is *rubbed* with iron combs, after which rubbing it ripens in four days." Thus Theophrastus, Hist. lib. iv. cap. 2, Πιττιν ου δυναται αν μη ισκιανισθη, αλλ' ιχοντες ονυχας σιδηρας ισκνιζουσιν· ἁν δ' αν ισκιανισθη τεταρταια πιττιται. So Pliny, Nat. Hist. lib. xiii. cap. 7, says of this fruit, scalpendo *tantùm ferreis unguibus, aliter non maturescit*. And to the same purpose Jerome on Amos says, that without this management the figs are excessively bitter, "Sycomori *agrestes afferunt ficus, quæ*, si non vellicentur, *amarissimas cariculas faciunt*." These testimonies, together with the authority of the LXX and Vulgate version, seem sufficient to settle the meaning of this word. The reader, who wants farther satisfaction, may consult Bochart, vol. ii. 383, 384; and Calmet's Dictionary, in SYCAMORE and FIG. But I shall just add that Hasselquist, Travels, p. 261, describing the ficus sycomorus, or *Scripture sycamore*, says, "It buds the latter end of March, and the fruit ripens in the beginning of June; it is *wounded* or *cut* by the inhabitants [of Lower Egypt] at the time it buds, for *without this precaution*, they say, *it will not bear fruit*."

From the Heb. בלס may very probably be derived the French *blesser* to wound.

בלע

I. *To swallow, swallow up*. See Gen. xli. 7. Exod. vii. 12. Num. xvi. 30. Job xx. 15. As a participial N. בלע *somewhat swallowed*. Jer. li. 44; on which text see Prideaux, Connex. vol. i. p. 242, 1st edit. 8vo. Xerxes 7. and Bp. Newton on Proph. vol. i. p. 297, 298. 8vo. Job vii. 19, *Thou dost not let me alone,* עד בלעי רקי till I can swallow my spittle, i. e. for ever so short a time. The Arabs use a very similar expression אבלעני ריקי, *let me swallow my spittle*, i. e. give me sufficient time or respite so to do. See Schultens on the place, and Castell's Lex. in בלע, AR. And in this view Michaelis (Supplem. ad Lexicon Hebr.) thinks the word is used, though elliptically, Num. iv. 20, *they shall not come in to see* כבלע for a moment *the holy things, lest they die;* as if we should say *for a twinkling*, meaning the twinkling *of an eye*. The LXX here have εξαπινα *suddenly*. And this is the only text wherein the word has been supposed to signify *to cover, involve*, and been so rendered by the Targ. Syr. Vulg. and from this last, by the western vernacular versions.

II. *To swallow up, to remove* or *destroy as entirely as if swallowed up*. See 2 Sam. xx. 19, 20. Job ii. 3. viii. 18. Ps. xxi. 10. xxxv. 25. lv. 10. lxix. 16. Eccles. x. 12. Isa. iii. 12. xxv. 7, 8. Lam. ii. 2, 5, 8. 2 Sam. xvii. 16, פן יבלע למלך literally, *lest* there be a swallowing up *to the king*, &c. In Hith. *to be swallowed up, destroyed*, vanished. occ. Ps. cvii. 27.

Ps. lii. 4 or 6, דברי בלע *words* of destruction, i. e. destructive *words*. The LXX or rather Theodotion's version is here remarkable, τα ῥηματα καταποντισμου words *of drowning*.

DER. *Belly*, in Celtic *buly*, in Welsh *bol, bola, boly*. Latin *bulga*, a leathern bag. Latin *bellua*, a great beast or fish; so *balæna*, a whale. Also a *bolus*, a *billow*, to *bulge*, take in water as a ship. *S* being prefixed, and ב changed into *w*, *swallow*.

בלק

To ravage, lay waste. occ. Isa. xxiv. 1. (So LXX ισημωσει) Nah. ii. 11.

DER. *Bleak, blight*.

במה

Occurs not as a V. but the idea is evidently, *to be high, elevated*.

I. As a N. fem. plur. במות *high places, heights*. Spoken of *hills* or *hillocks*. Mic. iii. 12. Jer. xxvi. 18; so in reg. במותי, Deut. xxxii. 13. Isa. lviii. 14. Mic. i. 3. 2 Sam. i. 19, 25. Also in reg. במתי. Spoken of the *high waves* of the sea, Job ix. 8.—of the cloud in the holy of holies *aloft* above the mercy-seat. Isa. xiv. 14. Comp. Lev. xvi. 2, and see Vitringa on Isaiah.

II. And most generally, as a N. fem. במה *a high place*, or in plur. fem. במות *high places, dedicated to religious worship*, whether true or false, 1 Sam. ix. 12—14, 25. x. 5. Num. xxxiii. 52. 1 K. xi. 7. 2 K. xxiii. 15, & al. Comp. under הרה I. The LXX, where they do not retain the original word βαμα, generally render, במה and במות, when denoting *places of worship*, by ὑψηλον a *high place*, and ὑψηλα *high places*. In seven passages they translate במות by βωμος or βωμοι, *a high* or *lofty altar* or *altars*; and the learned Vitringa on Isa. xvi

12, gives it as his opinion, that this is almost always the sense of the word, when used for those *high places* where the Israelites *sacrificed*. In such instances, says he, במה "properly and truly denotes *an altar* built to some *height* which cannot be *ascended* but by steps," and for proof he cites 2 Chron. xxviii. 25. Jer. xxxii. 35, which see; and comp. 2 K. xvi. 4. And to this sense of *lofty altars* we may refer במות in those texts, which in the two former editions of this work I quoted, after Mr Hutchinson and Bate, for its signifying, *high ones*, i. e. the *objects* of idolatrous worship, the *heavens* or *their representatives*, namely, 1 K. xii. 31. xiii. 32. 2 Chron. xi. 15, (*priests for the* high altars, *to wit, for the goats*, comp. 2 K. xxiii. 8.) Ezek. xvi. 16, though in this last text it seems rather to mean the בתי במות the *houses* or *tabernacles* erected nigh the *high altars* for the accommodation of the priests, &c. See 1 K. xii. 31. xiii. 32. 2 K. xxiii. 15. xvii. 29. Ezek. xx. 29, *and I said to them, what* (of what use or benefit) *is the* high place *whither ye go? Yet the name thereof is called* Bamah *unto this day*. Ye call it by the same *respected* name, and resort to it accordingly.

בטן See מן under מה.

בן

In general *to divide, separate*, whence as a particle of *division* or *distinction*, בין as below II.

I. In Kal, applied to the mind. *To distinguish, discern, understand*, dignoscere, dijudicare. See 1 Sam. iii. 8. Psal. cxxxix. 2. Jer. xlix. 7. In Niph. *to become* or *be made discerning* or *discreet*. Isa. x. 13. As a participle Niph. or participial N. נבון *discreet*. Gen. xli. 33, 39. In Hiph. nearly the same as in Kal. 1 K. iii. 9, לחבין בין טוב לרע *that I may* discern between *good* and *bad*. Eng. translat. This text not only leads us to the genuine and proper sense of the verb, but also shows its relation to the following particle בין *between*. The V. is applied also to *making* pots *feel*, namely, *the fire*. Psal. lviii. 10, and to the *discernment* of the mental taste, Job vi. 30. Also in Hiph. *to cause to discern* or *understand, to teach*. Psal. cxix. 27, 34, & al. In Hiph. with על following, *to regard*, or *treat, with distinction, to have a distinguishing regard for*, διακρινομαι. occ. Dan. xi. 37, twice. As a N. fem. בינה *discernment, discretion, understanding*. Prov. iv. 1. ix. 6, 10. Isa. xxxiii. 19. As a N. תבון *discretion, discernment, skill*. occ. Hos. xiii. 2. Fem. תבונה nearly the same. See Exod. xxxi. 3. xxxv. 31. 1 Kings vii. 14. Deut. xxxii. 28. Job xii. 12.

II. As a particle, denoting *division* or *distinction*, ובין.

1. *Between*, Gen. i. 7. Exod. xi. 7. It is remarkable that the Latin writers have retained the Hebrew idiom, and sometimes repeat their preposition inter, as the Hebrews do בין in the texts just cited. Thus Horace, lib. i. sat. 7. lin. 11, 12.

——— Inter
Hectora Priamiden animosum atque inter *Achillem*
Ira fuit capitalis.

And lib. i. epist. 2. lin. 12,

——— *Nestor componere lites*
Inter *Peleiden festinat*, et inter *Atriden.*

See more instances from the Latin prose-writers, in Dr Clarke's note on Homer, Il. v. lin. 769.

2. *Between, within*, intra. of place, Job xxiv. 11. —of time, Neh. v. 18.

3. *In the midst*. Zech. xiii. 6.

4. Repeated, it may be rendered, *whether—or*. Lev. xxvii. 12.

III. As a N. fem. plur. בינות *the parts between the intervals*. Ezek. x. 2. Hence ב being understood, it is used as a particle, *in the intervals, between*. Gen. xxvi. 28. Ezek. x. 7.

IV. As a N. mas. plur. בנים occ. 1 Sam. xvii. 4, איש הבנים q. d. vir medietatum, or, as Montanus renders it, intermedius, *a middle man, one who comes between* two contending parties, as a champion, to determine the dispute by single combat. So the Eng. translat. *a champion*; the French, *un homme qui se presentoit* entre *les deux armees*. Comp. ver. 3, 8—10. The LXX, according to the Alexandrian copy, render this expression in 1 Sam. xvii. 23, by ανηρ ὁ μεσσαιος, which is an evident corruption for ὁ μεσσαιος, or ὁ μεσαιος as it stands in the Complutensian edition, i. e. the *middle* man. But בנים may be from בנה *to build*, see under בנה I.

בנן with the נ doubled. In Kal, *to make to discern, to teach, to instruct*. So LXX συνιειν, and Vulg. docuit. occ. Deut. xxxii. 10. In Hith. התבונן *to discern* or *consider with oneself*, or *diligently*. Isa. i. 3, & al. freq.

בנה

With a radical, but mutable or omissible ה.

I. In Kal, *to build* as a house, a city, an altar, &c. Deut. xx. 5. 1 K. vi. 2. vii. 1. Gen. iv. 17. viii. 20, & al. freq. Hence it is applied to God's *gradually forming* Adam's rib into a woman. Gen. ii. 22. As Ns. בנין *a building, structure*. Ezek. xli. 12, twice. Fem. בניה the same. occ. Ezek. xli. 13. Fem. מבנה *a frame* or *model of a building*. occ. Ezek. xl. 2. Fem. תבנית *a form, pattern, model*, properly *of a building*, and thence applied to other things. See Exod. xxv. 9, 40. Deut. iv. 16—18. As a N. mas. plur. בנים, 1 Sam. xvii. 4, איש הבנים, *a man* of buildings, i. e. *a* tall well built *man*, as אנשי מדות *men* of measures, means large tall *men*, Num. xiii. 32, and איש מדין a large tall *man*, 2 Sam. xxi. 20. But compare under בן IV.

II. *To build again, repair*. Isaiah lviii. 12. Hence

III. *To repair, restore to a former* or *happier state*. Job xxii. 23. Jer. xii. 16. xxxi. 4. xlii 10. Mal. iii. 15.

IV. "*To fortify* a town or city, i. e. *to surround* it with walls. Josh. vi. 26. 1 K. xvi. 34, compared with Jud. iii. 13. 2 Sam. x. 5. See also 1 K. xv. 17. 1 Mac. i. 32." Michaelis in Supplem. ad Lex. Heb. p. 190. Comp. 2 Chron. xi. 5—10.

V. *To build up*, or *increase a family by procreation of children*. Deut. xxv. 9, *the man* אשר

לא יבנה את בית אחיו *who will not* build up *his brother's* house or family. Comp. Ruth iv. 11. So Gen. xvi. 2. xxx. 3, אבנה—ממנה *I shall be* built up *by her.* LXX τεκνοποιησομαι *I shall obtain children;* so Vulg. habeam filios.

VI. As a N. בן (and בנו Num. xxiii. 18. xxiv. 3, 15; but I do not find בנו thus used except by Balaam the Mesopotamian.

1. *A son,* who is, as it were, *built up* by his parents, and *builds up* or *continues* his father's house or family. Gen. iv. 17, 25. Comp. Ecclus xl. 19. Plur. בנים denotes not only *sons,* as Gen. v. 4, but *children,* without respect to sex, as Gen. iii. 16.
2. *A grandson.* Gen. xxix. 5. xxxi. 55. Also, *a more remote descendant.* Exod. i. 7, & al. freq.
3. *The young* or *offspring of a beast* or *bird.* Lev. i. 5, 14, & al. freq.
4. Plur. בנים *youths, young men.* Prov. vii. 7.
5. בני *my son,* used as a compellation of *affection* in speaking to a *younger* or *inferior* person, Josh. vii. 19. 1 Sam. iii. 6. iv. 16. Comp. אב under אבה IV. 4.
6. בני האלהים *sons of the Aleim* or *God, men begotten again* or formed by his *word* and *spirit,* and *resembling* their heavenly father in their dispositions and actions. Gen. vi. 2, 4, where the believing line of Seth are distinguished by this title from the בנות האדם *the daughters of men,* i. e. women of the apostate race of Cain. Comp. Deut. xiv. 1. xxxii. 19. Isa. i. 2. Wisd. iv. 7. xviii. 13, and Greek and Eng. Lexicon in *υἱος* VII.

בני אלהים seems also to be used for those *angels* who kept their first estate, the *elect* or *approved angels,* as St Paul calls them, (1 Tim. v. 21.) Job xxxviii. 7, where the scene is the creation of the world. Comp. Job i. 6. ii. 1; in which two last cited passages the LXX render the Hebrew words by *οἱ ἀγγελοι του Θεου the angels of God,* as in the former by *ἀγγελοι μου my angels.*

7. It refers to *time* or *age;* thus בן שנה *the son of a year* means *a year old.* Exod. xii. 5. Comp. Gen. v. 32. 1 Sam. xiii. 1. Jon. iv. 10. freq. occ.
8. —To *place,* בני קדם *sons* or *children of the east* are *men, natives of the east.* 1 K. iv. 30. Job i. 3, & al.
9. —To *temper* or *disposition,* בן חיל *a son,* i. e. *a man, of courage,* 1 Sam. xiv. 52. 2 Chron. xxviii. 6. בני עולה *sons of wickedness.* 2 Sam. vii. 10. Comp. 1 Sam. xx. 30. So בני בליעל *sons of Belial* denotes *lawless, abandoned profligates.* Deut. xiii. 14. Jud. xix. 22, & al. Comp. under בליעל among the pluriliterals.
10. As אב *a father,* sometimes denotes *an instructor, teacher,* see 2 K. ii. 12; so in this very chapter בני הנביאים the sons *of the prophets* are several times used for *the disciples* or *scholars* of the prophets, תלמידי נבייא, as the Targum explains it, ver. 3, 5, 7, 12. Comp. 1 K. xiii. 11—13. Amos vii. 14.
11. Construed with words denoting *punishment,* בן signifies *liable to,* or *worthy of.* בן הכות a son *of beating,* Deut. xxv. 2, בן מות a son *of death,* 2 Sam. xii. 5, mean persons *worthy of* stripes or *of* death.
12. Of inanimate things it denotes what *comes,* or *is produced, from* another. Thus *an arrow* is בן קשת the son *of a bow,* Job xli. 19, or *of the quiver,* Lam. iii. 13; *sparks of fire* are בני רשף sons *of the coal,* Job v. 7; בן גרן the son *of the floor* is *the corn thrashed in it.* Isaiah xxi. 10.

VII. As a N. fem. בת (q. בנת, נ being dropped, as in שתי and שתים *two,* from שנה *to iterate*) plur. בנות. It is applied to females in nearly the same senses as בן to males.

1. *A daughter.* Gen. v. 4. ix. 29, & al. freq.
2. *A granddaughter.* Gen. xxiv. 48. Also, *a more remote female descendant.* Gen. xxvii. 46. xxviii. 1, 6.
3. *The female offspring of a bird.* Isaiah xiii. 21. xxxiv. 13.
4. Plur. בנות *young women.* Gen. xxx. 13. Prov. xxxi. 29. So the French *filles,* which properly denotes *daughters,* is used also for *young women,* as in the French translat. of the last cited texts.
5. בתי *my daughter;* a compellation of *affection* or *kindness* in speaking to a *younger* or *inferior* woman. Ruth iii. 10, 11.
6. בנות האדם *daughters of men,* Gen. vi. 2, 4, denote the women of the apostate race of Cain. (Comp. under בן VI. 6.) And as believers are there called the *sons of the,* i. e. of the true, *Aleim,* so an idolatrous woman is styled *the daughter of a strange god,* Mal. ii. 11. Comp. Num. xxi. 29.
7. Referring to *age;* thus בת תשעים שנה *a daughter of ninety years,* Gen. xvii. 17, is *a woman ninety years old.* So of a beast, Lev. xiv. 10.
8. Applied to *places, the daughter* of Sion, of Jerusalem, of Tyre, is the *city, community,* or *state* of Sion, Jerusalem, or Tyre. Isa. xxxvii. 22. Ps. xlv. 13. Comp. Ps. cxxxvii. 8, freq. occ. So בת עמי *the daughter of my* (the prophet's) *people.* Isa. xxii. 4. Lam. ii. 11, is *the Jewish people* or *state.*
9. In a different view, *towns* or *villages* belonging to a *metropolis* or *mother-city* (comp. אם IV.) are called its *daughters.* Num. xxi. 25, 32. Josh. xv. 45. Jud. xi. 26. Jer. xlix. 2, & al.
10. Of *disposition,* בת בליעל *a daughter of Belial.* 1 Sam. i. 16, is *an abandoned wicked woman.* Comp. under בן VI. 9, above, and see בליעל among the pluriliterals.

VIII. As a N. fem. with a formative א, אבן, plur. (fem.) אבנים.

1. *A stone* in general, so called either from being disposed and *built up,* as it were, in regular strata, within the surface of the earth, or from its being *built up* atom upon atom, by the action of the expansion on the chaotic mass at the original formation, and at the reformation of the earth after the deluge. Gen. ix. 3. xxxi. 46, & al. freq. *The stone of darkness and of the shadow of death* which man searcheth out, Job xxviii. 3, "must surely mean the metallic ore in the deep and dark parts of the earth." Scott.

On Hab. ii. 11, compare Juvenal, Sat. ix. l. 103, 104,

——*servi ut taceant, jumenta loquentur,*
Et canis, et postes, *et* marmora——

Digitized by Google

—— should trembling slaves not dare to squeak,
Beasts, dogs, and *posts* and *marble walls will speak.*
OWEN.

2. *A precious stone.* Exod. xxv. 7, & al. freq. אבני אש *stones of fire,* i. e. *precious stones* that glitter and sparkle with *light, like fire.* So Pope in his Tempie of Fame, having admirably described the *different precious stones* that adorned "proud Fame's imperial seat," adds at line 254,

With various colour'd light the pavem ent shone,
And *all on fire* appear'd the glowing throne.

occ. Ezek. xxviii. 14, 16.
3. *A weight,* which no doubt was frequently, as with us, *of stone.* Deut. xxv. 13. 2 Sam. xiv. 26, & al.
4. *A stone image, an idol of stone.* Jer. ii. 27. iii. 9.
5. Plur. אבנים *vessels made of stone, stone-vessels,—troughs* or—*cisterns* to hold water, Exod. vii. 19. So Exod. i. 16, *When ye deliver the Hebrew women, and see them* על האבנים *by* the stone-troughs; in which I suppose the newly-delivered women and their infants were washed, as was anciently the practice, and is common in some hot countries to this day. See Mr Bate's note on the place in his new translation. Many of the Versions and Lexicons render it *seats* or *stools,* namely such as are used by women in labour; and Mons. Goguet* says, "there is frequent mention of such *seats* for facilitating delivery in physical writers."† I know not but there may, but surely they were hardly made of *stone,* as אבנים expresses.
6. *Stones,* "such as potters mould their clay upon." Bate. So LXX ἐπὶ τοὺς λίθους. Jer. xviii. 3, where see Dr Blayney's Note.
7. Applied to *hailstones.* Josh. x. 11, where LXX render אבנים גדלות by λίθους τῆς χαλαζης *hail-stones.* Comp. Ecclus xlvi. 6. Isa. xxx. 30. Job xxxviii. 22, 23.
8. אבן הבדיל *a plummet,* Eng. Marg. *stone of tin.* occ. Zech. iv. 10. It seems strictly to mean a piece of *tin-ore,* (comp. Deut. viii. 9.) which is heavier than that of any other metal, and so more proper for a *plummet.*

בנט

Occurs not as a V. in the Hebrew Bible, but in Persic the cognate root בנד denotes as a N. A BAND, *knot, binding, ligature, belt,* and as a V. TO BIND, *tie, oblige.* See Castell, Lexic. Persic. in בנד.

As a N. with a formative א, אבנט *a belt, girdle.* So LXX ζωνη. Exod. xxviii. 4. Lev. viii. 7, 13. Isa. xxii. 21, & al.

DER. *To bind, a band, bandage, bond, bondage,* &c. Also, *bonnet.*

בנס Chald.

To rage with anger. Once, Dan. ii. 12. The Chaldee Targum uses it in the same sense.

בס

To trample upon, tread under foot. Psal. xliv. 6. Zech. x. 5. Isa. xiv. 19, & al. freq. As Ns. fem. מבוסה Isa. xxii. 5, and מבוסה, 2 Chron. xxii. 7, *a treading down, trampling under foot.*

בסס with the ס doubled, denotes, as usual, the *repetition* or *violence* of the action. See Isaiah lxiii. 18. Jer. xii. 10. Ezek. xvi. 6, 22.

DER. French *bas, baisser, abaisser;* whence Eng. *base, abase,* &c.

בסר

Occurs not in Heb. as a V. but the idea seems to be, *to reject, cast off;* for in Chald. and Syriac the verb signifies *to despise, contemn,* or the like. As a N. (in Heb.) בסר *an unripe grape,* which is naturally *rejected* on account of its sour acerb taste. occ. Job xv. 33. Isaiah xviii. 5. Jer. xxxi. 29, 30. Ezek. xviii. 2.

בעד

Occurs not as a V. in Heb. but in Syriac and Arabic signifies *to remove, be distant,* and as a particle in the latter language, *behind, after.** Hence as a Hebrew particle, בעד always exhibits the same notion as the Latin post, *after, behind,* and imports the *back* or *hinder termination* of a thing, but yet *distinct* from the thing itself, *what being placed behind* or *at the back of it* (its fore part looking the contrary way), *bounds,* separates, and defends it, or intercepts the view thereof.

1. *After, behind.* Gen. vii. 16. Jud. ix. 51; in both which passages the LXX render it ἐξωθεν *without.* Comp. Isa. xxxii. 14. Lam. iii. 7. Jon. ii. 7. Job i. 10. xxii. 13. Prov. vi. 26. *For (he that goeth)* בעד after *a whorish woman (cometh) to a piece of bread.*
2. *Behind.* Gen. xxvi. 8. Comp. 1 Sam. iv. 18. Joel ii. 8, ובעד השלח, *and* behind *the javelin they shall rush and not be cut.* See Tympii, not. *r,* in Noldii, partic. בעד 3.
Joel ii. 9, *they shall come* בעד החלונים behind *the windows,* which is equivalent to our translation, *they shall enter* in at *the windows.* See Tympii, not. *y,* in Noldii, partic. בעד 4.
3. *For* q. d. *behind* for, defence or protection. Gen. xx. 7. 1 Sam. vii. 9. Ezek. xxii. 30.
4. *Behind, without.* Josh. ii. 15. *and she let them down by a rope* בעד without *the window.* So 2 K. i. 2, Ahaziah *fell* בעד without *the lattice,* or *latticed window in his upper chamber,* namely, into the court.
5. With מ prefixed מבעד *from behind, behind.* Eng. translat. *within.* Cant. iv. 1, 3. vi. 7.

DER. *To bound,* limit, Qu? French *bout,* end, extremity, Eng. *but, butment, abut.*

בעה

With a radical, though mutable or omissible, ה.

To swell, swell up or *out.*

I. In Niph. *to be bulged, swelling,* or *jutting out,* applied to a wall. occ. as a particip. Isa. xxx. 13; where Eng. translat. *swelling out.* But the word may be a N. *a swelling,* as Bp. Lowth renders it.

II. In a Hiph. sense, *to cause to swell,* or *bubble,*

* Origin of Laws, &c. vol. i. p. 200, note, edit. Edinburgh.
† See Suidas, in λοχεια διφροι, tom. ii. p. 461.

* For the explanation of this difficult word, I am obliged to the notes in the Jena edition of Noldius's particles, where the learned reader may find the several applications of it more particularly illustrated.

as fire does boiling water, occ. Isa. lxiv. 1 or 2.

III. Chald. בעה and בעא *to seek, ask, request.* See Dan. ii. 13, 16, 49. vii. 16. As a N. בעי *a request, petition.* Dan. vi. 8. Fem. בעות the same. Dan. vi. 14. Isa. xxi. 12, אם תבעיון בעיו, *if* ye will inquire, inquire ye—*if* ye Edomites, saith the prophet, will inquire concerning the cause of your present calamities, and your duty in consequence of them, inquire ye; *return,* or *be converted, come.* Thus Vitringa, whom see. Isaiah, addressing the Edomites, may well be supposed to use בעה in a *dialectical* sense; as Obadiah speaking of the same Edomites likewise does, ver. 6, *how are (the things of)* Esau נחפשו *searched out, rummaged! (how)* are *his hidden things* sought up!

בעבע occurs not as a V. in this reduplicate form, but hence as a N. fem. plur. with the formative א, אבעבעת *tumours, pushes,* or *pustules,* like those which are filled with putrid matter *thrown off* from the blood in malignant and pestilential fevers. So LXX φλυκτιδες *pustules.* occ. Exod. ix. 9, 10. In the former verse five, and in the latter four, of Dr Kennicott's codices read אבעבעות, as the Samaritan Pentateuch likewise does in both. Hence evidently the Greek βουβων, and Lat. and Eng. *bubo,* of the same import as the Heb.

בעט

I. *To kick up,* as a pampered wanton heifer. occ. Deut. xxxii. 15. So LXX απιλακτισεν, and Vulg. calcitravit. The V. is used in the same sense both in Chaldee and Syriac.

II. With ב following, *to kick, spurn at.* occ. 1 Sam. ii. 29, where Vulg. calce abjecistis.

בעל

I. *To have,* or *take possession of,* or *authority over* a thing. 1 Chron. iv. 22. Isa. xxvi. 13. As a participial noun, בעל ὁ ἐχων, *he who hath.* Thus

בעל שער, 2 K. i. 8, *he who hath hair, hairy.*

בעל אף, Prov. xxii. 24, *angry.*

בעל מזמות Prov. xxiv. 8, *having cunning or wicked imaginations, a cunning fellow.*

בעל חלומות, Gen. xxxvii. 19, *a master of dreams, a dreamer.*

בעל לשון, Eccles. x. 11, *having a tongue, a talker, babbler.*

בעלי ברית אברהם, Gen. xiv. 13, *having a covenant* with Abraham, *confederates* with him.

בעלי חצים, Gen. xlix. 23, *armed with arrows, archers.*

בעל משפטי, Isa. l. 8, *having a litigious cause,* or *judicial controversy with me,* "*Mine adversary,*" Eng. translat.

בעל, says Glassius, (Philol. Sacr. lib. iii. tract. 1. Can. xxxv. 4.) denotes one who is in any manner *given* or *addicted* (deditum) to a thing, as Prov. xviii. 9, בעל משחית is *one* given *to waste.* Prov. i. 19, בעליו referring to *gain,* are *persons* given or attached *to it.* Comp. Prov. iii. 27. xvii. 8.

II. *To marry, take possession of a wife, to have* her, as we say; so Greek εχειν. See Deut. xxiv. 1. xxi. 13. In Niph. *to be married, take possession of,* as a wife. Isa. lxii. 4. Comp. ch. liv. 1.

III. As a N. בעל *Bol,* or *Baal,* i. e. *the ruler.* By this name the idolaters of several nations worshipped the *solar fire,* which is the most *active,* and, as to sense and appearance, the *ruling principle* in nature. Sanchoniathon (or whoever was the author of the Phenician Theology, published in Greek by Philo Byblius, and preserved by Eusebius, Præparat. Evang. lib. i. cap. 10,) speaking of the *sun* (ἡλιον) says Τουτον θεον νομιζον μονον ουρανιον Κυριον, ΒΕΕΛΣΑΜΕΝ καλουντες, ὁ εστι παρα Φοινιξι ΚΥΡΙΟΣ ΟΥΡΑΝΟΥ. This god the Phenicians thought to be the only Lord of heaven, calling him *Beelsamen,* which in their language is *Lord of heaven.*" Plautus in the Punic or Carthaginian language writes it *Balsamen,* Pœnulus, act v. scen. 2. That בעל as an object of worship meant the *solar fire,* appears by its being distinguished from שמש the *solar light,* 2 K. xxiii. 5, and by the emblem or idol, which was of the *beeve* kind, as we are expressly informed in Tobit, ch. i. 5, where we meet with τη Βααλ τη δαμαλει *the heifer Baal.* And in that remarkable contest between Elijah and the prophets of Baal (1 K. xviii); *answering by fire,* (ver. 24.) was to determine the superiority of Baal or Jehovah. At first, no doubt, the idolaters worshipped Baal in conjunction with Jehovah, but afterwards in exclusion of him, and as the absolute and independent *ruler* of the universe, and of all things therein, esteeming with the Phenicians just mentioned the *solar fire* to be the *ONLY Lord of heaven;* not as excluding however the other *material* agents, (for *Baal* is called *Aleim,* see 1 K. xviii. 21, 24, 26, 28.) but as opposed to *Jehovah.* The idol *beeve* or *bull,* was in different places represented, as indeed * almost all their idols were, with different insignia, or in different manners; and hence the various denominations of בעל ברית, בעל פעור, &c. and such *diversified Baals* seem to be what the scripture calls in the plur. בעלים *Baalim.* See Jud. ii. 11, 13. iii. 7. viii. 33, and Bate's Crit. Heb. And thus the Greeks and Romans had their several Jupiters or Joves, Olympius, Capitolinus, Feretrius, Latiaris, &c. *Baal* was equivalent to *Molech* of the Ammonites. Comp. Jer. xix. 5, with chap. xxxii. 35, and see Mr Lowth's note on the former text. It should seem therefore that the idol was represented not as a mere *beeve* or *bull,* but of a form compounded of *a beeve* and *a man.* Comp. under מלך II. And as the most absurd fables of heathen antiquity have generally some foundation in truth, I cannot help suspecting that the Cretan Minotaur, a monster *partly a bull* and *partly a man,* and said to have been *fed with human flesh,*† was nearly related to the oriental *Baal* and *Molech,* who were treated with *human sacrifices.*

As the Carthaginians were descended from the Phenicians, so Servius on Æn. i. informs us,

---

* The reader may be easily convinced of this, by looking into Montfaucon's Antiquite Expliquee.

† See Plutarch in Theseo. Ovid, Metam. lib. viii. fab. 2; and Epist. Heroid. X.

that God was called in the *Punic* tongue *Bal;* and this word accordingly enters into the composition of several names among the Carthaginians; as of Hannibal חנני בעל Baal *be gracious to me;* Asdrubal עזרו בעל Baal *help him;* Maharbal, מהר בעל *hasten,* Baal. This is no more than one might naturally expect; but it seems not a little remarkable that the northern nations should have retained the Hebrew word nearly in its *physical* sense. Thus the * Runic or Islandic *baal* signifies *a fire,* the Saxon bæl, and bæl-*fyr, a burning pile, a pyre, a bonfire.*

Bel, Bal, or *Beal,* was the name of the *chief deity* of the ancient Irish, which according to Col. Vallancy, in the Collectanea de Rebus Hibernicis, vol. ii. p. 263, & al. they derived from the Punic.

בער

I. In Kal and Hiph. *to clear off, take clean away.* Deut. xiii. 5. xxvi. 13. 1 K. xiv. 10. xvi. 3. xxi. 21. xxii. 46. 2 K. xxxiii. 24, & al. Hence Eng. *bare,* and *barren.*

II. *To clear away, consume, waste, burn up,* as fire. Ps. lxxxiii. 15, *as the fire* תבער consumeth *the wood.* Also, *to burn,* or *be burnt,* as fire, or inflammable matter. Jer. xx. 9. (Comp. Num. xi. 1, 3. Ps. cvi. 18.) Isa. i. 31. xxx. 33. xxxiv. 9. 2 Chron. xx. 20. The expression in Exod. iii. 2, 3, seems remarkable, *and he saw and behold the bush* בער באש burned *with fire.—And Moses said, I will turn aside now and see this great sight, why the bush* לא יבער is not burnt or consumed. See LXX. The English phrase we see answers the Hebrew. In Kal and Hiph. spoken to men, *to burn, cause to burn, kindle, set on fire.* Lev. vi. 12. Jud. xv. 5, 14. 2 Chron. xxviii. 3. Jer. vii. 18. Ezek. xxxix. 9. Nah. ii. 14. Hence Eng. *burn.*

On such passages as Exod. iii. 2, 3. Deut. iv. 11, we may observe how strongly the traditionary notion of a miraculous *light* or *fire* being the token of a *divine presence* prevailed among the Greeks in the time of Homer, who, after relating, Odyss. xix. lin. 34, that the goddess Minerva attended on Ulysses with her golden *lamp,* or rather *torch,* and afforded him a *refulgent light,*

Χρυσειον ΛΥΧΝΟΝ ιχουσα, ΦΑΟΣ ΠΕΡΙΚΑΛΛΕΣ ιεισα,

makes Telemachus cry out to his father in rapture,

Ω πατις, η μεγα θαυμα τοδ' οφθαλμοισιν ορωμαι·
Εμπης μοι τοιχοι μεγαροιο, καλαι τε μεσοδμαι,
Ελατιναι τε δοκοι, και κιονες ὑψοσ' ιχοντες,
ΦΑΙΝΟΝΤ' οφθαλμοις, ὡσει ΠΥΡΟΣ ΑΙΘΟΜΕΝΟΙΟ.
Η μαλα τις ΘΕΟΣ ωδε, οἱ ουρανον ευρυν ιχουσι.

What *miracle* thus dazzles with surprise!
Distinct in rows the *radiant* columns rise!
The walls, where'er my wond'ring sight I turn,
And roofs *amidst a blaze of glory burn!*
Some visitant of pure ethereal race
With his *bright presence* deigns the dome to grace.
POPE.

III. Applied to anger or the like, *to be kindled* or *burn.* Esth. i. 12. Ps. ii. 12. lxxix. 5. lxxxix. 47. Comp. under אפה V.

IV. *To clear off,* as a beast doth *in grazing* or *feeding; to graze* or *feed,* as a beast; also, *to cause to be grazed,* as a field. Exod. xxii. 4 or 5, *When* or *if a man* יבער shall cause to be eaten *a field or a vineyard, and shall put in* בעירה *his* beast, ובער and it shall feed or graze *in another's field,* &c. Comp. Isa. iii. 14. Hence as a N. בעיר *a brute animal, a beast* that *feeds itself* without knowledge or regard to good or evil, or in the language of Sallust, "*quæ Natura* prona et ventri obedientia *finxit.*" Bell. Catilin. ad Init. Gen. xlv. 17. Exod. xxii. 5, & al. Hence, perhaps, Eng. *a boar, a bear,* Gr. βορα *food,* properly of brutes, βοσω and βοσκω *to feed,* whence βρωτον *food,* Germ. *brot,* Dan. *brod,* and Eng. *bread.* Also Lat. *voro, devoro,* &c. whence Eng. *voracious, voracity, devour,* &c.

V. As a N. בער *a brutish person, one resembling a brute in stupidity and want of divine knowledge.* Ps. xlix. 11. lxxiii. 22. xciv. 8. Hence as a V. in Niph. *to be* or *become brutish* or *stupid.* It is spoken either of men. occ. Jer. x. 8, 14, 21. li. 17; or of counsel. occ. Isa. xix. 11.

Hence Lat. *baro* a blockhead, Eng. *a boor, boorish.*

בעת

To disturb, affright. 1 Sam. xvi. 14, 15. 1 Chron. xxi. 30, & al. freq. As a N. בעתה *terror, trouble.* Jer. viii. 15. xiv. 19. As a N. mas. plur. בעותים *things terrible,* or *to be feared.* Job vi. 4. Ps. lxxxviii. 17. LXX φοβιζισμοι.

בץ

Occurs not as a V. in Heb. but in Arabic the reduplicate בצץ signifies, according to Castell, "Tenui cute et pinguis, seu corpore molli fuit," *to be thin-skinned and fat,* or *of a soft body,* and from the things to which it is applied in Heb. I guess the idea to be *softness, smoothness,* or the like, in opposition to *hardness, ruggedness,* &c. For

I. As a N. בץ, or fem. בצה *soft mud* or *mire.* occ. Jer. xxxviii. 22. Job viii. 11. xl. 16 or 21. In plur. fem. in reg. once written with א, בצאת, Ezek. xlvii. 11.

II. As a N. בוץ, *byssus,* of which very fine white garments, like linen, were made. Mercer says of it, "*In Palæstinâ nascens in folliculis,* it grows in Palestine in pods." It is, I apprehend, the same as what we call *cotton,* which is well known to be the produce of that and the neighbouring countries, and is the *soft downy* substance formed in the inside of the pods of the shrub, called Gossipium. 1 Chron. xv. 27, & al. See Harmer's Observations, vol. ii. p. 358. Goguet's Origin of Laws, &c. vol. i. p. 127, 128, edit. Edinburgh.

III. As a N. mas. plur. ביצים *the eggs* of birds, and of some other animals, from the remarkable *smoothness* and *softness* of their texture. occ. Deut. xxii. 6. Job xxxix. 14. Isa. x. 14. lix. 5.

בצא See under בץ I.

בצל

Occurs not as a V. in Heb. but in Arabic signifies, *to peel off the bark of a tree,* or *coats of an onion,* or the like. Comp. פצל.

* "Isl. *baal* est incendium. A. S. bæl et bælfyr est rogus, pyra." Lye's Junius Etymol. Angl. in BONFIRE.

As a N. בצל *an onion*, so named from its several *coats* or *integuments*. So LXX κρομμυα. Once in plur. Num. xi. 5. " Allium Cepa, *onion*; by the Arabs called *basal*. That this was *one* of the species of *onions* for which the Israelites longed, we may guess by the quantity to this day used in Egypt, and by their goodness there: whoever has tasted *onions* in Egypt, must allow that none can be had better in any part of the universe; here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard, and the coats so compact that they are hard of digestion. Hence they cannot in any place be eaten with less prejudice, and more satisfaction, than in Egypt.—They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in Egypt called *kebah, and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise.* They likewise make a soup of them in Egypt, cutting the *onions* in small pieces; *this I think one of the best dishes I ever ate.*" Hasselquist's Voyages, p. 290. Comp. Harmer's Observations, vol. ii. p. 338.

בצע

I. *To break*, or *cut off*. Job vi. 9. Isa. xxxviii. 12. Joel ii. 8. Comp. Job xxvii. 8.

II. *To finish completely, complete*, q. d. *to break off from a work after completely finishing.* Isa. x. 12. Lam. ii. 17. Zech. iv. 9.

III. The Lexicons have given this root the sense of *covetousness*, Prov. xv. 27. Jer. vi. 13. Ezek. xxii. 27, & al. but in many of the passages where it is supposed to have this sense, it literally signifies the *breaking* or *cutting off* pieces of metal, as, for instance, of silver; for in the times of Abraham and Moses, and long after, they used to weigh their silver, (see Gen. xxiii. 16. Exod. xxii. 17. Jer. xxxii. 9, 10.) and, no doubt, to *cut*, or *clip off* pieces of it, to make weight in their dealings with each other, as is practised by some nations, particularly the Chinese, to this day.*

But to return—בוצע בצע Prov. i. 19. xv. 27, is rendered *one that is greedy of gain*, but properly denotes *one who cuts*, or *clips off, every scrap* of money he possibly can. So Schultens on Prov. i. 19, explains the expression, " Lucripetam turpem *denotat hæc formula à notione primaria* secandi, resecandi, *quasi qui undique* exsecant, derodunt, deradunt, *quod* crumenam farciat et distendat." Adding " בצע *est* κερμα, *απο του* κειρειν, *unde et* κερματιζειν *eodem usu invaluit,* κερδαινειν *quoque et* κερδος *ex eodem fonte dimanarunt.*" In this view, I think בצע is a *covetous* man, q.d. *a clipper*. Ps. x. 3. Hence,

IV. As a N. בצע is used for *gain, advantage*. Gen. xxxvii. 26. Isa. xxxiii. 15, and in many of the texts where it is rendered *covetousness*, as Exod. xviii. 21. 1 Sam. viii. 3. Ps. cxix. 36. Prov. xxviii. 16. Jer. xxii. 17. Comp. Isa. lvii. 17. Mr Green, in his *Poetical Parts of the Old Testament*, p. 57, translates Jud. v. 19. *The kings came and fought*—for lucre *of money which they carried not off*—so far from it, adds he in the note, that they did not even escape with their lives." And he remarks that the Vulg. gives the words the same turn, *et tamen* nihil *tulere* prædantes, and yet they carried off *no spoil*. As a V. *to make a gain of, defraud*, as a person. occ. Ezek. xxii. 12.

Comp. Greek and Eng. Lexicon to New Testament in Κερμα, and Κερδος.

בצק

To be made soft by moistening. So Pagninus, " Maceratum est ut emollescat." In Arabic it signifies *to spit*, " spuit, sputavit." Castell.

I. *To be made soft* or *tender*, as the feet by much walking. occ. Deut. viii. 4. Neh. ix. 21.

II. As a N. בצק *meal moistened with water, paste*, or *dough unleavened*. Exod. xii. 34, 39, & al.

I prefer the above interpretation of the root to that which is commonly given, namely, *swelling*, and thence *dough* from its *swelling*; because I apprehend the *swelling of dough* is occasioned merely by the *leaven* or *fermenting matter* mixed with it: and the בצק mentioned Exod. xii. is expressly said to be *unleavened*. Comp. Hos. vii. 4.

בצר

I. *To restrain, shut up*. Gen. xi. 6. Job xlii. 2. Comp. Jer. xxxiii. 3.

II. *To inclose with a wall*, or the like, for safety, *to fortify*. Jer. li. 53, & al. freq. As a N. בצר *store* or *treasure so secured*. Job xxii. 24. xxxvi. 19.

III. *To house, gather in*, applied to grapes. Lev. xxv. 5. Judg. ix. 27, & al. freq. Comp. Jer. vi. 9. As a N. בציר *the vintage*. It implies the *housing of grapes*, and so the *pressing* and *preparing* of them for use. Lev. xxvi. 5, & al. Hence *Bassarcus*, a title of *Bacchus*.

IV. As a N. fem. בצרת and בצורת *drought, want of rain*, (so the LXX, αβροχια,) when rain is *shut up* or *restrained* from the earth, and consequently the earth also is *shut up*, and bears no fruit. occ. Jer. xiv. 1. xvii. 8. Comp. Lev. xxvi. 19. Deut. xi. 17. xxviii. 23. 1 K. viii. 35.

DER. *A bazar*, a kind of covered market-place among the eastern nations, somewhat like our *Exeter 'Change* in London, but frequently much more extensive. Lat. or rather Punic, *Byrsa*, the *Burse* at Carthage.

בק

To empty, empty out.

I. In Kal, *to be emptied, emptied out*. occ. Nah. ii. 10 or 11. So in Niph. occ. Isa. xxiv. 3; and in Huph. occ. Nah. ii. 10 or 11.

II. In Kal, *to empty, empty out, exhaust*, to *cause to fail*, as counsel. occ. Jer. xix. 7. In Niph. *to be emptied out*, or *exhausted, to fail*, as spirit or understanding, occ. Isa. xix. 3.

בקק *To make entirely empty*. occ. Isa. xxiv. 1. Jer. li. 2. Nah. ii. 2, or 3. Hos. x. 1, in which last text the LXX render בוקק by ευκλημα τευσα *abounding in shoots* or *branches*, Symmachus by ὑλομανουσα *abounding in branches*, and Vulg. by frondosa *full of green twigs*. And this sense is not only agreeable to Jacob's original blessing on Joseph, Gen. xlix. 22. (from whom Ephraim and Manasseh, the principal of the Israelitish tribes, sprung, comp. Deut.

* See Goguet's Origin of Laws, vol. i. p. 281, &c. edit. Edinburgh. Modern Univ. Hist. vol. viii. p. 246, 8vo. and under שקל III.

xxxiii. 17.) but may likewise well suit the subsequent context. *Israel (was) a* luxuriant *vine*, פרי ישורה לו, *his fruit was accordingly*, or *he brought forth fruit accordingly: according to the multitude of his fruit he hath multiplied the (idolatrous) altars; according to the goodness of his land they have made goodly pillars.* On looking into Glassius's Philologia Sacra, I find that learned critic nearly concurs in this interpretation (lib. v. tract. i. cap. 11, col. 1746, edit. Lips. 4to.) "*Quid ratione* vitis *accipienda sit*, Hos. x. 1. *discrepantia est inter scripturarum expositores.* Simplicissima *interpretatio videtur esse* illa: בוקק נפן vitis evacuans Israel est, *hoc est, instar* luxuriantis vitis *copiosè fert fructum, ac si semel omnem* evacuare *fructum vellet, cæterum non bonos fert fructus, sed malos—Sequitur enim:* fructum ponit sibi; secundum multitudinem fructus sui multiplicat altaria, &c. Confer cap. ix. 7, 9." Comp. also Mr Lowth's Note on Hos. x. 1, and Michaelis, Supplemen. ad Lex. Heb. p. 212.

However, since both the simple בק and the reduplicate בקק are in every other passage of Scripture, where they occur, used in a bad sense for *emptying, failing*, or the like, I would submit it to the reader's judgment whether Hos. x. 1, should not be rendered, *Israel (is) an* emptying or wasting *vine* ("that casts its fruit," Taylor, "which casteth its grapes," Bp. Newcome) פרי ישורה לו *his fruit is accordingly*, or *he bringeth forth fruit accordingly*, i. e. he bears no fruit but such as is destined to destruction. That this interpretation agrees with the preceding context, see chap. ix. 11—17. Comp. Nah. ii. 2 or 3.

בקבק As a N. *a bottle*, whence liquors are *emptied.* occ. 1 K. xiv. 3. Jer. xix. 1, 10. LXX βικον, which word is a plain derivative from the Heb. בק.

Der. *A back* or *buck*, a large vessel, whence *bucket.* Latin *vaco, vacuus*, whence *vacant, vacancy, vacuum, vacuity, evacuate*, &c. Lat. *bucca*, the *hollow* inner part of the cheek, whence Fr. *bouche* the mouth.

בקע

To separate contiguous or *adjoining parts, to cleave, split, burst*, or the like.

I. In Kal, transitively, *to cleave*, as God, by Moses, did the rocks in the wilderness. Ps. lxxviii. 15. Isa. xlviii. 21. Comp. Hab. iii. 9. Intransitively, *to cleave* or *be cloven asunder*, as the ground, Numb. xvi. 31.

II. Intransitively, *to cause to cleave*, or *break forth*, as a miner does waters in the rocks, Job xxviii. 10.—as God did fountains and streams in the wilderness, Ps. lxxiv. 15. In Niph. *to be caused to break* or *burst forth*, as waters. Isa. xxxv. 6. *to be burst* or *broken up*, as the depths at the formation, (Gen. i. 9.) for the passage of the external waters into the central abyss. Prov. iii. 20.—as the fountains of the great deep (i. e. the passages or outlets from the central abyss for springs and fountains) were at the deluge. Gen. vii. 11. *to be burst* as a cloud. Job xxvi. 8.—as skin-bottles. Job xxxii. 19. Comp. Josh. ix. 4, 13. In Hith. *to be cleft out*, as valleys, Mic. i. 4.

III. Transitively, *to split, cleave*, as wood. Gen. xxii. 3.

IV. *To divide*, as the sea, *to separate* its waters so as to afford a passage. Exod. xiv. 16, 21. Ps. lxxviii. 13. There is a remarkable passage in Diodorus Siculus, lib. iii. p. 174, relative to the *dividing* of the Red Sea. Παρα τοις πλησιον κατοικουσιν Ιχθυοφαγοις παραδιδοται λογος εκ προγονων ισχων φυλαττομενην την φημην, κ. τ. λ. Among the neighbouring Ichthyophagi is a *tradition constantly derived from their ancestors*, that on the happening of a great ebb or reflux of the sea, the whole bed of the bay became dry, and appeared green, the sea having retreated from it; and that after the ground at the bottom had been visible, a great tide came up, and restored the channel to its former state." Compare Artapanus's Account of the Israelites passing through the Red Sea, in Euseb. Præparat. Evang. lib. ix. cap. 27, ad fin.

V. *To tear in pieces*, as a wild beast. 2 Kings ii. 24.

VI. *To rip up*, as a pregnant woman. 2 Kings viii. 12. xv. 16. Hos. xiii. 16 or xiv. 1. Amos i. 13. The horrid barbarity of *ripping up pregnant women* has been practised in Persia, even in our own days. See Hanway's Revolutions of Persia, vol. iv. p. 246, 286.

VII. *To break into*, as an enemy's camp, country, or city. 2 Sam. xxiii. 16. 2 Chron. xxi. 17. xxxii. 1. 2 K. xxv. 4.

VIII. *To hatch*, as eggs, i. e. *break* them for the exclusion of the young. Isa. xxxiv. 15. lix. 5.

IX. *To break forth*, as the light through darkness. Isa. lviii. 8. So LXX ῥαγησεται, and Vulg. erumpet.

X. *To burst*, or *rush forth*, as a stormy wind. Ezek. xiii. 11. Also, *to cause to rush forth.* Ezek. xiii. 13.

XI. As Ns. בקע *a breach in a building.* occ. Amos vi. 11. בקיע nearly the same. occ. Isa. xxii. 9.

XII. As a N. בקע *a shekel broken in two, a half-shekel.* occ. Gen. xxiv. 22. Exod. xxxviii. 26, which see, and comp. שקל IV.

XIII. As a N. fem. בקעה *a valley*, or rather *a comb* or *gill, a break* between mountains. Gen. xi. 2. Deut. viii. 7. xi. 11, & al. freq. Comp. Psal. civ. 8. This is a strictly just and philosophical name; for *valleys* were really formed after the deluge by the waters in their descent to the abyss, *tearing* and *breaking away* the several strata which impeded their course, and which are still constantly found posited in a horizontal situation in the neighbouring mountains. But for farther satisfaction on this curious and highly interesting subject, I with great pleasure refer to the late learned Mr Catcott's Treatise on the Deluge, p. 159 of the 1st, and p. 247, &c. of the 2d edit. and to the Rev. William Jones's excellent Physiological Disquisitions, p. 472.

בקר

The LXX have generally as a V. rendered it by επισκεπτομαι *to look upon, survey, look accurately* or *diligently*, and this seems the ideal meaning of the root.

I. *To look, search, examine.* occ. Lev. xxvii. 33, לא יבקר בין טוב לרע *he shall not* look or search *between good and bad*, i. e. whether it be good or bad. Comp. Prov. xx. 25. Chald. the same. Ezra iv. 15, 19, & al. With ל following, *to look* or *search for*. occ. Lev. xiii. 36.

II. *To look for, seek.* Ezek. xxxiv. 11, *and I will inquire for my flock* ובקרתים *and* seek *them.* ver. 12, כבקרת רעה *like a shepherd's* seeking *his sheep in the day that he is among his sheep that are scattered* (comp. ver. 5, 6); *so* אבקר will I seek *my sheep.* As a participle benoni in Kal, בוקר *seeking*, or rather *overseeing.* occ. Amos vii. 14.

III. *To seek, inquire.* occ. 2 K. xvi. 15. Psal. xxvii. 4.

IV. As a N. fem. בקרת *an inquiry*, or perhaps *animadversion, notice taken*, so LXX ἐπισκοπη. occ. Lev. xix. 20.

V. As a N. בקר *the morning*, or *morning-light*, which springeth forth upon the earth, *surveys* and *searches out* all things. Gen. i. 5. xliv. 3. So in Luke i. 78, it is said of the *spiritual day-spring*, or *dawn of the gospel-day*, ΕΠΕΣΚΕΨΑΤΟ ἡμας ΑΝΑΤΟΛΗ ἐξ ὑψους. The day-spring *from on high* hath looked upon *us.* Virgil, Æn. vii. lin. 148,

Postera cum prima lustrabat *lampade terras*
Orta dies.

Soon as the following *morn survey'd* the earth.

Comp. Æn. iv. lin. 6. Æn. viii. lin. 153. So of the sun, Æn. iv. lin. 607,

Sol qui terrarum flammis opera omnia lustras.

Thou sun, who *view'st* at once the world below.
DRYDEN.

Homer, in like manner, long before, Il. iii. lin. 227,

Ἡλιος Ϝ', ὃς πασι' ΕΦΟΡΑΣ!

Thou *all-surveying* Sun!

VI. As a N. בקר *a beeve*, and collectively *beeves*, i. e. *bulls* and *cows*, or *a herd* of such, so called, perhaps, from their *staring eyes* (whence Homer's epithet, βωπις *ox-eyed*, applied to Juno), and their *steady look* (comp. שור under שור). freq. occ.

The *steady, composed look* of the *beeve* kind is observed by Plato, and by him attributed to Socrates, even when he held in his hand the fatal draught, and was looking at the executioner —ὡσπερ ιωθει, ΤΑΤΡΗΔΟΝ ὑποβλεψας προς τον ανδρωπον. Phædon, § 66, p. 311, edit. Forster, where see the note.

בן בקר *a son of the herd, a calf.* Gen. xviii. 7, & al.

DER. Perhaps Lat. *vacca* a cow.

בקש

In general *to seek.* So the LXX usually render it by ζητεω, or its compounds.

I. *To seek, endeavour to find*, what is lost or missing. Gen. xxxvii. 15, 16. 1 Sam. x. 2, 14, 21.

II. *To seek* what was before unknown. 1 Chron. iv. 39.

III. *To seek, require.* Gen. xxxi. 39. xliii. 8. *To require* (בקש) *the blood of another at any one's hand* is to punish him for his death. 2 Sam. iv. 11. Comp. Ezek. iii. 18. Prov. xxix. 10.

IV. *To seek, endeavour to obtain.* Num. xvi. 10. As a N. fem. in reg. בקשת *a request.* Esth. v. 3, 7.

V. With ל and an infinitive verb following. *To seek* to do a thing. Gen. xliii. 29. Exod. ii. 15.

VI. *To seek Jehovah*, is to apply to him by acts of worship. Exod. xxxiii. 7. Deut. iv. 29. But *to seek the face of Jehovah*, in 2 Sam. xxi. 1. peculiarly denotes *to apply to him*, by means of the high-priest, *for an oracular answer*, which was delivered by Jehovah from above the mercy-seat, from between the two cherubim. So Vulg. in Sam. consuluit oraculum Domini, *consulted the oracle* of the Lord. See Exod. xxv. 22. Num. vii. 89.

VII. בקש את נפש *to seek the life*, is *to endeavour to kill.* Exod. iv. 19. 1 Sam. xxiii. 15, & al.

בר

It denotes in general, *to clear, cleanse, purify*, or the like.

I. *To clear, cleanse*, as corn from the chaff. occ. in Hiph. Jer. iv. 11. Hence as a N. בר *corn so cleansed.* Jer. xxiii. 28, *what has the chaff to do with* הבר the pure corn? freq. occ.

Hence Latin, *far*, corn.

As a N. בר *clean.* Prov. xiv. 4. So LXX καθαροι.

In Hith. spoken of arrows, Jer. li. 11. הברו clean, or as the Eng. translat. make bright *the arrows.* Comp. Isa. xlix. 2.

As a N. fem. ברה *pure, bright*, כחמה *as the solar flame.* Cant. vi. 10. Comp. Psal. xix. 9. As a N. ברי *the pure, clear, bright matter of the heavens, the pure ether.* Job xxxvii. 11. Comp. under טרה.

From בר compounded with הלל *to* shine, perhaps French *briller*, whence Eng. *brilliant, brilliancy.*

II. As a N. בר *the clear, open field*, or *country*, as opposed to the dwellings and cultivation of men. Job xxxix. 4, where it is rendered *corn*; but the animals there mentioned do not *thrive with corn*, but with the few shrubs and hardy plants growing *in the open country* or *desert*; "in agro," Schultens. The N. is used in the same sense in Chald. with the א emphatic postfixed, ברא. Dan. ii. 38. iv. 9, 12, 18, 20, 22, 29, or 12, 15, 21, 23, 25, 32. That the א is *emphatic* appears, because in almost all these texts ברא is joined with the *emphatic* plur. שמיא. Comp. Scott on Job xxxix. 4.

III. As a N. בור or בר plur. fem. ברות *a pit*, whence the earth, &c. is *cleared out.* Gen. xxxvii. 20, 22, 24. So *a well, dungeon, grave*, or the like. Lev. xi. 36. Deut. vi. 11. 2 Chron. xxvi. 10. Exod. xii. 29. Psal. vii. 16. Jer. xxxviii. 6, & al. freq.

Hence *a burrow*, to *bury*, and old Eng. *burn*, a spring.

IV. In Kal, *to purify* ceremonially, or with sacred rites. 1 Sam. xvii. 8. ברו purify *for you a man to fight with me.* Does not this exposition heighten the spirit of the challenge? So

in Niph. Isa. lii. 11. הִבָּרוּ be ye pure, *ye that bear the vessels of the Lord.*

V. *To purify,* or *be pure,* in a spiritual sense. 2 Sam. xxii. 27, עִם נָבָר תִּתְבָּר *with* the pure thou wilt show thyself pure. Comp. Psal. xviii. 27. As a N. בֹּר *pure, purity,* Job xi. 4. xxii. 30. Psal. xxiv. 4. Comp. 2 Sam. xxii. 21. 25, & al.

VI. As a N. בַּר "*a son* or *child, an innocent,* a term of *affection.*" Bate. occ. Psal. ii. 12, (comp. Acts iv. 27, 30.) Prov. xxxi. 2. So fem. בְּרָה is applied to *a daughter.* Cant. vi. 8 or 9. בַּר is also used for *a son* in Chaldee. Ezra v. 1. Dan. iii. 25. vii. 13, & al. So in the New Testament we have *Bar*-Jona, *Bar*-Timeus, *Bar*-Jesus, *Bar*-nabas.

Hence old Eng. *a bern* or *barn,* a son, and perhaps *a brat.*

VI. In Kal, *to declare, make clear, plain,* or *manifest.* Eccles. iii. 18. ix. 1.

VIII. As a N. בֹּרִית *a purifier, purification,* or *purification sacrifice.* See Gen. xv. 18. Exod. xxiv. 8. Jer. xxxiv. 18. Ps. l. 5. Comp. under כָּרַת V. It is used as a *personal title* of Christ, the real *purifier* and antitype to all the sacrificial ones. Isa. xlii. 6. xlix. 8. Zech. ix. 11. Comp, Greek and Eng. Lexicon to New Test. under Διαθηκη II. and Περικαθαρμα.

Also, *some purifying* or *cleansing herb* or *composition.* occ. Jer. ii. 22. Mal. iii. 2. In Jer. the LXX render it by πoιαν or πoαν *the herb;* Jerome and Vulg. by herbam borith, *the herb borith.* In Mal. the LXX translate בֹּרִית מְכַבְּסִים by πoια πλυνοντων *the herb* of the washers; Vulg. by herba *fullonum, the herb* of the fullers. "With respect to the herb—*borith,* says Mons. Goguet, I imagine it is *sal-worth (salt-wort).* This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it, and pour water upon the ashes. This water becomes impregnated with a *very strong lixivial salt, proper for taking stains or impurities out of wool or cloth.*" Origin of Laws, &c. vol. i. p. 132, edit. Edinburgh. Professor Michaelis, however, (Supplem. ad Lex. Heb. p. 230.) thinks בֹּרִית means not the *herb* or *plant* kali, but the *alkaline* or *lixivial salt* procured from the ashes of that and other plants; though he owns that in Jer. ii. 22, it may also be rendered *soap* made of such salt. But in Mal. iii. 2, he understands בֹּרִית מְכַבְּסִים of the *alkaline salt* itself, such as fullers indeed use, but which in this passage he apprehends is mentioned only in respect to its use *in liquefying* and *purifying metals,* (ver. 3.) by causing their impurities to vitrify, and melt down into scoriæ, thus leaving the metal pure. And in like manner he interprets.

IX. As a N. בֹּר, or, according to the reading of thirty-three of Dr Kennicott's codices, בּוֹר, *lixivial* or *alkaline salt* used in purifying metals. Isa. i. 25, *I will melt down,* as (with) alkaline salt, *thy dross, and I will remove all thy base metal.* And every one knows that this salt is applied also to *purifying* other things, comp. therefore Job ix. 30.

X. בַּעַל בְּרִית *Baal Berith,* i. e. *Baal the purifier,* mentioned Jud. viii. 33. ix. 4, and called also אֵל בְּרִית *the God,* or *Lord, Berith* Jud. ix. 46. The children of Israel are expressly said, Jud. viii. 33, to have made *Baal Berith* their *Aleim;* whence we may fairly collect, that though the *ox* or *bull,* the representative of the *fire,* (comp. under בעל III.) was the prevalent or predominant figure in the idol, yet they did not mean entirely to exclude the other agents of nature in the worship of *Baal Berith,* any more than Aaron and Jeroboam, in setting up the *calf* as an emblem of Jehovah, intended absolutely to reject the second and third persons of the uncreated Trinity. Both Aaron and Jeroboam call their respective *calves Aleim,* and Aaron says, THESE אֵלֶּה *are thy* Aleim, they *which have brought* (הֶעֱלוּ plur.) *thee out of the land of Egypt.* See Exod. xxxii. 4. 1 K. xii. 28. and comp. under עגל VII.

By this name *Baal Berith,* the idolaters not only denoted the *purifying nature* of *fire* (that στοιχειον αμιμφις *unsullied element,* φως αμιαντον *unpolluted light,* as the *Orphic* hymn to Ἡφαιστος calls *fire*), but also expressed their expectation of the great בְּרִית or *purifier from sin,* to come from this their supreme God. And there seems no reason to doubt but to this *Baal,* as well as others, *they burnt their sons with fire for burnt-offerings,* as they are charged by the prophet Jeremiah, ch. xix. 5, (comp. chap. xxxii. 35.); thus, through a horrid perversion of the original revelation of a Redeemer, *giving their first-born for their transgression, the fruit of their bodies for the sin of their souls.* See Micah vi. 7, and comp. under בכר I. and מלך II. Ζευς Καθαρσιος, one of the appellations of Jupiter among the Greeks,* is a literal translation of בעל ברית.

From this idol the city of Berytus, now Beirut, in Syria, seems to have received its name.

XI. As a N. בִּירָה *a palace* or *sumptuous building,* probably so called from its *glorious show.* 1 Chron. xxix. 1, 19. Also, *a metropolis* or *capital city;* so Montanus, metropoli. Neh. i. 1. Esth. i. 2, 5. ii. 3, 5, & al. Chald. As a N. fem. בִּירְתָא *a palace.* occ. Ezra vi. 2.

As a N. fem. plur. בִּירְנִיּוֹת *palaces* or *castles.* occ. 2 Chron. xvii. 12. xxvii. 4.

From בִּירָה we have the Greek βαρις *a palace* or *castle,* which is a word often used by the LXX, and in that version answers to the Heb. בִּירָה, Dan. viii. 2, (and according to some copies, Neh. ii. 8.) and to the Chald. בִּירְתָא Ezra vi. 2. And by this name Βαρις, Josephus, Ant. xv. cap. 11. § 4, informs us, that the *castle* adjoining to the temple of Jerusalem was anciently called by the Asmonean princes who built it, till Herod the Great, by whom it was repaired and strengthened, named it Antonia, in compliment to his friend and patron Mark Antony. Comp. Tacitus, Hist. lib. v. cap. 11.

בָּרַר As a V. *to cleanse, purify,* or *purge thoroughly.* occ. Dan. xi. 35. Ezek. xx. 38, בְּרוֹתִי (ו being substituted for the last letter; four however of Dr Kennicott's codices read בְּרֹתִי) *and* I will thoroughly purge *out of you*

* See Potter's Antiquities, book ii. ch. 6.

Digitized by Google

the rebels. In Hith. *to show oneself pure.* occ. Ps. xviii. 27. Also, *to be purified.* occ. Dan. xii. 10. As a participle or participial N. ברור *pure, clean, cleansed.* Spoken of a *bright* arrow, Isa. xlix. 2.—of men *purified* or *sanctified* for sacred offices, 1 Chron. ix. 22. xvi. 41. (comp. Isa. lii. 11.) But how the sense of *purified* is applicable to 1 Chron. vii. 40, I see not. I shall just hint that the Syriac translator for ברורים seems to have read בדורים, for he renders the word בדריהון *in their generations.* —of animals *clean* for food, Neh. v. 18.—of a *pure* religious profession, Zeph. iii. 9. Used as an adverb, *purely* or *clearly.* Job xxxiii. 3.

ברבר occ. 1 K. iv. 23 or v. 3, ברברים אבוסים. The Chaldee, Syriac, and Vulgate, not to mention the modern vernacular versions, with one consent render these words *fatted fowls.* And if this translation be admitted, I should think that as בררות *clean* is applied to *sheep,* Neh. v. 18, so ברברים is a general name for *clean fowl.* But, says Michaelis, (Supplem. ad Lex. Heb. p. 228.) " What? if you should derive ברבר from the Chaldee ברא, Syriac and Arabic [and he might have added Hebrew] בר denoting *a field, a desert, all that is without* (extra, *external to*) *the cities and habitations of men,* whence Chald. חיות ברא *wild beasts,* Dan. ii. 38, תור בר *a wild bull,* תרנגול ברא *the wild cock,* &c. &c. so that ברברים might signify creatures living in the *fields, woods,* and *deserts,* which are taken by hunting, as opposed to those that are domesticated. And thus the word might both comprehend *fowls,* (one of which is called by the Samaritans ברברי q. d. *the desert-bird,* see Vers. Samar. in Lev. xi. 17.) and also *wild animals,* such as stags and deer. Solomon's table then was furnished with all these, and that not only as nature had offered them to the hunter, but also *fatted.* This explanation is favoured by the previous mention of stags and deer," and by the word νομαδων at the end of the verse in the Complutensian LXX, which term, as Michaelis observes, perhaps means *wild animals feeding freely in the desert.*

ברא

Denotes the *production* either of *substance* or *form,* the *creation* or *accretion* of substance or matter.

I. *To create, produce into being.* Gen. i. 1, *In the beginning the Aleim* created *the heavens and the earth.* This cannot relate to form, because, as it follows in the next verse, *the earth was* תהו *without form,* or *in loose atoms.* So ver. 27, *the Aleim* created *man in his own image,* refers to the *creation* of the human soul, as well as to the *formation* of the body; for the *image of the Aleim* eminently consists *in righteousness and true holiness, seated in the spirit of the mind.* See Eph. iv. 24. Col. iii. 10.

II. *To form by accretion* or *concretion of matter.* Gen. i. 21, *so the Aleim* formed *the great aquatic monsters,* no doubt of pre-existent matter; and ver 27, ברא formed *man, male and female.* Comp. ch. ii. 7. v. 2. Isa. xlv. 12. Eccles. xii. 1, זכר את בוראיך *remember thy* CreatorS. " The plural is employed," says Stockius, " to show the *plurality of persons* in the unity of essence, namely the *Father, Son,* and *Holy Ghost.* For these three divine persons consulted together concerning the creation of man. Gen. i. 26."* Isa. xlv. 7. *Forming the light,* בורא concreting *the darkness.* Amos iv. 13, בורא concreting *the spirit.* Psal. cii. 19, עם נברא *a people* to be produced, or born. Comp. Ezek. xxi. 30. xxviii. 13, 15. Josh. xvii. 15, ובראת *and* plant, cause to grow, *for thyself there*—ver. 18. *For the mountain shall be thine, for that is the* יער or *wood-country,* (mentioned ver. 15.) ובראתו *and* thou shalt plant it, *and its utmost extremities shall be thine.* Comp. under Sense V. As a N. בריא is rendered *fat,* but rather means *plump, grown full* in flesh or substance. See Gen. xli. 2, 5. Dan. i. 15. As a participle, or participial N. fem. בראה, or, according to twenty-six of Dr Kennicott's codices, בריאה *plump, well fed.* occ. Hab. i. 16. As a V. in Hiph. *to make fat, to batten.* 1 Sam. ii. 29. Hence Gr. βριαω *to be robust, strong.*

III. *To do* or *perform somewhat wonderful and extraordinary, to make,* as it were, *a new creation.* Num. xvi. 30, *but if* Jehovah בוראה יברא create a creation, i. e. work an unprecedented miracle. So Exod. xxxiv. 10. Jer. xxxi. 22.

IV. In Niph. *to be renewed,* in a natural sense. Psal. civ. 30. In Kal, *to renew, make anew,* in a spiritual sense. Psal. li. 12. Comp. Isa. lxv. 17, 18.

V. To this V. the learned Cocceius assigns the sense of *preparing,* Josh. xvii. 15, 18. Imperat. ברא, Ezek. xxi. 19 or 24, *and* prepare *a hand,* i. e. *a place, at the head of the way to the city* prepare *(it).* Infin. Ezek. xxiii. 47, וברא אותהן בחרבותם, *and* dress or trim *(exornabunt,* Cocc.) *them with their swords.* " It may be an *oxymoron,*" says Cocceius, i. e. " a figure in rhetoric, when that which at first hearing seems *ridiculous* or *contradictious,* yet bears *very good sense* and *wit,* as γλυκυπικρος *a bitter-sweet,* δωρον αδωρον, vivum cadaver," &c. Littleton's Dictionary. For examples of this mode of expression in scripture, see Glassius, Phil. Sac. lib. v. tract. 2, cap. 7, who instances in Job xxii. 6. Jer. xxii. 19. Acts v. 41. 2 Cor. viii. 2. 1 Tim. v. 6. But to return to Ezek. xxiii. 47, it is evident from a comparison of this verse with chap. xvi. 40, that ברא in the one must, some how or other, be equivalent to בתק *to cut in pieces* in the other text; and the prophet having in verses 40, 41, of the xxiii. chap. mentioned the adulteresses having *dressed* and *prepared* themselves for their paramours, seems to have chosen the word ברא at ver. 47, rather than one more literally expressive of their enemies *destroying* them with their swords. Hence perhaps Lat. *paro* to prepare.

VI. Chald. As a N. ברא *the field.* See under בר II.

---

* I do not however wish to dissemble that very many of Dr Kennicott's codices in Eccles. xii. 1. read בוראך and many others בראך without the י. But it is very easy and obvious to account for the Jewish transcribers dropping the *plural* י in their copies; though very difficult to assign a reason why any of them should insert it, unless they found it in their originals.

ברד

I suspect the radical idea of this word to be *congelation*, or the like; for in Arabic it is used for being *cold*, particularly in an *intense* degree, also for *firmness, stability*.

I. As a N. ברד *hail, congealed rain.* Exod. ix. 18, & al. freq. Hence once used as a V. *to hail.* Isa. xxxii. 19.

II. As a participial N. mas. plur. ברדים *grisled, marked with white spots like hail* upon black or other colour. occ. Gen. xxxi. 10, 12. Zech. vi. 3, 6.

ברה*

With a radical, though mutable or omissible, ה. "*To feed, eat,* or *take food.*" Bate. occ. 2 Sam. xii. 17. xiii. 6, 10. In Hiph. *to cause to eat.* occ. 2 Sam. iii. 35. xiii. 5. As a N. בריה *food, victuals.* occ. 2 Sam. xiii. 5, 7, 10. Also, "*fed,* i. e. well fed." Bate. occ. Ezek. xxxiv. 20, where three of Dr Kennicott's codices read בריאה comp. ver. 3. As a N. fem. ברות *food.* occ. Psal. lxix. 22. Lam. iv. 10. So the LXX render בברות in Ps. by εις το βρωμα, and in Lam. by εις βρωσιν *for food.*

ברח

I. *To pass* from place to place, *to flee, flee away.* Gen. xvi. 6. xxvii. 43, & al. freq. In Hiph. *to cause to flee, to drive* or *chase away.* 1 Chron. viii. 13. xii. 15. As a N. בריח *a runaway, a fugitive.* Isa. xv. 5. xliii. 14; which latter verse is thus rendered and explained by the learned Vitringa (whom see): *Thus saith Jehovah, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon,* (i. e. the Medes and Persians under Cyrus, Comp. ch. xiii. 3.) *and have made all the* בריחים fugitives *go down,* (towards the river Euphrates, or the vessels lying there, comp. ch. xlii. 10.) *even the Chaldeans* (the most valiant of the Babylonish soldiers, comp. Jer. v. 13.) באניות רנחם *in their pleasure-boats,* or *-barges,* in order to make their escape from the enemy.

II. In Kal and Hiph. *to pass* or *shoot along,* as a bar through rings. occ. Exod. xxvi. 28. xxxvi. 33. Hence, as a N. בריח *a bar,* which thus *passes* or *shoots along.* Exod. xxvi. 26, 28. Deut. iii. 5. Jud. xvi. 3, & al. freq. Hence, *a bar, barrier.*

III. נחש ברח *the straight serpent.* occ. Job xxvi. 13. Isa. xxvii. 1. In Isa. xxvii. 1, where it is contradistinguished from נחש עקלתון *the* tortuous, sinuous, or coiling *serpent,* it seems to denote *the crocodile,* whose body is remarkably *straight, rigid,* and *inflexible,* so that he cannot readily turn himself in pursuing his prey. In Job xxvi. 13, נחש ברח may signify any *sea-monster* (comp. Amos ix. 3.) of a *straight* make, which is there represented as *slain* by the preceding storm. See Schultens and Scott, and on Isa. xxvii. 1, Vitringa and Bp. Lowth.

ברך

To couch, lie down, as a beast on its knees to rest, accumbo, procumbo; for the LXX and Vulg. appear to have given the ideal meaning of the verb in Hiph. Gen. xxiv. 11, (ויברך הגמלים *and he caused the camels* to couch, or kneel) the former rendering it by εκοιμισε, the latter by *fecisset* accumbere, caused *to couch.*

I. *To couch, rest, as on the knees, to kneel.* 2 Chron. vi. 13, ויברך על ברכיו *and he* kneeled *on his* knees. So Ps. xcv. 6, and (Chald.) Dan. vi. 10 or 11, where Theodotion καμπτων *bending, couching.* In Hiph. *to cause to couch* or *kneel.* Gen. xxiv. 11, as above. Dr Shaw, Preface to Trav. p. xi. describing the manner of resting at night during his travels in the eastern deserts, says, "Our camels *were made to kneel down* in a circle round about us, with their faces looking from us, and their respective loads or saddles placed behind them." Hence as a N. ברך, plur. ברכים, *the knee,* on which men and other animals *couch,* and which is plainly formed for this purpose. Isa. xlv. 23. Jud. vii. 5, & al. freq. Comp. Sense IV.

II. As a N. fem. ברכה *a reservoir* or *pool* where waters, as it were, *couch* or *lie.* 2 Sam. ii. 13. Eccles. ii. 6, & al. freq. So רבץ which properly signifies *to lie down* as a beast, is in like manner applied to the *great abyss of waters* within the earth. Gen. xlix. 25. Deut. xxxiii. 13.

III. In Kal and Hiph. *to bless,* as God doth man, or a superior his inferior, *to give, promise,* or *wish* him *rest, quiet, happiness.* Gen. i. 22. ix. 1. xii. 3. xiv. 19. xlvii. 7. So God יברך *blessed* the seventh day, Gen. ii. 3, "by sanctifying it," says Clark, "and appointing it to be a day wherein he would bestow the *choicest blessings* on his servants in the use of his holy ordinances." In Niph. *to be blessed.* occ. Gen. xii. 3. xviii. 18. In Hith. *to bless oneself,* or *be blessed.* Gen. xxii. 18. xxvi. 4. Deut. xxix. 19, & al. As a N. fem. ברכה *a blessing.* Gen. xxvii. 12. Deut. xxxiii. 23, & al. Comp. Joel ii. 14.

IV. *To bless,* as man doth God, or an inferior his superior, i. e. *to bow,* as it were, *the knee* to him, and so ascribe one's present or expected *rest* and *happiness* to him. Gen. xxiv. 48. 2 Sam. xiv. 22, & al. freq. Comp. Isa. xlv. 23. Phil. ii. 10. As a N. fem. ברכה *a blessing,* i. e. *a token of blessing* or *of respect, a present.* Gen. xxxiii. 11. Jud. i. 15. 1 Sam. xxv. 27. 2 K. v. 15, & al.

V. *To salute, wish a blessing to.* 1 Sam. xiii. 10. 1 K. i. 47. viii. 56. 2 K. iv. 29. x. 15. So the Latin saluto, whence Eng. *salute,* &c. is from the N. salus, *health, prosperity.*

VI. The Lexicons have absurdly, and contrary to the authority of the ancient versions, given to this verb the sense of *cursing* in the six following passages, 1 K. xxi. 10, 13. Job i. 5, 11. ii. 5, 9. As to the two first the LXX render ברך in both by ευλογεω, and so the Vulg. by benedico, *to bless.* And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen Aleim* and *Molech,* which subjected him to death by Deut. xiii. 6. xvii. 2—7. Job's fear, ch. i. 5, was, lest his sons should have *blessed the false* Aleim; so Aquila ευλογησαν, and Vulg. benedixerint. Ver. 11,

* Welsh *bara,* bread, sustenance.

should be translated, *And indeed stretch forth thy hand now, and touch all that he hath,* אם לא *surely* (comp. 1 K. xx. 23.) *he hath blessed* (יברך being used, in a past sense, as תבא ver. 7, and יעשה ver. 5.) *thee to thy face*, i. e. hypocritically. LXX and Theodotion, η μην ως προσωπον σε ευλογησει *truly he will* bless *thee to thy face*, Vulg. nisi in faciem *benedixerit* tibi, *unless he* hath blessed *thee to thy face*. Satan brings the same charge of *hypocrisy* against Job, chap. ii. 5, which the LXX, Theodotion, and Vulg. render in the same manner. And at ver. 9, his wife says to him, *Dost thou yet retain thy integrity*, thy regard for the true God, ברך אלהים ומת blessing *the Aleim and dying*, or *even to death*.

Some learned men have supposed that ברך signifies *to bid farewell to*, and thence *to renounce, relinquish*, and that in several of the above cited passages, as in 1 K. xxi. 10, 13. Job i. 5. ii. 9, it might best be explained in that sense. But there is no proof that ברך ever properly denotes *to bid farewell* to, much less *to renounce*. In both Gen. xlvii. 10, and 2 Sam. xix. 39, which are produced as instances of the former signification, there was not a *common farewell*, but a *patriarchal benediction*. (Comp. Heb. vii. 7.) And in all other passages where the verb ברך is joined with יהוה or אלהים it constantly means *to bless*. See Gen. xxiv. 48. 1 Chron. xxix. 20. Ps. lxvi. 8. lxviii. 27. ciii. 1, 2, 20—22.

DER. From ברך *the knee*, perhaps the Gaulish *bracca*, a part of dress covering the knees, and Eng. *breeches*.

ברם

I. Occurs not as a V. in Heb. but as a participial N. mas. plur. ברומים *rich apparel*, Eng. transl. so Montanus vestium pretiosarum, *sumptuous vestments*. Once, Ezek. xxvii. 24.

The verb in Arabic signifies *to twist* or *be twisted closely together* as threads, and thence the Ns. ברים, and מברם in that language denote, *a thread formed by twisting several parts together*, also *a kind of garment made of the same sort of thread, both for warp and woof*. It seems probable, therefore, that *twisting closely together*, or the like, is the idea of the Hebrew word.

II. Chald. As a particle ברם *but truly, but*. Dan. ii. 28. iv. 12 or 15, & al.

ברק

I. *To lighten, send forth lightning*. occ. Ps. cxliv. 6. As a N. ברק *lightning, a flash*. Exod. xix. 16. 2 Sam. xxii. 15, & al. freq. The word has the same sense in Arabic; whence the miraculous beast, who, according to the Mahometan creed, carried Mahomet in the twinkling of an eye from the neighbourhood of Mecca to Jerusalem, had his name Al Borak, on account of his moving with the velocity of *lightning*.*

II. As a N. ברק *a glitter* or *glister*. Ezek. xxi. 10, 15, 28, or 15, 20, 33. Comp. Deut. xxxii. 41. So Virgil, Æn. iv. lin. 580,

———*Vaginaque eripit ensem*
Fulmineum.

He draws his *lightning* sword.

Comp. Nah. iii. 3. Hab. iii. 11. So Homer, Il. x. lin. 153, 154, describing the *spears* of Diomed and his companions.

———τηλε δε χαλκος
Λαμφ' ὡς ΑΣΤΕΡΟΠΗ πατρος Διος———

———far flash'd their brazen points,
Like Jove's own lightning———

Also, *a glittering* or *bright weapon*. Job xx. 25.

III. As a N. fem. ברקת *a kind of precious stone, a carbuncle*. "A precious stone, shining like *lightning*, or *a coal of fire*." * "Carbunculi *a similitudine* ignium, *appellati*," says Pliny, Nat. Hist. lib. xxxvii. cap. 7. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

IV. As a N. ברקן a kind of *thorn*, with very *sharp, pointed* prickles. occ. Jud. viii. 7, 16. In ver. 7, Aquila εν ταις τραγακανθαις, Symmachus εν τοις τριβολοις, Vulg. tribulis. But the LXX, perhaps because they could not recollect any Greek word to express it, retain the original name βαρκηνιμ.

DER. *Bright*.

ברש

Occurs not as a V. in Heb. nor do I know the ideal meaning of it, but

I. As a N. ברוש plur. ברושים *the fir-* or, according to Celsius, *the cedar-tree*. 2 Sam. vi. 5. Isa. xli. 19, & al. freq. The LXX render it so variously, as to show they knew not what particular species of tree it meant; the Vulg. generally by abietem *the fir-tree*. Comp. ארן under רזה.

II. Plur. ברושים *some things made of fir* or *cedar*. Spoken of spears, Nahum ii. 4.—of musical instruments, 2 Sam. vi. 5. "No kind of wood (says that learned philosopher and musician, the Rev. William Jones, Physiological Disquisitions, p. 294.) being more elastic than *fir*, from its fibrous construction, it is the most proper for *musical instruments*, and was therefore applied to that use by the Hebrews from the most remote antiquity. See 2 Sam. vi. 5."

DER. *Brush*. Qu?

ברת

As a N. mas. plur. ברתים *trees of the cypress kind*, so LXX κυπαρισσοι, et Vulg. cupressina. Most probably they are the same as Pliny, Nat. Hist. lib. xii. cap. 17, mentions by the name of *bruta*, and which he there describes as being like a wide spreading *cypress* with whitish branches, and yielding an agreeable scent in burning. Once, Cant. i. 17.

בש

To flag, fail, grow flaccid, spiritless, or *inactive, be confounded*, flaccescere, confundi (as the Vulg. often renders it) whether through fear, 2 K. xix. 26. comp. Jud. iii. 25.—or disappointment, Job vi. 20. Psal. xxii. 6.—or modesty, 2 K. viii. 11. Ezra viii. 22.—or the importunity of others, 2 K. ii. 17.—or through a sense of guilt, *to be ashamed*, Ezra ix. 6. Psal. xxxv. 4, & al. It is once applied figura-

* See Prideaux, Life of Mahomet, p. 55, 1st. edit. 8vo. Modern Universal Hist. vol. i. p. 66.

Digitized by Google

* Assembly's Annotations.

tively to the חמה or *solar fire.* Isa. xxiv. 23. In Hiph. חובש with the ו after ח, as if from יבש, *to abash, make ashamed.* 2 Sam. xix. 6. But thirty-six of Dr Kennicott's codices here want the י. Also, *to act shamefully,* חבישה *hath done shamefully,* according to the reading of nine of Dr Kennicott's codices. Hos. ii. 5 or 7. In Huph. הובישׁ *to be made ashamed, abashed.* Jer. x. 14. li. 17, (with ו, as well as י, inserted according to many of Dr Kennicott's codices,) & al. freq. either in Kennicott's printed text, or in his various readings. As Ns. fem. בושה *abashment, shame.* Ps. lxxxix. 46. Ezek. vii. 18. בשת. The same. Job viii. 22, & al. Also, *a shameful idol,* i. e. Baal, or Baal-Peor. Jer. xi. 13. Hos. ix. 10. So *Jerub*-baal, (see Jud. vi. 31, 32.) is called *Jerub*-besheth, 2 Sam. xi. 21. בשנה *shame.* occ. Hos. x. 6. As a N. mas. plur. in reg. מבשי *the privy parts,* pudenda. occ. Deut. xxv. 11.

To this root may also be referred פי־בסת, with a slight dialectical variation for פי־בשת, the name of a city in Egypt, Ezek. xxx. 17, which the LXX render by a word evidently corrupted from the Hebrew or Egyptian name, Βουβαστου, so the Vulg. Bubasti; in which city, according to Herodotus, lib. ii. cap. 59, 137, was a famous temple to the Egyptian idol Βουβαστις, who, says he, is in the Greek called Αρτεμις. Now the Grecian Αρτεμις physically denotes the Moon, whose emblem, among the Egyptians, was a * *cat* (perhaps from the remarkable *increase* and *decrease of the pupil of its eye,* and its seeing and being most vigilant and active in the *night*); whence, as Herodotus farther relates, lib. ii. cap. 67, *cats,* which in Egypt were sacred, were, when dead, carried to be interred under the sacred roof at Bubastis. *A cat,* then, or a human figure with a *cat's* head, (such as may be seen in Montfaucon's Antiquitée Expliquée, tom. ii. tab. 126.) was most probably the emblem under which they worshipped the Moon at this place, which might from this idol be called פי־בסת *the countenance of the sky* or *shame-faced goddess,* for *cats* seem remarkable for being so.

בשש *to flag very much, loiter, delay,* occ. Exod. xxxii. 1. Jud. v. 28. In Hith. *to flag through shame, be abashed* or *ashamed of oneself, to be quite confounded.* Gen. ii. 25.

See Mr Bate's Crit. Heb. on this root.

Der. *Bashful, abash.*

בשל

In general, *to concoct,* coquere.

I. *To ripen,* as corn by the solar heat. Joel iii. or iv. 13. In Hiph. *to cause to ripen.* Gen. xl. 10.

II. *To dress with fire,* as by *roasting.* Deut. xvi. 7. 2 Chron. xxxv. 13.—by *boiling,* 1 Sam. ii. 13, 15, & al. freq.—or by *baking,* 2 Sam. xiii. 8. As a N. fem. plur. מבשלות *boiling places, places for dressing victuals.* occ. Ezek. xlvi. 23.

III. As a particle, בשל, compounded of ב *in* w *that which,* and ל *for,* see under ש IV.

* See Plutarch, De Isid. et Osir. tom. ii. p. 376, D. E. edit. Xylandri, where other reasons also are assigned; and Pluche's Hist. du Ciel, tom. i. p. 155.

בשם

Occurs not as a V. in Heb. but in Chaldee בשם and בסם, and in Syriac בסם signify *to be sweet, agreeable,* or the like. (See Castell.) Hence as a N. בשם pl. בשמים *a spice* or *aromatic,* from its *sweet agreeable* smell. Exod. xxxv. 8, 28, & al. freq.

Also, *an odoriferous plant* or *flower.* Cant. iv. 14, 16. v. 13. viii. 14. See Harmer's Outlines of a Comment on Solomon's Song, p. 163, 298.

בשם

Perhaps of the same import as בסס (Isa. lxiii. 18. Jer. xii. 10.) *to tread, trample.* Once, Amos v. 11, where ten of Dr Kennicott's codices read בשסכם without the ו.

בשר

I. The general idea of this word seems to be, *to spread, spread out, spread abroad.* It occurs not, however, simply in this sense as a V. but as a N. applied to the cherubs, Ezek. x. 12, וכל בשרם, *and the whole* extent *of them;* Vulg. et omne *corpus* eorum, *and their whole* body. So Eng. transl.

II. As a V. in Kal and Hiph. *to spread, spread abroad,* as praises, Isa. lx. 6.—news or tidings, whether bad, as 1 Sam. iv. 17, comp. 2 Sam. i. 20. xviii. 20; or more usually good, 1 Sam. xxxi. 9. 2 Sam. iv. 10, & al. freq. In Psal. lxviii. 12, מבשרות "is feminine, and points out the *women* who with music, and songs, and dancings, *celebrated* the victories of the Israelites over their enemies, according to the custom of those times, Exod. xv. 20. 1 Sam. xviii. 6." Chandler's Life of K. David, vol. ii. p. 65.* It is applied to the *glad tidings* of the gospel, Isa. xl. 9. lii. 7. lxi. 1. The LXX generally render it by ευαγγελιζω. In Hith. fut. יתבשר *it (somewhat) will be told,* or *let somewhat be told,* i. e. *there are tidings.* occ. 2 Sam. xviii. 31. As a N. fem. בשרה and בשורה *news, tidings.* 2 Sam. xviii. 20, 22, 25, 27, & al.

III. As a N. בשר *flesh, that soft muscular substance* which is *spread over* the bones, blood-vessels, and nerves of the animal body, according to that of Job x. 11, *Thou hast* clothed *me with skin and* flesh. It is variously applied.

1. *Flesh* of men or animals, strictly so called, Gen. ii. 21. Jer. xix. 9. Gen. xli. 2—4.—of fishes, Lev. xi. 11. So in 1 Cor. xv. 39, σαρξ, *flesh,* is applied to *fishes,* as well as to men, beasts, and birds. And in Heb. בשר is also spoken of *reptiles.* See Gen. vii. 14—16, 21.

2. The Heb. N. בשר, like the Arabic בשר and בשרה, appears plainly to denote *the skin* which is *spread* over the human body, and is so rendered by our translators, Ps. cii. 6. Comp. Job iv. 15. xix. 20, where עור seems to mean the *cuticle* or *outer skin,* בשר *the inner.* Comp. Job x. 11. Lam. iv. 8, aud see Michaelis, Supplem. ad Lex. Heb. p. 236, and Anonym. Note on Ps. cii. 6, in Merrick's Annotations.

3. *Man* considered as *infirm* or *weak.* Jer. xvii. 5.

* Comp. Glassii, Philol. Sacr. lib. iii. tract. 1. can. 21. col. 610, edit. Lips. 4to. Michaelis in Lowth Prælect. p. 562, edit. Gotting. Note. Bp. Lowth's Note on Isa. xl. 9.

4. It denotes what is *soft* and *pliable*. Ezek. xi. 19. xxxvi. 26.
5.—*Wholly carnal* or *sensual, given up to fleshly appetites and passions*. Gen. vi. 3.
6.—*Near relation, consanguinity*. Gen. xxix. 14. xxxvii. 27.
7.—*The secret parts*, Ezek. xvi. 26. xxiii. 20.
8. כל בשר *all flesh*, signifies either *all mankind*, as Gen. vi. 12, 13; or *all animals*, as Gen. vi. 17, 19.

בת *

Occurs not as a V. in Heb. but evidently denotes *capacity, power of receiving* or *containing, room, place*.

I. As a N. בת *a bath*, the *largest measure of capacity* next to the *homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It was equal to the *ephah*, i. e. to seven gallons and a half English, and is always in Scripture mentioned as a measure of *liquids*.

II. As a N. mas. plur. בתים *receptacles, places to receive* staves or bars. Exod. xxv. 27. (where LXX δηκας,) xxvi. 29, & al. freq.

III.—In reg. בתי *boxes to hold* perfumes. Isa. iii. 20. Comp. under נפש II.

IV. As a N. fem. plur. בתית q. d. *capacities*. occ. Isa. vii. 19, נחלי הבתות *valleys* of capacities, capacious *valleys*; LXX, ταις φαραγξι της χωρας, *the valleys of the country*.

V. As a N. mas. בית, plur. בתים.

1. *Capacity*. 1 K. xviii. 32. כבית—*as great as* would contain; LXX, χωρουσαν *holding*.
2. *The in-* (or *receiving*) *side* of a place, as opposed to the outside. Gen. vi. 14, & al.
3. *A house*, q. d. *a receptacle, for man*. freq. occ. *A den* or *receptacle for wild beasts*, Job xxxix. 6. *A nest for birds*, Psal. lxxxiv. 4. *A place* in reference to something it *contains*, Neh. ii. 3.
4. *A household* or *family*. Gen. vii. 1, & al. freq.
5. *A house, household, estate, substance*. 1 K. xiii. 8. Comp. Esth. viii. 1, 2. Οικος and οικια are used in the same sense in Greek; see Greek and Eng. Lexic. in Οικια III. So LXX in K. οικον.
6. *A temple*, dedicated, whether to the true God, see 1 K. vi.—or to a false one, Jud. xvi. 26, 27, 29, 30. 1 Sam. v. 2, 5. 1 K. xvi. 32. 2 K. v. 18. x. 14, 21, & al. But when in the books of Moses or Joshua we read of the בית or *beth* of such or such an idol in the land of Canaan, we must not imagine that the בית implies *a house* or *covered building*, because it does not appear that the Canaanites had any such in those early times. Moses, who in Deut. vii. 5. xii. 3, is very particular in commanding the Israelites to destroy the other appendages of the Canaanites' idolatry, never mentions their sacred *buildings*, nor do we ever read of them in the book of Joshua. Their *beths* seem to have been nothing more than *sacred enclosures*, like the Grecian τεμενη.
7. Mas. plur. בתים *hangings to form a receptacle* for an idol, *canopies*, or some things of that kind, French translat. des pavillons, *pavilions*, 2 K. xxiii. 7. Comp. Ezek. xvi. 16, and טלא IV.
8. As a particle בית *in, within* (comp. sense II, above.) Ezek. i. 27. Comp. Prov. viii. 2, where LXX αναμεσον *in the midst*, so Vulg. in mediis.

VI. As a N. ביתן *a palace, a large and beautiful house*. occ. Esth. i. 5. vii. 7, 8. Castell says, some think it a Persic word, because it occurs only in this book.

VII. As a N. בת *the pupil* of the eye. See under בה II.

VIII. As a N. fem. בת, *a daughter*. See under בנה VII.

IX. Chald. As a V. *to pass the night*. Once Dan. vi. 18 or 19. It is often used in the same sense by the Chaldee paraphrasts, and in the Syriac language.

בתל

Occurs not as a V. in Heb. but in Arabic signifies, *to separate, sever*, "separavit, segregavit," Castell. And as nouns in that language בתול and בתולה denote the * *sucker of a palm-tree now fit to* be separated *from its parent tree, and to bear fruit for itself*, and hence *a marriageable virgin*, who being separated *from her mother may now bear fruit of her own*.† And in this latter sense the N. is applied in Heb.

I. As a N. בתולה *a marriageable virgin*. "Virgo matura, nubilis, ac integra adhuc et incorrupta." Castell. Comp. Robertson, Thesaur. Gen. xxiv. 16. Lev. xxi. 14, & al. freq. In Lev. xxi. 14, בתולה is contradistinguished from *a widow, a divorced woman, one deflowered* (חללה) and *a harlot*. Comp. Ezek. xliv. 22. In Joel i. 8, it denotes *an espoused virgin before consummation*. Comp. Deut. xxii. 23. Job xxxi. 1. נער or נערה is *a girl, a young woman*, whether married, Deut. xxii. 15, 16, 20, 21; or unmarried, Gen. xxiv. 16, 28, 55, 57. 2 K. v. 2. Esth. ii. 2, 3; בתולה (as above) *a marriageable virgin*; עלמה *a maid, a virgin*, whether marriageable or not. See Gen. xxiv. 43. Ezod. ii. 8. On Isa. xxxvii. 22. Vitringa observes that *societies* and *states*, when in a regular, orderly, flourishing, free condition, or enjoying a respectable and lawful government, are continually in scripture on these very accounts compared to *virgins*. Comp. Lam. i. 15. Jer. xxxi. 21. xlvi. 11. Isa. xlvii. 1. On which last text see more in Vitringa.

---

* Welsh *buth*, a hut or dwelling.

* Dr Shaw, Travels, p. 141, speaking of the *palm-tree* in Barbary, says, "They are propagated chiefly from *young shoots*, taken from the roots of full-grown trees: which if well transplanted and taken care of, will yield their fruit in the sixth or seventh year; whereas those that are raised immediately from kernels will not bear till about their sixteenth." "It is well known," adds the Doctor, "that these trees are *male* and *female*, and that the fruit [of the female] will be dry and insipid without a previous communication with the male." p. 142, where see more; as also in Scheuchzer, Phys. Sacr. on Exod. xv. 27, and on Job xxix. 18; and in Hasselquist's Trav. p. 416. The circumstance just mentioned from Dr Shaw shows the remarkable propriety of the oriental applications of the N. בתולה.

† See Castell's Lex. Heptag. in בתל A R. and Professor Robertson's Clavis Pentateuchi, No. 1356, 2476.

II. As a N. mas. plur. בתולים *the signs* or *marks of virginity*. Deut. xxii. 14, 15, 17. Also (ימים being understood) *days* or *time of virginity, virgin state;* so it may be rendered *virginity*. Lev. xxi. 13, & al.

Little doubt, I presume, will remain in the reader's mind, but the common and obvious interpretation of Deut. xxii. 14—17, is the true one, when he considers the following account of the marriages of the Arabs, cited from D'Arvieux, by Mr Harmer in his Outlines of a New Commentary on Solomon's Song, p. 11. " D'Arvieux tells us, that the bridegroom and bride being brought in ceremony to the place of marriage, the men and women sit down to table in different huts, where the marriage feast is celebrated: that in the evening the bride is twice presented to the bridegroom; that the third time he carries her into the tent where *the marriage is to be consummated;* and that after the consummation, the bridegroom returns to his relations and friends (whom he had left feasting together) *with such a proof of the virginity of his bride,* as Moses *supposeth the Jews were wont to preserve with care,* that in case the honour of their daughters should afterwards be aspersed, they might be freed from the reproach; which being shown, the bridegroom is complimented afresh, and passes the rest of the night in rejoicing." See more on this subject in Niebuhr's Description de l'Arabie, p. 31, &c. In the Complete System of Geography, vol. ii. p. 19, the reader may find a similar custom observed in some towns of Turkey at their marriages, and I have read of the like among the Tartars. Dr Russel, in his Nat. Hist. of Aleppo, p. 113, note, says, " The *tokens of virginity* are expected by *all sects* in this country, but more indecently exposed by the Turks than any other." Mons. Savary speaking of the marriages of the Egyptians, says, " Quand c'est une fille, il faut que *les signes de virginité* paroissent; autrement, il (le mari) est en droit de la renvoyer à ses parens, et c'est le plus grand deshonneur qui peut arriver à une famille." Lettres sur l'Egypte, tom. iii. p. 38.

From this root may be derived the Greek βαταλος *effeminate,* and βαταλιζομαι *to live effeminately.*

בתק

To cut in pieces. So Chaldee Targ. יבזעוניך *they shall cut thee* in pieces, i. e. alive—a dreadful punishment sometimes inflicted by the Babylonians. Once, Ezek. xvi. 40. Comp. Dan. ii. 5, and see Michaelis, Supplem. ad Lex. p. 239.

בתר

I. *To divide asunder.* Gen. xv. 10. As a N. mas. plur. in reg. בתרי *parts so divided, divisions,* Jer. xxxiv. 18, 19. בתר in Cant. ii. 17, seems rather an appellative than a proper name, and so הרי בתר will be *mountains* of intersection or cragginess, i. e. intersected, craggy *mountains,* LXX, ορη κοιλωματων *mountains* with hollows.

II. Chald. בתר a particle, *after.* Dan. ii. 39. It is also written באתר Dan. vii. 6, 7.

PLURILITERALS in ב.

בדלח

The meaning of this word has been much disputed, and various are the senses which ancient and modern interpreters have assigned to it. I embrace that of the learned Bochart, Hierozoic. P. II. lib. v. cap. 5, and so render it as a N. *pearl.* This precious substance, which is naturally hard, *smooth,* and glossy, is found in many parts of the world, and produced in the shell of the pearl-oyster, with which the Persian gulf in particular abounds. Perhaps the Hebrew name is from בד *singular* and לח *smooth,* as being the *only* gem *naturally smooth* and *polished.* Or as " all *pearls,*" says the New and Complete Dictionary of Arts, &c. " are formed of the matter of the shell, and consist of a number of *coats, spread with perfect regularity one over another,* in the manner of the several coats of an onion, or like the several strata of the stones found in the bladders or stomachs of animals, only much thinner," may not the Hebrew name בדלח, according to this account, be a derivative from בדל *to divide,* and לא *smooth, a smooth stratum,* or the like? occ. Gen. ii. 12. Num. xi. 7. Comp. Exod. xvi. 31.

בלעדי

A particle (from בל *not,* and עדי *unto*), *without, besides, except.* Gen. xiv. 24. xli. 44, & al. With מ prefixed, מבלעדי the same. Num. v. 20. 2 Sam. xxii. 32.

בליעל

As a N. from בל *not,* and יעל *profit.* See the learned Merrick's Annotation on Ps. xviii. 5.

I. As an abstract N. *Unprofitableness, worthlessness, wickedness.* See Deut. xiii. 14. xv. 9. Prov. xix. 28. 1 Sam. i. 16. xxv. 25. 2 Sam. xvi. 7. 1 K. xxi. 13; in which three last passages observe that ה emphatic is prefixed, q. d. *the greatest* or *most abandoned wickedness.* דבר בליעל *an affair of wickedness,* Eng. transl. *wicked thing.* Psal. ci. 3. xli. 9, *a word,* or *matter,* of Belial, i. e. *a* heinous *accusation, is poured out upon him.* Vitringa on Isa. xlix. 7, explains this expression of the *crime of treason* against the Roman emperor, of which the Jews accused Jesus Christ before Pilate, John xix. 12, 15.

II. As an adjective, *worthless, wicked, good for nothing,* αχρειος, nequam. Job xxxiv. 18. Comp. Nah. ii. 1.

III. In a concrete or collective sense, *worthless,* or *wicked, men.* 2 Sam. xxii. 5. xxiii. 6. Psal. xviii. 5. Nah. i. 11.

ברזל

As a N. *iron,* a well-known metal. The name ברזל may be derived from בר *bright,* (like the *solar flame,* Cant. vi. 10.) and נזל *to fuse, melt with heat,* (dropping the נ as usual). For it has been observed by * chemical writers, not

---

* " *Iron* ignites long before it fuses, nor melts without a violent fire; and this the most slowly of all metals." Boerhaave's Chemistry by Shaw, vol. i. p. 93.

" *Iron*—requires the strongest fire of all the metals to melt it.—It grows red-hot long before it melts, and is

only that *iron* melts slowly even in the most violent fire, but also that it *ignites* or *becomes red-hot* long before it *fuses*; and any one may observe the *excessive brightness* of iron when *red-* or rather *white-hot*, ברזל therefore, q. d. *the bright fuser*, is a very descriptive name for it. Num. xxxi. 22. Deut. viii. 9, & al. freq.

Since *iron* requires the *strongest fire* of all metals to fuse it, hence there is a peculiar propriety in the expression כור הברזל *a furnace for iron*, or an *iron furnace* for *violent* and *sharp afflictions*. See Deut. iv. 20. 1 K. viii. 51.

רכב ברזל *chariots*, (q. d. *chariotry*) *of* or *with iron*, probably means chariots *covered* or *plated with iron*, so as not easily to be broken or cut in pieces. occ. Josh. xvii. 16, 18. Jud. i. 19. iv. 3, 13. In Jud. the Vulg. renders the words currus falcatos, *chariots armed with scythes*. But this does not seem the natural sense of the Heb. neither is there any proof that war-chariots of this kind were so early invented. Cyrus was the first who introduced them among the Persians. See Xenophon, Cyropæd. lib. vi. p. 324, edit. Hutchinson. 8vo. and note 4.

בשגם See under גם

בשכבר See under כבר

בשלמי See under ש

ג

גאה

With a radical, but mutable or omissible, ה.

I. *To increase, rise, swell, grow higher and higher*, as waters. occ. Ezek. xlvii. 5. *To grow*, as a bull-rush. occ. Job viii. 11. *To increase*, as affliction. occ. Job x. 16. As a N. גאון *rising, swelling*, as of waters. Job xxxviii. 11. Jer. xii. 5. xlix. 19. l. 44. It is plain from a comparison of 1 Chron. xii. 15, with Josh. iii. 15. iv. 19, that the river Jordan (probably from the melting of the snow on mount Libanus) began, in * *some* years at least, to overflow its banks towards the beginning of the first month, our March O. S. and continued so to do all the time of harvest, i. e. till the end of May or the beginning of June.† Maundrell, in his Journey, at March 30, thus expresseth himself concerning this river: "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently (and the same is reported of it to this day) several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion, Jer. xlix. 19, and l. 44, *He shall come up like a lion from the swelling* (גאון) *of Jordan.*" Comp. Ecclus xxiv. 26. Michaelis (Supplem. ad Lex. Heb. p. 241.) says, that the signification of *the swelling of the Jordan* is very unsuitable (*ineptissima*) to the Heb. גאון הירדן in Jer. xii. 5; yet the Chaldee paraphrast seems to have given a very natural sense to the end of this verse—"How thinkest thou to do with respect to *the wild beasts of the field*, which (are or appear) on the swelling of the Jordan?" And in this exposition, the Targumist has been followed by Mr Lowth, and other commentators.

In Zech. xi. 3, *the second bank* or *thicket* itself, above mentioned by Maundrell, seems to be called גאון הירדן.

As a N. fem. גאות *a rising up*, as of smoke, Isa. ix. 18. Also, *a swelling*, as of the sea, Psal. lxxxix. 10.

II. As a N. גיא plur. גאות *a valley*, or more properly, *a rising ground*, or *lawn* "*rising* from the bottom to the adjoining hill. Num. xxi. 20, *And from Bamoth to* גיא *in the country of Moab to the top of Pisgah*, i. e. they encamped on the *rising ground*—to the top of the hill." Bate. freq. occ. גי (without the א) is used in the same sense. Deut. xxxiv. 6. Josh. xv. 8, & al. freq. As a N. fem. plur. גאיות the same. Ezek. vii. 16, & al.

III. As a V. *to be exalted* in glory or honour. Spoken of Jehovah, occ. Exod. xv. 1, 21. As a N. גאון *exaltation, excellency*, as of God, Exod. xv. 7. Job xxxvii. 4. Mic. v. 3 or 4, & al.—of the people of Israel, Nah. ii. 2 or 3.—of the land of Canaan, Psal. xlvii. 5, גאות nearly the same. Psal. xciii. 1. Isa. xii. 5.

IV. As a participle, or participial N. גאה *proud, vainly elated*, or *lifted up*. Job xl. 6, 7. Isa. ii. 12. גא the same, Isa. xvi. 6. As Ns. גאון and גאות *elation, pride, haughtiness*. I must say with Mr Bate, "I know not what the difference is between these two nouns." They occur together, Isa. xvi. 6. Jer. xlviii. 29. As a N. גיון, (formed as גיון from אבה) *proud, haughty*. occ. Psal. cxxiii. 4. So LXX ὑπερηφανοις, and Vulg. superbis. As a N. fem. גאוה *pride*, used for *a proud person* or *persons*, the abstract for the concrete. Psal. xxxvi. 12; as זלות *vileness* for *vile persons*, Psal. xii. 9. Comp. זדון Jer. l. 31, 32.

Der. Greek γαιω to be proud, exult, French and Eng. *gay, gaiety*. Also, perhaps, Italian *gioia*, French *joie*, Eng. *joy*, &c.

גאל

In general, *to vindicate, avenge, recover, retrieve*, or *deliver*, vindicare.

I. *To vindicate, recover*, or *deliver, that to which one has some right, from evil* or *wrong*. So LXX, ῥυεσθαι. Gen. xlviii. 16. Exod. vi. 6.

II. *To vindicate* or *redeem* an inheritance, *to recover it for a price to its proper owner*. See Lev. xxv. 24, &c. As a N. גאל *a near kinsman*, one who by the Mosaic law had a right to *redeem* an inheritance, and also was permit-

---

known to be approaching towards that state by its becoming *whiter*, and by its *sparkling*.—Iron exposed to the focus of a great burning glass instantly grows red-hot, then turns *whitish*, *sparkles* and *flames*, and immediately after melts."—New and Complete Dictionary of Arts, in Iron.

* See Harmer's Observations, vol. ii. p. 124.

† Id. vol. i. p. 41.

ted to * *vindicate* or *avenge* the death of his relation, by killing the slayer if he found him out of the cities of refuge, (see Num. xxxv. 19, 21, &c.) and so was a type of him who was to *redeem* man from death and the grave, to *recover* for him the eternal inheritance, and to *avenge him* on Satan, his spiritual enemy and murderer. See inter al. Job xix. 25. Ps. xix. 15. cvii. 2. cxix. 154. Isa. xxxv. 9. xliii. 1. li. 10. lii. 3. lix. 20. lxiii. 4. Hos. xiii. 14. Hutchinson's Works, vol. vi. p. 341, &c. and Bate's Crit. Heb. in גאל. Mas. plur. in reg. גאלי, rendered in our translation *kinsfolks*, 1 K. xvi. 11. In Ruth ii. 20, thirty-one of Dr Kennicott's codices read מגאלינו, and nine מגואלינו, with the plural י. Comp. Targ. and LXX, and Ruth iii. 12. As a N. fem. גאולה *redemption, right of redemption.* Lev. xxv. 24, 26, 29. Also, *price of redemption.* Lev. xxv. 51, 52. Translated, *kindred.* Ezek. xi. 15. גאל דם *the avenger* of blood, he who (as above) had a right to *avenge* the blood of his relation. Num. xxxv. 19, & al. freq. And because the *avenger of blood* was often *defiled* with the blood of the slayer, or perhaps because the people were apt to regard him as *polluted* by it, (see Gusset, Comment. Ling. Heb.) hence in the latter Hebrew writers.

III. As a V. *to pollute, defile.* In Niph. נגאלו they were polluted *with blood.* Lam. iv. 14. So Isa. lix. 3. Comp. Zeph. iii. 1. In Kal and Huph. Mal. i. 7, *Ye offer* מגאל polluted *bread upon my altar, and ye say, wherein* גאלנוך have we polluted *thee?* Comp. ver. 12. Neh. xiii. 29. In Hith. *to defile oneself.* occ. Dan. i. 8. In Niph. with מן following, *to be put away,* or *removed from, as polluted,* q. d. *to be polluted from,* occ. Ezra ii. 62. Neh. vii. 64.

IV. *To avenge, take vengeance on.* occ. Job iii. 5, *Let darkness and the shadow of death* יגאלהו take vengeance on it, LXX ειλαβοι αυτην *seize it,* alluding, perhaps, to the *avenger of blood's seizing* the offender. As a N. fem. sing. with a formative א in reg. אנאלת " *vengeance.* occ. Isa. lxiii. 3, *Their blood shall be sprinkled upon my garments, and (on) all my raiment* אנאלתי my vengeance, i. e. in taking of it should be daubed with *the slaughter.*" Bate. One of Dr Kennicott's MSS. reads אנאלהו *I have polluted it.* See Bp. Lowth's note.

גב

Occurs not as a V. but the idea is evident from the things to which it is applied, namely, *gibbosity, protuberance, prominence,* or the like.

I. As a N. גב *the back* of a man considered as *raised* or *hunched up.* occ. Ps. cxxix. 3. Comp. Dan. vii. 6. Ezek. x. 12, in which last passage thirty-two, at least, of Dr Kennicott's codices read גביהם with the plural י.

II. *The base* of an altar, " Dorsum *sustinens altare, the back* supporting the altar." Cocceius. occ. Ezek. xliii. 13. French translation, *ce (sein sera)* le dos *de l'autel, this (bosom shall be)* the back *of the altar.* But does not this seem a forced application of the Hebrew גב, as denoting *a back?* and shall we not rather suppose that in this text Ezekiel uses גב in the Chaldee sense, and adopt the Vulgate translation, hæc quoque erat *fossa* altaris, *this also* (i. e. what was formed by the חיק *and the border*) *was the* foss *of the altar?*

III. As a N. גוב plur. גבים, and, in the construct used for the absolute form, גובי and גבי *the locust in its caterpillar state,* so called, either from its *shape* in general, or from its continually *hunching out its back,* in moving. occ. Isa. xxxiii. 4. Amos vii. 1. Nah. iii. 17. And to explain these passages, I observe, that it is in their *caterpillar* state that the locusts are the most destructive, *marching directly forward,* and in their way eating up every thing that is green and juicy; that in and near the Holy Land they are in this state in the month of April, which corresponds *to the beginning of the springing up of the latter growth after the king's feedings, which were in March;* and lastly, that in the beginning of June, ביום קרה *in the time of cooling,* when the people are retired to their *cool* summer-houses or country-seats, the caterpillar-locusts of the second brood are *settled* in the *fences* בגדרות, whither the parent-locusts had retired to lay their eggs. But for the farther illustration of these particulars, I must request the reader *attentively* to peruse Dr Shaw's Travels, p. 187, 2d edit. and compare with Harmer's Observations, vol. i. p. 225, &c. and vol. ii. p. 466, &c.

IV. As a N. mas. plur. גבים *vaulted* or *arched rooms,* as of the temple. occ. 1 K. vi. 9, *and covered* גבים the arched rooms or arches (vault-beams, Eng. marg.)—*with cedar.*

V. As a N. גב *a vaulted* or *arched room,* such as prostitutes dwelt in. occ. Ezek. xvi. 24, 31, 39. So fornix, *a vault* (whence Eng. *fornication*), is used in the Latin writers for a *brothel;* and the LXX render גב in Ezekiel twice by πορνειον, and once by αικημα πορνικον, and the Vulg. lupanar.

VI. As a N. mas. plur. גבים, Jer. xiv. 3, *arched* or *vaulted reservoirs* of waters, or rather *arched* or *vaulted aqueducts;* those, namely, made by king Hezekiah, 2 Chron. xxxii. 30, to bring the water of the fountain of Gihon (which was situated on the western side of the city of David, inclining to the south*) למטה *under-ground,* straight to the city of David. So the author of Ecclus, ch. xlviii. 17 or 19, *Ezekias fortified his city,* και εισηγαγεν εις μεσον αυτης υδωρ, (so Complut. and MS. Alex.) ΩΡΥΞΕ (EN) ΣΙΔΗΡΩ ΑΚΡΟΤΟΜΟΝ, και φρεδομησεν κρηνας εις ὑδατα *and brought in water into the midst thereof,* he digged the

* The ancient Greeks " had no public officer charged by the state to look after *murderers. The relations of the deceased alone had the right to pursue revenge.* Homer shows it clearly (Il. ix. lin. 628, &c.) We may add to the testimony of this great poet that of Pausanias, who speaks in many places of this ancient usage, (lib. v. c. 1. p. 376. lib. viii. c. 34. p. 669.) a usage that appears to have always subsisted in Greece (See Plat. de Leg. l. ix. p. 930, 931, and 933. Demosth. in Aristocrat. p. 736. Pollux. lib. viii. cap. 10. segm. 118)." Goguet's Origin of Laws, &c. pt. 2. book 1. art. 8. vol. ii. p. 74, edit. Edinburgh.

* Comp. Maundrell's Travels, April 9, with Shaw's Plan of Jerusalem, Trav. p. 277.

Digitized by Google

hard rock with iron, *and built fountains for waters.* And Tacitus, describing the city of Jerusalem, Hist. lib. v. cap. 12, particularly mentions " *Fons perennis aquæ*, cavati sub terra montes, *et piscinæ cisternæque servandis imbribus*, a never-failing fountain of water, *the mountains scooped*, or *bored through underground* * [plainly for the passage of the water], and pools and cisterns for preserving the rain."

VII. As a N. mas. plur. in reg. נבי *the bosses* or *umbos* of shields which *project* in the middle of them. occ. Job xv. 26.

VIII. As a N. mas. plur. in reg. נבי, Ezek. i. 18, *the felloes* or *rings* of the wheels, which do not appear to have had any *naves*. And so, 1 K. vii. 33, נבי are the *felloes* or *rings* of the wheels, and חשרי the *naves*. Comp. below under חשר.

IX. As a N. fem. plur. נבת, *felloes* or *bending rings* of wheels. occ. Ezek. i. 18.

X. As a N. fem. plur. נבת *the arched prominent flesh* over the eyes, or *the eyebrows* themselves. So LXX *ὀφρυς*, and Vulg. supercilia. occ. Lev. xiv. 9.

XI. As a N. mas. plur. נבים *heaps*, *banks*, or *ridges* of earth. occ. 2 K. iii. 16, " *Make this valley* נבים נבים full of banks, to stop the water from running down the valley." Bate. Virgil, Georg. ii. lin. 236, uses *crassa* terga, stiff *backs* (i. e. of earth ploughed up) for *ridges*. So terga, Georg. i. lin. 97. Job xiii. 12, לגבי חמר נביכם " *Your* swelling heaps (*are*) swelling heaps *of mire*. He means their *swelling heaps* of words; their *high-flown discourses*, in particular, on the happy condition of pious and virtuous persons even in the present world." Scott's note. Such *heaps of mire* required no efforts to destroy them, they would dissolve and fail of themselves.

XII. Chald. גב and in the emphatic form גבא, nearly the same as Heb. גבא, *a pit* or *dungeon*, used as *a den of lions*. Dan. vi. 7, 12, & al. So LXX *λακκος*, and Vulg. lacus.

XIII. As a N. mas. plur. with a formative י, יגבים *husbandmen*, " who turn up the land in *ridges* or *backs*." Bate. occ. Jer. lii. 16, and 2 K. xxv. 12, according to the Complutensian edit. and at least forty-seven more of Dr Kennicott's codices. Also, *lands* to be so cultivated. occ. Jer. xxxix. 10. Comp. Sense XI.

XIV. As a N. with a formative ן, גבן *gibbous*, *hump-backed*. occ. Lev. xxi. 20. So LXX *κυφτος*, and Vulg. gibbus. With the ג doubled, הר גבנגים *a mountain* of gibbosities, i. e. with several protuberances. occ. Ps. lxviii. 16, 17; where LXX *ορος τετυρωμενον a cheese-like* hill. See the following word. But on Ps. lxviii. 16, 17, I add, agreeably to Mr Merrick's note on this text, that the Chald. גבין signifies *gibbous*, גבינות *gibbosity*, *summit*, and גבירא *the eye-brows*; so Syr. גבינא *the eye-brow*, *summit* (see Castell, Lexic.); that Bochart (Chanaan, lib. i. cap. 42.) in speaking of the Montes Gebennæ or Cebennæ (Les Cevennes), which are called by Strabo *βαχις ορεινη a mountainous back* or *ridge*, says, Thus גבינא in Syriac is the *brow of a hill*, Luke iv. 29; and that the same learned writer observes from Camden, that the British word *keven* signifies *the ridge of a mountain*. So Mr Richards in his Welsh Dictionary, " Cefn, *the back of a man* or *beast*, *a promontory*, *or hill lying out*, *a ridge of a mountain*."—Hence in all probability—the Cevennes in France, Kevin or Chevin in Yorkshire, and doubtless many other such names in England, Scotland, and France, &c.

XV. As a N. fem. גבנה, or, according to some printed copies, and many of Dr Kennicott's MSS. גבינה *cheese*. So LXX *τυρος*, and Vulg. caseum. occ. Job x. 10, " Dr Shaw, in his account of the Barbary *cheeses*, (Travels, p. 168.) tells us, they are small, rarely weighing above two or three pounds, and *in shape* and *size* like our *penny-loaves*. One would imagine the ancient Jewish (or Eastern) cheeses were of the same shape, since the same word signifies *a hill*, which in Job x. is translated *cheese*. So the LXX translate the *high* hills, Ps. lxviii. 15, 16, by a word that signifies *cheese-like* hills." Harmer's Observations, vol. i. p. 285.

DER. *Gibbous*, &c.

גבא

As a N. *a pit*, *ditch*, or *pool*. occ. Isa. xxx. 14. Ezek. xlvii. 11. Chald. גבא. See under גב XII.

גבה

With a radical, fixed and immutable, ה.

I. In Kal, *to be high*, *elevated*, *tall*, *lofty*. Job xxxv. 5. 1 Sam. ix. 2. x. 23. In Hiph. *to exalt*, *make high*. Ezek. xvii. 24. 2 Chron. xxxiii. 14. Also, *to mount up*. Job xxxix. 27. " The eagle is of all birds that which *mounts to the greatest height*." Buffon, Hist. Nat. des Oiseaux, tom. i. p. 115. As a N. גבה *high*, *height*, Gen. vii. 19. Deut. iii. 5. 1 Sam. xvi. 7. xvii. 4. *Majesty*, Job xl. 10. גבהא fem. with the formative א instead of ה after the Chaldee form. Ezek. xxxi. 5, but eight of Dr Kennicott's codices read גבהה. גבה joined with לב *the heart*, Prov. xvi. 5, with רוח *the breath*, Prov. xvi. 18. Eccles. vii. 8, with אף *the nose*, Ps. x. 4, with עינים *the eyes*, Ps. ci. 5. (comp. Ps. xviii. 28.) beautifully describes *pride* and *haughtiness*, from *the swelling hearts*, *strong* and *quick breathing*, (see Acts ix. 1.) *contemptuous* and *high looks* (comp. Prov. xxx. 13.) of such persons. But see Mr Bate on the word. Hence,

II. *To be elated*, *haughty*, *proud*. Isa. iii. 16. Jer. xiii. 15. Zeph. iii. 11. As a N. גבה *haughtiness*. Jer. xlviii. 29. Fem. גבהה used adverbially, ב *in*, *with*, being understood, *haughtily*, *proudly*. 1 Sam. ii. 3. Comp. Isa. ii. 11, 17. But

III. As there is a good and commendable, as well as an evil and blamable *elation*, or *elevation of heart*, so יגבה לבו *his heart was lifted up*, is once used in a good sense, for he *took courage*, *grew confident* or *bold*. 2 Chron. xvii. 6.

DER. *Gibbet*.

גבח

As a N. *bald before*, *fore-head bald*. So LXX *αναφαλαντος*. occ. Lev. xiii. 41. Fem. כבחת

* Not as the pompous Mr Gordon erroneously renders it, " The mountains were all scooped *into caverns*." For what?

the bald fore-head. So LXX αναφαλαντωμα. occ. Lev. xiii. 42, 43, 55. But in the last text it is spoken of cloth or skin, and seems to denote their *fore-* and *outer*, or *right-side.*

גבל

I. *To set up a boundary, to bound, terminate.* occ. Deut. xix. 14. Josh. xviii. 20. Zech. ix. 2. In Hiph. *to bound, set bounds to.* occ. Exod. xix. 12, 23. As a N. גבול or גבל *a bound, limit, border.* Gen. x. 19. xxiii. 17, & al. freq. As a N. fem. גבלה, in reg. גבלת, plur. גבולת and גבלת the same. See Isa. xxviii. 25. Ps. lxxiv. 17. Num. xxxii. 33. Comp. Exod. xxviii. 14, 22. xxxix. 15.

II. As a N. גבול *the mark of a boundary, a land-mark.* Deut. xix. 14. xxvii. 17. Prov. xxii. 28. Fem. plur. in reg. גבולת *land-marks.* Job xxiv. 2.

Der. *Gabble*, a mixed language, such as is spoken on the confines of different countries; Islandic *gabl*, a bound, (see Junius Etymol. Anglic.) and Eng. *gabel* (end of a house). Welsh *gafael*, tenure, or lands bounded.

גבן See under גב.

גבע

Occurs not as a V. in Heb. but the idea is evident from the things to which it is applied, namely, *conicalness* of form, though not in a mathematical, but in a popular sense.

I. As a N. fem. גבעה and in reg. גבעת *a mountain* or *hill*, from its *conical* form; for as * an excellent writer has well observed, "*Mountains* and hills have generally on all sides a *regular descent* or *inclination from their tops*, greater or less, longer or shorter, and when separately considered, and without attending to every little inequality, may be said to be of a *conical* or *pyramidical* shape." Exod. xvii. 9, 10. 1 Sam. x. 5. Isa. xxxi. 4, *for Mount Sion, and* גבעתה *its* slope; on which the temple stood.

II. As a N. גביע *a large drinking vessel, a goblet*, shaped, I suppose, as sometimes to this day, like a truncated *cone.* occ. Gen. xliv. 2, 12, 16, 17. Jer. xxxv. 5; from which last text, compared with the former, it appears that גביע or גבע is a *larger vessel* out of which the wine was poured into the *drinking cups.* It answers perhaps to the Greek κρητηρ, as כסות to the κυαθλα or δισκα. Thus Homer, Il. iii. 247, 248,

——— φερε δε ΚΡΗΤΗΡΑ φαεινον
Κηρυξ Ιδαιος, ηδε χρυσια ΚΥΠΕΛΛΑ.

lin. 295,

Οινον δ'ιξ ΚΡΗΤΗΡΟΣ αφυσσαμενοι ΔΕΠΑΕΣΣΙΝ
Εκχυσον———

III. As a N. mas. plur. גביעים, and גבעים the *bowls* of the golden candlestick. These are expressed to be משקדים *shaped like almonds*, i. e. approaching to a *conical* form. occ. Exod. xxv. 31, 33, 34. xxxvii. 17, 19.

IV. As a N. fem. plur. מגבעות *the caps* or *bonnets* of the Jewish priests, which, when fixed to their heads, had probably the form of a truncated *cone.* occ. Exod. xxviii. 40. xxix. 9. xxxix. 28. Lev. viii. 13.

גבר

I. In Kal, *to be strong, powerful, to prevail.* Gen. vii. 18, 19, 24, & al. freq. In Hiph. the same. occ. Ps. xii. 5. Also, *to make strong, establish, confirm.* occ. Dan. ix. 27. In Hith. construed with על *against, to strengthen oneself, exert one's strength.* occ. Isa. xlii. 13.—with אל *to strengthen oneself against, to be stout* or *insolent towards.* occ. Job xv. 25. Absolutely, *to behave oneself stoutly* or *insolently, to be insolent.* occ. Job xxxvi. 9. As Ns. גבר and גבור, *strong, powerful, mighty.* Gen. vi. 4. x. 8, 9, & al. freq. Fem. גבורה *strength, might.* Eccles. ix. 16. Job xxxix. 19, & al. freq. Also, *mastery, victory.* Exod. xxxii. 18.

II. As a N. גבר *a man*, as distinguished from a woman or child, on account of his *superior strength*, Lat. vir, which in like manner from vis, *strength.* See inter al. Deut. xxii. 5. Jer. xliii. 6. Exod. xii. 37. גבר *a male child*, as distinguished from a female; so LXX αρσην, Job iii. 3. Comp. Jer. xxxi. 22. It sometimes, like homo in Latin, and *man* in Eng. denotes the *species.* See Ps. xxxiv. 9. Job iv. 17. xiv. 10, 14. *any* or *every man.* Jer. xvii. 5, 7.

In Joel ii. 8, גבר is applied to *locusts*, whom the prophet in the verse immediately preceding had compared to גבורים *mighty men.* It is equivalent to איש *every one, each*, in the 8th verse.

This prohibitory law, Deut. xxii. 5, seems directed against an idolatrous usage, which from this text appears to be as ancient as Moses, and which later writers inform us was to be found among several nations in after times, and that too attended with the most abominable practices. From Plutarch * we learn that the Egyptians called the *moon* the mother of the world, and assigned to her φυσιν αρρενοθηλυν, a nature *both male* and *female*; and Boyse † says of Diana, Luna, or the Moon, that "the Egyptians worshipped this deity both as *male* and *female*, the men sacrificing to it as Luna, the women as Lunus, *and each sex on these occasions assuming the dress of the other.*" (But Qu?) "Indeed this goddess was no other than the Venus Urania or Cœlestis of the Assyrians, whose worship and rites the Phenicians brought into Greece." The Assyrian Venus was of *both sexes*, and accordingly she was worshipped by her votaries, sometimes in the attire of men, sometimes in that of women, *the men and women mutually changing dresses with each other.* ‡ Macrobius, § after observing that some persons corrupt that line in Virgil (Æn. ii. lin. 632.) by reading dea *goddess*, instead of deo *god*, meaning Venus, and that Acterianus affirms, that in Calvus we should read *pollentemque* deum *Venerem*, Venus that

* See Mr. Catcott's Treatise on the Deluge, p. 247, &c. 2d edit. where the reader may find the evidence for the deluge arising from the form and structure of mountains stated with great precision and force.

* De Isid. et Osir. tom. ii. p. 368, edit. Xylandr.
† Pantheon, p. 72, 2d edit.
‡ Univ. Hist. vol. iv. p. 356, 8vo. and Guthrie's General Hist. vol. ii. p. 24, 25.
§ Saturnal. lib. iii. cap 8.

Digitized by Google

powerful *god, non* deam, not *goddess*," adds, that " there is an image of her in Cyprus with a beard, but in a female dress with a sceptre, and the stature of a man, and they think that *she is both male and female.*" * Aristophanes calls her Αφροδιτον.—" Philochorus also in his Atthis affirms, that she is the *moon*, and that *the men sacrifice to her dressed as women, and the women as men, because she is thought to be both male and female.*" †

It is no difficult matter to guess at the consequences of these holy masquerades. Julius Firmicus, however, De Errore profanarum Relig. cap. 4, does not leave us to conjecture; for, speaking of the Assyrians, he says, " The Assyrians and part of the Africans reckon the *air* the principal of the elements, and this they worship under an artificial image (*imaginatâ figuratione*) and have consecrated it by the name of Juno or the Virgin Venus, &c." And a little after—" Whom their company of priests cannot duly serve unless they effeminate their countenances, smooth their skins, and *disgrace their male sex by female ornaments. Videre est in ipsis templis cum publico gemitu, miseranda ludibria, et* viros muliebria pati, *et hanc impuri et impudici corporis labem gloriosâ ostentatione detegere.*" Which words, expressive of the most *abominable* impurities, I hope I may be excused from translating. Comp. under קדש V.

III. As a N. גביר *a lord, master, chief.* Gen. xxvii. 29, 37. Fem. גבירה *a lady, mistress*, a title of the *queens* of Judah. 2 K. x. 13. 2 Chron. xv. 16. Jer. xiii. 18. גברת *a mistress.* Gen. xvi. 4, 8. Isa. xlvii. 5, 7.

Der. Greek κυβερναω, Latin *guberno*, French *gouverner*, English *gubernation, govern*, &c.

גבש

Occurs not as a V. in Heb. but in Arabic signifies *to shave off*, as hair, " abrasit *pilos.*" Castell.

I. As a N. גביש *hail* from its *smoothness*, as it occurs in the compound N. אלגביש used for *large hailstones*, as appears by the several contexts. occ. Ezek. xiii. 11, 13. xxxviii. 22, in which last text the LXX render it by χαλαζης *hail.* Comp. Josh. x. 11. Job xxxviii. 22, 23. Ps. xviii. 12. Isa. xxx. 30. Rev. viii. 7. xvi. 21.

אלגביש seems a plain compound of אל *lord*, and גביש *hail*, q. d. grando dominans, and perhaps refers to some idolatrous notion they entertained about *hail.* It is certain that the latter heathen attributed the sending of *hail* to their Jupiter, and looked upon any remarkable showers of it as proofs of his anger. So Horace, ode ii. lib. 1,

> *Jam satis terris nivis atque diræ*
> Grandinis *misit* Pater, &c.
>
> Too long, alas! with *storms of hail* and snow,
> *Jove has chastised* the world below.
> MAYNWARING.

Comp. Virgil, Æn. iv. lin. 120, 161. Æn. ix. lin. 669, and Livy, lib. ii. cap. 62, and lib. xxvi. cap. 11; and see Daubuz on Rev. viii. 7. The learned Mr Spence, in his Polymetis, plate 29, fig. 2, gives us a medal, on which Jupiter Pluvius, or *the rainy*, is represented " seated on the clouds, holding up his right hand; and *pouring a stream of hail* and rain from it upon the earth, whilst his fulmen is held down in his left."

II. As a N. גביש *a union* or *large pearl*, or perhaps *crystal* (Greek κρυσταλλος *ice*), probably so called from its *smoothness* or resemblance to *hail.* Once Job xxviii. 18.

גג

Occurs not as a V. in Heb. but in Arabic signifies *to expand.* " 1. expandit," Castell.

As a N. in Heb. גג *the flat expanded roof* of a house or other building, such as are usual in the * East to this day, and which were adapted to the various purposes for which we find them used in Scripture. See inter al. Deut. xxii. 8. Josh. ii. 6. Jud. xvi. 27. 2 K. xxiii. 12. Jer. xix. 13. Zeph. i. 5. Dan. iv. 26 or 29. In Galilee and Judea, as well as at Aleppo, they frequently *sleep* on the roofs of their houses, and so they appear from 1 Sam. ix. 25, 26, to have done anciently; for those verses tell us that, after they descended from the high place, Samuel conversed with Saul on *the house-top*, and that at the spring of the day *Samuel called Saul* (on) the house-top, *saying, Up, that I may send thee away; and Saul arose*, i. e. from his bed on the house-top, where he had lodged all night. † Comp. LXX on ver. 25.

The flat extended roof or *top of* an altar. Exod. xxx. 3.

To this root may be referred אגג *Agag*, which appears to be the common name of the kings of the Amalekites (as Pharaoh of the Egyptians, Abimelek of the Philistines) from the comparatively large *extent* of their dominions. See Num. xxiv. 7, 20. 1 Sam. xv. 7—9.

גד

I. In Kal, " *To assault, attack*, or *rush upon.*" Bate. occ. Gen. xlix. 19. Ps. xciv. 21. Hab. iii. 16. Hence the patriarch Gad had his name. Gen. xlix. 19. xxx. 11, where not only the Keri, but seven of Dr Kennicott's codices, for בגד read בא גד *a troop cometh.* So Targ. Onkelos אתא גד.

II. As a N. fem. plur. גדות *banks* of a river,

---

* As the Latin of Macrobius (edit. Hen. Steph. Paris, 1585,) is here confused and apparently corrupted, I shall give Servius's Note on Virgil, Æn. ii. lin. 632, which is clearer to the same purpose—" *Est in Cypro simulachrum barbatæ* [*Veneris scil.*] *corpore et veste muliebri, cum sceptro et natura virili, quod* Αφροδιτον *vocant*, cui viri in veste muliebri, mulieres in virili veste sacrificant. There is in Cyprus an image of a bearded Venus, with the body and dress of a woman, but with a sceptre and the sex of a man, which they call Αφροδιτος mas. *and to which the men sacrifice in a female dress, the women in a masculine one.*"

Arnobius. advers. Gent. lib. iii. derides the heathen for praying to deities, without knowing whether they were *gods* or *goddesses.* " *Consuestis in precibus*, sive tu deus, sive tu dea, *dicere.*" Tertullian, Apolog. cap. 16, " Lunus et Luna."

† *Philochorus quoque in Atthide eandem affirmat esse* Lunam, et ei sacrificium facere viros cum veste muliebri, mulieres cum virili, quod eadem et mas æstimatur et fœmina. Macrob. ut sup.

* See Dr Shaw's Travels, p. 210, 211, 2d edit. Dr Russel's Nat. Hist. of Aleppo, p. 2, 12, 90, and Bishop Lowth on Isa. xxii. 1.

† See Harmer's Observations, vol. i. p. 169.

which are continually *beaten upon* by its waters. occ. Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isa. viii. 7.

There is a peculiar propriety. Josh. iii. 15. iv. 18. 1 Chron. xii. 15, in mentioning *all* the banks of the Jordan; for from Maundrell's Journey, March 30, this river appears to have had *several*. (See under נאה I.) And the same propriety we may observe in Isa. viii. 7, where there is a manifest allusion to the river Euphrates, which in like manner used to overflow *all* its banks in spring and summer, as we learn from the express testimonies of Arrian and Ammianus, cited by Vitringa, on the text.

III. As a N. mas. sing. גדי, plur. גדיים, and plur. fem. in reg. גדיתי, *a kid*, probably so called from the remarkable manner in which they *push* or *butt* at each other. This Virgil has observed, Georgic. 2. lin. 530,

——— *Pinguesque in gramine læto*
Inter se adversis luctantur cornibus hædi.
——— *Butting with adverse horns*
The kids sport wanton ———

Gen. xxxviii. 17. 1 Sam. x. 3. Cant. i. 8.—*Thou shalt not boil* גדי a kid *in his mother's milk*. Exod. xxiii. 19. "This law, say some, was to teach them to abhor cruelty: but I should rather think it was given in opposition to an *idolatrous custom* mentioned by Dr Cudworth, in his discourse on the Lord's Supper, from an old Karaitè writer, who says, 'It was a custom of the ancient heathen, *when they had gathered in all* their fruits, *to take a kid, and boil it in the dam's milk*, and then, in a magical way, to go about, and besprinkle with it all their trees and fields, and gardens and orchards, thinking by this means they should make them fructify, and bear again more abundantly the following year.' And to confirm this explanation of the law *against boiling a kid in its mother's milk*, it is observable, that it is both here and in ch. xxxiv. 26, joined with the command of bringing the *first fruits* into the house of *Jehovah their Aleim*; and in Deut. xiv. 21, with that of *paying tithe*." Editor's Note on Bate's New and Literal Translation, Exod. xxiii. 19.

—Hence Lat. *hædus*, and Eng. *goat* and *kid*.

IV. As a N. גד a species of *strongly aromatic* plant, *coriander* (so LXX κορίον, and Vulg. coriandri), from its *pungent, inciding* qualities. occ. Exod. xvi. 31. Num. xi. 7.

V. As a N. גיד *a nerve, tendon*, or *sinew* composed of *nervous fibres*, occ. Gen. xxxii. 32. Job x. 11. xl. 12. Isa. xlviii. 4. Ezek. xxxvii. 6, 8. This is a very proper and philosophical name for the nerves, which are continually *affected* by the *impulses of the nervous fluid*, or *animal spirits*, passing through them; which impulses on the one side, perpetually convey *sensations* of all kinds from the external organs to the brain, and on the other, by the action of the will or mind on the origin of the nerves at the brain, direct the *voluntary motions* of the animal. That the *nerves* are *the instruments of sensation* and *voluntary motion*, may be proved by *demonstrative experiments*, and is, I think, allowed by all; and that they are so, by means of some *very subtile fluid derived through them* to every part of the body, has been the opinion of some of the greatest names in philosophy and physic. Sir Isaac Newton was, as he himself * declares, of opinion, that "all *sensation* is excited, and the limbs of animals moved at pleasure, by the vibrations of a *very subtile fluid*, which are propagated through the solid capillaments of the *nerves*, from the external organs of the *senses* to the brain, and from the brain into the muscles." And the learned Boerhaave, speaking of this fluid, tells us, that † "it is found to exhale of its own accord in an instant, not to concrete by fire, but entirely to vanish into the air;" and infers from an induction of particulars, "that the particles which compose it are the most solid, *subtile, active, simple*, and *fluid* of all the humours of the body." And on the whole, after the best consideration I have been able to give this very difficult and curious subject, it appears to me that the *nervous fluid* or *animal spirits* are the *finest part of the animal* STEAM secreted from the blood in the brain, and thence detached through every *nerve* and *nervous fibre* of the body; and that the great and perpetual waste of this *most subtile fluid*, which is always exhaling through the cutaneous nerves, and perhaps into the various internal cavities of the body, is supplied from the *large quantity* of blood continually sent up to the brain for this most important purpose: but for farther satisfaction I must beg leave to refer the inquisitive and philosophical reader to Boerhaave's account of the *Brain* and *Nerves*, in his Medical Institutions, to Haller's Physiology, Lect. xii. and to Hutchinson's Human Frame, ch. viii. ix. and x.

VI. As a N. גד *Gad*, "the name of a god among the idolaters." We find a place in Canaan called מגדל גד *the tower* or *temple of Gad*, Josh. xv. 37, and another in the valley of Lebanon בעל גד *Baal Gad*, Josh. xi. 17. xii. 7. xiii. 5. Both the meaning of the idol, and the nature of the service performed to him, may be explained from Isa. lxv. 11, 12, *Ye are they—that prepare a table* לגד *for* Gad, *and that furnish a drink-offering* למני *to* Meni; *therefore* מניתי *I* will allot *you to the sword, and ye shall all bow down* לטבח to the slaughter; "where the *allotting* answers to *Meni*, and the *slaughter to Gad*," and therefore *Gad*, or *Baal Gad*, denotes the *destructive troops* (see Job xxv. 3.) of the heavens in thunder, lightning, storm, tempest, fiery winds, and the like; and

---

" * *Adjicere jam liceret nonnulla de* spiritu quodam subtilissimo, *cujus vi et actionibus* ——— sensatio omnis *excitatur, et membra animalium ad voluntatem moventur, vibrationibus scilicet hujus* spiritus *per solida* nervorum *capillamenta ab externis sensuum organis ad cerebrum et a cerebro in musculos propagatis.*" Scholium Generale in Principia. See also his 21th *Qu.* at the end of his Optics.

† " *Sponte quam citissime exhalare, nec ad ignem concrescere, sed penitus in auras abire deprehenditur——— partes hoc fluidum componentes esse solidissimas,* tenuissimas, mobilissimas, simplicissimas, fluidissimas *omnium humorum nostri corporis.*" Institut. Med. § 275, edit. tertiæ.

they worshipped the *heavens* under this attribute, for the same reason as the Indians are said to worship the *devil*, namely, that they might not hurt them. To this purpose Mr Bate, to whose Crit. Heb. I refer for farther satisfaction. And comp. מני under מנה IX.

VII. Chald. נד (perhaps from the Hebrew נן, which see) *to cut* or *hew down*. occ. Dan. iv. 11, 20, or 14, 23, and so the Vulg. in both these passages succidite, and Theodotion in the former ἐκκοψατε, but in the latter ἐκτιλατε *pluck up*; and indeed the Hebrew sense of *attacking*, or the like, would very well suit these texts.

נדד I. As a V. in Hith. *to assault* or *attack oneself*. Deut. xiv. 1, *Ye are the children of Jehovah your Aleim* לא תתגדדו *ye shall not* cut yourselves (says our translation) *for the dead*; but the word is more general, and includes all *assaults* on their own persons from immoderate grief, such as *beating the breasts, tearing the hair*, &c. which were commonly practised by the heathen, who had no hope of a resurrection, (see Il. xix. lin. 284, 285. Æn. iv. lin. 673.) particularly by the Egyptians (Herodotus, ii. 85.) which might afford a particular reason for the Mosaic prohibition. Comp. 1 Thess. iv. 13, 14. So the word is used also Jer. xvi. 6. xli. 5. xlvii. 5. On Deut. xiv. 1, we may observe, that among the Romans it was ordained by one of the laws of the XIII Tables, *Mulieres* genas ne radunto, *neve lessum* funeris ergo *habento*. Cicero, De Leg. ii. 23; which proves what the Roman custom was, previously to this law. No doubt the law itself was immediately borrowed from the Athenian (*translata de* Solonis *fere legibus*, says Cicero) of which it seems a literal translation, *Let not* women *tear their faces*, or make lamentations or dirges *at funerals*.* Comp. under שרט.

In 1 K. xviii. 28, the priests of Baal יתגדדו *assaulted themselves* with knives and lances, which was indeed equivalent to *cutting themselves*. Nor was this frantic custom confined to the priests of Baal; the Galli and other devotees of the Syrian goddess, ταμνονται τι τους πηχιας και τοισι νωτοισι προς αλληλους τυπτονται *cut their arms*, and scourge each other's backs, according to Lucian, De Syria Dea, vol. ii. p. 910. edit. Bened. "Baal's priests," says Dr Leland,† "were wont to *cut* and *slash themselves* with knives and lances, 1 K. xviii. 28. The same thing ‡ was practised in the worship of Isis, according to Herodotus, and of Bellona, as§ Lampridius informs *us*, to which also Lucan refers, Pharsal. lib. i. ver. 565, 567.—Many authors take notice of the solemnities of Cybele, the mother of the gods, whose priests not only emasculated themselves, but in their sacred processions made hideous noises and howlings, *cutting themselves till the blood gushed out*, as they went along." Comp. under פסח III. and see Le Clerc's note on 1 K. xviii. 28. As a N. fem. plur. גדדת *wounds, cuts*. occ. Jer. xlviii. 37.

II. As a N. גדוד * *a party of invading soldiers*, or *of such as make inroads*. See 2 K. v. 2. xxiv. 2. Also, "an *invasion* or *inroad*. 2 Sam. iii. 22, Joab *came* מן הגדוד *from* (making) an inroad." Bate. 2 Chron. xxvi. 11. Uzziah *had an army* (of men)—יוצאי צבא לגדוד *who went to war* for invasion, or to make inroads, for גדוד here may be a verb infinitive. As a V. in Hith. from the sense of the N. גדוד *to gather* or *assemble themselves in troops*, as invaders. Mic. iv. 14 or v. 1. Comp. Jer. v. 7, where Chaldee Targ. מסתיעין *gathering themselves together*, from V. סיע.

III. As a N. mas. plur. in reg. גדודי appears to denote *the particles of light*, or *of the celestial fluid, moving and acting regularly, but powerfully*. occ. Job xxv. 3.

IV. As a N. גדוד seems also used for "the *surface* of the ground, which is continually *harassed* or *invaded* by the plough, spade," &c. Bate; according to that of Ovid,

— *Tot adunci* vulnera aratri
Rastrorumque *fero, totoque* exerceor *anno*.

occ. Ps. lxv. 11, גדודה ברביבים תמוגנגה (us for) its surface, *thou dissolvest it with showers*.

גדל

"It denotes any kind of *greatness* or *augmentation* in quantity, quality, time, age, dignity, riches, or the like, as the use of it in scripture shows." Marius de Calasio. In short, it is used in as extensive a sense, and applied to as various subjects, as the word *great* and its relatives are in English.

I. In Kal, intransitively, *to increase, grow, become great*. See Gen. xxi. 8. xxvi. 13. xli. 40. In Kal and Hiph. transitively, *to make great, cause to grow, bring up*, Isa. xliv. 14, *He planteth an ash, and the rain* יגדל causes *it* to grow. Isa. i. 2, גדלתי I have brought up *children*. So Symmachus and Theodotion ἐξεθρεψα, and Vulg. enutrivi. Comp. Isa. xlix. 21. Hos. ix. 12, and Isa. ix. 2 or 3, which may be rendered, *thou hast multiplied* (or "*exalted*," Bate) *a nation (which)* לא הגדלת thou didst not bring up; (so Symmachus ἐπληθυνας το ἐθνος, ὁ ουκ ἠμεγαλυνας) *they rejoice with joy before thee*. Or if, with the Keri, and at least ten of Dr Kennicott's codices, we read לו, we may with bishop Lowth translate, *thou hast multiplied the nation*, thou hast increased their *joy; they rejoice before thee*. As a N. גדל and גדול *great*. Gen. i. 16. xii. 2, & al. freq. On Cant. v. 13, see under הכל IV.

As a N. mas. plur. גדלים *cones* or *conical clusters growing bigger and bigger* from the apex or point, like the *flowers* of our horse-chesnut. It is spoken of the *conical flowers* which the

---

* Potter's Antiq. book i. p. 164, 1st edit.

† Advantage and Necessity of the Christian Revelation, part i. ch. 7. p. 170, 8vo edit.

‡ *Not quite* the same thing. The words of Herodotus, lib. ii. cap. 40, are "Καιομενων δε των ἱρων, τυπτονται παντες· ιστιαν δε αποτυφωνται, δειπα περιτιθενται τα ελαχιστα των ἱρων. While the sacrifices are burning, *they all beat themselves*; and after they have done *beating*, the remains of the sacrifices are set on for a banquet."

§ In Commodo, cap. 9.

* Welsh *cad*, an army.

Digitized by Google

Jews were commanded to wear on the four quarters of their garments. Deut. xxii. 12, and which are expressed by ציצת *flowers*, or *flower-like fringe*, Num. xv. 38. "These *flowers* were a very proper and striking emblem of the *eradiation* or *emission of light*, (see under צץ). What therefore could the command to the Jews for wearing them mean, but that they were to consider themselves as *clothed* with the *sun* or *light of righteousness*, (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.) as having *put on Christ the divine light*, (see Rom. xiii. 14. Gal. iii. 27.) and that therefore they should *walk as children of light*, Eph. v. 8;"* or, as it is expressed, Num. xv. 39, *that ye may look upon it* (the flower-like fringe) *and remember all the commandments of Jehovah, and do them?*

2dly, גדלים is applied, 1 Kings vii. 17, to the *cones* or *clusters* of pomegranates (comp. 2 Chron. iii. 16. Jer. lii. 23.) which hung in seven unequal *clusters* from the inside of the *net-work* covering the top of the crowns or chapiters placed on each of the brazen pillars which stood before Solomon's temple. No doubt these hundred *pomegranates* in clusters, together with the hundred placed in the meshes of the *net-work*, all of which hung with their *eyes* or *flowers* facing the opening of the crown, were to represent the *fixed stars* confined in their stations by the *circumferential density* of the universal system. See Job ix. 7, and רמון under רמה.

III. As a N. מגדל plur. מגדלים and מגדלות *a tower* or *turret growing wider* from the top to the bottom. See 2 Chron. xiv. 7. Cant. iv. 4. vii. 4. viii. 10, and Mr Bate on the word.

Also, *a kind of pulpit* (LXX βηματος), so called from its form resembling a *tower* or *turret*. Neh. viii. 4.

IV. In Kal, *to magnify, make great, illustrious*, or *considerable*. Gen. xii. 2. Josh. iii. 7. iv. 14. Also, *to esteem greatly, set much by*. 1 Sam. xxvi. 24. In Hiph. *to grow great* or *proud, to swell, triumph*, or the like. Psal. xxxviii. 17. lv. 13. Ezek. xxxv. 13; in all which passages the LXX render it by μιγαλοεπημονω *to speak great things*, and Eng. translat. in the last by *boasted*.

גדע

To break, cut, or *cast down* or *off, to demolish*. See Deut. vii. 5. Jud. xxi. 6. 1 Sam. ii. 31. Isa. xiv. 12.

גדף

In Kal and Hiph. *to reproach, revile, blaspheme, defy*. Num. xv. 30. 2 Kings xix. 6. Ps. xliv. 17, & al. As a N. fem. גדופה *a reproach*. occ. Ezek. v. 15. Isa. li. 7. plur. mas. גדפים *reproaches*. occ. Isa. xliii. 28. Zeph. ii. 8.

גדר

To make a fence, fence in, enclose with a fence, i. e. with a wall. As Ns. גדר and fem. גדרה *a fence of stones, a wall*. See Ezek. xiii. 5. xxii. 30. 1. Sam. xxiv. 4. On Isa. v. 5, Vitringa observes, that the difference in signification between משוכה and גדר is, that משוכה, denotes the outer *thorny fence*, or *hedge* of the vineyard, גדר the *wall of stones* surrounding it (in Lat. maceria, as that word is often applied by the writers on country business); and that the chief use of the משוכה was to keep off men, of the גדר, beasts. This remark is confirmed from Prov. xv. 19. xxiv. 31. Comp. Harmer's Observations, vol. i. p. 452—458, and vol. iv. p. 83, &c. The V. גדר and the nouns גדר and גדרה seem indeed always to refer to a *wall of stones*. See Num. xxii. 24, 25. Eccles. x. 8. Isa. lviii. 12. Lam. iii. 9. Hos. ii. 6; which explains Ezek. xiii. 5. xxii. 30. Comp. Michaelis, Supplem. ad Lex. Heb. p. 270. As a N. fem. plur. גדרות, and גדרת, joined with צאן, *walled folds* or *cotes* for sheep. Num. xxxii. 16, 24, 36. 1 Sam. xxiv. 4. LXX in Num. σταυλεις *folds*. As a N. mas. plur. גדרים *masons, wall-makers*. 2 Kings xii. 12. So the LXX τειχισταις.

From this root the Phenicians called any *enclosed place* Gaddir, and particularly gave this name to their settlement on the south-western coast of Spain, which the Greeks from them called Γαδειρα, the Romans Gades, and we Cadiz. See Bochart, vol. i. 628, 734.

גדש

Occurs not as a V. in the Hebrew Bible, but the idea is evidently *to heap, heap up*, as appears not only from the rabbinical application of it, and from Targum Jonath. applying the N. גדישותא to *heaping up* the measure or bushel with corn, Lev. xix. 35, but also from the biblical use of the following Hebrew N.

I. As a N. גדיש *a heap of corn* in the straw; not a stack, for the easterns used not anciently to *stack* their corn in the straw, to remain for a considerable time, as we do, but to carry it together in *heaps*, and then presently thrash it in the field; and they observe the same practice to this day. occ. Exod. xxii. 6. Jud. xv. 5. Job v. 26, *as* a heap of corn *comes up* (on the thrashing floor, namely) *in its season*, i. e. when fully ripe. Comp. under דש and מרן. And if the reader wishes to form a clear and strong conception of what is meant, Exod. xxii. 6. Jud. xv. 5, let him consult Harmer's Observations, vol. iv. p. 145, &c.

II. *A heap* of stones or earth raised over a body interred. So Aquila and Theodotion θημωνιας, and another Hexaplar version σωρον. occ. Job xxi. 32, where we may render it by the Latin tumulus, or Eng. *a tomb*.

גה

The idea of the word seems to be, *to repair, restore to its former state*, sanare. occ. Ezek. xlvii. 13, where the Chaldee Paraphrast and the LXX, either not understanding, or mistaking it for זה *this*, have been followed by the Vulgate and modern translations. Six of Dr Kennicott's codices likewise now read זה, as four more did originally; the transcribers, I apprehend, substituting the easier word זה, which also occurs again ver. 15, for the more difficult one גה which they did not understand. I think that גה is a verb in the imperative

* Comp. Greek and English Lexicon in Καστιδον.

mood, and that נה נבול should be rendered, repair *the limit* or *boundary*, i. e. *restore* it *to its former state*. For hence, as a participial N. may be deduced גורה in the sense of *restoration*, Job xxii. 29. Also

גהה *to heal entirely, restore entirely to its former state, to make a complete cure.* occ. Hos. v. 13, from which passage it seems to be more than רפא. The LXX render it διαπαυσῃ *shall cease.* As a N. fem. נהה *a curative medicine.* occ. Prov. xvii. 22, ייטיב נחה *will make a good* medicine, (comp. Prov. xxx. 29. Hos. x. 1.) LXX, ιωσεται καιως, *causeth to be well*, French translation, vaut *une médecine is as good* as a medicine, For ניתי in מבליניתי Jer. viii. 18, see under בלג.

גהר

To stoop, bend downwards. So LXX κυψιν, διακαμψιν, συνικαμψιν, and Vulg. incurvavit se. occ. 1 K. xviii. 42. 2 K. iv. 34, 35. The posture of Elijah, 1 Kings xviii. 42, was, no doubt, *devotional*, comp. James v. 18, and Macknight there; and so was that of Elisha, 2 Kings iv. 34, 35. comp. 1 Kings xvii. 21; and a similar posture is sometimes used by the people of the Levant in their *devotions* to this day. See Shaw's Travels, p. 233, and Harmer's Observations, vol. ii. p. 506.

Hence the Gr. γυρος, curved, round, (so γυρος ην ωμοισιν he was *round*-shouldered, Odyss. xix. lin. 246.) Lat. *gyrus*, whence Eng. *gyration*, &c.

גורה

Occurs not as a V. but the idea seems to be, *to form into a mass* or *body.*

I. As Ns. גר and גורה *a body.* Prov. x. 13. Isa. li. 23. Job xx. 25.

II. As a N. גר *a society* or *a body of men associated.* Job xxx. 5.

III. As a N. גוי *a multitude* or *congregation of men associated together*, or *formed into one body, a nation, a people.* freq. occ. See especially Josh. v. 6. Also in plur. גויים with a י as usual for a ר. *Nations, peoples.* occ. Gen. xxv. 23. Psal. lxxix. 10. But in both passages many of Dr Kennicott's codices have גוים.

As the prophet Joel, ch. i. 6, applies the term גוי *a nation* to the *locusts*, and Solomon calls the *ants* עם *a people.* Prov. xxx. 26, so Homer, Il. ii. lin. 87, has ΕΘΝΕΑ μιλισσαων αδινων *the nations of* swarming *bees*, and lin. 469, Μυιαων αδινων ΕΘΝΕΑ πολλα the numerous *nations* of swarming *flies* (comp. lin. 458, 459); and Orpheus, De Lapid. in Corall. lin. 94, expressly mentions ΑΚΡΙΔΟΣ απλιστον ΕΘΝΟΣ, an innumerable *nation of locusts.* See more in Bochart, tom. iii. 467, 468, and in Scheuchzer's Physica Sacra on Joel i. 6.

IV. As a N. fem. גויה *an animal body*, alive or dead. Gen. xlvii. 18. Jud. xiv. 8. 1 Sam. xxxi. 10, & al. freq.

V. Spoken of the mind. As a N. גורה *firmness, sturdiness, obstinacy.* occ. Job xxxiii. 17. Jer. xiii. 17. See Bate's Critica Heb.

VI. Chald. גר, גרה *the body* or *midst* of a thing. Ezra v. 7. vi. 2. Dan. iii. 6. iv. 7, & al.

גוע

With a radical, fixed and immutable, as in שוע, הרה, &c.

I. *To labour* or *pant for breath, to breathe with pain and difficulty*, as a person in great affliction and distress. occ. Psal. lxxxviii. 16; where LXX εν πτωσεις *in labours, troubles*, so Vulg. in laboribus. Eng. translat. *ready to die.*

II. *To expire, breathe out one's breath with pain and difficulty.* Gen. vi. 17. vii. 21. xxv. 8, 17. xxxv. 29, & al. freq. It doth not so strictly express as imply *death*, from the *obstruction of breathing* that accompanies it. So in the three last cited passages it precedes מת *dying*, as being something distinct from, and previous to, it.

גז

I. In Kal, *to take off* or *away.* Num. xi. 31. Psal. lxxi. 6. So Targ. מפקי. Comp. Psal. xc. 10.

II. As a N. גז occ. Psal. lxxii. 6. It is rendered *mown grass*; but as * it is not usual in the eastern countries to mow grass, but to *eat it down*, it seems rather to mean *grass that has been eaten down.* The Targum here is remarkable, עסבא דכזזו מן גרבאי *grass eaten down by the locusts.* As a N. mas. plur. in reg. גזי *feedings, grazings.* occ. Amos vii. 1. There is reason to think that the *king's feedings* were in the month of March, which is the only time of the year that the Arabs to this day feed their horses with grass. See Harmer's Observations, vol. ii. p. 466.

III. In Kal, *to cut off* or *away*; so *to shear* as sheep. occ. Gen. xxxviii. 13. Deut. xv. 19. As a N. גז and גזה *wool shorn off, a fleece.* See Deut. xviii. 4. Job xxxi. 20. Jud. vi. 38.

IV. *To clip short*, or *poll*, as the hair of the head. So LXX κειρειν Vulg. tondere, Job i. 20. Jer. vii. 29. Michaelis, Supplem. ad Lex. Heb. p. 288, remarks that this was done in token of great grief; and cites Curtius, lib. x. c. 14, (cap. 5, edit. Varior.) in proof that the Persians did the same on the death of Alexander the Great *according to their custom in mourning* (comis suo more detonsis), and refers to Lucian (De Sacrific.) that thus likewise the Egyptians lamented the funeral of their Apis, and (De Dea Syr.) the Syrians, the death of Adonis.

V. As a N. גזית *stone* that hath been *chipped, hewn* or *polished stone.* Exod. xx. 25. 1 Kings v. 17, & al. freq. See Bochart, vol. ii. 480, & seq.

VI. As a N. with a formative א, אגוז *a lopping* or *pruning*, "putatio—collucatio," Castell, whom see. occ. Cant. vi. 11. The LXX and Vulg. render it *nuts.* But גנת אגוז seems rather to mean *a garden* kept in order by *lopping* or *pruning*, "hortos putatos," Tremellius.

גזז *to shear*; the ז being doubled to express the *repetition* of the same action in shearing. Gen. xxxi. 19, & al. freq.

DER. *Gash.* Qu?

* See Shaw's Travels, p. 238, 2d edit.

Digitized by Google

גזל

I. *To take away by violence, to plunder, ravage.* Gen. xxi. 25. xxxi. 31, & al. freq. Comp. Job xxiv. 2, 19, where see Scott.

II. As a N. גוזל *the young of pigeons*, occ. Gen. xv. 9.—*of eagles*, occ. Deut. xxxii. 11, because *exposed to rapine*, say Leigh and Marius; but as I see not how this can be affirmed of *eaglets*, and as the word is in the *active* form, it rather seems that they are both denominated from this root, because both are remarkably *ravenous*. Bochart (vol. iii. 178.) shows from Albertus and the ancients, that *eagles*, though they lay several eggs, can rarely breed up more than *one young one.** *Pigeons*, in like manner, generally bring up no more than *two*. The word גוזל therefore is with great propriety used in scripture for the young of these two kinds of birds.

DER. *Guzzle.* Qu?

גזם

Occurs not as a verb in Hebrew, but in Syriac signifies, *to cut short*, in Ethiopic, *to cut down*, and in Arabic, *to amputate, cut off*. As a N. גזם *a kind of locust*, (says Bochart, vol. iii. 443.) which are furnished with very sharp teeth, and *gnaw off* not only grass and corn, and the leaves of trees, but even their bark, and more tender branches. But Professor Michaelis,† agreeing with the LXX translation κάμπη, and Vulg. eruca, thinks it means the *caterpillar*, which from the *sharp sickle* with which its mouth is armed, and with which it *cuts* the leaves of trees *to pieces*, might well have its name from this root, and which, according to Joel i. 4, begins it ravages long before the locust, as *caterpillars* in fact do. occ. Amos iv. 9. Joel i. 4. ii. 25.

גזע

Occurs not as a verb in Hebrew, but in Arabic signifies, *to cut, cut off*. As a N. גזע *a stump* or *stock* of a tree that hath been *cut down*. occ. Job xiv. 8. Isa. xi. 1. xl. 24. So in Greek τομη, from τεμνω *to cut*, is used for the *stem* or *trunk* of a tree in Homer, Il. i. lin. 235.

גזר

I. *To divide, cut off*, or *in two*. 1 K. iii. 25, 26. Ps. cxxxvi. 13. In Niph. *to be cut off*. Ps. lxxxviii. 6. Isa. liii. 8. As a N. fem. plur. מגזרות *instruments for cutting, axes*, or the like. occ. 2 Sam. xii. 31. ארץ גזרה *a land of cutting off*, where their iniquities should, by the atonement, be entirely *cut off* from them. Lev. xvi. 22. See Bate's Crit. Heb.

II. *To cut*, or *chew eagerly*, with the teeth, as persons almost famished. occ. Isa. ix. 19 or 20, where see Vitringa, and Michaelis, Supplem. ad Lex. Heb. p. 292.

III. In Arabic it sometimes signifies, *to slaughter*, and seems thus used in Heb. Hab. iii. 17, *Though—one* (meaning the invading enemy) slaughter *the flock from the fold*. Thus Michaelis, Supplem. ad Lex. Heb. p. 292.

IV. *To cut, polish*, as a precious stone. It occurs not as a V. in this sense, but as a N. fem. in reg. גזרת *a polish, polishing*. occ. Lam. iv. 7.

V. *To decree, decide*, i. e. *cut short* a controversy, or the like, as we say. Esth. ii. 1. Job xxii. 28. Chald. As a N. fem. in reg. גזרת *a decree*. Dan. iv. 14, 21.

VI. Chald. As a N. mas. plur. גזרין and emphat. גזריא *soothsayers*, who pretended to foretell future events, by *cutting up* animals and inspecting their entrails. To this purpose Symmachus, in Dan. ii. 27, renders it θυται *sacrificers*, and the Vulg. excellently throughout, aruspices, which is a compound of the old word aruga or haruga (from Heb. הרוגה *slain*) *a sacrifice, victim*, and specio *to behold*: and that this method of divination was practised by the Babylonians (as well as by the Greeks and Romans) is certain from Ezek. xxi. 21, *The king of Babylon—consulted with teraphim*, he looked in the liver. Comp. under כבד IV. occ. Dan. ii. 27. iv. 4. v. 7, 11.

גחז

I. In Kal and Hiph. *to break, burst*, or *thrust forth*, erumpere, exerere. It is applied to the waters *bursting forth* from the great deep at the deluge. Job xxxviii. 8. (comp. Mic. iv. 10, and under רחם II.) Job xl. 18 or 23, *He (the behemoth) will be secure though Jordan* יגיח אל פיהו rush *against his mouth*. This circumstance is applicable both to the *elephant* and to the *hippopotamus*, but rather more properly to the latter; for if the former* "will with great composure walk through deep and rapid rivers, provided he can but carry his trunk, through which he draws fresh air, above water, and if, notwithstanding his unwieldy bulk, he will, where there is depth enough, swim as well as any other creature; it is said [but Qu?] that the *hippopotamus* can† remain several hours under water without coming up to breathe.‡ It is also applied to an ambush *rushing forth*. Jud. xx. 33.—(Chald. Aph.) to winds *rushing forth* on the sea, Theodotion, προσβαλον, Dan. vii. 2, as Virgil, Æn. i. lin. 89,

Una Eurusque Notusque ruunt, *creberque procellis Africus.*

—to the king of Egypt, under the notion of a *crocodile thrusting up himself*, or *rising* above water. Ezek. xxxii. 2, *Thou didst* emerge *in thy rivers*. Transitively as a particip. benoni

---

* So Buffon, "La femelle ne pond que *deux* ou *trois* (œufs)—mais dans ces œufs il s'en trouve souvent d'infecondes, et il est rare de trouver trois aiglons dans un nid: ordinairement, il n'y en a qu'un ou *deux*." Hist. Nat. des Oiseaux, tom. i. p. 116.

† Supplement. ad Lex. Heb. p. 290, compared with Recueil de Questions, p. 63.

* Scott's Note in his Poetical Translation of Job.

† See Kolben's Nat. Hist. of the Cape, p. 31, Brookes's Nat. Hist. vol. i. p 94, and Bochart, vol. iii. 765, &c.

‡ "The *hippopotamus* goes to the bottom in three fathoms water; for I have observed him myself, and have known him stay there *more than half an hour* (plus d'une demi-heure) without coming up again." Capt. Covent in Buffon's Hist. Nat. tom. x. p. 212, note (s). Comp. under עשק I.

And farther to illustrate Job xl. 18 or 23, it may not be amiss to add from Maundrell's Travels, p. 82, 2d edit. that when he visited the river Jordan, March 30, "the water was very turbid, and *too rapid to be swam* against. For its breadth it might be about twenty yards over, and *in depth it far exceeded my height.*"

in Kal, to *bring forth* a child out of the womb. Ps. xxii. 10, where LXX ἐσπάσας, Vulg. extraxisti, *thou has drawn forth*—to *thrusting forth*, or *labouring to bring forth*, as a woman in travail, Mic. iv. 10.

II. As a N. נחון, and נחן, *the belly and breast*, i. e. *the under part of the body* of such reptiles as have no feet, as of the serpent, earth-worm, &c. but move along by *thrusting* first the hinder, and then the fore part, of their bellies against the ground. occ. Gen. iii. 14. Lev. xi. 42. Comp. root נחן.

נחל

Occurs not as a V. in Heb. but from the application of the N. נחל in scripture, and from the plain traces of this root in the Northern languages, the idea seems to be *to glow, shine*, or the like; for from the Heb. נחל appear to be derived the Islandic *glœa*, Saxon *glowan*, Danish *gloe*, and Eng. *glow*; as also the Welsh *glo* a coal, *goleu* light, bright, *goleuo* to give light, &c. in Armoric, to dart lightning. From this same Heb. root may also be deduced the Greek χλιαίνω *to be hot*, and χλιαρὸς *hot*.

I. As a N. mas. נחל *a live coal*. Lev. xvi. 12. Isa. xliv. 19, & al.

II. In plur. *fiery meteors, flashes of fire, lightning*. occ. 2 Sam. xxii. 9, 13. Ps. xviii. 9, 13. Comp. Job xli. 12.

III. As a N. fem. נחלת *a live coal*. occ. Isa. xlvii. 14. Also figuratively, *an only son*, who alone could prevent the family from being *extinguished*. occ. 2 Sam. xiv. 7. Comp. 1 K. xv. 4.

Der. *A coal*. Qu?

נחן

Occurs not as a V. in Heb. but in Chaldee signifies, *to bow down, fall down flat* or *prostrate*, "inclinavit, incurvavit se; procidit, procubuit," Castell. And to this Heb. root is generally referred the N. נחון or נחן *the under part of the body* of *prone* or *prostrate* reptiles. occ. Gen. iii. 14. Lev. xi. 42. Comp. under נח II.

The verb נחן (with the ח softened into ה) is often used in the Syriac versions of the Old and New Testament in the same sense as the Chaldee נחן. See Michaelis, Supplem. ad Lex. Heb. p. 294.

נִי and **נִיא** See under נאה II. and נרה III.

נִיף See under נכף IV.

גל

Denotes *reciprocation* or *circularity of motion*, any *rotundity of motion* or *form*.

I. Transitively, *to roll*, as a stone, by *turning* it round. Gen. xxix. 10. Josh. x. 18. 1 Sam. xiv. 33. In Hith. *to roll oneself*, Gen. ix. 21, ויתגל *and* he rolled himself, *volutabat se, in the midst of the tent*. The translators after the LXX ἐγυμνώθη, and Vulg. est nudatus, have generally rendered it, *he uncovered himself*, or *was uncovered*, as if the word were from גלה, but that particular is, I apprehend, rather implied in the circumstances of the narration than expressed by this verb; and it is observable that the Greek translation published by Ammon in 1790, from the Venetian MS. has ἐκυλίσθη *rolled himself*.

II. Intransitively, *to roll*, as the earth by its diurnal and annual motion. 1 Chron. xvi. 31. Ps. xcvi. 11, in which two passages, as the גל of the earth is joined with other *physical* effects, I see not why it may not be understood in a proper sense, though in other texts, as Ps. xcvii. 1. Isa. xlix. 13, the figurative one may be preferable. Hence Greek κυλίω, κύλισμα, κυλινδρος, and Eng. *cylinder*.

III. *To roll up, roll together*, as a scroll. Isa. xxxiv. 4. As a N. גליון rendered in our translation *a roll*. Isa. viii. 1, where Aquila translates it by κιφαλίδα, Symmachus by τεύχεϊ, LXX by τόμῳ, Theodotion by διφθερώματα, and Vulg. by librum; all which words denote or imply a *roll* of a book. But see under גלה V. As a N. fem. מגלה *a roll* or *volume* of a book. Ps. xl. 8. Jer. xxxvi. 2, et seq. It is well known that the ancient Jewish books did not like ours consist of distinct leaves bound together, but were, as the copies of the Pentateuch used in the Jewish Synagogues still are, *long scrolls* of parchment, *rolled* upon two sticks, with the writing distinguished into columns. Hence Gr. κυκλος, and Eng. *cycle*.

IV. *To roll*, as waters. Amos v. 24. So Silius Ital. lib. xvii. lin. 18. *Amnis præceps* volvitur, headlong the river *rolls*. As a N. mas. plur. in reg. גלי *waves, billows*, q. d. *rollers*, Job xxxviii. 11. Ps. lxxxix. 10. Isa. xlviii. 18, et al. freq. Ovid Trist. i. el. 2. lin. 19,

Me miserum! quanti montes volvuntur *aquarum!*
Ah me! what watery mountains *roll!*

As a N. גל *a spring* of water. Cant. iv. 12. Comp. Job viii. 17. Plur. fem. גלות *springs, fountains*. Josh. xv. 19. Jud. i. 15. Hence Eng. *a well*.

V. As a N. fem. גלה *the bowl* of the candlestick from its *roundish* form, and *springing* with oil. Zech. iv. 2, 3. Hence גלת הזהב *the golden bowl*. Eccles. xii. 6, according to the learned Dr Smith (in his King Solomon's Portraiture of Old Age, p. 191, &c.) means particularly and eminently that part of the brain in which the nervous fluid or animal spirits are formed (comp. גיד under גד V.) and which he says is that exquisite *membrane* immediately and closely investing the brain, called by anatomists *pia mater*, and denominated by Solomon *golden*, on account of its *yellowish* colour, not unlike that of *gold*, but chiefly from its *excellency* and *universal use* in preparing the *nervous fluid*.

VI. As a N. גיל seems to denote *revolution*, and so *continuance* of time. occ. Dan. i. 10, כגילכם *according to*, or *of, your revolution* or *continuance*, i. e. under the care of the chief eunuch, or perhaps, *of your age*; as Theodotion συνηλικα, Vulg. coævis. Hence, perhaps, Eng. *while*.

VII. In Kal and Hiph. *to exult, leap*, or *jump up and down, turn this way and that for joy*. It is a word of *gesture*, and denotes the outward expression of joy by the motions of the body. So the LXX generally render it by ἀγαλλιασθαι, which is nearly of the same import as the Hebrew word, and seems a derivative from it. Prov. xxiii. 24. Isa. lxv. 19. Ps. ix. 15. xiii. 5, & al. freq. It is spoken of the *joyous motion* of the heart, Ps. xiii. 6.—of the liver, Ps.

Digitized by Google

xvi. 9.—of the bones, Ps. li. 10. As Ns. גיל *exultation, leaping for joy,* Prov. xxiii. 24. גיל and fem. גילה the same, Hos. ix. 1. Joel i. 16. Isa. lxv. 18. Hence Eng. *glee.*

VIII. With the particles על *upon,* or אל *to,* following, it imports *reliance, trust, dependance upon.* Ps. xxxvii. 5. גול על יהוה דרכך devolve *thy way upon Jehovah,* i. e. *commit* or *trust* it to him; Montanus excellently, *devolve.* So Prov. xvi. 3. (Comp. 1 Pet. v. 7.) Ps. xxii. 9, גל אל יהוה he trusted *to* or *on Jehovah,* LXX ηλπισεν επι *he hoped on.* Comp. Mat. xxvii. 43, πεποιθεν επι *he trusted on.*

IX. As a N. גל *a roundish heap of stones,* or the like, *rolled* or *tumbled together.* (Comp. Sense I.) Gen. xxxi. 46, 52. 2 K. xix. 25. Hosea xii. 11, "As common as *heaps of stones.* See Isa. v. 2. Palestine was a stony country." Bishop Newcome.

X. As a N. fem. plur. גלות and גלת *the round* or *hemi-spherical tops, convex without,* and *concave within,* of the chapiters or crowns placed on the two brazen pillars before Solomon's temple. These גלות resembled the *top* or *cross-ring* part of a royal crown, namely, that which covers the top of the head, in contradistinction from the diadem or hoop part which surrounds it. Comp. כתרת under כתר. occ. 1 K. vii. 41, 42. 2 Chron. iv. 12, 13.

XI. As a N. אגל *a globular drop of dew,* occ. Job xxxviii. 28.

XII. As a N. מגל *a sickle,* from its *circular form* and *motion* in using. occ. Jer. l. 16. Joel iii. 18 or 13.

גלל with the last radical doubled expresses the *doubling* or *repetition* of the action.

I. In Kal, *to roll over and over.* Gen. xxix. 3, 8. Prov. xxvi. 27. As a participle Huph. *rolled over and over.* Isa. ix. 4 or 5. In Hith. *to roll oneself over and over again, to welter, wallow.* 2 Sam. xx. 12. Also with the participle על *upon* following, *to roll oneself upon,* as it were, *to rush upon,* and so *crush* or *oppress.* Gen. xliii. 17. Comp. Job xxx. 14, *As a desolation* התגלגלו they rolled themselves *upon me,* Eng. transl. so Vulg. devoluti sunt. As a participial N. mas. plur. גלילים *folding,* or rather *turning backwards and forwards on the same post* or *centre.* occ. 1 K. vi. 34. Comp. Ezek. xli. 23, 24, and see Bate's Crit. Heb. p. 114. col. 1.

II. As a N. mas. plur. גלילים *some things of a circular form, rings,* or according to Mr Bate, *rollers* or *pullies.* occ. Esth. i. 6. Also, *bracelets.* occ. Cant. v. 14. *His hand* גלילי זהב bracelets *of gold.* Mr Bate justly remarks, "there is no comparison betwixt *rings* and *hands.*" And Mr Harmer in his Outlines of a New Commentary on Solomon's Song, as he judiciously refers Cant. vii. 1, 3, 5, to the *dress* of the spouse; so (p. 118.) he takes ch. v. 14, 15, to relate to the *dress* of the bridegroom, and consequently makes—*his hands* are *gold rings set with the beryl*—equivalent to, *bracelets are on his wrists, set with jewels.* "So D'Herbelot, adds he, enumerating marks of *royalty,* mentions *bracelets,* and the Amalekite, who said he slew Saul, brought unto David his crown and his *bracelet.* 2 Sam. i. 10."

III. As a N. fem. גלילה *a border, limit,* from its *turning* or *winding.* occ. Ezek. xlvii. 8. plur גלילות *circuits, borders, confines, limits.* Josh. xiii. 2. xxii. 10, 11. Thus the Lexicons in general interpret the word; but should it not rather be rendered, especially in the two last cited passages, *windings, meanders?*

IV. גלל with ב prefixed, בגלל is used as a particle, *because of, by means of* one, q. d. *by* his *bringing it about.* It is applied both to persons and things, Gen. xii. 13. Deut. xviii. 12, & al.

V. As a N. גלל *dung, ordure.* The *fæces* seem to be so called from their *roundish* form. occ. 1 K. xiv. 10. Job xx. 7. Ezek. iv. 12, 15. Zeph. i. 17. The text in Ezek. iv. 12, does by no means intend that the prophet was to eat bread *mixed* with human ordure, but such as was *dressed* or *baked* with that abominable kind of *fuel,* instead of *cow dung,* (comp. ver. 15.) which latter is * usually applied to this purpose in the East, as indeed it is commonly used for fuel by the poor in some parts of England. In Sandys's Travels, p. 85, I meet with a passage which may serve to illustrate Ezek. iv. 12; for speaking of the country-people of Egypt, he says, "A people breathes not more savage and nasty, crusted with dirt, and *stinking* of smoke by reason of the *fuel* (stercus hominum, *human dung*) and their houses which have no chimneys." Hence,

VI. As a N. mas. plur. גלולים and גללים, spoken in contempt of idols, *dungy gods.* Mr Bate justly observes, that "this is a name of the idols *only,* and in the mouth of those who thought and spoke of them, as *filth* and *dung,* accompanying it with other names of abhorrence." See Lev. xxvi. 30. Deut. xxix. 17. So in after times the Jews changed the name of the idol Baal-*zebub, the lord, the causer* of fluidity, to Baal-*zebul, the lord* of dung. See Gr. and Eng. Lexicon, under ΒΕΕΛΖΕΒΟΥΛ. A farther and more particular reason of this appellation גלולים might be taken from the *bestial* and *obscene* form of their idols. Ezek. viii. 10, *So I went in, and saw, and beheld, every form of* creeping things and abominable beasts, *and all the* גלולי *of the house of Israel, pourtrayed upon the wall round about.* Comp. Ezek. xvi. 36.

VII. Chald. אבן גלל, Eng. marg. *stones of* rolling, i. e. great *stones.* occ. Ezra v. 8. vi. 4.

גלגל with both radicals doubled to denote the *continued repetition* of the action.

I. In Kal, *to roll over and over again.* occ. Jer. li. 25. In Hith. *to roll oneself thus.* occ. Job xxx. 14.

II. As a N. גלגל *the matter of the heavens in continual circulation,* or rather the *whirlwind,* turbo, which accompanied the storm. Ps. lxxvii. 19.

III. *Any light thing rolled over and over again,* or *whirled* by the wind. Ps. lxxxiii. 14. Isa. xvii. 13, in which latter passage our translation renders it *a rolling thing,* or *thistle-down,* marg.

IV. *A wheel which is formed for rolling* or *turn-*

* See Harmer's Observations, vol. i. p. 259, &c. and Lettres de quelques Juifs a M. de VOLTAIRE, p. 338. Or, Letters of certain Jews to M. de Voltaire, vol. i. p. 433, &c.

ing round. Isa. v. 28. xxviii. 28. Jer. xlvii. 3. It is also thus rendered, Ezek. x. 2, 6. But in these latter texts it seems rather to mean the *celestial fluid in circulation* (see Sense II.) with which the *cherubim* were surrounded; 1st, because there is a different word to express the wheels, namely, אופנים (see ver. 6, 9, 10.); and 2dly, because this interpretation best agrees with the context, with which compare Gen. iii. 24. Ezek. i. 4. 2 Sam. xxii. 9, 13. Ps. xviii. 9, 13, 14.

" Ezek. x. 13, *As for* אופנים the wheels *it was cried to them in my hearing* הגלגל revolution—intimating that those, whom the cherubs represented, having each a wheel—was going to exert his power to bring to pass the great scene here represented: each (cherub) had a *wheel*, revolution, administration, a share in *turning* things *about*, which was saying they would soon or certainly perform the vision." Bate.

Eccles. xii. 6, *Or* כד *the pitcher be broken at the fountain, or* הגלגל the wheel *be broken at the* בור *pit.* These words contain an allusion to the *circulation of the blood*, and its cessation at death. In order to understand them, it will be necessary briefly to remark, that all the blood returned from the extremities of the human body by the veins, is conveyed through the two trunks of the *vena cava*, to the right auricle of the heart, thence to its right ventricle, from which it is distributed by the pulmonary artery and its branches throughout the lungs, whence it is brought by the four pulmonary veins (uniting in the left *sinus venosus*) to the left auricle of the heart, and thence to its left ventricle, whence it is thrown into the *aorta*, or *great artery*, by whose ramifications it is distributed to every part of the body, to be again received by the veins, at their * inosculations or insertions into the arteries, and through the smaller veins to be reconveyed to the larger venal branches, and so through the *vena cava* back again to the right auricle of the heart. See Haller's Physiolog. lect. iv. § 68, 70. vol. i. p. 60, 61, edit. Mihles.

Now this being tolerably understood, what seems the most probable meaning of *the pitcher's being broken at the fountain*, on the approach of death? Is it not † *the collapsion of the arteries*, particularly of *the aorta*, whereby it becomes incapable of any longer conveying the blood from the *left ventricle* of the heart, from which, as from a *fountain* or *spring*, it used to be distributed to the whole body, the whole *earthly house of this tabernacle?* And if this be admitted, let us consider what is meant by the *wheel's being broken at the pit. A wheel* was used by the ancients,* as it still is in many countries, to draw water out of wells or *pits*, and we may observe in the words of a † learned anatomist and physician, that in every inspiration of the lungs " the *bronchia* or branches of the windpipe are every way increased both in length and diameter; at the same time the pulmonary blood-vessels, which are wrapped up together with the *bronchia* in a covering of the cellular substance, are likewise with them extended in length, and spread out from smaller into larger angles, by which means the circulation is rendered easier through them. While this is performing, the vesicular substance or flesh of the lungs themselves filled out with air, increases those spaces through which the capillary blood-vessels of the lungs make their progress, whereby the pressure of the vesicles upon each other, and upon those vessels adjacent is lessened: thus, therefore, the blood will flow with greater ease and celerity into and through the larger and smaller vessels of the lungs;" and thus the *lungs* at every inspiration receiving blood from the *right ventricle* of the heart, are like a *wheel* drawing water out of a *pit.*‡ On the other hand, " § the effects of expiration are a compressure of the blood-vessels in the lungs, a reduction of the bronchia or branches of the windpipe into more acute angles, a pressure of the reticular small vessels by the weight and contact of the adjacent larger vessels; by which means part of the blood, hesitating in the capillary arteries, is urged forward through the veins to the left side of the heart, while at the same time that part of the blood is resisted, which flows in by the artery from the right ventricle. In this manner a fresh necessity follows for repeating the respiration, because the collapsed vessels of the lungs resist the blood repeatedly expelled from the right ventricle of the heart." But on the near approach of death, respiration becomes more and more difficult; the distensive power of the lungs diminishes; and the blood being impeded in its passage through them, concretes or becomes grumous; till after the last expiration *the wheel is broken at the pit*, the lungs become incapable of another inspiration, and so can receive no more blood from the right ventricle of the heart, and consequently the circulation ceases, and the man dies.

V. As a N. fem. גלגלת *the human skull*, from its *round* or *spherical shape.* Jud. ix. 53. 2 K. ix. 35. 1 Chron. x. 10. The word is sometimes applied to *reckoning* men by the *head* or *poll*, as we speak. Exod. xvi. 16, *An omer*

* However, as that great and accurate anatomist, Dr Frank Nicholls, with whose acquaintance and friendship I was for many years honoured, used to state this matter somewhat differently, I cannot do better than present the reader with a passage on this subject from Nicholsii Vita, by the learned Dr Thomas Lawrence, the intimate friend of Dr Nicholls, pag. 20:—" Ex arteriis minimis sanguinem deferentibus iter continuum eidem progressuro in venarum ramos exilissimos esse dicunt recentiores anatomici nullo parenchymate interposito. Quod *paulo secus* esse Nicholsius *demonstravit*; quando quidem arteriæ, quæ in tunicas venarum sanguinem important, in ipsas majores venas, quibus nutriendis inserviverant, sanguinem suum, functo officio, continuo infundunt."

† From this *collapsion of the arteries*, and *the stoppage of the circulation of the blood through the lungs* (see the following col. in the Text) it is, that as Haller observes, Physiology, lect. iv. § 57, " after death, the veins are found fuller of blood than the arteries, and that the arteries of a dead body commonly contain only a small quantity of blood."

* See Shaw's Travels, p. 408, and plate in p. 291; and Niebuhr, Voyage en Arabie, tom. i. p. 120.

† Haller, in his Physiology, lect. x. § 292, edit. Mihles.

‡ It must however be observed, that the pulsations of the heart and arteries are much more frequently repeated than the inspirations and expirations of the lungs. See Haller, § 310.

§ Ibid. § 297, 298.

לגלגלת a head *according to the number of your persons;* so Exod. xxxviii. 26. Num. i. 2, *Take ye the sum of all the congregation—every male* לגלגלתם by their poll; so ver. 18. From this word we have in the New Testament the name of *Golgotha, which is,* say the evangelists, *the place of a skull:* In this word the second ל is dropped for the sake of easier pronunciation, as usual. See Greek and English Lexicon ΓΟΛΓΟΘΑ.

גלא Chald.

From the Heb. גלה *to discover, reveal.* occ. Dan. ii. 22, 29, 47.

גלב

As a N. *a barber* or *shaver.* Once in plur. Ezek. v. 1.

DER. *Glib,* Greek γλυφω to scrape, &c. Latin *glaber,* smooth, bald, without hair, whence *glabrity,* smoothness, baldness.

גלד

Occurs not as a V. in Hebrew, but in Chaldee signifies, *to congeal, condense, crust over,* and as a N. in that language, *the bark* of a tree, *a crust, concretion, ice, the skin,* &c. So in Arabic *ice, a skin* or *hide, to be affected with the hoar-frost* or *ice.* See Castell. Hence as a N. גלד *a skin* or *hide.* Once Job xvi. 15.

DER. The Latin *gelidus* (cold), whence Eng. *gelid, gelidness, gelidity.* Welsh *caled,* hard. Eng. *cold, gold,* (Qu?) from its density and tenacity, *clod, cloud, clad,* (Qu?)

גלה

With a radical, though mutable or omissible, ה.

I. In Kal, intransitively, *to remove* or *be removed.* 1 Sam. iv. 21. 22, גלה כבוד *the glory* is removed or departed *from Israel.* Here, as כבוד is masculine, the ה in גלה must be radical. Isa. xxiv. 11, משוש *The mirth of the land* גלה is gone, or departed. 2 Sam. xvi. 19. *And do thou also* גלה (mas.) remove *to thy place.*

In Kal and Hiph. transitively, *to remove, carry away.* 2 Kings xvii. 6, 11,—*as did the heathen whom Jehovah* הגלה removed *from before them.* ver. 26, *The nations whom* הגלית thou hast removed *and placed in the cities of Samaria*—ver. 33, *They feared Jehovah, and served their own Aleim, according to the custom of the nations* אשר הגלו אתם משם *whence they* had removed *them.* Job xii. 22. מגלה עמקות removing, or turning up *the lower parts* or *hemisphere* (of the earth, namely) *out of darkness, and bringing out to the light the shadow of death.* Chald. in Aph. the same. Ezra iv. 10. v. 12.

In Niph. *to be removed.* Isa. xxxviii. 12. In Huph. Esth. ii. 6.

As a N. fem. גולה *a transmigration, transplantation,* or *removal from one country to another,* μετοικεσια. Jer. xxix. 16. xlviii. 7, 11. xlix. 3. Comp. Ezek. xii. 11. Also *a number of persons or things so removed.* 2 K. xxiv 14, 15. Jer. xxviii. 6. xxix. 1, 4, & al. freq. As a N. fem. גלות the same. See Ezek. xxxiii. 21. 2 K. xxv. 27. Isa. xlv. 13, & al. Chald. גלותא the same. Dan. ii. 25. v. 13, & al.—The transplanting of people or nations has been practised by more modern conquerors. Thus in the year 796, "Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders, or the country of the Helvetians, &c. Their own country was repeopled by the Adrites, a Sclavonian nation."* So in much later times, "It was the policy of Abbas I. (who ascended the throne of Persia in 1585) to transplant the inhabitants of conquered places from one country to another, with a view not only of preventing any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy."†

II. It is particularly applied to *removing* or *turning back garments* or *coverings.* Deut. xxii. 30. *A man shall not take his father's wife, nor* יגלה remove *his father's shirt,* i. e. "lie with his father's wife. For this is a modest phrase borrowed from the ancient custom in those countries; where the bridegroom, when he brought his bride into the *chuppa* [חפה] as they called it, or bridal chamber, *spread the skirt of his robe over her,* to signify his right to her and power over her, and that he alone might lawfully enjoy her. Ruth iii. 9. Ezek. xvi. 8." Note in Parker's Bibliotheca Biblica. So Deut. xxvii. 20. Jer. xiii. 22. *For the greatness of thine iniquity* נגלו שוליך *thy skirts* are removed. (Comp. ver. 26.) Nah. iii. 5, וגליתי שוליך *and I will* remove or turn back *thy skirts upon thy face, and I will show the nations thy nakedness.* Comp. Isa. xxii. 8. And the word for *covering* or *garment* being understood, Ruth iii. 4. וגלית מרגלתיו *and thou shalt* remove or turn back (his garment namely) *from his feet.* Hence

III. It is applied to the thing to be uncovered, either by understanding the particle מ *from* (which must often be supplied in Hebrew), or rather by a transition from the covering to the thing covered; and so may be rendered, *to uncover.* See Lev. xviii. 6, & seq. xx. 11, & seq.—גלות את אזן, or simply אזן, *to uncover the ear,* is to make a person thoroughly acquainted with a thing, *all impediments to his hearing and understanding* it being removed. Ruth iv. 4. 1 Sam. ix. 15. xx. 2. xxii. 8. Job xxxiii. 16. xxxvi. 10. So גלות עינים is *to uncover* or *open the eyes,* either of body or mind. See Num. xxii. 31. xxiv. 4. Psal. cxix. 18.

In Niph. *to be uncovered.* 2 Sam. vi. 20; not that David was here absolutely naked, but stripped of his royal robes, and *girded with a linen ephod,* ver. 14. This Michal's pride could not bear.

In Kal, transitively, *to discover, reveal.* See Prov. xi. 13. xxv. 9. Isa. xvi. 3. Also, intransitively, *to appear.* Prov. xxvii. 25. In Niph. *to be revealed, discovered, appear.* Gen. xxxv. 7, *Because there* נגלו אליו האלהים *the Aleim* WERE revealed, or appeared *to him.* 1 Sam. ii. 27. Psal. xviii. 16. In Hith. *to discover oneself.* Prov. xviii. 2.

---

* Henault, Abrege Chronol. de l'Histoire de France, tom. i. p. 65.

† Hanway's Revolutions of Persia, vol. iii. p. 164.

Digitized by Google

V. As a N. גליון *a mirror.* Isa. viii. 1; which Bishop Lowth translates, *take unto thee a large* mirror, *and write on it with a workman's graving tool*—and in his note he remarks, that "the word גליון is not regularly formed from גלל *to roll*, but from גלה; as פדיון from פדה, כליון, from כלה, נקיון from נקה, עליון, from עלה, &c. the י supplying the place of the radical ה. גלה signifies *to show, to reveal.*" Thus far the learned author. And without adopting Schroederus's interpretation of גלה, namely, *to render bright, polish*, I think that גליון may, according to the analogy of the Hebrew language, rather signify a *mirror*, than a *roll* or *volume*—a *mirror*, such as we know from Exod. xxviii. 8, (where see Le Clerc's note, 2d edit. and Calmet's Dictionary in LOOKING-GLASSES) were anciently made of *polished brass.* But it is evident that the *mirrors* there mentioned were *small* ones; whereas the prophet is commanded to take *a large mirror*—"large enough for him to engrave upon it, in deep and lasting characters, בחרט אנוש *with a workman's graving tool*, the prophecy which he was to deliver." Comp. under חרט.

VI. As a N. mas. plur. גליונים, or according to the reading of the Complutensian edition, and of nine of Dr Kennicott's MSS. גליונים with the ו inserted, as in the preceding גליון, Isa. iii. 23, where the Targum accordingly renders it מחויתא and Vulg. specula, *mirrors.* But the LXX explain it by διαφανη Λακωνικα *garments that one might see through, of the Lacedæmonian kind.* And we are informed by ancient writers, that those worn by the Lacedæmonian * maidens were so made as to be highly indecent, and not to answer a principal end of clothing. It is possible that some of the Jewish ladies, in Isaiah's time, might wear dresses of a similar fashion; but if I apprehended that גליונים or גליונים signified any sort of garments, I should rather think that they meant vestments of the *cobweb* kind, a sort of *no-coverings*, which would not hinder the wearers from appearing almost naked; such as† Menander calls διαφανις χιτωνιον *a transparent vest*, and mentions as the dress of a courtesan; and such as Varro styles vitreas vestes *glassy vestments;* and Horace from the island of Coos, where the stuff was made, denominates *Coan*, lib. i. sat. 2, lin. 91,

> ——— Cois *tibi pæne videre est*
> *Ut nudam.*———
>
> ——— Through the *Coan* vest
> You almost see her naked.

This *Coan* stuff was probably a kind of *very thin silk* or *gauze.* So Lady M. W. Montague describing her Turkish dress, says, her *smock* was of fine white silk *gauze*, closed at the neck with a diamond button, but the *shape and colour of the bosom was very well to be distinguished through it.* Letter 29, vol. ii. p. 12, 13.* But I have said that the Chaldee Targum and Vulgate render גליונים or גליונים *mirrors:* and Dr Shaw informs us, (Travels, p. 241.) that "in the Levant these are still a part of *female dress;* for that the Moorish women in Barbary are so fond of their ornaments, and particularly of their *looking-glasses, which they hang upon their breasts*, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles, with a pitcher or a goat's skin, to fetch water." And it is certain from Exodus xxxviii. 8, that the Israelitish women used to carry their *mirrors* with them, even to their most solemn place of worship, but it is by no means equally certain that they ever wore *transparent garments.*

DER. Ultimately from this root no doubt it was that † *the interpreters of prodigies* among the Sicilians were called *galei*, or *galeotæ.*

גלח

To shave, as the hair of the head, beard, &c. Lev. xiv. 8, 9. xxi. 5. Num. vi. 9, & al. Comp. Isa. vii. 20. Also, *to be shaved.* Jud. xvi. 17, 22. Comp. Gen. xli. 14. In Hith. *to shave oneself*, or *be shaved.* Lev. xiii. 33. Num. vi. 19.

גלם

I. *To wrap* or *roll up together*, as a cloak or burnoose. So Targ. אחזר, LXX ειλησι, Vulg. involvit. occ. 2 Kings ii. 8. As a participial N. mas. plur. in reg. גלומי *wrappers, cloaks;* so Aquila ειλημασι, and Vulg. involucris. occ. Ezek. xxvii. 24.

II. As a N. גלם *an embryo, the unformed mass*, which is, as it were, *wrapt up together*, before it gradually unfolds into the lineaments of a man. occ. Psal. cxxxix. 16.

DER. Latin *glomus*, a ball of thread or yarn wound round, whence *glomero, conglomero*, and Eng. *glomerate, conglomerate.* Perhaps, *gloom, glum.* Also (*m* being changed into *b*) Lat. *globus*, whence Eng, *globe, globular*, &c.

גלע

The modern Lexicons, probably from its resemblance in sound to גל, render it *to involve, mix, meddle, intermeddle*, or the like; but from the ancient versions, its meaning seems to be, *to deride, scorn, taunt, contend with derision, scorn*, or *taunts.* It occurs also in Hith. and that in the three following texts of Proverbs, ch. xvii. 14, *The letting out of water (is) the beginning of contention, therefore before the dispute* התגלע becomes contumelious, degenerates into deri-

---

* Euripides, cited by Plutarch in Numa, tom. i. p. 76, edit. Xylandri, describes these girls as being

Γυμνωσι μηροις και πτιλοις ανυμενοις.

Τω γαρ οντι (says Plutarch) του παιδιωικου χιτωνος αι πτιξυγες ουκ ησαν ανειρ αμεναι κατωθεν, αλλ' ανιπτυσσοντο και συναναιζυμενουν ολον τω βαδιζειν τον μηρον.

† Fragment. p. 284, lin. 719, edit. Cleric.

* See more to the same purpose in Bishop Lowth's Note, of whom it is remarkable, that though he contends for גליון in Isa. viii. 1, signifying *a mirror*, an interpretation not favoured by any of the ancient versions, yet in his Note on Isa. iii. 23, he does not even mention the Targum's and Vulgate's explaining גליונים or גליונים to the same sense. See also Savory, Lettre xiv. p. 151.

† Interpretes portentorum, *qui* Galleotæ *in Sicilia nominabantur.* Cicero, De Divin. i. 20.

sion and contumely, *dismiss it;* Targ. קדיא *grows hot, rages;* Vulg. patiatur contumeliam, *suffers contumely,* but refers these words to the person. Ch. xviii. 1, *The recluse seeks his own pleasure,* or *inclination,* יתגלע he laughs at, or derides *every thing solid or wise;* so Targ. ורבכל מלכנא מצטדי, *and* derides *all counsel;* Syr. ממיך *deriding.* Ch. xx. 3, *(It is) glory to a man to cease from strife, but every fool* יתגלע will taunt; Targ. מצטדי *derides;* Syr. ממיך *deriding,* MOCKING. Aquila, ἐξυβρισθήσεται *will be treated contumeliously;* Vulg. miscentur contumeliis, *mix with contumelies.* Comp. Castell, and Schultens, De Defect. Ling. Heb. § 47, & seq.

From גלע in the sense here given may be derived the Greek γιγλαω *to laugh.*

גלש

" *To shine, glister, glisten,* (Germ.) blincken. Cant. iv. 1, LXX ἀπεκαλυφθησαν. Cant. vi. 5, LXX, ἀνεφανησαν. Which glisten *(nitent) from mount Gilead.* Chald. גלרש *bald. What is bald* shines, or glistens." Thus Cocceius in his Lexicon. And this interpretation on the whole appears the best. For observe that the bride's *hair* is compared not merely to the *long curled hair* (see Scheuchzer) of the eastern goats, but to a *flock of goats glistening from mount Gilead;* in allusion not only to its *glossiness,* but also to the numerous *ringlets* or *tresses* into which it was broken, and which adorned the *head* of the bride, as the glistening goats did the sides and precipices of the mountain. Comp. Cant. vii. 5 or 6, and under קשה III. The root occurs only in Cant. iv. 1. vi. 5.

DER. *Gloss, glossy, glisten, glister.* Also, *glass.* Lat. *glisco* to wax fat, and glisten. Perhaps Lat. *glacies,* ice, whence *glacial, glaciation.*

גם

Occurs not as a V. in Hebrew, but the idea appears to be, *full, copious, abundant,* or the like, particularly as *water,* whence the Arabic has a root גם which signifies *to abound, be copious, flow together,* as *water,* " multus fuit vel evasit, *peculiariter aqua in puteo,* confluxit." Castell. Lexic. Heptag. Hence likewise the Syriac גמם *to be full,* and the Greek γιμω, γιμιζω *to be full.* Comp. also אלגומים among the pluriliterals in א.

I. As a particle, גם denoting *abundance, increase* or *emphasis.* It may be rendered

1. *Over and above, moreover, also, even.* freq. occ.

2. Repeated several times it answers to the Latin *cùm tùm; tàm, quàm;* and may be rendered into English by the words *both—and;* or *as well—as.* See Gen. xxiv. 25. Jud. viii. 22. *As—so.* Isa. lxvi. 4. Joined with a negative particle, *neither—nor,* Num. xxiii. 25.

3. בשגם a compound of ב *in,* ש for אשר *that,* and גם *even, inasmuch as even, since even,* in eo quod etiam, Montanus. occ. Gen. vi. 3.

II. As a N. אגם *a pond, a pool, an abundance* or *conflux of water.* Exod. vii. 19. Psal. cvii. 35, & al. אגמי נפש, *ponds for live fish,* vivaria. Isa. xix. 10.

III. *A kind of plant growing about pools, and itself abounding in moisture, a reed* or *bulrush.* occ. Jer. li. 32; but the LXX render it by συστηματα *collections, of water* namely, and the Vulg. by stagnant *pools.*

IV. As a N. אגמן

1. *A caldron,* or *great kettle, holding a large quantity of water.* occ. Job xli. 12 or 20.

2. *A large kind of rush, a bulrush.* occ. Isa. ix. 14. xix. 15. lviii. 5. Also, *a rope* made of such *rushes.* Thus the Greek σχοινος, which properly signifies a *bulrush,* is also used for a *rope.* And Hasselquist (Voyages, p. 97.) observes, that of the leaves of one sort of *reeds* which grow near the Nile, the (modern) Egyptians make *ropes.* " They lay them in water," says he, " like hemp, and then make good and strong *cables* of them, which, with the bark (integumentum) of the date tree, are almost the only cable used in the Nile." occ. Job xl. 25, or xli. 2. *Wilt,* or *canst thou put* אגמן a rope *in his nose,* i. e. in a hole bored through his nose, in order to lead him about and manage him? Comp. under חוח III.

V. As a N. מגמת see under מגה

גמא

I. *To sup up, swallow.* occ. in Hiph. Gen. xxiv. 17, הגמיאיני *let* me *sup, give* me *a sup;* LXX ποτισον με, *let me drink.* In Kal, spoken of the Arabian war-horse. occ. Job xxxix. 24, *With shaking and quivering* יגמא ארץ he swalloweth *the ground, and believeth not that it is the sound of the trumpet.* Shall we in this passage prefer the proper or the figurative sense of *swallowing?* It is not improbable that a high-spirited horse might from eagerness *gnaw,* and so *swallow* the ground. But is not the metaphorical sense more noble, and better suited to the context? Namely, that while the horse stands shaking and quivering, he is in fancy *swallowing* the space between himself and the enemy's troops; and when the trumpet sounds, he can scarcely believe it for joy.

> " The ground he *swallows* in his furious heat,
> His eager hoofs the *distant* champaign beat."
> SCOTT.

Bochart, Hieroz. Part i. p. 144, to illustrate the Heb, expression produces this Arabic one, אלתהם אלפרש אלארץ *the horse* devoured *the ground,* i. e. ran swiftly *over it.* Comp. Castell, Lex. in לדם AR. And though it must be owned that Job xxxix. 24, in this view contains a very bold figure, yet even an English poet of eminence has applied the same to *hunters:—*

> ———" And o'er the lawn,
> In fancy *swallowing up* the space between,
> Pour all your speed ——"
> THOMSON'S Autumn, lin. 485.

II. As a N. גמא *the Egyptian reed* or *papyrus,* so called from its remarkably *supping up* the water in which it grows, according to that of Job viii. 11, *Will the* גמא papyrus *grow without mud?* occ. Exod. ii. 3. Job viii. 11, (in both which passages the LXX render it παπυρος *papyrus*). Isa. xviii. 2. xxxv. 7. " Of the many travellers into Egypt, Alpinus," says

Abbe Winckelman, (Critical Account of Herculaneum, page 82.) "is the only one who has given us an exact description of this plant. It grows on the *banks of the Nile*, and in *marshy grounds*. The stalk rises to the height of six or seven cubits (besides about two under water). This stalk is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a *thyrsus*. This reed, commonly called the *Egyptian reed*, was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stalk serving them for food, and *the woody part to build vessels with*, which vessels are to be seen on the engraven stones and other monuments of Egyptian antiquity. For this purpose they made it up, like rushes, into bundles, and by tying these bundles together, gave their vessels the necessary shape and solidity." "The vessels of *bulrushes* or *papyrus* that are mentioned both in sacred (Isa. xviii. 2.) and profane history (says Dr Shaw, Travels, p. 437.) were no other than large fabrics of the same kind with that of Moses, (Exod. ii. 3.) which, from the late introduction of plank, and stronger materials, are now laid aside. Thus Pliny (lib. vi. cap. 16.) takes notice of the naves papyraceas, armamentaque Nili, *ships made of papyrus, and the equipments of the Nile*; and (lib. xiii. cap. 11.) he observes, Ex ipsa quidem papyro navigia texunt, *of the papyrus itself they construct sailing-vessels*. Herodotus and Diodorus have recorded the same fact; and among the poets, Lucan, (lib. iv. lin. 136.) Conseritur bibula Memphitis cymba papyro," *the Memphian or Egyptian boat is made of the thirsty papyrus*; where the epithet bibula *drinking, soaking, thirsty*, is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name גמא.

גמד

Occurs not as a V. in Heb. but in the rabbinical Chaldee signifies, *to be contracted*, and in this sense the participle pehil נמיד appears to be used in the Chaldee Targum on Jud. iii. 15. xx. 16.

I. גמד occ. Jud. iii. 16, where it is generally supposed to denote some *measure of length*, but what, is uncertain. Some say it is the *shorter cubit*, which they make equal to fifteen inches, or the length of the arm from the elbow to the beginning of the fingers. But where else is this cubit mentioned? The LXX and Theodotion render it by σπιθαμης *a span*, which is equal to nine inches. But if the sacred historian meant to express *a span*, why not employ the term זרת used elsewhere in this sense? But "what," says Michaelis, (Supplem. ad Lex. Heb. p. 325.) "if גמד be no measure at all, and if the words ought to be translated *its length* contracted, meaning that the sword was *shorter* than usual?"

II. As a N. mas. plur. גמדים Eng. tran. Gammadims, Theodotion Γαμμαδιμ, Ezek. xxvii. 11. Probably these were the inhabitants of the country about Tripoli in Syria, formerly called the Αγκων or *Elbow* of *Phenicia*, from its *projecting* into the sea in that *contracted* form. See Pole's Synops. in loc.

גמה

Occurs not as a V. in Hebrew, but in Arabic the cognate גמא signifies *to appear*, and as a N. *the extant* or *conspicuous part of a thing*.* As a N. fem. in reg. מגמת. Once, Hab. i. 9, where the Targum renders מגמת פניהם by מקבל אפיהון the opposition, or opposed look *of their faces*; Syr. by חזוא דאפיהון the look of *their faces*; LXX by αντιστησεται προσωποις αυτων, opposing *with their faces*; Symmachus, by ἡ προσοψις των προσωπων αυτων, the aspect or direction *of their faces*; Montanus, by *oppositio* facierum eorum, the opposition *of their faces*; so Eng. margin. It should seem therefore that the idea of the word is the *being opposed* or *looking opposite to*. And this makes a very good and true sense, for thus the whole verse may be rendered. *It* (the nation of the Chaldeans, ver. 6.) *shall* † *all come for rapine*, the opposition *of their faces towards the east*, (Eng. marg.) or *with their faces* looking *towards the east, and shall gather the captivity as sand*. And accordingly, in the ‡ fifth year *after* the taking and destruction of Jerusalem, whilst Nebuchadnezzar was engaged in the siege of Tyre, some of the Chaldeans, probably under Nebuzaradan, turned eastward, fell upon the Ammonites, Moabites, Edomites, and Arabians, executed the predictions of the prophets Amos, Jeremiah, Zephaniah, and Ezekiel upon them, and carried many of them into captivity. See Amos i. 14, 15. Jer. ch. xxvii. xxviii. xlviii. xlix. Zeph. ch. ii. Ezek. ch. xxv. Userii, Annales, anno ante æram Christ. 585, and Prideaux's Connex. vol. i. p. 89, 1st edit. 8vo. anno 584.

גמל

Denotes *retribution* or *return*.

I. In Kal, *to yield* or *return* their flowers or fruits to the earth, as vegetables do. Isa. xviii. 5, *For before the harvest, when the bud is perfect, and the sour grape* נמל יהיה נצה *shall be* returning (six of Dr Kennicott's read fully גומל) *the flower* or *blossom*, namely, to the ground. The LXX have here excellently rendered it by εξανθησῃ ανθος *shall shed its blossom*. In like manner גמל is used, Num. xvii. 8, for Aaron's rod miraculously *yielding* almonds, and expresses that this fact was as really performed by the immediate power of God, as if the fruit had been produced from the earth by the natural process of vegetation, and then *returned* back to it.

II. *To wean a child.* When used as a V. active in this sense, it is always applied either to the *mother*, as 1 Sam. i. 23, 24. Hos. i. 8, or to the *woman* who *suckles* the child, as 1 K. xi. 20, who then drop it from their breast (as it were), and *return* it to the father. There is in this instance a very evident and striking

---

* See Michaelis, Supplem. ad Lex. Heb. p. 331.

† Two of Dr Kennicott's codices here read כלר, as three more did originally. But comp. כלה ver. 15.

‡ See Josephus, Ant. lib. x. cap. 9, § 7.

Digitized by Google

resemblance between the vegetable and animal world. In Niph. *to be weaned*, as a child. Gen. xxi. 8. 1 Sam. i. 22.

III. *To return, requite, recompense*, in whatever manner, whether evil for evil, good for evil, evil for good, or good for good. See Gen. l. 15, 17. (comp. ch. xxxvii. 2.) 1 Sam. xxiv. 18. 2 Sam. xix. 36. 2 Chron. xx. 11. Joel iii. or iv. 9.

As a N. גמול, and גמל *retribution, recompense, requital*, whether in a good or bad sense. Prov. xix. 17, *And he will repay* גמלו *his* recompense *to him.* Psal. xxviii. 4. Isa. lxvi. 6. Joel iii. or iv. 4, & al. Fem. גמולה the same. 2 Sam. xix. 36, & al. Stockius interprets this root in some passages, *simply to do* or *confer good or evil;* and Bate says, "the word is to *yield fruit* good or bad, the *doing* good or hurt to others, which is the *fruit* of our actions; and to *make a return* or *retaliate* is rather the consequence than the sense of the word." Let us therefore consider the principal passages, besides those above cited, which are produced for this supposed *simple* or *absolute sense.*

1st, Of the verb, Ps. xiii. 6, *I will sing unto Jehovah* כי גמל עלי *because he hath* recompensed or rewarded *me.* Observe the Messiah is the speaker, and comp. Psal. xviii. 21. So Psal. cxvi. 7.

Prov. xxxi. 12, גמלתהו *She will* requite *him good and not evil*, i. e. *in return* for his love and confidence in her, ver. 11.

Isa. lxiii. 7, *According to all that Jehovah hath* requited or rewarded *us, and the great goodness towards the house of Israel which he hath* requited *to them*—ver. 8, *for he said, surely they are my people, children that will not lie; so he was their Saviour.*

Ps. vii. 5, *If I have* rewarded *evil to him that was at peace with me*, i. e. *in return* for his peaceableness.

Prov. iii. 30, *Strive not with a man without cause,* אם לא גמלך רעה *surely* (i. e. if thou dost) he returneth *the evil.* LXX μητι σε εργασηται κακον lest *he* work *thee evil.*

Isa. iii. 9, *For they* גמלו have rewarded *evil to themselves*, they have procured their own punishment. Comp. ver. 11.

2dly, Of the N. Jud. ix. 16, *And have done to him* כגמול ידיו *as* the reward *of his hands*, i. e. as his doings *deserved.* Comp. Isa. iii. 11.

2 Chron. xxxii. 25, *But Hezekiah rendered not again* כגמול עליו *according* to the recompense *to him.* Hezekiah's former piety had been *rewarded* by God (see ver. 24. 2 K. xx. 5. xviii. 5—7. 2 Chron. xxxi. 21.) but he made not a suitable return for those benefits.

Ps. ciii. 2, *Bless the Lord, O my soul, and forget not all* גמוליו *his* recompenses, i. e. how he hath *rewarded* thee; Christ is here the speaker. See above, Ps. xiii. 6, &c. So Ps. cxvi. 12, in an irregular (Chaldaic) form, תגמולוהי *his* recompenses.

IV. As a N. גמל *a camel*, from the *revengeful* temper of that animal, which Bochart shows to be so remarkable as even to become a *proverb* among those nations who are best acquainted with its nature. Among other passages from ancient writers, he cites from Basil (who was himself a native of Cappadocia, who travelled into Syria, Egypt, and Libya, and was afterwards bishop of Cæsarea in Palestine), "Το δε των καμηλων μνησικακον, και βαρυμηνι, και διαρκες προς οργην, τι αν μιμησασθαι των θαλαττιων δυναιτο; but what marine animal can emulate the *camel's resentment of injuries, and his steady and unrelenting anger?*" The reader will be well entertained by consulting the excellent and learned Bochart himself on this animal, vol. ii. 75, &c. Gen. xxiv. 11, & al. freq.

V. It is probable that the heathen Moabites worshipped their arch-idol, the heavens, under this attribute of *causing a return* of the fruit of animals and vegetables. For בית גמול *the temple of retribution* is mentioned Jer. xlviii. 23, as a place in their territories.

Der. The Heb. name of a *camel* has passed not only into all the eastern, but into the western languages. It was long ago rightly observed by Varro, (De Ling. Lat. lib. iv.) "Camelus *suo nomine* Syriaco *in* Latium *venit. The camel* came into Latium with his Syriac name." Hence also *camlet*, a stuff formerly made with *camel's* hair.

גמץ

Occurs not in the Hebrew Scriptures as a V. but in the Chaldee and Syriac signifies, *to dig, to dig up*, &c. Hence, as a N. גומץ *a pit.* So the LXX βοθυνος. Once, Eccles. x. 8.

גמר

Denotes *finishing, making an end of, failing*, and has the same senses both in Chaldee and Syriac.

I. In a good sense, *to perform, finish, perfect, complete.* occ. Ps. lvii. 3. cxxxviii. 8. Chald. As a N. גמיר *consummate, perfect, complete.* occ. Ezra vii. 12, where it may be best referred to ספר *a scribe*, so Vulg. scribæ—doctissimo, *a most learned scribe.*

II. In a bad sense, intransitively, *to fail, come to an end.* occ. Ps. xii. 2. (So LXX ελιλοιπεν, and Vulg. defecit.) lxxvii. 9. And thus it may be understood also, Ps. vii. 10, *Let the wickedness of the wicked* come to an end; or else in a transitive sense, *let evil* or *mischief* consume, or put an end to, *the wicked.* The Targ. LXX, and Vulg. take it in the former view.

גן

I. As a V. in Kal, followed by the particles על or בעד *to protect, defend.* Isa. xxxi. 5. Zech. ix. 15. xii. 8, where LXX υπερασπιζω *to shield.*

II. As a N. גן *a garden enclosed with a fence, an enclosed garden.* So no doubt the Eng. * *garden* is related to the verb *guard.* freq. occ. Fem. גנה and in reg. גנת the same, Esth. i. 5. Cant. vi. 11, & al. freq.

Gen. ii. 8, *And Jehovah Aleim planted* גן a garden *eastward in Eden;* surely not for the purposes of a mere Mahometan paradise, but as a school of religious instruction to our first parents. Many arguments might be adduced in confirmation of this truth.—Such a method of teaching, by the emblems of paradise, was suited to the nature of man, who is capable of

* See Junius, Etymol. Anglican. in Gard, Garden and Orchard.

Digitized by Google

information concerning spiritual things, by analogy, from outward and sensible objects. It was also agreeable to the ensuing dispensations of God, who in that religion which commenced on the fall, and was in substance reinstituted by Moses, did instruct his people in spiritual truths, or *the good things to come*, by sensible and visible objects, rites, and ceremonies; by the cherubim, Gen. iii. 24; by sacrifices, Gen. iv. 4; (comp. Heb. xi. 4.) by the distinction of clean and unclean animals, Gen. vii. 2; by abstinence from blood, Gen. ix. 4; by the institution of priests, altars, burnt-offerings, drink-offerings, holy washings, &c. Gen. xiv. 18. (comp. Exod. xxiv. 5.) Gen. viii. 20. xxii. 13. xxxv. 2, 14. And even under the Christian state, much of our religious knowledge is communicated to us partly by the Scriptures referring us for ideas of spiritual and heavenly things to the visible works of God's creation, to the emblems of paradise, and to the types of the patriarchal and Mosaic dispensations; partly by the ordinance of the Sabbath-day; and partly by the two sacraments of Baptism and the Lord's Supper, which are outward and visible signs of inward and spiritual benefits.

It is farther manifest, that *two* of the trees of paradise, that of life, and that of the knowledge of good and evil, were of a *typical* or *emblematic* nature; the one, the sacrament of life, Gen. ii. 9. iii. 22; the other, of death, Gen. ii. 17. iii. 17—19. And so after the fall, the rough leaves of the fig-tree were used by our first parents as a symbol of *contrition*, Gen. iii. 7. And since in that sacred garden (Gen. ii. 9.) was also *every tree that was pleasant to the sight or good for food*, surely of the soul of man as well as of his body, it may safely be inferred, that the *whole* * garden was so contrived by infinite wisdom, as to represent and inculcate on the minds of our first parents a plan or system of religious truths revealed to them by their Creator; especially since the paradisiacal emblems of *trees*, (see Lev. xxiii. 10. Neh. viii. 15.) *plants*, *waters*, and the like, are frequently applied by the succeeding inspired writers to represent spiritual objects, and convey spiritual lessons; and that with a simplicity and beauty not to be paralleled from any human writer. (See inter al. Isa. xli. 18—20. lviii. 11. Jer. xvii. 7, 8.) To all which may be added that the *garden of Eden* itself is by the prophets alluded to as a place of *spiritual* knowledge, joy, and happiness, (see Isa. li. 3. Ezek. xxviii. 13. xxxvi. 35.); and in the New Testament the name Παραδεισος *Paradise*, (which the LXX almost constantly use for גן when relating to the *garden of Eden*,) is applied to the *intermediate state of happy spirits between death and the resurrection*, and even to *the eternal joys of heaven*. See Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. Comp. Rev. xxii. 1—3.

From the *garden of Eden* we have the true origin of *sacred gardens* among the idolaters. Thus God, in Isa. lxv. 3, calleth the apostate Jews *a people that provoketh me continually to anger to my face, that sacrificeth* בגנות in gardens; and ch. i. 29, the prophet had threatened them, *They shall be ashamed of the oaks which ye have desired, and ye shall be confounded* מהגנות for the gardens *which ye have chosen*; and in Isa. lxvi. 17, are mentioned not only these idolatrous *gardens*, but we even find an allusion to the *tree of life*, or rather *of knowledge*; both of which were placed in the *midst of the garden of Eden*, (see Gen. ii. 9. iii. 3.) *They that sanctify themselves, and purify themselves* אל הגנות in the gardens behind one (tree) in the midst, *eating swine's flesh, and the abomination and the mouse, shall be consumed together, saith the Lord.*

The *gardens* of the Hesperides (עץ פרי), of Adonis, of Flora, were famous among the Greeks and Romans. Mr Spence, in his Polymetis, p. 251, speaking of the last, says, "This garden of Flora I take to have been the *paradise* in the Roman mythology;" and in a note upon the place, "*These traditions and traces of paradise* among the ancients must be expected to have grown fainter and fainter, in every transfusion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea seems to have been shadowed out under the stories of the gardens of Alcinous. In Africa they had the gardens of the Hesperides, and in the East those of Adonis; or the horti Adonides, as Pliny calls them. The term horti Adonides was used by the ancients to signify *gardens of pleasure*; which answers *strangely* to the very name of paradise, or the *garden of Eden*, as horti Adonis does to the *garden of the Lord*." See also Mr Spearman's judicious remarks on this passage, in his Letters on the Septuagint, p. 127.

Cant. iv. 12, גן נעול a garden enclosed or locked up *is my sister, my bride*. These words express the satisfaction of the bridegroom on finding his bride a virgin, as those, ch. v. 1, *I have come into* my garden, *my sister, my spouse*, denotes the consummation of the marriage. Thus the ingenious author of The Outlines of a New Commentary on Solomon's Song, p. 13—17, who shows, that in the East they still use, even in their courts of justice, *very remote* images to express the commerce of the sexes. He does not, however, produce the very same as are here found in the Canticles. But these may be supplied from * A Miscellany of Eastern Learning, vol. i. p. 12, where Feirouz, a vizier,

* "Know," says Rabbi Simon Bar Abraham, cited by Mr Hutchinson, Heb. Writings, p. 21, from Buxtorf's Arc. Fœd. 83, "Know that in the trees, fountains, and other things of the garden of Eden, were the figures of the most curious things by which the first Adam saw and understood *spiritual things*; even as God hath given to us the forms or figures of the tabernacle, of the sanctuary, and of all its furniture, the candlestick, the table, and the altars, for *types of intellectual things*, and that we might from them understand *heavenly truths* (veritates cœlestes). But no doubt those particulars were more plain and clear to Adam in the garden of Eden wherein he dwelt; as he also was more holy, being a creature formed by the hand of God himself, and an angel of God. In the trees likewise, and fountains or rivers of the garden, he *prefigured admirable mysteries* (præfiguravit secreta admiranda)." Comp. Vitringa, Obs. Sacr. lib. iv. cap. 13. § 6.

* Printed for Wilkie and Law, London.

Google

having divorced his wife Chemsennissa, on suspicion of criminal conversation with the sultan, the brothers of Chemsennissa applying for redress to their judge, "My Lord," said they, "we had rented to Feirouz a most delightful *garden, a terrestrial paradise;* he took possession of it *encompassed with high walls, and planted with the most beautiful trees that bloomed with flowers and fruit:* (Comp. Cant. iv. 12—14.) He has broken down the walls, plucked the tender flowers, devoured the finest fruit, (comp. Cant. v. 1.) and would now restore to us this *garden*, robbed of every thing that contributed to render it delicious, when we gave him admission to it." Feirouz, in his defence, and the sultan in his attestation to Chemsennissa's innocence, still carry on the same allegory of the *garden*, as may be seen in my author. I had another passage from Mandelslo's Travels, p. 32. fol. "About a league and a half from the city [of Amadabat in the East Indies] we were shown a sepulchre which they call Betti Chuit, that is to say, *thy daughter's shame discovered.* There lies interred in it a rich merchant, a Moor, named Hajam Majom, who, falling in love with his own daughter, and desirous to show some pretence for his incest, went to an ecclesiastical judge, and told him in general terms; that he had in his youth taken the pleasure *to plant a garden, and to dress and order it with great care, so that it now brought forth excellent fruits;* that his neighbours were extremely desirous thereof, so that he was every day importuned to communicate unto them; but that he could not be persuaded to part therewith, and that it was his design to make use of them himself, if the judge would grant him in writing a license to do it. The Kasi, who was not able to dive into the wicked intentions of this unfortunate man, made answer that there was no difficulty in all this, and so immediately declared as much in writing. Hajom showed it to his daughter, and finding, nevertheless, that neither his own authority, nor the general permission of the judge, would make her consent to his brutal enjoyments, he ravished her. She complained to her mother, who made so much noise about it, that the King Mahomet Begeran coming to hear thereof, ordered him to lose his head."

III. As a N. מגן* *an instrument of protection, a shield.* Jud. v. 8. 2 Sam. i. 21, & al. freq. Also, *a person protecting, a protector, defender.* Psal. xlvii. 10. Hos. iv. 18. In the former passage the LXX render it *οἱ κραταιοὶ* the *powerful* or *mighty*, so Vulg. fortes, and in the latter the Vulg. protectores, *the protectors.*

IV. As a N. מגנת לב *a covering*, i. e. hardness, of the heart. It seems to answer to *πωρωσις τῆς καρδιας* the callosity *of the heart* in the New Testament. LXX, *ὑπερασπισμον*, Vulg. scutum, Montanus, tegumentum. occ. Lam. iii. 65.

V. As a N. with a formative א, אגן plur. אגנות *a vessel* either *surrounded with an edge or border* (circumseptus *corona*, Forster) or *furnished with a cover, a basin, goblet,* or the like. occ. Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.

גנן with the last radical doubled, to express the *intenseness* or *completeness* of the action, *to protect entirely,* or *completely.* Isa. xxxi. 5.

גנב

I. In Kal, *to steal* or *be stolen.* Gen. xxxi. 19. xl. 15, & al. freq. Comp. Job xxi. 18. xxvii. 20. As a participial N. גנב *a person stealing, a thief.* Exod. xxii. 2, 8. As a participial N. fem. גנבה *somewhat stolen.* Exod. xxii. 4. גנבתי *what was stolen* from *me*, מ *from* being understood; or is not גנבתי rather a N. fem. plur. in reg. the stolen *of*, or *in, the day*, and the stolen *in the night?* Gen. xxxi. 39.

II. In Hith. *to steal away, withdraw oneself privately*, "abscondere furto fugam," Virgil, Æn. iv. lin. 337, 338. 2 Sam. xix. 3.

III. גנב את לב *to steal the heart.* As *the heart* in Heb. denotes both the *affections* and the *understanding*, so this expression imports both to *inveigle the affections*, and *to ensnare the understanding, by flattery and deceit.* In 2 Sam. xv. 6, it seems chiefly to relate to the *affections;* in Gen. xxxi. 20, 27, to the *understanding.* So ver. 27, ותגנב אתי *and didst* catch *me*, didst as it were *steal* me from myself? Homer uses an expression very similar to the Heb. גנב את לב, Il. xiv. lin. 217,

Παιφασις, ἡ τ' ΕΚΛΕΨΕ ΝΟΟΝ *κυκα πασι φρονεοντων.*

Alluring speech, that *steals* the wisest *minds.*

IV. In Niph. joined with אל, *to be spoken secretly*, or, as it were, *by stealth.* occ. Job iv. 12.

Der. Teutonic *knappen*, to take unexpectedly, Swedish *nappa*, to seize, Eng. *to knap*, or *nab*, and perhaps *a knave.* See Junius, Etymol. Anglican.

גנז

Occurs not as a V. in the Hebrew Bible, but in Chaldee signifies, *to treasure* or *lay up.* As a N. mas. plur. in reg. גנזי *repositories, treasure-houses, treasuries.* occ. Esth. iii. 9. iv. 7. *chests*, Ezek. xxvii. 24.

Chald. As a N. mas. plur. emphat. גנזיא *the treasures.* occ. Ezra v. 17. vi. 1. In reg. גנזי the same. occ. Ezra vii. 20. The word occurs only in the above passages of the books of Ezra, Esther, and Ezekiel, and therefore is perhaps rather a Chaldee than a Hebrew word.

Der. Latin * *gaza*, whence Eng. *magazine.* Comp. גזרר.

גע See under גרע, and נעה.

געה

With a radical, but mutable or omissible, ה.

To low or *bellow*, as a bull or cow. occ. Job vi. 5. 1 Sam. vi. 12. This word, as well as the similar Greek one *γοαω to moan*, seems formed from the *sound.*

Der. *A cow.*

געל

I. *To cast away.* Thus it is applied in Niph.

---

* Welsh, *meigeni.*

* "*Gaza* is a Persian word, and signifies *riches*," says Servius, in Æn. i. lin. 119. Curtius says, that the Persians gave this name to the *royal treasure*, "Pecuniam regiam, *quam* gazam Persæ vocant." Lib. iii. cap. 13. edit. Var.

Digitized by Google

to a shield, 2 Sam. i. 21; where LXX, προσωχθισθη *was dashed against the ground*, Vulg. abjectus est *was cast away* (as Horace, *parmulâ non bene* relicta)—in Kal, to a cow not *casting out* the male seed. Job xxi. 10. Thus Montanus, and Bochart, vol. ii. 291, *His cow conceives, and does not* יגעל cast out or reject *(the seed)*; or else, since both the verbs עבר and יגעל are masculine, the text may perhaps be better rendered, *his bull passeth* (the seed) *and doth not loathe* (to gender). See the following sense and Stockius, and comp. Ezek. xvi. 45.

II. *To reject with abhorrence* or *loathing, to loathe.* Lev. xxvi. 11. Ezek. xvi. 45. As a N. געל *what is loathsome, filth,* Ezek. xvi. 5, בגעל נפשך " *in thy natural* filth." Bate's Crit. Heb.

Der. *A goal,* to start from, Gr. χολη, and Eng. *gall,* from its nauseousness. Also, immediately from the Greek, *choler, choleric.*

נער

I. With ב following, *to restrain, repress, lay a restraint on.* It is applied to God's *restraining* the locusts, Mal. iii. 11.—to his *restraining* the Red sea from flowing in its channel, Psal. cvi. 9. Comp. Exod. xiv. 21. Transitively, —to God's *restraining* the corn from growing, Mal. ii. 3. Comp. Psal. ix. 6. lxviii. 31. cxix. 21.

II. With ב following, *to rebuke, check,* by words. Gen. xxxvii. 10. Ruth ii. 16. As Ns. fem. נערה *reproof, rebuke.* Prov. xiii. 1. Psal. xviii. 16, & al. freq. מנערת nearly the same. occ. Deut. xxviii. 20.

נעש

I. In Kal, intransitively, *to shake,* as the earth in an earthquake. occ. Ps. xviii. 8. In Hith. the same. occ. 2 Sam. xxii. 8. Psal. xviii. 8.

II. In Kal, *to shake,* as men with terror. occ. Job xxxiv. 20.

III. In Hith. *to shake* or *totter,* as men who have drunk strongly intoxicating liquor. occ. Jer. xxv. 16; where there is an allusion to the *intoxicating draught which used to be given to malefactors, just before their execution, to take away their senses.

IV. In Hith. *to toss themselves* as waters. occ. Jer. v. 22. xlvi. 7, 8.

The above cited texts are all in which the root occurs.

Der. *To gush, a gust* (of wind), Saxon *gast* a spirit (which latter word is in like manner from *spiro* to breathe, move, as the air), whence *ghost, aghast, ghastly, ghastliness.*

נף See under נוף

נפן See under נוף

נפר Occurs not as a V. in Hebrew, but

I. As a N. נפר *some kind of wood,* of which Noah's ark was built. occ. Gen. vi. 14, where Targ. Onkelos renders it קדרוס the *cedar,* but Fuller, Miscel. lib. iv. cap. 5. and Bochart, vol. i. 22, maintain it to be the *cypress:* 1st, From the appellation; for if from the Greek name κυπαρισσος you take the termination ισσος, κυπαρ and נפר will have a near resemblance to each other. 2dly, Because, as they prove from the ancients, no wood is more durable against rot and worms. 3dly, Because, as Bochart particularly shows, the *cypress* was very fit for ship-building, and actually used for that purpose where it grew in sufficient plenty. And lastly, Because it abounded in Assyria, where Noah probably built the ark. After all, perhaps נפר may be a *general* name for such trees as abound with *resinous inflammable* juices, as the *cedar, cypress, pine, fir.* &c. for

II. As a N. גפריח *sulphur, brimstone* (q. d. *brennestone,* or *brinnestone,* i. e. *burning-stone*). Gen. xix. 24, & al. freq. It is, I think, always applied, or alludes, to that *meteorous inflammable matter* which God rained upon Sodom and Gomorrah. The LXX every where render it by θειον *sulphur,* as it is also called Lev. xvii. 29.

Der. Gr. κυπαρισσος, Lat. *cypressus,* Eng. *cypress.*

גר

I. *To sojourn,** " *to dwell any where for a time, to live as not at home, to inhabit as not in a settled habitation,*" *to be a stranger* in this sense. Genesis xii. 10. xix. 9. xxxii. 4. Judges v. 17, *And why did Dan* יגור dwell *in ships?* Psal. v. 5. לא יגרך רע *the evil shall not* dwell, or, even sojourn *with thee*—" *with thee,*" so Targum. עמך, LXX παροικησει σοι shall dwell *with thee,* Vulg. juxta te *near thee.* Isa. xi. 6, *And the wolf shall* גר dwell, lodge occasionally *(hospitabitur,* Montanus), *with the lamb.* Isaiah xxxiii. 14, *Who* יגור shall dwell *for us (with* or *in) the devouring fire? who* יגור shall dwell *for us (with* or *in) the everlasting burnings?* As a N. גר, fem. in reg. גרת *a sojourner, stranger,* Gen. xv. 13. xxiii. 4. Exod. iii. 22; particularly *one who sojourned among the Israelites, and embraced the true religion, a proselyte,* in which sense it is sometimes opposed to אזרח *a native, one born in the land.* See Exod. xii. 19, 48, 49. xx. 10. Lev. xvi. 29. xvii. 8. Hence we may explain Isa. liv. 15, *Behold* גור יגור אפס *none* shall sojourn or abide *(with thee) without me; whoever* sojourneth *with thee shall fall to thee,* i. e. none shall enjoy the benefit of living with the church of converted Gentiles without my particular providence (comp. Acts xvii. 26, 27.) but yet the heathen in general, who have this happiness, shall be converted. LXX ιδου ΠΡΟΣΗΛΥΤΟΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ σοι δι' εμου, και ΠΑΡΟΙΚΗΣΟΥΣΙ σοι, και εφ' σι καταφυξονται, *behold* proselytes shall come *to thee through me, and* shall dwell *with thee, and shall take refuge with thee.* As a N. fem. plur. גרות *habitations, dwellings.* occ. Jer. xli. 17, גרות כמוהם, or according to the Keri, and twenty-eight of Dr Kennicott's codices כמהם—*the dwellings of* Chimham " which David had given to Chimham, the son of Barzillai the Gileadite," says the Targum. See 2 Sam. xix. 37, 38. It is probable that in the time of Jeremiah, the words were become a *proper name,* as they are taken by the LXX. As a N. מגור *a dwelling.*

* Comp. Greek and Eng. Lexicon in Κειμαι II. and Συμφυτος.

* Johnson's Dict.

Digitized by Google

So Targ. מדוריהון their *tabernacles*. LXX, παροικιαις αυτων, and Vulg. habitaculis eorum. Psal. lv. 16. As a N. mas. plur. in reg. מגורי *peregrinations, sojournings*. Gen. xlvii. 9; where Jacob speaks to Pharaoh of *the days of the years of his* מגורי pilgrimage, and *of the days of the* pilgrimage *of his fathers*, hereby *confessing that he was a* stranger and pilgrim *in the earth; for they who say such things declare plainly that they seek a country, even a better country, that is, an heavenly.* See Heb. xi. 13, 14, 16. Compare Gen. xxiii. 4. Lev. xxv. 23. 1 Chron. xxix. 15. Psal. xxxix. 13. cxix. 54.

II. As a N. גור, in plur. (sometimes) גרים and גרות without the ו, *a whelp, a cub*, generally of a lion, Gen. xlix. 9. Ezek. xix. 2. Nah. ii. 13; but once of a sea-monster, Lam. iv. 3. It seems to denote *a young one* still *abiding* with its parents or dam; hence גור is plainly spoken of as inferior to כפיר. Ezek. xix. 3, 5.

From Heb. גור is perhaps derived, Eng. *a cur*.

III. Several words importing *fear*, are in the Lexicons put under this root, but they belong to the root יגר, which see.

IV. This root is also rendered *to collect, gather together*, but it does not appear ever to have this sense. Isa. liv. 15, above explained, is produced as an instance, and other passages, which will be found under גרה.

גרר In Hith. *to sojourn continually*, or *for a continuance*. occ. 1 Kings xvii. 20, where the LXX render it by κατοικω, which properly denotes a more *fixed* and durable *dwelling* than παροικω. For Jer. xxx. 23. Hos. vii. 14. 1 Kings vii. 9, see under גרה.

גרב

Occurs not as a V. in Hebrew, but in Syriac signifies *to be leprous*, in Arabic, *to be scabby*. As a N. גרב *a scab, scurf, scurvy*. occ. Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

DER. *w* being prefixed, *scurf, scurvy, scrub*.

גרד

In Hith. *to scrape oneself*. So the LXX, ξυη, Vulg. raderet. Once, Job ii. 8. The Chaldee, Syriac, and Arabic use the word in the same sense.

DER. *To grate*, French *gratter*, to scratch, scrape. *To gride*, "the griding sword." Milt. Par. Lost, b. vi. l. 329.

גרה

With a radical, but mutable or omissible, ה.

I. *To excite, move, stir up*, as contention. Prov. xv. 18. xxviii. 25, where Vulg. *jurgia* concitat. *stirs up* strife. Prov. xxix. 22, where LXX, εγειρει νεικος, *stirs up* contention, Vulg. provocat *rixas, provokes* quarrels; and in these, as well as in other passages, the final ה in יגרה cannot be servile, and therefore must be radical; but Psal. cxl. 3, is a plain instance where the ה is dropped, and ו inserted before the second radical; *all the day* יגורו מלחמות they will stir up *wars*, movebunt *bella*. So Psal. lix. 4, *the mighty* יגורו עלי stir up (i. e. *war* or *strife*) *against me*, or perhaps in Niph. are stirred up; LXX, συνεστησε, and Vulg. irruerunt, *have rushed*. Psal. lvi. 7, יגורו יצפינו "*They secretly* stir up, i. e. strife," Bate, or are *secretly* stirred up. In Hith. התגרה *to stir up oneself*, i. e. to *war* or *contention*. 2 Kings xiv. 10. 2 Chron. xxv. 19. LXX, in 2 Kings εριζεις *contendest*, Vulg. in both texts provocas, *provokest*; למלחמה *to war* is expressed, Dan. xi. 25. So Deut. ii. 5, אל תתגרו בם *ye shall not* stir up yourselves *against them*, Vulg. moveamini, *be moved*; מלחמה *in* or *to war* is expressed, Deut. ii. 9, 24, ב or ל being understood. Comp. Jer. l. 24. As a N. fem. sing. in reg. תגרת *moving, motion, conflict*. occ. Psal. xxxix. 11.

From גרה in this sense, may be derived the French *guerre*, and Eng. *war*.

II. *To raise* or *draw up*, as fishes in a net. occ. Hab. i. 15, where LXX ειλκυσεν, and Vulg. traxit, *drew*.

III. *To ruminate, chew the cud*, or strictly, *to stir* or *raise it up* from the *rumen* or first stomach. Deut. xiv. 8, ולא גרה *and* raiseth or raising *not* the cud; according to either translation the ה in גרה agreeing with חזיר mas. must here be radical. As a N. גרה *the cud*, or *food raised up*. Lev. xi. 3. מעלה גרה *bringing up* the cud. freq. occ. *Chewing the cud* is a very striking and expressive emblem of *meditating* on divine knowledge before laid up in the mind, in order that it may be the better *digested* and turned to *spiritual nourishment*; whence this was one distinctive mark of the *clean* animals. *Chewing the cud*, and *meditation*, are even expressed by the same word in Greek and Latin, as well as in English by that of *rumination*.*

IV. As a N. מגורה *a thrashing-floor*, whence corn is *agitated* by *thrashing* and *winnowing* to separate it from the straw and chaff. So the LXX ἁλω, and Targ. אדרא occ. Hag. ii. 19 or 20. Comp. the following גרן.

ממגורות Joel i. 17, see under מגר.

V. As a N. גרן *a thrashing-floor*.† These among the ancient Jews were only, as they are to this day in the East, *round level plats of ground in the open air*, where the corn was trodden out by oxen; the *Libycæ areæ* of Horace, Ode i. lin. 10. (Comp. דש) thus Gideon's floor, Jud. vi. 37, appears to have been *in the open air*; as was likewise that of Araunah the Jebusite, 2 Sam. xxiv; else it would not have been a proper place for erecting an altar, and offering sacrifices, ver. 18—25, comp. 1 Chron. xxi. 25; and in Hos. xiii. 3, we read of the *chaff which is driven by the whirlwind* מגרן from the floor. Comp. Dan. ii. 35. And this circumstance of the *thrashing-floor's* being exposed to the *agitation* of the wind seems to be the principal reason of its Hebrew name גרן; which may be farther illustrated by the direction which Hesiod (Opera et Dies, lin. 597.) gives his husbandman to *thrash his corn* χωρῳ εν ευαυλῳ, in a place *well exposed to the wind*. From the above account it appears that a *thrashing-floor* (rendered in our textual translation *a void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the kings of Israel and Judah to hear the prophets in. See 1 Kings xxii. 10. 2 Chron. xviii. 9.

VI. As a N. גר *rubbish* of stones, &c. *stirred*

---

* See more in the Rev. W. Jones's excellent Zoologia Ethica, p. 16, printed for Robinson, Paternoster-Row.

† See Shaw's Travels, p. 139, 2d edit. and Goguet's Origin of Laws, &c. vol. i. p. 94, edit. Edinburgh.

and *broken off* from the rocks by miners in searching for gold and silver ore. occ. Job xxviii. 4, *a torrent breaketh forth from the* rubbish (comp. under פרץ IV). Isa. xxvii. 9, *as stones of* rubbish, *beaten to pieces;* LXX, ὡς κονιαν λεπτην *as small* dust; but in this latter text thirty of Dr Kennicott's codices read גיר, and the Syriac version has כלשא *lime* (and so our Eng. translat.) and *lime* might perhaps be called גיר from the remarkable *agitation* it undergoes when water is poured on it. And hence may be deduced.

VII. Chald. As a N. emphat. גירא *the plaster* made of *lime.* So Theodotion κονιαμα. occ. Dan. v. 5, where see Harmer's Observat. vol. i. p. 191, &c.

VIII. As a N. גרון, and in construction גרן, *the throat,* or more strictly, *the windpipe,* through which the breath is continually *moving backwards and forwards.* Psal. v. 10. cxv. 7. cxlix. 6. Ezek. xvi. 11, & al. In Jer. ii. 25, for וגורנך in the printed text, thirty-six of Dr Kennicott's codices read וגרונך.

IX. *To saw, cut with a saw.* It occurs not simply as a V. in this sense (see below גרר), but hence as a N. מגרה, plur. מגרות *a saw,* from the manner of its action by *continual agitation.* occ. 2 Sam. xii. 31. 1 K. vii. 9. 1 Chron. xx. 3. Hence perhaps,

X. As a N. גרה *a gerah,* the smallest weight among the Hebrews, which according to Bishop Cumberland was equal to 10.95 or very nearly 11 grains; but this calculation seems too large, as it would raise the weight of the shekel of which it was the 20th part, (Exod. xxx. 13, & al.) and of the talent of which the shekel was the 3000th part, much too high to be reconciled to some passages of Scripture. Michaelis, Supplem. p. 367, accordingly reckons the *gerah* to be equal to no more than 4.62, or nearly 4⅔ grains. Bishop Cumberland makes its value in silver to be nearly 1½*d.* English, but according to Michaelis it must be less than the half of this. A silver penny of his present majesty George III. weighs nearly 7 grains, and consequently the *gerah* was, according to Michaelis, nearly equal to ⅔ of a silver penny. The *gerah* seems to be denominated from this root as resembling in *smallness* the *dust* which *a saw* makes from wood. Thus the *smallest* coin among the Greeks was called λεπτον from λεπτος *little, minute;* and our ancestors had in like manner a coin denominated a *mite* for the same reason, equal to about one-third of our modern farthing. Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47. xviii. 16. Ezek. xlv. 12. From the Hebrew גרה may not improbably be derived the Gr. γερ *a very little,* the French adverb *guère,* little, not much.

XI. As a N. fem. sing. in reg. אגורת *a small coin* or *piece* of money; probably the same as the *gerah,* for both the Targum and LXX render it by the same word as they do the Hebrew גרה. Once, 1 Sam. ii. 36.

גרר With the last radical doubled, to express the intenseness of the action.

I. In Hith. *to agitate itself,* or *be agitated violently.* occ. Jer. xxx. 23, סער מתגורר *a* violent *whirlwind;* LXX, σφοδρωμενη *whirling;* Vulg. ruens *rushing.*

Hence Gr. γαργαιρω *to vibrate, palpitate.*

II. In Hith. *to stir up oneself violently,* to contention namely. occ. Hos. vii. 14, *And they did not cry to me with their hearts, when they howled upon their beds for corn and wine,* יתגוררו יסורו בי they stirred up or exasperated themselves, *they rebelled against me.* But in this text one of Dr Kennicott's MSS. and one old printed edition now read יתגודדו, as another MS. did originally, and one now reads יתנדדו. These readings are favoured by the LXX version, επι σιτω και οινῳ κατετιμωντο they cut or slashed themselves *for corn, and wine.* So Martin's French translation, Ils se dechiquetent *pour le froment, et le bon vin.* Comp. Jer. xli. 5, and גדד I. under גד.

II. *To saw, cut with a saw.* Comp. above, under גרה IX. It occurs as a particip. Huph. fem. plur. מגוררות *sawed.* 1 Kings vii. 9.

גרגר occurs not as a V. in this reduplicate form, but

I. As a N. fem. plur. in reg. גרגרתי *the throat* or *neck,* or more properly, *the parts of the windpipe,* through which the breath *passes* and *repasses.* Comp. above גרון. occ. Prov. i. 9. iii. 3, 22. vi. 21.

Hence the Gr. γαργαρεων the throat, windpipe, γαργαριζω. Lat. *gargarizo,* &c. and Eng. *gargarism, gargle.*

II. As a N. mas. plur. גרגרים *berries* or *fruits* left at the top of a branch, and consequently *tossed* or *agitated* by the *wind,* q. d. *shakers.* occ. Isa. xvii. 6.

גרן

I. *To cut off.* The V. is used in the same sense in Arabic. It occurs once in Niph. Ps. xxxi. 23, according to the printed text, but eight of Dr Kennicott's codices read נגזרתי.

II. As a N. גרזן *an instrument to cut with, an axe* or *hatchet.* occ. Deut. xix. 5. xx. 19. 1 K. vi. 7. Isa. x. 15.

גרל

Occurs not as a V. in Hebrew, but hence in Arabic the V. is used for *being stony, full of stones,* and the N. for *a stone;* and from the Hebrew root we likewise have not only the Gr. κληρος, which properly denotes the *stone* or *pebble* used in casting lots, and the *glarea,* but more plainly the Armoric *grauel,* and English *gravel.*

As a N. גורל *a lot,* plur. fem. גורלות or גרלות.

I. *The stone* or *mark* itself which was cast into the urn or vessel, and by the leaping out of which (when the vessel was shaken) before another of a similar kind, the affair was decided. See inter al. Lev. xvi. 8—10. Num. xxxiii. 54. Josh. xvi. 1. xix. 1, & seq. Prov. xvi. 33. Isa. xxxiv. 17. Jon. i. 7, and comp. Greek and English Lexicon in κληρος.

II. *Somewhat determined by lot, an inheritance, portion.* Jud. i. 3. Psal. cxxv. 3. See Num. xxvi. 55, 56.

III. From the Arabic גרל, which is in Camus explained by *a stone, a place rough with stones,* Schultens on Prov. xix. 19, thinks that the root denotes *rough hardness,* or to express it in one English word, *ruggedness.* Hence he interprets the text, *Let him who is* rough, or rugged, *to wrath,* i. e. of a rough, rugged dispo-

sition easily exasperated to wrath, *suffer the punishment; for*, &c. But to this interpretation, Michaelis, Supplem. ad Lex. Heb. p. 353, objects, that the Arabic has not *roughness itself* under this root, but only an original from whence it might perhaps be denominated. He therefore says that the textual reading גורל might much more easily be explained, *sors* iracundiæ reportat damnum vel mulctam, the lot *of anger gets damage*. I own this interpretation, especially if we add the following context, does not appear to me very easy. Besides, the word for *lot* is, I believe, in every other text of scripture גורל not גרל, except in Jud. i. 3, where it is used with a suffix, and where twenty-seven of Dr Kennicott's codices now read גורלי, as eight more did originally. But I am now to observe, that in Prov. xix. 19, not only the Keri, but at least thirty-three of Dr Kennicott's codices read גדל *great*, that Theodotion has here *μεγαλοθυμος high-spirited*, and Vulg. impatiens, *impatient*, and that our English translation, *a man of* great *wrath*, makes a very good sense.

DER. Gr. *κληρος, cleros*, (*a lot*, by which word the LXX generally render the Heb. גורל,) whence Eng. *clerk, clerical, clergy*.

גרם

The meaning of the word seems to be, *to bare, make bare* or *clean from somewhat before adhering*. The Syriac uses it for *cutting off*; the Arabic, for *taking off* or *away, paring off*, particularly for *cutting* or *plucking off* the clusters of dates from the palm-tree, and so *stripping* it.

I. *To make bare* or *clean* as a bone from the flesh adhering to it, *to pick it*, as we say. occ. Num. xxiv. 8, ועצמותיהם יגרם *and* shall pick *their bones*, Zeph. iii. 3. Our English translation of the latter part of this verse is ambiguous; but probably it was intended to express that those wolves were not employed *so long as till* the morrow in gnawing the bones, for that before that time they had devoured the prey, flesh, skin, bones and all, as wolves* commonly do. And this not only makes a good sense, but leaves to the particle ל, denoting time, its usual signification. Comp. Deut. xvi. 4. To this sense the LXX paraphrase the words, *ουκ υπελιποντο εις πρωι, they* left not *to the morning*; so Vulg. *non relinquebant* in mane. Martin's French translation in Zeph. iii. 3, runs thus—*et ses gouverneurs sont des loups du soir*, qui ne quittent point les os, pour les ronger au matin,—*and her governors are evening wolves*, who quit not the bones to gnaw them in the morning. Hence

II. As a N. גרם *a larger bone*. occ. Job xl. 13 or 18. Prov. xvii. 22. xxv. 15. Gen. xlix. 14, חמור גרם *an ass of* bone, a bony, strong *ass*.

III. Joined with המעלות *the stairs*, 2 Kings ix. 13. it seems used for the *bare* stairs, i. e. where there was no canopy, throne, seat, or the like. The LXX, according to the Alexandrian copy, render the words *ενα των αναβαθμων* one *of the stairs*. So likewise Symmachus.

IV. *To make bare* or *clean*, as the pieces of a broken cup from the lees of wine adhering to them. occ. Ezek. xxiii. 34. Comp. Psal. lxxv. 8.

DER. The northern *grim* and *grum*. See Junius, Etymol. Anglican.

גרן See under נרה V. and VIII.

גרס

To break or *wear to pieces*. occ. Psal. cxix. 20. Lam. iii. 16. The word is used in the same sense in Syriac and Arabic. See Castell and Michaelis, Supplem. ad Lex. Heb.

גרע

To subtract, withhold.

I. In Kal, *to subtract, abate, diminish*. Exod. v. 8, 19. xxi. 10. Deut. iv. 2. xii. 32. Isa. xv. 2, *and every beard* גרועה (according to the Complutensian edition, and fourteen of Dr Kennicott's MSS.) diminished, i. e. partly cut off, in token of mourning. Jer. xlviii. 37, where twenty-three of Dr Kennicott's codices have the word fully גרועה, and three have now גדעה, and two others had originally גדועה with ד a. Comp. under זקן II. In Niph. *to be diminished*. Exod. v. 11.

II. *To diminish, make small*. Job xxxvi. 27. *For* יגרע he maketh small *the drops of water*. As a N. fem. plur. מגרעות *narrowed rests, rebatements*, in building. occ. 1 K. vi. 6.

III. In Kal, *to withhold*. Job xv. 4, 8. xxxvi. 7. In Niph. *to be withholden*. Num. ix. 7.

IV. In Niph. *to be subtracted, taken away*. Num. xxvii. 4. xxxvi. 3, 4.

גרף

I. *To wrap* or *roll together, down* or *away*. occ. Jud. v. 21, where LXX *εξεσυρεν drew away*.

II. As a N. אגרף *the fist clenched*, or *wrapt together*. So LXX, *πυγμη*, and Vulg. pugnus. occ. Exod. xxi. 18. Isa. lviii. 4.

III. As a N. fem. plur. in reg. מגרפתי *clods, concretions of earth*. occ. Joel i. 17.

DER. *Garb, wrap, gripe, grope, grapple.*

גרש

I. In Kal, *to expel, drive*, or *thrust out*, or *away*. Gen. iii. 24. Exod. ii. 17, & al. Also, *to be driven* or *thrust out*. Exod. xii. 39. It is applied to corn *forced out* of the ear. Lev. ii. 14, 16. Eng. transl. *beaten out*. As a V. *Infin.* in the Chaldee form, (like משאות Ezek. xvii. 9.) with ה *it* postfixed, מגרשה *to cast* it *out*, Ezek. xxxvi. 5.

As a N. fem. plur. in reg. גרשתי, rendered by the LXX, *καταδυναστειαν domineering tyranny*, and in our translation, *exactions*; but more properly in the margin, *expulsions*, as denoting such oppressions and cruelties as *drove* their poor brethren *out* of their country. occ. Ezek. xlv. 9. Comp. ch. xxxiv. 4—6, 21.

II. *To drive, cast*, or *throw, out* or *up*, as the troubled waters of the sea do mire and dirt. occ. Isa. lvii. 20, where Theodotion *αποβαλλεται casts out*. In Niph. *to be driven out* of its place, as the sea in a storm. occ. Isa. lvii. 20.—as the land in an earthquake. occ. Amos viii. 8. Comp. ch. i. 1.

III. *To thrust out, put away, divorce*, as a man his wife. Gen. xxi. 10. Lev. xxi. 7, 14, & al.

IV. As a participial noun מגרש *a suburb* which is *without* the city. Lev. xxv. 34, & al. freq.

* See Brookes's Nat. Hist. vol. i p. 190.

V. *To put* or *thrust forth*, as vegetables, which effect is attributed to the *lunar*, as well as to the *solar*, light. Deut. xxxiii. 14, *The precious (produce)* גרש ירחים thrust forth *by the fluxes of light from the moon.* And this point of true philosophy, namely, the effect of the *lunar light* in *vegetation*, we find clearly preserved in the Orphic Hymn to Αρτεμις or *the moon*, lin. 14.

—ΑΓΟΥΣΑ ΚΑΛΟΥΣ καρπους ΑΠΟ γαιης.

Thou *bringest from* the earth the *goodly* fruits.

So Horace lib. iv. ode 6, lin. 39, calls the *increasing moon*, prosperam frugum, *propitious* or *favourable to the fruits.*

From this root in this view Ceres (the ג being, by an easy and common variation, changed into C) appears to have had her name. Every one knows she was among the Romans the *goddess of husbandry;* and it has been thought by many that Virgil, at the beginning of his first Georgic, invokes the *moon* under this name:

——— Vos, O clarissima mundi
Lumina, *labentem cœlo quæ ducitis annum,*
Liber et alma Ceres; *vestro si munere Tellus*
Chaoniam pingui g'andem mutavit arista,
Poculaque inventis Acheloia miscuit uvis.

O ye resplendent lights of heaven, who lead
Throughout its varying forms the circling year,
Liber and *Ceres!* by whose gift the earth
For acorns teems with corn, and joyous yields
For water's tasteless draught the generous wine.

And though I apprehend the interpretation which makes *Ceres* in this passage equivalent to the *moon* to be erroneous,* yet it may be worth remarking, that Macrobius, Saturnal. lib. i. cap. 18, observes that Virgil speaks thus of *Liber* and *Ceres*, because he knew the former to be the *sun*, and the latter the *moon*, "*qui* pariter," says he, "fertilitatibus glebæ, et maturandis frugibus vel nocturno temperamento *vel diurno calore* moderantur," *which together influence the fertility of the soil, and the ripening of the fruits*, the one by her *nightly temperament*, the other by his diurnal heat.

And of the opinions of the ancients concerning the efficiency of the *moon*, not only on vegetable but on animal life, the reader may see much more in Vossius, De Orig. et Progr. Idol. lib. ii. cap. 18, towards the end, and in Jablonski's Pantheon Ægypt. lib. iii. cap. i. § 4. And though some of the effects formerly ascribed to her influence seem fanciful, yet others are too notorious to be denied; and it might well employ the pains and attention of the philosopher to investigate the real influence of the moon on sublunary bodies.

DER. *Grass.*

גש

Occurs not in the simple form as a V. in Heb. but in Syriac signifies, *to touch, feel, search by feeling*, &c. For the N. גיש for גוש, Job vii. 5, see under נגש II.

נשש *to feel for over and over again, grope for.* So LXX, ψηλαφαω. occ. Isa. lix. 10, twice.

* See Martyn's Note on Georgic. i. lin. 5.

נשם

I. In Arabic signifies, according to Castell, "Cum labore incubuit rei, *to lie* or *lean hard upon*," or according to Schultens, (MS. Orig. Heb.) "Gravem esse, gravitate premere, pressius incumbere, *βριθυω, to be heavy, press with weight, lie heavy upon.*" The V. seems to have the same sense in Heb. Job xxxvii. 6, which perhaps may be best interpreted, *When he says to the snow, that (is) the earth,* ונשם מטר *and* makes *the rain* heavy, ונשם מטרות עוז *even* makes heavy *the showers of his strength.* Ὁτ' ΕΠΙΒΡΙΣΗ Διος ομβρους, as Homer expresses it, Il. v. lin. 91. It is well known that the rains in Judea and the neighbouring countries are *extremely violent* and *heavy.** Comp. 1 Kings xviii. 41, 44, 45. Cant. ii. 11. As a particip. fem. paoul Kal. נשמדה *rained upon.* occ. Ezek. xxii. 24. So Vulg. compluta. As a participle mas. plur. Hiph. מגשמים *sending rain.* occ. Jer. xiv. 22. As a N. גשם *heavy rain.* Gen. vii. 12. Lev. xxvi. 4. 1 Kings xvii. 7, & al. freq. Plur. גשמים rendered in our translation *great rain.* Ezra x. 9; and *much rain.* Ezra x. 13.

II. Chald. As a N. גשם (perhaps from Heb. גש *to feel*) *a body, a palpable substance.* Daniel iii. 27. iv. 30, & al. It occurs in the Targums in the same sense, in which is also used the Syriac גשום and גרשמא.

גת

Occurs not as a verb in Hebrew, but in Arabic is used for *cutting, beating*, or *pounding.*

I. As a N. גת plur. גתות *a wine-press, a large vessel in which they used to press their grapes by treading.* occ. Neh. xiii. 15. Isa. lxiii. 2. Lam. i. 15. Joel iii. 18, or iv. 13. In this last passage it is distinguished from יקבים *the vats* or *lakes* which received the liquor from the press (comp. under דרך V.); but in Jud. vi. 11, גת seems to comprehend the whole *place* or *building.* If we may judge from the name Gethsemane (גת שמנה *a press for oil*) Mat. xxvi. 36, the Jews applied גת to the *oil-* as well as to the *wine-press.*

II. As a N. גתית "occurs thrice, in the 8th, 81st, and 84th Psalms, as the title or subject matter of them. The word regularly, as derived from גת, signifies *wine-pressing*, or *the treading of the wine-press*, i. e. when in the—spiritual metaphor the Redeemer comes to *execute vengeance on the enemy*, and *bring salvation to his redeemed*, as Isa. lxiii. 4." Bate's Crit. Heb.

PLURILITERALS.

Or Words of more than three Letters beginning with ג.

גבעל

Bolled, i. e. *podded* or *in pod.* LXX σπερματιζω

* See Harmer's Observations, vol. i. p. 5, 31; vol. iii. p. 26, 27; vol. iv. p. 351, 356, and Russell's Nat. Hist. of Aleppo, p. 148, and following.

Digitized by Google

seeding. Once Exod. ix. 31, where it is spoken of flax, and answers to אביב *being in ear* of barley, and from נב *protuberant,* and עלה *to ascend,* it well expresses the formation of that *globous fruit* or *pod on the top* of the stalk of flax, which succeeds the flower, and contains the seed.

גדבר Chald.

The same as the following גזבר, ז being changed into ד after the Chaldee manner, *a treasurer.* occ. Dan. iii. 2, 3.

גזבר

A Chaldee or Persic N. *a treasurer,* from גנז *to treasure, lay up,* (the כ being dropped as in the Persic, Greek, and Latin, *gaza*) and בר *pure* (comp. גנזך.) occ. Ezra i. 8. vii. 21. So Targum on Esth. x. 3.

גלמוד

I know not the composition of this word, unless perhaps it be from the Hebrew גל *a roundish mass,* and עמוד from עמד *to subsist, stand firm,* the ע being dropped in the composition, as in עטלף (which see) for עטעלף. גלמוד is, however, certainly used in Arabic, and is in that language applied to *a rock,* to *a hard man,* to *camels growing old,* to *weigh, a burden, affliction.* See Castell.

Job iii. 7, *Lo, let that night be* גלמוד a rock, i. e. let the darkness of it be *concreted* to the utmost degree, that it may become like *a rock, let not* רננה a vibration of light *come in it.* See Exod. x. 21. Wisd. xvii. 5, and compare under צור.

Job xxx. 3, *in want* ובכפן גלמוד *and in* hard, severe, extreme *hunger,* literally, *in famine* of the rock, where nothing will grow.

Isa. xlix. 21, it is spoken of the church, considered as desolate, *bereaved of children,* וגלמודה and rocky, i. e. barren as the rock, non pariens, *not bearing,* says the Vulg.

Job xv. 34, *For the congregation of the profligate (shall be)* גלמוד a rock, i. e. *barren and desolate* like a rock. So Aquila and Theodotion, ακαρπος *unfruitful;* Vulg. sterilis, *barren.* Comp. ver. 35. Ecclus xl. 15.—*unclean roots (are)* επ' ακροτομου ΠΕΤΡΑΣ *upon* a hard rock, and consequently cannot grow.

The above cited are all the passages wherein the word occurs.

גנזך

As a N. *a treasury,* "for the most *precious* things," saith Marius, from גנז *to treasure up,* and זך *pure.* Once. 1 Chron. xxviii. 11. Comp. גזבר.

גרגר See under גרה

ד

דא Chald.

A pronoun, answering to the Hebrew זה *this,* and corrupted from it by substituting, as usual in Chaldee, ד for ז, and א for ה. occ. Dan. iv. 27. vii. 8.

Repeated, (like Heb. זה) *this and that, one and the other.* occ. Dan. v. 6. vii. 3.

דאב

To faint or *fail,* through weariness, hunger, or terror. occ. Psal. lxxxviii. 10. Jer. xxxi. 12, 25. As a N. דאבה *fainting* from terror. occ. Job xli. 13 or 22. *Strength dwelleth on his neck,* and fainting *exulteth before him,* i. e. as soon as men see him they immediately *faint.* But both the image and the expression in Job are wonderfully sublime. As a N. דאבון *faintness.* occ. Deut. xxviii. 65.

Der. Latin *debilis,* whence *debility,* &c.

דאג

I. *To be troubled, to be in commotion,* or *agitation.* Hence as a N. fem. דאגה *agitation, commotion,* as of the sea. Jer. xlix. 23. Comp. Isa. lvii. 20.

II. *To be troubled, disturbed in mind.* 1 Sam. ix. 5. Psal. xxxviii. 19. As a N. fem. דאגה *trouble, uneasiness.* Prov. xii. 25.

III. As a N. דאג (from the Heb. דג) *fish.* occ. Neh. xiii. 16. And perhaps the word is here used as the Tyrians pronounced it.

דאה

With a radical, but omissible, ה.

I. In Kal, *to fly.* occ. Deut. xxviii. 49. Jer. xlviii. 40. xlix. 22. Psal. xviii. 11. In the three former passages it is applied to the *flying of an eagle,* in which there are two circumstances especially remarkable; 1st, The *rapidity* with which it rushes on its *prey* (which is noticed in Scripture, Hab. i. 8. 2 Sam. i. 23. Lam. iv. 19, & al.) 2dly, Its peculiar manner of *fully expanding its wings,* from which the Greek poets called it πανυπτιοεοι, and which is particularly mentioned in the two texts of Jeremiah above quoted; so likewise, Psal. xviii. 11. appears from the context to be intended as a description rather of *majesty* and *pomp,* than of *swiftness;* and Deut. xxviii. 49, may as well refer to the *wide spreading* as the *rapid motion* of the Jews' enemies. Comp. ver. 51, 52.

דאה then as a V. will signify, *to fly with wings expanded.* In Hiph. *to cause to fly away,* in a figurative sense. occ. 2 Kings xvii. 21. But observe, that not only the Keri, but the Complutensian edition, and fourteen more of Dr Kennicott's codices read in this text וידח *and drove* or *thrust,* which also seems preferable. So LXX, εξωσεν.

II. As a N. דאה *a kite* or *glede,* so Vulg. milvus, which is remarkable for *flying,* or, as it were, *sailing* in the air, *with expanded wings.* Thus our English *glede* is from the V. *to glide.* See Junius, Etymol. Anglic. occ. Lev. xi. 14, where it is joined with the איה *vulture;* and Hasselquist tells us, Travels, p. 194, that near Grand Cairo, in Egypt, the vultures "assemble *with the kites* every morning and evening, there to receive the alms of fresh meat left them by the legacies of great men." In Lev. xi. 14, six of Dr Kennicott's codices read הראה

Der. *A daw, Qu?*

דאן See under דן

דאר See under דר

Digitized by Google

דב

I. *To murmur, mutter, grumble.* It occurs not as a V. in Kal, but as a participle plur. fem. Hiph. מדיבת *causing to murmur* or *complain.* Lev. xxvi. 16, מדיבת נפש causing *the animal frame* to murmur, groan, or the like. As a N. with a formative א, אדיב *a causing to murmur* or *groan.* occ. 1 Sam. ii. 33, לאדיב את נפשך *for* the causing *of thy frame* to groan; where Dr Kennicott's Bible furnishes no various reading on לאדיב. Comp. אדרש, Isaiah xxviii. 28, under דש I. As a N. fem. דבה and in reg. דבת *a murmuring, muttering, an evil report,* which is frequently propagated in a low *muttering tone.* Gen. xxxvii. 2, *And Joseph* יבא *brought* את דבתם רעה their evil report *to their father,* i. e. the evil report or murmuring *that went about of them;* as Prov. xxv. 10. דבתך is *the murmuring* or *evil report* that goes about of thee. Num. xiii. 32, ויציאו דבת הארץ *and they caused to go forth a* murmuring or evil report (concerning) *the land*—אל *among the children of Israel.* Comp. Num. xiv. 36, 37.

II. As a N. דוב or דב *the bear,* q. d. *the murmurer, grumbler,* or *growler,* from his remarkable *grumbling* or *growling,* especially when hungry or enraged. " La voix de l'ours est *un grondement, un gros murmure,* souvent mele d'un fremissement de dents qu'il fait surtout lorsque on l'irrite." Buffon, Hist. Nat. tom. viii. p. 31, 12mo. Comp. Isa. lix. 11. This *growl* the Latin writers expressed by *gemitus,* because it is a disagreeable *mournful* sound. So Horace, Epod. xvi. lin. 51,

Nec vespertinus circumgemit ursus *ovile.*

Nor *growls* around the fold the evening *bear.*

Ovid, Metam. lib. ii. lin. 483, &c. of Callisto changed into a *she-bear,*

——— Vox iracunda, minaxque,
Plenaque terroris rauco de gutture fertur.—
Assiduoque suos gemitu *testata dolores.*

From her hoarse throat proceeds a horrid voice,
And with perpetual *growl* attests her griefs.

And as the Hebrew name of this animal is taken from his *growling,* so Varro deduces his Latin name *ursus* by an onomatopœia from the *noise* he makes, " Ursi *Lucana origo, vel, unde illi, nostri* ab ipsius voce." See more in Bochart, vol. ii. 809, 810. 1 Sam. xvii. 34. Prov. xvii. 12, & al. freq. Besides the great white *ice-bear,* there are, at least, two other *species of bears* found in the old world; the one black or blackish, peculiar to the northern climates; the other, brown, red, reddish, or fallow, found in the more southern parts, particularly in Arabia: the former of these are by no means carnivorous, but the latter are so. It is evident therefore that this latter is the species mentioned in Scripture. See 1 Sam. xvii. 34. 2 K. ii. 24. Dan. vii. 5. Comp. Buffon, Hist. Nat. tom. viii. p. 19, 20, 25.

It is certain, from the construction of 2 K. ii. 24, that דבים plur. with a masculine termination, is there used for *she*-bears; and one might suspect that דב or דוב sing. signifies likewise a *she*-bear, in 2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8, because this animal is eminent for her intense affection to her young ones, and *dreadfully furious* when deprived of them, as many writers have observed,* whereas the *he*-bear does not appear at all remarkable in this respect. Accordingly the Vulg. in the three last cited texts, renders the Heb. word by ursa, and the LXX in Sam. by αρκτος. But then it must be observed that in all these texts, דב or דוב is construed with שכול *mas.* and therefore must be *masculine* also. See therefore under שכל III.

דבב In a transitive sense, *to cause to murmur* or *mutter repeatedly.* occ. Cant. vii. 9, *as good wine* דובב שפתי ישנים causing *the lips of those that sleep* to mutter or murmur " as people do [in dreams] or betwixt sleeping and waking; and especially when warm with generous wine." Bate.

Der. * Goth. *dubo.* Islandic *dufa,* Eng. *dove,* from their *murmuring.*

דבא

Occurs not as a V. but as a N. דבא *strength.* So the Targum תקף, and LXX ισχυς. Once Deut. xxxiii. 25.

דבח Chald.

From the Heb. זבח, ז being, as usual, changed into ד, *to sacrifice.* occ. Ezra vi. 3, אתר די דבחין דבחין *the place where they* (were) sacrificing sacrifices. As a N. fem. מדבחה *an altar.* occ. Ezra vii. 17.

דבך Chald.

Occurs not as a V. but the idea seems to be, *to place* or *lay in rows.* For hence, as a N. נדבך, plur. נדבכין *a row, layer.* occ. Ezra vi. 4. It is used also in Targum Jonath. Hosea ii. 16. Ezek. xlvi. 23, in which last cited passage it answers to Heb. טור *a row.*

דבל

Occurs not as a V. in Hebrew, but is retained in Arabic, and signifies, *to dry, dry up, wither.*

I. As a N. fem. דבלה, in reg. דבלת *a cake* or *lump of dried figs.* occ. 1 Sam. xxx. 12. 2 K. xx. 7. Isa. xxxviii. 21. Mas. plur. דבלים. occ. 1 Sam. xxv. 18. 1 Chron. xii. 40.

II. בית דבלתים is mentioned, Jer. xlviii. 22, as a *city* or *place in the territories of Moab;* whence it should seem that they had a temple dedicated to the *heavens* under the attribute of *drying* or *preserving* fruits for man's use and benefit.† And this, we may observe, would be particularly beneficial to the Moabites, whose country abounded in excellent *grapes.* See Isa. xvi. 8—10. Jer. xlviii. 26, 32, 33.

דבק

I. *To adhere, cleave, cleave together, stick close.* Job xxxviii. 38. Prov. xviii. 24. It is construed with the particles אל, ל and ב, in the sense of *to, unto*—with אל Jer. xiii 11. Ezek. iii. 26.—with ל Psal. xliv. 26. cii. 6, & al. freq.—with ב Gen. ii. 24. xxxiv. 3. Deut. iv.

* See Bochart, as above, Scheuchzer, Phys. Sacr. on 2 Sam. xvii. 8. Buffon, Hist. Nat. tom. viii. 28, 29. Capt. Cook's last Voyage, vol. iii p. 307.

† See Junius, Etymol. Anglic.

‡ See Hutchinson's Trinity of the Gentiles, p. 501, & seq.

4. x. 20. xiii. 5. 2 Kings v. 27. As a N. דבק *a joint* in armour. 1 Kings xxii. 34. 2 Chron. xviii. 33.

II. *Soder.* occ. Isa. xli. 7, where דבק may be considered either as a V. *to soder*, or rather as a N. *soder*, and so the sentence be rendered as in the margin of our translation, and by Bishop Lowth, *saying of* the soder, *it is good.* Comp. Job xli. 15 or 23.

III. In Kal and Hiph. *to join, overtake.* Gen. xxxi. 23. Jud. xx. 42. Comp. Gen. xix. 19.

IV. With אחרי following, *to pursue hard after.* We say in Eng. *to stick close to*, in the same sense. 1 Sam. xiv. 22. 1 Chron. x. 2. Jer. xlii. 16.

דבר

I. The primary notion of this root, I apprehend with Cocceius to be, *to drive, lead, bring*, agere, ducere; as it likewise often signifies in Chaldee and Syriac. See Castell. Psal. xviii. 48, וידבר *and he* brought, or drove, *the people under me.* So, Montanus, duxit, LXX ὑποταξας *subjecting*, and Vulg. subdis *puttest under.* (In 2 Sam. xxii. 48, the word for ידבר in the Psalm is מריד *subduing.*) Psal. xlvii. 4, where LXX ὑπεταξε, and Vulg. subjecit, *hath subjected*, Montanus, ducet *shall bring.* As a N. דבר *a driving.* Isa. v. 17, *The lambs shall feed* כדברם *according* to their driving, i. e. where they are *driven* or *led*, Montanus, juxta *ductum* suum. Comp. Mic. ii. 12. As a N. מדבר *a wilderness, an uncultivated and comparatively barren country*, chiefly used for *driving* cattle into to feed. See Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. Comp. Luke xv. 4, and under ארה I.

II. As a N. fem. plur. דברות *floats* or *rafts* of timber *driven* along by oars, &c. occ. 1 Kings v. 9 or 23. So LXX, σχεδιας. Compare 2 Chron. ii. 15 or 16, where the correspondent Hebrew word to דברות in 1 Kings, is רפסדות rendered likewise by the LXX σχεδιαις.

III. As a N. דבר is used for *the celestial fluid* or *light*, on account of its *activity*, whether operating with that *milder influence* which melts the ice, or with that *resistless impetuosity* which in lightning bears down every thing before it. Psal. cxlvii. 18, *He sendeth forth his ice like morsels; who can stand before his cold? He sendeth out his* דבר, *and melteth them; he bloweth with his wind, the waters flow.* Hab. iii. 4, 5, *And the brightness (was) as* the light—*Before him went* דבר, *and* רשף a flashing fire *went forth at his feet.* See Bate's Crit. Heb. pp. 126, 127.

IV. As a N. fem. דבורה, plur. דברים *a bee*, from the * admirable order and *conduct* by which they are *led* in their various works, of which see Virgil, Georgic. iv. at the beginning; Nature Displayed, vol. i. pages 94, 106; and comp. under יעד IV. occ. Deut. i. 44. Judges xiv. 8. Psal. cxviii. 12. Isa. vii. 18. With Isa. vii. 18, 19, may be compared Homer's simile descriptive of the *multitude* of the Grecian forces pouring from the ships and tents, Il. ii. lin. 87,

Ηὔτε ἰθυτὰ νιφὰ μιλίσσαων ἀδινάων,
Πίπτῃς ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένάων,
Βοτρυδὸν δὲ πίτνουσι ἐπ' ἀνθέσιν ἠαρινοῖσιν,
Αἱ μὲν τ' ἔνθα ἅλις πίσσονται, αἱ δὲ τε ἔνθα.

As from some rocky cleft the shepherd sees,
Clust'ring in heaps on heaps the driving bees,
Rolling and blackening, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread, a close embodied crowd,
And o'er the vale descends the living cloud.
So, from the tents and ships, &c.

POPE.

V. And most generally, *to bring forward, produce*, or *utter one's sentiments* or *conceptions in articulate sounds, to speak.* מלל is, *to utter articulate sounds;* דבר, *to discourse, speak rationally* or *intelligibly, by articulate sounds.* Gen. viii. 15, & al. freq. In Niph. "דבר *to speak together*, as נלחם *to fight together.* Mal. iii. 13 or 15, 16 or 18. Ps. cxix. 23. Ezek. xxxiii. 30." Cocceius. As a N. דבר *a word* or *speech.* 1 Sam. ix. 21. Also, *a thing, any thing* which can be *imagined* and *spoken, a matter.* Exod. v. 11. Gen. xix. 8. Deut. ii. 7, & al. freq. *A rate.* Exod. xvi. 4. 1 K. x. 25, על דבר *upon the matter of, on account of, because of.* Gen. xii. 17. Num. xxv. 18. Ps. xlv. 5. As a N. fem. in reg. דברת *a matter, affair, business.* Job v. 8. Ps. cx. 4. על דברתי מלכי צדק *according to the matters* (*viz.* that are recorded) *of Melchisedec.* See this explained by St Paul, Heb. vii. 1—3. The LXX, who render על דברתי by κατα ταξιν, *according to the order*, have preserved the sense, though not the exact idea. על דברת *on account of, to the end that.* Eccles. vii. 14. viii. 2, & al.

VI. דבר יהוה *the word of the Lord*, a title of Christ, the true *light;* (comp. Sense III.) for *no man knoweth the Father save the Son, and he to whomsoever the Son will* reveal *him*, Mat. xi. 27. Comp. John i. 18. See Gen. xv. 1, 4. 1 Sam. iii. 7, 21. xv. 10. 1 K. xiii. 9, 17. xix. 9. Ps. cvii. 20, & al. Comp. John i. 1. 1 John v. 7. Rev. xix. 13, and Greek and Eng. Lexicon in Λογος XVI.

VII. As a N. דביר *the oracle*, or *speaking place*, loquutorium, that part of the temple from whence Jehovah *spake* and issued his orders and directions, otherwise called the *holy of holies*, 1 K. vi. 5, 23, & al. freq. Comp. Num. vii. 89. For לדבר in 1 K. vi. 16, at least fifty of Dr Kennicott's codices read לדביר.

VIII. As a N. דבר *the plague* or *pestilence*, which eminently *carries* men *off*, or *drives* them to their graves. Exod. v. 3, & al. freq. The LXX have nearly given the idea, Jer. xxxii. 36, by rendering it αποστολη, *a sending off* or *away;* so Baruch, ch. ii. 25, uses αποστολη for *the plague.* In Hos. xiii. 14, very many of Dr Kennicott's codices read דברך *thy* plague, singular. It is once used as a verb, *to smite, like the plague*, which destroys generally, but not universally, 2 Chron. xxii. 10, ותדבר

* "Apis *Hebraice* דבורה, *Chaldaice* דבורא *dicitur a mirabili* ductu et ordine:—Politicum *enim est hoc animalculum, reges habens et populos, et urbes et prætoria. De quibus* e Græcis *potissimum consulendi*, Aristoteles, Ælianus, et *Scriptores* Geoponicωn; *ut e* Romanis, Varro, Virgilius, Plinius; *et ex* Arabibus, Damir, et Alkazuinius; *quorum scrinia in argumento tam* trito *mihi compilare non vacat.*" Bochart, vol. ii. 502. Comp. Shakspeare's King Henry V. act i. scene 2, towards the middle.

and she smote *all the seed royal*, and Joash among the rest, but he *escaped death* by means of Jehoshebeath, and her husband Jehoiada, ver. 11.*

IX. As a N. דבר *a murrain*, of cattle. occ. Exod. ix. 3, 15.

Der. By transposition, Gothic *dreiban*, Saxon *drifan*, and Eng. *drive*, &c.

דבש

Occurs not as a V. in Heb. but in Syriac דבם signifies *to conglutinate, glue*, or *join together*, "conglutinavit, conjunxit, ut folia foliis assuuntur." Castell. And this seems nearly the idea of the Hebrew; for hence

I. As a N. דבש *honey*, which, like other rich sweet juices, is apt to *adhere in lumps*, or *bunches* as it were. Gen. xliii. 11. † Jud. xiv. 8, 9, 18, & al. freq.

II. As a N. fem. דבשת *the bunch* of flesh, or rather of fat and hair, on a camel's back. So Targ. חטוריאת, Vulg. gibbum. occ. Isa. xxx. 6. "The *bunches* are not formed by the rising of the spine of the back, but consist of *white fat* almost like suet." Brooke's Nat. Hist. vol. i. p. 112. Buffon says, "These bunches are not bony; they consist only of a fat fleshy substance, nearly of the same consistence as a cow's udder." And this able naturalist is inclined to consider them as being originally accidental deformities occasioned by *pressure*, and the continual labour to which these animals have been from very early times condemned. Hist. Nat. tom. x. p. 25—29.

דג

I. *To multiply* or *increase exceedingly*. occ. Gen. xlviii. 16, where LXX αὐξηθυήτωσαν *may they be multiplied.*

II. As a N. דג, and fem. דגה *fish*, from their *great increase*. So Chald. נון *a fish*, from Heb. נן *to propagate*, Lat. piscis, and Eng. *fish*, from Heb. פשה *to spread*. The ‡ Abbe Pluche shows from Leuwenhoek, that a single cod, though not of the largest size, contained *nine millions, three hundred and forty-four thousand eggs*; and observes, that though a common carp is far from having such a number of eggs, yet the quantity of them is so amazing, even at the first glance, that it contributes very much to justify the above calculation. Gen. i. 26. ix. 2. Exod. vii. 18. Jon. ii. 1, 2, & al. freq. § Hence

As a V. דיג (of the same form as שים, דין, &c.) *to fish*. occ. Jer. xvi. 16. As a participle or participial N. mas. plur. דוגים *fishers*. occ. Jer. xvi. 16. Ezek. xlvii. 10. דיגים the same. occ. Isa. xix. 8. As a N. fem. דונה *a fishing*. occ. Amos iv. 2.

III. As a N. דגן *corn* of all sorts, so named from its *great increase*. Gen. xxvii. 28, & al. freq. Comp. Mat. xiii. 23.

IV. As a N. דגון *Dagon*, the *Aleim* of the Philistines, mentioned Jud. xvi. 23. 1 Sam. v. & al. This name denotes the *increasing* or *productive* power of the *material heavens*, both in the *earth* and in the *sea*, of which attribute perhaps *corn* and *fish*, from their great *fruitfulness*, were the emblems. "Δαγων, ὁς ἐστι σιτων, *Dagon*, that is, the *corn-giver*," says Sanchoniathon in Philo-Byblius. From 1 Sam. v. 4, (see Eng. marg.) it seems that this idol resembled a *fish* in the lower part, with a human head and hands; and it appears plain from the prohibitions, Exod. xx. 4. Deut. iv. 18, and from a place being called בית דגון *the temple of Dagon*, Josh. xv. 41, that the idolaters in those parts had anciently some *fishy* idols, as it is certain they had in later times; and "Sir John Chardin twice mentions *fishes* reputed to be *sacred* at this day in the East."* "Piscem *Syri venerantur*, the Syrians worship *a fish*," says Cotta in Cicero de Nat. Deor. iii. cap. 15. Though perhaps it may be best with † Selden to refer this assertion to the Syrian and Phenician idol *Atergatis*, by the Greeks corruptly called ‡ *Derceto*, which had the upper part like a woman, the lower like a *fish*; as Lucian, who says he was an eye-witness, informs us (De Dea Syr. tom. ii. p. 884, edit. Bened.) "Διφκιτους δε ειδος εν Φοινικη ιδηησαμην, Θημα ξεινον· ἡμισεη μεν γυνη· το δε ὁκοσον ες μηρων ες ακρους ποδας, ἰχθυος ουρη αποτυνεται. In Phenicia I saw the image of *Derceto* (or *Artegatis*); a strange sight truly! For she had the half of a woman, but from the thighs downward a *fish's* tail." Diodorus Siculus, lib. ii. describing the same idol as represented at Ascalon says, "Το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ἰχθυος. It hath the face of a woman, but all the rest of the body a *fish's*." No doubt it was from some account of this idol that Horace took that thought in his Art of Poetry, lin. 3, 4,

——— *Ut turpiter atrum*
Desinat in piscem mulier *formosa superne*
A handsome *woman* with a *fish's tail.*
Roscommon.

A temple of *Atergatis*, at Carnion, in the land of Gilead, is mentioned, 2 Mac. xii. 26.

The name of *Atergatis* seems to be derived from Heb. אדר *illustrious, excellent*, (which in like manner enters into the composition of אדרמלך 2 Kings xvii. 31.) and דג, or דגה *a fish*, or as a V. *to increase exceedingly*, and so, like the name *Dagon*, it may refer both to the *form* of the idol, and to the grand attribute of *fecundity* to which the worship of it related: on which latter account also the more modern idolaters represented it rather with the half of

* See Baruh's Critica Sacra examined, p. 148, &c.
† See Harmer's Observations, vol. i. p. 304, &c.
‡ Nature Displayed, vol. i. p. 230, 231, 12mo.
§ In the 57th vol. of the Philosophical Transactions, for the year 1767, Art. 30, is a comparative Table of the number of eggs in the spawn of several kinds of fishes, which seems to have been made with great care and pains by Mr Thomas Harmer, and will hardly fail of convincing the reader of the amazing *fecundity* of the aquatic tribes. This Table may be found also in the Critical Review for August 1768.

* Harmer's Observations, vol. iii. p. 58, where see more.
† De Diis Syris Syntag. ii. cap. 3, p. 197.
‡ So Pliny, Nat. Hist. lib. v. cap. 23, speaking of Hierapolis in Syria, "*Ibi prodigiosa* Atergatis, Græcis *autem* Derceto dicto, *colitur.*" At that place is worshipped the monstrous *Atergatis, by the Greeks*, called *Derceto.*

Digitized by Google

a *woman* than of a man. Comp. שדים under שדה. The same idol at Ascalon whom Diodorus Siculus calls *Derceto* or *Artergatis*, Herodotus (lib. i. cap. 105.) denominates the *celestial Aphroditê*, or *Venus:* and nearly related to the eastern *Atergatis* is also the *Venus Marina* of the Romans, or Αναδυομενη of the Greeks. *Venus* is the * *productive power of Nature* or *the heavens.* And the *Venus Marina* is represented as just risen from the *sea*, sometimes with a *dolphin* at her feet, sometimes sitting on a shell, held up by two tritons, i. e. sea-gods, or -monsters, *half men* and *half fish. A fish*, however, is in both exhibitions a part of the imagery. See Spence's Polymetis, Dial. xiv. p. 220. I shall only add, that the temple of *Dagon* at *Azotus*, in which the ark of God was placed, was burnt by Jonathan, the brother of Judas Maccabeus, 1 Mac. x. 83, 84; and for farther satisfaction concerning this idol, I with great pleasure refer to Mr Hutchinson's Trinity of the Gentiles, p. 492, &c. to Bate's Crit. Heb. in the word דגון, and to his Note on 1 Sam. v. 4, in his Translation of the Pentateuch, &c.

Der. *A dog*, from their *prolific* nature, called in Greek κυων for the same reason. *A dug.* Qu? Also *dag*, a North-country word for *dew*, from its remarkable power in *vegetation*, which is often observed in the sacred writers. So Homer, Odyss. xiii. lin. 245, calls it τιθαλυια τι ερση *the vegetative dew.* From *dag* we have the V. *to dag*, the N. *dag*-lock, also, to *daggle.* Qu?

דגל

The Lexicons and translations render this word as a N. (in which form it often occurs,) *a standard* or *banner;* as a V. (once Psal. xx. 6.) *to set up a banner;* as a particip. paoul דגול vexillatus, *one distinguished by a banner, the chiefest;* as a participle Niph. *bannered*, or *with banners.* But what is the ideal meaning of the root? Harmer, Observations, vol. i. p. 472, &c. shows from Pitts and Pococke, that as in Arabia, and the neighbouring countries, on account of the intense heat of the sun by day, they generally choose to travel by night, so to prevent confusion in their large caravans, particularly in the annual one to Mecca, each *cottor* or company, of which the caravan consists, has its distinct portable *beacon*, which is carried on the top of a pole, and consists of several *lights;* which, says Pitts, "are somewhat like iron *stoves*, into which they put short dry wood, which some of the camels are loaded with.—Every *cottor* hath one of these poles belonging to it, some of which have ten, some twelve, of these lights, on their tops, more or less; and they are likewise of different figures as well as numbers; one perhaps *oval way* like a gate; another *triangular*, or like an N or M, &c. so that every one knows by them his respective *cottor.* They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted; but yet by the figure and number of them the *hagges* (or pilgrims) are directed to what *cottor* they belong, as soldiers by their colours, where to rendezvous; and without such directions it would be impossible to avoid confusion in such a vast number of people." As travelling then * *in the night* must be, generally speaking, most desirable to a great multitude in that desert, we may believe a compassionate God, for the most part, directed Israel to move *in the night.* And in consequence must we not rather suppose the *standards* of the—tribes were *moveable beacons*, like those of the Mecca pilgrims, than flags, or any thing of that kind?" From these particulars, compared with the use of the word in the Book of Canticles (of which presently) my author collects, that the root דגל signifies, *to enlighten, dazzle, glister*, or the like; and to confirm his interpretation, it may be worth observing, that in Arabic it signifies *to burn*, also *to cover with gold* or *silver*, in such a manner *that the thing covered appears to be gold* or *silver;* and as a N. with Elif inserted, דגאל *gold*, also the *glittering of a sword.* See Castell.

Hence Eng. *dazzle*, the ג being pronounced soft like the Arabic *Gjim.*

I. Then, as a N. דגל *a luminous standard* or *portable beacon*, resembling those above described. The four tribes of Judah, Reuben, Ephraim and Dan, who encamped on the East, South, West, and North, of the tabernacle respectively, had each of them one of these *luminous standards.* See Num. ii. throughout. As a V. Psal. xx. 6, *In the name of our God* נדגל we will set up our standards.

II. As a N. דגל *a light* or *lamp*, such as was carried before the new-married couple on the evening of their wedding. (Comp. Mat. xxv. 1—12.) occ. Cant. ii. 4, *He brought me to the banqueting house* (Heb. *house of wine*) ודגלו עלי *and his* lamp *over*, or *for, me was love.* As a particip. paoul. occ. Cant. v. 10, *My beloved is white and ruddy,* דגול מרבבה lighted *with ten thousand (lamps)* or dazzling, as a gaudy bridegroom surrounded *with ten thousand lamps.* As a particip. Niph. fem. plur. occ. Cant. vi. 4, 10, where the bride is said to be אימה *terri-*

---

* So Lucretius, De Rer. Nat. lib. i. lin. 2—5.

Alma Venus——
Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis.

Blest Venus! Thou the sea and fruitful earth
Peoplest amain; to thee whatever lives
Its being owes, and that it sees the sun.

In which lines one would almost think that Lucretius had his eye on the following very similar passage of the Orphic Hymn to Aphrodite, or Venus:

Παντα γας σε σθιν εστιν—γινηας δι τα παντα
'Οσσα τ' εν ουρανω εστι, και εν γαιη πολυκαρπω,
Εν ποντω τι, βυθω τι.

From thee are all things—all things thou producest
Which are in heaven, or in the fertile earth,
Or in the sea, or in the great abyss.

* It should be observed, however, that the *intense heat of the sun by day* must have been considerably moderated to the Israelites by the *cloud which was spread over them for a covering* in the day-time. Ps. cv. 39. Comp. Num. x. 34. xiv. 14. Wisd. xix. 7.

Digitized by Google

ble, or rather *dazzling,* ככדנלות *as women* shone upon, i. e. by the nuptial lamps, the splendour of which would no doubt be strongly reflected by their rich attire and jewels worn on such an occasion.

דגר

To sit on eggs, or young ones, as a bird, *to warm, foster, cherish* them (as it is likewise used in the Chaldee Targum on Job xxxix. 14, for the Heb. חם *to warm,* occ. Jer. xvii. 11, where Vulg. fovit, *warmed, cherished.*—as a serpent. occ. Isa. xxxiv. 15, where Vulg. fovit, *there the darting serpent nestles* or *makes its nest,* ותמלט ובקעה ודגרה בצלה *and lays (its eggs), and hatches, and* sits on, or fosters (them, or its young) *with its shadow* or *shelter.* Aristotle, Hist. Anim. lib. v. ad fin. has a very similar passage concerning *serpents,* "Ωστοκουσιν ἐξω· ὁταν δὲ τιχῃ, εἰς την γην ἐκκαζει· ἐκλεπεται δὲ και ταυτα τῳ ὑστερῳ ἐτει. They lay eggs, and when they have laid them, they *sit on,* or *foster* them in the ground, and these are hatched the following year." Here ωστοκειν answers to מלט in Isa. ἐκκαζειν to דגר, and ἐκλεπειν to בקע. Comp. Pliny, lib. x. cap. 62. And see more in Bochart, vol. iii. p. 415, and in Scheuchzer, Phys. Sacr. on Isa. xxxiv. 15.

דד

Occurs not as a V. (see נדד under נד) but

I. As a N. mas. plur. דדים *the breasts* or *paps* of a woman. Ezek. xxiii. 3, 8, 21.

II. As a N. דוד *some vessel of a roundish, protuberant form,* resembling a woman's *breast.*

1. *A pot* or *caldron.* occ. 1 Sam. ii. 14. Job xli. 11. 2 Chron. xxxv. 13.

2. *A basket.* occ. 2 Kings x. 7. Jer. xxiv. 2. Psal. lxxxi. 7, where it seems to mean, as Mr Green has observed in his note on this text, *a basket,* namely, says he, the labourer's basket, which was probably employed in carrying bricks. And thus the LXX κοφινῳ and Vulg. *cophino,* and Symmachus translates the sentence, Αἱ χειρες αυτου κοφινου ἀπηλλαγησαν *his hands were freed from* the basket, and Jerome to the same purpose, manus ejus a *cophino* recesserunt. Diodati in his Italian translation renders it, "*le sue mani si non dipartite dalle* corbe, *his hands were removed from the* baskets, i. e. says he in a note, *du portar la terra da far mattoni,* from carrying earth to make bricks, Exod. i. 14." And baskets might probably be employed both in carrying the earth of which the bricks were made, and also the bricks themselves.

III. As a N. דדים *loves, pleasures of love.* Prov. vii. 18. Ezek. xvi. 8. xxiii. 17. In several passages the word may be translated either *breasts* or *loves,* and accordingly is differently rendered by different translators, as in Prov. v. 19. Cant. i. 2.

IV. As a N. דוד *a lover, a beloved one.* Isa. v. 1. Cant. i. 13. iv. 16. It occurs above thirty times in this Book of Canticles, as the title of the *beloved one,* i. e. of Solomon as a type of Christ, who is himself called דוד *the beloved one,* Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24, 25. Hos. iii. 5. Amos ix. 11. Zech. xii. 8; and whom דויד David the king and prophet of Israel, typified, in his originally mean appearance, in his eminent qualifications, in his various persecutions, in his exaltation, in his victories and conquests, and even in his taking to wife the * adulterous woman, and thereby bringing guilt upon himself. See Isa. liii. 6. 2 Cor. v. 21.

V. As a N. דוד and דד *an uncle.* 1 Sam. x. 14. Lev. xxv. 49, & al. freq. Also, *an uncle's son, a cousin-german.* Comp. Jer. xxxii. 8, with ver. 12; where the Vulg. renders דדי by patruelis mei, *my paternal cousin;* and in Amos vi. 10, for דודו the Targum has קריביה *his near relation,* so Vulg. propinquus ejus, and LXX οἱ εἰκειοι αυτων. As a N. fem. דדה and in reg. דדת *an aunt,* whether *a father's sister,* Exodus vi. 20. Comp. ch. ii. 2. Num. xxvi. 39; or *an uncle's wife,* Lev. xviii. 14. It is evident these names of relation are taken from *affectionate love.*

VI. With a formative י prefixed ידד, hence as a N. fem. sing. ידדות *a love,* i. e. *an object of love, a dearly beloved one.* occ. Jer. xii. 7. As a N. with a participial י inserted ידיד *beloved, well-beloved, amiable.* Deut. xxxiii. 12. Isa. v. 1. Ps. lxxxiv. 2, & al. שיר ידידת *a song of love.* Ps. xlv. 1.

Der. Hence the Tyrian *Dido,* otherwise called *Elisa* (עליצא) i. e. delightful, had her name. Hence also Welsh *diden,* a nipple, Eng. *diddy.* Gr. τιτθος, a breast, τιθη, τιθηνη, a nurse, &c. Eng. *teat.* Also, perhaps, Welsh *tád,* a father, and Eng. *dad, daddy.*

דדא

Occurs not as a V. but the root seems nearly related to the preceding דד, as בוא to בו, for

I. As a N. mas. plur. in reg. דודאי occ. Jer. xxiv. 1, for *baskets* of a round *protuberant* form which in the next verse are called דוד without the א.

II. As a N. mas. plur. דודאים *mandrakes* both *plant and fruit.* So all the ancient versions, and amongst them the LXX, μανδραγορας and μηλα μανδραγορου, and Onkelos, יבררחי. occ. Gen. xxx. 14—16. Cant. vii. 13 or 14. From the former passage we may collect, that the fruit was ripe in wheat-harvest. And thus Hasselquist, Voyages, p. 160, speaking of *Nazareth* in *Galilee,* says, "What I found most remarkable at this village was the great number of *mandrakes,* which grew in a vale below it. I had not the pleasure to see this plant in blossom, *the fruit now* (May the 5th, O. S.) *hanging ripe on the stem,* which lay withered on the ground. From the season in which this *mandrake* blossoms and ripens fruit, one might form a conjecture that it was Rachael's *dudaim. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit.*" From Cant. vii. 13, it appears that the דודאים yielded *a remarkable smell* at the same time as the vines and pomegranates flowered, which in Judea is † about the end of

* See Hos. i. 2. iii. ch. throughout.

† See Outlines of a New Commentary on Solomon's Song, p, 147, &c.

Digitized by Google

April, or beginning of May. And therefore I should refer this circumstance of their *smell* to the *fruit* rather than to the *flower*, especially as Brookes, who has given a particular description, and a print, of this plant, (Nat. Hist. vol. vi. p. 253, 254.) expressly observes that the *fruit has a strong nauseous smell*,* though he says nothing about the scent of the flower. And this circumstance will in some measure account for what Hasselquist (in the place above cited) remarks, that the Arabs at Nazareth call it by a name which signifies in their language the *devil's victuals*. So the Samaritan chief priest told Maundrell (Travels, March 24), that "the *mandrakes* were plants of a large leaf, bearing a certain sort of fruit, in shape resembling an apple, growing ripe in harvest, but of an *ill savour*, and not *wholesome*. But then he added, that the virtue of them was to help *conception*, being laid under the genial bed; and that the women were often wont so to apply it, at this day, out of an opinion of its *prolific* virtue." Rachael, therefore, could not want them either for *food* or *fragrancy*; and from the whole tenor of the narration, Gen. xxx. compared with ch. xxix. 32—34, it appears that both she and Leah had some such notion, as the Samaritan chief priest entertained, of their *genial* virtue. And does not the Jewish queen's mention of them in Cant. vii. 13, intimate somewhat of the same kind, and show that the same opinion prevailed among the Jews in the time of Solomon? (See Outlines, p. 339.) Nor was this opinion confined to the Jews; the Greeks and Romans had the same notion of *mandrakes*. They gave to the fruit the name of the *apple of Love*, and to *Venus* that of *Mandragoritis*. The emperor Julian, in his epistle to Calixenes, says, that he drinks the juice of *mandrakes* to excite *amorous inclinations*. (See Calmet's Dictionary.) And before him, Dioscorides, lib. iv. cap. 67, had observed of it, "Δοκει ἡ ῥιζα φιλτρων ειναι ποιητικη. The root is supposed to be used in *philtres* or *love-potions*." On the whole there seems little doubt but this plant had a *provocative* quality, and therefore its Hebrew name דודאים may be properly deduced from דדים *pleasures of love*, as under the first sense דודאים *baskets*, from דוד.

דהב Chald.

The same as the Heb. זהב *gold*, Ezra vii. 15. Dan. ii. 32, & al. freq.

As a participle or participial N. fem. מדהבה *golden*, i. e. *decked* or *abounding with gold*. occ. Isa. xiv. 4. The prophet, introducing the Jews singing their song of triumph after their return from Babylon, very properly and beautifully uses a Chaldee word, and probably the very same as the Babylonians applied to their superb and opulent capital. Comp. Rev. xviii. 16.

דהם

The verb in Arabic signifies, *to come upon suddenly* or *unexpectedly*, *to overwhelm*, as destruction, the night, &c. See Castell. It occurs once in Hebrew, Jer. xiv. 9, as a participle Niph. and may be rendered, *overwhelmed*, *astonied*, or *stupified*. LXX, ὑπνων *asleep*.

Hence perhaps the Greek ἀδημονεω *to be depressed* or *almost overwhelmed with sorrow*.

דהר

I. *To prance*, *spring*, or *bound*, as a horse. occ. Nah. iii. 2. As a N. fem. plur. דהרות *prancings*, or rather *scamperings*; for it relates to the horses of the Canaanites *scampering away in flight*.* occ. Jud. v. 22, twice.

II. As a N. תדהר some species of *tree*; probably so called from the *springiness* or *elasticity* of its wood. occ. Isa. xli. 19. lx. 13.

Der. *Deer*, from their bounding. Qu?

דוה

With a radical immutable ו, but a mutable, though radical, ה.

I. *To languish*, *be faint*. As a participle or participial N. דוה *faint*, *languishing*. Lam. i. 13. v. 17. As a N. דוי *languor*, *sickness*. Psal. xli. 4. As a N. mas. plur. in reg. מדוי *sicknesses*. Deut. vii. 15.

II. It is particularly used for the female *periodical sickness*. Lev. xii. 2. xv. 33, & al.

Hence Gr. δυη unhappiness, grief.

דחה

With a radical, but mutable or omissible, ה.

I. In Kal and Hiph. *to drive*, *impel*, *push*, *drive down*, or *away*, *thrust forth*, or *down*. Ps. xxxv. 5. cxviii. 13. cxl. 5. Jer. li. 34, & al. freq. In Kal, passively, *to be driven*, or *thrust down*. occ. Psal. xxxvi. 13. As a N. דחי *a fall* or *stumbling*, occasioned by being *impelled* or *thrust*. Psal. lvi. 14. cxvi. 8. As a N. fem. מדחה *a push*, or *impulse that makes one fall*, *ruin*, impulsus ad ruinam. occ. Prov. xxvi. 28. Comp. root נדח.

II. In Hiph. *to dispel*, *purge away*, as blood. Isa. iv. 4.

III. *To thrust* or *plunge* into water. occ. 2 Chr. iv. 6. Ezek. xl. 38. It does not strictly express though it implies *washing*, which is denoted by another word רחץ. See Exod. xxix. 17. Lev. i. 9, 13.

IV. As a N. דחן rendered *millet*, a kind of plant, so called perhaps from its *thrusting forth* such a quantity of grains. Thus in Latin it is called *milium*, "*quasi scil.* mille *grana ferat unus culmus*, as if one stalk bore a *thousand* grains."† Ezek. iv. 9. No doubt, דחן means the same kind of grain as what is now called in the East *dura*, which according to Nie-

* On account of the *fœtid smell* of the *mandrakes*, whether fruit or flower, or both, I apprehend they had their Chaldee and Syriac names יברוחין and יברוחא from Chald. and Syr. ברחא *a he-goat*. But Abbe Mariti, in Travels, vol. iii. says, that "in the neighbourhood of Jerusalem he met with many of these plants; and that the greater part of those which he saw were covered with ripe fruit of the size and colour of small red apples, exceedingly ruddy, and *of a most agreeable odour*.

* See Green's Poetical Parts of the Old Testament, page 65.

† See Martinii, Lexicon Etymol. in Milium.

Digitized by Google

buhr,* is a kind of *millet* (sorte de *millet*), and when made into bad bread with camel's milk, oil, butter, or grease, is almost the *only food* which is eaten by the common people in Arabia Felix. "I found it so disagreeable," says my author, "that I should willingly have preferred to it plain barley bread," which remark tends to illustrate Ezek. iv. 9. *Durra* is also used in Palestine and Syria, and it is generally agreed that "*it yields much more than any other kind of grain*—le *durra* rend beaucoup plus que tous les autres grains."

V. Chald. As a N. plur. דחון *instruments of music* played on by *impulse*. occ. Dan. vi. 18 or 19.

דחל Chald.

From the Heb. זחל *to fear*. Dan. v. 19. In Aphel, *to affright*. Dan. iv. 2. As a participial N. דחיל *terrible, frightful*. Dan. ii. 31, & al.

דחן See under דחה

דחף

In Kal, *to urge, impel, hasten*. So as a particip. paoul, mas. plur. דחופים *hastened*. occ. Esth. iii. 15. viii. 14. In Niph. *to be urged, hastened*. occ. 2 Chron. xxvi. 20. Esth. vi. 12. As a N. fem. plur. מדחפת *precipices*, i. e. *destruction*, so LXX, καταφθοραν, Vulg. interitu. occ. Psal. cxl. 12.

Der. *Deep*. Qu?

דחק

To thrust, press upon, distress. occ. Jud. ii. 18, (where LXX, ωθλιβοντων *distressing*) Joel ii. 8. Hence Gr. διωκω *to pursue*.

די

Occurs not as a V. in Heb. but

I. As a N. denotes, *enough, sufficiency, plenty*, and is spoken either of quantity or capacity.

1. Of quantity, number, or degree. Exod. xxxvi. 5, *The people bring much* מדי *more than* enough *for the service of the work*. Lev. v. 7, *If his hand cannot attain* די שה the sufficiency *of a lamb*, i. e. *enough* to procure or purchase it. Deut. xv. 8, די מחסרו sufficient *for his need*. Jud. vi. 5, *And they came* כדי according to the plenty *of locusts*, i. e. *as numerous as* the locusts for multitude. 1 Sam. i. 7, מדי עלתה *according to the* frequency *of her going up*, i. e. *as* often *as she went up*. Comp. ch. vii. 16. xviii. 30. 1 Kings xiv. 28. Jer. xxxi. 20. So 2 Kings iv. 8, מדי עברו *as* oft *as he passed by*, say our translators rightly. 2 Chron. xxiv. 5, מדי שנה *according to the* frequency *of the year*, i. e. *as* oft *as the year comes round*. Comp. Isa. lxvi. 23. 2 Chron. xxx. 3, *had not sanctified themselves* למדי sufficiently, for למה די *according to what* (was) sufficient, (the ה being dropped in מדי, as in מנה What *is that?* Exod. iv. 2. מלכם What *to you?* i. e. what *mean ye?* Isa. iii. 15.) Esth. i. 18. וכדי *even according to the* sufficiency *of contempt and anger*, i. e. with which the queen answered. Neh. v. 8, כדי בנו, literally, *according* to the sufficiency (that was) *in us*, i. e. as our translation rightly explains it, *after (according to) our* ability. Job xxxix. 25, בדי שפר "*when the trumpet soundeth* amain." Mr Heath. Jer. xx. 8, כי מדי אדבר *for as* often *as I spake*.

With the pronoun suffixes, Prov. xxv. 16, דיך *thy* sufficiency, *what is* sufficient *for thee*. Exod. xxxvi. 7, דים sufficient *for them*.

On Job xi. 3. xvii. 16. xviii. 13, see under בד VII.

2. Of capacity. Mal. iii. 10. עד בלי די *till not* enough, i. e. as our translation rightly paraphrases it, *till there shall not* be room enough to receive it. Lev. xxv. 26. כדי נאלתו according to the capacity *of his redemption*, i. e. *according* to what it will take or require. So Deut. xxv. 2. כדי רשעתו according to the capacity *of his fault*, or to what it requires. Nah. ii. 13, *The lion did tear in pieces* בדי גרוותיו for the capacity or demand *of his whelps*, i. e. as our translation, enough *for his whelps*. Jer. li. 58. *Thus saith Jehovah of Hosts, the broad walls of Babylon shall be utterly broken down, and her high gates shall he burned* באש *with fire, so that the peoples* (i. e. who built Babylon and its stupendous appurtenances) *have laboured,* בדי ריק *for* the capacity (supply) of *emptiness* or *vacuity, and the nations* בדי אש *for* the supply *of fire* (comp. ver. 25), ויעפו *and have wearied themselves*; that is, devastation and fire shall *devour* all their labours. To this purpose the Targum, Vulgate, and Martin's French translation, which see. Comp. Hab. ii. 13.

Hence the Latin *dis*, rich; and from this root the Celts seem to have had their * "*De, Di, Te*, or *Dia*, the only appellation by which God is known to those who speak the *Gaelic* of Britain and Ireland." And so the Gauls, in † Cæsar's time, asserted that they were all descended from father *Di* or *Dis, ab* Dite *patre*. And it may be amusing to remark, that in vulgar French, the ancient Gaulish name of God, *Di* or *Da*, is still preserved, as in these forms of denying, nenni-*di*, neddi-*da*; and of affirming, par-*di*, oui-*da*.

From Hebrew די the Greeks likewise derived their Δις, Gen. Διος, &c. (whence Lat. *deus, dius, divus*,) the name of their supposed *all-sufficient* god the *air* or *heavens*, who gives *plenty* to men. See the Orphic and Callimachus's Hymns to Jupiter, at the end. Hence, also, the goddess Δημω, or (compounded with μητηρ *mother*) Δημητηρ, answering to the Roman Ceres; i. e. the *vegetative* power of nature, or the *fertile* earth. The Orphic Hymn accordingly calls her not only σπερμια *seminal*, σωριτι *heap-giving*, ἁλωαια *delighting in the barn-floor*, χλοοκαρπι, *affording the green fruits*, but also παμμητειρα *mother of all*, ολβιοδωτι, πλουτοδοτειρα, *giver of affluence* and *riches*, παντοδοτειρα *all-giving*.

II. Chald, די

I. The relative pronoun of both genders and numbers, answering to the Heb. אשר *who, which*. Ezra iv. 10, 18, 24, & al. freq.

* Description de l'Arabie, p. 45, 135, 136, where see more.

* Macpherson's Introduction to the History of Great Britain and Ireland.

† Commentar. lib. vi. cap. 16.

Google

2. A particle, *that.* Ezra iv. 12, 16, & al. freq. מן די *from (the time) that.* Ezra iv. 23. עד די *till (the time) that.* Dan. ii. 9. iv. 22 or 25.
3. *For, on account of.* Dan. ii. 20.
4. *For, because, because that.* Dan. ii. 37.
5. A particle, *of,* as *de* in Latin and French. Ezra v. 2. Dan. ii. 32, & al. freq.

דיה

Occurs not as a verb, but the idea seems to be *blackness,* or *darkness* of colour.

I. As a N. דיה plur. fem. דיות *the black vulture.* occ. Deut. xiv. 13. Isa. xxxiv. 15. Bochart (vol. iii. 195—7.) observes, that the Latin writers speak of an ater vultur, *black vulture,** and sometimes call this species absolutely nigras aves, *blackbirds;* and that the Hebrew word cannot signify the *kite* or *glede,* because these birds are not gregarious as the *vultures* are, and as the דיות are represented to be in Isaiah.

II. As a N. דיו *ink,* from its *blackness,* so Vulg. atramento, which is in like manner from ater, *black.* occ. Jer. xxxvi. 18.

We have the plain traces of this root not only in the Chald. and Syr. דיותא *ink,* and in the Syr. דיוא *the devil,* but also in the † Welsh and Armoric du, *black, dark;* du, *ink;* duawg, *black, blackish;* duo, *to wax black,* also *to blacken, darken;* duedd, *blackness,* &c.

דך Chald.

Pronoun, *this, that.* Ezra iv. 13. v. 16, & al. דכן the same. occ. Dan. ii. 31. vii. 20, 21.

דכא

I. *To break, break down, crush.* Job xxii. 9. Isa. xix. 10. Job iv. 19. vi. 9. Lam. iii. 34. Comp. Isa. iii. 15.

II. *To crush, humble, oppress.* Job v. 4. xix. 2. Ps. xxxiv. 19, & al. freq. As a N. דכא *humiliation.* So LXX, ταπεινωσιν. occ. Psal. xc. 3. Thus St Paul speaks, Phil. iii. 21, of το σωμα της ταπεινωσεως ἡμων *the body of our* humiliation, our *vile* body, which is *brought down* to the grave, and sown in *dishonour.* Michaelis, Supp. ad Lex. Heb. p. 441, says, that the N. דכא in Arabic signifies *dust.* If we might with him suppose it to have the same sense in Hebrew, it must be admitted that this would excellently suit Psal. xc. 3, compared with Gen. iii. 19. Psal. civ. 29. cxlvi. 4.

The LXX frequently render this verb by ταπεινοω *to humble.*

דכה

With a radical, but mutable or omissible, ה.

I. *To beat,* or *bray,* as in a mortar. Num. xi. 8. As a N. מדכה *a mortar.* Num. xi. 8.

II. *To break,* as bones. Ps. li. 10.

III. As a N. mas. plur. in reg. דכי *waves* that *beat* against the shore or each other, and so are *broken, breakers.* So LXX, according to Aldus's and the Complutensian edit. ειτριψμος. occ. Psal. xciii. 3.

IV. *To bruise* or *be bruised.* Hence as a participle or participial N. דכה *one bruised.* occ. Deut. xxiii. 1 or 2. Or else the two words פצוע דכה may be rendered *wounded* or *hurt by bruising,* or (if with some editions and many of Dr Kennicott's codices we read דכא) *by crushing* (so Aquila, τραυματιας ειτριμμαν) namely the testes, as the LXX interpret the expression in one word, θλαδιας, "eunuchus cui testes sunt *contusi.*" Hederic.

V. *To beat down, afflict.* Psal. xliv. 20. x. 10; where there are two readings ודכה, supported by the common printed text, and ידכה by the Keri, and at least twenty of Dr Kennicott's codices, and among them by the Complutensian edition. If we embrace the latter reading, we may translate, He will afflict, *he will depress;* if the former, *And he will depress* the afflicted. So Jerome in Complut. Et *confractum* subjiciet eum. In Hiph. the same. occ. Job xl. 7 or 12. In Niph. *to be* thus *broken, afflicted.* Psal. xxxviii. 9. li. 19, *a broken and* נדכה contrite *heart.* So as a participial N. דך *one contrite* or *afflicted.* Ps. ix. 10. x. 18, & al.

VI. As a N. mas. plur. in regim. דכי *bruisings,* as of the tongue, *calumnies, slanders.* Prov. xxvi. 28. "*A false tongue* דכיו ישנא *shall hate* or *have reason to hate* its own bruising, i. e. ill-language; such things come home to people;" (Bate.) as it follows in the text, *and a flattering mouth worketh ruin.*

דכף

Occurs not as a V. but as a N. fem. דוכיפת *the upupa, hoopoe,* or *hoop,* a very beautiful, but most unclean and filthy, species of birds, which is however sometimes eaten. So the LXX. ιποψ, and Vulg. upupa. occ. Lev. xi. 19. Deut. xiv. 18. And for a more particular account of this bird, I refer the reader to Bochart, vol. iii. 343—349, and to Brookes's Nat. Hist. vol. ii. p. 123, 124; only observing that it may have its Hebrew name, as it plainly has its Latin and English one, from the *noise* or *cry* it makes, which is very remarkable, and may be heard a great way. Comp. under קרא III.

דכר Chald.

From the Heb. זכר *to remember,* also *a male,* which see.

I. *To remember.* It occurs not however as a verb in the Bible, though frequently in the Targums, but as a N. mas. *emphat.* (see Chaldee Grammar, sect. iii. 14.) דכרונה *the memorial, record.* occ. Ezra vi. 2. mas. plur. emphat. דכרניא *the records.* occ. Ezra vi. 15.

II. As a N. mas. plur. דכרין *rams, male sheep.* occ. Ezra vi. 9, 17. vii. 17. The Targums use this plural N. in the same sense, as well as the singular דכר and דכור for *a male* in general.

דלג

To leap, bound. occ. 2 Sam. xxiii. 30. Ps. xviii. 30. Cant. ii. 8. Isa. xxxv. 6. Zeph. i. 9. *Every one that* leapeth *over the threshold;* and so insolently entereth another's house on horseback; a species of violence still practised in the East both by the Arabs and the Persians,

---

* So Buffon, Hist. Nat. des Oiseaux, tom. i. p. 221, 222, 12mo. says, "The *great vulture* is much rather *black,* than ash-coloured.

† See Richards's Welsh Dictionary. To the above derivations might, perhaps, be added the English. To *die,* in the sense both of tinging with some colour, and of ceasing to live. That death is a state of *darkness* needs no proof, and that it is described as such both by the sacred and profane writers, is too well known to be insisted on.

Digitized by Google

and to which Solomon seems to allude, Prov. xvii. 19, as being usual in his time. See Harmer's Observations, vol. i. p. 96.

דלה

With a radical, but mutable or omissible, ה.

I. *To draw, draw out,* as water. Exod. ii. 16, 19. Prov. xx. 5. As a N. דלי *a vessel to draw water with, a bucket.* Num. xxiv. 7. Isa. xl. 15.

II. *To exhaust, be exhausted,* as other things. Jud. vi. 6. Isa. xvii. 4. As a N. דל *one who is exhausted,* whose wealth or substance is *exhausted, poor.* Lev. xiv. 21, & al. freq. As a N. fem. דלת and דלות *the poorest, lowest sort,* of people, 2 Kings xxiv. 14. Jer. xl. 7. lii. 15, 16. As a N. דל *lean, thin.* So Vulg. attenuaris macie. 2 Sam. xiii. 4. Fem. plur. דלות *poor, lean,* of cattle. Gen. xli. 19. As a N. fem. דלה *pining sickness.* occ. Isa. xxxviii. 12.

III. As a N. fem. plur. דליות *branches* which *draw* sap and nourishment from the stock. Jer. xi. 16. Ezek. xvii. 16, & al.

IV. As a N. fem. דלת *the hair,* which *draws* its proper nutritious juice from the body, as *branches* sap from the tree. occ. Cant. vii. 5.

V. As a N. דל *a door,* "which, however thick, is, comparatively with the posts, broad and *thin.*" Bate. occ. Psal. cxli. 3, *Set a watch, O Lord, before my mouth; keep* על דל the door *of my lips.* Comp. Mic. vii. 5. Fem. דלת plur. דלתים, and דלתית (formed as שפתים and שפתות from שפה *a lip*) *a door, gate,* or *leaf of a door* or *gate.* Gen. xix. 6, 9, 10. Prov. xxvi. 14. Deut. iii. 5. Jud. iii. 23. 1 K. vi. 31, 32, 34. Ezek. xli. 24. *The lid* of a chest. 2 Kings xii. 9 or 10.

דלתי פניו the doors *of his face,* i. e. his *wide opening* jaws, *χασμ' οδοντων.* Job xli. 5 or 14. "The *crocodile,*" says Hasselquist, Travels, p. 437. "can open his jaws *extremely wide.*"

דלתי שמים *the doors* of heaven, "as of a storehouse," says Bate; but since ארבות השמים *the windows of the heavens* mean the *cracks* or *fissures* in the shell of earth by which the *air* on the surface communicates with that within, may not דלתי שמים rather denote *the matter which, in some measure, closed* those cracks or passages of the *air?* occ. Psal. lxxviii. 23.

VI. Fem. plur. דלתות rendered *leaves,* as of a book, Jer. xxxvi. 23; but it properly means the *columns* of writing, into which their ancient volumes or scrolls were distinguished. (Comp. under גל III.) They were, however, so called from their *oblong square form* resembling that of *a door.*

Hence, perhaps, the Greek δελτος *a book.* דלל *to be entirely exhausted.* Isa. xix. 6, & al.

The Lexicons give this root דלה the meaning of *exaltation,* which it never signifies; I shall cite the *three* texts where it is supposed to have this sense. Psal. xxx. 2, *I will extol thee, O Lord, because* דליתני thou hast drawn *me* out; LXX, ὑπελαβες, and Vulg. suscepisti, *thou hast taken me up,* or *received me;* comp. ver. 4. Prov. xxvi. 7, "*The legs of the lame* דליו are weak, slender, wasted, so *is a proverb in the mouth of fools.* It loseth its beauty and force by being injudiciously, improperly, or untimely, applied." Bate. Symmachus, εξελιπεν κνημη *απο χωλου, και παραβολη εν στοματι—the legs fail from the lame, and a parable in the mouth*—Comp. Ecclus xx. 20. Isa. xxxviii. 14, *Mine eyes* דלו fail, says our translation; LXX εξελιπον; Vulg. attenuati sunt, *are wasted,* which latter seems the true meaning. Comp. above, Sense II.

DER. *Dull, a dolt, to dally, to deal, a dole; a dale, a dell.* Lat. *doleo,* to grieve, whence Eng. *dolour, dolorous,* Gr. δηλεω, Lat. *deleo* to destroy, whence Eng. *delete, deleterious.*

דלח

To trouble or *disturb* waters, as by trampling in them. occ. Ezek. xxxii. 2, 13. So LXX, ταραξεις, and Vulg. conturbabas, *thou didst disturb.* The word has the same sense both in Chaldee and Syriac.

דלף

I. *To drop, distil,* as the eye doth tears. occ. Job xvi. 20. As a N. דלף *a dropping.* occ. Prov. xix. 13. xxvii. 15.

II. *To moulder* or *waste away, decay gradually,* as the body by grief. occ. Ps. cxix. 28.

III. *To drop down piecemeal,* as a house. occ. Eccles. x. 18. In Plautus's Mostellaria, the moral lesson conveyed in the above text is expanded and enforced in a most entertaining manner, Act i. scene 2; where Philolacles, a young man, is introduced descanting on himself, and the condition to which his irregularities had reduced him, under the comparison of a house originally well built and beautiful, but suffered gradually to decay and grow more and more ruinous by the idleness and negligence of its inhabitants. The passage is too long to be cited here. Mr Merrick has anticipated me in producing part of it in his Annotation on Psal. xxviii. 5. And the reader may find it more at large in the Critical Review for February 1773, p. 89, with Mr Warner's excellent translation,

DER. *Drop, drip,* &c. *dribble.*

דלק

The idea is, I apprehend, to be taken from the action of *fire,* which is continually *pressing upon,* and, as it were, *pursuing* the *fuel* on which it feeds.

I. *To press eagerly upon,* as fire. occ. Obad. ver. 18. Dan. vii. 9. In Hiph. *to kindle, light up,* as fire. occ. Ezek. xxiv. 10. Comp. Isa. v. 11.

II. As a N. fem. דלקת *some inflammatory disorder, an inflammation.* occ. Deut. xxviii. 22.

III. *To pursue eagerly* and *ardently,* q. d. *to burn after.* occ. Gen. xxxi. 36, (where Vulg. exardere post—*to burn after.*) 1 Sam. xvii. 53. Psal. x. 2. Lam. iv. 19. As a N. mas. plur. דלקים *ardent pursuers, eager persecutors.* occ. Psal. vii. 14.

IV. The word seems to be once used in a middle sense. Prov. xxvi. 23, *Drossy silver spread over,* or *overlaying a potsherd,* (so are) warm *lips* (i. e. lips making *warm and eager* professions) *and a bad deceitful heart.* A most just and beautiful comparison!

דלת See under דלה

דמה

With a radical, but mutable or omissible, ה.

Digitized by Google

The general idea of this difficult and extensive root seems to be *equable, even, level, uniform, conform,* æquare, exæquare, conformare. Symmachus appears to have given nearly the ideal meaning of it, Psal. lxxxix. 7, where he renders it ἰξισωθῆναι *shall equal.* So it is several times joined with שׁוה *smooth, equivalent,* as a word of similar, but more intense, signification. See Isa. xl. 25. xlvi. 5. Psal. cxxxi. 2.

I. In Kal, *to make equable* or *equal, to put on a level, compare.* Isa. xlvi. 5. למי תדמיוני ותשוו ותמשלני ונדמה *to whom will ye* equal *me, or make me equivalent, or liken me that we may* be equal or conform? So ch. xl. 25, *To whom* תדמיונו ואשוה *will ye* equal *me, that I may be equivalent?* Also in Kal, *to be equal, be on a footing, level with.* Psal. lxxxix. 7. cii. 7. Isa. xiv. 14, & al. freq. As a N. fem. דמות *a similitude, likeness,* whose parts are *equable* and *conform* to its archetype. Ezek. i. 5, 10, 13, 16. Gen. i. 26. *Let us make man* בצלמנו כדמותנו *in our form* or *image, according to* our likeness. דמות is more than צלם; this expresses the *general form or delineation*—that, the *conformity* or *resemblance of the parts,* both of body and soul, if I may be allowed the expression. Comp. under צלם. As a N. דמי or דמין *a likeness.* occ. Psal. xvii. 12; where thirty of Dr Kennicott's codices read דמיונו; but if we embrace the printed reading, דמיון may be a verb, they *are like,* as the LXX, Vulg. and Syr. understood it.

II. *To form a likeness, image,* or *idea of a thing in the mind, to form in the mind the particulars of a plan or design distinctly and minutely,* informare. Num. xxxiii. 56. Jud. xx. 5. 2 Sam. xxi. 5. Isa. x. 7, & al. So LXX in Num. διαγνωκεν. Comp. Psal. xlviii. 10.

III. As a N. דם *the blood* of men or animals, which in the course of its circulation is, by the animal economy, wonderfully *assimilated* or *conformed* to all the various constituent parts of the body which want supply or nourishment, freq. occ. Plur. דמים q. d. *bloods,* i. e. parts of this *assimilating* mass. Gen. iv. 10, & al. freq. See Deut. xix. 10. Psal. li. 16.

דם ענבים *the blood of grapes,* i. e. their juice resembling blood, and mystically consecrated under the Mosaic as well as Christian dispensation, to represent *that blood which cleanseth us from all sin.* occ. Gen. xlix. 11. Deut. xxxii. 14. Comp. Ecclus xxxix. 26 or 31. l. 15.

The *eating of blood* was forbidden to Noah and his descendants, and afterwards to the Israelites, for two reasons: 1st, To prevent cruelty and murder. This reason is plainly intimated, Gen. ix. 4—6. Comp. Lev. xvii. 11, 14. Deut. xii. 23. And as before the flood *the earth was filled with violence,* i. e. rapine and murder, Gen. vi. 11, so it is probable they were guilty of some horrid abuses in relation to *blood,* such perhaps as drinking the blood of living animals, and even of men. A strong tradition of the causes which brought on the deluge, particularly of the * *violence* and *cruelty* of the antediluvians, remained among the heathen to the time of Christ, and is clearly preserved in Ovid's Fable of the Giants' Rebellion, of Lycaon, and of Deucalion's Flood. Metam. lib. i. fab. vi.—viii.

The 2d and principal reason for prohibiting the *eating of blood,* was to be a constant memorial to men that their lives were forfeited to divine justice, and that without *shedding the blood of the Great Atoner there was no remission.* See Lev. xvii. 10—14.

David, in 2 Sam. xxiii. 17, would not drink the water which men had fetched for him at the hazard of their lives, but poured it out unto Jehovah, for he said, *should I drink,* (1 Chron. xi. 19.) *the* blood *of these men?* Thereby acknowledging himself unworthy for whom men should lay down their lives, but that these were to be given up for Jehovah only. Is this the idea of our *warlike Christian* kings?

IV. It denotes *equability* or *conformity of order* or *fitness.* Psal. lxv. 2, לך דמיה תהלה *praise (is)* fitting *for thee.* So LXX, πρεπει, and Vulg. decet, *becometh.*

V. It signifies an *equability of situation,* and thence *quietness, rest, stillness.* Thus it is most properly and beautifully applied, Josh. x. 12, *Sun (solar light)* דום be thou or remain equable, even, level *upon Gibeon.* The sun was now setting to Gibeon, and consequently Gibeon was in the circle of intersection or division between the light and darkness. Now had this circle of intersection continued to shift farther westward, or, more philosophically speaking, had the solar light, at the evening edge of the earth, given way, as usual, to the spirit or gross air,* the motion of the earth must have continued. But by the solar light's being arrested, and commanded to *remain equable* or *level* upon Gibeon, it became, as it were, a wall of adamant against the inrushing of the spirit, consequently the motion of the earth was stopped, and the circle of intersection between light and darkness remained exactly where it was, or, in other words, as at ver. 13, *the solar light stayed* (בחצי חשמים) *in the horizon* or *extremity of the heavens, and hasted not to go off* as it was just about to do, and that, *for a whole day.* On Josh. x. 13, we may observe that the Hebrew ידם is expressed in Ecclus xlvi. 5, according to the Alexandrian MS. by ἐνεκοπάσθη *was stopped.* Ουχι εν χειρι αυτου ΕΝΕΠΟΔΙΣΘΗ ὁ Ἡλιος, και ΜΙΑ ΗΜΕΡΑ ΕΓΕΝΕΤΟ ΠΡΟΣ ΔΥΟ; was *not the sun* stopped *by his (Joshua's) means, and one day made equal to two? To be quiet, still, composed.* See Exod. xv. 16. Job xxx. 27. Psal. xxxv. 15. Jer. xiv. 17. Lam. ii. 18. iii. 49, *My eye trickleth down* ולא תדמה *and* resteth or ceaseth *not,* where observe, that the final ה is clearly radical. From the passages just cited it appears, that the word has no peculiar relation to *silence of the voice from speaking,* though it is sometimes applied to that as to any other kind of *composedness, quietness,* or *stillness.*

* ——— Illa propago
Contemptrix superum, sævæque avidissima cædis
Et violenta fuit: scires e sanguine natos.
Ovid. Metam. lib. i. fab. vi. ad fin.

* See the learned Mr Spearman's Enquiry after Philosophy and Theology, ch. 1.

Google

Psal. xxx. 13. Also in Kal, *to reduce to stillness* or *silence*, (Qu?) δαμᾶν. Hos. iv. 5; so Vulg. tacere feci. In Hiph. the same. Jer. viii. 14. In Niph. *to be reduced to quietness, inactivity*, or *silence*. Psal. xxxi. 18. Jer. xlix. 26. As Ns. דומה *stillness, inactivity, silence*. Psal. xciv. 17. cxv. 17. דומיה *stillness, silence, cessation*. Psal. xxii. 3. דמי *rest, inactivity, silence*. occ. Psal. lxxxiii. 2. Isa. lxii. 6, 7. xxxviii. 10, בדמי ימי *in the* silencing *of my days*, in my days or life *being reduced to silence* or *inactivity*, i. e. *to death*. Comp. Psal. xciv. 17. cxv. 17, above. Ezek. xix. 10, *thy mother*, i. e. the kingdom or people of Judah, בדמך in thy being put to silence, i. e. in Jehoiakim's being taken and killed, and cast out with the burial of an ass by the king of Babylon (comp. the immediately preceding verse, and 2 Chron. xxxvi. 6. Jer. xxii. 18, 19. xxxvi. 30.) *Thy mother*, in thy being put to silence, *(was) like a vine, fruitful, and full of branches, by reason of many waters*, &c. i. e. in the kingdom of Judah and house of David there remained *many princes*, as Jehoiachin and his seven sons, &c. and Zedekiah and his sons. See 1 Chron. iii. 17, &c. 2 Kings xxiv. 6, 17, xxv. 7.

VI. It is frequently rendered *to cut down, cut off* or *destroy*. In several of the passages thus rendered, it may be best translated *to reduce to stillness*, or the like, as in Jer. xlix. 26. l. 30. Hos. iv. 6. x. 15. Obad. ver. 5. But where it is applied to towns or cities, as in Isa. xv. 1. xlvii. 5. Ezek. xxvii. 32, it may perhaps be most properly referred to the general idea of *equability, level*, in the sense of *levelling, laying level with the ground* ἰσαφίζειν, æquare solo.

VII. As a N. with a formative א, אדם *man*, the appellative name of the *human nature*, because created בדמות in the *likeness* of God, Gen. v. 1, 2. The most usual derivation of the word, I am aware, is from אדמה *vegetable earth* or *mould*, because man was formed of the עפר מן האדמה dust of the *ground*, Gen. ii. 7. But the judicious reader cannot help seeing, that Gen. v. 1, 2, speaks much more plainly for the derivation I have given than Gen. ii. 7, for the other. Comp. 1 Cor. xv. 45, 47, with 2 Cor. iv. 4. Col. i. 15. In Num. xxxi. 35, אדם is remarkably applied to the *female* sex. ונפש אדם מן הנשים *and the* human *persons* of the women. Comp. Gen. i. 27. v. 2. אדם is also the proper name of the *first man, Adam*. Of this name I meet with no trace in the Greek and Roman mythology, unless in that of Admetus, who was so beloved by Apollo, the son of Jupiter, that the god having been banished from heaven commenced herdsman and kept his flock for him. The story is told in different manners, but seems to contain an obscure and confused allusion to the character of the *Son of God*, who for the *love* he had to *human nature* was to come down from heaven and be the shepherd of a *flock* belonging to that nature. See Dodd's Note on lin. 70, of his translation of Callimachus's Hymn to Apollo.

VIII. As a N. fem. אדמה *vegetable earth* or *mould*, which joined with moisture is, by the action of the light, so wonderfully *assimilated* to all kinds of vegetables, and their various parts, and even secondarily to the bodies of animals and men. Gen. ii. 5, 6, 9. iii. 17, & al. freq.

דמם *to make entirely equable, composed* or *quiet*. occ. Lam. iii. 26. Psal. cxxxi. 2. *Surely* שויתי ודוממתי *I have soothed, and* entirely composed *my soul*. As a participle דומם *entirely still, inactive, inert*, or *silent*. occ. Hab. ii. 19. דימם seems to be used adverbially, with a formative ם final, *quietly*. occ. Isa. xlvii. 5.

As a N. fem. דממה *great quietness*, or *stillness*, or rather *equability*. occ. Job iv. 16. Psal. cvii. 29. 1 Kings xix. 12. But in all these texts the LXX rendered it by αὔρα *a gentle breeze*, which might be well so called from its *equability*. And it must be confessed that this sense, which is given by Cocceius and approved by Michaelis, excellently suits every one of the passages. The Vulg. constantly render it by aura, aura lenis or tenuis. To illustrate Psal. cvii. 29, Michaelis cites that of Virgil, Æn. v. lin. 844. Æquatæ *spirant* auræ.

Der. *To dam, dumb, dim*, the Dutch *dom* stupid, and Eng. *dump, dumpish*. Also Greek δαμάω, and Lat. domo, to subdue, whence *dominus* a master, and Eng. *dominion, domination*; also, *to tame*.

דמן

Occurs not as a verb in Hebrew, but the idea seems to be like that of the old Latin *tamino*, which may be a derivative from it, *to pollute, defile*, hence,

I. As a N. דמן *dung*, 2 Kings ix. 37. Psal. lxxxiii. 11. Jer. viii. 2, & al.

II. As a N. fem. מדמנה. occ. Isa. xxv. 10. See under תבן II.

דמע

To ooze out.

I. *To weep, shed tears*. Jer. xiii. 17. As a N. fem. דמעה *a tear*, or collectively *tears*. Jer. ix. 1.

II. As a N. דמע *liquor*, which *oozes* from the press as wine, oil. Exod. xxii. 29. Comp. Deut. xviii. 4.

דן

I. In Kal and Hiph. *to direct, rule, judge*. Gen. xlix. 16. Jer. v. 28. Gen. vi. 3. *My spirit* shall *not always* ידון באדם judge, rule, *among men*. In Niph. *to strive, plead*, as in judgment. 2 Sam. xix. 9 or 10. In Hiph. *to contend*, as in judgment. Eccles. vi. 10. Comp. Isa. iii. 13. As a N. דין *a judge*. 1 Sam. xxiv. 16. Also, *a judicial cause* or *contention*. Deut. xvii. 8, & al. As a N. מדון *a strife, dispute, contention*. Psal. lxxx. 7. Prov. xxii. 10, & al.

II. As a N. fem. מדינה *a province* or *prefecture, the district of one chief judge* or *magistrate*. 1 Kings xx. 14, & al. freq. Comp. Gen. xlix. 16. Zech. iii. 7.

III. As a N. with a formative א, אדון or אדן* *a ruler, director, lord*, spoken of God or man. Gen. xlv. 8, 9. Exod. xxiii. 17, & al. freq. As a N. with a formative א, and י both, אדני the same. Gen. xxxix. 20. xliii. 30, 33. Exod.

Digitized by Google

* Welsh *adon*, a lord.

xxi. 4, 6. 1 Kings xvi. 24. As the Jews had a superstition of not uttering the incommunicable name of God, יהוה but of using אדני instead of it, so we find that, frequently where the common printed copies read אדני, many of Dr Kennicott's codices have יהוה. See his Various Readings on Dan. ix. 3, 8, 9, 15, 16. Hence the idol Adonis had his name; of whom see under תמז.

IV. As a N. mas. plur. אדנים *bases* or *sockets* which *direct* and *regulate* the position of the other parts of an edifice. Exod. xxvi. 19, 21, & al. freq. Comp. Job xxxviii. 6. Once, sing. Exod. xxxviii. 27.

V. Chald. אדין *then*. See אדן

Der. *Din, dun, dan,* master; old Eng. *to deme,* judge; whence *doom, deem, deemster,* a judge; Saxon thencean; (Qu?) whence Eng. *to think.* Perhaps Lat. *damno, condemno,* whence Eng. *damn, condemn,* &c.

דנג

Occurs not as a V. but as a N. דונג *wax.* Thus the LXX throughout κηρος, and Vulg. cera; so there is no room to doubt but this is the true meaning of the word; and the radical idea of the root seems to be *soft, yielding, melting,* or the like, which properties are not only well known to belong to *wax,* but are also intimated in all the passages of scripture wherein the N. דונג occurs. This interpretation is confirmed by the verb's being used in Ethiopic for *fearing, being terrified,* &c. for in terror the heart and body are (as it were) *dissolved.* Comp. under מס and מסס. It may also be worth remarking, that the Eng. N. *wax* is deduced by some Etymologists from the Saxon wæc, *pliant, soft, yielding.* See Junius's Etymolog. Anglican. in WAX. occ. Ps. xvii. 15, (where see Merrick's Annot.) lxviii. 3. xcvii. 5. Mic. i. 4.

*דנה Chald.

As a pronoun, *this.* Ezra v. 3, 4, & al. freq. With ב *like, as,* prefixed, כדנה *such, thus,* q. d. *as,* or *like, this.* Dan. ii. 10. iii. 29. Jer. x. 11.

דעך

"*To go* or *burn out* as fire, a lamp, or candle when the matter fails." Ps. cxviii. 12. Prov. xiii. 9. Isa. xliii. 17, & al. "It differs from כבה, which is to *extinguish* or *put out* a light [or fire] and it is applied to streams [or torrents] that *dry up* in hot weather, Job vi. 17, *When it is hot they* נדעכו are consumed [or fail] *out of their place.*" Bate.

דף See under נדף

דפק

It signifies in general, *to knock, knock against, strike,* and may perhaps be a word formed from the sound.

I. *To knock,* as at a door. It occurs as a participle benoni in Kal, Cant. v. 2; as a participle mas. plur. in Hith. Jud. xix. 22, מתדפקים knocking themselves, or violently pushing *against the door.*

II. *To beat forward, drive forward by beating.* occ. Gen. xxxiii. 13.

* Welsh *dyna.*

דץ

To leap, spring, bound, exult. Once, Job xli. 13 or 22. In Chaldee it is used for *exulting* or *leaping for joy.* And the Syriac version of the New Testament uses this verb for the Greek σκιρταω *to leap, leap for joy.* Luke i. 41, 44. vi. 23.

Der. By inserting *n,* Dutch *danssen,* Danish *dantze,* French *danser,* Eng. *dance.*

דק

In Kal, *to beat,* or *be beaten small,* as dust. Isa. xli. 15. Exod. xxxii. 20. Deut. ix. 21. In Hiph. *to beat small.* 2 Sam. xxii. 43, & al. As a N. דק *small, minute.* Exod. xvi. 14, & al. *A dwarf.* Lev. xxi. 20. Fem. plur. דקות *thin, slender,* of cattle or corn. Gen. xli. 3, 4, 6, 7, & al.

II. *To thrash, thrash out,* as bread corn; and in Huph. *to be thrashed out.* occ. Isa. xxviii. 28. Comp. ch. xli. 15.

III. As a N. דיק *a fort for battering engines, a battery;* or rather, as the Hebrew word is singular, *a wall of circumvallation,* on which their *battering engines,* such as the catapultæ and ballistæ, were placed. occ. 2 Kings xxv. 1. Jer. lii. 4. Ezek. iv. 2. xvii. 17. xxi. 22 or 27. xxvi. 8. To confirm this interpretation, observe that דיק is always joined with בנה *to build,* that in 2 Kings xxv. 1. Jer. lii. 4, it is mentioned as built סביב *round about* the city besieged, and that in the former of these texts the LXX render it clearly by περιτειχος *a surrounding wall.* And to illustrate this subject, comp. Luke xix. 43. Josephus, De Bel. lib. v. cap. 12, § 1, 2, and see Greek and Eng. Lexicon in Χαραξ II. and Michaelis, Supplem. ad Lex. Heb. p. 440.

Hence may be derived Greek τειχος a wall, French *digue* a bank, and Eng. *dike.*

IV. As a N. דק *a thin slender cloth* or *covering,* Isa. xl. 22. (comp. Psal. civ. 2.); or it may mean, more agreeably to the leading idea, *small dust,* or the like, as it is used ver. 15. See Bate's Crit. Heb. Jerome on Isa. xl. 15, observes, "The Hebrews say that by this word is signified the *finest dust* (tenuissimum pulverem), which is by the wind often carried into the mouth, and is rather felt than seen. The *smallest* and *almost invisible* particles of dust are, then, called by this name, such perhaps as Democritus, with his follower Epicurus, denominates *atoms.*" Bishop Lowth translates דק in Isa. xl. 15, *an atom.*

דקר

To stab, pierce, as with a sword or spear. Num. xxv. 8. 1 Sam. xxxi. 4, & al. As a N. fem. plur. מדקרות *stabs, piercings.* Prov. xii. 18.

Der. *Dagger, dirk.*

דר

With a ו frequently inserted, דור.

In Arabic דור signifies *to encompass, go round, go about,* and as a N. *a round, a compass, a circuit.* See Castell. And this seems the general notion of the Hebrew root.

I. *To go round, go about, dwell intimately.* occ Ps. lxxxiv. 11, where it is opposed to הסתופף *being at the porch* or *door,* and so signifies *to go*

round and round every part, omnia obire penetralia, intimum esse.

II. As a N. mas. plur. הדורים Isa. xlv. 2, *the crooked, tortuous, round-about ways.* So Montanus tortuosa.

III. As a N. דור.

1. *Some round thing, a round ball, "that moves easily any way."* Bate. So Vulg. pilam. Isa. xxii. 18.

2. *A round* or *roundish heap.* occ. Ezek. xxiv. 5; but דור here seems a verb imperat. *heap, heap up;* so Vulg compone strues, *form heaps.* The bones mentioned in this verse were not to be *burnt,* but seethed or stewed under the flesh. Comp. ver. 4. As for what is said ver. 10, *let the bones be burnt,* that plainly does not mean, *let them be burnt to heat the pot,* for this by the same verse was done by *wood;* but let the pot be made so hot that the *bones, which were put into it,* may be *violently heated* or *burned.* For the farther illustration of this subject, see Harmer's Observations, vol. iii. p. 152.

3. *A circle* or *circular disposition* of an army. Vulg. sphæram. חניתי כדור LXX κυκλωσω, *I will surround.* occ. Isa. xxix. 3. Compare κυκλουμενον and περιεκυκλουν, Luke xxi. 20. xix. 43, and see Bochart, vol. iii. 712.

IV. As a N. fem. מדורה, in reg. מדרת *a round* or *roundish pile* for fire, *a pyre,* so Vulg. in Ezek. pyram. occ. Ezek. xxiv. 9. Isa. xxx. 33.

V. In Arabic the root is applied in the nouns דואר and דוארה to *a circular village of tents,* such as the Scenite or Bedoween Arabs still live in, "Tentoriorum orbicularis vicus pagusve, *quales Scenitæ habitare solent.*" Golius in Castell's Lex. So Dr Shaw (Pref. to Travels, p. viii.) "*A collection of tents pitched usually in a circle*—is called a *douwar.*" And as it is probable that the Hebrew patriarchs, who lived in tents, *encamped in like manner,* we may hence see the reason of דור coming to signify *a generation of men of similar manners* or *living at the same time.* See Psal. xxii. 31. xxiv. 6. lxxiii. 15. Prov. xxx. 11—14. Gen. vii. 1. Num. xxxii. 13. Job viii. 8. Plur. mas. דורים. occ. Psal. lxxii. 5. cii. 24. Eccles. i. 4. Isa. li. 8. Plur. fem. דרות, and in reg. דרתי. freq. occ. Gen. vi. 9. *Noah was upright* בדרתיו *in his* generations, i. e. both in those before, (comp. Gen. vii. 1.) however wicked, and in those after the flood. Isa. xxxviii. 12, דורי *my* generation (i. e. the people of *my* generation) *is departed and removed from me as a shepherd's tent,* which is soon shifted to a different place for the conveniency of pasturage. Isa. liii. 8, דורו *his* generation. i. e. the men of his generation, their obstinate infidelity, wickedness, and cruelty. Comp. שחח under שוח.

VI. Chald. דר or דור *to inhabit, dwell.* occ. Dan. iv. 9, 18. It is written with an א inserted, as a participle, or participial, N. mas. plur. דארין, and in reg. דארי *inhabiting* or *inhabitants.* occ. Dan. ii. 38. iii. 31. iv. 32. vi. 26. As a N. מדור *an habitation, dwelling.* occ. Dan. ii. 11. iv. 22, 29. v. 21.

VII. Chald. דר *a pearl,* so called from its *round* or *globular form.* occ. Estb. i. 6. See Bochart's excellent vindication of this interpretation, vol. iii. p. 708, & seq. and Scheuchzer's Phys. Sacr. on the text.

דרר occurs not as a verb in this reduplicate form, but

I. As a N. דרור *freedom, liberty, power to go about* where one pleases. Lev. xxv. 10. Isa. lxi. 1, & al.

II. As a N. דרור *a species of dove.* Thus the Targum renders it שפנינא, LXX, στρουθοι, and Vulg. turtur *a turtle.* It probably means the *wild pigeon* as distinguished from the tame, so called from its *wandering freely* in the fields. See Bochart, vol. iii. 52. occ. Psal. lxxxiv. 4. Prov. xxvi. 2. The former passage may be thus explained, *Even (as) the sparrow findeth her house, and* the dove *her nest where she hath laid her young, (so should I find) thine altars, O Jehovah of Hosts, my King, and my God.* According to which exposition David illustrates his vehement longing after the sacred tabernacle, and God's public worship (whence he had been driven, perhaps during Absalom's rebellion), by the στοργη of birds, and by that joy and delight with which they return to their brood after they have been absent from them. As for the common interpretation of this text, which, however, Bate embraces, I must observe, that though we should, contrary to the authority of the ancient versions, admit that דרור signifies *a swallow,* yet it is utterly incredible that any bird should build its nest on the *altars* of Jehovah. (And N. B. the Hebrew word מזבחותי ver. 4, must be *plural.*) I presume this will be readily allowed as to the small altar of incense, which was placed under cover in the tabernacle before the vail of the holy of holies; and even with regard to the altar of burnt-offerings, there a bird must have been continually disturbed by the necessary ministrations of the priests, about the numerous sacrifices offered on it. Nor can we suppose that the priests would suffer the altars of God to be defiled by such guests, had they been ever so much disposed to take up their abode there. See Noldius, Partic. Heb. in את 24. Accusat. and Annot. 650. It must, however, be confessed that the explanation above proposed from Noldius seems unusually and harshly elliptical, and that the most natural interpretation of the Hebrew would be by considering את מזבחותיך as put in apposition with the preceding בית and קן;* if with Bochart and Merrick (whom see) we might understand the *altars* as used by a metonymy for the *temple,* about which it is highly probable some *sparrows,* and even *doves,* might build. Russel, Nat. Hist. of Aleppo, p. 65, mentions "a brown coloured *dove,* which builds in the *windows,* &c. of the city." It is evident that the beginning of this psalm is conceived with great *pathos.* And may we not say that the Psalmist's mind being at the 4th verse chiefly intent on the holy *altars,* he mentions them instead of the *temple?*

III. מר דרור rendered *pure myrrh.* occ. Exod. xxx. 23. "The best myrrh is that which is *friable* and clear; and its *crumbling, or rolling*

* See note on אחה VII.

Digitized by Google

under the fingers, as any thing round does, seems to be well expressed by דרור." Bate. דרדר as a N. *a thistle,* so named from its *round form,* and being *encircled* on all sides with prickles, or from its seeds being *encircled* with a downy sphere, on which it *easily rolls* along or *flies* with the wind, and that to a great distance. See Bate's Crit. Heb. occ. Gen. iii. 18. Hos. x. 8.

דרא

Occurs not as a V. in Heb. but in Arabic signifies *to repel,* and this seems nearly the idea of the Hebrew; for as a N. דראון *rejection, abhorrence, contempt.* occ. Isa. lxvi. 24. Dan. xii. 2.

דרב

Occurs not as a verb in Hebrew, but the idea seems, *to be sharp, acute,* as the verb signifies in Arabic. Hence as a N. דרבן *the iron part, point,* or *prickle of a goad;* the whole instrument being called מלמד, which see under למד. occ. 1 Sam. xiii. 21. Eccles. xii. 11. The Greek δικαυον *a sickle,* by which the LXX render דרבן in Sam. may perhaps be a derivative from it.

דרג

Occurs not as a verb in Heb. but in Syriac signifies, *to proceed gradually,* and in Arabic the same, also *to ascend.* As a N. fem. מדרגה *a steep place, a precipice, a lofty cliff.* occ. Ezek. xxxviii. 20. Cant. ii. 14; where Solomon, "having in the soft language of affection called the Jewish queen his *dove,* nothing was more natural to an oriental imagination than the immediate comparing her then residence [*a lofty palace of stone*] to the rocky *cliffs* in which their *doves* were wont to build." Harmer's Outlines, p. 255, where see more.

דרך

To go, come, or *put forwards, to proceed,* or *stretch out,* or *forth.*

I. *To go along, come, proceed.* Num. xxiv. 17, *a star,* דרך cometh, proceedeth, *from Jacob.* In Hiph. *to cause to go* or *proceed.* Ps. xxv. 5. cvii. 7. Prov. iv. 11. Isa. xlii. 16, & al.

II. As a N. דרך

1. *A way, path,* or *road.* Exod. xiii. 18. Num. xx. 17. Job xii. 24.

2. *A way, journey, proceeding.* Gen. xxiv. 42. Jud. xviii. 5, 6.

3. *A way, journey, distance.* Gen. xxx. 36. 1 Kings xix. 7.

4. *A way, custom, manner.* Gen. xix. 31. xxxi. 35. Psal. xlix. 14. Isa. viii. 11.

5. It frequently refers to *the way* in which men should go, i. e. the manner in which they should act according to the *revealed* will of God. See Exod. xxxii. 8. Deut. ix. 12, 16. xi. 28. Psal. v. 9.

6. It denotes the *manner of God's acting,* or *proceeding.* Deut. xxxii. 4. 2 Sam. xxii. 31. Psal. xviii. 31, & al. Also *his works* or *actions themselves.* Prov. viii. 22, *Jehovah possessed me the beginning of* his way, i. e. of his work of creation. Job xl. 14 or 19, *Behemoth* —ראשית דרכי אל *the chief of* the ways or works *of God,* i. e. one of the most remarkable quadrupeds he hath made.

7. דרך is sometimes used as a particle.

1. *Straightway, immediately.* Psal. ii. 12.

2. *In a manner, as it were.* 1 Sam. xxi. 5.

III. *To go along, walk* or *tread,* as men. Deut. i. 36. xi. 24, *On which the sole of your feet* תדרך shall tread. As a N. מדרך *a tread* or *treading.* LXX, βημα. occ. Deut. ii. 5. So Michaelis explains דרך עמדי Job xxiii. 10, by vestigium *in quo sto, the footing* or tread in which I stand, Heb. literally, of my standing.

IV. *To go upon, tread down.* Jud. v. 21, *My body or person* תדרכי hath trodden down *strength.* Comp. Jud. xx. 43. Psal. xci. 13. Job ix. 8.

V. *To go* or *tread upon,* as grapes or olives, and so press out their juices. Jud. ix. 27. Isa. xvi. 10. Neh. xiii. 15. Micah vi. 15. Comp. Isa. lxiii. 2, 3. Jer. xxv. 30. Lam. i. 15. where it is applied to a wine-press. As a N. דרך *a treading,* as of vineyards. Job xxiv. 18. Comp. ver. 11.

In the east they still *tread* their grapes after the ancient manner. "August 20th, 1765. The vintage [near Smyrna] was now begun—the juice [of the grapes] was expressed for wine, a man with feet and legs bare *treading* the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." Chandler's Travels in Greece, p. 2.

VI. In Hiph. *to tread* or *cause to be trodden,* as a thrashing-floor, i. e. to cause beeves *to go upon* it, and so thrash out the corn. Jer. li. 33. Comp. נרה under נרן V. and דש.

VII. Of a bow. *To hold* or *stretch forth* as preparing to shoot. 1 Chron. v. 18. Psal. vii. 13. Isa. v. 38. Jer. l. 14. li. 3. Comp. Jer. ix. 3, where Vulg. extenderunt. In several of which passages the LXX render it by τεινω *to extend, hold forth.* So of arrows, *to stretch forth.* Ps. lviii. 8. lxiv. 4.

Der. Greek τρεχειν to run; Eng. *to trudge;* also *track, trace;* Welsh *dyrac,* an avenue.

דרם

Occurs not as a V. but hence as a N. דרום *the south.* It seems a compound from דר or דור *to go about,* and רום *high;* perhaps because the sun, or solar orb, in his apparent diurnal *circuit,* seems to all the inhabitants on the north of the torrid zone to ascend to the greatest *height* when he is in the meridian or *full south;* agreeably to that expression in Jud. viii. 13, מלמעלה החרס *the solar orb being on high.* Job xxxvii. 17. Eccles. i. 6. xi. 3, & al. freq.

Deut. xxxiii. 23, as translated, *possess thou* (i. e. Naphtali) the west and the south, seems irreconcileable with truth and fact; for the possessions of this tribe were so far from being on the *south* of the Holy Land, that they were the most northerly of all, and the tribes of Asher and Zebulun were situated more *westerly* than this. The confusion has arisen from rendering ים *the west,* instead of giving it its proper meaning, *the sea,* as both the LXX and Vulg. have done. And *the sea* here intended is, no doubt, *the sea of Chinnereth,* as it is called Josh. xii. 3, which in the New Testament is denominated *the lake of Gennesareth,* Luke v. 1, or *the sea of Galilee,* or *of Tiberias,* John vi. 1. And it is true that the tribe of Naphtali possessed the greater share of *this*

sea, i. e. all the *western* coast from north to *south*.* And the prophet Isaiah, speaking of the land of Naphtali, ch. viii. 23, or ix. 1, describes it as situated דרך הים *by the way of the sea*. Compare Mat. iv. 13—15, and see Vitringa on Isa. viii. 23. The Chaldee Targum in Deut. xxxiii. 23, is remarkable, and confirms the above interpretation, מערב ים ניגוסר וידרומא ירית, *on the west of* the sea of Genesar, *and on the south he shall possess*. *The sea of Galilee* is, in like manner, called ὕδωρ Γεννησαρ *the water of* Gennesar, 1 Mac. xi. 67, and ἡ λιμνη Γεννησαρ *the lake of* Gennesar, by Josephus, De Bell. lib. iii. cap. 9. § 7, 8, who there elegantly describes the eminent *fertility* of the country. Michaelis, (Supplem. ad Lex. Heb. p. 476.) takes דרים for the *proper name* of a country to the *south* of the sea of Galilee, otherwise called נגב כנרות, Josh. xi. 2.

דרע Chald.

As a N. from the Heb. זרע, *the arm*. Dan. ii. 32, & al. אדרע (Heb. אזרע) the same. Ezra iv. 23.

Der. *Draw, throw.*

דרש

To inquire, or *require*.

I. *To inquire, make inquiry, ask*. Deut. xiii. 14. xvii. 4. xix. 18. לדריוש Ezra x. 16, Michaelis thinks an evident erratum in the writing for לדרוא, occasioned by the frequent occurrence of the name דריוש *Darius* in his book. One of Dr Kennicott's MSS. omits the ו.

II. *To inquire of, consult*, either transitively, Gen. xxv. 22. Exod. xviii. 15. Ezek. xx. 1; or with the particles ב or אל following, 1 Sam. xxviii. 7. 2 Kings i. 2, 3. Deut. xviii. 11. Isa. viii. 19. xi. 10. As a N. מדרש *a written story* or *memoir which may be consulted*. 2 Chron. xiii. 22. xxiv. 27.

III. With ל following, *to inquire for* or *after*. Deut. xii. 30. 2 Sam. xi. 3.

IV. *To inquire after, regard, care for*. Deut. xi. 12. Job iii. 4.

V. *To be concerned*, or *careful for, to seek*. See Deut. xxiii. 7. Esth. x. 3. Jer. xxix. 13. Ps. xxxviii. 13.

VI. *To inquire after, make inquisition for, require*. Gen. ix. 5. xlii. 22. Deut. xviii. 19. Mic. vi. 8. Ezek. xxxiv. 10.

Hence the oriental *dervise* or *dervich* ultimately had his name. "The word," says the Encyclopædia Britan. "is originally Persian, signifying *a beggar*, or person who has nothing.

Hence also perhaps was named the British goddess of *vengeance*, *Andraste*, or *Adrastia*, whom queen Boadicea (according to Dio in Nerone) invoked before her engagement with the Romans. "Αδρασταια ἡ Νιμεσις. *Adrastia* is the same as *Nemesis*, i. e. the goddess of *revenge*," says Hesychius.

דש

I. In Kal and Hiph. *to thrash, beat* or *shatter to pieces*, as the ears of corn and straw *in thrashing*, which was anciently performed either by the feet of cattle, See Deut. xxv. 4. Jer. l. 11. Hos. x. 11; or by thrashing instruments called חרוץ, מורג, and עגלה, which see under their respective roots. See also Isa. xxviii. 27. Amos i. 3; and comp. 1 Chron. xxi. 20, with ver. 23. In Jer. l. 11, are two readings, דשא supported by the Complutensian, Forster's, Vander Hooght's, and Kennicott's editions, by the LXX version ὡς βοσκη *in the grass*, and Vulg. super herbam; and דשה, by Walton's and other modern printed editions, and by twenty-eight of Dr Kennicott's codices. Either reading furnishes a good sense. As to the latter, comp. Hos. x. 11.

אדרש which we have Isa. xxviii. 28, and that without any various reading furnished by Dr Kennicott, may be either an infinitive of an unusual form, or rather a N. formed with א prefixed. Comp. אדיב 1 Sam. ii. 33, under דב I.

In Niph. *to be thrashed*. occ. Isa. xxv. 10, twice.

In Huph. *to be thrashed*. occ. Isa. xxviii. 27.

As a N. דיש *a thrashing*. Lev. xxvi. 5. Deut. xxv. 4. As a N. fem. in reg. מדשה *a thrashing*. Isa. xxi. 10. Homer has described the method of *thrashing corn by the feet of oxen*, as practised in his time and country, Il. xx. lin. 495, &c.

Ὡς δ' ὁτε τις ζωὴν βοας ἀρσενας ἠερυματωπους,
Τριβμεναι περι λικνον ἰυτροχαλῳ ἐν ἀλωῃ
Ριμφα τε λιπτ' ἐγινοντο βοων ὑπο ποσσ' ἐριμυκων.

As with autumnal harvests cover'd o'er,
And thick bestrown, lies Ceres' sacred floor,
When round and round, with never wearied pain,
The *trampling* steers *beat* out th' unnumber'd grain.
Pope.

The ancient Arabs, Syrians, Egyptians, and Romans, *thrashed their corn* in the same manner, by the feet of cattle, as may be seen in Bochart, vol. ii. 302, &c. 311, &c.* And "these nations," says Dr Shaw,† speaking of the Arabs and Moors in Barbary, "continue to *tread out* their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the *thrashing-floors*, the *Libycæ areæ* of Horace), where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for thrashing. This indeed is a much quicker way than ours, though less cleanly. For as it is performed in the open air, Hos. xiii. 3, upon any round level plat of ground, daubed over with cow's dung, to prevent as much as possible the earth, sand, or gravel, from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain at the same time *the straw*, which is their only fodder, is hereby *shattered to pieces*: a circumstance very pertinently alluded to, 2 Kings

* See De l'Isle's Terræ Sanctæ Tabula.

* Comp. Wetstein's Note on 1 Cor. ix. 9.
† Travels, p. 138, 139, 2d edit.

xiii. 7, where the king of Syria is said *to have made the* Israelites like the dust (לדש) *by thrashing.*" Kolben makes the same observations upon the like method of *treading out* corn by the feet of horses, which is practised likewise to this day among the Hottentot nations at the Cape of Good Hope.*

II. *To thrash, beat to pieces.* Isa. xli. 15. Job xxxix. 15; where LXX, καταπατησει, *shall tread upon.* Comp. Dan. vii. 23.

III. *To tear to pieces.* i. e. with thorns, as the ears of corn and straw by the thrashing wheel. Jud. viii. 7. Comp. Isa. xxv. 10.

DER. *To dash, dust.*

Hence also the name of the Roman idol † *Dis,* by which they meant ‡ *the earth,* whence, according to their *physical* theology, all things spring, and whither they all return. Comp. Gen. iii. 19. Ecclus xl. 11. xli. 10.

From the Heb. דש may also be deduced the *Dysæ,* who were "inferior goddesses (of our Saxon ancestors), the messengers of the great Woden, whose province it was to convey the souls of such as died in battle to his abode called *Val-Hall,* that is, the *Hall of Slaughter,* where they were to drink with him and their other gods, *cerevisia,* a kind of malt liquor (ale) in the skulls of their slaughtered enemies. On the contrary, those who died a natural death were by the same *Dysæ* conveyed to *Hela,* the goddess of *Hell,* where they were tormented with hunger and thirst, and all kinds of evils." Thus the authors of the Universal History, vol. xix. p. 178, 8vo. "Of these goddesses," say the same learned writers, in a note, "mention is made in an ancient Danish monument," from which they cite some lines, containing so curious a specimen of the theology of our heathen ancestors, that I am persuaded the reader will not be displeased at seeing the English translation of them in this place. They are the conclusion of a wounded warrior's dying song.§

"With the dead I long to be;
Now the ‖ *Dysæ* beckon me,
Whom great Woden from his hall
Sent, and order'd me to call.
In the *Asæ's* lofty house
I shall sit and ale carouse.
Hours of life already fly,
Let me laugh, and laughing die."

From these *Dysæ,* or from *Dusii,* a kind of demons among the Gauls, we still retain the word *deuce* for the devil.

דשא

To spring, sprout forth, germinate. occ. Gen. i. 11. Joel ii. 22, *The pleasant spots of the wilderness.* דשאו spring. As a N. דשא *what springs from the earth, grass.* Deut. xxxii. 2. Ps. xxxvii. 2, & al. freq.

דשן

I suspect that the radical idea of this very difficult word is, *to fill* or *plump up, to make plump, gross,* or the like. So the LXX render it, inter al. by ιμπλησω, παχυνω.

I. In Kal, *to fill up, make fat,* as the bones with marrow, occ. Prov. xv. 30. Also intransitively, *to become* or *grow plump,* or *fat.* Deut. xxxi. 20. Prov. xi. 25, & al. In Huph. spoken figuratively of a sword, *to be made fat.* occ. Isa. xxxiv. 6. As a participial N. דשן *plump, fat.* occ. Psal. xcii. 15. Isa. xxx. 23, where it is applied to bread-corn. Psal. xxii. 30, כל דשני ארץ may be rendered with Mr Fenwick, Bishop Lowth, (in Merrick's Annotations), and Dr Horne, *all who are fattened,* fed, or sustained by or from the earth, i. e. all mankind. So Homer, Il. vi. lin. 142,

—— Βροτων οι αρουρης καρπον ιδουσιν.
Mortals, who *feed on earthly fruits.*

And Horace, lib. ii. ode 14, lin. 9, 10,

——— omnibus,
Quicunque terræ munere vescimur.
All we, who on earth's bounty feed.

As a N. דשן *fat, oil,* or *that unctuous oleaginous matter which plumps up* the substance, whether of animals, see Job xxxvi. 16. Psal. xxxvi. 9. lxiii. 6.—or of vegetables, Jud. ix. 9; and which is in part furnished by the clouds in rain, dew, &c. See Ps. lxv. 12, and comp. Isa. xxx. 23. "What can be the inexhaustible source," asks the ingenious Abbe Pluche, "whence we receive again those *oils,* which to us seem annihilated by waste? God, together with water and salt, has, from the beginning, poured into the hollow of the sea, a measure of *oil* or *bitumen,* which he has proportioned to the wants of the whole globe. Fire and air incessantly raise from thence a certain quantity of water, of light salts and minute filaments of *oil.* Thence the rains, fountains, rivers, vegetations, nutritions, savours, odours, and all the properties of flowers, fruits, barks, roots, and woods. This *oil, unperceived in rain-water,* again collects in plants its attenuated particles. It acquires quite different forms and qualities, from its union with the water, the earth, the several salts, and the principles of all kinds." Nature Displayed, vol. iv. p. 138, English edition, 12mo. Comp. vol. iii. p. 260. And the learned Dr Hunter, in his note on Evelyn's Sylva, concerning the food and nutriment of plants, says, "From a number of experiments accurately conducted, I am led to believe that *all vegetables,* from the hyssop upon the wall to the cedar of Libanus, *receive their principal nourishment from oily particles,* incorporated with water by means of an alkaline salt, or absorbent earth.—It may be asked, *whence do natural soils receive their oily particles?* I answer, *the air supplies them.* During the summer months, the air is full of putrid exhalations, arising from the steam of dunghills, the perspiration of animals, and smoke. *Every shower brings down these oleaginous particles for the*

* Nat. Hist. of the Cape, p. 73, 74.
† See Vossius, De Orig. et Progr. Idol. lib. ii. cap. 60, 62.
‡ So Cicero, "Terrena *autem* vis omnis atque natura Diti patri *dedicata est; qui Dives, ut apud Græcos* Πλουτων, quia et recidant omnia in terras, et oriantur e terris." De Nat. Deor. lib. ii. cap. 26.
§ The whole of which may be found in Five Pieces of Runic Poetry, page 57, &c. printed for Dodsley, Pall-Mall.
‖ Runic, *Dysir.*

nourishment of plants." See more in the author himself, and in Annual Register for 1777, Nat. Hist. p. 94.

Naturalists are, I think, agreed, from a multiplicity of experiments, that *oil,* or *an unctuous substance,* whether *animal, vegetable,* or *mineral,* is the *true and proper fuel* or *pabulum of fire,* i. e. not what is itself turned into the very substance of elementary fire *(as air is)*, but what immediately supports it in the action of flaming and burning, and by so doing is itself dissipated, or vanishes in the air; and that *oil,* the more pure it is from other matter, the less fæces it, in burning, leaves behind it; and farther, that *oil,* or *an unctuous matter,* is what *conglutinates* the parts of vegetables and animals, or keeps them in a state of *cohesion.** Hence,

II. As a verb formed from the N. but in an opposite or privative sense, (like the verbs זכך, כסס, לבב, עצם, ערף, שרש,) *to take away the oily parts* of an animal body *by fire, to consume it to ashes.* occ. Psal. xx. 4; where Eng. margin, *turn to ashes,* so Montanus, incineret; Martin's French translation, *reduise en cendre;* Diodati's Italian, *riduca in cenere.* Compare Lev. ix. 24. Jud. vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 Kings xviii. 38, and see Bochart, vol. ii. 360, 361, 539. As a N. דשן *the ashes* of animals *thus consumed.* Lev. vi. 3, 4, or 10, 11. Jer. xxxi. 40, & al. Hence as a verb, *to clear from ashes,* q. d. *to ash.* Exod. xxvii. 3. Num. iv. 13.

III. As a N. דישן, or, according to Walton's edition, and at least twenty-two of Dr Kennicott's codices, דישון, a species of *clean animal.* The LXX render it *πυγαργον,* i. e. the *white-buttocks* (from *πυγη* the *buttocks,* and *αργος white*); and "such," says Dr Shaw, "is the *lidmee* (as the Africans call it), which is shaped exactly like the common *antelope,* with which it agrees in *colour* and in the fashion of its horns, only that in the *lidmee* they are of twice the length, as *the animal itself is of twice the bigness.*" And since neither the *antelope,* nor consequently, according to the above description, the *lidmee,* is of an *ashen,* but of a brown or fallow colour, I would rather deduce its name דישן from the *bulk* and *grossness,* than (as Bochart does) from the *supposed ashen colour* of the animal. occ. Deut. xiv. 5. See Bochart, vol. ii. 902, 903. Dr Shaw's Travels, p. 416, and Michaelis Recueil de Questions, Qu. 85.

דת

The idea of the word probably is, *to appoint, set, place;* and hence perhaps may be derived the Greek *ταττω to appoint, ordain.* דת seems used as a participle, Deut. xxxiii. 2, *At his right hand a fire* דת was placed (stood) *by him.* Hab. iii. 4, seems a very parallel text, *and the brightness was as the light,* קרנים מידו לו resplendent beams (were) at his hand. See Bate's Integrity of the printed Hebrew Text, &c. p. 76. The Hebrew מימינו אש דת למו is rendered by the LXX *οι διϗωσι αυτου* ΑΓΓΕΛΟΙ *μετ' αυτου, at his right hand* angels *with him.* So אש להט *the flaming fire* is called משרתיו *his* (Jehovah's) *attendants,* Psal. civ. 4. It must not however be dissembled that many of Dr Kennicott's Hebrew codices in Deut. xxxiii. 2, read אשדת in one word, so three of the Samaritan אשדת, and two אשדות. This word means *effusions,* and might be thought to refer to those *showers* which accompanied the earthquakes, when Jehovah marched with his people. See Jud. v. 4. But it does not appear that אשדות ever signifies *rain* or *showers* And if it did, would not Jehovah's being attended by *fire* as his servants be a much more noble idea, than the heavens or clouds dropping down *water* at his presence? And observe that he is just before said to have *shined forth* from mount Paran.

As a N. דת *an appointment, statute, law.* Ezra viii. 36. Esth. i. 8, 13, 15, 19, & al. freq.

II. Chald. דת and emphat. דתא *a decree, a law,* Dan. ii. 9, 13, 15. vi. 5. Ezra vii. 12, & al.

דתא Chald.

As a N. fem. דתאה or דתאא (from Heb. דשא) *grass.* So LXX *χλοη,* and Vulg. herbis, occ. Dan. vi. 12, 20, or 15, 23.

PLURILITERALS.

Or Words of more than three Letters, beginning with ד.

דרבן See under דרב

דרכמן

As a N. דרכמון or דרכמן *a drahmon,* or *daric,* a Persian coin of gold, in value about twenty-five shillings; the same as the אדרכן, which see. It is always mentioned as being of *gold.* occ. Ezra ii. 69. Neh. vii. 70—72.

דתבר Chald.

From דת *a statute,* and בר *to declare, make plain.* As a N. mas. plur. emphat. דתבריא rendered *counsellors,* whose business it seems to have been to *declare* and *explain the law.* occ. Dan. iii. 2, 3.

ה

ה a particle.

1. Prefixed to a noun it is emphatical, and may be rendered *the* or *this.* It answers to the Greek *ὁ, ἡ, το,* and is a plain abbreviation of the pron. הוא or היא Gen. i. 1, 2. xxiv. 50. Exod. ix. 27. Deut. i. 39, & al. freq.
2. Prefixed to a N. it is vocative or pathetic, Deut. xxxii. 1, *hearken,* השמים *O heavens, and I will speak; and hear,* הארץ *O earth.* comp. Cant. vi. 1. 1 K. xvi. 26. 2 K. ix. 5.
3. Prefixed to participles or participial Ns. it is equivalent to the relative pronoun and the

* See Boerhaave's Chemistry, vol. i. p. 168—208. vol. ii. p. 19, &c. edit. Dallowe, and vol. i. p 300—336. vol. ii. p. 18, &c. edit. Shaw. And comp. the learned Mr Jones's Physiological Disquisitions, p. 136, &c.

verb. Thus הרמש *which creepeth*, Gen. i. 26. השמר *he who keepeth*, ὁ φυλασσων, Ps. cxlvi. 6.

4. Prefixed to several particles it denotes *that which, what*, 1 Sam. ix. 24, העליה that which, what *(was) upon it.* 1 Kings xx. 33, הממנו what *(came) from him.*

5. The relative, *who, which*, whether corresponding to the Latin nominative or accusative case to the verb, Ezra x. 14, 17,—*the men* ההשיבו who *(qui) had taken* (literally caused to dwell) *foreign wives.* (Comp. החלכו Josh. x. 24.) Ezra viii. 25,—*the offering to the house of God* ההרימו המלך which *(quam) the king, &c. offered.* Comp. 1 Chron. xxvi. 28. 2 Chron. xxix. 36.

6. Prefixed, it expresses a question or doubt, *what? what not? whether?* Gen. iv. 9. xxvii. 21, 38. 1 Sam. ii. 27. Jer. xxxi. 20, & al. freq. * In this sense it seems a mere interjection, and to be intended to express a quick *aspiration* or *breathing*, as of a man desiring to know the answer sought for; as we say in Eng. *Ha!*

7. Postfixed to words of time and place, it signifies *to, towards.* Gen. xii. 10. Exod. xii. 10. & al. freq.

הא

A demonstrative particle, *behold, lo, see, see here, hah!* occ. Gen. xlvii. 23. Ezek. xvi. 43. Chald. the same. Dan. ii. 43. iii. 25.

האח

Aha! Lat. evax! a particle, or natural exclamation, used

1. In rejoicing or exulting. Job xxxix. 25. Isa. xliv. 16.

2. In insulting. Ezek. xxv. 3. xxxvi. 2. Psal. xxxv. 21, 25.

הב

I suspect the idea of this root is *dusky, dark-coloured, black.* It occurs not however as a verb, but we meet with the traces of it in the two following nouns.

I. As a N. mas. plur. שנהבים *elephants' teeth.* So Targum שן דפיל, LXX, *οδοντων ελεφαντινων*, and Vulg. dentes elephantorum, and ebur, *ivory.* It seems a compound of שן *a tooth*, and חבים *elephants*, so named perhaps from their *dusky* or *black* colour. Buffon (Hist. Nat. tom. p. 251, 12mo.) says, that "the *ordinary* colour of the elephant is *ash-coloured grey* or *blackish.*" But then he adds in a note, "Some persons who have resided a long time at Pondicheri assert that there never were any but *black* elephants, at least in that part of India: it is true, say they, that if one lets them go for some time without washing, the dust which sticks to their oily hide, which is entirely free from hair, makes them appear of a *dirty grey*; but when they come out of the water, they are *as black as jet* (noirs comme du jai). *I believe indeed that black is the natural colour of elephants.*" And thus the † Arabs call the *elephant alikhaban*, (from their verb קהב kahiba) *to be brown, dark-coloured*, on account of his *colour*, and I would not be positive that the Arabic V. קהב itself was not a corruption of Heb. הב. occ. 1 K. x. 22. 2 Chron. ix. 21.

From הב the name of the *elephant*, perhaps the Latin *ebur*, French *ivoire*, and Eng. *ivory.* So the Greeks call *ivory* ελεφας, after the name of the animal.

II. As a N. mas. plur. הובנים, or, according to twenty-three of Dr Kennicott's codices, דובנים *ebony wood*, so Symmachus ιβενους,* and Vulg. hebeninos, thus named perhaps from its *dark* or *black colour.* But independently on this (I confess dubious) derivation, this interpretation is rendered highly probable, by the similarity of the Hebrew to the Greek and Latin names, which seem to be formed from it by הובנים being joined with *ivory* (שן), as somewhat of a like kind, which it may well be reckoned, since it is found in the same places, is, like that, of great value, and remarkable for its glossy blackness, and that for its pure whiteness: To which may be added, that הובנים is plural like other names of wood in Hebrew, as שטים, אלמוגים, אלגומים, &c. See more in Bochart, vol. iii. 140, & seq. and in Scheuchzer, Phys. Sacra on Ezek. Once Ezek. xxvii. 15.

III. הב *come, come give.* See under יהב.

הבל

I. The idea of the word seems to be, *to emit a vapour, exhale, evaporate.* The N. הבל is plainly used in this sense by the Chaldee paraphrast on Ps. xc. 9, *we finish the years of our life like* הבל פומא דסחרא the exhalation or vapour *of the mouth in winter.* And Symmachus renders the verb אל תהבלו by μη γενεσθε ατμις *do not* become a vapour, Psal. lxii. 11; and in this sense the N. appears to be used twice in the immediately preceding verse, *Surely the sons of men are* הבל a vapour—*to ascend in a balance (they are) altogether (readier) than* a vapour. So Ps. cxliv. 4, *Man is like* a vapour; *his days pass away like a shadow.* (Comp. Jam. iv. 14.) Prov. xxi. 6, *The getting of treasures by a lying tongue (is the getting of)* הבל נדף *a flitting* vapour *by those who seek death.* Isa. lvii. 13, *The wind shall carry them all away*, הבל a vapour *shall take them off.* Isa. xxx. 7, "*For Egypt is* a mere vapour." Bishop Lowth. The Hexaplar versions very frequently render the N. הבל by ατμις; or ατμος *a vapour.* So Symmachus and Theodotion in Psal. lxii. 10; Symmachus in Psal. xxxix. 6; Aquila in Psal. lxxviii. 33. Aquila, Symmachus, and Theodotion, in Eccles. i. 14. Theodotion in Prov. xxi. 6, renders הבל נדף by ατμος φερομενος, *a tossed vapour*; Aquila in

* "ה Interrogativum mera *est* interjectio, *seu* tendentiam animi *in responsionem quæsitam significans* anhelitus, *seu* spiritus *citissime protrusus.*"—Noldius.

† See Bochart, vol. ii. 247, and Castell, Lex. under קהה AR.

* "In Montfauconii quidem Hexaplis Origenianis nihil de Symmacho notatum est: at ex Theodoreto discu, eum de hebeno cogitasse. Τα πεφατα, inquit ad h. l. ὁ Συμμαχος εξενους ἡρμηνευσιν, αφ' ὡν τα ιβενια καλουμενα γινεται—Ergo hebeni nomen in hoc versu apud Symmachum legit, sed male ad קרנות retulit." Michaelis, Not. ad Geograph. Heb. Exter. Part i. p. 206.

Eccles. i. 2, הבל הבלים by ατμις ατμιδων, and Symmachus by ατμος ατμων, *a vapour of vapours.*

II. As a N. הבל *vanity, emptiness, a being destitute of real substantial good,* or *truth.* Job vii. 16. Psal. xciv. 11. Eccles. i. 2. iv. 7, & al. freq. Also, *a vain idol,* which according to St Paul, 1 Cor. viii. 4, is *nothing in the world,* i. e. * *nothing* of that which its fond worshippers imagine of it. Deut. xxxii. 21. 1 Kings xvi. 13, 26. 2 Kings xvii. 15. Jer. xvi. 19, & al. Comp. Psal. xxxi. 6. Jon. ii. 8 or 9. Acts xiv. 15. As a particle, *in vain.* Job ix. 29. Psal. xxxix. 7. As a V. in Kal, *to become vain* in discourses or mind, i. e. to speak foolishly, or judge falsely, and love what is vain and worthless. occ. Job xxvii. 12. 2 K. xvii. 15. Jer. ii. 5. (comp. Rom. i. 21.) In Hiph. *to make vain* in this sense, i. e. credulous of, or loving, what is vain or false. occ. Jer. xxiii. 16.

הבן See under חב

הבר

The verb in Arabic signifies *to cut, cut off,* "resecuit, amputavit," Castell; and nearly in this sense, I think with Cocceius (whom see), it is used in the only passage of the Hebrew scriptures, where it occurs, Isa. xlvii. 13, *Let them now stand up and save thee* הבררו (*who*) cut or divide *the heavens, gazing at the stars.* Thus the relative אשר being understood, as usual, הבררו will be exactly synonymous with the masoretical Keri חברי; which reading however is supported by at least fifteen of Dr Kennicott's codices, and ten others now read חוברי. *The cutting* or *dividing of the heavens,* here mentioned, seems to refer to the usual practice of the heathen astrologers in *dividing* them into parts or houses (as they are called), for the more distinct contemplation of the situations and configurations of the stars and planets, whence they pretended to collect the will of their god, the heavens, and to foretell future events. Is it not amazing to consider how long this pagan trumpery continued among Christians? The LXX and Vulg. have given the sense, though not the precise idea of the words, the former rendering them by αστρολογοι του ουρανου *astrologers of heaven,* the latter, by augures cœli, *augurs of heaven.*

הגה

With a final ה, radical, but mutable or omissible.

I. *To bring,* or *carry forth,* or *away.* 2 Sam. xx. 13, (where הגה seems a verb in Kal, as rendered in Targ. and Syr.) Prov. xxv. 4, 5. Hence Gr. αγω *to bring, carry,* ἡγεομαι *to lead,* &c.

II. *To bring forth,* or *utter* words, or a voice. Job xxvii. 4. Isa. lix. 3, 13. Psal. xxxv. 28. Comp. Psal. xxxvii. 30. As a N. הגה *a discourse, tale.* So Jerome, sermonem. Eng. translat. *a tale* that is told. occ. Psal. xc. 9. Hence

III. To *roar,* or rather *growl,* as a lion over his prey. Isa. xxxi. 4, where see Mr Lowth and Bochart, vol. ii. 731. Comp. Job xxxvii. 2. where the N. הגה is applied to the *muttering* of thunder preceding the storm. See Scott. *To coo, mourn,* or *moan,* as a dove. Isa. xxxviii. 14. lix. 11. In Kal and Hiph. *to murmur, mutter, moan,* as men, Isa. viii. 19. xvi. 7. Jer. xlviii. 31. As a N. הגה *a mourning* or *moaning.* Ezek. ii. 10. As a N. הגיון *a murmuring* or *muttering.* Lam. iii. 62. In Psal. xcii. 4, הגיון seems by the context to denote some *musical instrument,* probably so called from its *murmuring sound.*

IV. *To bring forth* or *propose* any thing in the mind for meditation and contemplation. Prov. xxiv. 2. Isa. xxxiii. 18. As a participle הגה *meditating,* "*with due deliberation.*" Bishop Lowth. occ. Isa. xxvii. 8, where LXX συ ηρθη μιλιστων *thou wast meditating.* Vulg. meditatus est, *he hath meditated.* Comp. under זאה.

V. With ב following, it seems to signify such a *study* and *intention* of mind as often *bursteth out* into voice. Josh. i. 8, הגית בו thou shalt meditate *in it,* thou shalt study it with such application of thought, that thou shalt *talk* or *mutter* to thyself concerning it. So Ps. i. 2, & al. As a N. הגיון *meditation.* Ps. xix. 15. Comp. Ps. ix. 17.

הגג occurs not as a verb in this reduplicate form, but hence as a N. הגיג *intense meditation, earnest contemplation.* occ. Psal. v. 2. xxxix. 4. In which latter text the LXX render it by μιλιστη *meditation.* So Vulg. meditatione.

הגן

הגינה, once Ezek. xlii. 12. It is variously interpreted, *directly, straight forward, elegant, decent.* The Vulg. renders it, separatum, and so seems to have understood it as a participial N. from גן *to protect, defend,* with ה emphatic prefixed, which version seems to deserve consideration.

הדה

With a final ה, radical, but mutable or omissible.

This root seems nearly related to ידה (which see) as הם ילך to ים.

I. *To send, thrust,* or *dart forth,* libere emittere. So LXX, εκριβαλλω, and Vulg. mittet. occ. Isa. xi. 8. As a N. הדר refers to the *shooting forth,* either of the branches or fruit of the olive tree. Hos. xiv. 6 or 7; where LXX καταπαφεις *fruitful.* Comp. Ecclus l. 10.

II. As a N. הדר *the darting forth,* or *flashing* of light. Hab. iii. 3. Comp. Job xl. 5 or 10. Ps. civ. 1, & al. Hence

III. *Glory, majesty, honour.* Num. xxvii. 20. 1 Chron. xxix. 25. Dan. x. 8. xi. 31. It is written without the ו. Jer. xxii. 18. As a V. with a ו inserted, *to glorify, honour, praise.* occ. Neh. xi. 17. Psal. xxviii. 7. xlv. 18. But the verbs in these passages should be rather referred to the Hiph. of ידה which see. Comp. Psal. cvii 1, where thirty-seven of Dr Kennicott's codices read הודו. As a N. fem. הדה *glory.* Jer. xxii. 18. where observe that eight of Dr Kennicott's codices read הודה and seven הודר, and two more in the margin.

IV. Of sound. As a N. הדד *a loud, brisk, vehement noise.* Isa. xxx. 30. Job xxxix. 20.

* See Greek and English Lexicon under Ελαλη III.

דוד נחרו the vehemence (or vehement noise) *of his snorting (is) terrible.* See Bochart, vol. ii. 123, & seq. In this sense also the word is written without the ו, Ezek. vii. 7, *The day of trouble is near, and not of* הד *the* (joyful) sounding or echo *of the mountains.*

הדד occurs not as a V. but hence as a N. הידד *loud shouting,* either as of men treading grapes, Isa. xvi. 10. Jer. xxv. 30.—or of soldiers encouraging one another to battle or plunder, Jer. li. 14. And in this latter view the learned Vitringa understands the word in Isa. xvi. 9, *For upon thy summer fruits, and upon thy harvest* הידד נפל the shout (i. e. of plundering and destroying enemies) *is fallen.* This interpretation he excellently confirms from Jer. xlviii. 32. in which parallel text that prophet uses שודד *the spoiler,* for הידד. Vitringa adds, "Vitium nullum est in lectione, sed interpretatur propheta posterior, quod prior videri possit paulo obscurius expressisse. *There is no fault in the reading, but the latter prophet explains what the former might seem to have expressed with some degree of obscurity.*" Which remark I would desire the reader *attentively* to compare with Bishop Lowth's note, charging the text in Isa. xvi. 9, with *two great mistakes,* and then decide for himself.

Jeremiah, in chap. xlviii. 33, alludes to both senses of the N. הידד. לא ידרך הידד הידד לא הידד *there shall be no treading* (with) shouting, the shouting (*shall be*) no shouting, i. e. not such as the Moabites had been accustomed to, and took delight in, not the cheerful shouting of the grape-treaders, but the dreadful shouting of military spoilers. When I consider how * *very frequently* the particle ב *in, with,* is to be supplied before nouns in the Hebrew Scriptures, I cannot help wishing that the learned bishop had not so positively asserted that, "instead of the first הידד *the shout,* we ought *undoubtedly* to read as here, [i. e. in Isa. xvi. 10.] הדרך *the treader.*" The above-cited are all the texts in which הידד occurs.

הדך See under דכה.

הדם

I. As a N. *a footstool,* or *rest* for the feet. Isa. lxvi. 1, & al. Comp. Isa. lx. 13. It occurs not as a V. but as a N. is always joined with רגלי *the feet.* The LXX have rendered it, 1 Chron. xxviii. 2, by στασις *a stand, rest;* and Lam. ii. 1, by τοπος οὐ ἐστησαν οἱ ποδες, *the place where his feet* stood. Why then may not ה in this word be servile, or emphatic, and דם a noun from the root דמה *to be quiet, still, rest?* which see. As I could not concur with the learned Bishop Lowth in his criticisms on the passages cited under the last word, it is with particular pleasure that I refer the reader to an excellent Note of his on Isa. lii. 2, for the illustration of this. Comp. also Homer, Odyss. i. lin. 130, 131, and Dammii, Lexicon Nov. Græc. in θρονος and θρηνυς, p. 972, 973.

II. Chald. as a N. הדם *to cut in pieces.* So the Targum in 1 K. xviii. 33, & al. Hence as a N. mas. plur. הדמין *pieces.* occ. Dan. ii. 5. iii. 29. The word is used in the same sense in Syriac.

הדס

Occurs not as a V. but as a N. *the myrtle tree;* in which sense it is used also in Arabic according to the dialect of Arabia Felix. (See Castell.) Isa. xli. 19. Zech. i. 8, & al. The ideal meaning of the word is uncertain. I shall just hint that the Greek ἡδυς (*hedûs*) signifies *sweet;* that the *myrtle* is very remarkable for the *fragrancy* or *sweetness* of its leaves as well as of its flowers, and that probably for this reason it had its Greek and Latin name μυρτος and *myrtus,* from μυρον (myron) *perfume, sweet ointment.*

Hence, no doubt, as a N. fem. הדסה *Hadassah,* the original Jewish name of Esther. occ. Esth. ii. 7. The note of the Chaldee Targum in this passage seems remarkable, "They called her הדסה because she was just, and the just are those that are compared לאסא to *myrtle.*"

הדף

I. *To thrust, push.* Num. xxxv. 20. Ezek. xxxiv. 21.

II. *To expel, cast out by force.* Deut. vi. 19. Josh. xxiii. 5. Comp. נדף.

הדר

I. *To adorn, decorate, deck.* Isa. lxiii. 1. As a N. הדר *ornament, beauty.* Prov. xx. 29. Comp. Deut. xxxiii. 17. As a N. fem. in reg. הדרת *honour, beauty, glory.* Prov. xiv. 28. הדרת קדש *the beauty* or *glory of holiness,* plainly denotes the *glorious sanctuary* of the tabernacle or temple of God, with the *splendid ornaments* of the things and persons belonging to it, all of which typified the still *more glorious things to come.* 1 Chron. xvi. 29. (comp. ver. 27.) Ps. xxix. 2.* xcvi. 9.* (comp. ver. 6, 8.) But in 2 Chron. xx. 21, להדרת קדש seems to import *according to the temple service,* i. e. by *alternate* or *responsive* singing. Comp. Ezra iii. 11. Ps. cxxxvi. throughout.

II. *To honour, reverence, respect.* Exod. xxiii. 3. Lev. xix. 15, 32. In Hith. *to honour oneself, take honour to oneself.* Prov. xxv. 6. As a N. הדר *honour, glory.* Ps. cxlix. 9. Prov. xiv. 28, & al. Isa. xlv. 2, הדורים אושר. The Vulg. renders it *gloriosos* terræ humiliabo, *I will humble* the glorious of *the earth.* But ישר doth not signify *to humble,* and so the ה in הדורים will be best considered as a servile. See under דר II.

The words הוד and הדר are often joined in scripture, as 1 Chron. xvi. 27. Job xl. 5. Ps. viii. 6. civ. 1, & al. where הוד seems to denote the *splendour* or *glory* itself, הדר the *ornament, beauty,* or *majesty* resulting from that glory. פרי עץ הדר *the fruit of the beautiful tree,* Lev. xxiii. 40. The Targum explains it by פירו אילנא אתרונין the fruit of the *citron* trees. Comp. Josephus, Ant. lib. xiii. cap. 13. § 5, under נפח VII. The Jews still make use of the *fruit* of this tree yearly at the feast of tabernacles; and notwithstanding what Mr Bate

* See Noldii, Partic. Heb. in ב 37.

* See margin of English translation.

Google

has said under this word, I cannot think that פרי *fruit*, is equivalent to כפת *boughs*, Lev. xxiii. 40, or to עלי *branches*, Neh. viii. 15.

הה

I. A natural exclamation of grief, *ah!* occ. Ezek. xxx. 2. הה ליום *ah!* or *alas to the day! alack-a-day!*

II. With א prefixed אהה nearly the same, but more intense, *ah! ah!* Josh. vii. 7, & al. freq.

הו

A natural exclamation in lamenting, *oh!* Ω Heu! occ. Amos v. 16.

הוא

It denotes *permanent existence* or *subsistence.*

I. As a V. *to be, abide, remain.* occ. Eccles. xi. 3.

II. Chald. the same as Heb. הוה *to be.* Dan. ii. 20, 28. vii. 23, & al.

III. As a N. הוא one of the divine names, *He who hath permanent existence, who exists eminently.* "The Hebrew word *Hú* [הוא] *He*, says Mr Lowth on Jer. xiv. 22, is often equivalent *to the true and eternal God.* See Deut. xxxii. 39. Isa. xliii. 10, 13. xlviii. 12, and especially Ps. cii. 27, where the expression is the same with that of the text, *Atta* Hu [אתה הוא] *Thou art He;* our English reads, *Thou art* the same. The words express *the eternal and unchangeable nature* of God. There is another text where the word is plainly taken in this sense, 2 K. ii. 14, *Where is the Lord God of Elijah, Aph* Hu, [אף הוא] *even* He? for so the words should be translated. Those translations which join that expression to the following sentence, as our English does, put a manifest force upon the syntax." Comp. 2 Sam. vii. 28. Ps. xliv. 5. Neh. ix. 6, 7. Hos. vi. 1. Isa. li. 1. See Herbelot's Bibliotheque Orientale in HOU.

IV. *A permanent being, one who subsists, a person.* Esth. vii. 5, *Who is this* הוא he or person, *and where is this* הוא person? Comp. Job iv. 7. xvii. 3. xli. 1 or 10. Isa. i. 9. Hence

V. And most generally, הוא is used as the pron. third person sing. of the common gender, *he, she, it,* (though usually masculine.) See Gen. ii. 11. iii. 15. iv. 20. For its use as a feminine, see Gen. iii. 12. xx. 2, 12. Lev. ch. xiii.

VI. As a pron. demonstrative, *that,* Gen. ii. 19. xix. 35. Ezek. xxxiii. 8. "Those who understand the genius of the Heb. language," says the learned Mr Baruch,* "know that when the pronoun personal הוא precedes a N. as in our text, (2 Sam. xxiii. 8.) it serves to describe the *peculiarity of character,* either for fame or renown, or for good or bad actions. As, Exod. vi. 26, 27, הוא משה ואהרן *these are* that *Moses and Aaron:* 1 Chron. xxvii. 6, הוא בניהו גבור השלשים *this is* that *Benaiah who was mighty among the thirty;* 2 Chron. xxviii. 22, הוא המלך אחז *this is* that *king Ahaz;* and many others." Comp. Dan. v. 13.

VII. Chald. הוא and הוה *to be.* Dan. vi. 3, 10, or 4, 11. iv. 26 or 29, & al. freq.

* Critica Sacra examined, p. 228.

Der. Saxon *hua,* Scotch *wha,* and Eng. *who,* as הוא may be often rendered.

הוד See under הד.

הוה

With a radical and immutable ו, and a radical but mutable ה final.

With Schultens I apprehend that the primary sense of this root is, *to fall down, subside, settle,* sidere, subsidere, whence are derived its two secondary senses of *subsisting, being,* or *continuing,* and of *depressing, oppressing,* or *overwhelming.* Hence likewise the Greek ἰω *to sit* or *set,* and ἐω *to be.* In Job xxxvii. 6, at least fourteen of Dr Kennicott's codices read והורד, and here the Vulg. has descendat, *let it descend,* which agrees with the primary sense Schultens assigns to הורה.

I. As a V. *to be, subsist, continue.* occ. Gen. xxvii .29. Neh. vi. 6. Eccles. ii. 22, in which passages the word is evidently used in an emphatical sense. As for הויה Exod. ix. 3, it seems to be the participle fem. Benoni in Kal, from the root הורה (which see), so הוי Isa. xvi. 4, the imperat. second person mas. sing. from the same root, the final ה being dropped as usual.

II. As a N. with a formative, ן, הון *means o, subsistence, substance, riches.* Ps. cxii. 3. Prov. i. 13, & al. freq.

III. As a N. יהוה Jehovah, the peculiar and incommunicable name of the *Divine Essence* (see Isa. xlii. 8. Hos. xii. 4, 5.) subsisting in a plurality, i. e. a Trinity of Persons. See Deut. vi. 4. xxviii. 58, and comp. under אלהים. If the initial י in יהוה, as in some proper names יצחק Isaac, יעקב Jacob, &c. be only formative, the word will denote *he who* is or subsists, i. e. eminently and in a manner superior to all other beings; but after repeated and attentive consideration, I think Mr Hutchinson * is right in making this divine name a compound of יה *the Essence,* and the participle הוה *existing, subsisting,* i. e. of and from itself, or, to use his own words, "existing by some virtue, power, or action, necessarily and voluntarily in itself; supporting or sustaining its own existence personally (i. e. itself) in manner, in virtue, in power, in strength, in action, in wisdom." "So," as another learned writer † observes, "*Jehovah* is *the Being necessarily existing of and from himself, with all actual perfection originally in his Essence.*" St John expresses it in Greek by ὁ ων, και ὁ ην, και ὁ ἐρχομενος, *He which is, and which was, and which is to come.* Rev. i. 4, 8. xi. 17. Comp. ch. iv. 8, and see Greek and English Lexicon in Ω. The LXX generally translate it by Κυριος, which considered as a derivative from the verb κυεω *to be, exist, subsist,* may be thought no bad version.‡ But the Greek translator, lately published from the Venetian MS. by Ammon, has coined a still *more expressive* word, by

* Moses' Sine Princip. p. 22.

† Spearman's Enquiry after Philosophy and Theology, p. 338, edit. Edinburgh.

‡ See Bp. Pearson on the Creed, art. ii. OUR LORD, note p. 163, edit. fol. 1662.

Digitized by Google

which I think he constantly renders יהוה namely Ὁ ΟΝΤΩΤΗΣ, q. d. Ὁ ΟΝΤΩΣ ΩΝ, *He who really is, The Being really existing.* It would be almost endless to quote all the passages of Scripture, wherein the name יהוה is applied to Christ; let those therefore who own the Scriptures as the rule of faith, and yet doubt His *Essential Deity*, only compare, in the original scriptures, Isa. vi. 1—5, with John xii. 41; Isa. xlv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39. 1 Cor. i. 30, 31. vi. 11; Isa. xl. 3, with Matth. iii. 1—3. Mark i. 3. Luke iii. 3, 4. John i. 23. Mal. iii. 1, with Mark i. 2, 3; Isa. xliv. 6, with Rev. i. 17, 18. Joel ii. 32, or iii. 5, with Rom. x. 13; and I think they cannot miss of a scriptural demonstration, that *Jesus* is *Jehovah*. That this divine name יהוה was well known to the heathen, there can be no doubt. Diodorus Siculus, lib. i. speaking of those who attributed the framing of their laws to the gods, says, "Παρα τοις Ιουδαιοις Μωσην ἱστορουσι τον ΙΑΩ ἐπικαλουμενον Θεον—Among the Jews they report that Moses did this to the God called *Iao.*" Varro, cited by St Austin, says, *Deum* Judæorum *esse* Jovem, that Jove was the God of the Jews; and from יהוה the Etruscans seem plainly to have had their Juve or Jove, and the Romans their * Jovis or Jovis Pater, i. e. Father Jove, afterwards corrupted into Jupiter. And that the idolaters of several nations, Phœnicians, Greeks, Etruscans, Latins, and Romans, gave the incommunicable name יהוה with some dialectical variation to their false gods, may be seen in an excellent note in the Ancient Universal History, vol. xvii. p. 254, &c.† I add that from this same divine name the Greeks had their exclamation of grief Ιου, as Ιου, Ιου δυστηνε, and the Romans theirs of triumph, Io, Io, Triumphe! both of which were originally addresses to Jehovah.

IV. As a N. fem. הורה *an oppressing* or *depressing calamity, a grievous affliction*, Isa. xlvii. 11, ורחפל עליך הורה *and* affliction *shall fall upon thee;* so LXX, ταλαιπωρια. Ezek. vii. 26. In reg. הורת. Prov. xvii. 4. xix. 13. So Job vi. 2. xxx. 13, according to the Keri, and many of Dr Kennicott's codices הורתי. In plur. הורות Job vi. 30.

V. As a N. fem. הורת, plur. הורות *oppression, oppressiveness.* See Psal. xxxviii. 13. lii. 9. xciv. 20. Prov. x. 3. xi. 6. Mic. vii. 3. The LXX render it by ἀδικια *injustice*, Psal. lii. 4. lv. 12, in which last text Symmachus explains it by ὑπηρια *insulting injury* or *injuriousness.*

VI. Chald. הורה See הוא VII.

הוי

I. A particle of exclaiming or encouraging, *Ah! Ho!* Lat. Hui! Isa. lv. 1. Zech. ii. 6. Comp. Isa. xvii. 12.

II. Of grieving or threatening, *Oh! ah!* Isa. i. 4, 24. 1 Kings xiii. 20. Jer. xxii. 18, *woe*, Isa. v. 8. Jer. l. 27. Mic. ii. 1, & al.

הזה

Occurs not as a verb in Hebrew, but as a participle or participial N. mas. plur. הזים *sleeping, sleepy, drowsy*, so Targ. נימין, or perhaps, if we refer the word directly to the watchmen, *raving, thinking*, or *speaking deliriously*, delirantes; for from this Heb. root the Arabs appear to have had their הדי (with a *dsal*) *to be delirious, to rave, speak deliriously from a distemper*, &c. "deliravit, ex morbo absurda locutus fuit, mentis inops," Castell; and to this purpose Aquila and Theodotion render the Hebrew הזים by φανταζομενοι *fancying*, and Vulg. by vana videntes *seeing vain things;* and Cocceius not improbably suggests, that in הזים there is a literal allusion to the Hebrew הזים *seers.* Paronomas as are usual in Isaiah. Comp. ch. v. 7. x. 30. xxiv. 17. lxi. 3. lxv. 11, 12. The LXX translation of הזים by ἐνυπνιαζομενοι *dreaming*, is applicable either to the watchmen or the dogs; for the *dreaming of dogs* is common to common observation, and was long ago elegantly described by Lucretius, lib. iv. lin. 988, &c.

Venantumque canes in molli sæpe quiete
Jactant crura tamen subito, &c.

Once, Isa. lvi. 10.

הי

A particle of lamentation, *Hey! ho!* Lat. Hei! Once, Ezek. ii. 10. Used as a N. like אוי and אבוי Prov. xxiii. 29.

היא

Occurs not as a verb in Hebrew, but is nearly related to הוא *to subsist, be.* Hence היא imports or refers to a *being* or *person*, and is used as a pronoun of the third person fem. sing. *she, it.* freq. occ.

היה

With a final ה radical, but mutable or omissible.

It seems nearly related to הוה *to subside, subsist, exist, be*, which see, but is much more frequently used.

I. *To be, exist.* Gen. vi. 4.

II. *To be*, as denoting the state or condition of being. Gen. i. 2, 3, 6. xxviii. 14, & al. freq.

III. *To be, to happen, come to pass*, or *into being.* Gen. iv. 8. vi. 1, & al. freq.

IV. *To be reckoned* or *reputed.* 1 Kings i. 21.

V. *To be, subsist, remain, continue.* Gen. xxvii. 33. Ruth i. 2. Psal. xxxvii. 18.

VI. With ל and a noun following, it denotes some change of condition, state, or quality. *To be, become.* Gen. ii. 7, 24. xvii. 4. Exod. iv. 4, & al. freq.

VII. With ל and a verb infinitive besides its more obvious construction, it sometimes denotes custom or necessity. Josh. ii. 5. ויהי השער לסגור *when the gate* was to *be shut.*

VIII. In Niph. *to be brought into a state of being, to become, to be done, made* or *accomplished.* See Deut. iv. 32. xxvii. 9. Prov. xiii. 19.

* Jovis is used by Ennius as the nominative case. Jovis Custos, is an inscription on an ancient medal; Jovis being in the nominative according to the ancient form. See Montfaucon, Antiquite Expliquee, tom. i. p. 31, pl. 9. So Ainsworth in his Dictionary observes, that Jovis Custos is a common inscription on ancient medals.

† The reader may also consult Vossius de Orig. Idol. lib ii. cap. 14; Jenkin on the Christian Religion, vol. i. p. 27; Forbes's Tracts, vol. i. 176, &c. Leland on Christian Revelation, part i. cap. 19, vol. ii. p. 408, 8vo. note, and p. 109.

IX. In Niph. *to be continued* (Comp. above, Sense V.) or perhaps, *to be heavy* (Comp. under הורה) occ. Dan. ii. 1, *And his sleep* נהיתה עליו continued, or was heavy *upon him.* Comp. Gen. ii. 21. xv. 12. Dan. x. 9.

X. *To be oppressed, depressed, afflicted.* occ. Dan. viii. 27. Vulg. langui, *I languished.* Comp. הורה Sense IV. and the textual reading of Job vi. 2. xxx. 13, where the N. in reg. היות may mean *a grievous, oppressive calamity.* But observe that in Job vi. 2, not only the Keri, but many also of Dr Kennicott's codices read והיתי. So in Job xxx. 13, להורתי.

XI. As a N. with a formative י, יה (as if by abbreviation for יהיה or יהי) one of the divine names, *JAH, the Essence, He who IS,* simply, absolutely, and independently, Ὁ ΩΝ. The relation between יה and the V. היה is intimated to us the first time יה is used in scripture, Exod. xv. 2, *My strength and my song* (is) יה *Jah,* ויהי and he is become *to me salvation.* See Ps. lxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 18. cxviii. 17.

יה is several times joined with the name יהוה, so we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isa. xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this divine name יה John viii. 58, *Before Abraham was* (γενεσθαι *was born*) ΕΓΩ ΕΙΜΙ, I AM, not *I was,* but ΕΓΩ ΕΙΜΙ, I AM, plainly intimating his *divine eternal existence.* (Comp. Isa. xliii. 13.) And the Jews appear to have well understood him, *for then they took up stones to cast at him,* as a blasphemer. Comp. Col. i. 16, 17. where the apostle Paul, after asserting that *all things that are in heaven, and that are in earth, visible and invisible, were created* (εκτισται) *by and for* Christ, adds, *and* HE IS (ΑΤΤΟΣ ΕΣΤΙ, not ην *was*) *before all things, and by him all things* συνεστηκε *have subsisted and still subsist.*

From this divine name יה the ancient Greeks had their Ιη, Ιη, in their invocations of the gods, particularly of Apollo, i. e. *the light.* And hence ΕΙ (written after the oriental manner from right to left), afterwards ΕΙ, was inscribed over the great door of the temple of Apollo at Delphi.*

XII. אהיה *I will be.* An appellation which God gives to himself, Exod. iii. 14, and which, by the following verse, is plainly equivalent to Jehovah the *Aleim* of Abraham, &c. and so refers to the *blessing* and *redemption* by the promised seed, i. e. Christ Jesus. Comp. Hos. xii. 4, 5, or 5, 6.

היך

A particle, *how?* occ. 1 Chron. xiii. 12. Dan. x. 17. It is synonymous with איך Comp. 1 Chron. xiii. 12, with 2 Sam. vi. 9.

היך Chald.

The same as the Heb. הלך, *to go, come.* occ. Ezra v. 5. vi. 5. vii. 13.

Hence Gr. ικω and ικω *to come.*

הכל

Occurs not as a verb in Hebrew, but I suspect the idea of the word to be, *large, roomy, spacious;* for the Arabic uses words, probably from this root, in the sense of being *great, lofty,* and applies them to any thing of *large bulk.* See Castell's Heptaglot Lexicon, under הכל.

I. As a N. mas. sing. היכל the middle and *largest* part of the *temple* of the Lord, the *sanctuary,* as distinguished from the porch, and from the Holy of Holies. See 1 Kings vi. 5. vii. 50. It is also used for the *sanctuary* of the *tabernacle.* 1 Sam. i. 9. iii. 3.—for the *tabernacle* or *temple* of God, taken in their whole extent. Psal. xlviii. 10. lxviii. 30. Isa. xliv. 28.—for the *idolatrous temple* at Bethel. Amos viii. 3. Comp. ch. vii. 13. Hos. viii. 14. x. 5, 6.

II. *A large spacious house, a palace,* 1 K. xxi. 1. 2 K. xx. 18. Dan. iv. 26.

III. It is applied to that *high* and *holy place,* (Isa. lvii. 15.) where Jehovah *peculiarly dwelleth,* Psal. xi. 4. xviii. 7. Hab. ii. 20, otherwise called the *holy heavens,* or *heaven of holiness,* Psal. xx. 6, and Jehovah's *dwelling* or *resting place,* 1 K. viii. 30, 39, 43, 49.

מהיכלו from his *temple,* Psal. xviii. 7, Mr Merrick, in his Annotation on this text, observes, that this expression is applied to *heaven* by heathen authors, from whose writings the following passages are cited by De la Cerda in his Commentary on Virgil. Georgic. iii. p. 389.

——— *Cœli tonitralia* templa.
LUCRET. lib. i.

Qui templa *cœli summa sonitu concutit.*
TERENT. Eun.

So also Ennius, quoted by Delrio, on Seneca's Herc. Fur. p. 217,

Contremuit templum *magnum Jovis altitonantis.*

And,

Quanquam multa manus ad cœli cærula templa
Tendebam lacrymans———"

To the above cited it were easy to add other passages, especially from Lucretius, who seems fond of this application of the word *templum.*

IV. היכלי שן *the ivory palaces,* mentioned Ps. xlv. 9, may mean either *palaces* richly *adorned* or *inlaid with ivory* (comp. under שנה V.) whence the nuptial robes were taken; or else, the *ivory caskets* or *vessels* where the perfumes were kept, thus denominated because made *in the form of a palace,* as the silver ναοι of Diana, mentioned Acts xix. 24, were in the form of her temple at Ephesus, (See Mr Merrick's Annotation on Ps.) Many persons, as well as myself, no doubt have seen *ivory models* of the Chinese *pagodas* or *temples.* And our marginal translation in Cant. v. 13, renders מגדלות מרקחים *towers of perfumes,* which Harmer, Outlines, p. 165, note, says may mean *vases* in which *odoriferous waters* or other *rich perfumes* were kept. But it may be justly doubted whether מגדלות should not rather be considered as a participle fem. plur. Hiph. agreeing with the preceding N. ערוגת,

* See Dickenson's Delphi Phœnicizantes, cap. x. Plutarch, tom. ii. p. 392, edit. Xylandri; Euseb. Præp. Evang. lib. xi. cap. 11.

and rendered accordingly, *causing to grow, springing with*, perfumes. So LXX, φυσεσαι. Comp. Isa. xliv. 14. Num. vi. 5.

הכר

With an initial ה, radical, but omissible, or sometimes dropped, as plainly appears from Gen. xxxvii. 32, 33. xxxviii. 25, 26. xlii. 7, 8. Deut. i. 17.

I. In Kal and Hiph. *to know again, call to mind, recollect, acknowledge, own*, agnoscere. Gen. xxvii. 23. xxxi. 32. xxxvii. 32, 33. xxxviii. 25. xlii. 8. Deut. xxi. 17. Ruth ii. 10, 19. Ps. cxlii. 5, & al. freq. Hos. iii. 2, ואכרה לי *And I* owned, or acknowledged her *mine by fifteen pieces of silver*, &c. Comp. Ruth ii. 10, 19. Hosea paid to the adulteress the silver and the barley for her *dowry* as his wife; (comp. under מהר III.) and this was in effect *hiring* or *buying* her, and may account for the LXX interpreting אכרה by εμισθωσαμην *I hired* (*her*), and for our translators rendering it, *I bought her*. In Niph. (with the ה retained) Job xix. 3, *Ye are not ashamed* תהכרו לי (though) ye are *known to me*, (so Targ. תשתמודעון לי *) i. e. ye do not blush at your undeserved reproaches and insinuations of my wickedness, notwithstanding your *acquaintance* and pretended friendship with me. Comp. Job. vi. 14, &c. In Job ii. 12, eleven of Dr Kennicott's codices read הכירוהו. In Niph. (with the ה omitted) *to be known*. Lam. iv. 8. So LXX επιγνωσθησαν, Vulg. cogniti sunt. As a participial N. (the ה dropped) מכר *a person known* to one, *an acquaintance*. occ. 2 K. xii. 5, 7.

II. As a N. fem. in reg. הכרת *acknowledgment*, so Vulg. agnitio. occ. Isa. iii. 9, the acknowledgment *of their faces witnesseth against them*, i. e. their countenances *betray* their guilt. To this purpose the Targum, which see.

III. With פנים *the face* following, *to respect persons, to own* or *regard the persons* of men on account of some *external* advantages. Deut. i. 17. Prov. xxiv. 23. xxviii. 21. In Niph. נכר *to be* thus *respected*. Job xxxiv. 19; where פנים is to be supplied from the preceding sentence.

הל

I. *To move quickly, violently*, or *irregularly*. So the LXX have rendered the reduplicate הלל (inter al.) by αγαλλιασομαι *to exult*, παραφερομαι *to move* or *stagger about*, περιφερω *to disturb*, σαλευομαι *to be moved, tossed*. In this primary sense, however, it occurs not in the simple form, הל, but see below under הלל I.

II. *To exult, toss oneself about* through pride and insolence, se jactare. In this sense it may be understood, Ps. lxxv. 5.

III. *To move briskly, irradiate, glister, shine*, as the light of a luminous body doth. occ. Job xxxi. 26. xli. 9. In Hiph. *to cause to irradiate* or *shine*. Job xxix. 3. Isa. xiii. 10. As a N. fem. plur. תהלת *eradiations, shinings forth*, LXX δοξαις, *glories*. Exod. xv. 11. Comp. Exod. xiv. 24. Hab. iii. 3. * And from this sense of the word may perhaps be best deduced the meaning of the Hebrew title of the book of Psalms (as we call it), viz. ספר תהלים i. e. the book of the *shinings forth, eradiations, manifestations* or *displays*—namely, of divine wisdom and love exhibited in God's dealing with his chosen people, or with particular persons, as *figures for the time being*, of what should be accomplished either in the person of Christ, or in his mystical body, the church.

IV. From the glorious appearance and effects of the irradiation of light in the material world, many words which in their primary sense are descriptive of *light* and its operations, do in all languages denote *glory, praise*, or the like, and thus in Heb. as a N. fem. תהלה *praise, glory*. Neh. xii. 46. Ps. xxxiii. 1. xl. 4, & al. freq. In several passages, however, where the N. is thus rendered, the primary sense of *irradiation* is evidently preferable; as in Psal. xxii. 4, *Thou art holy, O thou who inhabitest* or *didst inhabit* תהלות *of Israel*; not *praises* surely, they cannot be inhabited; but the word here refers to the *glorious manifestations* of Jehovah, for his people *Israel*, in *light* and *fire* as at Sinai, Exod. xix. 18. Deut. iv. 11;—in the pillar of cloud and *fire* through the wilderness, Exod. xiii. 20, 21. Num. ix. 15, &c.—and especially as the God-man appeared in *glory* over the cherubim. See Lev. xvi. 2. Ezek. i. 26—28. So Hab. iii. 3, *His glory covered the heavens, and the earth was full of* תהלתו *his* splendour. I add, Job iv. 18, "*or hath placed* irradiation *in his agents*, &c. as their own, or independent on him—it is *His* glory, not theirs." Bate.

הלל, the reduplication of the second radical denoting, as usual, the repetition or intenseness of the action;

I. In Hith. it is rendered *to be mad, foolish, to rage*, or the like, but is properly a word of motion or gesture; *to move*, or *be moved violently* or *tumultuously, to tumultuate*. occ. Nah. ii. 5, *The chariots* move tumultuously (Eng. trans. rage) *in the streets*, Vulg. conturbati sunt. Jer. li. 7, *The nations have drunken of her wine, therefore the nations* are moved or shaken, reel, stagger; so LXX εσαλευθησαν, and Vulg. commotæ sunt. 1 Sam. xxi. 13. He staggered about *in their hands*; so LXX παρεφερετο, Vulg. collabebatur *stumbled*. Comp. Jer. xxv. 16. xlvi. 9. So in Kal, it is rendered *to make mad* or *foolish*, but properly signifies *to agitate, disturb, distract, to make to stagger, reel*, or *move about* like fools or madmen, Job xii. 17. Isa. xliv. 25. Eccles. vii. 7; where LXX περιφερει *agitates*, Symmachus θορυβει *disturbs, distracts*. As a N. mas. plur. הלולים *merriments, revellings*, such as *dancings with singing, music*, &c. *orgies*. occ. Jud. ix. 27, where Targum הכנין *dances*, LXX, according to the Alexandrian copy, χορους *dances*, Vulg. cantantium choris *dances of singers*. It was evidently a kind of

* See Castell, Lexic. under שמד CHAL. The word is in the conjugation Ishthaphal, the V. being formed from the participial N. מודע *one known, an acquaintance*. See Chaldee Grammar, sect. vii. 12, 13.

* See the Preface to Mr Fenwick's Psalter, p. 11.

Digitized by Google

Bacchanalian feast. As a N. fem. plur. הוללות *agitations, tumults.* Eccles. ix. 3. x. 13. (So LXX in both passages περιφρόνημα, and Symmachus, in the latter, θορυβοις, but in the former ἀνδαδια *insolence.* See the following Sense.) Also *extravagancies, pranks, frolics, mad tricks,* as we call them. Eccles. i. 17. ii. 12. vii. 26. LXX περιφορα. See Bate.

II. In Kal and Hith. *to toss oneself, to exult* through pride and insolence or joy, jactare se, *to boast.* Psal. x. 3. xliv. 9. xlix. 7. Isa. xli. 16. Jer. xlix. 4. So the LXX render it in the two last passages by ἀγαλλιασμαι *to exult.* As a participle or participial N. mas. plur. הוללים *insolent, arrogant persons, boasters.* Ps. v. 6. lxxiii. 3. lxxv. 5. So the Targum in these three passages מתלעבין *deriders, scorners.* Psal. cii. 9, מהוללי בי *those that are* insolent, or boast themselves *against me;* where observe, that מהללי is used in the construct, for the absolute form, and that the Targum renders it by מתלעבי *scorners.*

III. *To irradiate briskly, shine brightly.* It occurs not in this sense as a verb in the reduplicate form, but hence as a N. הילל *the bright irradiator,* a title given to, and perhaps assumed by, the *king of Babylon.* By being joined with בן שחר *son of the morning,* it seems in its primary sense to denote *the planet Venus,* as we call it, while tending from its lower to its upper conjunction with the sun, when consequently it appears to the westward of him in the Zodiac, and so is *visible in the morning* before sun-rise, and ushers in the day. So LXX ἑωσφορος, ὁ πρωϊ ἀνατελλων and Vulg. Lucifer, qui mane oriebaris, *Lucifer, who didst arise in the morning.* הילל then is generally thought to denote *the morning star,* from its *vivid splendour;* and this interpretation is in some measure confirmed by ver. 13. Michaelis, however, Supplem. ad Lex. Heb. p. 539, disapproves of it.

1. Because none of the eastern nations take the name of *Venus* from the root הלל, though the Arabs do that of the *moon.*

2. הילל is in its form more like to the V. הילל *howl,* than to a N. and accordingly the Syriac translation renders it אילל *howl,* and even Jerome on the place observes, that it literally means *howl.*

3. *Venus,* the morning-star, who on account of her beauty was by most nations reckoned *feminine,* should rather have been called בת *daughter,* than בן *son,* of the morning.

4. If the *morning-star* had been meant, it would have been more proper to say *thou hast grown pale* as the stars do on the approach of the sun, and last of all the *morning-star;* but by no means, *thou hast fallen from heaven,* since that star is never so much elevated above the horizon, that it has far to fall.

"Therefore," says Michaelis, "I translate howl, *son of the morning,* i. e. thou star of the first magnitude." But compare Rev. xxii. 16, and Vitringa in Isa. occ. Isa. xiv. 12.

IV. And most generally, in Kal and Hiph. *to give lustre, to make illustrious* or *glorious, to glorify, praise very much,* or the like. (Comp. above under הל IV.) Gen. xii. 15. Jud. xvi. 24. 1 Chron. xvi. 4. Psal. lxxviii. 63, *And their maidens* לא הוללו were *not* given to marriage, says our translation, but in the margin, praised; though, since the verb is not in Niphal, the text might be still more literally rendered, *And their maidens* they did *not* praise. And הוללו may refer either to the *nuptial songs* in *commendation* of the bride, of which we have an example in the Canticles, particularly in the seven first verses of ch. iv. (on which see Mrs Francis's excellent Poetical Translation), or to the epithalamiums, reciting the *praises* of the new-married pair, of which perhaps the forty-fifth Psalm may be produced as an instance. The Targum has לא אשתבחון *were not praised;* Montanus, *non* epithalamio celebratæ sunt, *were* not *celebrated by an epithalamium.* So Buchanan,

> ——— *non* connubialia festis
> Carmina sunt cantata toris.

Comp. Theocritus, Idyll. xviii.

As a N. mas. plur. הללים *praises.* occ. Lev. xix. 24.

הללו יה *praise ye Jah,* Eng. marg. *Hallelujah,* and so the LXX throughout, leaving it untranslated, Αλληλουϊα. It occurs very frequently at the beginning and end of the Psalms. And from this solemn form of *praise to God,* which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their similar acclamation Ελελευ Ιη, with which they both began and ended their *pæans* or hymns in honour of Apollo, i. e. *the light.*

V. As a N. mas. plur. נהללים rendered in our translation *bushes,* and in the margin, more agreeably to the sense of הלל *commendable trees;* but see under נהל. occ. Isa. vii. 19.

DER. Greek ἁλλομαι to leap, ἡλη, and ἡλιος the splendour of the sun, ἡλιος the sun. English *hail!* in saluting, and, perhaps *hallow, holy.*

הלא

I. *To remove* or *cast to a distance* or *far off.* It occurs not as a verb, but as a participle Niph. fem. נהלאה occ. Mic. iv. 7, where the LXX απωσμενην *rejected,* Targ. מבדריא *dispersed.* The word is evidently parallel to נדחה *thrust out,* in the preceding verse. And hence the Gr. ἐλαω, and ἐλαυνω *to drive.*

II. As a particle, הלאה

1. Of place, *to a distance, beyond, farther.* Gen. xix. 9. Num. xvi. 37. 1 Sam. x. 3. So with מ prefixed and ל following, מהלאה *beyond,* q. d. *at beyond.* Gen. xxxv. 21. Amos v. 27.

2. Of time, *onwards, henceforward, thenceforth.* Lev. xxii. 27. Num. xv. 23. So Isa. xviii. 2, 7, מן חוא והלאה *from its (being)* or *from (the time it had a) being, and* thenceforwards. Comp. Ezek. xxxix. 22.

הלה See under הל

הלך

With an initial ה, radical, but omissible, as is evident from Gen. xxvi. 13, Jud. iv. 24.

I. It properly denotes *local motion.*

In Kal, *to go* in whatever manner, *go away, go*

off, go along, go forwards, proceed, walk. It is a very general word, and applied to things both animate and inanimate. See (inter al.) Gen. ii. 14. iii. 14. viii. 3, 5. xiii. 17. Exod. ix. 23. Job xxxi. 26. Ps. lxxviii. 39. civ. 26. cv. 41. Jon. i. 11, 13. In Niph. *to be gone, gone off.* occ. Ps. cix. 23. Comp. Job xiv. 20. In Hith. *to go, walk, walk about,* q. d. *to walk oneself about,* as the French say, *se* promener. Gen. iii. 8. Exod. xxi. 19. As a N. mas. plur. in reg. הליכי *paths, steps.* occ. Job xxix. 6. As a N. fem. plur. הליכות *goings, ways.* Psal. lxviii. 25. Nah. ii. 6, & al. Also, *companies of travellers, caravans,* Job vi. 19.

II. Both in Kal and Hith. it denotes *behaviour, manner of life, conversation,* particularly with regard to *religion.* See 1 Kings iii. 6, 14. vi. 12. viii. 23. Gen. v. 22. vi. 9. xvii. 1. xxiv. 40. xlviii. 15.

III. In Kal, placed before another verb or participle preceded by ו, it imports the *continuance* or *increase* of the action expressed by such V. or participle, as Gen. xxxvi. 13, וילך הלוך ונדל *and he went* going forward *and increasing,* i. e. he went on *increasing continually.* Comp. Esth. ix. 4. Exod. xix. 19, *And the sound of the trumpet was* הולך וחזק going on *and strengthening,* i. e. growing continually *stronger.* Jon. i. 11, 13. *For the sea* (was) הולך וסער going on *and raging,* i. e. increasing *in rage,* or as our margin, growing more and more *tempestuous.* So Prov. iv. 18, & al. freq.

IV. Chald. In Aph. *to walk.* occ. Dan. iii. 25. iv. 26 or 29, 34 or 37. As a N. הלך *a toll* or *custom* laid on ways or ports, like what the Turks call *caphar.* occ. Ezra iv. 13, 20. vii. 24.

Der. *Walk.* Perhaps Lat. *velox,* swift; whence Eng. *velocity.*

דהלם

I. *To beat, smite, strike upon,* as with a hammer. Jud. v. 26. Isa. xli. 7. As a N. fem. sing. דהלמות *a hammer.* occ. Jud. v. 26.

II. *To beat, smite,* in a more general sense. Prov. xxiii. 35. As a N. fem. plur. מהלמות *strokes, blows.* Prov. xviii. 6. xix. 29.

III. *To break, knock,* or *to be broken* or *knocked to pieces by beating.* Jud. v. 22. Psal. lxxiv. 6.

IV. *To knock* or *beat down.* 1 Sam. xiv. 16. Applied to wine, Isa. xxviii. 1, הלומי יין knocked down *with wine,* i. e. *dead* drunk. And in this view Cocceius understands Isa. xvi. 8, *The vine of Sibmah—whose excellent shoots* (or *plants*) הלמו have knocked down *the lords of the heathen.* To illustrate the expressions in Isa. xvi. 8. xxviii. 1, we may observe from Schultens on Prov. xx. 1, that Eubulus in Athenæus says, that "wine ὑποσκελίζει τους πιοντας *trips up* those who have drunk it;" that Justin, lib. i. cap. 8, calls the *drunken* Scythians saucios *wounded:* on which passage Berneccerus in his note cites from Justin, lib. xxiv. cap. 8, *mero saucios wounded* by wine—from Tibullus, i. e. percussus *tempora Baccho* head-*stricken* by Bacchus, by the Greeks styled οινοπλήξ wine-*stricken*—and from Plautus, Casina iii. 5, 6, *se* percussit *flore Liberi,* hath *stricken* himself with the dainty of Bacchus, i. e. hath got *drunk.*

V. *To smite with the tongue,* either in the sense of *reproving,* Psal. cxli. 5,—or of *afflicting, shocking,* Ps. lxxiii. 10, *Therefore,* on account of the audacious speeches of the proud before mentioned—*therefore his (God's) people return* afflicted, *and abundant waters (tears) are wrung from them.* Observe that in this very difficult text the Keri and thirty-three of Dr Kennicott's codices read ישוב, and thirty-five of them יהלום which is clearly *passive,* as the printed reading יהלם might also be. Comp. under מצה I. and Targum.

VI. As a particle of place, הלם *here, hither,* where the foot *strikes* or *treads,* (comp. under רגל) Gen. xvi. 13. Exod. iii. 5. Jud. xviii. 3. With עד *to, unto,* preceding, עד הלם *hitherto.* 2 Sam. vii. 18. 1 Chron. xvii. 16.

VII. As a N. יהלם some kind of *precious stone,* probably the *diamond,* so called from its *extraordinary hardness,* by which like a *hammer* it will *beat to pieces* any of the other sorts of stones. Thus the Greeks call it ἀδαμας from α *not* and δαμαω *to subdue,* on account of its supposed *invincible hardness.* Accordingly * Pliny says that *diamonds* "are found to resist a stroke on the anvil to such a degree that the iron itself gives way, and the anvils are shattered to pieces." But Monsieur Goguet† treats this account as fabulous, and says, that "the hardness of our (modern) diamonds is not so great, but they will be broken by the hammer as often as you will put them to the proof;" and that "they are broken and even bruised very easily." It is sufficient, however, to justify the propriety of the Hebrew name, that *diamonds* are *much harder* than other precious stones, and in this fact I think all are agreed. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13.

דמה

With a radical, but mutable or omissible, ה final. That this ה is radical appears from Prov. xx. 1. Jer. vi. 23. xlviii. 36. l. 42; but it is often dropped.

It denotes *multitude, tumult, turbulency.*

I. As a pron. of the third person *plural* המה and הם *they, them.* Gen. iii. 7. vi. 4. vii. 14. xliv. 3, & al. freq. It is generally mas. but is sometimes used feminine, as Num. xxvii. 7. Jud. xix. 24. Josh. xvii. 4. Ruth i. 19. 2 Sam. xx. 3. Jer. v. 10. Comp. Job xxxix. 4.

Hence the pron. suffix הם and ם *them, their,* generally mas. but sometimes fem. as in Isa. iii. 16. Ezek. xxiii. 45; and hence also ים and ם the termination *plural,* which is likewise generally mas. but sometimes fem. as in נשים *women,* גמלים *she-camels.* Gen. xxxii. 15, &c. See Grammar, sect. iv. 13.

Chald. המו mas. *them.* Ezra iv. 10, 23, & al. So המון Dan. ii. 34, 35, & al.

---

* *Incudibus hi* (adamantes) *deprehenduntur ita* resuentes ictum, ut ferrum utrinque dissultet, incudesque ipsæ dissiliant. Nat. Hist. lib. xxxvi. cap. 4.

† Origin of Laws, Arts, &c. vol. ii. p. 121, edit. Edinburgh.

Digitized by Google

II. As a verb in Kal, *to tumultuate, be turbulent,* as the sea, Isa. xvii. 12. Jer. vi. 23.—or waters, Jer. v. 22. li. 55.—as the heart, Jer. iv. 19.—as the bowels, Jer. xxxi. 20.—as the animal frame in general, Ps. xlii. 6.—as wine, Zech. ix. 15. Comp. Prov. xx. 1.

III. *To tumultuate, be in a tumult* or *uproar,* as men. Psal. xxxix. 7. xlvi. 7. lxxxiii. 3.—as a city, i. e. the inhabitants of it, Ruth i. 19. 1 Kings i. 41, 45. Also, *to put into a tumult, disturb, discomfit.* Exod. xiv. 24. xxiii. 27. Also, *to destroy with tumult and disturbance,* exturbare. Deut. ii. 15. As a N. fem. מהומה *disturbance, confusion.* Deut. vii. 23. xxviii. 20. 2 Chron. xv. 5.

IV. The verb is applied to *confused, tumultuous,* or *inarticulate noises,* as to the *resounding* of the earth from men's shouting, 1 Sam. iv. 5 —to the *howling* of a dog, Ps. lix. 7, 15.—to the *growling* of bears, Isa. lix. 11.—to the *moaning* of doves. Ezek. vii. 16. As a participle, or participial N. fem. הומיה and המיה *noisy, clamorous, riotous,* Prov. ix. 13. vii. 11. As a N. fem. in reg. המית *tumultuous noise.* occ. Isa. xiv. 11. Plur. המירת *tumultuous assemblies* or *meetings,* so Vulg. turbarum, Prov. i. 21.

V. As a N. mas. המון and sometimes, in the construct form, חמן, as Ezek. v. 7. xxix. 19. Comp. המונה, Ezek. xxxix. 16.

1. *A multitude, abundance.* Gen. xvii. 4. Jud. iv. 7. 1 Kings xviii. 41.
2. *Tumultuous motion.* Isa. lxiii. 15.
3. *Tumultuous noise.* Amos v. 23. Psal. lxv. 8; where Mr Merrick remarks, "the idea of composing the rage of the sea is also connected with that of stilling the tumult of the people by Virgil, Æn. i. 152—158. *Ac veluti magno,* &c.

VI. As a N. fem. תהום, plur. תהומות, תחמות and תהמת.

1. *A confused multitude* of atoms or elementary particles of matter, without cohesion or connexion, *a turbid mass, a chaos,*

Non bene junctarum discordia semina rerum.

Gen. i. 2.

2. *A mass, body,* or *multitude of waters,* from their *fluidity,* and *ordinary tumultuous motion.* See Exod. xv. 5, 8. Deut. viii. 7. Psal. xlii. 8. lxxi. 20.
3. *The abyss* or *deep* by way of eminence, called תהום רבה *the great deep,* Gen. vii. 11. Isa. li. 10. Amos vii. 4; *that vast body of waters which is in the hollow sphere* or *womb of the earth,* whence it was brought forth at the universal deluge. Gen. viii. 2. xlix. 25. Ps. civ. 6, & al. Isa. li. 10, *Art not thou it that dried up the sea,* מי תהום רבה the waters of the great deep? i. e. of that sea whose waters communicated with the great deep. This circumstance greatly heightens the miracle.

המם As a verb in the reduplicate form.

I. *To put into a great tumult, disturb* or *discomfit exceedingly.* 2 Chron. xv. 6. Jer. li. 34.

II. *To agitate very much.* Isa. xxviii. 28.

המל

As Ns. fem. with ה emphat. המלה, and המולה, see under מל.

המן See under המה V.

חמר

In Arabic it signifies, *to impel,* also *to break, destroy;* but it occurs not as a verb in Hebrew, unless perhaps Psal. xlvi. 3, בהמיר ארץ *in the earth's* being broken, disrupted (as at the deluge) *and,* as it follows in the text, *in the mountains being dissolved in the midst of the sea.*

As a N. fem. plur. מחמרות once, Psal. cxl. 11. It is rendered *deep pits* (so Symmachus and Theodotion βοθυνους, and Jerome, foveas *pits*), but seems properly to mean the *breaches* or *disruptions* of the earth, as in an earthquake; for the whole verse is an evident allusion to the punishment of Korah, Dathan, and Abiram, and of the two hundred and fifty men who burnt incense. Num. xvi. 31—35.

Der. *Hammer.* Qu?

הנה

With a radical, but omissible, ה final.

I. In Hiph. *to be ready,* or *present, to present oneself.* occ. Deut. i. 41.

II. As a pronoun of the third person plur. הנה and הן *these* or *those,* as if one pointed to persons or things *present, they.* freq. occ. It is generally used fem. but sometimes mas. as Ruth i. 13, twice; if these are not rather to be considered as Moabitish variations from the Hebrew. Hence הן and ן postfixed, *them, their,* fem.

III. הנה and הן, as a particle denoting the *presence* of an object, *see, lo, behold;* hence Latin en. Gen. i. 29. iii. 22, & al. freq.

IV. הנה a particle of place, *hither.* Gen. xlv. 8. *thither,* 2 Sam. iv. 6. הנה והנה *hither and thither.* 2 K. ii. 8.

V. As a N. הין *a hin,* a measure of liquids. I do not find that the scripture furnishes sufficient data to determine its capacity. Josephus however (Ant. lib. iii. cap. 8. § 3. and cap. 9. § 4.) repeatedly tells us it was equal to two Attic *choas,* i. e. six quarts, or one gallon and a half English. The *hin* was perhaps thus denominated among the Hebrews, because employed in *presenting* the liquids used in the service of God. Exod. xxix. 40. xxx. 24, & al. freq.

VI. Chald. As a particle, הן, corrupted perhaps like the Greek αν, ιαν, ην, from the Heb. אם.

1. *If.* Dan. ii. 5.
2. *Whether.* Ezra v. 17.
3. Repeated, *whether—or.* Ezra vii. 26.

הס

A natural interjection enjoining silence, or stillness, like the English *hist! hush!* and Lat. st! Jud. iii. 19. Hab. ii. 20, & al. Hence as a V. *to be silent, keep silence.* Neh. viii. 11. In Hiph. sense, *to make silent, to still, to hush.* Num. xiii. 30. Adverbially, ב being understood, הס Amos viii 3, *in silence, silently.*

Der. *Hush! hist!* Qu?

הפך

I. *To turn* or *change the condition, form, state, situation,* or *course* of a thing. Exod. vii. 15, 17. 1 K. xxii. 34. Ezek. iv. 8. 2 K. v. 26. In Hith. *to turn upon itself,* or *over and over.* Gen. iii. 24. (Compare Ezek. i. 4, מתלקחת)

Jud. vii. 13. As a N. הפך *the inverse, the contrary.* Ezek xvi. 34, twice.

II. *To overturn, subvert.* Gen. xix. 21, 25, 29.

III. *To pervert.* Jer. xxiii. 36. As a N. fem. plur. תהפכות *perverseness, distortion,* or *change from the right.* Deut. xxxii. 20. Prov. ii. 12.

IV. As a N. fem. מהפכת a sort of *stocks,* by which the limbs were *distorted* into uneasy postures. occ. 2 Chron. xvi. 10. Jer. xx. 2, 3. xxix. 26.

התפכפך *to be irregular, unsteady, turning this way and that, continually varying.* occ. Prov. xxi. 8. Comp. Jam. i. 8.

Der. *Havoc.*

הפר See under פר

הצן

Probably some kind of *warlike chariot,* such perhaps as were *armed* with scythes. Once Ezek. xxiii. 24.

הר

To kill, in general, whether man, beast, or plant. See Gen. iv. 8, 14. Lev. xx. 15. Ps. lxxviii. 47. As a N. הרג *a killing, slaughter.* Isa. xxx. 25. Prov. xxiv. 11. Fem. הרגה nearly the same. Jer. xii. 3. Zech. xi. 4.

Hence the old Lat. *haruga* (הרוגה) a sacrifice, a victim. Comp. under חור VI.

הרה

With a radical, (see Psal. vii. 15. Job xv. 35.) but mutable or omissible, ה final.

I. *To protuberate, swell, be tumid,* or *elevated, to rise in height.*

It occurs not as a verb simply in this sense, but hence as a N. הר *a mountain, a protuberance, rising,* or *elevation of the earth.* Gen. vii. 19, & al. freq. It is once written with a ו Gen. xlix. 26, *The blessings of thy father have prevailed above the blessings* הורי עד of the durable mountains, *(above)* תאות גבעת עולם *the desirable things of the everlasting hills,* which were to be bestowed on Joseph, according to Deut. xxxiii. 15. The principal difficulty of this passage lies in the words הורי עד תאות on which we may observe, 1st, that though הורי is in our translation rendered *progenitors,* yet that the V. הרה when applied in an active sense to *natural generation,* is in all other places of scripture spoken of *females only.* 2dly, that though הור with ו inserted, is not elsewhere (as I can find) used for a mountain, yet the LXX version has here ορεων μονιμων *durable* mountains. 3dly, that the Samaritan Pentateuch here reads הורי without the ו; and so likewise do eight of Dr Kennicott's Hebrew codices. 4thly, that as הורי עד (of the printed text) are here joined with גבעת עולם, so הררי עד *durable mountains* are in like manner joined with גבעת עולם Hab. iii. 6. Lastly, with regard to תאות, remark, that as it seems to answer to מגד in Deut. xxxiii. 15, it may most probably be translated *desirable things,* from the V. ארה *to desire,* and that the LXX accordingly render it by ευλογιαις *blessings,* and the Vulg. by desiderium *desire.*

Hag. i. 8, *Go up to* the mountain, *and bring timber, and build the house.* The Jews had a grant from Cyrus of cedar trees from the *mountain of Lebanon,* for the building of the temple. See Ezra iii. 7. vi. 3, 4. As to the rite of *sacrificing* on *mountains* and *hills* so frequently mentioned or alluded to in scripture, as in Isa. lxv. 7. Ezek. xviii. 6. xx. 27, 28. Hos. iv. 13. Isa. lvii. 7. Jer. iii. 6. Vitringa on Isa. lxv. 7, seems justly to refer it to the common superstition of the eastern countries, of which we have some very early instances in the history of Balaam, Num. xxii. 41. xxiii. 14, 28; and Herodotus, lib. i. cap. 131, informs us concerning the Persians, Οἱ δὲ νομιζουσι Διϊ μιν, ἐπι ὑψηλοτατα των ουρεων αναβαινοντες, θυσιας ῥεζειν, τον κυκλον παντα του ουρανου Δια καλεοντες. It is their custom *to ascend the highest mountains, and there sacrifice to Jove,* by whom they mean the whole circumference of the heaven." So Mithridates, after he had defeated Murena the Roman general, (according to Appian De Bell. Mithrid. pars. i. p. 362.) ιδυι τῳ στρατιῳ Διϊ πατριον θυσιαν επι ορεος ὑψηλου, κορυφην μιζονα αλλην απο ξυλων επιτιθεις, *sacrificed* to Jove the warlike, *according to the custom of his country, on a high mountain,* on which he had raised another *hillock* of wood." And in still later times we find the apostate Julian sacrificing to Jove "on mount Casius, remarkable for its shady groves, *and slender but towering summit,* whence at the second cock-crowing might be first seen the rising of the sun."*

Hence Greek ορος *a mountain.*

II. As a verb in Kal, *to be big with child, great with young, pregnant,* as females. It includes the whole state of pregnancy from conception to delivery, which is thus denominated from its most obvious and remarkable symptom. Gen. iv. 1. xvi. 4, 5. 1 Chron. iv. 17, & al. freq. Compare 1 Sam. iv. 19. Isa. xxvi. 17. הרה is once used passively for *was conceived,* but that in a passage where an † intense pathos seems to neglect the regularity of language, Job iii. 3; on which verse Mr Scott (whom see) justly observes that "the night of his *birth,* of which Job is speaking, discovered that his mother *had been* pregnant with a son." Comp. Jer. xx. 15. As a N. fem. הרה, pl. הרות and הריות, *big with child, pregnant.* Gen. xvi. 11. Amos i. 13. Hos. xiii. 16, or xiv. 1. As a N. הרן *a being big, pregnancy.* occ. Gen. iii. 16; where it implies all the pains and inconveniences of pregnancy. הריון nearly the same. occ. Ruth iv. 13. Hos. ix. 11.

III. In a mental sense, *to teem,* or *be big, with,* as we also speak. Job xv. 35. Ps. vii. 15. Isa. lix. 4, 13.

IV. As a N. with two formative Yods, יהיר *looking big, haughty, proud.* LXX αλαζων *arrogant.* occ. Prov. xxi. 24. Hab. ii. 5.

הרר occurs not as a verb in this reduplicate form, but as a N. הרר *a high,* or *continued mountain.* Gen. xiv. 6, & al. freq.

הרהור Chald. As a N. mas. plur. הורהרין *con-*

---

* —In monte Casio *nemoroso,* et tenui ambitu in sublime porrecto, *unde secundis galliciniis videtur primo solis exortus.* Ammian. Marcellin. lib. xxii. cap. 14.

† See Bishop Lowth's XIV. Prælect. De Sacra Poesi Hebræorum.

Digitized by Google

ceptions, thoughts, which the mind or heart is, as it were, *big with.* Comp. Sense III. of הרה above. occ. Dan. iv. 2, or 5, where Vulg. cogitationes, *thoughts.*

הרס

Occurs not as a verb in Hebrew, but in Arabic signifies, and that too, according to what appears its primary sense, *to cut into little pieces,* "concidit in parvas partes," Castell. Hence as a N. הרמון seems to denote, *a butchery,* or *shambles* where meat is *so cut.* Once Amos iv. 3; where the prophet threatening the insolent luxurious women of Israel under the similitude of wanton refractory heifers, says, והשלכתנה ההרמונה *ye shall be thrown,* or *ye shall throw yourselves* into the shambles. It is evident that the ה in הרמון is radical, because here preceded by a ה servile. For the above interpretation I am indebted to Schultens's Manuscript Origines Hebraicæ.

הרס

I. *To break through, break in.* Exod. xix. 21, 24.

II. *To break down, destroy, demolish.* Exod. xxiii. 24. Jud. vi. 25. Spoken of the teeth of serpents, which "those who know how to tame them by their charms are wont commonly to *break* out."* Psal. lviii. 7. As a N. fem. in reg. הדסת, plur. הרסות *destruction, ruin.* occ. Isa. xlix. 19. Amos ix. 11. As a N. חרס *destruction.* occ. Isa. xix. 18, where however twelve of Dr Kennicott's codices now read החרס *of the sun,* as four more did originally. But concerning this famous text, and the true reading of it, I must content myself with referring to Vitringa on the place, to Prideaux, Connex. Part II. book iv. anno 149, to Dr Henry Owen's Enquiry into the present State of Septuagint Version, p. 41, &c. and to Dr Kennicott's Dissertat. General. p. 10, § 21.

Der. *Harass, crush, craze.* Qu?

התה

With a radical ה final, supplied by י.

In Kal, transitively, *to hasten, bring with haste.* occ. Isa. xxi. 14. intransitively, *to hasten, rush.* occ. Jer. xii. 9; where Vulg. properate. *hasten ye.* Hence as a verb in the reduplicate form.

התהה, with על *upon* following. *To rush violently upon, assault.* occ. Psal. lxii. 4, *How long* תהותתו על איש *will ye* assault, or rush upon *a man?* so LXX ἐπαναπαύσεσθε; *set upon? rush upon?* and Vulg. irruitis? Observe that six of Dr Kennicott's codices read תהתתו without the ו inserted.

התל.

To mock, banter, trifle. It is used either absolutely, as Exod. viii. 25 or 29; or with ב or אל following, *to mock at, illude, play upon.* Gen. xxxi. 7. 1 Kings xviii. 27, & al. As a N. fem. plur. מהתלות *illusions, delusions.* occ. Isa. xxx. 10.

Hence the Greeks appear plainly to have had their ὐθλεύω *to trifle, play the fool,* and the N. ὔθλος *a trifling, fooling.*

* Chardin in Harmer's Observations, vol. ii. p. 223, whom see.

PLURILITERALS.

Or Words of more than three Letters, beginning with ה.

הבהב See under יהב

הדבר Chald.

As a N. mas. plur. emphat. הדבריא and in reg. הדברי. occ. Dan. iii. 24, 27. iv. 33 or 36. vi. 7 or 8. Theodotion, in Dan. iii. 24, renders it by μεγιστᾶσιν *great* men; in ver. 27, by δυνασται, so the Vulg. by optimates, potentes, *principal men.* It may be derived from הדר or הד *glory, honour,* and דבר *to speak,* whence perhaps our translators render it *counsellors;* or from הד and דבר *to lead;* so Montanus translates it ductores *leaders.*

היתי See under אתה VIII.

הלכוא

Occurs, according to the common printed text, Josh. x. 24; and in the second edition of this work I considered it as a Hebrew verb, irregularly formed with a final א, and produced אבוא Isa. xxviii. 12, נשוא Jer. x. 5, and רצוא Ezek. i. 14, as examples of similar forms. But from the various readings in Dr Kennicott's Bible, I have since had the satisfaction of learning that in Josh. x. 24, no fewer than thirty-six MSS. and the most ancient printed edition of the whole Hebrew Bible (marked 260) are without the א at the end of ההלכוא; that in Isa. xxviii. 12. the printed edition last mentioned, and ninety-five MSS. read אבו; and that in Jer. x. 5, eight MSS. and three printed editions in their various readings have ינשאו: and as to רצוא Ezek. i. 14, though none of the Doctor's codices there read רצו, yet since the LXX (Alexandr. and Complut.) and Theodotion render the word by ἐτρέχοσαν *ran,* רצו seems to be the true reading, and רצוא an Arabic spelling of the verb, as in the preceding instances. But however this be, little doubt can remain, but that ההלכו is the true reading in Josh. x. 24, and that it should be translated *who went.* Comp. under. ה 5.

המונכא See under מנך

הראל

The mountain or *mount of God,* from הר *a mountain,* and אל *God.* A name for the hearth of the altar in Ezekiel. Comp. under אריאל III. Once, Ezek. xliii. 15.

ו

וו

Occurs not as a verb, but the idea appears to be, *to connect, join,* or *link together.* The Arabic V. ורי signifies *to marry* a wife, "Uxorem duxit." Castell.

I. As a N. mas. plur. וים *hooks* which *connected* the curtains or veils of the tabernacle to the pillars. Exod. xxvi. 32. xxxviii. 28, & al. freq.

Digitized by Google

II. ו a *connective* particle. The manner or nature of which connexion is to be collected from the series of the discourse. Its principal uses are as follow:

1. *And.* Gen. i. 1.
2. *Also.* Lev. vii. 16. Amos iv. 10, & al.
3. *With, together with.* 1 Sam. xiv. 18.
4. *Or.* Gen. xli. 44. Exod. xx. 17. xxi. 17, 18. Num. xxii. 26. Deut. iii. 24. 2 Sam. iii. 29. 1 K. xviii. 10, & al. freq.
5. *But, but yet.* Ps. xliv. 18. Zeph. i. 13.
6. Exegetical, *even, to wit.* 1 Sam xxviii. 3. Zech. ix. 9. Mal. iii. 1. Prov. xi. 3.
7. Exegetical, *that, ὅτι.* Gen. xlvii. 6.
8. Eventual. *so that.* Isa. liii. 2.
9. *Because.* Gen. xx. 3. xxii. 12. Isa. xxxix. 1.
10. Illative, *therefore.* Gen. xxix. 15. Ezek. xviii. 32.
11. *That, to the end that.* Gen. iii. 22. Exod. vi. 11. vii. 16. xxx. 16. Num. xxiii. 19.
12. *When, if.* Gen. xlvii. 30. 1 Sam. xii. 12. Prov. iii. 28.
13. In comparisons, *as.* Job v. 7. *So.* Isa. liii. 7.
14. *Although.* Gen. xviii. 27. Ezek. xiv. 17.
15. *Then.* Gen. iii. 5. Eccles. iv. 7.
16. After a negative or prohibitive particle, *and not, nor, neither.* Exod. xx. 4, 17. Num. xvi. 14. Lev. xix. 12. Deut. xxxiii. 6. Prov. xxx. 3, & al. freq. And this *very common* use of the particle ו clears the sense of ודהורדת, 1 K. ii. 9. Let the reader attentively consider in the original Hebrew the 8th and 9th verses, and he will clearly perceive that the middle of the 9th, from כי to לו inclusive, must be understood parenthetically. *And now* אל תנקהו *do not hold him (Shimei) guiltless, (for thou art a wise man, and knowest what thou shouldest do unto him)* ודהורדת neither *bring down his grey hairs with blood to the grave;* i. e. plainly for his *past* offences against David. Accordingly Solomon held him not guiltless, by confining him to Jerusalem, *under pain of death;* and when he violated this condition, to which he himself had expressly *assented* and *sworn*, Solomon for this *fresh* offence, *as a wise man*, caused him to die; and so Jehovah eventually returned Shimei's wickedness against David on his own head. See ver. 35—46; and comp. in the Hebrew Deut. vii. 25. 2 Sam. i. 21. Psal. xxvi. 9. Prov. vi. 4. Psal. cxliii. 7, but especially Deut. xxxiii. 6, where the ו prefixed to V. ימי signifies *and not, neither*, referring to the preceding אל, just as in 1 Kings ii. 9; and this interpretation fully explains the text, and acquits David of the charge of cruelty and treachery in his conduct respecting Shimei.*
17. for the use of ו *conversive* (as it is called) prefixed to the future and preter. of verbs, see Grammar, sect. viii. rule 25, and 28.

If the particle ו be applied in any other manner not here noted, an attentive reader will hardly be at a loss for its meaning.

DER. Perhaps Latin *vieo* to bind with twigs, tie up. Saxon *ew* marriage, and Eng. *woo;* and in composition Saxon *ew, ewbrice,* marriage-breaking, adultery.

והב *Vaheb.*

The name of a place near the river *Arnon.* occ. Num. xxi. 14.

וור

Occurs not as a V. in Hebrew, nor is it found as a root in the common Lexicons. Schultens however in his Manuscript Origines Hebraicæ places it as a root, and observes that the verb in Arabic signifies, *to be laden, carry a burden,* "bajulavit, portavit onus," and metaphorically *to be wicked,* or as it were, *laden with crimes.* (The apostle has a similar expression, σεσωρευμένα ἁμαρτίαις *laden with sins,* 2 Tim. iii. 6.) My author farther remarks, that Solomon has used איש וור in a most elegant, though on the common interpretation a most obscure passage, Prov. xxi. 8, for a man *laden with guilt* and *crimes;* and that when it is said "*the way of* איש וור is הפכפך *unsteady* or *continually varying,*" there is a most beautiful allusion to a beast who is so *overburdened* that he cannot keep in the straight road, but is continually tottering and staggering, now to the right hand, now to the left. Comp. Schultens on Prov. xxi. 8.

From the Arabic root וור is derived וזיר *wazir* or *vazir,* which now denotes the first minister under the eastern monarchs, who *sustains the weight* of empire for his master, his *vizier,* as we corruptly pronounce the word. See Herbelot's Bibliothéque Orientale in VAZIR.

ולד

Occurs not as a verb, but is nearly related to, if indeed it may not be regarded as the same root with, ילד *to breed young* (which see); the ו being used for י as the beginning of this N. as it often is after a servile in the Hiphil forms of verbs which have י for their first radical. As a N. ולד *a child.* occ. Gen. xi. 30, and (according to the reading of the eastern Jews, the quarto Plautinian and Complutensian editions, and more than forty of Dr Kennicott's codices) 2 Sam. vi. 23.

ז

זאב

Occurs not as a verb in Hebrew, but in Arabic the root written with their *Dhsal,* or lisping ד, and plainly derived from the Hebrew זאב, denotes not only *a wolf,* but also *impetuosity, to hasten, move forward with swiftness,* "festinavit in incessu," Castell; and the Arabic דאב, with the *Dal,* signifies *to be diligent, earnest,* and as a N. *a driving forward,* particularly *with vehemence:* and even זאב itself does in that language import *haste,* being applied *to carrying* a burden *hastily, driving forward* a

* Comp. Gentleman's Magazine for April 1739, p. 190. And since writing the above, I find the interpretation of 1 Kings ii. 9, here proposed, farther confirmed by Dr Kennicott, in his remarks on Select Passages of the Old Testament, p. 131.

Digitized by Google

camel, *drinking with a great and eager draught.* See Castell.

As a N. זאב *a wolf*, a well known beast of prey, probably so called from the *impetuosity* or *swiftness of his motion;* whence, as Bochart, vol. ii. 825, observes, one sort of them is called τοξευτης *the darter*, another κιρκος *the hawk;* the one is said to have θοα κωλα *swift limbs*, the other is, according to Oppian,

——— ταντεσσι θοωτερος ωκα λυκοισι

Of wolves far *swiftest.*

But this *impetuosity* appears most remarkably when the animal is enraged with hunger. For "the *wolf*, when he is ravenous and starved, *runs about* like a creature distracted, and pays no regard to his natural sagacity: but he is in this case desperate; it is in the hard weather in winter that he is in this condition, and he then howls as he *runs*, and terrifies every creature," says Mr Watson in his Animal World Displayed, p. 71. To which we may add that of Homer, Il. xvi. lin. 352,

Ὡς δε λυκοι αρνεσσιν επιχρασιν, ερεφοισι,—

As *wolves* on lambs or kids *impetuous rush*—

And here it may not be amiss to remark, that the Arabic דאב (with *dhsal*) farther signifies *to terrify*, or *be terrified, by a wolf.* To the Arabic derivatives from the Heb. זאב above given, we may add the Syriac דאבא and Chaldee דיבא *a wolf.* Gen xlix. 27, & al. freq.

זאע Chald. See under זע.

זאת See under זה

זב

I. *To gush, spring*, or *issue out*, spoken of the liquid issuing, as of water from a rock. Psal. lxxviii. 20. cv. 41. Isa. xlviii. 21.

II. *To spring with*, spoken of that whence the liquid *issues*, as of a land *springing with* milk and honey. Exod. iii. 8, & al. freq.—of a man labouring under a *gonorrhœa.* See Lev. xv. 2—15. So the LXX render הזב by ὁ γονορρυης no fewer than nine times in this chapter. The Vulg. likewise has at ver. 2, vir qui patitur fluxum seminis, so ver. 32, and at ver. 15, renders מזובו *a* fluxu seminis sui. See Bishop Patrick's Commentary, and Scheuchzer's Phys. Sacr. on Lev. xv. Astruc de Morb. Vener. lib. i. cap. 4, § 2, p. 24, and Michaelis, Supplem. ad Lex. Heb. p. 594.—of a woman having an *issue* of blood. Lev. xv. 19—90. As a N. זוב *an issue*, i. e. *a flux* of humour in a *gonorrhœa.* Lev. xv. 2, 3, 19, & al.

III. *To flow out, pine* or *waste away*, as men for want of nourishment. occ. Lam. iv. 9. So Vulg. extabuerunt, LXX επορευθησαν *went off*, i. e. failed, pined away. Gusset, however, has proposed a new interpretation of this verse, which I shall submit to the reader. *They that are killed by the sword are better than they that are killed by hunger*, שהם *because those* (i. e. the former) *being pierced*, flow out or yield a flux (of blood or humours furnished) *by the produce of the field*, not being exhausted and dried up by famine as the others are.

IV. As a N with a formative א, אזוב *hyssop*, or some herb of that kind so named from its *detersive* and *cleansing* qualities, whence it was used in sprinkling the blood of the paschal lamb, Exod. xii. 22.—in cleansing the leprosy, Lev. xiv. 4, 6, 51, 52.—in composing the water of purification, Num. xix. 6.—and sprinkling it, ver. 18. It was a type of the *purifying* virtue of the *bitter* sufferings of Christ. And it is plain from Psal. li. 9, that the Psalmist understood its import.*

From Heb. אזוב are plainly derived the Gr. ὑσσωπος, Lat. *hyssopus*, and Eng. *hyssop*, a name retained with little variation in all the western languages.

זבב occurs not as a V. in this reduplicate form, but

I. As a N. זבוב *a fly* in general, "perhaps so named from their *gushing out* of holes in the ground, wood, &c. where they are bre from the egg, and thence *issue*, when come to life, as water bubbles from a hole." Bate. occ. Eccles. x. 1. Isa. vii. 18, where see Vitringa.

II. בעל זבוב *Baal Zebub*, the Aleim of the Philistines of Ekron, mentioned 2 Kings i. 2, 3, 6, 16. He appears by that history to have been one of their *medical* idols; and as בעל denotes the *sun*, so the attribute זבוב seems to import his power in causing water to *gush out* of the earth, and in promoting the *fluidity* and *due discharge* of the juices and blood in vegetables, animals, and men, and thereby continuing or restoring their *health* and *vigour.* And as *flies*, from the manner of their *issuing from* their holes, were no improper emblems of *fluids gushing forth;* hence the epithet זבוב makes it probable that *a fly* was part of the imagery of the *Baal* at Ekron, or that a *fly* accompanied the *bull* or other image, as we see in many instances produced by Montfaucon; especially since the LXX, who certainly knew much better than we, at this distance of time, can pretend to do, what were the *emblematic* gods of the heathen, have constantly rendered בעל זבוב by BAAA MYIAN, *Baal the Fly.* And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the Hottentots even to our days. For (if Kolben is to be believed) these people "adore as a *benign deity*, a certain *insect*, peculiar, it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with *two horns.*† To this little winged deity, whenever they set eyes on it, they render the *highest tokens of veneration;* and if it honours a *kraal* (a village) with a visit, the inhabitants assemble about it in *transports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and *dance* round it while it stays, troop after troop, throwing to it the powder of *Bachu*,

* See Scheuchzer's Physica Sacra on Exod. xii. 22.

† Comp. below under עז and קרן.

Digitized by Google

with which they cover at the same time the whole area of the *kraal*, the tops of their cottages, and every thing without doors. *They kill two fat sheep*, as a thank-offering for this high honour. It is impossible to drive out of a Hottentot's head, that the arrival of this insect to a *kraal* brings *favour* and *prosperity* to the inhabitants."*

זבד

To endow, and as a N. זבד *a dowry, portion.* occ. Gen. xxx. 20. So LXX δεδωρηται—δωρον, and Vulg. dotavit—dote.

זבח

To slay in general. 2 Kings xxiii. 20. Ezek. xxxix. 17, 19. Sometimes for food, as 1 Sa. xxviii. 24. 1 Kings xix. 21; but most frequently for sacrifice, Gen. xxxi. 54. xlvi. 1, & al. freq.; so it may be rendered *to sacrifice.* As a N. זבח, pl. זבחים, and once (Hos. iv. 19.) fem. זבחת, *a sacrifice, victim, the creature slain.* Gen. xxxi. 54. Exod. xviii. 12, & al. freq. מזבח pl. מזבחת *an altar, a place* or instrument for *sacrifice.* Gen. viii. 20. Num. xxiii. 1, & al. freq. On Exod. xxi. 14, see under קרן II.

זבל

To dwell, dwell or *cohabit with.* So Aquila, συνοικησει. occ. Gen. xxx. 20. As a N. זבל and זבול *a habitation, dwelling*, occ. 1 Kings viii. 13. 2 Chron. vi. 2. Isa. lxiii. 15. Hab. iii. 11. מזבל nearly the same. occ. Ps. xlix. 15.

DER. Isl. *duella*, and Eng. *dwell.* Qu?

זבן Chald.

To buy, redeem. It often occurs in the Targums in this sense, but in the scripture we meet with it only Dan. ii. 8, where it is applied to time, and denotes *to gain, protract it.* Theodotion renders it εξαγορασεις *ye redeem.* Comp. Eph. v. 16. Col. iv. 5, and Greek and English Lexicon in Εξαγορασω II.

זג

Occurs not as a V. in Hebrew, but in Chaldee, Syriac, and Arabic, signifies *to join, conjoin, connect, consociate.* See Castell in זוג. Hence the Greek ζευγω, ζευγνυω, and Latin jungo in the same sense. As a N. זג *the outer skin* or *husk* of a grape, enclosing and *connecting* its parts. Once Num. vi. 4.

DER. With ה emphatic, *husk*, Qu?

זד

I. *To swell, be tumid.* Hence as a N. זידון *swelling, tumid*; so Montanus tumidæ. Ps. cxxiv. 5.

II. *To boil, cause* liquor *to swell* or *rise in boiling.* occ. Gen. xxv. 29. As a N. נזיד *pottage* or *broth, made by boiling*, Gen. xxv. 29, & al.

III. In Kal and Hiph. *to swell*, as a man with pride. Exod. xviii. 11. xxi. 14. Neh. ix. 10. As nouns זד *proud, presumptuous.* Ps. xix. 14; where פשעים *transgressions*, may be properly supplied from פשע at the end of the verse. Ps. cxix. 21, & al. זדון *pride, presumption, arrogance.* Deut. xvii. 12, & al. Comp. Jer. l. 31, 32. The LXX often render the verb by ὑπερηφανευω, -νεω, *to be elated, haughty*, and the nouns by ὑπερηφανια *elation*, ὑπερηφανος *elated, haughty.*

DER. Isl. *sieda*, Saxon *seodan*, and Eng. *sod, sodden, seethe, suds.*

זה

I. זה a particle used

1. As a demonstrative pron. referring to some person or thing considered as near or present. *This, this here.* Gen. v. 29. xxviii. 17, & al. freq. Like οὗτος in Greek, (see Acts x. 36.) and hic in Latin, it sometimes imports *eminence, distinction, preeminence*, Ps. xxiv. 8, 10. Isa. xxv. 9. Hic *vir*, hic *est*—says Virgil of Augustus Cæsar, Æn. vi. line 791, זה is joined with plural as well as singular words. See Gen. xxxi. 41. Num. xiv. 22. Jud. xvi. 15. Esth. iv. 11.
2. *A certain one*, quidam: or, *such a one*, talis. See Gen. xxxix. 11. Deut. v. 26.
3. *Here, in this place.* 1 Chron. xxii. 1.
4. *Hither, this way.* Num. xiii. 17.
5. Repeated, זה and זה *this and that, one and another, this and another.* Exod. xiv. 20. 1 Ki. xxii. 20. Isa. vi. 3.
6. It is used as a relative, *which, who.* Ps. civ. 8, 26, & al. and that plurally. Job xix. 19.

II. את, (q. זהת, the א being substituted for the ה Qu?)

1. A demonstrative pron. fem. *this, this here.* Ruth i. 19. 2 Sam. xiii. 17, & al. freq. זאת fem. as well as זה mas. is constructed with plural nouns. See Deut. vi. 1, 25. And in the common printed text of Jer. xxvi. 6, we meet with הזואתה fem. for which however the Keri, and thirty-eight of Dr Kennicott's codices read הזואת.
2. Repeated, *this and that, one and the other.* 1 Kings iii. 23. Comp. ver. 22, 26.

III. זו

1. A demonstrative pron. (formed from זה as מו from מת Qu?) *this, this here.* Isa. xliii. 21. Hos. vii. 16. Hab. i. 11.
2. It is used as a relative, and that to both genders and numbers. See Ps. ix. 16. x. 2. xvii. 9. Comp. below under זוה

זהב

Occurs not as a V. in Heb. but the ideal meaning seems to be *clear, bright, resplendent.* Comp. צהב, to which this root appears to be nearly related both in sense and sound, as זהר to צהר which also see.

I. As a N. זהב *clear, bright weather.* occ. Job xxxvii. 22; where Elihu amplifying the majestic appearances of the Almighty, when *he clotheth himself with light, like as with a garment*, observes, ver. 21. *And now* (when there is nothing supernatural) *men cannot look upon his resplendent light in the heavens* (or *conflicting ethers*) *when the wind passeth and cleareth them*, (comp. Exod. xxiv. 10.) ver. 22. *(when)* זהב

* The above account is transcribed from the Complete System of Geography, vol. ii. p. 492, the compilers of which have very faithfully extracted it from Kolben's Present State of the Cape of Good Hope, in the 1st vol. of which work, p. 99, &c. Eng. edit. the reader may be entertained with a fuller narrative of the worship of (I had almost said) *Baal-zebub* among the Hottentots. But finding that the authenticity of Kolben's account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the intelligent reader himself to determine what degree of credit is due to him.

clear or bright weather *cometh from the north*, or * *northwind: with* or *upon God (is) terrible* or *terribly dazzling majesty.*

II. It seems once, Zech. iv. 12, to denote *pure, limpid oil*, which is otherwise called יצהר from צהר *to be clear, shine*, which see.

III. And most generally *gold*, which is the *purest* and *most resplendent* of all metals. "Of all bodies," says † Boerhaave, "*gold* is the most *simple* or *homogeneous.*" And every one can bear witness to its *resplendency*, which moreover is not liable to rust like that of other metals, freq. occ.

The relation between the 1st and 3d senses above assigned to זהב may be farther illustrated by remarking that the LXX render the word in Job xxxvii. 22, by *νιφη χρυσαυγουντα gold-coloured clouds*; that an old Greek tragedian quoted by ‡ Grotius, speaks of *χρυσωπος αιθηρ the gilded ether*: that Varro cited in Leigh's Crit. Sacr. uses the phrase aurescit aër *the air is gilded*; that the Latin name for gold aurum, and the N. *aura*, which is used for its *splendour* or *glistering* §, seem plain derivatives from the Heb. אור *the light*, and that the poets abound with passages comparing the *solar orb* or *light* to *gold.*

Thus Virgil, Georg. i. line 232, calls the sun aureus, or *golden*; and Milton, Paradise Lost, book iii. line 572, mentions

> The *golden sun* in *splendour* likest heaven.

Thomson, in his description of a summer's morning, introduces

> ——the mountain's brow
> *Illumed with fluid gold.*
> Summer, line 83, 84.

In his Autumn, line 27,

> ——a serener blue,
> *With golden light* enliven'd, wide invests
> The happy world——

And line 37,

> ——The sudden *sun*,
> By fits effulgent, *gilds the illumined* field.

Mickle's Lusiad, book i.

> The *sun* comes forth enthroned in *burning gold.*

So in the Grecian mythology every thing belonging to Apollo, or the *idol of the sun*, was of *gold.* Thus Callimachus, Hymn to Apollo, line 32, &c.

> Χρυσια τῳ πολλαν, το τ' ενδυτον, ἡ τ' ιπιποζπις,
> Ἡ τι λωφη, το τ' αιμμα το Λυκτιον, ἡ τι φαειτζη.
> Χρυσια και τα πιδιλα· πολυχρυσος γας Απολλων.
>
> A *golden* robe invests the glorious god,
> His shining feet with *golden* sandals shod;
> *Gold* are his harp, his quiver and his bow—
> DODD.

זהם

In Chaldee it signifies *to pollute, defile*, and in this sense I apprehend it should be construed Job xxxiii. 20, the only passage where it occurs in scripture; וזהמתו היתו לחם *And his life* pollutes to him (ר for ל, see under עלה II.) *bread.* It is a very strong expression, as if the small remains of life and sense, which he yet had, served no other purpose than to make even bread *nauseous* to him.

זהר

I. *To shine, be clear, bright* or *pellucid*, as the firmament, or aërial expanse, when thoroughly penetrated in every point, as it were, by the light. occ. Dan. xii. 3; where LXX and Theodotion λαμψουσιν ὡς ἡ λαμπροτητος, shall shine *as the* splendour. Comp. Mat. xiii. 43. As a N. זהר *brightness, transparency* as of the air or heavens thus illuminated occ. Dan. xii. 3. Ezek. viii. 2, where Theodotion *αυγας of the ether.* Comp. Exod. xxiv. 10.

II. In a mental sense, in Hiph. *to enlighten, instruct clearly, make* a person *clear* in a thing, as we say, or *give* him *a strong light* into it, φωτιζειν. Exod. xviii. 20. Lev. xv. 31. 2 Ki. vi. 10, & al. In Niph. *to be enlightened, clearly instructed.* Ps. xix. 12, (where Montanus, illustratur *is enlightened*, comp. ver. 9.) Ezek. iii. 21, & al. *To take warning*, Ezek. xxxiii. 4, 5.

III. Chald. As a participle, or participial N. mas. plur. זהירין *heedful, cautious.* occ. Ezra iv. 22.

זוה

Occurs not as a V. in Heb. but in Arabic זוי signifies *to verge, tend* or *incline towards* a certain point, "vergebat, tendebat *eò*, petebat *illud.*" And the derivative N. זאויה means *an angle corner* (i. e. the *inclination* of two lines, planes, or &c. to each other) whence the V. is used in the derivative senses of *thrusting into corners, hiding, laying up*, &c. See Castell.

I. As a N. fem. plur. in reg. זויות *angles, corners* of a building or the like. occ. Ps. cxliv. 12. (*That*) *our daughters* (may be) כזויות or, according to the fuller reading of the Complutensian edition, and more than sixty of Dr Kennicott's codices, כזויות, *like* angles or corners מחטבות תבנית היכל *carved* (*after*) *the likeness (of those) of a palace.* The passage is elliptical like many others in the Psalms, but the sense proposed seems clear and good. (Comp. Ps. cxviii. 22.) Zech. ix. 15, *They shall be filled like bowls* (and shall be) כזויות *as* the corners *of the altars*, i. e. they shall be "satisfied with this slaughter of their enemies as the bowls (מזרק) of the sanctuary and *corners* of the altar were with blood of sacrifices." Clark. Observe that in this text of Zech. thirty of Dr Kennicott's codices now read fully כזויות, as four more did originally.

To confirm the sense here assigned to the Heb. זויות let it be remarked that the word is often used by the Chaldee paraphrasts in the same sense. See inter al. Targum on Ezek. xlvi. 21. Jer. xxxi. 38.

II. As a N. mas. plur. in reg. מזוי *storehouses*, where things are *hidden* or *laid up*, occ. Psal. cxliv. 13. So LXX, ταμια, Vulg. promptuaria, and Targ. תוסבראנא.

Digitized by Google

---

* So Homer, Il. xv. line 171. ΑΙΘΡΗΓΕΝΕΟΣ ΒΟΡΕΑΟ. Comp. Prov. xxv. 23; and see the Rev. and truly learned William Jones's Physiological Disquisitions, p. 576, 577.

† Chemistry by Dallowe, vol. i. p. 21.

‡ De Verit. Relig. Christian. lib. i. cap. 22. note 11.

§ See Virgil, Æn. vi. line 204.

III. זה זו and זאת *this, this here.* Pronouns demonstrative, which have been already explained under זה; I would not however be positive but they might be properly placed under this root as denoting the *tendency* of our own, or the *directing* of another's mind to a certain object.

זז

Occurs not as a V. in the Bible, but its ideal meaning evidently is, *to move, move to and fro,* or the like. This appears not only from the Thalmudists using it in this sense, and from the plain traces of this meaning in the Chald. זאז and זאזא *a branch* moved or shaken *with the wind* (Targ. on Job xiv. 9, & al.) and in the Arabic זאזא *to move* מזוז *moveable,* &c. but also from the scriptural application of the following derivative nouns.

I. As a N. זיז *an animal moving* or *endued with motion,* "*Whatever moveth,* παν το κινουμενον," Cocceius; κναδαλον, q. κινωδαλον, from κινεισθαι *to move, move itself.* See Bochart, vol. ii. 979. Symmachus, ζωα *animals.* occ. Ps. l. 11. lxxx. 14.

II. As a N. זיז *motion, commotion, vibratory motion.* The LXX, by rendering it ωδον *entrance,* have in some measure preserved its meaning; but it is a much stronger and more expressive word, and beautifully paints the continued *agitation* or *bustle* of a crowded multitude passing before the eyes. occ. Isa. lxvi. 11. *That ye may be delighted* מזיז with the bustle כבודה *of her multitude, for—behold I will cause to tend to her* כבוד *the multitude of the nations as an overflowing torrent.* Comp. ch. lx. 5.

III. As a N. fem. מזוזה *a door post* on which the door *turns* or *is moved to and fro,* the מ denoting the *place, mean* or *instrument* of action. Exod. xxi. 6, & al. freq.

זחז

In Arabic signifies, 1. *to impel,* 2. *to remove* from its place. See Michaelis, Supplem. and Castell. In the Heb. Bible it occurs only Exod. xxviii. 28. xxxix. 21; in the former of which texts the LXX render it χαλασαι *be loosed,* another Greek version, αποσπασης *thou shalt withdraw,* and Vulg. separari *to be separated.*

זחל

I. *To skulk, withdraw,* or *hide oneself through fear,* or *shame.* occ. Job xxxii. 6. And that this is the sense of the root is confirmed by the use of the Arabic זחל *to withdraw, decline, depart,* and of Arabic דחל *to go into a hole* or *den of the earth, to betake* or *withdraw oneself to the side of the tent, to hide oneself,* or *lie hid.* See Castell.

II. As a N. mas. plur. "*any skulking creatures that hide themselves in holes,* such as serpents and worms." Taylor's Concordance. occ. Deut. xxxii. 24. Mic. vii. 17.

III. אבן הזוחלת *the stone* or *rock of Zoheleth.* occ. 1 Kings i. 9. "Possibly named," says Mr Bate, "from the *fright* that seized them on hearing Solomon was anointed." Comp. ver. 49, 50.

זי

Occurs not as a V. in Heb. nor (so far as I can find) in the eastern dialectical languages; but the idea is, *to be bright, splendid,* &c. and hence the Greek ζαω *to be fervid, hot.*

I. As a N. in Chald. זיו *brightness, splendour.* Dan. ii. 31.

II. Chald. *the grace, liveliness,* or *beauty* of the countenance. Dan. v. 6, 9, & al.

III. As a N. זו or זיר *Zif,* the name of the *second month,* nearly answering to our April, so called because at that time of the year the solar light in Judea and the neighbouring countries becomes very *bright* and *strong.* For the same reason, that month is likewise called in Chald. אייר from אור to *shine,* as by Jonathan Ben Uziel on Num. i. 1. occ. 1 Ki. vi. 1, 37. In both which texts the common printed editions have זו, but pointed with a short *hhiric* or *i* under the ז which seems to refer to another reading: accordingly no fewer than thirty-three of Dr Kennicott's MSS. and two ancient printed editions have זיו with the י, in the former verse, as the same two editions and twelve MSS. have likewise in the latter.

IV. As a N. generally mas. but fem. Isa. xvii. 6, זית plur. זיתים *the olive*-tree and -fruit, q. d. the *splendour*-tree and -fruit, so called perhaps from producing *oil,* which supports the action of fire in *light* and *splendour.* See Exod. xxvii. 20. Lev. xxiv. 2. Comp. יצהר under צהר. In like manner, I apprehend, the Greek ελαια and ελαιον, the Latin *olea, oliva, oleum,* the French *olive, olivier,* and *huile,* and the English *oil* and *olive,* are all ultimately derived from the Hebrew הל *to shine.* (See Martinii, Lexicon Etymol. in *Olea.*) Gen. viii. 11. Jud. ix. 8. Exod. xxvii. 20. Mic. vi. 15, & al. freq. If it should be objected that זית *mas.* cannot be formed with a *servile* ת, I would produce זרת Ezek. xliii. 13, דמות Ezek. i. 16. x. 10, נחשת Ezek. i. 7. Dan. x. 6. 1 Ki. vii. 45, as similar instances.

The *olive-tree,* from the effect of its *oil* in supplying, relaxing, and preventing or mitigating pain, seems to have been, from the beginning, an emblem of the *benignity* of the divine nature; and particularly, after the fall, to have represented the *goodness* and *placability* of God through Christ, and the *blessed influences of the Holy Spirit,* in *mollifying* and *healing* our disordered nature, and in destroying or expelling from it the poison of the old (spiritual) serpent, even as *oil-olive* does that of the natural serpent or viper. Hence we see a peculiar propriety in the *olive-leaf* or *branch* being chosen by divine Providence as a *sign* to Noah of the abatement of the deluge, Gen. viii. 11; we may also account for *olive-branches* being ordered as one of the materials of the booths at the feast of tabernacles, Neh. viii. 15; and whence they became the emblems of peace, to various and distant nations. See Virgil, Æn. vii. line 154. viii. line 116. xi. line 101. Livy, line xxxix. cap. 16, and lib. xiv. cap. 25. So Statius, Theb. lib. xii. mentions

——Supplicis arbor olivæ;
The suppliant olive-tree.

Digitized by Google

And our late eminent navigators found that *green branches* carried in the hands, or stuck in the ground, were the emblems of *peace* universally employed and understood by all the islanders even in the South seas. See Capt. Cooke's Voyages, passim, and consult Hutchinson's Data, part i. p. 109, &c. and Catcott's Treatise on the Deluge, p. 94, 2d edit. note.

זכה

With a radical, but mutable or omissible, ה.

I. As a V. in Kal, *to be clear, clean, pellucid,* in a natural sense, as the heavens, Job xv. 15; or stars, Job xxv. 5. As a N. זך *clear, clean, pellucid.* It is applied to *clear, transparent* oil, Exod. xxvii. 20; to olibanum or frankincense, which, when pure, is *whitish,* and nearly *transparent,* Exod. xxx. 34; to the Nazarites compared with snow, Lam. iv. 7.

II. *To be clear, clean, pure,* in a moral or spiritual sense. Job xv. 14. xxv. 4. Psal. li. 6. Comp. Isa. i. 16. Also transitively, *to cleanse, purify, make clean.* Ps. li. 6. lxxiii. 13. Prov. xx. 9. Also (used as טהר, טמא, &c.) *to esteem* or *pronounce clean* or *pure.* Mic. vi. 11. As a N. זך *clean, pure.* Job viii. 6. xxxiii. 9, & al.

III. Chald. As a N. זכו *purity, innocence.* occ. Dan. vi. 22.

זכך I. As a V. in Hiph. *to cleanse, purify.* occ. Job ix. 30; where ו (as usual) supplies the place of the final ך.

II. As a N. זכוכית *glass* from its *clearness* or *transparency.* So LXX ὑαλος, Vulg. vitrum, and Syriac, זגוגיתא. occ. Job xxviii. 17; where it is mentioned with gold, and other things of great value; and no wonder, since however common and cheap *glass* now is among us, yet it is very conceivable that in the age and country of Job, this beautiful artificial crystal was very scarce, and of consequence highly precious. See Scheuchzer. Phys. Sacr. in Job, and Michaelis, Supplem. ad Lex. Heb. p. 613.

זכר

This root has two senses assigned it in the Lexicons; 1st, *to remember, make mention of;* 2dly, *the male sex,* either as preserving the *memory* of the name or family, (see 2 Sam. xviii. 18.) or as "most *celebrated, mentioned,* or *talked of.*" Bate. I suspect however the radical idea of the word to be *strength, vigour,* or the like, whence the Arabs use the V. זכר for the *thriving* of a child, as we call it, and דכר with their *dhsal* or lisping ד (which often answers to the Heb. ז) not only for the *male sex, remembering, retaining in memory,* but also for *consolidating* the earth, and as a N. for *hard iron* or *steel,* and for the *thicker* and *stronger* herbs. See Castell.

Is not בן זכר, Jer. xx. 15, *a stout, masculine son?* A *son* must have been a *male,* but he might not have been a *stout* one. Comp. ΥΙΟΝ ΑΡΣΕΝΑ, Rev. xii. 5.

I. As a N. זכר *a male,* whether of man, beast, or bird, from his greater *strength* and *vigour* of body, and in man perhaps of * mind (I mean as dependent on the body) in comparison with the female. Thus Milton, in his comparative description of Adam and Eve, Par. Lost, book iv. lin. 297, 298.

> For *contemplation* he, and *valour* form'd;
> For softness she, and sweet attractive grace.

See 1 Pet. iii. 7, and comp. Bp. Fleetwood's Works, fol. p. 260. Gen. i. 27. vi. 19. vii. 3, 9, & al. freq.

As a collective N. זכור *the male sex, the males.* occ. Exod. xxiii. 17. xxxiv. 23. Deut. xvi. 16. xx. 13.

It may be worth adding that the Greek αρσην (by which or its derivatives the LXX and other Greek versions constantly render the Heb. זכר when used in this sense) seems to be derived from the Heb. ערץ *violent, forcible;* and αρσην itself is not only used for the *male sex,* but sometimes denotes *stout, strong, valiant,* as the French *mâle* likewise frequently doth.

II. It signifies *strength* or *vigour* of *mind* and *memory,* and in this view is opposed to שכח (See Gen. xl. 23. Deut. ix. 7. 1 Sam. i. 11.) whose primary sense seems to be, *to relax, fail.*

As a V. in Kal, *to retain in memory, to remember.* Gen. viii. 1. xl. 14, & al. freq. In Hiph. *to cause to remember,* or *be remembered, to make mention of, commemorate.* Gen. xl. 14. Exod. xx. 24. xxiii. 13. Num. v. 15. Isa. xii. 4. xxvi. 13, & al. freq. As nouns זכר *memory, mention.* Exod. xvii. 14. Deut. xxxii. 26. Ps. vi. 6. Also, *a memorial, title to be mentioned by.* Exod. iii. 15. זכרון and זכרן *memory, memorial, record, monument.* See Eccles. i. 11. ii. 16. Exod. xvii. 14. xxviii. 12. Esth. vi. 1. *an external object of religious worship, an idol.* Isa. lvii. 8, where see Vitringa, fem. אזכרת, *a memorial.* It is applied only to that part of the offering which was to be *burnt* upon the altar as a *memorial* of the whole. occ. Lev. ii. 2, 9, 16. v. 12. vi. 15. xxiv. 7. Num. v. 26. Hence Isa. lxvi. 3, מזכיר לבנה making a memorial *with frankincense,* is the same as *fuming* it; and in Hos. xiv. 8, the N. זכר is used for *scent, odour;* LXX, οσφρησια, "For (says Vitringa on Isaiah,) odoriferous substances, especially when *fumed,* excite a *sense* of their presence." But Exod. xxxiv. 19, *Whatever openeth the womb (is) mine, and from all thy cattle* תזכר thou shalt make a memorial *with the firstling of the ox and of the sheep. A memorial* of what or whom? Backwards, of their deliverance from Egypt, when Jehovah slew the *first-born* of Egypt, both of man and beast (comp. Exod. xiii. 14, 15.); forwards, of that much more important deliverance by the seed of the woman, the great *First-born,* in the faith of whom Abel offered the *firstlings* of his flock soon after the fall. Gen. iv. 4. Comp. Heb. xi. 4, and under בכר I.

As a participial N. מזכיר *an historiographer.* He appears to have been a stated officer to the Jewish kings. See 2 Sam. viii. 16. 1 Kings iv. 3. 2 Kings xviii. 18. 2 Chron. xxxiv. 8.

זל

Schultens in his MS. Origines Hebraicæ seems

* Even the gallant Ovid could say,
Fortius ingenium *suspicor esse* viris.

Digitized by Google

to have assigned the true meaning of this root, namely, *loose, lax, profuse from laxity.*

I. *To let go,* or *loosen, with profusion,* as money from a purse. occ. Isa. xlvi. 6; where Eng. translat. *lavish.*

II. *To be loose, irregularly active in one's goings, to go irregularly this way and that,* "*to gad about,*" (Eng. transl.) occ. Jer. ii. 36.

III. In Hiph. *to be,* as it were, *lavish* or *prodigal of, to set no store by, to esteem vile, contemn,* "despise" (Eng. translat.) vilipendere. occ. Lam. i. 8. As a N. fem. sing. זלזלת *vileness, worthlessness.* occ. Psal. xii. 9; where it is put for *vile, worthless persons,* (so Aquila ευωνισμενοι and Symmachus ευτελεις), as גאוה *pride,* for *proud men,* Psal. xxxvi. 12.

IV. As particles זלת, זולת, and זולתי *besides, except.* 2 Sam. vii. 22. Ruth iv. 4. Deut. i. 36. The two former words may be considered as nouns fem. sing. and the last, as a N. fem. plur. in reg. from זולה *a letting go, neglect, contempt;* as 2 Kings xxiv. 14, *There was no one left,* זולת except q. d. *in* letting go, *in* neglect of (ב being understood, as it frequently is, especially before nouns feminine used adverbially) *the meanest people of the land,* i. e. *if one lets go, neglects* or *omits* the meanest people of the land, there was no one left.*

זלל occurs not as a V. but

I. As a participial N. in an active sense, זולל *profuse, prodigal.* occ. Deut. xxi. 20. Prov. xxiii. 21. xxviii. 7. xxiii. 20, בזללי בשר למו *among* the prodigal wasters *of flesh upon themselves,* i. e. *gluttonous eaters* of flesh; and indeed in all the passages just cited, as well as in this, it seems to have a particular reference to *gluttonous eating.*

II. In a passive sense, *vile, worthless.* occ. Jer. xv. 19. Lam. i. 11.

זלל occurs not as a V. in this reduplicate form, but as a N. mas. plur. זלזלים *the loose, dangling shoots* of the vine. occ. Isa. xviii. 5. This application clears the idea of the root.

זלג

Occurs not as a V. in Heb. but the idea of the word is *curvature, crookedness of form,* as will appear presently. As a N. with a formative מ, מזלג, plur. fem. מזלגות and מזלגת *a flesh-hook* for taking meat out of a boiling pot, or for ministering at the altar of burnt-offerings; (so LXX κρεαγρα) thus named in Heb. from its *curve* or *crooked shape.* 1 Sam. ii. 13, 14. 1 Chr. xxviii. 17. Exod. xxxviii. 3, &al. Bochart, vol. i. 524, has discovered the plain traces of this Hebrew word in the ancient name of Messana (now Messina) in Sicily, an island long frequented, and in part possessed by the Phenicians. "Thucydides, lib. vi. Ονομα δε το μεν πρωτον Ζαγκλη ην υπο των Σικελων κληθεισα, ὁτι δρεπανοειδες το χωριον την ιδεαν εστι, το δε δρεπανον οἱ Σικελοι Ζαγκλον καλουσι. The original appellation of this city (Messana) was Zanclé, being so named by the Sicilians, because the place in form resembled a *sickle,* which they call Zanclon." Whence Nicander in Stephanus, speaking of Sicily, book x.

Και τοι και Ζαγκλης ιδαν δρεπανηδες αστυ·
Though Zancle *sickle-shaped* had been consumed.

And Ovid in book iv. of his Fasti,

Quique locus curvæ nomina falcis *habet;*
The place that's from the *crooked sickle named.*

Strabo has nothing about the *sickle,* he only says Zanclion signifies *crooked.* His words (vol. i. p. 410, edit. Amstel.) are these: Ζαγκλη προτερον καλουμενη, δια την σκολιοτητα των τοπων. Ζαγκλιον γαρ ικαλειτο το σκολιον.—Formerly called Zanclé from the *curvature* of the neighbouring country, for Zanclion means *curve* or *crooked.*" i. e. παρα τοις ικελ among the inhabitants of that place, as Eustathius has rightly added, citing this very passage on the 12th of the Odyssey. Zanclé then properly signifies *curve* or *crooked.* And it is in vain to pretend this is a Sicilian word, since it is the Punic (or Phenician) זלגא by transposing the letters *g* and *l.* Whence מזלג in Hebrew is κρεαγρα *a flesh-hook, a hook to draw meat out of a kettle with.* Hence in Exod. xxvii. 3. for ומזלגתיו Onkelos hath ורצינוריתיה which the Jews explain by ארנקלירת כופין *crooked hooks* to lay hold on meat in the pot.—The Heb. מזלג *hook* then is so called from its *crooked* or *curve form,* as the Arabic זלאג [and מזלאג] *a hook* to fasten a door." On the whole therefore, the ideal meaning of the Hebrew זלג seems to be *curvature* or *crookedness,* and accordingly the Vulg. has given the idea of the word. Exod. xxxviii. 3, by rendering it uncinos *hooks,* from uncus *crooked;* and hence may not improbably be deduced the Greek σκολιος *crooked,* σκαληνος *oblique;* also Saxon *sicol* and Eng. *sickle.*

זלת See under זל

זם

To devise, imagine, think. It is used in a good sense, as Psal. xvii. 3, but generally in a bad one, as Gen. xi. 6. As a N. fem. זמה (applied to a man) *a wicked imagination* or *device.* Lev. xx. 14. Jud. xx. 6. plur. זמות *devices, schemes,* in a middle or indifferent sense. Job xvii. 11. As a N. fem. מזמה *thought, consideration, discretion,* in a good sense, Prov. i. 4. iii. 21. v. 2. *device, machination, contrivance,* in a bad one, Job xxi. 27. Psal. xxi. 12. Prov. xii. 2. xxiv. 8.

זמם *to devise,* or *consider thoroughly, purpose steadfastly,* both in a good and bad sense. See Deut. xix. 19. Ps. xxxi. 14. Zech. i. 6. viii. 14, 15. Prov. xxxi. 16.

DER. *To seem, seemly,* &c. Qu?

זמן

1. *To appoint, constitute.* occ. as a part. Huph. Ezra x. 14. Neh. x. 35. xiii. 31. As a N. זמן *an appointed time.* occ. Neh. ii. 6. Esth. ix. 27, 31. Eccles. iii. 1.

II. Chald. in Aph. הזמן *to prepare,* or perhaps *to devise,* from Heb. זם. occ. Dan. ii. 9, where many of Dr Kennicott's codices read הודמנתון in Ith. As a N. זמן *a set* or *appointed time,* Dan. ii. 16, & al.

DER. *To summon,* Qu?

* See Tympius's Notes on Noldius's Particles under זול edit. Jena 1734.

Digitized by Google

זמר

I. *To cut off.* It occurs not as a verb simply, in this sense: but hence as a N. fem. זמורה, in reg. or plur. זמרת *a cutting, a branch* or *twig cut off.* Num. xiii. 23. Isa. xvii. 10. Ezek. xv. 2. viii. 17, שלחים את הזמורה אל אפם. To omit the strange and even filthy interpretations given of these words by the Jews, for which I refer to Michaelis, Supplem. ad Lex. Heb. p. 630, &c. I observe after him that the Vulgate translation of them is the most faithful and literal, "adplicant *ramum* ad nares suas *they apply* the branch *to their nostrils.*" [I should rather say *nose*] which the translator Jerome explains by "*a branch* of the palm-tree with which they adored the idols." Why Jerome specified the *palm* branch does not appear. But the text seems plainly to allude to the Magian *fire-worshippers,* who, Strabo tells us, lib. xv. when they were praying before the sacred fire held a little bunch of *twigs* in their hand. Dr Hyde, Hist. Relig. Vet. Pers. lib. i. cap. 27, gives a more particular account of this Magian rite, and at p. 369, 1st edit. presents us with a print of a *Mage* or *priest* standing before the *fire-altar*, and holding the *twigs* in his left hand. The idolaters mentioned Ezek. viii. 16, 17, had their backs turned towards the temple of Jehovah, and *worshipped the sun towards the east, and lo!* while thus worshipping, *they put* the branch (or twig) *to their nose.* In Gen. xliii. 11, זמרת seems used for *fruits,* what is gathered or *cut off* from the land; so LXX καρπων, Vulg. fructibus.

II. In Kal, *to prune, cut off irregular* or *useless branches.* occ. Lev. xxv. 3, 4. In Niph. *to be pruned.* occ. Isa. v. 6. As a N. fem. מזמרה *an instrument of pruning, a pruning-hook.* Isa. ii. 4, & al.

III. As a N. fem. plur. מזמרות *snuffers.* occ. 1 K. vii. 50. 2 K. xii. 14. 2 Chron. iv. 22. Jer. lii. 18.

IV. *To sing,* or *utter harmoniously,* as a psalm or the like,* *pruned,* as it were, *from all irregular and discordant sounds.* Jud. v. 3. Ps. xlvii. 7. lxxi. 22, & al. freq. As a N. mas. מזמור, Ps. iii. 1, & al. freq. Fem. זמרה Ps. lxxxi. 3, זמרת Exod. xv. 2. *a psalm* or *hymn,* from its *regular* composition as to words and music. As a N. mas זמיר in Isa. xxv. 5, may be rendered either *branch,* propago, *posterity,* or *singing, joyful noise,* "triumph," Bishop Lowth; but in Cant. ii. 12, it seems plainly to denote the *harmonious singing* of birds. Comp. LXX, Syr. and Vulg.

V. Chald. as a N. fem. זמרא *music.* occ. Dan. iii. 5, 7, 10, 15. Mas. plur. emphat. זמריא *the singers.* occ. Ezra vii. 24.

VI. As a N. זמר *a species of clean animals.* occ. Deut. xiv. 5. The LXX render it καμηλοπαρδαλιν, and Vulg. camelopardalum, *the camelopardal;* so the Arabic, *zirafé.* But this animal is a native of the torrid zone, of Nubia, and Abyssinia*, is rarely seen even in Egypt, and, if at all known in Palestine, could never have there been an article of food, and therefore we cannot suppose that a wise legislator would expressly permit the eating of it. Accordingly Bochart (vol. ii. 908, 909.) rejects the *camelopardal,* and substitutes for it the *rupicapra* or *chamois goat.* But objections of a similar kind hold against this animal likewise. "The Alps, the Pyrenees, the mountains of Greece and of the islands in the Archipelago, are almost the only places where the *chamois* are found." (Buffon, Nat. Hist. tom. x. p. 308.) and it does not appear that they are to be met with in Palestine or the neighbouring countries. "They fear the heat," says Buffon, "and inhabit only the regions of snow and ice." What then is זמר? Till we have more light, I think we must content ourselves with saying that זמר probably is an animal of the *goat* kind, so called from its remarkably *browsing on the shoots and twigs* of trees. Comp. Michaelis, Supplem. ad Lex. Heb. p. 627. "Is it true," asks Michaelis (Recueil de Questions, p. 148), "that the *jachmur* [יחמור, which he makes a species of *antelope*] *saws,* so to speak, *the branches of trees and bushes* with his horns?"

זן

I. *To prepare, provide.* It occurs not as a V. in Heb. but as a particip. Huph. mas. plur. spoken of stallions, מזונים *prepared, ready.* To this purpose the LXX, Θηλυμανεις *raging with lust;* though this word may also be designed to answer the Heb. משכים. occ. Jer. v. 8.

II. As a N. זן *preparation, provision, store,* as of food. occ. Ps. cxliv. 13. זנים מרקחים compound aromatic *preparations.* occ. 2 Chron. xvi. 14.

III. As a N. מזון *provision* of victual or other things. occ. Gen. xlv. 23. 2 Chron. xi. 23.

IV. Chald. As a V. in Ith. *to be provided for, nourished, fed.* occ. Dan. iv. 9. So LXX, ετρεφετο, Vulg vescebatur. As a N. מזון *provision, food.* occ. Dan. iv. 18.

V. Chald. As a N. mas. plur. in reg. זני *kinds,* q. d. *preparations.* occ. Dan. iii. 5, 7, 10, 15.

זנב

I. As a N. it denotes the *extremity* or *hindmost part* of a thing, as the *tail* of a serpent. Exod. iv. 4; or other animal. Jud. xv. 4. Job xl. 12 or 17.—the *end* of a firebrand almost extinguished, Isa. vii. 4. Hence as a V. in a privative sense, *to cut off the extremity* or *hindmost part.* occ. Deut. xxv. 18. Josh. x. 19. In Job xl. 12 or 17. Schultens, in order to support his hypothesis of the *behemoth* in Job being the *elephant,* unreasonably (I had almost said absurdly), because in opposition to the scriptural

* So the Lat. carmen *a song* or *poem* may be from the Heb. כרם *to prune,* and the Greek μιλος of the same import, from מל *to cut off.* Comp. Bp. Lowth's Prelim. Dissert. to Isaiah, p. 50.

* "*La giraffe* ou *le camelopardalis*—habite en Afrique, et sur-tout en Ethiopie, et ne s'est jamais repandu au-dela des tropiques dans les climats temperes de l'ancien continent." Buffon, Hist. Nat. tom. viii. p. 137.

usage of the word, interprets זנב to mean the elephant's *proboscis* or *trunk*. Mr Scott, in support of the same hypothesis, with not much more reason, explains it of the elephant's *penis*. But this latter is by no means proportionate to the bulk of his body. "Naturalists and travellers," says Buffon*, "agree in assuring us that it is neither larger nor longer than a horse's." But if זנב be suffered to retain its usual meaning in Job xl. 17. that text will plead strongly for the *hippopotamus*, and not the *elephant's*, being the *behemoth*. For the tail of the latter is *small, weak*, and *inconsiderable*, like a *hog's*. Buffon says†, "It is but two feet and a half, or three feet long, and assez menuë, *pretty slender*." But of the *hippopotamus* he observes‡, from Zerenghi, "His tail is not like that of a hog, but rather like a *tortoise's*, only that it is *incomparably thicker*, incomparablement plus grosse." He § adds, "the length of the tail is eleven inches four lines, (French.) The circumference of the tail at its origin is a little more than a foot, at its end two inches ten lines." N. B. the French foot is equal to one foot nine lines English; and these dimensions were taken from the female, which is one third less than the male *hippopotamus*. Scheuchzer (Phys. Sacr. on Job) says, the tail of the *hippopotamus* is, "though short, yet thick, and may be compared to the *cedar* for its tapering, yea conical shape, its smoothness, thickness, *strength*, and *rigidity*."

II. As a N. it imports *meanness, inferiority* or *subjection*. See Deut. xxviii. 13, 44. Isa. ix. 14, 15.

DER. *Snub.*

זנה

With a radical, (see Deut. xxxi. 16.) but mutable or omissible, ה final.

The primary idea seems to be, *to encompass, encircle, infold, enclose*, or the like. It occurs not however as a verb simply in this sense, but hence the Greeks plainly had their ζωνη, *a zone, girdle*, and the verb ζωννυω, ζωννυμι, *to gird, gird round*. ‖

I. As a N. with a formative א, אן, *a belt*, or *girdle*. occ. Deut. xxiii. 14, *And thou shalt* have יתד *a small paddle* (or *stake* resembling those of a tent, comp. יתד על עזנך) in thy girdle; so the LXX επι την ζωνην σου, Vulg. in balteo, and Montanus, super zonam tuam. It is well known that the eastern nations to this day make use of their girdles for carrying their dagger, handkerchief, and other implements.**

II. As a N. fem. plur. זנות *defensive armour encompassing* or *surrounding* the body. Montanus translates it zonas *girdles*; but it seems of more extensive signification, and is accordingly rendered in the Chaldee Targum by מני זינא *armour*, in which sense זין or זינא is often used in the Targums. occ. 1 Kings xxii. 38. It is evident from ver. 34, that Ahab went *defensively armed* into the battle, and therefore there is a peculiar emphasis in observing that the very *armour* in which no doubt he trusted, became one mean of fulfilling Elijah's prophecy, ch. xxi. 19.

III. It denotes *unlawful embraces* between persons of different sexes. *To commit whoredom.* It is spoken as well of men, Num. xxv. 1, as of women, Gen. xxxviii. 24; of single persons, Lev. xix. 29. xxi. 9. Deut. xxii. 21, as of married, Amos vii. 17. Hos. i. 2, comp. ch. iii. 1. It also frequently denotes *to commit spiritual whoredom* or *idolatry*, and is spoken as well of the Gentiles, Exod. xxxiv. 15, 16, as of the people of God, Lev. xvii. 7. xx. 5. Isa. i. 21. Jer. iii. 6. Ezek. xxiii. 3, 19. (Comp. Isa. lvii. 3), and is once applied to the *consulting* of such as have *familiar spirits*, or of *wizards*. Lev. xx. 6. As a N. fem. זונה or זנה *a harlot, a whore*, whether in a natural, Gen. xxxiv. 31. Lev. xxi. 7; or in a spiritual sense, Isa. i. 21. xxiii. 16. Ezek. xvi. 31. Nah. iii. 4. Some pretend that in Josh. ii. 1, and other passages, where Rahab is spoken of, the word should be interpreted a *hostess*, or *taverner*; but the LXX in all those passages render it πορνη, and the Vulgate, meretrix, *a harlot*; and in like manner Rahab is called πορνη by St Paul, Heb. xi. 31, and by St James, ch. ii. 35. And indeed nothing more may be intended by the epithet *harlot*, but that she had *formerly* been so. Comp. Mat. x. 3. xxvi. 6, and Glassii, Philologia Sacra, lib. iii. tract. i. can. 3.

As a N. fem. זנורת *fornication, act of whoredom.* Hos. iv. 11. vi. 10. As a N. fem. תזונת *whoredom.* Ezek. xxiii. 8.

זנן as a N. mas. plur. זנונים *repeated whoredoms.* Hos. i. 2, & al.

זנח

I. In Kal, and Hiph. *to cast off* or *remove to a distance.* Lam. ii. 7. 1 Chron. xxviii. 9. 2 Chron. xi. 14. Hos. viii. 3, 5.

II. It seems to be once applied to *streams failing* or *drying up*. occ. Isa. xix. 6; where threatening Egypt in figurative language, he says ורהאזניחו נהררת *and the* (several) *streams* (of the Nile) shall fail; so LXX, εκλειψουσιν, and Vulg. deficient. Where observe, that the verb is of an irregular form, having, if it be an uncompounded word, both the Hebrew and Chaldee characteristic of Hiphil, and is perhaps used as the Egyptians pronounced it. But may not האזניחו be a word compounded of אזה *to heat* and זנח, and so express *to be cast off*, or *fail, through heat?*

DER. *Snatch, sneak, snack.*

זנק

To spring or *leap forth.* Once Deut. xxxiii. 22. So LXX. Vat. εκπηδησεται. Alexand. εκπηδησει. In Syriac it signifies *to cast, dart forth.*

זע

In general, *to move, agitate.*

* Hist. Nat. tom. ix. p. 272, French edit. 12mo.
† Tom. ix. p. 281, 282.
‡ Tom. x. p. 192.
§ Ibid. p. 196, 197.
‖ Hence also perhaps the name for Jupiter, Ζην or Ζαν, as importing the whole *circumference* of the heavens.
** See Shaw's Travels, p. 227, 2d edit. Harmer's Observations, vol. ii. p. 460, and Complete System of Geography, vol. ii. p. 21.

Digitized by Google

I. In a Niph. sense, *to be agitated*, as from awe and respect. occ. Esth. v. 9. So Syriac אתחריע "commotum esse." Walton. As a participial passive N. fem. זעוה *an agitation, what is agitated.* Deut. xxviii. 25, *And thou shalt be* לזעוה for an agitation, i. e. agitated, *to all the kingdoms of the earth.* So Ezek. xxiii. 46. As a participial N. fem. active, זועה *an agitation, what* doth *agitate, trouble, vexation, commotion.* occ. Isa. xxviii. 19. 2 Chron. xxix. 8. Jer. xv. 4. xxiv. 9. xxix. 18; but in the four last texts, the Keri, and many of Dr Kennicott's codices read לזעוה, as in Deut. xxviii. 25. Either reading makes very good sense.

II. Chald. As a participle Benoni mas. plur. זאעין *trembling*, as from awe. occ. Dan. v. 19. vi. 26 or 27.

III. *To tremble, shake*, as through weakness. occ. Eccles. xii. 3.

IV. As a N. fem. זעה *sweat*, forced out of the body by *motion* or *agitation.* occ. Gen. iii. 19.

V. As a N. יזע the same. So the Vulg. sudore. occ. Ezek. xliv. 18.

זעוע *to put into a violent motion* or *agitation.* occ. Hab. ii. 7; where Diodati, che ti scrolleranno, *who shall agitate* thee.

Der. Gr. σεω and σειω to move, agitate, Eng. *to sway*, move with ease, *swig, swag, swing, sweat.* Dutch *zee*, Dan. *soe*, Eng. *sea*, &c.

זעך

In Niph. *to be abridged, shortened, cut short.* So Vulg. breviabuntur. Once Job xvii. 1. The Arabic nouns وعكر and اوعكي, evidently derived from this root, signify short. See Castell and Michaelis.

זעם

This root is variously rendered, *to be indignant, rage, detest, defy, abhor*, and the like. It is joined with קבה *to curse*, Num. xxiii. 7, 8. Prov. xxiv. 24; and opposed to ברכה *blessing* in the next verse. It is also joined with several other words expressive of *anger* or *trouble*, Psal. lxxviii. 49. But still I must confess myself unable to come at its *radical* import merely from the scriptural usage of it as a Hebrew word. Schultens, however, in his Comment. on Prov. xxiv. 24, and in his MS. Origines Hebraicæ, seems to have assigned the true idea of it, from the Arabic, in which language he informs us that זעם *denotes* "* Spumam agitare per os, despumare," *to work the spittle* or *froth about one's mouth, to froth* or *foam at mouth*—thence *to foam out* as it were, *in speaking, to speak with heat and severity, like a person foaming with anger*, and lastly, *to utter* or *foam out hard speeches* or *curses.* It is used as a verb in Hebrew, but more frequently as a N. and after what has been said, it will be sufficient to take particular notice of only two or three passages. Prov. xxv. 23, as a participle in Niph. *the northwind dissolveth* or *dissipateth rain; so* פנים נועמים a foaming *countenance* (or a countenance which shows we are ready to *foam* with anger), *a sly* or *slanderous tongue.* Isa. xxx. 27, *His lips are full of* זעם foam. Hos. vii. 16, מזעם *for* the foam (Eng. translat. rage) *of their tongue.*

זעף

I. *To be troubled, disordered, agitated*, as the sea by a storm. It occurs not as a V. simply in this sense, but hence as a N. זעף *agitation*, as of the sea. occ. Jon. i. 15. So LXX σαλου *agitation.*

II. *To be troubled, agitated*, as the heart *with uneasiness* or *discontent, to fret.* occ. Prov. xix. 3. As a participle or participial N. זעף *troubled, fretful, uneasy.* occ. Gen. xl. 6. Dan. i. 10.

III. *To be discomposed* or *agitated with anger, to be wroth* or *angry.* occ. 2 Chron. xxvi. 19. As a participle or participial N. זעף *discomposed, wroth.* 1 Kings xx. 43. xxi. 4. As a N. זעף *wrath.* occ. 2 Chron. xvi. 10. xxviii. 9. Mic. vii. 9. But in Isa. xxx. 30, בזעף אף should be rendered *with* the agitation or violence *of heat* or *anger.* Comp. under אפה IV.

זעק

I. *To cry out, cry aloud.* Exod. ii. 23. Jud. iii. 9, & al. freq. As a N. fem. זעקה *a cry, clamour, vociferation.* Gen. xviii. 20. Isa. lxv. 19, & al.

II. In Kal and Hiph. *to call together by proclamation, to convoke.* Jud. iv. 10, 13. 2 Sam. xx. 5. In Niph. *to be thus called*, or *gathered, together.* 1 Sam. xiv. 20, & al. Comp. צעק.

זער

To be small, little. It occurs not as a verb in the Hebrew Bible, but hence as a N. זעיר *small, little.* occ. Isa. xxviii. 10, 13. (Chald.) Dan. vii. 8. Adverbially, of time, *a little time, a little while.* occ. Job xxxvi. 2. Isa. xxix. 17. As a N. מזער *a small quantity, small, little.* occ. Isa. xvi. 14. xxiv. 6. of time. occ. Isa. x. 25.

זפת

As a N. *pitch*, (so the LXX, and Vulg.) or rather a kind of *bitumen*; for it seems a natural, not an artificial substance. The radical idea is uncertain; but it seems probable that this word in sense as well as in sound is nearly related to צפה *to overlay* (as זהר to צהר, זעק to צעק, זער to צער), and that *pitch* or *bitumen* hath its Hebrew name זפת from its fitness to *overlay*, and so fill up the small holes or chinks of other matter. The final ת in זפת may be formative and servile, and from the Chaldee name for *pitch*, זפא, used in targ. Isa. xxxiv. 9, it should seem that it is so. occ. Exod. iii. 3. Isa. xxxiv. 9.

Der. By transposition Greek πισσα, Lat. *pix*, Eng. *pitch.*

זק

To strain off, and so *separate from the grosser* or *heterogeneous parts.*

I. *To fuse, purify by fusion* or *melting*, as metals. occ. Job xxviii. 1, *And a place for the gold* (not *where*, but *which*,) יזקקו they fine.

II. In Niph. *to be strained off*, and *dissolved* as it were, in the air, as water for rain. occ. Job xxvi. 27, *Verily, he evaporateth the drops of water,* יזקו מטר לאדו (which) are strained off (for) *the rain of his vapour, which the heavens*

* "Spumam per buccas huc illuc movit. 2, צעם. Iratus in sermone, seu cum ira locutus fuit." Castell.

Digitized by Google

let fall (and) drop upon man abundantly, i. e. the Almighty, by the divinely-constituted chemistry of nature, *gradually dissolves* in the air, that water which is on the surface of the earth and sea, at the same time *purifying* it from saline, earthly, mineral, and other heterogeneous mixtures; and this he does for the purpose of supplying vapour for rain, which the heavens afterwards distil on man abundantly. See Scott's note.

III. As a N. mas. plur. זקים *manacles* or *fetters* made of *cast* iron or copper. occ. Job xxxvi. 8. Ps. cxlix. 8. Isa. xlv. 14. Nah. iii. 10. אזקים (with a formative א) the same. occ. Jer. xl. 1, 4.

IV. As a N. mas. plur. זקים rendered *firebrands*, but rather means, as in the margin of our translation, *flames* or *ignited matter*, *matter in a state of fusion*, or *divided into the smallest particles by fire*. occ. Prov. xxvi. 18. So as a N. fem. plur. זיקות is translated *sparks*, but rather denotes *flames*, as the LXX render it, φλογα, and Vulg. flammis. occ. Isa. l. 11; where, though I cannot concur with Vitringa that זיקות denotes *twigs* (malleolos) *for fuel* or *burning*, yet he seems right in referring this verse to those turbulent and factious Jews, who after our Lord's death kindled, against the Roman government, that fire, and surrounded themselves with those *flames* of sedition and rebellion, which at length consumed their city and nation. Comp. Bishop Lowth.

זקק I. *To strain off thoroughly*, and so *refine* as wine from its lees. It occurs as a participle mas. plur. Huph. Isa. xxv. 6. * In the East they keep their wine in jugs, from which they have no method of drawing it off fine; it is therefore commonly somewhat thick and turbid by the lees with which it is mixed: to remedy this inconvenience they *filtrate* or *strain* it through a cloth. And to this custom, as prevailing in his time, the prophet here plainly alludes. This exposition is farther confirmed by the mention of οινον διϋλισμενον *filtered wine* in the LXX version of Amos vi. 6.

II. *To fuse thoroughly, thoroughly purify by fusing*, as gold. occ. Mal. iii. 3; where LXX, χεω *fuse*. As a participle Huph. מזקק *well fused, purified*, or *refined*, as gold. occ. 1 Chr. xxviii. 18. xxix. 4. Ps. xii. 7.

זקן

I. In Kal, *to be old, grown old*. Gen. xviii. 12, 13. Josh. xiii. 1, & al. freq. In Hiph. the same. occ. Prov. xxii. 6. Spoken of the root of a tree. occ. Job xiv. 8. As Ns. זקן *old, an old man*. Gen. xviii. 11. xix. 4. Also, *old age*, Gen. xlviii. 10. So fem. זקנה *old age*, Psal. lxxi. 9. Isa. xlvi. 4. As a N. mas. plur. זקנים *elders* in age or authority, q. d. *eldermen* or *aldermen*. See Gen. l. 7. Exod. iii. 16. Lev. iv. 15. Deut. xix. 12. 1 Sam. iv. 3. 2 Sam. xix. 12. Jud. xi. 5. Num. xxii. 7. 1 Sam. xi. 3. 2 Kings xxiii. 1, and compare Greek and English Lexicon in Συνεδριον. Also ימים being understood (as with בתולים and נערים which see) זקנים signifies *days* or *time of old age*, Gen. xxxvii. 3. xliv. 20, & al. זקן however, I apprehend, is not properly a word of *time*, (for it is joined with באים בימים *advanced in days*, or *years*, Gen. xviii. 11, & al. with שבע ימים *full of*, or *satisfied with, days*, 1 Chron. xxiii. 1, and the like) but relates to the *effect* which age has on the body. It is opposed to נער which denotes the *sprightliness, agility* or *activity of youth*; and in Arabic is used for * *carrying a burden*, or *taking it up in order to carry it*; and though זקנה is less than שיבה *decaying age*, see Psal. lxxi. 18. 1 Sam. xiii. 2. Isa. xlvi. 4, and זקן denotes a man *younger* than one מלא ימים *full of days*, Jer. vi. 11, or than ישיש *one who is decrepit*. 2 Chron. xxxvi. 17; yet I think it signifies one who is gravis annis † *heavy with years*, and refers to that *weight* and *inactivity* which generally creep upon men as they grow old, when, as Horace has remarked, Art. Poet. lin. 171,

Res omnes gelide timideque *ministrant.*

and are *heavy* and *indolent* both in body and mind. Thus the sacred historian, 1 Sam. iv. 18, remarks of Eli the high-priest, that he was יקן וכבד *old and heavy*, and Sophocles, Œdip. Tyran. lin. 16, 17, mentions συν γηρᾳ βαρεις ἱερεις *the priests heavy with age*.

From זקן in this view may be derived the Latin *segnis*, slow, heavy. Hence also Gothic *sineigs*,‡ and Latin *senex*, an old man, whence *senatus, senator*, and Eng. *senate, senator*, &c.

II. As a N. זקן *the beard*, probably so called because it *grows old* together with the man, not naturally falling off, or changing as מחלפות *the hairs of the head* do (see under חלף), and moreover, as age advances, becomes *longer* and *heavier*. Lev. xiii. 29, & al. freq. It is applied to the *beard of a lion*, 1 Sam. xvii. 35. It is well known that from the most ancient times, the eastern nations have worn their *beards*, which are very highly valued by them. This will account for several practices which we meet with in scripture. In 2 Sam. xx. 9, *Joab took Amasa by* the beard, *with his right hand to kiss him*. "When two particular friends or relations [among the Moors in Morocco] meet, they anxiously embrace, and *kiss* each other's *faces* and *beards* for a few minutes——" Encyclopæd. Britan. in Morocco, No. 43, ad fin. We find traces of the same custom among the ancient Greeks. Agreeably to which, when Thetis is supplicating Jupiter in Homer, Il. i. lin. 501, she takes him by the *chin* or *beard* with her right hand.

——— δεξιτερῃ δ' αρ' υπ' ανθερεωνος ἑλουσα.

——— One hand she placed
Beneath his *beard*———

POPE.

Comp. Il. viii. lin. 371.

* See Harmer's Observations, vol. i. p. 373, &c.

* "Portavit, portandum sustulit, imposuitque onus." Castell.

† As Livy, lib. ix. cap. 3, and Horace, Sat. i. lib. 1, lin 4, express it.

‡ See Junius, Etymolog. Anglican. in PRIEST.

Digitized by Google

And when the spy Dolon in Il. x. lin. 454, was detected by Diomed,—

———Ὁ μιν ἐμελλε γενειου χυρι παχυη
Ἀψαμενος λισσεσθαι———

The wretch prepared
With humble blandishment to stroke his *beard*.
POPE.

Pliny mentions it as a general custom of the ancient Greeks to touch the *chins* of those whom they supplicated. Nat. Hist. lib. xi. cap. 35. On the other hand, it was an eastern custom *to shave, cut,* or *pluck the beard* in violent grief. See Isa. xv. 2. Jer. xli. 5. xlviii. 37. Ezra ix. 3. So from Herodotus, lib. ii. cap. 36. edit. Gale, we may (though the expressions are somewhat obscure) collect, that all nations, except the Egyptians, did the like. And in later times, Suetonius in Caligula, cap. 5. relates, that on the news of Germanicus's death, *regulos quosdam* barbam posuisse —ad indicium gravissimi luctus. Some of the (foreign) princes *cut off their beards—in token of the deepest affliction.*

And on 2 Sam. x. 4. 1 Chron. xix. 5, we may observe that to this day in the East *cutting off a man's beard* is one of the most *infamous and affronting punishments* that can be inflicted on him. See Harmer's Observations, vol. ii. p. 55, Hanway's Travels, vol. i. p. 298, 299, and Bishop Lowth's note on Isa. vii. 20.

זקף

To set upright, erect. occ. Ps. cxlv. 14. cxlvi. 8. So LXX ανορθοι, Vulg. erigit.

Chald. The same. occ. Ezra vi. 11; where LXX ωρθωμενος, Vulg. erigatur. The Targums use it in the same sense. See Castell.

זר

I. *To compress, squeeze.* occ. Jud. vi. 38, (LXX ἐξεπιασεν, or απεπιασεν *he squeezed out*) Job xxxix. 15, (Vulg. conculcet, *crush by treading*) Isa. lix. 5. i. 6; speaking of wounds, לא זרו *they have not* been *closed*, says our English translation. But as the verb is in Kal, may not the words rather be rendered, *they have not closed?* And in Isa. lix. 5, זרה may be a participial N. fem. active, *a squeezing*, or *squeeze*, וזהזורה *and* the squeeze *crusheth out a viper.* As a N. מזור *the squeezing* or *compressing* of a wound. occ. Jer. xxx. 13, where Vulg. ad alligandum *to bind up.* It has also been supposed in Hos. v. 13, to signify *a wound*, from its being *bound up*, but this circumstance does not seem to suit the context. See therefore under מזר.

II. As a N. מזור *a trap* or *gin* which *compresses, squeezes,* or *crushes* what is caught in it. occ. Obad. i. 7, *The men that were at peace with thee* have deceived *thee,* (they who ate) *thy bread* ישימו מזור תחתיך *have laid* (not a wound surely, but) a gin or trap *under thee.* Nearly to this effect the LXX ενεδρα and Vulg. insidias.

III. As a N. mas. plur. מזרים occ. Job xxxvii. 9, *From the dark thick cloud cometh the storm, and from* מזרים *cold.* What can these מזרים (if referred to this root) be, but the *grains* or *masses of air* which in the winter, to use the words of an eminently learned writer,* "being too large to pervade the pores, and to thin mixed fluids, and so keep them in motion, do, by means of their size, *compress* and *fix* them, and so produce cold and frost? (Comp. ver. 10.) When frost is excessive, these *grains* will be driven in with such violence as to split and tear asunder trees, and parts of rocks, stones, &c. (instances whereof we had in the great frost 1740-1.) † and also to rot the fingers, toes, &c. of persons exposed long to its violence." The Greek writers frequently apply καιειν, αποκαιειν, εκκαιειν, as the Latin ones do their urere, amburere, *burning, scorching,* to the effects of intense *cold;* for instances see Junius's Etymol. Anglican. in TINGLE. I add from Arrian, Epictet. lib. iv. cap. 8, towards the end, ΑΠΟΚΑΤΣΕΙ σε ὁ χειμων, "the winter will *parch* you," and from Xenophon, Cyri Exped. lib. 4. p. 291, edit. Hutch. 8vo. Ανεμος βορεας· εναντιος εστι ταις παγεσι ΑΠΟΚΑΙΩΝ, και πηγνυς τους ανθρωπους, where Hutchinson cites from Theophrast. Hist. Plant. lib. iv. cap. 17, saying of a *cold wind,* αποκαιειν τα δενδρα, και ουτως ωστε ποιειν και ξηρα, ὡς ουδ' ὑφ' ἡλιου και χρονου πολλου γενοιτ' αν. Pliny, Nat. Hist. lib. xvii. cap. 24, writes that trees "aduri *quoque fervore, aut* flatu frigidiore." Comp. Xenoph. Cyri Exped. lib. vii. p. 531, et Davisii, Not. 4, in Ciceron. Tuscul. Disput. II. 16. So in Eng. Milton, Par. Lost, book ii. line 294, 295,

———*the parching air*
Burns frore, and cold performs the effect of fire.

Ecclus xliii. 20, 21, *when the* cold northwind *bloweth*—καταφαγεται it devoureth *the mountains,* and εκκαυσει burneth *the wilderness, and devoureth the grass,* ὡς πυρ as fire. This has a considerable resemblance to Virgil's

———Boreæ penetrabile frigus adurat.
Georg. i. line 93.

For מזרות, Job xxxviii. 32, see under מזר.

זרזר occurs not as a V. in this reduplicate form, but hence as a N. זרזיר *compressed, strait, narrow.* occ. Prov. xxx. 31; where זרזיר מתנים *strait* or *narrow in the loins* (accinctus lumbis, Montanus) appears a very good periphrasis for a *greyhound.* Bochart, who embraces this interpretation, to confirm it, cites Gratius's corresponding description of the same kind of dog,

——adstricti succingunt illia ventris,

And Ovid's

Et substricta gerens *Sicyonius* ilia *Ladon.*

Comp. Shaw's Travels, p. 427.

"Their *greyhounds,*" says Dr Russell, in his Natural History of Aleppo, page 61, "are of a very light, *slender* make, and *remarkably*

* Mr Spearman in his Supplement to Mr Hutchinson's Works, printed by W. Faden, Peterborough Court, Fleet Street, p. 30.

† See Gentleman's Magazine for January 1740, p. 35, and for March 1743, p. 144.

Digitized by Google

fleet." It is probable they had the same breed in Judea.

זרא

Occurs not as a V. in Heb. but as a N. זרא *nauseous, loathsome.* So Vulg. nauseam, and to the like effect the LXX χολιεραν. occ. Nu. xi. 20. This interpretation is confirmed by the Syriac use of the verb זרא in Ethp. namely, *to be despised,* "comtemptus est." Castell under זרח.

זרב

It seems nearly related to צרב *to burn, scorch,* as זהב to צהב, זהר to צחר, זעק to צעק, זר to צר, which see and compare. Once Job vi. 17; spoken of the * torrents in Arabia, which, though swollen and impetuous in winter, dry up in summer. *What time* יזרבו they wax warm *they vanish;* בחמו when it is hot, *they are consumed out of their place.* Thus our translators, according to whose interpretation יזרבו in the former hemistich excellently answers to בחמו in the latter, agreeably to the usual style of the book of Job; and this is a strong proof of the justness of their version.

זרה

With a radical, (see Ezek. v. 2. Ruth iii. 2. Prov. xx. 8, 26. Jer. xxxi. 10.) but mutable or omissible, ז.

I. In Kal, *to scatter, disperse.* Exod. xxxii. 20. Lev. xxvi. 33. Num. xvi. 37. Job xviii. 15.

II. *To cast away,* as somewhat filthy. Isa. xxx. 22.

III. *To scatter, spread, diffuse,* as knowledge. Prov. xv. 7.

IV. *To spread, spread abroad,* as a net. Prov. i. 17.—as dung. Mal. ii. 3.

V. In Hiph. *To disperse, dissipate.* Prov. xx. 8.

VI. *To scatter* or *disperse,* as corn before the wind in order to winnow it, in this sense *to winnow.* See Isa. xli. 16. Jer. xv. 7. xlix. 32, 36. li. 2. Prov. xx. 26, *a wise king* מזרה winnoweth *the wicked.* So LXX λικμησας *a winnower.*

"We shall be *winnow'd* with so rough a wind."
SHAKSPEARE.†

Comp. the following sense.

As a N. מזרה *a shovel* which *scatters* corn for *winnowing.* occ. Isa. xxx. 24. Jer. xv. 7. In the former text מזרה is clearly distinguished from רחת, which, if the name of an instrument, (but comp. under רח IX.) must be the *fan* or *winnowing sheet;* and that text shows the true sense both of the V. זרה and of the N. and that the latter denotes the same as the Greek πτυον, i. e. an instrument with which they *threw up* against the wind, and *scattered* the corn after being thrashed, in order to separate it from the chaff and cleanse it. Comp. Greek and Eng. Lexicon under Πτυον.

VII. *To examine thoroughly,* as the V. ventilo is used in Latin, and *sift* in English. occ. Ps. cxxxix. 3; where LXX ιχνιασας, and Vulg. investigâsti *thou hast traced out.*

VIII. As a N. זר *strange, foreign, a stranger,* who had been, as it were, *scattered* at a distance, or *cast away* from others. For its various applications see Exod. xxix. 33. xxx. 9. Lev. x. 1. Num. iii. 10. xvi. 40. 1 Kings iii. 18. Job xix. 27. Hence as a verb *to be strange, estranged, alienated.* occ. Job xix. 13, 17. Ps. lviii. 4. lxxviii. 30. As a participle Huph. מוזר *estranged, a stranger.* occ. Ps. lxix. 9.

IX. As a N. זר *a rim,* or *crown.* It is used only for those *rims* or *crowns* of gold which were made round the ark of the covenant, the table of shew-bread, and the altar of incense, (see Exod. xxv. 11, 24. xxx. 3.) and which were probably so called from their *diverging rays* of gold, proclaiming in hieroglyphical language that each of these divinely instituted emblems represented the *Eternal Light,* considered under different characters, even the *Sun of Righteousness,* who would in due time *diffuse* his all-healing *rays* throughout the world.

X. As a N. זרת.

1. *The hand,* considered as *spread out* or *expanded.* occ. Isa. xl. 12, where it is spoken ανθρωποπαθως of God.

2. *A span,* as much as a man can measure with his hand *expanded* from the thumb to the little finger, about nine inches, or half a cubit. The LXX have constantly rendered זרת by σπιθαμη *a span,* and that it is equal to *half a cubit* appears from comparing Ezek. xliii. 13, with ver. 17. Comp. under אם VII. But observe, that as Ezekiel reckons by the larger cubit, containing a cubit and a hand's breadth, i. e. about twenty-one inches, so the half cubit or span must be reckoned at about ten inches and a half. occ. Exod. xxviii. 16. xxxix. 9. 1 Sam. xvii. 4. Ezek. xliii. 13; in which last passage observe it is joined with אחד *masculine;* as דמות likewise is Ezek. i. 16. x. 10. So נחשת is construed as a *masculine* N. Ezek. i. 7. Dan. x. 6. 1 Kings vii. 45. And these seem instances of *masculine* nouns formed with a servile ת. Comp. under זי IV.

Hence perhaps Eng. *strut, astrut.*

זרר *to sneeze, to disperse* the air from the nose *with vehemence,* occ. 2 Kings iv. 35. But יזורר may in this view be referred to זר or זרר *to compress.* Vulg. oscitavit, *yawned.*

זרח

I. *To be diffused, to spread, or spread itself,* "diffudit se," (Marius) as the leprosy on Uzziah's forehead. occ. 2 Chron. xxvi. 19. Job ix. 7, *commanding* לחרס *the solar orb,* ולא יזרח *and it* is *not* diffused or dissipated, as all other fuel we are acquainted with is. And is not this truly wonderful, that notwithstanding the inconceivable heat of the *solar orb,* it should continue burning for thousands of years without any *waste* or *diminution?* But *HE spake the word* and *it was done, HE commanded and it stood fast.*

II. *To be diffused, to spread,* as the שמש or solar light, on a face of the earth or on its inhabitants. So Gen. xxxii. 31, or 32, *and the solar light* יזרח לו rose, i. e. was diffused *upon*

* See Lowth, De Sacra Poesi Heb. Prælect. xii. p. 245, and 249, edit. Gotting.

† IId part Henry IV. act iv. scene 1, at the end.

Digitized by Google

him. Exod. xxii. 3, *if the solar light* זרחה־עליו be diffused *upon him.* Comp. 2 Kings iii. 22. So of אור *the light,* 2 Sam. xxiii. 4. Ps. cxii. 4; and of the שמש *light* or *Sun of Righteousness,* Mal. iv. 2; and of Christ the *Glory* of the Lord, Isa. xli. 2, 25. Comp. Deut. xxxiii. 2.

The ancient Greek poets use the same style. Thus Homer, Il. viii. line 1,

ΗΩΣ μεν κροκοπεπλος ΕΚΙΔΝΑΤΟ πασαν ΕΠ' αιαν.

The saffron *morn* was *spread upon* the earth.

and Mimnermus, Περι βιου,

——Ὁσον τ ΕΠΙ γην ΚΙΔΝΑΤΑΙ 'ΗΕΛΙΟΣ,

As whilst the *sun is spread upon* the earth.

Comp. Greek and Eng. Lexicon under 'ΗΛΙΟΣ.

As Ns. זרח *a being diffused, a diffusion,* as of the light. occ. Isa. lx. 3. מזרח *the sun-rising, orient* or *east,* where the *sun* or *solar light* is first *spread* upon the earth. Ps. ciii. 12, and al. freq. Comp. Num. xxi. 11. Deut. iv. 47, in which and many other places שמש *the solar light* is expressed.

III. As a N. אזרח *a native tree diffusing* its shoots and branches. occ. Ps. xxxvii. 35. Jerome indigena *a native tree.* Comp. Eng. marg.

IV. As a N. אזרח *a native,* as opposed to גר *a sojourner,* one who has taken root as it were in the country where he lives, and is *spreading abroad* his branches. Exod. xii. 19, & al. freq.

Der. Saxon *strecan,* and Eng. *to stretch.*

זרם

To pour, pour forth, pour over. occ. Ps. lxxvii. 18, *the clouds* זרמו pour forth *waters.* Ps. xc. 5, זרמתם *thou* overwhelmest *them* as a flood. As a N. זרם a *storm,* as of rain or hail. Isa. xxv. 4. xxviii. 2. *An inundation, flood, torrent.* Job xxiv. 8. Hab. iii. 10, the inundation, or overflowing *of the waters passed away.* Comp. Josh. iii. 15, 16. Isa. xxviii. 2. Also, *a copious flux,* or *issue,* Ezek. xxiii. 20. As a N. זרים *an inundation,* (Qu?) Isa. i. 7. at the end of the verse, where see Bp. Lowth's note, to which I add that M. de Calasio remarkably puts this text under the root זרם and renders the word, inundationis. But whether the true reading of it be זרים or זרם it may with the preceding זרים serve as an instance of Isaiah's favourite figure, paronomasia.

Der. *storm, stream, swarm.*

זרע

To spread abroad. It occurs not as a V. simply in this sense, but this appears to be the leading idea from the things to which the word is applied in Hebrew; and in the Syriac version of Jam. i. 1, it signifies *to spread abroad, disperse.*

I. As a N. זרע *the seed of* vegetables, animals, or men, by which the species are *spread abroad* and multiplied. Gen. i. 11. iv. 25. vii. 3, & al. freq. Hence used for *children, offspring,* or *posterity.* Gen. ix. 9. xii. 7. Lev. xx. 2, and al. freq.

As a V. in Kal, *to sow.* It may either be considered as a V. formed from the N. or as applied in an appropriated sense for *spreading abroad* or *dispersing seed,* or the like; for it is once used for *planting* cuttings or shoots. Isa. xvii. 10. It is spoken either of the seed, Gen. xxvi. 12. Exod. xxiii. 16.—or of the land, Exod. xxiii. 10. Lev. xix. 19. In Niph. *to be sown,* as seed, Lev. xi. 37.—or as land, Ezek. xxxvi. 9. Applied to a woman, Num. v. 28. In Niph. *to form, yield* or *produce* seed, as vegetables. occ. Gen. i. 11, 12.—as a woman. occ. Lev. xii. 2. As a N. זרע *time of sowing, seed-time.* Gen. viii. 22. Lev. xxvi. 5. As Ns. mas. pl. זרעים *things sown, vegetables, pulse.* occ. Dan. i. 12. זרענים the same. occ. Dan. i. 16.

II. As Ns. fem. זרוע and זרע, pl. זרעים and זרעות *the arm,* which is capable of being *spread abroad,* or *extended* from the body. It is very frequently joined with נטה *to stretch out,* Exod. vi. 6. Deut. iv. 34. v. 15. vii. 19. & al. freq. It is very often, as in the last cited texts, ascribed ανθρωποπαθως to God. As Ns. with a formative א, אזרוע and אזרע the same. occ. Jer. xxxii. 21. Job xxxi. 22. Hence

III. As a N. fem. זרע *the shoulder* or *foreleg* of a beast. Num. vi. 19. Deut. xviii. 3.

Der. Gr. στρεω old Lat. *strao,* (whence *stravi, stratum, stragulum,* &c.) and Eng. *strow* or *strew.*

זרק

I. *To sprinkle, disperse* in small masses. Spoken of liquids, Exod. xxiv. 6. Ezek. xxxvi. 25.—of solids, Exod. ix. 8, 10. Job ii. 12. Ezek. x. 2. As a N. מזרק *a vessel used in sprinkling, a sprinkling vessel, a basin, bowl,* or &c. Exod. xxvii. 3, & al. freq.

II. *To appear here and there,* as if *sprinkled.* occ. Hos. vii. 9.

Der. *Streak.* Qu?

זרת See under זרה X.

PLURILITERALS.

Of Words of more than three Letters, beginning with ז.

ולעפה

As a N. fem. זלעפה plur. זלעפות *a scorching blasting wind.* Michaelis on Lowth's Prælect. not. 41, p. 168, edit. Gotting. explains זלעפות Ps. xi. 6, of that *pestilential destructive wind* well known to the eastern nations, and by the Arabs called *smûm;* and he observes, that the Syriac translator, in rendering the Heb. words by רוחא דמהורתא *wind of destruction,* appears to have understood their true sense. This meaning seems also very applicable to Lam. v. 10. (which see under כמר II.) and in Psal. cxix. 53, the only remaining text where the word occurs, it is plainly used in a figurative sense for the *most horrid mental distress.* But what is the derivation of the compound term זלעפה? perhaps from זלע (Arab.) *to be corrupt,* as a wound (" corruptum fuit, pravo

Digitized by Google

modo se habuit *vulnus*," Castell.) and עף *to vibrate, flutter.**. "It sometimes happens," says Niebuhr, speaking of the *Smûm*, (Descript. de l'Arabie, p. 81.) "that during an excessive heat there comes *a breath of air still more burning* (un soufle d'air encore plus brulant), and that then both men and beasts being already overpowered and faint, this small increase of heat entirely deprives them of respiration." For an account of the other effects of this destructive *putrefying* wind, and for the confirmation of the derivation here proposed of לועפה see under שוח I.

זרזף

As a N. (from זרה *to scatter, spread,* and זפה nearly related to צפה *to overflow.* Comp. under זפת) *a watering by drops, a dripping soaking rain.* Once Ps. lxxii. 6, where Targ. דינטפין *distilling, dropping.* So LXX σταζουσαι, and Vulg. stillantia.

ח

חב

Occurs not as a V. in Kal, but the idea evidently is, *to be bound, obliged, to payment* or *punishment.* It is often used in these senses both in Chaldee and Syriac. As a participial N. חוב *a person bound to payment, a debtor;* so LXX οφιλοντες, and Vulg. debitori. occ. Ezek. xviii. 7. As a V. in Hiph. חיב (dropping the formative ה as in בין, שים, &c.) *to make bound* or *obliged to punishment.* occ. Dan. i. 10. וחיבתם את ראשי למלך *And ye shall* make *my head* answerable *to the king.*

חבא

To hide, conceal. In Niph. *to be hid, concealed.* Josh. x. 16, 17, 27, & al. freq. With ל and a V. infin. following, *to be concealed in doing* a thing, *to do* it *secretly.* Gen. xxxi. 27. In Hiph. *to hide, shelter.* Josh. vi. 17, 25. Isa. xlix. 2. In Hith. *to hide oneself, take shelter.* Gen. iii. 8. 1 Sam. xvi. 11. As a N. מחבא *a hiding place.* occ. 1 Sam. xxiii. 23. Isa. xxxii. 2.

חבה

With a radical, but mutable or omissible, ה. It seems nearly related to the preceding חבא, as בטה to בטא, חפה to חפא, &c. Comp. 1 K. xxii. 25, with 2 Chron. xviii. 24. And it should be observed, that in Josh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10. many of Dr Kennicott's codices read the verb with the א, חבא.

I. In Kal, *to hide, to hide oneself.* occ. Isa. xxvi. 20; where observe, that חבי seems to be not feminine but *masculine,* י being substituted for ה as usual in other inflections of verbs for ה final. In Niph. *to be hidden.* occ. Josh. ii. 16. 1 Kings xxii. 25. 2 Kings vii. 12. Jer. xlix. 10. As a N. חבין *a hiding place, covert.* occ. Hab. iii. 4; where it seems to denote the *cloud* in which the divine glory appeared. See Bate's Crit. Heb.

II. As a N. חב *a hidden,* or *secret place, the bosom,* in which sense the word is often used in the Samaritan version. So Vulg. sinu, and Targ. עטוף. occ. Job xxxi. 33, *If I covered my transgressions, as Adam, by hiding my iniquities* בחבי in my bosom. It does not, however, appear from the sacred history in Gen. iii. that Adam did this. And we must remember that in this book neither Job nor his friends spake by inspiration, and therefore might be, and, no doubt, often were, mistaken. See Job xxxviii. 1. xl. 2, 4, 5. xlii. 3, 6, 7.

III. As a N. חבת, see root חבת.

חבב *to hide* or *cherish in the bosom, to cherish,* in which sense, according to Marius de Calasio, it is used likewise in Chaldee, Syriac, and Arabic. Comp. Castell. Lexic. in חבב. occ. Deut. xxxiii. 3. *Surely* חבב he hath cherished, (Vulg. dilexit, *he hath loved*) *the peoples,* i. e. the tribes of Israel. Comp. under עם.

חבט

To thrash, or *beat* with a stick or staff, as corn or fruit-trees. occ. Deut. xxiv. 20. Jud. vi. 11. Ruth ii. 17. Isa. xxvii. 12. xxviii. 27; from which last passage the idea is evident. It is used in the same sense both in Syriac and Arabic. See Castell, and Michaelis. And the LXX render it by ῥαβδιζω *to thrash with a rod* or *stick,* Jud. vi. 11. Ruth ii. 17. So by ῥαβδῳ τυπτεσθω, Isa. xxviii. 27.

From this root, by dropping the aspirate ח, may perhaps be derived the Latin *batuo,* Saxon *beatan,* Welsh, *baeddu,* French *battre,* Italian *battere,* Spanish *batir;* all of which Junius (Etymol. Anglic. in BEATE) well observes seem to be from some common origin. Hence also the Eng. *to beat, a bat,* (to strike with) *battle, batter, battery,* &c. *beetle,* a heavy mallet.

חבל

To bind, tie, connect, confine, or passively *to be bound,* &c. It occurs not, however, as a verb simply in any of these senses, but

I. As a N. חבל.

1. *A cord,* or *rope* by which things are bound, &c. Josh. ii. 15. Jer. xxxviii. 6, & al. freq. חבל על the cord *of the yoke,* what *binds it* to the neck. Isa. x. 27. Josephus, Ant. lib. viii. cap. 14, § 4, relating the history of 1 K. xx. 30, 31, says, Οι δε σακκους ενδυσαμενοι και σχοινια ταις κεφαλαις περιθεμενοι, ουτως γαρ το παλαιον ικετευον οι Συροι, κ. τ. λ. But they being clothed in sackcloth, *and having put cords about their heads, for such was the ancient mode of supplication among the Syrians,* &c.—We meet with something like this among the Babylonians, in the female *suppliants* at the temple of Mylitta; for these also used to be *crowned with cords.* Comp. under סך VI.

Hence Eng. *cable.*

2. *The roping* of a ship, though rendered *mast.* Prov. xxiii. 34, *As he that lieth* חבל בראש *at the top of the roping,* i. e. where it is fastened

* The reader may find other conjectures concerning the derivation of this word in Michaelis, Supplem. ad Lex. Heb. p. 623, 624.

Digitized by Google

to the mast. So perhaps Jon. i. 6, רב החחבל *the master of the roping*, i. e. the officer who immediately presided over the management of the *ropes*, and the navigating of the ship. Plur. in reg. חבלי *ropes, tacklings.* occ. Isa. xxxiii. 23.

3. Plur. in reg. *rope-men, sailors employed in handling the ropes.* Ezek. xxvii. 8, 27, & al. In the last cited passage חבלי are distinguished from מלחי i. e. I suppose, the *ordinary* or *inferior seamen.*

4. *A tract* or *portion* of land which used to be measured by a *rope* or *cord*, as it is with us by a chain. (So Zech. ii. 1, or 5, חבל מדה *a cord* of *measuring, a measuring cord*) Deut. iii. 4. xxxii. 9. Comp. Psal. xvi. 6. (where see Dr Hammond's and Mr Merrick's note) Psal. lxxviii. 55. Amos vii. 17. Micah ii. 5. 2 Sa. viii. 2. "*And he measured two lines*—Repeat, from the foregoing word חבל *a line, to put to death, and the fulness of a line to keep alive.* And this supplement is natural and agreeable to the language. Many instances may be produced of this nature. Thus Ps. cxxxiii. 3. cx. 3. cxii. 8.—*He measured them by line*, i. e. he divided the country of the Moabites into several parts, that he might the better know what towns it was most proper to demolish—and to extirpate the inhabitants of them. Let me just add, that the *plenitude* or *fulness of the line* seems to denote a *very large* tract of the country; and might be larger, for any thing our author can tell, than that where the inhabitants were ordered to be put to death." Dr Chandler's Review of the History of the Man after God's own Heart, p. 179, notes, where see more.

5. *A rope* or *cord* set for a snare, laqueus. Job xviii. 10. The חבלי *snares* or *toils of death* or *the grave*, Ps. xviii. 6. 2 Sam. xxii. 6, & al. allude to the ancient manner of hunting, which is still practised in some countries, and was performed by "surrounding a considerable tract of ground by a circle of nets, (comp. Ps. cxl. 6.) and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass; and then it was that the slaughter began. This manner of hunting was used in Italy, of old, as well as all over the eastern parts of the world;* and it was from this custom that the poets sometimes represent death as *surrounding* persons *with her nets*, and as *encompassing them on every side.* Thus Statius, lib. v. sylv. 1, line 156,

——"*Furvæ miserum* circum undique Lethi
Vallavere plagæ."

Spence's Polymetis, Dial. xvi. p. 262, 263. So Horace, lib. iii. ode 24, line 8, uses the expression laqueis mortis *toils* or *nets of death.*

6. *The silver cord*, Eccles. xii. 6, denotes the whole *spinal marrow* from its coming out of the skull, *with all its nervous branches*; that *cord*, composed of many fibres, which regulates the motions of every part of the body, and which is properly denominated *silver*, on account of its retired situation, its excellency, and especially of its *resplendent whiteness*, like that of silver. See more in Solomon's Portraiture of Old Age, by Dr Smith, p. 178, &c.

7. *A string of persons following one another.* occ. 1 Sam. x. 5, 10.

II. *To be bound, confined, straitened.* occ. Job xvii. 1, *my breath* חבלה is confined, straitened, oppressed (Vulg. attenuatur); *my days are extinct, the sepulchral cells (are ready) for me*; for in the elephantiasis, Job's distemper, "death is usually caused by a *violent suffocation.*—So Aretæus." Michaelis' Recueil de Questions, p. 75. As a N. חבל *a gird*, or *girding pain*, tormen. Job xxi. 17; particularly as of a woman in travail. Isa. xiii. 8. xxvi. 17. lxvi. 7, חבלי *throes, pangs*, are used for the *young* which occasion them. occ. Job xxxix. 3; where the LXX render it by ὠδῖνας, which is applied in the same manner by the profane Greek writers. Thus in the Orphic Hymn to Semele, line 4,

Ἡ μεγαλας ΩΔΙΝΑΣ ΕΛΑΣΣΑΤΟ πυρὸς αυγῇ,
Cast forth her sorrows in the fiery blaze.

And Callimachus in his Hymn to Delos, line 120,

Ωμοτοκως ΩΔΙΝΑΣ ΑΠΗΡΕΙΣΑΝΤΟ λεαιναι,
The lioness *casts forth* her savage *pangs.*

As a V. *to be*, as it were, *in labour* or *travail*, with wickedness. Ps. vii. 15.

III. *To bind* or *oblige* another to oneself *by a pledge, to take a pledge from.* Job xxii. 6, *For* תחבל אחיך thou hast bound by a pledge, or taken a pledge from, *thy brethren for nothing.* Also, *to take for a pledge.* Job xxiv. 3. Exod. xxii. 26. Deut. xxiv. 6, 17. But Cant. viii. 5, should be rendered, *I raised thee up under the citron tree; there thy mother* חבלתך received a pledge for thee; *there* she received a pledge *that bare thee.* To this purpose Mr Harmer, in the Outlines of a New Commentary on Solomon's Song, p. 351, 352, who very justly observes, that the "common translation of this verse cannot be right; the eastern people," says he, p. 350, "eat, drink, and sleep under trees, but they do not *bring forth* their children there.—And if such a circumstance had happened, to what purpose is it mentioned here?" As a N. חבל, and fem. in reg. חבלת (Ezek. xviii. 7.) *a pledge* by which one is bound to another, *a real bond.* Ezek. xviii. 12, 16. xxxiii. 15.

IV. Since *taking* any thing *upon pledge* is *taking the propriety* of it from the former owner for a time, and if there be nothing to redeem it, *for ever*; hence חבל is in some connexions equivalent to *taking away, seizing upon, spoiling*, or the like. Eccles. v. 5 or 6. Isa. xiii. 5. liv. 16. xxxii. 7, לחבל עניים to seize upon *the poor*, take away their property, the verb being applied not only to the thing, but to the per-

* Comp. Virgil Æn. iv. line 121, 131. And for an entertaining and instructive account of this mode of hunting, as practised by the modern eastern nations, see Shaw's Travels, p. 235.

Digitized by Google

son, in this, as well as in the preceding sense. Or should we not rather translate, with bishop Lowth, to entangle *the humble with lying words?* Cant. ii. 15. *The little foxes* or *jackalls* מחבלים כרמים (not *who spoil the vineyard by eating the grapes*, for the scene of this book of Canticles is in the spring, several months before the grapes are ripe in Judea, but) *who seize upon* the vineyards, as if they were *taken in pledge*, by surrounding them in the night in great numbers, and with their disagreeable howlings disturbing the owners, as these animals do in that country to this day. See Russel's Nat. Hist. of Aleppo, p. 60, and Harmer's Outlines, &c. p. 256, &c.

V. *To be bound* or *obliged to punishment.* Prov. xiii. 13, *He that despiseth the word* יחבל לו shall be bound *to it, shall become obnoxious to punishment* on that account. Vulg. Ipse se in futurum *obligat*, he obliges or binds himself *for the future.* Neh. i. 7, חבל חבלנו לך *We are* strongly bound *to thee*, i. e. *liable to severe punishment* from thee. So Mic. ii. 10. תחבל ורחבל נמורץ *It is* bound *even* with *a grievous bond*; or, *it is* bound, *and* the bond *is grievous.* Job xxxiv. 31, *Is it to be said* (comp. ver. 18.) *to God, I have suffered* לא אחבל *(what)* I was *not* obliged to, or, *did* not deserve?

VI. As a N. fem. in reg. תחבולת *a well-connected design, a counsel wisely concerted.* occ. Job xxxvii. 12. So in plur. תחבלות occ. Prov. i. 5. xi. 14. xii. 5. xx. 18. xxiv. 6.

VII. As for the meaning of *destroying, corrupting, or spoiling*, which the Lexicons and translators have given to this Hebrew word, I think it should be expunged. The texts where it has been supposed to have this signification are noted under the preceding senses.

VIII. Chald. As a V. it is rendered *to destroy, hurt*, and the nouns, *hurt, damage.* But it seems to be applied nearly in the same view as the Hebrew חבל in sense IV. above. Dan. vi. 22 or 23, *And (the lions)* לא חבלוני *have not* seized *me.* It occurs also as a V. Ezra vi. 12. Dan. iv. 20 or 23. ii. 44. vi. 26 or 27. vii. 14. As Ns. חבל *a seizing*, as of fire on persons. occ. Dan. iii. 25.—of lions. occ. Dan. vi. 24. חבלא *a seizing, encroachment.* occ. Ezra vi. 12. חבולח nearly the same. Dan. vi. 22 or 23.

חבק

I. *To fold together*, as the hands or arms. occ. Eccles. iv. 5. As a N. חבק *a folding*, as of the hands or arms. occ. Prov. vi. 10. xxiv. 33.

II. *To infold, embrace*, in love and affection. Gen. xxix. 13. 2 Kings iv 16, & al. Comp. Prov. iv. 8.

III. *To embrace, lay hold on.* occ. Job xxiv. 8, *They embrace* or cling *to the rock for want of shelter.* Lam. iv. 5, *Those that were brought up in*, or *nursed on, scarlet* embrace *dunghills*, i. e. are glad to lodge in those wretched hovels where the people of the East lay up their * *cow dung* and other *excrementitious substances* for fuel.

* See Harmer's Observations, vol. i. p. 256.

חבר

I. *To conjoin, join* or *fit together*; as the curtains of the tabernacle, &c. See Exod. xxvi. 3—11. xxxvi. 10—18. As Ns. fem. חברת *a joining, coupling.* Exod. xxvi. 4, & al. מחברת nearly the same, or *place of joining.* Exod. xxvi. 4, 5, & al.

II. In Kal, *to join, consociate*, as friends or allies. Gen. xiv. 3. Jud. xx. 11. 2 Chron. xx. 36. In Hith. and Chald. Ith. *to join, associate oneself*, 2 Chron. xx. 35, 37. As a participial N. חבר *an associate, companion, friend.* Ps. cxix. 63, & al. In plur. it seems to denote *the associated merchants* or *merchants' companions*, who belonged to the same caravan. Job xl. 25. or xli. 6. Prov. xxi. 9. xxv. 24, *(It is) better to dwell in the corner of the house-top than (with) a brawling woman* ורבית חבר in a wide house, say our translators, placing in the margin, a house of society. For the illustration of the former part of these texts, see Harmer's Observations, vol. i. p. 172. On the latter part I observe, that the LXX render the Heb. ורבית חבר by εν οικῳ κοινῳ, so Vulg. by in domo communi, *in a common house*, i. e. in a house *common*, or *shared out*, to several families. For "the general method of building," says Dr Shaw (Travels, p. 207, 208,) "both in Barbary and the Levant, *seems to have continued the same from the earliest ages, down to this time*, without the least alteration or improvement. Large doors, spacious chambers, &c.—The court is for the most part surrounded with a cloister, over which, when the house has one or more stories, there is a gallery erected.—From the cloisters or galleries we are conducted into *large spacious chambers* of the same length with the court, but seldom or never communicating with one another. *One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house.*" Here then we have a בית חבר i. e. *a house common to several families*, and of course *roomy* or *spacious.*

III. In Hiph. *to join* or *tack* sentences or words *together.* occ. Job xvi. 4, *I could* tack together *(old) sayings against you*; alluding to the speech of Eliphaz, who in the preceding chapter had urged such sayings against Job. See Scott's Poetical Translation. And this text may throw light on the following application of the word.

IV. *To join* words *together* for the purposes *of incantation, to use spells* or *enchantments.* And as a N. חבר *an enchantment.* occ. Deut. xviii. 11. (where Targum רטין רטן *a mutterer of a spell* or *charm*, LXX φαρμακος επαοιδων επαοιδην *a sorcerer singing a spell* or *charm*) Psal. lviii. 6. (where Targ. רטני רטן, Symmachus επαοντος *a charmer*) Isa. xlvii. 9, 12. (where LXX επαοιδων *spells, charms.*) The notion of performing wonderful or miraculous feats by *charms* or *spells* has prevailed among all the nations of the world. No doubt, the origin of so odd, though universal, an opinion, was the real miracles performed at the *word* of the prophets of the Almighty, whom the devil would needs ape in this as in other instances.

Isaiah, chap. viii. 19, expressly mentions *wizards that peep and that mutter*; pretending doubtless by such *peeping* and *muttering* to procure the assistance of the power of the air, or of the prince of it; but all such pretensions, whether true or false, were not only a forsaking of God, but a setting up of his creature against him, and therefore were expressly forbidden to his people, and that under pain of death. (See Exod. xxii. 18. Lev. xx. 27.) But besides these highly criminal incantations, it appears from Ps. lviii. 6, and other passages, that they had a method (as some of the Easterns still have) of *charming* serpents by sounds, so as to render them tractable and harmless. But of this see more under לחש, and comp. Bate's Crit. Heb. in חבר. To throw light on the expression חובר חברים, Ps. lviii. 6, which I know not how better to translate than by *the chanter of incantations* or *charms*, I would observe that the ancients expressly ascribe the *incantation* of serpents to the *human voice*. Thus in Apollonius Rhodius, Medea is said to have soothed the monstrous serpent or dragon which guarded the golden fleece, with her sweet *voice*,

Ἤδυ ἐνοπῇ θελξαι τέρας———

Lib. iv. line 147.

And the laying of that dragon to sleep is by Ovid, Metam. lib. vii. line 153, 155, ascribed to the *word* uttered by Jason,

Verbaque *ter dixit placidos facientia somnos*,—
Somnus in ignotos oculos subrepit—

So Virgil attributes the like effects on serpents to the *song*, as well as to the touch of the *enchanter*, Æn. vii. line 753, &c.

Vipereo generi et graviter spirantibus hydris,
Spargere qui somnos cantuque *manuque solebat,*
Mulcebatque iras, et morsus arte levabat.

V. As a N. fem. חבורה *a contusion, bruise*, by which a number of the small vessels are broken, and the blood and humours they contained are *collected together*, but not discharged. Exod. xxi. 25. Prov. xx. 30.

חברבר occurs not as a V. in this reduplicate form, but as a N. fem. plur. in reg. חברברתי *the black spots of the leopard*, so called from their resemblance to *contusions* or *bruises* on the human body. occ. Jer. xiii. 23.

חבש

I. *To bind round*, or *about*, as with ropes. Ezek. xxvii. 24.

II. In Kal, *to bind*, as ornaments *about* the head. Exod. xxix. 9. Lev. viii. 13. Comp. Ezek. xvi. 10. Jon. ii. 6. Job xl. 8 or 13, bind *their faces in the secret place* or *sepulchre*. It seems an allusion to the cloth *bound about* the faces of the dead. Comp. John xi. 44. xx. 7.

III. In Kal, *to gird* or *saddle* a beast to ride on. So LXX, frequently σαγηνεύω. Gen. xxii. 3. Jud. xix. 10. There is no ground for supposing that the ancient eastern *saddles* were like our modern ones, and furnished with stirrups, &c. Such were not known to the Greeks and Romans till many ages after the Hebrew Judges. "Let us remark," says the learned and inquisitive Goguet, "that *no nation of antiquity* knew the use of either *saddles* or *stirrups*." Origin of Laws. vol. iii. p. 172, Eng. edit. And even in our times the Swedish traveller Hasselquist, when at Alexandria in Egypt, says, "I procured an equipage which I had never used before. It was an ass with an Arabian *saddle*, which consisted only of a *cushion* on which I could sit, and a handsome bridle." Travels, p. 52. But even the *cushion* seems an improvement upon the ancient eastern saddles, which were probably nothing more than a kind of *rug* girded to the beast.

IV. In Kal, *to bind*, or *be bound up*, as wounds, Isa. i. 6; or broken limbs, Ezek. xxx. 21. xxxiv. 4. But in this view it is commonly applied figuratively to *comforting* the afflicted, as Job v. 18. Ps. cxlvii. 3. Isa. lxi. 1; or to *repairing what was* destroyed in a kingdom or state, as Isa. xxx. 26. Comp. Isa. iii. 7.

V. In Kal, *to bind*, or *oblige by laws* or *government*, *to govern*. Job xxxiv. 17. *What! shall he who hateth right* (as Job in his impatience had supposed God to do) govern? *And wilt thou condemn him who is eminently just?* That is, Shall not *the Judge of all the earth* do right?

חבת

Occurs not as a V. in Heb. but as a N. mas. plur. חבתים *flat plates* or *slices*. (Eng. marg.) occ. 1 Chron. ix. 31. So fem. מחבת the same, *a flat plate* of metal. That this is the true sense of the words, appears from Ezek. iv. 3, *Take unto thee* מחבת a flat plate or slice (Eng. marg.) *of iron, and set it for a* wall *of iron*, &c. It occurs also, Lev. ii. 5. vi. 21. vii. 9. 1 Chron. xxiii. 29; in all which passages, though our translation renders it a *pan*, it seems rather to denote such *a plate* of metal as the Arabs * still use to *bake* their cakes of bread on. And this interpretation is confirmed by the sense of the verb in Arabic, which Schultens (MS. Orig. Heb.) says is properly, planus, complanatus fuit, *to be flat, plain*, or *flatted*, which I take to be also the radical idea of the Hebrew word.

חג

It denotes *circularity of motion* or *form*.

I. *To move* or *reel round*, like a drunken man. occ. Psal. cvii. 27. So Montanus, iverunt in orbem, *they went round*. As a N. חוג or חג *a circle, orbit*, or *sphere*. occ. Isa. xl. 22, *Who sitteth upon*, or rather *above* חוג הארץ the circuit, or orbit of the earth, *and all the inhabitants thereof are as grasshoppers*. This text

* See Harmer's Observations, vol. i. p. 232, &c. To what that sensible writer has produced, I add the testimony of Niebuhr, Description de l' Arabie, p. 46: "Les Arabes du Desert se servent d'une *plaque du fer* pour cuire leurs pains ou gateaux." So in his Voyage, tom. i. p. 188, "Apres que les Arabes ont forme un grand gateau plat de pate, ils le cuisent sur une ronde *plaque du fer*."

Digitized by Google

seems to relate to the *circular revolution* of the earth in its *orbit*. Job xxii. 14, *He walketh* (*upon*) חוג שמים the circuit or circular circumference of the heavens. This shows that Eliphaz thought the heavens were of a *circular* or *spherical* form. And so likewise thought the Son of Sirach, Ecclus xxiv. 8, ΤΤΡΟΝ ΟΤΡΑΝΟΥ ΚΥΚΛΩΣΑ ΜΟΝΗ, *I alone* (says Wisdom) *compassed* the circuit of heaven. Job xxvi. 10, חק חג *he hath described* a sphere *over the face of the waters*. Prov. viii. 27, בחקקו חוג *when he described* a sphere *over the face of the deep*. These two last texts mutually illustrate each other, and plainly relate to the formation of the *spherical shell of earth* over the central abyss or great deep.

II. As a N. fem. מחוגה *an instrument to mark out circles, a compass* or *pair of compasses*. occ. Isa. xliv. 13.

III. The word is applied to the *celebration of religious feasts*, whether in honour of the true God; or of idols, as 1 K. xii. 32; and in the reduplicate form it plainly denotes *dancing round in circles*. 1 Sam. xxx. 16. It is moreover certain from Judg. xxi. 19, 21. 2 Sam. vi. 14, 16. 1 Chron. xv. 29, that *religious dances* were used in the worship of the true God; and it is well known how eminent a part they made of the religious rites of the * ancient heathen, as they do of the † modern to this day: and there can be little doubt but that (as ‡ Hutchinson has well observed) the ancient idolaters did by these *dances* intend to attribute the *progressive rotations of the earth and* § *planets in their circular orbits* to the independent power of their god, the heavens; and that the performance of this service by believers was designed to reclaim those motions to Jehovah, as the original author of them. Thus far all is clear: but whether the several sacred *feasts* were denominated חג from the *circular dances* which constituted so *remarkable a part* of the services performed on them, as Mr Hutchinson * thought; or whether the term חג only refers to the *periodical return* of the religious solemnity, and "means only," as Bate (Crit. Heb.) expresses it, "*the day returning at its round*," I would wish the attentive reader to determine for himself: either way the name חג is significant and proper, and is frequently used for the *festival* itself, and a few times for the *festival victim*, or *animals sacrificed at the festival*, Exod. xxiii. 18. Ps. cxviii. 27. Mal. ii. 3, where Bishop Newcome "*solemn sacrifices*." As a V. either, *to celebrate a periodical festival* or *feast*, the sense of the V. being taken from the N. according to Bate; or, *to dance round in circles, to celebrate a feast with such dances*. See inter al. Exod. v. 1. xii. 14. Montanus generally renders the V. in this view by tripudio *to dance*, and the N. by tripudium *a dancing*.

IV. As a N. mas. plur. in reg. (formed like מדרי 1 Chron. xix. 4, from מדר) חגוי *cracks* or *fissures* in a rock, for the *circulation* of the air into, and of vapours and water out of, the abyss. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3. The Vulg. render it by cavernis *caverns*, foraminibus *holes*, and scissuris *fissures*; the LXX in the two latter passages by τρυμαλια, and οπη *a hole*.

חגב *to dance round and round in circles*. occ. 1 Sam. xxx. 16. Ps. xlii. 5. Comp. 2 Sam. vi. 14, 16.

חגא

Occurs not as a V. in Heb. but seems nearly related to the preceding חג (as בדא to בוא, בד to בו) As a N. חגא is rendered by the LXX φοβητρον *an object of terror*, by the Vulg. pavorem *fright*, but more exactly by Aquila, γυρωσιν *a gyration, circumagitation*. Once Isa. xix. 17, *The land of Judah shall be to Egypt* לחגא for a circumagitation, that is, shall make the Egyptians *turn round* this way and that for terror. Observe, that seven of Dr Kennicott's codices read לחגה; comp. therefore חג I.

חגב

Occurs not as a V. in Heb. but as a N. חגב *a locust* or *grasshopper*. It is plainly used for a *particular species of locust*. Lev. xi. 22. It occurs also Num. xiii. 33. 2 Chron. vii. 13. Eccles. xii. 5. Isa. xl. 22. In Arabic the V. signifies *to veil, hide*; whence Bochart (vol. iii. 444,) conjectures that these insects were so called, because, as is well known, they sometimes fly in such swarms as to *veil* the sun, and darken the air. But as I presume this circumstance is not peculiar to any *particular kind of locust*, I should rather think that חגב denotes the *cucullated* species of locust, so denominated by the naturalists from the cucullus, *cowl* or *hood* with which they are naturally furnished, and which serves to distinguish them from the other kinds. In Scheuchzer's Physica Sacra, Tab. 255 and 256, the reader will meet with several of this sort, particularly No. 2—4; and No. 3, is by Scheuchzer called "*locusta minor flavicans*, chagab *edulis*. The

---

* From whence the Mahometan dervises also derive their *circulatory* or *rotatory dances*, of which see the excellent Observations on the Religion, &c. of the Turks, p. 42, 43, note, 2d edit.

† For instances see Picart's Ceremonies and Religious Customs of all Nations, vol. iii. p. 87, 88, 120, 160, 177, 234, English edit. fol.

‡ Moses' Principia, part ii. p. 259, & al.

§ There is a very remarkable passage to our present purpose in Lucian Περι Ορχησεως, vol. i. p. 913, edit. Bened. where he says to his friend—"First of all you seem to me to be ignorant that this business of *dancing* is not novel, nor an affair of yesterday, which began in the days of our fathers or grandfathers; but they who have given the truest account of the origin of *dancing* will tell you, that it had its rise with the first beginning of all things, and was coeval with that ancient god Love. Η γουν χορεια των αστερων, και η προς τους απλανεις των πλανητων συμπλοκη, και ειρυθμος αυτων κοινωνια, και ευταξια αρμονια, της πρωτογονου ορχησεως διηγματα εστι. *For the choral revolution of the stars, and the complicated motion of the planets among the fixed stars, and their regular communion with each other, and well-ordered harmony, are instances of the primeval dancing.*" Comp. Milton's Par. Lost, book iii. lin. 579, & v. l. 620, &c. Mons. Volney thinks that the sacred *dance* of the *Mahometan dervises* is intended to imitate *the motion of the stars*—"la danse des *derviches*, dont les *tournoyements* ont pour objet d'imiter *les mouvements des astres*." Voyage en Syrie, tom. ii. p. 403, note.

* See his Introduction to Moses' Sine Princip. p. 244.

Digitized by Google

lesser yellowish locust, the eatable *chagab.*" By inspecting Scheuchzer's plates it will appear that some of the *locusts* (particularly those of the *cucullated* species) in shape * nearly resemble our common *grasshopper.* Hence may be illustrated Eccles. xii. 5, ויסחבל החגב *and* the locust or grasshopper *shall be a burden to itself.* Where the dry, shrunk, shrivelled, crumpling, craggy old man, his backbone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses or bunching parts of the bones in general enlarged, is very aptly described by that insect.† "And from this exact likeness," says my learned author, "without all doubt arose the fable of Tithonus, that living to *extreme old age,* he was at last turned into a *grasshopper.*"

חגל

Occurs not as a V. in the Heb. Bible, but in Syriac signifies *to go round in a circle;* and as a N. חגלרתא *a circuit;* and in Arabic *to jump* or *hop along,* "subsultim incedit," Castell. Hence we have the name of a place in Canaan, mentioned Josh. xv. 6. xviii. 19, בית חגלה *the house of revolution* or *of the revolver,* probably so called from a *temple* dedicated to the *heavens* under this attribute of causing the *revolution* of the earth and planets in their orbits. And indeed without recurring either to Syriac or Arabic, we may, with ‡ Hutchinson, consider the word חגלה as a compound of the Heb. חג *to move in a circle,* and גל *to roll round;* and in this view it admirably expresses both the *annual* and *diurnal motion* of the earth and planets. Comp. under חג III. and שטה VI.

חגר

I. *To gird, gird round,* as with a girdle, whether about the loins or the paps. See Exod. xii. 11. Lev. viii. 7. Comp. Rev. i. 13.—with armour, Deut. i. 41.—with a sword, Jud. iii. 16. 1 Sam. xvii. 39. xxv. 13.—with sackcloth, 2 Sam. iii. 31. Comp. Joel i. 13. As a participial N. חגור *a girdle, belt.* occ. 1 Sam. xviii. 4. 2 Sam. xx. 8. Prov. xxxi. 24; on which last passage observe, that curiously-wrought or embroidered § *girdles* are still an essential part of Eastern finery both to men and women. Comp. 2 Sam. xviii. 11. Fem. חגורה and in reg. חגורת plur. חגרת *a girdle, cincture.* occ. 2 Sam. xviii. 11. 1 K. ii. 5. Isa. iii. 24. Gen. iii. 7; where not only the Samaritan Pentateuch, but eleven of Dr Kennicott's Hebrew codices read חגורות, and eight of them חגרות; and observe that in this last text the Targ. renders the word by זרין *cinctures* (so LXX, περιζωματα, and Vulg. perizomata), which it is plain our first parents *girded* or *fastened* about their loins to hide their nakedness, of which, after their transgression, they were *ashamed.* Comp. Gen. ii. 25. iii. 10, 11, and אזן VII. Fem. מחגרת *a girding.* occ. Isa. iii. 24.

II. *To gird, confine, restrain.* occ. Ps. lxxvi. 11.

III. In a Niph. sense, *to be girded,* as with joy, in allusion probably to the *sumptuous girdles* worn on joyful occasions. Comp. Isa. iii. 24. occ. Ps. lxv. 13.

IV. In a Niph. sense, *to be girded, to suffer* or *feel girds* or *pangs.* occ. 2 Sam. xxii. 46. In the parallel passage, Ps. xviii. 46, the word is יחרגו *shall shake* with fear or horror namely, which comes to the same thing. Comp. Ps. lxviii. 6. Jer. vi. 24, & al.

Der. *Gird, girt, girdle.*

חד

I. *To penetrate, be penetrative, sharp, acute.* It occurs not however as a V. in Kal simply in this sense, but as a N. חד *sharp,* as a sword. Ps. lvii. 5, & al. In Huph. *to be sharpened, made sharp.* occ. Ezek. xxi. 9—11, or 14—16; in which passages, as in others, observe that חרב *a sword* is feminine. Prov. xxvii. 17, is by many referred to this root; *iron* יחד sharpeneth *iron, so a man* פני יחד sharpeneth the countenance of *his friend.* It is hard to annex ideas to these words as they stand in our translation. If פני denoted the *edge* of a sharp instrument, we might then refer that Heb. word to the mind, and illustrate the text by Horace's comparison of himself to a * *whetstone,* and observe with Longinus (De Sublim. § 18.) that "they who are interrogated by others παροξυνονται *whetting themselves,* on a sudden reply to what is said with eagerness and truth." But the Heb. word for *an edge* is פי, never, so far as I can find, פני. For this text, therefore, see under the following root חדה.

II. *To be sharp, eager, fierce,* as wolves, *sharp set,* as we say. occ. Hab. i. 8.

III. As a N. fem. חידה *an enigma, a parable,* which *penetrates* the mind, and when understood makes *a deep impression* of what is intended or represented by it. Hence as a V. חד, or חוד *to propose a parable* or *enigma.* occ. Jud. xiv. 12, 13, 16. Ezek. xvii. 2; in all which passages it is joined with its cognate N. חידה. And as such enigmas were usually expressed in *sublime poetical* language, as Jud. xiv. 14, hence חידה is used for a *sublime* or *poetical discourse,* Ps. xlix. 5; but in Ps. lxxviii. 2, חידות seems to refer to the *historical facts* mentioned in the subsequent part of that Psalm, considered as *enigmas* of spiritual concerns. Comp. Mat. xiii. 35. 1 Cor. x. 6, 11.

IV. Chald. as a N. fem. plur. אחידן *enigmas, parables.* occ. Dan. v. 12.

V. Chald. חד *one.* See under יחד.

חדד occurs not as a V. in this reduplicate form, but as a participial N. mas. plur. in reg. חדודי *sharp* or *edged things.* So Aquila οξυτητες. occ. Job xli. 21 or 30.

חדה

With a radical, (see Ps. xxi. 7,) but mutable or

---

* The locust and grasshopper, says Dr Smith, p. 150, differ very little either in their *nature* or *form.*

† See this more fully proved by the excellent Dr Smith in his King Solomon's Portraiture of Old Age, p. 149, &c.

‡ Moses' Principia, part ii. p. 257, 258.

§ See Shaw's Travels, p. 227. 2d edit. and Lady M. W. Montague's Letter 29, vol. ii. p. 13.

* ——— *Fungar vice* cotis, acutum
Reddere quæ ferrum valet——
De Art. Poet. ver. 304, 305.

Digitized by Google

omissible, ה, for which ו is substituted in the fem. N. חדוה as in אחוה from אחות, גלוה from גלה, &c.

I. In Kal, *to brighten, make* or *become bright.* In this sense it seems used, Prov. xxvii. 17, *iron* יחד ברזל brightens, or becomes bright, *by iron; so a man* יחד brightens, exhilarates *the countenance of his friend.*

II. *To exhilarate,* or *be exhilarated, to make* or *appear joyful.* occ. Exod. xviii. 9. Ps. xxi. 7. In this sense the V. is used both in Chaldee and Syriac. As a N. fem. חדוה in reg. חדות *hilarity, joy.* 1 Chron. xvi. 27. Neh. viii. 10. So in Chaldee, Ezra vi. 16.

III. Chald. as a N. חדה or חדי (from Heb. חזה) *the breast.* occ. Dan. ii. 32. It is used in the same sense in the Targums.

חדל

"*Est* negativum *actûs, sive incepti, sive non: atque etiam* negat *το esse;* non agere, non loqui, non esse. It denotes a *negation* of an act whether begun or not: it also *denies* existence; *not to act, not to speak, not to be.*" Cocceius.

I. *To cease, leave off, fail.* See Gen. xi. 8. xviii. 11. Deut. xv. 11. Prov. x. 19. Job xiv. 7. xix. 14. Isa. liii. 3.

II. *To forbear, decline, omit voluntarily.* Deut. xxiii. 23. Zech. xi. 12. Ezek. ii. 5. iii. 27, & al.

III. As a N. חדל *transitory, transient, speedily ceasing.* Ps. xxxix. 5. It is once used for this *transitory world,* Isa. xxxviii. 11. comp. 1 Cor. vii. 31. 1 John ii. 17. Or else חדל in that passage of Isaiah may rather mean, *the state of inactivity* or *cessation from work,* i. e. of death. Comp. Eccles. ix. 5, 6, 10, and see Vitringa on the text in Isaiah.

DER. *Idle,* &c. Welsh *hadl,* rotten, ruinous, whence perhaps *addle* as an egg. See Lye's Junius, Etym. Anglican. in ADLE.

חדק

Occurs not as a V. in Heb. but in Arabic the root is applied to *acuteness* of sight or of genius, to *sharpness* of speech, of vinegar, of a weapon. See Castell. The idea of the Hebrew therefore seems to be *sharp, acute;* whence as a N. חדק *a kind of sharp thorn.* occ. Prov. xv. 19. Mic. vii. 4.

חדר

Occurs not as a V. in Heb. but in Syriac signifies *to surround, encompass, fence round.* See Castell.

I. As a N. חדר *an enclosed place, a room,* or *chamber.* Gen. xliii. 29. Deut. xxxii. 25. Prov. xxiv. 4. It is particularly applied to what is called a *bed-chamber.* "What Dr Shaw saith (Travels, p. 208, 209, 2d edit.) concerning the structure of the houses in Barbary [and the Levant] may here give some light: 'Their chambers are large and spacious, one of them frequently serving a whole family. At one end of each chamber there is a little gallery raised four or five feet, with a ballustrade (and doubtless a veil to draw in the front of it). Here they place their *beds.*' This shows the meaning of חדר בחדר *a chamber in a chamber,* 1 K. xx. 30, &c." Thus Dr Taylor in his Hebrew Concordance. This account moreover clearly explains Jud. xvi. 9, 12. 2 Sam. xiii. 10. It will also illustrate Prov. vii. 27. Isa. xxvi. 20; if it be farther considered that the * Jewish sepulchres consisted of large vaults or caves, in the sides of which were cut out distinct *niches* for receiving each a dead body. From the N. חדר, חדרת is once applied as a participle fem. Benoni in Kal, to a sword *entering into the secret chambers.* occ. Ezek. xxi. 14 or 19. Comp. Jud. iii. 20—25. 2 Sam. iv. 7. 1 K. xxii. 25.

II. *An enclosed* or *inner part* of the human body. Prov. xviii. 8, & al.

III. As a N. חרר *a dark thick cloud,* q. d. *an encloser.* occ. Job xxxvii. 9; where Elihu is describing the winter; *from* the thick cloud *cometh* סופה *the desolating storm.* So plur. in regim. חדרי תמן the thick clouds *of the south,* i. e. which usually come from that quarter of the heavens, bringing storms with them. occ. Job ix. 9. Comp. Isa. xxi. 1. Zech. ix. 14. Part of Milton's description of the deluge, Par. Lost, book ix. lin. 738, &c. will illustrate this application of the word:

> Meanwhile the *south wind* rose, and with black wings
> *Wide hovering, all the clouds together drove*
> From under heaven; the hills to their supply
> Vapour and exhalation, dusk and moist,
> Sent up amain; and now *the thicken'd sky*
> *Like a dark ceiling stood.*

The same circumstances are mentioned by Ovid in describing Deucalion's flood:

> *Emittitque* Notum. *Madidis* Notus *evolat alis,*
> *Terribilem* picea tectus caligine *vultum.*
> ——*Utque manu lata pendentia nubila pressit,*
> *Fit fragor.*
> Metam. lib. i. fab. 8, lin. 264, &c.

חדש

I. *To renew, restore* to a former state. 1 Sam. xi. 14. 2 Chron. xxiv. 4, & al. In Hith. *to renew itself,* or *be renewed.* Psal. ciii. 5. As a N. חדש *new, fresh.* Exod. i. 8. Ley. xxvi. 10. Deut. xx. 5.

II. As a N. חדש *a new* or *renewed period of days* nearly equal to a synodical month, and thence by the translators in general rendered a *month,* though strictly speaking the term חדש has no more relation to the moon than to the sun. It has been supposed to denote the *new moon,* reckoned at the evening of its visibility, and thence *a synodical month,* from the *renovation of the lunar light.* But though I do not pretend to settle chronological niceties as dependent on astronomical observations, yet I shall show from scripture,

1st, That the Jewish חדשים were not *synodical months;* and

2dly, That in the passages where חדש is supposed to denote the *visible new moon,* it hath another meaning.

As to the first particular, it is plain that the Jewish שנה or *year* was nearly the *solar tropical year* or about 365¼ days; because by

* See Bishop Lowth's clear and accurate Description of these Sepulchres, in his VIIth Prælect De Sacra Poesi Hebr.

Digitized by Google

Exod. xxiii. 16, they were to keep the *feast of ingathering* of the fruits of the earth בצאת *at the going out* or *end* of the year, which they could not have done for a series of years, had they computed by any other than a year nearly equal to the solar tropical one.* Now from 1 Kings iv. 7. 1 Chron. xxvii. 1—15, it appears that there were *twelve* חדשים *in the ancient Jewish year, and no more.* But twelve *synodical* months, consisting each of about 29½ days, are far from equal to the solar tropical year; for 29½ days, multiplied by 12, equal only 354 days, whereas the solar tropical year consists of about 365¼ days. It is evident, therefore, that by the Hebrew term חדש cannot be meant a *synodical* month measured by the *lunar conjunctions* or *the periodical renovation of the lunar light.*

The same conclusion may be clearly deduced from the Mosaic canon, Lev. xxiii. 39 (which see), by which the first day of the feast of *ingathering* was always to be on the 15th day of the 7th month, computed from the month *Abib*, according to Exod. xii. 2. The month here intended must have been not a *synodical* but an *artificial* one; otherwise the fruits of the earth could not have been constantly gathered in (as the text imports) by the day prescribed.

It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Israelites reckoned by such *artificial months* in Egypt; for with what propriety could any month which was not nearly adjusted to the solar tropical year, be called *Abib*, i. e. *the month of new fruits?* since a month not thus settled must be continually varying through every season.

Again, since the paschal solemnity always began on the 14th day of the month *Abib*, (see Exod. xii. 6, 14. Lev. xxiii. 5.) and it was commanded that *a wave-sheaf of the first fruits* (of barley namely) should be presented to Jehovah on the morrow after the Sabbath in the paschal week, (Lev. xxiii. 10, 11.) we may be sure that the month *Abib* was not erratic, but fixed to a certain *season* of the solar tropical year; especially since the Jews were commanded to compute their feast of *harvest* from the day that the wave-sheaf was presented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xvi. 9, 13. The ancient Jewish חדשים therefore were not *synodical* but *artificial* or *technical months*, adjusted in such a manner that *twelve* of them were nearly equal to the solar tropical year, as our twelve calendar months are. I shall now

In the second place show briefly, that in the texts where חדש has been supposed to denote the *visible new moon*, it hath another meaning. The first and principal of these passages, and which clears all the rest, is Num. xxviii. 14. For unless it be taken for granted that חדש signifies the *visible new moon*, there is no precept in scripture for any particular solemnities on such *visible new moon;* but in Num. xxviii. 11. it is commanded, *In the beginnings of* חדשיכם YOUR (N. B.) months *ye shall offer a burnt-offering unto the Lord*—ver. 14.—*This is the burnt-offering* חדש בחדשו of the month in its month *throughout the months of the year.* חדש in this latter verse is plainly equivalent to the *beginning of the Jewish month* in the former, and therefore cannot denote the *visible new moon;* because, as above shown, *their* months were not *synodical.* And this context explains 1 Sam. xx. 5. 2 Kings iv. 23. Isa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where חדש is in our translation improperly rendered *new moon*, instead of *month-day*, or *first day of the month.* So Psal. lxxxi. 4, *Blow the trumpet* בחדש on the first day of the month, בכסה ליום חגנו *in the* (עת *time*) *numbered* or *computed for our perpetually returning feast-day*, as Num. x. 10, which see

חדת Chald.

As a N. from the Heb. חדש, *new.* Once, Ezra vi. 4.

חוה

With a radical, but omissible, ה.

I. *To declare, discover, show.* Job xxxii. 6, 10. Ps. xix. 3, & al. As a N. fem. in reg. אחות *a declaration.* occ. Job xiii. 17.

From this root, *Eve*, as we pronounce her name, was called חוה, i. e. *the manifester*, Gen. iii. 20, *because she was* or *was to be* the mother כל חי *of all that live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the seed already promised, ver. 15, who is the *Life* of believers. See John i. 4. xi. 25. Col. iii. 4, but especially 1 John i. 2; where, in the expression *the Life was manifested*, the apostle plainly alludes to the very *name* given to Eve, and the *reason* of it.

II. As a N. fem. plur. חות and in reg. חותי rendered in our translation *small towns* and *towns;* but seems, as Michaelis (Supplem. ad Lex. Heb. p. 729, 730.) has observed, properly to denote the *moveable towns* or *villages of the ancient Nomades, composed of tents generally placed in a circle* like the Tartar *hordes;* whence חות יאיר Havoth Jair became the proper name of a district with its towns. From the Arabic V. חוי *to collect, gather*, and in the 5th conjugation, *to be round*, i. e. collected in itself, the N. חוא still denotes *the hut* of a Bedoween Arab, and אחוויה *a number of such, placed near each other*, that is, *a Bedoween village*, so called from the *round form* (as חוויה signifies) in which they place their huts. Comp. Castell A R. under חוי. occ. Num. xxxii. 41. Deut. iii. 14. Josh. xiii. 30. Jud. x. 4. 1 Kings iv. 13. 1 Chron. ii. 23.

III. Chald. in Kal & Aph. חוה or חוא *to show*, &c. Dan. ii. 4, 6, 24. As a N. אחויה *a showing, declaration.* occ. Dan. v. 12.

חזו

Occurs not as a verb in Heb. but I suspect the idea to be nearly the same as that of the Arabic חז *to cut in, indent, to notch*, or *jagg like the*

* For instance, let us for a moment suppose them to have reckoned by the lunar year of twelve synodical months, or somewhat more than 354 days; in this case the fruits would not have been regularly ripe *at the end* of the year, but the *ingathering* must have been continually encroaching on the succeeding lunar years, till in about thirty-three such years it would have passed forward through every month of this kind of year.

Digitized by Google

edges of certain leaves. See Castell. Hence as a N. מחזה *a haven, port,* or *harbour for ships,* formed by an *indentation* in the land. So LXX λιμενα, and Vulg. portum. Once, Psal. cvii. 30.

חזז occurs not as a verb in this reduplicate form, but as a N. חזיז *lightning,* perhaps of the *jagged* or *zigzag* kind, such as it appears in the hot climates. occ. Job xxviii. 26. xxxviii. 25. (where see Scott), Zech. x. 1, where English margin *lightnings,* so French translation *des eclairs,* and Diodati's Italian, *lampi.*

חזא See under חזה IV.

חזה

With a radical, but mutable or omissible, ה.

I. The idea seems to be *to fasten, settle,* or the like, πηγνυειν, pangere; and in this sense, perhaps, it is used as a verb in Niph. Job viii. 17, בית אבנים יחזוה he is fastened *among* (see Prov. viii. 2.) *the stones.* One of the Hexaplar versions renders it συμπλακησονται *shall be complicated, entwined,* Vulg. inter lapides *commorabitur,* shall abide *among the stones.* In Kal, with ב following, *to fasten on, to lay fast hold on.* occ. 2 Sam. xx. 9; where Vulg. tenuit *held,* LXX ικρατησεν *laid fast hold on.* But observe that ten of Dr Kennicott's MSS. and two ancient editions there read תאחז.

II. As Ns. חזה and חזות *a settled agreement.* LXX συνθηκας *covenants.* Vulg. pactum (from pangere *to fasten*) *an agreement.* occ. Isa. xxviii. 15, 18. But Bate renders the words in both these passages *a vision,* (ver. 15, עשינו חזה *we have prepared* a vision; comp. Sense IV.) as alluding to the pretended or real *visions* of the false prophets concerning the grave.

III. As a N. חזה *the breast* of an animal, so called from its being wonderfully and *strongly compacted* of bones and cartilages for the comprehending and defence of the noble parts lodged therein. So the Greek name στηθος is from στηναι *to stand, stand firm;* and the Latin one pectus, from the Greek πηκτος *fixed, compact.* Exod. xxix. 26, 27. Lev. vii. 30, & al. freq. The offerer's waving of the *breast* of the sacrifice to God, was typically giving up to him the *heart* and *affections;* and this being afterwards allotted to the *priest,* reminded the believer that He only whom the priest represented did ever in his own person make an entire and continual surrender of his *heart* and *will* to God.

IV. And most commonly as a verb חזה, and Chald. חזא (Dan. iv. 20 or 23.) *To see, behold,* i. e. *to fix* or *fasten* the eyes either of the body or mind on an object, ατενιζειν. Exod. xviii. 21, *And* thou shalt provide *out of all the people,* or fix (thine eyes) upon *men of truth.* Ps. xi. 4, *His eyes* behold, fix upon—*the children of men,* ver. 7, *His countenance* will behold, fix upon with delight and complacency, *the upright.* So Psal. xvii. 2. Isa. xlvii. 13, החזים בכוכבים *those who* gaze *upon the stars.* Eng. translat. *star*-gazers. Here the idea of the word is clear, and hence the ultimate derivation of our Eng. *gaze* from Heb. חזה will appear probable. freq. occ. As a participial N. חזה *a seer, a prophet,* who either had (as 1 K. xxii. 17.) or pretended to have (as Ezek. xiii. 16.) supernatural *visions* of future events represented to him. 2 Sam. xxiv. 11; 2 K. xvii. 13, & al. Comp. 1 Sam. ix. 9. As Ns. חזה, חזות, חזון, מחזה, and Chald. חזוא (Dan. ii. 19,) *a supernatural vision* or *foresight by objects represented.* freq. occ. Comp. Job iv. 13. xxxiii. 15. As a N. מחזה *a mean of seeing, a window to give light.* 1 Kings vii. 4, 5.

Hence perhaps Eng. *gaze,* Gr. οσσος an eye, and οσσομαι to see.

חזק

The radical idea of this extensive root seems to be, *to constringe, bind hard* or *tight.* Thus in Syriac the verb is frequently used for *binding, binding up, girding,* or the like, and in Arabic signifies *to bind hard* with a rope, to *strain* a rope, or *draw* it *tight,* and so *press* or *compress.* See Castell.

I. In a Niph. sense, *to be bound hard* or *tight.* 2 Sam. xviii. 9; where the LXX rendering it by περιεπλακη *was entwined,* have given nearly the idea of the root, Isa. xxviii. 22, *Lest your bands* be tightened, bound tighter. Isa. xxii. 21, I will gird *him with thy girdle,* as the V. is used in Syriac. Comp. Nah. ii. 1 or 2. See Michaelis, Supplem. p. 708.

II. It is opposed to רפה *relax,* and so properly denotes *to astringe, brace, tighten up.* Isa. xxxv. 3, חזקו ידים רפות, literally, tighten *the relaxed hands, make them tense,* and consequently *strong, string* them; as Dryden uses the Eng. verb,

Toll *strung* their nerves, and purified their blood.

So Pope, Il. ii. lin. 531,

———*strings* their nervous arms.

Comp. Il. x. lin. 559.

So Job iv. 3. Comp. 2 Sam. xvi. 21. Exod. xiii. 9, & al. In Hiph. Gen. xxi. 18, החזיקי את ידך בו literally, tighten or brace *thy hand upon him,* i. e. *take fast hold* on him; or rather (as suggested to me by a friend) strengthen *thy hands,* comfort *thyself in him,* according to the subsequent sense. See the context both preceding and following; and though חזק joined with ידים is often used in the sense of *strengthening* or *comforting,* (see Jud. vii. 11. 2 Sam. ii. 7. xvi. 21. Isa. xxxv. 3. Zech. viii. 9, 13. Jer. xxiii. 14. Neh. vi. 9.) yet I meet but with one more instance in Scripture where the phrase is followed by ב prefixed to an intelligent being, namely, 1 Sam. xxiii. 16, which may confirm the interpretation of Gen. xxi. 18, last proposed. Deut. xii. 23, *Only* חזק constrict or restrain thyself, be strict, *not to eat the blood.*

In Isa. viii. 11, חזקת יד *strength of hand* most probably means, as the Targum explains it, *the prophetic impetus* or *impulse* on Isaiah. Comp. Ezek. i. 3. iii. 14, and Michaelis, Supplem. p. 710.

III. In Kal, intransitively, *to become* or *grow strong, to gain strength, to act with strength.* Exod. xii. 33. Deut. xii. 23. Isa. xxxix. 1, & al. freq. Also, transitively, *to make strong,*

Digitized by Google

strengthen. Ps. cxlvii. 13. Jer. xxiii. 14. Ezek. xxxiv. 4, & al. In Hiph. *to be* or *become strong.* 2 Chron. xxvi. 8. Also, *to strengthen.* Ezek. xxvii. 9. *To repair,* as a wall. Neh. iii. 4—6, &c.

In Hiph. with ב following, *to act strongly upon* something else, *to lay strong hold upon, hold fast, retain.* See Jud. vii. 8. Job ii. 3, 9. Prov. xxvi. 17. With ל following, *to lay strong hold on, grasp.* 2 Sam. xv. 5. It is also used transitively in the same sense. See Jer. vi. 23, 24. Micah vii. 18. Comp. Nah. iii. 14. In Hith. *to strengthen oneself, be* or *grow strong* either in body or mind. 2 Sam. iii. 6. 2 Chron. xiii. 7. xv. 8. xxiii. 1. As Ns. חזק *strong.* Prov. xxiii. 11. Joined with לב *the heart,* it denotes *resolution, obstinacy*—with מצח *the forehead,* or פנים *the face, assurance, impudence.* See Ezek. ii. 4. iii. 7, 8. Also, *strength.* Hag. ii. 22. Fem. חזקה *strength, force.* 1 Sam. ii. 16, & al.

Hence Greek *ισχυς strength, ισχυω to be strong.*

IV. In Hiph. *to confine, retain, contain.* occ. 2 Chron. iv. 5, מחזיק confining or containing *three thousand baths, it held them,* i. e. it would hold 3000 baths *without suffering any to run over,* though it *usually* held but 2000, as 1 K. vii. 26.

חזר

Occurs not as a V. in Hebrew, but in Chaldee signifies *to encompass, surround.* Targ. Ps. xlviii. 13. cxviii. 11. In Ithp. *to turn round* or *about, to turn back.* Targ. Josh. viii. 20. Jud. xx. 41. Ezek. i. 9, 12. As a N. חזור *a round bell* or *apple.* Targ. Exod. xxv. 33. Prov. xxv. 11. So Syr. אזורא *an apple.* But I do not find, notwithstanding Castell gives to the V. in Chaldee the senses of "convolvit, revolvit, circumvolvit," that either in Chaldee or Syriac it ever signifies *to roll, roll round.* As a N. in Heb. חזיר *a hog* or *boar,* so called perhaps from his *round* shape when fat, which is his *natural* state, *totus teres atque* rotundus. "As fat as a hog," is proverbial with us. So Horace (lib. i. ep. 4. lin. 15, 16,) describes himself to be; "Pinguem et nitidum—*Epicuri de grege* porcum, *fat* and *sleek, a hog* of Epicurus's herd."

Bochart (vol. ii. 696.) and after him Schultens (in his MS. Origines Hebraicæ) refers this N. to the Arabic sense of the V. חזר namely, *to have narrow eyes;* but the V. rather seems to have taken its meaning from the Heb. N. than the N. from the V. *Pig's eyes* is an English expression for *little, narrow eyes.* occ. Lev. xi. 7. Deut. xiv. 8. Ps. lxxx. 14. Prov. xi. 22. Isa. lxv. 4. lxvi. 3, 17. Every one knows that, beside the mark of uncleanness given in the two first-cited passages, *a hog* is one of the most filthy of animals, even to a proverb (see 2 Pet. ii. 22.) He is also extremely gluttonous, fierce, qnarrelsome, noisy, and lustful. On account of this last mentioned quality, *swine* were usually sacrificed to * Venus by the Greeks and Romans; as they were likewise to Friga by our Saxon ancestors; * and from the passages of Isaiah just cited, it appears that the idolaters in his time offered the same abominable victims to their false gods. Comp. 1 Mac. i. 47, and Josephus, Ant. lib. xii. cap. 5. § 4.

On Ps. lxxx. 14, we may observe that Homer has a similar description of a *boar,* Il. ix. lin. 535, &c.

Ωρσεν επι χλοωνην συν αγριον, αργιοδοντα,
Ὃς κακα πολλ' ερδεσκεν, ιθυν Οινηος αλωην
Πολλα δ' ογε προθελυμνα χαμαι βαλε δενδρεα μακρα
Αυτησιν ριζῃσι, και αυτοις ανθεσι μηλων.

On Œneus' fields *a savage boar* she brought,
Which to their owner ills unnumber'd wrought.
Torn from the root the lofty trees he spreads,
With all their blooming honours on their heads.

And Ovid, Met. lib. viii. lin. 294, among the mischiefs wrought by this Calydonian boar, particularly notices his rooting up the *vines.*

Sternuntur gravidi longo cum palmite fœtus.

From Prov. xi. 22, it seems probable that the ancient eastern nations bordering on Judea *rung* their hogs in a manner not unlike our method in England.

חזה

Occurs not as a V. in Heb. but from the applications of it as a N. the idea seems to be, *to catch* or *hold as with a hook* or *clasp.* Hence Eng. *to hitch.*

I. As a N. חח perhaps *a hook* or *clasp* to join garments together. So Montanus, fibula; but Vulg. armillas *bracelets,* which are *hooked* or *clasped together.* occ. Exod. xxxv. 22.

II. As a N. חוח *a hooked thorn.* occ. Prov. xxvi. 9, "A thorn or hook [or a hooked thorn] *goes up into the hand of a drunkard, so (is) a proverb in the mouth of fools.* They hurt themselves by the interpretation and application of it, as a drunken man does his hand with a *hook* or *thorn* which he has not steadiness to handle." Bate. Also, *the thorn-tree,* or rather *bramble,* which *catches hold with its thorns.* 2 K. xiv. 9, twice. Job xxxi. 40. Comp. 1 Sam. xiii. 6. 2 Chron. xxxiii. 11.

III. As a N. חוח or חח *a clenched ring* of iron passed through the nose of a beast, in order the better to manage him by means of a rope fastened to it, as is still usual in the East with regard to † camels and ‡ buffaloes. 2 K. xix. 28. Isa. xxxvii. 29, where God, speaking of Sennacherib king of Assyria under the image of a furious refractory beast, says, *I will put* חוחי *my* ring *in thy nose.* So Vulg. in both texts circulum, and Symmachus in Isa. *κρικον.* Comp. Ezek. xxxviii. 4. Job xl. 26, or xli. 2, of the leviathan or crocodile, *Wilt thou put a rope in his nose, or bore his cheek through* בחוח *with* a ring? Comp. Ezek. xxix. 4, where Pharaoh king of Egypt is described under the similitude of the same dreadful animal.

IV. As a N. mas. plur. חוחים *the links of a*

* See Vossius, de Physiologia Christ. lib. ix. cap. 26.

* See Mallet's Northern Antiq. vol. i. p. 132.
† See Shaw's Travels, p. 167, 168, 2d edit.
‡ Brookes's Nat. Hist. vol. i. p. 38.

Digitized by Google

chain catching hold on one another. Vulg. catenis, *chains*. Ezek. xix. 4. (comp. 2 K. xxiii. 33.) Ezek. xix. 9. (Comp. 2 Chron. xxxvi. 6.)

חמ

I. *To compact, fasten* or *join together*; componere, compingere. Thus it occurs in Chald. in the Aphel form, Ezra iv. 12, where the Vulg. componentes *composing, putting together*.

II. As a N. חוט *a thread, line* or *cord*, from *fastening* things *together*. See Gen. xiv. 23. 1 K. vii. 15. Eccles. iv. 12. Hence perhaps *a withe*.

III. As a N. חטה plur. חטים *wheat*. See under חטה.

חמא

I. In Kal, *to deviate from*, or *miss* a scope or aim, ἁμαρτανειν, aberrare *à scopo*. occ. Jud. xx. 16, *Every one could sling stones at a hair, and not* יחטא miss. So LXX ἐξημαρτανοσαν.

II. In Kal, *to miss one's step, tread aside*, and so *trip*. Prov. xix. 2, *He that hasteneth with his feet* חוטא misseth his step, or trippeth; where the Vulg. offendet *will stumble*. Comp. Hab. ii. 10. So perhaps Prov. xiv. 21, *He that despiseth his neighbour* חוטא trippeth, falleth (himself); *but he that hath mercy on the poor,* אשריו *happy is he*. As a N. fem. חטאת *tripping, stumbling*, lapsatio. Prov. xxi. 4, *Loftiness of eyes*, and *swelling of heart, splendour of the wicked*, a fall. These things go together (as Prov. xvi. 18.) As to the mode of expression in mentioning several things together without any copula, comp. Prov. xxv. 20; and for the sense of חטאת, Prov. x. 16.

III. In Kal, *to miss* of happiness, "our nature's end and aim," *to miscarry* in this sense. occ. Job v. 24. To this purpose Symmachus δυστυχησῃ *be unfortunate*. Hence the Greek V. ατασ and ατω, *to lead into error* and *hurt, to deceive*, and the N. ατη *error, mistake, damage*.*

IV. In Hith. *to miss oneself* as it were, *to be out of one's wits, astounded*, ιστασθαι. occ. Job xli. 17 or 25, *On his (the leviathan's) rising up the valiant shrink,* משברים יתחטאו *on the breakings* (of whatever he is assaulted with, see the following verses) they are out of their wits; so the French translation, *et* ils ne savent où ils en sont, *voiant comme il rompt tout; and* they know not where, or whereabouts, they are, *seeing how he breaks every thing*. But Mr Scott, whom see, observes that the Vulg. renders משברים by territi *terrified;* and Castelli, to the same purpose, by fracti *broken*, i. e. with terror. I add that the Tigurine or Zurich Latin version translates the two words, et animis consternati nesciunt quò se vertant, *and terrified in mind they know not which way to turn*.

V. And most generally, in Kal, *to deviate* in a spiritual or moral sense, i. e. from a rule or law, particularly the divine; *to sin, offend*, in whatever manner. freq. occ. With ל prefixed to the person following, *to sin with regard to* or *against* another; *to be a sinner* or *offender with respect to* him. Gen. xx. 9. xxxix. 9. Exod. x. 16, & al. Comp. Gen. xliii. 9. xliv. 32; in which last passage our translators render it *to bear the blame*. And these texts explain Gen. xxxi. 39, אחטנה *I* bare the blame or loss *of it;* where observe that the final א of חטא is dropped, as in other forms of this root. See below. In Hiph. *to cause to sin*. Exod. xxiii. 33. Deut. xxiv. 4, & al. freq. As Ns. חטא *sin*. Lev. xix. 17. xxii. 9, & al. freq. Fem. חטאה and חטאת the same. Gen. xx. 9. Isa. v. 18. Num. xii. 11. Deut. xix. 15, & al. Also, חטאת *a sin-offering, an offering for sin, on which the sin was put,* or *to which it was imputed*. (See Lev. iv. 4, 15, and comp. Lev. i. 4. xvi. 21.) Exod. xxix. 14. xxx. 10. Lev. iv. 3, & al. freq. And thus I think חטאת is applied, Gen. iv. 7, *If thou dost well, is there not* שאת *exaltation*, to thee namely!—*shalt thou not have the excellency?* Eng. marg. *And if thou dost not well,* לפתח חטאת רבץ, a sin-offering *coucheth* or *lieth* (as a beast, for so רבץ signifies) *at the door*, i. e. for thee to make atonement with. And observe, that רבץ agrees in gender, not with חטאת, but with the name of the animal understood; a manner of construction not uncommon in Hebrew. As for the expression of *sin lying* or *being laid at the door*, it is (to speak modestly) a very strange one, and hardly sense; though I am aware that it is become not uncommon in English, I suppose from this very mistranslation in Genesis. Hence

VI. In Kal and Hiph. *to offer for a sin-offering*, Lev. ix. 15. vi. 26. Also, *to expiate, cleanse* or *purify, by a sin-offering*. Exod. xxix. 36. Comp. Psal. li. 9. The final א is several times dropped in different deflections of this root, as in those of יצא בא, and others. אחטנה Gen. xxxi. 39, has been already noticed; to which we may add Gen. xx. 6, מחטו לי, for מחטוא, *from sinning against me*, (comp. ver. 9.); 2 Kings xiii. 6, החטי, for החטיא, *he caused to sin;* Jer. xxxii. 35, יחטי, for יחטיא, *to cause to sin;* Num. xv. 24, לחטת, for לחטאת, *for a sin-offering*.

In Gen. xx. 6, one of Dr Kennicott's MSS. and two ancient printed editions, read מוחטוא, and three MSS. מוחטא; in 2 Kings xiii. 6, nineteen of his MSS. and five printed editions, have יחטיא; so in Jer. xxxii. 35, sixteen MSS. and two printed editions, יחטיא; and in Num. xv. 24, seventeen MSS. and two printed editions, read לחטאת. But it is remarkable that on the word אחטנה, Gen. xxxi. 39, the Doctor has not noted any various reading at all, except of one Samaritan MS. which has אחיטנה.

חמב

I. *To hew*, as wood. Deut. xix. 5, & al. freq.

II. *To carve*, as wood. occ. Prov. vii. 16. as a participial paoul. fem. plur. חטבות the carved (works of it) *with linen thread of Egypt*. Or may not חטבות here mean *figured tapestry* or

* See Dammii, Lexicon Nov. Græc. p. 168, and the story of Ate, the demon of mischief and discord, being cast by Jupiter out of heaven, in Homer, Il. xix. lin. 91—134, which bears a remarkable resemblance to the scriptural account of Satan's fall. See Madame Dacier's note on her translation of this passage; Mr Pope on lin. 93 of his translation; and Mr Merrick's Annot. on Ps. xviii. 5.

Digitized by Google

carpeting, from its resemblance to *carved work*? So LXX αμφιτασοις, and Vulg. tapetibus pictis. If so, the *figured tapestry of the thread of Egypt* will be explanatory of the preceding מרבדים. For חמבות אטון מצרים Theodotion has ΔΙΑΓΕΓΡΑΜΜΕΝΑ ζωγραφιαν Αιγυπτου figured *with the designs of Egypt*. Comp. Harmer's Observations, vol. ii. p. 360.

III. *To carve*, as stone. occ. as a participle fem. plur. Huph. Psal. cxliv. 12. Compare under זוה I.

חמה

With a radical, but omissible, ה.

It occurs not as a verb in Hebrew, and as a N. is applied only to *wheat*. We meet, however, with the traces of this root in the Chaldee and Samaritan languages; for in the Targum of Jonathan Ben Uziel, and in the Jerusalem Targ. on Deut. xxviii. 54, we have the participial N. מחטי answering to the Hebrew רך *tender*; so on ver. 56, Ben Uziel has מחטייתא, and the Jerusalem מחטיא for Hebrew רכה fem. and in the Samaritan version of Deut. xxviii. 54, חטי answers to the Hebrew ענג *delicate, luxurious*, and ver. 56, חטיאה to ענגה. I would propose therefore *delicate, delicious*, or the like, for the ideal meaning of the Hebrew חמה; whence as a N. חטה pl. חטים and (Ezek. iv. 9.) חטין *wheat*, so named from its superior *delicacy* or *deliciousness* to other corn. Thus Homer, Il. x. lin. 569, calls it μελιηδια *sweet like honey*. See Deut. xxxii. 14. Psal. lxxxi. 17. cxlvii. 14. In a like view this N. is by most of the Lexicons derived from the V. חנט *to embalm, fill with a sweet juice*; but no other similar instance is, nor, I believe, can be produced, of a *radical* נ in Heb. dropped before a ט; Bate therefore deduces חמה from חט "because it is the only corn we always *bind* or *tie up* with a bandage of its own." But neither does this derivation seem satisfactory; because substances are denominated in Hebrew, not from the application or use we make of them, but from their own natures or qualities. The reader will now judge for himself, whether either of these latter accounts of the N. חטה is preferable to that I have above given, and whether I have done right in restoring this root, which is not to be found in other Lexicons. On Deut. viii. 8, see Tacitus, Hist. lib. v. cap. 6, who compares the fertility of Judea to that of Italy, when in its highest state of cultivation. "Uber solum. Exuberant fruges nostrum ad morem: præterque eas balsamum et palmæ." Comp. Virgil. Georgic. ii. lin. 136, &c.

Der. *Wheat*; also perhaps Greek ἡδω to delight, ἡδυς, sweet, pleasant, and (ש *which* being prefixed) Eng. *sweet*.

חמם

To refrain, restrain, but properly I apprehend to *muzzle*, as the verb with the initial *cha* is used in Arabic, whence also the Arabic N. חטאם *a muzzle*, στομιον. See Castell. Once, Isa. xlviii. 9, literally, *for my name's sake I will lengthen my nose* (see under אף V.) *and for my glory* אחטם I will put a muzzle (upon it) *that I may not cut thee off*. The Vulg. gives nearly the true sense of this verb by rendering it infrenabo, *I will bridle*, or *curb*.

חמף

To seize suddenly, to catch. So LXX ἁρπαζειν, and Vulg. rapere. occ. Jud. xxi. 21. Ps. x. 9, twice.

חמר

Occurs not as a verb in Heb. but in the Arabic, with the initial *cha*, signifies to *move this way and that, to vibrate*; see Castell. And hence with Schultens' MS. Orig. Heb. I would deduce the sense of the Hebrew N. חטר *a twig*, or *rod*, which is easily *agitated*, or *moved to and fro*. occ. Isa. xi. 1. Prov. xiv. 3. The very word *hether* is still used in the midland parts of England for a *longish twig*.

חיה

With a radical, but mutable or omissible, ה.

It is generally rendered *to live*, but this seems rather a secondary sense deduced from the primary one of *being vigorous, strong*; so it is often opposed to מת *dying*, which latter primarily denotes *failing, dissolution*. From the Heb. חיה in this view we have the Latin *vi, vis*, force, vigour.

I. *To be strong, vigorous*. It seems to be used strictly in this sense, Psal. xxii. 27, where it is applied to the heart. As a participle or participial N. חי *strong, vigorous, valiant*. occ. 2 Sam. xxiii. 20, where Vulg. fortissimi *very valiant*. But observe, that not only the Keri and Complutensian edit. but also two other ancient printed editions, and twelve of Dr Kennicott's MSS. here read חיל. Fem. plur. חיות *strong, vigorous, lively* in this view. occ. Exod. i. 19. In Hiph. *to make* or *preserve strong and vigorous*. occ. Neh. ix. 6, *Thou art He, Jehovah alone, thou hast made the heavens, and the heaven of heavens, and all their host, the earth and all which is upon it, the seas and all which is in them, and thou* מחיה את כלם preservest them all, i. e. not only animals *in life*, but all things before mentioned, *in strength and vigour*, according to their several constitutions and offices. Comp. 1 Tim. vi. 13. Col. i. 16, 17. Heb. i. 3. As a N. fem. sing. in reg. חית *a force, a strong body* of men: δυναμις, vis. occ. 2 Sam. xxiii. 13, where LXX ταγμα, and Eng. transl. *the troop*. As for לחיה 2 Sam. xxiii. 11, it should, I think with Bate, be rendered *to Lehi*, the name of a place, (of which see Jud. xv. 17, 19.) And Michaelis has remarked, that so Josephus understood it, Ant. lib. vii. cap. 12, § 4.—εις τοπον ΣΙΑΓΟΝΑ λεγομενον αυτων παρατεταγμενων the Philistines being drawn up in a place called the *Jaw*," i. e. לחי. As a N. מחיה *strength, vigour*. 2 Chron. xiv. 13. Comp. Ezra ix. 8, 9.

II. *To become strong and vigorous*, i. e. *to recover strength and vigour* after fainting, weakness, or sickness. See Gen. xlv. 27. Jud. xv. 19. Josh. v. 8. 2 Kings i. 2. viii. 8—10, 14. xx. 7. Isa. xxxviii. 9.

III. In a Hiph. sense spoken of a city, *to repair*. occ. 1 Chron. xi. 8.—of stones burnt and decayed, *to restore* them to their former

Digitized by Google

use. occ. Neh. iv. 2, or iii. 34. So in Latin lapides redivivi, saxa rediviva.

IV. As from the Latin vis *force, vigour*, we have vivo *to live*, and vita *life*, and from the Greek βια *strength*, βιος *life*; so from the primary sense of the Heb. חיה, namely, *strong, vigorous*, as a verb in Kal, it most commonly signifies *to live*, whether naturally, Eccles. vi. 6, & al. freq.—or spiritually and eternally, Lev. xviii. 5. Prov. iv. 4. vii. 2. Hab. ii. 4. And in the sense of *living*, the final ה is often dropped, even when the verb is in the preter sense. See Gen. v. 5. xi. 12, 14. xxv. 7. Also, *to recover life, revive*. 1 Kings xvii. 22. 2 Kings xiii. 21. Job xiv. 14. Isa. xxvi. 14. Ezek. xxxvii. 3, 9. And as the Eng. verbs *revive* and *recover* have a transitive as well as a neuter signification, so חיה in Kal denotes not only *to live*, but *to cause to live, to preserve alive*. Gen. vii. 3. Deut. vi. 24. Psal. xxxiii. 19. Josh. ix. 15. Ezek. iii. 18. In Hiph. *to cause to live, to preserve alive*. Gen. vi. 19, 20, xix. 19. 2 Sam. xii. 3. Josh. vi. 25. xiv. 10, & al. Comp. Isa. lvii. 15. Psal. cxix. 37, 40, 50. *To restore to life*. 2 Kings viii. 1, 5. Also, because prophets are said to do what they pronounce or promise shall be done, (see Gen. xxvii. 37. xli. 13. xlix. 7. Isa. vi. 10. Jer. i. 10. Ezek. xliii. 3.) *To promise life to*, as a prophet. Ezek. xiii. 19, 22. As a N. חי, fem. חיה *living*. Gen. i. 20, 21. iii. 20. viii. 21. Josh. iii. 10, & al. freq. 1 Sam. xxv. 6, לחי *to him that* liveth in prosperity, say our translators; but it rather seems a part of the compliment sent to Nabal, as Bate has observed in his note, " in viventem sis, not viventi *to one who lives*. It is equivalent to the Latin vivas," *mayst thou live*.

חי פרעה *(as) Pharaoh liveth*. Gen. xlii. 15, & al. So the most sacred oath among the Persians, when Mr Hanway was in that country so late as the year 1744, was, *by the king's head*. See his Travels, vol. i. p. 313.

Applied to waters חיים *living, springing* or *running*, as opposed to stagnant. Gen. xxvi. 19. Lev. xiv. 5, 6, & al. As a N. fem. sing. חיה and in reg. חיית *life*. Gen. xviii. 10, 14. Job xxxiii. 18, 20, 22. Psal. lxxiv. 19. cxliii. 4. Ezek. vii. 13, & al. כעת חיה *according to the time* of life. This expression occurs Gen. xviii. 10, 14. 2 Kings iv. 16, 17, and relates to the *time* which passes from a woman's conception of a child to its birth, *when it begins to live*, as other creatures do, being no longer animated by its connexion with the mother, but supported in life *by respiring the vital air*; when, as Virgil expresses it, vescitur aurâ ætherea or auras vitales carpit. Æn. i. lin. 551, 552, and 391, 392. Several learned men have been for rendering כעת חיה *when this time* or *season revives*, namely in the following year, *at this very time next year*; but to denote this, not only a very different expression is used, Gen. xvii. 21, but the promise contained in that text seems to have been given *some time before* those in Gen. xviii. 10, 14, which consequently cannot admit the interpretation last mentioned; for the promised child could not be born at two different times in the year. As a N. mas. plur. חיים *life*, of men or animals, which in them consisted of *repeated acts* or *exertions* of vital energy. Gen. xxiii. 1. xxv. 7. xxvii. 46, & al. freq. Hence though חי in the singular is often applied to Jehovah, and He is called אלהים חיים *the living Aleim*, Deut. v. 26, & al. yet I do not find that His *Life* itself is ever expressed by the *plural* word חיים; for His *Life* is, if I may so speak, *one permanent act* enduring from eternity to eternity.*

רוח חיים *the spirit of life*, is ascribed to brutes as well as to men. Gen. vi. 17. For Gen. vii. 22, see under נשם II.

Chald. As a N. mas. plur. חיין *life*. occ. Dan. vii. 12. We meet also with this form, Job xxiv. 22; whence, as well as from other plurals in ין occurring in that book, it appears that ין was used anciently as a plural termination in the Hebrew language.

As a N. fem. חיה, and in reg. חית *a living creature, an animal*, including birds, beasts, and reptiles, Gen. viii. 17; exclusive of fish and fowl, Gen. i. 28, 30; but frequently *a wild beast*, as being more *vigorous* and *lively* than the tamer species. Gen. i. 25. vii. 21. Lev. xxv. 7. חיות plural is used for *marine creatures* or *fishes*, Psal. civ. 25. Hence Saxon *wiht*, and Eng. *wight*, a living being. חית sing. in reg. seems used for the *animal appetite*. Job xxxviii. 39. Comp. Job xxxiii. 20.

חית קנה *the wild beast of the reed*, Psal. lxviii. 31, may signify either the Egyptian *hippopotamus*, the *behemoth*, which is said Job xl. 21, *to lie—in the covert* קנה of the reeds *and the mud*, and is so represented in the famous † *Prænestine* pavement; or else that periphrastic description may denote the *crocodile*, which in the same pavement is likewise *lying among the reeds* of the Nile. Either of these extraordinary animals would be a very proper emblem of the Egyptians (who are mentioned in the next verse of the Psalm), since they are both remarkable for their scarcely vulnerable bodies, and almost invincible strength, and were in the days of David to be found, I suppose, hardly any where near Judea, except in Egypt. By the *crocodile* Pharaoh king of Egypt is represented, Ezek. xxix. 3, 5. xxxii. 2, as the Egyptians are, Psal. lxxiv. 14. As a collective N. חיתו *beasts*. occ. Gen. i. 24. Psal. l. 10. lxxix. 2. civ. 11, 20. Isa. xl. 16. lvi. 9, twice. Zeph. ii. 14. As a N. fem. in reg. חית *what sustains life, victual*, Lat. victus, which, in like manner, from vivo *to live*. Isa. lvii. 10, *Thou didst find* חית ידך the victuals *of thy* hand; so Montanus, victum *manus tuæ*. " Thou hast found *the support of thy life* by thy labour." Bp. Lowth. Ps. lxviii. 11, חיתך (As for) thy victual, i. e. the food which thou gavest them, ישבו בה they *dwelt in (the midst of) it*. Thus the sacred history informs us with respect both to the manna, Exod. xvi. 13—15, and to the quails, Num. xi. 31,

* See Cudworth's Intellectual System, vol. i. p. 388, edit. Birch.

† See Shaw's Travels, p. 425, 426.

Digitized by Google

32. חיתך is put *absolute* by a usual Hebraism (comp. Psal. xi. 4. xviii. 31. civ. 17, and Glassii, Philol. Sacr. lib. ii. tract. i. can. 28). See more in Dr Chandler's Life of King David, vol. ii. p. 64, note, and in Dr Horne's Commentary on the Psalms. As a N. מחיה, in reg. מחיית *means of supporting life, sustenance, victuals.* Jud. vi. 4. xvii. 10.

V. As a N. חי *quick, raw*, either as the human flesh in the leprosy. occ. Lev. xiii. 10, 14—16.—or as the flesh of an animal not dressed with fire. occ. 1 Sam. ii. 15. As a N. מחיית *quickening, rawness.* occ. Lev. xiii. 10, 24.

VI. As a N. fem. plur. in reg. חוותי Num. xxxii. 41, is rendered *small towns* or *villages*, i. e. places where men *live*, as if it belonged to this root חיה, but of this there is no proof, see therefore under חוה II.

VII. Chald. As a N. fem. חיוא *an animal, a beast.* Dan. iv. 13. So חיוה Dan. vii. 5, emphat. חיותא Dan. iv. 11 or 14. Plur. חיון, Dan. vii. 3. Plur. in reg. חיות Dan. iv. 9. Used collectively, Dan. vii. 12.

חך

Occurs not as a verb in Hebrew, but in Arabic signifies *to scratch, rub, scrape*, and perhaps this is nearly the radical idea of the Hebrew word, for

I. As a N. חך *the palate* or *roof* of the mouth, from its peculiar *roughness.* Job xxxiii. 2. Ps. cxxxvii. 6, & al. freq. Hence there is a beautiful antithesis intimated in Prov. v. 3, חכה *her* palate *(is) smoother than oil.* And because the *palate* is a principal organ in *perceiving* and *distinguishing the savours of food* (see Job xii. 11. xxxiv. 3.); hence חך is used for *mental taste* or *discernment.* Job vi. 30. Psal. cxix. 103.

II. As a N. fem. חכה *a fish-hook*, from its *rough barb* or *beard.* So the LXX throughout ἀγκιστρεύω, and Vulg. hamus, *a hook.* occ. Isa. xix. 8. Hab. i. 15. Job xl. 25, or xli. 1, *Canst thou*, or (ironically) *thou canst, draw out the leviathan* with a fish-hook? From this passage Hasselquist, Travels, p. 440, observes that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being *drawn up by a hook*, bites off and destroys all *fishing-tackle* of this kind which is thrown out in the river. I found," adds he, "in one that I had opened, *two hooks* which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate." To the text in Job however, it may be objected, that Herodotus, lib. ii. cap. 70, expressly informs us, that in his time one method of catching *crocodiles* in Egypt was by means of a *hook*, ΑΓΚΙΣΤΡΟΝ, baited with a hog's chine, and cast into the midst of the river; and that the *crocodile* having swallowed this, was drawn on shore ΕΞΕΛΚΥΣΘΗ ως τον γην and despatched. The true answer to this objection seems to be, that the Heb. N. חכה, like the French *hameçon*, means *no other kind of hook than a fish-hook*, to which only it is applied in Scripture; whereas the Greek ἀγκιστρεύω denotes a *hook of whatever kind* or *size.* It might therefore be very true that the leviathan could not be drawn out by a חכה, though he might by an ἀγκιστρεύω.

DER. *A hook.*

חכה

With a radical, but mutable or omissible, ה.

I. In Kal, absolutely, *to wait, tarry.* So LXX μένω. occ. 2 Kings vii. 9. ix. 3; in which latter passage it is opposed to נם *fleeing.* So in Hiph. occ. Dan. xii. 12.

II. In Kal, transitively, *to wait for.* occ. Job xxxii. 4, "*Now Elihu* בדברים איוב את חכה had waited for (LXX ὑπεμένω) *Job during the dispute*, (comp. ver. 11, and ch. xiii. 3. xxxi. 40.) that is, he had *refrained* from attacking him so long as the dispute was kept up between him and his friends." Scott. Hos. vi. 9, *As troops of robbers* איש חבי waiting for *a man.* So with ל following, Ps. xxxiii. 20. Isa. xxx. 18, & al. freq. And in Hiph. Isa. lxiv. 4. The LXX render it by μένω, ἐμμένω, or more frequently by ὑπομένω.

III. In Hiph. with ל following, *to wait for with desire, to long for.* occ. Job iii. 21. So LXX ἐμμένουσαι. Comp. Hab. ii. 3.

חכל

Occurs not in the simple form, but hence חכלל as a N. mas. plur. in reg. or sing. with י paragogic, חכלילי *red, sparkling*, spoken of eyes. occ. Gen. xlix. 12. LXX χαροποὶ *cheerful.* Some of the other ancient Greek versions render it by καθαροὶ *bright*, θερμοὶ *glowing*, διαπυροὶ *fiery*, φοβεροὶ *terrible.* Vulg. pulchriores *more beautiful.* As a N. fem. חכלילות *redness, sparkling*, of eyes from drunken rage. Symmachus, χαροποὶ *fiery, fierce.* See Schultens and Michaelis, Supplem. and comp. under חרה III. occ. Prov. xxiii. 29.

חכם

In Kal, *to be wise, skilful, prudent*, in almost any manner; and as a N. *wise*, &c. freq. occ. As in 1 Kings iv. 31, or ver. 11, we have a specification of eastern *wise men* by their names, so in after times we find that the Greeks had likewise their seven wise men, namely Thales of Miletus, Pittacus of Mitylene, Bias of Priene, Solon of Athens, Cleobulus of Lindum, Myso of Chenæ, and Chilo of Lacedæmon. For Myso, some put Periander of Corinth, others Anacharsis the Scythian. Of these sages an account may be seen in Diogenes Laertius, book i. and in others who have written the lives of the philosophers. Also in Kal, *to make wise, instruct.* Job xxxv. 11. Ps. cv. 22. cxix. 98. In Hiph. *to make wise.* Ps. xix. 8. The word is applied to the *natural sagacity, skill* or *instinct* of the lower animals. Prov. xxx. 24, *There are four things little upon earth, but they are* מחכמים חכמים skilful, being made skilful, or taught skill, or endowed with great skill. How? plainly by Him who formed them.* In Hith. *to act* or *deal wisely.*

* See Dr Derham's Physico-Theology, book viii. chap. 5, towards the end; Mr Addison's Spectator, No. 120, 121; and an excellent Sermon of the Rev. William Jones, entitled, Considerations on the Nature and Economy of Beasts and Cattle, p. 21, printed for Robinson, Paternoster Row.

Digitized by Google

occ. Exod. i. 10. Also, *to make oneself wise*, i. e. as Hith. is often used, *to pretend to be so*. occ. Eccles. vii. 16. As a N. fem. חכמה *wisdom, sagacity, skill.* freq. occ.

חזל

I. *To make a hole* or *opening*. It occurs not, however, as a verb simply in this sense, but hence as Ns. mas. חל *a hollow, ditch* or *foss* in fortification. 2 Sam. xx. 15. 1 Kings xxi. 23. Isa. xxvi. 1. Lam. ii. 8. חיל the same. occ. Nah. iii. 8; and according to the reading of some of Dr Kennicott's codices in the four preceding texts. As a N. fem. plur. מחלות *holes, openings*. occ. Isa. ii. 19. As a N. חלון, plur. חלונים and חלונות *an opening* or *aperture in a building, a window*. Gen. viii. 6. xxvi. 8, & al. freq.

Hence Eng. *hole, hollow*.

II. As a V. in Kal and Hiph. (but never with a *radical* ה final in this sense) *to make* or *undergo an opening*, as of the womb in parturition, *to be in labour*, as a woman. The Heb. expresses *parturition* or *bringing forth* by other words of a similar import, comp. under פתר *to open*, and שבר *to break*. See Isa. xxiii. 4. xxvi. 17, 18. liv. 1. In Hiph. *to be in labour with*. Isa. xlv. 10. Comp. Mic. i. 12. As a N. חיל *pain* or *anguish* as *of a woman in travail*. Jer. vi. 24. xxii. 23. l. 43. Mic. iv. 9, & al. Hence as a V. in Kal and Hiph. *to be in pain* or *anguish* as a woman in travail. See Isa. xiii. 8. Jer. iv. 19, (where observe the ה is paragogic as usual) Joel ii. 6. Mic. iv. 10. 1 Chron. xvi. 30. It is by a strong figure applied to the waters, Psal. lxxvii. 17.—to the mountains on the glorious appearance of Jehovah, Hab. iii. 10.—to a wilderness on the noise of his thunder, Psal. xxix. 8.—to a whirlwind, Jer. xxiii. 19. xxx. 23.

III. As a N. מחול, plur. fem. מחלות and מחלת *some fistular wind-instrument of music with holes, as a flute, pipe*, or *fife*. Exod. xv. 20. Jer. xxxi. 4, 13. It is joined with the תף or *tabor*, Exod. xv. 20. Jud. xi. 34, and with that and other *instruments of music*, Ps. cxlix. 3. cl. 4. It is often in our translation rendered *dance*, but this is rather implied than expressed in the word, as Exod. xxxii. 19, *when he saw the calf and* the piping; the V. יראה being here applied to both nouns, as in Exod. xx. 18. Cant. vi. 12 or 13, *What did ye see in the Shulamite?* כמחלת המחנים *as* the pipings, choruses, (see LXX, Vulg. and Syr.) *of two companies*, 1 Sam. xviii. 6, *The women came out to sing* והמחולות and the women playing on pipes or flutes *to meet King Saul*. From the sense of the N. It is once used as a V. Jud. xxi. 21. לחול במחולות *to pipe with pipes*. Comp. below חלל III.

IV. As a N. fem. חלה, in reg. חלת, pl. חלות *a cake*, i. e. such a one as was *pricked full of holes* to prevent fermentation, and such as the Jews still make, and as are known by the name of Jews' cakes, Exod. xxix. 2, 23. It should seem from Lev. xxiv. 5, that the *shew-bread* consisted of *cakes of this sort*.

V. In Kal, *to pierce* or *wound*, as a sword. Hos. xi. 6; where observe that חלה is a V. 3d pers. preter. *fem.* agreeing with חרב which is also *feminine*. In Niph. *to be wounded*. 1 Sa. xxxi. 3. 1 Chron. x. 3.

VI. *To break in upon, violate, profane*. Num. xxx. 2 or 3. *He shall not* profane or break *his word*. In Niph. *to be profane*. Lev. xxi. 4, 9. Ezek. xx. 9, 14, 22. Isa. xlviii. 11. As a N. חל *profane, what may be broken in upon*, as opposed to קדש *holy, separate*. Lev. x. 10. Ezek. xlii. 20, & al.

Hence Lat. *violo*, and Eng. *violate*.

VII. In Hiph. *to make an opening* or *entrance upon, to begin*. See Num. xvi. 46, 47. Deut. ii. 24. xvi. 9, *From the sickle's* החל entering *on the standing corn* תחל thou shalt begin *to number*. In Huph. *to be begun*. occ. Gen. iv. 26, אז הוחל *then* it was begun, or an entrance was made *to call on the name of Jehovah*. The form of הוחל in this passage, seems to determine that the ה in the V. החל is not radical, and consequently that in the sense of *beginning* it must be considered as the Hiph. of חל, though I do not find that the characteristic ה is ever inserted before ל. Had the ה in החל been radical, the word to express *it was begun* must, I apprehend, have been either in Niph. כהחל or in Huph. הוהחל. As a N. fem. תחלה and in reg. תחלת *an entrance upon, a beginning*. Gen. xiii. 3. Ruth i. 22. Prov. ix. 10, & al. freq.

VIII. As a N. חול *the sand*. See under יחל.

IX. As a N. חיל *strength*. See under יחל.

X. As a N. with a formative נ, נחל.

1. *A vale, a valley, a low ground* between mountains or hills, so called not only because with respect to them it is, as it were, *an opening* or *hollow* in the earth, but because it was really thus *hollowed out* by the receding waters of the deluge. Gen. xxvi. 17, 19, & al. freq. Comp. under בקע XIII.

2. *A torrent, a rapid stream*, so called from the *channel* or *hollow* in which it runs. It generally denotes *torrents* or *temporary streams*, χειμάρροι ποταμοί, common in the eastern countries, which are formed by the rain or snow from the mountains, and many of which run only in winter, and dry up in summer. See 1 Kings xvii. 7. Job vi. 15. In the second edition of this Lexicon I referred what is said in the latter part of Isa. xi. 15, to the river *Nile*; but on attentively reconsidering that text with the learned Vitringa's Comment, it seems evident that הנהר *the river* there mentioned is not the *Nile*, but the *Euphrates*, which is thus denominated by way of eminence, Gen. xxxi. 21. Exod. xxiii. 31, and in Isaiah himself, ch. vii. 20. viii. 7. lxvi. 12, and consequently that the נחלים *streams* or *channels* relate to the latter, not to the former river. The second part of the verse should be thus rendered—*And he (Jehovah) shall shake his hand over the river, with the violence of his wind* (comp. Exod. xiv. 21.) והכהו לשבעה נחלים *and smite it* (i. e. divide it, *by smiting*) into *seven* streams or channels, *so that any may walk in shoes*, Eng. trans. *dry-shod*. ver. 16, *And there shall be a highway for the remnant of his people, which shall be left* FROM ASSYRIA, (N. B.) *like as it was to Israel in the day that he came out of the land of Egypt*. From Hebrew נחל is plainly de-

rived the Greek Νιλος, Lat. *Nilus*, and Eng. *Nile*.

חלל I. *To open eminently, to make many* or *repeated holes* or *openings, to pierce much.* It occurs not, however, as a V. simply in this sense. But,

II. As a V. חלל, like חל, is applied to the *opening* of the female womb in *parturition. To be in labour, travail in birth,* as a woman. Isa. li. 2, *And to Sarah who* תחוללכם travailed *of you.* So LXX ωδινουσα ὑμας. As a N. or V. infin. used as a N. חלל *travailing* or *parturition* as of hinds. occ. Job xxxix. 1. Also as a V. *to be travailed of, be produced by travail,* as a child. Job xv. 7. Ps. li. 7. xc. 2, *Before the mountains* ילדו *were brought forth, and the earth* תחוללי was produced, i. e. by creation from the *womb* of nonentity. Spoken of the Divine Wisdom, Prov. viii. 24, 25, *When there were no deeps—before the hills* חוללתי I was brought forth. Was it not from some expressions of this kind used by the ancient believers, that the heathen borrowed the fable of their Minerva or Divine Wisdom being *brought forth* from the head of Jove? As a particip. Hiph. מחלל and מחולל *producing into being.* Deut. xxxii. 18. Prov. xxvi. 10. In a Hiph. sense. *to cause to bring forth, throw into labour.* occ. Psal. xxix. 9. The *voice of Jehovah,* i. e. the thunder, יחולל אילות causeth *the hinds* to calve, or cast their young. Comp. Job xxxix. 1; and see this interpretation of Psal. xxix. 9, well vindicated in the learned Merrick's Annotation, by the testimonies of Aristotle, Pliny, and Plutarch, that cattle will *cast their young* through dread of thunder. *To be in violent pain* or *anguish.* Job xxvi. 5. Comp. חל II. In Hith. *to travail with pain* or *anguish, to torment oneself,* ἑαυτον τιμωρεισθαι. occ. Job xv. 20. Jer. xxiii. 19, סער מתחולל *a* travailing *whirlwind, big* and *agonizing,* as it were, with mischiefs. Also, *to be in pain, bear pain.* occ. Ps. xxxvii. 7.

III. As a N. חליל *a flute* or *pipe with many holes.* occ. Isa. v. 12. xxx. 29. In the former text it is joined with תף *the tabor,* as מחול is in other passages, nor can I tell how it differed from the instrument last named. It should seem, however, that it had *more holes.* Plur. חלילים without the י. occ. 1 K. i. 40. Jer. xlviii. 36, twice. Ps. lxxxvii. 7. But observe that in Kings fifteen of Dr Kennicott's codices supply the י, as fourteen do at the beginning, and eighteen towards the end of the verse in Jer. and that in the Ps. forty-seven, at least, of his codices read כחוללים; and that therefore we may here render the word either *as pipes,* or *as pipers.* These *pipes* or *flutes* were instruments of *joy.* Isa. v. 12. 1 K. i. 40, as well as of *sorrow,* Jer. xlviii. 36, and particularly employed by those who went up to the temple. Isa. xxx. 29. And as some verb must necessarily be supplied in Ps. lxxxvii. 7, we may render that verse, *the singers, like* pipes, or pipers, i. e. musically, harmoniously, sweetly, *(shall sing). All my springs (are) in thee.* All the sources of my hopes and comforts are in thee, O Sion, thou city of God! Comp. ver. 1—3, and Isa. xii. 3. *Springs of water* afford in the hot eastern countries a refreshment and delight of which we in this part of the world can form but an imperfect conception. Hence as a particip. mas. pl. in Hiph. מחללים and fem. מחללות *piping.* occ. 1 K. i. 40. Jud. xxi. 23. Comp. above חל III.

IV. *To wound very much, pierce,* or *run through,* or *to be wounded,* &c. as with a weapon. Job xxxi. 13, where LXX ἀπεκτειναν *hath slain.* Comp. under ברח III. and see Ps. cix. 22. As a particip. in Hiph. מחלל *wounding* or *stabbing very much* or *repeatedly.* occ. Ezek. xxviii. 9. Fem. מחוללת occ. Isa. li. 9; where the LXX according to some copies (see Flamin. Nobilius in LXX) διερρηξασα *breaking through,* and Vulg. vulnerâsti *thou hast wounded.* So in Huph. *wounded,* &c. Isa. liii. 5. Ezek. xxxii. 26. As a participle or participial N. חלל *wounded* or *stabbed very much.* Gen. xxxiv. 27. Num. xix. 16. xxiii. 24. Job xxiv. 12, & al. freq. So LXX often τραυματιας. Comp. חל V. Can one help thinking that Plato had seen, or at least heard of Isaiah's prophecy, ch. liii. 2, &c.; since in the * 2d book of his Republic he says, that in order to exhibit the character of *a man perfectly just,* it is necessary that his virtue should be *stripped of all external recommendations,* so that by others he should be reckoned a wicked person, should be mocked, μαστιγωσεται, στρεβλωσεται, δεδησεται, ἐξαυθησεται τω ὀφθαλμω· τελευτων, παντα κακα παθων, ανασκινδυλευθησεται—scourged, tortured, bound, have both his eyes burnt out; and at last, having suffered all kinds of evils, *be cut in pieces* as a sacrifice, or (as some think the Greek word signifies) † *be hung up* or *crucified!*

V. In Kal, *to break in upon very much,* so *to violate,* or *profane eminently.* Prov. xxv. 23, *The north wind* תחולל will break in upon *the rain;* where Symmachus διαλυει *disperseth,* Vulg. dissipat *dissipates;* and the comparison requires some such word. Comp. under חדב. See Gen. xlix. 4. Exod. xx. 25. xxxi. 14. Lev. xviii. 21. Ps. lxxxix. 40. Isa. xxiii. 9. Lam. ii. 2. It is applied to the owner's *handselling* or *first using* of the fruit of a newly-planted vineyard after the expiration of the fourth year, in which it was consecrated to God. Deut. xx. 6. xxviii. 30. Comp. Lev. xix. 23—25. Jer. xxxi. 5. But חללה Lev. xxi. 7, 14, means, I think with Bate, not a *profane* woman, but one who has been *violated* or *deflowered.*

As a N. fem. חללה and חלילה is used to express detestation of a thing, as being *profane* and *abominable. Far be it! God forbid!* Gen. xviii. 25, חללה לך מעשת *(There would be)* profaneness *to thee from doing,* i. e. it would be a *profanation* for thee to do. So חלילה Gen. xliv. 7, 17. But 1 Sam. xxiv. 6 or 7, *(It would be)* profaneness *to me from Jehovah,* אם *if I should do this thing,* i. e. Jehovah would impute it to me as *profane.* 1 Sam. xxvi.

---

* Cited by Grotius, De Verit. Rel. Christ. lib. iv. cap. 12, not. 12.

† "Αναστινδυλωμαι, In crucem seu palum tollor, suspensor." Hederic. Lex.

Digitized by Google

11, *(There would be)* profaneness *to me from Jehovah* משלח *from stretching out my hand*, &c.

חלחל in Hith. *to be in great* or *violent pain* or *anguish* of body or mind. occ. Esth. iv. 4; where the LXX, ἐταράχθη *was disturbed*. As a N. fem. חלחלה *violent* or *acute pain* or *anguish* of body or mind. occ. Ezek. xxx. 4, 9. Nah. ii. 10. Isa. xxi. 3, *Therefore my loins are filled* חלחלה with acute pain; *pangs have taken hold upon me, as the pangs of a woman that travaileth.* This text clearly shows that the reduplicate form חלחל takes its meaning from the IId sense of חל above given.

חלא.

To wear, wear away, tero, detero. That this is the radical idea of the V. appears not only from the use of it in *Arabic, in which it signifies *to wear* or *rub*, as a stone upon a stone, *to scrape*, as a currier does the flesh from a hide, *to excoriate, rub off* the skin; but also, from the scriptural applications of the Heb. word.

I. As a N. mas. plur. חלאים *engraved ornaments* which are made by the workman's continually *wearing away* with his graver the parts of the matter to be wrought. occ. Cant. vii. 2. I suspect the word to mean "such thin flexible plates of gold or silver, *artfully cut through and engraven in imitation of lace*," as Dr Shaw, Travels, p. 229, mentions to make part of the head-dress of the Moorish women. Comp. under חמק.

II. As a N. fem. sing. in reg. חלאת *rust* of copper. So LXX, ἰός, and Vulg. rubigo. † *The rust of copper* is nothing but a solution or *corrosion* of the metal by some kind of salt; and it is remarkable, that whereas other metals have their peculiar dissolvents, copper is dissolved by all. Even the salts floating in the common air are often sufficiently powerful to dissolve or *corrode* it, which appears from the ærugo or *rust* on its surface. occ. Ezek. xxiv. 6, 11, 12; from which verses, and all the circumstances of the parable, it plainly appears that חלאה cannot mean merely the *scum* or *froth* of the pot, but must denote its *rust*, which not being removeable by any other means, was to be consumed by the fire, and so was a dreadful emblem of Jerusalem's punishment.

III. In a Niph. sense, *to be corroded* or *ulcerated, to have corrosive ulcers.* occ. 2 Chron. xvi. 12, *And Asa* יחלא was ulcerated—*in his feet.* This expresses the *particular nature* of his disease, whereas חלה 1 K. xv. 23, only says in general that he *was diseased.* Six, however, of Dr Kennicott's codices read יחלה in Chron.

IV. As a N. mas. plur. in reg. חולאים and in reg. חולאי *corroding, ulcerous diseases*, as 2 Chron. xxi. 19, *After two years his bowels fell out by reason of his disease, so he died* בחולאים of ulcers. It occurs also Ps. ciii. 3. Jer. xvi. 4.

V. As a N. mas. plur. in reg. חולאי *wastings, wasting* or *consuming effects*, as of famine. occ. Jer. xiv. 18; where French translat. "Les langueurs *de la faim.*" It is applied to a land *desolate* and *waste, vastations.* Deut. xxix. 22.

חלב

Occurs not as a verb in Heb. but as a N. is used for several *soft, unctuous* substances, liquid and solid.

I. *The fat* of animals. Gen. iv. 4. Exod. xxiii. 18. xxix. 13, & al. freq.

II. *The milk* of animals. Gen. xviii. 8. Deut. xiv. 21. Prov. xxx. 33, & al. freq. Hence Gr. ἀλφός, Lat. *albus*, white.

III. *The fat*, the most *nutritious* part, of the land. Gen. xlv. 18.

IV. *The richest and best part of oil* and *wine.* Num. xviii. 12.

V. *The finest and most nutritious part of wheat.* Ps. lxxxi. 17. cxlvii. 14. Comp. Deut. xxxii. 14.

VI. As a N. fem. חלבנה *galbanum*, so LXX, χαλβάνη, and Vulg. galbanum; both which names are evidently derived from the Heb. as the gum itself was probably brought from the east by the Phenicians to the Greeks.* "A gum issuing from the stem of an umbelliferous plant, growing in Persia aad many parts of Africa.—*Galbanum* is *soft like wax* (a *fat* substance, says † Brookes), and, when fresh drawn, white; but it afterwards becomes yellowish or reddish. It is of a strong smell, of an acrid and bitterish taste, it is *inflammable* in the manner of a resin, and soluble in water like gum." According to this description the name חלבנה might not improbably be compounded of חלב *fat*, and לבן *white.* But Michaelis (Supplem. ad Lex. Heb. p. 753, whom see) prefers the composition of it from חלב *milk* or *gum* (for the Syriac uses the N. in both senses), and לבן *white*, as being *the white milk* or *gum* of the ferula, or *fennel-giant* plant. Once, Exod. xxx. 34.

Der. Hence the ancient Gaulish or Celtic *halb* or ‡ *galb*, which, as Suetonius informs us, (in Galba, cap. 3.) signified *very fat*, from which circumstance an ancestor of the emperor Galba is said to have had his name, and left it to his descendants. Hence also the Eng. *calf.* See Junius, Etymol. Anglican. in *Calf.*

חלד

Occurs not as a verb in Hebrew, but in Syriac signifies, *to creep, creep in, creep* or *come on insensibly*, or *by degrees.* The Syriac version uses the participle מחלדין for ἐνδυνοντες *creeping into.* 2 Tim. iii. 6.

As a N. חלד.

I. The name of an animal, *the weazle;* so LXX, γαλῆ, and Vulg. mustela. It seems to have its Hebrew name from its *insidious creeping* manner. Thus there is a species of this animal called in Latin furo, furus, and furunculus, from fur *a thief.* occ. Lev. xi. 29.

II. *Time*, which slides away insensibly; as the poet,

---

* See Castell. Lexic. Heptaglott. and Schultens' Orig. Heb. lib. i. cap. 9.

† See Boerhaave's Chemistry by Shaw, vol. i. p. 91. note (*p*).

* New and Complete Dictionary of Arts and Sciences, &c.

† Nat. Hist. vol. vi. p. 82.

‡ "Galb, Calb, en *Bas-Breton* signifie un homme *gros et gras.*" Gerelin, Monde Primitif; Disc. Prelim. tom. v. p. xxix.

Digitized by Google

Tempora labuntur, tacitisque *senescimus annis.*
Time glides away, and *silent flow* the years
That bring old age.

So Ovid, Metam. lib. x. lin. 519,

Labitur occulte, fallitque volatilis ætas.
Time slips our notice, and unheeded flies.

It is used for the *age* of man, or *time* of his life. occ. Job xi. 17. Ps. xxxix. 6.

III. *Transient, transitory.* occ. Ps. lxxxix. 48. "*Remember how* transitory *I am; unto what vanity thou hast created all the sonnes of Adam.*" Ainsworth.

IV. *This transitory world.* occ. Ps. xvii. 14. xlix. 2.

The above are all the passages wherein the word occurs. Aquila and Symmachus render it, Ps. xlix. 2, ideally, by καταβασιν *a going down* or *retreat.*

Der. *To glide.* Qu? *eld, old, elder, alderman,* (i. e. *elderman*).

חלה

With a radical, but mutable or omissible, ה. In general, *to be* or *make faint,* or *languid, to labour* or *toil to faintness* or *languor,* καμνω, laboro. The LXX have frequently rendered it by πονεω, which well expresses its import.

I. In Kal, *to be languid, weak.* Jud. xvi. 7, 11, 17; in which three passages the LXX render חליתי by ασθενεω *I shall be weak*; so the Vulg. in the two former by infirmus ero, but in the last by deficiam *I shall fail, faint.* Comp. 1 K. xxii. 34. 2 Chron. xviii. 33. Isa. xiv. 10.

II. In Kal, *to be languid, weak* or *infirm,* as *by sickness, to be sick, diseased.* Gen. xlviii. 1. 1 K. xiv. 1, & al. freq.

In Niph. *to be made,* or *become weak* or *sick.* Dan. viii. 27. Comp. Ezek. xxxiv. 4, 16; and observe, that in the two last passages it is opposed to חזק *strengthening.* In Hiph. *to make sick.* Hos. vii. 5. Prov. xiii. 12. In Hith. *to become sick.* occ. 2 Sam. xiii. 2. Also, *to make oneself sick,* i. e. *behave as a sick person.* occ. 2 Sam. xiii. 5, 6. As a N. חלי *sickness, infirmity.* Deut. vii. 15. xxviii. 59, 61, & al. freq. מחלה the same. Exod. xv. 26. xxiii. 25, & al. freq.

III. In Kal, *to be faint* in mind, *afflicted, sorry, concerned, grieved.* 1 Sam. xxii. 8. Jer. v. 3. So in Niph. Amos vi. 6. As a particip. Benoni fem. in Kal, used in an active sense, *making sorrowful, grieving, afflictive.* Eccles. v. 12, 15. Comp. Prov. xiii. 12. In Hiph. *to cause to grieve, to afflict.* Isa. liii. 10, החלי "*he hath put* him *to grief.*" Eng. translat. where observe that the final י is substituted for ה. One, however, of Dr Kennicott's codices reads החלו, as one more did originally.

IV. In Kal, *to be faint with labour, to labour even to faintness.* Lam. iv. 6. So LXX, ισχυσαν. Also, *to perform with great labour even to weariness and faintness.* Thus ascribed ανδρωποκτασι to God, Deut. xxix. 22, *All the plagues of that land, and the vastations* אשר חלה יהוה בה *which Jehovah* hath laboured, laboriously inflicted, or wearied himself in inflicting, *upon it.* So perhaps in Hiph. or Huph. Mic. vi. 13, *And even I* החליתי am faint or wearied *with smiting thee.* In Niph. *to become faint with labour.* Jer. xii. 13.

V. As a N. חלי *an ornament curiously wrought with great labour and pains,*

"While the *pale* artist plies his *sickly* trade."

occ. Prov. xxv. 12. Fem. in reg. חלית the same. occ. Hos. ii. 13 or 15.

VI. חלה פנים *to make the countenance faint* or *languid,* in opposition, I suppose, to its being חזק *firm, steady,* as Ezek. iii. 8, denotes *to prevail over a person by importunate supplication,* i. e. *to put him out of countenance,* as it were, *by one's importunity, and make him ashamed* to deny one. Comp. בש. It very nearly answers the Gr. δυσωπεω, which Scapula explains by "pudore afficio tali, quo efficitur, ut is, à quo aliquid peto, ne obtueri quidem me possit, nedum id denegare." Exod. xxxii. 11. Job xi. 19. Ps. cxix. 5, & al. freq.

חלט

To catch at or *up, to seize eagerly* or *hastily.* Once, 1 K. xx. 33, *And they made haste* ויחלטו ויחמנו and eagerly caught at or up *what* (*came*) *from him.* So the Targum וחטפרוה מניה *they* caught *it from him*; LXX, ανελξαντο του λογου εκ του στοματος αυτου, and Vulg. *rapuerunt* verbum de ore ejus, they caught *the word out of his mouth.*

Der. *To clutch, hilt, hold.*

חלך

As Ns. חלכה and חלכא. See among the Pluriliterals.

חלם

This root, as it stands in the Lexicons, seems one of the most difficult in the Heb Bible: but this difficulty has, I apprehend, principally arisen from assigning to it senses taken from the dialectical languages, but which, on a close examination, it does not appear to have in the Hebrew. Thus from the rabbinical Chaldee and the Syriac, it has been supposed to denote *being solid, thriving, healthy,* in Job xxxix. 4. Isa. xxxviii. 16; and from the Targum supposed to be supported by the Syriac, to signify the *yolk of an egg,* in Job vi. 6. I think the radical or leading idea of the word is *to break, break off,* or *away.*

I. *To break,* or *be broken away.* occ. Job xxxix. 4. Speaking of the hinds, ver. 3, *They bow themselves, they bring* or *burst forth their young, they cast out their sorrows,* ver. 4, יחלמו בניהם *their young ones* break away, either from the womb (alluding to their vigorous efforts even before they are brought forth), or from their dams almost as soon as dropt, as not needing their farther care; thus it follows in the text, *they grow up* or *thrive with corn, they go forth and return not unto them.* The LXX render יחלמו in this passage by απορρηξουσιν *will break away,* the Vulg. by separantur *are separated.*

II. In Hiph. *to break,* or *break in pieces,* as it were, by sickness. occ. Isa. xxxviii. 16, *Thou hast both* broken *me* (Vulg. corripies *thou wilt chastise*) *and revived* or *recovered me.* This kind of expression is very agreeable to the scriptural style. Comp. ver. 13. Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. Hos. vi. 1.

Digitized by Google

III. As a N. חלום and חלם, pl. חלמות *a dream,* which usually consists of *broken parts* or *fragments* of ideas or images which had been received by our senses, particularly by our *sight,* while awake. That this is a just description of a *dream* will be evident to any one who will consider and compare it with the experience of himself and others.* freq. occ. Job vi. 6, *Can that which is insipid be eaten without salt? Or is there any taste* (or *wisdom*) בריר חלמות in the drivel of dreams? In which words I think Job means not only to brand the *futility* of Eliphaz's preceding discourse in general, but particularly alludes to the *dream* or *night-vision* he had mentioned ch. iv. 13, &c. And to account for the sarcastic harshness of Job's expression, it must be considered that his anger was greatly inflamed by the cruel insinuations of Eliphaz concerning the cause of his bitter sufferings. The LXX explain בריר חלמות by *εν ῥημασι κενοις in vain words,* which preserves the sense, though certainly not the precise ideas of the Hebrew terms. Hence as a verb in Kal, חלם *to dream.* Gen. xxviii. 12. Isa xxix. 8, & al. freq. As a particip. mas. plur. in Hiph. מחלמים *causing to be dreamed.* occ. Jer. xxix. 8.

This word חלם is very often applied to those *supernatural dreams,* by which God under the Patriarchal and Mosaic dispensations was wont to communicate his will to men, and which, like the natural ones, often consisted of *broken, discordant* images, as may be seen in Joseph's prophetic dreams, Gen. xxxvii; in those of Pharaoh's butler, Gen. xl; of Pharaoh, Gen. xli; of Nebuchadnezzar, Dan. ii; and of Daniel, Dan. vii. And from such really divine communications the heathen appear very early to have had their notion of the heavenly information to be procured from *dreams.* Thus Achilles in the first book of the Iliad, lin. 63, advises the Greeks to consult some *ονειροπολον* or *dreamer of dreams,* adding

——— *και γαρ τ' ονειρ εκ Διος εστιν.*

For *dreams descend from Jove.*†—POPE.

And in the second book Jupiter employs a delusive dream to deceive Agamemnon.

IV. As a N. אחלמה some kind of *precious stone, an amethyst;* so the LXX, and Vulgate. I suspect it means that *particular sort of amethyst* which Brookes (Nat. Hist. vol. v. p. 137.) describes as "shining most like a carbuncle, and being so *hard that they may be turned into a sort of diamonds,* so as to deceive the most skilful lapidaries. In this view the Hebrew name אחלמה q. d. *the breaker,* will refer to the *hardness* of the stone, as יהלם the name for the *diamond* likewise does; see under חלם VI. occ. Exod. xxviii. 19. xxxix. 12.

* The reader may find some good remarks on this curious subject, in Dr Hartley's Observations on Man, vol. i. p. 383, &c.

† Where see Pope's Note. See also Dr Thomas Jackson's Works, book i. ch. 9, Le Clerc's note on Gen. xv. 17, and Arnold's on Ecclus xxxiv. 6.

חלף

Denotes *passing, succession after,* or *in the place of,* and so *change, renewal.*

I. In Kal, intransitively, *to pass, pass on, proceed.* 1 Sam. x. 5. Job iv. 15. ix. 26. Isa. viii. 8. Comp. Job ix. 11. xi. 10. Isa. xxi. 1.

II. *To pass away.* Cant. ii. 11, *The rain* חלף חלך לו passing away, *is gone off.* In a Hiph. sense, *to cause to pass off,* or *make their exit, to abolish.* occ. Isa. ii. 18. Comp. Isa. xxiv. 5. As a N. or V. infin. used as a N. חלוף *passing away, perishing.* occ. Prov. xxxi. 8, בני חלוף *liable* or *likely* to perish. Comp. under בנה VI. 11; and observe that our Eng. word *perish* is from the Lat. pereo, which from per *entirely,* and eo *to go,* very nearly answers to the Heb. חלף in this view.

III. In Kal, transitively, *to pass, drive,* or *strike through.* Jud. v. 26. Comp. Job xx. 24. The French say in like manner, passer *son epée au travers du corps de quelqu'un.* Hence

IV. As a N. mas. plur. מחלפים *stabbing knives* for killing the victims. Vulg. cultri. occ. Ezra i. 9.

V. In Hiph. *to cause one thing to pass away,* as it were, *and another to succeed in its place, to substitute one thing for another,* so *to change.* Gen. xxxi. 7. והחלף *and hath* changed *my hire these ten times.* So ver. 41. Lev. xxvii. 10, *He shall not* יחליפנו exchange it (the beast), i. e. for money, as in the preceding instances of human persons, *nor* ימיר *change it,* i. e. for another beast, as it follows, *a good for a bad,* or *a bad for a good; and if* המר ימיר *he* shall at all change *beast for beast*—Hence as a N. חלף *an exchange.* occ. Num. xviii. 21, 31; where it may be rendered as a particle *in,* or, *as an, exchange for, in lieu of.* Also in Hiph. *to change* as one's garments, *substitute* others to those worn. Gen. xxxv. 2. xli. 14. As a N. fem. pl. חלפות and חליפות *changes* as of raiment. Gen. xlv. 22. 2 K. v. 5, & al. Also in Hiph. *to substitute.* occ. Isa. ix. 9 or 10, *The sycamores are cut down,* ארזים נחליף *but we will* substitute *cedars.* This seems more simple than our common translation, "*we will* change them into *cedars.*" As a N. fem. plur. חליפות *substitutions* or *successions* of some *in the room of,* or *after,* others. *Successive attacks.* Job x. 17. *Courses,* Lat. vices. 1 K. v. 14 or 28. *Changes,* either of fortune as we speak, or of heart and life. occ. Psal. lv. 20.

VI. In Hiph. *to renew,* or *be renewed.* Isa. xl. 31. xli. 1. Job xxix. 20.

VII. Spoken of vegetables. In Kal, *to be renewed, to sprout* or *spring afresh,* Ps. xc. 5, 6. So in Hiph. Job xiv. 7, where LXX, *εφανθησεται*; whence at the 14th verse Job applies the N. fem. in reg. חליפת to *a renovation,* as of a tree cut down, i. e. to *a reviviscence,* or *resurrection* to another and a better life. The question at the beginning of the verse, *If a man die, shall he live again?* does not denote any doubt on the part of Job, for see ch. xix. 25, &c. but is an expression of joyful admiration like that of Solomon, 1 Kings viii. 27. Comp. Mr Peters's Dissertation on Job, p.

194, &c. The LXX excellently explain עד בוא חליפתי by ἕως πάλιν γενωμαι *till I am made again* or *anew*.

VIII. As a N. fem. pl. מחלפות *looks of hair* on the head, which are continually *changing*, or *renewing*, the old hairs naturally falling off, and new ones *succeeding* in their room, in which respect they differ from the hairs of the beard. Comp. under זקן II. occ. Jud. xiv. 13, 19.

IX. Chald. Of time, *to pass*, or *be renewed*. occ. Dan. iv. 13, 20, 22, 29; or, 16, 23, 25, 32.

From Heb. חלף, the caliphs, Mahomet's *successors*, ultimately had their title.

חלץ

I. *To loose, set loose, loosen, disengage, draw out* or *off*, χαλασαι, as stones from a building, Lev. xiv. 40, 43.—a shoe from the foot. Deut. xxv. 9, 10. As a N. fem. חליצה *a loose robe* or *garment*, or rather *spoil drawn* or *stript off* an enemy. occ. Jud. xiv. 19. 2 Sam. ii. 21. As a N. fem. plur. מחלצות either *loose robes* or *garments*, or rather such *garments* as are worn only on particular occasions, and are therefore continually *put off*. occ. Isa. iii. 22. Zech. iii. 4. In the latter passage it seems to denote the *high-priest's robes*, which were worn only on solemn occasions (LXX, ποδηρη *robes reaching down to the feet*); in the former, some kind of *cloak, burnoose*, or *curdée*, which last, says Lady M. W. Montague, is "*a loose robe*, they (the Turkish women) *throw off* or put on, according to the weather, being of *rich brocade, either lined with ermine*, or *sables*."* If the Jewish ladies used such, no wonder the prophet mentions them among the ornaments they were proud of.

II. *To loosen, let loose, let down, draw out*, as whales do their dugs to their young. Lam. iv. 3. See Bochart, vol. ii. 46, &c.

III. In Hiph. *to loose, loosen, make easily pliant and flexible*, as the bones in their sockets, or joints, which is the consequence of a well-fed succulent body. occ. Isa. lviii. 11. So the LXX render it πιανθησεται *shall be fat*, Vulg. liberabit *shall make free* or *pliant*. Comp. Job xxi. 24. Prov. xv. 30.

IV. In Kal, *to disengage oneself, to withdraw*. occ. Hos. v. 6.

V. *To set loose*, or *free from danger* or *trouble, to deliver*. Ps. vi. 5. xviii. 20, & al.

VI. *To free from encumbrance, expedite*, as a soldier preparing for battle. It occurs as a particip. paoul. Num. xxxi. 5. xxxii. 21, & al. In Josh. iv. 13, the LXX render it by ευζωνοι *ready prepared*. So Symmachus in Isa. xv. 4. Vulg. expediti. In Niph. *to be* thus *disencumbered* or *expedite*. Num. xxxii. 17, & al. In Hiph. *to make* thus *expedite*. Num. xxxi. 3, & al.

Michaelis however (Supplem. ad Lex. Heb. p. 797.) thinks that the word, when applied in a military sense, rather denotes the *drawing out, draughting*, or *selecting* men for service; and it must be confessed that this interpretation excellently suits Num. xxxi. 3. xxxii. 17, 21, 27, 29, 30, 32, compared with Josh. iv. 13. So Aquila in Deut. iii. 18, renders חלוצים by ἐξηρημενοι *draughted*.

VII. As a N. mas. plur. חלצים *the loins*, the lower part of the back, extending the length of the five lower *vertebræ* of the spine, and contained between the ribs and the *os sacrum*, called חלצים because *free from ribs*, and more *flexible* than the upper part of the body. Gen. xxxv. 11. Isa. xxxii. 11. Jer. xxx. 6. Comp. Isa. xv. 4, "*the very loins*." Bp. Lowth.

Der. Lat. *laxo*, whence *lax, relax, relaxation*, &c. Lat. *luxo*, whence Eng. luxate, luxation, Lat. *luxus*, Qu? whence *luxury*, &c. Lat. *lassus*, whence Eng. *lassitude, lazy*. Eng. *loose*, Qu?

חלק

The radical idea seems to be, *smooth, even, equable*.

I. *To be smooth*. As a participial N. חלק *smooth* as opposed to שער *hairy, rough*, occ. Gen. xxvii. 16. As a N. fem. in reg. חלקת *a smooth part*. occ. Gen. xxvii. 16. As a N. mas. plur. in reg. חלקי *smooth*. Spoken of stones or pebbles. occ. 1 Sam. xvii. 40. Isa. lvii. 6. I understand the former part of this verse parenthetically, (*In* or *among* the smooth stones *of the valley* [as נחל means in the preceding verse] *shall be thy portion; they, they are thy lot.*) i. e. As thou hast slain the innocent children to thy idols in the valleys, so in the valleys likewise thou shalt be slain and buried. Comp. Lev. xxvi. 30. Ezek. vi. 4, 5, 13. As a N. fem. plur. חלקות *smooth, slippery places*. occ. Psal. lxxiii. 18, where Jerome, in lubrico *in a slippery place*, and Symmachus to the same purport, εν ολισθῳ, *smooth*. In Hiph. *to make smooth*. Isa. xli. 7.

II. As a verb in Kal, *to be smooth*, as words, Ps. lv. 22. comp. under חמא III. As a N. fem. plur. חלקות *smooth, agreeable words*, or *things*. Isa. xxx. 10, *Speak unto us* smooth things. "Μαλακα ψευδη, *soft lies*." Euripides, cited by Wetstein on John vi. 60. Compare Ezek. xii. 24. As a verb in Hiph. joined with לשון *the tongue*, Psal. v. 10. Prov. xxviii. 23; or with אמרים *words*, Prov. ii. 16. vii. 5; it properly denotes *smoothing* the tongue or words, and refers to the *glibness* as well as the *agreeableness* of one's speech. It is used absolutely, *to smooth, speak smoothly, flatter*. occ. Prov. xxix. 5. As a N. חלק *smooth* or *smoothness* joined with פה *the mouth*, Prov. xxvi. 28;—with שפתי *the lips*, Prov. vii. 21. Comp. Psal. xii. 3, 4;—with חך *the palate*. Prov. v. 3. As a N. fem. in reg. חלקת *smoothness*, joined with לשון *the tongue*, Prov. vi. 24.

III. It is spoken of internal *smoothing, soothing* or *flattery*, where no audible words are used. Psal. xxxvi. 3, *For* החליק אליו he sootheth, or dealeth smoothly *with himself in his own eyes as to finding out his iniquity, to detest (it)*

> "Nor self-abhorrent *looks within*
> *To view the measure of his sin*."

Thus Mr Merrick, who in his Annotation confirms the interpretation here given.

* Letters, vol. ii. p. 13, 14.

Digitized by Google

IV. In Kal, *to divide in an even, exact, regular manner.* Gen. xlix. 27. Deut. iv. 19. Josh. xviii. 5. Jud. v. 30, & al. freq. Also, *to receive such a division* or *share.* Josh. xviii. 2. 2 Sam. xix. 29. Prov. xvii. 2. xxix. 24. Jer. xxxvii. 12;—to receive a share or portion *from thence,* i. e. from the land of Benjamin last mentioned, *in the midst of the people.* To this purpose both the Targum and Vulg. and this seems a much better and easier sense than either of those given in the text and margin of our translation. Comp. Dr Blayney on the place. In Niph. *to be regularly divided.* See Num. xxvi. 53, 55, 56. Isa. xxxiv. 17. Amos vii. 17. As Ns. חלק and fem. חלקה *an exact regular division, part* or *portion.* Gen. xiv. 24. 2 Kings ix. 26, & al. freq. Lam. iv. 16, פני יהוה חלקם *the face* or *presence of Jehovah (was)* their portion. So LXX, προσωπον Κυριου μεσοις αυτων. Comp. Num. xviii. 20, and see Dr Blayney on Lam. As a N. fem. מחלקת *a regular division* of persons, or a *company,* or *course* of persons *so divided.* 1 Chron. xxvii. 2, 4, & al. freq.

In the explanation of this root I am much indebted to Schultens's MS. Origines Hebraicæ, and with him observe that this sense of *dividing exactly* and *by rule* affords a noble image, and heightens the dignity and beauty of this verb, with all its applications under this head.

חלקלק occurs not as a verb in this reduplicate form, but as a N. fem. plur. חלקלקות.

I. *Great smoothness* or *slipperiness.* occ. Psal. xxxv. 6. Jer. xxiii 12.

II. *Great smoothnesses* of speech, *great adulations* or *flatteries.* occ. Dan. xi. 21, 34.

Der. Lat. *calx,* Eng. *chalk* from its smoothness. Lat. *calculus* a pebble, whence Eng. *calculate, calculation.*

חלש

To throw or *cast down,* projecit, dejecit, "stravit, projecit (e. g. *humi*), *to lay along, throw down* (as on the ground)." Michaelis; who remarks that the Arabic חלס denotes *the sod,* stratum which is *laid* or *spread* under the camel's packsaddle (namely to prevent his back being hurt, comp. Castell in חלס), and as a verb *to spread such a sod* on a camel, "stravit *camelum.*"

I. In Kal, *to cast down, subdue,* as in battle. occ. Exod. xvii. 13. As a N. fem. חלושה *a being cast down* or *subdued, a defeat,* strages. occ. Exod. xxxii. 18; where it is opposed to גבורה *victory.* As a participial N. חלש *cast down, defeated,* as opposed to גבור *strong* for war. occ. Joel iii. or iv. 10.

II. In Niph. sense, *to be cast down,* as a dead man on the ground. occ. Job xlv. 10.

III. *To cast,* or *cast down,* i. e. lots. The Hebrew word for lots being understood, as it is after הפיל *to cause to fall,* Josh. xxiii. 4. Ps. lxxviii. 55. Ezek. xlviii. 29. occ. Isa. xiv. 12, *How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the earth,* חולש על גוים who didst cast (lots) *upon nations!* The structure of the sentence requires that these last words should be referred to the prosperous state of the king of Babylon; and an instance not unlike to his *casting lots upon nations,* we have Ezek. xxi. 21, 22, or 26, 27. Or shall we partly adopt Vitringa's interpretation, Isa. xiv. 12, and render the words,—*who* didst subdue those that were over *nations;* thus making על equivalent to אשר על, Isa. xxii. 15? Comp. 1 K. iv. 6. The above cited are all the texts wherein the root occurs.

חם

I. In Kal, intransitively, *to be,* or *grow warm* or *hot.* Gen. xviii. 1. Exod. xvi. 21, וחם השמש *And* the sun grew hot, *and it* (*the manna*) *melted;* not the *body* or *orb of* the sun surely, but the *stream* from it. The heart is very properly said to be חם *hot,* whether from anger, Deut. xix. 6; or from pungent concern,* Ps. xxxix. 4. Also transitively, *to warm, heat,* as by incubation. So LXX, θαλπω. occ. Job xxxix. 14, where see Schultens and Scott. In Niph. *to be heated, inflamed.* Isa. lvii. 5. יחם (used impersonally as יחר) *there shall be heat.* Eccles. iv. 11. Comp. 1 Kings i. 1, 2; and on ולא יחם in ver. 1, observe that ולא as well as ך is often *conversive,* as Exod. xl. 37. In Hith. *to warm oneself, to become hot* or *warm.* Job xxxi. 20. As a N. חם *heat.* Gen. viii. 22. Isa. xviii. 4. Jer. xvii. 8. Also, *hot.* Josh. ix. 12. As a N. fem. חמה and in reg. חמת *heat,* as that of the שמש which reaches the earth, and from which nothing thereto pertaining is hid. occ. Ps. xix. 7. Job xxx. 28, *I go,* or *am grown, black* בלא חמה *without* the heat, namely by his distemper. See Mr Scott's note, and observe from Michaelis's Recueil de Questions, p. 72, that in the *elephantiasis,* which appears to have been Job's disease, "At first the whole skin becomes red, then of a leaden colour, or even quite *black.*" Comp. ver. 30. But

II. As a N. fem. חמה *the solar flame* or *fire,* as distinguished both from חרס the *orb* of the *sun,* and from שמש the *light* flowing from it. And for this latter reason it is, in the only three passages where it is used in this sense, constantly joined with לבנה *the white of the moon,* never with ירח *the stream from it.* occ. Cant. vi. 10. Isa. xxiv. 23. xxx. 26, *And* האור the LIGHT הלבנה *of the white illumined disc of the moon shall be as* the LIGHT החמה of the solar fire, *and* the LIGHT החמה of the solar fire *shall be seven fold.*†

III. As a N. חום *tanned, tawny,* or *made brown,* as men are by the *heat* of the sun, so LXX φαιος; or rather *yellowish,* like the *colour of the solar fire,* so Vulg. fulvus. occ. Gen. xxx. 32, 33, 35, 40.

IV. As a N. fem. חמה and in reg. חמת *heat,* i. e. *wrath, rage,* which is but too well known to quicken the pulse and *heat* the body. It is frequently applied ανθρωποπαθως to God as well as to man. Gen. xxvii. 44. Deut. ix. 19. Ezek. iii. 14, & al. freq.

---

* See Elsner's Observat. Sacr. on Luke xxiv. 32, and Merrick's Annot. on Ps. x. 2.

† See Mr Pike's Philosophia Sacra, p. 57.

Digitized by Google

V. Chald. as a N. fem. חמא *heat, wrath, fury.* occ. Dan. iii. 13, 19. xi. 44.

VI. As a N. fem. חמה and in reg. חמת.

1. *Strong inflammatory liquor.* Job xxix. 6, *When I washed my steps with* חמה supposed to be put for חמאה, and rendered *butter*, but seems rather to denote *wine*, being here joined as usual, with *oil.* Comp. Job xxiv. 18; where it is mentioned as a curse, that a man should not behold *the treadings of the vineyards.* Hab. ii. 15, *Who puttest* חמתך *thy* strong liquor *unto him.* Comp. Isa. v. 11. Jer. li. 39. Hos. vii. 5.—*The princes began* heating, or to be hot, *with wine;* where LXX θυμοῦσθαι, and Vulg. furere, *to rage.*

2. *Inflammatory poison,* as of serpents. Deut. xxxii. 24, 33. Psal. lviii. 5. cxl. 4. From Job vi. 4, it appears that the art of *poisoning arrows* was very ancient in Arabia. See Mr Scott's note, and comp. Targum on Psal. lxiv. 4. The venenatæ sagittæ *poisoned arrows* of the ancient Mauri or Moors in Africa are mentioned by Horace, lib. i. ode 22, line 3; and we are informed, that "the *Africans* were obliged to *poison their arrows*, in order to defend themselves from the wild beasts with which their country was infested. This poison —Pliny tells us, was incurable." Dacier's and Francis's note. And that *poisoned arrows* were anciently used by other nations, besides the Mauri, may be seen in Grotius, De Jure Belli et Pacis. lib. iii. cap. 4, § 16: in Freinshemius's note on Curtius, lib. ix. cap. 8, 20; in Justin, lib. xii. cap. 10, § 2, and Bernecce-rus's note there; and in Virgil, Æn. xii. line 857, 858.

But perhaps no passage in any heathen author so clearly shows the antiquity and make of *poisoned arrows*, as what we read in Homer concerning Ulysses, that he went to Ephyra, a city of Thessaly, in order to procure *deadly poison for smearing his brazen-pointed arrows*, from Ilus, the son of Mermerus, who is said to have been descended from Medea and Jason; Odyss. i. line 260, &c.

Ὤχετο γαρ κ᾽κεινοι δηις επι νηας Οδυσσως,
ΦΑΡΜΑΚΟΝ ΑΝΔΡΟΦΟΝΟΝ διζημενος, οφρα οι ειη
ΙΟΥΣ ΧΡΙΕΣΘΑΙ ΧΑΛΚΗΡΕΑΣ———

VII. As a N. fem. חמת *a pitcher made of earth hardened by heat.* occ. Gen. xxi. 14, 15, 19; in all which passages the LXX render it by ασκος, and the Vulg. by uter, *a bottle of skin:* but this has no apparent connexion with the idea of the root; and Dr Shaw, Travels, p. 241, describes the Moorish women as carrying water in a *pitcher* (an *earthen* one I suppose he means), as well as in a *goat's skin.* It is plain from Mark xiv. 13. Luke xxii. 10, that *earthen pitchers*, κεραμια, were sometimes used by the Jews for carrying water.

VIII. As a N. mas. plur. חמנים probably some *images dedicated to the sun* or *solar fire.* They are said to be broken or cut down. Lev. xxvi. 30. 2 Chron. xxxiv. 7. Ezek. vi. 4, 6. And 2 Chron. xxxiv. 4, shows pretty clearly of what form, and for what uses they were, *And they brake down the altars of the Baals, in his (Josiah's) presence; and the* חמנים images *which were on high above them, he cut down.* As the altars were dedicated to Baal, or the *solar fire*, so, no doubt, were the *images* likewise. But the images of Baal were of the *beeve* or *ox* kind, (see under בעל III.) often made of brass or copper, and heated within for the horrid purpose of *burning* their children alive in honour of the sun (see under בר X. and מלך II.); and such were the חמנים, or *sun-images.* The word occurs also Isa. xvii. 8. xxvii. 9. And for the farther illustration of 2 Chron. xxxiv. 4, it may be proper to observe from the learned Jos. Mede, Works, p. 391, fol. that the βωμοι or *altars of the gentiles*, in general, "were suggesta or scabella sculptilium et simulachrorum, *idol-stools* or *footstools of their images*, in respect of the accommodation the one had to the other; which was such, as [that] *their idols were placed before, upon* or *above* their altars. This may appear by—that of St Austin, Hom. vi. De Verbis Domini, where he proves from this posture [position], that *the gentiles took and worshipped their idol-statues for gods, because they placed them upon their altars.* Nam illi quod numen habeant et pro numine accipiant *illam statuam*, ara testatur." Hence Lat. *caminus* a fire-hearth, stove or vent, and Eng. *chimney.*

IX. As a N. חמה and חומה *a wall*, see under root חמה.

X. As a N. חמי *a husband's father*, see under חמה.

חמם *to be warm.* occ. Isa. xlvii. 14. xliv. 16; where ו is substituted for the latter ם. In Hith. *to make oneself warm, be warmed.* occ. Job xxxi. 20.

Hence *hummums* hot baths, an Arabic word brought from Turkey.

חמא

Occurs not as a V. in Heb. so the idea is uncertain, but in Arabic it signifies, inter al. *to be foul*, as water *by being troubled* or *disturbed.* See Castell. Hence, therefore, and from its application in Heb. I suspect that the meaning of the root is *to disturb, agitate.*

I. As a N. fem. חמאה and in reg. חמאת *butter*, which is made by the *agitation* of the milk or cream. Prov. xxx. 33. 2 Sam. xvii. 29, & al. The ancient way of making *butter* in Arabia and Palestine was probably nearly the same as is still practised by the Bedoween Arabs, and Moors in Barbary, and which is thus described by Dr Shaw: "Their method of making *butter* is by putting the *milk* or *cream* into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then *pressing it to and fro* in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." Travels, p. 168. So "the *butter* of the Moors in the empire of Morocco which is bad, is made of *all the milk* (comp. Prov. xxx. 33, above) as it comes from the cow, by putting it into a skin and *shaking* it, till the butter separates from it." Stewart's Journey to Mequinez. And, what is more to our purpose, as relating to what is still practised in Palestine, Hasselquist, speaking of an encampment of the

Arabs, which he found not far from Tiberias, at the foot of the mountain or hill where Christ preached his sermon, says, "They made *butter* in a leather bag hung on three poles, erected for the purpose, in the form of a cone, and *drawn to and fro* by two women." Trav. p. 159.

II. As a N. fem. חמאה seems to denote the *butter-milk*, which as well as the *butter* is formed by *agitation*. Jud. v. 25. (comp. Jud. iv. 19.) Job xx. 17, *He shall not see the streams of honey and* חמאה butter-milk. Judea is often extolled as a *a land flowing with* milk *and honey*. And the surprise of the mere English reader at finding *butter-milk* mentioned in scripture as a dainty liquor will perhaps cease, when he is informed, from Stewart's Journey to Mequinez, that the modern Moors, "are so fond of *butter-milk*, which is their chief desert, that when they would speak of the *extraordinary sweetness* (or *agreeableness*) of any thing, they compare it to that." See Harmer's Observations, vol. i. p. 281, and for the explanation of Gen. xviii. 8, p. 322, &c.

III. As a participial N. fem. plur. מחמאת or, according to the fuller reading of the Complutensian edition, and of more than seventy of Dr Kennicott's codices, מחמאות, occ. Ps. lv. 22, *The* buttered, or buttery (words, *butyracea*) *of his mouth were smooth.*

IV. Chald. חמא See under חם V.

חמד

I. *To desire earnestly, covet.* Exod. xx. 14 or 17. xxxiv. 24, & al.

II. This word is applied to all sorts of *sacred* things, both of the true and false worship, which were to the respective parties eminently the *objects of their desire and affections.* See inter al. 2 Chron. xxxvi. 10, 19. Isa. i. 29. ii. 16. xliv. 9. lxiv. 11. Lam. i. 10. Ezek. xxiv. 21. Dan. xi. 8. Hag. ii. 7, ובאו חמדת כל חגוים *and* the desire *of all nations shall come.* Since none of the printed editions, nor any of Dr Kennicott's MSS. read וחמדות, with the plural ו, חמדת must be regarded as the true reading; and I consider the word as a N. fem. *sing.* in regim. (comp. 1 Sam. ix. 20.) referring to some *one* thing or person. And who can this be, after that sublime introduction, ver. 6, but the Messiah? Comp. Mal. iii. 1. And to clear the grammatical construction of the text, I remark that it is a well-known Hebraism for a participle or a verb to agree both in number and gender with the latter of two connected substantives, though in sense it strictly relates to the former. For instances I refer to Gen. iv. 10. 1 Sam. ii. 4. Neh. ix. 6. Job xxix. 10. Prov. xxix. 25. Isa. xxv. 3. Eccles. x. 1; But I know of none so nearly parallel in construction to Hag. ii. 7, as Jer. ii. 34, and 2 Sam. x. 9; for in Jer. the V. נמצאו precedes the several substantives, and agrees in number with the latter אביונים though in sense it refers to the former דם. So in 2 Samuel the verb היתה precedes both the substantives, and agrees with the latter מלחמה, though it properly relates to the former פני.*

And now I am upon this subject, I add that Hag. ii. 9, might best be rendered, *The latter glory of this house shall be greater than the former (glory).* So the LXX understood it, Διοτι μειζων εσται ἡ δοξα του οικου τουτου, Ἡ ΕΣΧΑΤΗ ὑστερᾳ ΤΗΝ ΠΡΩΤΗΝ; and that they were right appears from ver. 3, *Who is left among you that saw* THIS HOUSE IN HER FORMER GLORY? Where observe that Zerubbabel's temple is mentioned as *the same* with that of Solomon, and so in the *prophetic style* might that of Herod, ver. 9, likewise be for the same reasons. The Rabbinical distinction therefore of a *second* and a *third* temple, *different from the first*, vanishes, and with it another objection against the true interpretation of ver. 7. Comp. Bp. Newcome on Hag. ii. 7, and his Appendix; and Dr Campbell's note on John ii. 20.

From this root the pretended prophet Mohammed, or, according to our corrupt pronunciation, Mahomet, had his name; but whether this was his original appellation, or whether he assumed it after he set up for the * Messiah of the *Jews, the Desire of all nations*, I cannot find. It may not however be amiss to transcribe from the Modern Universal History, vol. i. p. 22, the following paragraph, on which the reader will make his own reflections. "ABD'AL MOTALLEB, Mohammed's grandfather, the seventh day after his birth, made a great entertainment, to which he invited the principal of the Koreish, who, after the repast, desired him to give the infant, he had invited them to see, a name. Abd' al Motalleb immediately replied, I name this child Mohammed. The Koreish grandees, astonished at this, asked him again, Whether he would not choose to call his grandson by a name that had belonged to some one of his family. He answered, *May the Most High glorify in heaven him whom he has created on earth!* In which he seemed to allude to the name Mohammed, signifying *praised, glorified*, &c. 'Tis worthy of observation, that this account of the imposition of Mohammed's name is nothing more than an imitation of what St Luke has related on a similar occasion; which is an additional proof, that the history of Mohammed, as given us by the Arabs, abounds with *fictitious circumstances*, and that the *veracity of the* Moslem *historians*, in this point at least, *is not much to be depended upon.*"

חמה

With a radical, but mutable, ה.

It occurs not as a verb in Hebrew, but hence the verb חמה or חמי in Chald. signifies *to hide, protect*, (see Targum in Prov. xxviii. 26, 27.) and חמא in Arabic, *to guard, defend, protect from evil.* See Castell, under חמו

I. As a N. fem. חומה add חמה *a wall* as of a

* Candour, however, requires me to remark, that six of Dr Kennicott's MSS. omit the word פני,

* See Lamb's Synopsis Hist. Eccles. p. 198; Leslie's Short Method with the Jews, § VI.; Jortin's Remarks on Ecclesiastical History, vol. ii. book 3, p. 363, 2d edit.; Kidder's Messias, part iii p. 169; Modern Univ. Hist. 8vo. vol. xiii. p. 210, 211, and note (Q.) and vol. i. p. 101, and note (G.) and p. 116, and compare Boyle's Dictionary, Article MAHOMET. note BB.

city, for *shelter, protection* or *defence.* See Deut. iii. 5. xxviii. 52. Josh. vi. 5, 20. 1 K. iv. 13. Isa. ii. 15. xxii. 10. Jer. i. 18. xv. 20.

II. As a N. mas. in reg. חמי *a woman's father-in-law, a husband's father;* so called, I apprehend, from the *protection* he does or ought to afford his daughter-in-law. occ. Gen. xxxviii. 13, 25. 1 Sam. iv. 19, 21; in all which passages it is written חמי, the י referring to the root חמה as אבי in reg. to אבה, אחי in reg. to אחה. As a N. fem. sing. חמות *a husband's mother.* Ruth i. 14, & al. freq. In this word also the termination ות־ shows it to be from חמה, as אחות *a sister* from אחה, גלות *a captivity* from גלה, כסות, *raiment* from כסה, and others.

חמט

As a N. a kind of *lizard.* So LXX, σαυρα, and Vulg. lacerta. Once, Lev. xi. 30. In Chaldee the V. signifies, *to bow down, depress, prostrate,* and the animal might be called by this name, from its being (by reason of the shortness of its legs) always *prostrate,* as it were.

In Josh. xv. 54, we have חמטה the name of a *town* in Canaan, perhaps so called from the *emblematic reptile* there worshipped. Compare Deut. iv. 18. Wisd. xii. 24. Rom. i. 23.

חמל

I apprehend with Schultens, in his MSS. Origines Hebraicæ, that the radical idea of this root is *soft, tender,* whence it is applied in Hebrew to denote *a soft* or *tender affection of the mind.*

As a verb in Kal, *to have a soft* or *tender affection, to be moved with tender compassion, to compassionate, pity.* It is used either absolutely, 2 Sam. xii. 6. Job vi. 10. Prov. vi. 34. Jer. xiii. 14, & al. freq. or with על *upon, with respect to;* see Exod. ii. 6. Deut. xiii. 8. 1 Sam. xv. 3. 2 Chron. xxxvi. 17. Job xx. 13. Mal. iii. 17; or with אל to *towards* following; see Isa. ix. 19. Jer. li. 3. l. 14, אל תחמלו אל חץ *do not* spare, q. d. have *no* pity upon, *the arrow.* As a N. fem. in reg. חמלה *tender affection, compassion.* occ. Gen. xix. 16. Isa. lxiii. 9. As a N. mas. מחמל *an object of tender affection.* occ. Ezek. xxiv. 21.

Hence perhaps the Greek αμαλος in the sense of *soft, tender,* and αἰμυλος *bland, kind.*

חמן See under חם VIII.

חמס

I. In Kal, *to cast, pluck,* or *force off* or *away,* either from others or oneself, deripere, excutere. Job xv. 33, יחמס he shall cast off *his unripe grape as the vine.* Lam. ii. 6. *And* he hath forced or violently taken away *his* (i. e. Israel's, comp. ver. 5.) *hedges as (that of) a garden.* Comp. ver. 8. Isa. v. 5. Used absolutely, or with the noun which should follow understood, Jer. xxii. 3, אל תחמסו do *not* force or take away (i. e. any thing) by violence. Do *no* violence, English translation. Prov. viii. 36, *And he who hates me* חמס בפשו casts away *his life,* or *himself;* but compare Sense III. Ezek. xxii. 26. *Her priests* חמסו תורתי have cast off (LXX, ηθετησαν *have rejected,* Vulg. contempserunt *have despised*) *my law.* So Zeph. iii. 4. In Niph. *to be stripped by violence.* occ. Jer. xiii. 22, *The soles of thy feet* are stripped, i. e. of thy sandals, as persons going into captivity. Comp. Isa. xx. 2—4. Jer. ii. 25.

II. As a N. חמס *violent rapine, injustice done by violence, outrage, violence.* Gen. vi. 11, *And the earth was filled* with violence, rapine, or outrage. The heathen had a traditional knowledge of this truth. So Ovid of the times not long preceding the deluge, Metam. lib. i. fab. 8. lin. 2.

—— Qua terra patet, fera regnat Erinnys.
*Throughout the earth, the fell** Erinnys *reigns.*

Comp. under דמה III.

See Jud. ix. 24. 1 Chron. xii. 17. Psal. xi. 5. xxv. 19. Jer. li. 35. Hence

III. *Injustice, wrong, damage* in general. Gen. xvi. 5. Exod. xxiii. 1, עד חמס *a witness* of injustice, i. e. *an* unjust *witness.* Prov. xxvi. 6, חמס שתה *drinking down* damage, i. e. having enough of it. Comp. under שתה. And from this use of the N. we may explain that of the verb. Job xxi. 27, *The devices (which)* תחמסו ye wrongfully imagine *against me.* This last text, and those cited under Sense I. are all wherein the root occurs as a verb.

IV. As a N. תחמס *a species of unclean bird.* "*A night-hawk,*" English translat. occ. Lev. xi. 16. Deut. xiv. 15. The LXX render it γλαυκα, and Vulg. noctuam. I think therefore it was some kind of *owl,* and considering the radical import of its Hebrew name, it might not improbably be that which Hasselquist, Travels, p. 196, describes as "of the size of the common owl, and being *very ravenous* in Syria; and in the evenings, if the windows are left open, *flying into houses and killing infants,* unless they are carefully watched, wherefore the women are much afraid of it."

From Hebrew חמס perhaps χαμψα *champsa,* the ancient Egyptian name of the *crocodile.* Herodot. lib. ii. cap. 69; and by prefixing ת, Timsah, his modern Egyptian name. Shaw's Travels, p. 408.

חמין

To ferment, "*fermentation,*" says the New and Complete Dictionary of Arts and Sciences, "may be defined a sensible internal motion of the constituent parts of a moist, fluid, mixed or compound body, by the continuance of which motion these particles are gradually removed from their former situation or combination, and again, after some visible separation is made, joined together in a different order and arrangement." This definition, if limited to *vegetables,* to which only חמין is applied in a physical sense, does, I apprehend, very well answer that Hebrew word. It is well known that intense cold stops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a close stopped vessel, entirely destroys it; whence it is evident, that *warm air* is a *causa*

* So called from ἐρις *contention,* and feigned to be a *fury of hell* delighting in *discord, war,* and *murder.*

Digitized by Google

sine quâ non, or a necessary assistant cause of *fermentation*.*

I. *To ferment, be leavened*, as bread. occ. Exod. xii. 34, 39. As a N. חמץ *ferment, leaven.* Lev. xxiii. 17. Also as a participle, *leavened.* Exod. xii. 15, & al. freq. As a N. fem. in reg. חמצת *fermentation, a being fermented.* occ. Hos. vii. 4.

II. *To ferment*, as liquors do. It occurs not as a V. in this sense, but hence as a N. חמץ *vinegar*, which is made by *strong fermentation.* Num. vi. 3. Psal. lxix. 22. Prov. x. 26, & al. As a particip. paoul. חמוץ *sprinkled*, as with wine in *fermentation.* occ. Isa. lxiii. 1.

III. בליל חמיץ "farrago subacida *quâ jumentorum fastidienti stomacho sublevatur. A subacid*, or *sourish* mixture of provender, to assist the stomachs of cattle when they loathe their food," says Bochart, vol. ii. p. 113, and shows that the modern Arabs have the same distinction of *sour* and *sweet* provender. occ. Isa. xxx. 24; where it is promised even to the common working cattle, as being both "palatable and wholesome." Bate.

IV. In Hith. *to be in a ferment* as from grief or concern, *to be soured, fretted, exasperated.* occ. Ps. lxxiii. 21, יתחמץ לבבי, which the French translation excellently renders *mon cœur* s'aigrissoit, *my heart* was exasperated, soured. So in Latin, Plautus, cited by Leigh, says, "*Mea uxor tota* in fermento *jacet*, my wife lies all in a *ferment*;" and, "*Ecquid habet* acetum *in pectore?* Has he any *vinegar* in his breast?" As a participle Benoni in Kal, חומץ *souring* or *fretting* others, aigrissant. occ. Ps. lxxi. 4. As a particip. paoul. חמוץ *soured, fretted, exasperated, grieved*, aigri. occ. Isa. i. 17, אשרו חמוץ prosper *the grieved*, promote his advantage and comfort.

חמק

In Kal, *to withdraw, retire.* So Aquila ἀπελθεῖν, and Vulg. declinaverat. occ. Cant. v. 6. In Hith. *to withdraw oneself.* occ. Jer. xxxi. 22, where the LXX ἀποστρέψεις; *wilt thou turn away?* And observe that תתחמקין is with the ן paragogic for תתחמקי. For examples of the same form, see Ruth ii. 8. iii. 18. Isa. xlv. 10. As a N. mas. plur. חמוקי occ. Cant. vii. 1 or 2. It is rendered *joints*, but from the meaning of the verb, from what the חמוקי are compared to, and from the context which contains a description of the bride's *dress*, I apprehend with Mr Harmer, in his Outlines of a New Commentary on Solomon's Song, p. 110, that it means the *concealed dress* or *coverings of the thighs*, i. e. the *drawers*, such as are still worn by the † Moorish and Turkish women of rank. —‡ Lady Mary Wortley Montague, in describing her Turkish dress, has, as my author observes, most happily, though undesignedly, illustrated this as well as other particulars in the beginning of this chapter. "The first part of my dress," says she, "is a *pair of drawers very full*, that reaches to my shoes, and *conceals the legs more modestly than your petticoats.* They are of a thin rose-coloured damask, *brocaded with silver flowers.*" Comp. under חלא I. Dr Chandler, Travels in Asia Minor, p. 65, speaks of the oriental dress of the ladies, "consisting of *large trowsers* or *breeches*, which reach to the ancle," &c. Adding, "It is remarkable that the *trowsers* are mentioned in a fragment of Sappho."* I must just add, that Cocceius long ago saw the impropriety of the common translation of חמוקי ירכיך, and therefore in his Lexicon explained these words by περιζωματα,—quæ ambiunt femora tua, *what is girded about thy thighs*; and in Notæ Lexicæ, by περιζωματα των ισφυων σου or τα παραμηριδια σου, *what is girded about thy loins*, or *what covers thy thighs.* But *drawers*, as above, seem the right interpretation.

חמר

I. In Kal, *to disturb, trouble, put into disturbance* or *disorder.* occ. Jud. xv. 16, *With the jaw-bone* בלחי חמור חמרתים of the ass, † I have put them into the utmost disorder, *conturbando conturbavi illos*; LXX, ἐξαλιφων ἐξηλειψα αυτους, *destroying I have destroyed them*; so Vulg. delevi eos; as it follows in the text, *with the jaw-bone of an ass* בלחי החמור I have smitten *a thousand men.*

II. In Kal, *to trouble, make turbid*, as water mixed with mud. occ. Hab. iii. 15, חמר מים רבים troubling *the great waters.* So LXX, ταραττοντας. Also in a Niph. sense, *to be thus troubled* or *made turbid*, as water. occ. Ps. xlvi. 4. So LXX, ἐταραχθησαν, and Vulg. turbata sunt,—as wine mixed with the lees. occ. Ps. lxxv. 9, where LXX ακρατου *unmixed*, i. e. with water, so Vulg. meri. Mr Harmer, Observations, vol. i. p. 373, remarks, that "In the East they have no casks, but keep their wine in pitchers, by which means it is commonly a little *thick*," and on Ps. lxxv. 9, he observes, p. 375, that "the *turbidness* of wine makes it *very inebriating*, and consequently," says he, "expressive of the disorder *affliction brings on the mind.*" But I should think that the words of the Psalmist contain a farther allusion to the *intoxicating liquor* which used to be given to criminals before their execution, and therefore that חמר may relate to the *turbidness* of the wine, not only by its mixture with the lees, but also with the drugs which were put into the *cup of malediction*, as the Jews called it. Comp. Ps. lx. 4. Isa. li. 17, 22. See under כסה IV. Targum on Ps. lxxv. 9, and Greek and Eng. Lexicon under Κεραω II.

III. As a N. חמר an epithet or name for *wine*, for its effects in *disturbing* the faculties both of body and mind. occ. Deut. xxxii. 14, *And thou didst drink the* inebriating *blood of the grape.* Isa. xxvii. 2, כרם חמר *a vineyard* of strong wine. But Vitringa is of opinion, that in this text, and in Deut. xxxii. 14, חמר refers to the quality of the wine itself, as being *readily fer-*

*. See Boerhaave's Chemistry by Shaw, vol. ii. p. 117.

† See Shaw's Travels, p. 228. Stewart's Journey to Mequinez.

‡ Letters, vol. ii. p. 12.

* "Warton's Theocritus, p. 304. They are now called βραccαι."

† So טחרתים Neh. xiii. 30; בחנתים Jer. ix. 6 or 7; צרפתים Zech. xiii. 9.

Digitized by Google

mentable, and easily depositing its fæces, according to the nature of the stronger and *more generous*, and particularly of *red* wines, which latter were anciently, as they still are, most esteemed in the eastern countries. See Prov. xxiii. 31, and comp. Harmer's Observations, vol. i. p. 374. But observe that the reading in Isa. xxvii. 2, is by no means certain; the Complutensian edition, Montanus's by Plantin, 1572, Walton's, Foster's, and many of Dr Kennicott's codices, read חמר; but the textual reading of the doctor's Bible after Vanderhooght's, is חמד: the former reading is favoured by the Syriac Vulgate, the latter by the Targum and LXX. Comp. Isa. xxxii. 12. Amos v. 11 or 12.

Chald. as Ns. חמר and חמרא *wine*. Ezra vi. 9. Dan. v. 1, & al.

IV. As a N. חמר is applied to several substances from their *turbid motion* or *condition*.

1. *Mortar* for building. Gen. xi. 3. Comp. Exod. i. 14.

2. *Mire* of the streets. Isa. x. 6. Comp. Job xxx. 19. *Mud*. Job iv. 19, *houses* of mud. This description of our *frail perishing bodies* receives additional force from remarking, that one usual mode of building in the East is literally with *mud* dried in the sun, and that of course such *mud-houses* soon decay, and are but of short duration. See Harmer's Observations, vol. i. p. 175, &c.

3. Potter's *clay*. Isa. xxix. 16. Jer. xviii. 4.

4. It appears from Job xxxviii. 14, that they anciently used *clay* instead of wax for *sealing*, as they still do for *sealing up doors* in Egypt. See Harmer's Observations, vol. ii. p. 457.

5. As a N. חמר *bitumen*. LXX, ασφαλτος. *A kind of slime* usually produced by a *turbid effervescence* from the earth. "*Bitumen*, or *asphaltus*, is sometimes gathered under ground in brittle masses of a flat inflammable substance; sometimes like a glutinous matter, like the pitch which distils from the pine-tree, though *generally bitumen boils up out of the earth*, and swims on the surface of the water, like a black oil or scum, which thickens to a consistency after being exposed a little while to the air; and in this form it is found in certain springs, and on the waters of the Dead Sea, and the lake Asphaltites, which covers the ancient valley of Sodom." Nature Displayed, vol. iii. p. 203, 12mo. edit. occ. Gen. xi. 3. xiv. 10. Exod. ii. 3. Hence as a V. *to daub over, as with bitumen*. occ. Exod. ii. 3, where the LXX render the words בחמר ובזפת by ασφαλτοπισσῃ, which is a *composition of bitumen and pitch*, otherwise called pissasphaltum. See Boerhaave's Chemistry by Shaw, vol. i. p. 118, and note (*p*).

V. As a N. חמור and חמר *an ass* male or female, (see 2 Sam. xix. 26.) but generally the male, so called (however dull and sluggish his usual appearance) from his extraordinary *turbulence*, when moved by rage or lust. The former is perhaps alluded to in Jud. xv. 16, cited under sense I. the latter in Ezek. xxiii. 20. freq. occ. Phornutus informs us, that some sacrificed *he-asses* to Mars, δια το ταραχωδης και γιγονης της ογκωσεως on account of their *turbulent* nature and loud braying. De Nat. Deor. p. 57, edit. Gale. On 2 K. vi. 25, we may remark with Scheuchzer, Phys. Sacr. that in like manner when the army of Artaxerxes, with which he had invaded the Cadusii, was in extreme want of provisions,—ονου κεφαλην μαλις δεκαχμων εξηκοντα ονον ειναι, *an ass's head*, could hardly be bought for sixty drachms, i. e. about forty shillings (as Plutarch relates in Artaxerxe, tom. i. p. 1023, edit. Xylandri); whereas Lucian reckons the usual price of an ass itself to be no more than twenty-five or thirty drachms.

VI. As a N. חמר *a chomer* or *homer*, the *largest* measure of capacity, in which consequently many things were frequently *jumbled* together. It was equal to ten *baths* or *ephahs*, and to about seventy-five gallons five pints English. (See Ezek. xlv. 11, 13, 14.) Exod. viii. 14, *They gathered them* חמרם חמרים homers (*upon*) homers, i. e. by homerfuls, as Num. xi. 32.

VII. As a N. יחמור *the buffalo*, so called from his *turbulent* disposition. occ. Deut. xiv. 5. 1 Kings iv. 23. The Vulg. in both passages renders it by bubalus. Dr Shaw, Travels, p. 417, describes the buffalo, as "a sullen, malevolent, spiteful animal; being often known to pursue the unwary traveller, especially if clad in scarlet; as I myself," says he, "have seen; whom it will not only pursue, but, if not prevented by force or flight, it will attack and fall upon *with great fierceness*." Buffon (Nat. Hist. vol. x. p. 109, 12mo.) says, "The *buffalo* is of a disposition *more rough* and *less tractable* than the beeve; he obeys with more difficulty, he is more *violent*, he is more frequent and *impetuous* in his *humours* (il a des *fantaisies plus brusques* et plus fréquentes); all his habits are gross and brutal—his aspect *stupidly ferocious*." Another sensible * writer observes, that "In general the *buffalos* are inoffensive animals, if undisturbed, as indeed all those that feed upon grass are found to be; but when they are wounded, or even but fired at, *nothing then can stop their fury; they then turn up the ground with their fore-feet, bellow much louder and more terrible than the bull, and make at the object of their resentment with irresistible fury*." This animal therefore might well be denominated in Hebrew יחמור from his remarkable *turbulence* and *fierceness*.

But to this interpretation it may be objected, 1st, from Bochart, (vol. ii. 910.) that the Gr. βουβαλος of the LXX, and the Lat. bubalus of the Vulg. do not signify a *buffalo*, but a kind of *wild deer* (according to Shaw, Travels, p. 415, comp. 170, the *Bekker el wash*†). And indeed Bochart has sufficiently proved that in the ancient Greek writers βουβαλος or βουβαλις signifies *an animal of the deer kind*; but then I must observe that the LXX, according to the Vatican copy, have not the word βουβαλος either in Deut. or 1 K. nor do they appear to have given any translation at all of our Heb.

* In the Universal Magazine of Knowledge and Pleasure for October, 1774, p. 184; whose account nearly agrees with what Buffon says, vol. x. p. 115.

† See Encyclopædia Britan. in CAPRA XIV. 6.

Digitized by Google

word; and though in Deut. xiv. 5, according to the Alexandrian and University College MS. and the Complutensian and Aldine editions, βουβαλος answers to יחמור, yet this Gr. word seems to have been supplied from the Vulg. Latin bubalum; which name might probably in common language, to which no doubt the author of the Vulgate translation conformed, be applied to the *buffalos* of Egypt and the East; since these, though really of a different species, do in their appearance very much resemble *wild bulls;* and since Pliny (Nat. Hist. lib. viii. cap. 15.) expressly informs us, that the unlearned vulgar called the *wild bulls* of Germany bubali.

A second objection may be, that according to Bochart, vol. ii. 973, and Buffon, vol. x. p. 110, 111, the flesh of the *buffalo* is scarcely eatable, and therefore cannot be supposed to be a part of Solomon's provision, 1 Kings iv. 23. In reply to this I observe, 1st, that the *buffalo* has the marks of a beast clean for food, defined by Moses, Lev. xi. 3; and 2dly, That though "the flesh of a *buffalo* does not seem so well tasted as beef, being harder and more gross," yet that in our times "* *persons of distinction,* as well as the common people, and even the *European merchants eat a great deal of it,* in the country where that animal abounds."

חמרמר I. *To be violently troubled* or *disturbed,* as the bowels in grief. occ. Lam. i. 20. ii. 11.

II. *To be very foul, dirty,* or the like; (so Targ. משמשין) or else, *to be very much disordered,* as the countenance with weeping. occ. Job xvi. 16, where fourteen of Dr Kennicott's MSS. now read המרמרו, as two more did originally.

חמש

I. *To array, set in array.* It occurs not as a V. in this sense, but as a part. mas. plur. חמישם *arrayed, marshalled, in array,* or *regular order,* ordine instructi. occ. Exod. xiii. 18. Josh. i. 14. iv. 12. Jud. vii. 11. It seems worth observing, that in Exod. xiii. four of Dr Kennicott's codices read חמושים fully with the ו, so in Josh. i. nine, in Josh. iv. three, and in Judges vii. one. Exod. xiii. 18, "*And the children of Israel came up out of Egypt* marching in array. —And this their *hosts* or *armies* by which they came out implies. See ch. vi. 26, and vii. 4." Bate's translation and note. (So ch. xii. 51.) Jud. vii. 11, "*Regular soldiers.*" Bate. But may it not here rather mean *soldiers drawn up* or *formed,* as being on guard? The LXX in Jos. i. 14, render it by ωϱμενοι *girded; equipped;* so Targum throughout by מזרזין; LXX in Josh. iv. 12, by διεσκευασμενοι *prepared, arrayed;* Aquila in Exod. xiii. 18, by ενωπλισμενοι *armed;* so Symmachus by καθωπλισμενοι; and Vulg. after them by armati. But as Fuller and Michaelis have justly remarked, the Israelites when they went out of Egypt were *not armed.* For can we imagine that Pharaoh was such a fool as to permit the use of arms to six hundred thousand men, of military age, and cruelly oppressed.

II. As Ns. חמש *five.* Gen. v. 6, 10. Plur. חמשים *fifty.* Gen. vi. 15, חמישי *fifth.* Gen. i. 23. Fem. חמישית *a fifth, fifth part.* Gen. xlvii. 24. Lev. xxvii. 15. Hence as a V. חמש *to take a fifth part,* quintare. occ. Gen. xli. 34.

This word is first applied to the *fifth day* of the creation, when the world was *arrayed* or *set in order* for the reception of man and animals. Gen. i. 23.

חמת See under חם VI. VII.

חן

Denotes *kindness, affection.*

I. In Kal, transitively, *to have kindness* or *affection for,* in this sense *to affect.* Gen. xliii. 29. Exod. xxxiii. 19. Num. vi. 25. Deut. vii. 2. Isa. xxx. 19. Job xix. 17, רחמתי "*Though* I have a tender affection (for her) *on account of the children of my body.*" In Niph. *to be gracious* in a passive sense, *to meet with kindness* and *affection.* occ. Jer. xxii. 23. Prov. xxi. 10. Isa. xxvi. 10. As a N. חן, plur. fem. חנות (Ps. lxxvii. 10.) *kindness, affection, affectionate regard.* Prov. iii. 34. xiii. 15, in which passages נתן חן means *to exert kindness. Affectionate regard* is particularly expressed by the pleasing and benevolent look of the * *eyes.* Hence that very common Hebrew phrase of *finding* חן kindness, affection *in the eyes of* God or man. Gen. vi. 8. xxxii. 5. xlvii. 25, & al. freq. Also, *what procures kindness* or *affection from others, grace, gracefulness.* Ps. xlv. 3. (Comp. Luke iv. 22.) Prov. i. 9. iii. 22. xi. 16, & al. Hence the expression of *giving the* חן *of any one in the eyes of another,* means to make him appear *graceful, amiable* or *acceptable in the eyes of that other.* Gen. xxxix. 21. Exod. iii. 21. xi. 3. As a N. חין *gracefulness, comeliness.* occ. Job xli. 4 or 12, חין ערכו the comeliness *of his form,* i. e. for fighting or combat, "the advantage *of his structure* both for his own security, and for destroying and devouring, &c." Taylor's Concordance.

"*For war how well adjusted his array.*"
Scott.

As a N. fem. חחנה *kindness, favour.* Josh. xi. 20. Also, *a mean of procuring kindness* or *favour. Supplication, deprecation.* 1 Kings viii. 28, 38, & al. freq.

II. As a particle formed with a ם final, חנם

1. *Out of mere kindness, gratis.* Gen. xxix. 15. Exod. xxi. 2. Mal. i. 10, & al.

2. *Causelessly, without any reason.* 1 Sam. xix. 5. xxv. 31.

3. *Fruitlessly, to no purpose.* Prov. i. 17.

חנן I. Transitively, *to be very kind* or *affectionate to, to affect very much.* occ. Gen. xxxiii. 5, 11. 2 Sam. xii. 32. Lam. iv. 16. And observe that Gen. xxxiii. 5, may be rendered,

* "*Les gens distingues,* ainsi que le peuple, et meme *les marchands d'Europe, en mangent beaucoup* dans les pays ou cet animal abonde." Niebuhr, Description de l' Arabie, p. 146.

* Cicero has long ago observed in general, that as nature has given to the horse and to the lion their ears, their tail, their bristles, so *she has given to man his eyes, to declare the emotions of his mind.* Oculos *autem* Natura nobis, *ut equo et leoni setas, caudam, aures,* ad motus animorum declarandos dedit. De Orat. lib. iii. cap. 59. See the whole chapter.

Digitized by Google

The children with, or with regard to, whom *the Aleim* hath been very kind, or shown great kindness to *thy servant*. To this purpose the LXX τα παιδια Ο'ΙΣ ηλεησεν ὁ Θεος τον παιδα σου. As a participle or participial N. ascribed only to God חנון *very kind* or *affectionate*. Exod. xxii. 27. xxxiv. 6, & al. freq. As a N. fem. חניכה *tender affection* or *kindness*. occ. Jer. xvi. 13. As a N. mas. plur. תחנונים *powerful means of procuring favour* or *kindness, earnest supplications, entreaties*. Job xli. 3, or xl. 22. Ps. xxviii. 2. Prov. xviii. 23, & al. freq. So

II. In Hith. *to make oneself an object of kindness, affection*, or *mercy, to become suppliant, to supplicate*. Gen. xlii. 21. 1 K. viii. 33, 47, & al. freq.

DER. Perhaps *hen*, the female of birds, from their *tender affection* to their nestlings. See Mat. xxiii. 37.

חנה

With a radical, but mutable or omissible, ו. In general, *to fix, settle*.

I. In Kal, intransitively, *to fix, settle, dwell, remain*. Isa. xxix. 1, *The city (where)* חנה דוד David dwelt; so Targum ושרא, and Montanus, mansit *remained* (comp. 1 Chron. xi. 7, and see Vitringa in Isa.) Num. xxxi. 19, *And*, do ye abide *without the camp*. *To settle* or *pitch*, as the caterpillar locusts. So Vulg. considunt. occ. Nah. iii. 17. Comp. under גב III. Jud. xix. 9, חנה חנות היום, where we may understand ל before the infinitive חנות, "*Behold, the day (is ready)* to pitch—as a traveller to pitch his tent" [for the night, namely]. Bate's translation and note. And I own I like this better than Mr Harmer's, "*It is* pitching time *of the day*," meaning when travellers in the east *pitch their tents*; because I do not see how חנות can signify pitching *time*. But let the reader consult Harmer's Observations, vol. iii. p. 238, and judge for himself.

II. *To fix, be fixed*, or *pitched*, as opposed to נסע *removing* or *journeying*. Applied to the sacred tabernacle, Num. i. 51;—to the people, Num. ix. 18, 20, 22.

III. As a N. fem. plur. חניות *some places of confinement*. occ. Jer. xxxvii. 16; where one of the Hexaplar Versions συγκλισμον *confinement*, Eng. translat. *cells*, French translat. cachots *dungeons*.

IV. And most generally, in Kal, *to fix one's tent* or *camp, to encamp, pitch*. Gen. xxvi. 17. xxxiii. 18. Exod. xiii. 20, & al. freq. This word differs from אהל as *fixing* or *pitching* a tent does from *spreading* it *out*. Psal. xxxiv. 7 or 8, *The angel of Jehovah* חנה encampeth סביב round about *those that fear him*, i. e. the providence of Jehovah himself; for Ps. cxxv. 2, *Jehovah is* סביב round about *his people*. Of this Jacob had a visible exhibition, Gen. xxxii. 2, when the angels of the Aleim *met him*; ver. 3, *and when he saw them, he said, This is* מחנה אלהים the camp or encampment of the Aleim, *and he called the name of that place* (in memorial no doubt of the Aleim who thus appeared to him as his protectors) מחנים, The Encampers. Comp. 2 Kings vi. 16, 17. As a N. mas. or fem. מחנה, plur. מחנים, or מחנות *an encampment*, or *camp*, or *the men*, &c. *belonging to it*. See Gen. xxxii. 8, 9. xxxiii. 6. l. 9. Exod. xxxii. 26, 27. Hence used for a *company* though not encamped. See 1 Chr. ix. 18, 19. Applied to a *swarm* of locusts. Joel ii. 11.

As a N. fem. in reg. מחנה *an encamping*. occ. 2 K. vi. 8.

V. As a N. חנית plur. חניתים and חניתות *a spear* or *halbert*, which on account of its length and weight is usually *pitched* or *rested* on the ground, freq. occ. See 2 Chron. xxiii. 9. Isa. ii. 4. Mic. iv. 3. 1 Sam. xxvi. 7; and observe on this last text, that we have a similar representation in Homer, Il. x. lin. 150, &c. or line 170, &c. of Pope's translation, and that Homer particularly mentions the *spears being stuck upright in the ground* near the warriors:

——— ιγχεα δι σφιν
Ορθ' ιστ' * σαυρωτηρες ιληλατο,———

2 Sam. xxiii. 7, עץ חנית "*the* [*wooden*] *handle of* a fork—an instrument that is *pitched down*—to throw away the briars with." Bate's translat. and note.

In 1 Sam. xviii. 10. xix. 9, we find that Saul while (sitting) in his house had a חנית or *spear* in his hand. Was not this by way of *sceptre*, as an ensign of his royal dignity? According to that of Justin, lib. xliii. cap. 3, speaking of the times of Romulus: "*Per ea adhuc tempora* reges hastas *pro diademate habebant, quas Græci* sceptra *dixere*. In those times the *kings*, instead of a diadem, still carried *spears*, which the Greeks called *sceptres*."

חנט

I. In Kal, *to embalm*, "*impregnate a dead body with aromatics, that it may resist putrefaction*," (Johnson) condire. So Aquila renders החנטים Gen. l. 3, by αρωματιζομενων and Vulg. by conditorum. occ. Gen. l. 2, 3, 26. The Egyptians, at least in the time of † Herodotus, used "to embalm the bodies of their principal people *by taking out the bowels, drawing out the brains*, and filling the belly and head with the *spices* and *unguents* inwardly, whereas believers only *anointed* (see Mat. xxvi. 12. Mark xvi. 1. Luke xxiii. 56.) and *swathed* up the bodies with them, and sometimes (as 2 Chron. xvi. 14. Comp. chap. xxi. 19. Jer. xxxiv. 5.) made *fumigations* of them, outwardly. They who believed the resurrection of the body, adds my ‡ author, would be apt to think it an abuse to *mangle* and *exenterate* it after those *heathen fashions*." Thus John xix. 39, 40, we find that when Nicodemus embalmed the body of our blessed Lord, he did it by *winding* or *swathing it in linen cloths, with the spices, as the custom of the Jews*, subjoins the Evangelist, *is to bury*, ενταφιαζειν, which includes the *whole preparation of the body for interment*, and is the very word used by the LXX for the Heb. חנט

* "These spears had *two points*; one with which they struck; the other perhaps blunter, called σαυρωτηρ, which they stuck into the ground." Jortin's Tracts, 1790, vol. i. p. 380, &c. where there is much more on the subject.

† See Herodotus, lib. ii. cap. 86.

‡ Halloway, Letter and Spirit on Gen. l. 2.

Gen. 1. 2. But unless the body of the believing Jacob and Joseph were *exenterated, exenteration, pulling* or *pushing forth, cannot,* as I once thought it might, be the ideal meaning of this Heb. root.

II. *To embalm* as the fig-tree doth its פגי or *first crop of figs, which are very liable to corrupt* and *fall off.* Comp. under פג. occ. Cant. ii. 13; where the context is evidently descriptive not of the beginning, but of the end of spring, or of the beginning of summer.* For, among other marks of the season, it is observed that *the rain was over and gone,* ver. 11; but the *latter rains* in Judea fell sometimes in the middle, sometimes towards the end of April, O. S. (Comp. under root לקש.) The *blossoming vines* are also said *to yield their scent;* but† this they probably do in Judea about two months sooner than with us, that is towards the end of April, or the beginning of May. Now the ‡ *boccore,* or early figs, are ripe about the middle or latter end of June. By the time before-mentioned, therefore, the fig-tree must have been *embalming,* חנטה, her early figs, or *filling them with that clammy delicious juice* which is so well known, and is particularly noticed in scripture, Jud. ix. 11.

III. As a N. חטה *wheat.* See under חטה.

IV. Chald. As a N. mas. plur. חנטין *wheat,* from its peculiar *sweetness,* as the Heb. name חטים from חטה. occ. Ezra vi. 9. vii. 22.

חנך

I. In Kal, *to initiate.* occ. Prov. xxii. 6. As a N. mas. plur. in reg. חניכי *initiated, instructed,* that is in the religion and worship of the true God. occ. Gen. xiv. 14.

II. In Kal, *to handsel, begin to use,* as a private house; which was probably "wont to be done with the solemnity of feasting, praying, and singing of psalms. See Neh. xii. 27. Ps. xxx. title." (Clark's note) *to dedicate* it. occ. Deut. xx. 5, twice.

III. *To dedicate,* as a temple or house of God. occ. 1 Kings viii. 64. 2 Chron. vii. 5. As a N. fem. חנכה and in reg. (Heb. and Chald.) חנכת *dedication,* as of an altar, temple, or image. Num. vii. 11. Ezra vi. 16, 17. Dan. iii. 2, 3.

חנף

In Kal and Hiph. *to pollute, defile.* So LXX, φονοκτονεω *to defile with blood,* μιαινω and μολυνω *to defile, pollute,* and Vulg. polluo, maculo, contamino. Num. xxxv. 33. Ps. cvi. 38. Jer. iii. 1, 2, 9, & al. As a N. חנף *a polluted wretch, a wicked fellow.* Job viii. 13. Isa. ix. 17. As a N. fem. חנפה *pollution* (so LXX, μολυσμος), *profligacy.* Eng. translat. "*profaneness.*" occ. Jer. xxiii. 15.

This root is by the Lexicons and translators rendered also *hypocrite,* and *hypocrisy.* I cannot find any passage where it certainly hath this meaning, and which may not as well admit the sense here given.

DER. *Knave.*

חנק

To strangle, suffocate. occ. 2 Sam. xvii. 23. Nah. ii. 13. It is used in the same sense both in Syriac and Arabic. See Castell. As a N. מחנק *suffocation, strangling.* occ. Job vii. 15.

DER. *Hang,* Gr. αγχω, and Lat. *ango* to suffocate, whence English *anguish.*

חס

It is rendered *to spare, pity,* or the like; but as in concern or pity the *eyelids* naturally *begin to close,* and *the eyes are half shut,* it seems properly to denote *to wink thus* or *half-close* as do the eyes, to which it is generally applied in scripture, with על *upon, on account of,* following, as Gen. xlv. 20. Deut. vii. 16. Isa. xiii. 18, & al. freq. (In 1 Sam. xxiv. 11, עיני *my eye* is understood before תחס). But in some passages it is applied to the person or being himself, whether God or man, as the verbs, *wink, connive,* are in Eng. though in somewhat a different sense. Ps. lxxii. 13. Jer. xiii. 14. xxi. 7. Jon. iv. 10, 11, *Thou* חסת על hast half closed thy eyes, i. e. hast been concerned, on account of *the gourd—and shall not I* אחוס have pity *on Nineveh?* Observe that in the second person sing. imperative חוסה Neh. xiii. 22. Joel ii. 17, the ה is not radical, but paragogic or emphatic.

חסד

Schultens, in his MS. Origines Hebraicæ, seems to have assigned the true idea of this root, namely *succulent, abundance, swelling out,* as it were, and *readily overflowing,* "Ubertatem, vel dicam succositatem ita turgentem, ut quam promptissimè fluat." Comp. Schultens's Comment. on Prov. xxv. 10. This import he deduces from that of the Arabic חשד, where the *shin,* as usual, is substituted for the Heb. *samech,* and which, according to him, denotes, *to flow together from all sides, to be confluent, affluent,* and as a N. is applied to a camel *which may be continually milked without growing dry;* so עין חשרד is *a spring always flowing with fresh supplies of water.* (Comp. Castell in חשד.) And it must be confessed that this interpretation well suits and reconciles the several scriptural applications of the Hebrew חסד, which occurs but twice as a verb in passages to be produced presently.

I. As a N. חסד *turgescence, turgidity, affluence* or *prosperity.* occ. Isa. xl. 6, *All flesh is grass, and all* חסדו its swelling prosperity (LXX, δοξα ανθρωπου *glory of man*) *as the flower of the field; the grass withereth, the flower* נבל fadeth, which is evidently opposed to חסר (comp. 1 Peter i. 24.) Prov. xix. 22, *The recommendation of a man is* his affluence. Qu? Of pretended or hypocritical piety. Hos. vi. 4, *What shall I do to thee, Ephraim? What shall I do to thee, Judah? For* חסדכם your tumid showy goodness *is as the morning cloud, and as the early dew it goeth off.* "*The dews of the night,*" says Dr Shaw,* speaking of *Arabia Petræa* "(as we had the heavens only for our covering,)

* See Russel, Nat. Hist. of Aleppo, p. 13.
† See Harmer's Outlines of a New Commentary, p. 147, &c.
‡ See Shaw's Travels, p. 144, 342.

* Travels, p. 440.

Digitized by Google

would frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than *the mists were quickly dispersed, and the copious moisture, which the dews communicated to the sands, would be entirely evaporated.*"—Of goodness or bounty. Ps. xxxvi. 11, משך חסדך *draw out* thy exuberant goodness *to those who know thee.* Comp. Ps. cix. 12. So

As a N. חסד plur. חסדים *swelling, abundant goodness* or *kindness, exuberant bounty.* See Neh. xiii. 14. Ps. xxxiii. 5. lxxxix. 2. Jer. ii. 2. freq. occ. As a N. חסיד *abundantly kind* or *bountiful.* It is spoken both of God and man, freq. occ. And is with peculiar propriety applied to Christ God-man, Ps. xvi. 10.* *For* greater love (as he himself observes, John xv. 13.) *hath no man than this, that a man lay down his life for his* friends. *But* (says his apostle, Rom. v. 8.) *God* (Jehovah, who was in Christ) *commendeth his love towards us, in that while we were yet* sinners (and as such enemies and rebels against God) *Christ died for us.* Hence as a V. in Hith. התחסד *to show oneself abundantly kind, good* or *bountiful.* occ. 2 Sam. xxii. 26. Ps. xviii. 26.

II. As a N. fem. חסידה a species of *unclean bird,* of which we learn from scripture that it is a periodical bird, or bird of passage, (Jer. viii. 7.) that it has large wings, (Zech. v. 9.) and that it rests in ברושים fir- or cedar-trees. (Ps. civ. 17.) All these circumstances agree to the † stork, which appears to have had the name חסידה from its remarkable *affection* to its young, and from its *kindness* or *piety* in tending and feeding its parents when grown old. I am aware that this latter fact is by some treated as a fable; but I must confess when I find it asserted by a whole ‡ cloud of Greek and Roman writers who had abundant opportunity to ascertain the truth or falsehood of it, and especially by Aristotle and Pliny; and that among the Greeks in particular it passed into a kind of proverb in their application of the V. ἀντιπελαργίν, and of the nouns ἀντιπελαργία and ἀντιπελαργήσις for *requiting one's parents,* and in their calling laws enforcing this duty πελαργίαι νόμοι—on these authorities, I say, I cannot help giving credit to the fact just mentioned. Besides the passages above cited, חסידה occurs as the name of a bird. Lev. ix. 19. Deut. xiv. 18. Job xxxix. 13. In the first of which texts, and in Ps. civ. 17, the LXX render it by ἐρωδιός, so the Vulg. by herodionem and herodii, so Symmachus and Theodotion in Lev. xi. 19. Zech. v. 9, and Aquila throughout by ἐρωδιός. Now ἐρωδιός is usually interpreted ardea *the heron.* But from Jer. viii. 7, it appears that this cannot be the meaning of the Heb. חסידה for the *common heron* is not a bird of passage. It has however so great a resemblance to the *stork,* that it is ranged by naturalists under the same genus; and Suidas, with an eye probably to the LXX version, explains ἐρωδιός by "εἶδος ὀρνέου ὁ πελαργὸς λεγόμενος, ἢ ὁμοιος αὐτῷ, a species of bird which is called πελαργός, i. e. *the stork,* or one like to it." And were a reason to be required why the LXX, and particularly why Aquila, who is known almost constantly to aim at expressing in Greek the etymology of the Hebrew words, chose rather to render חסידה by ἐρωδιός than by πελαργός, I should reply that ἐρωδιός, considered as a derivative from ἔρως *love,* approaches very nearly to the etymological meaning of the Heb. name, and denotes the most remarkable quality of that bird; even as our Eng. *stork,* if deduced from the Greek στοργη *natural affection,* also does. And in this respect the *stork* is contrasted with the *ostrich,* Job xxxix. 13, &c. *The wing of the ostriches is quivered or fluttered up and down; (but) is it the wing* חסידה of the stork *and its plumage?* Is it, like that, employed in protecting and providing for the creature's offspring? No; *for she* (the hen ostrich) *depositeth her eggs on the earth, and warmeth them (by incubation) on the dust* or *sand, and forgetteth that the foot may crush them, and that the wild beast of the field may break them.* Michaelis, in his Supplem. ad Lex. Heb. p. 858, absolutely rejects the interpretation of חסידה by the *stork*; "principally," says he, "because in Ps. civ. 17, the *fir-trees* are said to be *the habitation,* domicilium, *of the* חסידה, which is otherwise as to the *storks.* Concerning these, who has not either heard or seen, that it is peculiar to them *to make their nests,* nidulari, *on the tops of houses?*" On this I would remark, first, that the Psalmist does not say that the חסידה *makes its nest* on the fir-trees, but that the fir-trees are its *house,* which may mean no more (to borrow the expression of Mr Harmer, Observations, vol. iv. p. 175.) than that "there they *rest,* there they *sleep,* after the wanderings of the day are over." And Doubdan, as cited by the same author, p. 174, positively affirms that the prodigiously numerous *storks,* which he saw between Cana and Nazareth, in Palestine, did "in the evening *rest on trees,*" that is, *they roosted there.* And the Psalmist himself uses a different word for the birds in general *making their nests* (יקננו) and the חסידה having *its*

* Few learned men are ignorant that the controversy concerning the true reading of this text was some years ago revived. For my own part, when I attentively considered not only the precise application which the two Apostles, St Peter and St Paul, had made of it to the *single person of Jesus Christ,* Acts ii. 31, 32. xiii. 35, 37; but also, that in *ten printed Hebrew Bibles* (including the Eton Copy) and among them in the COMPLUTENSIAN, and *in eleven printed Hebrew Psalters,* all produced by the learned Dr Rutherforth, in his letter to Mr (afterwards Dr) Kennicott, p. 163, 164, the *textual reading* was חסידך, and that in *all* the other editions printed with masoretical notes, that I had seen, where חסידיך was in the Text חסידך was the Keri or in the margin—when, I say, I attentively considered all this, I could not help regarding חסידך without the second Jod, as the true reading in Ps. xvi. 10. And this opinion has been since confirmed by the publication of Dr Kennicott's Hebrew Bible, from which it appears that no fewer than ONE HUNDRED AND EIGHTY MSS. and ancient printed editions, read חסידך *singular.* And thus the LXX translated it ΤΟΝ ΟΣΙΟΝ σου. Comp. Kennicott's Dissertat. General. § 17. Syr. and Vulg. and Michaelis's Introduct. to N. T. p. 221, 447, Edit. Marsh.

† See Shaw's Travels, p. 409—11, 451; and Bochart, vol. iii. 247.

‡ See Bochart, vol. iii. 327, &c.

Digitized by Google

house (ביתה). But secondly, Dr Shaw, Travels, p. 411, says, "The *storks* breed plentifully in Barbary every summer. They make their nests with dry twigs of trees, which they place upon the highest parts of old ruins and houses, in the canals of ancient aqueducts, and frequently *(so very familiar they are by being never molested)* upon the very tops of their mosques and dwelling-houses. *The fir* and other *trees* likewise (when these are wanting) *are a dwelling for the stork*, Ps. civ. 17." The reader may find other testimonies to the same purport in Scheuchzer's Physica Sacra, and in Mr Merrick's Annotation on the text. To which it may not be amiss to add what follows, from No. 171, of *The Inspector*, a periodical paper, published about thirty-five years ago, and ascribed to that eminent naturalist, the late Sir John Hill. The author, after having remarked the high antiquity and continued tradition of the opinion, that *young storks* requite their parents by tending and supporting them when grown old, proceeds thus:—"Among those who have given their relation without the ornaments or the exaggerations of poetry or fable, is Burcherodde, a Dane; his account is the most full and particular of all, and he appears a person of gravity and fidelity. He tells us he relates *what he has seen.*

"*Storks* build, says he, in the prefecture of Eyderslede, in the southern part of Juitland; and men may be taught by looking upon them. They are large birds, *like herons*, of a white colour, with black wings and red feet. In a retired part of Eyderslede, some leagues from Tonningen, towards the German Sea, there *are clusters of trees. Among these they build*; and if any creature comes near them in the nesting season, which lasts near three months, they go out in a body to attack it. The peasants never hurt them, and they are in no fear of them.

"The two parents feed and guard each brood; one always remaining on it, while the other goes for food. They keep the young ones much longer in the nest than any other bird; and, after they have led them out of it by day, they bring them back at night; *preserving it as their natural and proper home.*

"When they first take out the young, they practise them to fly; and they lead them to the marshes, and to the hedge sides, pointing them out the frogs, and serpents, and lizards, which are their proper food; and they will seek out toads, which they never eat, and take great pains to make the young distinguish them." 'This circumstance is countenanced by Linnæus, who, mentioning the food of the *stork*, expressly says, that though they eat frogs, they avoid toads.' "In the end of autumn, not being able to bear the winter of Denmark, they gather in a great body about the sea-coasts, as we see swallows do, and *go off together*; the old ones leading, the young brood in the centre, and a second body of old behind. They return in spring, and betake themselves in families to their several nests. The people of Tonningen, and the neighbouring coasts, gather together to see them come; for they are superstitious, and form certain presages from the manner of their flight. *At this time it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young; and the peasants speak of it as a certainty, that many of these are, when they return to their home, laid carefully in the old nests, and fed and cherished by the young ones, which they reared with so much care the spring before.*"——

'If the account this gentleman gives be singular, it is in no part unnatural. We see innumerable instances of what we call instinct; and who shall say this is too great for credit? Who shall lay down the laws to determine where the gifts of a Creator to his creatures shall stop, or how they shall be limited?'

III. In a bad sense, as a N. חסד denotes the *turgid exuberance* or *overflowing of unrestrained lust*. occ. Lev. xx. 17.

IV. In Kal, it is rendered *to reproach, insult with reproaches*, or the like. So LXX *ονειδιζω*, and Vulg. insulto, and thus the V. is often used in Chaldee and Syriac; but in Heb. it seems to denote, *to overflow* another, as it were *with anger* and *reproaches*, "turgido fluxu tum cordis indignantis, tum oris convitiantis, insectari vel perfundere." Schultens. occ. Prov. xxv. 10. As a N. חסד is likewise rendered *a reproach*, Prov. xiv. 34; but does not this rather belong to the first sense, and should not the sentence be translated—*And* bountifulness *(is) a sin-offering for nations?* Consider the structure of the words in the two hemistichs: and comp. Dan. iv. 24 or 27; and see Schultens in Prov.

חסה

With a radical, but mutable or omissible, ח.

I. In Kal, with ב following, *to shelter oneself, take shelter, in* or *under*. Jud. ix. 15. Ps. lxi. 5. Isa. xxx. 2. In the first passage the LXX rendered it by *υποστηναι to stand under*, in the two last by *σκιαζομαι to take shelter*. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Ps. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חסות *a taking shelter*. occ. Isa. xxx. 3. As Ns. מחס (Isa. xxviii. 15.) and מחסה *a shelter, refuge*. Job xxiv. 8. Isa. xxv. 4. Ps. lxi. 4. civ. 18. In the two former of these passages the LXX render it by *σκεπη a shelter*, and in the last, together with Aquila, Symmachus, and Theodotion, *καταφυγη a refuge*.

II. It is often rendered, *to hope* or *trust in*, which is *taking shelter* or *refuge* mentally. See Ps. xvi. 1. xxxiv. 9. Prov. xiv. 32.

Der. Saxon *hus*, and Eng. *house*.

חסל

I. Kal, *to consume, eat up*. So LXX, *καταδιεται*, and Vulg. devorabunt *shall devour*. occ. Deut. xxviii. 38, יחסלנו הארבה *the locust* shall eat *it* up. So

II. As a N. חסיל a species of insect, *devouring* the fruits of the earth. occ. Ps. lxxviii. 46. Isa. xxxiii. 4. 1 Kings viii. 37. 2 Chron. vi. 28. Joel i. 4. ii. 25. In the four last-cited texts it is distinguished from the ארבה or *locust* properly so called, and in Joel i. 4, is mentioned as *eating up* what the other species

had left, and therefore might well be called the *consumer*, by way of eminence. But the ancient interpreters are far enough from being agreed what particular species חסיל signifies. The LXX in Chron. and Aquila in Ps. render it βρουχος, so Vulg. in Chron. and Isa. and Jerome in Ps. bruchus, *the chafer*, which every one knows to be a great *devourer of leaves* of trees. The Syriac version in Joel translates it ארורא, which Michaelis from the Arabic צורצור *a cricket*, so called from the V. צרצר *to chirp, creek*, stridere—interprets not *the common* but the *mole-cricket*, which in its grub state is likewise *very destructive* to corn, grass, and other vegetables, by cankering the roots on which it feeds. Michaelis, in his Supplem. ad Lex. Heb. p. 865 (whom see,) professes himself dubious between the *chafer* and the *mole-cricket*, but inclines to the former, as being much more common and better known.

חסם

To shut, shut up, obstruct, occludere.

I. *To shut up*, as the mouth of a beast *with a muzzle, to muzzle.* So LXX φιμωσις. occ. Deut. xxv. 4. On which passage it may be remarked, that "* the natives (of Aleppo) to this day religiously observe the ancient custom of *allowing the oxen employed in separating the corn from the straw to eat what they please.*" And Dr Chandler, Travels in Asia Minor, p. 40, observes, that near the ancient Sigéum he saw "*oxen unmuzzled* treading out the corn." Comp. Wolfius's Cur. Philolog. on 1 Cor. ix. 9. As a N. מחסום *a muzzle*, capistrum. So Symmachus φιμος. occ. Ps. xxxix. 2.

II. *To obstruct*, as persons going forward. occ. Ezek. xxxix. 11. So Cocceius explains it, non patitur transire *doth not suffer to pass.* The LXX seems to aim at this sense by rendering it περιοικοδομησουσι το στομιστηριον, *they shall build round the mouth* or *entrance.*

חסן

To be strong, stout, firm, compact, not easily broken. It occurs not as a V. in Kal, but hence,

I. As Ns. חסן *strong, stout*, &c. Isa. i. 31. Amos ii. 9. חסין *strong, endowed with strength.* Ps. lxxxix. 9.

II. As a V. in Niph. *to be secured* or *kept strongly.* occ. Isa. xxiii. 18. As a N. חסן *treasure*, or *store, so secured.* Prov. xv. 6. xxvii. 24. Jer. xx. 5. Ezek. xxii. 25. Comp. Isa. xxxiii. 6.

III. Chald. as a N. חסן *strength.* occ. Dan. ii. 37. iv. 27.

IV. Chald. as a V. in Aphel, *to possess*, or *keep strongly* or *firmly, to retain.* So LXX κατισχω, occ. Dan. vii. 18, 22.

חסף Chald.

Occurs not as a V. in the Bible, but from the use of the word in the dialectical languages (see Castell,) the idea seems to be, *to beat, pound*, or the like. As a N. חסף *clay*, such as potters use. Dan. ii. 33, 34, 41, & al. comp. Isa. xli. 25.

* Russel's Nat. Hist. of Aleppo, p. 50.

חסר

I. In Kal, absolutely, *to abate, diminish, be wanting.* Gen. viii. 3, 5. xviii. 28. 1 Ki. xvii. 14. In Hiph. *to cause to fall*, or *fall short.* Isaiah xxxii. 6. Also with מ following, *to cause to fall short of, make inferior to.* occ. Ps. viii. 6. Thou hast made *him for a little while* inferior to *the Aleim*, i. e. to the created Aleim of the heathen mentioned ver. 4. So LXX ηλαττωσας αυτον βραχυ τι παρ' αγγελους. Comp. Heb. ii. 7, 9. As Ns. חסר *defect, want.* Deut. xxviii. 48. Amos iv. 6. מחסור nearly the same, Jud. xix. 19, 20, & al. חסרון *defect, deficiency.* occ. Eccles. i. 15.

II. *To be destitute, to want.* Transitively, Deut. ii. 7. Ps. xxxiv. 11. Absolutely, Neh. ix. 21. In Hiph. the same. Exod. xvi. 18. Also in Hiph. with the participle מ following, *to cause to want, bereave, deprive of.* occ. Eccles. iv. 8.

חפא

The meaning of this root is uncertain. It seems however to be related to the following חפה, as בטא to בטה, חבא to חבה, &c. In Chaldee it signifies *to cover.* Thus the Targums use it in Ith. for *being covered*, 1 Kings xviii. 45. Esth. vii. 8. Isa. xlii. 22. In Kal, *to cover, conceal, do secretly.* Once, 2 Kings xvii. 9; where LXX, ημφιεσαντο *cloaked.* It appears probable from Ezek. viii. 12, that *some* of the idolatrous rites of Israel as well as of Judah were practised *in secret*, as if to *conceal* them from Jehovah; and the verb יחפאו may farther allude to their cursed *clandestine* meetings for perpetrating their lusts natural and unnatural in honour of their idols.

חפה

With a radical, but mutable or omissible, ה.

I. Kal, *to cover, veil*, as the head in grief or mourning. occ. 2 Sam. xv. 30. Esth. vi. 12. Jer. xiv. 3, 4.—as the face of a condemned criminal. occ. Esth. vii. 8. Comp. Job ix. 24. The former custom was anciently used by the * Greeks and other nations, as well as by the Hebrews; of the latter we meet with the traces among the Romans, in the punishment of a parricide, who when convicted was immediately *hooded*, as unworthy of the common light,† and in that form of pronouncing sentence on a criminal ascribed by Cicero, (pro Caio Rabirio, cap. 4.) to Tarquinius Superbus, "*I, lictor, colliga manus*, caput obnubito, *arbori infelici suspendito.* Go, officer, bind his hands, *muffle his head*, hang him on the fatal tree."

Hence French *coiffe*, and Eng. *coif.* Also *hive.*

II. *To cover, overlay, overspread*, as with wood or gold. occ. 2 Chron. iii. 5, 7—9. Comp. Ps. lxviii. 14. Isa. iv. 5, *For over all* כבוד חפה *glory* covers or shall cover. Comp. Exod. xxiv. 16, 17.

III. As a N. fem. חפה, in reg. חפה a kind of

* See Homer's Il. xxiv. line 163; Greek and English Lexicon under Εκβαλλω IV; and Potter's Antiquities, book v. ch. 5. p. 219. 1st edit.

† See Kennet's Roman Antiquities, Part II. book iii. ch. 20. p. 146.

Digitized by Google

alcove, which was *separated* from the larger chambers in the Eastern houses *by a veil*, and in which their beds were placed. Comp. under חדר occ. Ps. xix. 6. Joel ii. 16.

IV. As a N. חוף *the sea-coast* or *land overhanging the sea*, and *covering* ships from the winds. occ. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. Jud. v. 17. Jer. xlvii. 7. Ezek. xxv. 16.

V. As a N. חף *protected, secure*, i. e. in innocence or virtue, as the poet.

> *Hic* murus aheneus *esto*,
> Nil conscire sibi, nulla pallescere culpa.
> HORAT. Epist. i. line 60, 61.
>
> Be this thy *brazen bulwark of defence*,
> *Still to preserve thy conscious innocence*,
> *And ne'er turn pale with guilt.*
> FRANCIS.

And thus a heathen unacquainted with the *infinite purity of his Creator*, and *the extent and spirituality of his law*, might vainly talk; but to believers the book of Job itself is a demonstration of the folly, falsehood, and wickedness of such pretences. occ. Job xxxiii. 9. Comp. ch. xxiii. 10—12. But see ch. xl. 3, 4, &c. xlii. 3, &c. Or else חף may mean, what will come nearly to the same sense, *involved, wrapt up*, i. e. in righteousness or virtue; Meâ virtute me involvo, says Horace; and Job speaking of himself, had made use of similar expressions, ch. xxix. 14.

VI. As a N. mas. plur. חפנים *the two hands* joined together and considered as capacious, full, and *covering* what they contain. occ. Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Ec. iv. 6. Ezek. x. 2, 7.

חפף *to cover, shelter very much* or *entirely*. occ. Deut. xxxiii. 12; where LXX σκιαζει *overshadoweth*, Theodotion σκεπασει *shall cover*.

חפז

To haste, hurry, as through fear. See Deut. xx. 3. Ps. lxviii. 6. civ. 7. On Job xl. 18, see under עשק. As a N. חפזון *haste, hurry*, Ex. xii. 11, & al. freq.

חפן See under חפה VI.

חפץ

With Schultens I apprehend that the radical idea of this word is *to bend, incline*. He observes that in Arabic it signifies properly *to bend* or *inflect* a thing, especially *by reason of its softness*, as *soft wax is bent*, also intransitively, *to be thus bent*.

I. *To bend*. occ. Job xl. 12 or 17, *He (the behemoth)* יחפץ bendeth (Eng. transl. moveth) *his tail like a cedar*. So the Chald. Targ. כפף *he bendeth*, French transl. *Il remuë* sa queue, qui est comme un cedre. He moveth *his tail, which is as* a *cedar*. Comp. under זנב I. As a N. חפץ *a bending*. occ. Prov. xxxi. 13, *And she worketh (them)* בחפץ כפיה by the bending, pliableness, *of her hands*.

II. In a mental sense, with ל and an infinitive V. following, *to incline*, or *be inclined to*. Deut. xxv. 7. Jud. xiii. 23. Ruth iii. 13. 1 Sam. ii. 25. Also, transitively, *to be inclined to, to will, desire, choose*. Ps. li. 8, 18. cxv. 3. cxxxv. 6. With ב and a N. or pronoun following, *to be inclined to, have a tender inclination* or *affection for, to delight in*. See Gen. xxxiv. 19, (where LXX, ιμιαινε, was set upon) Num. xiv. 8. Deut. xxi. 14. 1 Sam. xix. 1. 2 Chron. ix. 8. As a N. חפץ *inclination, desire, affection, delight*. 1 Sam. xv. 22. 1 Kings v. 8, 9. x. 13. Ps. i. 2. In Eccles. v. 7 or 8, it denotes the will of God, as the Targum explains it.

חפר

To sink, penetrate.

I. *To sink* or *delve*, as a pit, well, or the like. Gen. xxi. 30. Eccles. x. 8, & al. freq. In Ps. vii. 16, כרה denotes the action of *digging*, or *cutting* with a spade, חפר the *sinking* or *deepening* of the hole. Job xi. 18, חפרת *thou shalt dig* for water, namely, as usual in Arabia. See Mr Scott.

II. *To delve*, in a metaphorical sense, *to fathom, penetrate, search out*. Deut. i. 22. Josh. ii. 2, 3. Job xxxix. 29, *From thence* (i. e. from his lofty nest) *the eagle* חפר penetrateth with his sight *for food, his eyes behold afar off*; where LXX ζητει *seeketh*, Vulg. contemplatur *looketh attentively*. "The eagle has an *excellent sight*, but little smell in comparison of the vulture; he therefore hunts only *by view*." Buffon, Hist. Nat. des Oiseaux, tom. i. p. 115. See Il. xvii. line 674—8.

III. *To sink*, as the countenance in shame. Ps. xxxiv. 6. So of persons, *to be out of countenance*. It is more than בש, and therefore is placed after it. See Ps. lxxi. 24. lxxxiii. 18. Jer. xv. 9. In Hiph. *to cause shame, make ashamed*. Prov. xiii. 5. xix. 26. Also, intransitively, *to be ashamed*. Isa. liv. 4.

IV. It is once applied to the לבנה, *white* or *illuminated disc* of the *moon*; this metaphorical use being taken from the human countenance. Isa. xxiv. 23, *The lunar disc* shall sink, be ashamed. Comp. Isa. xxxiii. 9.

חפרפר. Hence as a N. fem. plur. חפרפרות a species of animals, *moles*. So Vulg. talpas. These animals may well be denominated eminently *the diggers* or *delvers*, since they are manifestly formed for this work, and perform it so easily and expeditiously, as almost to exceed belief.* occ. Isa. ii. 20. Bochart seems to have well proved that this should not be read as two, but as one word (and thus three of Dr Kennicott's codices represent it), and ingeniously conjectures that *casting to the moles and to the bats* was among the Hebrews a proverbial expression for treating with the utmost slight and contempt. (See his works, vol. ii. 1032, 1033.) We must however remark with Mr Harmer, Observations, vol. ii. p. 456 (whom see), that *moles* have no peculiar relation to *ruins*, and that the Heb. word חפרפרות may denote *snakes*, and other venemous reptiles, which are known to *frequent ruinated buildings*, and which Rauwolf describes as abounding to such a degree in the *holes they have bored* in the ruins of ancient Babylon, as to render the approaching to those ruins extremely dangerous. Comp. Bp. Newton on Proph. vol. i. p. 305, 8vo. I add, that Sir John Mandeville, a much more respectable

* See Mr Addison's Spectator, No. 121.

Google

traveller than some, *who have never read him*, imagine, observed long before Rauwolf, "But is fulle longe sithe that ony man durste neyhe to the Tour [of Babylon namely]: For it is all deserte and *fulle of dragouns, and grete serpents, and full of dyverse venymouse bestes alle abouten.*" Voyage and Travaile, p. 48. After all, Michaelis, Supplem. ad Lex. Heb. p. 877, thinks that חפרפרות signifies *sepulchres*, which in Palestine were frequently cells or vaults *hewn* or *dug* in the rocks, and consequently were proper receptacles for *bats*; and to confirm this interpretation, he remarks that חפירא in Syriac, and חפרה in Arabic, denote a *sepulchre*.

חפש

To free from encumbrance, confinement, business, slavery, or the like.

I. 'Hith. *to strip* or *divest* oneself of one's *clothes* or *garments*. 1 Sam. xxviii. 8. 2 Chron. xviii. 29. 1 Kings xx. 38, ויתחפש *And he stripped himself*, i. e. of his prophetic dress, *with dust upon his eyes*. Comp. 2 Kings i. 8. Zech. xiii. 4. Also, *to be stripped off*. Job xxx. 18, *With great force must my* garment יתחפש be stripped off, being glued, as it were, to the body by sores. Ezek. xxvii. 20, בגדי חפש לרכבה, literally, *clothes* of stripping off *for riding*, seem to mean *such clothes as were used in riding*, and occasionally *stripped off* the horse or other beast, i. e. a kind of *horse-cloths*, ephippia (Vulg. tapetibus *carpets*), on which the ancients used to ride before the invention of saddles with stirrups, which were not known till long after, in one word, *housings*. See under חבש III. Potter's Antiquities, vol. ii. p. 13, and Berenger's History of Horsemanship, cited in Critical Review for August 1771, p. 114.

II. *To strip off covering, to search as by stripping* or *uncovering, to seek as by removing covers*. Gen. xxxi. 35. xliv. 12. Prov. ii. 4.

III. *To free, set at liberty, from confinement* or *slavery*. It occurs not as a V. in this sense, but as a participle fem. חפשה *free, freed, set at liberty*. Lev. xix. 20. As a N. fem. חפשה *liberty, freedom*. Lev. xix. 20. As a N. חפשי *free, at liberty*. Exod. xxi. 2. Job iii. 19, & al. Comp. Job xxxix. 5. Ps. lxxxviii. 6, free *among the dead*, "that is, *set at liberty* or *dismissed* from the world, and separated from all communication with its affairs, as dead bodies are." Dr Horne's Comment.

IV. As a N. חפשית *freedom*, or *retirement from business*. Thus Bate. occ. 2 Kings xv. 5. 2 Chron. xxvi. 21. And so it follows in both texts that *the king's son was over his house, and judged the people of the land*. One of the Hexaplar versions has given the general sense though not the idea of the word, by rendering it κρυφαιως *privately*. Comp. Lev. xiii. 46. Prov. xxviii. 12, *When the wicked are exalted* יחפש אדם *men* retire,

> When vice prevails, and impious men bear sway,
> The post of honour is a *private* station.
> ADDISON'S Cato.

חצב

I. *To cut, cut out, hew*. It is spoken of the earth Deut. vi. 11. viii. 9. Comp. Isa. v. 2. —of wood. Isa. x. 15; but generally of stone. 1 Kings v. 15. 2 Chron. ii. 2. Job xix. 24, & al. Comp. Isa. li. 1.

II. *To cut, cut out, divide*, as lightnings. Ps. xxix. 7; where observe that חצב, or, as thirty of Dr Kennicott's codices read, חוצב, may be referred to יחורו, *dividing*, or *who divideth*, and then there should be only a comma at the end of the verse.

III. *To cut, wound*. Spoken of Egypt. Isa. li. 9.

Hence *stab*. Qu?

חצה

With a radical, but mutable or omissible, ה.

I. "*To part, divide asunder*, whether into *equal* or *unequal* parts." Bate. Gen. xxxiii. 1. 2 Ki. ii. 8. Jud. vii. 16. ix. 43. Dan. xi. 4. Isa. xxx. 28, *And his breath, as a whelming torrent* (*which*) עד צואר יחצה parteth *at* (i. e. reacheth, not to the midst of, but to) *the neck*, as in ch. viii. 8. But when only two persons, parties or shares are mentioned or implied, it imports that the parts or shares were to be *equal* (as the verbs *part* and *divide* do in English), because this is the *most obvious method of dividing*. See Exod. xxi. 35. Num. xxxi. 27. Ps. lv. 24. As a N. חצי *a division, half, midst*. See Exod. xii. 29. xxiv. 6. xxv. 10. Josh. x. 13, *And the solar light stood still* בחצי דשמים *in* the division *of the heavens*, i. e. in the *horizon*. For doth not that to the inhabitants of any particular place, make the most *natural* and *obvious division* of the heavens, into an upper and lower hemisphere? Comp. under דמה V. From this miraculous solstice the story of Phaeton probably had its rise. So the Egyptian priest in his discourse with Solon,* tells him: Your history of Phaeton, whatever air it hath of fable, is nevertheless *not without a real foundation*. As Ns. fem. חצות and חצת *division, midst*. It is applied only to the night. occ. Exod. xi. 4. Ps. cxix. 62. Job xxxiv. 20. מחצה *a half*. occ. Num. xxxi. 36, 43. מחציה the same. Exod. xxx. 13, 23, & al. freq. מחצית היום *the middle of the day, mid day*. occ. Neh. viii. 3.

II. As a N. חץ *an arrow*. 1 Sam. xx. 20, 21, & al. freq. Also, *the shaft* or *wooden part* of a spear. occ. 1 Sam. xvii. 7. Comp. 2 Sam. xxi. 19. Both these seem to be so called from the *divided* or *separated pieces* or *slips* of wood, of which they are made. But being used for *arrows*, חצי is also applied figuratively to *lightnings*, which are *God's arrows*. See Ps. xviii. 15. cxliv. 6. Hab. iii. 11. Comp. Wisdom v. 21.—to *calamities* or *diseases* inflicted by God. Deut. xxxii. 23. Job vi. 4. xxxiv. 6. Comp. Ezek. v. 16. Zech. ix. 14.

III. As a N. חוץ, fem. plur. חוצות *a street*, which *divides* the houses in a town or city. Isa. li. 23. Jer. v. 1. vii. 17. xxxvii. 21. Mr Harmer illustrates 1 K. xx. 34, by showing from the History of the Croisades, that *streets* with great privileges annexed were wont to be granted to other nations in the city subject to

* Apud Platon. in Timæo.

Digitized by Google

the Christian kingdom of Jerusalem. Observations, vol. ii. p. 259, &c.

IV. As a N. חוץ *the outside* or *outer surface* of a thing which is *separated* from בית *the inside*, to which it is opposed. Gen. vi. 14. Exod. xxv. 11, חוץ used adverbially, *without, not within, abroad,* as opposed to בית *at home.* Lev. xviii. 9. Eccles. ii. 25, חוץ ממני "Beyond *me?* Who would *outstrip* me, and leave me behind him?" Cocceius. בחוץ *without,* literally *in* or *at the outside.* Gen. ix. 22. מחוץ *at the outside, without.* Gen. xix. 16. xxiv. 11, & al. freq. As a N. חוץ plur. fem. חוצות *an out place, a field.* See Ps. cxliv. 13. Job v. 10. (comp. Prov. viii. 26.) Job xviii. 17; which seems to allude to the want of a *sepulchral monument;* for the eastern nations still bury their dead *without* their cities, in the *fields.* As a N. חיצון *outward, outer.* Ezek. xliv. 1. 1 K. vi. 29, 30. In which latter passages the word *side* or the like is understood. Comp. Ezek. x. 5, where twenty-six of Dr Kennicott's codices read החוצונה.

V. As a N. חיץ *the hele-* or *outer-wall* of a house. occ. Ezek. xiii. 10.

Hence perhaps Eng. *hedge.*

חצץ I. *To divide into a great number of shares* or *portions.* occ. as a participle. Prov. xxx. 27, *The locusts have no king* or commander, part of whose business it was to divide the spoil to his followers, yet *they all go forth* חוצץ dividing into many parts, i. e. their prey for themselves. Thus Bochart, vol. iii. 458, &c. where see more. The Vulg. renders the Hebrew word in this passage, per turmas suas, and so the English translation, *by bands;* and indeed I know not why it might not admit this interpretation, if the fact were true: but though the swarms of locusts are successive in point of time, I do not see how the locusts can, according to the most authentic accounts we have of them, be said to *go forth* to their ravages *by bands,* which would imply that the same swarm *divideth itself* into several parties, which does not appear to be the case.

II. As a N. חצץ *gravel, grit, stone divided into many parts.* So Vulg. in Prov. calculo. LXX in Lam. ψηφῳ. occ. Prov. xx. 17. Lam. iii. 16.

III. As a N. mas. plur. in reg. חצצי is rendered *arrows* (comp. Ps. cxliv. 6.) but perhaps may mean simply the *divisions* or *separate flashes* of the lightning. (Comp. Ps. xxix. 7.) So Montanus, fulgura. occ. Ps. lxxvii. 18.

IV. As a participle or participial N. mas. plur. מחצצים rendered *archers,* but may import *separate* or *distinct bands* or *parties* of the enemy. occ. Jud. v. 11.

V. As a V. Spoken of time, either, *to be divided, cut off,* and so *be put an end to;* or rather, *to be reckoned up* or *out,* and so *completed, fulfilled,* from חץ *an arrow,* or חצץ *a pebble-stone;* both of which were used by the ancients in their computations. (See Scott.) Thus the Greek ψηφιζω *to compute* is from the N. ψηφος *a pebble,* and our Eng. calculate from the Lat. calculus *a pebble* or *gravel stone.* occ. Job xxi. 21.

חצן

Occurs not as a V. in Heb. but in Ethiopic signifies, among other things, *to cherish,* and in Arabic, *to defend, keep, cherish.* (See Castell.) As a N. חצן *the bosom.* occ. Ps. cxxix. 7. Isa. xlix. 22. So LXX, κολπος. Also, *the folds of the dress, covering* the *breast.* The word *bosom* itself is used in this latter sense in the English translation of Exod. iv. 6. occ. Neh. v. 13; where LXX αναβολη *garment.* See Pole, Synops.

חצף Chald.

To be strong or *urgent, to urge.* occ. Dan. ii. 15. iii. 22; where LXX ὑπεισχυσεν *was vehement,* and Vulg. urgebat *urged.* The Chaldee Targums, and the Syriac and Arabic languages use the word in like senses.

חצר

Occurs not as a V. but the idea is, *to surround, confine, environ,* as is evident from the things to which the word is applied.

I. As a N. חצר plur. in reg. חצרי and fem. חצרות *an open court* or *building, a place fenced,* or *walled round,* but *open at the top.* See Exod. viii. 13 or 9. xxvii. 9. 2 Sam. xvii. 18. 1 K. vi. 36. 2 K. xxi. 5. Esth. i. 5. Isa. i. 12. Zech. iii. 7.

II. As a N. mas. plur. חצרים, and in reg. חצרי, translated *villages,* and in this view almost always referring to some larger town or city. Josh. xiii. 23, 28, & al. freq. I observe, however, from Michaelis, that its proper and original signification seems to be such *moveable villages of tents,* as those of the ancient Nomades and modern Bedoweens, and called חצרים from the *round* form in which they were placed (comp. under דר V.); and in this its original sense the word appears to be used Gen. xxv. 16, concerning the Ishmaelites in general, and Isa. xlii. 11, concerning the Kedarenes in particular, who were descended from Ishmael, Gen. xxv. 13. Comp. Ps. x. 8, where perhaps it is applied in like manner, and Neh. xii. 28, where it seems to denote *temporary huts.* The LXX generally render חצרים under this head by επαυλεις, a word which appears very well to express its meaning.

III. As a N. חציר *a vegetable eminently tubular, a leek,* or such kind of plant. Num. xi. 5.

IV. As a N. חציר *an herb* or *herbage,* in general, *grass,* from its *tubular* structure. 1 K. xviii. 5. 2 K. xix. 26. Our translators have in two places, Prov. xxvii. 25. Isa. xv. 6, rendered חציר *hay:* most unfortunately! for in those countries they make *no hay;** and if they did, it appears from inspection that *hay* could hardly be the meaning of the word in either of those texts.

V. בעל חצור *Baal-hazor.* There is a place of this name, mentioned 2 Sam. xiii. 23. It seems to have been so called by the Canaanites, in honour of their god Baal or the Sun, considered as the *maker* or *repairer* of the *tubes* or *pipes* in *vegetables* and *animals,* by means of which it is certain, the circulation of their fluids is carried on, and their life supported.

* See Maundrell's Journey, p. 144, 2d edit.; Harmer's Observations, vol. i. p. 425.

Digitized by Google

This then was a very high attribute. But I with pleasure refer the curious reader to Mr Hutchinson's account of this matter, in his Trinity of the Gentiles, p. 484, &c.

חצצר hence as a N. fem. (of an uncommon form, with the second radical doubled) or perhaps compounded of חצר *a tube*, and צר *to compress*, the former ר being dropped in the composition. חצוצרה or חצרה *a trumpet, a tubular instrument*, which, by *confining* the inflated breath, gives a well-known sound. Num. x. 2. Hos. v. 8, & al. freq. Whence as a participle mas. plur. in Hiph. מחצצרים *blowing with trumpets, trumpeting.* 1 Chron. xv. 24, & al. It must be confessed that this is a word of a very unusual form. Accordingly in Dr Kennicott's Bible we meet with a variety of readings in the several passages. In the text of 2 Chron. v. 12, we have מחצררים, but eleven of the doctor's codices there read מחצרים; and twenty-six מחצצרים; in other places the various reading is מחצרים.

חק

I. *To describe, mark,* or *trace out.* Job xxvi. 10. Prov. viii. 27. (Comp. under חג) Prov. viii. 29, בחוקו when he (God) traced out *the foundation of the earth.*

II. *To delineate, pourtray.* Isa. xlix. 16, *Behold* חקתיך I have drawn or delineated thee *on the palms of my hands, thy walls are before me continually,* says God speaking of Jerusalem, in allusion to the eastern custom of *tracing out* on their hands, not the names, but the *sketches* of certain eminent cities or places, and then rubbing them with the powder of the *hennah* or *cyprus,* and thereby making the marks perpetual.* The LXX give the general sense of the Hebrew expression by rendering it ἰδου, επι των χειρων μου εζωγραφηκα σου τα τειχη: *behold,* I have painted thy walls *upon my hands.* As a N. fem. מחקה *a delineation, portraiture.* occ. Ezek. viii. 10; where LXX διαγεγραμμενα *pourtrayed.* Ezek. xxiii. 14, אנשי מחקה *Men* of, or in portrait, i. e. as our English translation renders it, *pourtrayed;* so LXX εζωγραφημενους, and Vulg. depictos.

III. *To describe* or *delineate* words *by literal characters.* Isa. xxx. 8. Job xix. 23. Comp. Job xiii. 26. xxxi. 35, 36, and see under ספר.

IV. *To mark out, define.* It occurs not, however, as a V. in this sense, but as a N. mas. חק plur. חקים, and fem. חקה plur. חקות. *Something marked out* or *defined, a definite portion, task, time, place, bound, course,* or *order.* See Gen. xlvii. 22. Exod. v. 14. Job xiv. 5, 13. xxxviii. 10, 33. Prov. viii. 29. Isa. v. 14. Jer. xxxi. 35, 36. xxxiii. 25. But most generally, *a definite statute, ordinance,* or *appointment* of God or man. Gen. xxvi. 5. xlvii. 26. Exod. xii. 17. xiii. 10. Lev. xviii. 30. Jer. x. 3. Ezek. xx. 25, & al. freq. Mr Harmer, Observ. vol. iii. 438, has remarked, that in 2 Chron. xxxv. 25, it seems to import a *stated annual mourning,* such as the Persians observe for Houssain, and such as the virgins of Israel observed for Jephthah's daughter, which is expressed by the same word חק *an ordinance,* Jud. xi. 39.

Prov. xxx. 8, לחם חקי "*panis* dimensi *mei,* the bread of my *competent allowance,* τον αρτον ημων τον επιουσιον, our *sufficient* bread, which our blessed Lord has taught us to pray for." Jos. Mede's Works, fol. p. 124, 125, where see more; and comp. Gen. xlvii. 22. Job xxiii. 12. Ezek. xvi. 27. Symmachus in Prov. διαιταν ικανην *sufficient food.*

חקק I. *To mark* or *trace out eminently* or *conspicuously.* It occurs as a participle Benoni mas. plur. חקקי, Isa. xxii. 16, *What hast thou here, and whom hast thou here, that thou hast hewn out to thyself here a sepulchre* חצבי of (like) those who hew out קברו *their sepulchre on high,* חקקי of those who mark out *a habitation* לי *for themselves in a rock?* ר as a pron. suffix is in other passages used for *them,* and *their;* so י in חצבי and חקקי *may* be plural, and not, as commonly supposed, paragogic.

II. *To delineate* or *pourtray exactly* or *conspicuously.* Ezek. iv. 1. xxiii. 14.

III. As a N. mas. plur. in reg. חקקי joined with לב *delineations, effigiations,* or *imaginations* of the heart. occ. Jud. v. 15.

IV. *To define, determine,* or *decree, accurately* or *exactly.* Prov. viii. 15. Isa. x. 1. Comp. Jud. v. 9. As a participial N. מחקק *a definer, determiner, judge* or *lawgiver.* occ. Jud. v. 14. ("*Scribes.*" Bate.) Ps. lx. 9. cviii. 9. Isa. xxxiii. 22. Deut. xxxiii. 21. Also, *the ensign of judicial authority, a staff* or *sceptre.* occ. Gen. xlix. 10. Num. xxi. 18.*

Achilles, who was the chief of a Grecian tribe or clan, is described in Homer, Il. i. lin. 238, 239, as holding σκηπτρον *a sceptre* or *staff,* which

> Εν παλαμης φορεουσι δικασπολοι, οἱτι Θεμιστας
> Προς Διος ερυαται.
>
> The delegates of Jove, *dispensing laws,*
> Bear in their hands.

The same poet calls *kings* or *chiefs* in general, σκηπτουχοι *sceptre-bearers.* See Il. i. lin. 279. ii. lin. 86. Odyss. iv. lin. 84. And indeed *sceptres* or *staves* of some kind or other have been among almost all nations the ensigns of civil authority, as they are to this day, being in themselves very proper emblems of *power extended* or *acting at a distance* from the person.

חקה

With a radical, but mutable or omissible, ה.

I. *To imprint, incide, engrave.* As a participle fem. in Hiph. מחקה *imprinting, making a dent* or *impression in.* occ. Jud. v. 26; where LXX διηλωσιν *nailed, perforated with a nail.* As a participial N. mas. sing. מחקה *an engraving, engraved* or *carved work.* occ. 1 K. vi. 35. So LXX εκτυπωσιν. As a V. in Hith. occ. Job xiii. 27, תתחקה thou imprintest thyself, i. e. thy wrath, *on the soles of my feet,*—thou treatest me as the vilest slave: for perhaps he al-

* See Michaelis on Lowth, Prælect. p. 399, edit. Gotting. and comp. Russell's Natural Hist. of Aleppo, p. 103, 104. See also Maundrell's Journey at March 27; Bp. Lowth's note on Isa. xlix. 16; Niebuhr, Voyage, tom. i. p. 134; and Volney, Voyage, tom. ii. p. 287.

* For the fuller explanations of the texts, see Mr Bate's Blessing of Judah, p. 11—13, and his New and Literal Translation and Notes.

ludes to the *bastinadoing of the feet*, which has long been a common punishment in the East; but whether so ancient as the time of Job, or whether some other *impression* on the feet be not intended, I will not take upon me absolutely to determine. Michaelis thinks that Job moreover refers to the *tumours* and *ulcers* in his feet, such as are usual in the *elephantiasis*, the distemper under which he suffered. It is however manifest, that תחתקה in the above passage is the second person mas. sing. fut. (in Hith.) corresponding with the preceding verbs תשם and תשמור, and consequently that the final ח is radical.

II. As a N. חיק formed as חיץ from חצה.

1. *The indented part* of the human body, *the breast* or *bosom*, from the throat to the pit of the stomach. See Gen. xvi 5. Deut. xiii. 6. Ruth iv. 16. 1 K. iii. 20. Comp. Ps. lxxiv. 11. Isa. lxv. 6, 7. Jer. xxxii. 18; in which passages the expressions are borrowed from the easterns holding up the fore part of their long garments, in order to have corn by measure poured therein, and receiving it into their *bosom*.

2. *The bosom, concave bottom*, or (as we call it in a waggon) *the bed* of an open chariot. 1 K. xxii. 35.

3. In Ezek. ch. xliii. the *base of the altar*, ver. 13, 14, as likewise the *base of the heart* of the altar, which rested upon the upper imbenching or settle, ver. 17, are both called חיק, being both surrounded with a border, and so in some measure resembling the *bosom* or *bed* of a carriage.

4. *The bosom* or *midst* of an urn or other vessel into which lots are cast. occ. Prov. xvi. 33.

III. 1. As a N. חק *the bosom*. Prov. v. 20. xvii. 23. xxi. 14. חוק the same. Ps. lxxiv. 11. But observe that in all these passages many of Dr Kennicott's codices read חיק.

2. *The cavity* or *inner part* of the body. occ. Job xix. 27, בחקי within *me*. But very many of Dr Kennicott's codices here likewise have בחיקי.

חקר

To search minutely and exactly, or *to the bottom, to explore*. Deut. xiii. 15. Jud. xviii. 2. 1 Sam. xx. 12. 1 K. vii. 47. Jer. xxxi. 37, & al. freq. As a N. חקר *a thorough searching out*. Prov. xxv. 3. Job xxxiv. 24, לא חקר—*without* searching, *without* a formal process, which he needeth not. See Scott. Mas. plur. in reg. חקרי joined with לב, *searchings of* heart, i. e. *deep* and *serious* thoughts and reflections. occ. Jud. v. 16. As a N. mas. plur. in reg. מחקרי, joined with ארץ, *the deep places* of the earth, penetralia *terræ*, which are opposed to the *heights of the hills*, and plainly mean the *deepest and most retired parts of the terraqueous globe, which are explorable by the eye of God, and by his only*. occ. Ps. xcv. 4. Comp. Job xxvi. 6. xxxviii. 16.

Der. Perhaps the Latin *quæro* to seek, with its compounds *acquiro, inquiro, requiro*, &c. whence Eng. *acquire, inquire, require*, &c.

חר

I. *To be of a white* or *pale colour*. occ. Isa. xxix. 22, *And his countenance shall not now* יחורו be, or grow, pale; where observe that ו is inserted as usual in verbs of two radicals. As a N. חור *white*. occ. Esth. i. 6. viii. 15.

Chald. the same. occ. Dan. vii. 9, *His garment* כתלג חור white *as snow*. Here the idea is clear.

Hence Eng. *hoar*, and *hoary*.

II. As a N. mas. sing. with a formative י final חורי *fine white flour*. So Aquila γυρίων, and nearly to the same purpose Vulg. farinæ *meal*, and LXX χονδρίτων *made of meal*. occ. Gen. xl. 16, *Three* סלי חורי *baskets for* flour, or flour-*baskets*.

III. As a N. mas. plur. חורים and חרים *nobles, persons of the highest dignity*, thus named from the *white* robes they used to wear; as appears from the ancient instance of Joseph, Gen. xli. 42; and the later one of Mordecai, Esth. viii. 15. See Eccles. x. 17. 1 K. xxi. 8, 11.

Hence the Greeks seemed to have derived their ἥρως, whence the Lat. *heros*, and Eng. *hero*, &c.

IV. As a N. חור and חר *a hole*, properly through which the *white light* appears. The LXX in Cant. v. 4, render it by ὀπὴ *a peep-hole*. 1 Sam. xiv. 11. 2 K. xii. 9. Ezek. viii. 7, & al. Hence, perhaps,

V. As a N. mas. sing. חורי *network*, from the *meshes* or *holes* into which it is formed; or rather as in Eng. margin, *whiteworks*, which may mean *wicker-work*, "*white* from the peeling of the twigs made use of. And certainly *fish* may be caught by *wicker-work*, as well as by *nets*; and something of that kind appears in the Prænestine Mosaic pavement, which Dr Shaw has given us." And the V. ארג *to weave*, seems very applicable to *wicker-work*. See more in Harmer's Observations, vol. iv. p. 450. occ. Isa. xix. 9.

VI. As a N. in reg. חורי *dung, excrements*, from the manner of their *discharge*, say some (*ex* foramine *ani exeuntia*, Mercer.) but rather, I apprehend, from their *hot burning* nature; see therefore under חרה.

חרא

Occurs not as a V. in Heb. but in Chaldee is equivalent to the Heb. חרה *to burn, be hot*.

I. As a N. mas. plur. in reg. חראי *excrements, dung*, from their *hot, burning nature*. occ. Isa. xxxvi. 12. This is probably the very word which the Assyrian Rabshakeh used, and for which the Hebrew historian has substituted חרי, 2 K. xviii. 27. But observe, that in Isa. fifteen of Dr Kennicott's codices read חריהם, and in K. three of them חראיהם.

II. As a N. fem. plur. מחראות *places for dung, draught-houses, lay-stalls*. So the LXX ἀποστρωμα, or λυτρωνας, and Vulg. latrinas. occ. 2 Kings x. 27; on which passage it may be remarked, that in like manner the Persians, no longer ago than the year 1729, not only demolished the superb mausoleum of the late Afghan Sultan, Maghmud, but, "to add yet a greater mark of contempt and abhorrence, in the very place on which the mausoleum had been erected, they built *a public jakes*." Hanway's History of Nadir Shah, p. 34.

The Arabic uses the verbs חרי and חרא for *easing nature*.

Digitized by Google

חרב

To waste, diminish, destroy, consume, or the like.

I. *To be* or *lie waste* or *desolate.* Isa. xxxiv. 10. lx. 12. Ezek. vi. 6, & al. In Hiph. *to waste,* or *lay waste.* Jud. xvi. 24. 2 Kings xix. 17. Isa. xxxvii. 18. As a N. mas. חרב *wasteness, devastation.* Isa. lxi. 4. fem. חרבה plur. חרבות *a desolate place,* particularly *a desolate building, a ruin.* See Lev. xxvi. 31, 33. Ezra ix. 9. Ps. cii. 7. Ezek. xiii. 4. But in Job iii. 14, חרבות means those *dreary sepulchral mansions* where the body is *wasted* or *consumed.* Such for instance as the pyramids of Egypt, some of which were probably older than the times of Job. See Mr Scott's note.

II. It is particularly applied to moisture, *to waste, be diminished,* as water. Gen. viii. 13. comp. the following verse, whence and from Job xiv. 11, and Isa. xix. 5, it is evident that חרב is less than יבש. So as a N. fem. חרבה is used for *the ground,* which the Red Sea *left dry,* Exod. xiv. 21.—and for that which Jordan *left dry,* Josh. iii. 17. 2 Kings ii. 8.—and for *dry* land in general as opposed to the waters, Gen. vii. 22. Hag. ii. 6. Also, *to be exhausted of moisture, to be dry* or *dried.* Jud. xvi. 7, 8. In Hith. *to drain, exhaust, dry up.* 2 Kings xix. 24. Isa. l. 2. Jer. li. 36. As a N. mas. plur. in reg. חרבוני *droughts.* occ. Ps. xxxii. 4; on which text it should be remarked that *all* their summers in Judea and the neighbouring countries are *dry;* and that the *parched* appearance of the earth in a *usual* eastern summer, is what the Psalmist refers to. See Harmer's Observations, vol. i. p. 6, &c. and p. 18.

III. As a N. fem. חרב plur. חרבות *any diminishing, wasting,* or *desolating matter,* or *instrument. A sword.* Gen. xxvii. 40. xxxiv. 25, & al. freq. *A knife.* Josh. v. 2, 3. Comp. Ezek. v. 1. *A tool* to cut stones with, *a chisel,* Exod. xx. 25, *An axe,* or *pickaxe,* to *demolish* buildings, Jer. xxxiii. 4. Ezek. xxvi. 9. Also, *violent heat,* which *exhausts* and makes one faint. See Gen. xxxi. 40. Job xxx. 30. Isa. iv. 6. xxv. 5. Hag. i. 11. This word in Gen. iii. 24, should certainly be rendered by some term expressive of *heat* or *burning,* as appears from its being joined with להט *flame* or *flaming.* Comp. Ps. civ. 4, and see Mr Bate's Enquiry into the Similitudes, &c. p. 85, & seq. In 2 Kings iii. 23, ויחרב, החרב נחרבו המלכים may be either considered as a N. and referred to the preceding דם *blood,* so LXX αἱμα τουτο της ῥομφαιας, *this (is) the blood* of the sword; or as an infin. Niph. and construed with נחרבו, which seems to be a verb formed from the N. חרב, and to denote *they have fought one another with the sword;* used in Niph. as נדבר *to speak to one another,* נלחם *to fight one another.* To illustrate Ezek. xxxii. 27, observe that "in the tombs of the ancient Muscovites and Tartars (i. e. of Meshech and Tubal) were deposited their *swords* and other implements of war." See vol. ii. of the Archæologia, or Annual Register for 1784—5, Antiquities, p. 77, and Harmer's Observations, vol. ii. p. 138, and vol. iv. p. 59.

Der. *Herb, herbage* (which draws moisture from the earth). Lat. *ferbeo,* or *ferveo,* whence English *fervent, fervour, fervency, effervescence,* &c. Lat. *febris,* whence Eng. *fever,* &c.

חרג

To shake, shudder, or *quake* with fear. Once, Psal. xviii. 46; where Symmachus, ταραχθησονται *shall be confounded.* So in the Chaldee Targ. on Deut. xxxii. 25, חרנת as a N. fem. in reg. is used for *horror, fear.* Dr Horne in Ps. "they shall come trembling *from their strong holds,* as places not able to protect them, and therefore they shall sue for peace." Comp. Micah vii. 17. In Ps. xviii. 46, ten of Dr Kennicott's codices, either in the text or margin, have ויחגרו, but this reading seems taken from 2 Sam. xxii. 46, where on the other hand one MS. reads יחרגו.

Der. With ש prefixed, *shrug,* Qu?

חרר

To move with quickness.

I. *To move nimbly, to hurry* or *bustle, to be busy, active. bustling.* occ. 2 Kings iv. 13. (comp. Luke x. 41.) Hos. xi. 10, 11, *And the sons* יחרדו shall hurry *from the west,* יחרדו they shall hurry or flutter (Vulg. avolabunt, *they shall fly away*) *as a bird, out of Egypt, and as a dove* (which is remarkable for its swiftness) *out of the land of Assyria.* In Hiph. *to cause to move quickly* or *flee away.* Deut. xxviii. 26; where LXX (MS. Alex.) απωσθων *driving away,* so Vulg. qui abigat. Comp. Jud. viii. 12. Zech. i. 21, or ii. 4. As a N. fem. חרדה *bustle, activity, diligence.* 2 Kings iv. 13. Comp. Luke x. 41.

II. *To flutter, palpitate,* as the heart. 1 Sam. iv. 13. xxviii. 5.

Hence perhaps Gr. καρδια, and Eng. *heart.*

III. *To shake,* as mount Sinai did. Exod. xix. 18. Hence Gr. καραδαω *to vibrate, shake.*

IV. And most generally, *to tremble, shake,* or *quiver through fear.* Gen. xxvii. 33. xlii. 28, & al. freq. In Hiph. *to cause to tremble, terrify.* Lev. xxvi. 6. Ezek. xxx. 9, & al. As a N. fem. חרדה *tremour, trembling, fear.* See Gen. xxvii. 33. Jer. xxx. 5. Prov. xxix. 25. Hence Gr. εκφοβεω *to fear.*

חרה

With a radical, but mutable or omissible, ה.

I. In Kal, *to heat, burn,* or *be burned.* occ. Job xxx. 30. *My substance* חרה is burnt *with heat.* Ezek. xxiv. 11, וחרה נחשתה *and* burn *its brass;* taking חרה for the second person mas. sing. imperat. in Kal, as החמיד is in Hiph. at the beginning of the verse. Isa. xxiv. 6, *The inhabitants of the earth* חרו are burned. In Niph. *to be burned.* Ps. cii. 4. Jer. vi. 29. Ezek. xv. 4, & al.

Hence Lat. *uro* to burn, *areo* to dry.

II. In Hith. *to heat oneself,* or *be heated as by violent exertion.* occ. Jer. xii. 5, *If thou hast run with footmen, and they have wearied thee,* ואיך תתחרה *then how (to what a degree)* wilt thou heat thyself *with horses?* Comp. Sense V.

III. *To be warm* or *inflamed, to burn,* as with

Digitized by Google

anger and *resentment.* Hab. iii. 8. And so the third person fut. in Kal, יחר or יחרה are used impersonally: *it is* or *was not, there is,* or *was heat* (as יצר Gen. xxxii. 8, יחם Eccles. iv. 11, יכרח Job iii. 13, ירוח Job xxxii. 20, and others), Gen. iv. 5, ויחר לקין מאד *and* there was *great* heat (wrath) *to Cain,* i. e. *Cain* was *very* hot or wroth, freq. occ. So 1 Sam. xx. 7, ואם חרה יחרה לו literally, *and if* heating there shall be heat *to him,* i. e. violent wrath. Comp. 2 Sam. xxii. 8. Jon. iv. 9, where חרה third person preter. in Kal, is used in the same impersonal manner, and כי *that,* is to be understood before it. Gen. xxxi. 35, אל יחר בעיני let there *not* be burning (flashes from rage) *in the eyes.* So Gen. xlv. 5. The poets here will be the best commentators. Thus when Homer describing Agamemnon in *violent anger,* Il. i. lin. 103, 104,

——— Μενος δε μεγα φρενας αμφιμελαινας
Πιμπλαντ', ουσε δε οι πυρι λαμπετοωντι ικτην.

Black choler fill'd his breast that *boil'd with ire,*
And *from his eye-balls flash'd the living fire.*
POPE.

So of Achilles, Il. xix. lin. 365, 366,

———Τω δε οι ομματ
Λαμπετοωθην, ουτω τε πυρος σελας———

His *glowing eye-balls* roll with *living fire.*
POPE.

Comp. lin. 16, 17.
Thus likewise Virgil speaking of Turnus, Æn. xii. lin. 101, 102.

His agitur furiis, totoque ardentis *ab ore*
Scintillæ absistunt; oculis micat acribus ignis.

With fury toss'd, his face *inflamed with ire,*
His *burning eyes dart glaring sparks of fire.*
LAUDERDALE.

Persius, Sat. iii. lin. 116, 117,

Nunc face supposita fervescit sanguis, et ira
Scintillant oculi———

——— Now *boils your blood with ire,*
Now *flash your eye-balls with incessant fire.*
BREWSTER.

I add from Seneca De Ira. cap. i, Flagrant et micant oculi; multus ore toto rubor, exæstuante ab imis præcordiis sanguine, *the eyes flame and flash; the face is all red; the blood boils in the heart.*" For that very common phrase יחר אף see under אפה V. In Niph. *to be incensed.* occ. Isa. xli. 11. xlv. 24. Cant. i. 6. As a N. mas. חרי *heat.* It is always followed by אף, as Deut. xxix. 23, & al. As a N. חרון, in reg. חרן, pl. חרונים *heat, wrath.* It occurs very frequently, and is generally followed by אף, but not always. See Exod. xv. 7. Neh. xiii. 18. Ps. ii. 5. lxxxviii. 17. Jer. xxv. 38. Ezek. vii. 12, 14. On Ps. lviii. 10, see under מהר VII. 2.
Hence Lat. *ira, irascor,* whence Eng. *ire, ireful, irascible.*

IV. *To be warm,* or *burn,* as with *grief* or *fretting.* See 1 Sam. xv. 11. 2 Sam. vi. 8. Jon. iv. 4, 9. So in Hith. Psal. xxxvii. 1, 7, 8. Prov. xxiv. 19. The LXX render it by λυπεω *to grieve.* Gen. iv. 5. Neh. v. 6. Jon. iv. 4, 9, *indignation* and *grief* being passions nearly related, and having the same effect of *heating* the body, no wonder we find words expressive of *heat* applied to the latter as well as to the former. For instances from the profane writers, see Elsner's Observat. Sacr. on Luke xxiv. 32, and Merrick's Annot. on Ps. x. 2. To which I add from Cicero, Epist. vi. lib. 9, ad Attic. *Non angor, sed* ardeo dolore, I am not grieved, but *I burn with grief;* (comp. 2 Cor. xi. 29.) and from Virgil, Æn. v. lin. 172,

Tum vero exarsit *juveni* dolor *ossibus ingens.*
But then with *grief* his very bones were *fired.*

V. *To be warm* or *burn,* as with *zeal* and *eagerness, to be fervent,* ζεω. occ. Neh. iii. 20. So Virgil, Æn. i. lin. 427, of the Tyrians building Carthage,

Instant ardentes *Tyrii*———
The *ardent* Tyrians toil.———

In Hith. *to be heated with eagerness.* occ. Jer. xxii. 15, *Shalt thou reign because thou* מתחרה בארז heatest thyself *with,* art so eager *about* (LXX ψαροξυνη) *cedar?*

VI. As a N. mas. plur. חרים *dung, excrements,* from their *hot, burning* nature. occ. 2 Kings xviii. 27. Comp. under חרא I. It also enters into the composition of חריונים *pigeon's dung,* 2 Kings vi. 25. (where twelve of Dr Kennicott's codices read חרי יונים in two words.) * Bochart explains this word in a figurative sense, taking it for a kind of *pulse* or *vetches,* which the Arabs to this day call *pigeon's dung.* But as that learned writer ingenuously confesses that he † knew not the *reason* of the name, it may not be improper to subjoin what Dr Shaw,‡ in his account of the diet of the inhabitants of Barbary, observes of the *garvonços, cicer* or *chick pea.* " They never," says he, " constitute a dish of themselves, but are strewed singly as a garnish over *cuscasowe, pillowe,* and other dishes. They are besides in the greatest repute after they are parched in pans and ovens; then assuming the name *leblebby*—they have been taken for the *pigeon's dung* mentioned in the siege of Samaria. And indeed as the *cicer* is pointed at one end, and acquires an ash-colour in parching (the first of which circumstances answers to the *figure,* the other to the usual *colour* of *pigéon's dung*) the supposition is by no means to be disregarded."
Since the time of Bochart, most learned men have, I suppose, acquiesced in his explanation. The ingenious Mr Harmer, however, Observations, vol. iii. p. 184, &c. interprets this expression to mean strictly, *the dung of pigeons,* which he thinks might be a valuable article, as being of great use *for quickening the growth of esculent plants,* particularly of *melons,* during the siege of Samaria. This opinion he illustrates by showing how much the Persians live on *melons* in the summer months, and that they use *pigeon's dung* in raising them. But see the author himself.

* Vol. iii. p. 44. & seq. which see.
† " At quorsum *stercus*—*columbarum* appelletur, *plane me latet.*" Col. 47.
‡ Travels, p. 140, 2d edit.

Digitized by Google

חרר occurs not as a verb in this reduplicate form, but as a participle or participial N. mas. plur. חוררים *places parched* or *burnt up with heat.* occ. Jer. xvii. 6.

חרחר I. *To kindle* or *light up, continually* or *repeatedly.* Applied figuratively to *contention.* occ. Prov. xxvi. 21. Comp. under חרה III. above.

II. As a N. חרחר *an extreme burning.* occ. Deut. xxviii. 22.

Der. Gr. ἔρις contention, &c. Lat. *ira,* &c. as above. Also perhaps Eng. *wrath, wroth,* and perhaps *hearth.*

חרז

Occurs not as a verb in Hebrew, but in Syriac signifies, *to put in order, dispose regularly.* As a N. mas. plur. חרוזים *rows,* that is, of pearls, or the like, *disposed* in form of necklace, LXX, ἐμμισγοι *collars, necklaces.* Once, Cant. i. 10; where they are mentioned as ornaments of the *royal bride's neck.* So Lady M. W. Montague describing the dress of the Turkish Sultana Hafiten, says, "* Round her *neck* she wore three *chains,* which reached to her knees; one of large pearls, at the bottom of which hung a fine coloured emerald as big as a turkey's egg; another consisting of two hundred emeralds close joined together, of the most lively green, perfectly matched, every one as large as a half crown piece, and as thick as three crown pieces; and another of small emeralds perfectly round." The female Arab of whom Niebuhr gives us a print, Voyage, tom. i. p. 242, has three *strings of pearls* hanging at her neck.

חרט

Occurs not as a verb in Hebrew, but in Arabic signifies, *to work,* or *make into a long and round form,* "longum ac teres efformavit." Castell; whence it is in that language applied to *slenderness* of shape.

I. As a N. חרט *a pen* for writing, from its *form,* or rather *a graving tool, a graver.* occ. Isa. viii. 1. See under גלה V.

II. As a N. mas. plur. חריטים. occ. Isa. iii. 22; where they are mentioned among the *female ornaments.* The Vulg. renders the word acus *bodkins.* I think it means some such *bodkins of jewels* as lady M. W. Montague † mentions to be still worn by the Turkish ladies of rank.

III. As a N. חרט *a longish bag* or *purse,* from its *shape.* occ. Exod. xxxii. 4. 2 Kings v. 23. So LXX in the latter passage θυλακιοις, and Vulg. saccis; and that it ought to be understood in the same sense in Exod. xxxii. 4. Bochart has abundantly proved, vol. ii. 334, Comp. Jud. viii. 24, 25.

Sir John Chardin, Travels into Persia, tom. iv. p. 204, cited by Michaelis, says, "*Les sacs d'argent* sont faits de *cuir, longs et etroits. The money-bags* are made of *leather, long* and *narrow.*" If the ancient Heb. ones in Exod. and 2 Kings were likewise of *leather,* they were able to bear a great weight.

חרך

I. *To enclose* or *catch in a net* or *toil.* occ. Prov. xii. 27, *Deceit,* (i. e. *the deceitful man*) לא יחרך—צידו shall *not* catch *his prey* in the toil. LXX, *οὐκ ἐπιτυγχάνει shall* not *obtain;* which gives the general sense though not the idea of the word. Comp. under חבל I. 5.

II. As a N. mas. plur. חרכים *lattices,* from their *reticulated* form. So LXX δικτυων, Vulg. cancellis. occ. Cant. ii. 9; where it denotes the lattices of a *chiosk* or eastern arbour. Comp. under כתל.

III. Chald. from Heb. חרה *to burn, singe.* occ. Dan. iii. 27; where Theodotion ἐφλογισθη, Vulg. esset adustus. The Targums often use the word in this sense.

חרל

Occurs not as a V. but as a N. חרול plur. חרלים *a briar, bramble,* or the like. So the Vulg. always renders it by spina or sentis. occ. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

Der. *Churl, churlish.* Qu?

חרם

Denotes *total separation* of a thing or person from their former state, condition, or the like.

I. In Niph. *to be cut off, destroyed utterly.* Exod. xxii. 19. In Niph. *to destroy utterly.* Isa. xi. 15. xxxiv. 2. Jer. l. 26, & al. freq.

II. As a participial N. חרם *maimed, mutilated, who has entirely lost* a limb, or some part of his body. Lev. xxi. 18; where it is opposed to שרוע *him who hath some part superfluous.*

III. As a N. חרם *a net,* whereby fish, &c. are *separated* to utter destruction. Hab i. 15—17, & al.

IV. As a N. חרם *any thing separated* absolutely from its common condition, and *devoted* to Jehovah, so as to be *incapable of redemption.* See Lev. xxvii. 21, 28, 29. As a V. in Hiph. *to separate* or *devote a thing thus* to Jehovah. Lev. xxvii. 28, 29. Mic. iv. 12. The translation by the English divines who fled to Geneva in queen Mary's reign, runs thus, Lev. xxvii. 28, *Notwithstanding nothing* separate from the common use *that a man* doth separate *unto the Lord—for every thing* separate from the common use *is most holy unto the Lord;* ver. 29, *Nothing* separate from common use, *which shall* be separate *from man, shall be redeemed.*

Der. The eastern *haram* or separate apartment of the women.

חרס

Occurs not as a V. but the idea of the word is evident.

I. As a N. חרס *a burning itch* or *itching* LXX. κνηφη, Vulg. prurigo, *an itch.* occ. Deut. xxviii. 27.

II. *The solar orb.* occ. Job ix. 7. (see זרח) Jud. xiv. 18. (see בא) Jud. viii. 13, *And Gideon, the son of Joas, returned from the battle,* מלמעלה החרס the solar orb *being on high,* i. e. *near the meridian.**

III. שער החרסות *gate of the burnings.* occ. Jer.

* Letters, vol. ii. p. 135, 136.
† Letters, vol. ii. p. 72, 137.

* See Hutchinson's Index, Pike's Philosophia Sacra, p. 58, and Spearman's Enquiry after Philosophy and Theology, p. 201, 205, edit. Edinburgh.

xix. 2. comp. ver. 5, ch. vii. 31, and 2 Kings xxiii. 10.

חרף

I. *To strip, make naked, divest.* It occurs not as a verb simply in this sense, unless, perhaps, Jud. v. 18, be an exception; where, after the prophets had observed the cowardly behaviour of the other tribes, and particularly, that *Asher continued on the sea-shore, and abode in his breaches,* his craggy inaccessible rocks, she proceeds, *Zabulon was a people* חרף נפשו that stripped or exposed *their persons* (i. e. without fortifications or fastnesses) *to death, and Naphtali, in the high-places of the field.* Vulg. obtulerunt animas suas morti, *offered or exposed their lives to death.* Hence

II. As a N. חרף *the stripping season,* that *part* or *half of the year* which *strips* vegetables of their flowers, fruit, and leaves, and consequently the earth of its beauty. It is opposed to קיץ the *awakening* or *awakened* season (which see under יקץ), and includes both *autumn* and *winter.* occ. Gen. viii. 22. Ps. lxxiv. 17. Zech. xiv. 8. Job xxix. 4, *O that I were, —as I was* בימי חרפי *in the days* (not of my winter, but) of my autumn; which, says Mr Scott on the place, is a pleasant season in those hot climates; the heats are then abated, the rains fall, and the grapes and other fruits are in perfection; or — of my youth, as the Vulg. renders it adolescentiæ meæ, and the Targ. harmonically חריפותי. Thus Michaelis, who farther remarks, that the Hebrews and other easterns *began* their year from the autumn. The *autumn* therefore of life was, in this view, the same to them as the *spring* of it with us, i. e. the *prime* of it. Prov. xx. 4, *The sluggard will not plough* מחרף *by reason of* the winter, Eng. trans. the cold. "They begin to plough," says Dr Russel, Nat. Hist. of Aleppo, p. 16, "about the latter end of September, and sow their earliest wheat about the middle of October. *The frosts are never severe enough to prevent their ploughing all the winter.*" However, during their *Maarbanie,* i. e. from the 12th of December to the 20th of January, "*the air is excessively piercing,* particularly to strangers, even though they are but just come from a cold climate." p. 12.

בית החרף *the winter-house,* in the cities or towns, as distinguished from the *summer-house,* or villa in the country. Jer. xxxvi. 22. Amos iii. 15. See more under יקץ II. As a V. formed from the N. *to autumn* or *spend the autumn* upon, i. e. devour the *autumnal* fruits. occ. Isa. xviii. 6.

III. In Niph. *to be violated, defloured.* occ. Lev. xix. 20. Eng. marg. "abused *by any man.*" Comp. 2 Sam. xiii. 13.

IV. *To strip* of honour, praise, or, *&c. to reproach, disgrace.* 2 K. xix. 22, & al. freq. As a N. fem. חרפה and in reg. חרפת *reproach, disgrace.* Gen. xxx. 23. xxxiv. 14, & al. freq. חרפת מצרים the reproach *of Egypt,* Josh. v. 9. "Such of the children of Israel as were born in the wilderness having remained uncircumcised, Joshua ordered that this ceremony should be performed upon them before they entered into the Land of Promise; whereupon God told them he had *removed,* or *rolled away,* the reproach of Egypt *from off them* (Josh. v. 4—9), that is, they should thenceforward be looked upon as the people of God, and no longer *as the slaves of Egypt.*" Beausobre's Introduction to N. T in Bp. Watson's Theological Tracts, vol. iii. p. 205. Comp. Bp. Patrick, and *lettres* de quelques Juifs, p. 375.

DER. Lat. *carpo.* Eng. *carp, crop.* Saxon *hriopan,* whence Eng. *reap.* Also Gr. ἁρπη a sickle, ἁρπαζω to seize. Lat. *rapio;* French *ravir, ravage;* and Eng. *rape, rapacious, ravish, ravage.* Old Eng. *to reave, reft;* whence *bereave, bereft.*

חרץ

To shorten, cut short. So the LXX several times render it by συντεμνω, which seems very nearly to answer the idea of the Hebrew.

I. *To cut short,* or *off, to curtail, maim.* As a participle paoul חרוץ *maimed.* occ. Lev. xxii. 22. As a N. חרוץ *a ruin* or *heap of ruins.* occ. Dan. ix. 25. Also, *a small piece* of rock or stone, *cut* or *broken off.* occ. Job xli. 21 or 30.

II. As a N. חרוץ is particularly applied to *gold,* and denotes *native gold in small pieces* or *lumps,* as it is * sometimes found. Zech. ix. 3, & al. freq. Hence the Greek χρυσος *gold.*

III. As a N. חרוץ, plur. חרוצים and חרוצות *an instrument sometimes used in thrashing corn.* It was a kind of *heavy sledge* made of thick boards, and furnished underneath with teeth of stone or iron. (See Isa. xli. 15.) The sheaves being laid in order, this was drawn over the straw by oxen, and at the same time *thrashed* out the corn, and *cut* or *broke* the straw *into a kind of chaff;* whence its Hebrew name. An instrument of this sort is still used in the † East for the same purpose. The Roman *tribula* or *tribulum* (derived from Greek τριβω to *break* or *wear to pieces*), as described by ‡ Varro, was likewise of the same kind. occ. 2 Sam. xii. 31. Isa. xxviii. 27. xli. 15. Amos i. 3; where Symmachus and Theodotion, τροχοις σιδηροις *iron* wheels. As a N. mas. plur. חריצי the same. occ. I Chron. xx. 3. In 2 Sam. twenty of Dr Kennicott's codices now read ובחריצי with the inserted י; in Amos seven בחרוצות, and three בחרוצת; and in 1 Chron. one has ובחרצי.

IV. חריצי החלב *lumps of (coagulated) milk.* occ. 1 Sam. xvii. 18. The LXX render the words by τυφαλιδας του γαλακτος, and Hesychius explains τυφαλιδας by τα τμηματα του ἁπαλου τυρου pieces *of the (soft) tender cheese* or *curd,* where the term τμηματα comes very near to the Hebrew חריצי. But the text ex-

* See Boerhaave's Chemistry by Shaw, vol. i. p. 75, and note; and Goguet's Origin of Laws, &c. vol. i. p. 146, edit. Edinburgh.

† "Le machine dont on se sert en Syrie (pour battre le grain) consiste de quelques planches garnies par dessous d' une quantite de pierres a fusil." Niebuhr Description de l'Arabie, p. 140.

‡ De Re Rustica, lib. i. See also Scheuchzer, Physica Sacra on Isa. xxviii. 25—28, and Lowth De Sacra Poesi Heb. Præl. vii.

Digitized by Google

presses that there were ten of these, and the Vulg. farther illustrates it by translating the Hebrew words, decem formellas casei, i. e. *ten little baskets of cheese*, or *ten cheeses made in such baskets*: for to this day in Barbary, "after turning the milk with the flowers of the great headed thistle or wild artichoke, they put the *curds into small baskets* made with rushes or with the dwarf palm, and bind them up close and press them," as Dr Shaw informs us, Travels, p. 168. See also Bochart, vol. ii. 316.

V. *To cut short* a business, i. e. *to act speedily* and *vigorously*. occ. 2 Sam. v. 24. So Symmachus συντεμως. Isa. x. 22, 23, כלין חרוץ *The consummation* cut short *shall overflow with righteousness; for the Lord Jehovah of Hosts will make* וכחורצה כלה *a consummation, even one* cut short (or a speedy *one*) *in the midst of all the earth; which* passage the LXX paraphrase by Λογον ΣΥΝΤΕΛΩΝ και ΣΥΝΤΕΜΝΩΝ εν δικαιοσυνη, ὁτι λογον ΣΥΝΤΕΤΜΗΜΕΝΟΝ Κυριος ποιησει εν τη οικουμενη ὁλη, finishing *the matter, and* cutting it short *in righteousness, for* a short *work will the Lord make in all the world.* And as this paraphrase well expresses the sense of the Heb. St Paul has very nearly preserved it, Rom. ix. 28, which see. Comp. Isa. xxviii. 22. Dan. ix. 27.

As a N. חרוץ *active, vigorous, diligent.* It is opposed on one hand to עצל *slothful*, Prov. xiii. 4, and on the other distinguished from אץ *hasty, precipitate.* Prov. xxi. 5. As a N. חרוץ *alertness*, "το ὀξυ acre." Schultens, Prov. xii. 24, *Deceit shall not catch his prey;* but alertness, vigorous diligence (*is*) *a man's precious riches.* Comp. Prov. x. 4. xii. 24.

VI. *To cut short, decide, determine.* occ. 1 K. xx. 40. Job xiv. 5; in which latter passage Mr Scott thinks Job alludes to the longevity of the antediluvians, and the subsequent *abbreviation* of human life. Comp. senses I. V. In Niph. *to be divided, determined.* occ. Dan. ix. 26. xi. 36. Comp. Joel iii. 14 or 19.

VII. As a N. mas. plur. חרצנים *the dregs* or *refuse of grapes* which have been *mashed* or *cut to bits*, as it were, by pressing. So LXX στιμφυλων. occ. Num. iv. 4.

VIII. As a V. formed from the sound like *jar, gnar, gnarl* and *snarl* in Eng. *hirrio* in Latin, and the LXX γρυζειν in Greek. *To snarl*, or more strictly as לשון the tongue is added, *to jar* the tongue like a dog. occ. Exod. xi. 7. Josh. x. 21. Comp. Judith xi. 19 or 15.

IX. Chald. as a N. חרץ *the back* or *loins*, from the Heb. חלץ, ל being changed into ר by a Chaldaism. occ. Dan. v. 6. The Targum uses it in the same sense, Deut. xxxiii. 11, & al.

חרק

To grate, grind, gnash, or *crash* the teeth (for it is always joined with שני, or שן), as in indignation or spite. It seems to be a word formed from the sound, as the Greek βρυχω, by which the LXX constantly render it, and the Eng. *crash, crack, creak,* &c. occ. Job xvi. 9. Ps. xxxv. 16. xxxvii. 12. cxii. 10. Lam. ii. 16. So Homer of Achilles, arming to *revenge* the death of Patroclus, among other signs of *indignation* mentions the *grinding of his teeth.* Il. xix. lin. 365,

Των και οδοντων μεν ακαχμενη ηλιτε ——

Thus in Virgil, Æn. viii. lin. 228, 230, Hercules is described *furens animis,*—dentibus infrendens, raging in mind, and *gnashing his teeth.*

So Polyphemus, Æn. iii. lin. 664,

Dentibus infrendens *gemitu* ——

חרש

Denotes *silent thought* or *attention.*

I. In Kal and Hiph. *to contrive, devise secretly,* or *in silence.* 1 Sam. xxiii. 9. Prov. iii. 29. In the latter passage the LXX excellently explain it by τεκταινει *machinate.* Comp. Ecclus vii. 12, where it is probable that the original Hebrew word was likewise חרש, which the translator has rendered by αροτρια *plough.* See sense III.

II. As a N. חרש *a machinator, a mechanic, an artificer* or *workman* in brass, iron, wood, stone, &c. Exod. xxxi. 5. 1 Chron. xxii. 15, & al. Also, *work* or *ware* of the artificer. Gen. iv. 22. Particularly, *potter's ware.* Lev. vi. 28. Job ii. 8, & al. freq. חדודי חרש *splinters* of potter's ware. Job xli. 21 or 30, seems to denote *fragments of stones* or *rocks* as sharp as *potsherds.* On the general sense of the N. comp. Ecclus xxxviii. 27—30.

On 1 Sam. xiii. 19, the reader will not be displeased with the following judicious remark of Dr Jenkin.* "† Pliny has furnished us with an instance of great partiality in the Roman histories, which conceal that Porsena in his league with the people of Rome obliged them *to make no use of iron,* but for the tilling of the grounds: this, Pliny confesses, was an express article of the league. And how unlike is the Roman to the Jewish history in this very instance! For in the Scriptures we find it twice mentioned that the Israelites were reduced to that condition, that they were permitted *to have no weapons of war.* Jud. v. 8. 1 Sam. xiii. 19. But the Roman historians had more regard to the honour of the Roman name than to truth."

On 2 K. xxiv. 16, observe that Nadir Shah, in like manner, after the taking of Debli, "obliged 300 masons and builders, 200 smiths, 200 carpenters, and 100 stone cutters, to engage in his service in order to go into Persia." Hanway's History of Nadir Shah, p. 196.

III. *To plough,* either as that was one of the first and most *eminent works* in which men were employed; (so ιερον in Greek anciently denoted *agriculture* or *tillage*, see Duport on Theophrastus, Ethic. Char. p. 269.) or from the particular *attention* required at that work. Deut. xxii. 10. Prov. xx. 4. As a N. חריש *a ploughing,* (in old English) *earing.* Gen. xlv. 6. 1 Sam. viii. 12. As a N. fem. in reg. מחרשת *a ploughshare.* occ. 1 Sam. xiii. 20, 21. There is a remarkable passage in Hesiod, which may throw some light on this applica-

* Reasonableness and Certainty of the Christian Religion, vol. ii. Preface, p. vi.
† "Nat. Hist. lib. xxxiv. cap. 14."

Google

tion of the Hebrew חרש where he is directing the *ploughman*.

Ὁς κ' ἐγγυ μάλιστα ἰδυιαν αὐλακα τέμνοι,
Μηκέτι παπταίνων μηδ' ὀμηλικας, ἀλλ' ἐπι ἐργῳ
Θυμον ἐχων.
Ἐργ. et Ἡμ. lin. 441—3. Gaisford, p. 6.

Let him *attend his charge, and careful trace*
The right-lined furrow, gaze no more around,
But have his mind intent upon the work.

Comp. Ecclus xxxviii. 26. Luke ix. 62. 2 Tim. ii. 15. To illustrate the literal sense of Deut. xxii. 10, we may observe that Niebuhr, Description de l'Arabie, p. 147, tells us, that near Bagdad he twice saw an *ass* put to a plough together with *oxen*.

חרש is sometimes used in a *metaphorical* sense, as *plough* in English, for *tearing, cutting, graving*, or the like. Ps. cxxix. 3. Jer. xvii. 1.

IV. In Hiph. *to be deaf, dumb*, or *silent*, as people *in deep thought*, or *great attention*. See Gen. xxiv. 21. xxxiv. 5. Num. xxx. 15. Jud. xviii. 19. 1 Sam. vii. 8. In Hith. *to make oneself silent, keep silence*. occ. Jud. xvi. 2. As a N. חרש *deaf, not hearing*. Exod. iv. 11. Ps. xxxviii. 14. Also adverbially, *silently*. occ. Josh. ii. 1; where Theodotion κρυφῃ, and another Hexaplar Version κρυβῃ, *secretly*; so Vulg. in abscondito, *in secret*. As a N. fem. חרישית *silent, still*. So Targum שתיקא, occ. Jon. iv. 8, רוח קדים חרישית a still, gentle *east wind*; which would therefore be the more suffocating and intolerable; but this must be carefully distinguished from the *samûm, samiel*, or *pestilential wind* which kills almost instantly, and which, according to * Niebuhr, in those countries always comes from the Great Desart (i. e. of Syria, Diarbekr, Irak, and Arabia) and consequently must at Nineveh blow not from the east, but from the *south-west*. Comp. Judith viii. 3.

V. The Versions and Lexicons have given this word the meaning of a *wood, branch*, or the like; the following are the passages where they have supposed it to have this sense. 1 Sam. xxiii. 15, 16, 18, 19. 2 Chron. xxvii. 4. Isa. xvii. 9. Ezek. xxxi. 3. In Sam. it may be the name of a *place* or *district*, perhaps so called from having been lately *broken up* and *ploughed*, though in the wilderness of Ziph. So the LXX appear to have understood it by rendering it καινην, novale, *land newly broken up*. In Chron. חורשים may mean *ploughed lands*, for the defence of which Jotham built the castles. So in Isa. xvii. 9, חרש means, I apprehend, *a ploughed field*. Lastly, may not חרש מצל in Ezek. xxxi. 3, be best rendered, still *with shade*, and so affording a *quiet covert* to birds and animals? comp. ver. 6. The LXX, according to the Alexandrian copy, render it πυκνος ιν τη σκιᾳ, *thick in cover*. But to return to Isa. xvii. 9, the learned Bp. Lowth on this text hath said that "no one has ever been able to make any tolerable sense of the words והחרש והאמיר" (misprinted in the bishop's note והאמיר החורש, which in the context where they are represented as standing would, I apprehend, indeed be nonsense); and he thought that the LXX have preserved the true reading by rendering the Hebrew words οἱ Αμορῥαιοι και οἱ Ευαιοι *the Amorites and the Hivites*, whom he has accordingly adopted in his translation. And yet it appears to me that the common Hebrew text is capable of a very plain and natural version, thus—*And his forfeited cities shall be like the leaving* or *what is left*, כעזובת, *of*, or *in* a ploughed field, *or on* a branch, *which they leave before* (coram) *the children of Israel*. These words seem a manifest allusion to the Mosaic laws relative to the *not gleaning of their ploughed fields, vineyards, and oliveyards*, but leaving, עזב, somewhat of the fruits for the poor of the land (Comp. Lev. xix. 9, 10. Deut. xxiv. 19—21, in the Heb.) And surely the image of *desolation* thus presented must to an Israelite have been a very striking one. Comp. ver. 5, 6, and ch. xxiv. 13.

From this root the ancient Greeks appear to have had the name of their god ΕΡΟΣ or ΕΡΩΣ, by which it is very evident they intended the *material light*, considered as possessed of a *plastic* or *formative power*: though, as usual, they decorated this idol with some attributes stolen from the *ineffable* and *eternal light*. See Mr Spearman on the Septuagint, letter ii. p. 107, & seq. and Aristophanes, in Grotii de Veritate Rel. Christ. lib. i. cap. 16, not. 5.

Der. *Earsh* (land that has been ploughed), Lat. *ars*, whence Eng. *art, artful, artificial, artificer*, &c.

חרת

To engrave. As a participle paoul mas. sin. occ. Exod. xxxii. 16; where the LXX render it κεκολλαμμενη *engraved*; so the Vulg. sculpta. Comp. 2 Cor. iii. 7, where St Paul expresses it, in like manner, by ἐντετυπωμενη *engraved*.

The Chaldee and Syriac use the verb in the same sense.

Der. The Greek χαραττω to engrave; whence *character, characterise*, &c. Lat. *charta*, whence *chart, chartel, cartel*. Also, *write*.

חש

I. *To haste, hasten, make haste*, Hab. i. 8, & al. Job xxxi. 5. *Or if my foot* hath hasted *to deceit*. Eng. translat. "*To haste* to deceit can signify nothing less than promptitude and eagerness to deceive; which is the effect of inveterate *habit*. But a vindication of himself from a *habit* of deceiving would be faint indeed. The translation, I apprehend, ought to have been, *if my foot* hath gone in silence *to deceit*. The expression *to go in silence* characterises the still and private manner of executing schemes of fraud and seduction—חחש *silenter ivit*, from שחה *silere*. Mercer well expresseth the meaning, *et furtivo et silenti pede ad fraudem ivi*." Scott's note and sub-note. In Hiph. *to cause to haste, to hasten*. It is used both intransitively, as Jud. xx. 37; and transitively, as Isa. v. 19. lx. 22, & al. In Isa. v. 19, should not the words be divided thus, יחיש חמעשהו? and observe that the ה in חושה 1 Sam. xx. 38, & al. and in אחישה

* Description de l'Arabie, p. 7.

Digitized by Google

Psal. lv. 9, is *paragogic*, not radical. As Ns. חוש *haste, hurry.* occ. Job xx. 2; where there seems a beautiful ellipsis after בעבור, either of שעפים his agitating *thoughts*, or rather of דין *judgment*, referring to ch. xix. 29, as לכן also does. חיש the same, but used adverbially, the particle ב being understood, as usual, *in haste, speedily, hastily.* occ. Ps. xc. 10.

II. In Hiph. *to hurry, be confounded, hurry hither* and *thither*, as persons in *confusion.* Isa. xxviii. 16, *He that believeth* לא יחיש shall *not* be confounded. So the LXX οὐ μὴ καταισχυνθῇ, which word is retained by St Paul, Rom. x. 11, and by St Peter, 1 Ep. ii. 6. Targum in Isa. לא ידעזעון *shall not be moved* or *agitated*, Syriac לא נדחל *shall not fear.*

חשש occurs not as a V. but as a N. חשש *chaff*, or the like, which is *hurried hither and thither* by the wind, occ. Isa. v. 24. xxxiii. 11. comp. ch. xvii. 13. xxix. 5. Ps. i. 4, & al.

Der. *Haste.* Qu? Comp. under אץ.

חשב

To add, superadd one thing to another, *to put together.* See Psal. lii. 4. This seems nearly the idea of the Hebrew, but the Eng. words do not fully come up to it.

I. In Kal, *to embroider, insert figures* in *stuff*, whether when first woven or afterwards. Ex. xxxi. 4. xxxv. 32. As a N. חשב *embroidery, embroidered, inwrought work.* Ex. xxvi. 1, 31. xxviii. 6, & al. freq. Comp. ch. xxxv. 33, 35, The LXX often rendered it by ὑφαντὸς *woven*, and by ὑφασμα *weaving, woof, texture.* As a N. fem. מחשבת nearly the same. Exod. xxxi. 4. xxxv. 32.

II. *To count, reckon, compute, by adding* several things together. Lev. xxv. 27, 50, 52. xxvii. 18, 23, & al. As a N. חשבון *an account*, or *computation finished.* Eccles. vii. 27.

III. *To reckon, think, to lay one's thoughts together.* Gen. l. 20. Psal. x. 2. xxi. 12. As a N. מחשבה *a reckoning, meditation, contemplation, series of thoughts.* Gen. vi. 5. Jer. xviii. 11. xlix. 30, & al. freq.

IV. *To impute, reckon to one* what does not properly belong to him. Gen. xv. 6. Lev. vii. 18. Num. xviii. 27, 30.

V. *To repute, reckon, account.* Gen. xxxi. 15. Deut. ii. 11, 20. I Sam. i. 13, & al.*

VI. *To make account of, esteem, value.* Isa. xiii. 17. xxxiii. 8. liii. 3. Comp. ch. ii. 22.

VII. *To make account, reckon as highly probable.* occ. Jon. i. 4, *And the ship* חשבה made account, i. e. was like, *to be broken.* The French apply their verb *penser*, to think, in like manner, to things inanimate. So the French translation of this very passage, *de sorte que le navire se* pensa *rompre.*

VIII. *To contrive, devise.* (Comp. Sense III.) Esth. viii. 3. ix. 24. Psal. xxi. 12. Amos vi. 5. As a N. חשבון, plur. fem. חשבנות *a device.* occ. Eccles. vii. 29. Also *military machines, engines*, which latter word is in like manner from the Lat. ingenium *genius, invention.* occ. 2 Chron. xxvi. 15, *And he made* חשבנות מחשבת חרשב (Eng. translat.) engines, the inventions of cunning men, (French, *des machines de l'invention d'un ingenieur*; Diodati, *degl' ingegni, d'arte d'ingegniere*) *to be on the towers and on the bulwarks, to shoot arrows and great stones withal*; such as the Romans, in after times, called catapultæ and ballistæ. As a N. fem. מחשבת, in reg. מחשבת *a device, contrivance.* Esth. viii. 3, & al.

* In the explanation of this word I am indebted to the learned Mr Bate's excellent Enquiry into the Similitudes, p. 108, &c. which see.

חשה

With a radical, (see Ps. xxviii. 1. Isa. lxiv. 12.) but mutable or omissible, ה.

It denotes *forbearance of speaking or action.*

I. In Kal, *to be silent*, as opposed to דבר *speaking.* Eccles. iii. 7. In Hiph. the same. 2 K. ii. 3, 5. Psal. xxxix. 3. Also, *to make silent, to still.* Neh. viii. 11.

II. In Kal, *to be still, inactive.* Psal. xxviii. 1. cvii. 29. In Hiph. the same. Jud. xviii. 9. 1 K. xxii. 3.

Several texts which in the Lexicons are put under the former, seem to belong to this latter sense.

Der. *Hush, hist!*

חשה Chald.

To have need or *occasion for.* So Theodotion, χρειαν ἐχων. occ. Dan. iii. 16. As a N. חשחן *necessary, convenient, fitting*, occ. Ezra vi. 9; where LXX ὑστέρημα *wanting.* Vulg. necesse *necessary.* As a N. fem. sing. חשחורת nearly the same. occ. Ezra vii. 20; where LXX χρειας *need*, Vulg. quibus opus fuerit, *of what there shall be need.*

חשך

I. *To impede action* or *motion, to refrain, restrain, keep back, stop.* Gen. xx. 6. xxii. 12. 1 Sam. xxv. 39. Jer. xiv. 10, & al. freq. Ps. lxxxviii. 19, מחשך keeping back *my acquaintance.* Job xxi. 30, *The wicked* יחשך is preserved, spared, withdrawn *in the day of destruction*, where Symmachus συντηρεῖται *is preserved*, Aquila ὑστεξαιρεθήσεται *shall be withdrawn.*

II. In Kal, *to be dark, obscure, to become dark*, or *be darkened.* The connexion of this with the former sense will be evident from producing a passage or two. Isa. xiii. 10, *The solar light* חשך stops, is starkened, stagnate, become inactive, *in its going forth.* Ezek. xxx. 18, *At Tehaphnehes* חשך היום *the day* or *day-light* shall be impeded, stagnate, Eng. marg. restrained; so Montanus prohibuit. Joel iii. 4, *The solar light shall be turned* or *changed* לחשך to stagnation, darkness. Comp. Job iii. 9. xviii. 6. Isa. v. 30. In Hiph. *to darken, starken, make dark*, or *stagnate.* Amos v. 8, ויום לילה החשיך *and* starkens *the day-light (into) night.** Also, *to darken* in a spiritual or moral sense, Job xxxviii. 2. On Eccles. xii. 2, Mr Harmer remarks that *the darkening of the sun, moon, and stars, and the returning of the clouds after the rain*, afford a very exact delineation of an *eastern winter.* He therefore understands

* See Hutchinson's Moses' Princip. part ii. p. 119—124, and Pike's Philosophia Sacra, p. 34, &c. "Light *thickens*," says Shakspeare, Macbeth, act 3, scene 2, towards the end. Again,

—— "My lustre *thickens*,
When he shines by."

Ant. & Cleopatra, act. 2, sc. 2, towards the end.

these circumstances as descriptive not of *particular* ailments incident to old age, but of that *wintry* season of life in *general*. Observations, vol. iv. p. 17, &c. As a N. חשך *darkness*, i. e. not a nonentity, but the *celestial fluid in a stagnate, inactive state*. Gen. i. 2, 4, 5. Isa. xlv. 7, *Forming the light*, ובורא חשך, *and concreting* the darkness. freq. occ. As a N. fem. חשכה and Chald. חשוכא (occ. Dan. ii. 22.) the same. Gen. xv. 12. Isa. viii. 22, & al.

As *light* is in scripture often expressive of *joy* and *comfort*, see under (נהר V.) so is *darkness*, of *sorrow* and *misery*. See inter al. 2 Sam. xxii. 29. Job v. 14. xv. 22, 23. Ps. xviii. 29. cxii. 4. Eccles. v. 16 or 17. xi. 8. Isa. v. 30. lix. 9. Jer. xiii. 16. Ezek. xxxii. 7, 8, Lam. iii. 2. The profane writers use the same image. Thus in Æschylus, Pers. lin. 304, Atossa, upon hearing the bad news of Xerxes' defeat, but that his person was safe, compares this intelligence to a *great light* and *bright day* after a *dark night*.

Εμοις μεν τυπας δωμασιν φαος μεγα,
Και λευκον ἡμας νυκτος εκ μελαγχιμου.

So Horace, lib. iv. ode 4, lin. 38, &c. calls the distress of the Romans on Asdrubal's invasion of Italy, in the second Punic war, *darkness*, and likens *his defeat* to a *fine* day.

—— *Asdrubal*
Devictus, et pulcher fugatis
Ille dies *Latio* tenebris
Qui primus alma risit adorea.

Where the old commentator observes that he calls the Carthaginians *darkness* from the *terror* and *sorrow* they occasioned. "Tenebras *Afros vocavit, propter* terrorem et mœrorem." See Livy, lib. xxvii. cap. 50, 51; and comp. under קדר II.

As a N. mas. plur. חשכים *obscure, mean persons*. So Vulg. ignobiles *ignoble*. occ. Prov. xxii. 29; where it is opposed to מלכים *kings*. As a participial N. מחשך *the dark*, or *darkness*. Isa. xxix. 15. xlii. 16, & al.

DER. Greek ισχω to hold, restrain, whence the Æolic Digamma being prefixed, Lat. *viscus* bird-lime, and Eng. *viscous, viscid, viscidity*. *Casci*, the ancient inhabitants of Italy, dwelling in *caves*.*

חשל

I. *To wear out, spend, weaken with fatigue* or *labour*. It occurs not in Kal, but as a participle in Niph. occ. Deut. xxv. 18; where LXX κοπιωντας, and Vulg. lassi, *fatigued, tired*.

II. Chald. *To wear away*. So Montanus afterens, LXX δαμαζει, and Vulg. domat, *subdueth*. occ. Dan. ii. 40.

חשן

Occurs not as a verb in Hebrew, but in Arabic (with the initial *cha*) signifies *to be rough, rugged*, (see Castell); and this I suspect to be the radical idea of the Hebrew, and that thence the N. came to signify *a military cuirass*, or *breast-plate* made with *rows* or *scales of metal* placed over each other for the better defence of the warrior. Homer has described one of these *breast-plates* as used by the Greeks at the Trojan war, Il. ix. lin. 24, 25.

Των δ' ηται δεκα σιμοι ισαν μιλανος κυανοιο,
Δωδεκα δι χρυσοιο, και ικοσι κασσιτερσιο.

Ten *rows* of azure steel the work infold,
Twice ten of tin, and twelve of ductile gold.
POPE.

In another place, Il. xiii. lin. 439, he calls a *breast-plate*, χιτωνα χαλκειον *a vest of brass*; and Virgil comes still nearer to the propriety of our oriental word in describing Turnus, Æn. xi. lin. 487, 488,

—— Thoraca *indutus ahenis*
Horrebat *squamis*
Clad in a *cuirass rough* with brazen scales.

The N. חושן in Arabic, according to Giggeius, (cited by Le Clerc on Exod. xxv. 7.) signifies the *breast*, also a *brigandine* or *coat of mail*, particularly the *forepart* of them; but חשן in Hebrew is never used for a *military breast-plate*, but only for that *curious one* which was by divine direction made for the Jewish high-priest, and which was itself *rough* with the twelve precious stones set in it. It is particularly described Exod. xxviii. 15, &c. xxxix. 8, &c. The LXX have once rendered the word by περισταθιον *a breast-plate*, but generally by λογιον or λογειον *the oracle*, as containing the oracular אורים which see under אר IV.

חשך

To strip, make bare. It is applied either to the thing *made bare*, or to the covering *stripped off*.

I. In Kal, *to strip, make bare*, as trees of their bark or leaves, Ps. xxix. 9. *Joel i. 7.—As the body or some part of it by stripping off the clothes, Isa. xx. 4. xlvii. 2. So *making bare the arm*, Isa. lii. 10. Ezek. iv. 7, alludes to the form of the eastern hykes, which having no sleeves, and their arms being frequently wrapt up in them, it was necessary, when they proposed exerting themselves, *to make their arm bare*. Jer. xlix. 10, I have made Esau bare, i. e. laid open all his hiding places. (See the context.) As a participle in Hiph. מחשף *making bare*, as the white of a twig by stripping off the bark. Gen. xxx. 37.

II. In Kal, *to strip off* or *up*, as the skirts of a garment. Jer. xiii. 26.

III. *To draw off*, as wine covering the bottom of a vessel. Hag. ii. 16.

IV. *To scoop up*, as a little water covering the bottom of a pit. Isa. xxx. 14. Hence Eng. *scoop*. Qu?

V. As a N. mas. plur. in reg. חשפי *grazing flocks, flocks a grazing*. So LXX ποιμνια, which from ποιω *a flock*, and this from ποαω *to feed*. Thus βοσκηματα is in like manner another Greek name for *flocks* or *herds of cattle*, from βοσκω *to feed*. occ. 1 Kings xx. 27; where observe that the *children of Israel* are compared to two flocks of *goats* rather than of *sheep*, because, according to Varro's observation, (cited by Bochart, vol. ii. 621.) the for-

* See note 4 on cap. 6, of Sallust, Bel. Catilin. edit Var.

* Where, in the Eng. translat. "discovereth" for uncovereth, strippeth, is obsolete.

Google

mer are *much less numerous* than the latter. I would farther remark, that חשׁפי seems more properly applicable to *sheep* or *goats* than other cattle, because in feeding, they *bite the closest* of all.

The above cited are all the passages wherein the root occurs.

חשק

I. In Kal, *to connect, join, link together*. occ. Exod. xxxviii. 28, וחשק *and* he connected *them*, i. e. the pillars by the rods. As a N. mas. plur. in reg. חשׁקי and חשׁוקי *the rods* which *connected* the pillars of the court of the tabernacle, and *were* themselves *connected* with them, by means of the ווים or *hooks* on the tops of the pillars. Exod. xxvii. 10. xxxviii. 17, & al. freq. Hence as a participle mas. plur. Huph. מחשׁקים *rodded, furnished with rods*. occ. Exod. xxvii. 17. xxxviii. 17.

II. As a N. mas. plur. in reg. חשׁקי *the spokes* of a wheel *connecting* the nave and felloe or ring-part *together*. occ. 1 K. vii. 33.

III. In Kal, *to be connected with*, or *attached to, in heart and affection*, with ב prefixed to the object. occ. Gen. xxxiv. 8. (where Vulg. adhæsit *hath cleaved to.*) Deut. vii. 7. (where Aquila προσεπελλήθη, Vulg. junctus est) x. 15. (where Vulg. conglutinatus est) xxi. 11. Ps. xci. 14. Without ב, or transitively. occ. Isa. xxxviii. 17. With ל and an infinitive. occ. 1 K. ix. 19. 2 Chron. viii. 6. As a N. חשׁק *the object of attachment, desire*. occ. 1 K. ix. 1, 19. 2 Chron. viii. 6. Isa. xxi. 4.

חשׁר

Occurs not as a V. in Heb. but in Arabic signifies *to collect, gather together*, "congregavit, collegit." Castell.

I. As a N. fem. in reg. חשׁרת *collection, condensation*, LXX συνέχυσεν *he condensed*. occ. 2 Sam. xxii. 12; where חשׁרת מים answers to חשׁכת מים darkness, constipation, *of waters*, in the parallel text. Ps. xviii. 12.

II. As a N. mas. plur. in reg. חשׁרי *the stocks* or *naves* of wheels, where their spokes are *collected* as in a centre. So Vulg. modioli. occ. 1 K. vii. 33.

חת

I. In Kal, *to be broken, give way*, or *dissolve by being broken*, as images. Jer. l. 2.—as a bow. 1 Sam. ii. 4; where observe that by a Hebraism, of which see other instances, Gen. iv. 10. Neh. ix. 6, חתים agrees in gender and number with גברים the immediately preceding N. though it certainly in sense refers to קשׁת *the bow*. In Hiph. *to break*. occ. Isa. ix. 3 or 4. As a N. fem. מחתה *a ruin, buildings broken down*. Psal. lxxxix. 41. On 2 Sam. xxii. 35. Psal. xviii. 35, see under נחת I.

II. *To crack* or *chap*, as the ground very remarkably does by drought in the eastern countries. See Harmer's Observations, vol. ii. p. 208. occ. Jer. xiv. 4.

III. *To be broken*, in a general sense, *to be quite disabled*. 1 Sam. ii. 10. Isa. vii. 8. viii. 9. xxx. 31. li. 7. Hence perhaps the Greek ἡττάω by which the LXX render it in several of the preceding and in other texts. As a N. fem. מחתה *ruin, destruction*. Prov. x. 14, 15, 29, & al.

IV. In Kal and Niph. *to be broken in mind, daunted, dismayed, dispirited*. Animo frangi. See 2 K. xix. 26. Job xxxii. 15. Isa. xx. 5. Jer. viii. 9. Mal. ii. 5; in which last passage it is for once used in a good sense. In Hiph. *to cause to be dismayed, to dismay, daunt*. occ. Jer. xlix. 37. As Ns. חת *dismay, dread*. Gen. ix. 2. Job xli. 33 or 25. חתית nearly the same. Ezek. xxxii. 23, & al. freq. The final יח seems formative, as in בוית from בר and many others.

V. נחת and חתת See under נחת.

חתת I. In Kal, *to be broken in pieces*. occ. Jer. li. 56.

II. As a N. חתת *a great ruin* or *destruction*. occ. Job vi. 21.

III. As a N. חתת *great dismay* or *dread*. occ. Gen. xxxv. 5.

חתחת *to be exceedingly* or *repeatedly dismayed*. occ. Eccles. xii. 5; where the Vulg. formidabunt *shall fear*, and where חתחתים may either be a participle mas. plur. or a N. as the LXX render it θαμβοι *terrors*.

חתה

With a radical, but mutable or omissible, ה.

I. The three Hexaplar Versions of Aquila, Symmachus, and Theodotion, seem to have given nearly the ideal meaning of this verb, in Prov. vi. 27, where they render it by ὑποτυφῶν, suffumigare, which I know not how better to express in English than, *to keep fire alive, lighted* or *in a smoke, by the constant access of fresh air*. occ. Prov. vi. 27, היחתה *Can a man* keep *fire* lighted *in his bosom and his clothes not be burned?* Prov. xxv. 22, *For thou* חתה (art) keeping coals lighted *on his head*, Isa. xxx. 14, *A sherd* לחתות to keep (and so convey) *fire* lighted *from a hearth*.

Hence the Ethiopic חתר *to be kindled* or *lighted*, and perhaps the Greek αἴθω *to burn* as fire, and Eng. *heat* and *hot*.

II. As a fem. מחתה and in reg. מחתת *a censer, a vessel particularly contrived for keeping the fire within it alive*, and thus *fuming the incense*. See Lev. xvi. 12. x. 1. Num. xvi. 6, 7, 17, 18.

III. As a N. fem. plur. מחתות and in reg. speaking of the altar of burnt-offerings, מחתתי *the firepans*, i. e. "A larger sort of vessels wherein, probably, the sacred fire, which came down from heaven (Lev. ix. 24.) was *kept burning* whilst they cleansed the altar and the grate from the coals and ashes; and while the altar was carried from one place to another, as it often was in the wilderness. See Patrick's Comment." Thus Dr Taylor in his Concordance. Jer. lii. 19. Exod. xxvii. 3. xxxviii. 3, & al.

IV. As a N. fem. plur. in reg. speaking of the golden candlestick, מחתתי seems to denote *the snuffpans*, in which the snuffings of the lamps were received after they had been cut off by the tongs, and so were suffered to *continue lighted*, instead of being immediately extinguished as by our snuffers. Exod. xxv. 38. xxxvii. 23.

חתך

In Niph. *to be decided, determined*. To this purpose one of the Hexaplar Versions δεδοκιμασθησαν *have been approved*, and another ἐκρι-

θησαν *have been decreed*, and even Theodotion's συνετμηθησαν, though mistaken in the Vulg. probably meant the same thing. (Comp. συντετμημενου ver. 26.) Once, Dan. ix. 24; where, however, observe that נחתך seems to be not a verb, but a participle or participial N. *what is decided* or *determined*, "decisum, fatum." Michaelis, Supplem. p. 984; and that the sense here assigned to this verb is confirmed by the Targum on Esth. iv. 5, which runs thus, *And Esther called Daniel, who was named* חתך Hatach, *because that according to the word of his mouth* מתחתכן were determined the *affairs of the kingdom*. See Bp. Chandler's Vindication of Defence of Christianity, vol. i. p. 285, &c.

חתל

I. *To swathe, swaddle,* or *be swaddled.* So LXX ιν σπαργανοις ουκ ισπαργανωθης. occ. Ezek. xvi. 4; twice.

II. As a N. חתול *a swathe, roller.* occ. Ezek. xxx. 21. As a N. fem. חתלה *a swaddling band.* occ. Job xxxviii. 9; where LXX ομιχλη δι αυτην ισπαργανωσα I swathed *her with foggy darkness.* Comp. Vulg.

Der. *Wattle,* also, *w* or *s* being prefixed, *swaddle.*

חתם

In general, *to close, close up,* as with some *glutinous* or *adhesive matter.*

I. In Hiph. *to be closed, stopped up,* as the affected part in a gonorrhœa. occ. Lev. xv. 3; to this purpose the LXX συνιστηκει, Symmachus περιεπηγυται, and Vulg. concreverit.

II. And most generally in Kal, *to seal, seal up, for security* or *testimony.* See Deut. xxxii. 34. 1 K. xxi. 8. Neh. ix. 38. Esth. iii. 12. Job xiv. 17. xxxiii. 16. In Cant. iv. 12, *A fountain sealed* (LXX πηγη ισφραγισμενη) alludes, no doubt, to what was sometimes practised in the East, in order to secure the water to the proper owners.* As Ns. חותם, חתם, and fem. חתמת *a seal, a signet.* Gen. xxxviii. 18, 25. Exod. xxviii. 11. Job xxxviii. 14, *It (the earth) is changed* מחמר חותם *as clay (of* or *by)* the seal. "During the darkness of the night the earth is a perfect blank; in which state it resembles clay that has no impression. By the morning light falling upon the earth, innumerable objects make their appearance upon it: it is then changed like clay which has received the stamp of the *seal.*" Scott, whom see. So in the Orphic hymn to Apollo, or the Sun, he is addressed as possessing the *seal* which *stamps* the whole world.

——Παντος ιχνι κοσμου ΣΦΡΑΓΙΔΑ ΤΥΠΩΤΗΝ.

Clay is still sometimes used in the East instead of wax, as for instance in Egypt, where "the † doors of Joseph's granary (in old Cairo) are kept carefully *sealed,* but its inspectors do not make use of wax on this occasion, but *put their seal upon a handful of clay,* with which they cover the lock of the door." Also,

* See Maundrell's Journey, at April 1; Harmer's Observations, vol. i. p. 113, 114.

† Harmer's Observations, vol. ii. p. 457, where see more.

" * *A jewel,* having the name or portrait of the beloved person *engraven* on it, and worn next the heart or on the arm. Cant. viii. 6." Comp. Jer. xxii. 24. Hag. ii. 23. Ecclus xlix. 11.

III. *To seal up,* i. e. after having completed a sum, as it were, of money, or other goods. occ. Ezek. xxviii. 12.

IV. *To set,* as it were, *a seal upon, to mark,* as it were, *with a seal.* occ. Job xxiv. 16. So LXX ισφραγισαν, but Vulg. condixerant *had appointed.*

V. *To obstruct* or *hinder from action, as if sealed up.* occ. Job xxxvii. 7. So Dan. ix. 24, לחתם חטאות *to hinder, stop* sins, if לחתם here be the true reading; for not only the Keri, but the Complutensian edition, and many more of Dr Kennicott's codices have here לחתם with a ה, *to finish;* the other reading with a ת seems to have sprung from the following word לחתם before חזון.

VI. *To seal up* a book or roll (such as the ancient Jewish books were, see under גל III.) is equivalent to *concealing* its contents. occ. Isa. xxix. 11. Comp. ch. viii. 16. Dan. xii. 4, 9; and see Greek and Eng. Lexicon under Σφραγιζω VI. and Σφραγις I.

VII. *To seal* the vision and the prophet, Dan. ix. 24, is "to *confirm* and *put an end to* all the prophecies concerning the Messiah by the *accomplishment* of them on himself. Mat. xi. 13." Clark's note. Comp. Wintle on Dan. p. 140, 155.

VIII. Applied to the stars, Job ix. 7, ובעד כוכבים יחתם *And behind* or *above the fluxes of the stars,* he (God) setteth a seal, i. e. he fixeth as with his own signet, *the orbs of the stars* (*the* ראש כוכבים *head of the stellar fluxes,* as they are called, Job xxii. 12.); "so that the operation of the skies, which moves the earth and planets, should not move them," says the excellent Mr Spearman in his Enquiry after Philosophy and Theology, p. 207. edit. Edinburgh. See also Mr Pike's Philosophia Sacra, p. 59. Empedocles, in like manner, taught, τους μεν απλανεις αστερας συνδιδεσθαι τη κρυσταλλω τους δι πλανητας αντεσθαι, that the fixed stars were *confined* by the circumferential density, (comp. under עבה V.) but that the planets were not. Plutarch de Placit. Philos. lib. ii. cap. xiii. tom. ii. p. 888. E. edit. Xylandri.

חתן

Occurs not as a V. in Kal, but in Hith. signifies, *to contract affinity by marriage.* Gen. xxxiv. 9. Deut. vii. 3. Josh. xxiii. 12, & al. Comp. 2 Chron. xviii. 1, with 2 K. viii. 18, 27. In Josh. the LXX render it by επιγαμιας ποιειν, *to make marriages;* so the Vulg. miscere connubia. As a N. חתן *a male relation by marriage,* affinis. See 2 K. viii. 18, 27. *A son-in-law.* Gen. xix. 14, & al. *A bridegroom.* Ps. xix. 6. Isa. lxii. 5, & al. But it never directly expresses the relation of the bridegroom to his bride, but to his bride's

* Dr Taylor's Concordance. In the pictures of the eastern princesses and heroines, "there is sometimes a large square *jewel* on the fore-part of the arm a little below the shoulder." Richardson on the Language, &c. of the Heathen Nations, in Annual Register for 1779, Characters, p. 47.

parents. *A father-in-law*, Exod. iii. 1, & al. Comp. ch. ii. 21. Exod. iv. 25, *And Zipporah took a sharp stone, and cut off the foreskin of her son, and laid it at his (Jehovah's) feet, and said, Surely* חתן דמים a father-in-law by blood *art thou to me*, a Midianitess and consequently an alien from the people of Jehovah, whom yet she claims for her חתן *father-in-law by blood*, namely, *by the circumcision of her son.* And it is plain that Jehovah admitted her claim, and approved her faith and pious behaviour; for ver. 26, *He (Jehovah) let him* (Moses whom he sought to slay, ver. 24.) *go; then she said, (He, Jehovah is,)* חתן למולת דמים a father-in-law by blood *on account of the circumcision.* See more in Bate's Crit. Heb. as a N. fem. in reg. חתנת *a mother-in-law.* occ. Deut. xxvii. 23. Also *a wedding, a marriage.* occ. Cant. iii. 11.

חתף

To take away by violence. So Symmachus αναρπασει. occ. Job ix. 12. As a N. חתף *a robber, plunderer.* So Vulg. latro. occ. Prov. xxiii. 28.

This root is, both in sense and sound, nearly related to חטף which see.

חתר

I. *To dig, dig downwards.* occ. Amos ix. 2. Hence by transposition the Greek ορυσσω *to dig*, by which or its compounds the LXX generally render the Hebrew word.

II. With ב following, *to dig in* or *through.* occ. Ezek. viii. 8. xii. 5, 7, 12. Also transitively, *to dig through.* occ. Job xxiv. 16; where LXX διωρυξεν οικιας he diggeth through *houses.* The verb διορυσσειν is applied in like manner in the N. T. Mat. xxiv. 43. Luke xii. 39. Mr Harmer, Observations, vol. i. p. 175—177, points out a peculiar propriety in this expression in Job, by remarking that the Egyptians and Arabians still build of *mud* and *slime*, or of *bad unburnt brick*, and that the walls are of a *great thickness.* As a N. fem. מחתרת *a digging*, or (as we speak) *a breaking through.* So LXX διορυγμα. occ. Exod. xxii. 2, where see Le Clerc's note. Jer. ii. 34, *Thou didst not find them (in)* digging through, and so hadst no right to kill them, alluding to the law, Exod. xxii. 2. And observe that in this view מצאתי may be the *second* person fem. sing. pret. with תי suffixed as in למדתי verse 33. Or should not the words be rather rendered, *I have not found it* (i. e. דמים *the blood*) by digging (Eng. Marg.) or (according to LXX, and Vulg.) in a digged hole or pit? Comp. Ezek. xxiv. 7. And this translation seems best to suit the latter part of the verse.

III. *To row hard*, q. d. *to dig hard in rowing.* occ. Jon. i. 13. Hence Gr. ερεσσω *to row.*

PLURILITERALS in ח.

חבצלת

As a N. fem. *a rose*, or more properly, *a rosebud, an opening rose.* occ. Cant. ii. 1. Isa. xxxv. 1. The word seems a compound of חבה *to hide*, and צל *to shade, overshadow.* Accordingly Aquila appears to have rendered it with accuracy, in both places where it occurs, in the former by καλυκωσις, in the latter by καλυξ, which word properly denotes *a rose-blossom, not fully opened*, from καλυπτω, *to hide.* So St Jerome explains καλυξ, "*quam nos* tumentem rosam, et necdum foliis dilatatis *possumus dicere*, Suidas, in Michaelis, καλυξ, *ανθος ῥοδου μεμυκος, καλυξ, the rose-flower, while closed.*" The beauty of these flowers is too well known to be insisted on, and they are at this day much admired in the east, where they are *extremely fragrant.** In what esteem the *rose* was among the ancient Greeks for its beauty and fragrancy may be seen in the 5th and 53d Ode of Anacreon; and the comparison in Ecclus xxiv. 14 or 18. l. 8, show that the Jews were likewise much delighted with it: and with regard to the *rose-bud* or *opening rose* in particular, the Jewish sensualists in Wisdom ii. 8, are introduced saying, *Let us crown ourselves with* rose-buds (*ῥοδων καλυκας*) *before they be withered.* Comp. Harmer's Observations, vol. iii. p. 188.

חכלל See under חכל

חלכא

As a N. mas. plur. חלכאים *afflicted, dejected, fainting with misery.* It is a very expressive word, compounded of חלה *to be faint, languid*, and כאה *to beat down, grieve.* The Targum renders it עניא *afflicted*, the LXX πτωχων, so Vulg. pauperum, *poor*, and Aquila ασθενεσιν *weak.* Once, Psal. x. 10.

חלכה

As a N. mas. from חלה *to be faint, languid*, and נכה *to smite, afflict, Greatly afflicted, faint with affliction.* occ. Ps. x. 8, 14. Comp. ver. 10, which shows that this word is nearly equivalent to the preceding חלכא. The Targum explains it by מסכניא *poor* עני *afflicted*, the LXX by πτωχη and πτωχοις, so Vulg. by pauper *poor*, and Symmachus by ασθενεις *weak.*

חלמיש

As a N. from חלם *to break off*, and משה *to recede, a hard stone*, whose parts when *broken recede* or *fly off* with great force. occ. Deut. viii. 15. xxxii. 13. Job xxviii. 9. Ps. cxiv. 8. Isa. l. 7. The LXX render it by στερεα *firm, hard*, (so Vulg. durissima *very hard*) Deut. xxxii. 13; and by στερεα πετρα *a firm rock*, Isa. l. 7; where Vulg. petra durissima *a very hard rock.* From Deut. viii. 15. Psal. cxiv. 8, Michaelis (in Suppl. p. 780, which see) thinks that it particularly denotes the *reddish granite* or *porphyry*, which, as he shows from the testimony of eye-witnesses, abounds in and about mount Horeb and Sinai. He owns, however, that in Job xxviii. 9, it must be taken in a larger sense, as the skilful metallists, whom he consulted, could not recollect that metalline ores were ever found in *porphyry.* Deut. xxxii. 13, *He made him to suck oil out of*

* See Outlines of a New Commentary on Solomon's Song, p. 146, &c. 162, &c. 236, &c. and Jones, Poet. Asiat. Comment. p. 102, &c. 113, &c. 136, 138, 187.

Digitized by Google

the hard *rock*, i. e. to procure it from the *olive-trees* growing there. Comp. under סלע Mr Maundrell (Journey, at March 25), speaking of the ancient fertility and cultivation of Judea, says, "The *most rocky* parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and *olive-trees*, which delight to extract, the one its *fatness*, the other its sprightly juice, chiefly out of such dry and *flinty* places." Comp. Virgil, Georgic ii. lin. 179.

חנמל

As a N. from חנח *to fix, settle, remain*, and מל to *cut off, frost*, or more properly perhaps, *a kind of freezing vapour, which, turning into ice, and fixing on trees, cuts off their buds and tender shoots; a rime.* So LXX παχνη, which Theophrastus, lib. v. De Causis, cap. 19, thus explains by comparing it with snow: Η μεν ουν ιτιμινι, αλλ' ακοστηιται απο των κληματων και των βλαστων, η δι παχνη (ιπιμινουσα, for the opposition shows that that word ought to be supplied) ταυτ' αποκαιι. "Snow," says he, "does not remain, but melts off from the shoots and buds; whereas *rime remaining blights* them." And a little lower he adds, Τμητικωτιρα δοκιι η παχνη της χιονος ιναι, "*rime* more *cutting* than snow."* Thus accurately does our author's account of παχνη agree with the derivation of the Heb. חנמל here proposed. Once, Psal. lxxviii. 47.

חספס

It occurs in the form of a participle Hiph. or Huph. מחספס, once, Exod. xvi. 14. The modern translations and Lexicons, in conformity to the Rabbins, interpret it *round, spherical*, but not so the ancient versions. The LXX supposed this word to answer in sense to כזרע גד *like coriander-seed*, Num. xi. 7, and accordingly in Exod. explain it by ὡσει κοριον; but the Vulg. appears to have given the true meaning, by translating it, *quasi* pilo tusum, as if *pounded by a pestle*, and perhaps the Chaldee paraphrase מקלף aimed at nearly the same idea. (See the use of the Chaldee קלף in the Targum on Psal. lxxviii. 46.) and thus our Hebrew word חספס is plainly a compound of חסף *to beat, pound*, and פס *a piece, bit*, and signifies *small* or *fine, as if beaten* or *pounded to pieces.*

חצצר See under חצר

חרגל

As a N. a kind of *locust*. So the LXX οφιομαχης, and Vulg. ophiomachum, literally the *serpent-fighter*, from its supposed enmity to serpents. The Hebrew name seems a derivative from חרג *to shake*, and רגל *the foot*, and so to denote the *nimbleness* of its motions. Thus in English we call an animal of the locust kind *a grasshopper*, the French name of which is likewise *sauterelle*, from the V. *sauter* to leap. Once, Lev. xi. 22.

חרטם

As a N. mas. plur. חרטמים, Chald. חרטמין and emphat. חרטמיא, a kind of *diviners*, mentioned very early among the Egyptians, Gen. xli. 8, 24; and in aftertimes among the Babylonians, Dan. i. 20, & al. freq. The LXX have rendered the word variously—ιξηγηται *interpreters* or *explainers* of somewhat secret, ιπαοδοι *enchanters*, φαρμακοι *conjurers by drugs*; nor do the Greek Hexaplar Versions or the Vulg. by their translations throw any more light upon the strict and proper meaning of the word: which may perhaps be best considered as a compound of חרט *a pen* or *instrument to write or draw with*, and תם *to perfect, accomplish* (the ת being dropped *after* another dental, as ד is *before* ת in אחת *one* fem. for אחדת), and so denote, *Those who were perfect in drawing their sacred, astrological and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats*, (as Exod. vii. 11, 22.) *among which was the interpretation of dreams.* (See Gen. xli. 8, 22. Dan. ii. 2, 7, 10, 11.) They seem to have been such persons as Josephus, Ant. lib. ii. cap. 9, § 2, calls ιιρογραμματις, *sacred scribes*, or *professors of sacred learning*; one of whom he says foretold Moses' birth to the king of Egypt, και γαρ ισι δυνοι περι των μιλλοντων αληθιαν λιγιιν; for they are eminent, adds he, for truly predicting futurities. So the Egyptian magicians, who resisted Moses, and are in Exod. ch. vii. and viii. called חרטמים, are by Numenius the Pythagorean philosopher, (cited in Eusebius's Præparat. Evangel. lib. ix. cap. 8.) mentioned by their names Jannes and Jambres, and styled Αιγυπτιοι ιιρογραμματις, ανδρις ουδινος ηττους μαγιυσαι κριθιντις ιναι, Egyptian hierogrammateis, esteemed inferior to none in the arts of magic." Comp. 2 Tim. iii. 8. The curious reader may find a farther account of these ιιρογραμματις in Jablonski's Prolegomena to his Pantheon Egyptiorum, § xxxix. xl. xli. See also Michaelis, Supplem. p. 920.

חרייונים See under חרה VI.

חרמש

As a N. from חרם *to separate*, and משח *to remove, draw back, a sickle.* So LXX δριπανον, and Vulg. falx. occ. Deut. xvi. 9. xxiii. 15.

חרצב

As a N. fem. plur. חרצבות, from חרץ *a lump*, and צבה *to swell, Knots, the complications of a cord* or *bond.* So (in Isa. LXX συνδισμον, and Vulg. colligationes.) occ. Isa. lviii. 6, פתח חרצבות רשע *to loose* the knots *of the oppressor*, i. e. usurious and oppressive *contracts.* (Comp. Neh. v. 1—13.) Psal. lxxiii. 4, אין חרצבות למו *there are no* knots, perplexing difficulties, *to them*; "*they have no knots* in their way; חם ובריא אולם *their strength is perfect and firm.*" Thus Bate explains this very difficult passage; and before him Moerlius (cited by Bp. Lowth in Merrick's Annotations on the Psalms, Addenda, p. 341) had taken the same method. As to the dividing

* See Bochart, vol. iii. 445, to whom I am indebted for these two passages from Theophrastus, though he proposes a different, and I think a less probable derivation of חנמל from נוח *to rest* (by transposition) and מל *to cut off.*

of למותם into two words בלילו Job xxiv. 6, ישימות Psal. lv. 16, מאפליה Jer. ii. 31, and מאשתם Jer. vi. 29, are instances where a similar division is necessary. But observe, after all, that in the text of Dr Kennicott's Bible למו תם Psal. lxxiii. 4, is printed as two words.

חרצן See under חרץ VII.

חשמל

As a N. חשמל occ. Ezek. i. 4, 27, and fem. חשמלה occ. Ezek. viii. 2. The LXX rendered it throughout ηλεκτρον, as Theodotion also does in Ezek. viii. 2. Now ηλεκτρον signifies, 1. *Amber.* 2. *A mixed metal of gold* and *silver*, whether natural or fictitious. 3. *Crystal.* From the LXX version of Ezek. i. 4, Και εν τῳ μεσῳ αυτου ὡς ὁρασις ηλεκτρου εν μεσῳ του πυρος, *and in the midst of it (the whirlwind) as the appearance of* electrum *in the midst of the* or *a fire*, it appears that those translators by ηλεκτρον could not mean either *amber* or *crystal*; the former of which grows dim as soon as it feels the fire, and shortly dissolves into a resinous or pitchy substance; the latter is scarcely ever put into a fire, and if it were, could hardly contract any thing from it but soot and dimness: it remains then that by ηλεκτρον in Ezek. the LXX meant *the mixed metal* above-mentioned, which is much celebrated by the ancients for its *beautiful lustre*, and which, when exposed to the fire, does, like other metals, *grow more bright and shining.* And by rendering חשמל ηλεκτρον, the LXX appear to have come very near its true meaning; for as Ezekiel prophesied among the Chaldeans,* after king Jehoiachin's captivity, so here, as in other instances, he seems to have used a Chaldee word; and considered as such חשמל may be derived from נחש *copper* (dropping the initial נ), and Chald. מלל *gold, as it comes from the mine*, and so denote either *a metal mixed of copper and gold*, such as the æs pyropum mentioned in the ancient Greek and Roman writers, and thus called from its *fiery colour* and the noted æs Corinthium *Corinthian brass*; or else חשמל may signify χαλκος χρυσειδης *a fine kind of copper*, such as Aristotle in Mirab. says was *in colour* and *appearance not distinguishable from gold*, and of which it is probable the cups of Darius, mentioned by the same author, and *the two vessels of fine copper, (yellow* or *shining brass*, Marg.) *precious as gold*, of which we read Ezra viii. 27, were made. See more on this subject in the learned Bochart, vol. iii. 871, &c. to whom I am indebted for the explanation of this word. Scheuchzer,† who of the various interpretations of חשמל prefers that last mentioned, adds, that *this kind of fine copper* is still known in the East Indies by the name of Suassa, that it is used for making rings and cups for great men, and *composed of equal parts of gold, and of the reddest copper.* Comp. Harmer's Observations, vol. ii. p. 490.

חשמן

As a N. mas. plur. חשמנים, once, Psal. lxviii. 32, חשמנים *shall come out of Egypt.* Michaelis, Supplem. ad Lex. Heb. p. 972, &c. after producing and rejecting the other interpretations which have been given of this word, takes it for a proper name. He remarks, that in Gen. x. 14, among the descendents of Mizraim, the father of the Egyptians, are reckoned כסלחים, or, as twelve of Dr Kennicott's codices read, כסלרחים, and that for these the LXX have in their version Χασμωνιμ, "either," says Michaelis, "because in their copy of the Pentateuch they read חשמנים, or because, being well acquainted with the geography of their own country, Egypt, they knew some province of it whose name was with these very letters, and which they took for the כסלחים of Moses. Who, I pray, can now doubt, since the Chasmonéans, are said *to come out of Egypt*, but that those very Chasmonéans whom the LXX knew to be *in Egypt*, are meant? Nor will a person moderately skilled in the Egyptian geography be long in seeking a city or name of a correspondent denomination. In d'Anville's maps of Egypt, longitude 48′, 35″, latitude 28′, 5″, in the midway between the Nile and Joseph's canal, you will find the city Aschmunein, with a large, and, according to the tradition of the Egyptians, a very noble country of the same name."

ט

טא

Occurs not as a verb in the simple form, but hence

טאטא *to sweep, sweep repeatedly.* The verb in this reduplicate form expresses the *repetition* of the action *in sweeping.* occ. Isa. xiv. 23. As a N. מטאטא *a broom, a besom, an instrument of sweeping.* occ. Isa. xiv. 23. So the Vulg. renders this passage, scopabo *eam* in scopâ; but the LXX και θησω αυτην πηλου βαραθρον, and I *will make* her *a pit* or *ditch of mud*; and this latter interpretation is * supported by the sense of the verb טאטא in Arabic, namely, *to dig* or *sink a deep ditch*, and of the N. *a ditch* or *low sunk ground, where any one may be covered.* Between these two interpretations let the reader judge for himself.

טאב Chald.

From the Heb. טוב, *well-pleased, cheerful, glad.* occ. Dan. vi. 23.

טב

To be good, goodly, pleasant, amiable, cheerful. Num. xxiv. 5. Cant. iv. 10. Jud. xvi. 25. Esth. i. 10. In Hiph. *to do good* or *well.* 1 K. viii. 18. 2 K. x. 30. Ezek. xxxvi. 11. As a N. טוב *good* in a very general sense, *goodly, beautiful, grateful, useful, fit,* &c. freq. occ.

* See Ezek. i. 2. Prideaux, Connex. vol. i. anno 594, p. 74, and anno 484, p. 89, 1st edit. 8vo.

† Physica Sacra on Esek. i. 4.

* See Michaelis's edit. of Bp. Lowth's Prælect. p. 578, 579, and notes; and his Supplem. ad Lex. Heb. p. 995, 996; and Castell, Lex. Heptag. in טאטא.

Digitized by Google

It is first applied to the *light*. Gen. i. 4, which most glorious agent does, in the strongest manner, furnish us with the delightful ideas above-mentioned.

> Hail, *active* nature's watchful *life* and *health*!
> Her *joy*, her *ornament*, and *wealth*!
> COWLEY *of Light.*

Comp. under יטב.

טבח

To butcher, slay, spoken of beasts. Gen. xliii. 15. Exod. xxii. 1, & al.—of men. Ps. xxxvii. 14. Lam. ii. 21. As a N. טבח *a cook, one who kills* meat *for food.* 1 Sam. ix. 23, 24. Fem. plur. טבחות *female cooks.* occ. 1 Sam. viii. 13.

שר הטבחים, or—רב *chief of the slaughtermen* or *executioners,* or *captain of the guards;* for princes anciently employed their own *guards* as *executioners.* See 1 Sam. xxii. 17. 1 K. ii. 25. (Comp. 2 Sam. xxiii. 23.) Thus we find, so late as the time of Herod the Tetrarch, that he sent σπεκουλατωρα (speculatorem) *one of his guard* (Eng. marg.) to behead John the Baptist. Mark vi. 27.* See Gen. xl. 3. 2 K. xxv. 8, 10, 11. Chald. Dan. ii. 14.

טבל

I. *To dip, immerge, plunge.* See Gen. xxxvii. 31. Josh. iii. 15. Ruth ii. 14. 1 Sam. xiv. 27. 2 K. v. 14. Job ix. 31.

II. *To tinge* or *dye with* a certain colour, which is usually performed by *dipping.* It occurs as a particip. paoul. Ezek. xxiii. 15. So LXX παραβαπτα, or (according to the Alexandrian copy) βαπτας, and Vulg. tinctas.

DER. *Dabble.*

טבע

I. In Kal, *to sink,* as in water. Exod. xv. 4.—in mud. Psal. lxix. 3, 15. Jer. xxxviii. 6. Comp. Psal. ix. 16. In Hiph. *to cause to sink.* occ. Jer. xxxviii. 22. In Huph. *to be caused to sink* or *subside,* occ. Prov. viii. 25, *At the time when the mountains* הטבעו were caused to subside (i. e. the matter of which they were formed) from the תהו or primitive chaotic mixture of earth and water. See Gen. i. 2, 6—10.

II. In Kal, *to sink, enter,* or *penetrate.* 1 Sam. xvii. 49. Lam. ii. 9. Comp. Job xxxviii. 6.

III. As a N. fem. טבעת, plur. טבעות, *a ring,* into which the finger, pole, or, &c. *enters,* or *is received;* " *in quem* immergitur *aut* infigitur *digitus aut vectis.*" Avenarius. Gen. xli. 42. Num. xxxi. 50. Exod. xxv. 12, & al. See Bate's Crit. Heb. on this word, and comp. Greek and English Lexicon in Σφραγις. The very ancient custom (see Gen. xli. 42. Esth. iii. 10, 12. viii. 2, 8, 10.) of *sealing* despatches with a *seal* or *signet* set in a ring, is still retained in the East. Thus, " in Egypt," Dr Pococke † says, " they make the impression of their name with their *seal,* generally of cornelian, *which they wear on their finger,* and which is blacked, when they have occasion to *seal* with it." And Mr Hanway ‡ remarks, that the Persian ink " serves not only for writing, but for subscribing with their *seal;* indeed many of the Persians in high office could NOT write.—In their *rings* they wear agates, which serve for a *seal,* on which is frequently engraved their name, and some verse from the Koran." So Dr Shaw,* " As few or none either of the (Arab) *shekhs,* or of Turkish, and eastern kings, princes or bashaws know to write their own names, all their letters and decrees are *stamped* with their proper *rings, seals,* or *signets,* (1 K. xxi. 8. Esth. iii. 12. Dan. vi. 17 or 18, &c.) which are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." The art and practice of engraving *names* on a *signet* is as old as Moses. See Exod. xxxix. 14.

It is evident from Exod. xxvii. 4—7, compared with Exod. xxxviii. 5—7, that the *rings* at the four corners of the brazen grate *passed through the* two *sides* of the altar of burnt-offerings under the inner inbenching of the altar; and so the staves going through those rings, the whole altar, when it was carried, was kept tight together.

טבר

Occurs not as a V. therefore the ideal meaning is uncertain, but as a N. טבור *the navel.* So the LXX ομφαλος, and Vulg. umbilicus. occ. Jud. ix. 37. Ezek. xxxviii. 12; in both which texts it is applied to a land or country; and טבור הארץ *the navel of the land,* Jud. ix. 37, is plainly the same as ראשי הדרים *the heads of the mountains,* ver. 36, and therefore means the *higher* or *elevated* part of the country, which *height* or *rising* perhaps may be the idea of the Heb. as of tuber, the Latin word derived from it.

DER. *Tuberous, tubercle, extuberance.*

טבת

Tebeth, the Chaldee or Persic name of the tenth month, nearly answering our December, O. S. and perhaps so called from the Hebrew צבה *to swell,* (צ being changed into ט as usual) on account of the *swelling* of the *waters* by the rains which fall in that season. Once, Esther ii. 16.

טהר

In Kal, *to be pure, clean, clear.* See inter al. Num. xxxi. 23, 24. In a transitive sense, *to cleanse, make pure,* or *clean.* Num. viii. 6, 15, & al. Also, *to pronounce clean.* Lev. xiii. 6, 23, & al. In Hiph. *to purify.* Isa. lxvi. 17. As a participial N. טהור *pure, clean, clear.* Also, *purity,* &c. freq. occ.

The word is applied not only to things ceremonially *pure,* but to the heavens. Exod. xxiv. 10. comp. Job xxxvii. 21.—to gold. Exod. xxv. 11, & al. freq.—to silver. Mal. iii. 3.—to the heart. Ps. li. 12. Prov. xxii. 11.—to moral or spiritual purity. Job iv. 17. Ezek. xxiv. 13. As a N. מטהר, " *brightness, unsullied honour.*" Bate. occ. Ps. lxxxix. 45.

* Comp. Greek and Eng. Lexicon in Σπεκουλατωρ.
† Cited in Harmer's Observations, vol. ii. p. 459, where see more.
‡ Travels, vol. i. p. 317.
* Travels, p. 247, 248.

Digitized by Google

טוּה

With a radical, but mutable or omissible, ה.

To spin. So LXX and Vulg. occ. Exod. xxxv. 25, 26. As a participial N. מטוּה *somewhat spun.* So LXX νενησμένα. occ. Exod. xxxv. 25.

טוּת Chald.

As a N. *fasting, supperless.* So LXX ἀδιατρέτους, and Vulg. incœnatus. Once, Dan. vi. 18 or 19; where the Syriac version likewise has טוּת.

טח

I. In Kal, *to overlay, cover over the surface,* as of a wall, with gold. occ. 1 Chron. xxix. 4. (Comp. under שׂכך V.) But generally, *to overspread, daub over,* as with mortar or plaster. Lev. xiv. 42. Ezek. xiii. 10, & al. freq. In Niph. *to be* thus *daubed* or *plastered.* occ. Lev. xiv. 43, 48. As a N. טיח *daubing, plaster.* occ. Ezek. xiii. 12.

II. *To plaster* or *seal up,* as the eyes. *Sealing up of the eyes,* strange as it may seem to us, is still sometimes practised in the East on different occasions. See Harmer's Observations, vol. ii. p. 277, &c. occ. Isa. xliv. 18; where observe that טח, which is strictly applicable only to *the eyes,* is by the construction referred also to the heart. Comp. under כרת V.

III. As a N. fem. טחוֹת *the inner parts* of the human body, as the heart, liver, reins, &c. over all of which are *spread* membranes, fat or mucus, to protect and cherish them, and which, as sympathizing with the mind or soul, are considered as the seat of the understanding and affections. occ. Job xxxviii. 36. Ps. li. 8.

Der. *To thack,* or *thatch, thick.* Greek στέγος a roof. Latin *tego* to cover, whence the compounds *protego, detego,* and Eng. *tegumen, integument, protect, detect,* &c.

טחה

Occurs not as a V. in Heb. but in the Samaritan signifies, *to impel, drive forward,* "impulit, immisit." Castell. Hence as a participial N. mas. sing. מטחוי *the shot* or *range* of a bow. So the LXX render the Heb. כמטחוי קשׁת by ὡσεὶ τοξεύου BOAHN, and Vulg. quantum potest jacere *arcus, as far as a* bow *can carry.* Once, Gen. xxi. 16.

טחן

I. *To comminute, reduce to powder* or *minute particles,* as Moses did the golden calf. occ. Exod. xxxii. 20. Deut. ix. 21. How Moses did this we are not told: but since the Egyptians were at that time well skilled in the fusing and purifying of metals, it appears very likely (even without alleging the authority of St Stephen, Acts vii. 22, in proof of *Moses' being learned in* all *the wisdom of that people*) that from them Moses might have learned the art of *reducing gold to a powder capable of being swallowed.* The possibility of doing this by means of *salt of tartar* and *sulphur* is well known to the modern chemist.* And it has been shown that *natron,* which abounds in the East, and particularly near the Nile, will have the same effect, and moreover give a detestable taste to the water it is mixed with. These circumstances, joined with that of Moses' making the Israelites *drink* of the water into which the powder of the golden calf had been strowed, render it highly probable that *natron* was the menstruum employed by him on this occasion.*

II. *To grind, comminute by grinding,* as corn or the like. occ. Num. xi. 8. Jud. xvi. 21. Isa. xlvii. 2. Lam. v. 13. Job xxxi. 10, *Then let my wife* grind *for another.* A decent expression for her *committing adultery,* as many learned men have understood it. This sense seems best to suit the context, and particularly the latter part of the verse, in which, as usual in Hebrew poetry, the same sentiment is repeated in other words. *To grind the faces of the afflicted,* is to make them by cruelty and oppression look more *thin* and *meagre* than they did before. occ. Isa. iii. 15.

III. As a N. fem. plur. טחנוֹת *grinders,* i. e. the teeth in general, so called from *grinding* or *comminuting* the food, though the English name is appropriated to the large broad teeth. "Dentibus molitur *cibus,* the food *is ground* by *the teeth,*" says Cicero, De Nat. Deor. lib. ii. cap. 54, where see Davies's Note. occ. Eccles. xii. 3. But,

IV. As a N. fem. טחוֹנה *digestion* of food, including *the whole process* from the *mastication* by the teeth to the *ultimate elaboration* of the various animal fluids.† occ. Eccles. xii. 4, When the sound of the grinding *is low.* This expression alludes to the *noise* made by the *hand-mills,* in which the Eastern nations daily *grind* their corn. Comp. Jer. xxv. 10. Rev. xviii. 22, and under רחם I.

Der. *Thin, tiny;* also, Lat. *tenuis,* whence Eng. *tenuity, attenuate,* &c. Sax. *thinan,* Eng. *dwindle.*

טחר

Occurs not as a V. in Heb. but in Arabic signifies, *to fetch one's breath deep,* "ex alto spiritum duxit." Castell; and in Syriac, *to pant under a burden, to strain hard in discharging the fæces,* "anhelavit sub onere, enixus est in exonerando ventre;" and as Ns. טחורא, and טחוּרא *the fundament,* "anus, podex." Castell. As a N. mas. plur. in reg. טחוֹרי rendered in our translation *emerods,* that is, *hæmorrhoidal swellings, piles;* but according to Michaelis in Supplem. (whom see) denotes, like the Syriac N. not the disease, but *the part affected, the* intestinum rectum. So the LXX render it throughout ἕδρας, and the Vulg. in 1 Sam. vi. 5, 11, 17, by anos, anorum, ani, and in the other texts by correspondent expressions. occ. 1 Sam. vi. 11, 17, according to the common printed editions; but besides these two texts, M. de Calasio's Concordance gives us Deut.

* "Dr Stahl—has shown an easy method of dissolving gold in water, by barely melting the gold with a suitable proportion of the liver of sulphur, or brimstone, and potash; powdering the mass, and throwing it into water." Dr Shaw's Note (*y*) on Boerhaave's Chemistry, vol. i. p. 14.

* See more in Goguet's Origin of Laws, &c. Pt. II. Book II. chap. iv. vol. ii. p. 153, edit. Edinburgh, and in the excellent Lettres de quelques Juifs a M. de Voltaire, p. 113, &c.

† See the learned Dr Smith's Solomon's Portraiture of Old Age, p. 67, &c. 91, &c.

Digitized by Google

xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, as containing this N. which is likewise presented to us not only by the Keri on all these latter texts, but also on each of them (and on 1 Sam. vi. 5.) by more or fewer of Dr Kennicott's codices. So that in these last-cited passages טחורים or טחורים may be regarded as a real various reading.

טט

Occurs not as a verb in Hebrew, but in Chaldee signifies in Aph. *to spot.* As a N. טיט *mire, mud, clay.* So LXX, πηλος and βορβορος. 2 Sam. xxii. 43. Isa. xli. 25. Jer. xxxviii. 6, & al. freq.

From this root the Greeks seem to have derived the names of their marine goddesses, Tethys and Thetis. Homer * makes the former the wife of Oceanus, and the mother of the gods; the latter, the daughter of Oceanus or Neptune, and the mother of Achilles. (See Il. i. lin. 357, &c.) But Aristotle says, that the most ancient of those who theologized made Ocean and Thetis to be the *first authors* or *parents* of the generation of things.† The fact is, that we have here some broken traditionary scraps of the true, that is of the Mosaic, history of the creation and formation. Tethys and Thetis originally meant the *chaotic mud,* or *deep,* existing before the earth and the sun, moon and stars, the gods of heathenism, were formed. See Gen. i. 2—18; and Thetis, from being afterwards considered as the *mud* at the bottom of the sea, was personified into a goddess sitting there by her aged sire.

Ἡμενη εν βυθοισιν αλος παρα πατρι γεροντι,
Il. i. lin. 358.

From the Heb. טיט the celebrated Τιτανες, *Titans,* also had their appellation. They were otherwise called by the Greeks Γιγαντες, Hesiod, Theogon. lin. 50, that is, Γηγενεις or Γηγινεις, as Apollonius Rhodius denominates them, Argonaut. i. lin. 994. So Hesiod, Theogon. lin. 697, styles them χθονιους *earthy;* and Callimachus, coming still nearer to the strict import of the Heb. טיט names them πηλογονων *mud-born,* Hymn. in Jov. lin. 3. No schoolboy, who has read the first book of Ovid's Metamorphosis, is ignorant of the fable of the *giants rebelling against Jupiter, and attempting to scale heaven.* This story is by the different Greek and Latin poets related with different circumstances; but upon the whole appears to be derived from some confused traditions, partly of the wickedness of the *apostates* (הנפלים) before the flood, whom the LXX call γιγαντες, and we from them *giants,* and partly of the rebellious attempt at Babel, Gen. xi.

אדם *man* was originally formed of אדמה *the ground* or *earth.* The *apostates* mentioned Gen. vi. were the descendants of the בנות האדם the daughters of *men* or *Adam;* and the builders of Babel are, Gen. xi. 5, expressly styled בני האדם *sons of men* or *Adam,* as contradistinguished from *the sons of God.* Such notices in the ancient *traditional* history of mankind might well give rise to the fable of these *wicked and rebellious mortals* being *sons of the earth,* and consequently to their several appellations of τιτανες, πηλογονοι, γηγινεις, γιγαντες.

טטף

Occurs not as a verb, but the idea seems to be, *to fix, fasten,* or the like; for the Targum throughout substitutes תפלין from תפל *to adhere, cause to adhere;* and the LXX, Symmachus and Theodotion unanimously render it, Exod. xiii. 16, by ασαλευτον *immoveable;* and to the same purpose, Aquila by ατινακτα *unshaken.* So the LXX in Deut. vi. 8. xi. 18, ασαλευτον, and Aquila in Deut. vi. 8, ατινακτα. As a N. fem. plur. טוטפת or טטפת *frontlets,* that is, *scrolls of parchment,* with portions of the law written upon them, which the Jews were enjoined to *bind* on their foreheads. occ. Exod. xiii. 16. (comp. ver. 9.) Deut. vi. 8. xi. 18.

Some learned men have taxed the Jews with superstition for understanding these passages literally; but if Deut. vi. 8, be not a positive literal command, it will be hard to find one in the law. There is no doubt but these *outward* signs, like all the other legal ceremonies, had an *inward* and *spiritual* sense; and what sense is so natural, as that binding portions of the law upon their *hands* should * remind them of *performing* it, and that binding them between their *eyes* should denote the constant *regard* they ought to have to it? Our blessed Saviour, Mat. xxiii. 5, does not find fault with the Pharisees for wearing these טטפת or *phylacteries,*† any more than he does for wearing *fringes* or *tassels* to their garments, (which was another positive injunction of the law, Num. xv. 38—40, and to which we learn from Mat. ix. 20. xiv. 36, & al. that Christ himself conformed); but he blames them for *making the one broad and the other large, to be seen of men;*‡ for thus they rested in the *opus operatum,* and neglected the spiritual meaning of the law, not *laying up the words of the Lord their God in their heart, and in their soul,* which was commanded them, Deut. xi. 18, as well as *to bind them for a sign upon their hand, and that they should be as frontlets between their eyes. The former ought they to have done, and not to have left the latter undone.* See Mat. xxiii. 23.

Niebuhr, in his Description de l'Arabie, p. 55, speaking of the head-dress of the Arabs in Yeman, and particularly of their outermost cap, says, " I have *always* seen, upon those which my friends have showed me, these words, *La Allah illa Allah, Mohammed Resul Allah*

* Ωκεανον τε θεων γενεσιν, και ΜΗΤΕΡΑ ΤΗΘΥΝ.
Il. xiv. lin. 201, &c. See lin. 302.

† See Leland's Advantage and Necessity of the Christian Revelation, Part I. ch. xii. p. 252, 8vo. edit. Tillotson, Serm. I. p. 8, fol. Burnet, Archæolog. Philos. p. 189.

* In Exod. xiii. 16, the Syriac version renders טוטפת by דוכרנא *a memorial.*

† See Greek and Eng. Lex. in Φυλακτηρια.

‡ There is a remarkable illustration of this point in the Rabbinical Targum on Cant. viii. 3, printed in Walton's Polyglott, which runs thus, " *The congregation of Israel* hath said, I am chosen above all people, because I bind the *phylacterics* (תפלין) on my left hand and on my head."

Digitized by Google

(there is no other God but God, Mahomet is the apostle of God), or some other sentence of the Koran." The Mahometan Arabians seem to have derived this custom from the Jewish *frontlets*. Comp. Shaw's Travels, p. 243.

טין See under טן.

טל

I. In Kal, and Hiph. *to cast* or *send forth*, or *out, to cast down*. 1 Sam. xviii. 11. xx. 33. Jonah i. 4, 5. Ezek. xxxii. 4. Jer. xvi. 13, & al. In Niph. *to be cast down*. Job xl. 28, or xli. 9, *to be cast* or *tossed about*. occ. Isa. xl. 15, כדק יטול, *like the small dust (which)* is, or will be tossed about, אשר being understood. So Aquila, ὡς λεπτον βαλλομενον. See Vitringa's Comment. Comp. under יטל,

II. As a N. טל *dew, a moist vapour*, which *drops*, or *is cast down*, upon the earth. See Gen. xxvii. 28, 39. Num. xi. 9. Deut. xxxiii. 28. 2 Sam. xvii. 12. Prov. iii. 20. Job xxix. 19, *And* the dew *abode* בקצירי upon my branch. It is well known that in the hot eastern countries where it * rarely rains during the summer months, the copious † dews which fall there during the night contribute greatly to the nourishment of vegetables in general. (Comp. Hag. i. 10. 1 Kings xvii. 1. Zech. viii. 12.) And "this *dew*," says Hasselquist‡, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the *trees*, which would otherwise never be able to resist this heat; but with this assistance they thrive well, and blossom and ripen their fruit." So Mons. Volney, Voyage, tom. i. p. 51, Dans l'Egypte, outre la somme d'eau, dont la terre fait provision, lors de l'inondation, *les rosées*, qui tombent dans les nuits d'été, suffisent à la végétation."

In Psal. cxxxiii. 3, there seems an ellipsis before שירד of כטל, or of כ only. Comp. Isa. xxxviii. 14. See Eng. translat. Merrick's Annot. and Lowth's Prælect. xxv. p. 336, edit. Gotting. Not. "We were sufficiently instructed by experience," says Maundrell, "what the holy Psalmist means by the *dew of Hermon*, our tents being as wet with it, as it had rained all night." Journey, March 22d. Hos. vi. 4 or 5. xiii. 3,—*as the morning cloud* וכטל משכים הלך, *and as* the dew *forward to go off*. Dr Shaw, Travels, p. 440, speaking of the *mists* and *dews* in Arabia Petræa: "The *dews* particularly (as we had the heavens only for our covering) would [in the night] frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than *the mists were quickly dispersed*, and the copious moisture, which the *dews* had communicated to the sands, would be *entirely evaporated*." Comp. his Preface, p. 11.

טלל Chald. from the Heb. צלל, ט being substituted for צ as usual, *to cover, shelter*, i. e. with an arch, porch, or something of that kind. occ. Neh. iii. 15. So the LXX ιστιγωσιν, and Vulg. texit. Also, *to take shelter*. occ. Dan. iv. 9, or 13. So Theodotion κατασκηνουν.

טלטל In Hiph. *to cast forth with great violence*. As a N. fem. טלטלה *a violent casting forth*. occ. Isa. xxii. 17, *Behold Jehovah* מטלטלך טלטלה *is* about to cast *thee* forth with the utmost violence, *(as a) strong man*. LXX, ισβαλει και ισχυσιν *will cast forth and dash to pieces*.

DER. From the Chaldee, perhaps the Saxon *tyld*, and English *tilt*, ("any covering over head." Johnson.)

טלא

I. *To spot with large spots* or *patches*. It occurs not as a verb, but as a participle paoul in Kal, טלוא *spotted*, as cattle. So Vulg. maculosus. occ. Gen. xxx. 32, 33, 35. Hence

II. As a N. טלא *a young lamb*, or rather, according to Bochart, vol. ii. 424, 425, *a young kid*, so called from its being *spotted*. Thus Virgil, Eclog. ii. line 41,

Capreoli, sparsis etiam nunc pellibus albo.
Young kids, with skins yet *spotted o'er with white.*

Which Servius on the place thus explains, "which have yet those *spots* (maculas) that appear on them when *very young*; for in process of time their colour changes." occ. Isaiah xl. 11.

III. As a particip. fem. plur. in Huph. מטלאות *patched*, spoken of old sandals, which were therefore made of *skin* or *leather*. So LXX κατατετιλματωμενα, and Vulg. pittaciis consuta. occ. Josh. ix. 5.

IV. Joined with במות *high places*. occ. Ezek. xvi. 16, *And thou didst take of thy garments, and madest thee high places* טלאות of divers colours (Eng. translat.) or rather "*Spotted*, a dark ground with *large white spots* in it—such as was the outermost covering of their tabernacle, resembling evidently the sky with the stars in irregular spots, some bigger, some less." Bate.

טלה

With a radical ה.

It occurs not as a V. in Heb. but seems nearly related to טלא *to spot* or *patch*, as חבה to חבא, חפה to חפא, טמה to טמא, &c. As a N. טלה *a young kid*, so called from its *spots*. Comp. under טלא II. occ. 1 Sam. vii. 9, (where observe that טלה is construed as a masculine N. and therefore the ה is radical) Isa. lxv. 25.

טמא

In Kal, *to pollute, defile*. Gen. xxxiv. 5, 13, 27. Jer. ii. 7. Ezek. v. 11. *To pronounce unclean*. Lev. xiii. 3, 8, & al. Also, *to be polluted, defiled, unclean*. Lev. xv. 5. Ezek. xxii. 4, & al. freq. So in Niph. Num. v. 13, 14. Hos. v. 3, & al. freq. As a N. טמא *unclean, impure, polluted*. Lev. v. 2, & al. freq. Fem. טמאה *uncleanness, pollution*. Lev. v. 3. Num. v. 19, & al. freq. The translation of Deut. xxiv. 1—4, should run thus: *When a man hath taken a woman and married her*, THEN IT SHALL BE, *if*

* Russel's Nat. Hist. of Aleppo, p. 13; Shaw's Travels, p. 136, 438; Harmer's Observations, vol. i. p. 5; Hasselquist's Travels, p. 461—464; and Beloe's Note 27 on Herodot. II. 114, and Herodot. III. 10.

† See Shaw's Travels, p. 440, and Preface, p. 11; Niebuhr, Description de l'Arabie, p. 8.

‡ Travels, 455.

she find, &c. AND (IF) *he write her*, &c. ver. 2. AND (IF) *she go out of his house, and be another man's*, ver. 3. AND (IF) *the latter husband hate her*, &c. ver. 4. (THEN IT SHALL BE THAT, as at ver. 1.) *her former husband who sent her away, may not take her again to be his wife, after that* הטמאה (in Hiph.) he hath caused her to be polluted. How? by putting her away while the bond of her former marriage remained unbroken. And this exactly agrees with what our Lord teaches, Mat. v. 32. *I say unto you, That whoever shall put away his wife, saving for the cause of fornication*, causeth her to commit adultery. Comp. Rom. vii. 3. On Num. xix. 11, &c. it may be observed, that we meet with a remarkable account of the notions of certain modern heathen concerning *pollution* by the *dead*, and of their ceremonies respecting it, in Captain Cook's Third Voyage, vol. i. p. 305. Speaking of a walk he took in Tongataboo, one of the Friendly Islands in the Pacific Ocean, he says, "In this walk we met with about half a dozen women, in one place at supper. Two of the company, I observed, being fed by the others, on our asking the reason, they said *taboo mattee*. On farther inquiry we found that one of them had, two months before, washed the *dead corpse* of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the *corpse* of another person of inferior rank, and was now under the same restriction; but not for so long a time. At another place, hard by, we saw another woman fed, and we learned that she had assisted in washing the *corpse* of the above-mentioned chief." Is it not farther remarkable that the words *taboo mattee* may be derived from the Heb. טמא מת the very terms used in Num. xix. 11, with less force than the learned editor thinks it reasonable to allow in other instances? See his notes on p. 237, 258, 400, 413, of vol. i. and p. 158th of vol. ii. "At the expiration of the time the interdicted person *washes herself in one of their baths*, which are dirty holes, for the most part of brackish water. [Comp. Num. xix. 19.] She then waits upon the king, and after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her on each shoulder, after which she retires, *purified from her uncleanness*." Vol. i. p. 410.

This root טמא is opposed to טהור *clean*, and to קדש *holy, set apart*.

DER. The old Latin *tamino* to pollute, whence *contamino*, and Eng. *contaminate*, &c.

טמה

With a radical, but mutable, ה.

It is nearly related to טמא (as טלה to טלא, &c.) though different from it. In Niph. *to be*, or *become vile*, or *contemptible*. occ. Lev. xi. 43, *And ye shall not* תטמאו be defiled or defile yourselves *with them*, and נטמתם become vile *by them*; where the Samaritan Pentateuch, and nine of Dr Kennicott's Hebrew MSS. read נטמאתם, and one more did so originally. Job xviii. 3, *Wherefore are we counted as beasts?* נטמינו *(Why)* are we become (not unclean, but) vile *in thine eyes?*

DER. Latin *temno, contemno*, to despise, whence *contemn, contempt.*

טמן

To hide, cover up, as in the earth. Gen. xxxv. 4. Exod. ii. 12. Josh. vii. 21. Job xl. 8 or 13. Comp. Ps. ix. 16. xxxv. 7, 8.—or with other stuff. Josh. ii. 6. Comp. Pr. xix. 24. נפל טמון *an abortive fœtus dying and hidden* in the womb, Job iii. 16. Comp. ver. 11. As a N. מטמון *treasure, which is usually hidden* or *covered up*. Job iii. 21. Prov. ii. 4. Isa. xlv. 3. Comp. Gen. xliii. 23. Jer. xli. 8, *But ten men—said—we have* מטמנים treasures *in the field, of wheat, and of barley, and of oil, and of honey*; i. e. *hidden* in one or more *mattamores* or subterranean repositories, which are common in the East to this day. Comp. under מגר III. But see more in Harmer's Observations, vol. ii. p. 452.

טן

Occurs not in Heb. but as nouns in Chald. טין and טינא *mud, mire*. The former word is used in Targ. Jonath. on Isa. lvii. 20, for Heb. טיט; the latter, in Dan. ii. 41, 43. The Syriac version likewise uses טינא in the same sense. See Castell.

טנא

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. טנא seems to denote *a wicker* or *twig basket*. So LXX κανᾶλος, and Vulg. cartallus. occ. Deut. xxvi. 2, 4. xxviii. 5, 17. *Thy* basket (i. e. of first-fruits. comp. ch. xxvi. 2. Exod. xxiii. 19.) *and thy remainder, what remains for thy own use.*

טנף

To defile. So LXX μιαίνω, and Vulg. inquinabo. Once, Cant. v. 3. The V. is used in the same sense both in Chaldee and Syriac.

טעה

With a mutable or omissible ה.

To err, deviate from a way. Thus used in Targ. Jonath. on Isa. xxxv. 8, & al. In Hiph. *to cause to err, to seduce*. So Targ. אטעיאו, LXX ἐπλάνησαν, and Vulg. deceperint. Once Ezek. xiii. 10. In which, as in other instances, Ezekiel, prophesying in Chaldea, (comp. ch. xi. 24.) uses a Chaldee word for the Heb. תעה, which see.

טעם

To taste, and like the Greek γεύομαι, and the Latin sapio, it is transferred from the body to the mind.

I. *To taste, relish*, or *distinguish by the taste*, or *palate*. 2 Sam. xix. 35. Comp. Job xii. 11. xxxiv. 3. As a N. טעם *taste, savour, the effect of something sapid on the palate*. Exod. xvi. 31. Num. xi. 8. Jer. xlviii. 11. As a participial N. mas. plur. מטעמים *sapid, savoury meats*. Gen. xxvii. 4, 7, & al. Fem. מטעמות the same. Prov. xxiii. 3, 6. Comp. Harmer's Observations, vol. iii. p. 147, &c.

II. *To taste, eat a little*. 1 Sam. xiv. 24, 29. 2 Sam. iii. 35. Jon. iii. 7. Comp. Dan. v. 2, and Wintle.

Chald. In Aph. *to cause to eat*, in general. occ. Dan. iv. 22, 29. v. 21.

Digitized by Google

III. *To taste, try by experiment.* occ. Psal. xxxiv. 9.

IV. *To taste, discern, perceive mentally.* occ. Prov. xxxi. 18. As a N. טעם *mental taste, discernment, discretion, sense.* 1 Sam. xxi. 13. xxv. 33. Job xii. 20. Ps. cxix. 66. Comp. Prov. xxvi. 16; where being joined with משיבי *returning,* it imports *a judicious* or *discreet answer;* and is used in the same sense in Chaldee, Dan. ii. 14. Shakspeare, Twelfth Night. act iv. scene 1, at the end—

"What *relish* is in this?"——
How does this *taste*? What *judgment* am I to make of it? JOHNSON'S NOTE.

V. It denotes the *judgment, will,* or *pleasure,* of a prince or superior relative to the conduct of subjects or inferiors. occ. Jon. iii. 7. And hence

VI. Chald. as a N. טעם *a royal* or *authoritative decree* or *commandment.* Ezra iv. 19, 21. v. 3, 13. vi. 1. Dan. iii. 10, & al. בעל טעם *master of the decrees,* a great officer, perhaps somewhat resembling our Lord High Chancellor, or Master of the Rolls. Ezra iv. 8, 9, 17.

VII. Chald. As a N. טעם *regard, respect,* q. d. *relish.* Dan. iii. 12. vi. 13 or 14.

VIII. Chald. As a N. טעם, emphat. טעמא, *an account* or *relation* of an affair, or trust to a person in authority, q. d. *a taste* of it. occ. Dan. vi. 2. Ezra v. 5.

טען

I. *To pierce, stab,* as with a sword. The verb has the same sense both in Chaldee and Arabic, and is thus plainly used in the form of a particip. mas. plur. Huph. in reg. Isa. xiv. 19, מטעני חרב; so LXX ιωσιδιντημενων μαχαιραις, stabbed *with swords.*

II. *To prick, egg on,* as beasts with a goad. occ. Gen. xlv. 17; where after the LXX γεμισατε and Vulg. onerantes, it has been usually rendered *lade* or *load;* but this sense of the Heb. word appears irreconcilable with that which it certainly has in Isa. and seems to be taken from the usual import of the word in Chaldee and Syriac.

Hence Greek θυνω *to prick,* as in Euripides, Κινησεν θυνομενους πωλους, colts *pricked* with a spur.

טף

Occurs not as a V. in this simple form, but in Arabic signifies (inter al.) *to be nimble, active,* "agilis fuit." Castell. From the application of the reduplicate טפף in Heb. the meaning seems to be, *to move* or *walk with short steps,* or *with a mincing tripping gait,* like young children. Hence as a collective N. טף *young children,* a descriptive name from their manner of *walking.* Gen. xxxiv. 29, & al. freq.

טפף *to move with a mincing tripping gait,* from affectation and nicety. occ. Isa. iii. 16, where Syriac version מטרפן *tripping,* from טרף "tripudiavit." Castell. Comp. Deut. xxviii. 56.

DER. *To tip.* Also *r* being inserted, as in the Syriac, *to trip.*

טפח

I. *To spread out, extend,* as with the hand. occ. Isa. xlviii. 13. Lam. ii. 22, *those whom* טפחתי I have stretched and laid smooth, namely, as mothers do the limbs of their young children, that they may grow straight, without deformity.

II. As a N. טפח *a palm,* i. e. the transverse measure of a man's four fingers laid flat, about four digets or three inches. Exod. xxv. 25, (where Vulg. quatuor digitis) & al. freq. Lam. ii. 20, עללי טפחים parvuli palmorum, either *the children a hand's breadth long,* of whom women procured abortions to sustain them in the siege; or rather *young children* who yet required the constant attendance of their mothers to *stretch out their limbs, and lay them smooth* (as above), comp. ver. 22. According to either sense, the idea of the famine is very shocking.

III. As a N. fem. plur. טפחות applied figuratively to time, *of a palm's length.* occ. Psal. xxxix. 5 or 6.

IV. As a N. fem. plur. טפחות rendered *coping,* and may mean *the flat extended coping stones,* but rather I think imports *the roofing.* occ. 1 Kings vii. 9.

V. As a N. fem. מטפחה *a kind of loose garment worn by women.* occ. Ruth iii. 15. Isa. iii. 22. By the circumstances of the story in Ruth, it must have been of a considerable size, and accordingly Dr Shaw* thinks it was no other than the *hyke* (of which see under שלמה); the finer sorts of which, such as are still worn by the ladies and persons of distinction among the Arabs, he takes to answer to the πεπλοι or *peplus* of the ancient Greeks.

טפל

I. *To fasten* or *tie as with a thread.* occ. Job xiv. 17, *Sealing my transgression* (i. e. the scroll or record of it) *in a bundle,* ותטפל על עוני *and thou* tiest *up my iniquity.*

II. *To fasten, tie* or *connect together,* as falsehood or lies. occ. Job xiii. 4. Ps. cxix. 69. So the Greeks say ραπτειν δολους *to sew together deceits,* δολοραφια *a sewing together deceits,* &c.†

טפר Chald.

From the Hebrew צפר, צ being, as usual, changed into ט. As a N. mas. plur. in reg. טפרי *the nails.* occ. Dan. iv. 30 or 33. vii. 19.

טפש

It occurs Ps. cxix. 70, *Their heart* טפש כחלב; where the LXX mistaking חלב for *milk,* have rendered טפש by ετυφωθη *is coagulated,* so the Vulg. coagulatum est. Aquila translates the words by ιλιγγιασθη ως στιαξ, and Symmachus by εμυελωθη ως στιαξ; but *to be fat,* or *marrowy, like fat,* seems but an odd, tautological, uninstructive expression. Jerome renders the Hebrew *incrassatum est* velut adeps cor eorum, *their heart* is incrassated *like fat.* But what clear ideas can one annex to these words? The Hebrew expression seems to mean, *their heart* is become gross, stupid, insensible, *like fat;* for in the Chaldee Targum טפש is used not only for *being* or *making fat,* but also for *being stupid, foolish,* or the like, (see Tar-

* Travels, p. 225. Comp. Note 9, p. 224.
† See Duport on Theophrast. Ethic. Char. p. 468, 469.

gum on 1 Sam. xiii. 13. Jer. x. 8, 21.) and it is well known that the *fat* of the human body is absolutely *insensible.** Or else, with Cocceius we may in כחלב suppose an ellipsis of the preposition ב and render the Hebrew accordingly, *their heart* is become gross, insensible, *as with fat.* As Persius, Sat. iii. line 32,

> Stupet *hic vitio*, et fibris increvit opimum
> Pingue.
>
> *Gross fat involves each fibre of his heart,*
> Grows o'er the whole, and *deadens* every part.
> BREWSTER.

Comp. Isa. vi. 10, השמן (Chald. Targ. טפש) Make fat *the heart of this people;* and see Greek and English Lexicon in τριφω III. and Wetstein's Note on Matt. xiii. 15.

טר

Denotes *order, regularity, regular disposition.* It occurs not as a V. in Hebrew, but hence

I. As a N. טור, *a row, range, orderly disposition.* See inter al. Exod. xxviii. 17, 18. 1 K. vi. 36. 2 Chron. iv. 3, 13.

II. As a N. טירה, plur. טירות *a row* or *range.* occ. Ezek. xlvi. 23. Also, *a palace* or *castle,* so called from the *regularity* or *order* of its structure. Ps. lxix. 26. (comp. Mat. xxiii. 38.) Gen. xxv. 16. On Cant. viii. 9, see Harmer's Outlines of a New Commentary, p. 358.

III. Chald. as a N. טור *a mountain.* So the LXX ορος, and the Vulg. mons. occ. Dan. ii. 35, 45. The Targums often use it in the same sense.

DER. Lat. *turris,* Eng. *tower, a tier,* row; *to tire,* i. e. *dress, adorn.*

Hence likewise perhaps the words "*tref* and *tre,* a town in the modern Welsh, and so in Corn. and Armor. But it signified anciently a house or home. Hence so many *tre's* in the names of places in Wales; as Trebarried, Tredeger, Tregrose, Tref-Ithel. And the *tre's* are very common also in Cornwall, which were for the most part but single houses, and the word subjoined to it only the name of a Briton who was once the proprietor, as Tref-Erbin, Tref-Annian, Tre-Gerens, Tre-Lownydd, &c." Richards' Welsh and English Dictionary.

טרד

Occurs not as a V. in Heb. but in Syriac and Arabic signifies *to impel, propel, thrust forward.* See Castell and Michaelis.

I. As a N. טרד either *impulsive, impetuous,* or *continual,* when one thing doth, as it were, continually *propel* or *thrust forward* another. occ. Prov. xix. 13. xxvii. 15. In the former text Symmachus renders it by καταπιπτουσαι *hastening, rushing down;* in the latter Aquila by συντομος *continual.*

II. Chald. *to drive* or *thrust out* or *away.* occ. Dan. iv. 22, 29, 30. v. 21. It is used in the same sense by the Targums.

DER. Lat. *trudo,* whence Eng. *trusion, intrude, obtrude, truss, thrust,* &c. Also *tread, dread,* &c.

טרה

With a radical, but mutable, ח.

It denotes *newness, freshness,* or *moisture,* in both which senses the word is used in Arabic. See Castell and Michaelis. It occurs not however as a V. in Heb. but as a N. fem. טריה is applied to the *fresh* jaw-bone of the ass with which Samson slew the Philistines, and to a *moist running wound.* occ. Jud. xv. 15. Isa. i. 6.

טרח

In Hiph. *to weary, tire, wear away, dissolve.* Job xxxvii. 11, *Also the pure bright ether* יטריח wearieth, or weareth away עב *the condensed matter; his light scattereth the cloud.*

> "The burnish'd ether sheds a smarter day,
> And not a cloud endures the vivid ray."
> SCOTT.

And in order farther to illustrate Job xxxvii. 11, comp. Wisdom ii. 4, in the Greek, and Lucretius, lib. vi. line 512, &c.

> *Præterea, cum rarescunt quoque* nubila *ventis,*
> Aut dissolvuntur solis super icta calore,
> *Mittunt humorem pluvium*———
>
> And when *the clouds* are rarefied by winds,
> *Or are dissolv'd smit by the solar rays,*
> They loose their wat'ry stores——

As a N. טרח *weariness, fatigue.* occ. Deut. i. 12. Isa. i. 14.

DER. Gr. τειρω, Lat. *tero,* Eng. *to tire,* weary, *to tear.*

טרם

Occurs not as a V. in Heb. but in Arabic signifies *to fill, fill up,* and from this oriental root seems to be derived the Greek τερμα, and Lat. *terminus,* a bound, limit, whence Eng. *term, terminate, termination, determine.* And I apprehend that our Eng. V. *to terminate,* and the N. *a term,* very nearly expresses the idea of the Heb. טרם, which is always applied to *time.* I must explain myself by instances, which will, at the same time, illustrate the texts. It is then once used in the form of a participle paoul, טרום *time terminated, defined,* or *precise.* occ. Ruth iii. 14, (where observe that many of Dr Kennicott's codices read בטרם) *And she lay at his feet* עד הבקר *till the morning, and she arose* בטרום יכיר at the precise time when *(a man) would know his friend.* The time preceding this was now *just terminated,* and the fact of knowing his friend was *future* to that point of time, wherefore the V. יכיר is in the *future.* So after בטרם, 2 K. ii. 9, *Ask what I shall do for thee* בטרם אלקח in the time *I am yet hereafter to be taken from thee,* i. e. *before* I am taken from thee. So Jer. i. 5, ובטרם תצא *And* in the time *thou wert yet to come out of the womb,* i. e. *before* thou camest. Comp. Ps. xc. 2. Prov. xviii. 13. Job x. 21. And thus טרם is often applied by itself, ב being understood as usual, as Ex. xii. 34. *The people took the dough* טרם יחמץ in the time when *it was yet to be leavened,* i. e. *before* it was so. Isa. lxv. 24, טרם יקראו. At the time when *they are yet to cry,* i. e. before

* "The *fat* is both *insensible* and *unirritable.*" Haller's Physiology, Lect. II. sect. xxii. edit. Mihles.

Digitized by Google

they cry, I will answer. Thus also where it is by some rendered *not yet;* as Josh. ii. 8, *And as for them* טרם ישכבון at the time *they were yet to lie down,* or before *they did lie down.* Exod. x. 7; where the expression is elliptical —*Send* away *the men* התטרם תדע (*wilt thou send them away*) at the time when *thou shalt be about to know that Egypt is destroyed?* Ex. ix. 30, *And as for thee and thy servants, I know that* טרם תיראון (*it is*) the time, or (*ye are in*) the time (*in which*) *ye are yet to fear God,* i. e. your fear of him is yet *future* or *to come.* 1 Sam. iii. 3, *And as for the lamp of God* טרם יכבה (*it was*) the time *when it was yet to be extinguished,* i. e. before *it was so.* Comp. ver. 7. I meet with but one *undoubted* instance where בטרם is used before a verb *preter,* namely Prov. viii. 25, בטרם הרים הטבעו At that time when *the mountains were subsiding* or *caused to subside; before the hills, I was* (*had been*) *brought forth* (comp. Ps. xc. 2.); and but one, where טרם, without the ב, is thus applied, Gen. xxiv. 15. *And it was* טרם הוא כלה at the time when *he had* just *done speaking.* בטרם is once used before a N. Isa. xxviii. 4. בטרם קיץ at the initial term of, just at the beginning of, *summer;* and once before an infinitive mood. Zeph. ii. 2, בטרם לדת חק at the time when *the decree is bringing forth,* and in the following verse it is twice joined very remarkably with a verb future preceded by בטרם לא, לא יבוא at the time *there shall not be come upon you,* &c.

מטרם with a verb infinitive. occ. Hag. ii. 15, מטרם שום From the time *of placing a stone upon a stone.**

טרף

I. *To tear* or *pluck off,* as a leaf or shoot. It occurs as a participle paoul Gen. viii. 11. As a N. mas. plur. in reg. טרפי *shoots* or *twigs plucked off.* occ. Ezek. xvii. 9; where טרפי צמחה the shoots *of its* (*the vine's*) *produce* plucked off, symbolically denote the children of Zedekiah who were *cut off* by a violent and untimely death. See 2 Ki. xxv. 7.

Hence Eng. *turf,* and perhaps (ש being prefixed) *a strap,* and *strip.* Also Gr. τρόπαιον, Lat. *tropæum,* and Eng. *trophy,* a monument consisting of *spoils taken* or *stripped off* from an enemy.

II. *To tear to pieces, ravin,* as a wild beast. See Gen. xlix. 27. Exod. xxii. 12. Psal. xvii. 12. xxii. 14. Ezek. xxii. 27. Mic. v. 7 or 8. Hence applied to God, Ps. l. 22. Hos. v. 14. —or to men, Deut. xxxiii. 20. Ps. vii. 3. Jer. v. 6. As a N. טרף *prey, ravin.* Gen. xlix. 9. Num. xxiii. 24. Job xxxviii. 39.

Hence Gr. θρύπτω *to break in pieces,* and τρίβω *to wear away.*

III. As a N. טרף *food, what is torn to pieces by the human teeth in eating.* occ. Prov. xxxi. 15. Mal. iii. 10. As a V. in Hiph. *To give to eat* or *tear to pieces with the teeth, to feed.* occ. Prov. xxx. 8. Hence Gr. τρέφω *to feed, nourish.*

* In the explanation of the above root I am greatly indebted to the notes in the Jena edition of Noldius's Particles.

טש See under נטש

טת See under טות

PLURILITERALS in ט.

טאטא See under טא

טפסר Chald.

As a N. (From the Chaldee טפס *to make quiet, reduce into order,* and סר *a ruler,* comp. 1 Chron. xv. 22.) *a captain, commander.* occ. Jer. li. 27. The former prophet threatening Babylon, and the latter Nineveh, they both use a Chaldee or Assyrian word.

י

יאב

To desire earnestly. So the LXX ἐπιποθοῦσιν, and Vulg. desiderabam. Once, Psal. cxix. 131.

יאה

To be suitable, fit, to become. So the LXX πρέπει. occ. Jer. x. 7; where יאתה may be the third person *fem.* sing. *preter.* from יאה (as נלתה from נלה) agreeing with יראה *fear* understood. But Dr Blayney translates כי לך יאתה *When* he shall approach *unto thee,* i. e. "in the way of worship and supplication, as the verb is used ch. iii. 22."

יאל

I. In Kal, *to will, resolve, determine, undertake.* occ. 1 Sam. xvii. 39. (where fifteen of Dr Kennicott's codices read ויואל) Job vi. 9. In Hiph. nearly the same. See Gen. xviii. 27. Exod. ii. 21. Deut. i. 5. Josh. vii. 7, *And O that* חואלנו we had resolved, *and stayed on the other side Jordan!* Hos. v. 11, *Ephraim is broken in* (or *by*) *judgment, because* הואיל הלך he willed, determined *to walk after the commandment,* i. e. of Jeroboam, to worship his calves. 1 Ki. xii. 28, &c." Clark's Note.

Hence perhaps the Latin *volo, velle,* and Eng. *to will.* Also Gr. ἐλάω *to will,* and ἀγάομαι *to desire.*

II. In Niph. נואל *to be wilful, self-willed, obstinate,* and consequently *foolish.* occ. Num. xii. 11. Isa. xix. 13. (Comp. ver. 11.) Jer. v. 4. l. 36. In which last text if נאלו be of this root, the ו, for י, is dropped before the א, as in some other instances; but eighteen of Dr Kennicott's codices read נוראלו; see however under נאל.

III. As a N. אויל See under אול II.

יאר See under אר II.

יאש

I. In Kal, *to renounce, give over, bid adieu.* So the LXX ἀποταξάσθαι, and Vulg. renunciavit. Eccles. ii. 20, *And I went about* לאש את לבי *that my heart might* renounce, (or to cause *my heart* to renounce) *all the labour which I had laboured under the sun.*

Google

II. In Niph. נואש with מ following, spoken of persons, *to be desperate concerning, despair of, abandon as desperate.* occ. 1 Sam. xxvii. 1; where LXX *αν απ'—may cease from, abandon;* Aquila *απογνωσεται will renounce*; Symmachus *αποσχηται may abstain.* As a participle in Niph. or participial N. נואש *desperate,* occ. Job vi. 26, *Have ye devised to cavil at words,* נואש ולרוח אמרי *and at the breath of the words of him who is* desperate? says Job, meaning himself. Also absolutely of things, *to be desperate, hopeless.* occ. Isa. lvii. 10. Jer. ii. 25. xviii. 12.

The root occurs only in the passages above quoted.

יאת

To consent, agree, acquiesce. occ. 2 Kings xii. 9. Gen. xxxiv. 22, and with the ו inserted before the ת, Gen. xxxiv. 15, 23; in which last text it occurs also with ה final, נאותה. And as the verb is never found with a *radical* י, this last-cited form makes me suspect that the true root in all the above passages is אתה *to come together, approach,* so *to agree, come into terms* with each other, as convenio is used in Latin. For Jer. x. 7, see under יאה.

יבב

To cry out aloud, exclaim. Vulg. ululabat, *yelled, cried out.* Once, Jud. v. 28. The Chaldee and Syriac use the word in the same sense. In 2 Kings iii. 24, it occurs, according to the printed text, in the simple form, ויבו בה and they shouted *against it,* i. e. the army of Moab. And this seems a better reading than that of the Keri, and about twenty of Dr Kennicott's codices, יכו *and* they smote. But our translators, after the LXX and Vulg. take ויבו for ויבאו, and render it accordingly, *and* they went forward.

Der. *Hubbub.* Qu?

יבל

I. In Hiph. *to bring* or *carry along* from one place to another, the word implying *length* or *distance.* Ps. lx. 11. Jer. xi. 19. xxxi. 9, & al. freq. In Niph. *to be* thus *brought* or *carried.* Ps. xlv. 15, 16. Job x. 19. Isa. liii. 7, & al.

II. As a N. יבל or יובל *a stream* or *current of water, a water-course.* occ. Isa. xxx. 25. xliv. 4. Jer. xvii. 8.

III. As a N. אובל *a river.* occ. Dan. viii. 2, 3, 6. In the two latter texts very many of Dr Kennicott's codices read דאובל.

IV. As a N. יבול *the produce* of the earth, *the fruit brought forth* from it. Lev. xxvi. 4. Jud. vi. 4, & al. freq. Also, *the shoot* or rather *fruit* of a vine. So the LXX *γενηματα.* Hab. iii. 17.

V. As a N. יבל *the blast* of a trumpet, i. e. the air *carried along* it in sound. Exod. xix. 13. Comp. ver. 16, 19. Hence

VI. As a N. יבל, and יובל *the jubilee,* so called from the *blast* of the trumpet with which it was proclaimed. It was to be celebrated after *seven times seven* years, (comp. under שבע) even every fiftieth year, and was a most lively and animating prefiguration of that *grand consummation* of time which was to be introduced in like manner by the *trump* of God (comp. 1 Cor. xv. 52. 1 Thess. iv. 16.) when *the children and heirs of God* should be delivered from all their forfeitures, and restored to the *eternal inheritance* allotted to them by their *Father,* and thenceforth rest from their labours, and be supported in life and happiness by what the field of God should supply. See Lev. xxv. 8, & seq.

Josh. vi. 4, 13, שופרות היובלים *the trumpets of the jubilees.* So Vulg. buccinas quarum usus est in jubileo, *trumpets used in the jubilee.*

Josh. vi. 5, קרן היובל *the jubilee horn,* so the LXX (according to the Oxford copy, and that which Kircher made use of) *τη σαλπιγγι του ιωβηλ.*

I cannot find that the word ever signifies *a ram;* neither have the LXX, Vulg. or other ancient versions ever so rendered it; Exod. xix. 13, is plain against this *rabbinical* sense of the word. Comp. ver. 16.

VII. As a N. fem. יבלת a kind of *tetter* or *spreading eruption.* occ. Lev. xxii. 22; where the LXX render it, as if it were a participle, by *μυρμηκιωντα affected with the μυρμηκιαι,* i. e. *eruptions resembling those occasioned by the bites of pismires.* But the Vulg. translates it papulas, and Ainsworth explains papula by "*a kind of pimple* or *swelling with many reddish pimples that* eat and spread."

Der. Latin *jubilum, jubilo, jubilatio,* and Eng. *jubilee, jubilant, jubilation.*

יבם

To marry, or *take to wife, by right of affinity.* The Vulg. once renders it by sociare *associate,* the LXX by *συνοικησει cohabit,* and more accurately by *επιγαμβρευω.* occ. Gen. xxxviii. 8. Deut. xxv. 5, 7. As a N. mas. יבם *a husband's brother.* occ. Deut. xxv. 5, 7. As a N. fem. יבמת *a brother's wife.* occ. Deut. xxv. 7, 9. Ruth i. 15.

It appears from the book of Ruth, that the law (Deut. xxv. 5, &c.) concerning a man's *taking the widow of his deceased brother, and raising up seed unto his brother,* extended farther than to the husband's brother, namely, to such kinsman as had the right of redemption. See Ruth iii. 12, 13. iv. 5, 10.

It is also evident from Gen. xxxviii. 8, that the custom of marrying the deceased brother's wife was far more ancient than the Mosaic law; and from this ancient custom, or rather from the Mosaic institution, the Athenians appear to have had that remarkable law, that "* no *heiress* must marry out of her kindred, but shall resign up herself and her fortune to her *nearest relation;* and *by the same law, the nearest relation was obliged to marry her.*"

Among the modern eastern nations we *still meet* with the law or custom of *marrying the brother's widow.* Thus Olearius, in The Ambassador's Travels into Persia (p. 417, Eng. edit.) informs us concerning the Circassians;

---

* Lex est, ut orbæ, qui sint genere proxumi,
Iis nubant: et illos ducere eadem hæc lex jubet.
Terent. Phormio, act I. sc. 2. lin. 75, 76.
See also Archbishop Potter's Grecian Antiquities, vol. i. p. 159, 1st edit. Grotius de Verit. Rel. Christ. lib. i. cap. 15, not. 2.

Digitized by Google

"When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." So Complete System of Geography, vol. ii. p. 168, col. ii. In the Annual Register for 1779, Characters, p. 45, we read, "Marrying a brother's widow, if childless, is still customary in some parts of Tartary, particularly Circassia." And Mons. Volney (Voyage in Syrie, tom. ii. p. 74, French edit.) observes, that "the Druzes retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow; but this is not peculiar to them, for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general." But Niebuhr (Description de l'Arabie, p. 61, French edit.) says, "It does indeed happen among the Mahometans that a man marries his brother's widow, but she has no right to compel him so to do."

יבש

Cocceius has justly observed, that this word is spoken both of the moisture itself, and of the thing which was moist.

I. In Kal, *to dry, dry up,* or *become dry,* as waters. 1 K. xvii. 7. Job xiv. 11. Joel i. 20, & al. In Hiph. *to dry, make dry.* Josh. ii. 10. iv. 23. In Hos. xiii. 15, seventeen of Dr Kennicott's MSS. and one ancient printed edition read ויבש, which agrees with the LXX *και αναξηρανει,* and with the Vulg. et siccabit *and shall dry up;* ויבוש would most properly signify *and shall be ashamed.*

II. In Kal, *to be dry, dry up, become dry, wither.* It is spoken of the earth after the flood. Gen. viii. 14.—of the bones, Prov. xvii. 22. Ezek. xxxvii. 4, 11.—of the miraculous *withering* of Jeroboam's hand, 1 Kings xiii. 4. (comp. Zech. xi. 17. Luke vi. 6, 8.)—of the *withering* of vegetables, Job xviii. 16. Psal. xc. 6. Isa. xv. 6. Ezek. xvii. 9. Joel i. 11, & al. In Hiph. *to make dry, dry up,* as green wood, Ezek. xvii. 24.—as fruit, Ezek. xix. 12.—as herbs, Isa. xlii. 15, 16. *to be,* or *become dry.* Joel i. 10, 12, 17. Also, *to wither* or *blast,* the countenance of others, as with chagrin and grief. occ. 2 Sam. xix. 6. Comp. under בש. As a N. יבש *dry.* Num. vi. 3. xi. 6. Josh. ix. 5. Isa. lvi. 3. As a N. fem. יבשה *the dry, the dry land.* Gen. i. 9, 10, & al. freq. So LXX *ξηρα.*

יגב See under נב

יגה

With a radical, but mutable or omissible, ה.

In Kal and Hiph. *to afflict, grieve.* Job xix. 2. Lam. i. 5, 12. iii. 32, 33, & al. freq. The LXX frequently render it by ταπεινουν *to humble, bring down.* In Niph. as a participle, *afflicted.* occ. Lam. i. 4. Zeph. iii. 18, נוגי, a participle Niph. mas. plur. in reg. with י *my* postfixed, *and I will gather* my afflicted ones, those of my people who are afflicted, ממועד *for,* i. e. *for want of* (as מ sometimes signifies) *the solemn assembly.* As Ns. יגון *affliction, grief.* Gen. xlii. 38. xliv. 31. תוגה nearly the same. Ps. cxix. 28, & al.

יגע

I. In Kal, *to labour.* Josh. xxiv. 13. Prov. xxiii. 4. Lam. v. 5, & al. As a N. יגיע *labour, effect* or *produce of labour.* Gen. xxxi. 42. Deut. xxviii. 33.

II. *To be weary,* or *fatigued with labour.* 2 Sam. xxiii. 10. Isa. xl. 28, 30, 31, & al. In Hiph. *to weary, fatigue.* Isa. xliii. 23. Mal. ii. 17. As a participial N. יגע *weary, fatigued.* Deut. xxv. 18. 2 Sam. xvii. 2.

יגר

I. *To shrink* or *draw back for fear, be afraid of.* It is frequently followed by מ *from,* or מפני *from the face of,* as Num. xxii. 3. Deut. ix. 19. xxviii. 60. Psal. xxii. 24. This word seems in sense nearly to answer the Greek υποστελλω, by which the LXX translate it Deut. i. 17. As a N. מגור *a shrinking for fear.* Isa. xxxi. 9. As a N. fem. מגורה *the object of fear, cause of shrinking.* Prov. x. 24. Isa. lxvi. 4.

II. This word in Gen. xxxi. 47, is generally supposed to be a Chaldee or ancient Syriac N. signifying *a heap,* as the LXX and Vulg. render it; the former by βουνος, the latter by tumulus; and it is certain that יגר is so used in Chaldee. See Castell. It may, however, be justly doubted whether it had this sense in the age and country of Laban, whose words יגר שהדותא we may render with the learned Mr Bate, in his New and Literal Translation, "*May the witness of the appointed bounds* be a terror (to us) i. e. from passing these bounds to each other's hurt. See ver. 52." And accordingly at ver. 48, 49, Laban calls the heap not only by the name Jacob had given it, i. e. גלעד *the heap of witness,* but he adds the word מצפה i. e. *the watch, for he said, Jehovah* יצף watch *between me and thee;* where יצף corresponds to יגר in the former appellation יגר שהדותא.

ידד

With a radical, but mutable or omissible, ד.

That the ד in this verb is radical, appears from its forming the infinitive in ות, ידות Zech. i. 21, and from the following Hiph. form הודדה in which the final ד is often retained. This V. ידד seems nearly related to הודה which see, and in general signifies, *to put forward, hold,* or *thrust forth,* proferre, protendere.

I. *To cast, cast forth, cast out.* It is applied to arrows. occ. Jer. l. 14.—to lots. occ. Joel iii. or iv. 3. Obad. ver. 11. Nah. iii. 10.—to horns. occ. Zech. i. 21, or ii. 4.—to a stone *cast* on the mouth of a pit or dungeon. Lam. iii. 53. Comp. Dan. vi. 17 or 18.

II. As a N. fem. plur. ידות *public professions* or *confessions,* namely, of Jehovah, which were as great and essential a part of the Jew's, as they are now of the Christian's duty. See Rom. x. 10. Mat. x. 32, 33, Mark viii. 38. occ. Neh. xii. 8; where Vulg. hymnos *hymns.* Comp. ch. xi. 17.

III. In Hiph. הודה *to put* or *hold forward* or *forth,* either *by the voice* or *some overt act, to profess, confess, openly* and *freely,* whether as an object of praise or worship; see Gen. xxix. 35. 2 Sam. xxii. 50. 1 Kings viii. 33, 35. 1 Chron. xvi. 4; or of sorrow and repentance, as sin or transgression; so Psal. xxxii. 5, אודה עלי פשעי ליהוה *I will* confess *concerning*

my transgressions to Jehovah. Prov. xxviii. 13; where observe מודה *confessing* is opposed to מכסה *covering, cloaking,* as indeed אודה is to כסיתי in the Psalm. And in this latter view it is most commonly used with the words expressive of guilt.

In Hiph. the formative ה is retained after a servile in three passages, Psal. xxviii. 7. xlv. 18. Neh. xi. 17; as in יהושיע which see under ישע. In Hith. התודה *to confess.* Lev. v. 5. xvi. 21. xxvi. 40. As a N. תודה *open confession,* or *profession.* See Josh. vii. 19. Ezra x. 11. Psal. xlii. 5. lvi. 13. lxix. 31. Plur. תודות seems to be used in Neh. xii. 31, for *companies* or *choruses* of persons *confessing.* So Vulg. chorus laudantium, and Montanus, choros. זבח תודה, or simply, תודה, *sacrifice of confession.* See Lev. vii. 12, 13, 15. 2 Chron. xxix. 31. Ps. l. 14, 23. Jer. xvii. 26. xxxiii. 11.

Hence Greek ὑδω *to celebrate, sing,* whence the N. ὑμνος *a hymn,* and the verb ὑμνεω *to hymn,* which in the LXX twice answers to Heb. הודה Isa. xii. 4. xxv. 1. Also Greek φδω, and ασιδω *to sing,* and the nouns ασιδη and φδη, *a song, an ode.*

IV. Partly from this verb הודה, the patriarch Judah had his name. Gen. xxix. 35, *This time* (saith Leah on his birth) אודה את יהוה I will confess *Jehovah: therefore she called his name* יהודה Jehudah. So this name יהודה is a plain compound of יה (or יהוה) and הודה *to confess.* And Jacob, in the spirit of prophecy, observes, Gen. xlix. 8, יהודה אתה *Thou (art)* Jehudah, *thy brethren* יודוך shall confess, attribute the superiority to, *thee:—thy father's children shall bow down to thee.* But the prefixing the divine name יה in the name of Jehudah, and the great things foretold of him, show that Jehudah or Judah according to the flesh, is to be considered only as a type of the true Jehudah, even of Christ, who did, in the most eminent manner, *confess* and *glorify Jehovah,* and to whom *every knee must bow and every tongue* confess *that he is Lord.*

From this name יהודה we have, after the defection of the ten tribes, as a N. mas. יהודי *a Jew,* one who belonged to the *kingdom* of *Judah.* 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. "But after the Babylonish captivity the appellation יהודים or *Jews* was extended to all those who retained the *Jewish religion,* whether they belonged to the two tribes of Judah and Benjamin, or to the ten revolting tribes, whether they returned to Judea (as no doubt * some of the ten, as well as of the two, tribes did) or not. For, as the learned Bishop Newton on the Prophecies (vol. i. p. 212,) has well observed, "it appears from the book of Esther, that there were great numbers of Jews (יהודים) in all the hundred twenty and seven provinces of Ahasuerus or Artaxerxes Longimanus king of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Judea with their brethren; *they must many of them have been the descendants of the ten tribes* whom the kings of Assyria had carried away captive; and yet they are all spoken of as one and the same people, *and all without distinction are denominated Jews.*" (Heb. יהודים, Chald. יהודיא Ezra iv. 12, 23. v. 5, LXX Ιουδαιοι.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses, and Greek and English Lexicon in Ιουδαιος. Hence,

In Hith. *to judaize, become a Jew as to religion.* It occurs once as a participle mas. plur. ו being dropped,* מתיהדים Esth. viii. 17; where LXX Ιουδαιζον. As a N. fem. יהודית (used adverbially and elliptically for יהודית בלשון) *Jewishly, in the Jewish language,* so LXX Ιουδαϊστι, 2 K. xviii. 26. Isa. xxxvi. 11. Neh. xiii. 24. In which passages the fem. Ns. ארמית and אשדודית are in like manner applied to speaking *in the language of Aram* (which by the way is the same as what we call Chaldee, see Dan. ii. 4.) *and of Ashdod.* So LXX Συριστι and Αζωτιστι.

V. As a N. fem. יד plur. ידים.

1. *The hand* of man, so called from its being naturally capable of being *protended* or *thrust forth* from the body; (comp. under זרע II.) so in Heb. it is very frequently joined with שלח *to put* or *thrust forth,* as Gen. iii. 22. viii. 9, & al. freq. And since the *hand* of man is the † chief organ or instrument of his *power and operations,* hence the Heb. יד is used in a very extensive manner, for *power, agency, ability, means, instrumentality, dominion, possession, assistance, custody,* and the like. See Exod. iv. 21. Prov. xviii. 21. Jud. i. 35. Lev. v. 7. xxvii. 8. Exod. ix. 35. xxxv. 29. Gen. ix. 2. Exod. iii. 8. 1 Sam. ix. 8. 2 Sam. xiv. 19. 1 K. x. 29. Esth. ii. 3.

Hence we see the propriety of *stretching forth* or *lifting up the hands towards heaven in prayer,* which was practised both by believers (see Job xi. 13. 1 K. viii. 22. 2 Chron. vi. 12, 13. Ps. lxiii. 4. Isa. i. 15.) and by the ‡ heathen. What was this but emblematically acknowledging the *power,* and imploring the *assistance* of their respective Gods? Comp. Psal. xliv. 21, 22. lxviii. 32. xxviii. 2. See Harmer's Observations, vol. iii. p. 350.

Hence also we may account for that very ancient ceremony of *lifting up the hand in swearing.* See Gen. xiv. 22, and comp. Dan. xii. 7. In man this was confessing and invoking the *power of the Deity* to punish in cases of perjury; in God, it was appealing to or swear-

* See Ezra vi. 17, Witsii Αιγυπτιακων, cap. 5; Prideaux, Connex. Part I. book iii. towards the beginning and the end; Whitby on Jam. i. 1; and Bp. Newton's 8th Dissertation on Prophecies, vol. i. p. 212.

* One of Dr Kennicott's codices, however, reads fully מתיהודים.

† *Quam vero aptas, quamque multarum artium ministras,* manus *Natura homini dedit!* says Balbus the Stoic in Cicero De Nat. Deor. lib. ii. cap. 60; and then proceeds to illustrate the important offices of the *human hand,* by an induction of particulars. The reader may also find some ingenious observations on the wonderful powers of the *human hand* and *arm,* in Nature Displayed, vol. v. p. 29, &c. Eng. edit. 12mo. See also Galen de Usu Partium, cited in Stillingfleet's Orig. Sacr. B. III. ch. i. § 16; and Derham's Physico-Theol. B. V. ch. ii.

‡ See Homer, Il. i. lin. 450. iii. lin. 318. vi. lin. 257, 301. vii. lin. 177. xviii. lin. 75; and Virgil, Æn. i. lin. 97. iv. lin. 205. ix. lin. 16. x. lin. 677. xii. lin. 196. Comp. Wetstein on 1 Tim. ii. 8.

Digitized by Google

ing by *his own power*. See Exod. vi. 8. Num xiv. 30. Comp. Deut. xxxii. 40. We find this significant ceremony practised by the ancient Greeks and Trojans. Thus Agamemnon swears in Homer, Il. vii. lin. 412,

——το σκηπτρον ανασχών παντι θεοισιν.

To all the gods his sceptre he *uplifts*.

And Dolon requiring an oath of Hector, Il. x. lin. 321,

——μοι το σκηπτρον ανασχε, και μοι ομοσσον.

But first *exalt* thy sceptre to the skies,
And swear—— POPE.

So in Virgil, Æn. xii. lin. 196, we find Latinus, when swearing, looking up to heaven, and *stretching his right hand* towards the stars,

Suspiciens cœlum, tenditque *ad sidera dextram*.

And we even meet with traditionary traces of their *gods swearing in like manner*. Thus Apollo in Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the Fates, "χειρας ανασχειν, θεων δ' ιερον μεγαν μη παρφαμεν, *to lift up her hands*, and not violate the great *oath* of the gods." On Isa. xlix. 22, Vitringa observes, that "whereas *the lifting up of the hand* is used in *swearing*, threatening, striking, showing one's power; none of these are intended in this text; but it only means *to command* or *denounce* something to another *with the hand lifted up, to give a sign* or *token* of one's *will*, as is plain from the following member of the sentence." Comp. Ezek. xx. 5. "Where," says my author, "let no one think about *swearing*. When God swears, *he lifts up his hand to heaven*. Deut. xxxii. 40." Thus my author. Yet in ver. 15 of Ezek. xx. God's *lifting up his hand* refers to his *swearing*, as is plain from Num. xiv. 30. Ps. xcv. 11. Comp. Ps. cvi. 26. *Giving one's hand under*, or *to, another* was a token of *submission*. It was acknowledging his own *power* subject to that of the other. In this manner *all the princes* submitted *to Solomon*, 1 Chron. xxix. 24. (comp. Ezek. xvii. 18. 2 K. x. 15, and Harmer's Observations, vol. iii. p. 330); and Hezekiah commands the children of Israel, 2 Chron. xxx. 8, *to give* the hand *to Jehovah*, that is, to *submit* themselves and ascribe the *power* (LXX δοξαν *the glory*) to him. Comp. Jer. l. 15. Lam. v. 6. *Homage* is still performed in many places by the homager's *kneeling down, and putting his hands between those of his lord*, then taking an oath of fealty to him; after which they kiss each other in token of friendship and fidelity.*

Giving the hand was also a token of *promising*; it was a kind of *staking their active powers* for the performance of something. See Ezra x. 19.

יד ליד Prov. xi. 21. xvi. 5, *Though* hand *join* in hand—say our translators, meaning, I suppose, in sign of *confederacy*. (Comp. under חקע V.) But the reader will consider for himself, whether Michaelis's manner of supplying the *ellipsis* (Supplem. ad Lex. Heb. p. 1056) be not preferable. "Manu in manum insertâ tibi promitto, *joining my hand to yours, I promise you*." This latter sense may be illustrated by Homer's expression, Il. xxi. lin. 286, where Neptune and Minerva appear to Achilles in a human form, and *confirm their promise by taking his hand in theirs*,

ΧΕΙΡΙ δε ΧΕΙΡΑ λαβοντες ΕΠΙΣΤΩΣΑΝΤ' αμυσειν.

So Il. vi. lin. 233, Glaucus and Diomed *took hold on each other's hands, and plighted their faith*,

ΧΕΙΡΑΣ τ' αλληλων λαβετην και ΠΙΣΤΩΣΑΝΤΟ.

On which verse Eustathius remarks, πιστιν αλληλοις εποιησαν δια της συνηθους δεξιωσεως· πιστωσεως γαρ δηλοτικον των δεξιων η συμβολη. *They plighted their faith* to each other by the accustomed ceremony of *joining their right hands*." Comp. Il. xxiv. lin. 672.

2. In condescension to our capacities the *almighty power* of God is expressed by his *hand*. Gen. xlix. 24. Exod. ix. 3. Num. xi. 23. Job x. 8. xii. 9, 10, & al. freq. And particularly, *a divine agency* or *impulse on the mind*. 2 K. iii. 15. Ezek. i. 3, & al. Pindar, Olymp. x. lin. 25, has the expression—θεου συν παλαμᾳ by the *hand* of God, i. e. says the scholiast δυναμει και βοηθειᾳ by the *power* and assistance.

3. Since the *hands* are placed on each *side* of the body, hence יד signifies, *a side, border, extremity*, as *hand* sometimes does in English. See Exod. ii. 5. 1 Sam. iv. 13, 18. Deut. xxiii. 12 or 13. Ezek. xlviii. 1. Hence *an extensive country* is said to be רחבת ידים *wide of* hands, i. e. *wide on all* hands or sides, as we say. Gen. xxxiv. 21. Jud. xviii. 10.

4. יד is used for a *trophy* or *monument* of victory, probably because made in the shape of a large *hand* (the emblem of *power*) erected on a *pillar*. Thus Saul, after smiting the Amalekites, in the pride of his heart, מציב לו יד *erected to*, or *for, himself* (not for Jehovah) a hand, 1 Sam. xv. 12, where LXX χειρα *a hand*; and David smote Hadadezer king of Zobah, when he was going להציב ידו *to erect his hand* or *trophy* by the river Euphrates, 2 Sam. viii. 3. 1 Chron. xviii. 3. And this appears to be the most ancient use of these *memorial hands*; whence Absalom seems to have taken the hint of erecting one merely *to keep his name in remembrance*. 2 Sam. xviii. 18; where observe that this monument is expressly called not only יד *a hand*, but מצבה *a pillar*, which, together with the use of the verb הציב in the above texts, shows that the *hand* was wont to be put on a *pillar*. See more in Bate's Crit. Heb. and comp. Josephus, Ant. lib. vii. cap. 10, § 3. Niebuhr (Voyage en Arabie, tom. ii. p. 211, French edit.) speaking of Ali's mosque at Mesched Ali, says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here *a hand stretched out*, to represent that of Ali." And another writer informs us, that, at the Alhambra or red palace of the Moorish kings in Grenada, "on the key-stone of the outward arch [of the present

* See Martinii, Lexic. Etymol. in *Homagium*, and Rapin's Hist. of England by Tindal, folio, vol. i. p. 600, at the year 1464.

principal entrance] is sculptured the figure of an *arm*, the symbol of *strength* and *dominion*." Annual Register for 1779, Antiquities, p. 124.

It may not be amiss to observe, that to this day in the East Indies the picture of a *hand* is the emblem of *power* or *authority*. Thus I am assured by a gentleman of undoubted veracity, who resided many years on the Coast of Coromandel, that when the nabob of Arcot, who in his time was *governor* of *five provinces*, appeared on public occasions, several small flags with each a *hand* painted upon them, and one of a large size with *five hands*, were solemnly carried before him. And a model of the procession with the stags, as here described, I have myself seen, in the possession of this gentleman.

VI. As a N. fem. plur. ידות and ידת.

1. *Hands, handles*, or *tenons* of wood, to be received into sockets. occ. Exod. xxvi. 17, 19. xxxvi. 22, 24.

2. *Stays, props*, perhaps in the shape of hands, supporting a seat; or else it may mean, according to Mr Bate in his New and Literal Translation, &c. *arms* like those of an *armchair*. occ. 1 K. x. 19. 2 Chron. ix. 18.

3. *Handles*, though rendered *ledges*. occ. 1 K. vii. 35, 36.

4. *Axletrees*, q. d. *handles* for wheels. occ. 1 K. vii. 32, 33.

5. *Parts, portions*, or *shares*, q. d. *handfuls, what* are *handled* or taken into the *hand* at once. Gen. xliii. 34. xlvii. 24. 2 Sam. xix. 43, 44, & al. Comp. Neh. xi. 1.

VII. As a N. with a formative א, אד *an exhalation, vapour, mist, thrust forth* or *ejected* from the earth or waters. occ. Gen. ii. 6. Job xxxvi. 27. In Gen. two of Dr Kennicott's codices now have, and another had originally, ואיד; and in Job no fewer than fifty-one have לאידו with the י.

VIII. As a N. איד *calamity, affliction*. In the second edition of this work, I thought this sense of the word was to be derived from that of *mistiness, cloudiness, gloominess*, as from *thick vapours*. But though it is certain that *calamity* or *affliction* is in the Heb. Scriptures often denoted by words expressive of *cloudiness* or *gloominess*, yet from the application of the N. איד it seems rather to imply *violence, impetuosity*, and so from ידד *to project*, should be rendered *violent*, or *impetuous calamity*. See Job xviii. 12. Prov. i. 26, 27. vi. 15. xxiv. 22. The LXX render it in Job xviii. 12, by πτωμα *a fall, ruin*; in Job xxi. 17, by καταστροφη *an overturning*; so Jer. xlix. 32, by τροπην; and very frequently by απωλεια *destruction*.

IX. As a N. אוד *a firebrand*, or rather, according to the nature of the Eastern fuel, *a small twig on fire, emitting* flame or smoke. occ. Amos iv. 11. Zech. iii. 2. Isa. vii. 4. On this last text, "How lively the image!" says Mr Harmer. "The *remains* of two *small twigs*, burning with violence at one end, as appears by the *strong steaming* of the other, sure therefore soon to disappear, reduced to ashes: so shall these two kings soon be no more." See Harmer's Observations, vol. i. p. 263, 264.

X. As a N. fem. plur. אודות and אדות, *propelling*, or *impelling causes, motives*. These words are generally preceded immediately by the participle על, and the phrase may be rendered, *on account of, by reason of*. Gen. xxi. 11, 25. xxvi. 32, & al. freq. Jer. iii. 8, על כל אדות אשר *For all* the causes *that*, i. e. *because that*, pro eo quod, as the Vulg. rightly expresses the sense. אודת is once preceded by אל, 2 Sam. xiii. 16, *And she spake to him* אל אודת on account *of this great* מאחרת *succeeding evil which* (*says she*) *thou hast done to me in sending me away*. Comp. Acts i. 4. In 2 Sam. twelve of Dr Kennicott's codices for אל now read על, as one more did originally.

ידע

I. *To perceive* or *feel* by the *body* or *outward senses*. Gen. xix. 33. Prov. xxiii. 35. In a Hiph. sense, *to cause to feel, make feel*, as we say for *putting to pain*. Jud. viii. 16; where many of Dr Kennicott's codices read fully in Hiph. ויודע, and where LXX has πλησιον *thrashed*, or, according to the Alex. MS. κατιξαν *tore*, and the Vulg. contrivit and comminuit express the general sense, but not the ideal meaning, of the Hebrew; unless they read differently, ויירש, comp. ver. 7. In Huph. *to be made to feel*. Prov. x. 9.

II. *To know carnally*. Gen. iv. 1, 17. xix. 5, 8, & al.

III. *To know* with the mind or understanding. It occurs very frequently, and in this view has as great variety of applications, as the V. *to know* in English, which, however, it seems unnecessary particularly to enumerate. Also in a Hiph. sense, *to cause to know*. Job xxxviii. 12; where it is applied figuratively to the dawn. As a N. fem. דעת *knowledge*. Deut. iv. 42. Job xxxv. 16. xxxviii. 2. & al. freq. As Ns. דע and דעה nearly the same. See Job xxxii. 6, 10, 17. Ps. lxxiii. 11. Also, fem. in reg. דעת *acquaintance*. occ. Ruth iii. 2. As Ns. מדע *knowledge, science*. 2 Chron. i. 10, 11, & al. מידע or מודע *a person known, an acquaintance*. So LXX γνωριμος. occ. Ruth ii. 1. Prov. vii. 4.

In Prov. xxiv. 14, דעה may be not a N. but a V. 2d person sing. mas. imperat. answering to אכל in the preceding distich, and may be translated, *feel, taste*, i. e. mentally. LXX *render it* αισθησῃ *thou shalt perceive*.

For מידעת Isa. xii. 5, not only the Keri, but very many of Dr Kennicott's codices have מודעת, the participle fem. Huph. *made known*; and perhaps the proper word to be supplied is תודי—*this* shall be, or, let *this* be *known*. To this purport LXX αναγγειλατε ταυτα, *declare these things*, and Vulg. annunciate hoc, *declare ye this*.

To know (ידע) *good* and *evil*, evidently means *to discern* or *distinguish* the one from the other. Deut. i. 39. Comp. Isa. vii. 15. 2 Sam. xiv. 17. Heb. v. 14. Hence *the tree* הדעת of the knowledge *of good and evil* (Gen. ii. 9, 17.) was so named by God, not from any *natural power*, which it had of conferring this knowledge, but from its being appointed by God as

the *moral cause* of teaching it; inasmuch as, by the divine precept of *abstaining* from it, though *good for food, pleasant to the eye, and* (as Satan afterwards asserted) *a tree to be desired to make one wise*, Gen. iii. 6, (comp. ver. 5.) it instructed our first parents, and through them all mankind, in that great article of all true *understanding, prudence*, or *discretion*, (ביגה) namely *the departing from*, or *avoiding* of, *evil*. Job xxviii. 28; or, in other words, *the mortifying all inordinate and forbidden concupiscence*, even *the lust of the flesh, the lust of the eye*, and *the pride of life*, (1 John ii. 16.) to which the above-mentioned qualities of the tree respectively corresponded. But for farther satisfaction on this highly interesting subject, I with pleasure refer to Vitringa's Observationes Sacræ, lib. iv. cap. 12, 13.

IV. *To know, take notice of, acknowledge, respect, regard.* See 1 Sam. ii. 12. Jer. i. 5. xxii. 16. Ps. i. 6. xxxi. 8. Prov. xii. 10. Hos. ii. 8. xiii. 5. Amos iii. 2. Ezek. xix. 7, וידע אלמנותיו *and he (Jehoiakim)* took notice of *their (men's) palaces*, in order to plunder them, as it follows in the text, *and he laid waste their cities*, &c. Comp. 2 Kings xxiii. 35. Jer. xxii. 17, 18.

V. As a N. ידעני *a wizard, a cunning-man, a pretended conjurer* or *diviner*. Lev. xix. 31. xx. 6, 27, & al. The LXX several times render it by γνωστης, q. d. *a knowing one.*

VI. As a particle מדוע and מדע

1. *Wherefore, for what reason.* Gen. xxvi. 27. Exod. iii. 3, & al.

2. *How?* Exod. ii. 18. Ezek. xviii. 19. It is a plain compound from מה *what*, and דע or דעת *knowledge* or *reason*. The ה is omitted in the composition, as in מזה *what is that?* for מה זה, Exod. iv. 2; מלכם *what (is) to you?* Isa. iii. 15.

VII. Chald. In Kal, ידע, and with נ added after a servile, נדע *to know*. See Dan. v. 21. ii. 9, 30. iv. 17 or 14. Ezra iv. 15. In Aph. הודיע *to make known, show*. Dan. ii. 5, 25, & al. freq. As a N. מנדע *knowledge, understanding*. Dan. v. 12. iv. 31 or 34.

Der. Greek ειδω and ειδεω to know, see, whence Eng. *idea, ideal*; Latin *video, visum*, to see, whence Eng. *vision, visual*, and by composition *provide*, &c. *evident*. Also Saxon *witan* to know, whence Old Eng. verb *to weet* or *wit*, and the Ns. *wit, witness.*

יה See under היה XI.

יהב

To give, supply. It is used in Chaldee, Dan. ii. 21, 23. Ezra iv. 20, & al. and in Syriac, in this sense; but as a verb in Hebrew it occurs only in the imperative mood. הב occ. Prov. xxx. 15. הבה Gen. xi. 3, 4, & al. הבי occ. Ruth iii. 15. in plur. הבו Gen. xlvii. 15, 16, & al. freq. It denotes a *desire* of having some *want supplied*. When another verb follows, as Gen. xi. 3, it may be translated, *Come, come, pray, prithee*; otherwise it includes both verbs, and should be rendered, *Come give, pray give, pray bring, pray put, set*, or the like. See Gen. xxix. 21. xxxi. 1. Deut. i. 13. 2 Sam. xi. 15. As a N. יהב *a gift, allotment*. occ. Psal. iv. 23. *cast* יהבך thy allotment, whatever is allotted thee, or rather, thy supply, i. e. the care of supplying thee, *upon Jehovah*. Comp. 1 Pet. v. 7.

חבהב occurs not as a verb, but hence as a N. mas. plur. in reg. חבהבי *my continual* or *frequently repeated offerings*. So Symmachus excellently, θυσιας επαλληλους, q. d. *sacrifices offered one upon another*. occ. Hos. viii. 13.

יהד

As a participle in Hith. מתיהד, see under ידה IV.

יהר See under הרה

יום See under ים

יון See under יגה

יזן See under זן

יזע See under זע

יחד

To unite, make one. occ. Gen. xlix. 6. Job iii. 6. Psal. lxxxvi. 11. Isa. xiv. 20. As a N. יחיד *only, single, solitary*. Gen. xxii. 2. Psal. xxv. 16. lxviii. 7, & al. As a particle יחד *together*, q. d. *united together*. 1 Sam. xi. 11. xvii. 10, & al. So with the ר collective postfixed, יחדו *together, all together*. Gen. xiii. 6. xxii. 6, & al. freq. Psal. iv. 9. "יחדו, επι το αυτο, LXX *at once*; I lay me down and *immediately* sleep. I see no difficulty that should force one to have recourse to correction with Hare and Houbigant." Dr (afterwards Bp.) Lowth in Merrick's Annotations. Also *compactly, firmly, wholly*, uniter. Psal. iv. 8 or 9. cxxii. 3, יחדיו *together*. occ. Jer. xlvi. 12, 21. xlix. 3. As a N. fem. in reg. with י *my* postfixed, יחידתי *my united one* seems used for the *humanity* of Christ in *union* with the divinity. Ps. xxii. 21. xxxv. 17. (Comp. Zech. xiii. 7.) The Targum interprets יחידתי by רוחא דגרשמי *the spirit of my body*.

II. As a N. אחד *one, the first, a certain one.* Gen. xi. 6. i. 5. xxi. 15, & al. freq. Geddes renders Deut. vi. 4, "The Lord, the Lord only is our God." But the Hebrew text will not bear this sense, to express which the Heb. should be יהוה יהודה לבדו אלהינו. The LXX has, Κυριος ὁ Θεος ἡμων, Κυριος εἰς εστι. The Greek translation lately published by Ammon from the Venetian MSS. Ὁ ονησωσης ὁ Θεος ἡμων ὁ ονησωσης εἰς. Fem. אחת (for אחדת, the ד being dropped before another dental) *one*, &c. Exod. xxvi. 6, & al. freq. Plur. אחדים *alike, the same* (q. d. *ones*). Gen. xi. 1. Also, *a few*. Gen. xxix. 20. כימים אחדים *like* a few (or units of) *days*. So chap. xxvii. 44. אחד and fem. אחת repeated, *one*—and *another*. Exod. xvii. 12. xviii. 3, 4. 1 K. xviii. 6. Ezek. xxxvii. 16, 17. Zech. viii. 21, & al. freq. So *one*—and *one* are often applied in English. It once occurs as a verb in Hith. spoken of a sword. Ezek. xxi. 16, התאחדי unite *thyself*; i. e. collect *thyself*; unite or collect *all thy force*. But I almost suspect that the four first words of this verse are military terms of command, addressed, by a lively poetical prosopopœia, to the sword; as thus, Close, *to the right, charge, to the left.*

III. Chald. חד, fem. חדא and חדה the same as the Heb. אחד, *one, a*, French *un*. See Dan. ii. 9, 31. iv. 16. vi. 2. חד is once used

for אחד in the Hebrew scriptures. Ezek. xxxiii. 30. כחדה *together*, q. d. *as one thing*, Lat. una. occ. Dan. ii. 35.

יחל

I. In Kal and Hiph. *to remain, abide, stay, wait, expect*, freq. occ. See Jud. iii. 25. 1 Sam. x. 8. xiii. 8. 2 Sam. iii. 29. 2 Kings vi. 33. Job xxx. 26. Mic. v. 6. The LXX have rendered the word inter al. by *μενω to remain*, and by *περιμενω* and *ὑπομενω to wait, expect*. In Niph. *to wait, expect patiently*. occ. Ezek. xix. 5. As Ns. חילה (occ. Job vi. 10. Qu?) and תוחלת *patient expectation, lingering hope*. Psal. xxxix. 8. Prov. xiii. 12, & al.

II. As a N. חיל *persevering strength, firmness* of body or mind, *ability, virtue*. So Cocceius, Not. Lexic. "Μινος, vis *μενουσα*." 2 Sam. xxii. 40. Exod. xviii. 21, 25. *Strength* of substance, wealth, Gen. xxxiv. 39. Job xxxi. 25.—of an army, Exod. xiv. 4, 9, & al. freq. —of trees, Joel ii. 22. It is printed without the י חל Obad. i. 20; where, however, three of Dr Kennicott's codices have החיל.

III. As a N. חול *sand* of the sea, which by its weight *remains* in its place. "Arena *gravitate suâ* manens." Cocceius. See Prov. xxvii. 3. Job vi. 3. Jer. v. 22.

It is foretold of the two tribes of Zebulun and Issachar, Deut. xxxiii. 19, that *they should suck*, i. e. enjoy, not only *the abundance of the sea*, an extensive maritime traffic, but also *the treasures hid* בחול in the sand, which latter word Scheuchzer, in his Physica Sacra on the place, refers to the river *Belus*, which ran through the tribe of Zebulun, and which, according to Strabo, Pliny, and Tacitus, was remarkable for furnishing the *sand of which they anciently made glass*. But it seems much more natural with Mr Bate,* to explain the *treasures hid in the sand* of those highly valuable murices and purpuræ, or *purple fishes*, which were found on the sea-coast near the country of Zebulun and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so common among the Romans, by the names of *Sarranum ostrum, Tyrii colores*, &c.†

יחם

I. In Kal, *to conceive, admit into the womb*, as a female. So the LXX constantly render it by *κυισασθαι* or *ἐγκυισασθαι*, and the Vulg. generally by concipio. occ. Gen. xxx. 38, 39. xxxi. 10. Psal. li. 7. On Gen. xxx. 38, observe that יחמנה (on which Dr Kennicott's Bible furnishes no various reading) is the third person plur. fut. *fem.* with the י prefixed instead of ת. ישרנה 1 Sam. vi. 12, and יעמדנה Dan. viii. 22, are verbs of the same form. As a N. or a V. infinitive used as a N. יחם *conceiving, conception*. occ. Gen. xxx. 41.

II. As a N. fem. חמה See under חם.

Der. Saxon *wamb*, Old Eng. *wemb*, English *womb*.

* See the Note in his New and Literal Translation, &c.

† See Goguet, Origin of Laws, &c. Part II. book ii. chap. ii. art. 1. vol. ii. page 95, Edinburgh edit.

יחף

Occurs not as a verb in Hebrew, but in Arabic the cognate root حفي signifies *to have the hoof* or *feet smooth and worn by walking* as a beast, or even as a man, "Lævem, attenuatam, tritamque ungulam habuit *jumentum; vel* pedes ex incessu, *etiam homo*." Castell. And in Chaldee יחף signifies *to be worn away* or *wasted by attrition*, and is particularly applied to *shoes* or *sandals* by Onkelos on Deut. viii. 4, ומסכך לא יחיפו *and thy sandals* were *not* worn away or out, "*attrita sunt*." Walton. As a participial N. in Heb. spoken only of the feet, יחף *foot-worn, having the feet sore* or *tender by walking barefoot*. Isa. xx. 2, *At the same time spake Jehovah, saying, Go*—and put off thy shoe or sandal from thy foot: *and he did so, walking*—יחף foot-worn. It occurs also in this sense, ver. 3, 4, and 2 Sam. xv. 30. The LXX having in all these passages rendered it by *ανυποδητος unshod*, and the Vulg. either by discalceatus *unshod*, or nudis pedibus *barefoot*, have given the general sense, but not the precise idea, of the word. Jer. ii. 25, *Keep thy foot* מיחף, Vulg. *a nuditate*, from nakedness, LXX *απο οδου τραχειας* from the rough road; but it seems strictly to mean, from wearing, or being worn, away.

יחר

In Kal, *to delay, tarry*, so LXX *ἐχρονισεν* and Vulg. moratus est. Once, 2 Sam. xx. 5. It is evidently of the same import as אחר

יחש

To reckon up, number or *distribute, according to families* or *genealogies*. It occurs not as a V. in Kal, but in Hith. *to be reckoned by genealogies*. 1 Chron. v. 7, 17, & al. freq. As a N. יחש *a genealogy, register of families*. occ. Neh. vii. 5. 1 Chron. v. 1, Reuben's *birthright was given to the sons of Joseph*, or (as six of Dr Kennicott's codices read) *to Joseph*, ולא להתיחש לבכורה *but not so as* to be reckoned in the genealogy *as first-born*, and consequently to have the title and *all* the rights of primogeniture. *For* (ver. 2.) *Judah prevailed above his brethren, and of him came the chief ruler, but the* birthright (i. e. the *double portion* of the inheritance allotted to Ephraim and Manasseh, Joseph's two sons) *was Joseph's*. See more on this subject in Vitringa's Observationes Sacræ, lib. ii. cap. 3, 3d edit.

This root occurs only in the Books of Chronicles, Ezra, and Nehemiah.

יטב

It is nearly related to טב, which see, *to be good, well, right, agreeable, cheerful*, or the like. Gen. xii. 13. xl. 14. 1 Sam. xxiv. 4. Jud. xix. 6. In Hiph. *to do* or *make good*. Gen. xii. 16. Deut. viii. 16. Prov. xxx. 29. Followed by ל and a V. in the infinitive mood, it denotes *to do* that action which is expressed by the latter verb, *well, rightly*, or *thoroughly*, as Jer. i. 12, חיטבת לראות *thou hast done well* for seeing, i. e. *thou hast* seen *rightly*. Comp. 1 Sam. xvi. 17. With על and a V. infin. Mic. vii. 3, (*They are wont*, see under ל 21.) להיטיב to prepare, make ready כפים (*both*) *hands* to *do evil*. So LXX, *επι τοπαυον τας χειρας αυτων ετοιμαζουσι*

ם, they prepare *their hands for evil.* But sometimes the ל between the verbs is omitted, as Isa. xxxiii. 16. Followed by a N. *to make* the thing expressed by the N. *good* or *goodly.* See Prov. xvii. 22. Hos x. 1; or, if an action be meant, *to do* it *well.* See Prov. xxx. 29. Ruth iii. 10. היטיב and מיטב are often used adverbially, for *well, rightly, thoroughly,* as Deut. ix. 21. xvii. 4. 2 Ki. xi. 18. As a participial noun מיטב *the good, the best.* occ. Gen. xlvii. 6, 11. Exod. xxii. 4 or 5. 1 Sam. xv. 9, 15.

יטל

The same as טל, which see, *to cast, cast down.* See Ps. xxxvii. 24. Prov. xvi. 33. But observe that יטל in both these passages may be in Huph. from טל, as הוטלו Jer. xxii. 28, may be likewise. For Isa. xl. 15, see under טל I.

יין See under יהה

יכח

To be plain, manifest, evident. It occurs not as a verb in Kal, but

I. In Hiph. *to make manifest, show, show plainly, point out* by facts. occ. Gen. xxiv. 14, 44; in the former of which texts Symmachus has given nearly the idea of the word by rendering it *απεδειξας thou hast shown.* See Gen. xxxi.42. (comp. ver. 29.) Hab. i. 12.

II. *To make manifest, show, demonstrate* by words. See Job xiii. 3, 15. xix. 5. xxxii. 12. Isa. ii. 4. i. 18, where Eng. translat. *Let us reason;* but Dr Taylor in Concordance, *let us settle,* and *determine* the affair; you repent, ver. 16, 17; I forgive, ver. 18, 19. Gen. xxxi. 37, ויוכיחו בין שניני *and* let them show, make manifest (the truth), i. e. as the Eng. translat. let them judge *between us.* So as a participle or participial N. מוכיח *an umpire* between parties, q. d. *a demonstrator* of what is right. Job ix. 33. In Niph. נוכח *to be shown, proved by words.* occ. Job xxiii. 7. נכחה also Gen. xx. 16, has been supposed to be of this root, but it belongs to root נכח, which see. In Hith. *to make oneself manifest, produce one's cause* or *reasons, lay oneself open,* as we may say. occ. Mic. vi. 2. As a N. fem. תוכחת, plur. תוכחות *a proof, a reason.* Job xiii. 6. xxiii. 4. The LXX have generally rendered this V. הוכיח by ελεγχειν, whose primary sense seems to be, *to demonstrate, show by evident* or *convincing reasons* or *arguments.* See Greek and English Lexicon in Ελεγχω.

III. Because *showing* or *reasoning* by words is often in the way of *reproof* (as Prov. ix. 7, ומוכיח לרשע מומו *and* he who shows *to a wicked man his faults*—supply from the former part of the verse, *getteth to himself shame);* hence the verb הוכיח signifies *to reprove, rebuke,* in words. Gen. xxi. 25. Lev. xix. 17. Prov. xxiv. 25. As nouns fem. תוכחה *reproof, rebuke.* 2 Ki. xix. 3. Isa. xxxvii. 3. תוכחת nearly the same. Prov. x. 17. xii. 1, & al.

IV. *To rebuke* by action, *to correct, chastise,* 2 Sam. vii. 14. 2 Ki. xix. 4. Ps. xxxviii. 2. In Huph. *to be corrected.* occ. Job xxxiii. 19. As a N. fem. תוכחה *correction, chastisement.* Hos. v. 9. Ps. lxxiii. 14.

יכל

Denotes almost any kind of *power* or *ability.*

I. In Kal and Hiph. followed by a V. infinitive with or without ל prefixed, *to be able* to do a thing; it may often be rendered by *can* or *could.* See Gen. xiii. 6, 16. xxxvi. 7. xliv. 1. Deut. xiv. 24. As a V. infinitive with the י uncommonly prefixed, or rather as a N. fem. יכלת *a being able.* occ. Num. xiv. 16. Deut. ix. 28.

II. *To be able* consistently with custom or duty, so it may often be rendered *may, might,* or *must.* See Gen. xliii. 32. Deut. xii. 17. xvi. 5. xvii. 15. 1 Ki. xiii. 16. Lam. iv. 14; which last text may perhaps be best rendered, *what they* might *not, they touched with their garments.* See Cocceius.

III. In Kal and Hiph. *to prevail.* Gen. xxx. 8. xxxii. 28. Also, transitively or with ל following, *to prevail over, overcome.* Ps. xiii. 5. Gen. xxxii. 25. Jud. xvi. 5, & al. So with אלי Hos. xi. 4, which see under אט I.

IV. *To endure, be able to bear,* whether transitively, Ps. ci. 5. Isa. i. 13. Amos vii. 10.—or with ו and another verb following, Esth. viii. 6.

V. In Hiph. *to be able to attain.* Hos. viii. 5; where the LXX *ου μη δυνωνται καθαρισθηναι, can in no wise* be cleansed. So Vulg. non poterunt *emundari.*

VI. As a N. מיכל, joined with חמים *water,* seems to denote *shallow* water which *may be* passed through, q. d. a *practicable* water. occ. 2 Sam. xvii. 20; where the LXX *περηλθον μικρον του ὑδατος, they passed over a* little *water.* Here *μικρον* expresses the general sense, though not the precise idea, of the Heb. מיכל. From this form and application of the Heb. root the Arabs appear to have derived their verb מכל, which is by them often applied to a channel or well *having but little water;* and from this use of the Arabic word Schultens in his MS. Origines Hebraicæ makes מכל a Hebrew root of the same import, and consequently the מ in מיכל to be radical; but the former interpretation seems the truer.

יכלכל in Kal and Hiph. *to be fully able, to support* or *sustain.* (Comp. sense IV. of יכל above.) occ. Prov. xviii. 14; where Vulg. sustentat *sustains.* Mal. iii. 2; where LXX *ὑπομενει will support.*

יכת See under כת

יל

To cry or *shriek out,* as a woman in labour. occ. 1 Sam. iv. 19, הרה ללת *big with child* (for) to cry out; the first ל in ללת being considered as servile, and the infinitive לת being formed as usual in verbs with י for the first radical.

ילל I. *To cry out, shriek* or *howl violently* or *repeatedly.* It occurs not as a V. in Kal, but as a participle ילל *howling violently, yelling.* occ. Deut. xxxii. 10; and frequently as a V. in Hiph. but it never changes the initial י into ו. See Isa. xiii. 6. Jer. xlvii. 2. Hos. vii. 14; and for חילל Isa. xiv. 12, see in חלל III. Also in a transitive sense, *to cause to howl violently.* occ. Isa. lii. 5; where observe, that

Digitized by Google

in the Hiph. verb יהילילו the formative ה is retained after a servile י, as in יהושיע from ישע, יהודו from ידה.

As a N. fem. יללה and in reg. יללת *a howling* or *yelling*. Zeph. i. 10. Jer. xxv. 36, & al.

Hence Greek ολολυζω, Lat. *ululo*, Eng. *howl, wail, yawl, yell*, Lat. *ulula*, Eng. *owl*; if all these words should not, as well as the Heb. יל and ילל, be rather considered as formed immediately from the sound, let the reader judge.

II. תוללי Ps. cxxxvii. 3, is by some referred to this root, and considered as a N. mas. plur. in reg. from ילל, and תוללינו שמחה is accordingly translated *our ejaculations of joy*. But 1st, there is no other instance where a deflection from ילל assumes a ו instead of the י; nor, 2dly, is there any other instance where a word of the root is used in a good sense; and 3dly, the structure of the sentence in the Psalm requires, according to the usual style of the poetic parts of Scripture, that תוללינו should correspond with שובינו, *our captivators, those who took us captive*; and it is accordingly rendered by the LXX *οι αιχμαλωτισαντες*, and by the Vulg. qui abduxerunt nos *those who led us away*; I cannot therefore help thinking, with the learned De Dieu, that the interpretation which makes תוללינו to be put by a Chaldaism for שוללינו *those who spoiled us*, is by no means contemptible; especially since the Psalmist is here speaking of the Babylonians, and since the Chaldee Paraphrast explains it by בזוכא *they who spoiled us*. It must however be confessed that I do not meet with the verb חלל used for שלל elsewhere, either in the Biblical Chaldee or in the Targums.

III. As a N. fem. לילית See under לל.

ילד

To procreate or *breed* young, *to beget* or *bear*; for, like the Greek γινομαι and Latin gigno, it is spoken both of the male and female. It is also applied both to man and beasts. See Gen. iv. 1, 2, 17, 18. xxx. 39. xxxi. 8. Also, *to cause to bring forth, to deliver of a child*, as a midwife. occ. Exod. i. 16. In Niph. נולד *to be born*. Gen. iv. 18. Lev. xxii. 27. 1 Kings xiii. 2, & al. freq. Also, *to be born again*, as it were, *to become by a total or great change*. Eccles. iv. 14. Job xi. 12, *that vain hollow man* (glancing at Job) *may become wise, and the wild ass's colt* אדם יולד may become, be regenerated *a man*. This use of the verb is beautifully expressive, and is common in Arabic. See Schultens' Comment. and Scott, and comp. John iii. 3. In Hiph. הוליד *to beget*. Gen. xi. 27. xxv. 19, & al. freq. *To bring forth*, but in a figurative sense. Ps. vii. 15. Isa. lix. 4, & al. Comp. Prov. xxvii. 1. Also, *to cause to bring forth*. Isa. lxvi. 9. Applied to the earth. Isa. lv. 10. In Hiph. *to be born*. occ. Gen. xl. 20. Ezek. xvi. 4, 5. In Hith. התילד *to reckon one's descent, declare one's genealogy* or *pedigree*. occ. Num. i. 18. As a N. fem. לדה *a bringing forth, birth, parturition*. Hos. ix. 11. As a N. ילד *a son, a child*, **a young man, a lad*. See Exod. i. 17. ii. 6, 7. Gen. iv. 23. xxi. 8. 14—16. And from this N. may be deduced the sense of the V. in Gen. l. 23, *the children of Machir* ילדו על ברכי* were brought up, dandled, treated as children or boys, *upon the knees of Joseph*; a pleasing picture of an old man's fondness for his descendants! So in Homer, Odyss. xix. lin. 401, the nurse places Ulysses, then lately born, on his maternal grandfather Autolycus's knees,

Τον ρα οι Ευρυκλεια φιλως επι γουνασι θηκε.

And on the other hand, Il. ix. line 455, Amyntor imprecates it as a curse upon his son Phœnix, that he might have no son *to sit upon* Amyntor's *knees*,

Μη ποτε γουνασιν εισιν ιφισασθαι φιλον υιον
Εξ εμειθεν γεγαωτα.

As Ns. fem. ילדה *a girl, a damsel*. occ. Gen. xxxiv. 4. Joel iii. 8, or iv. 3. Zech. viii. 5. ילדות *youth, time of being young*. occ. Eccles. xi. 9, 10. As a N. mas. ולד *a child, offspring*. occ. Gen. xi. 30, and (according to the Keri, and more than forty of Dr Kennicott's codices) 2 Sam. vi. 23. יליד *one born*. Gen. xvii. 12. Lev. xxii. 11. As Ns. fem. ילדת *offspring, progeny*. occ. Ps. cx. 3. מילדת *a midwife, an assistant in bringing forth*. Gen. xxxv. 17. xxxviii. 28. Exod. i. 15, & al. Fem. in reg. מולדת *nativity*. Gen. xi. 28. xxiv. 4, 7, & al. *Kindred*. Gen. xliii. 7. *Offspring*. Gen. xlviii. 6. As a N. fem. plur. תולדות *generations, successive productions*, or *occurrences*. See Gen. ii. 4. vi. 9. xxxvii. 2. Num. i. 20.

From this root is derived the Greek ειλειθυια, in plur. ειλειθυιαι, used in Homer as the name of a *goddess* or *goddesses* who presided over *childbirth*. See Il. xvi. line 187. xix. line 103, 119. xi. line 270. In this last passage Homer makes the Ειλειθυιαι the daughters of Juno, or *the air*; but in the Orphic Hymns to Περσεφασσα (which see under פלט IV.) that goddess also is herself called Ειλειθυια and Αρτεμις, i. e. *the moon*. Hence also Eng. *to yield*, i. e. produce. Also, *a lad*, and perhaps, by prefixing ש, *child*.

ילך

It has the same signification as הלך, but is used only in the future, imperative, and infinitive of Kal, and in Hiph.

In Kal, *To walk, go*, in almost any manner, *to come, go away, depart*. Mic. i. 8, & al. freq. *To go*, as a ship or vessel on the water. Gen. vii. 18. 1 Ki. xxii. 49. *To go* or *be let down*, as a corpse into a grave, 2 Ki. xiii. 21. *To go forward, grow* as a plant, Jer. xii. 2. Hos. xiv. 7. *To flow*, as rivers with water, Joel iii. 18, or 23. *To act, behave, lead one's life*, Exod. xvi. 4. Deut. viii. 6. x. 12. xxix. 19. Prov. ii. 13, & al. freq. In Hiph. הוליך and הויליך *to cause to go, to lead, carry, bring, take away*. Deut. viii. 2. Exod. ii. 9, & al. freq.

ילף

Occurs not as a V. in Heb. but in Arabic the

* See English Translat. of 2 Sam. xxi. 8; but observe that in this text one of Dr Kennicott's MSS. omits מיכל, one for that name reads מירב, and another מרב. See 1 Sam. xviii. 19. But comp. Targum on 2 Sam. xxi. 8, and Glassii, Philol. Sacr. in loc. col. 93, edit. Lips. 4to. 1743.

cognate root ולח signifies *to stick fast, adhere.* So as a N. fem. ילפת seems to signify *an obstinate eruption* or *scabbiness, adhering* to the skin, *a tetter.* So LXX λειχήν, and Vulg. impetigo. occ. Lev. xxi. 20. xxii. 22.

ילק See under לק

ים

This word is nearly related to המ, which see (if indeed it ought to be reckoned a different root), as ידה to הדה, ילך to הלך, and, like המ, it denotes *tumult, tumultuous motion.* It occurs not as a V. but hence

I. As a N. יום *the* or *a day,* from the *tumultuous motion* or *agitation of the celestial fluid,* while the sun is above the horizon. Gen. i. 5, 18. viii. 22. Ps. cxxxvi. 8, & al. freq. "A good telescope," says an excellent and pious philosopher,* "will show us what a *tumult* arises in the air from the *agitation* of the sun-beams in the heat of the noon-day. The heaven seems transparent and undisturbed to the naked eye; while a storm is raised in the air by the impulse of the light, *not unlike what is raised in the waters of the sea by the impetuosity of the wind.* It increases with the altitude of the sun; and when the evening comes on, it subsides almost into a calm." יומו *his day,* means *the day of his birth.* Job iii. 1. comp. ver. 3, 4, 8. Hos. vii. 5. ביום *in the day,* is often used for *at the time,* for our time is measured principally by *days,* and so, אשר *which* being understood, is equivalent to *when.* See Gen. ii. 4, 17. Isa. xi. 16. Lam. iii. 57. היום with the ה emphatic prefixed, *the day,* is used for *this day, to-day.* Exod. xiv. 13. 2 Ki. vi. 28. Also, *at the time, now,* Lat. jam. Deut. xxxi. 21. 1 Sam. ix. 9. Neh. i. 6, & al. Also, *in the day time.* Neh. iv. 22. Hos. iv. 5. כיום *at this day* or *time.* Gen. xxv. 31. 1 Sam. ii. 16. ix. 27. 1 Ki. i. 51. Isa. lviii. 4, *ye fast not* at this day, (see marg.) or, at this time, *so as to make your voice to be heard on high,* i. e. by Jehovah. See Vitringa.

Plur. ימים and fem. ימות (occ. Deut. xxxii. 7. Ps. xc. 15.) *days.* Gen. viii. 10, 12, & al. freq. *Some days.* Num. ix. 22. Neh. i. 4. Also, *a certain period of days, a year.* See Exod. xiii. 10. Lev. xxv. 29. Jud. xvii. 10. xxi. 19. 1 Sam. i. 3. (comp. ver. 7.) xxvii. 7.

ימים *two days,* as this word always signifies, when the ו is inserted. occ. Exod. xvi. 29. xxi. 21. Num. xi. 19.

As a particle formed with ם postfixed, יומם *by day, in the day time.* Exod. xiii. 21, 22, & al. freq. Also, *daily, every day.* Ps. xiii. 3. (so Symmachus καθ' ἡμέραν) Ezek. xxx. 16.

II. As a N. ים *the* or *a sea,* from its *tumultuous motion* by winds or tides. freq. occ. It is used more extensively than our Eng. word *sea* usually is, as for *any large collection of waters, a lake.* See Num. xxxiv. 3. Josh. iii. 16. xii. 3;—for *a large river,* as the Euphrates, Jer. li. 36. Zech. x. 11. comp. Isa. xxi. 1.—the Nile. Nah. iii. 8. Ezek. xxxii. 2, 3. Isa. xix. 5. xxvii. 1. Job xli. 22 or 31. See Vitringa on Isa. xix. 5. "As the Nile in summer overflows the country of Egypt, the inhabitants from the most ancient times have called and still call that river the sea." Michaelis, Supplem. p. 1083, who proves the latter part of his assertion from the Arabic writers.—For the *large brazen* or *molten vessel* in Solomon's temple for the *priests to wash in.* This sea was emblematical of those *sufferings* and *afflictions* (comp. under מקץ) whereby *Christ the great High-Priest* was *made perfect* or *consecrated to his office,* (Heb. ii. 10.) and also of those by which his faithful servants, who in an inferior sense are *priests* also, (comp. 1 Pet. ii. 5. Rev. i. 6. v. 10.) are *baptized* (see Mat. xx. 22, 23.) and *purified.* See 1 Ki. vii. 23—25. 2 Chron. iv. 2—4. It is farther evident that in Gen. i. 10. Job xxxviii. 8. Ps. xxiv. 2, ים and plur. ימים comprehend not only *the ocean* or *sea* as we call it, but also תהום רבה *the great abyss,* or *vast collection of waters in the bowels of the earth.*

Since the Mediterranean or *Great Sea* (as it is styled Josh. i. 4.) lay all along the *western* coast of the Holy Land from north to south, hence ים often denotes *the west.* Gen. xxviii. 14. Exod. x. 19. xxvi. 22. Isa. xlix. 12, & al.

III. As a N. mas. plur. with a formative מ, מים and in reg. מי, the final ם being dropped in reg. as it is in all other plurals which in their absolute form end in ים.

1. *Waters* or *waters* in general, thus denominated like ים *the sea,* from their being so susceptible of, and frequently agitated by, *tumultuous motions.* Gen. i. 2, 6.

2. Spoken of *tears,* Ps. cxix. 136. Jer. ix. 1. Lam. i. 16.

3. *Water* having always been, as it still is, the *principal drink, as bread the principal food* (see under לחם II.) of the eastern nations, see 1 Ki. xiii. 8, 9, 16—18, 22.) hence *bread* and *water* denote in general *the necessaries of life.* Isa. iii. 1. xxxiii. 16, & al.

4. It signifies *the gifts* and *graces of the Holy Spirit through the preaching of the Gospel, or the doctrine of the Gospel attended by the influence of the Holy Spirit.* See Isa. xliv. 3. xxxv. 7. xli. 18. lv. 1. xii. 3. Ezek. xlvii. 1. Zech. xiv. 8. Comp. John iv. 10, 14. vii. 38, 39. Rev. xxi. 6. xxii. 1, 17.

5. *Waters* denote *a numerous and powerful nation* or *nations,* especially as hostilely invading a country. Isa. viii. 7. Jer. xlvii. 2. Comp. Isa. xvii. 12, 13. Ezek. xxvi. 3, 19.

6.—*Inevitable and overwhelming calamities* or *afflictions.* 2 Sam. xxii. 17. Ps. xviii. 17. lxix. 2, 3, 15, 16. cxxiv. 4, 5. cxliv. 7. Isa. xxviii. 17. xliii. 2. Lam. iii. 54.

7.—*Posterity springing,* as it were, *from a common source.* Num. xxiv. 7. Isa. xlviii. 1. Comp. Deut. xxxiii. 28. Ps. lxviii. 27.

IV. As a reduplicate N. mas. plur. in reg. מימי *waters, numerous* or *abundant waters.* Exod. vii. 19. viii. 6 or 2. Josh. iv. 7, & al. freq.

V. As a N. mas. plur. ימם or, as more than sixty of Dr Kennicott's codices read, ימים Gen. xxxvi. 24. The Rabbins explain this by

* The Rev. Mr William Jones, in his Essay on the First Principles of Natural Philosophy, p. 241. And see more in his Physiological Disquisitions, p. 91, 558.

mules; the Vulg. renders it aquas calidas, *warm waters;* but the interpretation of the learned Bochart seems far better, namely, that ימם here is the name of a *people,* probably the same as the gigantic אימים *Emim,* mentioned Gen. xiv. 5; of whom see under אים. Accordingly the Samaritan Pentateuch here reads האימים; and the Targum in Gen. xxxvi. 24, renders the word by גבריא *giants;* and Aquila and Symmachus retain the Hebrew name τοὺς Ἐμμιμ *the Emim;* so that the passage אשר מצא את הימם במדבר should be rendered, *who found,* or *lighted upon,* the Emim *in the desert.* מצא, when spoken of enemies, is used for *lighting upon them,* or even *attacking them suddenly.* See Jud. i. 5. 1 Sam. xxxi. 3. 2 Chron. xxii. 8. Ps. xxi. 9; and Bochart, vol. ii. 238, & seq.

DER. *Jumble,* from ים and בל to mix, tumultuous mixture. Saxon *gelioma,* light, and English *gleam,* from גלה to reveal, appear, and ים; whence also, perhaps, *glimmer, glimpse.*

יָמַךְ

In Hiph. *to enlarge, amplify, make large, roomy,* or *spacious.* Once, Ps. xvi. 5, *Thou* תומיך shalt enlarge *my lot.* Vulg. restitues *shalt restore.*

This root is not to be found in the common Lexicons, and תומיך in the Psalm is usually referred to the root תמך *to sustain, support,* as if it were the participle Benoni in Kal from that verb; but since on this supposition תומיך with the י inserted would be a very irregular, and, I believe, unexampled form, and since the root רמך in Arabic signifies, *to be large, ample, spacious,* whence the N. רמכה in Galius and Castell, *spaciousness, freedom,* "amplitudo spatii, libertas," I have with Schultens in his manuscript Origines Hebraicæ ventured to restore this root; and very readily submit this interpretation of it, which a little differs from his,* to the reader's judgment. Thus far I had written in the second edition. I must now add, that in Ps. xvi. 4, two of Dr Kennicott's MSS. read תמך, and nineteen of his MSS. and four ancient editions תומך, either of which words may be considered as the participle mas. sing. Benoni, in Kal, from תמך *to hold up, support.*

יָמִן

Occurs not as a V. in Kal, but seems to have nearly the same radical meaning as אמן *to be steady, firm.* Thus the V. יחד is of the same import as אחד, and יחר as אחר.

I. As a N. ימין *the right hand,* with or without יד, from its *steadiness* or *constant employment* in work, comparatively with the left hand. See Gen. xlviii. 13, 14, 17, 18. Jud. iii. 15, 16. So in Greek the *right hand* is called δεξιὰ from δέχεσθαι *to receive, take,* on account of its aptitude for this purpose, and, I suppose, is in English denominated *right* from its fitness or *rightness* to perform our various works. *The right hand* figuratively denotes *power* or *agency* of God or man *steadily and effectually exerted.* See inter al. Exod. xv. 6, 12. Job xl. 9 or 14. Ps. lxxiv. 11. lxxvii. 11. lxxxix. 43. cxviii. 15, 16. So the *right hand* is the place of *dignity* or *honour.* See 1 K. ii. 19. Ps. xlv. 10. lxxx. 18. cx. 1. But on this last text see Vitringa, Observ. Sacr. lib. ii. cap. 4. Eccles. x. 2, *The heart* (understanding or sense) *of a wise man is at his* right hand, i. e. ready to be employed with *dexterity* and *effect.*

From the hand, ימין and ימני, fem. ימינית are applied to the ear, the foot, the eye, the shoulder of a beast, the finger, a pillar. See Exod. xxix. 20, 22. Zech. xi. 17. Lev. vii. 32. 1 K. vii. 21. 2 Chron. iii. 17.

In Hiph. *to use the right hand.* occ. 1 Chron. xii. 2. Also, *to go* or *turn to the right hand.* occ. Gen. xiii. 9. 2 Sam. xiv. 19. Ezek. xxi. 16. Isa. xxx. 21, כי תאמינו וכי תשמאילו *When* ye shall turn to the right hand, *and when ye shall turn to the left.* In this last text the א is plainly substituted for the י which is used in the three others, and this manner of spelling confirms the near relation between the roots ימן and אמן above observed.

II. As a N. ימין is used for the *south,* or *southern* part, and in this sense opposed to צפון, the *north.* Ps. lxxxix. 13. Comp. Ezek. xvi. 46. Job xxiii. 8, 9. It is highly probable from Gen. i. 27, compared with Gen. ii. 18—22, that Adam was formed on the *morning* of the sixth day, and so would naturally turn himself first to the *east,* where the solar light first appears; and thus the *south* would be at his *right hand,* and might therefore be denominated from it. Milton has finely touched upon this circumstance, where Adam is giving Raphael an account of himself, and the objects around him at first formation:

> Strait toward *heaven* my wandering eyes I turn'd,
> And gazed awhile the ample *sky.*——
> ——Thou *sun,* said I, fair *light*——
> While thus I call'd and stray'd I knew not whither,
> From where I first drew air, and first *beheld*
> *This happy light.*
> PAR. LOST, b. viii. lin. 257, 8, 273, 283, &c.

But is it not more probable that the *south* was denominated ימין, because, taking קדם *the east* for the *fore-part* of the earth, the *south* would be to the *right hand?* Comp. under קדם III.

III. As Ns. תימן *the south.* Josh. xii. 3, & al. freq. Also, *the south wind.* occ. Ps. lxxviii. 26. Cant. iv. 16. Comp. Zech. ix. 14. תמן *the south.* occ. Job ix. 9.

יָמַר

I. In Kal and Hiph. *to change, alter, exchange.* Ps. xv. 4. Jer. ii. 11. (where the first י in ויהדימיר is plainly radical; very many, however, of Dr Kennicott's codices read והחמיר without it) Lev. xxvii. 10. Mic. ii. 4, & al. freq. In Niph. נמר *to be changed.* occ. Jer. xlviii. 11. In Hith. *to change* or *alter oneself,* or *one's condition.* Qu? occ. Isa. lxi. 6. Compare the context. As a N. fem. תמורה *an exchange, commutation,* Lev. xxvii. 10, 33. Ruth iv. 7. Comp. Job xv. 31. xx. 18, and Scott on these texts.

II. As a N. נמר *a leopard,* so called, perhaps, from this root, on account of his *variegated* skin. But see root נמר.

יָמַשׁ

To feel, grope. It occurs in Hiph. Jud. xvi.

* "*Tu sortem meam* facies laxissimam, omni *scilicet* amplitudine bonorum auctam." Schultens.

Digitized by Google

26. ורחמישני *And let me feel.* And if this word be the true reading, we must say, that the roots ימש and מש are of the same import as יטב and טב, ירץ and רץ. But seven of Dr Kennicott's codices, and among them the Complutensian edition, read ורחמשני and about twenty of his codices, together with the Keri, have ורחמישני. Comp. under מש.

יגה

With a radical, but mutable or omissible, ה.

I. *To press, squeeze, oppress, depress.* So the LXX frequently render it by θλίβω. It occurs as a verb in a natural sense. Ps. cxli. 5, *Let the righteous smite me kindly,* or *(it shall be) a kindness, and reprove me, (it shall be) oil to my head,* or *a most excellent oil,* (see Exod. xxx. 23.) אל יגי ראשי *it shall not* depress *me* (i. e.) *my head,* (comp. Gen. iii. 15.) it shall not make me *hang down* my head, as persons in great sorrow or dejection do; see Isa. lviii. 5; to which is opposed ראש הרים *lifting up the head.* Psal. iii. 4. Comp. Prov. xxvii. 6. In Psal. cxli. 5, thirty-two of Dr Kennicott's MSS. and one ancient printed edition, for יגי read יגיא. But by the other applications of the root נא (which see) יגי seems the truer reading.

II. As a N. יין (with the first י radical, and formed as קין from קנה, כיס from כסה, עין from ענה, &c.) *wine,* which is made by *squeezing* the grapes, *the expressed juice* of grapes. Gen. ix. 21. xlix. 11, & al. freq. It seems worthy of remark, that the Heb. name for *wine* has been retained with little variation in many other languages, as in the Greek οἶνος, Lat. *vinum,* whence Italian and Spanish *vino,* and French *vin;* in the Celtic or Welsh *gwin;* in the Cimbric *uin,* Gothic *wein,* Old German *uuin,* Danish *vien,* Dutch *wiin,* Saxon *win,* and Eng. *wine* and *vine.**

III. As a N. יון (formed as חוץ from חצה and כוס from כסה, &c.) *mud, mire overwhelming* or *oppressing* one on all sides. occ. Ps. xl. 3. lxix. 3.

IV. As a V. in Kal, *to oppress, afflict,* or the like, in a moral sense. occ. Psal. lxxiv. 8, ניגם We will oppress *them.* Comp. חנו Jer. xxii. 3. As a participle Benoni in Kal, or as a participial N. mas. or fem. יונה *oppressing,* or *an oppressor.* occ. Jer. xxv. 38. xlvi. 16. l. 16. Zeph. iii. 1, & al. In Hiph. הוניח *to oppress.* Ezek. xviii. 12, 16, & al.

V. As a N. יונה *the pigeon* or *dove,* because particularly *defenceless,* and *exposed to rapine* and *violence.* See Ps. lv. 7. Hos. vii. 11. xi. 11. It is evident, that according to this interpretation יונה in the form of a particip. active, is used in a *passive* sense; and it requires but a slight acquaintance with the Hebrew language to know, that not only the participles active of some verbs, but also the verbs themselves in Kal have a *passive* as well as an active signification, especially in those instances where the Hiph. conjugation is used as Kal, or in an active sense, as in this root.

The poets, who are often the best describers of nature, forget not to paint the dove as the *object of rapine.* Thus Homer, Il. xxi. lin. 493, &c.

——————————ὦκυτι πτίλω
Ἣ ῥα θ' ὑπ' ἰρηκος ποσὶν ὠκίστατος πέτεται
Χηναμὸν· οὐδ' ἄρα τη γε μάλαμιναι αἴσιμον ἦεν.

So when the falcon wings her way above,
To the cleft cavern speeds the gentle *dove,*
(*Not fated yet to die.*)——————
POPE.

Again, Il. xxii. lin. 139, &c.

Ἤϋτε πίρκος ὀρεσφι ἰλαφρότατος πετέηνων
Ῥηϊδίως αἰμητὶ μετα τρήρωνα πέλειαν·
Ἣ δὲ θ' ὑπαιθα φοβεται· ὁ δ' ἰγγυθὶν ὀξὺ λελήκως
Ταρφὶ' ἐπαΐσσει, ἑλεῖν τε ἑ θυμος ἀνωγε.

Thus at the panting *dove* a falcon flies,
(The swiftest racer of the liquid skies)
Just when he holds or thinks he holds his prey,
Obliquely wheeling through th' aerial way
With *open beak,* and shrilling cries he springs,
And *aims his claws,* and shoots upon his wings.
POPE.

So Virgil, Æn. xi. lin. 721, &c.

Quam facile accipiter saxo sacer ales ab alto
Consequitur *pennis sublimem in nube* columbam,
Comprensamque tenet, pedibusque eviscerat uncis:
Tum cruor et vulsæ labuntur ab æthere plumæ.

Not with more ease the falcon from above
Shoots, *seizes, gripes,* and *rends* the trembling *dove;*
All stain'd with blood the beauteous feathers fly,
And the loose plumes come fluttering down the sky.
PITT.

יגח See נח and נחח.

יגק

In Kal, *to suck.* Job iii. 12. Joel ii. 16. Isa. lx. 16. lxvi. 11. Comp. Deut. xxxiii. 19. As a participial N. יונק or יניק *a suckling, a sucking child.* Num. xi. 12. Jer. xliv. 7. In Hiph. *to give suck, to suckle.* Gen. xxi. 7. Exod. ii. 9. As a participial N. fem. מינקת or מנקת *a woman who gives,* or *has given suck, a wet nurse.* Gen. xxiv. 59. xxxv. 8.* Exod. ii. 7.

II. Applied to plants. As a N. יונק *a young twig,* shooting from a stock, *a sucker.* occ. Isa. liii. 2. As a N. fem. in reg. יונקת the same. Job viii. 16. Ps. lxxx. 12. So plur. in reg. יניקות. occ. Ezek. xvii. 4.

DER. *Young, younker,* &c.

יסד

I. *To found, lay the basis* or *foundation.* See inter al. Josh. vi. 26. Ps. civ. 5. 2 Chron. xxxi. 7. As participial Ns. יסוד *a foundation, basis.* Exod. xxix. 12. 2 Chron. xxiv. 27, & al. מוסד nearly the same. Deut. xxxii. 22. Isa. lviii. 12, & al. In Hiph. *to lay for a foundation.* 2 Chron. iii. 3, *And these* (measures namely) *Solomon* הוסד laid as a foundation *for building.* In Huph. *to be founded, have the foundation laid.* Ezra iii. 11.

מוסדות השמים 2 Sam. xxii. 8, *The foundations of the heavens* are *those foundations which were made by the heavens,* when they divided the waters from the waters, by forming the shell or hollow sphere of earth between the two spheres of water. In the parallel place, Psal. xviii. 8, these are called מוסדי הרים *the foundations of the mountains,* and elsewhere מוסדי ארץ *the foundations of the earth.* Ps. lxxxii. 5. Prov. viii. 29. Isa. xxiv. 18. Comp. Job

* See Junius's Etymol. Anglican. in *Wine.*

* See Harmer's Observations, vol. iv. p. 517.

Digitized by Google

xxxviii. 4. Ps. xviii. 16. xxiv. 2. civ. 5. Prov. iii. 19.

II. As a N. יסד, or, according to twenty-four of Dr Kennicott's MSS. יסוד *a beginning.* occ. Ezra vii. 9.

III. In Kal, *to found,* as a nation or people. Isa. xxiii. 13. In Niph. *to be* thus *founded.* Exod. ix. 18. comp. ver. 24.

IV. *To found, settle, establish.* Isa. xiv. 32.

V. *To establish, ordain, decree.* Ps. viii. 3. civ. 8. 1 Chron. ix. 22. Esth. i. 8, מטה מוסדה *the decreed rod.* occ. Isa. xxx. 32.

VI. In Niph. *to be founded, firmly fixed,* or *resolved.* occ. Ps. ii. 2. xxxi. 14.

VII. As Ns. סד and סוד See under סד.

יסך

This root is nearly related to סך (which see) as יטב to טב, &c. *To smear over, anoint.* Once, Exod. xxx. 32; but observe, that for יסך fifteen of Dr Kennicott's codices read יסך, and the Samaritan Pentateuch יוסך; both which words may be considered as the 3d pers. mas. sing. fut. in Huph. from the root סך. As a N. מיסך See under סך I.

יסף

I. In Kal and Hiph. *to add, increase.* See Lev. v. 16. vi. 5. Ps. cxv. 14. Isa. xxvi. 15. xxxviii. 5. Jer. xlv. 3. Job xlii. 10. Prov. i. 5.

II. With the infinitive mood following, with or without ל, or with another verb connected with יסף by ו, *to repeat, do again.* See Gen. iv. 2, 12. xxv. 1. 2 K. xxiv. 7. freq. occ. It is sometimes followed by another verb in the same form without ו intervening, and then also denotes a *repetition* of the action expressed by the latter verb. See Prov. xxiii. 35. Isa. lii. 1. Hos. i. 6. Comp. Isa. xlvii. 1.

In two passages, namely, Exod. v. 7. 1 Sam. xviii. 29, it is supposed to be used with א instead of י; but in Exod. for תאספון not only the Samaritan text, but likewise three of Dr Kennicott's Heb. MSS. read תוסיפון, and four others תסיפון. And in ויאסף 1 Sam. xviii. 29, the א is wanting in the text of seven MSS. and in the margin of one more. (Comp. ver. 12, 15.) And with these various readings agree the Chaldee Targ. and the Syriac, LXX, and Vulg. versions.

יסר

It is in sense, as well as sound, nearly related to אסר. Comp. under יסן.

I. In Kal, *to restrain, check, discipline.* See Isa. viii. 11. Jer. xxxi. 18. Lev. xxvi. 18, 28. Deut. iv. 36. viii. 5. xxi. 18. 1 K. xii. 11. 2 Chron. x. 14. Psal. xciv. 10. In Niph. *to be restrained, disciplined, to receive discipline* or *correction.* Lev. xxvi. 23. Ps. ii. 10. Jer. vi. 8.

II. As a N. מוסר in general, *restraint, somewhat restraining.*

1. Plur. in reg. מוסרי and fem. מוסרית *bands* or *bonds.* Ps. cxvi. 16. Isa. lii. 2. Jer. v. 5. xxvii. 2. Job xxxix. 5; in which last-cited passage, as well as in others, it is opposed to פתוח *opening, loosing.* The LXX frequently render מוסרות by δεσμους *bonds.*

2. *Restraint, discipline.* Deut. xi. 2. Job v. 17, & al. freq. Job xii. 18, מוסר מלכים פתח *He looseth* the bond *of kings,* " He destroys their * *binding power,* their authority, by dethroning them. The expression may allude to the royal *belt,* one of the insignia of majesty. Comp. Isa. xlv. 1." Scott, whom see. As a N. fem. in reg. מסרת *discipline, correction.* occ. Ezek. xx. 37.

יעד

I. In Kal, *to appoint, constitute.* occ. Jer. xlvii. 7. Mic. vi. 9. 2 Sam. xx. 5, *And he tarried* מן המועד אשר יעדו *beyond* the set time *which he had* appointed *(to) him.* So in Hiph. *to appoint, fix,* particularly as *time.* occ. Job ix. 19, *Who* will or can appoint me a time? for trial namely. Who can sit *as judge* between me and God?—" Who shall be *the judge* of God?" Scott. Jer. xlix. 19,—מי יעידנו, or, according to the fuller reading of forty of Dr Kennicott's codices, יועידני, *Who* will appoint me the time? i. e. to fight or contend with me. So Jer. l. 44, where twenty-eight of the Doctor's codices read יועידני. As a N. mas. מועד plur. מועדים and (2 Chron. viii. 13.) מועדות *a set regular time, a season.* Gen. i. 14. xvii. 21. xxi. 2, & al. freq. Ps. civ. 19, *He made the lunar light* (not for seasons or set times in the sense of sacred seasons or periodical feasts, comp. under חדש II. but) according to (its) seasons, or periodical returns of continually increasing or waning light; so it follows in the text, *the solar light knoweth* מבואו his going off, or setting. As a N. fem. מועדת *appointment.* occ. Josh. xx. 9.

II. Spoken of a woman, *to betroth, to appoint* her *for a wife.* occ. Exod. xxi. 8, 9. The word implies the *solemn recognition* of the contract. So LXX καθομολογησηται.

III. In Niph. *to be convened, to meet* or *assemble by appointment.* See Num. x. 4. xiv. 35. Josh. xi. 5. Amos iii. 3, *Can two* men *walk together, except* נועדו they be agreed, or meet by appointment? As a N. מועד *a meeting.* Hence אהל מועד *the tabernacle of meeting,* so called because God promised there אועד *to meet with* Moses and the children of Israel. See Exod. xxv. 22. xxix. 42, 43. xxx. 36. In Ps. lxxiv. 8, we read of *all the* מועדי *of God,* which the learned Prideaux (Connex. vol. i. p. 387, &c. 8vo.) whom see, thinks were rather *proseuchæ* than *synagogues,* i. e. rather *open courts where the people met to pray each man for himself,* than *covered buildings, where a public service was performed, resembling that of our parish churches, and consisting in a form of common prayers, and in reading and expounding the law and the prophets to the congregation there assembled.*† But Vitringa (De Synagog. Vet. tom. i. p. 403, &c.) thinks כל מועדי אל means, agreeably to Exod. xxv. 22, *all those places where God had formerly* met with *the patriarchs,* and where some *monuments* or *memorials* of those divine appearances had been erected. Comp. Michaelis, Supplem. p. 1111. In Job xxx. 23, the grave is called בית מועד *the*

* Comp. 1 K. xii. 11, 14. Ps. ii. 3.

† See Greek and English Lexicon to New Test. in Προσευχη and Συναγωγη, and the authors there quoted.

house of appointment, or rather, of meeting, *to all living*. Comp. ch. iii. 18, 19.

IV. As a N. fem. עדה (formed as לדה from ילד) in reg. עדת *an assembly met by previous appointment*. Thus it is applied not only to the *regular meeting* of Israel, Exod. xii. 3, 6, 19, 47, & al. freq. but to the *seditious assembly* of Korah and his associates. See Num. xvi. 5, 6, 11, 16. xxvi. 9, 10. xxvii. 3. So it differs from קהל, which denotes any *assembly* whether regular or irregular. freq. occ. In Jud. xiv. 8, עדת דברים is used for *a swarm of bees*, whose wonderful and *regular polity* or *economy* of their works, it is well known, resembles that of human society. Virgil particularly observes, Georg. iv. lin. 153, 155,

Solæ communes natos, consortia tecta
Urbis habent, magnis agitant sub legibus ævum;
Et patriam *solæ, et certos novere penates.*
They, they alone, a *general interest* share,
Their young committing to the public care,
And all *concurring* to the *common* cause,
Live in fix'd cities under settled laws.
WARTON.

And again, lin. 215, 216, speaking of their king, or, as the moderns call it, their queen,

——————— *Omnes*
Circumstant fremitu denso *stipantque frequentes.*
——————— With awe they him *surround*
And *crowd* about him with triumphant sound.
WARTON.

Comp. under דבר IV.

יעה

I. It is rendered *to sweep away*, but, as it is spoken of hail, seems rather to signify *to overturn*; so the Vulg. subvertet, Theodotion ταραξει *shall disturb*. occ. Isa. xxviii. 17; where observe that the structure of the sentence proves that יעה is the third person mas. preter. and consequently that the י and ה are both radical.

II. As a N. mas. plur. יעים *shovels*, for *turning up* the ashes of the brazen altar of the tabernacle or temple *on a heap*. See Exod. xxvii. 3. 1 K. vii. 45.

יען

It seems nearly related to עז (which see) as יטב to טב, &c.

To strengthen. It occurs not as a V. but hence, as a participle Niph. נועז *strong, robust*. So Targ. תקיף Once, Isa. xxxiii. 19. Symmachus renders the word αναιδη *impudent*, and the Vulg. in like manner, impudentem. Comp. Deut. xxviii. 50.

יעט

I. *To cover*. It occurs, according to some. Isa. lxi. 10. But see under עטה.

II. Chald. from the Hebrew יעץ *to counsel, advise*, צ being, as usual, changed into ט. In Hith. *to consult one another, to consult together*. occ. Dan. vi. 7 or 8. As Ns. עטא *counsel*. occ. Dan. ii. 14. יעט *a counsellor*. occ. Ezra vii. 14, 15.

יעל

I. In Hiph. *to profit, benefit, advantage*. 1 Sam. xii. 21. Job xv. 3, & al. freq. In Job xxx. 13, does it not signify, *to esteem* or *reckon again*, in lucro ponere, lucro apponere, and so *to rejoice, triumph in*? See Scott.

Hence perhaps, Eng. adjective *well*, also *weal* and *wealth*.

II. As a N. יעל *the ibex*, a species of *wild goat*. See under עלה XI.

יען See under עלה

יעף

To dissolve, melt, dissipate. This seems the idea of the word; accordingly the LXX frequently render it by ιαλυω, as 1 Sam. xiv. 28. 2 Sam. xvi. 2, 14. xvii. 29, and (according to the Alexandrian MS.) Jud. viii. 15. 2 Sam. xxi. 15. So the other ancient Greek versions, in Isa. xl. 28.

I. In Kal, *to be tired, spent*, or *dissolved* with fatigue. Isa. xl. 28, 31. Jer. ii. 24. As a N. יעף *tired, spent*. 2 Sam. xvi. 2. Isa. xl. 29, & al. עיף (formed as חיל from יחל, קיץ from יקץ) nearly the same, Gen. xxv. 29, 30, & al.

II. As a N. fem. plur. תועפות *dissolutions, meltings*. occ. Job xxii. 25, כסף תועפות *silver of* meltings. i. e. silver that hath been several times *melted* in the fire. So the LXX πεπυρωμενον *that hath undergone* or *been melted in the fire*.

III. As a N. fem. תועפת *that which causeth fatigue to others, indefatigable strength*. So Targum תוקפא *overpowering strength*, Syr. עושכה, and Vulg. fortitudo. occ. Num. xxiii. 22. xxiv. 8.

IV. As a N. fem. plur. תועפות *the high tops* of mountains (so LXX ὑψη, Vulg. altitudines) whose ascent *wearies* the traveller. occ. Psal. xcv. 4. Montis anheli. Claudian De Rapt. Pros. III. 384,

So pleased at first the towering Alps we try,
Mount o'er the vales, and seem to tread the sky.
Th' eternal snows appear already past,
And the first clouds and mountains seem the last:
But those attain'd, we tremble to survey
The growing labours of the lengthen'd way:
Th' increasing prospect *tires* our wandering eyes,
Hills peep o'er hills, and Alps on Alps arise!
POPE'S Essay on Criticism, lin. 227, &c.

יעץ

In Kal, *to advise, give counsel, advice*, or *information*. Exod. xviii. 19. Num. xxiv. 14, & al. freq. In Niph. *to be counselled, consult, take counsel*. Isa. xl. 14. Psal. lxxi. 10, & al. In Hith. *to take counsel together, consult among themselves*. occ. Ps. lxxxiii. 4. As a N. fem. עצה *counsel, advice given*, Prov. xii. 15,—or *taken*, Isa. xiv. 26. As a N. fem. plur. מועצות or מעצות *counsels, designs*. Prov. xxii. 20. Jer. vii. 24. Ps. lxxxi. 13, & al.

יער See under ערה

יעש See under עשה

יפה

With a radical, but mutable or omissible, ה.

In Kal, *to be fair, beautiful*. Cant. iv. 10. vii. 7. Ezek. xxxi. 7, & al. Also in a transitive sense, *to make beautiful, decorate*. occ. Jer. x. 4. In Hith. *to make oneself fair* or *beautiful*. occ. Jer. iv. 30. As a N. mas. and fem. יפה *fair, beautiful*. Gen. xxxix. 6. xii. 14, & al. freq. So fem. in reg. יפת Gen. xii. 11. xxix. 17, & al. As a N. יפי *beauty*. Isa. iii. 24, & al. freq.

יפיפה *to be exceedingly beautiful*. occ. Psal. xlv. 3.

Digitized by Google

יפח

I. In Kal, *to breathe* or *blow*, as the air in motion.* Gen. ii. 7. Comp. Ezek. xxxvii. 9. So in Hiph. Cant. iv. 16.

II. In Kal, *to breathe out, utter by breath* or *voice*. Prov. xix. 9. Hab. ii. 3. Ps. xxvii. 12, ויפח חמס "*and such as* breathe out *cruelty*." Eng. translat. So Homer, Il. iii. lin. 8, μενεα πνειοντες, *breathing courage;* Cicero, Catilin. ii. 1, scelus anhelantem, *breathing out* or *puffing with wickedness;* Ad Herenn. iv. 55, Anhelans *ex intimo pectore* crudelitatem, from the bottom of his breast *breathing out cruelty*. Comp. Acts ix. 1, Εμπνεων απειλης και φονου, "breathing out *threatenings and slaughter*," Eng. translat. but see Greek and English Lexicon in Εμπνεω. In Hiph. the same. Prov. vi. 19, & al. comp. Psal. xii. 6. In Hith. התיפח *to draw and emit the breath strongly*, as in pain, *to pant*, anhelare. occ. Jer. iv. 31.

III. In Hiph. *to puff at*. See under נפח II.

IV. As a N. פיח *cinders, ashes*. See under נפח, to which root יפח is nearly related, as יצב to נצב, יקש to נקש.

יפע

Occurs not as a verb in Kal, but in Hiph. *to radiate, irradiate*, as a stream of light. occ. Job iii. 4. *To irradiate, shine forth*, as God in glory. occ. Deut. xxxiii. 2. Ps. l. 2. lxxx. 2; and that either in vengeance, occ. Ps. xciv. 1. —or in kindness, occ. Job x. 3. Also, *to cause to shine* or *irradiate*, occ. Job xxxvii. 15, ידפיע אור עננו *and* causeth *the light of his cloud* to irradiate. This seems an allusion to that glorious and wonderful phenomenon, *the rainbow*. See Scott on the place, and comp. Gen. ix. 13, 14. Ecclus l. 7. As a N. fem. in reg. יפעת *splendour, brightness, glory*. occ. Ezek. xxviii. 7, 17. As a N. חפע *light shining*. occ. Job x. 22, ויחפע *and* the light *as thick darkness*.

Hence perhaps Gr. φεγγος splendour, φεγγω to shine, &c.

יפת

This word is nearly related to פתה *to entice, persuade*, as ירד to רדה.

I. It occurs as a verb in Kal, Gen. ix. 27, יפת אלהים ליפת God *shall* persuade (—*attire en douceur*, French translat.) Japheth; which was fully accomplished by his posterity's conversion to Christianity. The name Ιαφετος, i. e. Japheth, continued famous among his descendants the Greeks, and was also well known to the Romans. See Bochart's Phaleg, lib. iii. cap. 1. In Niph. Job xxxi. 27, ויפת בסתר לבי *and my heart* hath been *secretly* enticed. But observe that in both these texts יפת may be referred to פתה, which see.

II. As a N. מופת plur. מופתים and מפתים *a persuasive fact, event* or *sign*, given for *conviction*, whether strictly miraculous and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10; or not, as Isa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27. So Zech. iii. 8. Joshua the high-priest and his companions were אנשי מופת *typical men*, i. e. *men* raised up by God as *types* of Christ, and as *proofs that God would bring his servant the* BRANCH.

III. As a N. תפת *a sign* or *example to others*, ὑποδειγμα (see 2 Pet. ii. 6); so Vulg. exemplum. occ. Job xvii. 6, *He* (Eliphaz) *has made me a by-word of the people, and I shall be*, or *that I may be*, תפת an example *before them*. For the interpretation of this difficult text I am indebted to Mr Scott, whom see.

* See Hutchinson's Introduc. to Moses' Sine Princip. p. 36, 37.

יצא

In Kal, *to come* or *go forth*, or *out*, in almost any manner. In Hiph. *to cause to come forth* or *out, to bring* or *carry forth* or *out*. freq. occ. In Hiph. הוצא *to be brought forth* or *out*. Eze. xxxviii. 8, & al.

This verb is applied, inter al. to the productions of the earth or of vegetables. Gen. i. 12. Deut. xiv. 22. 1 Kings iv. 33. Job viii. 16. Isa. xi. 1.—to the offspring of man, Gen. xv. 4. xxxv. 11. 2 Kings xx. 18.—to the solar light's going forth upon the earth, Gen. xix. 23. Jud. v. 31; so to the stellar lights, Neh. iv. 15 or 21. Comp. Ezek. vii. 10.—to the springing or coming forth of waters, Deut. viii. 7. Ezek. xlvii. 1.—to a protuberant eye, Ps. lxxiii. 7.—to a projecting tower, Neh. iii. 25. —to words uttered, Jud. xi. 36. 1 Sam. ii. 3. comp. Isa. xlviii. 20.—to the termination of a border or limit, Num. xxxiv. 9, 12. Josh. xv. 3, 4, 9.—to money expended or disbursed, 2 Kings xii. 11, 12.—to an estate *going out* of the buyer's or mortgagee's hand to the original owner, Lev. xxv. 28, 33.—to a servant *going out* free, Exod. xxi. 2. Lev. xxv. 54.—to the heart *leaping* or *starting* in sudden fear, Gen. xlii. 28; where the LXX, preserving the idea of the Heb. ιξισται, and the French translation excellently, tressaillit *started*.

The final א of this root (as in בא, מצא and others) is twice dropped, namely in the V. יצתי for יצאתי Job i. 21; and in the participle Benoni Kal, fem. יצות for יצאת Deut. xxviii. 57; where, as to the expression *coming out from between her feet*, it may be remarked, that Homer uses a similar one for *being born*, Il. xix. lin. 110, ὁς κεν πρωτα ποδεσσι γουναπτος, *whoever shall fall* between ("*intra*" Clarke) *the feet of a woman*. And observe that in Job about twenty, and in Deuteronomy about ten of Dr Kennicott's codices supply the radical א.

As a participial N. מוצא, and more rarely מצא *a coming, going*, or *being brought out* or *forth;* it is applied to the same subjects and in almost as extensive a manner as the V. and denotes

1. *The act of going* or *coming forth*. Num. xxxiii. 2. Ps. xix. 7. Ezek. xii. 4. Mic. v. 1 or 2, ומוצאותיו *and his (the Messiah's)* goings forth *have been from of old*, מימי עולם *from the days of antiquity*,—not his *eternal generation* from the Father, as this word has been tortured to signify, but his *goings forth to action*, his *proceedings* or *acts* for the benefit of his people and the destruction of his enemies, as the verb יצא is often applied. See Mic. i. 3. Jud. iv. 14. Psal. lx. 12. lxviii. 8. lxxxi. 6. Isa. xxvi. 21. Hab. iii. 13. Zech. xiv. 3. Comp. Hos. vi. 3.

Digitized by Google

2.—*The thing which goeth* or *cometh out.* Num. xxx. 13. Deut. viii. 3. xxiii. 23. Ps. lxxxix. 35.
3.—*The place where any thing comes.* Job xxviii. 1. Isa. lviii. 11. Ps. lxv. 9. lxxv. 7; in which last passage מוצא is used for that part of the heavens whence the solar light יצא *cometh forth*, i. e. *the east.* Comp. Ps. xix. 6, 7.
4. Spoken of water, *a spring.* 2 Kings ii. 21. Isa. xli. 18.

As a N. fem. plur. תוצאות and תוצאת *goings forth*, as of a border. Num. xxxiv. 8. Josh. xv. 4, 11. Ps. lxviii. 21, למות תוצאות goings forth *with regard* to (i. e. from) *death.* Prov. iv. 23, *For out of it* (the heart, *are*) תוצאות חיים *the issues of life.* This is true both in a natural and a spiritual sense.

As a N. fem. צאה and in reg. צאת *excrement.* Isa. xxviii. 8. Deut. xxiii. 14. Ezek. iv. 12. Also, *filthiness* in a spiritual sense, Prov. xxx. 12. Isa. iv. 4. Hence as a N. mas. plur. spoken of garments צואים, and צאים *filthy.* occ. Zech. iii. 3, 4.

יצאצא occurs not as a V. in this reduplicate form, but as a N. mas. plur. dropping the initial י צאצאים.

1. *Produce* of the earth. Job xxxi. 8. Isa. xlii. 5. xxxiv. 1; in which last cited passage it seems to denote, not literally the *vegetable produce* of the earth, as trees, plants, &c. but poetically and figuratively its *animal produce*, i. e. the men who are *produced in it.* So the Heb. וכל צאצאיה is explained by the Targum וכל דדיירין בה *and all who* dwell *in it*, and by the LXX και ὁ λαος ὁ εν αυτῃ *and* the people *that is in it.* See Vitringa.
2. *Offspring* of man. Job xxvii. 14. Isa. xlviii. 19. Comp. Isa. xxii. 24.
3. *Spiritual offering.* Isa. lxi. 9.

Der. French and Eng. *issue*, by which word our translators render the V. יצא Isa. xxxix. 7, the N. תוצאות Ps. lxviii. 21. Prov. iv. 23, and the N. צאצאים Isa. xxii. 24.

יצב

This word is nearly related to נצב, as יקש to נקש; but I concur with those Lexicon-writers who make it a distinct root, because I never find ר inserted after נ in נצב as it should regularly be, if נצב were the Niphal conjugation of יצב, and because the י is plainly radical in the Hith. התיצב.

I. In Kal and Hiph. *to set, settle, place steadily* or *firmly, in a certain situation* or *place*, statuere, constituere. The word implies *fixedness* or *steadiness.* See Gen. xxi. 28, 29. xxxiii. 20. xxxv. 14. Ps. lxxiv. 17. lxxviii. 13. Prov. xv. 25, (where LXX ιστησει *hath settled, established*) Jer. v. 26, (where LXX ιστησαν *have set*) Lam. iii. 12. 1 Sam. xiii. 21, *a file* —להציב הדרבן to set *the goad*, as we likewise speak. In Hith. התיצב *to set* or *place oneself steadily and firmly, to stand still*, Exod. viii. 20. xiv. 13. xix. 17. Num. xi. 16. xxii. 22. Deut. vii. 24, & al. freq. It is once in Hith. written without the י, Exod. ii. 4.

II. As a N. מצב

1. *A station, place of standing still* or *firm.* Josh. iv. 3, 9. So Eng. translation in the former verse. The place *where the priests' feet* stood firm.
2. *A station* or *situation in life*, apparently *fixed* or *firm.* Isa. xxii. 19.
3. *A military station, post* or *garrison.* 1 Sam. xiv. 1, 4, 6, 11, 15.
4. *A stationary army.* Isa. xxix. 3. comp. Luke xxi. 20.

III. As a N. fem. מצבה *a military station.* occ. 1 Sam. xiv. 12.

IV. As Ns. fem. מצבה and מצבת (2 Sam. xviii. 18.) *a standing pillar.* It is often used for those *sacred, memorial* or *representative pillars* which, till forbidden to the Israelites (see Lev. xxvi. 1. Deut. xvi. 22.) probably on account of the idolatrous abuse of them, were used in the true as well as in the false worship. See Gen. xxviii. 18, 22. xxxi. 13. xxxv. 14. Exod. xxiii. 24. xxxiv. 13. Deut. xii. 3. 2 K. x. 26, 27. *And they brought forth the* מצבות, or, (as fifteen of Dr Kennicott's codices read) מצבת, so LXX στηλην (sing.) *of the house of Baal*, וישרפוה *and burnt it* (the מצבת) *and they brake in pieces the* מצבת *of Baal.* Our translators render the word here *images* or *statues*, but the LXX στηλην *a pillar*, or στηλας *pillars*; and I cannot help thinking that this *pillar* or *pillars* were of a similar kind to that described by Herodian as being consecrated to the *sun* under the title of Ελαιαγαβαλος *Elaiagabalus*, and to be seen in his magnificent temple at Emesa in Syria; in which, says my author,* "there stands *not any image* made with hands, as among the Greeks and Romans, to represent the god; but there is *a very large stone*, round at the bottom, and terminating in a point, of a *conical form*, and a *black colour*; which they pretend fell down from Jupiter." What could this *conical black stone* standing in the temple of the *Sun* represent but the *spirit* or *gross air* perpetually returning from the circumference of the system, and *supporting* the action of the *solar fire* at the centre? Comp. under בעל III. and כרב V. 38 Note. Vossius, De Orig. et Prog. Idol. lib. ii. cap. 5, derives the name Elaiagabalus, or, as it was otherwise spelled Elagabalus or Alagabalus, from אלה *a god*, and the Syriac גבל *to form*, and so makes it equivalent to Ὁ Ἡλιος Δημιουργος, *the Sun, the Former* or *Maker of the universe.*† This is, I think, in a general view right. But I am persuaded that these Eastern idolaters, at least in ancient times, meant something more precise and particular by calling the *solar fire* אלה גבל *the formative god*, namely, that he was continually *forming* the gross air or spirit, which flowed to him, into light, and in this form emitting it towards the extremities of the system, to be there darkened or *reformed* into spirit, which was again to be returned to the central fire, and again, as light, emitted, and that, by this continual

* Αγαλμα μεν ουν, ὁσπερ παρ' Ἑλλησιν η Ῥωμαιοις, ουδεν ἱστηκει χειροποιητον, Θεου φερον εικονα· Λιθος δε τις εστι μεγιστος, κατωθεν περιφερης, ληγων εις οξυτητα· καποειδης αυτῳ το σχημα, μελαινα τε ἡ χροια· δοκειτη τε αυτον ειναι συμβολογουσιν.—— Herodian, lib. v. cap. 5, p. 182, edit. Oxon. See Leland's Advantage and Necessity of Christian Revelation, part I. ch. xx. p. 419, &c. 8vo edit. and Jablonski, Prolegom. in Panth. Ægypt. p. 80, &c.
† Comp. Bochart, Canaan, lib. ii. cap. 5.

transmutation and circulation of the celestial fluid, their god was perpetually keeping up and renewing all the various *forms* of animals and vegetables with which our earth so wonderfully abounds. The *several* pillars in the house of *Baal*, 2 Ki. x. (if there *were* several) might be intended to represent the *several* streams of the spirit. In Jer. xliii. 13, mention is made of מצבות *the pillars* of Beth-shemesh, i. e. the Temple of the Sun at Heliopolis in Egypt, which *pillars* it is there foretold that *Nebuchadnezzar should break in pieces*; and no doubt he did so when he ravaged Egypt. But they were afterwards renewed, and became famous in profane history under the name of the Obelisks. Ammianus Marcellinus has described them, lib. xvii. cap. 4, where he has a long account of the obelisk removed to Rome by Constantius, besides two others which Augustus had transported thither from Heliopolis. And Dr Shaw, Travels, p. 424, speaking of the Prænestine pavement, of which he has given a print, says, "At Heliopolis (i. e. *Beth-shemesh*, or *the house* or *city of the sun*, Jer. xliii. 13.) we are very agreeably entertained with the *obelisks* that were erected before it." One of which, fifty-eight feet high, remains to this day. See Niebuhr, Voyage en Arabie, tom. i. p. 80. Many authors have observed, that as *obelisks* were dedicated to the sun, so their *tapering* and *pointed* form was intended to represent his *rays*. See Shaw's Trav. p. 365.

In Gen. xxxv. 20, we read that *Jacob set up* מצבה a pillar *upon* or *near Rachel's grave*. So in Homer, Il. xi. lin. 371, Paris, when going to shoot at Diomed, couches behind the *pillar* which had been erected upon or near the *tumulus* or *grave* of Ilus,

ΣΤΗΛΗ κεκλιμενος, ανδροκμητῳ επι τυμβῳ,
Ιλου Δαρδανιδαο——

So at the funeral of Elpenor, Odyss. xii. lin. 14, we find Ulysses and his companions,

Τυμβον χεαντες, και επι ΣΤΗΛΗΝ ερυσαντες,

forming a tumulus, and erecting *a pillar*;" and in Il. xvi. lin. 457 and 675, *a heap of earth* and *a pillar* are mentioned as the *usual* tokens of respect paid to the dead,

ΤΥΜΒΩ τε, ΣΤΗΛΗ τε· το γας γερας εστι θανοντων.

And that *women*, as well as men, were honoured with them appears from Il. xvii. lin. 434, 435,

———ΣΤΗΛΗ———ἡν' επι ΤΥΜΒΩ
Ανερος αἰσυμνητου τεθνηοτος, ἡ ΓΥΝΑΙΚΟΣ.

And Dr Chandler, Travels in Greece, in his account of Athens, remarks, that "in the courts of the houses lie many round stelæ, or *pillars*, once placed on the *graves* of the Athenians, and *a great number* are still to be seen applied to the same use in the Turkish *burying grounds* before the Acropolis." Comp. Solon's Law cited by Cicero De Leg. ii. 26.

V. As a N. fem. מצבת *firm, abiding substance*, as the *stock* or *stump* of a tree, "statumen, stipes." Vitringa. Isa. vi. 13.

VI. *To set, constitute, appoint.* Deut. xxxii. 8. So LXX ἐστησεν.

VII. Chald. as a participle or participial N. יציב *firm, certain, true.* occ. Dan. ii. 8, 45. vi. 12 or 13. As a N. fem. יציבא *certainty, truth.* occ. Dan. iii. 24. vii. 16, 19.

יצב

In Kal, but more frequently in Hiph. *to place, set* or *leave in a certain situation* or *condition.* See Gen. xxx. 38. xxxiii. 15. Deut. xxviii. 56. Jud. vi. 37. vii. 5. 1 Sam. v. 2. Job xviii. 6. Jer. li. 34. Hos. ii. 3. In Niph. *to be left.* occ. Exod. x. 24.

יצע See under צעד.

יצק

I. In Kal, *to pour, pour out*, liquids, as oil, blood, water. See Gen. xxviii. 18. Lev. viii. 15. ix. 9. 2 K. iii. 11, & al. freq. Job xxix. 6, *And the rock with* or *near me* יצוק (was) poured out (*into*) *streams of oil.* So LXX ἐχεοντο, or MS. Alex. ἐχεντο, *were* or *was poured out.* Comp. under חלמיש. As a participial N. fem. plur. מוצקות *pipes*, q. d. *pourers*, Vulg. infusoria. occ. Zech. iv. 2. In 2 K. iii. 11, Elisha's being the attendant or servant of Elijah is expressed by his *pouring water on that prophet's hands.* The same office is performed by the servants, both male and female, in Homer. Thus, Odyss. iv. lin. 216, Asphalion, the servant of Menelaus, *pours water on the hands* of him and his guests,

———Ασφαλιων δ' αρ' ὑδωρ επι χειρας εχευεν
Οτρηρος θεραπων Μενελαου κυδαλιμοιο.

And at lin. 52, and Odyss. i. lin. 136, xv. lin. 135, and xvii. lin. 91, female servants are employed in like manner. So when the Tyrian or Phœnician Dido entertains Æneas in Virgil, Æn. i. lin. 705,

Dant famuli manibus lymphas.

This custom still continues in the East. Mr Hanway, speaking of a Persian supper, Travels, vol. i. p. 223, says, "Supper being now brought in, a servant presented a basin of water, and a napkin hung over his shoulders: he went to every one in the company, and *poured water on their hands to wash.*"

II. *To pour out*, as melted metals, *to fuse, found, cast*, fundere. See Exod. xxv. 12. 1 K. vii. 24, 46. Job xxxvii. 18. As a N. fem. יצוקה *a casting.* 1 K. vii. 24. As a N. מוצק nearly the same. 1 K. vii. 37. Also, *a molten mass.* Job xxxviii. 38, בצקת עפר למוצק *When the dust* is fused or melted into a molten mass, i. e. after the constant drought and *intense heat* of an Arabian summer, when the sandy dust is rendered in a manner as *fine* as the particles of *melted metals.* Thus * Sir John Chardin observes, that one advantage of the Eastern people carrying whatever they want, whether dry or liquid, in goat, or kid skin vessels, is, that the *dust* cannot get in, of which there are such quantities in the hot countries of Asia, and *so fine that there is no such thing as a coffer impenetrable to it.* Observe that in the passage of Job just cited צקת is the proper

* Cited in Harmer's Observations, vol. i. p. 133.

Digitized by Google

form of the infinitive of יצא, but not of צץ or צוק. Comp. Schultens on the text. Job xli. 14, 15, or 23, 24, *The flakes of his flesh are soldered together,* יצוק molten (metal) *is upon* or *covers him, it will not give way. His heart* (is) molten, *like a stone,* i. e. it is as hard as iron or copper *molten* from the ore, comp. ch. xxviii. 2; (it is) molten as (hard as) the nether *millstone.* See Schultens and Scott.

III. *To pour* or *spread out,* or *abroad,* as separate solids. Josh. vii. 23. 2 Sam. xiii. 9.

IV. In Kal, *to pour, pour forth,* as the holy Spirit. Isa. xliv. 3. Comp. Joel ii. 28, 29. Acts ii. 17, 33.—as a heinous accusation, Ps. xli. 9, where Symmachus ἐκκέχυται *had been poured out.* In Huph. *to be poured forth, infused,* as graciousness, or affectionate kindness. Ps. xlv. 3. Comp. Luke iv. 22.

יצר

I. In Kal, *to form, fashion, shape, model to a particular shape.* Gen. ii. 7. Isa. xliv. 12. xlv. 18. In Jer. i. 5, very many of Dr Kennicott's codices read אצרך. As a participial N. יצר or יוצר *a former,* especially *a potter,* from the manner of his work. See Isa. xxix. 16. xlv. 9. Jer. xviii. 1—6. As a N. יצר *a thing formed, a form* or *frame.* Isa. xxix. 16. Hab. ii. 18. Ps. ciii. 14. Comp. Job xvii. 7, *My lineaments* or *limbs;* so Vulg. membra mea. As a N. fem. in reg. צורת *a form, model.* Ezek. xliii. 11, four times.

II. *To form* or *make* a people, *to raise* them *from small beginnings,* and *give* them their *political form.* Isa. xliii. 1, 21. xliv. 2, 21, & al.

III. In Kal, *to form in the mind, imagine.* Isa. xlvi. 11. Jer. xviii. 11. Hence as a N. יצר *an imagination.* Gen. vi. 5. viii. 21, & al. יצר סמוך " *Stayed* in mind.". Bp. Lowth, Isa. xxvi. 3.

IV. *To plan, project, design.* Isa. xxii. 11. xxxvii. 26. xlvi. 11.

יצת

In Kal, *to burn* or *be burned,* as fuel. Isa. xxxiii. 12. Jer. li. 58. In Niph. *to be burned.* Neh. i. 3. ii. 17. Also, *to be kindled,* as wrath. 2 K. xxii. 13, 17. In Hiph. *to kindle, set on fire, burn.* See Josh. viii. 8, 19. 2 Sam. xiv. 30. Jer. xi. 16. xxxii. 29.

Several texts, as Jer. ii. 15. iv. 7. ix. 10, 12. xlvi. 19, are in the Concordances and Lexicons placed under this root, though they seem more properly to belong to root נצה, which therefore see.

יקב See under נקב.

יקד

I. In Kal and Hiph. *to burn,* as fire. Deut. xxxii. 22. Isa. x. 16. lxv. 5. Lev. vi. 2 or 9. Jer. xv. 14, & al. As Ns. יקוד *a burning.* Isa. x. 16. Comp. Isa. xxx. 14; where Vulg. de incendio *from a burning* or *fire.* מוקד *a burning.* Isa. xxxiii. 14. Lev. vi. 2 or 9, עַל מוקדה *on account of, concerning* its burning; so LXX ἀντὶ τῆς καυστώσεως αὐτῆς. Also, *a fire-brand,* or stick. Ps. cii. 4; where LXX ξύλων, Vulg. cremium, *a stick for burning, a fire-stick.*

II. Chald. as participles fem. emphat. יקדתא and יקידתא *burning.* Dan. iii. 6, 26, & al.

יקה

Occurs not as a V. in Heb. but in Arabic the cognate root יקה signifies, *to obey readily* and *cheerfully.* See Castell, Lex. Heptag. and Schultens in Prov. xxx. 17. As a N. fem. in reg. יקהת *obedience, submission.* occ. Prov. xxx. 17. Gen. xlix. 10, where Targ. Onkelos ישתמעון *they shall hearken, obey,* and the Greek translation lately published by Ammon from the Venetian MS. ὑπακοὴ *obedience.*

Hence Gr. ἵκω *to yield, obey.*

יקץ

To strain, stretch, distend.

I. In a Niph. sense, *to be strained* or *stretched* from its usual place, as a bone that is out of joint. occ. Gen. xxxii. 25.

II. In a mental sense, in Niph. *to be disjointed,* or *alienated, in affection.* occ. Jer. vi. 8. Ezek. xxiii. 17, 18, 22, 28.

III. In Hiph. *to hang, hang up.* occ. Num. xxv. 4. 2 Sam. xxi. 6, 9. In Huph. *to be hanged up.* occ. as a participle mas. plur. 2 Sam. xxi. 13.

יקף See under נקף.

יקץ

I. In Kal and Hiph. intransitively, *to awake, recover from sleep* or *inactivity.* Gen. ix. 24. xxviii. 16. 2 K. iv. 31. Psal. xxxv. 23. lix. 6. lxxviii. 65. Prov. xxiii. 35. Joel i. 5. Comp. Dan. xii. 2.

II. As a N. קיץ (as חיל from יחל, עיף from יעף) *the summer,* or more properly that part of the year which comprehends both spring and summer; for the year is in scripture plainly distinguished into the *two* parts of קיץ the *awakened,* and חרף the *stripping* season. See Gen. viii. 22. Psal. lxxiv. 17. Zech. xiv. 8. So Martinius (Lexic. Etymol. in *Hiems*) observes, that the Germans usually divide the year into *winter* and *summer.*

The poets fail not to make use of the descriptive image denoted by the word קיץ:

> When winter's rage abates, when cheerful hours
> *Awake* the spring, and spring *awakes* the flowers.
> DRYDEN'S Virg.

> In that soft season, when descending showers
> Call forth the greens, and '*wake* the rising flowers.
> POPE.

> Now active spring *awakes* the tender buds,
> And genial life informs the verdant woods.
> PRIOR.

קיץ is also used for *summer fruits,* or *fruits ripe in summer.* 2 Sam. xvi. 1. Jer. xl. 10, & al. and once as a V. *to summer, spend the summer,* i. e. *devour the summer fruits.* Isa. xviii. 6; so חרף is in the same verse applied as a V. to the *autumn.*

" There is a distinction made in the prophets betwixt *winter-* and *summer-houses* (בית החרף and בית הקיץ) Jer. xxxvi. 22. Amos iii. 15. —The account Dr Shaw * gives of the country-seats about Algiers, though not applied by him to the illustration of these texts, may explain this affair: " The hills and valleys round about Algiers are all over beautified with *gardens* and *country-seats,* whither the inhabitants of *better fashion* retire during the *heats of the*

* Travels, p. 34, 2d edit.

summer season. They are *little white houses* shaded with a variety of fruit-trees and evergreens. The gardens are all of them well-stocked with melons, fruit and pot-herbs of all kinds; and (what is chiefly regarded in these hot climates) each of them enjoys a great command of water, &c." These *summer-houses* are built in the *open country*, and are *small*, though belonging to people of fashion; and as such, do they not explain in the most simple manner the words of Amos? *I will smite the winter-house*, the palaces of the great in the fortified towns, *with the summer-house*, the small houses of pleasure used in the summer, to which any enemy can have access; *and the houses of ivory shall perish*, those remarkable for that magnificence; *and the great houses shall have an end, saith the Lord*, those that are distinguished by their amplitude as well as richness, built as they are in their strongest places, yet shall all perish like their country-seats." Thus Mr Harmer, Observations, vol. i. p. 225, 226.

יקר

I. *To be bright, splendid, shining.* It occurs not as a verb in this sense, but as a N. יקר *bright, splendid.* Job xxxi. 26,—*And the lunar light* יקר bright, הלך *increasing.* Comp. Prov. iv. 18. As a N. fem. plur. יקרות *the bright* or *shining atoms of light.* occ. Zech. xiv. 6; which prophecy relates to the latter and glorious days of the Christian church on earth. *And it shall come to pass in that day, (that) there shall not be* אור יקרות bright *light,* וקפאון (as the Keri, the Complutensian edition, and very many of Dr Kennicott's codices read) *and (then) gloominess; but there shall be one day; it is known to Jehovah;* NOT DAY, AND NOT NIGHT (i. e. without the vicissitude of day and night); *and it shall come to pass that at eventide there shall be light* (i. e. the light shall admit no evening.) Nearly to this purpose Vitringa on Isa. lx. 20, whom see, as also Bp. Newcome on Zech.

II. As a N. יקר *splendour, honour, glory.* See Esth. i. 4. vi. 3, 6. Psal. xlix. 13. Chald. the same. Dan. iv. 27, 33 or 30, 36. So emphatic. יקרא. Dan. ii. 37. v. 18.

III. In Kal, *to be precious, esteemed, regarded.* See 1 Sam. xviii. 30. xxvi. 21. Ps. lxxii. 14. Isa. xliii. 4; in which three last passages, as in others, observe that it is joined with בעיני *in the eyes.* Also, *to be prized, set at a certain price.* Zech. xi. 13. In Hiph. *to make precious* or *rare.* occ. Isa. xiii. 12. Prov. xxv. 17. where twenty-one of Dr Kennicott's codices read הוקר with the ו of Hiph. and the LXX render the Heb. word by σπανιον ιισαγε *rarely introduce.* As a N. יקר *a price* or *value* set upon a person. Zech. xi. 13. *precious, rare.* 1 Sam. iii. 1. Prov. i. 13. xx. 15. xxiv. 4. It is particularly applied to stones, whether as importing what we commonly call *precious* stones, as 2 Sam. xii. 30. 1 Kings x. 2, 10, 11. 2 Chron. xxxii. 27; or only extraordinary or *valuable* stones for building, as 1 Kings v. 17. vii. 9—11. Comp. Isa. xxviii. 16. As a N. יקיר *precious, dear,* CARUS. occ. Jer. xxxi. 20. Chald. *rare, extraordinary.* occ. Dan. ii. 11. יקר כרים the precious part *of lambs,* i. e. their fat which, in sacrifices, was always consumed by fire upon the altar. Ps. xxxvii. 20.

From this root Homer had his Ιχωρ *Ichor,* a name he gives to the *blood* of his deities. Thus, when Venus was wounded by Diomed, Il. v. lin. 339,

ῥεε δ' αμβροτον αἱμα θεοιο
ΙΧΩΡ, οἱος πὲρ τε ῥεει μακαρεσσι θεοισι.

From the clear vein *" the immortal *Ichor"* flow'd,
Such stream as issues from a wounded god;
Pure emanation! *uncorrupted* flood,
Unlike our gross, diseased terrestrial blood.
POPE.

Again, lin. 416.

Η ῥα, και αμφοτερῃσιν απ' † ΙΧΩΡ χειρος ομαργνυ.

This said, she wiped from Venus' wounded palm
The sacred *Ichor,* and infused the balm.—POPE.

יקש

To lay, set or *spread,* as a snare or toil. Psal. cxxiv. 7. cxli. 9. Jer. l. 24. In Niph. *to be insnared, caught* as *in a snare.* Deut. vii. 25. Prov. vi. 2, & al. As participial Ns. יוקש *a setter of snares, a snarer, a fowler.* See Psal. xci. 3. cxxiv. 7. יקוש *a snare.* Jer. v. 26, & al. מוקש *a snare.* Exod. x. 7. Amos iii. 5, & al. freq. So fem. plur. מקשות *snares.* occ. Ps. cxli. 9.

ירא

I. In Kal, with or without the particle מ following, *to fear, be afraid.* See Gen. iii. 10. xv. 1. xix. 30. Deut. vii. 18. xxviii. 10. Jud. vii. 3. viii. 20.

As a participial N. or participle Niph. נורא *terrible, dreadful.* Isa. xviii. 2. xxi. 1. xxv. 3. It is particularly applied to what is *dreadfully dazzling.*‡ Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6. Josephus, Ant. lib. xix. cap. 8. § 2, describing the gorgeous robe worn by Herod Agrippa, when celebrating shows in honour of Claudius Cæsar, observes that "the silver of it being illumed by the rays of the rising sun was wonderfully resplendent, μαρμαιρων τι ΦΟΒΕΡΟΝ, και τοις εις αυτον ατενιζουσιν ΦΡΙΚΩΔΕΣ, and so dazzling as to strike those who looked attentively at him with *dread* and *terror.*" In a Hiph. sense, *to cause to fear, make afraid, terrify.* occ. 2 Sam. xiv. 15. 2 Chron. xxxii. 18. Neh. vi. 19. As a participle מירא *affrighting, terrifying.* occ. Neh. vi. 9, 14. As a participle or participial N. fem. מיראה *terrifying, terrible.* occ. Zeph. iii. 1. comp. ver. 3. The verb is once used in the infin. Kal. without the י, 1 Sam. xviii. 29, לרא for לירא, which latter is, however, the reading of two of Dr Kennicott's MSS.

II. With or without מ following, *to fear, to venerate, reverence religiously.* See Lev. xix.

* A stream immortal.—POPE.

† Observe that Ιχωρ is here *undeclined,* exactly according to the oriental idiom. And I would just hint to the reader's consideration, whether the Greeks giving this name to the *blood of their gods* might not be from an imperfect tradition of the *preciousness of that blood of God* by which man was to be redeemed. Comp. Psal. xlix. 9. 1 Pet. i. 18—20. Eph. i. 7. Acts xx. 28.

‡ See Spearman on LXX, p. 277.

Digitized by Google

14, 30. Josh. iv. 24. 1 Kings xviii. 3. 2 Kings xvii. 7, 35, 37, 38. In Niph. *to be feared, revered.* Psal. cxxx. 4. As a participle or participial N. נורא *awful, venerable.* Gen. xxviii. 17. Exod. xv. 11. יראי יהוה *those who fear Jehovah.* Besides the more usual and extensive sense of this expression as comprehending all those who are *truly religious*, it seems justly observed by Michaelis (Supplement ad Lex. Heb. p. 1153), that where *those who fear Jehovah* are distinguished from *Israel*, from *the family of Aaron*, and the *Levites*, as in Ps. cxv. 9—11. cxviii. 2—4. cxxxv. 19, 20, hardly any other persons can be meant than the *proselytes*, who are likewise in the New Testament denominated φοβουμενοι τον Θεον, *those who fear God*, Acts xiii. 26, and σεβομενοι *religious*; see Acts ii. 2, 7. xxii. 12. Michaelis understands the Hebrew phrase in the same sense, Psal. xxii. 24, also.

The same author remarks that the N. יראה *fear, reverence*, is used for *piety*, or the *fear of God*, though the name of God is omitted, Job iv. 6. xv. 4. In 2 Chron. xxvi. 5, fifty of Dr Kennicott's codices now read ביראת as three more did originally.

III. *To reverence, respect.* See Lev. xix. 3. Josh. iv. 14.

In Niph. *to be reverenced, respected.* Prov. xi. 25, ומרוה גם הוא יורא *And he that watereth* or *satisfieth* (*others*) *shall be himself* respected; where if יורא be the true reading, there is a paronomasia or turn on the words in the original, as in * many other passages of the Prophets and Proverbs, and indeed in the proverbial expressions of all languages; as for instance Prov. vi. 23, ותורה אור, which may be preserved in the Latin, et lex lux. Comp. Prov. xiii. 20. xviii. 24. Mic. i. 10—15. But in Prov. xi. 25, no fewer than twenty-six of Dr Kennicott's codices read יורה which, if it might be rendered *shall be rained upon*, i. e. blessed from above, would give a very good sense. Comp. יורה Hos. x. 12. Remark however that in this last text none of the ancient versions favour the sense of *raining*, but the Syriac renders the word by מחוא *show*, and Vulg. by docebit *shall teach.*

As a N. fem. יראה, in reg. יראת *fear, awe, reverence.* Psal. ii. 11. lv. 6. cxi. 10, & al. freq.

As a participial N. מורא

1. *Fear, dread, awe, reverence.* Gen. ix. 2. Deut. xi. 25. Mal. i. 6.

2. *Somewhat to be feared.* See Deut. iv. 34. xxvi. 8, (where the ו is dropped) Psal. lxxvi. 12. Isa. viii. 13.

IV. As a verb from Hebrew ירה *to cast, shoot.* occ. 2 Chron. xxvi. 15. 2 Sam. xi. 24, ויראו המוראים *and the* shooters shot. As we are not told of what nation Joab's messenger was, we are, I think, at liberty to suppose that he used these words by a dialectical variation from the Hebrew. It is not improbable that the man might be a Hittite, as Uriah himself also was. But observe that five of Dr Kennicott's codices read ויורו and six המורים.

DER. Greek ἱερος sacred, &c. whence in composition Eng. *hierarchy, hieroglyphic*, &c.

ירד

This root is both in sense and sound nearly related to רדה (which see) as יחה to חוה.

I. In Kal, *to descend, go* or *come down.* Gen. xxviii. 12. Exod. xv. 5. xix. 18. 2 Sam. xi. 9, 10, & al. freq. As they usually encamped on hills or rising grounds, and fought in the plains or valleys between them, hence we see the propriety of that common phrase of *going down to the battle.* See 1 Sam. xvii. 3, 28. xxvi. 10. xxix. 4. xxx. 24. In Hiph. *to make* or *cause to descend, to let* or *bring down.* Exod. xxxiii. 5. 1 Sam. xxi. 13. xxx. 15, 16. Lam. ii. 10, & al. freq. In Huph. *to be caused to descend, to be brought down.* Gen. xxxix. 1. Isa. xiv. 11. As a participial N. מורד *a going down, a descent, declivity.* occ. Josh. vii. 5. x. 11. Jer. xlviii. 5. Mic. i. 4. But מעשה מורד 1 K. vii. 29, is *inlaid* or *inrun work*, the gold namely being *run down into* the engraved figure, as 1 K. vi. 32, 35, which see.

II. In Hiph. *to be brought down*, or *dejected in mind.* occ. Ps. lv. 3, אריד בשחי I am dejected *in my* meditation. LXX ελυπηθην εν τη αδολεσχια μου I was grieved *in my meditation.* Symmachus, κατεισχθην προσλαλων εμαυτω I was brought down *speaking to myself.* Jerome, *humiliatus sum* in meditatione meâ I was brought low *in my meditation.* As a N. מורד *a being brought down*, or *low, affliction.* occ. Lam. i. 7. iii. 19. Also, *brought down, afflicted.* occ. Isa. lviii. 7.

ירה

With both the י and ה radical, but mutable or omissible.

In general, *to direct, put straight* or *even, point forward, guide, aim*, or the like.

I. In Kal, *to place straight, erect*, as a pillar, so Vulg. erexi. occ. Gen. xxxi. 51. *to adjust, lay even*, as the key-stone of an arch. occ. Job xxxviii. 6. So in Hiph. Job xxx. 19, הורני לחמר he hath set *me* upright *in the mud.*

II. In Kal, *to direct, guide.* occ. Exod. xv. 4, *Pharaoh's chariots and his army* יריה hath he guided or led *into the sea*, as he hath promised, Exod. xiv. 17, 18. So in Hiph. Gen. xlvi. 28, Eng. translat. *And he* (*Jacob*) *sent Judah before him unto Joseph* להורות to direct *his face unto Goshen*, i. e. that Joseph might direct his face towards Goshen, and there meet his father, as it follows in the next verse. The idea of the verb in this passage is evident.

III. In Hiph. *to direct, guide, teach.* Exod. iv. 12, 15, & al. 1 Sam. xii. 23, והוריתי *and* I will teach or guide *you in the good way.* Here, though the whole expression is figurative, the idea of the word is clearly preserved. So Ps. xxv. 8, 12. xxvii. 11.

As a N. fem. תורה in reg. תורת *a law, institution*, q. d. *a directory.* freq. occ.

IV. In Kal, *to direct*, or *regulate*, as lots. occ. Josh. xviii. 6, where it is rendered *cast*; but

---

*See Lowth De Sacra Poesi, Prælect. xv. note on Isa. x. 28—32, p. 183, edit. 8vo. Oxon. p. 292, edit. Michaelis, and Glassii, Philolog. Sacra, lib. v. tract. ii. cap. 2, p. 1096, edit. Leipsic. Vitringa, Proleg. in Comment. in Isa. p. 9. Bp. Lowth's note on Isa. v. 7.

the *casting* of lots is expressed by other words, namely ידה and הפיל.

V. In Kal and Hiph. *to direct, aim, point,* or *shoot forwards,* as darts, arrows, or the like. See 1 Sam. xx. 20. 2 Sam. xi. 20. 2 Kings xiii. 17. 2 Chron. xxxv. 23. Prov. xxvi. 18.

VI. As a N. mas. מורה *a razor,* which in being used is *directed, guided* or *pointed forward* by the hand. occ. Jud. xiii. 5. xvi. 17. 1 Sam. i. 11. In the second of these passages it is mentioned with גלח *to shave.* On Psal. ix. 21. comp. Isa. vii. 20; and see Michaelis, Supplem. ad Lex. Heb. p. 1548.

VII. As a N. יורה *the former rain,* which according to Dr Shaw * falls in Judea about the beginning of November (O. S.); and therefore, if we may suppose that the Jews anciently sowed their early wheat about the middle of October (N. S.), as † the people near Aleppo still do—on this supposition, I say, we may deduce the Hebrew name of the ‡ *former rain* from its making the corn *shoot up* or *spire,* as the latter rain is in like manner denominated מלקוש from its preparing the corn for *gathering.* occ. Deut. xi. 14. Jer. v. 24. Hos. vi. 3, *And he shall come as the rain upon us,* כמלקוש יורה *as the latter* (*and*) *the former rain* (*upon*) *the earth;* in which passage, as in § many others (see particularly Hab. iii. 11, and Bp. Newcome's note), we must, I think, with our translators supply the copulative, *and,* as the LXX do καὶ, and the Vulg. et. As a N. מורה the same. occ. Joel ii. 23. (where observe ו is prefixed to מלקוש) Ps. lxxxiv. 7. גם ברכות יעטה מורה *yea,* the former rain *covereth,* i. e. *filleth the pools,* which had been dry during the drought of summer. Compare under עטה III. יורה is in our translation once rendered *rain,* as a verb. Hos. x. 12; but comp. under ירא III. From Harmer's Observations, vol. iii. p. 1, &c. it appears that Dr Shaw was not quite accurate in saying (Travels, p. 335), that the first rains in these countries [including Judea], usually fall *about the beginning of November* (i. e. O. S.); for Harmer produces the testimony of an eye-witness (which Dr Shaw was not) to prove, that "on the 2d of November N. S. he found some rain between Joppa and Rama, and that on the 4th of that month he was nine hours and a half in the rain, which fell not constantly but in heavy showers: that the day after his arrival at Jerusalem, November 5, he was prevented from going out by rain; and that it continued unsettled weather until the 19th, when he left that city." "This traveller then, says Harmer, found the rain fell in the Holy Land sooner than the beginning of November, O. S. for he found it descended on the 2d of Nov., N. S. which answers to the 22d of October of the style which Dr Shaw made use of. It is not unlikely that they might begin to fall still sooner in Judea, since he found the peasants ploughing up their stubbles for wheat as he passed through the vale of Esdraelon—for, according to Dr Shaw (p. 137), the Arabs do not *begin* to break up the ground to sow wheat and beans, till *after* the falling of the first rains. He found them also ploughing between Joppa and Jerusalem." Thus Harmer, in whom see more.

ירח

I. Occurs not as a verb in Hebrew, but as a N. mas. ירח *the moon,* or more strictly speaking, *the lunar light,* or *flux of light reflected from the moon's body* or *orb.* That this is the true sense of the word, is evident from the following passages (inter al.) Deut. iv. 19. Josh. x. 12. Job xxv. 5. Ps. civ. 19. cxxi. 6. Isa. lx. 20.* Deut. xxxiii. 14, *For the precious* (*produce*) גרש ירחים *put forth by*—what? Not the *orbs* of the moon surely (for the orb is but *one*), but by the *fluxes* or *streams of light* reflected from it, which are not only *several* but *various,* according to the moon's different phases and aspects in regard to the sun and earth. And this may lead us to the radical idea of the word ירח; for יחד and אחד, יחר and אחר, &c. are very nearly related to each other respectively, so likewise I conjecture that ירח is to ארח, in sense as well as in sound, and consequently that it signifies *to go in a track,* or *in a constant customary road* or *way;* and this affords us a good descriptive name of the *lunar light;* for, *Behold,* says, Bildad in Job, ch. xxv. 5, *even to the* ירח or lunar light ולא יאחיל *and he* (*God*) *hath not pitched a tent* (*for it*); as he has for the שמש or *solar light.* (See Ps. xix. 5, and under אחל III.) No! The *lunar* stream hath no *fixed station* from whence it issues, but together with the orb which reflects it, and which like a human *traveller* moves now a quicker now a slower pace, is continually *performing its appointed journey,* and *proceeding in a constant,* though regularly irregular, *track.*

II. As a N. ירח *a month,* so called because *nearly equal* to a *synodical month,* or to the time that *the light of the moon* endures before its disappearance and renovation, *an artificial* or *civil month consisting of a certain,* whether equal or unequal, *number of days, a month of days,* ירח ימים, as it is called Deut. xxi. 13. 2 Kings xv. 13; and therefore ירח is neither a synodical nor a periodical month, for to neither of these is a day commensurate. But we find the term ירח expressly applied to several of their *artificial months, twelve* of which and *no more* made up a year nearly equal to the solar tropical one. See 1 Kings vi. 37, 38. viii. 2. Ezra vi. 15, and comp. under חדש II.

ירט

To turn aside, turn over. occ. Job xvi. 11. Also, *to be turned aside, be perverse.* occ. Num. xxii. 32. As a participle מורט See under מרט III.

Der. *Writhe, wreath.* Qu? Lat. *verto* to turn,

* Travels, p. 335.
† Dr Russell's Nat. Hist. of Aleppo, p. 16.
‡ The spearing rain. Bate.
§ See Noldius's Particles under p. 75.

* For farther satisfaction, I refer the curious and intelligent reader to Hutchinson's Moses' Princip. Part ii. p. 463, &c.; to Pike's Philosophia Sacra p. 46, &c.; and to Spearman's Enquiry after Philosophy and Theology, p. 247, &c. edit. Edinburgh.

Digitized by Google

&c. whence Eng. *advert, convert, invert, conversion, inversion*, &c.

ירך

Occurs not as a verb, but the ideal meaning seems to be the same as that of ארך, *to be long, extended in length.* Thus יחד and אחד, יחר and אחר have the same sense respectively.

I. As a N. ירך *a lateral length* or *side* of a building, altar, &c. Exod. xl. 22, 24. Lev. i. 11.

II. As a N. fem. ירכה, in reg. ירכת *a side* of a country. Gen. xlix. 13.—of the earth. Jer. vi. 22.—of a building. Exod. xxvi. 22. 1 Ki. vi. 16.—of a house. Ps. cxxviii. 3.*—of a mountain. Jud. xix. 1, 18.—of a cave. 1 Sam. xxiv. 4.—of a ship's cabin. Jon. i. 5.

III. As a N. ירך *the thigh-bone*, which is "the *longest* of the whole body, exceeding the os humeri [or upper bone of the arm] in *length* about a third."† Gen. xxxii. 25, 31. So *the thigh.* Jud. iii. 16, 21. Gen. xxiv. 2. xlvii. 29. In which two last cited passages *putting the hand under the Patriarch's thigh* was a solemn form of swearing by the Messiah, who was to *come out of his thigh* (יצא ירכו) or descend from him. Comp. Gen. xlvi. 26. Exod. i. 4. Jud. viii. 30.

Smiting on the thigh is mentioned as a gesture of *violent grief*, not only in the sacred, (see Jer. xxxi. 19. Ezek. xxi. 12.) but likewise in the profane writers. See Homer, Il. xii. line 162. xv. line 113, & line 397. xvi. line 125. So in Xenophon (Cyropæd. lib. vii. p. 390, edit. Hutchinson, 8vo.) When Cyrus heard of the death of Abradatas, and the sorrow of his wife on that account, ἐπαισατο ἀρα τον μηρον *he smote his thigh.*

IV. *The shaft*, or *main trunk* of the golden candlestick, so called from its greater *length* comparatively with the קנים or *side-branches.* So LXX καυλος, and Vulg. hastile. occ. Exod. xxv. 31. xxxvii. 17. Num. viii. 4.

ירע

It is of the same import as רע *to break*; so יטב and טב.

I. In Kal, *to be broken, afflicted.* occ. as a verb or participle fem. Isa. xv. 4. Other texts are in some of the Lexicons and Concordances put under this verb; but they seem more properly to belong to רע, which see.

II. As a N. fem. יריעה *a curtain, a distinct* or *separate piece of cloth* or *stuff* used in forming a tent or tabernacle. Exod. xxvi. 1, 2, 7. Isa. liv. 2. Jer. iv. 23, & al.

ירק

To throw out somewhat liquid or *moist.*

I. *To spit, spit out.* occ. Lev. xv. 8. Num. xii. 14. Deut. xxv. 9; in which two last cited texts we render the phrase ירק בפני by *spitting in the face*; but it probably means no more than *spitting* on the ground *before* or *in the presence of* another (as בפני is used Josh. x. 8. xxi. 44. xxiii. 9. Esth. ix. 2, & al.) For by *thus spitting*, the Arabs to this day express *extreme detestation* or *contempt.* See Herodot. i. 99, and Beloe's note. Harmer's Observations, vol. ii. p. 509, and Niebuhr, Description de l'Arabie, p. 26. Comp. Job xxx. 10. In Theocritus, Idyll. xx. line 11, a damsel, to express her *aversion* from a clown, who attempted to kiss her, *spits* thrice on her bosom —τρις εις ιον επτυσε κολπον. Hence as a N. רק *spittle, moisture of the mouth.* occ. Job vii. 19. xxx. 10. Isa. l. 6. To what the reader may find in bishop Lowth's note on this last text, I add, from Mr Hanway, that in the year 1744, when a rebel prisoner was brought before Nadir Shah's general, "The soldiers were ordered *to spit in his face*, an indignity of great antiquity in the east." Travels, vol. i. p. 298. Hence Saxon *hræcan*, whence Eng.‡ *reatch* and *retch.*

II. As a N. ירק *the moist tender shoot* of a plant or tree, *a green shoot* or *twig.* Gen. i. 30. Ex. x. 15. Num. xxii. 4, & al.

III. As a N. ירקון *a disease of corn*, arising from *moisture*,§ *mildew.* 1 Ki. viii. 37, & al. Applied to the human countenance, *sallowness, a yellowish livid paleness*, as of corn *mildewed.* Jer. xxx. 6.

ירקרק *intensely green, inclining to yellow.* occ. Lev. xiii. 49. xiv. 37. Ps. lxviii. 14. *And her (the dove's) feathers* בירקרק חרוץ with the verdancy *of pure gold*; which is of this colour; whence Milton, speaking of the Old Serpent, Par. Lost, book ix. line 501,

With burnish'd neck of *verdant* gold.

But the LXX render the Heb. words in the Ps. εν χλωροτητι χρυσιου *with* the pallid yellowish hue *of gold.* Comp. Greek and English Lexicon under χλωρος II. and Note.

ירש

To succeed another in a possession, or *to possess something in succession.*

I. In Kal, transitively, applied to persons, *to succeed* them *in a possession, be heir to* them. See Gen. xv. 3, 4. Jud. xiv. 15. Jer. xlix. 2. —to a thing, *to possess* or *take possession of* it *by succession, to inherit* it. See inter al. Gen. xv. 7, 8. Lev. xx. 24. Num. xiii. 30. Jer. xlix. 1. Hos. ix. 6. Also, absolutely, *to inherit, be heir.* Gen. xxi. 10. In Hiph. *to cause to inherit.* Jud. xi. 24. 2 Chron. xx. 11. Ezra ix. 11. Also, *to inherit.* Num. xiv. 24. As a N. fem. ירשה *a possession by succession, an inheritance.* Num. xxiv. 18. Deut. ii. 5. As a N. מורש *an inheritance.* occ. Isa. xiv. 23. Obad. ver. 17. Plur. in reg. מורשי occ. Job xvii. 11. Possessors *of my heart*, i. e. thoughts or purposes which had *taken entire possession* of it. See Scott. As a N. fem. מורשה *an inheritance, heritage.* Exod. vi. 8. Ezek. xi. 15.

II. In Hiph. Of persons. *To cause* them *to be inherited* or *heired*, i. e. *to make another person* or *persons succeed to* a former possessor; so

* See Harmer's Observations, vol. i. p. 197, &c. But comp. Merrick's Annot. Dr Horne's Comment. and Targ. on the text.

† Drake's Anatomy.

‡ See Junius, Etymol. Anglic. in *Reatch.*

§ "*Mildew* is a disease that happens in plants by a *dewy moisture* which falls, and by its acrimony corrodes, gnaws, and spoils the inmost substance of the plant." Hill in Johnson's Dictionary.

it is equivalent to *driving out* such former possessor. See Num. xxxii. 21. Deut. iv. 38. Josh. xxiii. 13. Jud. i. 19—21, 27—29, & al. freq. It is supposed to be in four passages used in Niph. but these rather belong to the Huph. of רש, which therefore see.

III. As a N. תירוש and תירש *new wine*, so called from its *strongly intoxicating* quality, by which it does as it were *take possession* of a man, and *drive* him *out* of himself, according to that of Hos. iv. 11. *Whoredom* ויין ותירוש *and wine, and* new wine *take away the heart*, i. e. *the understanding*. Compare the following verse, and Isa. xxviii. 7; and observe that in the text just cited from Hosea the LXX render תירוש by *μεθυσμα drunkenness*, so Vulg. by ebrietas. See Mic. vi. 15. Prov. iii. 10. In Isa. lxv. 8, it is used for the *intoxicating juice yet in the grape*. (Comp. Isa. xxiv. 7.) So Ovid (Trist. lib. iv. Eleg. 6.) applies the Latin merum, which properly signifies *pure wine as it is pressed out of the grape*, in the same manner,

Vixque merum *capiunt grana, quod intus habent,*
And scarce the grapes contain the *wine* within.

DER. Latin, *hæres*, whence Eng. *heir, heritage, inherit, inheritance*, &c.

ישב

I. In Kal, *to sit, sit down*. Gen. xviii. 1. 1 Ki. i. 13, 17, 20, 24. Ps. i. 1, & al. freq.

II. *To sit down, settle, to fix one's abode*, or *dwell* in a place. Gen. iv. 16, 20. xi. 2. xiii. 7. In Niph. *to be dwelt in, inhabited*. Jer. vi. 8. Ezek. xii. 20. In Hiph. Of persons, *to cause to inhabit*. Hos. xi. 11. Zech. x. 6; where for ורהושבותים twenty-five of Dr Kennicott's codices have ורהושבתים. Of cities, *to cause to be inhabited*. Ezek. xxxvi. 33. As a N. מושב *a seat, dwelling*, or *habitation*. Ps. i. 1. Job xxix. 7. Gen. xxvii. 39, & al. freq. תושב *a sojourner, a stranger, dwelling in another country*. Gen. xxiii. 4. Exod. xii. 45. Lev. xxv. 47. As a N. fem. שובה *a sitting still*. occ. Isa. xxx. 15. So Montanus, quiete. As a N. fem. in reg. שיבת *a sitting down, staying*. occ. 2 Sam. xix. 33.

III. In Hiph. *to marry*, literally, *to cause to dwell* or *cohabit*, as wives. See Ezra x. 2, 10, 14, 17, 18. Neh. xiii. 23, 27. This application of the Heb. verb resembles that of the Italian *accasare, casare*.

ישה

Denotes *existence, subsistence, reality*.

I. יש *is, are, was, were*. It is joined with both genders and numbers. See Gen. xviii. 24. xxiv. 23. xxxix. 4, 5. Num. ix. 20, 21. Deut. xxix. 17. Ruth i. 12. 1 Chron. xxv. 8. Isa. xliii. 8. It seems to have rather the nature of a noun than of a verb, taking after it several of the same suffixes as nouns. Thus ישנו *he is* or *be*, Deut. xxix. 14 or 15. 1 Sam. xxiii. 23. *It is* or *be*, 1 Sam. xiv. 39. *There is*, Esth. iii. 8. ישך *thou art*, Gen. xxiv. 42. xliii. 4. Jud. vi. 36. ישכם *ye are*, Deut. xiii. 3 or 4. Repeated, יש יש *it is, and it is, it certainly is*, "omnino est," Cocceius; French translation, il l'est, oui il l'est, *it is so, yes it is so*. 2 K. x. 15.

II. As a N. יש *substance, reality, the true riches*, Prov. viii. 21. So LXX ὑπαρξιν. Comp. Prov. xiii. 23. Gen. xxxix. 4.

III. אש Mic. vi. 10, may be a N. *As yet there is* fire (so Vulg.) *in the house of the wicked, the treasures of wickedness; and the scant measure, wrath*. Comp. Isa. ix. 18, 19. In 2 Sam. xiv. 19, the woman of Tekoah might use אש by a dialectical variation or vulgar pronunciation for יש *is*. Comp. under אש II.

IV. As a N. with a formative א, איש, fem. אשה dropping the י, *a being*, or *thing subsisting* or *existing*. The word has no relation to *kind* or *species*, though, according to its different genders, it has to *sex*, but is applied to almost any distinct *being* or *thing*; as for instance, to man. Gen. ii. 23, 24, & al. freq.—to clean and unclean beasts. Gen. vii. 2.—to the isles of the Gentiles. Gen. x. 5.—to the curtains of the tabernacle. Exod. xxvi. 3, 5, 6.—to the faces of the cherubim. Exod. xxv. 28.—to their wings. Exod. i. 9, &c. It may be and frequently is rendered, *each, every one*. Gen. xlv. 22. xlvii. 20. Comp. Esth. i. 8, & al. freq.

Used impersonally as a *man* in Eng. i. e. *any man*. 1 Sam. ix. 9.

Repeated, איש איש, *whatsoever man*, or *person, whosoever*. Lev. xx. 9. xxii. 4. Ezek xiv. 4, 7.

איש collectively *men*, as in English we commonly say *year, pound*, for *years, pounds*, Josh. vii. 3. viii 3. ix. 7, & al. freq. plur. mas. אישים *persons, men*. occ. Ps. cxli. 4. Prov. viii. 4. Isa. liii. 3. Plur. fem. אשת, or, as fourteen of Dr Kennicott's codices read, אשות *women*. occ. Ezek. xxiii. 44.

V. As a N. אישון *substance, the very* ipsissimus, as of the eye. occ. Deut. xxxii. 10. Ps. xvii. 8. Prov. vii. 2.—of night or darkness. occurs Prov. vii. 9. xx. 20; where אישון חשך means *gross* darkness, crassa *caligo*. So עצם *substance*, which see, is applied to the day.

VI. As a N. fem. תושיה

1. *Reality, truth*. occ. Job xxvi. 3. So our Eng. *worth* from Saxon *worwan to be*.

2. *Any thing real, substantial* or *lasting*. Job v. 12. Comp. Prov. ii. 7.

3. *Subsistence, permanency*. Job vi. 13. Comp. Job xii. 16.

4. *Any thing solid* or *wise*. Prov. xviii. 1.

5. *Sound wisdom*. Job xi. 6, כפלים לתושיה *double as to*, or *in* wisdom. Prov. iii. 21. viii. 14. Isa. xxviii. 29. Used for *wise persons*, as other abstract words for concretes. Comp. under נאה IV. occ. Mic. vi. 9.

6. In Job xxx. 22, thirty-four of Dr Kennicott's codices in the text, and two more in the margin, have תשוית; and our translators, by rendering the word *substance*, seem to have followed this reading; so the French, *toute ma* substance, *all my substance*, and Diodati's Italian, ogni virtù, *all strength*. But the Complutensian, Walton's, and Plantin's edition of 1572 (with Montanus's interlineary version) read תשיה, which is likewise the Keri of other editions, and the present or original reading of thirteen or fourteen of Dr Kennicott's codices. This reading, which seems the best,

may be rendered, *failure, nothing,* from נשה which see. What to make of תשרה the word in Vander Hooght's, Forster's, and Kennicott's text, I know not; unless, according to the Keri, we interpret it to the same sense as תשירה.

The texts above cited are all wherein the N. תרשיה occurs.

ישש and ישיש *very old* or *ancient, very far advanced in years, one who has been* or *lived a great while,* grandævus. It is more than זקן *old* or שב *decaying,* and therefore is put after them, 2 Chron. xxxvi. 17. Job xv. 10.

Deb. *Is, yes.* Also perhaps the Saxon *is,* or *iss,* whence Eng. *ise* or *ice.*

ישחה See under שחח

ישט

Occurs not as a V. in Kal, but in Hiph. הרשיט *to extend, stretch out,* as a sceptre. So the LXX εκτεινω, and Vulg. tendo, extendo. occ. Esth. iv. 11. v. 2. viii. 4.

ישם

Of the same import as שם, if indeed it should be reckoned a distinct root. So יטב and טב, &c. &c.

I. *To place, set, put.* occ. Gen. xxiv. 33. l. 26. Jud. xii. 3. But in Gen. xxiv. the Samaritan Pentateuch, the Keri, and at least ten of Dr Kennicott's codices have וירשם which may be the Huph. of שם *to place;* and five others וישם and he (*the man*) *put.* In Gen. l. ten at least of his codices, with the Samaritan Pentateuch, have וירשם, and three וישם; and in Jud. more than seventy, as also the Keri, read אשימה.

II. As a V. in a Niph. sense, *to be waste, desolate.* occ. Ezek. vi. 6; where however twenty-nine of Dr Kennicott's codices have תשמנה. Comp. therefore under שם XIV.

III. As a N. ישמון or ישימן *a waste, desert, wilderness.* Num. xxi. 21. Ps. lxviii. 8. cvii. 4. Isa. xliii. 19, & al.

ישן

I. In Kal, *to sleep, be in a sound sleep.* Gen. ii. 21. xli. 5, & al. freq. In a Hiph. sense, *to cause to sleep, lay asleep.* Jud. xvi. 19. As a N. fem. שנה and in reg. שנת *sleep.* Prov. vi. 4. Gen. xxxi. 40. Esth. 6. 1, & al. freq. שנא the same. occ. Ps. cxxvii. 2. But observe that sixteen of Dr Kennicott's codices here read שינה, and three שנה.

II. *To sleep in death.* Job iii. 13. Ps. xiii. 4. Dan. xii. 2. As a N. fem. in reg. שנת *sleep of death.* Job xiv. 12.

III. Spoken of God. *to be seemingly inactive, as if asleep.* Ps. xliv. 24. Comp. Ps. lxxviii. 65. cxxi. 4.

IV. As a participial N. ישן *laid up in store, laid by* or *asleep,* as it were, i. e. *in a quiet undisturbed state.* Applied to provender. occ. Lev. xxv. 22. xxvi. 10. Cant. vii. 13 or 14, ישנים—צפנתי לך old (store *which*) *I have laid up for thee.*—to a gate. occ. Neh. iii. 6. xii. 39.—to a pool. occ. Isa. xxii. 11. As a verb in Niph. occ. Deut. iv. 25, *When thou shalt have begotten children* and *children's children,* ונושנתם *and* ye shall have remained long quiet *in the land.* As a participle נושן *long laid by* or *undisturbed.* occ. Lev. xxvi. 10; ישן נושן *old store,* which has been *long laid by.* צרעת נושנת *an* inveterate *leprosy.* So LXX παλαιωμενη. Lev. xiii. 11. May not שנתך, as many editions read, in Prov. v. 9, mean thy *old* store? So LXX σον βιον *thy living.*

ישע

To save. Thus the LXX usually render it by σωζω. It is a very general word, and signifies *to preserve* or *deliver* from calamity, distress, danger, or wrong. It is said, on the authority of the Points, that it never occurs as a V. in Kal; but see 1 Sam. xxiii. 5. 2 Sam. viii. 6, where the V. ישע wants both the characteristics of the Hiphil conjugation. It is used however most commonly in Hiph. and that either transitively, Exod. ii. 17. Deut. xx. 4, & al. freq. or with ל following, q. d. *to cause* or *work salvation* or *deliverance for,* Josh. x. 7. Jud. vii. 2, & al. freq. 1 Sam. xxv. 26, *Because,* or *since Jehovah hath restrained thee* מבוא בדמים *from coming into blood* (i. e. *from being guilty of murder*) והושע ידך לך *that thy own hand* should save or deliver *thee;* our translation—"*from avenging* thyself with thy own hand," expresses the sense, but not the grammatical form, of the Heb. So ver. 33. comp. ver. 31. Comp. Isa. lxiii. 5.

Observe that in the Hiph. verb יהושיע 1 Sam. xvii. 47. Ps. cxvi. 6, the formative ה is retained after a servile י, as in יהוילילו from ילל Isa. lii. 5; in אהודה from ידה Ps. xxviii. 7, & al.

In Niph. *to be saved.* Num. x. 9. Deut. xxxiii. 29. Isa. xlv. 17, & al. Zech. ix. 9—*Behold thy king cometh unto thee, he is just and* נושע saved (that is, in the divine counsel *who calleth those things which be not as though they were*—saved, notwithstanding the number and power of his enemies and his present *meek* and *humble appearance*) *riding upon an ass, even upon a colt, the ass's foal.* Comp. Isa. lxiii. 5, and see Glassii, Philolog. Sacra. lib. i. tract. i. § 80, col. 167. edit. Lips. and col. 826. Michaelis, Supplem. p. 1173, after remarking that נושע is the unvaried reading in Zech. ix. 9, and that it is badly and ungrammatically rendered by the LXX, Vulg. Syr. and Chald. *a saviour* in an active sense, prefers the explaining of it by *aided* by God, i. e. *victorious,* but (from the context) without a battle; *just,* whose just cause God assists without any warlike apparatus.

As Ns. ישע *salvation, deliverance, safety.* Job v. 11. Ps. xii. 6. Hab. iii. 13, & al. freq. Also, *a saviour,* so Targ. LXX, and Vulg. Isa. lxii. 11. Fem. ישועה and in reg. ישועת *salvation, deliverance, victory.* See Exod. xiv. 13. xv. 2. 1 Sam. xiv. 45. 2 Ki. v. 1. freq. occ. כוס ישועות *the cup of salvation,* Ps. cxvi. 13. What can this mean but the *cup containing the wine for the libation* or *drink-offering?* At ver. 14, David says he would pay his *vows,* and ver. 17, that he would offer the *sacrifice of confession* or *thanksgiving;* but by Num. xv. 4, 7, 10. *all their sacrifices for a vow* were to be accompanied with a *libation of wine,* and so were likewise their *sacrifices of confession,* if זבח ver. 3, includes these, as I think it does.

(Comp. Ainsworth on the place, and Lev. vii. 11, 12.) And well might the *cup* containing thi divinely-instituted *libation* be called *the cup of salvation*; since the *wine* to be poured out from it was such a striking emblem of the *blood of Christ* to be once shed for the *salvation of all.** ישועתה, with two fem. characteristics ת and ה, is supposed to be an emphatic word denoting *all kind of salvation*, omnimoda salus; but Qu? occ. Ps. iii. 3. lxxx. 3. Jon. ii. 9 or 10. Fem. תשועה *salvation, deliverance, victory.* 1 Sam. xi. 9, 13. 2 K. xiii. 17, & al. freq. So תשעה in printed text, 2 Sam. xix. 2, 3; but twenty-seven of Dr Kennicott's codices read ותשועה.

DER. Greek σωω or σωζω to save, σως safe, σωτηρ a saviour, σωτηρια and σωτηριον salvation; which three latter nouns, as well as the verb, are often employed by the LXX to express the deflections of ישע.

ישׁף

As a N. ישפה *a jasper-stone.* occ. Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13. The Greek and Latin names *iaspis*, as well as the English *jasper*, is plainly derived from the Hebrew, and leave little doubt what species of gems is meant by ישפה; but the ideal meaning of the word is uncertain, for ישׁף never occurs as a V.

ישׁר

To be straight, even, smooth, right.

I. In Kal and Hiph. *to direct, make straight*, 2 Chron. xxxii. 30. Isa. xlv. 2, 13. Ps. v. 9. Also in Kal, *to keep straight in going*, 1 Sam. vi. 12; where observe that ישרנה (on which there is no various reading in Dr Kennicott's Bible) is the third person plur. fut. fem. with נ prefixed instead of ת, as in יחמכה which see under יחם. In Hiph. Prov. ix. 15, חמישרים ארחותם making straight *their ways*, i. e. keeping straight *in their ways.* Prov. xxiii. 31, יתהלך במישרים. It may go down rightly or smoothly, *but in the end it will bite like a serpent*; Vulg. *ingreditur blandè* it enters agreeably. So Cant. vii. 9, *Good wine* למישרים—הולך that goeth down sweetly (Eng. translat.) See Green's Poetical Parts of the Old Testament, p. 107. In Job xxxvii. 3, ישרהו may best be understood as a N. with the pron. suffix הו, and so corresponding with אורו in the latter hemistich. "The translation should have been, the flash thereof, (*rectus impetus ejus*) is *under the whole heaven; even his lightning* [or why not, *its light?*] *unto the ends of the earth.*" Scott.

Josh. x. 13, ספר הישר, which we translate *the book* of Jasher (as if ישר, though the ה is prefixed, were a proper name,) seems to be more properly rendered by the LXX according to the Complutensian and Aldus's edition, *του βιβλιου του ιυθους the right* or *correct book, the authentic record*, as we should say; and to this purpose Josephus explains it, Ant. lib. v. cap. 1, § 17, by *των αναγιμενων εν τοις ιεροις γραμμασιν the writings*, or *books laid up in the temple.* Comp. Ant. lib. iii. cap. 1, § 7, ad fin. and 2 Sam. i. 18.

II. As a participial N. מישר and מישור *plain, even, smooth ground, a plain.* Deut. iii. 10. Zech. iv. 7. But 1 Ki. vi. 35, as a participle, מישר *made even, accurately spread over, exactly fitted. Gold* fitted (Eng. translat.) *upon the carved work.*

III. In Kal, *to be right, proper.* As a V. in this sense it is generally joined with בעיני, and the phrase is rendered, *to be right in the eyes* Num. xxiii. 27, & al. freq.

IV. In Kal, of institutions, *to keep straight, observe exactly.* occ. Ps. cxix. 128.

V. In a moral and spiritual sense. As a N. ישר *right, upright, righteous*, Num. xxiii. 10. Job i. 1. Ps. xxv. 8. Eccles. vii. 29. Also *rightness, righteousness, uprightness.* Deut. ix. 5. 1 Ki. ix. 4. As a noun mas. plur. מישרים q. d. *rectitudes, righteousness.* Ps. xvii. 2. lviii. 2, & al. As a N. ישרון *Jeshurun, upright*, or *uprightness* in the abstract. It occurs as a name of *Israel* in four passages, Deut. xxxii. 15. xxxiii. 5, 26. Isa. xliv. 2, and was given, says Vitringa (on Isa.) to this people, first, with respect to the original institution of *their condition*, as being the only nation which had the *right* knowledge of God, and professed the *true religion*; 2dly, with respect to the *seed* of the true Israel, which was preserved in this people, among whom were some properly ישרים *upright*, men of pure sentiments, and sincere affection towards God, and true confessors of his name, the seed and foundation of the church of that time." Comp. Jer. ii. 2, 3.

יתּ

I. Chald. As a particle of the same import as the Heb. את. So יתהון is the same as אתם *them*, Dan. iii. 12.

II. Chald. איתי, and איתי *is, are.* Construed like Heb. יש, with the same suffixes as nouns. See Dan. ii. 10, 11, 26. iii. 14, 18.

III. תיתי. See under אתה VIII.

יתב Chald.

The same as the Heb. ישב, *to sit.* occ. Dan. vii. 9, 10, 26. *to dwell.* occ. Ezra iv. 17. In Aph. *to cause to settle* or *dwell.* occ. Ezra iv. 10.

יתד

Occurs not as a V. in Heb. but the cognate Arabic ותד signifies *to thrust* or *drive in* and so *fix firmly*, as a pin, stake, or the like, "firmiter adegit, impegitque, *seu* depegit *palum.*" Castell. Comp. Isa. xxii. 23, 25. liv. 2. As a N. יתד *a stake* or *pin*, so named from being *thrust* or *driven firmly* into the ground, wall, or &c.

1. *A pin* or *stake*, to which the ropes of a tent, or the like, are fastened. See Exod. xxvii. 19. xxxv. 18. Jud. iv. 21, 22. v. 26. Dr Shaw,* describing the tents of the Bedoween Arabs, says, "These tents are kept firm and steady by bracing or stretching down their eyes with

* "*The cup of salvation*, mentioned Ps. cxvi. 13, is, says the learned Joseph Mede, Works, fol. p. 380, the *libamen* or *drink-offering*, annexed and poured upon the sacrifice, at what time they used (as here you see) to call upon the name of the Lord. 'Tis a *synecdoche*, where the part is put for the whole. Also, *to take*, is here *to offer*, by that figure *qua ex antecedente intelligitur consequens*," by which the consequent is understood from the antecedent.

* Travels, p. 221, 2d edit.

Digitized by Google

cords tied to hooked wooden *pins* well pointed, which they *drive into the ground* with a *mallet;* one of these *pins* answering to the *nail* as the *mallet* does to the *hammer*, which *Jael* used in *fastening to the ground the temples of* Sisera, Judg. iv. 21."

2. *A pointed stake* or *paddle*, to be used as Deut. xxiii. 13.

3. *A pin fixed* in a wall or the like, to hang any vessel upon. Ezek. xv. 3. Comp. Isa. xxii. 23, 25. Zech. x. 4. Jud. xvi. 14. In which last cited passage it seems to denote, as our translators render it, *the pin* of the beam, i. e. which was driven into the beam to prevent its running back. But for want of being acquainted with the form of the ancient Eastern looms, I cannot presume to be positive. Dr Taylor in his Concordance seems to make it the same as the *beam;* but that is denoted by another word, מנור, which see. For the explanation of the other texts, comp. Ecclus xxvii. 2, and see Harmer's Observations, vol. i. p. 190. Bp. Lowth on Isa. and Bp. Newcome on Zech.

4. *A fixed, settled abode.* Ezra ix. 8; where LXX στηριγμα, *a firm settlement.* See Eng. marg. Comp. Michaelis, Supplem. on this root.

יתם

In Arabic, among other meanings, it has that of *being single* and *solitary*, " unicus et solitarius fuit." Castell.

I. In Kal, *to be without, to lack, not to have,* carere. occ. Ps. xix. 14, *Then* איתם I shall be without (*carebo*) *and innocent from the great transgression.* Four of Dr Kennicott's codices, and one other in the margin, read אתם, as if from תם *to be upright, perfect;* and, to say nothing of the modern versions, it is rendered accordingly by the Targ. אזכי בלא מום *I shall be without spot,* so by the LXX αμωμος ισομαι, and Vulg. immaculatus ero. But does not this interpretation make an *anti-climax* in the verse? Let the reader consider and judge for himself.

II. As a participial N. יתום plur. יתומים and יתמים *solitary, bereaved, destitute.* Job vi. 27. But it generally denotes, *bereaved of one's father, fatherless, an orphan,* LXX ορφανος. See inter al. Exod. xxii. 22. Deut. x. 18. xiv. 29. Ps. cix. 9. Lam. v. 3.

יתר

To exceed, go beyond certain limits, be redundant. It occurs not as a V. in Kal, but,

I. In Niph. *to excel, exceed,* i. e. in dignity. Gen. xlix. 4. In Hiph. *to cause to exceed* or *abound, to make plenteous.* Deut. xxviii. 11. xxx. 9. As a N. יתר *excellence, abundance.* Gen. xlix. 3. So 2 Sam. xxii. 33, ויתר תמים דרכו *And his way is* the excellency *of perfection,* i. e. *excellently* perfect. Comp. ver. 31. יתרון *excellence.* Eccles. ii. 13. vii. 12.

Chald. As a N. יתיר fem. יתירה and יתירא *exceeding, excellent.* Dan. ii. 31. v. 12, 14, & al. יתירה, used, as it were, adverbially, *exceedingly.* Dan. iii. 22. vii. 19.

II. As Ns. יתר *a rope, string,* or *cord,* properly of the smaller size, so called from its being capable of great *distension.* Jud. xvi. 7—9. Ps. xi. 2. מיתר nearly the same. Exod. xxxv. 18. Jer. x. 20. יתר is particularly used for a *bow-string,* which from its elasticity is capable of considerable *extension.* Ps. xi. 2. So, perhaps, Job xxx. 11, if with the Keri, and upwards of twenty of Dr Kennicott's codices, we read יתרי *Because he* (*God*) *hath loosened* my bow-string, i. e. hath made me weak and helpless (in opposition to what he had said by a like image, ch. xxix. 20), *and afflicted me, therefore they* (my rascally persecutors before described) *have let go the rein,* i. e. thrown off all restraint, *before me.* But if in Job xxx. 11, we embrace the more common textual reading יתרו it may be worth remarking, that the LXX and Vulg. interpret יתר *a quiver,* considered, I suppose, as *distended* with arrows,— " gravida sagittis." LXX, Ανοιξας γαρ ΦΑΡΕΤΡΗΝ ΑΥΤΟΥ ετακωσε μι, *for opening* his quiver *he hath afflicted me.* So Vulg. pharetram *enim* suam *aperuit, et afflixit me.* Comp. Job vi. 4. vii. 20. xvi. 12.

III. In Niph. *to remain over and above, to be left as a residue.* Exod. x. 15. Num. xxvi. 65. Isa. i. 8, & al. freq. In Hiph. *to leave behind, leave remaining.* Exod. x. 15. xvi. 19, & al. As Ns. יתר *residue, remnant, remaining.* Exod. x. 5. Num. xxxi. 32. Josh. xii. 4, & al. freq. יתרון *remainder, overplus, profit.* Eccles. i. 3. ii. 11. As particles יתר and יותר *exceedingly more.* Eccles. ii. 15. vii. 16. With מ following, *more than.* Esth. vi. 6.

IV. יתרת הכבד *the redundance* of the liver. Exod. xxix. 22, called Exod. xxix. 13. Lev. iii. 4, 10, 15, יתרת על הכבד *the redundance* or *protuberance* upon the liver. I am convinced by Bate, Crit. Heb. that these expressions must mean the *gall-bladder,* which, however, I think, was so named from its *protruding* or *jutting out* from the liver, to which it is an appendage. If the great excellency of the *bilious juice,* and its importance to the well-being of the animal, together with its influence and instrumentality in the passions, both concupiscible and irascible, be duly considered, we shall see the reason why the *gall-bladder* was especially ordered by God to be taken off and consumed on *His* altar.

Der. Lat. *iterum, itero,* whence Eng. *iterate, reiterate,* &c.

PLURILITERALS in י.

יהידי See under ידה IV.

יהודה See under הודה III.

כ

This letter is often prefixed to other words as a particle of similitude, *like, as,* &c. See under כה VII.

כאב

To mar, spoil.

I. *To mar, spoil.* Spoken of land. occ. 2 K. iii. 19. *And every good piece* ye shall mar

(LXX αχρειωσετε ye shall render useless) *with stones;* "though it doth not appear," says Mr Harmer (Observations, vol. ii. p. 473), "very easy to conceive how this was to be done to any purpose, and indeed without giving as much trouble, or more, to Israel to gather these stones, and carry them on their lands, as to the Moabites to gather them up again, and carry them off." This ingenious writer therefore proposes it to the consideration of the learned, whether the above text may not denote a kind of *national* σποπιλισμος—an Arabian custom mentioned in the Digest. De extraord. Crimin. and which "consisted in *placing stones* in the grounds of those with whom they were at variance, as a warning that *any person who dared to till that field should infallibly be slain.*" And to this interpretation I was in the second edition of this work strongly inclined, but now find myself obliged to abandon it, from remarking, that at the 25th verse it is written, that *on every good piece of land every man cast his stone,* ומלאוה and filled it; which surely must import much more than *placing stones* as a warning not to till it. It should, moreover, be carefully observed, that *marring every good piece of land with stones* was only *a part* of the mischief done to the Moabites. Comp. ver. 19, 25. Josephus, in relating this history, takes no notice of any thing like a σποπιλισμος, but says, the confederate kings "ravaged the fields of the Moabites, και ηφανισαν πλησουντες των εκ των χειμαρρων λιθων, *and marred them by filling them with the stones from the torrents,* or *gullies.*" Ant. lib. ix. cap. 3, § 2.

II. In a Niph. sense, *to be marred, corrupted, rot,* as the flesh of a dead man. occ. Job xiv. 22.

III. *To be ulcerated* or *sore,* as the flesh by a wound. occ. Gen. xxxiv. 25. In Hiph. *to make sore.* occ. Ezek. xxviii. 24. Comp. Job v. 18.

IV. *To be sore,* as the heart in sorrow. occ. Prov. xiv. 13. Comp. Ps. lxix. 30. In Hiph. *to make* thus *sore, to exulcerate.* occ. Ezek. xiii. 22. Comp. Prov. iii. 12, where the LXX render וכאב by και μαστιγοι *and scourgeth,* cited by St Paul, Heb. xii. 6. As Ns. מכאוב, מכאובה, כאב *soreness, exulceration* of body or mind, *grief.* See Job ii. 13. xvi. 6. xxxiii. 19. Isa. liii. 3. lxv. 14. Jer. li. 8.

כאה

With a radical (see Ps. cix. 16. Dan. xi. 30), but mutable or omissible, ה.

It occurs not as a V. in Kal, but the ideal meaning seems to be, *to bruise, break, beat, beat down.*

I. In Niph. *to be beaten* or *broken to pieces,* as wine-jars. occ. Isa. xvi. 7. Comp. אשש II. under אש.

II. As a participial N. fem. נכאת *spicery,* "such as *is bruised* or *broken* in a mortar." Bate. LXX, θυμιαμα, *incense.* occ. Gen. xxxvii. 25. xliii. 11.

III. *To be beaten,* as men. occ. Job xxx. 8. נכאו they are beaten or scourged *out of the country.*

IV. *To be broken,* as the heart or spirit of man; so Montanus, contritum. occ. Ps. cix. 16. Prov. xv. 13. xvii. 22. xviii. 14. Comp. Dan. xi. 30; where the Vulg. percutietur, *shall be smitten.* In Hiph. *to break, afflict.* occ. Ezek. xiii. 22; where Montanus, conterere.

Hence perhaps Gr. χαω, *to grieve, vex.*

כאר

To pierce, penetrate. occ. Ps. xxii. 17, כארי Piercing or the piercers *of my hands and my feet;* for the word in this form may be considered either as a N. mas. plur. in reg. or as a participle mas. plur. agreeing either with the preceding *noun of multitude,* עדת, or with מרעים, and put in regimine as the participle ידעי Gen. iii. 5, and others. Comp. Ps. xxxv. 4. xxxiv. 6.* Thus it appears that the common reading כארי in this text is very defensible. But Dr Kennicott in his Bible refers to three MSS. and two printed editions, besides the Complutensian, which read כארו with the final ו; and agreeably to this reading both the LXX and Vulg. render it as a verb, the former by ωρυξαν *they digged,* and the latter by foderunt. So the Syriac version בזעו *they penetrated, perforated.*† *To pierce, penetrate,* or the like, appears then to be the idea of the Heb. word; and the prophecy was accordingly fulfilled when *the hands* and *feet* of our blessed Lord *were pierced* and *nailed to the cross.* Comp. Zech. xii. 10. Luke xxiv. 39, 40.

‡כבד

I. *To be heavy, weighty.* Job vi. 3. As a N. כבד *weight, weighty.* Prov. xxvii. 3. In Hiph. *to make heavy,* or *weighty.* Isa. xlvii. 6.

II. *To be weighty* in a figurative sense, *to be weighty* or *heavy* in quantity, quality, greatness, multitude, honour, number, or riches. Also in a transitive sense, *to make* or *regard as weighty, to honour.* It is applied to a great variety of subjects. See inter al. Gen. xii. 10. xiii. 2. xviii. 20. l. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Exod. xx. 12. Isa. xxix. 13. xliii. 23, & al. freq. In Hith. *to make oneself many* or *numerous.* occ. Nah. iii. 15, twice.

III. It implies difficulty or impediment. In Kal, *to be dull, see with difficulty,* as the eyes. So the LXX very happily εβαρωθησαν. Gen. xlviii. 10. *To be heavy, slow,* or *impeded,* as the mouth or tongue of an ineloquent man. Exod. iv. 10.—or as that of a foreigner appears to be. Ezek. iii. 5, 6. In Hiph. *to make heavy, dull* or *stupid,* as the ears. Isa. vi. 10.—as the heart or understanding. Exod. viii. 15, 32. x. 1. Comp. Exod. vii. 14. ix. 7.

IV. As a N. כבד and כבוד *the liver* of an animal or man, from the *specific weight* of that bowel. "So," says Dr Taylor in his Concordance, "the lungs, the lightest of the bowels, are in our language called the *lights.*" Exod. xxix. 13. Prov. vii. 23. It is mentioned as the seat of love and affection. Ps. xvi. 9, *My heart is glad and* כבודי (with י inserted, but five of Dr Kennicott's codices read it without) my liver יגל *rejoiceth.* And so perhaps the word is used Gen. xlix. 6. (where

* See the learned Mr Comings' printed Heb. Text of the Old Testament Vindicated, p. 111.
† Comp. Walton, Prolegom. p. 92, col. 1.
‡ Welsh, *y-cavad.*

the Samaritan Pentateuch and eighteen of Dr Kennicott's codices have כבודי with the ו inserted, and the LXX render it τα ἡπατα μου my *liver*). Ps. xxx. 13. lvii. 9. cviii. 2. That the ancient heathen likewise regarded the *liver* as the seat of the concupiscible passions may be seen in Horace, lib. 1, ode 13, lin. 4, ode 25, lin. 15, and lib. iv. ode 1, lin. 12, and in the Notes of the Delphin edition. Comp. Persius, Sat. v. lin. 129. Juvenal, Sat. vi. lin. 647.

Ezek. xxi. 21, *He looked* in the liver—a well-known method of divination, afterwards much practised among the Greeks and Romans: the former of whom called it ἡπατοσκοπια *the looking into the liver*, which afterwards became a general word for *divination by inspecting the entrails of sacrifices*, because the *liver* was the first and principal bowel observed for this purpose.* The LXX in the above cited passage of Ezek. have used the very term of art, ἡπατοσκοπησεται.

V. As a N. fem. כבודה *the heavy baggage*, impedimenta. So LXX βαρις, and French translation, le bagage. occ. Jud. xviii. 21.

VI. As a N. כבד and כבד *glory*. It plainly denotes some action of the light, or rather of the heavens, in *irradiation*; (see Isa. lx. 1. lxii. 2. lxvi. 11. Ezek. xliii. 2, as the Greek δοξα is also used in the N. T. Luke ii. 9. ix. 31. Acts xxii. 11. 1 Cor. xv. 41, & al.) properly, I apprehend, that action which gives *weight* or *gravity* to all material things. Comp. 2 Cor. iv. 17. To illustrate this, I shall borrow what appears to me an excellent passage from Mr Pike's Philosophia Sacra, page 91, 92. "The gravitation or inclination of the earth and of the planets towards the sun, is thus plainly accounted for. Be pleased to recollect that, according to the scripture system, there is a continual flowing of the *light*, or atoms from the sun, and of the *spirit* or masses [of gross air] to it; and that the heavens are finest at the centre, and grossest at the circumference; and that they are finer the nearer to the sun, and grosser the farther off from it, in a very regular proportion: † *the necessary consequence* of this is, that all the planets must gravitate or incline towards the sun, because there is a prevailing pressure towards the centre.

"Besides this, it is known, that the moon and all earthly bodies gravitate towards the earth, and that the satellites of Jupiter and the moons of Saturn gravitate towards the bodies of these planets respectively: which is thus produced by the heavens. The ethereal fluid, as has been proved, is a mixture of light and spirit, in continual commotion and struggle; so that some of the particles of the heavens in each part of space are moving one way, and some another, in all directions; so that those opposite motions resist and balance each other mutually. If therefore these motions are in any measure stopped in one direction, there will follow a pressure and inclination of the fluid in the contrary. Now, then, any solid body placed in these conflicting ethers does actually stop some of the motions of the ether more than others; for it obstructs most of the motions that would otherwise have passed from the body outward all around it, and therefore the ether must have a prevailing pressure towards the body inward. This observation will hold equally true of the earth and moon, and of all the planets, both primary and secondary, and ought therefore to be applied to them."

VII. כבוד יהוה *the glory of Jehovah.*

1st, *That person of Jehovah* who is called מלך כבוד *the King of Glory*, or more literally, *the King, the Glory*, Ps. xxiv. 7, 9; and *the Sun* (שמש *Light*) *of Righteousness, the Effulgence* (Απαυγασμα) *of the divine glory, the true Light*, &c. See Hab. ii. 14. Isa. xl. 5. lx. 1, 2. Comp. Mal. iii. 20 or iv. 2. Heb. i. 3. John i. 4, 9.

2dly, *A supernatural visible appearance* of *fire, light* or *splendour*, which showed *Jehovah* to be peculiarly present. See Exod. xxiv. 16, 17. xl. 34, 35. 1 K. viii. 11. Comp. Luke ii. 9. Acts xxii. 6, 11. xxvi. 13. This *glory* was sometimes in a human form, prefiguring the future *incarnation* of *Jehovah*, as for instance that over the cherubim. Ezek. i. 28. viii. 4. ix. 3. x. 4, 18. xi. 22, 23. Comp. ch. xliii. 2—5. xliv. 4.*

כבה

With a radical, but mutable or omissible, ה.

I. In Kal and Hiph. *to extinguish, quench, put out*, as fire, a live coal, a lamp, or the like. See 2 Sam. xiv. 7. xxi. 17. 2 Chron. xxix. 7. Isa. xlii. 3. Also in Kal, *to be extinguished* or *quenched*, as fire, or &c. See Isa. xxxiv. 10. lxvi. 24. Jer. xvii. 27. Ezek. xx. 47, 48. Also, *to go out*, for want of supply or fuel. See Prov. xxvi. 20. Comp. Lev. vi. 12, 13. Prov. xxxi. 18.

II. It is applied figuratively to what may be considered as *burning* or *shining*, as to God's wrath. 2 K. xxii. 17. Jer. iv. 4. vii. 20, & al. —to love or ardent affection. Cant. viii. 7.—to a glorious prince. Ezek. xxxii. 7.

כבל

Occurs not as a V. in Hebrew, but in Chaldee, Syriac, and Arabic, signifies, *to bind, enchain.* &c. comp. חבל. Hence,

I. As a N. כבל *a chain, bond.* occ. Ps. cv. 18. cxlix. 8.

* See more in Abp. Potter's Antiquities of Greece, book ii. chap. xiv.

† To explain this, it is, I apprehend, necessary to be remembered, that in the annual course of the earth and planets round the sun, the fineness of the ether is greatly increased by the reflection of the light from their orbs on that side which is turned towards the sun, as the grossness of the ether is also greatly increased on the other side by their intercepting the light, and so preventing its acting so powerfully as it does in other parts of the heavens equally distant from the sun: and, indeed, were not *other circumstances* to be taken into the account, this prevailing pressure would drive the earth and planets into the sun. Fully to explain those other circumstances would lead me far beyond the bounds of a Lexicon; I therefore refer to those writers who have already done it with great clearness and force of reasoning. See Mr Catcott's Veteris et Veræ Philosophiæ Principia, p. 6, &c. and Mr Spearman's Enquiry after Philosophy and Theology, ch. ii.

* For farther satisfaction on these interesting subjects, see Mr Hutchinson's Treatise, entitled, Glory or Gravity.

II. As a N. כבול occ. 1 K. ix. 13, ארץ כבול *the land of* Cabul, a name which Hiram gave to some cities of Galilee in disgust. Marius and others explain it from כבל *a chain;* but, as Bate * has observed, the reason they give for these cities being called so, *because the clay held the foot as a chain,* is, though far fetched, weak and trifling. He therefore interprets the word as a compound of כ *like, as,* and בול *nothing;* and so signifying that those cities were *worthless, next to nothing.* But since it does not appear that בול ever signifies *nothing,* we may perhaps with Michaelis (Supplem. p. 1201) best render ארץ כבול by "terra obstricta, *id est,* debita, ex debito data, *bond-land, land granted in discharge of a debt,*" and consider this name as sarcastically imposed by Hiram, to express how *ill* Solomon had discharged his *obligation* to him.

Der. *Cable.*

כבס

In Kal, *to wash, cleanse by washing.* Gen. xlix. 11. Lev. xv. 17. In Niph. *to be washed.* It occurs in the infinitive, הכבס Levit. xiii. 55, 56. As a participial N. כובס *a fuller,* one whose business it is to *wash, cleanse,* or *scour* cloths, &c. Isa. vii. 3, & al. As a participial N. mas. plur. מכבסים *washers, fullers.* So LXX πλυνοντων. occ. Mal. iii. 2.

The Rev. Mr Pilkington in his Remarks upon several Passages of Scripture, &c. p. 137, 138, justly observes, that "in the Hebrew language there are two words to express *the different kinds of washing;* and that they are always used with the strictest propriety: כבס to signify that kind of *washing* which *pervades the substance of the thing washed, and cleanses it thoroughly;* and רחץ to express that kind of *washing* which *only cleanses the surface* of a substance, which the water cannot penetrate. The former is used Exod. xix. 10. Gen. xlix. 11. Lev. xiii. 6," and applied to *washing clothes.* "The latter is met with Gen. xviii. 4. xxiv. 32. Exod. ii. 5. Deut. xxi. 6," and used for *washing some part of the body.* Comp. Lev. xiv. 8, 9. "I must not omit to observe," says my author, "that by a beautiful and strong metaphor David uses כבס Ps. li. 2, 7, or 4, 9; Wash *me thoroughly from mine iniquity, and cleanse me from my sin*—Wash *me, and I shall be whiter than snow.*" So in Jer. iv. 14, it is applied to the heart.

I add, that there is a similar distinction in the † Greek language; in which λουω is properly *to wash the whole body*—νιπτω, *the hands and feet*—and πλυνω, *the clothes.* And accordingly the LXX never render the Heb. כבס by λουω or νιπτω, but constantly by πλυνω and αποπλυνω, except in 2 K. xviii. 17. Isa. vii. 3. xxxvi. 2; where for the participial N. כובס they use γναφευς or κναφευς *a fuller.*

Der. כ being transposed, the Saxon *wascan,* whence the Eng. *wash,* &c. Qu?

כבע

Occurs not as a verb in Hebrew, but in Arabic signifies *to stop, keep off,* "prohibuit—propulsavit." Castell, whom see. As a N. כובע *a piece of defensive armour* for the head, *a helmet.* 1 Sam. xvii. 5. Isa. lix. 17, & al.

כבר

Denotes *multiplicity, frequency, abundance.*

I. In Kal. *to multiply.* occ. Job xxxv. 16. So Vulg. multiplicat. As a N. כביר *copious, numerous, many, abundant,*—of people. Isa. xvi. 14.—of waters, Isa. xvii. 12. xxviii. 2.—of wind, Job viii. 2, *How long (shall) the words of thy mouth (be)* רוח כביר "a full or strong *wind;* that keeps blowing, repeating and *multiplying* its blast?" Bate. So Vulg. multiplex.—of God, Job xxxvi. 5, *Behold God (is)* כביר abundant, *and will not despise (any)* כביר כח לב abundant *in strength of heart,* i. e. *in wisdom and* (if the expression may be allowed) *in magnanimity.* See Scott, and comp. ch. ix. 4. xii. 13.—of days or age, Job xv. 10. *Abundant in wealth* or *power, mighty.* Job xxxiv. 24. Also, *abundance, plenty, much.* Job xxxi. 25. Used as an adverb, *abundantly.* Job xxxiv. 17. As a N. מכביר *abundance.* occ. Job xxxvi. 31, *He giveth food* למכביר in abundance.

Hence the *Cabiri* (the *three mighty gods,* divos potentes as Varro and Tertullian explain the term) of the Samothracians may have had their name.* Or else, if the *a* be radical, *Cabiri* may be considered as a compound of כ *like,* and אבירי *the mighty ones* (which see under אבר II.) and so denoting the *representative images;* as Heb. כרוב from כ, and רוב †

Hence also either by transposition or inserting *r* the Latin *creber* frequent, *crebro* frequently, often, &c. Eng. *crebrous.*

II. As a N. מכבר *a grate,* of network, so called from its *numerous* holes or openings. See Exod. xxii. 4. xxxviii. 4.

III. As a N. fem. כברה *a sieve* or *searse* for the same reason. occ. Amos ix. 9.

Hence Latin *cribrum* a sieve.

IV. As a N. כביר *a kind of network.* occ. 1 Sam. xix. 13, 16, *And she put* את כביר the network *of goat's hair* מראשתיר *before its* (the teraphim's) *pillows.* Observe, that in the former verse four of Dr Kennicott's codices, and the latter six, read מראשותיר. The כביר here mentioned seems to have been a kind of *mosquito-net,* which, says Dr Shaw,‡ is "*a close curtain of gauze of fine linen, used, all over the East, by people of better fashion, to keep out the flies.*" And that they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed, *she pulled down* the mosquito-net (το κωνωπειον from κωνωψ a *gnat* or *musquito*) *wherein he did lie in his drunkenness, from the pillars.* See Judith xiii. 9, 15.

So Horace, speaking of the Roman soldiers serving under Cleopatra, queen of Egypt, Epod ix. lin. 15,

* See his Reply to Dr Sharp's 2d Part on Berith, p. 192, and his Enquiry into the Similitudes, &c. p. 214.

† Comp. Greek and Eng. Lexicon in Λουω.

* See Bochart, vol. i. 394, &c.; Boyse's Pantheon, 2d edit. p. 153; Selden de Diis Syris, p. 212, 284; Stillingfleet, Orig. Sacr. book iii. ch. iv. § 14.

† See Cooke's Enquiry into Patriarchal and Druidical Religion, &c. p. 54.

‡ Travels, p. 221, 2d edit.

Digitized by Google

Interque signa (turpe!) militaria
Sol aspicit conopeum.

Amidst the Roman eagles Sol survey'd
(O shame!) the Egyptian *canopy* display'd.
FRANCIS.

As a N. מכבר nearly the same. occ. 2 Kings viii. 15. "Something of the *gauze* kind which the water thickened so that it suffocated him." Bate's note in his New and Literal Translation, &c. Comp. Harmer's Observations, vol. iv. p. 405—411.

V. As a N. fem. in reg. כברת joined with ארץ. occ. Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. It is rendered, *a little* way or *a little piece* of ground, but rather means *a good* way, or *some* distance. And accordingly, from the best * modern accounts, Rachael's monument (Gen. xxxv. 16.) appears to have been half way between Jerusalem and Bethlehem, or about *three miles* from the latter.

VI. As a particle כבר denotes *a considerable length of time, a good while,* as we say, *past* or *to come.* It occurs only in the Book of Ecclesiastes; let us go through the passages, Eccles. i. 10, *It hath been* a long while ago. iii. 15, *What is* (*now*) כבר הוא *it* (*hath been*) a good while ago, *and what* (*is*) *to be* כבר היה *hath been* a good while ago. vi. 10, *That which hath been* כבר a good while ago, *its name is named.* ix. 6, *is* long ago, some time since, *perished,* ver. 7, *for God hath* already, some time since, *accepted thy works.*

VII. In composition,

1. שכבר *who* long ago, or some time since.—occ. Eccles. iv. 2.

2. בשכבר, (compounded like בשכם) of ב *in,* ש *that,* and כבר *a long while. In that* (or *for as much as*) in the process of days to come, *all is forgotten.* occ. Eccl. ii. 16.

כבש

I. In Kal, *to subdue, subject.* Gen. i. 28. 2 Sam. viii. 11. 2 Chron. xxviii. 10, & al. In Gen. i. 28, the Samaritan Pentateuch and seventeen of Dr Kennicott's codices read כבשוה. In Niph. *to be subdued, subjected.* Num. xxxii. 22. Neh. v. 5, & al. In Hiph. *to bring into subjection.* Jer. xxxiv. 11.

II. In Kal, *to humble, force, ravish.* occ. Esth. vii. 8.

III. As a N. כבש q. d. subjectum *pedum, a footstool.* So Vulg. scabellum. occ. 2 Chron. ix. 18.

IV. As a N. כבשן *a furnace,* properly, I apprehend, *a lime-kiln,* wherein stones *are subdued* by the force of fire to a yielding friable substance. occ. Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

V. As a N. כבש, fem. כבשה, plur. כבשים and כבשת or (as a number of Dr Kennicott's codices read in Gen. xxi.) כבשות *a lamb,* male and female, from their remarkably *meek* and *submissive* temper. See Exod. xxix. 38, 39. 2 Sam. xii. 3, 4, 6. Gen. xxi. 28—30. Jer. xi. 19; on which last cited text, see under אלף III.

* See Hasselquist's Voyages, p. 143; and Maundrell's Journey, Wednesday, March 31.

כד

Occurs not as a verb in Hebrew, but from the use of this word in Arabic (see Castell under כדר) and the things to which it is applied in Hebrew, the idea seems to be, *to propel, shoot, dart forth,* or the like.

I. As a N. כד a kind of vessel, whence water or liquor is *shot out* or *emptied* into another, *a pitcher.* Gen. xxiv. 20, & al. To illustrate, 1 K. xvii. 12, Harmer, Observations, vol. i. p. 277, &c. remarks from Norden, Sandys, and Chardin, that in Egypt and Palestine they still keep their *corn,* to preserve it from worms and insects, in *earthen jars,* as כדים plainly signifies, Jud. vii. 16, 19, 20. The women also in those countries still use *earthen jars* to carry *water* in, as Gen. xxiv. 14, 15. Comp. Observations, vol. iv. p. 479.

On Eccles. xii. 6, comp. גלגל IV. under גל. To which I shall in this place only add that Plato (in *Timæo,* quoted by Longinus De Sublim. sect. xxxii.) in like manner calls the *heart* ΠΗΓΗΝ του ΠΕΡΙΦΕΡΟΜΕΝΟΥ φλεβων αιματος, the *fountain* of the briskly *circulating* blood;" and that Πηγη is the very word which the LXX use, in the text just referred to, for the Heb. מבוע. And for proof that the *circulation* of the blood was known to other ancients, besides Plato, *particularly* to Hippocrates, I refer to the learned Dutens, Enquiry, &c. Part III. ch. iii.

Hence Greek καδος, and Latin *cadus,* a *jar* or *jug* to keep wine in.

II. As a N. כיד *sudden* or *violent ruin* or *fall.* Symmachus πτωσιν *a fall.* occ. Job xxi. 20.

III. As a N. כידון a kind of *short spear,* or *javelin,* which was *thrown* or *darted* at the enemy, Josh. viii. 18, & al. It is evident that this word signifies neither the larger *spear* nor the *shield;* because it is distinguished from both. See 1 Sam. xvii. 6, 41, 45. Job xxxix. 23.

כדד Hence as a N. mas. plur. in reg. כידודי *sparks* or *flashes of fire darting forth.* occ. Job xli. 10 or 19.

כדכד some kind of *precious stones,* so called from its *sparkling* or *flashing,* perhaps the *pyropus,* of which Ovid, Metam. lib. ii. lin. 2,

——— flammasque imitante pyropo.

occ. Isa. liv. 12. Ezek. xxvii. 16.

DER. Lat. *cado,* to fall, whence *cadence, case, casual, occasion, accident,* &c. &c.

כדב Chald.

It occurs not as a verb in the Bible, but often in the targums in the same sense as the Heb. כזב *to fail, deceive,* from which it is corrupted. As a N. fem. כדבה *failing, deceitful.* occ. Dan. ii. 9.

כדר

Occurs not as a verb in Hebrew, but in Arabic denotes, *to be turbid, agitated* (see Castell), which seems nearly the idea of the Hebrew word; for hence as a N. כידור *military tumult, an attack, onset, charge.* Once, Job xv. 24.

כהה

With a radical, but mutable or omissible, ה final.

It denotes *restriction, constriction,* or the like.

Digitized by Google

I. *To restrain, repress.* 1 Sam. iii. 13, ולא כהה בם *and he did not* restrain (or, laid *no* restraint *upon*) *them.* Applied to the leprosy, כהה, *stopped* or *restrained* from spreading. Lev. xiii. 6, 28, & al. Ezek. xxi. 7 or 12, וכהתה כל רוח *and every breath shall* be retained or restrained. In grief men naturally *retain* their breath longer than at other times, and *sighing* is only a " violent and audible emission of breath, which has been long *restrained.*" Johnson. Comp. ver 6 or 11, and Isa. lxi. 3. As a N. כהה *a restriction* or *repairing.* Nah. iii. 19.

II. *To shrink, contract,* as the eyes of old persons do, by the wasting of the humours, whence their eyes become less transparent, and their form more flat; so that fewer rays of light are transmitted, and the images of external objects are more confusedly painted on the *retina,* whence the sight of persons advanced in age is both *obscure* and *confused.* Gen. xxvii. 1, *And his eyes* תכהין מראות were contracted *from seeing,* i. e. so *shrunk* that he could not see perfectly. Comp. Deut. xxxiv. 7. 1 Sam. iii. 2. Zech. xi. 17. It is evident even to common observation, that great sorrow and weeping will have nearly the same effect on the eyes as old age. See Job xvii. 7. Comp. Ps. vi. 8. xxxi. 10.

III. It is applied to *smoking* flax, or a *smoking* wick, where the fire is *restrained* from breaking out. Isa. xli. 3, ופשתה כהה לא יכבנה *and* the smoking *flax shall he not quench.* So LXX καπνιζομενον and Vulg. fumigans. An ingenious writer speaking of fire says, " It *smokes* by carrying off the watery and other particles which it is capable of raising, and among which it is *enveloped,* being in too little quantity to encompass and overpower them so far as to strike immediately against the body of the light." And again, " The brightness (of fire) ceases, when the aqueous particles are too abundant, and when the fire *inclosed* within the masses of smoke it drives away, does no longer act immediately on the body of light." Nature Displayed, vol. iv. p. 161, 162, small Eng. edit.

IV. *To be languid, dull,* hebescere. occ. Isa. xlii. 4; where it seems to allude to the sense of כהה in the immediately preceding verse; accordingly the LXX render לא יכהה by αναλαμψει *he shall shine:* and Montanus by non caligabit, *he shall not be dim.*

V. As pronoun suffixes, *restraining* or *limiting* the discourse or subject to the person or persons addressed; כ and כה mas. כ and כי fem. *thee* after a V. *thine* after a N. So plur. mas. כם, fem. כן and ככה *you* or *your,* freq. occ. כם is also used for fem. Ruth. i. 9, 11, 13. 2 Sam. i. 24.

VI. כה a particle of *restriction* or *limitation* of manner, place, or time.

1. *Thus, in this manner.* Gen. xxxii. 5, & al. freq. Comp. Jer. xxiii. 29.

בכה, repeated, *in this and that manner,* 1 Kings xxii. 20.

ככה *according to this manner, exactly in this manner,* Num. viii. 26. xi. 15, & al. freq.

With *w* (for אשר) prefixed, שככה *which so.* Ps. cxliv. 15. Also, *because,* or *that, so.* Cant. v. 9.

2. *Here, in this place.* Gen. xxxi. 37.

Repeated כה וכה *here and there, this way and that.* Exod. ii. 12. comp. Num. xi. 31. xxiii. 15.

עד כה *unto such a place, yonder.* Gen. xxii. 5.

Repeated עד כה ועד כה *here and there, on this and that side,* French translation, de tous côtés, *on all sides.* occ. 1 Kings xviii. 45.

3. Of time, עד כה *unto this time, hitherto.* Ex. vii. 16. Hence,

VII. By abbreviation, as ב from בה, מ from מן, כ a particle of *restriction* to a particular manner, quantity, place, or time.

1. Of manner. *As, like as.* Ps. i. 3, & al. freq. *according to.* Gen. i. 26.

2. Of number or quantity. *About.* Exod. xii. 37. Ruth ii. 17.

3. Of place. *About, as it were.* Num. xi. 31.

4. Of time. *About.* Exod. xi. 4. Josh. x. 13. *When, at the time that.* Deut. xxiv. 13. Exqd. xxxi. 18, & al. freq.

5. כ repeated denotes *likeness* of condition, state, or &c. between two. Gen. xviii. 25, והיה כצדיק כרשע *and the righteous shall be* as *the wicked.* Lev. xxiv. 16, *And all the congregation shall certainly stone him* כגר כאזרח as well *the stranger,* as *he that is born in the land.* Comp. 1 Kings xxii. 4. Isa. xxiv. 2.

VIII. כי Martinius, in his Lexicon Etymolog. in QUIA, deduces this particle " from כ *according to, as,* denoting the *agreement* of cause and effect;" but it seems more accurate to say, that כי is a particle derived from כהה *to restrain,* and denotes *restriction* or *limitation,* particularly of fact, cause, effect, and time.

1. Conjunctive. *That, defining* the fact, Gen. i. 4. Esth. iii. 5. 1 Sam. xiv. 22, & al.

2. Affirmative. *Surely, certainly.* Psal. cxviii. 10—12. Isa. vii. 9. Lam. iv. 18, & al.

3. *Yea,* imo, quin imo. 2 Sam. xiii. 15. Isa. v. 10. xxxii. 13. Jer. xvi. 5. Lam. i. 10.

4. Causal. *Because, for.* Lat. quia. Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.

5. Illative. *Therefore, for that reason.* Psal. cxvi. 10. Comp. 1 Sam. ii. 25. Isa. liv. 14. Jer. xviii. 12.

6. Of time. *When.* Exod. iii. 21. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5. So Num. xxii. 22, כי הולך הוא when or as *he* (*was*) *going,* which is the literal rendering, and clears the text.

7. *But.* Exod. xvi. 8, & al. The *restrictive* sense here is evident. Compare Deut. xi. 7. Ruth i. 10. 1 Sam. x. 19. Zech. x. 3.

8. It is often used in *interrogations,* but not so as always to exclude one or other of the preceding senses. See 1 Sam. xxiv. 20. 2 Kings xviii. 34. Isa. xxix. 16. xxxvi. 19.

9. The Lexicons render this particle *though, although.* But in those passages, where it is supposed to have this sense, and which do not come under one of the foregoing meanings, the expressions seem *elliptical,* and כי may be rendered *for,* or *because.* Thus Josh. xvii. 18, *Thou shalt drive out the Canaanite,* כי though

Digitized by Google

(or, this I particularly promise, *because*) *he hath chariots of iron*, though (*because*) *he is strong*. Comp. Gen. xlvii. 15. xlviii. 14. Ex. xiii. 17. xxxiv. 9.

כהל Chald.

The same as the Heb. יכל *to be able, capable.* occ. Dan. ii. 26. iv. 15. v. 8, 15.

כהן

In Arabic signifies *to minister*, particularly in the *priest's* office, and as a N. כאהן *an administrator* or *manager* of another's business.

I. *To minister*, or *officiate* in the *priest's* office. Exod. xxviii. 1, & al. freq. As a N. כהן *a priest*, whether of the only true. Gen. xiv. 18. Exod. ii. 16. xxix. 30. xxxix 10, & al. freq.—or of false gods. 2 Ki. x. 11, 19. xi. 18. 2 Chron. xiii. 9. Amos vii. 10. Zeph. i. 4. As a N. fem. כהנה *priesthood*, or *priest's office*. Exod. xxix. 9, & al.

Hence Κωης or Κωνς the name, according to Hesychius, of the *priest* of the Cabiri. See under כבר I.

II. As a V. formed from the N. occ. Isa. lxi. 10.—*as a bridegroom* יכהן פאר "decketh himself with a priestly *crown*." Bp. Lowth, whom see. Comp. Exod. xxviii. 40. Aquila's version ὡς νυμφιον ιεραστυομενον στεφανῳ comes very near to the Hebrew. Comp. under עטר II.

III. As a N. כהן is used for a *great officer* in a king's court, from his duty of *ministering* in civil affairs. See 2 Sam. viii. 18. (comp. 1 Chron. xviii. 16.) 2 Sam. xx. 26. 1 Ki. iv. 5. Job xii. 19.

Hence Greek κονεω to minister, whence διακονεω, διακονος, and Eng. *deacon*.

כוה

With both the ו and ה radical, but the former mutable, and the latter mutable or omissible, as in שוה.

I. *To burn, scorch*, as fire. It occurs in a Niph. sense, *to be burned*, Prov. vi. 28. Isa. xliii. 2. As Ns. כי (formed as עי from עוה, שי from שוה) *a burning, scorching*, as by the sun, "*a sun-burnt skin.*" Bp. Lowth. occ. Isa. iii. 24. Michaelis (Supplement. ad Lex. p. 1226.) takes כי for a N. in the sense of *a burning, conflagration.* Num. xiv. 22, *When there shall be* כי a conflagration, *(it shall be) to consume Kin*, i. e. *the Kenite.* Fem. כויה *a burn*, Exod. xxi. 25. מכוה and in reg. מכות *a burning*, as *of fire.* Lev. xiii. 24, 25, 28; where it is applied to the *leprosy.*

II. As a N. כיון for כוון, as כי for כו. occ. Amos v. 26, *But ye have borne the tabernacles of your Moloch,* ואת כיון צלמיכם כוכב אלהיכם *and* the Chiun *of your images, the star, shine* or *glory, of your Aleim, which ye made to yourselves.* Here it is manifest that כיון is equivalent to כוכב. Accordingly the LXX in their translation entirely omit כיון, and only retain כוכב, which they render το αστρον *the star.* כיון therefore ought rather to be referred to this root כוה *to burn*, than to כן *to establish.* But what does כיון more distinctly signify? If we recollect that the cherubim were at their original institution, Gen. iii. 24, attended by את לחט דהחרב המתהפכת *the flame of fire turning upon itself*, and in like manner at their exhibition to Ezekiel, chap. i. 4, *by a great cloud*, and מתלקוח אש *a fire infolding itself*; that the divine appearances under the Old Testament were generally in *fire, light*, or *glory* surrounded with a *cloud*; that *Jehovah* promised *to meet with Moses and to commune with him, from above the mercy-seat, from between the two cherubim*, Exod. xxv. 22. (comp. Num. vii. 89.); and that he says to Moses, Lev. xvi. 2, *I will* APPEAR *in the cloud upon the mercy-seat*; and if to all this we add that St Paul, Heb. ix. 5. expressly styles the cherubim, *the cherubim of glory*, it will be evident that the cherubim in the Holy of Hollies of the tabernacle, and no doubt of Solomon's temple likewise, (see 1 K. viii. 10, 11.) were constantly attended by a *supernatural light* or *glory*, Jehovah thus miraculously attesting his presence with his own divinely instituted emblems. And as the idolaters could not procure this *supernatural glory* to their images, no wonder they endeavoured to imitate it as well as they could by the *splendour of burnished metal, gold, silver*, and *precious stones,—stones of fire*, as they are called, Ezek. xxviii. 16. And since in Amos the idolaters are said *to have borne the* כיון *of their images*, that word may denote either some *glorious, resplendent seat*, or *throne*,

(Clara micante auro, flammasque imitante pyropo.
With shining gold and flaming pyrope bright.)

whereon their idols were placed and occasionally carried in procession. (Comp. under סך I.) Or else it may signify the *lustre* of their idols themselves *shining with gold and precious stones.* So Diodorus Sic. lib. xvii. speaking of the image of *Jupiter Ammon*, which was perhaps one of the most ancient idols in the world, says το δε του Διος ξοανον εκ σμαραγδων και λιθων αλλων στεφεχεται, *the image of that god is set round with emeralds and other gems.*"

III. Chald. As a N. mas. plur. כוין *windows*, which admit the *heat.* occ. Dan. vi. 10 or 11. The noun occurs singular in the same sense in the Chaldee Targum on Zeph. ii. 14.

The above-quoted are all the passages of the Bible, wherein the root is found.

Hence Gr. καιω, καυσω to burn, and Eng. *caustic, cautery.*

כוב

I. In Kal, intransitively, *to fail* in a natural sense, and so *balk* one's expectation. Isa. lviii. 11, *a spring of water, whose waters* לא יכזבו fail *not*, or will *not* fail. So LXX ἐξιλιασται, and Vulg. deficient. Comp. Jer. xv. 18.

II. *To fail* in a moral sense, and so *deceive*, Num. xxiii. 19. 2 Ki. iv. 16. Hab. ii. 3. Prov. xiv. 5. In Niph. *to be made to fail.* Job xli. 1 or 9. Prov. xxx. 6; where our translation, *be found a liar*, which comes to the same sense; "*be cast* on trial," Bate. Job xxxiv. 6, *In my judgment* or *in my being judged*, אכזב I am made to fail, i. e. unjustly, or as Schultens, *contrary to my right* I am cast, *causâ cudo, damnor.* In Hiph. *to cause to fail, convict of falsehood.* Job xxiv. 25. As a N. כוב *what*

fails or *will fail*, and so *deceive*, *a lie* in this view, Ps. iv. 3; where it is joined with ריק *emptiness*. Ps. lxii. 10, where it is joined with הבל *vanity*. Ps. cxvi. 11. Prov. vi. 19. xiv. 5, & al. freq. Comp. Ezek. xiii. 6, 8. As a N. אכוב *a failer, deceiver*. occ. Mic. i. 14. Jer. xv. 18, *Wilt thou be unto me as* a deceiver, (*as*) *waters which are not constant?* In which passages, perhaps, as the learned * Michaelis has observed, the very meaning of אכוב may be *a spring whose waters sometimes fail*. Comp. Isa. lviii. 11, above, and Job vi. 15—17.

כזר

Occurs not as a V. in Heb. but the idea appears to be nearly the same as that of the Arabic כסר probably corrupted from it, namely, *to break* or *break through with force and violence*. See Castell's Lexicon under כסר, and Schultens on Prov. xi. 17. Hence,

As a N. with a formative א, אכזר *violent, outrageous, breaking through all restraint* or *opposition*. It is applied to the poison of asps, Deut. xxxii. 33; where the LXX ανιατος, and Vulg. insanabile, *incurable*—to a man of intrepid courage. Job xli. 2 or 10. (So כוירא in Syriac is *a soldier* or *trooper*.)—to an implacable enemy. Job xxx. 21.—to *breaking through* the ties of natural affection. Lam. iv. 3. comp. ver. 10, and ch. ii. 20. As a N. (formed like אדני with an initial א and a final י) אכזרי nearly the same. Prov. v. 9. xi. 17. xii. 10. xvii. 11. Isa. xiii. 9. Jer. xxx. 14. vi. 23. l. 42. Observe, that in the two last cited passages of Jeremiah, the LXX, by rendering it ισχυρος *violent, fierce, precipitate*, have given nearly the idea of the Heb. word; and that in Isa. xiii. 9, (where see Vitringa) Prov. xii. 10. Jer. l. 42, אכזרי is used as a substantive, *atrocity, cruelty*. Had the word in the two last texts been an adjective, it should have been אכזרים. As a N. fem. plur. אכזריות *violent impulses breaking through all restraints*. occ. Prov. xxvii. 4, (*There are*) the impetuosities, gusts *of anger, and the inundation of wrath*.

The above cited are all the passages of the Bible wherein the root occurs.

כח

To be strong, vigorous, firm. It occurs not, however, as a V. in Heb. but hence,

I. As a N. כח *strength, vigour*, as of man, Gen. xxxi. 6. Deut. viii. 18. Jud. xvi. freq. 1 Sam. xxviii. 20, 22.—of a horse. Job xxxix. 21.—of the ground in vegetation. Gen. iv. 12. comp. Job xxxi. 39.—of God. Exod. ix. 16. xv. 6, & al. freq. *Ability*, of wealth. Ezra ii. 69. *Firmness*, as of stones. Job vi. 12. *Strength*, of constitution. Ezra x. 13. It seems once used for the *body* itself considered as *vigorous* and *abounding in moisture*. Corpus solidum et succi plenum. occ. Ps. xxii. 16, *My* כח *is dried up like a potsherd*,

> My *flesh*, its vital moisture drain'd,
> Dry as the clay-form'd vase appears.
> MERRICK.

This N. is once, namely, Dan. xi. 6, spelled with a ו inserted, כורח, in many editions, but not in the Complutensian, nor in more than thirty of Dr Kennicott's codices.

II. As a N. כח *a species of lizard* well known in the East, and called by the Arabs *alwarlo*, or, corruptedly from them, *warral* or *guaril*, and so remarkable for its *vigour* in destroying serpents and *dhabs* (another species of *lizards*) that the Arabs have many proverbs taken from these its qualities. It may be worth adding, that the V. כרח in Arabic signifies, *to overcome* in war. See Bochart, vol. ii. 1069, &c. and Dr Shaw's Travels, p. 178, 438, 2d edit. occ. Lev. xi. 30.

Hence Greek κικυς *strength, vigour*, and κικυω *to be strong, vigorous*. Lat. *queo*, to be able.

כחד

I. In Kal and Hiph. *to take off* or *away, to remove*, è medio tollere, delere. Symmachus, in Ps. lxxxiii. 5, αφανισις ποιησωμεν, *let us remove out of sight*. Exod. xxiii. 23. 1 K. xiii. 34. 2 Chron. xxxii. 21. Zech. xi. 8. In Niph. *to be taken off*. Exod. ix. 15. Job iv. 7.

II. *To take away, take out of sight, conceal* or *hide*. Gen. xlvii. 18. Josh. vii. 19. 1 Sam. iii. 17, 18. In Niph. *to be hidden*. Ps. cxxxix. 15. Comp. Zech. xi. 9, 16.

כחל

To colour, paint, tinge. Once, Ezek. xxiii. 40; where Jehovah speaks of Israel and Judah under the emblem of a whorish woman, (comp. 2 K. ix. 30.) כחלת עיניך *thou* didst colour *thy eyes*. Vulg. *circumlinisti stibio* oculos tuos, thou didst paint round *thine eyes* with stibium or lead-ore; but the LXX coming still nearer to the Hebrew, ιστιβιζου τους οφθαλμους σου thou didst paint *thy eyes* with stibium. As for the manner of doing this, see under פך II.

Sandys, Travels, p. 35, speaking both of the Turkish and Grecian women, long ago observed, that "They put between the eye-lids and the eyes a certain black powder, with a fine long pencil, made of a mineral brought from the kingdom of F'ez, and called *al-cohole*, which by the not disgraceful staining of the lids do better set forth the whiteness of the eye." Dr Shaw * says that the Moors to this day call *the powder of lead-ore*, with which the ladies tinge their eye-lids, *al kahol*. And so Niebuhr,† speaking of the women in Arabia Felix: "*Elles se peignent jusques aux bords des paupières en noire avec* la mine de plomb preparée, *nommée* köchhel. They paint even the edges of their eyelids black with *lead-ore prepared*, which is called *kochhel*." But I apprehend that the Heb. verb כחל itself properly signifies *to tinge* or *colour* in general, and that the Arabs called the *lead-ore* כחל, from its fitness for, and application to, this purpose. Thus Savary (Lettre xi. sur l'Egypte, p. 131, note) tells us, "Le cohel *est une preparation* d'etain brulé avec de la noix de galles, *dont les femmes* Turques *se servent pour se noircir, et s'alonger les* sourcils." *Cohel* is a preparation of *burnt tin with gall nuts*, which the Turkish women use for blackening and lengthening

* Lowth's Prælections, p. 276, 296, edit. Gotting.

* Travels, p. 229, 2d edit.
† Description De l'Arabie, p. 58.

their eye-brows. And so the Chaldee Targum, agreeable to the Heb. does not use the V. כחל by itself to express *tinging with lead-ore*, but both in 2 K. ix. 30, and Jer. iv. 30, adds בצדידא to express *the mineral paint* made use of.

DER. Lat. *color*, Eng. *colour*. Also, *coal*. Qu?

כחש

I. In Kal, *to fail, be deficient* in substance. Ps. cix. 24, *My flesh* כחש משמן faileth *of fatness*, (Eng. translat.) or wasteth *(being) without fatness*. (Comp. Isa. xvii. 4.) Hos. ix. 2, *The new wine* shall fail *in it*, i. e. in the Lord's land, expressed next verse. Hab. iii. 17, *The produce of the olive* fail.

II. In Kal, *to fail, be deficient* in truth or veracity, *to lie*. Gen. xviii. 15. Lev. vi. 2. xix. 11. *To belie*. Job xvi. 8, *And* כחשי he that belieth me *riseth up against me*. So Symmachus κατεψευδεμενος. See Scott. As a N. כחש *a failure in truth, a lie*. Ps. lix. 13. Hos. vii. 3, & al.

III. In Kal, with ל and a noun or pronoun following. *To fail with regard to* another, and that, whether in point of permanency and courage, as Deut. xxxiii. 29. Ps. xviii. 45. lxvi. 3. lxxxi. 16. (So in Hith. 2 Sam. xxii. 45.)—or of duty, as Job xxxi. 28.

IV. With ב and a N. or pron. following, *to fail* another, in respect of support or acknowledgment, Job viii. 18, וכחש בו *Then it* will fail *him*, *(saying) I have not seen him*; or of duty, Josh. xxiv. 27, *Lest* ye fail *with regard to your Aleim*. Comp. Isa. lix. 13. Jer. v. 12. In this latter sense it is used absolutely. Prov. xxx. 9. So Isa. xxx. 9, בנים כחשים failing *children*.

In several of the above cited passages it is rendered *to deny*, but does not appear ever to have strictly this meaning.

DER. Latin *cesso*, Eng. *cessation, cease*. Also, Lat. *cassus* void, empty, *casso* to make void, French *casser*, and Eng. *to quash, cashier*.

כי See under כהה VIII. and כוה I.

ככב

Occurs not as a V. in Heb. but in Arabic كوكب signifies *to glister, glitter, shine*; and as a N. *any glittering thing*, but generally *a round one*. See Castell.

I. As a N. כוכב something *glittering* or *shining*. occ. Amos v. 26; where כוכב אלהיכם the shine *of your Aleim* is plainly synonymous with כיון צלמיכם the chiun *of your images*, and means, I apprehend, that *artificial glory of gold* and *precious stones*, with which the idolaters dignified their images. Comp. כיון under כוה II.

II. As a N. *a star*, i. e. *the orb* or *body of a fixed star* or *planet*. Gen. i. 16; where כוכבים are joined with the greater and lesser מאור or *instruments of light*, i. e. with the *orbs* of the sun and moon. Gen. xv. 5, *Look now toward heaven, and number* the stars, plainly *the orbs*. Comp. Jud. v. 20. Isa. xiv. 13. Obad. ver. 4. Job xxv. 5. xxxviii. 7, *When* כוכבי בקר the morning stars *sang together*, i. e. the holy angels, *glorious* and *shining like the morning star*. Comp. 1 K. xxii. 19. Dan. xii. 3. 1 Cor. xv. 41. Luke xx. 36.

III. And most generally as a N. *a star*, i. e. *the stream* or *flux of light from the orb of a fixed star* or *planet*. Thus the כוכבים are very frequently joined with שמש and ירח *the solar* and *lunar light*, as Ps. cxxxvi. 7—9. cxlviii. 3. Jer. xxxi. 35. Ezek. xxxii. 7. Joel ii. 10; and all these Jehovah is said, Deut. iv. 19, to have חלק *divided* or *portioned out to all nations under the heavens*; "which expression," as an excellent writer observes, "though it is not with any propriety applicable to the *bodies* of the sun, moon, and stars, is literally true of the *fluxes* or *streams of light* from them." So the כוכבים, as well as the שמש or *solar light*, are said צאת *to come forth*, namely, in the evening, Neh. iv. 21; and Eliphaz in Job xxii. 12, the more accurately to define the *orbs* or *bodies* of the stars, calls them ראש כוכבים *the head of the stellar fluxes*.

The כוכבים, whether *planets* or *fixed stars*, were ordained by God to *govern and enlighten the night*. See Ps. cxxxvi. 9. Jer. xxxi. 35. And the modern philosopher, who imagines the *moon* and *planets* to be *inhabited worlds*, and the *fixed stars, suns to other systems*, may, perhaps, find enough to awaken him from this amusing, but delusive * dream, in the excellent Mr Baker's Reflections on Learning, ch. viii. (comp. Keill's Astronomy, sect. x. towards the end) or in the learned Catcott on the Creation, p. 20, &c.

That infamous Jewish impostor, Bar Cocab, or, as the Romans called him, Barchochebas, in the reign of the Emperor Adrian, assumed this pompous title, בר כוכב *Son of a Star*, from Num. xxiv. 17, as if he were the *Star out of Jacob*; but this false Messiah was destroyed by the emperor's general Julius Severus, with an almost incredible number of his deluded followers.†

ככר

Occurs not as a V. in Heb. but as a N. is applied to several things of a *flat roundish form*, which therefore seems to be the idea of the word.

1. As a N. ככר *a level tract of country, surrounded with hills, a plain*. Gen. xiii. 10. xix. 17, & al. freq.
2. As a N. ככר plur. ככרות *a flat round cake* of bread. Exod. xxv. 39. Jud. viii. 5. 1 Sam. x. 3, & al.
3. As a N. ככר plur. ככרים *a flat roundish cake* of metal, see Zech. v. 7. As a certain weight, *a talent* of silver or gold. It appears from

* It may be worth remarking, that the famous Kepler wrote a book with the following title: "SOMNIUM ASTRONOMICUM: de Astronomia Lunari, sive de iis, quæ acciderent Lunæ Incolis, quam Luminis et Dierum Diversitatem experirentur, aliisque astronomicis phænomenis hujusmodi: *AN ASTRONOMICAL DREAM; concerning Lunar Astronomy, or what things would happen to the Inhabitants of the Moon, what Diversity of Light and Days they would experience, and concerning other Astronomical Phenomena of this kind.*" What Kepler proposed as a *dream*, Huygens, and a long list of Kepler's Newtonian *followers*, have treated as a reality, or at least as a high probability.

† See Eusebius, Eccles. Hist. lib. iv. cap. 6; Echard's Eccles. Hist. at A. D. 134—137; and Bishop Newton's Dissertations on the Prophecies, vol. ii. p. 316, &c.; Vitringa on Isa. tom. i. p. 167, Note A; Bayle's Dictionary in *Barcochebas*; Modern Univ. Hist. vol. xiii. p. 151, &c. 8vo.

Exod. xxxviii. 25, 26, that a ככר or *talent of silver* weighed or was equal to 3000 shekels, i. e. according to Bishop Cumberland, to 93¾ pounds avoirdupois, or, in our money, to 353*l.* 11*s.* 10*d.*; and a *talent of gold* of the same weight to 5075*l.* 15*s.* 7*d.* Exod. xxv. 39, & al. freq. But Michaelis, Supplem. p. 367, reckons the Jewish talent to be equal to little more than 30 Paris pounds, that is, I think, to somewhat more than 32½ Eng. avoirdupois. And this lower estimation of the *talent* will best suit what we read 2 Sam. xii. 30, which see. 1 Chron. xxii. 14, *Now behold, in my trouble I have prepared for the house of the LORD* זהב ככרים מאה אלף וכסף אלף אלפים ככרים a hundred thousand talents of gold, and a thousand thousand talents of silver; *and of brass and iron* אין משקל *without* weight *(for it is in abundance).*—And with the Hebrew and English, as to the sums of gold and silver here mentioned, agree both the LXX and Vulgate of our present copies. Let us then consider the amount of these sums according to Bp. Cumberland's estimation of the gold and silver Jewish talent; and we shall find that, according to this, 100,000 talents of gold could not be less than 507,575,000 pounds sterling, and 1,000,000 talents of silver, than 353,500,000 pounds sterling. And these two sums added together amount to EIGHT HUNDRED AND SIXTY-ONE MILLIONS AND SEVENTY-FIVE THOUSAND POUNDS STERLING. A most prodigious and incredible sum; since, as Whiston * has remarked, it is "perhaps more than our earth ever had upon it at one time, and vastly too great for the particulars" in which the gold and silver were to be employed. If therefore we mean to defend the *veracity* of the sacred historian, what shall we say to these things? We *must*, I think, say either, 1st, that the talent, both of gold and silver, intended in 1 Chron. xxii. 14, is *much less* than Bp. Cumberland reckoned it; or 2dly, that the Hebrew text, and consequently the LXX and Vulg. versions are here erroneous; or, 3dly, that both these causes must be alleged in order to reconcile the history in Chron. to credibility. As to the 1st, I observe, that Michaelis (Supplem. ad Lex. Heb. p. 1269), estimates even the Mosaic talent of gold at 4397½ golden Hanoverian ducats, which, reckoning each ducat at 9*s.* 3*d.* will amount to 2033*l.* 16*s.* nearly, or to very little more than two-fifths of the value at which Bishop Cumberland estimates the Jewish talent. And as to the Mosaic talent of silver, Michaelis estimates it at 787½ rix-dollars, which, at 3*s.* 6*d.* a rix-dollar, makes the talent of silver amount to nearly 137*l.* 16*s.* or about two-fifths of the Bishop's valuation. —2dly, As to any error in the Heb. copies of 1 Chron. xxii. 14, it is true that Dr Kennicott's various readings will not assist us in correcting it, whatever it be. But in the Arabic version of this text, "*Gold* a thousand *talents, and silver* a thousand *talents,*" are the traces of a very important various reading in that copy of the LXX, from which this version was made.* And, indeed, it may not seem improbable that the original text of the Heb. was agreeable to this version. מאה might easily be an erroneous insertion, arising from ם (in ancient MSS. מ) and א of the preceding and following word, and אלפים might spring from אלף preceding and ככרים following. Or else, in such *a very extraordinary case* as the present, may we not say, that some early Jewish transcriber, to enhance the riches of David, and the consequent costliness of the temple, did probably by design add מאה and אלפים to this verse? And it is very easy and natural to conceive, that, when this reading had once, whether by mistake or design, got admission into the text, it would from national vanity be eagerly embraced and propagated by the Jewish copyists both of the Heb. and of the LXX. Now, according to the Arabic version, the talents of gold would amount, by Bp. Cumberland's estimation, to 5,075,750*l.* sterling, and the talents of silver to somewhat more than 353,500*l.* and both these sums together to about 5,429,500*l.* sterling.

Josephus, who is sufficiently fond of relating whatever might redound to the honour and splendour of his nation, yet in his Ant. lib. vii. cap. 14, § 2, states the precious metals prepared by David for the building of the temple at 10,000 talents of gold, and 100,000 talents of silver, which is just a tenth part of what is mentioned in the present Heb. and LXX text of 1 Chron. xxii. 14, and consequently amounts, on Bp. Cumberland's estimation, to 86,107,500*l.* sterling. But is not even this too large a sum for David to have prepared *in* (his) *trouble*, or even, as the Heb. בעני may perhaps be rendered, *by (his) labour* or pains? Josephus himself seems to have thought that it would appear exaggerated, for when he has occasion again to mention these riches, § 9, though he specifies the 100,000 talents of silver, he denominates the gold only by the general terms of χρυσον πολυν *much gold.*

In an age when kings and princes used to hoard up vast quantities of gold and silver, as the Eastern princes still do, it is by no means improbable that David, in those successful wars which he waged against the Philistines, Moabites, Amalekites, and the kings of Sobah, Syria, and Edon (see 2 Sam. viii. 1—14. 1 Chron. xviii. 1—11.) might collect gold and silver to the amount of *five millions and a half* of our money; but I must leave the reader himself to determine whether it be probable that he could amass above *eighty-six millions;* and submit it to his own reflection, if he embraces the account of Josephus, instead of that in the Arabic version, whether he will not be inclined to reckon the talent at a lower rate than Bp. Cumberland has done. The talents of gold and silver in Josephus would, according to Michaelis's computation, amount to about two-fifths of 86,107,500*l.* or to nearly 34,433,000*l.* sterling.

* In his Description of the Models of the Tabernacle and Temple prefixed to his Translation of Josephus's Jewish War, ch. xiii.

* See Du Pin, Dissertat. Preliminaire, tom. i. part 2, p. 692.

Digitized by Google

כל

I. In Kal, *to hold, contain, comprehend.* occ. Isa. xl. 12, וכל *and* comprehended, or contained *the dust of the earth in a measure.* Jer. ii. 13. *Cisterns which* לא יכלו will *not* hold *water.* In Hiph. the same. 2 Chron. vii. 7. *Because the brazen altar*—לא יכול להכיל *was not able* to hold *the burnt-offerings, and the meat-offerings, and the fat.* So 1 K. viii. 65, & al.

II. As a N. fem. מכלה *a fold,* or the like, to *hold* or *contain* the flocks. occ. Hab. iii. 17. So one of the Hexaplar versions μανδρας, and Vulg. ovili. Buxtorf and others have supposed that this word was written for מכלאה, from כלא; and one of Dr Kennicott's MSS. now reads ממכלא, and one more did originally, and another has ממכלאה: מכלה however may very naturally be referred to this root כל.

III. *To hold in, contain,* as wrath or vengeance. occ. Jer. vi. 11.

IV. *To hold in, retain, restrain.* 1 Sam. vi. 10. xxv. 33. Should not מקרב הזקך כלה Ps. lxxiv. 11, be rendered, restraining it, i. e. thy hand *within thy bosom?*

V. As Ns. כלי and כִּלְיָ *a tenacious, close man, a gripe-all.* occ. Isa. xxxii. 5, 7.

כלכל I. *to hold, contain* or *comprehend entirely.* 1 K. viii. 27. 2 Chron. ii. 6. vi. 18.

VI. *To hold in, contain, refrain.* occ. Ps. cxii. 5, (where LXX οικονομησει *will regulate*) Jer. xx. 9, ונלאיתי כלכל ולא אוכל *And I was weary with* containing (the word of the Lord), *and I could not,* or *had no (more) power.* Comp. Jer. vi. 11, above.

כלא

Denotes, in general, *separation, restriction, restraint,* separare, dirimere, coercere.

I. *To separate, restrict, distinguish* by certain marks, characters, or qualities. It occurs not however as a V. in this sense, but as a noun mas. plur. כלאים signifies *separate* or *distinct species* of animals, seeds, or materials for clothing. The LXX render it, as relating to seeds, by διαφορειν *different.* occ. Lev. xix. 19, thrice. Deut. xxii. 9. Such *heterogeneous* mixtures seem to have been forbidden the Israelites, in order to inculcate on them *simplicity* and *uniformity* of life and manners, particularly to caution them against *mixing with idolaters* in marriage or concubinage, (comp. Lev. xix. 19, in LXX with 2 Cor. vi. 14.) and probably to guard them (as intimated in Deut.) from some particular abominations usual among the heathen.

II. In Kal, *to keep back, separate, keep off, restrain, prohibit,* in deed or word. See Gen. viii. 2. Hag. i. 10. Num. xi. 28. Ps. xl. 10. In Niph. *to be restrained.* Exod. xxxvi. 6. Ezek. xxxi. 15.

III. In Kal, *to restrain, confine.* Jer. xxxii. 2, 3. As a N. כלא *confinement;* so בית הכלא or בית כלא *a house of confinement, a prison.* 1 Ki. xxii. 27. 2 Ki. xvii. 4, & al. freq. בית הכליא the same. occ. Jer. xxxvii. 4. lii. 31. בגדי כלאו *the garments of his* confinement, *his prison-garments.* occ. 2 Ki. xxv. 29. Jer. lii. 33. " *Such garments* are still [or rather were] in use, even in Europe, as for instance in the state-prison of Bicétre, in France."*

Hence Greek κωλυω to restrain, hinder (by which the LXX frequently render כלא), κολαζω to restrain, punish, and κλειω to shut, shut up. (The LXX use the compound κατακλειω for כלא Jer. xxxii. 3.) κλεις, and Lat. *clavis,* a key, καλως a cable, κολλα glue, Latin *gelu* ice, whence *gluten,* q. *geluten,* and Eng. *glue.* Hence also Lat. *cella,* whence Eng. *a cell,* and *cellar.* Also Lat. *celo,* whence Eng. to *conceal.*

IV. As a N. fem. plur. מכלאות *places to confine* cattle in, *folds.* occ. Ps. l. 9. lxxviii. 70. Hence Lat. *caula* of the same import.

כלב

Occurs not as a V. in Heb. but the idea seems to be, *to CLAP close together, to unite closely by insertion,* or the like; and accordingly the verb is used in Arabic for *sewing together* two parts of a hide with a thong of leather.

Hence perhaps Eng. *to cleave* together, to *clap,* add one thing to another, *to clip,* embrace, infold.

I. As a participial N. כלוב

1. *A wicker-basket* made of twigs *closely interwoven* or *intwined* with each other. occ. Amos viii. 1, 2; where Symmachus καλαθος οπωρας a basket of *autumnal fruit.* Comp. Joel iii. 13.

2. *A wicker-cage* for birds. occ. Jer. v. 27; where by the comparison it seems to denote a kind of *trap-cage.* So LXX παγις ιφιστημιν, and Vulg. decipula. Comp. Ecclus xi. 30 or 32. Περδιξ θηρευτης εν καρταλλῳ *a decoy-partridge in* a cage. See Shaw's Travels, p. 236. Hence Greek καλαβος or καλυβος *a wicker-basket* or *cage.*

II. As a N. כלב a well known species of unclean animal *a dog,* so called from the *fast hold* of his teeth and his *tenaciousness* in biting. Thus Bochart, though in somewhat a different view. See his learned and entertaining account of this animal, and of what the Scriptures say concerning him, vol. ii. 662, &c. and Harmer's Observations, vol. i. p. 220. To which in order farther to illustrate Ps. lix. 7. 15, 16, I shall add from Busbequius (Legat. Turc. Epist. iii. p. 178, edit. Elzev.) that " the Turks *reckon a dog an unclean and filthy creature, and therefore drive him from their houses;* that these animals are *there in common, not belonging to any particular owners, and guard rather the streets and districts than particular houses, and live of the offals which are thrown abroad.*"† In Deut. xxiii. 18, כלב seems to be used for *a pathic, a catamite,*

* Editor's Note on 2 K. xxv. 29, in Bate's New and Literal Translation. See Gentleman's Magazine for March 1767, p. 118.

† Canis apud eos obscœnum et impurum animal habetur; ideoque domo arcent—Cum—illi (canes) communes sint, nec proprios habeant dominos, vicorum potius et regionum quam certæ domus custodes, victitentque de purgamentis, quæ in publicum ejiciuntur." So Dr Russel remarks concerning Aleppo, (Nat. Hist. p. 60.) that *dogs abound in their streets without any owners, and live upon the most putrid substances.* Comp. Sandy's Travels, p. 45; Complete System of Geography, vol. ii. p. 8; Baron de Tott's Memoirs, vol. i. p. 209, edit. Robinson; Volney, Voyage, tom. i. p. 216, tom. ii. p. 355.

called plainly קדש in the immediate preceding verse, and joined, as here, with *the whore*. Such abominable wretches appear to be likewise denoted by the term κυνες *dogs*, Rev. xxii. 15, where we may also read their doom. Comp. Rev. xxi. 8. The pagan Greeks in like manner, though they practised *the abomination* without remorse, as St Paul (Rom. i. 27, 28.) and their own writers abundantly testify,* yet called male *prostitutes* κυναιδοι from κυων *a dog*, and αιδως *modesty*, q. d. *no more modest than* dogs. See more in Le Clerc's note on Deut. xxiii. 18, and in Daubuz on Rev. xxii. 15, and comp. under קדש V.

Hence, perhaps, Eng. *whelp*.

III. As a N. כלבי (according to the Keri, and many of Kennicott's codices). 1 Sam. xxv. 3, seems to denote *passionate, furious*. So the Syriac version כלב rabidus, *rabid*. See Castell. The LXX render it κυνικος, *canine, doglike, cynical, snarling*; and from them Josephus, Ant. lib. vi. cap. 13, § 6, τη ΚΥΝΙΚΗΣ αναισχυντως πεποιημενος τον βιον living and behaving like a *Cynic*." See more in Michaelis, Supplem. ad Lex. Heb. p. 1274.

כלה

With a radical, but mutable or omissible, ה.

It denotes *totality, completion, finishing*, &c.

I. In Kal, *to finish, complete*, in a good or middle sense. Gen. ii. 2. xvii. 22. xviii. 33, & al. freq. Also, *to be finished, completed*. 1 Ki. vi. 38. 2 Chron. xxix. 29, & al. As Ns. כלה *completion*, or adverbially, *completely, altogether*. Dan. ix. 27. Gen. xviii. 21. Exod. xi. 1. תכלה *completeness, perfection*. occ. Ps. cxix. 96. תכלית nearly the same. Job xi. 7. Ps. cxxxix. 22. Also, *end, extremity*. Neh. iii. 21. Job xxviii. 3; where see Scott.

As a N. fem. תכלה. See under תכל

II. As a N. fem. כלה and in reg. כלת, plur. in reg. כלותי and כלתי a term of *affection* and *esteem*, used to express the relation of a *son's wife* to his father and mother, q. d. *a perfect one*; so the French call *a daughter-in-law* une belle fille, i. e. *a fine daughter*. Gen. xi. 31. 1 Sam. iv. 19. It is applied to Thamar in respect of Judah. Gen. xxxviii. 11, 16, 24; and to Orpah and Ruth, Ruth i. 6—8, in respect of Naomi their husbands' mother, when they were *widows*; and therefore the name כלה cannot refer either to the *perfection* of the bride's attire, nor (as I once thought it might) to her *finishing* her state of virginity or widowhood. It is remarkable that this term כלה does not appear to be ever directly applied in reference to the bridegroom or husband, but to his parents. Comp. חתן. In Hos. iv. 13, 14, כלותיכם being joined with *your daughters*, may as well, if not better, signify *your daughters-in-law* than *your wives* or *spouses*; and throughout the Canticles, though the bridegroom often calls the bride אחתי *my sister*, and twice תמתי *my perfect one*, Cant. v. 2. vi. 9, yet he never once calls her כלתי כלה *my* כלה, but only כלה. See Cant. iv. 8—12. v. 1.

III. In Kal, *to determine fully*. 1 Sam. xx. 7, 9, 33. xxv. 17. Esth. vii. 7.

IV. In Kal, *to finish, to consume, bring to nought*. Gen. xli. 30. Exod. xxxii. 10. Num. xxv. 11, & al. Also, *to be consumed, brought to nought, to waste, fail*. Gen. xxi. 15. Psal. cxix. 81, 82. Isa. i. 28, & al. As Ns. *an entire consumption, a full end*. Jer. v. 10, 18. xxx. 11, כלין *a failing, consumption*. Deut. xxviii. 65. Isa. x. 22. fem. in reg. מכלת *consumption*, as of provisions. occ. 1 K. v. 11 or 25, where two of Dr Kennicott's codices read מאכלת *food*. תכלית *end, cessation*. Job xxvi. 10. In Isa. x. 22, 23, Michaelis, Supplem. p. 1277, interprets the Ns. כלין and כלה of the *completion* or *accomplishment* of the prophecy, which makes a sense more agreeable to the context than *consumption* or *full end*.

V. As a N. כל *all, every*. Gen. ii. 5, & al. freq. *Any of all, any one*. Exod. xx. 4. Lev. iv. 2, & al. freq. As this word is joined with both genders and numbers, and constantly precedes the N. with which it is construed, it appears to have rather the nature of a substantive than of an adjective, and may often be rendered *the whole*. In Jer. xxxiii. 8, the common printed editions have לכול; but many of Dr Kennicott's codices read לכל.

In Ezek. xxxvi. 5, כלא is used for כלה, speaking of Edom, probably in their own dialect; but nine or ten of Dr Kennicott's codices read כלה.

VI. As a N. כלי plur. כלים and in reg. כלי *an utensil, instrument, furniture, dress* or *armour*, of whatever kind, whatever is *prepared* and *finished* for the use of man. Gen. xxiv. 53. xxvii. 3. Deut. xxii. 5. Isa. lxi. 10. Ps. lxxi. 22, & al. freq. Hence Gr. κηλα, *armour*.

VII. As a N. fem. plur. כליות and כלית *the reins* or *kidneys* of an animal body, so called either from the wonderful manner in which they *perfect* the urine or *prepare* it for *excretion*, or, according to Bate, because they are the *wastes* or *drains* of the body, and do "themselves *waste* (at least their fat) and *drain off* the strength of the body, when under the dominion of any strong, and which we call *pining* desire." But I must confess I should prefer the first or second of these reasons of the name to the last. "And as common experience shows that the workings of the mind, particularly the passions of joy, grief, and fear, have a very remarkable effect on the *reins* or *kidneys*, (see Prov. xxiii. 16. Psal. lxxiii. 21.) so from their *retired* situation in the body, and their being *hid* in fat, they are often used in scripture to denote the most *secret workings* and *affections* of the soul." * See Psal. xvi. 7. Jer. xii. 2. Lam. iii. 13. And *to see* or *examine the reins*, is to see or examine those *most secret thoughts* or *desires* of the soul. Psal. vii. 10. xxvi. 2. Jer. xx. 12, & al. Hence we can be at no loss why the *kidneys* and *their fat* were always to be burnt in sacrifice. This was symbolically devoting to God their most *secret thoughts, desires*, and *affections*, and taught them to beware of all *hypocrisy* to-

* See Leland's Advantage, &c. vol. ii. p. 49, &c. 61, 126, &c. 8vo; Grotius de Verit. lib. ii. cap. 13. Not. 4; Wetstein on Rom. i. 27.

* Greek and Eng. Lexicon in Νεφρος.

wards Him. See Exod. xxix. 13. Lev. iii. 4, 10, 15. iv. 9. vii. 4. viii. 16, 25. ix. 10, 19. חלב כליות חטה Deut. xxxii. 14. *the fat of the* kidneys *of wheat*, i. e. the best and richest part of the *largest* and *finest* wheat.

VIII. In Kal, *to restrain, keep back, withhold.* So LXX κωλυσει, and Vulg. prohibere poterit. occ. Gen. xxiii. 6; where observe that a Hittite is the speaker, and that יכלה seems to be used dialectically for יכלא.

כלל I. As a V. *to complete entirely, to make quite perfect*, Ezek. xxvii. 4, 11. So Vulg. impleverunt, compleverunt, and LXX in the latter text ετειλιωσαν. As Ns. כליל *entirely complete* or *perfect, absolutely all.* Ezek. xvi. 14. Exod. xxviii. 31. Deut. xiii. 16, & al. As a N. fem. in reg. כלילת *perfection.* Lam. ii. 15. Ezek. xxvii. 3.

II. As participial Ns. מכלל *all over, clothed all over.* occ. Ps. l. 2. מכלול plur. מכללים *a long loose robe*, q. d. *a surtout.* occ. Ezek. xxiii. 12. xxxviii. 4. xxvii. 24.

III. As a N. כליל *an holocaust* (from ὁλον *the whole*, and καιω *to burn*), *a sacrifice* which is *entirely* burnt on the altar. Lev. vi. 22, 23. Deut. xxxiii. 10.

IV. As a N. כליל *whole* or *entire consumption.* Jud. xx. 40. Comp. Deut. xiii. 16.

V. As a N. fem. plur. כלולת Jer. ii. 2, rendered *espousals*, but rather means *consummation, complete marriage.* LXX τειλιωσεως. See Jer. ch. iii. Ezek. ch. xvi. and xxiii. particularly ch. xvi. 8, 60, and comp. Lowth, Prælect. xxxi. De Sacr. Poes. Heb.

כלכל I. *To nourish, support with food*, i. e. *to complete* or *make up continually* the waste of the body from labour, &c. Gen. xlv. 11. xlvii. 12, & al. freq. וכלכלו 1 K. xx. 27, may either be rendered, *and were victualled*, as the Vulg. acceptis cibariis; or, *and were enrolled*, as, Montanus, et in calculum redacti sunt; or as the English translation, *and were all present.* The first seems preferable, because the word is so often used in that sense. Hence Greek χιλος *provender.*

II. *To contain entirely, contain the whole.* See under כל.

III. *To be able to support* or *sustain.* See under יכל.

כלח

Occurs not as a verb in Hebrew, but in Arabic signifies, *to be of a crabbed, wrinkled countenance* (see Castell and Michaelis in Supplem. ad Lex. Heb.); and perhaps this may be the idea of the Heb. for as a N. כלח is used for *extreme old age*, when the human *countenance*, however beautiful it had been in youth, usually becomes *contracted, wrinkled, and disgusting.* Juvenal, though with such a degree of exaggeration as must be expected from a professed satirist, takes particular notice of this circumstance in his picture of Old Age, Sat. x. lin. 190, &c.

Sed quam continuis et quantis longa Senectus
Plena malis! Deformem et tetrum ante omnia vultum
Dissimilemque sui; deformem pro cute pellem,
Pendentesque genas, et tales aspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia bucca.

Alas! what ills continually await
Helpless Old Age, that miserable state!
How dismal are its looks! a visage rough,
Deform'd, unfeatured, and a skin of buff;
A stitch-fallen cheek that hangs below the jaw:
Such wrinkles as a skilful hand would draw
For an old grandame ape, when, with a grace,
She sits at squat, and scrubs her leathern face.
DRYDEN altered by BAKER.

occ. Job v. 26, xxx. 2, עלימו אבד כלח *in them* or "*in whom* old age *was profligate*" or *abandoned.* Thus Mr Scott, whom see.

כלם

The LXX have frequently rendered it by εντρεπομαι *to turn away* one's face for shame, and once, Ezek. xvi. 27, by αισχυνω *to withdraw* for shame; and this seems nearly the true and proper idea of the word, as denoting the *shyness* which arises from *shame.*

In Niph. *to sneak, be shy from shame, to be* (in this view) *ashamed*, "subterfugere," Cocceius. See Num. xii. 14. 2 Sam. x. 5. xix. 3 or 4. 2 Chron. xxx. 15. Jer. xxii. 22, & al. freq. It is more than בש, and therefore is generally put after it, as Ezra ix. 6. Psal. xxxv. 4. Isa. xli. 11. liv. 4, & al. In Hiph. *to put to shame, make ashamed.* Jud. xviii. 7. Ruth ii. 15. 1 Sam. xx. 34, & al. As a N. כלמה *shame*, LXX εντροπη, Ps. lxix. 8. כלמה shame *hath covered my face*, i. e. *I was ashamed* to show my face. So Jer. li. 51, freq. occ. In the two last cited texts sixteen or seventeen of Dr Kennicott's codices read כלימה; and so M. de Calasio gives the word in his Concordance. On 1 Sam. xxv. 7, 15. Comp. Eng. marg.

DER. *Calumny*, &c.

פלח

Occurs not as a verb in Hebrew, but in Arabic signifies, *to impel, urge, force.* As a N. fem. plur. כילפות *instruments for cutting* or *breaking* wood to pieces, *axes, hammers*, or the like. Once Psal. lxxiv. 6; where LXX λαξευτηριφ *a pick-axe*, Vulg. ascia *an axe.*

DER. Greek κολαπτω to knock, beat, κολαβος maimed, κολλυβος a small piece of money, χαλιπτω to damage, hurt. Also Eng. *to cleave* asunder, *a cleft, collop, club*, Lat. *clava. To clap* the hands.

כמה

I. *To be warm* or *hot*, as *with desire.* This interpretation is greatly confirmed by the words צמאה, עיף ציה and בלי מים which we meet with in the same verse. occ. Psal. lxiii. 2. Symmachus renders it ἱμειρεται, and Jerome desideravit *hath desired.*

II. As a N. בימה. It seems to denote *genial heat* or *warmth*, as opposed to a *parching blighting air* on the one side, and to *rigid contracting cold* on the other. It occurs only in the three following passages. Job ix. 9, *Making* עש *the blight*, כסיל *the cold*, and כימה the genial warmth, וחדרי תמן *and the chambers* (*thick clouds*) *of the south.* Job xxxviii. 31, *Canst thou bind up* (*constringe*) מעדנות *the delicacies of* כימה *or loose the bands* (*contractions*) *of* כסיל? In this passage מעדנות כימה is plainly parallel to ממגד תבואת שמש *the precious fruit, the produce of the solar light*, Deut. xxxiii. 14; and we all know that "*heat* opens and produces all the *delicacies* of nature which

the *cold stops* and *binds up.*" Bate. And I think this text of Job clearly determines the meaning both of כימה and of כסיל. So Amos v. 8, *Who maketh* כימה the heat וכסיל *and the cold, and turneth the shadow of death into the morning, and darkeneth the day (into) night;* where כימה well corresponds to *the morning,* as כסיל does to *the night;* for in the eastern countries the nights are very *cold,* even when the mornings are *warm,* and the days excessively hot. See Harmer's Observations, vol. i. p. 73, &c.

The very loose and inaccurate Greek translation of the Book of Job, which we have under the title of the LXX, renders these three Hebrew words עש or עיש, כסיל, and כימה in Job ix. 9, by πλειαδα, ἑσπερον and ἀρκτουρον, and in Job xxxviii. 31, 32, by ἑσπερον, πλειαδες and ωριωνος; whence it is plain that these translators took them for the names of some stars or constellations, though they knew not which. If it be asked why they pitched upon those just mentioned rather than any others, I think the reason is, because they found them particularly noticed in the old Greek poets. Thus on the shield of Achilles in Homer, Il. xviii. lin. 486, we find portrayed

Πληϊαδας, Υ' Ὑαδας τε, το τε σθενος Ωριωνος,
The Pleiads, Hyads, and *Orion* fierce.

So Hesiod, Opera et Dies, lin. 613,

Πληϊαδας, Υ' Ὑαδας τε, το τε σθενος Ωριωνος.

Arcturus is mentioned by Hesiod as rising *acronically,* or in the evening, sixty days after the winter solstice, Opera et Dies, lin. 562, &c.

Ευτ' αν δ' ἐξηκοντα μετα τροπας Ἡελιοιο
Χειμερι' ἐκτελεσῃ Ζευς ὑμβρια, δη ῥα τοτ' αστης
ΑΡΚΤΟΤΡΟΣ, πρωτιστον ἱερον ῥοον ὠκεανοιο,
Ἐρχετον παμφαινων, ἐπιτιλλεται ἀκρονυφιος.

Hesiod speaks again of Arcturus, lin. 608, of Orion, lin. 596, 607, 613, 617, and of the Pleiads, lin. 517. So Anacreon mentions Orion and the Pleiads, Ode xvii. lin. 9, 10,

Μη στυγνον ΩΡΙΩΝΑ·
Τι ΠΛΕΙΑΔΕΣΣΙ κρἰμει;

As for the ἑσπερος, or *evening star,* as we commonly call the *planet Venus,* while tending from its upper to its lower conjunction with the sun, when consequently it appears to the eastward of him in the zodiac, and so rises and sets after him, and is ordinarily visible only in the evening after sun-set—as for this resplendent orb, I say, it was impossible for the ancient Greeks or any other people not to observe it; accordingly Homer introduces it in a comparison with the *glittering* of Achilles' spear, Il. xxi. lin. 317, &c.

Οιος δ' αστηρ υσι μιτ' ασπασι νυκτος αμολγῳ
'ΕΣΠΕΡΟΣ, ὁς καλλιστος ιν ουρανῳ ἱσταται αστηρ·
Ὡς αιχμης αειλαμπε' ωκηος——

As radiant Hesper *shines with keener light*
Far beaming o'er the silver host of night,
When all the starry train emblaze the sphere;
So *shone* the point of great Achilles' spear.
POPE.

But perhaps I have dwelt too long on this subject, and shall therefore only add, that the mistake of the LXX in making עש, כסיל, and כימה *stars* or *constellations* has been adopted by the Vulgate and modern translations; and that the Vulg. varies as much as the LXX in rendering these words in the three different texts. Thus in Job ix. 9, it substitutes for them respectively, Arcturum, Oriona, Hyadas; in Job xxxviii. 31, 32, Vesperum, Arcturum, Pleiadas; and in Amos v. 8, for כימה and כסיל it uses Arcturum and Orionem.

III. As a N. כמן *cummin,* a herb and seed so called from their *warm* qualities. So LXX. κυμινον, and Vulg. cyminum. It is evident that the Greek, Latin, and English names are derived from the Hebrew. occ. Isa. xxviii. 25, 27.

DER. Gr. Χημια, whence Eng. *chemy, chemical, chemist, chemistry.* Also Gr. καμινος, a furnace, French *chiminée.* Eng. *chimney.*

כמז See under מז VII.

כמז

Occurs not as a V. in Heb. but in Arabic signifies, *to gather* or *compress into a roundish form.* As a N. כומז *some female ornament,* probably a *kind of girdle, swathe,* or *zone compressing* the breasts in such a manner as to make them look *plump* and *round,* fascia pectoralis. See Bochart, vol. i. 718. It is mentioned as made of gold, in the two only passages wherein it occurs, Exod. xxxv. 22. Num. xxxi. 50. Hence perhaps Gr. κομβος *a knot,* and κομψος *neat, elegant.*

כמן

Occurs not as a verb in the Hebrew Bible, but frequently in the Chaldee Targums, and signifies *to hide, lay up, hoard.*

I. As a N. mas. plur. in reg. מכמני *hidden treasures, hoards,* occ. Dan. xi. 43.

II. As a N. כמן *cummin.* See under כמה III.

כמס

To lay up, treasure up. Once, as a participle paoul, Deut. xxxii. 34; where Symmachus renders it ἀποκειται, *is laid up;* so the Vulg. condita sunt.

כמר

To convolve, contract.

I. It occurs not as a verb in Kal, but in Niph. *to be convolved, rolled together,* or (as we say) *to yearn,* as the bowels do in compassion. The LXX have excellently rendered it, Gen. xliii. 30, by συνεστρεφετο, convolvebantur, *were rolled together;* so the Chaldee Targ. by אתגוללו. occ. Gen. xliii. 30. 1 K. iii. 26. Hos. xi. 8.

Hence the Lat. *camurus,* which * Macrobius on Virgil, Georg. iii. lin. 54,

——Camuris *hirtæ sub cornibus aures,*

observes is a foreign word signifying *returning upon itself,* in se redeuntibus; and perhaps, adds he, we have framed our word *camera,* an arched roof, in the same manner." From the Lat. *camera,* however, are derived the French *chambre* and Eng. *chamber.*

II. *To be shrivelled, scorched* or *contracted,* as the skin by famine, occ. Lam. v. 10, *our skin* or *skins* (for twenty-four of Dr Kennicott's codices read עוריכו (*is* or *are*) *like a*

* Saturnal. lib. vi. cap. 4.

Digitized by Google

furnace, i. e. hot and feverish; נכמרו they are shrivelled *before the scorching blasts* (alluding to the eastern *burning pestilential winds*) *of famine*. LXX συνεσταλησαν, *were contracted*.

III. As a N. mas. plur. כמרים *certain officers in the idolatrous worship*. From 2 Kin. xxiii. 5, it seems that their peculiar business was *to offer by fire*. Hence the faithful Jews seem to have called them כמרים in contempt, as being continually *scorched* by their *sacrificial* and *fumigating fires*. They are distinguished from the כהנים or *priests* properly so called, Zeph. i. 4. occ. 2 K. xxiii. 5. Hos. x. 5. Zeph. i. 4. Many have been of opinion that from כמר (by the not unusual change of *r* into *l*) were derived the names of the Tuscan *camilli* and *camillæ*, inferior ministers, male and female, attending on the priests. See Macrobius, Saturnal. lib. iii. cap. 8; Vossii, Etymol. Lat. in CAMILLUS; Vitringa, Observat. Sacr. lib. i. cap. 7. Not. ad fin.; Mr Lowth's and Bp. Newcome's notes on Hos. x. 5.

IV. As a N. מכמר *a net* or *toil*, which taketh prey by being *contracted* or *drawn together*. occ. Ps. cxli. 10. Isa. li. 20. But מכמר in this latter passage might perhaps be rendered as a participle, *entoiled*, *caught in a net*; so Aquila ημφιβληστρευμενοι, and Vulg. illaqueatus. As a N. fem. מכמרת *a net*. occ. Isa. xix. 8. Hab. i. 15, 16.

כמור occurs not as a V. but as a N. mas. plur. in reg. כמוריו (formed like סנוריו from סנור) *thick, convolved darkness*. occ. Job iii. 5; according to that of Horace, Epod. xiii. lin. 1,

Horrida tempestas cœlum contrahit.——
A horrid storm *contracts* the skies.——

Hence the Greek κιμμεριος, *thick mist* or *darkness*; and hence perhaps, Κιμμεριοι, the name of a people in Italy, whom Homer, Odyss. xi. lin. 14, &c. thus describes:

Ενθα δε Κιμμεριων ανδρων δημος τε, πολις τε,
Ηερι και νεφελη κεκαλυμμενοι, ουδε ποτ' αυτους
'Ηελιος φαεθων επιδερκεται ακτινεσσιν,——
Αλλ' επι νυξ ολοη τεταται δυλεσι βροτοισι.

Here the *Cimmerians* dwell, unhappy men,
Involved in cloudy darkness, whom the sun
Never beholdeth with his cheering beams,—
But *dreary night* inwraps the wretched race.

This description of a people, placed by the poet within a day's sail of Circe's island, is regarded by Bochart, vol. i. 591, as a mere fiction. The learned Bp. Lowth* however thinks it may allude to those prodigious *argillæ* or *catacombs*, which are still to be seen about Cumæ, Baiæ, Misenum, the Avernian Lake, and Naples; all of which, he doubts not, were *not a little prior* to the age of Homer, "who," says he, "places in these countries those Cimmerians who dwell in *darkness*; as does also Ephorus in Strabo, lib. v. who writes αυτους εν καταγειοις οικησεις οικειν, ους καλουσιν αργιλλας, και δια τινων ορυγματων πας' αλληλους φοιταν, that they dwell in *habitations under ground*, which they call *argillæ*, and come to each other through certain subterraneous passages. And that this account is not entirely fabulous, the *catacombs* still remaining plainly testify." Comp. Martyn's note on Virgil's Georgic. iii. lin. 357.

כמש

Occurs not as a verb in Hebrew, but in Arabic signifies, *to be swift, active, agile, penetrating*. See Castell. As a N. כמוש or כמיש (Jer. xlviii. 7; so in the compound כרכמיש Isa. x. 9. 2 Chron. xxxv. 20, & al. But in Jer. xlviii. 7, more than twenty of Dr Kennicott's codices now read כמוש, as ten others did originally,) *Chemosh*, the *aleim* or *abomination* of the Moabites and Amorites. The name may be derived either from the V. כמש in the sense just mentioned, or from כמה *to be hot, warm*, and יש *substance* as denoting *the hot* or *warm substance* of the heavens. And thus the Greek αιθηρ, whence Lat. and Eng. ether, may be from αιθω *to be hot*, and Ζευς *Jupiter*, by which they most usually mean the *ether* or *warm generative air*, from ζεω *to be hot*†. כמוש then seems to denote the *solar light* or *ether* considered as the anima mundi, or *soul of the world, the principle of heat, life, activity*, and *vigour* to all nature‡.

——*DEUM namque ire per omnes*
Terrasque, tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.

For GOD the whole created mass inspires:
Through heaven and earth and ocean's depth he throws
His influence round, and kindles as he goes.
Hence flocks, and herds, and men, and beasts, and fowls,
With breath are quickened, and attract their souls.

Thus Virgil, Georgic. iv. lin. 221, &c. and his translator Mr Dryden. And again Æn. vi. lin. 724, &c.

Principio cœlum ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus *intus alit, totamque* infusa *per artus*
Mens *agitat molem, et* magno se corpore miscet.
Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus *est ollis* vigor et cœlestis origo
Seminibus.——

Know first, that heaven and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, *one common soul*
Inspires, and feeds, and *animates the whole*,
This *active mind* infused through all the space,
Unites and mingles with the mighty mass.
Hence men and beasts the breath of life obtain,
And birds of air and monsters of the main.
Th' *ethereal vigour is in all the same*,
And *every soul* is fill'd with *equal flame*.
DRYDEN.

Could a Moabite have read these verses, he would, I believe, have allowed them to give no bad description of his god *Chemosh*; nor, on the same principles, could he have objected to the orthodoxy of Mr Pope's creed, furnished him by the late Lord Bolingbroke‡ from the ancient sages of apostasy and materialism.

§ *All* are but *parts* of one stupendous *whole*,
Whose body *nature* is and *God the soul*;
That, changed through all, and yet in all the same,
Great in the earth, as in th' æthereal frame,

* De Sacra Poesi Heb. Prælect. vii. p. 85. Edit. Oxon. 8vo. p. 131, Edit. Michaelis, Not.

* Comp. Greek and Eng. Lexicon in Ζως.
† See Cudworth's Intellectual System, vol. i. p. 503, &c. 533, &c. Edit. Birch.
‡ See Johnson's Life of Pope, p. 102—110, 8vo.
§ Essay on man, Epistle i. lin. 259, &c.

Warms in the sun, *refreshes* in the breeze,
Glows in the stars, and *blossoms* in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.

But is it not shocking to see the beauties of language and poetry thus misapplied in dressing up the *abomination of the Moabites*, and in substituting *Chemosh*, or *the Almighty Father Ether* of **Virgil*, in the place of JEHOVAH; or at best in confounding JEHOVAH with the *fluid of the heavens*, which is merely His creature and servant, and was designed to *declare His glory and show forth His handy-work* to man? Such however always has been, and ever will be, the consequence of *slighting divine revelation*, and *trusting to human imagination*, whether our own or that of others.

As to the form of the idol Chemosh the Scripture is silent; but if, according to † Jerome, it were like Baal-Peor, it must have been of the beeve kind, as I apprehend all the Baals were, though accompanied with various insignia. Comp. under פעור. And there can be little doubt but part of the religious services performed to Chemosh, as to Baal-Peor, consisted in *revelling* and *drunkenness*, (see Jer. xlviii. 11, 26.) *obscenities* and *impurities* of the grossest kinds. And from כמוש the Greeks seem to have derived their Κωμος (called by the Romans Comus), *the god of lascivious feasting* and *revelling*; whence κωμος itself and the verb κωμαζειν, as likewise the Latin *comissor* and *comessor*, were used for *revelling*‡. occ. Num. xxi. 29. Jud. xi. 24. 1 K. xi. 7, 33. 2 K. xxiii. 13. Jer. xlviii. 7, (where some editions read כמיש) 13, 46.

כן

1. *To make ready, to fit, adapt, dispose, prepare, confirm, establish, machinate.* freq. occ. See inter al. Ps. lxxxix. 3. xciii. 1. xcvi. 10. Isa. xl. 12. Jer. x. 12. Prov. viii. 27. Zech. xi. 7, לכן, for לחכן, to confirm, strengthen *the poor of the flock*. Thus Vitringa on Isa. xi. 4. In Niph. *to prepare, establish*. Prov. xix. 29. 1 K. ii. 45, 46. As a participle or participial noun, נכון *prepared, established, fixed, certain*. See Hos. vi. 3 or 4. 1 Chron. xvii. 24. Job xii. 5. Ps. xxxviii. 18. lvii. 8. Deut. xiii. 14 or 15. In Hiph. *to procure, establish, confirm*. freq. occ. In Huph. *to be prepared, established*. Isa. xxx. 33. xvi. 5. Zech. v. 11. As a N. כן *right, firm, true, fit to be depended on*. Gen. xlii. 11. Exod. x. 29. Num. xxvii. 7, & al. freq. Or as an adverb *rightly*. See Num. xxxvi. 5. 2 K. vii. 9. In Ps. cxxvii. 2. the word כן rendered *so* produces a sense, which could never be intended by the Psalmist. The Targum explains כן by יאות וכירן *rightly* and *fitly*, which yields a consistent and good sense. (*Jehovah* fitly or duly *giveth to his beloved sleep*.) But the LXX and Vulg. seem here to have read כי for כן, which reading is favoured by one or two of Dr Kennicott's codices; and if we render the word in question by *but*, the sense of the 2d verse will be still easier.

II. As a particle כן denotes,

1. A particular *disposition, order*, or *establishment*. *So, thus*. Gen. i. 7. xxix. 26. Josh. ii. 21. 2 K. xv. 12, & al. freq. *Surely, certainly*. 1 Sam. ix. 13. Zech. xi. 11.

With ל *for* prefixed, לכן *therefore, wherefore*. Jud. x. 13, & al. freq. *For a certainty, certainly, surely*. Jer. v. 2. *Yet surely, nevertheless*. Jer. xvi. 14. Hos. ii. 14 or 16. In Gen. iv. 15, the LXX, Symmachus, and Theodotion, by their translation ουχ ουτως or ουτως, appear to have read לא כן. So Vulg. nequaquam ita fiet. Comp. Gen. xxx. 15. and LXX.

על כן *therefore, wherefore, accordingly*. 2 Sam. xxii. 50. Gen. xx. 6, & al. freq. *Because*, Jer. xlviii. 36. Comp. Ps. xlii. 7.

כי על כן *because, since*. Gen. xviii. 5. Num. x. 31. Jud. vi. 22.

4. A particular point of *time*. *Now, at this* or *that time, immediately*. 1 Sam. ix. 13. So in the phrases אחרי כן *after that time, afterwards*. Exod. iii. 20.

עד כן *to this time, yet*. Neh. ii. 16.

III. As Ns. כן *an establishment, a post*, or *office*. Gen. xl. 13. xli. 13. Also, *a base*, Exod. xxx. 18, & al. freq. Fem. כנה *a prepared place* or *ground*, or rather, *a plant, a scion, a set*. It is spoken of the *scion of a vine*, which requires to be *firmly set* and *supported*. occ. Ps. lxxx. 16, מכון, *a place prepared*. Exod. xv. 17. 1 K. viii. 13. Fem. טכונה *a base, foundation*. 1 K. vii. 27, 28. Zech. v. 11, & al. On Ps. civ. 5. comp. Job xxxviii. 6. תכונה *a disposition of parts, fashion*. Ezek. xliii. 11. Also, *preparation, apparatus, furniture, store*. Nah. ii. 10. Also, *a seat*, or *place of residence*, or rather, *a tribunal* or *judgment-seat*. Job xxiii. 3; where see Schultens and Scott.

IV. Chald. As a N. fem. כנות. See under כנה II.

V. As a N. mas. plur. כונים *certain idolatrous cakes artificially prepared* of dough, and offered to the *moon* under the title of *queen of heaven*. See under מלך III. Jerome in his Comment on Jer. vii. 20, renders כונים by preparationes *preparations*.

From what the idolatresses say, Jer. xliv. 17—19, it is manifest, that by this service they meant to acknowledge her influence in *vegetation*, (see under נוש V.) and in producing *plenty of food*; and by the curse on her worshippers, Jer. vii. 20, it is probable that they also attributed to her the *increase of men* and *animals*. occ. Jer. vii. 18. xliv. 19. In both which passages the Vulg. render it placentas *cakes*, and the LXX χαυωνας or καυωνας, which may be a Greek derivative from καιω, καυσω *to burn*, but seems rather to be a word formed from the Hebrew כונים.

In Epiphanius, (Advers. Hæres. lxxviii. lxxix.) we find some *women* of Arabia, towards the end of the fourth century, had set up another *queen of heaven*, too well since known under

* Georgic. ii. lin. 325.
Tum PATER OMNIPOTENS *fœcundis imbribus* ÆTHER, &c.

† "In Nabo was worshipped the idol Chamos (or Chemosh) which by another name is called Beelphegor." Hieronym. in Isa. xv. 2.

‡ See Greek and Eng. Lexicon in ΚΩΜΟΣ.

Digitized by Google

that name and character; I mean the * Blessed Virgin Mary, whom they likewise worshipped as a goddess, by holding stated assemblies every year to her honour, and by offering *a cake* of bread in her name, and all partaking of it; whence these heretics were called *Collyridians*, from the Greek, κολλυρις *a cake*.†

VI. As a N. כיון *chiun*. See under כוה II.

VII. As a N. mas. plur. כנים or כנם *some winged insects, gnats*, or *mosquitos*. So the LXX render it σκνιπες or σκνιφες: and one can hardly suppose but these translators, who dwelt in Egypt, knew in general what was intended by the Heb. name; especially as their interpretation is confirmed by Philo, himself also an Alexandrian Jew, and by Origen, a Christian Father, who likewise lived at Alexandria. Both Philo and Origen‡ represent them as being very small, but very troublesome. The latter describes them as winged insects, but so small as to escape any but the acutest sight; and says that when *settled* on the body, they wound it with a most sharp or painful§ piercer." So these insects seem to have had their Hebrew name from their *firm settling* or *fixing* on the bodies of men or animals. And in this view כנים may include several species of *noisome insects* (of which there are many sorts); and to preserve the analogy with the other plagues of Egypt, I should suppose that they were of some of those species which the Egyptians worshipped as their representative gods, or as emblems of the supposed independent powers of their arch-idol the heavens. See Wisdom xi. 15, 16; and Holloway's Originals, vol. ii. p. 230, &c. who has some curious remarks on this subject. occ. Exod. viii. 12—14, or 16—18. Psal. cv. 31. Comp. Isa. li. 6, and Vitringa and Bp. Lowth there.

VIII. As a particle of *affirmation*, or denoting *firmness* and *certainty*, אכן *surely, verily, truly*. Gen. xxviii. 16. Exod. ii. 14. Isa. xl. 7, & al. freq.

IX. As a N. יכין *Ichin* or *Jachin*, LXX in Chron. κατορθωσις *establishment*, the name which Solomon gave to the brazen *pillar* placed on the right hand of the porch of the temple. occ. 1 K. vii. 21. 2 Chron. iii. 17. Hutchinson, in his posthumous treatise on these *columns*, vol. xi. seems to have proved in general that the chapiters on their tops were a kind of *orreries*, or representations of the material system, with its orbs, their courses, &c. in miniature. If so, it seems most probable, that as the placing of these *orreries* before the temple of Jehovah was an actual reclaiming of what they represented for his creature; so Solomon, by calling one of the columns יכין (*he hath prepared* or *made it a machine*), meant to perpetuate this claim for Jehovah, and to inculcate it on all those who entered the temple, or viewed these columns. The same claim of Jehovah's making this wonderful *machine*, (machina *mundi, the machine* of the world, as Lucretius calls it, lib. v. lin. 97.) the universe and its parts, is frequently asserted by the prophets under this word כן or (in Hiph.) הכין, or כנן. See inter al. the texts quoted under כן I. and under כנן below. The other pillar on the left hand was called בעז *in strength* or *power*, (LXX in Chron. ισχυς *strength*) "either in his power who made it, or in power it is possessed of," says Hutchinson, Columns, p. 83. And I apprehend, that as each column or pillar supported a similar representation of the mundane system; so the two words יכין and בעז may be regarded as parts of the same sentence; and that taken together, they express that Jehovah *formed* this system *into a machine* by *his essential* and *almighty power*, and gave it that *mechanical strength* or *power* which it has. See Ps. xxix. 1. xcix. 4. lxviii. 35. cl. 1.

כנן *to prepare, adapt, establish*, or *confirm entirely*, or *completely*. Exod. xv. 17. Num. xxi. 27. Deut. xxxii. 6. 2 Sam. vii. 13. Ps. viii. 4. xlviii. 9. cxix. 90. Prov. iii. 19. Isa. xlv. 18, & al.

From this root כן or כון one would be almost tempted to suppose that the Peruvians had the name of their idol Choun. For they relate, "that a man of *extraordinary shape*, whose name was Choun, and *whose body had neither bones nor muscles*, came from the north into their country; that he *levelled mountains, filled up valleys, and opened himself a passage through the most inaccessible places*. This *Choun created* the first inhabitants of Peru, *giving them the herbs and wild fruits of the field for their sustenance*. They also relate, that this *first founder* of Peru having been injured by some savages who inhabited the plains, *changed* part of the ground, which before had been very fruitful, into sand, *forbade the rain to fall, and dried up the plants*. But that being afterwards moved with compassion, he *opened the springs*, and *suffered the rivers to flow*. This Choun was worshipped as a *god* till such time as Pachacamac came from the south." Ceremonies and Religious Customs of all Nations, vol. iii. p. 199.

Der. *To conn, count, canton, cunning, king, queen*. Qu? From particip. Hiph. מכין Greek μηχανη, Lat. *machina*, whence *machine, machinate, mechanism, mechanical*, Gr. κανων, properly an erect piece of wood, whence *canon, canonical*. Perhaps Latin *cano, canto*, whence *cant, chant, enchant*.

כנה

With a radical, but mutable or omissible, ה.

I. *To surname*, or more properly *to call* a person *by a name which does not strictly belong to him*, and that, generally, *in compliment* or *flattery*. Thus the verb is used in Arabic; see Castell, and Schultens on Job, who explains it by "blandius circumloqui, adulari, titulo

* The Roman Missal itself, in the Missa Sacratiss. Rosarii Beatiss. Virginis expressly addresses her by this title—*Ave*, Regina Cœlorum! See also Dr Brevint's New Ways of Salvation, ch. v. and vi. Ainsworth on Idolatry, ch. v. § 4, and Bp. Newton on Proph. vol. iii. p. 295, 2d edit. 8vo.

† See Epiphanii, Lib. iii. Hæres. lxxviii. § 23, and Hæres. lxxix. § 1; Additional Discourses to Chillingworth's Works, p. 18, &c.; Mosheim, Hist. Eccles. Sæc. iv. pars ii. cap. 5, § 25.

‡ See the passages in Bochart, vol. iii. 572.

§ See Scheuchzer, Physica Sacra on Exod. viii. 16, and tab. cxxvi.

honorifico insignire;" and Scott on Job xxxiii. 21, informs us from Pococke, that "the Arabs make court to their superiors by *carefully avoiding to address them by their proper names*, instead of which they *salute* them *with some title* or *epithet expressive of respect*. occ. Job xxxii. 21, 22. Isa. xliv. 5. But in Isa. xlv. 4, which M. de Calasio puts under this root, אכנך may perhaps be best rendered *I have established thee*.

II. Chald. As a N. fem. sing. כנרת (formed in רת like many other Chaldee nouns) it is always used as a term of *relation* to some particular person or persons, and so seems strictly to denote *a society, company* or *class* of people, *surnamed* from such person or persons, q. d. *a denomination*, nomen. Ezra iv. 7, & al. freq.

כנס

I. *To gather, collect*, or *heap together*. 1 Chron. xxii. 2. Neh. xii. 44. Ps. xxxiii. 7. Eccles. ii. 8. iii. 5.

II. In Hith. התכנס *to wrap oneself up, to involve oneself*, q. d. *to collect oneself*. occ. Isa. xxviii. 20.

III. As a N. mas. plur. מכנסים. It is rendered *breeches*; but by the account of them, Exod. xxviii. 42, and from the meaning of the root, they seem more like the Roman feminalia, i. e. *swathes*, or *bandages* of linen or stuff, *wrapped close* round the middle of the body. So Vulg. feminalia.

Der. Gr. κανης, κανιστρον, and Lat. *canistrum*, a basket into which things are *gathered*, whence Eng. *a canister*, Gr. κωνος, Eng. *a cone*, which is, as it were, *gathered* to a point, &c.

כנע

In general, *to lay down, place on the ground*.

I. *To lay down, expose on the ground*, as merchants or traders do their wares for barter or sale. It occurs not as a V. strictly in this sense, but hence, as a N. fem. in reg. כנעת *merchandise, wares*, so Targ. סחורתיך. occ. Jer. x. 17. As a N. כנען, plur. in reg. כנעני. *A merchant, trader*. occ. Ezek. xvii. 4. Hos. xii. 8. Job xl. 25, or xli. 6. (where Symmachus μεταβολων, and Vulg. negociatores, *traders*;) Isa. xxiii. 8; where Aquila εμποροι, Vulg. institores, *hucksters*. Comp. Zeph. i. 11. Prov. xxxi. 24, and the following sense.

II. As a N. כנען *Canaan*, the son of Ham; prophetically so named because his descendants in Phœnicia were long the greatest *traders* in the ancient world; and their descendants the Carthaginians in Africa followed their example. freq. occ.

Many have thought (and I was once myself of the same opinion) that *merchants* were called כנעני from the name of the Canaanites; but the passages quoted under sense I. show that כנען strictly means *a merchant* or *trader*, and consequently that Canaan himself was denominated from the word in this sense. See more on this subject in Bate's Crit. Heb.

III. Figuratively, in Niph. *to be laid down, brought low, humbled, abased*. 1 K. xxi. 29. 2 Chron. xii. 7, & al. freq. In Hiph. *to bring down, humble, abase*. Deut. ix. 3. Job. xl. 7, *look at every one, (who is)* נאדה ודהכניעדו *elated and* abase *him*, & al. freq. The formative י of Hiph. is omitted in ויכנע Jud. iv. 23. Psal. cvii. 12, which therefore may be in Kal. Comp. Neh. ix. 24.

Der. Greek γονυ. Lat. genu (whence in composition *genuflexion*), Goth. *kniu*, Saxon cneow, and Eng. *knee*, whence *kneel*.

כנף

Denotes *extremity, outermost*, or *farthest distant from the middle*.

I. *To remove to the extremity, put at a distance*. occ. Isa. xxx. 20, ולא יכנף עוד מוריך *and He (the Lord) shall not* remove *any more* to a distance *thy teachers*.

II. As a N. כנף, plur. in reg. כנפי, and כנפות *the extremity, border*, or *skirt* of a garment. Num. xv. 38. Deut. xxii. 12, & al. freq. Thus the LXX render it by ακρον *the extremity*, Hag. ii. 12; and so Symmachus in 1 Sam. xv. 27.

III. As a N. fem. plur. כנפות *the borders, extremities* or *edges* of the earth with regard to the spectator. occ. Job xxxvii. 3. (Comp. Mat. xxiv. 27. Luke xvii. 24.) Job xxxviii. 13. *Hast thou commanded the morning since thy days? Hast thou caused the day-spring to know his place, to* (or *that it might*) *take hold on* כנפות הארץ the extremities *of the earth*? when in Homer's language, Il. viii. lin. 1,

Ηως μεν κροκοπεπλος εχιδνατο πασαν επ' αιαν·
The saffron morn is spread o'er *all* the earth;

So we read of the *four* כנפות *of the earth*, i. e. the four *cardinal extremities*, or the eastern, western, northern, and southern *extremities* of it. occ. Isa. xi. 12.—of a land, Ezek. vii. 2.

IV. As a N. כנף, plur. כנפים *the wing* of a bird, Exod. xix. 4. Lev. i. 17.—of the cherubim, Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army, Isa. viii. 8. כנפי רוח *the wings of the spirit*, on which Jehovah is represented as flying. occ. 2 Sam. xxii. 11. Ps. xviii. 11. civ. 3. So Ζευς or Jupiter was sometimes represented by the Greeks as *riding on a flying eagle*, the emblem of the *spirit*.

Ps. cxxxix. 9, אשא כנפי שחר *should I lift up* my wings or *take* my flight *to the dawn*, (*or*) *dwell in the utmost extremity of the* (*western*) *sea*. To this purpose the learned Bp. Lowth,* after the LXX, Vulg. and Syriac; thus making an opposition between the two hemistichs, as in the immediately preceding verse; in which I would farther remark, for the sake of the less expert Hebrean, that the ה *local* is twice omitted, namely after שמים and after שאול, just as it is after שחר in this. And in answer to an objection of Michaelis, we may observe with Mr Merrick (Annot.) that there is no more impropriety in attributing to a man *wings* than *horns*. See Ps. lxxv. 5, 6, 11. lxxxix. 18, 25.

Wings for shelter are attributed to the true God, either agreeably to that most beautiful

* De Sacra Poesi Heb. Prælect. xvi. p. 197. Edit. Oxon. 8vo. p. 319. Edit. Gotting.

and affecting similitude of our blessed Lord, Mat. xxiii. 37.—or rather in allusion to the *wings of the cherubim*, Ruth ii. 12. Ps. lvii. 2. xvii. 8, where see Merrick's learned and entertaining note; but comp. Ps. lxi. 5. xci. 4. And observe that in all the four texts the Targum paraphrases the expression by *the shadow of the Shechinah.*

The שמש, or *light of righteousness*, is said to *arise* or *be diffused with healing* בכנפיה in its wings, i. e. *to its utmost extent* or *expansion*, Mal. iii. 20, or iv. 2.

That excellent commentator Vitringa in Isa. xviii. 1, הוי ארץ צלצל כנפים *Ho! thou land shadowed with* wings, *which art* מעבר *on this side of the rivers of Ethiopia*, explains the *wings* here mentioned of the chains of *mountains;* by which he shows, particularly from Strabo, lib. xvii. p. 543, that the land of Egypt was *bounded*, and, as it were, *overshadowed* both on the western side towards Lybia, and on the eastern towards Arabia, and which chains of *mountains*, in running from the south towards the north, *diverged* on each side to a greater distance, like *two wings.**

כנר

Occurs not as a V. but as a N. כנור plur. כנורות and בנרות, and once (Ezek. xxvi. 13.) plur. mas. in reg. כנרי *a musical instrument* of the *stringed* kind, *a lute, harp*, or the like, played on with the hand according to 1 Sam. xvi. 23; though Josephus, Ant. lib. vii. cap. 12, § 3, edit. Hudson, says, that the *cinyra* David made for the Levites was furnished with ten *strings*, and played on with a *plectrum.*

From this word, no doubt, are derived not only the Greek κινυρα *a harp*, by which the LXX very frequently render it, but also κινυρος and κινυρεσθαι, *signifying lamenting* or *moaning.*—Whence, as Bochart, vol. i. 729, has observed, it is probable that the Greeks used this instrument chiefly on mournful occasions; whereas among the Hebrews, playing on the כנור was a sign of joy, as Gen. xxxi. 27. 2 Chron. xx. 27, 28. Job xxi. 12. Ps. cxlix. 2, 3, and al. freq. Hence, however, as he farther remarks, it will not follow that the Hebrew כנור and Grecian κινυρα were instruments of different kinds; since the same sort of instrument might affect the mind in different manners, according as it was differently played upon. And comp. Isa. xxi. 11.

כנש Chald.

In Kal, *to gather together.* occ. Dan. iii. 2. In Ith. *to be gathered together.* occ. Dan. iii. 3. Comp. כנס.

כס

I. *To reckon, number, count.* LXX συναριθμεω *to number* or *reckon together.* occ. Exod. xii. 4, *each, according to his eating* תכסר ye shall number *to the lamb*, i. e. *ye shall number* so many persons as are sufficient to eat the whole lamb. As a participle paoul fem. כסדה *a computed, reckoned,* עת *time* or *season* namely. If the participle were from the verb כסה with a ה final, it would have been written כסויה, from the mas. כסוי, Ps. xxxii. 1. occ. Ps. lxxxi. 4. Comp. Num. x. 10, and under חדש II. and observe that the textual reading in the Psalm confirms that the חדש *month-day*, or *first day of the month*, was settled by *computation*, not by the *visibility of the moon.* But at least fourteen of Dr Kennicott's codices there have כסא. Comp. כסא III. As a N. fem. in reg. מכסת *a numbering, reckoning.* occ. Exod. xii. 4. Lev. xxvii. 23. As a N. מכס *an assessment, an assessed levy* or *tribute*, Num. xxxi. 28, et seq.

II. As a participial N. mas. plur. נכסים. *Such riches as were usually counted*, as precious stones, money, &c. occ. Josh. xxii. 8. 2 Chr. i. 11, 12. Eccles. v. 18. vi. 2.

III. Chald. as a N. mas. plur. נכסין, and in reg. נכסי *riches, goods.* occ. Ezra vi. 8. vii. 26.

DER. With *n* inserted, the Latin *censeo, census*, and more plainly Eng. *cess.*

כסא

To set, settle. It occurs not, however, as a V. in Heb. but hence

I. As a N. כסא *a seat.* 1 Sa. i. 9. iv. 13, 18. 2 Ki. iv. 10. Prov. ix. 14. In all which passages the LXX accordingly render it διφρος, and Vulg. sella. And observe that the LXX once translate it, when meaning *a royal throne*, by διφρος, Deut. xvii. 18. It is remarked by Mr Harmer, Observations, vol. iii. p. 338, &c. that though the sitting on mats and carpets be now almost the universal usage of the East, yet that anciently not only *kings* and supreme *magistrates*, (see 1 Sam. i. 9. iv. 13, 18.) but sometimes *inferior magistrates*, (see Neh. iii. 7, and Harmer, vol. iii. p. 304.) in those countries sat upon a כסא *throne* or *raised seat*, and that this was considered as a piece of splendour, and offered as a mark of *particular respect.* "It was doubtless for this reason," he adds, "that a *seat of this kind* was placed, along with some other furniture, in the chamber the devout Shunamitess prepared for the prophet Elisha, 2 Ki. iv. 18, which our version has very unhappily translated *a stool*, by which we mean the least honourable kind of seat in an apartment; whereas the original word [כסא] meant to express her respect for the prophet by the *kind of seat* she prepared for him."

And as the *lewd woman* described by Solomon, Prov. ix. 14, &c. is seated at the door of her house, on a כסא or *throne*, with a design, no doubt, to render herself conspicuous, and the more easily to inveigle passengers; so my author observes from Pitts, "that the *whores* (at Grand Cairo) use to *sit at the door*, or walk in the streets, unveiled,"—and that "when *they sit at their doors*, a man can scarce pass by but they will endeavour to decoy him in." But see more in the ingenious writer himself, as above cited.

II. *A royal seat, a throne.* Gen. xli. 40. Ex. xi. 5, and al. freq. When used in this sense, the LXX generally render it by θρονος, and Vulg. by solium.

III. It is once applied to time, Prov. vii. 20, ליום הכסא *at the day* settled, or, as our trans-

* Comp. Herodotus, ii. 8. Shaw's Trav. p. 295, 296, and Complete System of Geography, vol. ii. p. 382, 383.

lation, appointed; so the French, au jour *assigné.*

כסה

With a radical, but mutable or omissible, ה.

I. In Kal, transitively, *to cover, overspread, veil.* See Gen. ix. 23. xxxviii. 15. Exod. viii. 6. xv. 5. (where יכסימו is put poetically for יכסימוּ, the formative ו being dropped, and the י being substituted for ה, as in other instances; but eight of Dr Kennicott's codices read יכסיומו). Num. iv. 5. ix. 15. Jud. iv. 18, 19. Job xxxvi. 30, *behold he spreads upon it* (i. e. *the cloud*) *his light* (*lightning*) רשרשי דים כסה and overspreads (namely with the lustre of it) *the bottom of the sea;* when, according to Ovid's highly poetical expression, Metam. lib. xi. fab. x. lin. 523,

—— *Fulmineis ardescunt ignibus undæ.*

The waters kindle with the fiery blaze.

So with עלי or על *upon*, following Num. xvi. 33. Job xxi. 26. xxxvi. 32, על כפים כסה אור *He* (*God*) spreads *the light* (*lightning*) *over the vaults* (*of heaven*) or *vaulted skies, and he* (*God*) *gives a commandment to it concerning him that prayeth*, i. e. not to hurt him. So Mal. ii. 16, *For Jehovah the Aleim of Israel saith he hateth* שלח *him who putteth away* (*the divorcer*), וכסה חמס על לבושו *and* him who spreads *violence* (i. e. the *blood* of violence used against his wife, comp. Isa. lxiii. 3.) *upon his garment.* This is a strong instance of the Jewish σκληροκαρδια *hard-heartedness* mentioned by our Saviour, Mat. xix. 8. Comp. the use of כסה Ezek. xxiv. 7. In Niph. *to be covered, overspread.* Gen. vii. 19, 20. Jer. li. 42. In Hith. *to cover, veil,* or *clothe oneself,* Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. כסוי *what is overspread, a covering.* occ. Num. iv. 6, 14. As a N. fem. כסות *a covering, raiment.* Gen. xx. 16. Exod. xxii. 26. Job xxiv. 7. As a N. מכסה *a covering.* Gen. viii. 13. Exod. xxvi. 14, & al. freq.

II. In Kal and Hiph. *to cover, hide, conceal.* See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. *Covering of sin* is spoken in several senses. God כסה *covers* sin when he *hides* it, as it were, from his sight, and will not observe it. Neh. iv. 5, or iii. 37. Ps. lxxxv. 3. Comp. Ps. xxxii. 1; man *covers* his own sin, when he *cloaks* or *palliates* it, Job xxxi. 33. Ps. xxxii. 5. Prov. xxviii. 13; that of another when he *conceals* or *says nothing* of it. Prov. xvii. 9. Comp. Prov. x. 12. Hence Gr. κιστη, Lat. *cista*, Eng. *a chest.* Lat. *cassis* a helmet, *casa* a house. Also Eng. *to case, a case.* French *cacher* to hide. *Une caisse,* a chest, whence Eng. *cash,* money at hand. Nummus in arca.

III. As a N. כסה *the covered* or *canopied part* of a throne. occ. 1 K. x. 19, twice. But observe that for the former לכסה fifteen of Dr Kennicott's codices, and for the latter thirteen, read לכסא, and that in four other codices the ה in both words is written on a rasure. In Job xxvi. 9, כסה *the covering* seems to be the same as עב *the circumferential density* of the universe; מאחז פני כסה *seizing* or *taking possession of, the face of* the covering, *he spreadeth his cloud upon it.*

IV. As a N. fem. כוס, see Ps. xxiii. 5. Lam. iv. 21, and in construction כס (2 Sam. xii. 3.) *a drinking cup* which *covers* or *incloses* the liquor, Gen. xl. 11, & al. freq. In Prov. xxiii. 31, not only the Keri, but likewise many of Dr Kennicott's codices have בכוס with the ו. So in Jer. xxxv. 5, twenty of his codices read רכוסות.

From the * ancient custom of the master of the feast's appointing to each guest his *cup*, i. e. his kind and measure of liquor, כוס is used for that *portion of happiness* or *misery*, which God sends upon men in this life. See Ps. xi. 6. xvi. 5. xxiii. 5. But in Ps. lxxv. 9. Isa. li. 17, 22. Jer. xxv. 15, 17, 28. Ezek. xxiii. 31—33, there seems rather to be an allusion to the *cup of malediction,* as the Jews called that *mixed cup of wine* and *frankincense* which used to be given to condemned criminals before their execution, in order *to take away their senses.* So the Chaldee Targum paraphrases Ps. lxxv. 9. "Because כס דלוטו *a cup of malediction* is in the hand of the Lord and strong wine, full מוזגת מררתא *of a mixture of bitterness* to take away the understanding of the wicked." Comp. Ps. lx. 5; in which text, as likewise in those just cited from Isaiah and Jeremiah, the Targum mentions the wine or cup *of malediction* by the same term as in Ps. lxxv. 9, namely לוט or לוטא.

In Jer. li. 7, Babel or Babylon is called a golden cup *in the hand of Jehovah that made all the nations drunken—and mad,* i. e. with her abominable idolatries; the *gaudy* and *plausible allurements* to which are denoted by the *golden cup;* so the *mystical Babylon* is described as having *a golden cup* in her hand, Rev. xvii. 4. And no doubt *golden cups* (χρυσια κυπελλα, as Homer calls them, Il. iii. lin. 248.) were actually used in quaffing wine to the honour of their idols.†

Exod. xvii. 14. *And Jehovah said to Moses, Engrave this for a memorial on a table,* (comp. Isa. xxx. 8.) *and rehearse it in the ears of Joshua; for I will surely blot out the remembrance of Amalek from under heaven.* Ver. 15, *And Moses built an altar, and called the name of it Jehovah Nissi,* i. e. *Jehovah* (*is*) *my banner.* Ver. 16, *And he said* כי יד על כס יה surely the hand upon the cup of Jah (*is* or *denotes*) *war from Jehovah with Amalek, from generation to generation.* "This was a monumental device as a record that the *wrath of God* (denoted by the *cup*, as in Ps. lxxv. 9, and the other passages above cited) was declared against the Amalekites.—*The hand* was cut (we may suppose) on one of the stones of the altar; and if the cup was *in* the hand, the hand must be *on* the cup; and so the words describe the device exactly as it was; and this is a specimen of *hieroglyphical writing.*" Thus the learned Bate in his valuable New and Literal Translation of the Pentateuch, &c. and he is

* See Homer, Il. iv. lin. 261.

† Comp. Greek and Eng. Lexicon in Κερασω II. Σμυχιζω and Ποτηριον III. IV.

the only author I have met with, who has explained this very difficult passage. Comp. Hab. ii. 16.

V. As a N. כוס *a species of unclean bird, the owl*, so called from constantly *hiding itself* in the day time, and coming abroad only in the evening or at night. Thus the LXX, Aquila, Theodotion, and the fifth Greek Version in the Hexapla, render it νυκτικοραξ, which is a kind of *owl* (according to * Michaelis, *the horned owl,*) and so the Vulg. bubo. occ. Lev. xi. 17. Deut. xiv. 16. Ps. cii. 7.

Bochart suspected that כוס might denote the *onocrotalus*, thus named from its monstrous *cap* or *bag* under the lower chap, and has illustrated this interpretation in his works, vol. iii. 272, &c. And indeed it must be admitted that כוס might afford no improper name for that bird from this very extraordinary circumstance in its form. But as, upon the best inquiry I have been able to make, I do not find that there is any difference between the *pelican* of the ancients and the *onocrotalus*, and as קאת is mentioned in all the same contexts with כוס, and rendered by the ancient versions either *the pelican* or *onocrotalus*, I think כוס cannot have this meaning; especially since in Ps. cii. 7, it is called כוס of חרבות (not *of the desert*, as we render it, but) *of desolate* or *ruinated buildings*, which, as every one knows, is a very proper epithet for the *owl*, but does not seem so suitable to the *onocrotalus*. Comp. קאת under קאה.

VI. As a N. כיס *a purse* or *bag for covering* or *inclosing* money or weights. occ. Deut. xxv. 13. Prov. i. 14. xvi. 11. Isa. xlvi. 6. Mic. vi. 11.

כסח

Many of the Lexicons make this a distinct root in the sense of *grubbing*, or *cutting up by the roots*, and so the LXX render כסוחה Ps. lxxx. 17, as a participle paoul, ανεσκαμμενη, and Vulg. suffossa *digged up*; but in this word, as well as in כסוחה Isa. v. 25, the כ seems servile, and the root to be סחה, which therefore see. But since the verb כסח both in Chald. and Syr. as well as in Arabic (see Castell,) signifies *to prune, cut off*, the reader will consider for himself whether קוצים כסוחים Isa. xxxiii. 12, may not best be rendered *thorns* cut off, or cut up, as in our translation. Comp. Isa. ix. 17. x. 17.

כסל

The radical idea seems to be *stiffness, rigidity*. So in Arabic the verb signifies, *to be numbed, torpid, dull*. See Castell.

I. As a N. כסל (occ. Job xv. 27,) plur. כסלים *the loins*, from their *stiffness* or *strength*. Lev. iii. 4. Ps. xxxviii. 8, & al. So Prov. iii. 26, *may* be rendered, *for Jehovah shall be* בכסלך *for* (comp. Eccles. vii. 12,) the strength of thy loins. See Schultens, comment. in loc.

II. As a N. כסל *strength, support, confidence*. See Job viii. 14. xxxi. 24. (where the LXX ισχυν *strength*); Ps. lxxviii. 7. Fem. in reg. כסלה *strength of mind, confidence*. Job iv. 6; where Vulg. fortitudo *strength, fortitude*. As a N. כסיל *confident*. Prov. xix. 1, *Better (is) the poor (man) who walketh in his integrity, than he who is perverse with his lips,* והוא כסיל *though* confident, presuming, namely on his riches. The Syriac version here renders כסיל by עתירא *the rich (man)*, and Vulg. has dives *rich*, as well as insipiens *foolish*. Comp. Prov. xxviii. 26.

III. As a N. כסיל *the cold*, or more properly *the cold, condensed, rigid, contracting air; the fluid of the heavens in this state*. Comp. under חשך II. occ. Job ix. 9. xxxviii. 31. Amos v. 8. Comp. כימה under כמה II.

IV. As a N. mas. plur. כסילי *the influxes of gross, condensed spirit* or *air* to the stars or stellar lights. occ. Isa. xiii. 10, *the* כוכבי *stars of the heavens,* וכסיליהם and their * spirits, i. e. the influxes of the spirit to each of them, לא יהלו אורם *shall not irradiate their light*. For "the light of the stars can no more subsist without the influx of the spirit, than the fire at the sun can do; the action of the spirit being as necessary to blow and disperse the light from the planets and stars, as it is to keep in the solar fire, and dispense its light and heat to us; for though it is the light which is the thing irradiated, *it is the influx of the spirit which presses it out, and irradiates it*, without which it would stay where it was, and not reach us." Thus the learned Spearman in his index to Hutchinson's Moses' Principia, p. 100.†

V. As a N. כסלו *Chisleu*. The name of the *ninth month*, nearly answering to our November O. S. or to part of our November and December N. S. It appears to be so called because at that season in Judea and the neighbouring countries, the *cold* becomes very sensible. Thus Jer. xxxvi. 22, we find king Jehoiakim in the *ninth month*, at his *winter-palace, with a fire burning before him:* and so Dr Russell ‡ informs us, that at Aleppo they degin to *light fires* about the end of November. occ. Neh. i. 1. Zech. vii. 1. Comp. 1 Mac. i. 54.

VI. In a mental sense, *to be stupid*, or, as it were, *stiff, rigid*, or *insensible, in mind* or *understanding*. occ. Jer. x. 8; where it is put after בער *to be brutish*, as being of more intense signification As a N. כסל *stupidity, insensibility, folly*. occ. Ps. xlix. 14. Eccles. vii. 26 or 25. Fem. כסלה the same. occ. Ps. lxxxv. 9. So fem. plur. כסילות. occ. Prov. ix. 13. As a N. כסיל *stupid, insensible, foolish*. Psal. xcii. 7. xciv. 8. Prov. xxvi. 12. Eccles. iv. 5. x. 2, & al. freq.

---

* Recueil de Questions, p. 321, et Supplem. ad Lex. Heb. p. 1240, which see.

* See the Scholiast on Theocritus cited in a note under עגב II. below.

† Did not Virgil aim at something of this kind, when he wrote, Æn. i. lin. 612,

——Polus dum sidera pascet?

And before him Lucretius, lib. i. lin. 232.

—— *Unde Æther sidera pascit?*

‡ Natural Hist. of Aleppo, p. 14.

Digitized by Google

כסם

I. *To have long hair,* κομᾶν, comatum esse. It occurs not however as a verb in this sense, but as a N. fem. כסמת *zea, spelt, a species of corn,* so called from its* *long hair.* Thus *barley* is denominated שערה from the *stiffness* of its *hair,* or *beard* as we call it. occ. Exod. ix. 31. (where LXX and Thedotion render it ὀλυρα, and Aquila ζια, both which words signify *spelt;*) Isa. xxviii. 25; where LXX, Aquila, and Theodotion have ζειαν. As a N, mas. plur. כסמים the same. occ. Ezek. iv. 9; where Aquila and Symmachus ζιας or ζιαις. LXX and Theodotion ὀλυραν. Notwithstanding the thus concurring testimony of the Greek versions, Dr Shaw, Travels, p. 407, supposes כסמת may mean *rice,* which is now commonly cultivated in Egypt. But Hasselquist, whom in the present case I regard as a better authority, in his Travels, p. 109, says, "*The Egyptians undoubtedly learned the cultivation of rice under the reign of the califs,* at which time many useful plants were brought over the Red Sea to Egypt, which now grow—there and enrich the country." Indeed Dr Shaw (as above) adds that we learn from Pliny (lib. xviii. cap. 17.) that *rice* or *oryza* was the *olyra* of the ancient Egyptians. But I cannot find that Pliny asserts this, either in the place cited or any where else. The passage to which I suppose the Doctor alludes is in lib. xviii. cap. 7, towards the end, where speaking of one Turanius, he says, "*Idem* olyram et oryzam *eandem esse* existimat. The same person *thinks* the *olyra* and *oryza* or *rice* are the same." But this will not prove that they were so, or even that Pliny was of that opinion. Comp. Herodotus, ii. 36.

II. As a V. used in an opposite or privative sense, as לבב, עצם, שרש and others, *to poll, clip* or *trim the hair* of the head. occ. Ezek. xliv. 20, twice. So vulg. tondentes attondent.

Hence perhaps the Greek κοσμος order, ornament, and the V. κοσμεω, whence Eng. *cosmetic.*

כסף

To be pale, wan, palluit, luridus fuit.

I. In Niph. with ל following, *to be* or *become pale* or *wan,* as from longing desire. occ. Psal. lxxxiv. 3, *My frame* נכספה is grown pale, גם כלתה *it even wasteth* or *pineth away,* לחצרות *for the courts of Jehovah.* So Gen. xxxi. 30. It is spoken of a lion, Ps. xvii. 12; and applied ανθρωποπαθως to God, Job xiv. 15. The above cited texts are all wherein the verb occurs in this sense.

II. In Niph. *to be pale* or *wan,* as from fear, concern, guilt or shame, pallescere culpis. occ. Zeph. ii. 1, *O nation* לא נכסף that lookest *not* pale, i. e. art unconcerned, unashamed. So the LXX have given nearly the sense, but by no means the idea, of the Heb. in rendering it απαιδευτον *unteachable.*

The Chaldee Targums in like manner often use this verb in the sense of *being ashamed,* for the Heb. כלם, as Psal. xxxv. 4. xl. 15. lxix. 7, & al. See Castell.

III. As a N. כסף

1. *A well known metal, silver.* And as *gold* is in Heb. called זהב from its *resplendency,* so *silver* is denominated כסף from its *pale colour.* Thus likewise the Greek name αργυρος is from αργος *white.* Gen. xiii. 2. Deut. vii. 25. Mal. iii. 3. Gen. xx. 16, אלף כסף *a thousand* (*shekels* namely) of silver. Gen. xxxvii. 28, עשרים כסף *twenty* (*shekels*) of silver. So Gen. xlv. 22. Deut. xxii. 19, 29. Jud. xvii. 10.

2. Because *silver* was the metal most commonly used by the ancients as *money,* or weighed to each other in their commercial dealings; hence כסף signifies *money in general,* as αργυριον does in Greek, and *de l'argent* (properly denoting *silver*) in French. Comp. 1 Chron. xxi. 22, 24, with ver. 25.

3. *The price of* a thing, *the money* it sells for. Exod. xxi. 35.

4. חבל הכסף *the silver cord,* Eccles. xii. 6, seems to denote the *spinal marrow,* together with the whole system of *nerves* branching out from it, so called from its bright white *colour,* resembling silver; from its retired secure *situation* in the body (comp. Job xxviii. 1.); and lastly, from its great *excellency* in the microcosm, or little world of man. See more in K. Solomon's Portrait of Old Age, by Dr Smith, p. 178, &c. 3d edit.

כסת

Occurs not as a V. in Heb. but in Syriac denotes *gibbous, protuberant.* As a N. fem. plur. כסתות *small pillows* or *cushions* from their *protuberant* form. So the LXX προσκεφαλαια *pillows,* and Vulg. pulvillos *little cushions,* and Symmachus more distinctly ὑπαγκωνια *pillows* or *cushions for the elbows* to lean upon. occ. Ezek. xiii. 18, 20. But before I attempt to explain this difficult passage, I must observe from Dr Shaw* that both in Barbary and the Levant, they still "always cover the floors of their houses with carpets; and along the sides of the wall or floor a range of narrow beds or mattresses is often placed upon these carpets; and, *for their farther ease* and *convenience,* several velvet or damask *bolsters* are placed upon these carpets or mattresses—indulgences that seem to be alluded to by *the stretching themselves upon couches,* and *by the sewing of pillows to arm-holes,* Amos vi. 4, and Ezek. xiii. 18, 20." Thus the Doctor. But† lady M. W. Montague's description of a Turkish lady's apartment will, I think, throw still more light on the passage in Ezek. "The rooms," says she, "are all spread with Persian carpets, and raised at one end of them—about two feet. This is the sopha, which is laid with a richer sort of carpet, and all round it a sort of couch raised half a foot, covered with rich silk according to the fancy or magnificence

* See Scheuchzer, Physica Sacra on Exod. ix. 32; and a print of the plant in his Tab. cxxxiii. A. comp. Martyn's note on Farra, Georgic i. lin. 73.

* Travels, p. 209, 2d edit. Comp. Maundrell's journey at March 13, and Dr Russel's Nat. Hist. of Aleppo, p. 4, and 101; where the manner both of the Turkish men and women's sitting or lolling on their duans, or divans, is represented in two prints.

† Letter xxxii. vol. ii. p. 55.

Digitized by Google

of the owner.—Round about this are placed, standing against the walls, *two rows of cushions*, the first very large, and the next *little ones*—*These seats are so convenient and easy, that* I *believe I shall never endure chairs again as long as I live.*" And in another * place she thus describes the fair Fatima; "On a sopha raised three steps, and covered with fine Persian carpets, sat the Kahya's lady, *leaning on cushions* of white satin embroidered—she ordered *cushions* to be given me, and took care to place me in the corner, which is the place of honour."—Supposing then such *cushions* for the like purposes of *ease* and *indolence* to have been in use among the Jews in Ezekiel's time, as the † LXX version of כסתות gives us reason to think they were, let us now offer an explanation of the passage in the prophet, ch. xiii. 18.—*Woe to the women who fasten* cushions *on* ‡ *all the arm-pits* (LXX, and Symmachus ὑπὸ πάντα ἀγκῶνα χειρός, i. e. on the whole upper part of the arms); thus by a striking emblematic representation (as usual with the prophets, both true, 1 Sam. xv. 27, 28. Isa. xx. 2—4. Jer. xix. 10, 11. xxvii. 2. li. 63—4. Ezek. iv. 5. xii. 3—11. xxiv. 16—24. xxxvii. 16—22; and false, 1 K. xxii. 11. Jer. xxviii. 10—12.) denoting that the Jewish people should continue to enjoy *ease* and *peace* (comp. ver. 10, 16.) *and who make* § *close veils* (in token that *the veil of Judah* or *Jerusalem should not be removed*, or in other words, that Judea and Jerusalem should not be taken nor exposed, particularly the female inhabitants of them, to the insults of their enemies. Comp. מסך under סך I. and Isa. xlvii. 2.) *on the head* כל קומה *of every woman who riseth up to hunt* or *catch souls* or *persons.* (Comp. Prov. vi. 26.) *Will ye hunt* or *catch the persons of my people, and will ye save alive your own persons?*—ver. 20. *Wherefore thus saith the Lord Jehovah, Behold I am against* your cushions *with which ye hunt* or *insnare souls into the flower-gardens* or *chiosks* (see under פרח), *and I will tear them from your arms* (both of the pretended prophetesses and of those women whom they furnished with them, i. e. I will shew the vanity and falsehood of your *soothing prophecies of peace and quiet*, when there is no peace) *and will let the persons go, even the male persons* את נפשים or *men, whom ye hunt* or *insnare into the flower-gardens.*—ver. 21, *and I will tear your close veils*, &c.

כען Chald.

It occurs not as a V. but as a participle, כען *now, now then.* Dan. iii. 15. The Targums use it in the same sense. May it not however be a compound of כ *as*, and ען from ענה *to answer*, and so mean, *correspondently, accordingly?*

כעס

In Kal, *to be angry, irritated, provoked to anger, to be vexed*, or *fretted*, Ps. cxii. 10. Eccles. vii. 9. Also in Kal, but most usually in Hiph. *to provoke, irritate, vex.* 1 Sam. i. 6, 7. Deut. xxxii. 21. iv. 25, & al. freq. As a N. כעס *anger, vexation.* 1 Sam. i. 16. Ps. vi. 8. xxxi. 10. Eccles. i. 18. It is mentioned as affecting both the eye, Ps. vi. 8, and the heart, Eccles. xi. 10. Ezek. xxxii. 9. Also, *a provoking* or *provocation.* Deut. xxxii. 19. Ezek. xx. 28.

כעש

Occurs not as a V. in Heb. but is both in sense and sound nearly related to כעס *to be angry, vexed*, as כשה to כסה. As a N. בעש *anger, vexation*, occ. Job v. 2, where it is joined with קנאה *envy, indignation*; vi. 2, joined with הוות *affliction*; x. 17, joined with עדי *witnesses*; xvii. 7, where it is mentioned as particularly affecting the *eye*. Comp. Psal. vi. 8. xxxi. 10. And observe that in all the above cited texts of Job many of Dr Kennicott's codices read the word with a ס.

כפה

With a radical (see Prov. xxi. 14, below) but mutable or omissible, ה.

I. *To curve, bend, inflect.* occ. Mic. vi. 6. Isa. lviii. 5. In this latter passage however it might be better to interpret כף as a noun, לכף *for the bending* or *bowing down.* The infinitive from כפה would properly be כפות. But comp. under קבה I.

II. *To appease*, as wrath. occ. Prov. xxi. 14. *a gift in secret*, יכפה אף appeaseth or pacifieth *fiery wrath.* The idea is taken from *fire*, which, after it has burst out with violence, is made *to bend back*, and decline. The Vulg. translates it *extinguit* iras, extinguishes *anger*; but the LXX in rendering the Heb. expression by ἀναστέλλει ὀργάς turneth back *anger*, have given the ideal meaning. In like manner the classical Latin writers say, flectere *iras.*

III. As a N. כפה joined with אגמון. occ. Isa. ix. 14. xix. 15; where it is rendered *branch*, but by the contexts should mean some *large kind of reed* or *bulrush*, so called from its *bending* or *bowing.* Comp. Isa. lviii. 5.

IV. As a N. fem. in reg. כפת *a large bending branch* of a tree, *a bough*, which English word is in like manner from the Saxon bugan *to bend, bow.* occ. Job xv. 32. Plur. כפות *the bending branches* or *branching leaves* of the palm-tree. occ. Lev. xxiii. 40.

V. As a N. כף plur. כפים and כפית *the bend, hollow* or *palm of the hand.* Gen. xl. 11. 2 K. xi. 12. (comp. ch. xvi. 7.) xviii. 21. Ps. xxiv. 4. 1 Sam. v. 4. 2 K. ix. 35. Ezek. xxi. 14, 17, or 19, 22, & al. freq. Also, *the bend, hollow* or *sole* of the foot of man, bird, or beast. See Deut. ii. 5. xi. 24. Josh. iii. 13. Gen. viii. 9. Lev. xi. 27. Ezek. i. 7.

VI. *The bought* (Eng. marg.) or *bend* of a sling, *the bending piece of leather*, wherein the

---

* Letter xxxiii. vol. ii. p. 68, 69.

† For though the word προσκεφαλαια properly signifies *bolsters* or *pillows for the head*, yet the LXX here expressly apply it to the *arms*; and so the learned Duport (or Theophrastus Eth. Char. cap. ii. p. 233, edit. Needham) remarks that it sometimes denotes *cushions to lean* or *sit on.*

‡ Observe that, according to the interpretation here proposed יד *may be* regularly in construction with כל קומה following.

§ Not unlike, I suppose, what are still worn by the women in Turkey. See Lady M. W. Montague's Letters, vol. ii. p. 17, and the excellent Observations on the Religion, &c. of the Turks, p. 283.

stone is put. occ. 1 Sam. xxv. 29. So the Eng. N. *bought* is of the same root as *to bow*, bend *.

VII. *The hollow, cup*, or acetabulum of the os coxendicis or hip-bone, wherein the head of the thigh-bone is received. occ. Gen. xxxii. 25, 32, or 26, 33.

VIII. As a N. fem. כַּף plur. כפות rendered *a spoon*. It was, no doubt, named from its shape; but if a *spoon*, those, Num. vii. 14, 20, &c. being only of *ten shekels* weight of *gold*, must, according to Michaelis's estimation of the *shekel*, (which see, שקל IV.) have been smaller than our common *silver* table-spoons.

IX. As a N. fem. plur. כפות—of a lock, rendered *handles*. It appears they were some things by which the lock was opened, and they probably had their name from their *bending form*. occ. Cant. v. 5; where LXX χειρας *hands, handles*. Comp. under ידה VI. and see Harmer's Observations, vol. i. p. 206, &c. and Mrs Francis' Note on Cant. v. 5, in her excellent Poetical Translation of this Book.

X. As a N. mas. plur. כפים *caves, caverns* in the earth, rocks or mountains. occ. Job xxx. 6. Jer. iv. 29, ובכפים עלו *And they shall ascend or go up* into the caverns. This expression is well explained by Jerome, who says, that the southern parts of Judea are full of caves under ground, and of *caverns in the mountains*, to which the people retired in time of danger. Comp. Jud. vi. 2. 1 Sam. xiii. 6.; and see Shaw's Travels, p. 276; and Greek and Eng. Lexicon under ΣΙΠΗΛΑΙΟΝ.

XI. As a N. mas. plur. כפים *the vaults* of *heaven, the vaulted skies*, cœli convexa, as Virgil calls them, Æn. iv. lin. 541; or as Lucretius, (lib. iv. lin. 172, and lib. vi. lin. 251.) cœli cavernas; and before him † Ennius, cava cærula. And hence probably the English *cope* of heaven, and the Latin *covum*, which the ancient Romans used for cœlum *heaven* ‡. occ. Job xxxvi. 32. Comp. under כסה I.

XII. As a N. אכף, the same as כַּף *the palm* of the hand. occ. Job xxxiii. 7; where there is a plain allusion to what Job had said ch. xiii. 21. It seems used as a V. *to press, urge on*, as *with the hand*. occ. Prov. xvi. 26, *The body of the labouring man laboureth for himself, because his mouth*, (the necessity of food) אכף עליו urges him. So the LXX. επιβιαζεται *forceth*, and Vulg. compulit *hath compelled*. Or, may not אכף in this passage be considered as a N. and rendered (*is as*) *a hand* upon him? It must however be farther observed, that אכף is used as a V. in Syriac for *urging, soliciting*. See the Syriac version of Prov. vi. 7.

כפף *to bow* or *bend down very much*. occ. Ps. lvii. 7. cxlv. 14. cxlvi. 8.

DER. Gr. κυπτω *to bow down*, καμπτω (see LXX in Isa. lviii. 5. Ps. lvii. 7.) Latin *cavus, concavus*. Eng. *cave, cavity, cavern, concave, excavate*, &c. Also Lat. *cupa* or *cuppa*, Eng. *a cup*. Also *cope, cap*, (Qu?) *coop, cove, alcove*. Eng. *cuff*. Latin, *capio*, to take, hold, whence *capacious, capacity*, &c. and the Latin compounds *accipio, incipio, percipio, recipio*, &c. whence *accept*, &c. *incept, perceive, percipient, perceptible, receive, recipient, receptacle*, &c.

כפל

I. *To double*, as the sixth curtain of goat's hair on the front of the tabernacle. occ. Exod. xxvi. 9. So LXX. διπλωσεις. Comp. Exod. xxviii. 16. xxxix. 9. Job xi. 6, כפלים לתושיה double, i. e. substantial, *in wisdom*. As a N. כפל *the doubling* of a bridle. occ. Job xli. 4 or 13, *Who can come (upon him)* בכפל רסנו with the doubling *of his rein*, i. e. with a bridle having two *reins*? But Bochart, vol. iii. 777, observing from Pollux, that the Greeks call those parts of the lips which end at the cheeks χαλινοι *reins*, explains the text in Job, *Who* will *dare to come within his* two monstrously gaping jaws? This interpretation best agrees not only with the structure of the preceding hemistich, but with the following verse, Vulg. *In medium oris ejus* quis intrabit? *Who will enter* into the midst of his mouth? See Eng. margin.

II. In a Niph. sense, *to be doubled* or *repeated*, as the sword or punishment of war. occ. Ezek. xxi. 14. So as a N. mas. plur. כפלים *double*, i. e. punishments on God's people for their sins; not *double* of what they deserved, but double of what, or *much greater* than, would have been inflicted on the heathen for the like offences. occ. Isa. xl. 2. Comp. Jer. xvi. 18. xvii. 18. Rev. xviii. 6. For "it is to be observed," says the learned Daubuz on the passage last cited, "that the method or rule of the divine justice towards men is such that he is *more severe* upon his own people in their transgressions than towards strangers or heathen: the reason of which is given in those words of our Saviour, Luke xii. 47. On the other hand, when they repent, a *double reward* is promised for their sufferings, as in Isa. lxi. 7. Zech. ix. 12. Job xlii. 10." Or else we may with Bp. Lowth (whom see) understand the words in Isa. xl. 2, of *blessings* double to; i. e. far exceeding the punishment of all her sins.

DER. Lat. *copulor*, Eng. *couple*, &c.

כפן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac signifies, *to hunger, be hungry*. As a N. כפן *hunger, famine*. So LXX λιμος, and Vulg. fames, occ. Job v. 22. xxx. 3.

II. The כ in כפנה Ezek. xvii. 7, hath been supposed radical, and the word accordingly rendered *collect, apply, bend, inflect, intwine*, &c. But it seems a compound of כ, and the participle benoni fem. in Kal, פנה *turning*. So the passage may be translated. *And behold the vine* כפנה (was) as it were turning *its roots towards him*. Thus the Vulg. *quasi* mittens *sending forth*, as it were. Comp. לפנות ver. 6. I must however just observe, that כפן in Arabic denotes *to spin, draw out into threads* as wool, and so כפנה שרשיו Ezek. xvii. 7, *may* signify, *sent forth its fibrous* roots.

* See Junius, Etymol. Anglican. Addend. in BOUGHT.
† In Menalippe, cited by Macrobius Saturnal. lib. vi. cap. 4.
‡ See Littleton's Dictionary in Covum, and Selden De Diis Syris, Syntag. ii. cap. 2, p. 174.

Digitized by Google

כפס

Occurs not as a V. in Heb. but in Syriac signifies *to connect, fasten together*. As a N. כפוס *a beam* or *rafter*, which by *being fastened connects* the parts of a building. So Symmachus συνδισμος οικοδομης, *what joins* or *fastens* the building *together*; and Theodotion, and the fifth Hexaplar edition, συνδισμος. Once, Heb. ii. 11, where Eng. margin, *piece* or *fastening*.

כפר

In general, *to cover, overspread.*

1. *To cover by smearing, to smear over*; and as a N. כפר *asphaltus* or *bitumen*, named from its fitness to *smear over* wood or other things, and so *cover* them from the wet or weather. occ. Gen. vi. 14, וכפרת And thou shalt smear it *within and without* בכפר *with* bitumen. So Vulg. bitumine lines; but Aquila αλοιφησεις αλοιφη *thou shalt smear with a smearing*, LXX ασφαλτωσεις αυτην στη ασφαλτῳ, which might not improperly be rendered *thou shalt pitch* it *with pitch*. For "the *asphaltum*," says Dr Shaw,* is of a shining black colour, and so like Stockholm *pitch*, that were it not for the *rank smell* of that pitch, and the *superior hardness* of the *bitumen*, there would be no distinguishing them." And this description obviates Mr Bate's objection that "*pitching* on the inside would have been nasty;" as, I think also, the authority of the LXX proves the sense of the word; but there is no proof that כפר, as he takes it, signifies *cypress*; which rather belongs to כפר, which see.

II. *To annul* a covenant or compact. occ. Isa. xxviii. 18. The idea is to be taken from *smearing over*, and so *obliterating* a covenant engraven, as the ancient ones used to be, on tables of stone. So Symmachus ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ἡ συνθηκη ὑμων.

III. As a N. כפר *the al-hennah* or *cyprus*. So the LXX κυπρου and Vulg. cypri. occ. Cant. i. 14. iv. 13. In both which passages it is mentioned as a *perfume*, and in the former, notice is taken of its *clusters*. Dr Shaw's account of the *alhennah* (Travels, p. 113, 114.) will sufficiently prove the justness of the interpretation here given. "This beautiful odoriferous plant," says he, "if it is not annually cut and kept low—grows ten or twelve feet high, putting out its little flowers in † *clusters*, which yield a *most grateful smell* like camphor, and may therefore be alluded to, Cant. i. 14.—The leaves of this plant, after they are dried and powdered, are disposed of to good advantage in all the markets of this kingdom (of Tunis). For with this all the African ladies, that can purchase it, *tinge* their lips, hair, hands, and feet; rendering them thereby of a tawny saffron colour; which, with them, is reckoned a great beauty." ‡ Russell mentions the same practice of *dyeing* their feet and hands with *hennah* as general among all sects and conditions at Aleppo. * The women in some parts of Yemen, or Arabia Felix, have the same custom. And † Hasselquist assures us he saw the *nails of some mummies* tinged with the *al-hennah*; which proves the antiquity of the practice. And as this plant does not appear to be a native of Palestine, but of ‡ India and Egypt, and seems mentioned Cant. i. 14, as a *curiosity* growing *in the vineyards of Engedi*, it is probable that the Jews might be acquainted with its use as a *dye* or *tinge* before they had experienced its *odoriferous* quality, and might from the former circumstance give it the name כפר.

See more concerning the *hennah* or *al-hennah* in Harmer's excellent Outlines of a new Commentary on Solomon's Song, p. 218, &c.

IV. As a N. כפר or כפור *the hoar frost*, which *covers* or *is spread over* the surface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Ps. cxlvii. 16.

V. As a N. כפר *a village*, a place of *covering* or *shelter*. 1 Sam. vi. 18, & al.

VI. As a N. כפור some kind of *vessel with a cover, a covered bason*. 1 Chron. xxviii. 17, & al.

VII. As a N. כפיר *a young lion* when he first begins to hunt and shift for himself (see Ezek. xix. 2, 3, and Bochart, vol. ii. 714;) so called from his frequently *hiding* himself and *lurking* in dens and *coverts*; comp. Ps. xvii. 12. Jer. xxv. 38, q. d. *a covert-lion*. freq. occ. See Homer, Il. v. lin. 555.

VIII. As a V. כפר is frequently rendered, *to atone, expiate*, or *appease*; but in all these instances the attentive reader can scarcely help observing, that the radical idea of *covering* is preserved. In this view it is applied,

1. To the person offended, Gen. xxxii. 20. *I will* cover *his face with the present*, i. e. I will *shelter myself* from the anger of his countenance. Comp. Prov. xvi. 14. Ezek. xvi. 63. Isa. xlvii. 11; and Vitringa there.
2. To the sin, Ps. lxxix. 9, וכפר *And* cover *our transgressions for thy name's sake*. See Exod. xxxii. 30. Ps. lxv. 4. lxxviii. 38. Jer. xviii. 23. Ezek. xvi. 63; and comp. Ps. lxxxv. 3. xxxii. 1. Rom. iv. 7.
3. And most commonly, to the person of the sinner, and denotes *to cover* him from punishment or suffering. Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כפר something that *covereth* the eyes of the judge, and *protecteth* the offender. It is used in a civil sense for a *bribe*; 1 Sam. xii. 3, *Of whose hands have I received* כפר a bribe, ואעלים and hid *mine eyes therewith?* so Amos v. 12; comp. Exod. xxiii. 8. Deut. xvi. 19. Ecclus xx. 29.—and in a religious one for a *ransom*, Exod. xxi. 30. xxx. 12, 16. —or *atonement*, Exod. xxix. 36. xxx. 10. Comp. Lev. xxiii. 27, 28. Job xxxiii. 24. Hence the Arabic and Turkish *caphar*, a tax on travellers.

X. As a N. fem. כפרת *the lid* or *covering* of the ark of the covenant, made of pure gold, on

* Note *(p)* on Dr Boerhaave's Chemistry, vol. i. p. 116.

† See a print of the *al-hennah* in Scheuchzer Physica Sacra, Tab. DXCVI. Comp. Harmer's Outlines, p. 218, &c.

‡ Nat. Hist. of Aleppo, p. 103.

* Niebuhr, Description de l'Arabie, p. 57, 58.

† Travels, p. 246.

‡ See Russell and Hasselquist, as above.

Google

and before which the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Exod. xxv. 17—22. Lev. xvi. 2, 14, 15. The LXX render it in Exod. xxv. 17, by ἱλαστηριον επιθεμα *a propitiatory lid* or *covering*, but generally by ἱλαστηριον *a propitiatory*; by which name St Paul also calls it, Heb. ix. 5; and by applying this name to Christ, Rom. iii. 25, *Whom God hath set forth*, ἱλαστηριον as a propitiatory or mercy-seat (see Locke, Whitby, and Wolfius, on the place), assures us that Christ was the *true mercy-seat*, the *reality* of what the כפרת represented to the ancient believers.

Der. Greek κρυπτω to hide, &c. Eng. *cover*, *coffer*.

כפש

In Hiph. once, Lam. iii. 16, הכפישני באפר *He hath* plunged *me in ashes*. Thus most of the lexicon-writers render it, *to depress, press down, plunge*, or the like; so the Chaldee Targum explains it by כנע *to humble, deject*. But the LXX render it εψωμισε, and the Vulg. cibavit, *he fed*; which translation, it must be owned, is very agreeable to the context, and to the expressions of scripture elsewhere. See Ps. cii. 10. Isa. xliv. 20.

Hence perhaps the Lat. *cibus* food, and the old Lat. *cupes* a dainty.

כפת Chald.

To bind. occ. Dan. iii. 20, 21, 23, 24. The LXX (i. e. Theodotion) and Aquila rendered it by πιδαω *to fetter, bind the feet*; but perhaps from the Heb. כפה *to bend*, it rather means *to bind in a bowed* or *bending posture, to bind neck and heels together*, as we vulgarly express it. For Shadrach, &c. are said, ver. 23, נפל to fall down, *bound into the midst of the burning fiery furnace*; and the Chaldee Targums particularly apply it to the *binding* of Isaac for a *sacrifice*, Cant. vii. 5, and Targ. Jonath. on Gen. xxvii. 1.

כר

Occurs not as a V. in Heb. (unless, perhaps, in Job xl. 25, or xli. 6, *Will the companions* or *associated merchants* יכרו עליך surround *him* or go round *about him?*), but in Arabic signifies *to be round, go in a round* or *circuit*, "rotundus fuit, in gyrum ambivit." Castell in כור.

I. As a N. כר *a circuit* or *pasture*, where cattle take their *rounds* in feeding. occ. Ps. lxv. 14. Isa. xxx. 23; where LXX τοπον πιονα *a fat place*. And to this sense Michaelis (Supplem. ad Lex. Heb. p. 1249.) refers Isa. xiv. 30, ורעו בכורי דלים *And the poor shall feed* in my pastures; and he objects to the usual rendering of בכורי דלים by *the first-born of the poor*, observing that this expression is of a very different nature from בכור מות *the first-born of death*, Job xviii. 13, which Vitringa here cites: the latter might be a very suitable denomination for the most violent of distempers, but the *first-born of the poor* would not properly denote the poorest of all; since *the first-born of the poor* would probably be in a situation rather happier than others of them. It may be proper farther to remark, that five of Dr Kennicott's codices read בכרי without the ו.

II. *A lamb* or *young sheep*, from their remarkable *running round* and *round* in wantonness and sport. See Deut. xxxii. 14. Isa. xxxiv. 6. Amos vi. 4. Hence Greek κριος *a ram*. In 1 Sam. vii. 11, we find a place named בית כר *the temple of the lamb*, probably from the emblem there worshipped. It was situated within the limits of the tribe of Dan, but was for some time subject to the Philistines, who were descendants of the Egyptians. But what was meant by the emblem of *a lamb* I pretend not absolutely to determine. Herodotus, however, lib. ii. cap. 42, informs us, that the inhabitants of Thebes in Egypt held *sheep*, and particularly *rams*, to be sacred; that these people represented the image of Jupiter, whom they called Αμμουν Ammun, with the head of a *ram*; and that once a year they sacrificed a *ram*, and having flayed the victim, dressed up the image of Ammun in its skin. Strabo intimates that the inhabitants both of Thebes and Sais worshipped *a living sheep*. lib. xvii. p. 1167. edit. Amstel. Τιμωσι Σαϊται προβατον, και Θηβαϊται. So Clemens Alexandrinus in Protreptico, p. 25, almost in the same words. And from Macrobius, Saturnal. lib. i. cap. 21, we learn that the Lybians esteemed Hammun to be the *setting sun*, and represented him with *ram's* horns; in which, says he, the strength of this animal chiefly lies, as that of the *sun* doth in his rays. Jablonski, however, in his Pantheon Egyptiorum, Pars I. lib. ii. cap. 2, seems to have proved that by the idol Ammun the Egyptians meant the *sun*, not as *setting*, but as *gaining the upper hemisphere, and entering into the sign* Aries, or *the ram*,* and that therefore they exhibited him under that animal form. And under the similar emblem of a *lamb*, it is probable that the *vernal sun* was likewise represented in the temple thence denominated בית כר 1 Sam. vii. 11. And I would just add, that a *lamb* seems a more proper representative of the *sun* at this season than a *grown sheep* or *ram*; since the most probable reason why any of that species was chosen at all, as the emblem of him about the vernal equinox, was, because it is at that time of the year that *lambs* are usually yeaned. See Nature Displayed, vol. iv. p. 181, &c. English edit. 12mo. and Histoire du Ciel, vol. i. p. 11, &c.

It is not unlikely that the city כרכמיש mentioned Isa. x. 9. 2 Chron. xxxv. 20, & al. was so named in honour of the *vernal sun*. Comp. under כמש.

III. As a N. כר *a cor, the largest measure of capacity*, whether for solids or liquids, (see 1 K. v. 11.) so called from its *capacious round* form. It is the same as the חמר or *homer*. Ezek. xlv. 14. Comp. therefore under חמר VI. Chald. plur. כורין. occ. Ezra vii. 22.

IV. As a N. כר seems once, Gen. xxxi. 34, to denote a *large round pannier*, such as the ancient Easterns, and particularly the women,

* See above under אמן VII. and Savary, Lettre 5me sur l'Egypte, tom. ii. p. 67.

Digitized by Google

sometimes rode in. Dr * Pococke informs us, that "one method of conveyance still used in the East, particularly in Egypt, is by means of a sort of *round basket* slung on each side of a camel (with a cover), which *holds all their necessaries*, and on it (the camel) a person sits cross-legged."† I have little doubt but the כר of Rachel's camel was of this kind.

V. As a N. mas. plur. כרים *battering* rams. occ. Ezek. iv. 2. xxi. 22 or 27, twice. The LXX render it in the former text βιλοστασεις balistas, *warlike engines to throw darts* or *stones*; but the Vulg. in both, arietes *rams*. And in justification of the propriety of the Hebrew term כרים in this view, it may be observed that *lambs* seem more remarkable for *butting* than grown sheep.

VI. As a N. mas. plur. in the construct, used as in other instances for the absolute form כרי *patrollers, soldiers who go the rounds*. occ. 2 K. xi. 4, 19; where they are distinguished from the רצים *runners* or *light-armed guards*.

VII. As a N. כור *a furnace*, for melting or assaying metals, (see Ezek. xxii. 18, 20, 22,) so called either from its *round* form, or rather, as I should think, (see Prov. xvii. 3. xxvii. 21.) from its being *reverberatory*, or so constructed as continually to *reverberate* the flame and heat, or make it *circulate* from the top or sides. And to illustrate the texts last cited, I would observe from Dr Shaw, ‡ that "Gosto Claveus, the prince of Mirandula, Mr Boyle, and others, have made experiments to this effect; a quantity of very pure gold being placed in the eye of a glass furnace, it was found at the end of two months not to have lost any sensible part of its weight; though it had been all along kept in continual fusion, insomuch that other bodies would have thus been dissipated in a much less time." Applied to *afflictions*, Isa. xlviii. 10. Comp. Ecclus ii. 4. כור ברזל Comp. under ברזל.

VIII. As a N. כיור *a kind of furnace* or *stove*. occ. Zech. xii. 6. So Vulg. caminum. As a N. mas. plur. without the י, כירים *furnaces*. occ. Lev. xi. 35; where Harmer, Observations, vol. i. p. 267, &c. (whom see) thinks it signifies a *small kind of temporary furnaces*, such as the Arabs still use for placing their pots in to boil their meat. Comp. Niebuhr, Voyage en Arabie, tom. i. p. 188.

IX. As Ns. כיור and כיר *a round shaped vessel* for washing, *a laver*. See Exod. xxx. 18. xl. 30. 1 K. vii. 30. 2 Chron. iv. 6, & al. freq. Also, *a round pot* or *caldron* for boiling meat in. occ. 1 Sam. ii. 14.

X. As a N. כיור rendered *a scaffold*. occ. 2 Chron. vi. 13, *For Solomon had made a* כיור *of brass—five cubits its length, and five cubits its breadth, and three cubits its height*. It appears therefore to have been square, and consequently had not its name from its *form*, but from its affording room to the person who was upon it *to go round and round*, as he thought proper. And perhaps this was what the LXX aimed at by rendering it βασιν. The Syriac version explains it by אסטואיד (from the Gr. σταδιον) *a stage*. It is elsewhere in scripture called עמוד *a stand*. 2 K. xi. 14, *And behold the king stood* על העמיד *upon* the stand, *as the manner was*, or *according to custom*; so it is denominated עמודו *his*, i. e. the king's *stand*. 2 Chron. xxiii. 13. Comp. 2 K. xxiii. 3.

XI. As a N. fem. מכורת, plur. in reg. מכרתי. See under כרה I.

כרכר I. *To dance round and round in circles*. It occurs not as a V. but as a participle Hiph. occ. 2 Sam. vi. 14, 16; where David's performing this service before Jehovah was emblematically acknowledging his *supreme power* both in the heavens and in the earth, in opposition to the agents of nature, the powers of the air or heavens, which were the objects of the heathenish worship. See what David says himself in the Psalm he delivered on this occasion. 1 Chron. xvi. 23, & seq. Hence plainly the Greek χορος *a company of persons dancing with music and singing* (whence Lat. and Eng. *chorus*, also *choir* and *chorister*), and the V. χορευω *to dance in this manner*.

It has already been observed under חג that this religious service of *dancing* was used both by believers and idolaters, as it is by the latter even to this day; and I cannot forbear remarking, that in Herodian (lib. v. cap. 13, edit. Oxon. 1678) we meet with a remarkable instance of its being celebrated by the emperor Elagabalus in honour of his Syrian or Phenician *idol*, from whom he took his name, and whom he had then lately brought to Rome. For περι τε τους βωμους EXOPETEN ὑπο παντοδαποις ηχοις οργανων· γυναια τε επιχωρια EXOPETE συν αυτῳ, περιθεοντα τοις βωμοις, κυμβαλα η τυμπανα μετα χειρας φερουτα. *He danced round* the altars to the sound of all kinds of instruments; and the *women* of his country *danced* with him, *running round* the altars, and carrying cymbals or tabrets in their hands." Comp. 1 Sam. x. 5. 1 Chron. xv. 28. See also Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. And observe that Michal, David's wife, instead of despising him for his zeal in playing and *dancing* before Jehovah, ought, in imitation of the holy woman mentioned in these last cited texts, to have come forth to meet him, and to have joined in the solemnity; but for her contemptuous behaviour on this great occasion, she was cursed with barrenness. 2 Sam. vi. 23.

II. As a N. fem. plur. כרכרות. occ. Isa. lxvi. 20. It is rendered in our translation *swift beasts*, and by the Vulg. carrucis *cars*; but denotes, I think, such *panniers* or *baskets* as have been above mentioned under כר IV. And כרכרות is here in the reduplicate form,

---

* Not having the Doctor's own work by me, I am obliged to cite from the Compendium of Modern Travels, vol. ii. p. 41.

† And long before Dr Pococke, Moryson, whose Travels were printed in the year 1596, mentions at p. 247, in his Journey from Aleppo to Constantinople, "Two *long chairs* like *cradles* covered with red cloth, to hang on the two sides of our *camel* (which chairs the Turks used to ride in, and sleep upon camels' backs; but we bought them to carry our victuals)." Hanway, likewise, in his Travels, vol. i. p. 190, mentions *kedgavays*, which "are a kind of *covered chairs* which the Persians hang over camels in the manner of *panniers*, and are big enough for one person to sit in." Comp. p. 249, and under כרכר II. below.

‡ Note (*c*) on Boerhaave's Chemistry, vol. i. p. 74.

because these baskets were in *pairs*, and slung *one on each side* of the beast. The LXX render the Heb. word by σκιαδιων, q. d. *shaded vehicles*, by which perhaps they meant *baskets* or *cradles* of this kind: for Thevenot, who calls them *counes*, says that over them they lay *a cover, which keeps them both from the rain and sun;* and Maillet describes them as *covered cages* hanging on each side of a *camel.** The Complete System of Geography, vol. ii. p. 435, 436, speaking of the wandering Arabs in the kingdom of Morocco, says, "When they remove to a new habitation, they put their wives and children into *large osier-baskets* or *panniers*, thrown over the back of their *camels*, and *covered with a coarse cloth*, by which means they are kept from sight, *sun*, and dust, and yet have air enough to breathe in." I shall only add, that Dr Russell† mentions "the women of inferior condition about Aleppo, being in their journeys commonly stowed on each side a *mule*, in a sort of *covered cradles*."

DER. Latin *currus, currum;* Eng. *a car, cart, chariot.* Perhaps Latin *curro* to run, whence Eng. *current, currency;* French *courir*, Eng. *courier, courant.*

כרב

As a N. mas. sing. כרוב, plur. כרובים and כרבים, *a cherub*, plur. *cherubim* or *cherubs.*

In briefly explaining these important words, it shall be my endeavour to give the reader some satisfaction as to the following particulars.

I. What was the *form* of the *artificial cherubs* in the tabernacle and temple.

II. Of what *these cherubs* were emblems, and with what propriety.

III. What is the *ideal meaning* of the word כרוב; whence I shall be led,

IV. To explain some other scriptural applications of the terms כרוב and כרבים.

V. I shall produce some of the *heathen imitations* of the sacred *cherubic emblems.* And,

Lastly, I shall answer some objections to the explanation of them here proposed.

I. Then as to the *form* of the *artificial cherubs* in the tabernacle and temple.

Moses was commanded, Exod. xxv. 18, 19, *Thou shalt make two* cherubs: *of beaten gold shalt thou make them at the two ends of the mercy-seat. And thou shalt make one* cherub *at the one end, and the other* cherub *at the other end:* מן הכפרת, *out of the mercy-seat* (margin Eng. translat. *of the* matter *of the mercy-seat*) *shall ye make the* cherubs *at the two ends thereof.* All which was accordingly performed, Exod. xxxvii. 7, 8; and these *cherubs* were with the ark placed in the *holy of holies* of the tabernacle, Exod. xxvi. 33, 34. xl. 20; as those made by Solomon were afterwards in the *holy of holies* of the temple, 1 K. vi. 23, 27.

We may observe, that in Exodus Jehovah speaks to Moses of the *cherubs* as of figures *well known;* and no wonder, since they had always been among believers *in the holy tabernacle from the beginning.* (See Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their *faces*, Exod. xxv. 20. 2 Chron. iii. 13; and of their *wings*, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any *particular* description of their form. This is, however, very exactly, and, as it were, anxiously supplied by the prophet Ezekiel, ch. i. 5, *Out of the midst thereof* (i. e. *of the fire infolding itself*, ver. 4.) דמות *the likeness of four living creatures* or *animals. And this was their appearance,* דמות אדם לחנה. I formerly thought that this last Hebrew expression could not mean that *they*, i. e. *the four animals, had the likeness of a man;* which interpretation, I then apprehended, would make the prophet contradict himself (comp. ver. 10.); but that it imported that the *likeness of a man* in glory, called ver. 26, דמות כמראה אדם *the* likeness *as the appearance* of a man, and particularly described in that and the following verses, was *with them.* But on attentively reconsidering the words דמות אדם לחנה (ver. 5,) and observing how דמות is applied, ver. 13, my present opinion is, that they may mean that the four animals *had the likeness* or *resemblance of a man* in the erect posture and shape of their body.* Ver. 6, *And there were four faces to one* (דמות or *similitude*), *and four wings to one,* לחם *to them.* So there were at least *two* compound figures. Ver. 10, *And the likeness of their faces; the face of a man, and the face of a lion; on the right side, to them four; and the face of an ox on the left side, to them four; and the face of an eagle to them four.* Ezekiel knew, ch. x. 1—20, that these were *cherubs.* Ver. 21, *Four faces* לאחד *to one* (cherub) and *four wings to one.* This text also proves that the prophet saw *more cherubs than one*, and that *each had four faces and four wings.* And we may be certain that the *cherubs* placed in the *holy of holies* were of the *form* here described by the priest and prophet Ezekiel; because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had *faces* and *wings*, and because Ezekiel *knew* what he saw to be *cherubs*, and because there were no *four-faced cherubs* any where else but in the *holy of holies;* for it is plain from a comparison of Exod. xxvi. 1, 31. 1 K. vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18—20, that the artificial *cherubs* on the curtains and vail of the tabernacle, and on the walls, doors, and vail of the temple, had *only two faces*, namely, those of *a lion*, and of *a man.*

For it must be observed farther, that, as the word כרוב is used for one *compound* figure with four faces, and כרובים in the plur. for several such *compounds*, (see Exod. xxv. 18, 19. xxxvii. 8. 1 K. vi. 23—26.) so is כרוב applied to one of the *cherubic animals*, as to the *ox.* Ezek. x. 14. (comp. ch. i. 10.)—to the *coupled cherub*, or *lion-man*, Ezek. xli. 18.—and כרובים to several of the *cherubic animals*, as to several *oxen*, 1 K. vii. 36. (comp. ver. 29.)—to several *coupled cherubs*, Exod. xxvi. 1. 1 K. vi. 32, 35, & al. I proceed to show

* See Harmer's Observations, vol. i. p. 415.
† Nat. Hist. of Aleppo, p. 89.

* Comp. Vitringa on Apocalyps. ch. iv. 6, 7, p. 184, edit. 2dæ.

Digitized by Google

II. Of what the *cherubs* were emblems, and with what propriety.

That the *cherubic* figures were *emblems* or *representatives* of something beyond themselves is, I think, agreed by all, both Jews and Christians. But the question is, of what they were emblematical? To which I answer in a word, *those in the holy of holies were* emblematical *of the ever-blessed Trinity in covenant to redeem man, by uniting the human nature to the Second Person;* which union was signified by the union of the faces of the *lion* and of the *man* in the *cherubic* exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. *The cherubs in the holy of holies* were certainly intended to represent *some beings in heaven;* because St Paul has expressly and infallibly determined, that the *holy of holies* was a figure or type of *heaven,* even of that *heaven* where is the *peculiar residence of God.* Heb. ix. 24. And therefore these *cherubs* represented either *the ever-blessed Trinity with the man taken into the essence,* or *created spiritual angels.* The following reasons will, I hope, clearly prove them to be emblematical of the *former,* not of the *latter.*

1st. Not of angels; because (not now to insist on other circumstances in the *cherubic form*) no tolerable reason can be assigned why *angels* should be exhibited with *four faces* apiece.

2dly. Because *the cherubs in the holy of holies* of the tabernacle were, by Jehovah's order, *made out of the matter of the mercy-seat,* or *beaten out of the same piece of gold as that was,* Exod. xxv. 18, 19. xxxvii. 9. Now the mercy-seat made of *gold* and *crowned,* was an emblem of the *divinity* of Christ. (See Rom. iii. 25, and כפרת under כפר X.) The *cherubs* therefore represented not the *angelic,* but the *divine* nature.

3dly. That the *cherubic* animals did not represent *angels* is clearly evident from Rev. v. 11. vii. 11, where they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the *cherubs* on the great day of atonement. (Comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.) And this cannot *in any sense* be referred to created angels, but must be referred to Jehovah only; because

5thly. The high priest's entering into the *holy of holies* on that day, represented Christ's entering with his own blood into heaven, *to appear in the presence* OF GOD *for us,* Heb. ix. 7, 24. And

6thly, and lastly. When God *raised Christ* (the humanity) *from the dead, he set him at his own right hand in the heavenly places, FAR ABOVE,* ΥΠΕΡΑΝΩ,* *all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come,* (Eph. i. 21.) angels *and authorities and powers being* made subject *unto him* (1 Pet. iii. 22).*

If it should be here asked, since it appears that *one compound cherub* solely was the representative of the ever-blessed Three with the Man united to the second person—why then were there *two* of these in the holy of holies? I answer, Had there not in this place been *two* compound cherubs, it would have been naturally impossible for them to represent what was there designed; for otherwise, all the faces would not have looked *inward* toward each other, and down upon the mercy-seat, and on the interceding high priest sprinkling the typical blood of Christ, (see Exod. xxxvii. 9.) and at the same time have looked *outwards* toward the temple. לבית (Vulg. ad domum exteriorem, *to the outer-house,*) 2 Chron. iii. 13. Or in other words, the divine Persons could not have been represented as witnessing to each other's voluntary engagements for man's redemption, as beholding the sacrifice of Christ's death, typified in the Jewish church, and at the same time as extending their gracious regards to the whole world. See Isa. liv. 5, and Spearman's Enquiry, p. 382, edit. Edinburgh.

Though I have said, page 292 of the 2d edit. of this Lexicon, Note †, that the *cherubim* are never, so far as I can find, by believers called *Aleim;* yet 1 Sam. vi. 20, seems to deserve a more distinct consideration than I have there given it. Beth-shemesh was a town or city of the tribe of Judah, belonging to the priests, (see Josh. xv. 10. xxi. 16.) and that the inhabitants were believers appears from their sacrificing to Jehovah, 1 Sam. vi. 15. Now as *the Philistines,* (1 Sam. iv. 6—8.) when they understood that the ark, *of which the cherubim were inseparable appendages,* was come into the camp of Israel, *were afraid, for they said* אלהים the Aleim *is come into the camp. Wo unto us: who shall deliver us out of the hands* האלהים האדירים האלה of these mighty Aleim? so, in like manner, when the ark came to Beth-shemesh, and the men of that place had been smitten, because they had looked into, or rather upon it, *the men of Beth-shemesh said, Who is able to stand before* יהוה האלהים הקדוש הזה THIS holy Jehovah Aleim, *and to whom* יעלה *shall* HE *go up from us?* 1 Sam. vi. 20. Do not then the Beth-shemites here call the *che-*

* When the high priest entered into the holy of holies, and sprinkled the sacrificial blood on and before the mercy-seat, he was *below* or *under* the cherubs; and therefore, if the *cherubs* were emblematical of *angels,* he could not represent Christ ascended into heaven, *far above* all *angels;* as St Paul however assures us he did. See Mr Bate's Inquiry into the Similitudes, p. 104.

* I once thought that Ezek. x. 20, taking תחת in the sense of *a substitute,* (as in Gen. xxx. 2. 1. 19.) afforded a good argument for the *cherubim* being *emblems* of the *Aleim.* But on attentively considering that Jacob, by seeing the *angel* who wrestled with him, Gen. xxxii. says, ver. 31, *I have seen* the Aleim *face to face* (comp. Hos. xii. 4. and 5.); and that Moses and the elders, Exod. xxiv. 9—11, *saw* the Aleim *of Israel, and there was under his feet as it were a pared work of a sapphire stone, and as it were, the body of heaven in his clearness;* and on comparing these texts with Ezek. i. 26. x. 1, 20, I am now inclined to think that the *God-man in glory,* called *the glory of the Aleim of Israel,* ver. 19, is also styled *the Aleim of Israel,* ver. 20, as being their *visible representative:* and consequently that תחת in this verse denotes *under* as to *place* or *situation,* and that the two *cherubims* are at the beginning of the verse called in the singular חיה *the living creature,* because perfectly similar to each other, but at the end of it, it should be observed that they are mentioned as plural.

rubim by the name of *Jehovah Aleim?* And thus the *teraphim*, a smaller sort of *cherubim*, are also called אלהים Gen. xxxi. 30, 32. comp. ver. 19, 34, and ch. xxxv. 4.

The *coupled cherub*, or *lion-man*, on the vail and curtains of the outer tabernacle, and on the vail, doors, and walls of the temple, accompanied with the emblematic* *palm-tree*, is such a striking emblem of the *Lion of the tribe of Judah* (Rev. v. 5.) *united* to the *Man* Christ Jesus, as is easy to be perceived, but hard to be evaded. These *coupled cherubs* appropriate the tabernacle or temple and their vails, as emblems of Christ, and express in visible symbols what he and his apostles do in words. See John ii. 19, 21. Heb. x. 20. comp. Matt. xxvii. 51. And as the texts just cited from the New Testament affords us sufficient authority for asserting that the *tabernacle* or *temple, and their vails, were types of the body of Christ*; so they furnish us with an irrefragable argument to prove that the *cherubs* on their curtains or walls could not represent *angels*. For did *angels* dwell in Christ's body? No surely. But *in Him dwelleth all the fulness of the* GODHEAD *bodily*. Col. ii. 9. I go on to consider the *propriety* of the animals in the *cherubic* exhibition representing the Three Persons of the ever-blessed Trinity. And here, to obviate any undue prejudice which may have been conceived against the *Divine persons* being *symbolically* represented under any *animal forms* whatever, let it be remarked, that † *Jehovah* appeared as *three men* to Abraham, Gen. xviii.; that the *serpent* of brass set up by God's command in the wilderness, was a type or emblem of *Christ, God-man*, lifted up on the cross (Comp. Num. xxi. 1—9, with John iii. 14, 15.); that at Jesus' baptism‡ *the Holy Spirit* descended *in a bodily shape, like a dove*, upon him, Luke iii. 21, 22; that Christ as above intimated is expressly called the *Lion of the tribe of Judah*, Rev. v. 5; and continually in that *symbolical* book set before us under the similitude of a *lamb*.§ All these are plain scriptural representations, each of them admirably suited, as the attentive reader will easily observe, to the particular circumstances or specific design of the exhibition. Why then should it appear a thing incredible, yea why not highly probable, that Jehovah Aleim should under the *typical* state order *his own persons* and *the union of the manhood with the essence* to be represented by *animal forms* in the *cherubim of glory?* Especially if it be considered that the *three animal forms*, exclusive of the *man* (who stood for the *very human nature* itself) are the chief of their respective genera; the *ox* or *bull*, of the tame or graminivorous; the *lion*, of the wild or carnivorous; and the *eagle*, of the winged kind.—But this is by no means all. For as the *great agents* in nature, which carry on *all* its operations, certainly are the fluid of the heavens, or, in other words, the *fire* at the orb of the sun, the *light* issuing from it, and the *spirit* or *gross air* constantly supporting, and concurring to the actions and effects of the other two; so we are told, Ps. xix. 1, that השמים מספרים כבוד אל *the heavens (are) the means of declaring, recounting*, or *particularly exhibiting the glory of God*, even *his eternal power and godhead*, as St Paul speaks, Rom. i. 20. And accordingly Jehovah himself is sometimes, though rarely (I presume for fear of mistakes,) called by the very name שמים or שמיא *Heavens* in the Old Testament, see 2 Chron. xxxii. 20. (comp. 2 K. xix. 15. Isa. xxxvii. 15.) Dan. iv. 23 or 26; as he is more frequently expressed by Ουρανος *Heaven* in the New. See Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27.* Yea not only so, but we find in the scriptures both of the Old and New Testament, that the persons of the eternal Three and their economical offices and operations in the spiritual are represented by the three conditions of the celestial fluid, and their operations in the material world. Thus the peculiar emblem of the *Word* or *second Person*, is *the* שמש or *light*, and He is and does that to the souls or spirits of men which the material or natural light is and does to their bodies. See inter al. 2 Sam. xxiii. 4. Isa. xlix. 6. lx. 1. Mal. iv. 2, or iii. 20. Luke i. 70. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46. The *third Person* has *no other distinctive name* in scripture, but רוח in Hebrew, and Πνευμα in Greek; (both which words in their primary sense denote the *material spirit* or *air in motion*;) to which appellation the epithet קדש ἁγιον, *holy*, or one of the names of God is usually added; and the actions of the *Holy Spirit* in the spiritual system are described by those of the *air* in the natural. See John iii. 8. xx. 22. Acts ii. 2. Thus then the *second* and *third Persons* of the ever-blessed Trinity are plainly represented in scripture by the *material light* and *air*. But it is farther written, *Jehovah thy Aleim is* a consuming fire. Deut. iv. 24. Comp. Deut. ix. 23. Heb. xii. 29. Psal. xxi. 10. lxxviii. 21. Nah. i. 2. And by *fire*, derived either immediately or mediately from heaven, were the typical sacrifices consumed, under the old dispensation. Since then Jehovah is in scripture represented by the *material heavens*, and even called by their name, and especially by that of *fire*; and since

* Comp. under חמר II.

† This is evident from the first and second verse of that chapter. Jehovah *appeared unto him in the plains of Mamre—and he lifted up his eyes and looked, and, lo!* three men *stood by him.* And accordingly in the course of the chapter they are spoken of sometimes in the *singular*, sometimes in the *plural*: and the more attentively any one considers the whole chapter, the more clearly he will perceive that the *three men* there mentioned were no other than an appearance of *Jehovah subsisting in three persons*, and conversing with Abraham as their *friend*. And to assist the reader's meditations on this important subject, I would beg leave to recommend to his attentive perusal the late learned Mr George Watson's Discourse on Gen. xviii. and Mr Bate's Enquiry into the Similitudes, p. 11, &c. To which he may, if he pleases, add my Pamphlet in answer to Dr Priestly, p. 15, &c.

‡ See some excellent remarks on this appearance of the Holy Spirit, in the Gentleman's Magazine for Nov. 1750, vol. xx. p. 511.

§ See Vitringa in Apocalyps. ch. v. 6, 7.

* Comp. Greek and Eng. Lexicon under Ουρανος III.

Digitized by Google

the *second* and *third Persons* are exhibited respectively by the two conditions of *life* and *spirit;* and since *fire* is really a condition of the heavenly fluid as much distinct from the other two as they are from each other; it remains that the peculiar emblem of the *first Person* (as we usually speak) of the Eternal Trinity, considered with respect to the other two, be the *fire.*

Bearing then in mind, that the *personality in Jehovah* is in scripture represented by the *material trinity of nature;* which also, like their divine antitype, are of *one substance;* that the primary scriptural *type* of the *Father is fire;* of the *Word, light;* and of the *Holy Ghost, spirit,* or *air in motion;* we shall easily perceive the *propriety* of the *cherubic* emblems. For the *ox* or *bull,* on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, (see Ps. xxii. 13.) is a very proper animal emblem of *fire;* as the *lion,* from his usual tawny gold-like colour, his flowing mane, his shining eyes, his great vigilancy, and prodigious strength, is of the *light:* and thus likewise the *eagle* is of the *spirit,* or *air in action,* from his being * chief among fowls, from his impetuous motion, (see 2 Sam. i. 23. Job ix. 26. Jer. iv. 13. Lam. iv. 19.) and from his towering and surprising flights in the air (see Job xxxix. 27. Prov. xxiii. 5. xxx. 19. Isa. xl. 31, and Bochart, vol. iii. p. 173). And the heathen used these emblematic animals, or the like, sometimes separate, sometimes joined, in various manners, as *representatives of the material trinity of nature,* which they adored. These particulars Mr Hutchinson has proved with a variety of useful learning, vol. vii. p. 381, & seq. and any person who is tolerably acquainted with the heathen mythology, will be able to increase his valuable collection with many instances of the same kind from modern as well as ancient accounts of the pagan religions. And this I shall endeavour in some measure to do below under my Vth head.

Thus then the faces of the *ox*, the *lion,* and the *eagle,* representing at *second hand* the three Persons of Jehovah, the *Father,* the *Word,* and the *Holy Spirit;* and the union of the divine *light* with man being plainly pointed out by the *union* of the faces of the *lion* and the *man,* (see Ezek. i. 10. xli. 18.) we may safely assert, that the *cherubim of glory* (Heb. ix. 5.) in the holy of holies were divinely instituted and proper *emblems of the Three Eternal Persons in covenant to redeem man, and of the union of the divine and human natures in the person of Christ.* And we find, Gen. iii. 24, that immediately on Adam's expulsion from paradise, and the cessation of the first or paradisaical dispensation of religion, Jehovah Aleim himself *set up* these emblems, together with *the burning flame* המתהפכת *rolling upon itself to keep the way to the tree of life;* undoubtedly, considering the services performed before them, not to hinder, but to enable man, to pass through it. I come

III. To inquire into the *ideal meaning* of the word כרוב. And here it is to be observed, that כרב never occurs as a verb in the Hebrew language, nor is ever applied to any thing from whence we can collect its ideal meaning, as an *uncompounded* word. We have already seen that the *sacred imagery,* to which it is most usually applied, was emblematical of *the great God, and our Saviour Jesus Christ.* Tit. ii. 3. Accordingly the Hebrew רב is one of the highest epithets known in that language, and signifies *great* in power, wisdom, and glory, or whatever can be termed perfection. "*Nomen formale* magnificentiæ et dominii. It is the formal name of *magnificence,* or *majesty,* and *dominion,*" says Marius de Calasio; doubtless, therefore, it is applicable to the true God; and we find it in fact so applied in the Heb. scriptures. Psal. xlviii. 3. (comp. Prov. xxvi. 10,) and in the Chaldee, Ezra v. 8. Dan. ii. 45. כ is indisputably a particle of *likeness* or *similitude;* and we have shown that each compound *cherub* in the holy of holies was a *similitude,* or *substitute,* of *the Majesty on high,* or *in the (heavens)* as St Paul speaks, Heb. i. 3. viii. 1. But what is more rational than to suppose, that in a language so inimitably descriptive as the Hebrew, כרוב should also be descriptive of the emblems to which it is applied? And if we consider it as a word compounded of כ *like,* and רוב *the Majesty,* what can be more so? For then it will literally signify *an emblem* or *representation of the Majesty.* And notwithstanding what some have asserted, the Hebrew Bible abounds in such compound words, as Mr Bate * has fully proved, and the attentive reader may easily observe. When כרוב is applied to *one* of the *animal* forms in the cherubim, it may literally be rendered *an emblem of a great one:* for in both the material and eternal Trinity, *none is* greater *or* less *than another, but the whole three Conditions* or *Persons are* coagent *together, and* coequal. And this may lead us,

IV. To explain some other scriptural application of the words כרוב and כרבים.

For we read, Ps. xviii. 11. 2 Sam. xxii. 11, *And he (Jehovah) rode upon* כרוב a cherub, *and did fly, yea, he did fly* (Sam. *was seen*) *upon the wings of* רוח the Spirit, ver. 12. *He made darkness his secret place,* &c.—Where nothing can be plainer than that *one* of the conditions of the *material heavens,* namely the רוח or *spirit,* is itself called כרוב *a cherub* or *emblem of a great one,* i. e. *of the immaterial Spirit.* The Targum explains רוח in this passage of the Psalms by זקפא *the whirlwind.*

In the second edition of this Lexicon, p. 295, I have said that where Jehovah is described as ישב הכרבים *dwelling in the cherubs,* we are to understand the term כרבים as denoting the *celestial,* not the artificial, *cherubs;* but since in 2 Sam. vi. 2, the word עליו may most obvious-

* ΑΡΧΟΣ ΟΙΩΝΩΝ, as Pindar calls him, Pyth. i. lin. 12, and ΟΙΩΝΩΝ ΒΑΣΙΛΗΑ *king of birds,* Olymp. xiii. lin. 30. So Horace, ode iv. lib. 4. lin. i. &c.

Qualem ministrum fulminis alitem,
Cui rex deorum regnum in aves vagas
Permisit——

* Enquiry into Similitudes, p. 213.

Digitized by Google

ly and easily be referred to *the ark*, and consequently the latter part of this verse be best translated—*the ark of the Aleim, where is invoked the name of Jehovah of Hosts,* ישב הכרבים עליו, inhabiting the cherubs upon it, it is evident that in this text ישב הכרבים imports Jehovah's *dwelling in*, or *being present with, the artificial cherubs which were on the ark;* and in the same view the expression may be understood in *all* the other places where it occurs; namely, 1 Sam. iv. 4. 2 K. xix. 15. 1 Chron. xiii. 6. Ps. lxxx. 2. xcix. 1. Isa. xxxvii. 16.

There is yet another application of the term כרוב which seems to require particular notice, namely, when it is said of the king of Tyre, Ezek. xxviii. 14, את כרוב ממשח הסוכך ונתתיך *Thou (art) the anointed* cherub *that covereth: and I have set thee (so).* Eng. transl. These words, I think, relate to that prince in his *political* capacity. For it seems evident from ver. 15, that the king of Tyre, though now a blasphemous apostate, ver. 2, 9, was once a believer, and a worshipper of the true God, as his predecessor Hiram also appears to have been, from 1 K. v. 1—7. 2 Chron. ii. 1—12; that he had only a mountain and holy place dedicated to God's service, ver. 14, 18; and that at least the principal sanctuary or temple was, like that of Solomon, (2 Chron. iii. 6.) adorned with precious stones, ver. 13, 14; and that * here it was that this impious prince, after his apostacy, set himself *in the seat of God* to receive divine honours, ver. 2, 16. But still the title of *the anointed cherub that covereth*, ver. 14, is mentioned, not as what he had impiously assumed to himself, but as a character with which God had invested him, whilst a believer. He was *set up* as a king by God (ונתתיך, saith Jehovah), and, as such he was a *type of Christ* in his regal office; so he was a *cherub*, an *emblem* or *representative of a Great One; anointed* as kings in general were, and † still are to this day with the *typical* oil; and in virtue of his royal character, *a coverer* or *protector*, as all kings are or ought to be to their subjects. Comp. Lam. iv. 20. Ezek. xxxi. 16, 17. Dan. iv. 9, 18, 19, or 12, 21, 22. This interpretation of the passage is confirmed by the Targum thereon, which runs thus: את מלך מרבא למלכו ויהבית לך רבורתא *Thou (art)* a king made great, or exalted *to a kingdom, and I have given to thee* greatness; where not only the Heb. כרוב is explained by מלך *a king*, but there seems moreover in the words מרבא and רבורתא an allusion to the same term כרוב considered as a compound of כ *like*, and רב *a great one.* But however this be, yet if the exposition above given of Ezek. xxviii. 14, be just, that text will of itself show that the *ideal import* of כרוב was well understood in the time of the prophet Ezekiel, not only by the Jews, but by their Gentile neighbours. I am now in the

V. Place to produce some of the *heathen imitations* of the sacred *cherubic emblems.*

But here it should be carefully remembered, that the institution of the *cherubim* was, as above intimated under the Ist and IId general head, far prior to the giving of the law by Moses, and was even coeval with the cessation of the first or Adamical dispensation of religion, and with the removal of man from paradise; for we read, Gen. iii. 24, *So he drove out the man,* וישכן *and placed (in a * tabernacle)* את הכרבים THE cherubim or cherubs (so Targ. Onkelos, ית כרוביא, LXX τα χερουβιμ, and Geneva English translation THE cherubim †) *and the flame of fire, turning* or *rolling upon itself* (called את מתלקחת *the fire catching* or *infolding itself,* Ezek. i. 4.) *to keep the way to the tree of life.* Now, what in reason can be meant by *THE cherubim* here mentioned, but such as were well known to the Israelites by that name at the time of Moses' writing? And what these were we have seen under the Ist head. It is true, indeed, that the Jews in general have in this text, though without any authority from scripture, made the *cherubim, angels;* but that some of the Jews, even ‡ since the time of Christ, understood them here to mean *two cherubs* similar to those in the Mosaic tabernacle, is evident from the Targums of Jerusalem and of Jonathan Ben Uziel on the place. The former runs thus: "And he thrust out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden above תרין כרוביא *the two cherubim.*" The latter thus: "And he drove and thrust out the man; from which time he caused the glory of his presence to dwell of old between תרין כרוביא *the two cherubim.*" And since the design of the *cherubs* thus set up by Jehovah Aleim, and of the services to be performed before them, was no less than *to preserve the way to the* true *Tree of Life* (comp. Rev. ii. 7. xxii. 14.); and since they are indeed mentioned (Gen. iii. 24.) as the *sum* and *substance* of the second and patriarchal dispensation, as the § Jews truly confess *the ark with the mercy-seat and cherubim* to have been of the whole Levitical service; there can be no doubt but these sacred emblems were carefully preserved by Adam and his believing posterity to the time of Noah, and ‖ from him to Moses. After the flood, indeed, the worship of the *heavens* gradually spread and prevailed among mankind: but as it is certain from history, sacred and profane, that the apostates to this worship observed in effect the same ceremonies, and performed the same services (though in process of time miserably corrupted) to their

* See a remarkable citation from Philostratus relative to the king of Babylon below under ספר II.

† See (inter al.) *The Ceremonies and Prayers at* anointing *the Kings of England.*

* See Note under שכן I.

† But Coverdale's Bible of 1535, *cherubes*; our present authorized version, *cherubims*; Cassiodore de Reyna's Spanish, *cherubines*; Diodati's Italian, *de' cherubini*; Martin's French, *des cherubins* (both with the *indefinite* article). One great source of all these mistranslations seems to be the Vulgate's having retained the original Hebrew word *cherubim* without a *definitive article* (in which, indeed, the Latin language is deficient), or *any other word*, corresponding to the Heb. את ה and Septuagint TA.

‡ See Walton, Prolegom. xii. 11, 13.

§ See below towards the end of כרב.

‖ See note under שכן above referred to.

Digitized by Google

false god, as had been by divine institution performed to Jehovah; so we meet with very many and remarkable traces of the *cherubic* exhibition, among the Gentiles throughout the world. Some of these I now proceed to lay before the reader. The order I shall observe is, to place those first wherein the greatest number of animal forms appear.

1. CHEMENS or ZEMES, or, as * Morinus calls them, CHEMIM or CEMIM. These were West-Indian idols. Their name is plainly taken with little variation from שמים or שמי *the heavens*. Some of their worshippers are said to have regarded them much in the same manner as Maimonides (de Idololatriâ) says the first idolaters did the *heavenly bodies*; namely, as the messengers, agents, or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them Jocanna (יהורה כנא *Jehovah the machinator*. Qu? See the texts cited under כן I. and כנן). In Picart's Ceremonies and Religious Customs, &c. vol. iii. p. 142, is a remarkable figure of one of these *Chemens* or *Zemes*, having the body of a *man* with a *serpent* wreathed about his legs, and the head of some bird at his middle, and having *five heads*; those of a *lion*, of an *eagle*, of a *stag*, of a *dog*, and of a *serpent*; and in his right hand a *trident*.
2. SERAPIS, an Egyptian idol. His name may be derived from the Heb. שרף *to burn*, or compounded of שרף and אש *fire*, or יש *substance*, and so denote the *burning fire*, or *substance*. The Egyptians, or rather the Greeks from them in their confused way, have said, that Serapis was the same as Osiris, or the Sun; but it seems more probable that under this name they worshipped the whole expanse of the heavens, or, according to Ennius's description,

Hoc sublime candens, *quem invocant omnes* Jovem.
This *glowing* height which all invoke as *Jove*.

And no doubt by Serapis was signified *more than one* of the natural, even as by the שרפים Isa. ch. vi. were typified *more than one* of the divine agents. For this † idol was "represented under the form of a *man*, with a kind of *irradiation* (or, as some say, a ‡ *basket*, denoting *plenty*), upon his head, near whom lay a creature with *three heads*, a *dog's* on the right side, a *wolf's* on the left, and a *lion's* head in the middle: a *snake*, with his fold, encompassed them, whose head hung down into the god's right hand, with which he bridled the terrible monster." And thus monstrously, though at the same time evidently, did the Egyptian idolaters corrupt the divinely instituted *seraphic*, or, which are the same, *cherubic* emblems. (See below שרף III.) And here we have again *five heads*, and the *human form* separated from the others.
3. The Egyptians are said to have given their supreme god four assistants: 1st, *Horns*, under the form of a *boy*; 2dly, One distinguished by a *dog's* face; 3dly, One under the form of a *hawk*, whom they called Thaustus (from the Heb. דא Qu?), and signalized with Hammon's *horn*; 4thly, A formidable *lion*. §
4. "In an island near Bombay (belonging to the Portuguese, and called Elephanto, from a huge artificial *elephant* of stone, bearing a young one upon its back) is an idolatrous temple of a prodigious bigness cut out of a firm rock. It is supported by forty-two pillars, and open on all sides except the east, where stands an image with *three heads*, adorned with strange hieroglyphics, and the walls are set round with monstrous giants, whereof some have no less than *eight heads*." ‖ The *three-headed* image just mentioned in the island of Elephanto, is a great bust with *three human heads*, and *four hands*, (comp. Ezek. i. 8.) of which the two on the right side hold each a *serpent* (cobra capella), at one of which the head on that side seems to be smiling. See Niebuhr, Voyage en Arabie, tom. ii. p. 25, &c. who has given a particular description of the temple of Elephanto, and a plate of this *three-headed* bust. In his 6th and 9th plates are other smaller figures with *three human heads*.
5. Orpheus, who was the great introducer of the rites of the heathen worship among the Greeks, being charged with having invented the very names of the gods, and declaring their generation and their several actions, wherein he was for the most part followed by Homer, is yet said to have been totally silent in his theology, as to any thing intellectual, as unspeakable and unknown, and to have made one of his principles to be a *dragon*, having the *heads* both of a *bull* and of a *lion*, and in the midst the *face* of a *god* ‡ (i. e. a human one) with *golden wings* on his shoulders.—Timotheus adds, that the same Orpheus also wrote that all things were made by *one godhead, with three names*, and that this *god is all things*. §
6. DIANA, a Roman idol. The name seems to be derived from the Heb. די *sufficient* and און *labour, activity*, and primarily to denote the *expansion* or *heavens*, from their *incessant labour*. (Comp. under און II.) This idol "was called Triformis and Tergemina, i. e. *three-formed* and *triple*, and was represented with *three heads*; ‖ the head of a *horse* on the right side, of a *dog* on the left, and a *human head* in the midst; whence some call her ¶ *three-head-*

* De Ling. Primæv. pag. 133.
† See Macrobii, Saturnal. lib. i.; Pierii, Hieroglyph. lib. xxxii.; and Tooke's Pantheon. In the last of these is a print of Serapis, at p. 335.
‡ See Montfaucon, Antiquite Expliquee, vol. iv. p. 297, and Shaw's Travels, p. 358.
* See Witsii, Ægyptiaca, lib. i. cap. 9, § 1; and Hutchinson's Works, vol. vii. p. 385.
† Gordon's Geographical Grammar, p. 261, 12th edit. and Sir John Maundeville, who travelled into the East in the 14th century, speaking of the East-Indians, says, "Sume worschippen ydoles—made of lewed wille of man, that man may not fynden among kyndely thinges; as an ymage that hath *four hedes*, on of a *man*, another of an *hors*, or of an *ox*, or of sum other *best* that no man hath seyn aftre kyndely disposicioun." Voiage and Travaile, p. 198, edit. 1725.
‡ See Cudworth's Intellect. Syst. vol. i. p. 298. edit. Birch.
§ Universal Hist. vol. i. p. 32, 33.
‖ See Pierii Hieroglyph. fol. p. 48; and Orpheus in Argonaut. lin. 973, 974.
¶ Τεισσοκεφαλον et τεισσοσωπον. Cornut. et Artemidor. 2 Oneiroc.

Digitized by Google

ed and *three-faced.* * Others ascribe to her the likeness of a *dog*, a *bull*, and a *lion.* † Virgil and ‡ Claudian also mention her *three countenances.*" Tooke's Pantheon. Ovid likewise § repeatedly mentions the *three heads* or *faces* of the Colchian Hecate or Diana, but without determining their species. In Montfaucon's Antiquité Expliquée, tom. i. p. 150, plate 90, she is represented by *three* women joined at their backs. And Mr Spence, in his Polymetis, plate xiv. fig. 1, presents us with such *a triple Hecate* or *Diana*, which has not only *three female heads*, but *three bodies*; and p. 102, he says, "this way of representing her was *very common* among the ancient figures of this goddess."

7. PROSERPINE, another Roman idol, or, as they called her, goddess. The name is from the Greek Περσεφονη, which seems a plain compound of the Heb. פרס *to break in pieces*, or פרש *to disperse*, and פני *the forms.* Accordingly she was reckoned one of the *infernal* goddesses; but Orpheus (Hymn Εις Περσεφονην) styles her Ζωη και Θανατος, *both Life and Death*, and says of her,

——Φερεις γας απι, και παντα φονευεις.

Thou both *producest* and *destroyest* all things.

Which like a true Greek he assigns as the reason of her name Φερσεφονεια.

He prays,

——καρπους δ' αναπεμπ' απο γαιης.

From earth *send forth* the fruits.

He also calls her κερουσσα *horned*, and ευφιγγης *splendid.*

Some have said Proserpine was the same as the last-mentioned Hecate or Diana, and indeed she seems to have originally denoted the whole *celestial fluid*, which, in its *different conditions* and by its *active impulses*, (denoted by *horns*, comp. under עז IV. and קרן II.) doth indeed *produce* and *destroy* all things. To this also agreeth ‖ the account produced by Porphyry and Eusebius, which this goddess is said to have given of herself. "I am called," says she, "of a *three-fold* nature, and also *three-headed.* Many and various are my forms, and *three* my symbols; I bear *three* similitudes or images, of the *earth*, the *air*, the *fire.*"

Here then are a *threefold* image and *three heads*, which, as they were to represent the *earth*, *air*, and *fire*, probably were, one a *human*, another a *bird's*, perhaps an *eagle's*, and the third a *bull's*, or some *horned* animal's.

8. TRIGLAF. "The Vandals had a god called Triglaf; one of these was found at Herlungerberg, near Brandenburg. He was represented with *three heads.*—This was apparently the * *trinity of Paganism.*"†

The *species* of heads here are not mentioned; but if they were not all ‡ *human*, may we not from the sacredness of the *cherubic animals*, particularly of the *lion* and the *eagle* among the northern nations, presume that these made part of this compound idol?

9. "RODIGAST, an ancient German idol, bears an *ox's head* upon the breast, an *eagle* upon its *head*, and holds a *pike* in its left hand."§

Here were *three* of the *cherubic* heads, the *ox's* or *bull's*, the *eagle's*, and the *man's*, with the rest of the figure, *human.*

The name *Rodigast* may be a compound of the Heb. רעד *to tremble*, and נעש *to shake*, and so denote the *tremulous motion* of the שחקים of *conflicting airs*, which was perhaps intimated by the *pike* in the idol's left hand.

10. ‖ One of the idols of Tabasco in Mexico was a strange figure, with the *head* and *body* of a *man*, the legs and feet of a *goat*, and *three dogs' heads* about his middle. Comp. below 14, and 24.

11. ¶ DOLICHENIUS is thought by some to be the same as the *sun.* The name is perhaps derived from the Heb. דלה *to draw forth*, i. e. *the light*, and כן *to machinate.* But by this idol must have been denoted *a plurality* of agents or conditions. For in digging the port of Marseilles was found a *groupe* of marble eleven or twelve feet high, representing the God *Dolichenius* (in a ** human form I suppose, as nothing is said to the contrary), standing upon a *bull*, below which was an *eagle* displayed.

Here we have plainly *three* of the *cherubic* forms.

12. MITHRA, or MITHRAS, according to Dr Hyde, Relig. Met. Pers. cap. 4, denoted

* Porph, ap. Ger.

† Tergiminamque Hecaten, tria virginis ora Dianæ. Æn. iv. lin. 511.

‡ *Ecce procul* ternis Hecate *variata* figuris.

§ *Tuque* triceps *Hecate*——
Metam. lib. vii. lin. 194.
Per triplicis vultus, *arcanaque sacra* Dianæ.
Herold. epist. xii. lin. 79.

‖ Thus rendered into Latin by Gyraldus, De Diis Gentium, Syntag. vi.

Naturæ triplicis *dicor*, *Lucina*, *puella*
Taurica; *itemque* triceps *missa e cœlo aurea Phœbe*,
Quam multæ variant formæ, *quam* trinaque *signa*,
Quæ terna *et simulachra fero*, terræ, aeris, iguis,
Quippe meis atris terrarum est cura molossis.

* TRIUM DEAT, or *Lord in Trinity*, was worshipped in a most magnificent temple at Upsal in Sweden with human sacrifices (only indeed on extraordinary occasions), and was in general acknowledged by all the northern heathens, from whom we ourselves are descended. See Motraye's Travels, vol. ii. p. 357, London edit. 1723.

† Memoirs de Brandenbourg, by the King of Prussia, p. 255, small French edit. 1751.

‡ As those were of the Chinese idol San Pao, concerning which Navarette, in his account of China, book ii. ch. x. and book vi. ch. xi. has the following remarkable testimony; remarkable, I mean, as coming from a Popish missionary: "This same sect (of Foe) has another idol they call SAN PAO. It consists of *three* equal in all respects. This which has been represented as *an image of the most blessed Trinity*, is exactly the same with that which is on the high altar of the monastery of the Trinitarians at Madrid. If any Chinese whatsoever saw it he would say the SAN PAO of his country was worshipped in these parts."—O shame to Popery! Comp. Baudier's Hist. of the Court of the King of China in Lord Oxford's Collection of Voyages, fol. vol. ii. Capt. Hamilton, in his New Account of the East Indies, vol. ii. p. 307, speaking of the idols of Japan, says, "One has *three* faces, and he is the father of the sun, moon, and stars."

§ Banier's Mythology, vol. iii. p. 381. Comp. Montfaucon, Antiq. Expliq. vol. iv. p. 410.

‖ Ceremonies and Religious Customs, vol. iii. p. 167.

¶ See Banier's Mythol. vol. iii. p. 275.

** The statue was like that of a Roman warrior. Universal Hist. vol. xvii. p. 578, note. See the figure in Montfaucon, tom. i. p. 5, plate 18.

the *sun* or *solar light*, and was * represented by a *man*, sometimes *winged*, in the habit of the Persian kings, kneeling or standing on a *bull*, which he is represented as holding by the horns, or stabbing. This Dr Hyde explains of the *sun* now about to leave behind him the sign Taurus, or the *Bull, half-dead* as it were, and at this season of the year (namely in April) fertilizing the earth, and causing the whole vegetable world to spring and flourish. And probably this might be what the latter Persians meant by this hieroglyphical figure. But might not the more ancient ones rather intend to exhibit therein the *Mediator Light kindly* interposing and stopping the *Fire's* rage denoted by the *Bull*? For the Persian name † *Mihr*, which the Greeks corrupted into Μιθρα *Mithra*, signifies *love, compassion, mercy*; and *Mithras* is sometimes styled Μεσιτης, or the *Mediator*. And perhaps the *human form* was anciently designed to intimate the *incarnate Saviour*, who was more or less the expectation and *desire of all nations*. But however this be, in the above exhibitions of *Mithras*, we have at least *two* of the *cherubic* emblems; and if we consider the *wings* with which he was sometimes furnished as borrowed from the *eagle, three* of them; and *Mithras* was sometimes called Τριπλασιος or *triple*.‡ § Montfaucon gives us two figures of *Mithras*, each of which has a *human* body, a *lion's* head, and four *wings* on the shoulders, two extending towards heaven, and two descending towards the earth. (Comp. Ezek. i. 11.) In both these a *serpent* also makes part of the imagery.

13. GRYPHIN, perhaps from Heb. גרף *to gripe*. ‖ *Apollo*, or *the Sun*, represented in a *human* shape with rays about his head, was sometimes attended by *gryphins*, which have the head of an *eagle*, and the rest of their form like a *lion*, and *wings* of a monstrous size. The god himself was sometimes called *Gryphenias*. ¶ *Gryphins* were among the Indians sacred to the *sun*; and it seems from a passage in Plutarch's Symposium, and by a medal of Gallienus, as if the Egyptians paid them symbolical worship on that account. *Gryphins*, says Pierius, of many and various forms, appear not only in Egypt, but in •• Greece, and in all Italy, and to the utmost bounds of the Roman empire.

And to this head may, I think, be referred the *Chinese dragon* (compounded of a *bird*, a *wild beast*, and a *serpent*) "to which the emperor and his Mandarins pay a deep worship, by prostrating themselves to it often, with their faces quite to the ground, and burning incense and other rich perfumes upon its altars."•

14. CHIMÆRA. Hesiod, in his Theogonia, or *Generation of the Gods*, among the rest reckons *Chimæra*, the daughter of Echidna, who was a monster, unlike to all, both gods and men, resembling, in her upper parts, *a black-eyed nymph*, in her lower, *a dreadful serpent*. This seems a fanciful description of the *primeval darkness*, when first mixed with the *light*. See Gen. i. 2, 3. "This Echidna," says the † poet, "brought forth *Chimæra*, breathing *terrible fire*, horrible, great, swift, and strong. (See Gen. iii. 24. Ezek. i. 4, 13.) She had *three heads*, one of a *bright-eyed lion*, the second of a *goat*, the third of a strong serpentine *dragon*; before, a *lion*; behind, a *dragon*; in the middle, a *goat*."‡

15. SPHINX, an idolatrous emblem, well known, not only to the § Egyptians, but also to the Greeks. ‖ The *Sphinx* was represented with the *head* and *breasts of a woman*, the *wings of a bird*, the claws of a *lion*, and the rest of the body like a *dog*, or, as some say, a *lion*. Hesiod makes her the daughter of *Chimæra*, probably because she succeeded that idol in the Pagan worship; whence in fact we find that among the Egyptians and Greeks, images *compounded of several forms* grew much more common than those *with several heads*.

Is not the name *Sphinx* derived from the Heb. שפע *abundance*, and עז *strength*, so denoting either the *abundant strength* of the *heavens*, or rather that *strength* of theirs which affords *abundance* to *man*, which is also intimated by *female breasts* in the figure? Comp. under שד V. These *Sphinxes*, says ¶ Pierius, you may see every where placed before the tem-

---

* See the plate in Hyde, cap. 4, and Montfaucon, planches 215—217.

† Hyde, Relig. Vet. Pers. cap. 4, ad init.

‡ See Cudworth's Intellectual System, vol. i. p. 288, edit. Birch.

§ Antiquite Expliquee, tom. ii. p. 368, 369, planche 215.

‖ Pierii Hieroglyph. fol. edit. p. 216.

¶ Voss. De Orig. et Prog. Idol. lib. iii. cap. 100.

•• We are informed by Dionysius, Perieges. that there was the image of a *dragon* in Apollo's temple at Delphi.

——ἠχι δρακοντος
Διλφυνης τριποδισσι Θεου παρακικλιται ὀλκος.
Line 284, 285, edit. Wells.

* Complete System of Geography, vol. ii. p. 234.

† Ἡ δι χιμαιραν ιτιχτι, πνευσαν αμαιμακετον πυρ,
Δυσην τι, μιγαλην τι, ποδωκεα τι, κρατιερην τι.
Της δ'ην τρεις κιφαλαι· μια μιν χαροποιο λεοντος·
Ἡ δι, χιμαιρης· ἡ δ' οφις κρατιροιο δρακοντος.
Προσθι λεων, οπιθιν δι δρακων, μισση δι χιμαιρα,
Δεινον αποπνειουσα πυρος μενος αιθομενοιο.
Θεογον. line 319, &c.

Comp. Homer, Il. vi. line 180, &c. Θεων γενος.

‡ Though the Greeks, who were remarkably fond of reducing every thing to their own country and language, have made χιμαιρα signify a *she-goat*, as if from χιμαρος *a goat*; yet perhaps that sense of the word is rather to be deduced from the figure of the *chimæra*, which was in part *goatlike*; and it seems probable that the true derivation of χιμαιρα, *chimæra*, is, as Mr Bate, Enquiry into the Similitudes, p. 186, has remarked, from דיה *the creature*, and מראה *the representation*, (see Ezek. i. 1.) and so it denotes *the representative creature*; to wit, of the שמים, or *heavens*, (sprung in some sense from the *mixture* of *primeval darkness* with the *light*. See Gen. i. 6—8.) and of their *light, activity, and vivifying power*, intimated by the *lion*, *goat*, and *serpent* respectively.

§ See Bochart, vol. i. p. 143.

‖ See Tooke's Pantheon, and Pierii Hieroglyph. p. 14. Ausonius thus describes the *Sphinx*:

Terruit Aoniam volucris, leo, virgo, triformis
Sphinx, volucris pennis, pedibus fera, fronte puella:

And on a reverse of Marcus Aurelius we see Minerva mounted on a *Sphinx*, which exactly answers this description. (See Addison on Medals, dial. ii. series 2d fig. 22.) Was not this a manifest perversion of the appearance of the *God-man* above the *cherubim*, Ezek. i. 26?

¶ Hieroglyph. p. 14.

ples. Comp. Spearman's Letters on the Septuagint, p. 124.

16. To the above *particulars* may be added the *general* testimony of Tacitus in relation to the Egyptians. * "They worship," says he, "most kinds of *animals* and *compound images*." As an excellent comment on which words, I cite the following passage from the late learned lord president Forbes :† "Many Egyptian monuments show *two*, sometimes *three heads* of different creatures to *one body*; in vast numbers of gems, particularly those called ‡ *Abraxas*, *human bodies*, have the *heads* sometimes of *dogs*, sometimes of *lions*, sometimes of *eagles*, or *hawks*, &c. and no one can doubt that each of these representations was *symbolical*."

Come we now to such emblematic idols among the heathen wherein at least *two* of the *cherubic*, or similar forms appear.

17. § In the *sanctuary* of the temple of the Syrian goddess at Hierapolis were the statues of (Jupiter and Juno) Ζευς and Ἡρα, as the Greeks were pleased to call them, though Lucian assures us the inhabitants had other names for them. These statues were of *gold*, in a *human* form. Juno sat upon *lions*, and Jupiter was supported by *bulls*.

18. ASTARTE (in Heb. עשתרת which see below), a Syrian idol, was ‖ represented as a *woman*, with a *bull's head* or *horns*, as we learn from Sanchoniathon.

19. ISIS, an Egyptian female idol, was in like manner figured with ¶ *bull's* horns, and her **head was moreover adorned with the feathers of a *vulture*, which is nearly allied to the *eagle*. Comp. below 52.

20. MOLECH, the abomination of the Moabites and Ammonites, had the head of a *calf* or *steer*, and the body and arms of a *man*. Comp. under מלך II.

21. †† APIS, of the Egyptians, was a *bull*, with *horns* like the moon on its increase. In his forehead he had a *white* square *shining* figure, and the effigies of an *eagle* on his back. The name *Apis* may be a derivative from the Heb. אף *heat* or אפד *to heat*, and איש *fire* or יש *substance*. He was sacred both to the *sun* and *moon*.‡‡

22. APIS, or SERAPIS, who was not only §§worshipped by the Egyptians, but in Greece, especially at Athens, and also at Rome, is represented on a Roman medal having this inscription, SECURITAS REIPUB. *The Security of the Commonwealth*, in the form of a *bull*, having two *stars* over his head and back, with an *eagle* and two garlands, one of which it seems to present to the *bull*.

23. JUPITER AMMUN, or the *sun*, was figured by some of the Egyptians, and by the Ammonians, with a * *ram's* (instead of a *bull's*) *face*. Comp. under אמן VII. and כר II.

24. MENDES of the Egyptians, and PAN of the Greeks, had the †*face* and legs of a *goat*, and the body of a *man*. Comp. above 10, 14, and under עז IV.

25. ‡ The Egyptians placed under the *throne* of the *sun*, *lions* with their manes dreadfully bristling, in imitation of the solar rays.

26. DIANA; of whom above, 6. § In her temple of Olympia was seen a *winged* figure, with the right side like a *panther*, the left like a *lion*.

27. ‖ HERCULES, by whom, as we learn from the Orphic hymn, was anciently meant the *sun*, or rather *the solar light*, was commonly represented in a *human* form, clothed with a *lion's* skin: the ¶ *human* form, as usual, intimating the expected Saviour. Comp. under עז V.

28. ADAD. The *sun*, whom the Assyrians called *Adad*, that is, says my author, *one* (perhaps from the Chaldee חד *one* by reduplication חדחד *one alone, eminently one*) is by them sometimes figured as a *man* riding upon a *lion*, and surrounded with rays.**

29. †† The Hieropolitans, who are descended from the Assyrians, place several *flying eagles* near the image of Apollo, or the *sun*, whom they represent in a *human form*.

30. JUPITER among both the Greeks and Romans was generally attended by an *eagle*, sometimes placed on the top of his sceptre, sometimes bringing him thunderbolts, and on which he sometimes rode. Hence the *eagle* is continually called by the poets, the *bird* and *minister of Jove*.

I shall now produce some of the principal proofs of the sacredness of each *cherubic* animal, when *separate*.

31. MNEVIS. ‡‡ Besides *Apis* (mentioned above, 22), who was kept at Memphis, the Egyptians of Heliopolis, or *the city of the sun*, called by Jer. ch. xliii. 13, בית שמש, worshipped another *bull*, consecrated to the *sun*, and called *Mnevis*, Μνευις. The name may be a derivative from the Heb. מנה *to distribute*, and אש *fire*; and so denote the *fire* either as *distributing light* throughout the whole material system, or rather perhaps as *distributing* (by the joint assistance of the *light* and *spirit*)

---

* *Ægyptii pleraque* animalia, effigiesque compositas *venerantur*, Hist. lib. v. cap. 5. Comp. Porphyr. De Abstin. lib. iv. cap. 9; and *Minucius Felix*, sect. 28. p. 144, edit. Davies, and Notes.

† Tracts, vol. i. p. 197, edit. Edinburgh.

‡ See Montfaucon, tom. iv. lin. 3; Mosheim. Institut. Hist. Eccles. p. 101. Not. (*u*) edit. Helmstad, 1725; Shaw's Travels, p. 355, &c.

§ See Lucian De Dea Syra, tom. ii. p. 901, 902. edit. Bened. and Univ. Hist. vol. ii. p. 284.

‖ See Voss. De Orig. et Prog. Idol. lib. ii. cap. 21.

¶ See Herodotus, lib. ii. cap. 41, et Voss. lib. 9, cap. 12.

** See Took's Pantheon, p. 336, 337.

†† See Herodot. lib. iii. cap. 28, and Took's Pantheon. Apis was worshipped till the time of the emperor Vespasian. See Sueton. in Tit. cap. 5.

‡‡ See Jablonski, Pantheon Ægyptiacum, lib. iv. cap. 2, p. 181, 182.

§§ Took's Pantheon, p. 336, 337.

---

* Κριοπροσωπος, Herodotus, lib. iii. cap. 42.

† Αιγοπροσωπος, Herodotus, lib. ii. cap. 46.

‡ Pierii Hieroglyph. p. 1.

§ Pierii Hieroglyph. p. 11.

‖ See Took's Pantheon, and comp. Pierii, Hieroglyph. p. 10.

¶ See Spearman's Letters on the Septuagint, p. 88, &c.

** See more in Macrobii Saturnal. lib. i. cap. 23.

†† Macrobii Saturnal. lib. i. cap. 17.

‡‡ Strabo, lib. xvii. p. 1153, edit. Amstel.; Voss. lib. iii. cap. 74.

Digitized by Google

things into their respective places and orders, &c. and secondarily *dispensing* food and other natural blessings to man. Comp. under מנוח IX.

32. PACIS. * At the city of Hermunthus likewise, in the magnificent temple of Apollo, the Egyptians worshipped a *bull*, consecrated to the *sun*. *Pacis* seems a plain compound of the Heb. פך *to dissolve*, and אש *fire*, or ש *substance*, so imports *the dissolving fire* or *substance*.

33. BAAL. The *sun* was by this name worshipped under the form of an animal of the *ox* or *beeve* kind, by the idolaters of several other nations, as well as by the Egyptians. So we expressly read of the † *heifer Baal*, Tobit i. 5. Comp. Rom. xi. 4. and the LXX in Hosea ii. 8. *Baal* was equivalent to *Molech*. Comp. Jer. xix. 5, with Jer. xxxii. 35. See above, 20.

34. "The ‡ Gauls worshipped a brazen *bull*."

35. § "Of all living animals the pagan East Indians have the greatest veneration for a *cow*, to whom they pay a solemn address every morning, and at a certain time of the year they drink the stale of that worshipful animal, believing it hath a singular quality to *purify all their defilements*." "These people believe there is something so *divine* in a *cow*, that happy is the man who can get himself sprinkled with the ashes of a cow burnt by a Bramin, or the man who happens to lay hold of a *cow's* tail in the agonies of death."‖

" ¶ The East Indians likewise set on a pillar a little *cow* of wood or stone in a great many places."

36. ** "As formerly the Egyptians, so now the Indians, who inhabit the kingdom of Cuchin, worshipped an *ox* in a peculiar manner for God, and call him Tamberan." May not this name be from תם *perfect*, and ברא *to create*, to denote the *perfection of the creation*? or is it not rather from תם and בר *to purify*, and signifying the *perfection of the purity*, i. e. *the celestial fluid* in the highest degree of *purity*, and from which they expected *purification* from sin? Comp. 35, and under בר X. and see Job xxxvii. 11. Cant. vi. 10.

37. †† "On the frontiers of Bengal is an *ox* of a prodigious size, which stands on the high road, and has two rubies for its eyes. The Indians of that country seldom set out upon a journey, without first invoking that animal. Those of the kingdom of Var anoint or daub their horses with the fat of a new slain *ox*. Those of Melipaur carry some *bull's* hair along with them, and tie it to the necks of their horses, thinking it to be an *excellent preservative*. Others who also worship *oxen*, first kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themselves withal, as Marcus Paulus assures us."

38. * JAGARYNAT'S temple in the East Indies has in the *middle* of it an *ox*, cut in one entire stone bigger than the life.

The Javanese sacrifice a buffalo on the eve of every extraordinary enterprise.†

39. The *lion* was dedicated to the *sun*, as Pierius, Hieroglyph. in *Leo*, continually teaches us: ‡ Macrobius, to nearly the same purpose, says, that the mother of the gods, that is, the earth, in the form of a *woman*, was represented as carried by *lions*, animals endued with great *strength* and *heat*, which, adds he, is the nature of the *heavens*, in whose circumference is contained the air which carries the earth. So the Orphic Hymn to the mother of the gods,

> Ταυροφονοι ζωξασα ταχυδρομοι ἁρμα λεοντων·
> The bull-destroying *lions* to thy car
> Thou joinest——

40. § Crœsus dedicated a *golden lion* to Apollo at Delphi.

41. ‖ Arnobius upbraids the heathen, saying, "We see among your gods, *lions*, with a stern countenance, daubed over with vermilion, and called frugiferi, i. e. *corn producers*." This the *solar light* eminently is in a physical sense.

42. ¶ The Egyptians consecrated to Vulcan a *lion*, because he is a *fiery* animal.

43. ** The Leopolitans in Egypt worshipped a *lion*, as an emblem of the *sun*.

44. †† At Dandera, anciently Tentyra, in Egypt, is standing part of a temple or palace of surprising dimensions. Two *lions* of white marble, as big as horses, stand about half the length of their bodies out of the wall. The side is above 300 paces long, *filled also with sculptures of the same kind*, and has three *lions* jutting out, of the same size with the former.—The columns——have each on their cornice a

---

* Macrobii Saturnal. lib. i. cap. 21. Comp. Strabo, lib. xvii. 1171. edit. Amstel.

† Josephus, De Bel. lib. iv. cap. 1, § 1, mentions a place in Galilee (where the fountains of Daphne or Dane ran into the lesser Jordan), called τὸ χρυσοῦν βοὸς νεῶν, the temple of the *golden heifer*.

‡ Univers. Hist. vol. xviii. p. 351.

§ Gordon's Geograph. Gram. p. 259.

‖ Complete Syst. of Geography, vol. ii. p. 304. Comp. Niebuhr, Voyage, tom. ii. p. 14, 18.

¶ Conformity of the East Indians with the Jews, &c. ch. 9.

** Cæsar Scaliger in Voss. lib. ix. cap. 14.

†† Conformity of the East Indians with the Jews, &c. ch. 9.

* Complete Syst. of Geography, vol. ii. p. 324. "The figure of this idol is only an irregular *pyramidical black stone*, of about four or five hundred weight, with two rich diamonds near the top to represent eyes, and the nose and mouth painted with vermilion." Is not the name Jagarynat originally derived from יגר (Chald.) *a heap*, and ענה *to return*? And is not the *black pyramidical pillar* an emblem of the *spirit* or *gross air returning* from the circumference of the *solar fire*, intimated by the *ox* in the *middle* of the temple. The Canaanites appear to have had several בית, or temples to the *spirit* under this attribute of ענת *the returner*. See Josh. xv. 59. xix. 38. Jud. i. 33. And it is observable that in the two latter texts בית ענת is immediately joined with בית שמש *the temple of the sun* or *solar light*. Comp. under יצב IV. See Encyclopæd. Britan. in JAGGERNAUT; and Dr Buchanan's Christian Researches in Asia, p. 19, &c.

† Sir George Staunton's Embassy to China, p. 289.

‡ Saturnal. lib. i. cap. 21.

§ Herodotus, lib. i. cap. 50.

‖ Adversus Gentes, lib. vi.

¶ Voss. lib. iii. cap. 53.

** Ælian. De Animal. lib. xii. cap. 7; Voss. lib. iii. cap. 74.

†† Univers. Hist. vol. i. p. 453, 454.

Google

capital, composed of *four women's heads*, with their head-dress, set back to back, and appearing like the faces of a double Janus.—The tradition of the country is, that this was a temple of Serapis, which seems to be confirmed by a Greek inscription, wherein the name of that deity appears. Comp. above, 2.

45. * One of the idols of Tabasco in Mexico was a *lion*.

46. † YAGHUTH and NASR, whom the Arabians pretend to be *antediluvian* idols (as, considering that the *cherubic* emblems were set up from the fall of man, they might not improbably be), were worshipped by them under the forms of a *lion* and of an *eagle*.

47. *The eagle.* "Let a man, says ‡ Pierius, peruse the histories of the Assyrians, Medes, or Persians, or the records and glorious achievements of the Greeks and Macedonians, or of the Romans, who afterwards eclipsed them all—what will he meet with among these more frequently than the *eagle*, what more honoured, what more *sacred*?—To this bird alone, by the consent of all ages and augurs, is the honour given of always portending prosperous events."

48. § The Persians, long before the Romans, consecrated an *eagle* with the wings expanded.

49. Martinius (Lexicon Etymol. in Aquila) proposes the derivation of the Greek name of an eagle, ‖ *αετος*, from *αω to breathe* (from which verb, says he, *ανη the air* is derived), because it is sacred to Jupiter, who is allegorically *the air*.

50. ¶ The *hawk*, under which genus was also comprehended the *eagle*, was among the Egyptians sacred, and, from its swift flight, the emblem of *wind*, or of the *air in motion*.

51. ** Diodorus Siculus, lib. i. informs us, that the inhabitants of Thebes, in Egypt, worshipped an *eagle*, because, says he, they thought it a *royal* bird, and worthy Jove.

52. †† JUNO, that is, *the air*, was anciently worshipped with human sacrifices, at a city of Upper Thebais in Egypt, under the form of a *vulture*, a species of bird (as observed above, 19.) nearly allied to the *eagle*.

53. ‡‡ Many *vultures* sat in the temple of the *genius* of the Roman people, and that of Concord.

54. §§ At the famous temple of Apollo at Delphi, were two *golden eagles*; for which the Greeks, and from them the Romans, being ignorant of the true, have assigned a ridiculous reason.

55. * The rotunda before the temple (supposed to have been the *sun's*) at Balbec appears to have been covered and embellished with the figures of *eagles*. You are no sooner under the portal, but looking up you see the bottom of the lintel enriched with a piece of sculpture hardly to be equalled. It is a vast *eagle* in bas-relief, and carrying a † *caduceus* in his pounces.

56. ‡ Over the door of the temple of the *sun*, at Palmyra, you can just trace out a spread *eagle*, as at Balbec, with *some angels* or *cupids accompanying it on the same stone*; and several *eagles* are seen upon stones that are fallen down.

57. § Among the Tensas, a people of Mississippi, two *eagles*, with extended wings, hang in the closet or tabernacle of the temple of the *sun*, and look towards him.

58. ‖ In the apotheosis of the Roman emperors, as soon as fire was put to the funeral pile, an *eagle* was let loose, which seemed to carry the emperor's soul into *heaven*.

59. "Within the enclosures of the temple of the Syrian goddess (see above, 17.) they kept *oxen, horses, lions, bears, eagles*; all which were no way noxious to men, but all *sacred* and tame."¶

60. As to the *human* form in the *cherubim*, it seems quite needless to produce instances of that being idolized among the heathen; since it appears in far the greater part of their idols throughout the world.

I come now, in the

VI. and LAST PLACE, to answer some objections which may be made to the explanation of the *cherubic* emblems above proposed.

But as several of these have been already obviated, I shall have the fewer to consider under this head.

1st, then, it may be suggested, that the above explanation of the *cherubim* favours that *idolatry* or *image-worship*, which is so expressly forbidden in the second commandment, and in many other passages of Scripture. In answer to this objection I would observe first, that if it have any force at all, it holds as strongly, at least, against the supposition of the *cherubim's* representing *created spirits*, as it does against the doctrine which teaches that they were emblematical of *the three divine persons with the man in union*. For that they were exhibited with *faces* and *wings* we learn from Exod. xxv. 20, & al. and that they had *the likeness of a compound animal* Ezekiel expressly declares. But indeed the objection drawn from the second commandment immediately vanishes on

* Ceremonies and Religious Customs, &c. vol. iii. p. 167.

† Hyde Relig. Vet. Pers. cap. 5, p. 132, 133. See Univers. Hist. vol. xviii. p. 384, 385.

‡ Hieroglyph. lib. xix. 175. Comp. Joseph. De Bel. lib. iii. cap. 6, § 2; and the Rev. and learned William Jones' Physiological Disquisitions, p. 282.

§ Pierii Hieroglyph. lib. xix. p. 175. Comp. Voss. lib. iii. cap. 76, and Xenophon, Cyropæd. lib. vii. ad init.

‖ So Voss. lib. ix. cap. 17.

¶ See Voss. lib. ix. cap. 11; and lib. iii. cap. 87; and Strabo, lib. xvii. p. 1167, edit. Amstel.

** See Voss. lib. iii. cap. 100.

†† See Univ. Hist. vol. i. p. 483. Qu. Is not the Roman name Juno from the Heb. יונה the *compressor*, on account of the *air's compressing* force?

‡‡ Voss. lib. ix. cap. 28, from Dio.

§§ See Pierii Hieroglyph. lib. xix.

* See Univ. Hist. vol. ii. p. 266, 268.

† That is, two *serpents* intwined about a rod, which *serpents*, thus supported by the *eagle*, were probably emblems of the *light* and *fire*, supported by the *spirit*. See Cooke's Inquiry into the Patriarchal and Druidical Religion, &c. p. 56, 2d. edit.

‡ Univers. Hist. vol. ii. p. 275. Comp. Wells' Sacred Geography, vol. iii. p. 128.

§ Ceremonies and Religious Customs, vol. iii. p. 86.

‖ Herodian, lib. iv. § 3, cited Pierii Hieroglyph. lib. xix. and Voss. lib. iii. cap. 76.

¶ Univ. Hist. vol. ii. p. 286.

Google

attentively reading the words of it; Exod. xx. 4, *Thou shalt not make** לך to thyself *any graven image*, &c. ver. 5, *Thou shalt not* bow down *to them*, &c. Now the *cherubim*, whatever they represented, were not made by the people *to themselves*, i. e. out of their own *uninstituted* use; but were formed by God's express command, according to a divine pattern, by men divinely inspired for that purpose. See Exod. xxv. 18, &c. xxxi. 1—11. xxv. 9, 40. Comp. 1 Chron. xxviii. 6, 11—19. And as to the *use* made of them, the people were so far from *bowing down to*, or *serving the four-faced cherubs*, placed in the holy of holies, that they could not even see them, because they were always separated from the outer tabernacle or temple by a thick † vail (see Exod. xxvi. 31, &c. 2 Chron. iii. 14.); and no one but the *high-priest*, and he only *once a year*, was permitted to enter the holy of holies (see Lev. ch. xvi.); and when he did enter therein, according to God's appointment, and in order to sprinkle the typical blood upon the mercy-seat before the *cherubim*, it was expressly ordained, Lev. xvi. 17, that *no man* (not even a Levite or a priest) *should be in the tabernacle of* מועד i. e. in the outer tabernacle, or holy place. Nor

2dly, Will the *cherubim*, set up by God's express *appointment*, and the service he *ordained* to be performed before them, give the least countenance to the image-worship common among the papists? Till they can produce a *positive* and *clear command* from God to *erect*, *bow down to*, and *serve* the *images* of Christ, the blessed Virgin Mary, and other saints, the second commandment remains in full force against them: They do make *to themselves graven images*, or *likenesses*, and *worship them*, and therefore, notwithstanding all their well-known evasions and distinctions on this subject, are but too justly charged with being *idolaters*.

A 3d objection may be taken from the hymn of the *seraphim* (which is another name for the *cherubim*; see under שרף III.) in Isa. vi. 3; and from the like hymn of the *cherubic* animals, Rev. iv. 8. In Isaiah they cry one to another, *Holy, holy, holy (is) Jehovah of hosts; the whole earth is full of thy glory.* In Rev. *They rest not day and night saying,* ‡ *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* But surely the answer to this objection is as satisfactory as it is short; namely, that the *emblems* are in these passages represented as confessing to the *realities*, and proclaiming the glory of that *holy, holy, holy Lord, three Persons* or *Aleim, and one Jehovah*, in the knowledge of whose *power, unity, personality*, and *union with man*, they were intended in the most striking and convincing manner to instruct mankind.

4thly, It may be farther objected, that the *four animals*, as well as the four-and-twenty elders, *fell down before the Lamb*, Rev. v. 8, *and worshipped God*, προσεκυνησαν τω Θεω, Rev. xix. 4. "Now it is scarce to be conceived, if these four beasts were representatives of the Divine Persons, that they could with any propriety, or without the greatest solecism, be said and described to *fall down before* and *worship* other emblematical representations of the same divine nature and perfections. And therefore, whatever these beasts were emblems of, they could not be *cherubim* in Mr H.'s sense of that word: it being as contrary to the rational explanation of a vision to say that one emblem of the divinity should worship another emblem of it, as it is contrary to the reason of mankind, and to all our notions either of the godhead or of worship, to say that the Trinity worshipped the Trinity, or any one person in the Trinity." Thus have I given the objection its full force, by stating it in the strong and *well-chosen* words of Dr Sharp (on Cherubim, p. 305.) And very plausible indeed it must appear to those who have not been accustomed to consider the emblematic representations with which both the Law and the Prophets, as well as this book of Revelation, abound. But let it be carefully observed that these representations in Rev. ch. v. and xix. are not only visional but *hieroglyphical*, and therefore must be explained according to the analogy of such *emblematical* exhibitions; and as at ver. 6, *the lamb, as it had been slain, having seven horns and seven eyes, standing in the midst of the throne, and of the four animals, and of the four-and-twenty elders*, is evidently *symbolical* of the *Lamb of God* now raised from the dead, and invested with all *power, knowledge*, and *providence*, both in heaven and in earth; so *the four animals falling down before him*, ver. 8, and as it is expressed, ch. xix. 4, *worshipping God who sat upon the throne*,* must, in all reason, be explained *symbolically* likewise; not from any *abstract* or *metaphysical notions* we may have framed to ourselves of *worship in general*, but from the *specific* and *peculiar circumstances* of the case before us.† Thus likewise, when in 1 Chron. xxix. 20, *All the congregation* worshipped *Jehovah and the king*, namely *David*, the *worship* to both is expressed by the same strong phrase.—וישתחוו ל *prostated themselves to*, LXX προσεκυνησαν· yet surely no one will say that the people meant to *worship* David as God, but only to *acknowledge* him as *king*.‡ So Adonijah, who had contested the crown with Solomon, *came* וישתחו and worshipped *king Solomon*, (1 K. i. 53.) not as *God* doubtless, but as *king*, thereby *surrendering his own claim to the throne*. However "contrary

* So לכם *to yourselves*. Deut. iv. 16. Exod. xxx. 37. Comp. Exod. xxxiii. 8. Amos v. 26.

† See under פרך II.

‡ Or rather, *Holy, holy, holy* is *the Lord God Almighty*. Αγιος, αγιος, αγιος, Κυριος, ὁ Θεος ὁ παντοκρατωρ.

* Comp. Rev. xxi. 23, with Rev. xxii. 5, and consider ver. 8.

† "EMBLEMATA PROPHETICA INTERPRETANDA SUNT SECUNDUM ORATIONIS CIRCUMSTANTIAS," says the truly learned and judicious Vitringa, Comment. in Isa. xi. 6, p. 331, col. i. ad fin.

‡ "Pari gestu, animo distincto," says Grotius. So the other Persian conspirators, ΠΡΟΣΕΚΥΝΕΟΝ μεν Δαρειον ΩΣ ΒΑΣΙΛΗΑ, *worshipped* Darius *as king*." Herodot. III. 86.

Digitized by Google

therefore it may be to the reason of mankind, and to all *our* notions either of the Godhead or of worship, to say that the Trinity worshipped the Trinity, or any one person in the Trinity," i. e. with divine worship, as a creature worships his Creator; yet it is by no means contrary to the rational and scriptural explanation of an *emblematic* vision, to say that the *hieroglyphical emblems of the whole ever-blessed Trinity fell down and worshipped the hieroglyphical emblem of the God-man*, or *God who sat upon the throne*; since such *falling down, prostration*, or *worshipping* was the usual *symbolical* act, as it still is in the East, not only of divine worship, but of *acknowledging the regal power* to be in the person so worshipped, and these acts of the *cherubic* animals in Rev. v. 8. xix. 4, meant nothing more than either a cession of the administration of all *divine power* to *Christ, God-man*, or a declaration of the divine persons, by their *hieroglyphical representatives*, that *He* must *reign*, till all his enemies were made his footstool.* Comp. Mat. xxviii. 18. 1 Cor. xv. 25. But,

5thly, and lastly, as a sequel and confirmation of the preceding objection, it may be urged, that in Rev. v. 8, 9, *the four animals*, as well as the four-and-twenty elders, confess to the Lamb, saying, Thou *hast* redeemed us *to God by thy blood*; but † this can relate only to some members of the church of God *in this world*. It can refer only to MEN.—Now let us for a moment admit the validity of this objection, and see the consequences of it. For if this be so, then I say that the *four cherubic animals* mentioned in the fourth chapter, which are evidently the same as those in the fifth, must also represent *men*; and, as the emblematic exhibition of the throne, and of the four animals in the fourth chapter, is plainly similar to that in the first and tenth of Ezekiel, it follows that the animals in Ezekiel's vision likewise represented *men*. But the prophet (ch. x. 1—20.) *knew these to be cherubim*, i. e. such *four-faced cherubs* as were in the holy of holies (as above proved under my 1st head.) From the interpretation of Rev. v. 8, 9, above laid down, then, the conclusion will be, that the *cherubim of glory* in the holy of holies represented MEN; which, for five of the reasons given under my IId general head against their representing *angels*, is *absurd* and *impossible*.

Let us now return to Rev. v. 8, 9, and remark, *nearly* in the words of a late learned * writer, that "if the grammar of the 8th verse be strictly examined, the text says, *every one of them had* harps and golden phials; where the words in the Greek are ἔχοντες ἕκαστος, in the masculine gender, and *may* certainly refer to πρεσβυτέρους *the elders*, the more immediate antecedent, *only*, and not to ζῶα or the *four animals*, which is of the neuter gender. And so the words, *Thou hast redeemed us* (ver. 9.) *may be* the words of *the elders alone*, and not of the *animals*, who only ratify all, and give their assent by saying *Amen.*"† ver. 14. Comp. Rev. iv. 8—11.

Thus have I endeavoured, in as narrow a compass as I could, to present the reader with what appears to me the true, because the *only consistent*, explanation of the *cherubic* emblems, which the ‡ Jews truly confess to be the *foundation, root, heart, and marrow of the whole tabernacle, and so of the whole Levitical service.* I pretend not however to have gone through every particular relative to this glorious and extensive subject. This would require a considerable volume. And for farther satisfaction I must beg leave to refer the truly candid and *serious* to the sixth and seventh volumes of Hutchinson's Works, to Lord President Forbes's Thoughts concerning Religion, in his Tracts, vol. i. p. 190, edit. Edinburgh; to the learned Spearman's Enquiry after Philosophy and Theology, chap. vi.; and especially to an excellent Treatise of the late Rev. Julius Bate, entitled § An Enquiry into the occasional and standing Similitudes of the Lord God, &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, Annot. 322.

כרה

With a radical, but mutable or omissible, ה.

To cut, cut up, penetrate.

I. *To dig, cut out*, with a spade or other instrument, as a well, a pit, a sepulchre. See Gen. xxvi. 25. 1. 5. Exod. xxi. 33. 2 Chron. xvi. 14. As a N. fem. כרת *a digging* כרת כרת literally, *folds* or *cotes of digging* seem to mean such *holes* or *caves* as the shepherds *dug* in the

* Bp. Newcome, to whom the public is obliged for what he modestly entitles his ATTEMPTS towards an improved Version, &c. of the twelve Minor Prophets, and of Ezekiel, says in his Note on Ezek. i. 10, "Cherubim cannot represent Jehovah; because Rev. iv. 8, and v. 8, 9, they pay worship in heaven." But what heaven? Even that mentioned Rev. iv. 1, 2, namely, not the place we commonly call heaven, but the *visional heaven*, which John, *being in the Spirit*, saw under the form of a *temple*, in which a *door was opened*. And, to borrow the expressions of that excellent commentator Vitringa on Rev. iv. 1, "What is here said is to be understood mystically. For *heaven* here, as in other places of the Revelation (ch. xi. 19. xii. 1, &c.) denotes *the whole church of the elect of God*, which under the new dispensation is governed by Christ the heavenly King after a heavenly manner; and together with Jerusalem, which is above, forms one house of God, the upper part of which is in heaven, the lower on this earth." In this *mystical heaven* the cherubic representatives, Rev. iv. 8, 9, do *not pay worship*, but *proclaim the glory* of their principals, as observed in answer to objection 3d above: and *in this same heaven* they also *surrender the administration of all divine power to the Lamb who had been slain* or *acknowledged it to be vested in Him*, as in answer to objection 4th.

† See Taylor's Hebrew Concordance under כרב.

* Mr Spearman in his Enquiry after Philosophy and Theology, p. 381, edit. Edinburgh.

† The learned Herman Witsius, in his Egyptiaca, lib. ii. cap. 13, sect. 35, shows, even without insisting on the strict grammatical construction, that ἔχοντες ἕκαστος, &c. may relate to the *elders only*, and produces Neh. xiii. 1, 2, (compared with Num. xxii. 3.) and Jer. xxi. 7, (compared with Jer. lii. 11.) as similar instances from the Old Testament.

‡ "*Quemadmodum etiam* ipsi Hebræi fatentur,—*quod* fundamentum, radix, cor et medulla totius tabernaculi, atque adeo totius cultus Levitici, fuerit arca cum propitiatorio et cherubinis (*ut* Cosri *scribit*, par. ii. sect. 28, et ibi R. Jehudah Muscatus)—et ad eam referebantur et respiciebant." Buxtorf, Hist. Arcæ Fœderis, p. 151.

§ Printed for late Withers, at the Seven Stars, near Temple Bar, Fleet Street, London.

rocks or mountains to shelter themselves and their flocks from the weather, especially from the extreme heat. occ. Zeph. ii. 6. Comp. Cant. i. 7. And for the farther illustration of Zeph. ii. 6, I remark from Harmer, Observations, vol. iii. p. 60. "That the eastern shepherds make use of *caves* very frequently; sleeping in them, and driving also their flocks into them, at night;" and especially "that the mountains bordering on the Syrian coast are remarkable for the *number of caves* in them, and that they are found in particular in the neighbourhood of Ashkelon." This last circumstance he proves by a citation from the archbishop of Tyre's History of the Croisades. As a N. מכרה *a pit.* occ. Zeph. ii. 9. As a N. fem. in reg. מכורת. Plur. in reg. מכרתי, and מכרותי *a being digged out,* as it were, i. e. *produced.* occ. Ezek. xvi. 3, (where it is joined with מלדתך *thy nativity*) xxi. 30. (where *the land* מכרותיך is equivalent to the *place where* thou wast created) xxix. 14, (where the Vulg. explains מכרותם by nativitatis suæ *of their nativity,* and the LXX by ἰδίων γενεθλίων, *whence they were taken.*) Comp. Isa. li. 1.

II. Spoken of water. *To dig for.* occ. Deut. ii. 6. So Montanus, fodietis.

III. Because this V. is often applied to *digging a pit* or *pitfall,* as Ps. vii. 16. lvii. 7. xciv. 13. cxix. 85. Prov. xxvi. 27; hence, the word for a *pit* being understood, it denotes *to dig a pit* or *pitfall.* i. e. *to devise secret mischief.* occ. Job vi. 27. Prov. xvi. 27.

IV. Spoken of the ears, by David in the person of the Messiah. occ. Ps. xl. 7. אזנים כריית לי literally, *ears hast thou* digged *for me.* Many interpreters have supposed in these words an allusion to the laws, Exod. xxi. 5, 6. Deut. xv. 17; where the servant who loved his master, and was not disposed to leave him, was to have his ear *bored through* with an awl, and fixed to the door or door-post, and serve him till the jubilee. But observe that in the text of the Psalm, and in the application of it by St Paul, Heb. x. 5, Christ is introduced in the character, not of a *servant,* but of a *priest;* and farther, that in the case of the servant, Exod. xxi. 6, not his *ears,* but only *one ear* was to be bored, and that this boring is expressed not by כרה but by רצע. The expression in Isa. l. 5, *the Lord Jehovah* פתח לי אזן hath opened my ear, *and I was not rebellious* (comp. Isa. xlviii. 8.) seems to come nearer to that in the Psalm; but then it must be allowed that the Psalmist's is the stronger expression, and that in this view *digging the ears* must mean removing wax or other obstructions to hearing; but, as such obstructions cannot in a spiritual sense be ascribed to Christ, it should seem that כרה *digging* the ears (like נטע *planting* them, Ps. xciv. 9.) refers to their *original conformation;* and that the former of these phrases farther imports the *original aptitude* to hear and do God's will, in which the humanity of Christ was formed. And the expression according to this interpretation will in sense coincide with the Septuagint's explanation of it, σωμα δε κατηρτισω μοι— *a body hast thou prepared* or *adjusted for me,* which is accordingly adopted by the apostle, Heb. x. 5*.

V. *To cut up,* i. e. meat for a banquet. occ. 2 K. vi. 23. Job xl. 25, or xli. 6; where the Vulg. concident *shall cut in pieces;* but comp. under כר. As a N. כרה *a cutting up.* occ. 2 K. vi. 23.

On Hos. iii. 2. comp. under חכר I.

VI. As a N. with a formative א, אכר *a husbandman, one who cultivates* the ground *by digging, ploughing,* or otherwise *cutting* and *dividing* the soil. 2 Chron. xxvi. 10. Jer. li. 23, & al.

VII. Chald. In Ith. *to be pierced, wounded, grieved.* occ. Dan. vii. 15.

כרז

In Aph. *to cry aloud, proclaim.* occ. Dan. v. 29. As a N. כרוז *a crier, a herald.* occ. Dan. iii. 4. The Targums use this word in the same sense.

Hence the Greek κηρυσσω *to cry,* and κηρυγμα *to proclaim;* by which latter V. Theodotion renders כרז, Dan. v. 29, as he does the N. כרוז by κηρυξ, Dan. iii. 4.

כרך

Occurs not as a verb in the Hebrew Bible, but in Chaldee and Syriac signifies, *to involve, wrap up.* Hence as a N. תכריך *an outer garment, a robe.* occ. Esth. viii. 15.

Der. *R* being changed into *L, cloak.* Qu?

כרם

Occurs not as a verb in Hebrew, but in Syriac denotes, *to prune, cut off.* Hence as a N. כרם *a vine,* or *vineyard,* which is *cultivated* in that manner. Gen. ix. 20. Exod. xxiii. 11. 1 K. xxi. 18. In plur. כרמים *pruners, vine-dressers.* 2 K. xxv. 12, & al.

Der. Lat. *carmen,* verse (where superfluous syllables are *cut off,* comp. under זמר IV.); whence Eng. *charm, charmer,* &c. Also, *crum,* or *crumb.* Qu?

כרס

Comp. under כרש, and as a N. כרסא see among the pluriliterals.

כרע

I. *To bow, sink down,* as the knees. 1 K. xix. 18.

II. *To bow, sink down,* as a man upon his knees. Jud. vii. 5, 6. 1 K. viii. 54. 2 K. i. 13.

III. *To couch,* as a lion by *bowing* his legs under him. Gen. xlix. 9. Num. xxiv. 9.

IV. *To bow* or *sink down* the head with the bulk of the body, in token of respect. Esth. iii. 2, 5. 2 Chron. vii. 3. xxix. 29.

V. *To bow* or *sink down,* as females in bringing forth. 1 Sam. iv. 19. Job xxxix. 3.

VI. *To bow* or *sink down,* as a person slain or wounded. Jud. v. 27. 2 K. ix. 24. In Hiph. *to make to sink down* thus. Psal. xvii. 13. xviii. 40. Comp. Ps. lxxviii. 31.

VII. In Hiph. *to bow* or *bring down,* in a figurative sense, *to afflict, humble.* Jud. xi. 35.

VIII. As a N. mas. plur. כרעים *the legs* of animals from their *bowing* or *bending* at the knees, or other joints. Exod. xii. 9. Lev. i. 9, & al. Lev. xi. 21, אשר לו כרעים ממעל

* See more in the Appendix to Merrick's Annotations on the Psalms, No. 3.

לרגליו *which have* benders or crouching joints *above their feet* or *lower part of their legs, to leap withal upon the earth:* such as our common grasshopper, and such as the locusts, enumerated in the next verse, have in their two hinder legs with which they leap. (See Scheuchzer, Physica Sacra on the place.) And this shows that the Keri and Complutensian reading לו, which also agrees with many of Dr Kennicott's codices, and is supported by the LXX and Vulg. versions, is the true one. Comp. Shaw's Travels, p. 240.

DER. *To cowre* or *cower* (immediately perhaps from the Welsh *cwrrian* the same), properly to sink by bending the knees. Lat. *curvus*, whence Eng. *curve, incurvate, incurvation.* Lat. *crus, cruris*, the leg, whence *crural.* Also ע in כרע having its nasal sound, *cringe, crank* (bending), whence *crankle.*

כרש

Occurs not as a verb in Hebrew, but in Arabic signifies, *to contract, gather together.* As a N. כרש *the belly, abdomen*, where the intestines are *contracted* or *convolved.* So the LXX κοιλιαν, and Vulg. ventrem. occ. Jer. li. 34. The Chaldee Targums use כרס in the same sense; and observe that in Jer. fourteen of Dr Kennicott's codices read כרסו, and nine כריסו.

כרת

I. *To cut off*, as a branch. Is. xviii. 5. *To cut up*, as a tree. Deut. xx. 19, 20. 2 Chron. ii. 8, 16. comp. Exod. ix. 25. As a N. fem. plur. כרתות *beams cut out.* 1 K. vi. 36. vii. 2, 12. As a N. mas. plur. in regim. מכרתי *instruments of cutting, swords.* So Eng. marg. occ. Gen. xlix. 5.

II. *To cut off*, by death, cessation, or the like. Gen. ix. 11. xvii. 14. 1 Sam. xx. 15. Ps. xxxiv. 17, & al. freq.

III. As a N. fem. כריתת or כריתות *a cutting off* (so Aquila in Deut. κοπης, and Symmachus διαλυσεως), as of a woman from her husband by *divorce, a divorce.* Deut. xxiv. 1, 3. Isa. l. 1. And though the V. כרת occurs not in this sense in the Bible, yet there is no reason to doubt but it was used in the Hebrew of Ecclus xxv. 28 or 36, *If she (thy wife) go not as thou wouldst have her,* cut *her* off (Gr. αποτεμε) from *thy flesh.*

IV. *To chew* meat, *cut* it *in pieces with the teeth.* Num. xi. 33.

V. *To cut in pieces*, applied to sacrifices. Jer. xxxiv. 18, *The men who have not performed* דברי ברית *the terms of the purification-sacrifice, which* כרתו they cut in pieces *before me,* חעגל *the calf which* כרתו לשנים they cut *in twain.* Here the calf is plainly called ברית *the purifier* or *purification-sacrifice, which was cut in twain.* So Ps. l. 5, כרתי בריתי עלי זבח *who have* cut in pieces *my purifier* or *purification-victim in sacrifice.* Comp. Gen. xv. 9, 10, 17, 18. This custom of כרת בריית *cutting in pieces* a purification-sacrifice was used both by believers, and * heathen, at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to *purge our sins in his own blood;* and the offering of these sacrifices, and passing through the parts of the divided victim, was symbolically staking their hopes of *purification* and salvation on their performance of the conditions on which the בריית was offered. Hence the phrase כרת בריית implies the *making of a league* or *covenant;* and doubtless a sacrifice was *generally* offered on these occasions. And from this custom the expression is sometimes figuratively applied, where we cannot suppose there was any actual sacrifice; as Job xxxi. 1. Hos. ii. 18. It is known even to school-boys that the Romans had the similar expressions *ferire, icere, percutere fœdus,* for *making a covenant;* and Ainsworth derives the word *fœdus* itself from fœta *porca,* the *pregnant* sow, which was *sacrificed* in making it, or rather, says he, from fœdus, i. e. *bloody,* quia sine cruore non feriebantur fœdera, *because agreements (or covenants) were not struck without blood.*

If the reader is desirous of seeing this important phrase כרת בריית thoroughly explained, and cleared from objections, he will do well to consult Bate's Scripture Meaning of Aleim and Berith, part II. (with the Reply in defence of it against Dr Sharp), and Moody's Evidence for Christianity contained in the words Aleim and Berit, &c. part II. I shall however observe here that Homer's phrase ὁρκια τεμνειν *to cut off,* or *in pieces, the oath-offerings,* which he expressly says, Il. iii. lin. 245, 246, (comp. lin. 269.) were αρνε δυω *two lambs,* wonderfully agrees with the Heb. כרת בריית *cutting off a purification-sacrifice;* and that if it be objected that כרת is in Deut. xxix. 11, 13, or 12, 14. comp. Isa. lvii. 8, joined with אלה *an oath,* as well as with בריית, it may be replied, that there are many other instances, both in the Old and New Testament, of two nouns being joined with one verb or participle, which is strictly and properly applicable only to one of the nouns (see Gen. iv. 20. xlvii. 19. Exod. xx. 18. Deut. iv. 12. xxxii. 14. 2 Sam. xxi. 18. Job iv. 10. Hos. ii. 18 or 20. Zeph. i. 17. Luke i. 64. xii. 54, 55. 1 Cor. iii. 2. Rev. xvii. 4. xviii. 16.); that the same mode of expression is not uncommon in the * Greek and Roman writers; and that, with regard to the particular phrase in question, Homer likewise, Il. iii. lin. 73, 94, 356, in the same sentence applies ταμοντες *cutting off,* and ταμωμεν *let us cut off,* to φιλοτητα *friendship,* as well as to ὁρκια *the oath-offerings,* to which latter alone it is properly applicable. As for the expression כרתים אמנה Neh. ix. 38, I think with Moody, p. 140, that it strictly imports *cutting off a faith-offering* or *confirmation-sacrifice* (comp. Exod. xxiv. 4—8.) and so corresponds with the ὁρκια ΠΙΣΤΑ *faithful* oath-offerings

* See Homer's Il. ii. lin. 124. (on which place Eustathius remarks, Δια ΤΟΜΗΣ ΖΩΩΝ ΘΥΟΜΕΝΩΝ οἱ επι μεγαλοις ὁρκοι εγινοντο, By the *cutting of sacrificed animals,* oaths in important affairs were confirmed.) Il. iii. lin. 103, 104, 105, 107, 245, & seq. Virgil, Æn. viii. lin. 641. xii. lin. 169, & seq. Dionysius Halicarn. lib. v. ad init.; Livy, lib. i. cap. 24; and Hooke's Roman History, book i. p. 67; to which by all means add the learned Bochart, vol. ii. 325, &c.

* See Davies' Note 5, on Cicero De Nat. Deor. lib. i. cap. 17.

Digitized by Google

of Homer. Comp. Greek and Eng. Lexicon in AMNOΣ.

DER. Lat. *curtus*, whence French *court*, Eng. *curt, curtation, decurtation, curtail, curtlass.* Also with *w* prefixed, the Danish *skorter*, and English *short, &c.* Qu?

כשב

As a N. *a sheep.* Gen. xxx. 32. Lev. iii. 7, & al. Fem. כשבה *an ewe.* occ. Lev. v. 6. The word occurs not as a verb, and the ideal meaning is uncertain.

DER. Germ. *schaf*, Sax. *sceap*, Eng. *sheep.*

כשה

Nearly the same as כסה, *to cover, to be covered* or *inclosed.* Once, Deut. xxxii. 15; where three of Dr Kennicott's codices read כסית. Comp. Job xv. 27.

כשל

I. *To stumble*, as against an obstacle. Lev. xxvi. 37. Ps. xxvii. 2. Jer. xlvi. 12. Nah. iii. 3.—or through weakness or faintness. Isa. xl. 30. Comp. 1 Sam. ii. 4. 2 Chron. xxviii. 15. Lam. v. 13. Neh. iv. 10. As Ns. כשלון *a stumble* or *fall.* Prov. xvi. 18. מכשל and מכשול *a stumbling block.* Lev. xix. 14. Comp. Ezek. xviii. 30. Jer. vi. 21.

II. *To totter*, as the knees from weakness. Ps. cix. 24. Isa. xxxv. 3.

III. *To totter, be ready to fall*, in a political sense. Isa. iii. 8. So as a N. fem. מכשלה *a tottering condition* of public affairs. Isa. iii. 6.

IV. *To stumble* spiritually, in the ways or law of God. Hos. xiv. 2, 10, or 1, 9. In Hiph. *to cause thus to stumble* into sin and ruin. See Jer. xviii. 15. 2 Chron. xxviii. 23. Mal. ii. 8. As a N. מכשול *a stumbling block* in a spiritual sense. Ezek. vii. 19. xiv. 3, 4, 7, where it refers to *idols*, as the fem. plur. מכשלות likewise doth Zeph. i. 3. Comp. Ezek. iii. 20; where it seems to denote "such a *temptation* to sin, and particularly to *idolatry*, as the man might have resisted."

V. As a N. מכשול *a stumbling block* to the heart or conscience, i. e. *something* on which it *impinges*, as it were, and for which it *condemns* a man. 1 Sam. xxv. 31.

Comp. Acts xxiv. 16, and Greek and English Lexicon in Ἀπρόσκοπος.

VI. As a N. כשיל some instrument of *throwing down* buildings or their parts, *an axe, pick-axe, crow*, or the like. But Michaelis thinks it more agreeable to the meaning of the root to interpret it *a battering engine*, ram or the like. occ. Ps. lxxiv. 6.

DER. *to jostle* or *justle.* Qu?

כשף

In Arabic the verb signifies, *to discover, disclose, reveal*, and is always in the Hebrew Bible applied to some species of *conjuring*, so may be thought to have particular reference to the pretended *discovery* of things hidden or future, by *magical* means. The LXX constantly translate it by φαρμακον *a drug*, or some of its derivatives; it may therefore be rendered

As a V. in Kal, *to use pharmaceutic enchantments*, or *to apply drugs*, whether vegetable, mineral, or animal, *to magical purposes.* occ. 2 Chron. xxxiii. 6.* As a N. mas. plur. כשפים *pharmaceutic enchantments, sorceries.* 2 K. ix. 22. Isa. xlvii. 9, & al. Also, *enchanters.* Jer. xxvii. 9. As a N. מכשף *an enchanter, sorcerer.* Deut. xviii. 10, & al. Fem. מכשפה *an enchantress, sorceress.* Exod. xxii. 18.

כשר

The idea of the word seems to be *straight, direct, right*, as opposed to *crooked, erroneous*, or *wrong.*

I. As a V. in Kal, *to proceed rightly.* So the LXX σωτηριαν *to prosper well.* occ. Eccles. xi. 6. In Hiph. *to direct.* occ. Eccles. x. 10, ויתרון הכשיר חכמה *and the excellency of* directing, i. e. the most excellent *directress* (*is*) *wisdom.*

II. As a N. כישור *a spindle* or *turning pin*, which *regulates* the position of the thread from the distaff. occ. Prov. xxxi. 19; where פלך must be the *distaff*, and therefore כישור is some other part of the apparatus; but what cannot be precisely ascertained without knowing the structure of the ancient spinning instruments.

III. As Ns. כשר *right, agreeable.* occ. Esther viii. 5. כשרון *righteousness, agreeableness.* occ. Eccles. iv. 4. v. 10 or 11. בכושרות Ps. lxviii. 7, may be rendered either *in righteousness* (so Theodotion εν ευθυτησιν), or as the Syriac version, בכשירותא *in* or *with prosperity.* Comp. Eccles. xi. 6.

כת

I. In Kal, *to pound, beat*, or *wear to pieces.* occ. Deut. ix. 21. Job iv. 20. In Niph. *to be* thus *pounded* or *beaten.* Isa. xxiv. 12. Mic. i. 7.

II. As a N. fem. נכתה *a beating* or *pounding.* occ. 2 K. xx. 13. Isa. xxxix. 2; in which passages בית נכתה may mean *the house* not only where the spices were *pounded* for sacred and civil uses, but also where the gold and silver were *beaten* or *stamped* for coin. Comp. under כתם. Aquila and Symmachus render נכתה in Isa. by των αρωματων αυτου *of his spices*; and the Targum in both texts by נגודהי *of his treasures.*

III. In Kal, *to beat* or *destroy*, as an army, Deut. i. 44. In Niph. *to be* thus *beaten* or *destroyed.* Jer. xlvi. 5.

כתת denotes the *repetition* or intenseness of the above action.

I. *To beat, pound over* and *over again*, or *into small pieces.* 2 K. xviii. 4. 2 Chron. xxxiv. 7. Isa. ii. 4. As a N. כתית is spoken of oil *obtained by expression* or *pounding.* occ. Exod. xxvii. 20. 1 K. v. 11, or 25.

II. Figuratively, *to beat in pieces, destroy by repeated beatings.* 2 Chron. xv. 6. Ps. lxxxix. 24.

DER. *cut*, Latin *cædo*, to beat, *cudo* to strike, hammer.

כתב

To mark, engrave, draw, or *form a representation of any thing*; generally used for *drawing*

* The reader may find some account of these abominable processes, as practised by the heathen, in Potter's Antiquities of Greece, book ii. ch. xviii.; in Horace, Epod. v. and the Notes of the Delphin edition in Ovid, Metam. lib. vii. fab. 2; and Lucan, lib. vi.

letters or *literal* characters, i. e. *writing*, as Exod. xxiv. 4. xxxi. 18. xxxii. 15. Deut. xvii. 18, & al. freq. but sometimes applied to other *marks*, as Exod. xvii. 14. (comp. under כסה IV.) Lev. xix. 28. In Josh. xviii. 6, 8, 9, it is used for *delineating a country*, or *drawing geographical maps* (see Scheuchzer's Physica Sacra on the place); in Ezek. xliii. 11. for *drawing the plan* of a house. Mr Harmer, Observations, vol. ii. p. 168, note, mentions, from Peter della Valle, an eastern method of writing *what was soon to be obliterated* on the *ground*, which was first strewed over with fine sand; and to this he thinks Jeremiah alludes, ch. xvii. 13. Comp. John viii. 6, 8.

On Isa. x. 1, see Harmer's Observations, vol. ii. p. 289—291.

כתל

Occurs not as a verb in Hebrew, but in Arabic signifies, *to confine, restrain*, and in Heb. and Chaldee, as a N. כתל *a wall*. So all the interpreters. occ. Cant. ii. 9. Ezra v. 8. Dan. v. 5. The Chaldee Targums use the word in the same sense. Mr Harmer, in his excellent Outlines of a New Commentary on Solomon's Song, thinks that in Cant. ii. 9, כתל means the *green wall*, as it were, of a *chiosk* or eastern arbour; which is thus described by * Lady M. W. Montague: "in the midst of the garden," says she, "is the *chiosk*, that is, *a large room* commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and *enclosed with gilded lattices*, round which vines, jessamines and honeysuckles make *a sort of green wall*. Large trees are planted round this place, which is the *scene of their greatest pleasures*."—See more in Outlines, &c. Observ. x. p. 140, &c.

כתם

I. *To mark with an engraving, impression, stamp*, or the like. It occurs in Niph. Jer. ii. 22, *Thy iniquity* נכתם is marked (so Montanus, *signata est*) *before me*; which the Syriac version explains by כתמו להון בכי חטוהיכי קדמי, thus rendered in Walton's Polyglott, "Cicatrices *tamen* impresserunt *in te peccata tua coram me*, Yet thy sins *have made scars* upon thee before me." And this Syriac application of the verb may serve to confirm the true sense of the Hebrew. Comp. Greek and Eng. Lexicon in Καυτηριαζω.

II. As a participial N. כתם *stamped*, signatum, *gold* namely *marked with a stamp* to show its genuineness and purity, Job xxviii. 16. Ps. xlv. 10. Prov. xxv. 12. Cant. v. 11; in which last passage there seems an allusion to the *golden crown* worn by Solomon. Comp. ch. iii. 11.

III. As a participle or participial N. מכתם occurs in the titles of Ps. xvi. lvi. lvii. lviii. lix. lx.; and is always either preceded or followed by לדוד *of* or *for David*, so may imply either that these Psalms were *written* by the typical David, or that they were designed to be especially *remarked* by the real David or Beloved One, the Son and Lord of the king of Israel. See Bate's Crit. Heb.

כתן

Occurs not as a V. in Heb. but in Arabic signifies, *to adhere, stick closely*; and this seems nearly the idea of the Heb. for hence, as a N. fem. כתנת, plur. כתנות and כתנת *a strait coat*, an *inner garment* or *tunic*; so all the Greek versions χιτων, and Aquila, Symmachus, and Theodotion in Lev. viii. 13, ὑποδυτης *an under* or *inner garment*, freq. occ. It is particularly applied to the high-priest's *coat* or *tunic* that *sat close* to his body, which the מעיל or *robe* did not. Exod. xxviii. 4, 39, & al. So Josephus (Ant. lib. iii. cap. 7, § 2.) describes this כתנת as χιτων περιγεγραμμενος τω σωματι, και τας χειρας περι τοις βραχιοσι καταφυγμενος, *a tunic circumscribing* or *closely encompassing* (arcté ambiens, Hudson) the body, and *having tight sleeves* for the arms.

Hence plainly the Greek χιτων, and perhaps by abbreviation the Eng. *coat*.

כתף

Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies, *to bind together, to bind hard, tightly*, or *compactly together*. Hence,

As a N. כתף, plur. כתפים or כתפות.

I. *The shoulder*; but it seems strictly to denote *the head of the* os humeri, or *of the upper bone of the arm*, with regard to which bone an eminent * anatomist observes, that "at the upper end it has a *large round head* which is covered with a very smooth cartilage, which is received into the cavity of the *scapula* (or shoulder blade), and makes a juncture *per arthrodiam*. This head of the bone being much larger than the socket into which it is received, the part extant is *strictly embraced* by a ligament, one edge of which is fastened to the margin of the cartilaginous socket of the *scapula*, the other to the lower part of the head of this bone, thereby *uniting* them *firmly together*."—If *binding strongly together* then be the ideal meaning of the Heb. כתף, we see why the *head of the* os humeri was called by this name, and may now understand Job xxxi. 21, 22, which is thus excellently paraphrased by Mr Scott:

> "If at an orphan's head I shook my hand,
> Secure the hall of judgment to command;
> That hand be shatter'd, let my *shoulder's ball*
> Disjointed from its guilty *mortise* fall."

For as כתף in this passage denotes the *head of the* os humeri (LXX † ωμος) שכמה must signify the *shoulder-blade* into which it is *inserted*, and with which it is *firmly connected*. In a more general view we may say that כתף denotes *the upper and fore part of the shoulder*, as שכם *the hinder* or *back part*. See Exod. xxviii. 12. Isa. xlvi. 7. xlix. 22. Ezek. xii. 6.

II. *The shoulder of a beast*. Isa. xxx. 6.

III. Of buildings or the like, *a side* or *part resembling a shoulder*. See Exod. xxvii. 14, 15. xxxviii. 14. 1 K. vii. 39. Ezek. xl. 40, 41, 44.

IV. Of countries, *a side* or *border*. See Num. xxxiv. 11. Josh. xv. 8, 10, 11. Isa. xi. 14.

V. As a N. plur. כתפות spoken of the high-

* Vol. ii. letter xxxii. p. 58. Comp. vol. iii. letter xliii. p. 6.

* Dr Drake, Anatomy, p. 408.
† See Hederic's Lexicon.

priest's dress, *shoulders* or *shoulder-pieces*. Exod. xxviii. 7, 12, & al.

VI. As a N. fem. plur. כתפות or כתפת *the shoulders* or *undersetters* in the frame of the lavers. occ. 1 K. vii. 30, 34.

כתר

I. Kal, *to enclose, encompass, surround.* occ. Jud. xx. 43. Ps. xxii. 13. cxlii. 8. Job xxxvi. 2, כתר לי, Montanus, sta circa me, *stand round me*, i. e. stay near me. In Hiph. nearly the same, *to encompass.* occ. Hab. i. 4.

II. As a N. כתר *a royal crown* or *diadem.* occ. Esth. i. 11. ii. 17. vi. 8. Hence as a V. in Hiph. *to make a crown,* or *be crowned.* occ. Prov. xiv. 18, *The prudent* shall make (*to themselves*) a crown *of,* or be crowned *with, knowledge.* So Theodotion, στεφθησονται γνωσιν.

Hence Greek διαδεμα *a diadem.*

III. As a N. fem. כתרת is applied to each of the *chapiters* or *circular crowns* which were placed on the top of the two columns or pillars in the porch of Solomon's temple. It sometimes denotes these *chapiters in general;* see 1 K. vii. 16—18. Jer. lii. 22; sometimes only the *diadem* or *hoop part,* as distinguished from the *cross-ring part* which formed the top. 2 K. xxv. 17. Comp. גלות under גל X.

Mr Hutchinson, in his Treatise on The Columns, vol. xi. has shown in general that these *chapiters* were a kind of *orreries* or *representations* of the material system, with the planets, fixed stars, &c. And in the explanation of the several Heb. words relative to these כתרות I propose to confirm and illustrate the same truth: to them therefore I must refer the reader; observing in the mean time that it is certain the ancients had machines similar to our *orreries.* Thus Cicero, Tusculan. Disput. lib. i. cap. 25, says, * "When Archimedes *comprised the motions of the moon, of the sun, and of the five planets in a sphere,* he contrived it so that a single conversion of it regulated several motions which were very different in respect of celerity;" and in his De Nat. Deor. lib. ii. cap. 34, he introduces the stoic Balbus speaking of † "a *sphere,* which his friend Posidonius had then lately made, each conversion of which *did the same with regard to the sun, the moon, and the five planets, as is done in the heavens every day and night.*"—"But there is an ‡ *orrery* described by Valerius Flaccus, that seems far to have exceeded either of the former; if that poet borrowed his thought from any work of this kind, that he had seen. He makes it serve for a lustre in the temple of Phœbus. In the midst of the temple," he says, "there stood a vast statue of Atlas; which statue supported *a sphere of the heavens. The planets and constellations were represented on it, all in their proper courses, to enlighten the dome.* Surely there never was a temple more properly or more nobly illuminated!" Thus the elegant and learned Mr Spence (in his Polymetis, dial. xi. p. 180, where see more); but we perceive he had some doubt whether the poet drew his description from a real temple of Apollo. He probably would have entertained less scruple of this kind, had he been aware that the *chapiters* on the pillars before Solomon's temple were likewise *orreries.**

כתש

To bray, pound, beat to pieces. occ. Prov. xxvii. 22. As a N. מכתש *a mortar.* occ. Prov. xxvii. 22; where there seems an allusion to a cruel punishment, which might be sometimes inflicted anciently as it is in our days. Thus the Turks "hold that by their law a *mufti* (or head of the law) is not to be put to death; but yet, if a *mufti* were guilty of high-treason, or any enormous crime, it would be in vain for him to plead the privilege of the law; for he would be degraded, sent to the Seven Towers, and there *pounded alive in a mortar.*"† And Baron de Tott tells us, ‡ that "the *ulemas,* or men of the law, in general, in Turkey, *are put to death by being bruised* [*brayed*] *in a mortar.*" Also, *a mortar-hole, a hole like a mortar.* occ. Jud. xv. 18, 19, *And he was sore athirst,* ויקרא *and he called to Jehovah—And Johovah Aleim clave* את המכתש אשר בלחי the mortar-hole which (is) in Lehi (comp. ver. 14, 17.) *and there came water out of it; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof* עין הקורא, i. e. *the fountain of him that called, which* (*is*) בלחי in Lehi *to this day.* So מכתש does not refer to the *jaw-bone of the ass,* but to the *place* thence called Lehi. Comp. Harmer's Observations, vol. iv. p. 508, &c.

In Zeph. i. 11, מכתש is by the Chaldee Targum rendered נחלא קדרון *the brook* or *torrent of Kedron:* but how could this be inhabited? Aquila renders it τον ὀλμον *the mortar,* so Vulg. pila, and Theodotion by τὸ βαθυ the *depth.* Castell thinks it means the *valley,* which, according to Josephus's description of Jerusalem, Ant. lib. v. cap. 4, § 1, divided the upper from the lower city, and was in his time called *the valley of the cheese-makers,* and is by Jerome denominated the *valley of Siloë.*

PLURILITERALS in כ.

כדכד See under כד

כלכל See under כל and כלה

כנמא Chald.

As a particle, *of this sort, in this manner.* The

---

* "*Cum Archimedes* lunæ, solis, quinque errantium motus in sphæram inligavit, *effecit* —— *ut tarditate et celeritate dissimillimos motus una regeret conversio.*"

† "Sphæram,—*quam nuper familiaris noster effecit Posidonius, cujus singulæ conversiones* idem efficiunt in sole, et in luna, et in quinque stellis errantibus, quod efficitur in cœlo singulis diebus et noctibus." See also Dr Davies' Note on the latter part of this chapter, and the authors there referred to.

‡ ——*Illi propere monstrata capessunt*
Limina; non aliter quam si radiantis adirent
Ora Dei, verasque æterni luminis Arces:
Tale fubar per tecta micat. Stat ferreus Atlas
Oceano; genibusque tumens infringitur unda:
Ad medii per terga senis, rapit ipse nitentes
Altus equos, curvoque diem subtexit Olympo.
Pone, tota breviore soror, densæque sequuntur
Pleiades, et madidis rorant e crinibus ignes.
Arg. v. lin. 416, &c.

* See accounts of two comparatively modern *planetariums* or *orreries,* in the Gentleman's Magazine for 1785, p. 586, 758.

† Complete System of Geography, vol. ii. p. 16. col. 2.

‡ Memoirs, vol. i. p. 28, edit. Robinson.

derivation of the word is uncertain; but it seems to be compounded of כן *thus*, and מא *what*. occ. Ezra iv. 8. v. 4, 11.

כפתר

From כפה *to bend*, and תר *to turn*.

I. As a N. כפתר *a round* or *spherical knob* in the golden candlestick. Exod. xxv. 31, 33, & al. So LXX *σφαιρωτης*, and Vulg. sphærula.

II. As a N. כפתור plur. in reg. כפתרי *an hemispherical* or *roundish porch over a door*, as of the temple. occ. Amos ix. 1.—or of a house. occ. Zeph. ii. 14.

כרכר See under כר

כרבל Chald.

To clothe, invest. occ. I Chron. xv. 27. As a N. fem. plur. כרבלת *vests, tunics*. occ. Dan. iii. 21. Comp. under סרבל.

כרכב

As a N. from כ *like* and רכב *a carriage*, as כרוב from כ *like*, and רב *great*. It means, I apprehend, *a kerb* or *ledge* going round the inside of the altar, which served *as a rest* to *carry* or *support* any thing which the priests in ministering at the altar had occasion to place there. occ. Exod. xxvii. 5. xxxviii. 4. The Vulgate translation of this word, by arulam, *an hearth*, which is distinguished from the craticula ænea, or *brazen grate*, plainly favours the interpretation here given.

כרכם

As a N. (from כרה *to cut, penetrate*, and כמה *to be hot, warm*), *the crocus* or *saffron*. "It is," says Dr Quincy, "one of the greatest *cordials* of any simple the whole *materia medica* supplies, and as effectually promotes a *diaphoresis*." And the ingenious authors of the New and Complete Dictionary of Arts and Sciences say, "It is a *high cordial*, and a very powerful *aperient, detersive*, and *resolvent*." This account fully justifies the composition here given of its Hebrew name, and shows the propriety and descriptiveness thereof. It is once used in setting forth the charms of Solomon's royal bride, Cant. iv. 14; where LXX *κρόκος*, and Vulg. crocus.

כרמל

Perhaps from כרה or כרם *to cut off*, and מל for מלא *to fill*, as in Job xxxii. 18. Ezek. xxviii. 16.

I. As a N. *a full ear of corn*, or collectively, *full ears of corn, cut* from the stalk. Lev. ii. 14. xxiii. 14. 2 K. iv. 42.

II. *A fruitful field* or *country*. Jer. ii. 7. iv. 26. xlviii. 33, & al. Isa. x. 18. xvi. 10. xxxvii. 24, *The forest of its* (*Lebanon's*) fruitful field. Such a *fruitful spot* there actually is in a rupture of the mountain Lebanon, concerning which see Vitringa, and לבן VI.

III. *Carmel*. It is the name of two places; one, "a city in the tribe of Judah, situated on a mountain of the same name, in the southern part of Palestine. Josh. xv. 55, & al. The other, a mountain to the south of Ptolemais, and the north of Dora, upon the Mediterranean. It belonged (probably) to the tribe of Manasseh, Josh. xix. 26." Calmet. No doubt both these places had their names from the *fruitfulness* of their soil. See 1 Sam. xxv. 2. Jer. l. 19. Amos i. 2. Mic. vii. 14; and Bochart, vol. ii. 532, 533. Cant. vii. 5 or 6, *Thy head upon thee is like* Carmel; namely, on account of the various coloured ribands, flowers, and jewels in imitation of flowers, with which it was adorned. Comp. Vitringa on Isa. xxxv. 2; Lady M. W. Montague's Letter xxix. vol. ii. p. 14, 15; and Harmer's Outlines, p. 111, &c.

IV. As a N. כרמיל a kind of *purpura* or *purple fish*, which used to be taken near the last mentioned mount Carmel. Hence it is used for *purple* or *crimson*, 2 Chron. ii. 7, 14, or 6, 13. iii. 14. See Bochart, vol. iii. 725.

כרסא Chald.

As a N. *a throne*, from Heb. כסא the same, ר being inserted, as in the Chald. פרנק from Heb. פנק, in Chald. שרביט from Heb. שבט. It occurs not in the absolute or emphatic form singular, but in the construct, and in the plur. כרסין. occ. Dan. vii. 9. See Chaldee Grammar, sect. iii. rule 9.

כרסמן or כרסם

It occurs only Ps. lxxx. 14, and is rendered by some translators, *to root up, to eradicate*, thus the Targum יגוברנה *hath dug* or *rooted it up*, and Vulg. exterminavit; by others, *to ravage, waste*, so the LXX *ελυμηνατο*, and Jerome, vastavit. But, according to either of these interpretations, I know not of what words the V. can be probably compounded. On the authority of thirteen MSS. and one printed edition כרס is *the belly*, Jer. li. 34. (comp. under כרש); and hence as a V. may very naturally signify *to cram* or *fill the belly*. Aben Ezra long ago explained יכרסמנה by יכרס—*hath filled his belly*, מנה *with* or *from it*; which seems as probable an exposition as any I have met with; and in this view יכרסמנה may perhaps be best divided into two words, though printed as one; and for other instances of a similar kind, see under חרצב. The Syriac translation favours Aben Ezra's interpretation; for it renders the word by אכלה *hath eaten it*; so Symmachus by *κατενεμησατο αυτην hath fed upon it*; and another Hexaplar version to the same purpose, *κατεβοσκηθη αυτης*.

כרפס

As a N. once, Esth. i. 6; where the LXX render it by a word derived from the Hebrew, *καρπασινοις*, and Vulg. carbasini. But what did the translators intend by these words? Scheuchzer in his Physica Sacra conjectures that the Heb. כרפס may mean *cloth made of the asbestos* or *amiantus*. That this extraordinary mineral and its use were well known to the ancients is evident from the following passage cited from Dioscorides, lib. v. cap. 156. *Λιθος αμιαντος γινεται μεν εν Κυπρῳ, στυπτηριᾳ σχιστῃ ομοιος, ὁν εργαζομενοι ὑφασματα ποιουσιν ἐξ αυτου, οντος ἰματιωδους, προς θιαν, ἁ βληθεντα εις πυρ, φλογουνται μεν, λαμπροτερα δε ἐξερχονται, μη κατακαιομενα.* The *mineral* called *amiantus* is produced in Cyprus, and resembles the scissile or plumose alum: and as it is flexible, they manufacture and make it into cloth, as an object of curiosity; for *if one throws this cloth into the fire, it burns indeed, but without being*

consumed, and comes out more beautiful." Pliny, Nat. Hist. lib. xix. cap. 1, speaking of the same, says, " Inventum est *etiam* quod ignibus non absumeretur. Vivum *id vocant*, ardentesque in focis conviviorum ex eo vidimus mappas, sordibus exustis splendescentes igni magis, quàm possent aquis. *Regum inde funebres tunicæ corporis favillam ab reliquo separant cinere. Nascitur in desertis adustisque sole Indiæ, ubi non cadunt imbres, inter diras serpentes; assuescitque vivere ardendo, rarum inventu*, difficile textu propter brevitatem. *Rufus de cætero color* splendescit *igni*. Cum inventum est, æquat pretia excellentium margaritarum.—Huic lino principatus in toto orbe. *We meet* also *with a kind of linen which is not consumable by fire.* They call it living (or *immortal*); *and I have at feasts seen towels made of it, burning in the fire, and in this manner more thoroughly cleansed than they could have been by water.* Of this are made the funereal vests of kings, to preserve the ashes of their bodies separate from the rest. It is produced in the desert and parched regions of India, where no rain falls, and horrid serpents abound; and is wont to thrive by heat, is rarely to be found, and hard to weave by reason of its shortness. Moreover its red colour grows bright by fire. *When found it is in price equal to the best pearls.—This is the most valuable kind of linen in the whole world.*" And therefore, supposing it known at that time, was the more proper to adorn the royal banqueting place of Ahasuerus. Thus have I given at large Scheuchzer's conjecture that כרפס might mean the *cloth* made of the mineral called *asbestos* or *amiantus*. But I must now remark, that, though we suppose this kind of cloth well known to the Persians in the reign of Artaxerxes Longimanus, yet it is hardly to be imagined that it could be procured in quantities sufficient to form any considerable part of that vast * *veil* or *umbrella*, which was expanded over the *court of the royal gardens*, which court, we are informed, was sufficient to contain all the people in Shushan, the *metropolis* (for so we ought, with Montanus, to render the Heb. הבירה), both great and small, and which therefore must consist of many acres. Thus Josephus, Ant. lib. xi. cap. 6, § 1. ΣΚΗΝΩΜΑ πηξαμενος εκ χρυσων και αργυρεων χιονων, ὑφη λινεα και πορφυρεα κατ' αυτων διεστασιν, ὡστε πολλας μυριαδας καταλινεσθαι. (Artaxerxes) having caused a *tent*, or *pavilion*, to be pitched, supported by golden and silver pillars, hangings of *linen* and purple were spread over them, so that many myriads of persons might sit down." As חור and תכלת, with which כרפס is joined, denote *white* and *blue*; so the Chaldee Targumist, the English and French translators take this last word for the name of a colour, *green*. But the LXX and Vulg. whose authority seems preferable, render it, the former by καρασινοις, the latter by carbasinis, *made of fine linen*; and Taylor says, " I incline to think it is *calico*," and accordingly translates the text *(under) white* calico, and *blue, fastened with cords of fine linen and purple*, &c. So Castell had formerly interpreted כרפס by *cotton*, and remarked that this interpretation was confirmed by the Syriac version עמר דכובא *thorn-wool*, and by the Arabic word كرسف signifying *cotton*. The etymology of כרפס is uncertain; but the Greek καρασος, and Latin carbasus, seem plain derivatives from that oriental word.

* See Shaw's Travels, p. 208; Taylor's Hebrew Concordance in כרפס, and Harmer's Observations, vol. 1. p. 189.

ל

ל

A particle. It seems to be derived or abridged from אל, and before nouns has nearly the same uses as that particle.

1. *To, unto.* Gen. xxiv. 54, & al. freq.
2. With a V. of the infinitive, *to, for to.* Gen. i. 14, & al. freq.
3. *Into.* Lev. viii. 20. Cant. iv. 16.
4. *Towards.* Isa. li. 6. Ezek. v. 10. Jon. ii. 7. With a V. infinitive, *towards, about.* Gen. xii. 15.
5. *For, because of, on account of.* Num. vi. 7. 1 K. xx. 7. Ps. cxix. 20. Comp. Gen. iv. 23.
6. *After.* Gen. vii. 10
7. With an infinitive V. *after that.* Exod. xix. 1.
8. *According to.* Gen. i. 11, & al.
9. *Of, concerning, touching.* Gen. xx. 13.
10. *As to, as for,* κατα. Lev. xi. 26. Eccles. ix. 4. Isa. xxxii. 1.
11. *In respect of, for.* Gen. iv. 1, 9.
12. *For, instead of.* Gen. xi. 3.
13. *As it were.* Josh. vii. 5. Lam. i. 17.
14. *For, for the use of.* Gen. xlvii. 12.
15. Of time, *at, about.* Gen. viii. 11. Josh. ii 7. *within.* Ezra x. 8.
16. Of place, it denotes nearness, *at, about, before, with.* Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7, & al.
17. It denotes possession or property, Gen. xlviii. 5. לי הם mihi *sunt*, they are *to me, i. e.* they are *mine*, & al. freq. Comp. Exod. ix. 4.
18. *With, together with.* Gen. xlvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. *In*, denoting the state. Isa. i. 5.
20. *Of, out of,* Lat. *e.* Isa. liv. 12. Psal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.
21. When ל is prefixed to the infinitive mood, the expression is often elliptical, and must be supplied by such words as *began*, Ezra iii. 12. 1 Sam. xiv. 21;—*could*, Jud. i. 19;—*can*, Eccles. iii. 14. Ezra ix. 15;—*might, ought*, or *must*, Esth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Esth. i. 15. vi. 6. 2 K. iv. 13, 14.—*is, are*, or *were wont, use* or *used.* Isa. ii. 4. xxi. 1. Prov. xvi. 30. Jer. iii. 1. xliv. 19. Mic. vii. 3.
22. Redundant, or rather abridged from אל *the.* See 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16. Job v. 2. Ps. xxi. 9. Prov. xxii. 6. Jer. xxx. 12. xl. 2. Ezek. xv. 3. Mal. ii. 12.

לאב

Occurs not as a V. in Heb. but in Arabic לאב or לוב signifies *to be thirsty*. As a N. fem. plur. תלאובת *droughts*. occ. Hos. xiii. 5; where many of Dr Kennicott's codices read תלאבות and תלאובות. To confirm this exposition the learned Bochart has observed, that from this root לאב or לוב, a part of Africa, was enciently called Libya, from its *parched thirsty* soil, according to that of Lucan, lib. 1.

——*per* calidas *Libyæ* sitientis *arenas*,
——Through *thirsty* Libya's *burning* sands.

The לובים or Libyans are mentioned in scripture. 2 Chron. xii. 3. xvi. 8. Dan. xi. 43. Nah. iii. 9.

לאד

With a radical, but mutable or omissible, ה.

I. In Kal and Niph. *to be weary, tired, wearied* or *tired out, to faint* or *fail, as from weariness*. See Gen. xix. 11. Exod. vii. 18. Isa. i. 14. Job iv. 2, הֹ֣ wilt thou *not* (annon?) *(if) we attempt to speak to thee* תלאה be weary or unable to bear it? Comp. ver. 5. In Hiph. *to make weary* or *faint*. Job xvi. 7, *and now it (my grief,* ver. 6.) hath made *me* weary. Isa. vii. 13. Mic. vi. 3. As a N. fem. לאת *weariness*. occ. Ezek. xxiv. 12, תאנים הלאת *labours, (have been* or *are)* a weariness, i. e. great pains have been taken by Jehovah (comp. Isa. i. 14. Mal. ii. 17.) and his prophets with this filthy pot. To this purpose the Vulg. multo labore fudatum est. As a N. fem. תלאה *weariness, travail*. occ. Exod. xviii. 8. Num. xx. 14. Lam. iii. 5. Neh. ix. 32. So with מ for מה *what?* prefixed (as in מזה Exod. iv. 2. מלכם Isa. iii. 15. Comp. under מ II.) מתלאה *what weariness?* occ. Mal. i. 13.

II. As a particle denoting *defect* or *negation*, לא, as אין *not*, from אן; and בל *not*, from בלה *to wear, waste away*, which see.

1. *Not*. Gen. iii. 1, & al. freq. It is written with a ו inserted, לוא. Jer. xlix. 20, & al.
2. *Nay, no*. 1 Sam. viii. 19.
3. Joined to nouns, *without*. 2 Sam. xxiii. 4. 1 Chron. ii. 30.
4. It is frequently *interrogative* (and so *affirms* in the strongest manner), even though no sign of interrogation be added, as 2 K. v. 26. Lam. iii. 38. Jon. iv. 11. Hos. ii. 2, & al.
5. It is used like a N. Job vi. 21. *For now* הייתם לא *ye are become* a not, a nothing, τὸ μηδὲν. Job iv. 6, הלא *is thy piety*, &c. nothing? "Adeone *nihil?*" Schultens, Job viii. 9, *For we are of yesterday* ולא נדע *and know* nothing—οὐδὲ τὸ ὀλίγον. Comp. Obad. ver. 16, and observe that many of Dr Kennicott's codices there read כלא. Comp. under אל VI. 1.
6. לא preceding a N. imports the *total negation* of what is expressed by the noun, לאעץ *the no-wood*, i. e. *the staff's master*, who is of a *quite different* and *far superior* nature to that of the wood, Isa. x. 15; where see Vitringa and Bp. Lowth; and Comp. Isa. xxxi. 8. lv. 2. Job xxvi. 2, 3. Amos vi. 13. Hos. xi. 9.

III. לא, compounded with ב *in, with, into*, בלא or בלוא

1. Of time, *in not*—i. e. *before*. Job xv. 32.
2. *Beyond, besides*. Lev. xv. 25.
3. *With not*—i. e. *without*. Num. xxxv. 23. Isa. lv. 1.
4. *By not*—Deut. xxxii. 21. Jer. v. 7.
5. *In not—in defect of, for want of*. Prov. xiii. 23.
6. *Into (what) not*—Jer. ii. 11.
7. *For (what) not*—Isa. lv. 2.
8. *Not according to, otherwise than*. 2 Chron. xxx. 18.
9. *Not by, not by means of, without*. Job xxx. 28.

IV. לא, compounded with ל *with, to, of, by, for, on account of*.

ללא

1. *With not*—i. e. *without*. 2 Chron. xv. 3.
2. *To (who) not*—Hos. ii. 23, or 25. Job xxvi. 2.
3. *Of* or *by (who) not*—Isa. lxv. 1.
4. *For not, on account of not*—Amos vi. 13.
5. *For not—as it were not*. Job xxxix. 16.

V. As a particle לוא expressing *weariness* or *failing* of mind from *longing desire.—O that! would to God that!* occ. Isa. xlviii. 18. lxiv. 1. 1 Sam. xiv. 30. In this last cited text the expression is irregular and unconnected, but beautifully pathetic. For similar instances see Exod. xvi. 8. 1 Sam. xxv. 22. On Lam. 1. 12, see Targ. and Vulg. O, and LXX ὅ, interject.

לאט

I. *To involve* in a covering, *hide*, occ. 2 Sam. xix. 4 or 5, And *the king* פניו את לאט covered *his face*. So the LXX ἐκάλυψε τὸ πρόσωπον αὐτοῦ. Comp. under חפה I. In an intransitive sense, *to be hidden, to lie hid*. occ. Job xv. 11. As a N. לאט *concealment, secrecy*. occ. Jud. iv. 21, בלאט *in secret, secretly*. לאט used adverbially, *secretly, quietly*. occ. Isa. viii. 6; where LXX ἡσυχῇ, and Vulg. cum silentio, *silently*.

II. לאט *Stooping*. See under אט.

Der. Greek λάθω, (2d fut. λαθῶ) and the Latin *lateo* to lie hid, whence Eng. *latent*.

לאך

Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies *to send*, and in the Hith. or passive conjugation of the former language, *to serve, minister unto*. From these uses of the oriental root, and from the applications of the following Heb. nouns, I apprehend the Eng. verb *to employ*, meaning either others or oneself, will very nearly express the idea of the Heb. לאך.

I. As a N. with a formative מ מלאך *one sent* or *employed* by another, *a messenger, a legate, an agent*. As St Austin says of ἄγγελος in Greek (by which the LXX generally render this N.), so we may truly say of מלאך in Heb. "*Nomen non naturæ sed* officii; it is a name not of nature, but of office." It is applied,

1. To *a human agent, messenger*, or *ambassador*. 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.
2. In plur. to *soldiers*, or rather perhaps *generals* or *lieutenants*, legati. occ. 2 Sam. xi. 1; on which text see Bate's note in his New

and Literal Translation; but observe that twenty-four of Dr Kennicott's codices read המלכים *the kings*, which is also the word in 1 Chron. xx. 1.

3. To *a prophet*. Hag. i. 13.

4. To *a priest*. Mal. ii. 7. Comp. Eccles. v. 5 or 6.

5. To the *created agents of nature* or *powers of the heavens*, as being Jehovah's *agents* or *ministers*. See Ps. ciii. 19, 20, 22. civ. 4. cxlviii. 2—4. Job iv. 18. Comp. Psal. lxxviii. 49; and see Dr George Campbell's Prelim. Dissertations to the Gospels, p. 371, &c.

6. We often read of the מלאך *angel* (and sometimes *angels*) of Jehovah, or of the Aleim; that is, his *agent, personator, mean of visibility* or *action; what was employed* by God to render himself visible and approachable by flesh and blood. This מלאך or *angel* was evidently *a human* form surrounded or accompanied by *light* or *glory*, with or in which Jehovah was present. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. xlviii. 16. And on this subject of *angels* the reader will do well to consult Bate's Critica Hebræa, under מלאך, and his excellent Enquiry into the Similitudes, p. 30, &c.

7. In several of the passages referred to under sense 5, as well as in others, מלאכים has been supposed to signify *created intelligent angels*: the strongest of these texts are, I apprehend, Psal. xci. 11. ciii. 21. (comp. 2 Thess. i. 7.) Ps. civ. 4. cxlviii. 2. (comp. 1 K. xxii. 19, under צבא III.) Job iv. 18. Ps. lxxviii. 49; in which last text *evil angels* are mentioned, and are by some thought to mean *evil spirits* or *devils* (comp. 1 Sam. xvi. 14, &c.); and this opinion seems in some measure confirmed by Wisdom xvii. particularly by ver. 4, 9, 15. But the several texts above cited, together with their respective contexts, and parallel passages, the attentive reader will, no doubt, consider, and then judge for himself.

II. As a N. fem. מלאכה plur. מלאכות *an embassy* or *message*. occ. Hag. i. 13. ●

III. As a N. fem. מלאכה *employment, work, workmanship, business, affair*. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 14. xxxix. 11.

Der. Lat. *lego* to send as a deputy, whence compound *delego*, and Eng. *legate, delegate*. Also French *laquais*, Spanish *lacayo*, Danish *lackei*, and Eng. *lackey*.

לאם

Occurs not as a V. in Hebrew; but verbs, which seem derived from this root, in Arabic signify, *to meet together, to coalesce, agree*, or the like. See Castell. As a N. לאם and לאום *a people* or *nation, a number of men consociated together, and composing a community*. Gen. xxv. 23, & al. freq. In Isa. li. 4, seven of Dr Kennicott's codices for the printed reading לאומי my *nation*, have לאמים *nations*, i. e. O ye Gentiles; so for the preceding word עמי *O* my *people*, two of his codices read עמים *O peoples*. See Bp. Lowth's Note.

Der. *Loam*, tenacious earth; also, *a loom*. Qu?

לב

Occurs not as a verb in the simple form (see below לבב), but the idea appears to be, *to vibrate, librate, move to and fro*, or *up and down*. Hence,

I. As a N. לב *the heart*, from its *vibratory motion, pulsation* or *beating*. "This motion of the heart is wonderful; it continues to the utmost period of life, day and night, without a single moment's interruption or intermission, and is performed more than a hundred thousand times every day." * Gen. xlv. 26, & al. freq. "The scripture," saith Cocceius, "attributes to the heart, thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger; because when these things are in a man, a motion is perceived about the heart." This confirms the observation that the Hebrew language describes the motions or passions of the mind by the effects they have on the body. Comp. under אפה V. See Gen. vi. 5, 6. Exod. iv. 14, & al. freq.

לב ולב *a heart and a heart*, i. e. a double heart, or, as it were, two *different* hearts. Ps. xii. 3. 1 Chron. xii. 33. Comp. Deut. xxv. 13. Jam. i. 8.

דבר על לב *to speak according to* the heart, is, to speak what is *pleasing* or *comfortable*. See Gen. xxxiv. 3. Ruth ii. 13. 2 Sam. xix. 7. 2 Chron. xxxii. 6. Isa. xl. 2. But this expression, when applied to the heart of the person *speaking*, imports *to speak* in *one's own heart*, i. e. inwardly, or to oneself. See 1 Sam. i. 13.

שים לב אל, or ל—*to put* the heart *to*, is *to attend to, regard, mind* or *consider*. See 1 Sam. xxv. 25. 2 Sam. xviii. 3. Job i. 8. So השית לב ל 2 Sam. xiii. 20. Comp. Ps. lxii. 11.

שום אל לב *to lay* or *take to heart*. 2 Sam. xix. 19.

Plur. לבות and לבת *hearts*. Ps. vii. 10. Isa. xliv. 18.

II. *The middle* or *inner part* of any thing, as the heart is of the body. Exod. xv. 8. Deut. iv. 11. 2 Sam. xviii. 14. Jon. ii. 4, & al.

III. As a N. fem. in reg. לבת *the heart*, or *midst*. Ezek. xvi. 30. Exod. iii. 2. But in the last quoted passage may it not signify the *brandishing flame* from its *vibratory motion*? So the Targum explains it by שלהוביה, the LXX (Alexand.) by φλογι, and the Vulg. by flamma, *flame*.

לבב I. *To move* or *toss up and down*. It is spoken of cakes fried in a pan, or of pancakes. occ. 2 Sam. xiii. 6, 8, *And she took the dough*, ותלש *and kneaded*, ותלבב and tossed (it) *in his sight*, ותבשל *and dressed the cakes*. In this passage it is to be observed, that לבב is distinguished both from לש to *knead*, and from בשל *to dress*, which agrees with the interpretation of the word here given. As a N. fem. plur. לבבות *cakes tossed* and fried in a pan, *pancakes*. So Montanus, Iagana. occ. 2 Sam. xiii. 6, 8, 10.

Or else perhaps the V. לבב in the above passages may refer to the *turning* of the cakes while baking, and so לבבות denote *cakes fre-*

* New and Complete Dictionary of Arts and Sciences.

Digitized by Google

quently turned. Thus Rauwolf,* speaking of his entertainment in a tent on the other side of the Euphrates, says, "The *woman* was not idle neither, but brought us milk and eggs to eat, so that we wanted for nothing: *she made* also *some dough for cakes*—she laid them on hot stones, and *kept them turning*, and at length she flung the ashes and embers over them, and so *baked them thoroughly.* They were very good to eat, and very savoury." Do not these circumstances seem to agree with those of Thamar's cookery?

II. As a N. לבב *the heart.* Gen. xx. 5, 6, & al. freq. (See above לב I.) Hence as a V. in Niph. *to be endued with heart*, i. e. with wisdom or understanding. occ. Job xi. 12. comp. Exod. xxxv. 25, 26. Prov. ii. 2. viii. 5. Isa. vi. 10. xxxii. 4. xliv. 18. Dan. x. 12. John xii. 40. Luke xxiv. 25. Also in a privative sense, as עצם, שרש, &c. in Kal, *to take away, ravish the heart.* occ. Cant. iv. 9, twice. On 1 Sam. xiii. 14, comp. Acts xiii. 22, and see Chaldee Targ. and Dr Chandler's Review of Hist. of the man after God's own heart, p. 85, &c.; and to what he has written I add, that, by translating כלבבו in the most obvious and natural manner, *after* his (instead of *his own*) *heart*, the expression would convey a much less emphatical meaning than it has been supposed to have.

Der. Lat. *libro*, whence Eng. *librate, libration.* Also, Eng. *leap*, Lat. *liber* free, whence *liberty, liberal.* Lat. *lubet, libet*, and *libido*, denoting inclination or desire; whence Eng. *libidinous.* Also, *love.* Saxon *libban*, and *lyfian*; whence Eng. *live.* Saxon *leof*, beloved, agreeable; whence Eng. *lief* or *lieve*, and old Eng. *lever* or *liver*, rather. Perhaps Lat. *labium*, and Eng. *lip.*

לבא

Occurs not as a V. in Heb. but in Arabic signifies in the first conjugation *to milk* or *stroke out the beestings* or *first milk*, and in the fourth *to suckle with the first milk*; and hence, says Bochart, the name of the *lioness, whose milk is thick like beestings.* Comp. Castell. As a N. then לביא *a lioness*, properly *when giving suck*, ἡ τους σκυμνους θηλαζουσα. Thus Ezek. xix. 2, *What is thy mother?* לביא a lioness; רבצה she *lay down among lions*, רבתה גוריה she *brought up* her *whelps among young lions.* Bochart farther remarks that לביא, notwithstanding its termination, may as well be feminine, as רמך *a mare*, עז *a she-goat*, אתון *a she-ass*, and others; and that it has two plurals, one לבאים (as he writes it, and as many of Dr Kennicott's codices read), Ps. lvii. 5, ending like a masculine noun (as עזים *she-goats*, רחלים *ewes*, &c.) and the other plainly feminine לבאת Nah. ii. 13. Nor need we wonder, adds he, that the לביא or *lioness* is reckoned among the fiercest lions; as in Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. Deut. xxxiii. 20. Job iv. 11. xxxviii. 39, or xxxix. 1. Psal. lvii. 5. Isa. v. 29. xxx. 6. Hos. xiii. 8. Nah. ii. 11, 12, or 12, 13; for the *lioness* equals, or even exceeds, the lion in strength and fierceness, as he proves from the testimonies of ancient writers, which see in his vol. ii. 719, 720. The above cited are all the passages (except Joel i. 6.) where the word occurs. Nor do I see any text where it may not signify *a lioness* or *lionesses actually giving suck*, at which time they are peculiarly fierce and dangerous. See Buffon, Hist. Nat. tom. viii. p. 120, 12mo.

לבד See under בד

לבט

To fall, tumble. occ. Prov. x. 8, 10. Hos. iv. 14. The LXX in Prov. x. 8, render it by ὑποσκελισθησεται *shall be supplanted, tripped up.*

Der. Lat. *labor, lapsum*, whence Eng. *lapse, collapse, elapse*, &c.

לבן

I. In Kal, *to whiten, make white.* occ. Dan. xi. 35. In Hiph. *to be white.* occ. Ps. li. 9. Isa. i. 18. Joel i. 7. In Hith. *to be made white.* Dan. xii. 10. As a N. לבן *whiteness, white.* Gen. xxx. 35, 37, & al. freq.

II. As a N. fem. לבנה, plur. לבנים, *a brick*, from its *whiteness*, for in the East their * *bricks* are of this colour. In Ezek. iv. 1, לבנה seems to denote *a tile flat and thin*, like a Roman brick.

Isa. lxv. 3, מקטרים על הלבנים, *offering by fire upon* the tiles which formed the *flat roofs* of their houses. (Comp. under גג.) This idolatrous practice is mentioned Jer. xix. 13. xxxii. 29. Zeph. i. 5; and from 2 K. xxiii. 12, it appears that the idolaters sometimes on the roofs of their houses erected *altars*, probably of *brick* or tile. See Diodati's and Bishop Lowth's Notes on Isa. lxv. 3. As a V. *to make bricks.* Gen. xi. 3, & al. It is evident from the text just cited that the tower of Babel was built of *burnt bricks and asphaltus.* So, according to Berosus, cited by Josephus (Cont. Appion. lib. i. cap. 19, 20.) both Nebuchadnezzar and Nabonnedus built the walls of Babylon ἐκ οπτης πλινθου και ασφαλτου *of burnt brick and asphaltus.*

מעשה לבנת *a paved work*, or *pavement* (*as*) *of bricks* or *tiles*; so LXX εργον πλινθου *a tiled work*; and French translation, un ouvrage de quarreaux. Exod. xxiv. 10. "The expression —seems to point to that sort of pavement which is formed of *painted tiles* (or *bricks*), and is common to this day in the East, according to Dr Shaw, p. 209." Harmer's Observations, vol. i. p. 186; where see more; and on Isa. ix. 9, 10, see his Observations, vol. iii. p. 87.

As a N. מלבן occ. Jer. xliii. 9. It is rendered *brick-kiln*; but surely this would hardly be placed at the entrance of Pharaoh's palace. The word more probably means *an area paved with brick* or *tile, a bricked area.* So the Hexaplar versions εν τω πλινθιῳ.

Also, *an instrument for making bricks, a rectangular mould* or *frame in which bricks are shaped out of the clay, a brick frame*, "Forma quâ

* Cited in Harmer's Observations, vol. i. p. 218.

* See Harmer's Observations, vol. i. p. 175, &c.

Digitized by Google

ducuntur lateres." Cocceius. occ. Nah. iii. 14, *Go into the clay, tread the mortar,* חזקי מלבן *take hold on* the brick-frame. "When the clay was well trod, tempered, and mixed, the next thing was to *form it into bricks.*" *

III. As a N. fem. לבנה *the white of the moon, the white illuminated lunar disc.* It answers to חמה the *solar flame,* with which it is joined in the only three passages where the word occurs in this sense. Cant. vi. 10. Isa. xxiv. 23. xxx. 26. †

IV. As a N. לבנה a species of *tree, the white poplar,* so called from the *whiteness* of its leaves, bark, and wood. occ. Gen. xxx. 37. Hos. iv. 13. In both passages the Vulg. interprets it *poplar,* in the latter the LXX and Aquila render it λευκη *white* (i. e. *poplar.*) So Virgil, Ecl. ix. lin. 41, 42,

——*Hic* candida *populus antro*
Imminet.

——Here o'er the grot
Hangs the *white* poplar.——

And Horace, lib. ii. ode iii. line 9.

——Albaque *populus.*

V. As a N. fem. לבונה and לבנה *frankincense,* a resinous substance, produced from a shrub growing in the East, particularly in Arabia. It is of a *whitish* colour, and the best is nearly transparent. Exod. xxx. 34. 1 Chron. ix. 29, & al. freq. See Bochart, vol. i. 103.

Hence Greek λιβανος, λιβανωτος, and the barbarous Lat. *olibanum.*

VI. As a N. לבנון *Lebanon* or *Libanus,* "a famous mountain (or ridge of mountains) which separates Syria from Palestine. This name was given it in all probability by reason of the *snow,* with which it is always covered in many places. Jeremiah speaks of the *snow* of *Libanus,* ch. xviii. 14. And Tacitus, Hist. lib. v. cap. 6, *Præcipuum montium* Libanum *erigit, mirum dictu, tantos inter ardores* opacum fidumque nivibus. Of the mountains (of Judea) Libanus is the chief; and, what is surprising, notwithstanding the extreme heat of the climate, is shaded with trees, and *perpetually covered with snow.*" Calmet. Whether this of Tacitus be strictly true may be doubted. The authors of the Universal History inform us, in a note on vol. ii. p. 263, that "Rauwolf, who visited the cedars (of *Libanus*) about *midsummer,* complains of the rigour of the cold and *snows* here. Radzeville, who was here in June, about five years after him, talks of the *snow that never melts* away from the mountains. Other travellers speak to the same purpose; among whom our Maundrell (Journey, May 9.) represents the cedars as growing amongst the *snow:* but he was there in the month of May. From all this we might have formed a judgment that the cedars stand *always* in the midst of the *snow:* but we are assured of the contrary by another traveller, (La Roque, Voyage de Syrie, tom. i. p. 89.) according to whom the *snows* here begin to melt in April, and are no more to be seen after July; nor is, says he, any left at all but in such cliffs of the mountains as the sun cannot come at; that the *snow* begins not to fall again till December; and that he himself, when he was there, saw *no snow at all;* and it is probable he speaks nothing but the truth." However, the *snow's* lying on this mountain for seven or eight months in the year, according to La Roque's account, is sufficient to show the propriety of its being called in Hebrew לבנון *white.* Thus perhaps the *Alps* were denominated from הלבן or אלבן (the ן being dropped) by reason of the *snows* with which they are always covered. See Bochart, vol. i. 678. But besides the *snows* on Lebanon, Maundrell informs us (Journey, May 6,) as to one part of it, that "the ground, where not concealed by the snow, appeared to be covered with a sort of *white* slates, thin and smooth." And these might afford one reason for its name; even as our British isle might have been denominated Albion by the Phœnicians from הלבן or אלבן *to be white,* on account of the *white* rocks on its south eastern coast.

Hos. xiv. 6, *His smell as* Lebanon. Cant. iv. 15. *streams from* Lebanon. Not only both the great and small cedars of Lebanon have a *fragrant smell;* * but Mr Maundrell † found the great rupture in that mountain, which "runs at least seven hours' travel directly up into it, and is on both sides exceeding steep and high, clothed with *fragrant greens* from top to bottom, and everywhere refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature. These *streams* all uniting at the bottom make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it."

Hos. xiv. 7. The excellency of the *wine of* Lebanon has been particularly noticed by the travellers Rauwolf, Le Bruyn, and La Roque, whose testimonies the reader may find in Harmer's Observations, vol. iv. p. 136, &c. to which we may add that of Niebuhr, Voyage, tom. ii. p. 366: "Le vin du mont Liban, dont le prophète Osée a fait déjà l'éloge, chap. xiv. est encore excellent." See also Bp. Newcome on Hos. xiv. 7.

לבש

I. In Kal, *to put on, clothe.* Gen. xxvii. 15. xxxviii. 19, & al. freq. In Hiph. *to cause to put on, to clothe.* Gen. xxvii. 16. Exod. xxviii. 41, & al. freq. As a N. לבוש and לבש *a vesture, garment.* 2 K. x. 22. Gen. xlix. 11, & al. freq. Sometimes the word לבש is applied to *Jehovah,* who is said to be *clothed* with majesty, strength, honour, or the like. (See Psal. xciii. 1. civ. 1. Job xl. 5, & al.) To understand which expressions we must recollect the glorious manner in which he vouchsafed to appear to his people in fire, light, and clouds. See inter al. Exod. xix. 16, 17. Ezek. ch. i. As a N. fem. תלבשת *clothing.* occ. Isa. lix. 17.

II. It is particularly applied to *putting on* de-

* See Dr Chandler's Life of David, vol. ii. p. 229, note.
† See Hutchinson's Moses' Princip. part ii. 463, &c.; and Pike's Philosophia Sacra, p. 56, 57.

* Complete System of Geography, vol. ii. p. 98, col. ii.
† Journey, p. 143, 2d edit. Sunday, May 9.

fensive armour. See 1 Sam. xvii. 5, 38. Hence as a N. Job xli. 4, or 13, *who hath opened* פני לבושו *the face of his* morion, i. e. *his* morioned *face?* For instances of a similar Hebrew phraseology see Deut. i. 41. Prov. xxiv. 31. Isa. ii. 20. Ezek. ix. 1, 2. xxvi. 16.

III. In a figurative sense, *to put on, be invested,* as with salvation, 2 Chron. vi. 41. Isa. lxi. 10;—with righteousness, Job xxix. 14;—with beauty, Isa. lii. 1. These and the like expressions plainly refer to that additional *clothing* which was instituted by God, and was emblematical of the clothing of Christ, his graces and righteousness, and of those glorified bodies with which true believers shall be *clothed* at the resurrection. (Comp. Rom. xiii. 14. Gal. iii. 27. Eph. iv. 24. Rev. iii. 18. vii. 9, 13, 14. xix. 8. 1 Cor. xv. 53, 54. 2 Cor. v. 2—4.) So the opposite phrase of being *clothed* with shame, Ps. xxxv. 26, & al. refers to the nakedness of fallen man; (comp. Gen. ii. 25. iii. 7—10, 21.) and his exposure to the divine vengeance.

IV. It is applied to the Spirit of God coming upon, and *investing* a man, Jud. vi. 34. 1 Chr. xii. 18. 2 Chron. xxiv. 20.: and admirably expresses not only the *superadded* assistance of the Holy Ghost, but the *sufficiency* and *continuance* thereof. In the same manner St Luke, in the New Testament, recording a speech of our blessed Lord, applies the word ἐνδυω *endue, invest,* to the Holy Spirit, Luke xxiv. 49, *Tarry ye in the city of* Jerusalem *until* ye be endued, invested, ἐνδυσησθε, *with power from on high.* And by a like phrase the Spirit is said to *rest upon* Christ and his disciples, Isa. xi. 2. 1 Pet. iv. 14.

לג

As a N. *a log,* the *smallest measure of capacity* for liquids among the Hebrews. It contained about three quarters of a pint. Lev. xiv. 10, 12, & al. It occurs not as a V. and the ideal meaning is uncertain. But have we not the traces of this root in the Greek ληγω *to cease,* in the Swedish *lagg* extremity, in the Teutonic, *laecken* to be diminished, and in the Eng. *lag, lack,* and *leak*? See Junius' Etymolog. Anglic. in LACK, LAG, and LEAK.

לה

I. *To faint, fail.* So the Targum אשתלחי, and the LXX εξιωσι. occ. Gen. xlvii. 13.

II. As a negative particle, *not,* as לא from לאה *to fail.* Once, with ה interrog. prefixed, הלה annon? Deut. iii. 11. So Targ. הלא Comp. under לולי among the pluriliterals. But observe that in Deut. iii. 11, eleven of Dr Kennicott's codices read הלא and the Samaritan Pentateuch, הלוא.

להלה In Hith. *to make oneself very faint, to tire oneself very much.* occ. Prov. xxvi. 18, כמתלהלה *as* he who tireth himself *in throwing,* &c.

Some deduce this word, as likewise חלה Gen. xlvii. 13, from הלל *to be mad,* and render them accordingly. It is not denied but this interpretation would make good sense; but I do not find such a formation of words sufficiently authorized by similar instances, and the genius and use of the Hebrew language. Cocceius renders כמתלהלה by *ut* furiosus, as *a madman,* and adds, that it probably means such *a madman* as *greatly fatigues* himself, "*qui* se multum fatigat." Qu. therefore if it might not best be rendered *a raving madman.*

להב

Occurs not as a verb in Hebrew, but in the dialectical languages signifies, as a verb, *to flame, burn, inflame, kindle, set on fire.*

I. As Ns. להב and להבה *a flame of fire.* Jud. xiii. 20. Ps. lxxxiii. 15, & al.

II. *The blade* of a sword, or *iron-head* of a spear, from their *flashing* or *glistening.* Jud. iii. 22. 1 Sam. xvii. 7. Nah. iii. 3. Comp. under ברק II.

III. As a N. fem. שלהבת *a raging flame.* See among the pluriliterals in ש.

להג

As a N. *meditation, study.* Once, Eccles. xii. 12. So the LXX μελετη, and Vulg. meditatio. It may be doubted whether the ל in this word be radical, and whether הג may not be considered as a N. from the verb הגה, *to meditate,* and so the passage in Eccles. rendered ולהג *and* to *much* study (*is* or *is annexed*) *weariness of the flesh.*

If the ל in להג be radical, we may thence derive the Greek λεγω to speak, λογος a word or speech, whence *logic, logician,* and Latin *lego* to read; whence *lecture, lection,* &c.

להט

I. *To burn up, set on fire, kindle.* Deut. xxxii. 22. Ps. cvi. 18. Job xli. 12 or 21. (where see Scott.) Isa. xlii. 25. Mal. iv. 1. As a N. להט *flame, ignited vapour.* Gen. iii. 24. Comp. Ps. civ. 4. Ezek. i. 4.

II. As a N. mas. plur. in reg. להטי occ. Exod. vii. 11. The LXX and Theodotion render it by φαρμακιαι *enchantments by drugs.* And I once thought the word might properly refer to the *burning* or *heating* of their magical drugs, which frequently made a part of their incantations, and no doubt was originally designed to do honour to, and procure the assistance of, their physical gods, the *fire* and *air.*

Thus the sorceress Canidia in Horace, Epod. v. lin. 24, orders her abominable ingredients,

Flammis aduri *Colchicis.*

To be *burnt* in magic *flames.*

Ovid in like manner describes another enchantress, Metam. lib. vii. fab. ii. lin. 258, &c.

——*Passis* Medea *capillis*
Bacchantum ritu flagrantes *circuit aras,*
Multifidasque faces *in fossa sanguinis atra*
Tingit, et intinctas geminis accendit *in aris.*
Terque senem flamma, *ter aqua, ter sulphure lustrat.*
Interea validum posito medicamen aeno
Fervet et exultat, spumisque tumentibus albet.

Furious *Medea,* with her hair unbound,
About the *flagrant* altars trots around;
The *brands* dips in the ditches black with blood;
And at the altars *fires* th' infected wood:
Thrice purges * him with waters, thrice with *flames,*
And thrice with sulphur, muttering horrid names.
Meanwhile in hollow brass the *med'cine boils,*
And, swelling high, in foaming bubbles toils.

SANDYS.

* Old Æson, whom, by her enchantments, she was to make young again.

Digitized by Google

And somewhat in this view I say I was formerly inclined to explain the לחטי of the Egyptian conjurers, but am now convinced that Bate's interpretation of it by *flames* is both more simple and more just; and with him I would refer it to those *artificial flames* by means of which those *jugglers deceived the sight*, and substituted serpents for staves. See his note on Exod. vii. 11, in New and Literal Translation, &c. Comp. Wisd. xvii. 7.

III. As a participial N. mas. plur. להטים *persons set on fire*, i. e. with rage and malice, or perhaps *setters on fire, kindlers of mischief, incendiaries.* occ. Ps. lvii. 5. Comp. דלקים Ps. vii. 14, and Jam. iii. 6.

Der. *Light*, in the sense perhaps both of illumination and of levity.

לחם

In Hith. *to be soft, mild, gentle.* occ. Prov. xviii. 8. xxvi. 22. The LXX render it in the latter passage by μαλακαι *soft*, and the Vulg. in both places, by quasi simplicia, *as it were simple, undesigning.* Comp. Ps. lv. 22. Prov. xx. 27, 30.

Hence perhaps Eng. *a lamb.*

Schultens, however, on Prov. xviii. 8.* observes that in Arabic לחם signifies *to swallow down quickly* or *greedily*, "inglutire celeriter, avidè," and hence he explains כמתלהמים in Prov. by *like* things or dainties *eagerly swallowed.* And it must be owned that this explication gives a very good sense, and is much favoured by the latter hemistich in both passages, ודחם &c. *for they also* (i. e. like things thus greedily swallowed) *descend into the inner parts of the belly.* Comp. Prov. xx. 27, 30.

להן Chald.

As a particle,

1. The same as the Heb. לכן *therefore*, Dan. ii. 6, 9.
2. *Besides, except.* Dan. ii. 11. iii. 28.
3. *But.* Ezra v. 12. Comp. Dan. ii. 30.

להק

Occurs not as a V. in Hebrew, but is retained as a V. in the Ethiopic, in the sense of *growing, increasing, augmenting.* As a N. fem. להקת *a large company* or *assembly.* So the LXX εκκλησιαν, Aquila ιμιλον, and Symmachus συστροφην. Once, 1 Sam. xix. 20.

לוה

I. *To join, add, adjoin, couple, associate.* Gen. xxix. 34. Num. xviii. 2. Esth. ix. 27. Psal. lxxxiii. 9. Isa. xiv. 1. Jer. l. 5, & al. As a N. לויה *an addition*, so Aquila, προσθηκην, or rather (according to the LXX, who render it στεφανος *a crown*) *a wreath, a diadem.* occ. Prov. i. 9. iv. 9. Comp. Eccles. viii. 15.

II. It is applied to *binding* or *obliging* oneself to a person by *borrowing* money or goods of him. In Kal, *to borrow.* In Hiph. *to let another borrow* of oneself, *to lend.* Deut. xxviii. 12, will afford an instance of both applications, והלוית גוים רבים ואתה לא תלוה *And thou shalt* cause to borrow (lend to) *many nations, and (as for) thyself thou shalt not* borrow, i. e. thou shalt thus make many nations *be bound* to thee; but thou shalt not *bind thyself*, or *be bound*, to them. So Isa. xxiv. 2, כמלוה כלוה *As the* lender, *so the* borrower; or *as the* obligor, *so the* obligee. Sometimes the word כסף *silver*, or *money*, is added to לוה in this sense, as Exod. xxii. 25, אם כסף תלוה את עמי. *If thou shalt* lend *money* (*to*) *my people*, or more literally, *if* (in or by) *money thou shalt* bind *my people*, i. e. to thyself, the particle ב being understood (as in many other instances) before כסף. So Neh. v. 4, לוינו כסף we have bound *(for) money—our lands and vineyards.*

III. As a N. fem. plur. לויות *coupled figures.* occ. 1 K. vii. 29, 30, 36. From a comparison of the former part of ver. 29th, with the latter, and with ver. 36, it appears that

Lions, oxen, and *cherubs*, answer to
Lions, oxen, and לויות *coupled figures*, and to
Cherubs, lions, and לויות *coupled figures.*

These לויות then were *cherubs*, and doubtless those of the *coupled kind*, mentioned by Ezek. ch. xli. 18, 19, and having *two* faces, those of a *lion* and of a *man* in union. Comp. Ezek. i. 10, and see under כרב I. This is farther confirmed by their being attended in 1 K. vii. 36, as in Ezek. xli. 18, by the emblematical *palm-trees.* See more in Bate's learned Enquiry into the Similitudes, &c. p. 132—135.

IV. לו a participle expressing the *adhesion, attention*, or *cleaving* of the mind *to* any object.

1. Of wishing, *would to God! O that!* Gen. xvii. 18, & al.
2. Of contemplating the object as present, Gen. l. 15, לו ישטמנו יוסף *assuredly*, Joseph *will hate us.* Also, *if, supposing such a thing actually to happen*, Ezek. xiv. 15. Mic. ii. 11.

V. As a N. fem. אליה *the large tail* of one species of the eastern sheep. It seems to be so called from being, as it were, a kind of *appendage* or *addition* to the animal. occ. Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19. Bochart, vol. ii. 494, &c. cites many writers both ancient and modern who have mentioned this kind of sheep, and proves from their testimonies, that, in some, their *tails* equal ten or twelve, and in others exceed even forty pounds. See also Scheuchzer's Physica Sacra, and plate, on Exod. xxix. 22. Lucas, Voyage au Levant, tom. i. p. 192. I shall here add the curious account of these *large-tailed* sheep, given by Dr Russel, Nat. Hist. of Aleppo, p. 51; where, after observing that they are in that country much more numerous than those with smaller tails, he adds, "This tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between *fat* and *marrow*,"* (which, by the way, shows the reason why in the Levitical sacrifices it was always ordered to be consumed by fire); "and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about

* Comp. also Schultens' Triga, p. 32, & seq.

* Shaw says it "consists of a hard solid *fat*, not inferior in taste to *marrow*." Travels, p. 169.

Digitized by Google

twelve or fourteen Aleppo *rotoloes, of which the *tail* is usually *three rotoloes* or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, *and the tails of these, ten;* a thing to some scarce credible. These very large sheep being about Aleppo kept up in yards, are in no danger of injuring their tails; but in some other places where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent its being torn by bushes, thistles, &c. as it is not covered underneath with thick wool, like the upper part; and some have small wheels to facilitate the dragging of this board after them; whence, with a little exaggeration, the story of having carts to carry their tails." And this contrivance, we may add, is at least as old as Herodotus, who expressly mentions it, lib. iii. cap. 115; where speaking of the Arabian shepherd's management to prevent this kind of sheep from having their *tails* rubbed and ulcerated, he says, Αμαξιδας γαρ ποιεωντες, ὑποδιουσι αυτας σφι ουρῃσι, ἑνος ἑκαστου κεντριος την ουρην ἐσω αμαξιδα ἑκαστην καταδεωντες. "They make little *cars*, and fasten one of these under the *tail* of each sheep."

VI. As a N. לויתן, see among the pluriliterals.

לות Chald.

As a particle, *with*. It occurs single in the Targum, in this sense, but in the Bible only with מן preceding, מן לות, *from*, q. d. *from with*, as the French say, *d'avec*. occ. Ezra iv. 12.

לז

I. In Kal and Hiph. *to turn aside, decline, depart*. occ. Prov. iii. 21. iv. 21. In Niph. as a participle נלוז *perverse, that hath turned aside* or *declined* from the right way. occ. Prov. ii. 15. iii. 32. xiv. 2. In Isa. xxx. 12, נלזן is rendered *perverseness*, but may mean what *is turned aside* or *diverted* from the right owner. As a N. לוזות *perversion*. occ. Prov. iv. 24. Hence Gr. λοξος *oblique*.

II. As a N. לוז *the hazle* or *nut-tree* (so LXX καρυινη), probably so called from its *flexibility* or *readily turning* any way. occ. Gen. xxx. 37. In Arabic לוז signifies the *almond-tree* (see Castell), and several learned men have thought that the word should be so interpreted in Gen. The *almond-tree*, however, is in Hebrew expressed by a very different word, שקד, which see.

III. As a pron. לז, with ה emphatic, prefixed, *this, this here*, spoken of an object to which one *turns*, as if it were present. It is either mas. 1 Sam. xvii. 26. Zech. ii. 4 or 8, & al. or fem. 2 K. iv. 25. לזה the same, mas. occ. Gen. xxiv. 65. xxxvii. 19. So לז fem. occ. Ezek. xxxvi. 35.

DER. *lose*, old Eng. *leese*.

לחה

The idea of the word seems to be *smoothness*, or the like. It occurs not as a V. but

I. As a N. לוח, plur. לחות and לחות, and once (Ezek. xxvii. 5.) לחתים (formed as שפתים from שפה), *a smooth table* or *plank* of wood or stone. Exod. xxiv. 12. Deut. ix. 9, 10. Prov. iii. 3. Cant. viii. 9, & al.

II. It is spoken of the *viridity* of *vegetables*, or *floridity* of *animals*. Every one knows the *smooth, bland*, and *agreeable* feel with which these are attended.

Of vegetables, as a N. לח *smooth, fresh, green, not withered*. Gen. xxx. 37, & al. It is opposed to יבש *dry, withered*. Num. vi. 3. Ezek. xvii. 24. xx. 47.

Of a man, as a N. לח or לחה *floridity, smoothness* of complexion, as opposed to the wrinkles, dryness, and harshness of the skin* in old persons. occ. Deut. xxxiv. 7. Comp. under כלח.

III. As a N. לחי *the* maxilla inferior, or *lower jaw-bone* of an animal, from its *smoothness*. Jud. xv. 15, 16; where it is spoken of the *jaw-bone* of the ass with which Sampson slew the Philistines, from which transaction the place itself was called לחי *Lehi*, ver. 19: comp. ver. 9, 17, and under בחש.

IV. When spoken of man it may sometimes be rendered the *cheek*; but in those passages it seems strictly to denote the *jaw-bone*. See 1 K. xxii. 24. Ps. iii. 8. Lam. iii. 30.

DER. *A leek*. Gr. λειος, and Latin *lævis*, smooth. Qu? whence Eng. *levigate, levigation*. Also, *a lea*, Qu?

לחך

To lick, lick up. See Num. xxii. 4. 1 K. xviii. 38. Ps. lxxii. 9. To illustrate the comparison, Num. xxii. 4, we may observe from Buffon (Hist. Nat. tom. vi. p. 204, French edit. 12mo.) that "the horse eats day and night, slowly, but almost continually; the ox or beeve, on the contrary, *eats quick, and takes in a little time all the nourishment he wants*; after which he ceases to eat, and lies down to chew the cud."

Hence Greek λειχω (by which or its compound ἐκλειχω the LXX constantly render the Heb. V.) French *lecher*, and Eng. *to lick*. Also, *a leech*. Qu?

לחם

The radical idea of this word may, I think, with the late learned professor † Robertson, be expressed by the Latin conseruit, inseruit, and in Eng. by *insert, join, lay, put* or *engage together*, as the V. likewise signifies in Arabic.

I. As a N. לחם *food, victual*, in general, which is *added to* or *inserted into* the body for the sustenance of life, whether of men; see Gen. iii. 19. 1 Sam. xx. 27. Job xx. 14. Ps. xli. 10. cii. 5. Prov. xxxi. 14. Comp. Dan. v. 1.—or of other animals, Ps. cxxxvi. 25. cxlvii. 9. Prov. vi. 8. xxx. 25. Hence as a V. in Kal, *to eat*, vesci. occ. Job xx. 23. Ps. cxli. 4. Prov. iv. 17. ix. 5. xxiii. 1, 6, לחמי רשף eaten up, consumed, *with burning heat*. occ. Deut. xxxii. 24. Comp. under אכל II. and בער II.

* "A rotoloe of Aleppo is five pounds."

* Freshness. Bate.

† See his Clavis Pentateuchi, No. 379, and 2105.

Google

לחם is applied to that part of the sacrifice which was *burnt upon the altar*, and which is called לחם *the food* of God. See Lev. iii. 11, 16. xxi. 6. Comp. Mal. i. 7, and Lowth's note there.

Zep. i. 17, לחמם *their carcases* (so Targ. נבלתהון,) literally, *their food*, what *might be* so for the wild beasts of the field, and the fowls of the air. See Jer. vii. 33. xix. 7.

לחם *fruit, what is eatable*, of a tree. Jer. xi. 19, *Let us destroy the tree* בלחמו with his fruit, i. e. the prophet with his prophecies or doctrine. Comp. Mat. vii. 16; and see Noldii Particul. Heb. Annot. 684. Chald. as a N. לחם *an eating, a feast.* occ. Dan. v. 1. Comp. Job xx. 23.

II. As a N. לחם *bread*, which was and is the *principal* part of the *food* of men in almost all countries, particularly of the eastern nations, who, Dr Shaw observes (Travels, p. 230), "are great eaters of *bread*; it being computed that three persons in four *live entirely upon it*, or else upon such compositions as are made of barley or wheat flour. Frequent mention is made of this simple diet in the holy Scriptures." So Niebuhr, Voyage en Arabie, tom. i. p. 188, tells us that "*the principal nourishment of the orientals in general* is fresh-baked *bread*, and that therefore they take especial care not to want for meal when they travel in the desert." freq. occ. Hence

III. *Bread-corn.* occ. Isa. xxviii. 28. Comp. Isa. xxx 23. Num. iv. 7. Job xxviii. 5. Eccles. xi. 1, and Bp. Lowth's note on Prælect. x. De Sacra Poesi Heb. p. 120, edit. Oxon. 8vo. and p. 211, edit. Gotting.

IV. In Kal, *to engage* in fighting, *to fight*, manum seu prælium conserere. occ. Ps. xxxv. 1. lvi. 2, 3. Comp. Jud. v. 8. In Niph. *to be engaged in war* or *battle, to fight.* In this form it occurs very frequently; and with ל following, it denotes, *to fight for* one, or *on his side.* Exod. xiv. 14, 25. Josh. x. 14. (Comp. Ps. lvi. 3.) But followed by ב Num. xxi. 1. & al. freq.—by עם Deut. xx. 4. 2 K. xiii. 12.—by על Deut. xx. 19. 2 K. xii. 18. Jer. xxxiv. 22. —by אל Jer. i. 19. xv. 20.—by את Ps. xxxv. 1. Jer. xxi. 4, 5. it signifies *to fight against* or in *opposition to* another. As a N. fem. מלחמה *engagement, battle, war.* Gen. xiv. 2, 8, & al. freq. מלחמת the same. occ. 1 Sam. xiii. 22.

From this root may be derived not only the Islandic *lem*, and northern English *to lamme*, beat, and Greek λυμαινω *to destroy, ravage*, λυμος *a pestilence*, λαιμος *the gullet*, λαιμαζω or λαιμασσω *to gorge* or *eat immoderately*, but also the Etruscan *lucumo*. For the ancient "Etruria was divided into twelve tribes or cantons, called in the Tuscan language *lucomonies*: each of these was governed by its own prince or *lucumo*, and over the whole a king presided.—As the Etruscans were a very *warlike* nation, and spoke at first a language not very different from the Hebrew or Phenician, the word *lucumo* might possibly have denoted *a warrior* or *captain.* The Hebrew לחם had undoubtedly such a signification." Universal History, vol. xvi. p. 38.

לחן Chald.

Occurs not as a V. but as a N. fem. plur. in reg. לחנת *concubines.* So Theodotion παλλακαις, and Vulg. concubinæ. occ. Dan. v. 2, 23. The Targum uses the N. לחינא, לחינתא, and לחנתא in the same sense. Perhaps they are all derivatives from the Heb. לח *smooth, delicate*, or the like.

לחץ

I. *To press, squeeze, crush.* It is used both transitively or intransitively. See Num. xxii. 25. 2 K. vi. 32.

II. Metaphorically, *to crush, oppress*, as an enemy doth. Exod. iii. 9. Jud. i. 34, & al. Comp. Exod. xxii. 21. xxiii. 9. As a N. לחץ *oppression.* Exod. iii. 9. & al.

לחש

Denotes a *low hissing, whistling*, or *whispering sound*, and may be a word formed by an onomatopœia, like the English words just mentioned, the Greek ψιθυριζω, and French *chucheter* and *siffler.*

I. In Hith, *to whisper together.* occ. 2 Sam. xii. 19. Ps. xli. 8. So LXX, ψιθυριζω. As a N. לחש *a whisper*, i. e. *a whispering* or *secret prayer.* occ. Isa. xxvi. 16. Also, *a low whispering voice*, such as their conjurers used. occ. Isa. iii. 3; on which text observe that *the prophet* and קסם *the diviner* are mentioned in the preceding verse, and that the Vulg. renders נבון לחש by prudentum *eloquii mystici, skilled* in mystic speech. Comp. Isa. viii. 19; xxix. 4.

II. In Hiph. *to make a soft whistling sound, to whistle*, in order to *charm* serpents, and render them harmless. occ. Ps. lviii. 6. As a N לחש *such a charming* or *incantation* of serpents. occ. Eccl. x. 11. Jer. viii. 17. Comp. Ecclus xii. 13.

That *serpents* might be charmed and rendered harmless by *musical sounds*, was well known to the ancients, both Greeks and Romans, as the reader may find abundantly proved in Bochart, vol. iii. 385, & seq. He also cites Texeira, a Spanish writer, who, in the first book of his Persian History, says that "in India he had often seen the Gentiles leading about enchanted serpents, *making them dance to the sound of a flute*, twining them about their necks, and handling them without any harm." To this testimony I shall subjoin another passage or two from modern writers. Thus then the author of The Conformity of the East Indians with the Jews and other ancient Nations. ch. xxviii. "Their (the Indians) enchantments, or at least such as I have any knowledge of, have not very much in them, and extend no farther than to taking of *adders*, and making them dance *to the music of a flute.* They have *several kinds of adders*, which they keep in baskets: these they carry from house to house, and make them dance whenever any body will give them money. When any of these reptiles get into the houses, they get these Indians to drive them out: these have the art to bring them at their feet by the *sound of their flutes*, and *by singing certain songs*; after which *they take them up by handfuls, without*

receiving the least hurt." To which is added, in Picart's Ceremonies and Religious Customs of all Nations, vol. iii. p. 268, note, "As to *serpents*, it is very probable they may be delighted with *musical sounds*, and that the whole enchantment of the Bramins may centre there. Baldæus, author of the Description of Coromandel, in Dutch, relates that he himself was an eye-witness to this conjuration with *serpents* *"

So the judicious Niebuhr, Voyage en Arabie, tom. i. p. 152, speaking of the Egyptian amusements. "Other persons make *serpents* dance. This perhaps will appear incredible to those who do not know the instinct of those animals: *but certain species of serpents appear to love music;* on hearing the drum they naturally rear their head, and the upper part of their bodies; and this is what they call dancing."†

III. As a N. mas. plur. לחשים some female ornaments, probably so called from their yielding *a low, whistling* or *tinkling sound.* We are told by Pitts (p. 99, 100.) that the *women of pleasure* at Cairo wore their hair in tresses behind reaching down to their very heels, with *little bells* or *some such things* at the end, which swung against their heels, and made a *tinkling sound* as they went. Supposing the Jewish ladies to have had such a fashion, I should rather think it referred to by this word לחשים, than, as Pitts himself does, by the Hebrew עכסים; but I presume he relied on the Eng. translation of this latter term by "tinkling ornaments *about their feet.*" For the citation from Pitts I am obliged to Harmer's Observations, vol. ii. p. 385; and agree with the excellent author of that work, that "it is extremely difficult, if not impossible, to give a *sure* explanation of the *female ornaments mentioned in the third of Isaiah.*" A Lexicon writer, however, is bound to do his best; and it may be added, that the above-cited account of Pitts is confirmed by Niebuhr, Voyage en Arabie, tom. i. p. 133; and comp. Hasselquist's Travels, p. 58. occ. Isa. iii. 20. But, after all, לחשים may perhaps mean, as the Vulg. and our translators render it, *ear-rings.* Vitringa observes that if this be not its signification, then we must say, that the prophet has omitted this *capital* article of female decoration, since there is no other word in his list to express it. A kind of *ear-rings* might be thus called from being made in such a manner as on the motion of the head to yield a *low tinkling* sound.

לט

I. *To hide, involve, inwrap, wrap up* or *over.* occ. 1 K. xix. 13. 1 Sam. xxi. 9. Isa. xxv. 7. בלט *in covert, covertly, secretly.* occ. Ruth iii. 7. 1 Sam. xviii. 22. xxiv. 5. As a N. לוט *a covering.* occ. Isa. xxv. 7.

II. As a N. mas. plur. in reg. לטי *conjuring secrets* or *tricks, sleights,* præstigiæ. occ. Exod. vii. 22. viii. 7, 18; in the two former of which passages Aquila renders it ηρεμαιοις *sly tricks,* and Symmachus αποκρυφων *secrets.* Comp. under לחט II.

III. As a N. לט a kind of *gum.* The LXX and Vulg. render it stacte, which is the *purest kind of myrrh,* distilling from the tree of its own accord: but this is expressed by a different word, נטף, which see. And the most probable interpretation of the N. לט seems to be that of Junius and De Dieu, who take it to mean *ladanum* or *labdanum,* which, "is a balsam or gum oozing out of the leaves of the *cistus* tree, which is common in Cyprus, and some parts of Arabia. Dioscorides saith it is pulled off the beards of goats,* who feeding upon those leaves, the *viscous* juice by degrees gathers and hardens into little lumps upon the hair. Mons. Tournefort, in his Voyage to the Levant, describes the method of gathering this gum, in Candia. He says, "it is brushed off the shrub, in a calm day, by a sort of whip, to which it *adheres;* and after it is scraped off the straps, it is made into cakes of different sizes." Dr Quincy's Dispensatory. The above account is sufficient to show that this gum might with great propriety be called by the Hebrew name לט (q. d. *the inwrapper*) from its viscidity and *stickiness.* occ. Gen. xxxvii. 25. xliii. 11. The Greek name λησδανον or λαδανον, and the Latin one *ladanum,* seem derivatives from לט.

Hence perhaps Latin *lethum,* and old Eng. *lethe,* death.

IV. To this root may perhaps be best referred the N. מלט, which occ. Jer. xliii. 9, and by the context denotes *a hiding place, a vault,* or something of that kind. So the Hexaplar versions, except the LXX, render it by κρυφιῳ, and the Vulg. by crypta; both of which words are from κρυπτω *to hide.*

לטא

Occurs not as a verb in Heb. but in Arabic signifies, *to adhere,* or *stick close* to the ground. As a N. fem. לטאה a species of *poisonous lizard* called in Arabic *wachra,* and remarkable for *adhering closely to the ground.* Thus Bochart, vol. ii. 1074, where see more. Once, Lev. xi. 30. The LXX render it καλαβωτης, and Vulg. stellio, *a newt,* which may confirm the interpretation here given.

לטש

I. In Kal, *to whet, sharpen,* or *set an edge on* a tool or instrument of metal. occ. 1 Sam. xiii. 20. Ps. vii. 13. lii. 4. So Gen. iv. 22, *Tubal-Cain,* the seventh from Adam in the line of Cain, was לטש כל חרש נחשת ובדול a whetter or sharpener *of every instrument of copper and iron* (so Montanus, *acuentem* omne artificium æris et ferri). This account implies great skill in metallurgy. For though we should with Mons. Goguet suppose that † *copper*

* I have likewise heard a gentleman of veracity, who resided many years on the coast of Coromandel, affirm, that he himself saw an Indian by *the sound of his flagelet* bring out a very dangerous serpent who had hid himself in a garden.

† See also Complete System of Geography, vol. ii. p. 306.

* Comp. Herodotus, lib. iii. cap. 112, edit. Gale; and Pliny, Nat. Hist. lib. xii. cap. 17.

† Comp. Boerhaave's Chemistry by Shaw, vol. i. p. 12, and Notes.

Digitized by Google

might be found in a pure unmixed state, yet still the discovering and fusing and forging of *iron*, and *the setting of an edge on copper*, so as to make it fit for a tool or instrument (which the modern artist finds it very difficult to do) shows that Tubal-Cain had great knowledge in his art. But for farther satisfaction on the subject of ancient metallurgy I with great pleasure refer the curious reader to the learned, sensible, and entertaining account given by Mons. Goguet, in his Origin of Laws, &c. vol. i. book ii. ch. xiv. p. 140, &c. edit. Edinburgh, 8vo.*

II. In a figurative sense applied to the eyes, *to sharpen* them, *make* them *look sharp* and *glistening*, as with anger. occ. Job xvi. 9.

לכד

I. *To take*, as a city or town, in war. Deut. ii. 34, & al. freq. Comp. Jud. vii. 24.

II. *To take*, by lots. Josh. vii. 14. Comp. 1 Sam. xiv. 41, 42.

III. *To take*, or *catch*, as in a pit, snaring-net, or the like. Isa. xlii. 18. Jer. v. 26. xviii. 22. l. 24. As a N. fem. in reg. מלכדת *a trap, a gin.* occ. Job xviii. 10.

IV. *To take*, or *catch*, as a wild beast doth his prey. Amos iii. 4.

V. In Hith. *to catch*, or *take hold on each other*, as the scales of the leviathan, Job xli. 9 or 17;—as the superficial parts of water in freezing, Job xxxviii. 30. Comp. Ecclus xliii. 20.

לל

Occurs not as a verb, but the idea is evidently, *to wind, to turn*, or *move round*, or *out of a rectilinear course.*

I. As a N. mas. plur. לולים *winding-stairs.* So the LXX ἀναβαθμοί, and Vulg. cochleam. occ. 1 K. vi. 8.

II. As nouns, לילה and לילת, *the night*, q. d. *the deviatrix.* freq. occ. It seems properly to denote the dark condensed air on the back part of the earth, which was and is the principal cause of its continual *deviation* from a rectilinear to a *circular* course.

We are informed by Moses, Gen. i. 3, *Then God said, let light be, and light was.* Ver. 4, *And God saw the light, that (it was) good* (proper to perform the important offices intended for it), *and God divided between the light and between the darkness* (reciprocally changed the conditions of the celestial fluid by his own immediate power, as the sun and moon afterwards mechanically did, and still do, ver. 18.) Ver. 5, *And God called the light* day (לי the bustler), *and the darkness called he* night (לילה): *and there was evening and there was morning, one (the first) day.* From the evening being mentioned first, it is apparent that the first push or action of the Spirit, when *God divided between the light and between the darkness*, was on the evening or western † side or edge of the earth, or in other words, that the earth was *impelled* or *pushed forward* from west to east. But the consequence of the division just mentioned must be, that the earth would *decline* from a rectilinear path the moment it began to move. For since it is an unvaried law of nature (confirmed by every possible experiment, and indeed by every breath we draw), that the grosser air constantly tends to rush into the finer, and will press against any intervening obstacle with a force proportionable to the different degrees of fineness on the one side and on the other; hence it is evident, that the air, being by the interposition of the earth made more gross on the back part thereof, that on that which was turned towards the centre of light, must, as soon as the light began to act, have pressed on the said back part with a considerable force, and caused the earth to *deviate* from a right-lined course into an *intermediate* one, between the directions of the perpendicular and lateral impulse above mentioned; and as the same forces are now constantly kept up by the natural and mechanical action of the celestial fluid, the earth must continue to move forward not in a right line, but (since the two forces approach to an equality) in an orbit nearly *circular.**

III. As a N. fem. ליליה some *night-bird, the* noctua, strix, or *screech-owl.* occ. Isa. xxxiv. 14.

IV. As particles לולי and לולא. See among the pluriliterals.

ללא

Occurs not as a verb, but its radical meaning seems nearly the same as that of לל, namely *to wind*, or *turn round.* So בן and בנא, בד and בדא, חנן and חנא, respectively, are nearly related in sense as well as in sound. As a N. fem. plur. ללאת *round loops*, so called from their form. Exod. xxvi. 4, 5, & al. The LXX render it by αγκυλαι, which from αγκυλος, *curve, bending*, expresses a similar idea.

למד

I. In general in Kal, *to accustom* or *habituate, to be accustomed* or *habituated.* occ. Jer. ii. 24. So Vulg. assuetus. But see under פרה III.

II. In Kal, *to learn*; like the English word *learn*, it is used both in the sense of *learning oneself*, and of *teaching others.* Deut. iv. 5, 10. Jer. xii. 16, & al. freq. As a particip. Hiph. *teaching.* Deut. iv. 1. 2 Sam. xxii. 35.—Huph. *taught.* 1 Chron. xxv. 7, & al. As a participle in Kal and Huph. it is particularly applied to the beeve kind as *accustomed* or *broken* to the yoke. occ. Jer. xxxi. 18. Hos. x. 11. As a N. תלמיד *one taught, a disciple, scholar.* occ. 1 Chron. xxv. 8.

III. As a N. מלמד *a goad*, by which beeves are *habituated* or *broken* to the plough, and *managed.* Aquila renders it ideally διδασκηρι. occ. Jud. iii. 31; where Shamgar—*slew* of

* Comp. Hesiod, Opera et Dies, lin. 149, 150; Annual Register for 1784, 1785. Antiq. p. 78.

† The *evening* edge of the earth is very properly called the *western*, because, as it is *just entering* into the darkened hemisphere, the *sun always rises later* to it than it does to the *morning* edge, which is *just entering* into the enlightened one, and is therefore called the *eastern.*

* For a farther account of the scriptural principles of philosophy in relation to the earth's motion, see Catcott's Verræ et Veteris Philosophiæ Principia; Spearman's Inquiry after Philosophy and Theology, ch. ii.; and Catcott, the son, on Creation, 48—52.

Digitized by Google

the Philistines 600 *men with* an ox-goad: and Maundrell in his Journey, &c. at April 15, informs us, that an *ox-goad* which he had seen them still use in that part of the world, was of such a make and strength as to be a formidable weapon. And from Homer, Il. vi. line 130, &c. it should seem that the *ox-goads* used in his time and country were of a similar kind; since he there describes the votaries of Bacchus as pursued and slain by Lycurgus with an *ox-goad*, Στινομεναι βουπλαγι. See Bochart, vol. ii. 385.

לן

I. In Kal and Hiph. (dropping the formative ה) *to stay, abide, remain.* See Ruth i. 16. Job xvii. 2. xix. 4. xxix. 19. xli. 13 or 22. Ps. xxv. 13. xlix. 13. Prov. xv. 31. Isa. i. 21. Zech. v. 4. In Hiph. *to cause to lodge.* Job xxiv. 7. "It is by no means confined to the *night*, as if it were *to stay* or *lodge a night*, or *in the night only*," Bate; unless this circumstance is either expressed, as Gen. xxxii. 13, 21. Num. xxii. 8.—or implied in the context, as Gen. xix. 2. xxiv. 54. xxviii. 11. xxxi. 54. Exod. xxiii. 18. xxxiv. 25. Jer. xiv. 8. But since this verb לון is often applied to *the night*, hence may with great probability be derived the Lat. *luna* the moon; whence Eng. *lunar, lunation, lunacy, lunatic, sublunary.* As a N. מלון *a place to lodge* or *stay in.* 2 K. xix. 23. Josh. iv. 8; particularly, *a place* where travellers used to *stop* and *lodge.* It is rendered *an inn.* But these places were very different from the present inns among us, and, no doubt, rather resembled the *connacs, khanes,* or *caravanseras,* which, to this day, in the eastern countries rarely afford any other accommodation than bare walls (and sometimes not even them) and a wretched lodging. Travellers therefore in these countries are obliged to take their bedding, wine, oil, and other provisions with them. occ. Gen. xlii. 27. xliii. 21. Exod. iv. 24. Jer. ix. 2. comp. Gen. xlv. 23. Luke x. 34.* As a N. fem. מלונה *a lodge, hovel, shed.* occ. Isa. i. 8. xxiv. 20. On the former passage we may observe, that in the East they still have in their *unenclosed* cultivated spots, *lodges* or *booths,* which Sir John Chardin describes as "*places defended from the sun by sods, straw,* and *leaves,* made for watching the fruits of those places, such as *cucumbers,* melons, *grapes,* when they begin to ripen; under which also they sell the produce of such gardens." Thus Harmer, Observations, vol. i. p. 454; who judiciously adds, that "as it was so easy to get over some of their fences (namely such as consisted of unarmed plants), such *watch-houses* might be very requisite (even) in such gardens as had hedges."— Comp. Shaw's Travels, p. 138; Niebuhr's Descript. de l'Arabie, p. 139.

II. In Kal and Hiph. *to dwell* or *harp* (as we say) upon a subject *with discontent* and *murmurs, to grumble,* Fr. gronder. Exod. xv. 24. xvi. 2. Num. xiv. 29. As a N. fem. plur. תלונות, תלנות, and in reg. תלנתי *repeated murmurs,* or *murmuring repetitions, grumblings.* Exod. xvi. 7, 12. Num. xiv. 27, & al.

לון In Hith. *to lodge oneself, to take one's abode* or *resting place.* occ. Job xxxix. 28. Psal. xci. 1.

לע

I. *To lick up, absorb, swallow down.* occ. Obad. ver. 16. Used figuratively, occ. Prov. xx. 25. In a passive sense, *to be swallowed up.* occ. Job vi. 3; where Targ. משתלהין *fail.* As a N. לע, or, according to seventeen of Dr Kennicott's codices, לוע *the throat, the gullet,* q. d. *the swallow.* occ. Prov. xxiii. 2.

II. As Ns. תולע, fem. תולעה, *a worm.* The learned Bochart and others deduce these nouns from לע *to swallow,* on account of the *rapaciousness* and *voracity* of these little reptiles (see Deut. xxviii. 39.); but it seems more proper to place these words under תלע, which therefore see.

Der. Latin *lingo,* whence *linctus.* Also Latin *lingua* the tongue, whence French *langue,* language, and Eng. *language;* also Eng. *linguist, sublingual.*

לעב

In Hiph. *to deride, sneer.* So the LXX μυκτηριζοντες, and Vulg. subsannabant. Once, 2 Chron. xxxvi. 16. The Chaldee Targums often use the word in the same sense.

Hence plainly the Greek λωβη *contumely, derision,* and its derivatives, and perhaps Eng. *to laugh,* &c. But comp. under לעג.

לעג

In Kal and Hiph. *to mock, deride, sneer, scorn.* It is a word of gesture, and is put either absolutely, as Job xi. 3. xxi. 3; or construed with ל, ב or על prefixed to the noun or pronoun following. See 2 K. xix. 21. 2 Chron. xxx. 10. Neh. iv. 1. In Prov. xxx. 17, it is spoken of the eye, by which every one knows that *scorn* or *contempt* is often signified. But more particularly "*contempt* is expressed by raising one side of the upper lip, so as to discover the teeth, whilst the other side has a movement like that of laughter: *the eye,* on that side where the teeth appear, *is half shut, whilst the other remains open;* however *both the pupils are depressed.*"* As a N. עלג *scorn, derision, scoffing.* Job xxxiv. 7. Ps. lxxix. 4, & al. In Ps. xxxv. 16, מעוג seems to be a N. from לעג (the ל being dropped, as in מקח 2 Chron. xix. 7, and in מקחות Neh. x. 32, both of them nouns from לקח *to take*), and to this purpose the LXX render לעגי מעוג in the Ps. by εξεμυκτηρισαν μυκτηρισμον, literally, *they sneered a sneering,* and Vulg. by subsannaverunt subsannatione. As a participle in Niph. or a participial noun. occ. Isa. xxxiii. 19, נלעג לשון ridiculous (Eng. margin) *in tongue* or *language,* as speaking what was to the Jews mere unintelligible *ridiculous* jargon. So לעגי שפה ridiculousness *of lip,* i. e. ridiculous *lips.* occ.

* See Preface to Shaw's Travels, edit. p. 9, 11, 14, and Notes: Maundrell's Journey, p. 1, 2; and Volney, Voyage, tom. ii. p, 384.

* New and Complete Dictionary of Arts, article Passions in painting.

Digitized by Google

Isa. xxviii. 11. And thus, when God did on another occasion speak to the Jews and proselytes of all nations by *men of other tongues and other lips* (comp. 1 Cor. xiv. 21.) *some* χλιαζοντες mocking *said these men are full of new wine.* Acts ii. 13. Comp. 1 Cor. xiv. 23.

DER. Gothic *hlahgan*, Eng. *laugh.*

לעג

Occurs not as a V. in Heb. but as a noun has been supposed to signify *barbarous*, i. e. *using a barbarous* or *foreign language* or *pronunciation.* So Targum ברבראי. LXX βαρβαρῳ and Vulg. barbaro. But the word seems rather (according to Mr Bate in Crit. Heb. and in his appendix to the Enquiry into the Similitudes, p. 281, &c.) to be a compound of the particle ל *of* (as ל is often used, see Noldius's Particles, under ל, 44.) and עז *violence*, and so to refer to the *violence* of the Egyptians towards the Israelites, or the *barbarity of their behaviour*, which was more to the Psalmist's purpose than the *barbarity of their language*; even supposing the reality of the latter in the time of Moses. Once, Ps. cxiv. 1.

לעט

To swallow down eagerly, or *at once, to gulp.* It occurs not in Kal, but in Hiph. Once, Gen. xxv. 30, הלעיטני *Let me* swallow down; which seems well to express Esau's hunger and greediness.

DER. (ע being transposed) *to glut*, whence *glutton*, &c.

לען

Occurs not as a V. in Heb. but in Arabic signifies *to reject, detest*, "Abegit, procul abesse jussit." Castell. Hence as a N. fem. לענה *wormwood*, so called because animals *reject* or *refuse to eat it* on account of its extreme bitterness, Deut. xxix. 18, *a root bearing*—לענה wormwood. (Comp. Heb. xii. 15.) But in this as in all the other texts of the Old Testament, it is used in a figurative sense either for what is *offensive, odious*, as Amos v. 7. vi. 12;—or for *bitter affliction*, Prov. v. 4. Jer. ix. 15, xxiii. 15. Lam. iii. 15, 19.

The above cited are all the passages of scripture where the word occurs. The LXX generally render it by words expressive of its figurative sense, but the Vulg. most usually by absinthium *wormwood*, and so Aquila, Prov. v. 4, by ἀψινθιον. See Martinii Lex. Etymolog. in Absinthium.

DER. *A loon*, scoundrel. Qu?

לפד

Occurs not as a V. but no doubt the idea of the Hebrew word, as of the Greek λαμπω, λαμπας -αδος, λαμπτηρ, λαμπτηρας, derived from it, is to *shine*, or the like. And observe that μ is inserted, as usual before π, not only in these Greek derivatives, but likewise מ in the Chaldee למפד, and Syriac למפדא *a lamp*; the former of which words is in Jonathan Ben Uziel's Targ. on Exod. xx. 2, 3, applied like the Heb. לפיד in Gen. xv. 17. Exod. xx. 18. As a N. לפיד, plur. לפידים, לפדים, and לפדים, *a burning torch* or *firebrand.** Jud. vii. 16, 20. xv. 4, 5. Job xii. 5. Isa. lxii. 1. Zech. xii. 6, כלפיד אש *like* a torch of fire or *firebrand in a sheaf.* But לפיד אש Gen. xv. 17, means *a flame* or *cone of fire* in the midst of the smoky cloud, the emblem of the divine presence, as at Sinai, Exod. xix 18. So לפידים Exod. xx. 18, are the *flames* or *flashes* of fire. Comp. Ezek. i. 13. Dan. x. 6. Nah. ii. 5. Job xli. 11, or 19.

The above-cited are all the passages wherein the word occurs as an appellative noun.

DER. Greek and Lat. lampas. Eng. *lamp.* Also Lat. *limpidus*; whence Eng. *limpid, limpidness.*

לפת

To incline, turn aside, decline. It is used both transitively and intransitively. occ. Jud. xvi. 29. Ruth iii. 8. Job vi. 18.

DER. Greek λαφος (Hesych.) Latin *lævus*, English *left* (hand.) Qu? *lappet.* Qu?

לץ

The Hexaplar versions very frequently render the verb and nouns under this root by χλιαζω *to mock, deride*, and its compound and derivatives ισχλιαζω, χλιασστης, χλιασμος. See Montfaucon's Heb. and Greek Lexicons at the end of his Hexapla.

I. In Kal and Hiph. *to deride, scoff, scorn.* Prov. iii. 34. ix. 12. Ps. cxix. 51, & al. As Ns. לץ *a scoffer, scorner.* Ps. i. 1, & al. freq. לצון *scorn, a scorning*, Prov. i. 22. xxix. 8. Isa. xxviii. 14, מליצה חידות *a scoffing of*, or *in, parables*, "*a taunting proverb.*" (Eng. Transl.) Hab. ii. 6. But Qu? and see under מלץ IV. Job xvi. 20, מליצי רעי is by some rendered, *my friends* mock (are mocking) *me*, so Schultens, "illusores *mei, sodales mei*;" it may however perhaps be best to refer this text to the root מלץ, which see. But the reader will consider and judge for himself.

II. As a N. מליץ *an advocate.* See under מלץ II.

לצץ In Hith. *to scoff* or *mock repeatedly* or *continually.* occ. Isa. xxviii. 22, "Give yourselves up to scoffing *no more.*" Bp. Lowth. As a N. mas. plur. לצצים *great scorners, those who scoff repeatedly* or *continually.* occ. Hos. vii. 5.

לצר Chald.

Occurs not as a V. but as a participial N. מלצר *a house-steward* or *butler.* occ. Dan. i. 11, 16. Some interpret the word as a proper name, *Melzar*; but as the ה is prefixed, it seems rather to be an appellative.

לק

I. *To lick* or *lap with the tongue*, as a dog doth water or blood. occ. Jud. vii. 5. 1 K. xxi. 19. xxii. 38.

II. As a N. ילק *a species of insect*, so called perhaps from its *licking*, as it were, and destroying vegetables. From Ps. cv. 34, compared with Exod. x. 4, it should seem to be a kind of ארבה or *locust*: but in Joel i. 4. ii. 25, it is expressly distinguished from the ארבה, and in the former text described as ravaging after it. Nah. iii. 16, however, proves that after having ravaged (and cast its slough) it

* Comp. Harmer's Observations, vol. iv. p. 429.

takes wing. And the characters mentioned in Joel and Nahum agree with the *chafer* or *may-bug*, βρουχος, as the LXX render it in five passages out of eight wherein it occurs. So Vulg. throughout bruchus *the chafer*. Accordingly Michaelis * thinks ילק means the *chafer*, particularly in its *vermicular* state, when it is much more destructive to plants, namely, by *gnawing*, *eating*, and cankering their roots, than after it has taken wing. Yet he does not exclude it from signifying the *winged chafer*, especially in Nah. iii. 16. Jer. li. 27. If חסיל (which see) means the *winged chafer*, ילק as denoting the *worm* from which it springs, is very properly placed before it in the two texts of Joel above cited. Michaelis, however, objects to Bochart's derivation of ילק from לקק *licking*, and rather refers it to Arabic ילק *white*, as the *chafer-worms* in fact are † (and even the *winged chafers* are sprinkled with a *whitish* dust which easily comes off,) or to Arab. ולק *to hasten*.

לקק In Kal and Hiph. *to lick* or *lap again and again*. occ. Jud. vii. 6, 7. 1 K. xxi. 19.

Der. *To lick* (comp. under לחך.) Old Lat. *lix* water or liquor in general, whence *liqueo*, *liquor*, *liquidus*, and Eng. *liquor*, *liquid*.

לקח

This root often drops its initial ל. It is a very general word, and signifies, *to take, receive, accept*, in almost any manner, and has even some applications which seem to extend beyond the common use of those English words; as, for instance, with the particles ל and לא following, *to procure, get*. Prov. ix. 7. xxii. 25. *To bring*. Gen. xlviii. 9. 1 K. iii. 24. 2 K. ii. 20. Comp. Gen. xv. 9. xviii. 5. Ps. lxviii. 19. Ezek. xvii. 5. Hos. xiv. 3. *To send for*. 1 Sam. xvii. 31. *To employ, use*. Jer. xxiii. 31. *To buy*, or *purchase*. Prov. xxxi. 16. So LXX ωνησατο, and Vulg. emit. *To take* a woman, *marry*. Num. xxii. 1. *To carry* or *hurry away*. Job xv. 12. *To attract, win* or *gain by speech* or *persuasion*. Prov. xi. 30. Hence as a N. לקח *taking, persuasive speech*, or *doctrine, persuasiveness*. See Deut. xxxii. 2. Job xi. 4. Prov. i. 5. vii. 21. xvi. 21, 23. Also as a V. in Kal, *to be taken* or *taken away* or *off*. Gen. ii. 23. iii. 19, 23. Isa. lii. 5. liii. 8, & al. In Hith. *to catch* or *infold itself*, like fire confined in an oven; but this cannot be for any time in the open air without a miracle. occ. Exod. ix. 24. Ezek. i. 4. As a N. מלקוח *somewhat taken, capture, prey*. Num. xxxi. 11. Isa. xlix. 24, & al. As a N. mas. plur. מלקחים *tongs*, so called from *taking hold*. Forcipes, which Latin word is in like manner from the old formus *hot*, and capio *to take hold*. Exod. xxv. 38. 1 K. vii. 49. As a N. mas. plur. in reg. מלקוחי *the jaws* which *take hold on* food. occ. Ps. xxii. 16. So Vulg. faucibus.

As Ns. dropping the ל, קוח *a prison*, which *takes* and detains men. So the French and English *prison* is from the French V. prendre *to take*. occ. Isa. lxi. 1. (But comp. under נפקח.) מקח *a taking* or *receiving*. occ. 2 Chron. xix. 7. Fem. plur. מקחות *things to be received for use, wares, merchandise*. occ. Neh. x. 31.

Der. Greek λαχω, λαγχανω to take by lot. Eng. *luck*. Greek λακκος, Lat. *lacus*, Eng. *a lake*, a receptacle of water. Lat. *locus* a place, whence Eng. *local, locality*, &c. Latin *laqueus* a snare, whence French *laqs*, and Eng. *illaqueate, illaqueation*. Lat. *lacio* to allure, whence *allicio, elicio*, and Eng. *elicite*. *A lock* for a door. Qu? From infin. קחת, perhaps Eng. *to catch*.

לקט

I. *To pick, pick up*, or *gather*, as stones from the earth. Gen. xxxi. 46.—the manna. Exod. xxi. 4.—herbs, plants, or flowers. 2 K. iv. 39. Cant. vi. 2.—an arrow. 1 Sam. xx. 38. In Hiph. *to pick up*, as wood. occ. Jer. vii. 18.—as meat or crumbs under a table. occ. Jud. i. 7. As a N. ילקוט *a scrip* or *satchel* into which things are *gathered*. occ. 1 Sam. xvii. 40.

II. *To pick up, glean*, as stalks of corn. Lev. xix. 9. (comp. ver. 10.) Ruth ii. 2, 3, & al. As a N. לקט *a gleaning*. occ. Lev. xix. 9. In Hiph. *to glean*. occ. Isa. xvii. 5.

III. *To pick up, gather*, as money in small distinct sums. occ. Gen. xlvii. 14. In Niph. *to be picked up* one by one, as men. occ. Isa. xxvii. 12. In Hith. *to be picked up* or *gather themselves together, one after another*, as men. occ. Jud. xi. 3.

Der. Latin *lego, lectum*, to gather, whence the compound *colligo,-lectum*, and Eng. *collect, collection*.

לקש

I. *To crop* or *cut off*; so *to gather*, as fruits. occ. Job xxiv. 6, *They* (the poor distressed persons mentioned ver. 4, 5.) crop *the vineyard*, i. e. gather *the vintage of the oppressor*. Targ. יכסחון *they cut off* or *crop*. Vulg. vindemiant *they gather*. The paraphrase of the LXX is here remarkable, and gives the general sense of the passage: *The poor* labour *in the vineyards of the wicked*, αμισθι και ασιτι, without wages and without food.

II. As a N. לקש *a crop* of grass, i. e. *what is cropped* or *eaten off* by cattle. occ. Amos vii. 1, twice. Comp. under גב III. and the authors there cited.

III. As a N. מלקוש *the harvest rain*, i. e. *the rain* which plumps up and prepares the corn for *cutting* or *gathering*. These rains in Judea and the neighbouring countries * "fall sometimes in the beginning, sometimes towards the end of April." (O. S.) Deut. xi. 14, & al. freq.

Der. Latin *locusta*, and English *locust*, from their *cropping* the fruits of the earth. See Martinii Lex. Etymol. in *Locusta*.

לש

I. *To knead*, as dough. Gen. xviii. 6. 1 Sam. xxviii. 24, & al.

* Recueil de Questions, p. 64; Supplem. ad Lex. Heb. p. 1080.

† Comp. Brookes' Nat. Hist. vol. iv. p. 23, 24.

* Dr Shaw's Travels, p. 335, 2d edit.

II. As a N. לישׁ *a lion.* occ. Job iv. 11. Prov. xxx. 30. Isa. xxx. 6. The Rabbins will have it to signify an *old decrepit lion;* but, as Bochart, vol. iii. 720, 721, has well proved, this is inconsistent with the import of Job iv. 11, and of Prov. xxx. 30; to which I think we may add the only remaining passage wherein the word occurs, namely Isa. xxx. 6. The learned writer just cited observes, that both Aristotle and Pliny distinguish two kinds of lions, the one of a compact shape and curled mane, the other of a longer shape, and straighter mane: the latter of these, say they, is the more fierce and courageous, and this Bochart conjectures to be the species called in Hebrew לישׁ. I see no necessity, however, to have recourse with him to the Arabic language to explain the word. לישׁ seems a very proper Hebrew name for a *fierce* kind of lion, from his trampling upon, and as it were *kneading*, his prey with his paws. Comp. Mic. v. 7, or 8. And to illustrate Prov. xxx. 29, 30, see Isa. xxxi. 4; Homer, Il. xii. lin. 299, &c.; or lin. 357 of Pope's translation; to which may be added part of Dr Brookes' description, Nat. Hist. vol. i. p. 178. The lion "has lively sparkling eyes, with dreadful paws, and *his steady pace cannot but excite the attention of the beholder;* plainly showing that he is the king of quadrupeds."

Hence the Greek λις, by which Aquila renders the Heb. לישׁ Job iv. 11, and which Homer uses for a *lion*, Il. xi. lin. 239. Il. xv. lin. 275, & al.

III. As a N. לשׁון, and sometimes in reg. לשׁן,

1. *The tongue* of man or animals, from its *kneading* the food in chewing; but see the root לשׁן. Exod. iv. 10. xi. 7.

2. *Tongue, language.* Gen. x. 5. Deut. xxviii. 49.

3. *A bay* or *arm* of the sea, from its *form*, Josh. xv. 2, 5, & al.

4. *A piece of gold resembling a tongue*, which the French call un lingot d'or, *a little tongue of gold;* and we, corruptly from them, an *ingot* of gold. Josh. vii. 21, 24.

5. *A tongue* or *flame* of fire. Isa. v. 24; where see Bp. Lowth's note; and comp. Acts ii. 3. Hence,

IV. לשׁן is once used as a V. *to accuse, speak against,* q. d. *to betongue.* Prov. xxx. 10; and once as a participle Hiph. in the same sense; Ps. ci. 5; where the LXX render it by καταλαλουντα *speaking against.* Comp. under לשׁן

לשׁד

Occurs not as a verb, but the idea is, *to be wet, moist, liquid.* As a N. לשׁד *moisture.* So the Chaldee Targum רוטבי. occ. Ps. xxxii. 4. Also *moist, liquid;* and so when spoken of oil, *fresh.* occ. Num. xi. 8.

לשׁך

As a N. fem. לשׁכה and in reg. לשׁכת *a chamber, room.* Neh. xiii. 5. 2 K. xxxiii. 11, & al. freq. The word occurs not as a V. in Hebrew, nor, so far as I can find, in the dialectical languages, and the ideal meaning is uncertain; but hence the Greek λεσχη, which, as Vulcanius, or Callimachus, hath observed, properly signifies *an open place*, where philosophers meet to *discourse*, &c. See Cocceius, and Herodotus' Life of Homer, cap. 12, and 15; and Casaubon's and Duport's Notes on Αδολεσχια in Theophrast. Eth. Char. cap. 3.

לשׁם

As a N. *a kind of precious stone, a ligure.* So the LXX λιγυριον, and Vulg. ligurius. "Theophrastus and Pliny describe the *ligurius* to be a stone like a carbuncle, of a brightness sparkling like fire." Calmet. occ. Exod. xxviii. 19. xxxix. 12.

לשׁן

Occurs not as a verb in Heb. but the Syriac (in Aph.) אלשׁן is *to turn about, twist, contort,* "torsit, contorsit," Castell. Hence, perhaps, as a N. לשׁון *the tongue,* &c. which is so formed and furnished with muscles, as to be capable of the greatest variety of *contortions* and *flexures* of any member of the body. Hence as a verb לשׁן *to speak against,* q. d. *to betongue.* Prov. xxx. 10.

I have above placed לשׁן as a derivative under לשׁ (which see), and am dubious whether it should be considered as a radical or a derived word; but must just observe, that I find no other instance of a verb made from a noun, which is formed with a *servile* ן, as the verb לשׁן must be, if the N. לשׁון or לשׁן be deduced from לשׁ; but supposing ן in לשׁן *radical,* there are many examples of verbs made in a similar manner from nouns, as חרף, קין, דשמאיל הימין, &c.

לתח

Occurs not as a V. but hence as a N. מלתחה *a wardrobe, a vestry.* Once, 2 K. x. 22; where Vulg. vestes *the vestments,* but Targ. קמטריא *the chests;* for clothes namely. Comp. Zeph. i. 8, where see Lowth's note.

לתך

As a N. *A measure of capacity containing half a homer* or *cor.* So several of the Hexaplar versions ἡμιχοριον, and Vulg. dimidio coro. Once, Hos. iii. 2.

לתע

To break in pieces, to comminute. occ. in Niph. Job iv. 10, *The teeth of the young lion* נתעו *are broken.* So the Vulg. contriti sunt. נתעו is here, according to the general opinion, put for נלתעו, the ל being dropped, as it often is in the deflexions of לקח and in מעוג from לעג. Hence, as a N. fem. plur. מלתעות *the grinders,* i. e. *the large flat teeth* which *comminute* the food. So LXX μυλαι, and Vulg. molas. occ. Ps. lviii. 7.

PLURILITERALS in ל.

לויתן

As a N. *the leviathan,* from לוי *coupled,* and תן *a large serpent.* See under חנה. לויתן is synonymous with נחשׁ *a serpent,* and with תנין Isa. xxvii. 1. comp. Psal. lxxiv. 13, 14; and תנין is used not only for *a dragon* or *large serpent,* and for a *whale* or *aquatic monster,* but in Isa. xxvii. 1. li. 9, seems particularly to

refer to the *crocodile*. Comp. Ezek. xxix. 3. xxxii. 2. So

I. As a N. לויתן *the crocodile, a large amphibious serpent-like animal*, growing to the length of twenty or twenty-five feet, and even much more.*

For a more particular description of the *crocodile*, see Job chap. xl. and xli. and Bochart's excellent Comment. on them, vol. iii. 769, & seq. occ. Job iii. 8. xl. 20. or xli. 1. Psal. lxxiv. 14. Isa. xxvii. 1.

Job iii. 8, *Let them execrate it, who curse the (natal) day* (comp. ver. 1.) *of those who are about to*, or *who shall*, (LXX *οἱ μιαλοῦν*) *rouse* the leviathan; which was almost sure to be attended with immediate and horrid destruction.† See Job xli. 8—10; and Scott's Notes on Job iii. 8.‡

In Ps. lxxiv. 14, לויתן is used allegorically for the Egyptians (comp. Isa. li. 9. Ezek. xxix. 3.); and so in Isa. xxvii. 1, for other mighty oppressors of God's church. In Scheuchzer's Physica Sacra, tab. cxxxiv. may be seen a medal with Julius Cæsar's head on one side, and on the reverse *a crocodile*, with this inscription: ÆGYPTO CAPTA, EGYPT TAKEN.

II. *A whale*, or *large fish* of the *cetaceous* kind. occ. Ps. civ. 26. This genus are known to bring forth their young alive, to suckle them with their dugs, (comp. Lam. iv. 3.) to be furnished with lungs, and a windpipe, and especially to make *a loud noise*, which, together with their *enormous size*, shows the propriety of the name לויתן. Comp. תנין under תנה.

The above cited are all the passages wherein לויתן occurs; and we need not be surprised to find the same Hebrew word denote both *a crocodile* and *a whale*; for תנשמת is used in like manner for a *chameleon* and a species of *fowl*. See under נשם.

לולא

As a particle compounded of לו *if*, and לא *not*, *if not, unless, except*, nisi. Gen. xliii. 10, & al.

לולי

As a particle compounded of לו *if*, and לי denoting *defect, failing*, from לה which see, and which is used for *nothing* in Chaldee, Dan. iv. 32 or 35. And as the particle לה is of the same import as לא, so is לולי as לולא; *if not, unless*. Gen. xxxi. 42, & al.

למואל See under מל VI. 6.

מ

מ A particle.

I. It is an abbreviation of מן from מנה *to distribute*, &c.

1. *From, by*. Gen. ii. 2. Hos. vii. 4.
2. *Without*. Job xxi. 9. Mic. iii. 6.
3. *At, near, toward*—of place. Gen. iii. 24. Exod. xxxiii. 6. Ruth ii. 14. Jud. vii. 1.—of time. Exod. ix. 6. 2 K. xviii. 10.
4. *Before, in the presence of*. Num. xxxii. 22. Jer. li. 5.
5. *Against*. Jer. iii. 20. Dan. xi. 8.
6. *Of, concerning, for*. Lev. vi. 18. Josh. xxii. 24.
7. *From, out of*. Gen. ii. 23. xv. 4, & al. freq.
8. *Rather than, more than*. Deut. xiv. 2. Jud. ii. 19.
9. *Because of, by reason of*. Exod. vi. 9, & al. freq.
10. *According to*. Ezek. vii. 27.
11. *For want of*. Jer. x. 14. li. 17. Zeph. iii. 18.
12. With a verb infinitive it is negative, *from, lest, that not*. Gen. xxxi. 29, *Take heed to thyself*, מדבר from speaking, or lest thou speakest, *to Jacob*. Isa. v. 6. viii. 11. xxxiii. 19.

After מ in this sense the verb infinitive היות *to be*, is sometimes understood, the N. only being expressed. Thus 1 Sam. xv. 23, וימאסך ממלך *And he hath rejected thee* from

---

* 'Captain Norden saw, in the Upper Egypt, twenty crocodiles extended on banks of sand in the Nile. They were, he says, of different sizes, namely, from fifteen to *fifty feet*.' Travels, p. 61, 8vo. Scott's sub-note, s, to Job xli. 31.

† The *crocodile*, says Hasselquist, Voyages, p. 216, does inexpressible mischief to the people of Upper Egypt, often killing and devouring women, who come to the river to fetch water, and children playing on the shore or swimming in the river. In the stomach of one dissected before the English consul, Mr Barton, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt for ornaments. Lucas, Voyage de Syrie, tom. i. p. 83, describes a horrid accident of this kind. Being at a house of an Arab shek, in company with a Turkish Cadi, at Girge in Upper Egypt, he was carried to see a *crocodile's* skin, the length of which was between twenty-four and twenty-five (French) feet; and the Turk gave him the following account of the monster to whom it belonged. "This crocodile," said he, "used every year to make great ravage for three weeks or a month, and he then disappeared till the following year. One cannot recount how many oxen, cows, camels, horses, asses, dogs, sheep, men, women, and children he had devoured. The people had several times pursued, without being able to take him. This very year the women belonging to the Shek went one day to fetch water from the river, a little before sun-set, according to the custom of the country. Among these women was a beautiful female slave, whom the Shek loved more than all the rest. This young person seeing the place where she was to draw water already occupied by her companions, went about thirty paces higher up the river. As she was stooping, the crocodile sprung upon her, carried her to the bottom of the Nile and devoured her." Comp. Harmer's Observations, vol. iv. p. 283.

‡ The crocodile frequents the canals and rivers of this country (Batavia), and is a most voracious animal. It certainly is an object of fear, and by no very uncommon transition of sentiment, gradually becomes an object of veneration; and offerings are made to it, as to a Deity. When a Javanese feels himself diseased, he will sometimes build a kind of coop, and fill it with such eatables as he thinks most agreeable to the crocodiles. He places the coop upon the bank of the river or canal, in the perfect confidence that by the means of such offerings, he will get rid of his complaints; and persuaded that if any person could prove so wicked as to take away those viands, such person would draw upon himself the malady for the cure of which the offering was made. The worship of the crocodiles is indeed a folly among men of an ancient date; as Herodotus, in that part of his History, styled Euterpe, expressly says, that "among some of the Egyptian tribes the crocodiles are sacred, but regarded as enemies among others. The inhabitants in the environs of Thebes and the lake Mœris, are firmly persuaded of their sanctity; and both these tribes bring up and tame a crocodile, adorning his ears with earrings of precious stones and gold, and putting ornamental chains about his fore-feet. They also regularly give him victuals, offer victims to him, and treat him in the most respectful manner while living, and when dead, embalm and bury him in a consecrated coffin." Sir George Staunton's Embassy to China, vol. i. p. 275.

being *king*. So 1 K. xv. 13. Isa. vii. 8. xvii. 1. xxv. 2, & al.

13. This particle sometimes, though rarely, admits another מ before it, in the senses of *from, out of, more than*. See Gen. xvii. 6. 1 Sam. xv. 28. Comp. under מנה VIII.

14. With עד *unto*, or ועד *even unto*, following, it may be rendered, *both, as well*. Gen. xix. 11, *They struck with blindness* מקטן ועד גדול from *small* even to *great*, or, both *small* and *great*. Comp. Deut. xxix. 10. Esth. iii. 13. So with ל following, Gen. ix. 10.

II. As an abbreviation of מה *what?* prefixed, as in מזה what (*is*) *this?* Exod. iv. 2; מזם what *they*—Ezek. viii. 6; מלכם what (*is*) *to you?* Isa. iii. 15; מחלאת what *weariness*. Mal. i. 13.

מא Chald.

From the Heb. מה, *what*. Thus למא *concerning what*. Ezra vi. 8. The Targum uses מא for *what?* as Jud. ii. 2. viii. 1.

מאד

Occurs not as a verb, but the idea evidently is, *to be strong, copious, vehement*, or the like.

I. As a N. מאד *strength, ability, faculty*. occ. Deut. vi. 5. 2 K. xxiii. 25. So the LXX render it by δυναμις and ισχυς, the Vulg. by fortitudo and virtus.

II. As a N. *very* great, *very* numerous. See 2 Chron. xxiv. 24. xxx. 13.

III. As a particle, *very, very much, vehemently*. Gen. i. 31. iv. 5.

מאד repeated makes the meaning very intense; מאד מאד *most exceedingly*. Gen. vii. 19. Num. xiv. 7.

עד מאד *even exceedingly, to a very great degree*. Gen. xxvii. 34. Isa. lxiv. 12.

Der. *Might, mad*, Qu?

מאה

Occurs not as a verb in Heb. but in Arabic מאא, or מאי signifies, *to extend, dilate*. See Castell. As a N. *a hundred*, q. d. an *extensive* number. Gen. vi. 3. It is often written מאת like a N. fem. in reg. and so may most properly be rendered, as a substantive, *a century*, Fr. *une centaine*. Gen. v. 3, & al. freq. In plur. מאות *hundreds, several hundreds*. Gen. v. 5, 7, & al. freq. מאתים *two hundred*. Gen. xxxii. 14. As a N. fem. plur. מאירת, *centuries, companies of a hundred men each*. occ. 2 K. xi. 4, 9, 10, 15.

Der. Saxon *ma*, more, whence Eng. *mo, more, most*.

מאם

Occurs not as a verb, but

I. As a N. מאום *the least thing, any thing*. occ. Job xxxi. 7. But most usually fem. מאומה *the least thing, any thing at all*, or *whatever*. Gen. xxii. 12, & al. freq. Schultens in his MS. Origines Hebraicæ takes the מ in this word to be servile, and the root to be אום which in Arabic signifies *to evaporate, smoke*, and as a N. אומה *a thin pellicle*; whence in Heb. מאום and מאומה *somewhat extremely small* or *slender*.

II. Chald. as a N. from the Heb. מום, מאום *a blot, blemish*. occ. Dan. i. 4.

מאן

I. *To refuse*. Gen. xxxvii. 35, & al. freq. Comp. Jer. xv. 18. Hence Eng. *mean*, vile.

II. Chald. as a N. mas. plur. emphat. מאניא and in reg. מאני (from the Heb. מנה *to distribute*) *vessels, instruments, utensils*, Ezra v. 14. Dan. v. 2, & al. It answers in sense to the Heb. כלי.

מאס

In Arabic signifies *to be dilated*, as a *wound*. See Castell.

I. *To crack* and *peel off*, as the *diseased* skin in an elephantiasis. occ. Job vii. 5. Comp. Bate's Crit. Heb. Michaelis, in his Recueil, Quest. xxxv. observes from the ancient physicians, that in the elephantiasis, the skin "in some places laps over, in others it *chaps*. Dans quelques endroits elle se replie, dans d'autres elle *se crevasse*."

II. *To reject with contempt* or *disgust*, as vile and worthless, *to despise, abhor*. Ps. cxviii. 22. Jer. vi. 30. Prov. iii. 11, & al. freq. It is opposed to בחר *to choose*. Isa. vii. 15. xli. 9, & al. In Hos. iv. 6, very many of Dr Kennicott's codices read אמאסך.

When followed by ב it might most literally be rendered, *to nauseate, to be disgusted at*. Lev. xxvi. 15, 43, & al.

Should not ימאסו Ps. lviii. 8, be translated, *Let them*, or *they shall, become vile* or *refuse?* The LXX render it εξουδενωθησονται *they shall be despised, esteemed as nothing*, the Vulg. ad nihilum devenient *they shall come to nothing*, and the Ethiopic (according to Walton) *they shall be despised*.

As a N. מאוס *refuse, vile*, rejectaneus. occ. Lam. iii. 45. So נמאס Ps. xv. 4.

Hence Gr. μισεω *to hate*, as the LXX several times render מאס μισος a flagitious crime.

מאר

In Arabic signifies *to grow sore again, to rankle*, as a wound, "recruduit *vulnus*," Castell. In the Hebrew Bible it occurs only as a participle Hiph. *Causing to grow sore* or *rankle*. Thus it is applied to the leprosy. occ. Lev. xiii. 51, 52. xiv. 44.—to a thorn. occ. Ezek. xxviii. 24. In the former passages the LXX translation ιμμονος, and Vulg. perseverans *inveterate*, give the general sense, but not the ideal meaning of the word.

Der. *To mar, murrain*. Old Eng. *murr* catarrh, French *morve*, Greek μαραινω to waste away, whence *marasmus*.

מג

In general, *to dissolve, melt*.

I. In Niph. *to be dissolved, melted*, as by water. Nah. ii. 6 or 7, (see ch. i. 8.) or *consumed*, as by fire, alluding to the burning of the king of Nineveh's palace, together with himself, his concubines and wealth. See Bishop Newton's Dissertations on the Prophecies, vol. i. p. 266, 26, 7, 8vo. Comp. Amos ix. 5, and מגג IV. below.

II. In Kal and Niph. *to melt* or *be melted*, as through fear. See Ps. xlvi. 7. Ezek. xxi. 15 or 20. Exod. xv. 15. Josh. ii. 9.

III. In Niph. *to melt away, be dispersed*, as a body of men. occ. 1 Sam. xiv. 16. In Kal,

transitively, *to melt away, consume.* occ. Isa. lxiv. 6.

מגג I. *To melt* or *dissolve very much, to make very soft,* as the earth with rain. occ. Ps. lxv. 11.

II. *To dissolve, dissipate.* See Job xxx. 22.

III. In Hith. *to melt, flow* or *run down,* as the hills with wine and oil, or rather with milk. occ. Amos ix. 13. Comp. Joel iii. or iv. 18.

IV. In Hith. *to melt, flow down,* as the hills through intense heat. occ. Nah. i. 5. Comp. Jud. v. 5. Ps. xcvii. 5, & al.

V. In Hith. *to melt* or *be melted away,* as through fear. occ. Ps. cvii. 26.

Der. *Mug, muggy, muggish,* damp, moist.

מגד

Occurs not as a verb in Hebrew, but verbs from this root in Arabic signify, *to excel, exceed in glory, honour,* or *praise.* As a collective N. מגד *precious fruits, valuable produce, delicacies.* occ. Deut. xxxiii. 13—16. Plur. מגדים *precious plants* or *flowers.* occ. Cant. iv. 13, 16. vii. 13.* As a N. fem. plur. מגדנות and מגדנת *precious things, things of value.* occ. Gen. xxiv. 53. 2 Chron. xxi. 3. xxxii. 23. Ezra i. 6. Michaelis in Supplem. observes, that in 2 Chron. xxxii. 27, two of Dr Kennicott's codices for מגנים *shields,* read מגדנים *precious fruits,* as being joined with בשמים *spices, aromatics.*

Hence may be derived *μαγαδις* a kind of *musical instrument* among the Greeks, of which Strabo (lib. x. p. 722, edit. Amstel.) expressly remarks that the name is *barbarous* or *foreign.*

מגל See under גל XII.

מגן

I. With Schultens (in his MS. Origines Hebraicæ, comp. his note on Prov. iv. 9.) I think that the ideal meaning of this root is, *to pour, pour forth with profusion,* and thence *to lavish, give largely* and as it were *profusely,* elargiri, as it is used in the only three texts where it occurs. Gen. xiv. 20. Prov. iv. 9. Hos. xi. 8; in which last Symmachus *εκδωσω σε—shall I* give *thee* up? And hence מגן in Chaldee as a particle signifies *gratis, without compensation* (see Targ. on Gen. xxix. 15.); and in Arabic as a V. *not to care what one says* or *does, to be profuse* or *prodigal* as it were in this sense. "Non curavit quid diceret, faceretve." Castell. To which we may add from Castell the Arabic N. ممغنن *a wheel for drawing up water* out of a river or well, and *watering* gardens or fields, which brings us back again to the original idea of the word.

II. As a N. מגן *a shield.* See under גן III.

מגר

I. *To throw* or *cast down.* occ. Ps. lxxxix. 45. Comp. מגורי Ezek. xxi. 12 or 17.

II. Chald. nearly the same. occ. Ezra vi. 12. The Targum also uses it in this sense, as in Ezek. xxxix. 3.

III. As a N. fem. plur. ממגרות *subterraneous repositories* into which corn is *thrown down;* for Dr Shaw* informs us that in Barbary, "after the grain is winnowed they lodge it in † *mattamores,* or *subterraneous magazines,*—two or three hundred of which are sometimes together; the smallest holding four hundred bushels." And Dr Russell‡ says, that "about Aleppo in Syria, their granaries are even at this day *subterraneous grottos, the entry to which is by a small hole or opening like a well,* often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night." occ. Joel i. 17; where Vulg. apothecæ *repositories.*§

מד

I. *To measure* in length and breadth. Num. xxxv. 5. Zech. ii. 2 or 6. Ezek. xl. and xli. freq.—in capacity. Exod. xvi. 18. Ruth iii. 15. As a N. מד *a measure.* Job xi. 9. Jer. xiii. 25. Fem. מדה the same. Exod. xxvi. 2. Lev. xix. 35, & al. freq. איש מדה *a man of* (large) measure or stature. 1 Chron. xi. 23. xx. 6; where LXX *ανηρ υπερμεγεθης a man* above the common size. Comp. Isa. xlv. 14; where LXX *ανηρ υψηλος* a tall *man;* and see Bp. Lowth's note. So *a man* מדין (for מדים) of (large) dimensions. 2 Sam. xxi. 20. And אנשי מדות *men of* (large) dimensions. Num. xiii. 32; where LXX *ανδρες υπερμηκεις men* above the common height. So בית מדות *a large house.* Jer. xxii. 14.

II. As a N. fem. in reg. מדת *a share* or *allotted tribute,* or *toll,* i. e. *a certain determinate proportion* of the produce of the lands, paid as a tribute or tax. occ. Neh. v. 4. Chald. מדה and מדת the same. occ. Ezra iv. 20. vi. 8.

III. As a N. mas. מד, or rather מדר *a long robe, a garment commensurate* with the body. occ. Lev. vi. 10 or 3. 2 Sam. xx. 8. Ps. cix. 18. Hence plur. in reg. מדוי. occ. 2 Sam. x. 4. 1 Chron. xix. 4. As a N. mas. plur. מדי, 1 Sam. iv. 12, & al. and fem. מדות the same. occ. Ps. cxxxiii. 2.

מדד I. *To measure entirely* or *exactly,* whether as to extent or capacity. Deut. xxi. 2. Isa. xl. 12.

II. *To be measured,* i. e. *lengthened out.* Job vii. 4, ומדד ערב *Then the evening* is lengthened out or prolonged. See Scott.

III. In Hith. *to measure oneself,* i. e. *to stretch* or *extend oneself,* as Elijah upon the widow of Zarephath's dead son. occ. 1 K. xvii. 21; where the Vulg. et expandit se atque mensus est—*and he stretched himself out, and measured.* Comp. 2 K. iv. 34.

Der. Lat. *metior,* Eng. *to mete, meet, meed;* Gr. *μετρεω,* whence *metre, metrical,* Lat. *modus;* whence *mode, mood, moderate,* &c. Greek *μοδιος,* Lat. *modius,* a measure for corn.

מדן See under דן II.

---

* See Harmer's Observations, vol. ii. p. 435; and his Outlines, p. 431.

* Travels, p. 139.

† The Arabic N. מטמורה is from the V. טמר which in Chald. and Syr. as well as Arab. signifies *to hide* or *bury in the earth.* See Castell and Shaw's Travels, p. 13, note.

‡ Nat. Hist. of Aleppo, p. 18.

§ Comp. Jer. xli. 8; Harmer's Observations, vol. ii. p. 452; Hirtius De Bel. African. cap. lvii. and edit. var. p. 800, and note; Guthrie's General Hist. vol. vii. 269.

מדע See under ידע VI.

מה

I. 1. As a pron. *who, which, what,* without an interrogation. Gen. ii. 19. Exod. ii. 4. Num. xxiii. 3.—with an interrogation. Gen. iii. 11. iv. 10. Zech. i. 9. *whatsoever.* See Num. xxiii. 3. Job xiii. 13. Prov. ix. 13.

2. As a particle, *how? how much?* Gen. xxviii. 17. Ps. cxxxiii. 1. Prov. xvi. 16.

3. *How? by what means? in what manner?* Gen. xliv. 16. Exod. x. 26.

4. *Wherefore? why?* Exod. xiv. 5. Psal. xlii. 12.

II. With ב *in, by, for,* prefixed, במה

1. *In* or *by what, how.* Jud. xvi. 5. 1 Sam. vi. 2.

2. *For what, wherefore, why?* 2 Chron. vii. 21.

III. With ב *as, according,* prefixed, כמה.

1. *How many?* quot? Gen. xlvii. 8. 1 K. xxii. 16.

2. *So many,* tot. Zech. vii. 3.

3. *How long?* Ps. xxxv. 17.

4. *How often?* Ps. lxxviii. 40. Job xxi. 17; where see Mr Scott's note.

5. Chald. *how?* Dan. iii. 33.

IV. With ל *for,* prefixed, למה

For what, wherefore, why. See Gen. iv. 6. xxvii. 45. Ruth i. 11. Exod. v. 4.

V. With עד *unto, until,* prefixed, עד מה

1. *How long.* Ps. lxxiv. 9.

2. *Until.* Num. xxiv. 22.

VI. As a pron. מי (formed as כי from כה, &c.)

1. *Who,* without an interrogation. Gen. xliii. 22. 1 Sam. xiv. 17.

2. *Whosoever.* Exod. xxiv. 14. Eccles. v. 9. Comp. Exod. xxxii. 33.

3. It is sometimes used in a prohibitory sense, as 2 Sam. xviii. 12, *Take heed,* מי who—i. e. lest any whosoever.—

4. With an interrogation, *who? what?* Gen. xxiv. 65. xxxiii. 5.—*of whom? whose?* Gen. xxiv. 23. Jer. xliv. 28. It is generally applied to persons, but sometimes, as an interrogative, to things, as Gen. xxxiii. 8. Jud. ix. 28. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5.

VII. מו, of the same root with מה, as זו, with זה, an *emphatic* noun or particle postfixed to ב, כ, ל, and denoting *the very,* ipsissimum, q. d. *the what,* which is the subject of the discourse.

1. במו, *in, into, through* or *with, the very.*—See Psal. xi. 2. Job xxxvii. 8. xvi. 4, 5. Isa. xliii. 2.

2. כמו *as* or *like the very*—or *actually.* Exod. xv. 5. Hab. iii. 14. *Just as* or *when.* Gen. xix. 15. Repeated, *as—so.* Jud. viii. 18. 1 K. xxii. 4. 2 K. iii. 7. 1 Chron. xviii. 3, which I believe are all the texts wherein כמו is *repeated,* except Ps. lviii. 10. And since in all those texts it denotes a *similarity* or *correspondence* between the objects which it precedes, and must be rendered *as—so,* it seems necessary to give it a like interpretation in that very difficult verse of the Psalm. And this may justify us in explaining חרון either by *wood actually on fire,* or *fit for it;* and perhaps Ps. lviii. 10, may be most strictly translated, *Before the* (*men,* French on) *can make your pots feel the thorn,* as *the fresh* (or *green*), so *the dry he* (*God*) *shall hurry* (*them*) *away.* By the *green,* חי, meaning the less wicked; by the *dry,* חרון, the more so. For a similar expression see Ezek. xx. 47, or xxi. 3, and Mr and Bp Lowth's Notes on Isa. ix. 17 or 18, Hiller, quoted by Scheuchzer, renders the text nearly in the same manner, *Antequam ollæ vestræ senserint cynosbatum,* tam virentem, quàm aridum, *turbine auferet Deus.*

3. למו *for, to, at* or *on, the very.*—See Job xxvii. 14. xxix. 21. xl. 4.

4. מו a pron. suffix, *him, them.* See Grammar, sect. v. 5.

מהמה as a N. in Hith. *to delay, dally, to stay to ask questions, what, how? how, how? to stand shill-I-shall-I,* as we say. Gen. xix. 16. xliii. 10, & al.

מהל

To mix, mingle. So the LXX, Symmachus, and Vulg. It occurs as a participle paoul once, Isa. i. 22.

Der. French *meler,* to mix. Qu? whence pele-*mele,* and Eng. pell-*mell.*

מהר

I. *To haste, hasten.* Gen. xviii. 6, & al. freq. As Ns. מחיר *expeditious, ready.* occ. Ezra vii. 6. Ps. xlv. 2. Prov. xxii. 29. מהר and fem. מהרה *haste.* But these latter nouns are generally used adverbially, ב being understood, *in haste, hastily, quickly.* Exod. xxxii. 8. Num. xvi. 46. Jer. xxvii. 16, & al. freq.

II. In Niph. *to precipitate, fall headlong.* occ. Job v. 13, "*And the counsel of the froward* מהרה is carried headlong." Eng. transl. As a participle in Niph. נמהר *hasty, precipitate, rash, inconsiderate.* occ. Isa. xxxii. 4. xxxv. 4. Hab. i. 6.

III. As a N. מהר *a dowry* or *portion* of money or goods, which the bridegroom gave to his bride, or her father, as a kind of purchase of her person. This was the custom of the * Greeks and other ancient nations, and is to this day the practice in several eastern countries.† This *dowry* might be called in Hebrew מהר either from *going before* the nuptials (as it is in Greek προξ, from προ *before,* and ιημι *to go*) or rather from its *facilitating* or *hastening* the marriage itself, q. d. *expedition-money* or *-payment.* occ. Gen. xxxiv. 12. Exod. xxii. 16, 17. 1 Sam. xviii. 25. Hence as a verb, *to endow.* occ. Exod. xxii. 16. Comp. Deut. xxii. 28, 29. Ps. xvi. 4, Symmachus, Εσκλη θυνθησαν τα ειδωλα αυτων, εις τα οπισω εσταχυσαν, *Their idols have been multiplied,* they have hastened *backward.* This seems a very simple and easy version of this difficult text, if עצבות, as well as עצבים, may denote idols, and אחר *backwards,* as well as אחור. Comp. Isa. i. 4. Jer. vii. 24. xv. 6. But the most exact and literal rendering of the present Hebrew text

* See Homer, Il. ix. lin. 146, and Dacier's and Pope's note: Il. xi. lin. 243—5; xvi. lin. 178, 190; xxii. lin. 472; and Potter's Greek Antiquities, book iv. ch. 11; Goguet's Origin of Laws, vol. i. book i. art. i. p. 25; and vol. ii. book i. art. viii. p. 62, edit. Edinburgh; Tacitus De Mor. German. cap. 18.

† See Complete System of Geography, vol. ii. p. 19, 305; Salmon on Marriages, p. 306; Mandeslo's Travels, p. 228; Modern Universal Hist. vol. viii. p. 257; Harmer's Observations, vol. iv. p. 500.

will be, *They shall multiply their sorrows* (*who*) endow *another* (*God* or *husband*, namely). מהר properly denotes *to endow, as a man does his bride or spouse;* but is here elegantly applied to the idolatrous Israelites, considered as the *wife* of the true God, but preposterously *endowing* an idol or false god, as a *husband*. Comp. Hos. ii. 1—13. Ezek. xvi. 33, 34. "*The sorrow of them, that* offer *to another god, shall be multiplied.*" Geneva translation.

DER. *To marry.* Qu?

מו See under מה VII.

מום

With a radical, fixed, and immutable ו.

It occurs not as a V. but as a N. מום *a spot, a blemish*, both in a natural and spiritual sense. Lev. xxi. 17, 18. 2 Sam. xiv. 25. Deut. xxxii. 5.

Hence the Greek μωμος the same. Also *Momus*, the Greek and Roman name for the god of *cavilling* or *sarcastic jesting*.

מוא See under אוא

מז

To consume or *be consumed.* So the LXX τηκομενοι, and Vulg. consumentur. As a participle mas. plur. in reg. Once, Deut. xxxii. 24.

מזג

To mix or *mingle.* As a participial N. מזג *wine mixed*, i. e. not with water, as with us, to make it weaker, but with spices or other ingredients, to make it stronger or more inebriating. Comp. Cant. viii. 2, and see Bp. Lowth's note on Isa. i. 22. LXX κρασμα. Once, Cant. vii. 2. Though מוג occurs not as a verb in Hebrew, yet the Chaldee Targum uses it as such in the sense of *mixing*, Ps. cii. 10. Prov. ix. 2; in both which passages it answers to the Hebrew מסך. The Syriac and Arabic also use the verb מוג in the same sense. See Castell.

DER. Gr. μασσω *to mix.* See more under מסך

מזח

Occurs not as a verb, so the ideal meaning is uncertain. But

As a N. מזח *a girdle* or *belt*, fastened round the middle of the body. So the LXX ζωνη, and Vulg. zona. occ. Ps. cix. 19. Isa. xxiii. 10; where it seems figuratively to denote "*a mound, mole,* or *artificial dam*, which contains the waters, as a *girdle* collects, binds, and keeps together the loose raiment." Bp Lowth's note, which see. As a N. מזיח *a girdle.* occ. Job xii. 21. Comp. אזר III. IV.

מזר

It occurs not as a verb in Heb. but in Arabic spelt with their *dhsal* or lisping ד, which is often substituted for the Heb. ז, it signifies *to be corrupt* or *rotten* as an egg, or nut, and in the fourth conjugation is applied to a hen *sitting on an addle egg*, or *making it addle.*

I. As a N. מזר, or rather מוזר (see Dr Kennicott's various readings), *a corrupt, purulent wound* or *sore;* so Montfaucon in Hexapla, purulentam plagam. occ. Hos. v. 13, twice.

II. As a participial N. ממזר *one corruptly* or *spuriously born.* occ. Deut. xxiii. 2. (where the LXX εκ πορνης *of a whore*, Vulg. mamzer, *hoc est, de scorto natus, a mamzer*, that is one born of a whore) Zech. ix. 6; where the LXX αλλογενεις *strangers.*

III. As a N. מזרת, LXX Μαζουρωθ. occ. Job xxxviii. 32, *Canst thou bring out* Mazaroth בעתו *in* his *season?* Here מזרת is evidently constructed as a N. mas. sing. of the same form as בהמות Job xl. 10 or 15, (which see under בהם II.) and as the Heb. proper names of *men*, נבות, לפידות, נביות, &c. and being in the text joined with עיט *the blighting air;* I suspect it denotes that *poisonous corrupting wind*, well known in Arabia by the name of *sâm* or *smûm*, as one of the most dreadful scourges in the hand of God, and *whose season* is in the heat of summer. See under שחח I.

IV. As a N. mas. plur. מזרים. See under זר III.

מחא

I. *To strike* or *clap* the hands *together* (so the LXX constantly render it by κροτεω, or συγκροτεω, and the Vulg. by plaudo), as men. occ. Ezek. xxv. 6. It is also spoken figuratively of floods and trees. occ. Ps. xcviii. 8. Isa. lv. 12.

II. Chald. מחא or מחה *to strike, smite.* occ. Dan. ii. 34, 35. iv. 35 or 32. In Targum Onkelos on Exod. ix. 25, it is particularly applied to the hail's *smiting* every thing.

III. Chald. in Hith. *to be smitten*, i. e. *destroyed*, as a man. occ. Ezra vi. 11.

מחה

I. *To wipe, wipe clean* or *smooth*, as a man *wipeth* a dish, and turneth it upside down; 2 K. xxi. 13.—or as one *wipeth* the mouth. Prov. xxx. 20.

II. *To wipe off*, as tears from the face. Isa. xxv. 8.

III. *To wipe off, wipe* or *sweep away*, as men and animals by the flood. Gen. vi. 7. vii. 4, 23.

IV. *To wipe* or *blot out* an inscription. Exod. xxxii. 32, 33. Num. v. 23, & al.

V. *To wipe* or *blot out* a name, remembrance, or the like, i. e. entirely *to obliterate and destroy* them. Exod. xvii. 14. Deut. ix. 14, & al.

VI. *To wipe off, totally destroy*, as men. Jud. xxi. 17.

VII. *To wipe away* sins. The idea is taken from the *dissipating* or *clearing away* clouds. See Isa. xliv. 22, and Mr Lowth's note there.

VIII. *To wipe upon* or *brush by*, as a border. Num. xxxiv. 11.

IX. As a N. מחי *a warlike engine* for *battering, sweeping away* or *destroying* walls or fortifications, *a catapulta, a balista.* occ. Ezek. xxvi. 9, ומחי קבלו יתן בחמתיך *And* an engine *before him shall he place against thy walls.* As a N. fem. plur. מחות *engines of destruction*, spoken of women. occ. Prov. xxxi. 3. מחות מלכין engines destructive of *kings.* Solomon might well write feelingly, as he frequently does, on this subject.

X. As a N. מח, or, according to the Complutensian reading, מוח, *the fat* which filleth up, and *blotteth out*, as it were, the interstices of the component parts of the body, as of the bones, sinews, veins, arteries, &c. occ. Job

xxi. 24. As a N. mas. plur. מחים *fat, fat ones.* Isa. v. 17. מיחים the same. occ. Psal. lxvi. 15. And in the form of a participle Hiph. mas. plur. ממחים *fat things, things covered with fat.* Vulg. medullatorum *full of marrow.* occ. Isa. xxv. 6.

Hence perhaps the Lat. and Eng. *mucus,* whence *mucid, mucilage, mucilaginous.*

מחץ

To drive, plunge in, or *strike deeply.*

I. Spoken of arrows, *to drive in deeply, to cause to pierce deeply.* occ. Num. xxiv. 8; or, if ב *with* be understood before חציו, this text may be referred to the following sense.

II. *To strike, penetrate,* or *wound deeply.* Deut. xxxii. 39. xxxiii. 11. Jud. v. 26, & al. freq. As a N. מחץ *a deep wound.* occ. Isa. xxx. 26.

III. *To plunge in* or *imbrue,* as the foot or tongue in blood. occ. Ps. lxviii. 24.

מחק

To break, break through. So the Chaldee Targum חברת, LXX διηλασεν *pierced through,* Symmachus διηλασεν *drove through, transfixed.* Once, Jud. v. 26; if מחקה in this passage be not rather a participle fem. Hiph. from חקה, which see.

מחר

Occurs not as a verb, but the idea plainly is, *to commute, exchange,* or *barter one thing for another.*

I. As a N. מחיר *somewhat given in exchange* or *barter, the price* or *value* of a thing. Thus not only the LXX, but the other Greek versions of Aquila and Symmachus render it, αλλαγμα and ανταλλαγμα, *exchange, price.* Deut. xxiii. 18. 2 Sam. xxiv. 24, & al.

II. As a N. or particle מחר is used for *commutation* or *change* of time, as of to-morrow for this day. Hence מחר *the morrow, to-morrow.* Exod. viii. 10, 23, & al. freq. מחרת the same. Gen. xix. 34. Comp. Num. xi. 32. 1 Chron. xxix. 21. מחר also denotes time at a greater distance, *time to come, hereafter,* Exod. xiii. 14. Deut. vi. 20. Josh. iv. 6.

Der. *Morrow.* Also, *morn, morning.* Qu?

מט

In general, *to slipe,* or *slip.*

I. *To slide, slip aside,* as the foot in walking. Deut. xxxii. 35. Ps. xxxviii. 17. lxvi. 9. Comp. Ps. lv. 23; where מוט seems rather to be a N. *A slipping, lapse,* and is accordingly rendered by the LXX σαλον, Vulg. fluctuationem, Montanus nutationem. Applied, but figuratively, to the whole man. Ps. x. 6. xiii. 5, & al. freq. And thus Prov. xxv. 26, *A just man* מט slipping (i. e. in a moral or spiritual sense), *before the wicked* —making a slip or *faux pas,* as the French say. In Niph. *to be made to slip.* Ps. xvii. 5.

II. In Hiph. or (according to the Keri) in Kal. It is spoken of the *swift motion* of lightning or flashes of fire. occ. Ps. cxl. 11. Comp. under המר.

III. In Hiph. spoken of affliction or mischief. Ps. lv. 4. " *For* ימיטו they slide *mischief upon me,*" (Bate) bring it upon me unexpectedly.

IV. *To be slipt* or *disjointed,* and so *disabled,* as the hand, Lev. xxv. 35; where however the expression is manifestly figurative.

V. *To slip* or *fall asunder.* Spoken of the firm flesh of the leviathan, Job xli. 14 or 13.—of the terraqueous globe, Ps. xciii. 1. xcvi. 10. Comp. Ps. lxxxii. 5.—of mountains. Ps. xlvi. 3. Comp. Isa. liv. 10; where observe that many of Dr Kennicott's codices read חמוטנה—of a wooden or metalline idol, Isa. xl. 20. xli. 7.

VI. As a N. מוט *a lever* or *pole* to carry things between two, q. d. *a slider.* occ. Num. iv. 10, 12. xiii. 23. So fem. plur. מטות occ. 1 Chron. xv. 15.

VII. As a N. fem. מוטה in reg. מטה, plur. מוטת and מטות properly, *the crossbar* or *slider* of a yoke, which goes over the neck. See Jer. xxviii. 10—13. Lev. xxvi. 13.

VIII. As a N. מטה *a couch, a rod.* Also as a particle, *below.* See under נטה.

מטט In Hith. *to slip* or *fall all to pieces, to be entirely dissolved.* occ. Isa. xxiv. 19. Hence the Phenicians had their מוט, μωτ, *môt,* " which some," says * Philo Byblius from Sanchoniathon, " call ιλυν *mud,* others υδατωδους μιξεως σηψιν *the corruption of a watery mixture.*" Hence likewise may be derived the Greek μυδαω to be corrupt through too much moisture, Eng. *mud,* Dutch *modder* or *moeder,* mud, mire; whence Eng. *mother, mothery.* Also perhaps Lat. *muto* to change, whence Eng. *mutable, mutation,* and in composition *commute, permute,* &c.

מטא and מטה Chald.

To reach unto, come to or *upon.* See Dan. iv. 8 or 11. 21 or 24. vi. 24 or 25. vii. 13. This verb seems a derivative or corruption of the Heb. נטה.

מטה See under טוה

מטל

Occurs not as a V. in Hebrew, but in Arabic signifies, *to hammer, forge, beat out by hammering,* as smiths do iron. See Castell. As a N. מטיל *a forged bar.* Once Job xl. 13 or 18.

Der. Gr. μεταλλον, Lat. *metallum,* and Eng. *metal, metallic, metalline.*

מטר

In Kal and Hiph. *to shower down, cause to rain,* Gen. ii. 5. vii. 4. & al. freq. Also in Hiph. intransitively, *to rain.* occ. Amos iv. 7. In Niph. *to be rained upon.* occ. Amos iv. 7. But the V. is applied not only to rain, but to hail. Exod. ix. 18, 23. Comp. Ezek. xxxviii. 22.—to fire and brimstone. Gen. xix. 24. Ps. xi. 6. Comp. Job. xx. 23.—to the manna. Exod. xvi. 4. Ps. lxxviii. 24. As a N. מטר, plur. מטרות *rain, a shower of rain.* Exod. ix. 33. Num. xi. 17. Job xxxvii. 6; in which last text it is twice joined with גשם; and therefore no doubt has a radical signification different from that word. מטר is *a shower* in general, גשם, a heavy *rain* or *shower.* Comp. גשם I. Ps. cxxxv. 7. ברקים למטר עשה " *He* (God) *maketh lightnings* for the rain." Eng. translat.

* Cited by Eusebius, Præparat. Evangel. lib. i. cap. 10.

Digitized by Google

Is not this strictly and philosophically true? Does not the *lightning*, by discharging the electricity from an electric cloud, suffer its watery particles to coalesce, and so *occasion rain?* And is not this effect continued, if there be a series of *less-electric* clouds commencing from the *electric* one?

מי See under ים III. and מה VI.

מים See under ים III.

מין See under מנה

מיץ See under מצה

מיר See under ימר

מך

I. *To decay, fall to decay,* as a house. occ. Eccles. x. 18. In Huph. *to be brought to decay,* as men by death. occ. Job xxiv. 24.

II. *To fall to decay, grow poor, be brought low.* Lev. xxv. 25. Ps. cvi. 43.

Der. Gr. μικρος, Doric μικκος, small, Eng. *meek.* The Lat. *maceo* to be lean, *macies,* whence *emaciate,* &c. Also Lat. *macer, macero,* whence Eng. *macerate.* French *maigre,* whence Eng. *meager.*

מכר

I. *To deliver* or *give up* to another. Deut. xxxii. 30. It is joined with ביד *into the hand* or *power,* Jud. ii. 14. iii. 8. iv. 2, 9, & al. So the LXX once render it by παραδιδωμι *to deliver up.* Neh. v. 8. comp. Nah. iii. 4, המכרת *who delivereth* or *giveth up,* i. e. to idolatry and destruction. See Targ. and comp. Rev. xviii. 23.

II. *To sell,* or properly *to deliver up a thing* to another *for a price.* Gen. xxv. 31, & al. freq. So the Greek word αποδιδωμι, by which the LXX generally render our Hebrew מכר, signifies in different deflexions, both *to give* or *give up,* and *to sell.* In Hith. *to give up oneself, as if sold* for a slave (comp. Rom. vii. 14.) or *to sell oneself* for the delight one has in wickedness, (comp. Isa. l. 1.) 1 K. xxi. 20, 25. 2 K. xvii. 17. As nouns, מכר *ware, merchandise.* Neh. xiii. 16, also, *a price.* Prov. xxxi. 10. ממכר *a selling, sale,* or *thing sold.* Lev. xxv. 14, 25, 27, & al.

III. As a N. fem. in reg. מכורת, plur. in reg. מכרתי and מכרותו see under כרה I. and כרת I.

Der. (כ and ר being transposed) Latin *merx, merces;* whence Eng. *merchant, mercantile, merchandise, &c. market.* Also perhaps Mercurius the Roman god of commerce.

מל

To cut or *pluck off, to divide into breaks* or *parts, to separate.*

I. *To cut off,* as a flower, fruit, corn, grass. occ. Job xiv. 2. xviii. 16. xxiv. 24. Ps. xxxvii. 2. xc. 6.

II. In Hiph. *to cut off,* or *cut to pieces,* as an enemy. occ. Ps. cxviii. 10—12.

III. *To cut off the foreskin, to circumcise.* Gen. xvii. 23. xxi. 4, & al. In Niph. *to be circumcised.* Gen. xvii. 11. (so the LXX περιτμηθησεσθε) Gen. xvii. 26, 27, & al. Hence the word is applied to the heart. Deut. x. 16. xxx. 6. Jer. iv. 4. (where see Mr Lowth's note;) and denotes the *cutting off* from it all *inordinate lusts* by spiritual circumcision. Comp. Rom. ii. 29. Col. ii. 11. As a N. מולת *circumcision.* occ. Exod. iv. 26. The Lexicons make this word plural, but the LXX, Symmachus, and the Vulg. render it as a singular, the two former by περιτομης, the latter by circumcisionem.

A late learned writer is of opinion, that *circumcision* was one of the *original* institutions enjoined to Adam and his descendants on the Fall. This he founds principally on the propriety of such a mark in the flesh, to remind men of the necessity of curbing those affections and desires by which Adam was seduced * (see Gen. iii, 17. 1 Tim. ii. 14.); on the frequent allusions of scripture to the spiritual meaning of circumcision (comp. under ערל II.); and on the antiquity of this custom among several nations, particularly the Egyptians, who cannot rationally be supposed to have derived it from Abraham, or his descendants. †

Herodotus, speaking of *circumcision* as practised by several nations, says, (lib. ii. cap. 104, edit. Gale) "Αυτων δε Αιγυπτιων και Αιθιοπων ουκ εχω ειπειν, ἑκατεροι παρα των ἑτερων ἐξεμαθον· αρχαιον γαρ δη τι φαινονται ον. As to the Egyptians and Ethiopians, I cannot say whether of these learned it from the other; for it appears to be a *very ancient* custom." And though, in the farther account of *circumcision* there given by Herodotus, there are, certainly, several mistakes, which are well refuted by the learned Herman Witsius in his Ægyptiaca, lib. iii. cap. 6, and by Calmet in his Dissertation on Circumcision, (which may be found abridged at the end of the third volume of Parker's Bibliotheca Biblica, p. 65, &c.) yet the practice of *circumcision* seems to have been retained by some of the Egyptians, ΑΠ' ΑΡΧΗΣ, *from the beginning,* as Herodotus expresses it, i. e. from the foundation of that people—I say by *some* of the Egyptians; for it does not appear to have been universally practised among them, but chiefly by their priests and learned men (see Josephus contra Apion. lib. ii. cap. 13. Origen in Ep. ad Rom. t. ii. and in Jerom. Homil. 5.); and this will account for the prophet Jeremiah's reckoning Egypt among the *uncircumcised nations,* ch. ix. 25, 26.

In the Ceremonies and Religious Customs of all Nations, vol. iii. p. 162, 163, we are informed that the inhabitants of Mexico practised a kind of *circumcision* when the Spaniards came there. And in the Modern Universal History, vol. xvii. p. 105, it is remarked that "the rite of *circumcision* prevailed among *almost all original and unmixed nations;* and it now prevails among the savages both in the islands and continent of the Terra Australis." "The men [of Tongataboo, one of the Friendly Islands, lately discovered in the Pacific Ocean] are *all circumcised,* or

* So Milton rightly, Par. Lost, book ix. lin. 997, &c.
——He (Adam) scrupled not to eat
Against his better knowledge, not deceived,
But *fondly overcome with female charm.*

† See Lord President Forbes' Works, vol. i. p. 151—154, edit. Edinburgh.

Digitized by Google

rather supercised, as the operation consists in cutting off only a small piece of the foreskin at the upper part; which by that means is rendered incapable, ever after, of covering the glans. This is all they aim at; as they say the operation is practised from a notion of cleanliness." Captain Cook's Voyage to the Pacific Ocean, vol. i. p. 387. Comp. vol. ii. p. 161.

IV. As a N. fem. נמלה (formed with an initial נ, as נרגן *a murmurer*, from רגן *to murmur*, נקלה *a feverish heat*, from קלה) plur. mas. נמלים *an emmet*, or *ant*, so called from their *cropping off* the buds from the corn, which they lay up for their winter's provision, in such a manner as to prevent its growth. Pliny, Nat. Hist. lib. xi. cap. 30, affirms this for fact in these words: *Semina* arrosa *condunt, ne rursus in fruges exeant è terrâ.* So Abbé Pluche, speaking of these little animals, "Their next prevailing passion is to amass a store of corn, or other grain that will keep; and, lest the humidity of the cells should make the corn shoot up, we are told, for a certainty, that they *gnaw off* the buds which grow at the point of the grain." Nature Displayed, vol. i. dial. 8. See Bochart, vol. iii. 588, who produces many other writers asserting the same fact. To what he has cited I shall add the following testimony from a letter on this curious subject, published by the French Academy, and afterwards inserted by Mr Addison in the Guardian, No. 156, 157, as a narative, says he, of *undoubted credit and authority.* "The corn which is laid up by the ants would shoot under ground, if those insects did not take care to prevent it. *They bite off all the buds* before they lay it up; and therefore the corn that has lain in their nests will produce nothing. Any one may make the experiment, and even *see that there is no bud in their corn.* occ. Prov. vi. 6. xxx. 25. See Bochart's excellent comment on these passages, vol. iii. 591—602; and Scheuchzer, Phys. Sacr. It may be worth observing, that our English *emmet*, by corruption *ant*, seems derived from the Greek *αμητος harvest, a collection of corn.* But after all, since נ prefixed to a root is far more usually and properly *passive*, it may perhaps seem most probable that the *ant* had its Heb. name נמלה from its *remarkably insected* form, q. d. *the insect*; as *the hippopotamus* that of בהמות *the brute* by way of eminence.

V. *To divide* the *voice into breaks* or *into distinct sounds, to articulate, speak articulately, talk.* It occurs not simply as a V. in this sense (see below מלל), but hence as a N. fem. מלה *an articulate sound* or *word.* occ. Ps. cxxxix. 4. So in reg. מלת 2 Sam. xxiii. 2, & al. freq. Plur. מלים *words, speeches.* Job vi. 26. viii. 10. מלין the same. Job xii. 11, & al. freq. מלה *a talk, a by-word.* occ. Job xxx. 9. As nouns מורלה and מלה *a talking.* So Vulg. in Jer. loquelæ, LXX, (Alexandr.) and Theodotion in Ezek. *λογου speech.* Jer. xi. 16. Ezek. i. 24.

VI. As a N. מול.

1. *A cutting off, termination, boundary.* 1 Sam. xiv. 5. Exod. xviii. 19, *Be thou* מול a boundary *of the Aleim to the people*, i. e. *a mediator* *μεσιτης*, as Moses is styled Gal. iii. 19.) *between* God and the people.
2. Used as a particle, ב *in* being understood as usual, *in the termination, extremity, border.* Deut. i. 1. ii. 19. xi. 30, & al. freq.
3. אל מול *at the termination, extremity.* Exod. xxxiv. 3. Josh. viii. 33. ix. 1, & al. Spoken of persons, *towards.* 1 Sam. xvii. 30.
4. אל מול פני *at the termination of the face* or *front.* i. e. *on* or *towards the fore-front.* See Exod. xxvi. 9. xxviii. 25. Lev. viii. 9. Num. viii. 2, 3. 2 Sam. xi. 15.
5. ממול *at the extremity.* Lev. v. 8. 1 K. vii. 39, *And he set the sea on the right side of the house, eastward* (i. e. at some distance from the front of the house which looked east) ממול נגב at the border of, or bordering on, *the south.* ממלי *on my border*, i. e. *bordering on me.* Num. xxii. 5.

Also, ממול *from the extremity, from off.* Mic. ii. 8.

6. למואל (in a Chaldee form) *towards the extremity.* occ. Neh. xii. 38; where the Complutensian LXX *συναντωσα meeting*, Vulg. ex adverso *opposite.*

מלל I. *To cut off entirely.* occ. in Niph. Ps. xc. 6.

II. In Hith. *to be divided* or *broken in pieces.* occ. Ps. lviii. 8, ידרך חצו כמו יתמללו *(When) he aimeth his arrows, let* them be *as it were* broken, shivered to pieces. So the French translation, que ses flêches soient comme si *elles étoient rompües.* And observe that not only the Keri, but forty-six of Dr Kennicott's codices read חציו in the plural. Symmachus, though he preserves the sense of יתמללו renders the passage somewhat differently, Ὁ τιτων το τοξον αυτου δραυσθήτω, ὡς τα δρυπτομενα, *Let him who stretcheth out his bow be confounded as* things that are broken in pieces.

III. As a N. fem. plur. מלילת *ripe ears of corn*, which are *cut*, as it were, into a number of cells for grains. occ. Deut. xxiii. 25.

IV. As a V. מלל *to speak articulately, to talk*, which is effected by many *broken* sounds or words, *cut off*, as it were, and *separated* from each other. occ. Gen. xxi. 7. Job viii. 2. xxxiii. 3. Ps. cvi. 2. Comp. above מל V.

Der. Greek *μιλος* in the sense both of a limb, and of a song, whence compounded with *ωδη*, *μελωδια*, and Eng. *melody, melodious*, &c. Gr. *μυλη*, Lat. *mola*, Eng. *a mill*, also perhaps *a mall, maul.* Saxon *mælan*, and old Eng. *mell* to speak, *mellynge* conversation.

מלא

I. In Kal, *to be full* or *filled* in almost any manner. Gen. vi. 13. Exod. viii. 21, & al. freq. Also transitively, *to fill, make full.* Gen. i. 22. xxi. 19. xxiv. 16, & al. freq. In Niph. *to be filled.* Cant. v. 2. In Hith. *to fill, satiate, glut oneself.* occ. Job xvi. 10, *Together* עלי יתמלאון they glut themselves *upon me*, i. e. with my misery. So the Vulg. satiati sunt *pœnis meis.* As a N. מלא and מלוא *fulness, multitude.* See Exod. ix. 8. xvi. 33. 1 Sam. xxviii. 20. Gen. xlviii. 19. 1 Chron. xvi. 32. Ezek. xii. 19. Fem. מלאה *fulness* of the wine-press, i. e. *the first running.* Num. xviii. 27. Comp. Exod. xxii. 28 or 29. As a participle or par-

ticipial N. fem. *pregnant, big with child,* plena. Eccles. xi. 5.

II. *To fulfil, accomplish,* as counsels, petitions. Ps. xx. 4, 5.

III. Of time, *to fulfil, complete, accomplish,* or passively, *to be fulfilled,* &c. Gen. xxv. 24. xxix. 21, 28. Exod. xxiii. 26, & al.

IV. After another verb it denotes doing what is expressed by that verb *fully* or *strongly,* Jer. iv. 5; where LXX μεγα *greatly,* Vulg. fortiter *strongly;* Jer. xii. 6, where Vulg. plena voce, *with a full voice.*

V. מלא אחרי *to fulfil after,* i. e. *to follow entirely.* Num. xiv. 24. xxxii. 11, 12. Deut. i. 36. Josh. xiv. 8, 9, 14. 1 K. xi. 6. This I take to be the true interpretation of the phrase, and that, to complete the sense, ללכת *to walk* or *go* is to be understood. Comp. Deut. xi. 28. xxviii. 14. Jud. ii. 19. 1 K. xxi. 26. 2 Ki. xxiii. 3. 2 Chron. xxxiv. 31. Noldius observes, Annot. 90, that a like ellipsis occurs 1 Sam. xviii. 27, וימלאום למלך *And they* fulfilled *them to the king,* i. e. to give them *to the king.* And in Jer. xiii. 27, is not בלכת or the like understood before אחרי?

VI. מלא יד *to fill the hand,* sometimes denotes simply *to fill it with offerings* to be presented to Jehovah, as 1 Chron. xxix. 5; but in a more appropriated sense it signifies *to consecrate to the priest's office,* agreeably to that significant ceremony ordained Exod. xxix. 22—25, whereby certain parts of the sacrifices were *put into the hands* of the priests at their consecration, and they thereby confirmed in the right of offering to God gifts and sacrifices. See Exod. xxviii. 41. xxix. 9. xxxii. 29, *&c.* Comp. Heb. v. 1. viii. 3, 4. The expression is also applied to superstitious consecrations, 1 K. xiii. 33; no doubt because the like ceremony was observed in them, as is expressed 2 Chron. xiii. 9. איל מלאים *a ram of consecration,* i. e. a ram with parts of which the hands of the priests were *filled,* at their consecration. Exod. xxix. 22.

VII. מלא מלאת אבן literally, *to fill up fillings of stone,* i. e. *to fill the socket with a stone,* or *to set a stone in the socket* or *cavity* made to receive it. Exod. xxviii. 17. So ver. 20, מלואתם *their fillings* or *enclosings;* and chap. xxxv. 9, אבני מלאים *stones for* filling up, i. e. *stones to be* set. Comp. ch. xxxix. 10.

VIII. Jer. li. 11, מלאו השלטים, LXX and Vulg. "Fill *the quivers.*" And it must be owned that this would be a very good sense, if שלטים could mean *quivers.* But the best interpretation seems to be, repair *the shields, fill up* the holes that are in them, "make them *completely* strong and good." Taylor's Concordance. Comp. Jer. xlvi. 3; and πλημμα, Mat. ix. 16. Mark ii. 21.

IX. It is joined with לב *the heart;* and *the heart of man* is either said to be full, i. e. emboldened, Eccles. viii. 11. (where the LXX εσπληροφορηθη καρδια *the heart is filled:* comp. Acts v. 3.); or *the heart* is said to fill, embolden, *the man,* Esth. vii. 5; where the LXX render אשר מלאו לבו by ὁστις ετολμησε *who hath dared.*

מלה

With a radical, but mutable or omissible, ה.

It is nearly related to the preceding מלא. as חטה to חטא, חבה to חבא, חפה to חפא, which see. *To fill* or *be filled.* occ. Job viii. 21. (comp. Psal. cxxvi. 2.) Job xxxii. 18. Ezek. xxviii. 16. As a N. מלו *fulness, full length.* occ. Ezek xli. 8. But observe that in Job viii. 21, sixteen of Dr Kennicott's codices read ימלא, as three more did originally; in Job xxxii. 18, ten read מלאתי; in Ezek. xxviii. 16, three מלאו; in Ezek. xli. 8, two מלוא, eighteen מלא, and three more originally. It may therefore be justly doubted whether מלה should be made a distinct root from מלא.

מלח

I. In Niph. *to dissolve, be dissolved, to melt away* or *vanish.* occ. Isa. li. 6, *The heavens* כעשן נמלחו shall be dissolved *like smoke,* which disperses and *vanishes* in the air. comp. Ps. lxviii. 3. Hos. xiii. 3. Wisd. v. 14. Aquila renders it ηλοηθησαν *are comminuted,* Symmachus ἁλισουσιν *shall melt like salt,* Vulg. liquescent *shall melt;* and St Peter, plainly alluding to this passage, 2 Ep. iii. 12, uses the verb λυθησονται *shall be dissolved.* As a participial N. ממלח *volatile, readily diffusing* its odours, spoken of the holy incense. occ. Exod. xxx. 35.

II. As a N. מלח *salt,* "a fossil body *fusible* by fire and *soluble* by water, so as to disappear therein."* Lev. ii. 13. Job vi. 6. Hence as a V. in Kal, *to salt.* occ. Lev. ii. 13. In Huph. *to be salted.* i. e. *cleansed with salt* mixed in water. occ. Ezek. xvi. 4; where see Scheuchzer's Physica Sacra.

Every one almost knows the use of *salts* in *cleansing* various things, and in *preserving* flesh, fish, *&c. from corruption.* Hence as all the sacrifices were to typify Him *who knew no sin,* we have that command, Lev. ii. 13. *And every oblation of thy bread-offering shalt thou* season with salt, *neither shalt thou* suffer מלח ברית אלהיך salt, the purification of thy Aleim, *to be lacking from thy bread-offering; with all thine offerings thou shalt offer salt.* We find similar rites among the Greek and Roman heathen; the ουλαι or ουλοχυται, that is, † *corn mixed with salt,* seem to have constituted a usual part of the Grecian sacrifices;‡ which might be one reason why Homer (Il. ix. lin. 214.) calls *salt,* θειον *divine;* and why Plato (cited in Plutarch, Sympos. lib. vi. cap. 10.) says των αλων σωμα κατα νομον ανθρωπων θεοφιλεστατον ειναι, that according to human laws the substance of *salt was most agreeable to the gods.*" And the Roman Pliny, (Nat. Hist. lib. xxx. cap. 41.) Maxima *tamen* in sacris *intelligitur* auctoritas [salis], quando nulla conficiuntur sine molâ salsâ. But the *influence* of *salt* is thought to be greatest *in sacrifices, since none are performed without the salted meal.*" Observe the phraseology in Lev. ii.

* Shaw's Note (r) on Boerhaave's Chemistry, vol. i. p. 104, where see more.

† See Vossius, Etymol. Latinum, and Martinius, Lexic. Etymol. in Mola.

‡ See Homer, Il. i. lin. 449, 458, ii. lin. 410, 421; Odyss. iii. lin. 441, 425; Potter's Antiq. book ii. ch. 4; Dammii Lexic. in Ουλαι and Ουλοχυται.

Google

13, מלח ברית אלהיך *salt the purifier of* (i. e. appointed by) *thy Aleim.* This shows that *salt,* added to all the sacrifices, was a type of the *purity,* or sinlessness, of Christ, and of that which *purifies* believers. Now that which *purifies* believers is faith in Christ and his atonement, 2 Cor. v. 20, 21, and a consequent hope of seeing God through Him. See Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. iii. 12. *Salt* was therefore a type of that *purifying faith* and *hope* which is the gift of the Holy Spirit, Rom. xv. 13. 1 Pet. i. 22. Eph. ii. 8. And believers themselves, in as much as they contribute to propagate these heavenly graces, and thereby *purify* the corrupted mass of mankind, are sometimes called *salt.* See Mat. v. 13. Luke xiv. 34, 35; and comp. Greek and Eng. Lexicon in Ἅλας and ἁλίζω. As to the expression מלח ברית Num. xviii. 19. 2 Chron. xiii. 5, it may be observed, that the usual mode of confirming every solemn agreement was (for a reason which see under כרת V.) by a ברית, that is, by a *purification-offering,* or *sacrifice;* and to every sacrifice it was ordained, as we have seen, that *salt* should be added; so that מלח ברית *a berith* with salt is as strong an expression as possible for a *purification-sacrifice.* Theodoret on 2 Chron. xiii. 5, says, the historian calls the settlement of the kingdom (on David, namely) an eternal *covenant of salt* ἁπάσαν καὶ βαρβάροις πολλάκις συνεσθίοντες πολεμίοις βίβρωσιν ψυχῆς φυλάττουσι, ΑΛΟΣ ΜΕΜΝΗΜΕΝΟΙ, because it is usual even with the barbarians, after eating with their enemies, to keep peace inviolate, *remembering the salt.*" Where, says Suicer, (Thesaur. in Ἅλας II.) Theodoret alludes to the custom of the ancients in confirming a covenant; namely, that covenants might be the more religiously observed, a sacrifice was offered, and, with the sacrifice, *salt.* Of both these particulars we have an instance in Virgil, Æn. xii. where at the *sacrifice* offered on the solemn treaty between King Latinus and Æneas, lin. 173. Dant fruges manibus salsas—They strow the *salted* corn or meal." And when God says, Num. xviii. 19, (*It is*) מלח ברית a berith of, or with salt, *for ever before the Lord, unto thee, and thy seed with thee,* the meaning is, that what is there ordered by God is of as strict obligation to the people as if they had been bound to it by a *purification-sacrifice* solemnly offered, as Jer. xxxiv. 18. In like manner, 2 Chron. xiii. 5, God is said to *have given the kingdom over Israel to David for ever, even to him and to his sons:* מלח ברית (*it is*) a berith with salt; that is, as firmly insured by the Lord, as if the *symbols of the divine presence* had passed between the parts of the ברית, as they did when God made *promises* to Abraham, Gen. xv. 17.

Although *salt* in small quantities may contribute to the comminuting and fertilizing of some kinds of stubborn soil, yet, according to the observations of Pliny, (Nat. Hist. lib. xxxi. ch. 7.) "*Omnis locus, in quo reperitur* sal, *sterilis est, nihilque gignit,* all places, where *salt* is found, are barren, and produce nothing." The effect of *salt,* where it abounds, on vegetation is described by *burning,* Deut. xxix. 22 or 23; *The whole land thereof is brimstone,* ומלח שרפה *and* salt of burning, or burning salt; *it is not sown, nor bears, nor any herb grows therein, like the overthrow of Sodom,* &c. Thus Mons. Volney, speaking of the borders of the Asphaltic Lake, or Dead Sea, says, "*The true cause of the absence* of vegetables and animals, *is the acrid saltness* (la salure acre) of its waters, which is infinitely greater than that of the sea. *The land surrounding the lake being equally inpregnated with that saltness, refuses to produce plants;* the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence that *dead appearance* (aspect de mort) which reigns around the lake." Voyage en Syrie, tom. i. p. 282. So ארץ מלחה *a* salt *land,* Jer. xvii. 6, is the same as חררים במדבר *the* parched *places in the wilderness,* and is descriptive of *barrenness;* as מלחה *saltness* also is, Job xxxix. 6. Ps. cvii. 34. Comp. Ezek. xlvii. 11. Zeph. ii. 9. Thus Virgil, Georg. ii. lin. 238, &c.

Salsa *autem* tellus, *et quæ perhibetur amara,*
Frugibus infelix; ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat.
"*Salt earth* and bitter *are not fit to sow,*
Nor will be tamed or mended by the plough.
Sweet grapes degenerate there, and fruits declined
From their first generous juice, renounce their kind.
DRYDEN.

Hence the ancient custom of sowing an enemy's city, when taken, with *salt,* in token of *perpetual desolation,* Jud. ix. 45. And thus in after-times (An. 1162.) "the city of Milan was burnt, razed, *sown with salt,* and ploughed by the exasperated emperor Frederick Barbarossa." Complete Syst. of Geog. vol. i. p. 822. From the mention not only of sulphur or brimstone, but of *salt,* in Deut. xxix. 23, (comp. Gen. xiv. 3.) we may collect that this latter, as well as the former, was employed by Jehovah in the destruction of Sodom and Gomorrah, and may thence explain what is said of Lot's wife, Gen. xix. 26, ותהי נציב מלח *And she became a pillar* of salt; namely, that while she was looking with a wishful eye towards Sodom, she was overtaken by the miraculous *salso-sulphureous* shower, and thereby *fixed* and *incrusted like a statue.*

III. As a N. mas. plur. מלחים *sailors, mariners, seamen,* q. d. *salt-water men.* occ. Ezek. xxvii. 9, 27, 29. Jon. i. 5.

IV. As a N. מלוח *an herb of a brackish* or *saltish taste.* occ. Job xxx. 4; where it is mentioned as growing in the desert part of Arabia. For "those deserts abound with * *saline* particles, which give a *saltish* bitter taste to the few hardy plants that live there. The word denotes either in general all such *brackish* vegetables, or some particular plant of the desert that camels are exceedingly fond of. See Schultens and Pococke's Specimen, p. 79." Scott. Bochart, vol. ii. 874, 875, is of opi-

* Comp. Job xxxix. 6, and Scott's Note there. "Cette qualite *saline* est si inherente au sol (dans tout le desert d'Arabie et d'Afrique) qu'elle passe jusques dans les *plantes. Toutes celles du desert abondent en soude et en sel de Glauber.*" Volney, Voyage, tom. i. p. 354.

nion, that מלוח means that particular shrub which the Greeks called ἅλιμος, and the Romans *halimus*. 1st, Because the Syrians still call this shrub מלוח. 2dly, Because the Heb. name מלוח and Greek ἅλιμος refer to the *salt* taste, which the Arab writers attribute to this plant. 3dly, Because, as the מלוח is described to be the food of the wretched in Job, so is the *halimus* in Athenæus. 4thly, Because the LXX render מלוח by ἅλιμα. Lastly, Because it is described in Job as *cropped* עלי שיח *upon the shrub*, which exactly agrees with what the Arab writers say of the *maluch* or *halimus*, namely, that they ate the *tops* of it.

V. It denotes *dissolution of cohesion*, or *rottenness*. Thus בלוי מלחים and בלואי מלחים Old rags *of rottenness*, i. e. old *rotten* rags. occ. Jer. xxxviii. 11, 12.

VI. Chald. As a N. מלח *salt*. occ. Ezra iv. 14. vi. 9. vii. 22. Hence as a V. מלח *to be salted*. occ. Ezra iv. 14, *Now forasmuch as* we are salted with the salt *of the palace* (Eng. marg.) *salt* is reckoned among the *principal necessaries* of man's life, Ecclus xxxix. 26 or 31. And Pliny observes, (Nat. Hist. lib. xxxi. cap. 7.) *Hercule vita humanior sine sale nequit degi.* It is impossible to lead a humanized life without salt." Hence by a very natural figure *salt* might be used for *food* or *maintenance* in general. And so our Eng. translation in Ezra. And I am well informed that it is a common expression of the natives in the East Indies, "I eat such a one's *salt*," meaning, I am *fed* by him. But this is not all; for *salt* among the eastern nations anciently was, as it still is, a symbol of *hospitality* and *friendship*, and that for very obvious reasons. Hence to have eaten of a man's *salt* is to be bound to him by the ties of *friendship*. The learned Jos. Mede observes, (Works, p. 370, fol.) that in his time "when the Emperor of Russia would show extraordinary *grace* and *favour* unto any, he sent him bread and *salt* from his table; and when he invited Baron Sigismund, the Emperor Ferdinand's ambassador, he did it in this form: "Sigismund, you shall eat our bread and *salt* with us." So Tamerlane, in his Institutes, mentioning one Share Behraum, who had quitted his service, joined the enemy, and fought against him, "At length (says he) my *salt, which he had eaten*, overwhelmed him with remorse; he again threw himself on my mercy, and humbled himself before me."* And, what comes still nearer to the case in Ezra, a modern Persian monarch upbraids an unfaithful servant, "I have then such ungrateful servants and traitors as these *to eat my salt*."† To what a height the Mahometans sometimes carry their respect for salt as a symbol of hospitality and friendship, may be seen in Herbelot's Bibliotheque Orientale, Art. Jacoub. Ben Laith. On Ezra iv. 14, I add, that the Syriac translator has preserved the Chaldee phrase, as being no doubt familiar to him, and that the Vulg. renders it, *We* remembering the salt which we ate *in the palace;* and on this whole subject of *salt*, I would refer the reader for some farther useful remarks and quotations to Dr Cudworth, On the True Notion of the Lord's Supper, ch. vi.

Der. Eng. *mulch*, dung. Also *mullock*, or *mollock*, filth.

מלט

In general, *to set free* or *loose*,

I. As a V. in Kal, *to deliver, rescue*. 2 Sam. xix. 9. Isa. xlvi. 2. Jer. xxxix. 18. Ezek. xxxiii. 5. In Hiph. the same. 1 Sam. xix. 11. Isa. xxxi. 5. In Niph. *to be delivered, escape*. Gen. xix. 17. Jud. iii. 26, 29.

II. *To bring forth*. In Kal, *to lay*, as eggs. occ. Isa. xxxiv. 15. In Hiph. *to be delivered of*, or more nearly to the Heb. *to deliver* a child, as a woman. occ. Isa. lxvi. 7.

III. Intransitively, *to escape, get* or *slip away*, so LXX διαβησομαι. 1 Sam. xx. 29. In Hith. *to escape, leap out*, as flashes of fire from the mouth of the enraged leviathan. occ. Job xli. 10 or 19; where LXX διαῤῥιπτουνται *are scattered abroad*. Comp. ver. 12, or 21.

IV. In Hith. *to become smooth* or *bald*, as *by the shedding* or *falling off* of the hair. occ. Job xix. 20, ואתמלטה בעור שני *And* I have shed (the hair), or have become bald *on the skin of*, or *which covers, my teeth*; i. e. my mustaches are, or the hair is, shed or fallen off *from my emaciated lip;* which was one symptom of the elephantiasis, Job's distemper. See Michaelis, Recueil de Questions, p. 74, to whom the reader is indebted for the interpretation of this very difficult text; which the Vulg. explains by, Et derelicta sunt tantummodo labia circa dentes meos, *and my lips only are left about my teeth*. May not this paraphrase mean the lips only *without the hair*, and so coincide with Michaelis's explication? who farther observes, in Supplem. ad Lex. Heb. p. 1512, that מלט in Arabic signifies, *to be free from hair, to make bare of hair*.

Hence Greek μιλδω, Eng. *to melt, moult, mould, moulder*.

V. As a N. מלט Jer. xliii. 9. See under לט IV.

מלך

I. *To reign, be a king* or *monarch*. Gen. xxxvi. 31, & al. freq. In Hiph. *to cause to reign, make a king*. 1 Sam. xv. 35. 1 K. i. 43, & al. In Huph. *to be made a king*. occ. Dan. ix. 1. As a N. מלך *a king*. Gen. xiv. 1. & al. freq. Fem. מלכה in reg. מלכת *a queen*. Esth. i. 9. 1 K. x. 1, 4, 10. & al. freq. As Ns. fem. מלכות plur. מלכיות (occ. Dan. viii. 22.) *A kingdom*. 1 Chron. xii. 23. 2 Chron. xi. 17. Also, *regal power* or *authority, kingship*. 2 Chron. xxxvi. 20. Ps. clxv. 13. So מלוכה and מלכה 1 Sam. x. 16, 25, & al. freq. ממלכה *a kingdom*. 1 Kings xviii. 10, & al. freq. In 2 Sam. xxiv. 23. Araunah is expressly called המלך *the king* by a kind of agnomen. Was not this because "he was descended from the ancient *kings* of Jebusi or Jerusalem? If so, his humble submission to king David (see ver. 21, 22.) and his ex-

* Gentleman's Magazine, for Dec. 1772, p. 604.
† See Harmer's Observations, vol. iv. p. 458, &c.

Digitized by Google

emplary piety to Jehovah, is the more remarkable."* And as Araunah was surnamed the King, so among the Romans we meet with Rupilius Rex, (Horat. lib. i. sat. vii. lin. 1.) Marcius Rex, probably so named because descended from some of the ancient *kings* of Rome.†

II. As a N. ‡ מלך *Molech* or *Moloch*, i. e. *the king*. So the LXX ἀρχοντι *the ruler*, Lev. xviii. 21. xx. 2, 3, 4; and Μολοχ βασιλει, *Moloch the king*, Jer. xxxii. 35. It is the name of an idol worshipped by the Ammonites, 1 K. xi. 7, and by the apostate Israelites, Lev. xviii. 21, & al. freq. "The Rabbins assure us, that this idol was of *brass*, sitting upon a *throne* of the same metal, adorned with a *royal crown*, having the head of a *calf*, and his arms extended as if to embrace any one. When they would *offer any children* to him, they heated the statue within by a great fire, and when it was burning hot, they put within his arms the miserable victim, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within it were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh *a child*. All these were burned together by heating the statue on the inside." Calmet.§ It appears from the substance of this idol, which was ‖ *brass* or *copper*, from its having the head of a *calf*, the animal ¶ emblem of *fire*, from its being divided into *seven partitions*, answering to the *seven planetary spheres* or *orbits* (or according to ** others having *seven chapels* before it), and from the horrid rites performed to it, that it was intended as a representative of the *solar fire*. This is farther confirmed by its name מלך *king*; for as a *king* in his political capacity acteth where he is not, by means of others; so the *solar fire* in this system doth, *in some sense*, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of material action is in the *fire*.

It has been doubted, whether in that shocking rite of *making* their children *pass through the fire*, or (as the phrase העביר באש ought rather to have been rendered) of †† *making them over in* or *by the fire*, to Molech, they were always burnt to death, or not. Whoever will attentively consider the following passages in the Hebrew Bible, will be strongly inclined to the affirmative. See Ezek. xvi. 20, 21. xx. 25, 26, 31. xxiii. 37. Comp. Jer. xxxii. 35, with ch. vii. 31.

"With regard to that horrid but *general* custom among the heathen of offering *human sacrifices*, and particularly as to their sacrificing of *children* to Moloch, Cronus, or Saturn, the reader may, among some curious particulars, find enough to make his blood run cold in the * authors cited in the note. He would also do well to consult, at first hand, Porphyry De Abstinentiâ, lib. ii. cap. 53, & seq. and Eusebius, Præparat. Evangel. lib. iv. cap. 16 and 17. The last-mentioned author quotes from Diodorus Siculus (lib. xx.) a passage so apposite to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by Agathocles, tyrant of Sicily. "They imputed this calamity," says Diodorus, "to Saturn's fighting against them; for whereas *they used*, in former times, *to sacrifice the best of their own children* to this god, they had lately offered such children as they had privately purchased and brought up; and, on inquiry, some of those who had been sacrificed were found to have been suppositious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours, which their ancestors paid to the gods. In haste, then, to rectify their errors, *they chose out two hundred of the noblest children, and sacrificed them publicly*. Others persons, who were accused of irreligion, *gave up themselves willingly* (ικανοιτως ἑαυτους εδοσαν) *to the number of no less than three hundred*. Ην δι παρ' αυτοις ανδριας Κρονου χαλκους, επιτεταμενος τας χειρας υπτιας [επιτεταμενας] επι της γης, ὡστε τον συντιθεντα των παιδων αποκυλισθαι (read αποκυλισθαι) και πιπτειν εις τι χασμα πληρες πυρος. *For they had a brazen statue of Saturn stretching out his hands towards the ground in such a manner that the child placed within them tumbled down into a pit full of fire.*" Thus Diodorus, whose description of the idol, and of the manner of these infernal sacrifices, it must be confessed, differs somewhat from the Rabbinical account above cited. And indeed, what can be more probable than that at different times and places there should be some variations in both these respects?"†

* See Editor's note on 2 Sam. xxiv. 23, in Bate's translation.

† See Vitringa's note A, on Isa. xlii. 19.

‡ Welsh *Maeloc*.

§ See also Selden, De Diis Syris Syntagm. i. cap. 6; Godwin's Moses and Aaron, lib. iv. cap. 2.

‖ Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

¶ See under כרב II. V.

** See Hyde's Relig. Vet. Pers. cap. v. p. 134, edit. 1700.

†† See under עבר VII. and Vitringa, Observat. Sacr. lib. ii. cap. 1, ad fin.

* Plutarch, De Superstit. towards the end, tom. ii. p. 171, edit. Xylandr.; Parker's Bibliotheca Biblica on Leviticus, p. 286, & seq.; Jenkin's Reasonableness of Christianity, vol. i. pt. iii. ch. iv. p. 339, 3d edit.; Dr Henry More's Explanation of the Grand Mystery, book iii. ch. xiv.; Cæsar, Comment. lib. vi. cap. 15, with Montanus' and Cluverius' notes; Lactantius, lib. i. cap. 27; Thirlby's note on Justin Martyr, p. 128; Rollin's Account of the Carthaginian Religion in his Ancient History, vol. ii.; Universal Hist. vol. xvii. p. 257, 262, 266, 288, 292, 8vo. edit.; Picart's Ceremonies and Religious Customs of all Nations (folio), vol. ii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199; Miller's Hist. of Propagation of Christianity, vol. i. p. 181, &c. 257, 262; vol. ii. p. 211, 214, 217, 220; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. vii. p. 167 of the 8vo. edit.; Mallet's Northern Antiquities, vol. i. p. 132, &c.; Mickle's Lusiad, Introduct. p. ix. note, and p. 314, 2d edit.; Captain Cook's Voyage to the Pacific Ocean, Introduct. p. 60; vol. i. p. 351, 405; vol. ii. p. 31, 39, 53, 203; vol. iii. p. 6, 161.

† Greek and Eng. Lexicon under ΜΟΛΟΧ.

We meet with the traces of this word מלך in the Phenician and Carthaginian names, Malchus, Melichus, Himilce, Himilco, Melcarthus the Phenician Hercules, q. d. מלך קרתא *king of the city*, &c.

And from the idol מלך the people of Sicyon in Peloponnesus appear to have had their Ζευς ΜΕΙΛΙΧΙΟΣ, Jove MEILICHIUS, mentioned by Pausanias, lib. ii. p. 132, as being of great antiquity, and placed in the temple before the introduction of images, and represented by a *pyramid*, which is a solid figure ending in a point like *fire*, and thence called by the Greeks πυραμις from πυρ *fire*.*

The same oriental מלך enters into the composition of the Roman Mulciber, another name for Vulcan the god of *fire*, which may be derived from מלך *the king*, and בר *bright*, or בער *burning*.

III. מלכת השמים *the queen of heaven*, mentioned as an object of worship, Jer. vii. 18. xliv. 17—19. If we consider that the *moon* was at the beginning, Gen. i. 16, appointed to *rule the night*, as well as the *sun to rule the day*, and that she manifestly does so, since her light is greater than that of all the planets and stars put together, and that the idolaters called the *sun* or *solar fire* not only † בעל שמים *lord of heaven*, but also (as we have just seen) מלך or *king*, there can remain little doubt, but by the מלכת השמים or *queen of heaven* they meant the *moon* or *lunar orb*. So the Orphic hymn addressed to the *moon* begins,

Κλυθι, θεα ΒΑΣΙΛΕΙΑ———

Hear, goddess *queen*———

And Homer in his hymn to the *moon* addresses her, lin. 17,

Χαιρε, ανασσα, θεα———

All hail, *queen*, goddess!———

Comp. under כן V.

It must not be omitted that in Jer. vii. 18, eighteen of Dr Kennicott's MSS. the oldest printed copy of the whole Hebrew Bible, and the Complutensian edition, read למלאכת *to the frame* or *workmanship* (Eng. marg.) LXX τη στρατια *to the host*. And in Jer. xliv. 17—19, various codices, to the number of thirteen, on each verse read למלאכת, and the Complutensian with remarkable fluctuation has למלאכת in ver. 17, but למלכת in ver. 18, 19. And on the whole, since the LXX in all the three verses of Jer. xliv. has τη βασιλισση του ουρανου *to the* queen *of heaven*, and the Vulg. throughout reginæ cœli, and since the idolatrous service performed Jer. vii. 18, is manifestly the same with that in Jer. xliv. 19, I cannot help thinking that the common printed reading למלכת is the true one in all the texts.

IV. As a V. *to consult, deliberate.* occ. Neh. v. 7. This seems a Chaldee sense which the verb often has in the Targums. So as a Chaldee N. מלך *counsel, advice.* occ. Dan. iv. 27 or 24.

V. מלכם (from מלך and כמה *to be hot*) *Milcom*, the abomination of the Ammonites. It is plain from comparing 1 K. xi. 5, with ver. 7, that this is another name for Molech. See also 1 K. xi. 33. 2 K. xxiii. 13. Zeph. i. 5. Comp. Jer. xlix. 3. 2 Sam. xii. 30. 1 Chron. xx. 2; in both which last texts the LXX (Vatic.) τον στεφανον Μολχομ του βασιλεως αυτων *—the crown* of Molchom *their king*. And indeed considering that the weight of the crown was at least 32½ pounds avoirdupois, besides the precious stones, it seems more suited to an idol's than a human head. Comp. under ככר 3.

Considering how long the * Phenicians frequented the south-western coasts of this island, it is not surprising to find traces of the god מלך or מלכם in the names of some towns: but it is remarkable that in the name of Melcomb Regis in Dorsetshire, we perceive both the Hebrew or Phenician and Latin appellation. This town belonged anciently to the *king's* demesne.

VI. אדרמלך (from אדר *illustrious*, or a *gorgeous robe*, and מלך *king*) *Adrammelech*. The *solar fire* was worshipped under this name by the Sepharvites, who burnt their children in fire to him. occ. 2 K. xvii. 31. It was also the name of one of Sennacherib's sons, probably in honour of the same idol. 2 K. xix. 37. The idol seems to have been thus denominated from his *glorious appearance*, or from the *gorgeous robe* in which he was invested, and which might be designed to represent the *solar splendour*.

VII. ענמלך *Anammelech* (from ענן *a cloud*, and מלך *king*), an idol mentioned with Adrammelech, 2 K. xvii. 31, and worshipped in the same horrid manner. A *nimbus* or *cloud* of gold, or &c. seems to have been the distinguishing *insigne* of this idol.

מלץ

The idea of the word seems to be *smoothness*, as opposed to *rough, harsh*. Hence in Arabic it denotes *slipperiness*, and as a V. is applied to a thing's *falling by reason of its slipperiness*. See Castell. Hence the Greeks seem to have had their μαλασσω *to sooth*, and μυλισσω *to soften*, and the Latins their *mulceo, mulsi*, to sooth, and *mollis* soft, whence Eng. *mollify*.

I. As a V. in Niph. *to be soothing, agreeable, pleasant, sweet*, as words. occ. Psal. cxix. 103; where the LXX γλυκια, and Vulg. dulcia, *sweet*.

II. As a N. מלץ *an advocate, intercessor, mediator*, whose business it was to present the petitioner's suit, and to *smooth, sooth*, or *render favourable* the superior to whom it was addressed. Gen. xlii. 23, *And they* (Joseph's brethren) *knew not that Joseph* שמע *heard, because,* המליץ THE advocate (*the officer* appointed for this purpose) *was* ביניהם *between them*. It is plain the business of this officer was not that of an *interpreter* in the common sense of that word; for it appears from seve-

* See Bryant's New System of Ancient Mythology, vol. i. p. 70.

† Comp. under בעל III.

* See Bochart, Canaan, lib. i. cap. 39; and Bp. Nicholson's Hist. of England, vol. i. p. 2—7.

ral passages in this very chapter, and particularly from ver. 24, that Joseph and his brethren *understood one another's language*, and *communed together*, (comp. Gen. xlii. 27, &c.) as his brethren likewise did with Joseph's steward, Gen. xliii. 19, &c. Comp. chap. xxxix. and xliv. throughout.

מליץ *a mediator, intercessor,* is likewise used as a title of Christ (as μεσιτης is in the N. T. 1 Tim. ii. 5. Heb. xii. 24, & al.) Job xvi. 19, 20, *And now behold my witness* (comp. Rom. i. 9.) *is in heaven, and* שהדי *he who is conscious to my actions, on high;* מליצי רעי my mediator, or advocate, *my friend.* Job xxxiii. 23, *If there be* עליו *over him* (i. e. for protection), or *for him, an angel* or *agent* (comp. Mal. iii. 1, & al.) מליץ a mediator, *one of a thousand, to show unto man his righteousness,* (ישרו, *his duty,* see Schultens): ver. 24, *Then he will be gracious unto him, and say, Deliver him from going down to the pit; I have found a propitiation.* Comp. 1 John ii. 2. iv. 10.*

III. As a N. mas. plur. in reg. מליצי *the typical intercessors* between God and the people, that is, *the priests.* Isa. xliii. 27. Comp. Jer. ii. 8. Also, *ambassadors,* who *intercede* between two princes. 2 Chron. xxxii. 31.

In Callimachus, Hymn. in Apoll. lin. 110, the *priestesses* of Ceres are called μιλισσαι, and in Pindar, Pyth. iv. lin. 106, the *oracular priestess* of Apollo at Delphi is styled μιλισσα.

IV. As a N. מליצה Prov. i. 6, seems to denote *pleasantness, sweetness* of expression, *an elegant saying, a bon mot.* Montanus renders it, facundiam *eloquence.* Eng. marg. *an eloquent speech;* Diodati's Italian, i be' motti, *bons mots;* French translation, ce qui est élégamment dit, *what is elegantly said.* And in the like view I would understand מליצה Hab. ii. 6. Comp. sense I.

מלך

To wring or *pinch off.* LXX αποκνισει *cut* or *pluck off.* occ. Lev. i. 15. v. 8; in which latter texts the words ולא יבדיל *but he shall not divide it asunder,* relate to the whole bird, as ch. i. 17, not to the head only.

ממ See under מ 13. and מנה VIII.

מנא Chald.

The same as the Heb. מנה, *to number, reckon on.* occ. Dan. v. 25, 26. As a N. מנין *a number.* occ. Ezra vi. 17.

מנד Chald.

Occurs not as a V. but as a N. fem. מנדה. The same as the Heb. and Chald. מדה, נ being inserted after the Chaldee manner, *a toll,* i. e. *a determinate proportion* of the produce of the lands paid as a tax or tribute. occ. Ezra iv. 13. vii. 24; where it is joined with בלו and הלך, as מדה likewise is Ezra iv. 20. Comp. בלו under מלא II.

מנה

With a radical, but mutable or omissible, ה.

To distribute, by number, order, or the like.

I. *To distribute by number, to compute, reckon up,* or *number distinctly and by parts.* Gen. xiii. 16. 1 K. xx. 25. Ps. cxlvii. 4, & al. freq. On Jer. xxxiii. 13, comp. Lev. xxvii. 32. As a N. mas. plur. מנים *numbers,* or as we say, *times,* Lat. vices. Gen. xxxi. 7, 41.

II. As a N. מין *a particular distribution* or *class* of things, *a species* or *kind.* See Gen. i. 11, 12, 21, 24, 25.

III. As a N. מן, *a species,* as the word is perhaps applied 1 K. xviii. 5, ולוא נכרית מן בהמה, *and we may not suffer the species of beast to be be cut off* or *destroyed.* But however this be, מן is frequently used as the name of that *miraculous* bread from heaven with which Jehovah fed the Israelites in the wilderness, *manna.* At its first falling, Exod. xvi. 15, *The children of Israel—said* מן הוא *this (is)* a particular species, a peculiar thing, *for they knew not what it (was).* comp. ver. 31. Deut. viii. 3,—*Who fed thee with* את המן that peculiar thing *which thou knewest not, neither did thy fathers know.*—Thus Bate in Crit. Heb. where see more.

IV. As a N. fem. תמונה, in reg. תמונת, *a delineation, similitude* or *representation* of any thing, or more accurately, *an orderly and regular distribution* of parts, lineaments, colours, &c. which raises in the mind an idea of the thing represented. Exod. xx. 4. Deut. iv. 12, 15, 16, & al. Jehovah saith concerning Moses, Num. xii. 8, *With him will I speak mouth to mouth, even apparently, and not in dark speeches,* ותמנת יהוה *and* the similitude of Jehovah *shall he behold.*—What can this *similitude of Jehovah* be, but מלאך פניו *the angel of his presence,* Isa. lxiii. 9, who accompanied the people in the wilderness, and *in whom was the name* (i. e. the nature) *of Jehovah,* Exod. xxiii. 21;* even the same *angel* (comp. Hos. xii. 4 or 5.) as wrestled with Jacob in the form of a *man,* Gen. xxxii. 24—30; on which occasion Jacob called the name of the place Peniel (i. e. *the face* or *presence of God*), *for I have seen* God *face to face?* And so Jehovah *spake unto Moses, face to face, even as a* man *speaketh to his friend.* Exod. xxxiii. 11. This is that *similitude of Jehovah.* Ps. xvii. 15, *with which we shall be fully satisfied when we awake* at the resurrection, *for we shall see him* (Christ) *as he is.* 1 John iii. 2. Comp. ver. 5, and chap. ii. 28.

V. As a N. mas. plur. מנים *the strings* of a musical instrument, so called from their *regular disposition* and *adjustment* to each other. Thus the LXX and Aquila χορδαις, and another ancient Greek version χορδωσι, and so the Vulg. chordis. occ. Ps. cl. 4.

VI. *To distribute, allot, appoint* or *assign* a particular lot, share, portion, or office to a person or thing. 1 Chron. ix. 29. Psal. cxlvii. 4. Dan. i. 5, 10, 11. Jon. i. 17, or ii. 1. iv. 6—8, in the four which last texts it is applied to the *divine* allotment or appointment: which may lead to the true interpretation of that difficult text, Ps. lxi. 8, מן Do thou (God) ap-

* See Schultens on Job; and Dr Hodges' Elihu, p. 119, &c. quarto edit. and his Miscellaneous Reflections, &c. p. 203, & seq. 2d edit.; and Vitringa on Isa. xliii. 27.

* Comp. Acts vii. 38. 1 Cor. x. 9.

Digitized by Google

point *mercy and truth that they may preserve him.* To this purpose, Michaelis in Supplem. p. 1518, who compares Job vii. 3. Dan. v. 26, "numerans numeravit." But long before him Montanus had rendered מן in Ps. as a V. by præpara, *prepare.* Also, *to be allotted, assigned.* Job vii. 3. As a N. fem. מנה plur. מנות, מנירת and once (Neh. xii. 44). מנאות *a part, portion, share,* Exod. xxix. 26. Lev. vii. 33. Ps. xi. 6. lxiii. 11. 1 Sam. i. 4. Neh. xiii. 10, & al.

VII. As a N. מנה plur. מנים, *a maneh* or *mina, a particular weight* or *sum* of money. As a weight, it was equal to a hundred shekels, as appears from comparing 1 K. x. 17, with 2 Chron. ix. 16; but as money it was equal only to sixty shekels, as appears from Ezek. xlv. 12; where see Mr Lowth's Note. Comp. under שקל IV.

Hence the Gr. μνα, and Lat. mina.

VIII. As particles of *distribution,* מן and מני *from,* &c. The uses of these particles before nouns are so nearly the same with those of its abridgment מ, that I may safely refer the reader to what he will find under that particle, for the applications of these: only observe, that מן is *once* used (*exemplum* sine pari, an *unparalleled* instance, says Noldius) before a V. future, in the same sense as מ often is before an infinite, namely for *lest, that not.* Deut. xxxiii. 11.

In Ps. xlv. 9, מני makes no sense, if construed as a particle; and the Chaldee Targum renders it *from the land of* מני, which is mentioned also Jer. li. 27, and is thought, particularly by Bochart, (Phaleg. lib. i. cap. 3.) to signify a part of Armenia. On this interpretation מן מני שן in the Psalm will be the *ivory of Armenia,* which might be so called either as being brought to Judea from Armenia,* though not produced there; or perhaps as being *fossile,* and formerly *dug up* there in considerable quantities. Thus the Rev. and learned William Jones† informs us from Sir Hans Sloane, that in Siberia, a country far to the northward of Armenia, "*Tusks of elephants* are so common and so little decayed, that they are used all over Russia for *ivory,* and are mostly to be met with in the coldest parts of Siberia."

The particle מן is also frequently used with מ prefixed, and a pronoun suffix, in the same senses as the simple מן. Thus ממנה, ממנו, ממני, *from of, out of, more than—her—him—me.* See Gen. xvi. 2. 2 Sam. xiii. 14. Psal. lxii. 2. Exod. viii. 4. Ps. xviii. 9. So ממנו, for ממננו, *from,* or *of, us.* Exod. xiv. 12. Gen. iii. 22. xxiii. 6.

IX. As a N. מני *Meni,* a name or attribute under which the idolatrous Jews worshipped the material heavens, and by which they probably meant to acknowledge them to be the *distributers* of things into their respective sorts, places, &c. and the *dispensers* of food, provisions, drink, and the like, for the service of men and animals. This they farther owned by the offering of *libations,* or *drink-offerings,* to them under this *title.* occ. Isa. lxv. 11. This seems a very expressive and ancient attribute; and was most probably an Egyptian one, known to the Israelites while they sojourned in that country; partly in opposition to which Jehovah miraculously fed his people with the מן *manna* or *peculiar bread* from heaven. See Exod. xvi. 23, 29. Deut. viii. 3, 16, and Hutchinson's Trinity of the Gentiles, p. 521. Jerome on Isa. lxv. 11, informs us that in all their cities, *and chiefly in Egypt and Alexandria, there is an old idolatrous custom,* that on the last day of the year, and of the month which is with them the last, *they place a table full of various kinds of provision, and a cup of sweet wine mixed with water,* either in acknowledgment of the *fertility* of the past, or to implore the *fruitfulness* of the approaching year.* We find other traces of this attribute מני among the idolaters. Thus Pococke (Specimen Hist. Arab. p. 92.) tells us that before the time of Mohammed, "Monah *idolum venerabantur Arabes eo consilio, ut* pluvias opportunas *impetrarent.* The Arabians worshipped the idol Monah in order to obtain *seasonable showers.*" Festus relates that the Salentines, a people of Italy, threw a horse alive into the fire, in honour of Jupiter *Menzan,* i. e. Jupiter מני. See Vossius de Orig. & Prog. Idol. lib. ii. cap. 33.

X. Chald. as a V. מני *to appoint, ordain.* occ. Dan. ii. 24, 49. iii. 12. Ezra vii. 25.

XI. Chald. מן

1. As a particle, *from,* &c. as the Heb. מן מן די, *from (the time) that.* Dan. iv. 23 or 26. Ezra v. 12.

2. From the Heb. מה, *who, what?* Ezra v. 3, 4, 9. Dan. iii. 15, & al.

3. מן די *whosoever.* Dan. iii. 6. iv. 14 or 17.

Der. *Many, mean* method. Lat. *manus,* whence *manual,* and, compounded with *facio, manufacture,* &c. Lat. *mens,* Eng. *mental, mind, remind; mindful. Man,* either from his understanding or his dominion. Lat. *mano* to run in a small stream, *mane* as of a horse. Greek μηνη, and Eng. *moon,* by whose phases time is *reckoned,* (see Ecclus xliii. 6, 7.) whence *month. Môn,* the Welsh name for the Isle of Anglesey. "It is proverbially said of it, Môn, *Mam Gymru,* i. e. *Môn* the nursery of Wales; because when other countries failed, this alone, by the *richness of the soil,* and *the plentiful harvests it produced, was wont* to *supply* all Wales. This is the *Mona* of the Romans, and was the chief seat of the Druids." Richards' Welsh Dictionary.

מנחה

Occurs not as a V. in Heb. but as a N. fem. מנחה *an offering* or *present to God* or *man,* see under נח II.

מנך Chald.

Occurs not as a V. but as a N. מנכא or מנדכא, or, according to the Keri, מניכא *a wreath,* or

* See Merrick's Annotation and anonymous note.

† Physiological Disquisitions, p. 421, where see more.

* *Est autem in cunctis urbibus, et maxime in* Ægypto et Alexandria, Idololatriæ vetus consuetudo, *ut ultimo die anni, et mensis eorum qui extremus est, ponant* mensam refertam varii generis epulis et poculum mulso mixtum, *vel præteriti anni vel futuri fertilitatem auspicantes.*

twisted chain or *collar*. So the Vulg. torques. occ. Dan. v. 7, 16, 29. It is observable, that Theodotion renders it by μανιακης, which word seems a derivative from the Chaldee.

מנע

In Kal, *to withhold, prohibit, restrain, keep back, retain*. Gen. xxx. 2. Num. xxiv. 11. Job xx. 13, & al. freq. In Niph. *to be withholden*, &c. Joel i. 13, & al.

DER. Greek, μινυς small, μινυθω to diminish. Lat. and Eng. *minor*; whence *minority*. Lat. *minuo, comminuo, diminuo*; whence English *minute, minish, comminute, diminish*, &c.

מנר

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. מנור (always joined with ארגים and compared to the staff of an uncommonly large spear) *a weaver's beam* or *roller*, to which in the ancient art of weaving it is probable the threads of the warp were fastened. Some take this to be a word borrowed by the Israelites from the Egyptians, who were in very early times (see Gen. xli. 42,) famous for the art of *weaving*. occ. 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5. From this root the Roman goddess Minerva, called also Pallas, and by the Greeks Αθηνη *Athene*, (from אטן which see) appears to have had her name. Accordingly Abbe Pluche informs us, Hist. du Ciel, vol. i. p. 208, 209, that she was sometimes represented among the Athenians with a מנור or *weaver's beam* in her right hand, as appears by some figures of her still remaining. She was in after times regarded as the inventress and patroness of *spinning* and *weaving*, and supposed to have instructed men in those arts. But did not the ancient heathen mean something very different and of much higher import by the names they gave to this goddess? With them was she any other than the *tremulous, active, vivifying, intelligent air* or *ether*? (Comp. under פלץ II.) And by the titles Athene and Minerva did they not intend to acknowledge the *celestial fluid* as the independent former of those wondrous *threads*, or *fibres*, or rather of those innumerable and *infinite simal fibrils*, which compose the *curious texture* of vegetable and animal bodies, and of which in particular those amazing and by human art inimitable *webs*, the barks, leaves, and flowers of plants, and the skins and various membranes of animals, are *woven*?

מסה

With a radical (see Ps. vi. 7. Josh. xiv. 8.) but mutable or omissible, ה.

It denotes the *disunion* or *dissolution of the texture* or *consistence* of any thing.

I. *To melt* or *dissolve*, as by heat. Psal. cxlvii. 18. In Hiph. *to be* thus *melted* or *dissolved*. Exod. xvi. 21. Psal. lxviii. 3. As a N. mas. plur. מסים *meltings*. occ. Isa. lxiv. 1 or 2.

II. *To melt, dissolve*, as by moisture or wet. Isa. xxxiv. 3. Comp. Ps. vi. 7.

III. *To be loosed* or *disunited*, as bands. Jud. xv. 14.

IV. In Kal or Hiph. *to cause to waste away* or *dissolve* insensibly, and by slow degrees, as a moth fretting a garment. Ps. xxxix. 12. In Niph. as a participle נמס *wasted, decayed*, spoken particularly of cattle. occ. 1 Sam. xv. 9.

V. It is often both in Niph. and Hiph. applied to the heart, but, properly speaking, denotes not its *melting* (which surely is not philosophically true), but its *losing* through fear or terror that *consistency*, strength, and firmness, on which the vigour of the animal depends. See Deut. i. 28. Josh. v. 1. 2 Sam. xvii. 10. Ezek. xxi. 7. Nah. ii. 11, & al.

VI. *To melt, be melted*, or *consume away*, as a snail. occ. Ps. lviii. 9.—as a man with misery and affliction. occ. Job vi. 14, למס חסד מרעהו Eng. translat. *to him* that is afflicted (marg. melteth) *pity* (*should be showed*) *from his friend*. But it must be remarked that twenty-three of Dr Kennicott's codices here read למאס; and, according to this reading, the text may be rendered *to him* who despiseth *his friend* (*it is*) *a reproach, and he will forsake the fear of God*. Thus the supposed ellipsis in the common reading is avoided, and the former part of the verse seems to agree better with the latter. As a N. fem. in reg. מסת *a wasting, consuming*. occ. Job ix. 23, *It* (*the scourge*) will laugh at the consuming *of the innocent*; where Vulg. pœnis *punishment*.

VII. As a N. מס *a draught* or *levy* of men, *taken* or *disunited* from the rest of their countrymen to perform some servile work. This I apprehend is always the sense of the word. See Deut. xx. 11. Josh. xvi. 10. Jud. i. 30. 1 K. v. 13, 14. 2 Chron. viii. 8. Isa. xxxi. 8. It is not long since the * Turks used to raise *a tribute* of Christian children out of the conquered provinces in Europe, to wait on the Grand Seignior or other great men, or to serve as Janizaries.

VIII. As a N. fem. מסת, *a tribute* or *tax, a part detached* from the rest, q. d. *an excise*, from Lat. excisum *cut off*. See Bate. occ. Deut. xvi. 10.

מסס *to melt, be melted* or *dissolved entirely*, as by fire. occ. Isa. x. 18. Comp. נסס under נס

DER. *Moist, moist.*

מסך

In general, *to mix, intermix*.

I. As a N. fem. מסכת *the warp, the threads which*, according to the ancient art of weaving, *were*, I suppose, *fixed to the beam*, and by the shuttle *intermixed* or *interwoven* with the woof. (Comp. under ערב VI.) So LXX διασμα from διαζομαι *to pass through* or *among*, and Vulg. licium. occ. Jud. xvi. 13, 14.

II. As a N. fem. מסוכה *an intertexture* or *entanglement*, as of thorns in a hedge. So Montanus implicatione. occ. Mic. vii. 4, *the best of them* (*is*) *as a briar,* ישר ממסוכה *the upright* (among them is) from, or out of the entanglement, of thorns namely.

III. *To mix, mingle*, as liquids, Ps. cii. 10. As a N. מסך *wine mixed* with the lees, turbid

* See Busbequii De Re Mil. cont. Turc. Institut. Consilium, p. 432, &c. edit. Elzevir; Sandys' Travels, p. 37; Sir William Temple's Miscellanies; pt. ii. p. 263, 267, 8vo.; Complete System of Geography, vol. ii. p. 27; and Hanway's Hist. of Nadir Shah, p. 100.

and highly intoxicating. (Comp. under חמר II. and זקק I. under זק) occ. Ps. lxxv. 9. *The wine* חמן (*is*) *turbid*, (the cup) *is full of* מסך wine thus mixed with the lees. And in this view, of *mixing old wine with the lees*, namely, by opening the jars in which it was contained. Harmer, Observ. vol. i. p. 375, &c. which see, explains the *mingling of wine* mentioned in the Old Testament, Prov. ix. 2, 5. xxiii. 30. Isa. v. 22. But comp. under מוג and anonymous note on Ps. lxxv. 9, in Merrick's annotations. As a participial N. ממסך *old turbid wine mixed*, with the lees namely. occ. Prov. xxiii. 30. Isa. lxv. 11; where LXX *κιρασμα a mixture.* Hence

IV. Figuratively, *to mingle* a spirit of perverseness in the midst of a people is *to intoxicate* them with such a spirit. occ. Isa. xix. 14.

Der. Lat. *misceo, commisceo*, &c. whence Eng. *mix, mixture, miscellany, commix, commixtion, promiscuous*, &c.

מסר

In general, *to deliver from one to another*, tradere.

I. *To delight, give up, present, offer*, occ. in Niph. Num. xxxi. 5, וימסרו *So* there were delivered *out of the thousands of Israel a thousand of every tribe.* So in Chaldee it is often used for *delivering* or *giving up.* See Targ. on 1 Sam. xxiii. 7. xxiv. 11, 19.

II. *To deliver, teach.* occ. Num. xxxi. 16, *Behold these were to the children of Israel, through the counsel of Baluam,* למסר מעל to teach *transgression against the Lord*, i. e. they *did teach* the children of Israel to transgress against the Lord.

From this root the Jews call their pretended *tradition* of the true reading of the Hebrew Scriptures *Massorah.* This reading long since the time of Christ, and after Mohammed's Koran was forged, they have presumed to fix by their points and accents. Hence the Massorets and all their Massoretical trumpery; concerning which, if the reader wants farther information, he may consult Walton's Proleg. viii.; and Du Pin's Dissertation Preliminaire, Liv. i. ch. iv. § 6, p. 511; and Calmet's Dictionary in Massora.

מעד

I. *To totter, stagger, slip*, as the feet or steps in walking. occ. 2 Sam. xxii. 37. Ps. xviii. 37. xxvi. 1. Prov. xxv. 19. In Hiph. *to cause to totter* or *shake*, as the loins in extreme weakness. occ. Ps. lxix. 24. xxxvii. 31, *It* (*the law*) shall *not* suffer *his steps to slip.* As a N. mas. plur. in reg. מועדי *slips, stumblings.* occ. Job xii. 5, where Montanus nutationes.

II. As a N. fem. plur. מעדנת *shakings, tremblings.* occ. 1 Sam. xv. 32. *And* Agag *came to him* מעדנת (ב with) tremblings. To this effect the LXX and another Greek version *τρεμων trembling.* Or else from the root עדן, we may explain מעדנת of the *delicate* or *royal robes* (comp. 2 Sam. i. 24.) "which Saul had suffered his brother-king (comp. 1 K. xx. 32, 33, 42.) to be dressed in, not treating him as a condemned criminal under the curse of God." Bate's note in New and Literal Translation.

מעה

Occurs not as a V. in Heb. but in Arabic the cognate root מעי signifies *to be lax, loose.* See Castell.

I. As a N. mas. plur. in reg. מעי *the bowels* or *inner parts* of the animal body, from their comparatively *lax* or *loose texture.* See Gen. xv. 4. xxv. 23. 2 Chron. xxi. 15. Cant. v. 4. Jon. ii. 1. Hence, *the inner part* of man, *the mind.* Ps. xl. 9. Comp. under בטן I. It is also used for the *external* part of the *belly*, from its comparative *laxness.* Cant. v. 14, and Chald. Dan. ii. 32.

Hence Eng. *maw.*

II. As a N. fem. plur. in reg. מעורתי *the small particles* or *grains* of sand, which do not cohere, but are *loose* from each other. occ. Isa. xlviii. 19; where the Eng. translation renders it *gravel*, Vulg. lapilli *little stones*, and so the Chaldee Targum by פרודי of the same import, which, from פרד *to part, divide*, approaches to the ideal meaning of the Hebrew.

מעט

I. *To be diminished, lessened, impaired, made few.* Ps. cvii. 39. Prov. xiii. 11. Isa. xxi. 17. Jer. xxix. 6. xxx. 19. Eccles. xii. 3, where LXX *ηργησαν αι αληθουσαι, ὁτι ωλιγωθησαν, the grinders are idle, inactive*, because they are become few; Vulg. Otiosæ erunt molentes *in minuto numero, the grinders shall be idle* in small number. This circumstance of old age is noticed by Juvenal, Sat. x. lin. 200.

Frangendus misero gingiva panis inermi.
The wretch *with unarm'd jaw* must chew his bread.

See also K. Solomon's Portrait of Old Age, by Dr Smith, p. 74, &c. 2d edit. With מ following, *to be too small for* some certain purpose. Exod. xii. 4, ראם ימעט הבית מהיות משה *And if the house be* too little to *be for the lamb*, i. e. *not sufficient* to eat it up at a meal. In Hiph. *to diminish, make small* or *few.* Lev. xxv. 16. xxvi. 22. Num. xxvi. 54. xxxiii. 54. Spoken of collecting the manna, *to gather little*, or *less* than others. Exod. xvi. 17, 18. So of the quails. Num. xi. 32. Also, *to give less.* Exod. xxx. 15; as רבה in the same verse, *to give more.* The price of atonement is *the same* to all. As a N. מעט *a small quantity* of any thing, *a little, a few.* Gen. xviii. 4. xliii. 10, & al. מעט, is not unusually placed *after* the nouns to which it relates. See Ps. xxxvii. 16. Prov. xv. 16. xvi. 8. Eccles. ix. 14. x. 1. Isa. xvi. 14. Neh. ii. 12. מעט מעט *by little and little.* Exod. xxiii. 30. Deut. vii. 22.

II. *To be of little worth* or *value, to be esteemed at a low rate.* Neh. ix. 32. As a N. מעט *a thing of no value.* Prov. x. 20; where Symmachus *ευτελης vile*; Aquila *ὡς ολιγον as a little thing*; Theodotion *ὡς μικρον as a small thing*; Vulg. pro nihilo *for nothing.*

III. With כ prefixed, כמעט

I. *As it were a little.* Spoken of distance in place. Cant. iii. 4. 2 Sam. xix. 37.—of time, Ezra ix. 8. Isa. xxvi. 20.

2. *Within a little, almost, well nigh.* Gen. xxvi. 10. Ps. lxxiii. 2.
3. *Suddenly, in a little* or *short time.* Ps. lxxxi. 15.

DER. *A mote, mite, moth.* Qu?

מעך

To compress, squeeze, crush. Applied to an animal that hath been *crushed.* occ. Lev. xxii. 24.—to a spear, *pressed* or *stuck* into the ground. occ. 1 Sam. xxvi. 7.—to *pressing* the breasts of a woman. occ. Ezek. xxiii. 3. It occurs no where else in the Bible.

מעל

To decline, deflect, go aside, declinare, deflectere. But in the Heb. Bible it is used only in a moral or spiritual sense for *declining* from a rule or law. The LXX render it inter al. by *αφιστημι to depart,* 2 Chron. xxvi. 18. xxviii. 19, 22. xxix. 6. xxx. 7; and by *παραπιπτω to fall off* or *away.* Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; the Vulg. inter al. and Montanus constantly, by prævaricor, which properly signifies* "nimium in alteram partem varicor pede," *to straddle with the feet too much towards one side,* and so *decline towards it.* It differs from חטא, which is *to deviate* from the law considered as a *scope* or *aim,* and from פשע, which is *going over, beyond,* or *transgressing,* it. As a N. מעל *a declining* or *deflection* from duty or truth. Lev. v. 15. Job xxi. 34, & al. freq. The LXX render the N. inter al. by *αποστασις, αποστασια, defection, apostasy,* and by *παραπτωμα a falling off* or *away.*

II. As Ns. מעל and מעיל, *a robe.* See under עלה XII.

DER. Greek *μολιω* to go, Lat. *malus* evil, whence *malitia, malignus,* and Eng. *mal*—or *male*—in composition, *malice, malicious, malign,* &c. Hence also may be deduced Lat. *malum* an apple,

"—the fruit
Of that *forbidden* tree, whose *mortal* taste
Brought *death* into the world, and *all our woe.*"

But some may think this whimsical; and I may be told that the Lat. *malum* is derived from the Greek *μηλον,* Doric *μαλον.* True. But may not these Greek words themselves be from the Heb. מעל? Comp. עץ פרי under עצה II.

מעך

I. *To remain, dwell.* It occurs not as a V. in this sense, but hence as a N. מעון *a mansion, place of residence* or *rest, a dwelling*—of God. Deut. xxvi. 15. Ps. lxviii. 6.—or of man. Ps. lxxi. 3. (the plur. in reg. is once written מעיכי with a כ, 1 Chron. iv. 41.) Also *a den* of wild beasts. Jer. ix. 11. x. 22. Nah. ii. 12. As a N. fem. מעונה plur. מעונות *a dwelling, habitation, place of residence* or *rest* of men. Jer. xxi. 13. Comp. Deut. xxxiii. 27; where it is written מענה without the ו. Also *a den* for wild beasts. Job xxxvii. 8. xxxviii. 40. Amos iii. 4.

II. מען, whence למען. See under ענה X.

DER. Gr. *μενω, μονη.* Lat. *maneo, mansio,* whence Eng. *mansion, remain,* &c.

* See Martinii Lexicon Etymol. in Prævaricor.

מעך

Occurs not as a V. but

I. As a N. מעך. See under עך XI. and ערה I.

II. As a N. fem. מערה *a cave, cavern.* See under ערה VII.

מצא

In general, *to find.*

I. *To find, meet with.* Gen. ii. 20. iv. 14, 15. xxxii. 19.

II. *To find, meet with,* in a hostile sense. 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Ps. xxi. 9.

III. *To find, light upon, befall.* Gen. xliv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.

IV. *To find* what was lost or concealed. Gen. xxxi. 32, 33. 1 Sam. ix. 20.

V. *To find out* what was unknown. Job xxxii. 13. Eccles. vii. 27, 28.

VI. *To find* or *receive in return.* Gen. xxvi. 12.

VII. *To find, obtain, procure, acquire, gain.* Num. xxxi. 50. Ps. cxix. 162. Prov. i. 13.

VIII. *To find,* in an emphatical sense, *to find all that is wanted, to supply, to suffice.* Num. xi. 22. Josh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 11.

IX. *To find, experience, feel.* Job xxxiv. 11. Ps. cxvi. 3.

X. In Niph. *to be found,* is *to be present, to attend, to be ready.* Gen. xix. 15. 1 Sam. ix. 8. xiii. 15, & al.

XI. In Hiph. *to cause to find, to offer, present.* Lev. ix. 12, 13. With ביד *in the hand* following, *to cause to be found in the hand* of another is *to deliver into his hand* or *power* Zech. xi. 6.

XII. מצאה יד, or תמצא יד *the hand findeth* or *hath found,* often denotes that the person of whom it is spoken *hath* something *in his possession* or *power,* or *ready at hand.* See Lev. xii. 8. xxv. 28. Jud. ix. 33. 1 Sam. xxv. 28. Eccles. ix. 10.

XIII. מצא חן בעיני *to find favour in the eyes of.* See under חן I.

It must be observed that the final א of this verb is dropped in מצתי Num. xi. 11. (as in יצתי from יצא Job i. 21.) and, according to some, changed into י in המציתי 2 Sam. iii. 8; but that V. may be referred to the root מצה, which see.

מצד See under צדה II.

מצה

With a radical, (see Lev. i. 15. v. 9.) but mutable or omissible, ה.

I. *To squeeze, press.* The idea is plain from Jud. vi. 38, וימץ טל מן הגזה *and he* squeezed or pressed *the dew out of the fleece.* As a N. מיץ *a squeezing.* Prov. xxx. 33, *for* מיץ the squeezing or pressing *of milk bringing forth butter, and* מיץ the squeezing *of the nose bringing forth blood, and* מיץ the squeezing, forcing *of wrath bringing forth contention.* On Ps. lxxiii. 10. comp. under הלם V. and Targum.

Hence the Greek *μασσω to knead, μασσαομαι to press with the teeth, to chew, champ,* and *μυσσω to compress,* and so *blow* the nose, in French *moucher.* Also *to mash.* Qu?

II. As a N. מצה plur. מצות *a cake of unlea-*

vened bread, which being destitute of any חמץ or *fermenting matter*, (see Exod. xii. 15, 20.) hath its parts closely *compressed* together, and becomes what we commonly and with great propriety call *heavy*. Gen. xix. 3. Exod. xii. 15. The word is used as an adjective, *compressed, unleavened*. Lev. viii. 26. Num. vi. 19.* Hence Gr. μαζα and Lat. *maza*, a mixture of water, oil, and flour, or of milk and flour. Also Lat. *massa* a lump, properly of paste. Eng. *a mass*.

III. *To express, squeeze, wring*, or *force out by compression*. Lev. i. 15. v. 9. Comp. Ps. lxxiii. 10. lxxv. 9. Isa. li. 17. lxvi. 11. Hence Greek μαζος, and μαστος *a breast*, particularly of a woman.

IV. As a N. מץ *chaff* or *refuse of corn* and *straw*, which is *forced* from them by threshing and winnowing. Ps. i. 4. Hos. xiii. 3, & al. And because those operations were performed in places exposed to the wind, and frequently on *rising grounds*, (as in the case of Araunah, comp. 2 Chron. iii. 1, with 1 Chron. xxi. 20, &c.) hence we read *of the chaff of the mountains*, Isa. xvii. 13. Comp. chap. xli. 15, and under נרה V.

V. *To squeeze, wring*, in a moral sense, *to oppress*. Hence as a participial N. מץ *an oppressor*, Eng. translation, *the extortioner*. occ. Isa. xvi. 4. In Hiph. *to cause to be oppressed* or *crushed*. occ. 2 Sam. iii. 8, ולא הסגירך ביד דוד *and* I have *not* caused thee to be crushed *by the hand of David*.

מצרח See under צוח V. VI.

מק

In Niph. *to be dissolved, to rot, to pine* or *waste away*. occ. Lev. xxvi. 39, twice. Ps. xxxviii. 6. Isa. xxxiv. 4. (comp. 2 Pet. iii. 12.) Ezek. xxiv. 23. xxxiii. 10. Zech. xiv. 12. In Hiph. it seems to be used in a moral or spiritual sense, *to be corrupt*, Ps. lxxiii. 8. So the Gr. διαφθειρεσθαι 1 Tim. vi. 5. As a N. מק *rottenness*, as of wood. occ. Isa. v. 24. Also, *corruption, putrescence*, or its effect, *stench, stink*. occ. Isa. iii. 24.†

Der. *Muck*. Lat. *muceo, mucor, mucidus*, whence Eng. *mucid, mucidness*. Lat. and Eng. *mucus, mucilage*, &c. Comp. also derivatives under מך.

מקל

As a N. *a light rod* or *twig*, from קלה *to be light*, which see. Gen. xxx. 37, & al. freq.

מר

I. *To be bitter, disagreeable to the taste*, Isa. xxiv. 9. As a N. מר *bitter*. Exod. xv. 23. Num. v. 18. Prov. v. 4. xxvii. 7. Hence Lat. *amarus* bitter, Eng. *amaritude*.

II. As a N. מור and מר *myrrh*, "a vegetable production of the gum or resin kind issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia.——Its taste is *bitter* and *acrid*, with a peculiar aromatic flavour, but very *nauseous*; but its smell, though strong, is not disagreeable."* See Ex. xxx. 23. Esth. ii. 12. Ps. xlv. 9. Prov. vii. 17. Cant. v. 5, 13.

Hence Æolic μυῤῥα, Lat. *myrrha*, Eng. *myrrh*.

III. Applied to the mind, as a V. in Kal and Hiph. *to be bitter* in spirit, *much grieved* or *displeased*. 1 Sam. xxx. 6. Zech. xii. 10. Also in Hiph. *to make bitter, imbitter, to occasion grief* or *anger*. Ruth i. 20. Ps. cvi. 33. Job xxvii. 2. As a N. מר *bitterness* of mind, *grief*. Ruth i. 13. Job vii. 11. Also, *bitter* in mind, *grieved, discontented*. 1 Sam. i. 10. xxii. 2; *angry, of a bitter, malicious*, or *revengeful spirit*. Jud. xviii. 25.—*Grievous, expressive* or *effective of grief* or *bitterness* of soul. Gen. xxvii. 34. Eccles. vii. 27. Jer. ii. 19. As a N. fem. in reg. מרת *bitterness, a grievance*. occ. Gen. xxvi. 35. As a N. ממר *bitterness, cause* or *occasion of bitterness*. occ. Prov. xvii. 25. Hence Gr. μυρομαι to lament, Lat. *mœrere* to grieve, Fr. *marri* sorry, *morne* sad, Saxon, *murnan*, and Eng. *to mourn*.

IV. As a N. מר *a drop*. See under נמך III. מרר I. *to be very bitter, offensive to the taste*. It occurs not as a verb simply in this sense, but as a N. מרר *very bitter*. Deut. xxxii. 32. As a N. mas. plur. מררים *bitter things, bitter ingredients*, or (as it is commonly understood) *bitter herbs*. Exod. xii. 8. Num. ix. 11.

II. As a N. fem. in reg. מרורת or מררת *the bile* or *gall* of an animal, from its *extreme bitterness*. Job xvi. 13. xx. 14, 25.

III. As a V. *to make very bitter* or *grievous, to imbitter exceedingly*. Gen. xlix. 23. Exod. i. 14. As a N. מרר *very bitter* or *grievous*. Job ix. 18. xiii. 26. So מיריי. Deut. xxxii. 24.

IV. As a N. mas. plur. תמרורים *great bitternesses*, whether of grief. occ. Jer. vi. 26. xxxi. 15.—or of anger. occ. Hos. xii. 14 or 15.

מרמר In Hith. *to be exceedingly imbittered, to be most bitterly provoked* or *irritated*. occ. Dan. viii. 7. xi. 11. So the LXX translate it by ἀγριανθησεται and ἐξηγριανθη, and the Vulg. by efferatus, and provocatus.

מרא

I. *To raise* or *swell up*. It occurs in Hiph. of the ostrich, Job xxxix. 18, "*What time* במרום תמריא she lifteth up herself *on high* (i. e. for escaping), *she scorneth the horse and his rider*." Eng. translat. The Vulg. renders the Hebrew words just cited by in altum alas erigit, *raises up her wings on high*; but there is nothing in the original for *wings*, and therefore the LXX version, ει ὑψει ὑψωσει *will raise (herself) on high*, seems better. "The *ostrich* is † *ten feet or more in height* when it stands erect. The wings are so short that they do not serve the creature for flying, but they assist it in running, which by its own strength and length of legs, and *by the flapping of those* it doth with such rapidity, as indeed to scorn the horse and his rider." Watson's Animal

* So, on the other hand, our English word *leaven* is formed from the French *levain*, which is derived from the verb *lever* to *raise up*, which *leaven* eminently does to dough, and thereby makes the bread *spongy* and *light*.

† See Harmer's Observations, vol. ii. p. 385, 6.

* New and Complete Dictionary of Arts, in Myrrh.

† "The *ostrich* is one of the largest birds in the world; for many travellers affirm they have seen those that were *as tall as a man on horseback*; but those of that size have been seldom or never seen in England; for the tallest have been only seven feet." Brookes' Nat. Hist. vol. ii. p. 80.

Digitized by Google

World displayed, p. 233. Comp. Bochart, vol. iii. 261; Shaw's Travels, p. 451; and under root עלם.

II. As a participle or participial N. fem. מוראה or, as very many of Dr Kennicott's codices read, מראה *turgid* or *swelling with pride, arrogant, insolent.* occ. Zeph. iii. 1; where one of the Hexaplar versions ἀπειθοῦσα *despising*, Vulg. provocatrix *provoking.*

III. As a N. fem. in reg. מראה *the crop* of a turtle-dove or pigeon, ingluvies. So LXX πρόλοβον, and Vulg. vesiculam gutturis. occ. Lev. i. 16. "*Granivorous birds*, and such as live upon fruits, have their intestines differently formed from those of the rapacious kind. *Their gullet dilates just above the breast-bone, and forms itself into a pouch or bag, called the crop.** And as this was a very proper emblem of *gormandizing* or *gluttony*, for which indeed the N. ingluvies, properly *the crop*, is used by the Latin writers; hence this part was to be cast away from the burnt-sacrifice of the fowl.

IV. As a participial N. מריא *a fatted* or *fed beast, a fatling*, so called from *swelling* or *being turgid* or *plumped up with fat.* So Aquila in 2 Sam. vi. 13, σιτιστον *a fatling.* See 1 K. i. 9, 19. Isa. i. 11. Ezek. xxxix. 18; where LXX ἐσιτισμένοι *fatted*, and Vulg. altilium *fed*; Amos v. 22, where Vulg. pinguium *fat.*

V. Chald. As a N. מרא *a sovereign, a supreme lord, one elevated to the highest dignity and power.* occ. Dan. ii. 47. iv. 19, 24, or 16, 21. v. 23. Hence the Philistine idol *Marnas* or *Marnash*, worshipped at Gaza, partly had his name, q. d. מרן אש *the*, or *our*, *lord fire.*

מרג

Occurs not as a V. in Hebrew, but in Chaldee signifies *to impel, propel, drive forward.* As Ns. מוריג, מורג or מרג *a tribula*, i. e. a kind of threshing instrument made of wood, but furnished with iron teeth, which being drawn by oxen, and *driven* over the corn, *forced* the grains from the ear. A like instrument is called in Lat. trahea, or traha, from traho *to draw.* occ. 2 Sam. xxiv. 22. 1 Chron. xxi. 23. Isa. xli. 15. Comp. under חרץ III. But the reader, I think, cannot be displeased if to what is there said I add the following extract from the accurate and entertaining Niebuhr, Voyage en Arabie, &c. tom. i. p. 123, where in a plate he gives both the plan and elevation of a *machine* which the people of Egypt use at this day for *threshing out their corn.* "This machine," says he, "is called *nauredsj*" (נורג Arab. a probable corruption, by the way, from the Heb. מורג). "It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June Mr Forskäl and I several times saw in the environs of Dsjise, how corn was threshed in Egypt. Every peasant chose for himself in the open field a smooth plat of ground from 80 to 100 paces in circumference. Hither was brought on camels or asses the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the *sledge* (traineau) abovementioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge.—Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times with a wooden fork of five prongs, which they call *meddre.* Afterward they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After which, with the fork just described they cast the whole some yards from thence, and against the wind; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterward place in a ring the heaps in which a good many entire ears are still found, and drive over them, for four or five hours together, ten couple of oxen (une dizaine de couples de bœufs) joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel (*luhh*) to cleanse them." But to return—

On reading the above-cited passages of 2 Sam. and 1 Chron. it is natural for an Englishman to ask, Why should Araunah offer his *threshing instruments* and *other instruments of the oxen* as fuel for the burnt-sacrifice? Would not *other wood* have done as well? The true answer seems to be, that, though Araunah might be a man of considerable substance, yet he might probably have *no other wood* by him in sufficient quantity for a burnt-sacrifice. * Wood was always scarce in Judea, as it is at this day, and too valuable to be used for common fuel. But Araunah's zeal makes no difficulties; and for the glory of God, and the good of his people, he gives up even his instruments of husbandry.

מרד

I. *To rebel, revolt.* It is usually followed by ב, once by על, Neh. ii. 19. The LXX frequently render it by ἀφίστασθαι *to fall off, revolt, apostatize.*† Gen. xiv. 4. Num. xiv. 9, & al. freq. As a N. מרד *rebellion.* Josh. xxii. 22 Fem. plur. מרדות *rebellious.* occ. 1 Sam. xx. 30. Chald. As a N. מרד *rebellion.* occ. Ezra iv. 19. Also *rebellious.* occ. Ezra iv. 12, 15.

II. As a N. מרוד *affliction, dejection.* See under ירד II.

מרה

With a radical, but mutable or omissible, ה.

I. *To resist, stand up*, or *rebel against, disobey.* It is sometimes followed by ב, Exod. xxiii. 21. Hos. xiv. 1; and sometimes by עם *against*, Deut. ix. 7, 24. xxxi. 27, and frequently joined with פי *the mouth* or *commandment*, as Josh. i.

* Brookes' Nat. Hist. vol. ii. Introduction, p. xv.

* See Harmer's Observations, vol. i. p. 254, &c. and p. 459, &c.

† See Jos. Mede's Works, fol. p. 625.

18. 1 Sam. xii. 15. 1 K. xiii. 21, 26; once with עני (for עיני) *the eyes, to rebel* before his face, as we should say. Isa. iii. 8. Comp. Ps. lxxviii. 17. As a N. מרי *resistance, rebellion.* 1 Sam. xv. 23, & al. freq. Job xxiii. 2. *still is my complaint* מרי rebellion? See Scott. Ezek. ii. 7. כי מרי המה *For they (are)* rebellion (itself).

Several texts are by M. de Calasio placed under this root, which seem more properly to belong to others, as Gen. xxvi. 35. Ps. cvi. 33, to מר. So Job xvii. 2, *doth not my eye rest* בהמרותם on their bitternesses? i. e. their *bitter* insulting gestures. See ch. xvi. 4, and Scott's note. Job xxxvi. 22, *who* מורה instructeth, directeth as a lawgiver, (particip. Hiph. from ירה) *like him?*

II. As a N. mas. מורה *a razor.* This word is likewise by M. de Calasio placed under this root, but belongs to ירה, which see.

III. As a N. חמר. See under root חמר.

מרח

To overspread, spread or *smear over.* Applied to a plaster of figs. occ. Isa. xxxviii. 21; where LXX καταπλασαι, and Vulg. cataplasmarent, *plaster over* (comp. 2 K. xx. 7; where the sacred historian uses the more simple word ישימו *put*),—to a tetter or sharp biting humour. occ. Lev. xxi. 20. Comp. אשך.

DER. *Merk, murk* or *murky,* dark, obscure.

מרט

To make or *wear smooth,* or *shining.*

I. In Kal and Hith. *to furbish, burnish, rub bright,* as metals or a sword. See 1 K. vii. 45. Ezek. xxi. 10 or 15, *It is* furbished *that it may* glitter. Hence the Greek μαιρω or μαιρομαι *to shine.*

II. *To wear smooth and shining,* as the shoulder by much bearing of burdens. occ. Ezek. xxix. 18.

III. In Kal, *to make smooth,* as the head stripped of its hair. occ. Ezra ix. 3, אמרטה משער ראשי literally, *and* I made *my head* smooth *from hair.* So in Niph. *to be made smooth,* as the head from hair. occ. Lev. xiii. 40, 41. Comp. Neh. xiii. 25. Isa. l. 6, *I gave—my cheeks* למרטים to those who made them smooth, namely by plucking off the hair, which according to the eastern notions was and still is an indignity of the highest kind; (comp. under זקן II.) and to which I think the participle Benoni in Kal מורט in Isa. xviii. 2, 7, likewise refers, which the LXX render in the latter text by τετιλμενον *plucked,* but the form shows it to have an active signification, *plucking;* and it seems to relate to the preceding *tyrannical insolence* of the Egyptians, *a people terrible from their beginning hitherto.*

IV. Chald. *to be plucked* or *made smooth,* of feathers, as the wings of a bird. occ. Dan. vii. 4.

מרץ

Denotes *force* or *violence.*

I. In Niph. *to be strong, forcible.* occ. 1 K. ii. 8. Job vi. 25. Mic. ii. 10; in which last text it is spoken of a bond or obligation.

II. In Hiph. *to force, compel,* or perhaps *to make strong, embolden* (as Eng. translat.) occ. Job xvi. 3; where observe that both the future verbs ימריץ and תענה are used, like the Greek aorists, for the past tense, as common in the book of Job.

מרק

I. *To scour, cleanse, absterge.* occ. Lev. vi. 28. Comp. Prov. xx. 30, *The bruises of a blow* תמריק (either N. or V.) will be a cleanser (so Vulg. absterget) *in the wicked man, and strokes* (will cleanse) *the inner parts of the belly,* i. e. *the inner man.* Comp. under בטן I. As a N. תמרוק *an abstergent, cleanser,* the Keri, and occ. Esth. ii. 3, 9, and, according to more than twenty of Dr Kennicott's codices, in Prov. xx. 30. מרוק *abstersion, purification.* occ. Esth. ii. 12. Hence Gr. μαιρω and ομαιρω *to absterge, wipe off.*

II. *To scour* or *furbish* metals. occ. 2 Chron. iv. 16. Comp. 1 K. vii. 45. where the correspondent word is ממרט.

III. As a N. מרק, *broth, liquor decocted* from meat, or impregnated with the finer parts of the meat *washed off* in boiling, "Amurca, *seu liquor* examurcatus, h. e. detersus *in coctione carnis.*" Avenarius in Robertson Thesaur. occ. Jud. vi. 19, 20. Isa. lxv. 4.

מש

In general, *to feel.* It denotes not the *sensation,* but the *action.*

I. In Kal, *to feel, to search, examine* or *know by feeling.* occ. Gen. xxvii. 12, 21, 22. In Hiph. the same. occ. Ps. cxv. 7. On Jud. xvi. 26, comp. under ימש.

II. *To feel about, grope,* as in darkness. occ. Exod. x. 21, וימש חשך *And* one (indefinitely as the third person mas. future is often used) shall grope *(in) darkness.* So this text does not signify, as it has been commonly understood after the LXX and Vulg. that the darkness should be so thick as to be *palpable* or *perceived by the feeling.* Comp. Job xii. 25; where the expression וימששו חשך is so nearly parallel, as clearly to determine the sense of that in Exodus. See also Le Clerc's note on Exod. The miraculous darkness in Egypt must have been the more astonishing, as the natural darkness of the night there is by no means so thick and comfortless as in our more northern countries.*

משש I. *to feel over and over again, to search repeatedly and accurately, by feeling.* occ. Gen. xxxi. 34, 37.

II. *To grope* or *feel about again and again,* as in darkness. occ. Deut. xxviii. 29, twice Job v. 14. xii. 25.

משה

With a radical (see Exod. ii. 10, below), but mutable or omissible, ה.

In general, *to draw out* or *forth, to withdraw.*

I. In Kal and Hiph. transitively, *to withdraw, remove.* See Exod. xiii. 22. Mic. ii. 3. Zech. iii. 9. Intransitively, *to withdraw, depart, recede, shrink.* See Exod. xxxiii. 11. Num. xiv. 44. Josh. i. 8. Jer. xvii. 8.

II. Transitively, *to draw out* or *forth,* as from water. Exod. ii. 10,—*And she called his name* משה Moses, *and she said, Because* משיתהו I

* See Savary, Lettre 22me sur l'Egypte, tom. i. p. 303.

Digitized by Google

drew *him* out *of the waters*. In which text the ה must be radical in the masculine name משה, and in the verb is evidently supplied by י; and observe that for משיתהו the Samaritan Pentateuch reads משיתיו, and three of Dr Kennicott's Hebrew MSS. משיתידו. The verb is used in the like sense, 2 Sam. xxii. 17. Psal. xviii. 17.

III. As a N. משי, according to our translation, *silk*, but not so rendered in any of the ancient versions. *Silk* would indeed well enough answer the ideal meaning of the Heb. word, from its being *drawn forth* from the bowels of the silkworm, and that to a great degree of *fineness*, so as to form very slender threads. But I meet with no evidence that the Israelites in very early times (and to these Ezekiel refers) had any knowledge of *silk*,* much less of the manner in which it was formed; משי therefore I think means some kind of *fine linen* or *cotton cloth*, so denominated from the *fineness* with which the *threads*, whereof it consisted, were *drawn out*. occ. Ezek. xvi. 10, 13. The Vulg. by rendering it in the former passage subtilibus *fine*, as opposed to *coarse*, have nearly preserved the true idea of the Hebrew.†

משח

To smear or *rub over with some unctuous matter*.

I. *To anoint, rub over with oil* or *unctuous matter*. See Gen. xxxi. 13. Exod. xxix. 7. 1 Sam. xvi. 13. Ps. xlv. 8. lxxxix. 21. Isa. xxi. 5, משחו מגן anoint or smear *the shield*, i. e. make it fit for service. So in Virgil, Æn. vii. lin. 626, 7,

> *Pars leves* clypeos, *et spicula lucida* tergunt
> Arvina pingui——
> Part *scour the rusty shields with seam*.
> DRYDEN.

As a N. fem. משחה in reg. משחת *an anointing, unction*. Exod. xxv. 6. Lev. vii. 35, & al. freq. As a N. משיח *anointed* or rather *instituted* to an office *by unction*. And since this was a ceremony used at the inauguration both of kings and priests, the N. משיח is applied to both, (see inter al. Lev. iv. 3, 5. 1 Sam. xii. 3, 5. xxiv. 7, 11,) but most eminently denotes THE CHRIST, the Saviour of mankind, who was *anointed* with the reality of the typical oil, even *with the Holy Ghost and with Power*, Ps. ii. 2. Dan. ix. 25, 26. Comp. Isa. lxi. 1. Luke iv. 18—22. Acts iv. 27. x. 38.

It is remarkable that, when Elijah was commanded משח *to anoint* Elisha to be prophet in his room, we read only that he passed by him, and cast his mantle upon him. See 1 K. xix. 16, 19. Hence it may, at first sight, seem that in this passage משח must be understood in a secondary sense, *to appoint* or *constitute by some outward sign*; but yet from the silence of the scripture, as *to the actual anointing* of Elisha to the prophetic office, we have no more reason to conclude that he was not anointed, than we have to infer from the same silence that Hazael was not anointed to the regal; which latter unction, however, Elijah was commanded to perform, 1 K. xix. 15; and no doubt did perform it. Comp. Ecclus xlviii. 8. And that *anointing* with *oil*, or some *unctuous* matter, was one usual ceremony at the inauguration to the prophetical, as well as to the regal and priestly office, seems evident from Luke iv. 18, compared with Isa. lxi. 1.

We find the title משיח applied to Cyrus, Isa. xlv. 1, as being *appointed* by God to restore Judah, and to rebuild the temple; and to the patriarchs, Ps. cv. 15. 1 Chron. xvi. 22, as being *highly favoured* by him; though in neither case is there any ground from scripture to suppose there was any *actual anointing*.*

Amos vi. 6, ימשחו They are anointed *with the chief ointments*, or *perfumes*. This is mentioned as an instance of luxury. Comp. Eccles. ix. 8. Judith x. 3. Wisd. ii. 7.

II. *To smear* with paint, mingled, no doubt, *with oil*. occ. Jer. xxii. 14. "*Their ceilings*," says Dr Russel, speaking of the modern houses at Aleppo, p. 2, "are of wood *neatly painted*, and sometimes gilded, as are also the window-shutters, the panels of some of their rooms, and the cupboard-doors, of which they have a great number. These taken together have a very *agreeable effect*." So Maundrell, Journey, at April 28, speaking of the houses at Damascus, says, "*The ceilings* and traves are after the Turkish manner *richly painted* and gilded."

III. Chald. as a N. משח *oil*. occ. Ezra vi. 9. vii. 22. So the Targums likewise use it.

DER. *MESSIAH*.

משך

To draw, in almost any manner.

I. *To draw out*. Gen. xxxvii. 28. Jer. xxxviii. 13.

II. *To draw* or *take out of any number*. Exod. xii. 21.

III. *To draw out in length, protract, prolong*. Exod. xix. 12. Josh. vi. 4. Comp. Ps. xxxvi. 11. Prov. xiii. 12.

IV. *To drive in a yoke*, as a heifer. Deut. xxi. 3.

V. *To draw, advance*, or *move, towards* a place. Jud. iv. 6. Comp. Job xxi. 33.

VI. *To draw, allure, entice*. Jud. iv. 7. Comp. Eccles. ii. 3.

VII. As a N. משך *a drawing* or *attraction*, so Montanus attractio. occ. Job xxviii. 18. But see more in פנן under פנה.

VIII. *To draw* or *delineate* literal characters in writing. Jud. v. 14.

IX. *To draw*, as a bow. Isa. lxvi. 19.—or *in* or *with* a bow, בקשת, the word for the *arrow* being understood. 1 K. xxii. 34. 2 Chron. xviii. 33.

X. *To draw* or *stretch out*, the hand with another, i. e. *to join hands* with him, as a friend. occ. Hos. vii. 5.

XI. *To draw forth* as the sower doth his seed from the basket. Amos ix. 13. So Psal. cxxvi. 6.

XII. *To draw* or *drag down* or *away* by force and violence, as to misery, punishment, or slaughter. See Job xxiv. 22. Ps. xxviii. 3.

* See Harmer's Observations, vol. ii. p. 353, &c.

† "Subtilis—ex *sub* et *tela*, quæ sic dict. quia תלת, i. e. *longius, extenditur*." Littleton's and Ainsworth's Dict.

* See Dr G. Campbell's Preliminary Dissertat. to the Gospels, p. 166, 7.

Digitized by Google

Ezek. xxxii. 20. And in this view I would interpret the participle Hiph. ממשך Isa. xviii. 2, by *violent domineering*, or the like; which sense seems much better to suit the context, than that assigned by Vitringa and Bp Lowth, who refer ממשך to the *geography* of Egypt, and render it protractus, protensus, *stretched out in length*, (comp. sense III.) though it is certainly true that the land of Egypt was and is thus *stretched out* on the banks of the Nile.

XIII. *To contract, draw*, or *be drawn together*. It occurs not as a verb in this sense, but as a N. fem. plur. מושכות *contractions, contracted particles*. occ. Job xxxviii. 31, where it is opposed to פתוח *opening, loosing*. Comp. under כמה II. and כסל III.

משל

I. *To rule, to have* or *exercise rule, authority, dominion*, or *power*. See Gen. i. 18. iii. 16. Exod. xxi. 8. In Hiph. *to cause to rule, give power* or *dominion*. Dan. xi. 39. On 2 K. vi. 11, see under ש IV. As nouns, משל *dominion, power*. Job xxv. 2. ממשל nearly the same. Dan. xi. 3, 5. Fem. ממשלה, and in reg. ממשלת *dominion, domination, rule, regulation*. Gen. i. 6. Jer. xxxiv. 1. Mic. iv. 8. Also, *a royal retinue*, or *suite*, not army. 2 Chron. xxxii. 9. Comp. 2 K. xviii. 17.

Hence perhaps the Latin *masculus* a male (of which I take *mas* to be an abridgment), according to that of Gen. iii. 16, *And* ימשל he shall rule *over thee;* whence Eng. *masculine*. Also, Lat. *musculus*, Eng. *muscle*, which regulates the motions of the animal.

II. As a N. משל *an authoritative weighty speech* or *saying*. Num. xxiii. 7, 18. xxiv. 3, 15. 1 Sam. xxiv. 13. Job xxvii. 1. Prov. i. 1. xxvi. 7. Ezek. xii. 22.

The Heb. term משלים very nearly answers to the Greek ΚΥΡΙΑΙ ΔΟΞΑΙ, i. e. *authoritative sentences* or *maxims*. See Cicero De Fin. lib. ii. cap. 7; and comp. Bp. Lowth's note on Isa. xiv. 4.

III. *A weighty saying*, expressing or implying *a comparison*, as such sayings frequently do, *a parable*. Hence as a verb *to parabolize, utter such parabolical sayings*. See Num. xxi. 27. Ezek. xvii. 2. xx. 49. xxiv. 3. Also, *to compare, liken*. Isa. xlvi. 5, where for ותמשלני twenty-four of Dr Kennicott's codices read ורתמשילוני, and twenty-nine ורתמשלוני. In Niph. *to be compared, likened, capable of comparison*. Ps. xxviii. 1. xlix. 13, 21. cxliii. 7. Isa. xiv. 10. In Hith. *to be* or *become like*. Job xxx. 19.

IV. Because short *parabolical sayings* often become *proverbial* or *proverbs* frequently express or imply *a parable* or *comparison* (witness the משלים or *Proverbs* of Solomon), hence as a N. משל *a proverb, a by-word*. See 1 Sam. x. 12. Ezek. xvi. 44. xviii. 2, 3.

משע

Occurs not as a root in the lexicons, but is restored by Schultens in his MS. Orig. Heb. and in his treatise De Defect. Ling. Heb. § 29, &c. He observes that its primary sense in Arabic is "mulcere tergendo, blandâ manu pertergere, *to stroke in wiping, to wipe with a gentle hand.*" Comp. Castell. It occurs once as a N. Ezek. xvi. 4, *Thou wast not washed* למשעי *ad tersionem mihi*, literally, for a wiping to me, i. e. so as to be wiped clean in my sight. And for this application of the suffix י, Schultens refers to נאותי Isa. xiii. 3, and to משרשי Jer. xlix. 25. In Ezek. xvi. 4, the Targum explains the word by לאתנקאה *that he might be cleansed*, but the Vulg. renders it by in salutem *for health*. Observe, however, that on למשעי there is no various reading in Dr Kennicott's Bible.

משך

Occurs not as a verb in Heb. but in Arabic signifies primarily, *to comb*, as the hair, *to comb* or *card*, as wool, and thence *to tear, lacerate*. As a participial N. ממשך *a place of tearing*. Once, Zeph. ii. 9, ממשך חרול a place where *thorns* or *briars* tear, i. e. the clothes or feet of the passengers. Thus Schultens in his MS. Orig. Heb. and more fully in De Defect. Ling. Heb. § 34, &c. But when the same learned writer refers משך Gen. xv. 2, to this root, and renders בן משק ביתי by "filius pectinationis *domus meæ*," and explains it by "* the person who does, as it were, *comb* my house, or keep it neat, trim, and in order;" I must confess he appears to me to give a very forced sense to the expression, and to introduce a figure so greatly strained that the Hebrew language will not admit of it (especially in a plain prose narration), whatever the Arabic may do. See therefore under שק. As to משך Isa. xxxiii. 4, which Schultens refers also to this root, it is plain from the text itself that it belongs to the same root as ספק, which see under שק.

מת

I. *To die*, naturally or spiritually. Gen. ii. 17. v. 5. Ezek. xviii. 26, & al. freq. In Hiph. *to cause to die, put to death*. Gen. xviii. 25. xxxvii. 18, & al. freq. In Huph. *to be put to death*. Gen. xxvi. 11. Exod. xix. 12. Deut. xxi. 22. 2 K. xi. 2. It is written of the idolatrous Israelites in the wilderness, Psal. cvi. 28, that *they ate the sacrifices* מתים of the dead, i. e. of the sacrifices offered to, or in honour of, *the dead;* such probably as were afterward, though in very early times, offered by the Greeks and Trojans.† As a N. מת *a dead corpse* or *carcass*, whether of man, (including woman), or of beast. See Num. xix. 11, 13. Ezek. xliv. 25. Gen. xxiii. 3, 4, 6. Exod. xxi. 35, 36. As a N. מות *death*. Gen. xxi. 16. Exod. x. 17. Deut. xxx. 15, & al. freq. Plur. in reg. מותי *deaths*. Ezek. xxviii. 10. So Isa. liii. 9, *And they* (French *on* impersonally) *appointed his grave with the wicked, but with the rich man*, (see Mat. xxvii. 57, &c. *he shall be*) במותיו in or after his deaths, (Eng. marg.) "mortiferis passionibus *deadly sufferings*." Cocceius. Comp. Mat. xxvi. 38. 2 Cor. xi.

* "*Ille qui domum universam administrat, procurat, colit, polit, atque, ut ita dicam*, suo sub pectine comtam nitidamque servat." De Defect. § 37.

† See Homer, Odyss. xi. lin. 29, &c.; Virgil, Æn. iii. lin. 66, &c. 301, &c.; Potter's Antiq. book iv. ch. viii. Comp. Deut. xxvi. 13, 14; and Selden, De Diis Syr. syntag. i. cap. v. p. 90.

23. With regard to Bp Lowth's interpretation of במתיו or במותיו by *his tomb*, and to his note on this text, I shall only observe, 1st, That במות no where else in the Heb. Bible signifies *a tomb*. 2dly, That there is no such Heb. noun singular as במות. And 3dly, That, if במות *sing.* did really occur, and elsewhere denote *a tomb*, במותיו (which the Bishop seems to think the true reading in this text) is *plural*, and must signify his *tombs*. But it is certain our Lord had but *one* tomb. In Isa. xxviii. 15, 18, is mentioned the idolatrous Israelites בריח *purification-sacrifice* with מות *death*. So the * Phenicians had a god named Μοὺθ, answering to Death or Pluto. *The plague* or *pestilence*, Jer. xv. 2. xliii. 11. Comp. Ezek. v. 12.

As a N. fem. תמותה *death, putting to death.* occ. Ps. lxxxi. 11. cii. 21. As a N. mas. plur. מתים and מתים *mortals, men.* Deut. ii. 34. iii. 6. Jud. xx. 48. Job xxiv. 12. Ps. xvii. 14. מתי מספר *men of number*; i. e. easily numbered, few in number,

> ———*Populus* numerabilis, utpote parvus.
> HORAT. Art. Poet. lin. 206.

Gen. xxxiv. 30. Deut. iv. 27. 1 Chron. xvi. 19. Ps. cv. 12. Comp. under מספר I. So מתי מעט *men of fewness*, i. e. few men. Deut. xxvi. 5. xxviii. 62.

The LXX seem to have given nearly the true ideal meaning of the verb מת in two passages, Jer. xlii. 17, 22, where they have rendered it by ἀσθενέω *to fail, faint*; and in this view it is used for the effect that violent fear or terror hath upon the heart, 1 Sam. xxv. 37, וימת לבו *And his heart* failed or fainted *within him*, i. e. the force of it was so much *diminished*, and its strength so far *dissolved*, that it was no longer capable of its office in regulating the circulation of the blood, but the man (as it follows in the text) *became as a stone.* He was seized with what the physicians call an Ἀφυξία.†

And thus the word, when applied to the animal nature, properly signifies a *dissolution* or *failure* of all its powers and functions; and when to the spiritual nature, or souls of men, it denotes a correspondent *disorder* therein, a being cut off from a communication with the divine light and spirit, a being spiritually dead, dead in trespasses and sins. Comp. Eph. ii. 1, 3 Col. ii. 13. Rom. viii. 6. Eph. v. 14. John v. 24, 25. Jude ver. 12.

II. מתי a particle, compounded perhaps of מה *what, what* time, and יהי *shall it be.* (So Jer. xiii. 27. מתי עדי *When shall it* yet *be?*)

1. *When?* with an interrogation. Gen. xxx. 30, & al.—without an interrogation, Prov. xxiii. 35. (Qu?)

2. למתי *at what time? when?* Exod. viii. 9.

3. עד מתי *to what time? how long?* Exod. x. 3. 1 Sam. xvi. 1.

III. מחה or מוחה in a redaplicate form, *to kill entirely* or *completely, to despatch.* See Jud. ix. 54. 1 Sam. xiv. 13. xvii. 51. 2 Sam. i. 9, 10, 16.

מתג

Occurs not as a V. so the radical idea is uncertain; but as a N. מתג *the bit* or *iron part* of a bridle, which is put into the beast's mouth. occ. 2 Sam. viii. 1. 2 Ki. xix. 28. Ps. xxxii. 9. Isa. xxxvii. 29. Prov. xxvi. 3, *A whip for the horse, and* a bridle *for the ass.*—According to our English notions, we should rather say, a bridle *for the horse, and a whip for the ass.* But it should be considered that the eastern asses, particularly those of the Arabian breed, are much larger, more beautiful, and better goers, than those in our cold northerly countries,* and so, no doubt, they were anciently in Palestine; and as the modern Arabs take pains in training them to a pleasant pace, there is the highest probability that something of this kind was practised among the ancient Israelites; since from numerous passages of the Old Testament it appears that *asses* were the beasts on which that people, and even their great men, usually *rode.* Their *asses* therefore being *active* and well broke, would need only a *bridle* to guide them; whereas their horses being scarce, and probably often caught *wild*, and *badly broke*, would be much less manageable, and frequently require the correction of the *whip.*

מתח

I. *To extend, distend, stretch out*, as a tent. So the LXX διατείνας, and Vulg. expandit. occ. Isa. xl. 22. The V. is used in the same sense both in Chald. and Syriac. See Castell.

II. As a N. fem. in reg. אמתחת *a bag* or *sack*, which is capable of *distension* by filling. Gen. xlii. 27, & al.

מתן

Occurs not as a V. in Heb. but words from this root in Arabic signify, *to stand still* in a place, *to be firm, solid, stable, to corroborate, strengthen.* See Castell. As a N. mas. plur. מתנים *the loins*, those parts of the body which are situated between the lowest ribs and the os sacrum, and which comprehend the five vertebræ of the loins, which are of all the † *thickest* and *largest.* And the *loins*, as every one knows, are the seat of *strength*, whence their Heb. name. See Deut. xxxiii. 11. Job xl. 16. Ps. lxix. 24. Prov. xxxi. 17. Isa. xlv. 1. Nah. ii. 2, 11.

מתק

I. In Kal, *to be sweet, agreeable to the taste.* Exod. xv. 25. Prov. ix. 17. In Hiph. *to cause sweetness*, or *be sweet.* Job xx. 12. Also, *to sweeten, make sweet*, Ps. lv. 15. As Ns. מתק and מתוק *sweetness*, as of the fig or of

* According to Sanchoniathon in Euseb. Præp. Evangel. lib. i. cap. 10. p. 38.

† "In which," says Boerhaave, (Institut. Medic. sect. 829. 4. edit. 3tiæ.) "heat, motion, sense, being no longer perceptible, the appearance of *death* is presented:" among the causes of this disorder he mentions "first the ideas of something *horrible.*" This appears to have been Nabal's case.

* See Buffon, Hist. Nat. tom. vi. p. 162, &c. "In Arabia," says Mr Niebuhr, "we meet with two kinds of asses. The small and sluggish kind are as little esteemed in the East as in Europe. But there are some of a species large and *spirited* (courageux), which appeared to me more convenient for travelling than the horses, and which are very dear." Description de l'Arabie, p. 144.

† "*Lumborum quinque* (*vertebræ* scil.) crassissimæ sunt et maximæ." Tho. Bartholin. Anatomia, p. 509.

honey. Jud. ix. 11. xiv. 14. מתוק *sweet.* Jud. xiv. 18.

Hence perhaps the Welsh *meddyglyn*, and Eng. *metheglin*, a liquor made of honey.

II. *To be agreeable, pleasing.* Job xxi. 33; where see Schultens and Scott. As a N. מתק *agreeableness.* Prov. xvi. 21, מתק שפתים sweetness *of the lips*; a pleasing, agreeable manner *of speaking, increaseth persuasion.* Comp. ch. xxvii. 9. As a participle or participial N. מתוק *sweet, pleasant,* spoken of sleep. occ. Eccles. v. 11.

PLURILITERALS in מ.

מהמה See under מה.

מלכם See under מלך V.

מרדך

As a N. *Merodach,* a Babylonish idol mentioned Jer. l. 2. I apprehend the word is a derivative from רדה or ירד *to descend,* and דכה *to break in pieces,* and that by this name the idolaters intended to express the *material spirit,* or *gross air,* which descending from the extremity of the system to the solar fire, is there *broken* or *ground to atoms.* So the prophet, as he threatens בל *Bel* with *confusion* or *shame,* says of the idol *Merodach,* he is *broken in pieces.* It is remarkable that the LXX, by adding the epithet ἡ τρυφερα or *the delicate* to Μαρωδαχ, make of this idol a goddess, like the Ἡρα of the Greeks, and Juno of the Romans, by which names was sometimes meant the *spirit* or *gross air* considered as passive.

From this idol we find several kings of Babylon, as Merodach-Baladan (called in Ptolemy's Canon Mardoc-Empadus), Evil-Merodach, were surnamed. See Isa. xxxix. 1. 2 K. xxv. 27. Jer. lii. 31.

נ

נא

In general, *to fail, be deficient, fall short,* or the like.

I. In Hiph. *to cause to fail, to annul, disannul, frustrate, vacate,* an obligation. occ. Num. xxx. 6, 9, 12.—thoughts or designs. occ. Ps. xxxiii. 10; where the LXX αθετω *disannulleth, frustrateth.*

Hence Eng. *nay, no.*

II. As a N. fem. in reg. תנואת *a failure,* namely in performing what was promised. occ. Num. xiv. 34. They had in effect charged God, ver. 3, with *failing* in his promise; and God here says, *they shall experience* תנואתי my failure. Comp. Ps. xviii. 27. Plur. תנואות *failings, failures in duty.* occ. Job xxxiii. 10. Comp. ch. xiv. 16, 17.

III. In Kal and Hiph. *to discourage, cause to fail* or *faint,* applied to the heart. occ. Num. xxxii. 7, 9.

IV. As a participial N. נא is once applied to flesh that has *failed* of being thoroughly dressed by the fire, to flesh *under-done* as we speak, Exod. xii. 9. The word does not in this passage signify *absolutely raw,* as Bochart has well observed, vol. ii. 594.

V. נא a participle importing some *failure* or *defect,* which is to be supplied. Hence it constantly, I believe, implies some *request, desire,* or *inclination,* even in such passages as Gen. xviii. 21. Exod. xi. 2. Jer. iv. 31. Our Eng. particle *now,* as denoting *desire,* will generally answer it, and indeed is often put for it by our translators. freq. occ. Hence

VI. As a particle אנא. It is more emphatical than נא, and imports *earnest desire.* occ. Gen. l. 17. Exod. xxxii. 31. Psal. cxviii. 25, twice. Dan. ix. 4. Neh. i. 5, 11.

נאד

Occurs not as a V. in Heb. but in Arabic signifies, *to ooze out,* as liquor, *to be oozy* or *moist,* "leniter emisit liquorem, exsudavit *aquam terra*—uvida fuit, uvore maduit." Schultens MS. Orig. Heb. As a N. נאוד and נאד, plur. נאדות *a bottle of skin,* or more properly *an animal's skin* (i. e. *a goat's* or *kid's*) *made up into a kind of bottle,* and anciently used, as it still is in the East, to hold and convey their liquors, ασκος, uter, sacculus. That this is the true sense of the N. is evident from Josh. ix. 4, 13. Comp. under אב I. I think the *skin-bottle* was thus named, not from the liquor put into it, but from its own *native moisture,* (comp. Homer, Il. xvii. lin. 392,) for the easterns apply the *skin* to this use without tanning it. And for farther satisfaction on this subject, and for explanation of the several texts, I refer to Harmer's Observations, vol. i. p. 130—135; and p. 283, 365, &c. And on Ps. lvi. 9, see Syriac, LXX, and Vulg.

נאה See under אות I.

נאל

To be foolish, mad, distracted, or rather, perhaps, *to be violently agitated.* It occurs only Jer. l. 36; where Jeremiah is prophesying against Babylon, *A sword is against the conjurers,* ונאלו;—*a sword is against her mighty men,* וחתו and they shall be dismayed. Here the structure of the sentence shows that נאלו must refer to the *effect* which the dread of the sword had upon the conjurers. The LXX, according to the Complutensian edition, render it αφρονες εισι, and Vulg. stulti erunt, *shall be foolish,* as if it were from אול; but it does not appear that in any other instance that root drops its ו. See under אול.

In Jer. l. 36, eighteen of Dr Kennicott's codices read נואלו, as if from יאל; but the common seems the truer reading.

The Arabic has a root נאל, which, according to Castell, signifies, *to go leaping, and moving one's head upwards,* and is applied to a horse *shaking and tossing his body in going.* I would therefore submit to the reader's judgment whether נאלו in Jer. l. 36, may not most probably relate to the *unusual agitations* and *gestures* which the dread of approaching slaughter threw the conjurers into, who by Dan. v. 7, 15, seem to have been collected in or near Belshazzar's palace when it was taken by Cyrus' soldiers. See Xenophon,

Cyropæd. lib. 7. p. 407, &c. edit. Hutchinson, 8vo.; and Prideaux, Connex. pt. i. an. 539.

נאם

To say, assert, affirm or *pronounce solemnly*, fari. Except in Ps. xxxvi. 2,* where it is applied to *wickedness* considered as a person, and to what it *plainly suggests* or *certifies* to an observer, this word constantly refers either to real or pretended prophets, who spake in the name of God: see Num. xxiv. 3, 4, 15, 16. Prov. xxx. 1. Jer. xxiii. 31; (*Behold I am against the prophets* נאם יהוה *saith Jehovah, that use their tongues,* וינאמו נאם *and* say, he saith) or most usually to Jehovah himself, according to that very common phrase, נאם יהוה, saith Jehovah. Gen. xxii. 16, & al. freq. So "*Nam mihi ita* Jupiter fatus est," is the conclusion of the famous Marcianum Carmen in Livy, lib. xxv. cap. 12. Comp. Bp Lowth on Isa. xxi. 17.

Hence the Romans had their fatum and fata, *fate* and *fates*. "I do not well know," says Mr Spence, (Polymetis, page 151.) "whether there was any such *personage* as *fate* received among the Romans, or not. I am rather inclined to think, that with them it included every thing that *Jupiter had* † *said*; and what therefore must be. If this be true, *fate* will signify only *the words* or *decrees of Jupiter*; and the persons to put these decrees in execution will be the Parcæ, or *destinies*, as we call them: for according to the old theology, whatever was originally *said* or *decreed by Jupiter* was necessarily to have its effect in its proper time and place by the ministry of these three deities." Thus Mr Spence. I add, that what the Roman writers attribute to the *fates* or Parcæ will, upon examination, be frequently found a traditionary report of some *really divine enunciation* or *prophecy*. I shall leave this hint to the reader's improvement, after producing an instance or two in confirmation of it. Thus then Ovid, Metam. lib. i. fab. 8, just before Deucalion's flood, represents Jupiter as restrained from destroying mankind by lightning, through fear of setting the heavens also on fire, and then mentions in very clear and distinct terms the *future general conflagration*, as *being in the fates*. And there is little room to doubt but the knowledge of this great event was revealed to the antediluvian patriarchs, (particularly to Enoch, see Jude, ver. 14, 15.) and from Noah, conveyed to his postdiluvian descendants (comp. Job xxii. 20, and Scott on that text); whence it very generally ‡ prevailed throughout the heathen world. But let us hear the Roman poet himself, (lin. 256, &c.)

Esse *quoque in* fatis *reminiscitur, affore tempus*
Quo mare, quo tellus, correptaque regia cæli
Ardeat, et mundi moles, operosa laboret.

For he remember'd, 'twas *by fates decreed*
That the dread time should come, when sea and earth,
And even the heavenly mansions, seized by fire,
Should burn, and this vast frame of nature fail.

Comp. lib. ii. lin. 305, 306.

So Virgil, who appears to have had a traditionary acquaintance with the prophecy of Noah, Gen. ix. 27, *that Canaan should be a servant to Japheth*, ascribes this likewise to the *fates*. For, speaking of Juno's great regard for Carthage, which every one knows to have been founded by a Tyrian, i. e. a *Canaanitish*, colony, he says, Æn. i. lin. 21, 22,

——*Hoc regnum dea gentibus esse,*
Si qua fata sinant, *jam tum tenditque fovetque.*

——This for the sovereign of mankind,
Would but the fates allow, she then design'd.

To what can this remarkable limitation,—"*Would but the fates allow*," be so naturally referred, as to Noah's *prophecy* that *the race of Canaan should be*, not sovereigns, but *servants to their brethren*? And that a tradition of this *divine decree* had reached the Romans will appear still more evident from the lines of Virgil immediately following those just cited:

Progeniem sed enim Trojano *e sanguine duci*
Audierat, Tyrias *olim quæ verteret arces.*
Hinc populum late regem, belloque superbum
Venturum excidio Libyæ; Sic volvere Parcas.

"In translating which," says * a learned writer, "if we only name the ancestors instead of the descendants, the original prophecy glares upon us;

From Japheth's loins derived a race she knew,
Design'd the strength of Canaan to subdue;
Wide spread their empire, destined to succeed,
And waste the sons of Ham. *So* † *fates decreed.*"

Again, Virgil in his Pollio, or fourth Eclogue, after describing at large, and that too in expressions, many of which agree with those of the Jewish prophets concerning the Messiah, *the return of the golden age* or *the happy renovation of the world* under an *extraordinary person* who was just then entering into life, adds at lin. 46, 47,

Talia sæc'la, suis dixerunt, currite, fusis
Concordes stabili fatorum numine *Parcæ.*

"The destinies agreeing *in the established order of the fates*, have said to their spindles, Proceed, ye ages, after this manner." ‡

---

* If the common printed reading of the Heb. be the true one, Mr Fenwick has expressed the sense of the original.

"The wicked one's bold ways my heart *assure*,
He has no fear of God before his eyes."

But see Bp Lowth in Merrick's Annotations, and Dr Horne on the text.

† "Fatum est quod dii fantur, an old poet quoted by Servius—Fatum dicunt esse quod dii fantur; vel quod Jupiter fatur. Isidorus, Orig. lib. viii. cap. 2."

‡ See Calmet's Dictionary, in Fire; Grotius, de Verit. Relig. Christ. lib. i. cap. 22, not. 11, 13. lib. ii. cap. 10, not. 4; Mallet's Northern Antiquities, vol. i. p. 115, &c.; Burnet's Archæol. Philos. p. 106, 180, 233, 261, 480, 1, 2. 2d edit. Wolfius, Cur. Philol. and Wetstein's note on 2 Pet. iii. 7; Leland's Advantage and Necessity of Christian Revelation, vol. i. p. 61, and note, 8vo. edit. Jones' Physiological Disquisitions, p. 518, &c.

* Dr Ridley, Sermons at Lady Moyer's Lectures, p. 252. See also Mr Hervey's Remarks on Lord Bolingbroke's Letters on History, p. 51.

† The Carthaginians themselves likewise were not unacquainted with this *fatal* or *divine decree*; whence Hannibal, after his brother Asdrubal was defeated and killed by the Roman consuls Livius and Nero, during the second Punic war, cried out, Agnosco fortunam Carthaginis! *I see and own the destiny of Carthage!* See Livy, lib. xxvii. at the end. Comp. Horat. lib. iv. ode iv. lin. 70, &c.

‡ For farther satisfaction concerning this *wonderful* poem of Virgil, I cannot do better than refer my reader to Bp Lowth, De Sacra Poesi Heb. Prælect. xxi. p.

Once more, Suetonius in Vespas. cap. 4, tells us, "*Percrebuerat oriente toto vetus et constans opinio*, esse in fatis, *ut eo tempore Judææ profecti rerum potirentur*. An ancient and settled opinion had prevailed in all the East, that *it was contained in the fates*, that at that time (namely about the beginning of the last Jewish war) those who came out of Judea should obtain the dominion." To which I shall only add, that what Suetonius says of *the fates*, Tacitus, Hist. lib. v. cap. 13, expressly ascribes antiquis sacerdotum litteris, *to the ancient writings of the priests*, i. e. *the prophetical scriptures of the Old Testament*.

Der. Gothic *namo*, Saxon *nama*, Eng. *name*, Gr. ονομα, Lat. *nomen*, *nomino*, &c. whence Eng. *nominate*, *nomination*, *denominate*, &c.

נאף

In Arabic it signifies *to satiate one's thirst by drinking*, *to drink frequently and to satiety*. "Sitim explevit potu." Castell. "Crebro potu rigari et expleri." Schultens, MS. Orig. Heb. And as the lawful enjoyment of a man's own wife is expressed, Prov. v. 15—18, by *drinking waters out of* his own *cistern*, (comp. Cant. iv. 12, 15.) and adulterous loves by stolen *waters*, Prov. ix. 17. (comp. ver. 18, in LXX;) so the learned writer last cited thinks that the primary sense of נאף was the same in Heb. as in Arabic, whence it was transferred to *unlawful venereal gratifications*.

I. Transitively, *to commit adultery*, i. e. *whoredom*, *with another's wife*, *to debauch her*. Lev. xx. 10. Prov. vi. 32. Intransitively, Exod. xx. 14. Deut. v. 18. And as in Lev. xx. 10, the word is applied both to the *adulterer*, and to the *adulteress*, i. e. to the *married woman* who is debauched; so, no doubt, the seventh commandment לא תנאף, includes all *married women*, as well as it forbids every *man* whatever, *married* or *unmarried*, to have any commerce with his *neighbour's wife*. נאף is plainly distinguished from זנה which denotes *whoredom* in general, Hos. iv. 13, 14; where נאף is applied to *married women*, as it likewise is Hos. iii. 1. Ezek. xvi. 32, 38. Comp. under זנה III.

II. As the near and affectionate relation between Jehovah in Christ and his church is often represented in the scriptures by that of a husband to his wife (see Ps. xlv. 10. Isa. liv. 5. Jer. iii. 14, 20. xxxi. 32. Hos. ii. 2. 19, 20. 2 Cor. xi. 2. Eph. v. 23—32;) so the word נאף is frequently used for *spiritual adultery*, or *a being joined to, and worshipping of other objects* besides Jehovah, Jer. iii. 8, 9. v. 7. ix. 2. xiii. 27. Ezek. xvi. 32, 38. xxiii. 37, 43, 45. comp. Hos. ch. iii. and Rev. xiv. 4; and see Bp. Lowth's elegant and excellent observations on the use which the sacred writers make of this allegorical representation in his xxxi. Prælect. de Sacra Poesi Heb.

נאפף Occurs not as a V. but as a N. mas. plur. in reg. נאפפי *scandalous* or *repeated adulteries*. occ. Hos. ii. 2.

284, edit. Oxon. 8vo.—p. 436, &c. edit. Michaelis, 12mo.; and to the learned Mr Spearman, On the Septuagint, letter i. p. 20, &c.

נאץ

I. In Kal and Hiph. *to cast off*, *reject*, *despise*, *slight*. So the LXX render it by *απωθεω to cast off*, *reject*. Jer. xxiii. 17, and by *αθετεω to reject*, *despise*. 1 Sam. ii. 17. freq. occ. In Kal it is once used in a Hiph. sense, *to cause to despise*. 2 Sam. xii. 14, *Yet because* נאץ נאצת את איבי יהוה thou hast caused *the enemies of Jehovah* utterly to despise, Jehovah namely. As a N. fem. נאצה *contempt*, *contumely*. 2 K. xix. 3. Ezek. xxxv. 13. Neh. ix. 18, & al.

II. *To cast off* or *shed* its flowers. occ. Eccles. xii. 5. *The almond-tree* with its *snow-white flowers* (as Hasselquist, Travels, p. 28, describes it near Smyrna) is surely a very proper emblem of an old man, with his *white locks*, * and the *shedding* of these is a constant and well-known symptom of more advanced years. Thus Anacreon, ode xi.

Λεγουσιν αι γυναικες,
Ανακρεων, γηρας σε
Λαβων ισοπτερον αδρει
Κομας μεν ουκετ' ουσας.

Oft am I by the women told,
Poor Anacreon! thou grow'st old:
Look how *thy hairs are falling all!*
Poor Anacreon! *how they fall!*
Cowley.

Et capite a nudo defluit alba coma.
Trapp.

And in this view the import of נאץ in Eccles. xii. 5, corresponds with the preceding one, and presents us with a natural and unforced sense of that word, which the LXX translation *ανθησει*, and the Vulg. florebit, *shall flourish* or *blossom*, does not; for נאץ never has any thing like this meaning elsewhere in the Heb. Bible.

Der. Perhaps Lat. and Eng. *nausea*, whence *nauseate*, *nauseous*. Also Eng. *nasty*, &c.

נאק

To groan, *make a doleful noise*, as in great distress and anguish. occ. Job xxiv. 12. Ezek. xxx. 24. As a N. fem. in reg. נאקת *a groan* or *groaning*. occ. Exod. ii. 24. vi. 5. Jud. ii. 18. Ezek. xxx. 24.

The root occurs only in the texts just cited.

נאר

To cast off or *away*. occ. Ps. lxxxix. 40. Lam. ii. 7. In the former passage the LXX render it by *κατεσκεψω* (so the Vulg. evertisti), *thou hast overturned*; in the latter by *απεσεισεν he hath thrown*, or *cast*, *off*.

נב

I. *To put forth*, *bud*, *shoot*, *germinate*, or *produce fruit*, as a tree or plant. occ. Ps. xcii. 15. So Aquila and another Greek version render it by *γεννηματιζω to germinate*. As a N. ניב *fruit*, *produce*, occ. Mal. i. 12; where the French translation renders ניבו by ce qui *en* revient, *what comes* or *is produced* from it. As a N. fem. תנובה *increase*, *produce*, *fruit*. occ. Deut. xxxii. 13. Jud. ix. 11. Isa. xxvii. 6. Ezek. xxxvi. 30. Plur. תנובות. occ. Lam. iv. 9.

II. *To increase*, as riches. occ. Ps. lxii. 11.

III. Applied to the speech of a man, *to put*

* See this observation well illustrated in King Solomon's Portrait of Old Age, by Dr Smith, p. 142, &c.

forth, utter, produce. occ. Prov. x. 31, *The mouth of the just one* יניב will bring forth *wisdom.* As a N. נוב *the fruit, produce* of the lips. occ. Isa. lvii. 19. Comp. Heb. xiii. 15, and Greek and Eng. Lexicon under Καρπος VI.

IV. נבו *Nebo* or *Nabo*, a Babylonish idol mentioned Isa. xlvi. 1. I apprehend it means the *fructifying*, or *generative* and *vegetative* power of the heavens, which they worshipped under this name. That this was a very high attribute we may be pretty certain from its entering into the composition of so many great names among the Babylonians, as Nebuchadnezzar, Nebuzaradan, Nebushasban, (Jer. xxxix. 13.) Nabonassar, Nabopalassar, Nabonnedus, Samgar-Nebo, (Jer. xxxix. 3.) &c. The LXX according to the Alexandrian copy, and the Complutensian edition, render נבו by Δαγων *Dagon*, an idolatrous object of similar import, as may be seen under דג IV. This version confirms the account of נבו here given.

נבב I. In a Hiph. sense, *to cause to germinate, increase* or *grow.* occ. Zech. ix. 17; where Vulg. germinans.

II. נבוב *hollow.* See under בב.

Der. *Knob* or *knop.* Qu?

נבא

To prophesy. It signifies not only *to foretell future events*, but also *to speak* or *utter something in an eminent and extraordinary manner.* Thus the N. נביא is first applied to Abraham, Gen. xx. 7, as being "an *interpreter* of God's will, to whom he freely and familiarly revealed himself." See Clark's note. Comp. Ps. cv. 15. And Aaron is ordained Moses' נביא *prophet* or *spokesman* to Pharaoh, Exod. vii. 1. comp. ch. iv. 16. נביא is also applied to the *musicians* or *singers* appointed by king David, 1 Chron. xxv. 1—3. So in the New Testament, the words * προφητευω *to prophesy*, * προφητης *a prophet*, and * προφητεια *prophecy*, are applied to those who, without foretelling things to come, *preached the word of God.* See 1 Cor. xiv. 3—6, 24, 29, 32, 37. 1 Thess. v. 20. Yea, St Paul calls a heathen poet προφητης *a prophet*, Tit. i. 12. As Ns. נביא *a prophet.* Deut. xiii. 1, 3, 5, & al. freq. Fem. נביאה *a prophetess, a female prophet.* Exod. xv. 20. Jud. iv. 4, & al. Also, *a prophet's wife.* Isa. viii. 3. Fem. נבואה *a prophecy.* occ. 2 Chron. xv. 8. Neh. vi. 12. So in reg. נבואת. occ. 2 Chron. ix. 29. In Hith. חתובא *to be* or *become a prophet oneself, to prophesy.* Num. xi. 25—27, & al. Also, *to make*, i. e. *pretend, oneself a prophet.* Jer. xxix. 26, 27. In 1 K. xviii. 29, it is applied to the prophets of Baal, and in 1 Sam. xviii. 10, to Saul when under the influence of an *evil* spirit. Comp. 1 K. xviii. 19.

What Ahab says of the prophet Micaiah, 1 K. xxii. 8, naturally reminds one of Agamemnon's bitter speech to the augur Calchas, Il. i. lin. 106, &c.

Μαντι ΚΑΚΩΝ, ου ποτοτι μοι το ΚΡΗΓΤΟΝ υπας·
Αιυ του τα ΚΑΚ' εστι φιλα φρεσι μαντευεσθαι·
ΕΣΘΛΟΝ δ' ουδε τι πω υπας επος ουδ' ετελεσσας.

Augur accurs'd! denouncing *mischief* still,
Prophet of *plagues*, for ever boding *ill!*
Still must thy tongue some *wounding* message bring——

Pope.

נבה

With a radical, but mutable, ה.

It is nearly related to the preceding נבא, as בטח to בטא, חבה to חבא, &c. In Kal, *to prophesy.* נבית occurs, according to the common printed editions, Jer. xxvi. 9; but fifteen of Dr Kennicott's MSS. and two ancient printed editions read נבאת. Comp. ver. 11, 12. In Hith. *to be* or *become a prophet, to prophesy.* occ. 1 Sam. x. 6, 13. But in the former verse three of Dr Kennicott's codices have ורהתנבאת, and in the latter, four have מהתנבאת, and one מהתנבאות.

נבח

To bark, as a dog. So the LXX υλακτειν, and Vulg. latrare. Once, Isa. lvi. 10. The V. is used in Chaldee, Syriac, and Arabic in the same sense.

Hence perhaps the Egyptian Anubis (הנובח *the barker*) had his name. Every one almost knows that this idol was represented with a *dog's* head. Virgil, Æn. viii. lin. 689, and Ovid, Metamorph. lib. ix. fab. xii. lin. 689, call him *latrator* Anubis, Anubis the barker. Comp. נבחז among the pluriliterals.

נבט

In Kal, *to look, direct the eye* of the body, or of the mind, to or from an object, *to behold, regard.* occ. Isa. v. 30. In Hiph. the same. It is used either absolutely, as 1 K. xix. 6, or transitively, Num. xii. 8. xxiii. 21, or with the particles אחרי, אל, ב, ל or מ following. See Gen. xix. 17. Exod. iii. 6. Ps. xxii. 18. lxxiv. 20. xxiii. 13. As a N. מבט *the object at which one looks, the object of one's regard, hope* or *expectation.* occ. Isa. xx. 5, 6. Zech. ix. 5.

נבך

To be entangled, perplexed, whether in a natural or spiritual sense. occ. Exod. xiv. 3. Esth. iii. 15. Joel i. 18. As a N. mas. plur. in reg. נבכי *the perplexed, intricate passages* of the sea, i. e. those by which it communicates with the great abyss. occ. Job xxxviii. 16, where LXX πηγην θαλασσης. As a N. fem. מבוכה, in reg. מבוכת *perplexity.* occ. Isa. xxii. 5. Mic. vii. 4.

I make נבך the root rather than בך, as best suiting the form נבוכה Esth. iii. 15; but the attentive reader will judge for himself.

נבל

To fall or *flow down, off,* or *away,* decidere, defluere.

II. *To fall off, fade away* as leaves, flowers, or the like. Isa. xxxiv. 4. xl. 7. lxiv. 5. Jer. viii. 13, & al. It is also used in a transitive sense, *to cast off, let fall, shed.* Isa. i. 30.

II. *To wear* or *waste away,* as a mountain in process of time. occ. Job xiv. 18.

III. *To wear, waste* or *pine away,* as a person or people. Exod. xviii. 18.

IV. *To cast off, reject, contemn, make* or *esteem vile.* Deut. xxxii. 15. Jer. xiv. 21. Mic. vii. 6. Nah. iii. 6. Also, *to act vilely* or *foolishly.* Prov. xxx. 32. As Ns. נבל *vile, refuse, contemptible, a villain.* Deut. xxxii. 6, 21. & al.

* See under these words in Greek and Eng. Lexicon.

Comp. 1 Sam. xxv. 25. Fem. נבלה *vileness, abomination.* Gen. xxxiv. 7. Deut. xxii. 21, & al. In reg. נבלת *shame, nakedness,* Hos. ii. 10 or 12. LXX ακαθαρσιαν, *uncleanness.* Hence perhaps Lat. *nebulo* a rascal.

V. As a N. fem. נבלה and in reg. נבלת *a carcass* (q. d. caro casa *flesh fallen*), *a dead animal body, now falling* or *turning to decay and loathsome.* Lev. v. 2. vii. 24, & al. freq.

VI. As a N. נבל *an earthen jug* or *jar,* such as the easterns still use to keep their wine in, whence it is occasionally *poured,* or *made to flow down* into smaller vessels for drinking. See 1 Sam. i. 24. Isa. xxx. 14. Jer. xiii. 12. xlviii. 12. Lam. iv. 2; and Harmer's Observ. vol. i. p. 365, 373.

Job xxxviii. 37, ונבלי שמים מי ישכיב *And who lays along* the jars *of heaven?* i. e. who disposes *the clouds* in a proper manner for *emptying their contents* on the parched earth? (Comp. under יצק II.) "This image is similar to the *inclined urn* which the heathen poets place in the hand of a river god." Scott, whom see. Hence perhaps Lat. *nebulæ* clouds.

VII. As a N. נבל, *a stringed, musical instrument,* probably so called from its *belly* resembling *a jug* or *flagon.* 2 Sam. vi. 5. Psal. xxxiii. 2. & al. freq. "Athenæus says Ναβλα Φοινικων ειναι ευρημα, the *nabla* was invented by the Phenicians," which he proves from these words of Sopater,

——αυτε το Σιδωνιον ναβλα
Λαρυγγοφωνος εκκιχορδοτακι τυπος.

And the *Sidonian nabla,*
Sonorous instrument, was not *unstrung.*

Ναβλα here seems undeclinable like the Phenician and Syriac נבלא, Heb. נבל. Strabo, lib. 10. p. 722, edit. Amstel. acknowledges that the name is barbarous or foreign; Των οργανων ενια βαρβαρως ονομασται, ναβλα και σαμβυκη ἡ και βαρβιτος, και αλλα πλειω. Some musical instruments have barbarous names, as the *nabla* and *sambuké,* the *barbitos,* the *magadis,* and several others." Josephus, Ant. lib. vii. cap. 12, § 3, describes it thus: Ἡ δι ναβλα, δωδεκα φθογγους εχουσα, τοις δακτυλιοις ΚΡΟΥΕΤΑΙ, the *nabla* has twelve sounds, and is *struck* or played upon by the fingers." In playing it was turned about with both hands. Thus Ovid De Arte Amandi, lib. iii.

Disce etiam duplici *genialia* nablia palma
Vertere: *conveniunt dulcibus illa modis.*

Its name, like that of the utricularis tibia (Eng. *bagpipe*), is taken from its resemblance to a *bottle* or *flagon,* utri, for thus also נבל signifies. It began to be in use about the time of David. This may be gathered from its being mentioned by David in several places of the Psalms, and by the sacred writers who succeeded, but never once by those who preceded him. Hesychius says it was δυσηχον *a harsh sounding* instrument. Others however highly commend it. And in The Adulterer of Philemon, when one says that he knows not what the *nabla* is, another replies,

Ουκ οισθα ναβλαν; ουδεν ουν οισθ' αγαθον.

Not know the *nabla?* Then thou know'st nought that's good."

Thus Bochart, vol. i. 728. And from the passage of Sopater here produced, from what Josephus says of the *nabla,* and from his joining it in the place above cited with the κινυρα of which he says, Ἡ μιν κινυρα, δεκα χορδαις ἐξημμενη, τυπτεται πληκτρῳ, that it is furnished with ten *strings* and played upon with a plectrum. From all this taken together, I say, it is manifest that the נבל or *nabla* was a *stringed instrument,* and therefore not, as a very ingenious writer, to whom I am much obliged, has supposed, a kind of *bagpipe,* such as Dr Russell * informs us is still in use about Aleppo. From Ps. xxxiii. 2. cxliv. 9, the נבל appears to have, sometimes at least, had only *ten* strings. And Targ. Syriac, LXX, and Vulg. in both passages agree in this explanation of עשור.

VIII. As a N. מבול *a flood, deluge.* Gen. vi. 17. Ps. xxix. 10. Some deduce the word from this root נבל *to flow down,* as *flood* is derived from *flow* in English; but it seems rather to belong to בל *to mix, confound,* which see.

נבע

I. *To gush, spring,* or *bubble out* or *up.* Prov. xviii. 4, נחל נבע a gushing *torrent,* where LXX αναπηδυσι *springeth up,* Vulg. redundans *overflowing.* As a N. מבוע, plur. in reg. מבועי *a fountain* or *spring.* occ. Eccles. xii. 6. (comp. גלגל IV. under גל) Isa. xxxv. 7. xlix. 10.

II. In Hiph. *to pour out, utter* as words or the like, and that whether in a bad sense, as Ps. lix. 8. xciv. 4. Prov. xv. 2, 28; or in a good or indifferent one, Ps. lxxviii. 2. cxix. 171. cxlv. 9. Comp. Ps. xix. 3. So Bate on Prov. i. 23. אביעה I will pour out *my spirit unto you; I will make known my words unto you;* observes, "It is not spoken of the Holy Spirit, but Wisdom as a person says, she would *send forth her breath* in words." I add that in אביעה the final ה is *parayogic.*

III. In Hith. *to cause to bubble up,* as fermenting matter. occ. Eccles. x. 1, זבובי מות יבאיש יביע שמן רוקח *flies of death,* or *dead flies, cause the apothecary's ointment to stink,* (and) ferment or bubble up, French translation, *bouillonner,* and so Diodati's Italian *ribollir.* "A fact well known," says Scheuchzer (Phys. Sacra. in loc.) "Wherefore apothecaries take care to prevent flies coming to their syrups, and other *fermentable* preparations. For in all insects there is an acrid volatile salt, which mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to *fermentation,* and to putrescence itself, by which the more volatile principles fly off, leaving the grosser behind, at the same time the tastes and odours are changed, the agreeable to fetid, the sweet to insipid." Thus my author. On the above text it must be farther observed, that the verbs יבאיש and יביע agree in number with מות the latter N. with which זבובי is placed in regimine. For instances of a similar construction see under חמד II.

* Nat. Hist. of Aleppo, p. 94.

Digitized by Google

IV. As a N. fem. plur. in a reduplicate form אבעבעת see under בעה.

נגב

Occurs not as a verb in Hebrew, but in Chaldee and Syriac signifies *to be dry, parched.* As a N. נגב *the dry, parched country, the desert.* Gen. xii. 9; in which, and many other passages, the LXX render it by ἐρημος *the desert*, so the Vulg. Jud. i. 15, by arentem *dry*; and in this sense of *dry, parched*, נגב is plainly used, Josh. xv. 19. Ps. cxxvi. 4. The word is most usually translated *the south*; but as Drusius hath well observed, it does not signify the whole *southern hemisphere* of the earth, but it frequently refers to a *desert* tract of land to the *south of Judea.* This tract consisted of the deserts of Shur, Sin, and Pharan, the * mountainous country of Edom, or Idumea, (comp. Mal. i. 3.) and part of Arabia Petræa, or the stony. Comp. Ps. lxxv. 7.

נגד

With Schultens (on Prov. viii. 6, and in MS. Orig. Heb.) I think the radical idea of this word in Heb. as in Arabic, is *to stand*, or *show oneself, above* or *before* others, "eminere, præ-eminere." It occurs not, however, as a verb simply in this sense, but

I. As a N. נגיד *eminent, excellent.* occ. Prov. viii. 6.

II. As a N. נגיד *a person eminent* or *having the pre-eminence over others, a commander, leader, chief.* 1 Sam. ix. 16. x. 1. Job xxix. 10. Dan. ix. 25. Comp. 1 Chron. v. 2.

III. As in Arabic, so in Heb. it denotes *to be manifest* or *evident* to the eyes. It occurs not, however, in this sense as a V. in Kal, but

As a particle נגד.

1. *Before, in the presence of*, q. d. *before the eyes of*, coram, in conspectu. See Gen. xxxi. 32, 37. xlvii. 15. Exod. xix. 2. Num. xxv. 4. Neh. iii. 10. (Chald.) Dan. vi. 11. נגדה the same, with ל following. Ps. cxvi 14, 18. נגד used absolutely, *openly, publicly.* Ps. cxxxviii. 1. Comp. under אלה II. 5. כנגדו *as before him*, (Eng. marg.) in Gen. ii. 18, 20, refers, I apprehend, to the animals and fowls, when brought *before* Adam, being exhibited to him *male* and *female.*

2. With ל prefixed, לנגד nearly the same, q. d. *at, before*, 2 Sam. xxii. 25, לנגד עיניו before *his eyes*, & al. freq.

3. With מ prefixed, מנגד *from before.* Isa. i. 16. Jon. ii. 5. Also, *before, in the presence of.* Deut. xxviii. 66; but it generally implies *distance.* See Gen. xxi. 16. Deut. xxxii. 52. 2 K. ii. 7, 15.

IV. In Hiph. *to make manifest, declare*, either by words or otherwise. See Gen. iii. 11. xii. 18. Deut. xxvi. 3. xxx. 18. 1 Sam. xxiv. 18 or 19. 2 Sam. xix. 6. Ps. xix. 2. xcvii. 6. Job xvii. 5, he who (see Noldius under אשר 24.) exhibits, boasts of, *jactat, friends as a portion.* See Schultens. In והגיד the common printed reading of 2 K. ix. 15, the formative ה is dropped, but supplied in nineteen of Dr Kennicott's codices.

* See Complete System of Geography, vol. ii. p. 122; and Shaw's Travels, p. 438, &c.

V. Chald. In Kal, *to issue forth to view.* So LXX, according to the Alexandrian MS. ἐκπορευομενος. occ. Dan. vii. 10.

נגה

With an omissible נ, but a radical and immutable ה, as in נבה, תמה.

In Kal, *to be bright, glitter, shine*, as the light or a luminous body. Job xxii. 28. Isa. ix. 2. Job xviii. 5. In Hiph. *to cause to shine* or *irradiate.* Isa. xiii. 10. comp. ch. lx. 19, and Ezek. xxxii. 7. Also, *to enlighten.* 2 Sam. xxii. 29. Ps. xviii. 29. As a N. נגה *a shining, glittering, splendour.* 2 Sam. xxii. 13. Hab. iii. 4, 11. Once used emphatically in the fem. plur. נגהות Isa. lix. 9.

נגח

To push, strike or *butt* with the horns, as horned animals do. Exod. xxi. 28. 1 K. xxii. 11, & al. Comp. Deut. xxxiii. 17. Ps. xliv. 6. To illustrate which passages comp. 1 K. xxii. 11; and observe that Homer applies the Greek κιοαιζω *to push* or *gore with the horns* in a similar view, Il. ii. lin. 861; xvi. lin. 830; and for farther satisfaction see Mr Merrick's Annotation. As a participial N. נגח *butting, apt to butt, given to butting.* Exod. xxi. 29, 36.

נגן

With both its נ's radical and immutable.

In Kal and Hiph. *to strike* or *play on* a musical instrument; so the LXX generally render it by ψαλλειν. 1 Sam. xvi. 16—18, 23. xviii. 10. xix. 9, & al. freq. Comp. Isa. xxxviii. 20. As a participial N. מנגן *a player on a musical instrument, a minstrel.* 1 Sam. xvi. 16. 2 K. iii. 15. As a N. fem. plur. נגינות and נגינת *stringed instruments played on by striking.* Isa. xxxviii. 20. Comp. titles of Ps. iv. vi. liv. & al. As a N. fem. in reg. נגינת *a singing to the harp* or *other stringed instrument.* Lam. v. 14. Also, *a psalm* or *song that was thus sung.* Ps. lxxvii. 7. Job xxx. 9. Ps. lxix. 13. Lam. iii. 14. As a N. fem. in reg. מנגינת *a song, music.* occ. Lam. iii. 63.

נגע

I. *To touch, meddle with.* Gen. iii. 3. xx. 6. xxvi. 11. It is used transitively, and with ב, אל and על following.

In Hiph. *to cause to touch.* Exod. xii. 22.

II. *To touch, reach, come unto*, toucher à. Jer. iv. 10. li. 9, & al. In Hiph. *to reach, come unto, draw nigh.* Gen. xxviii. 12. 1 Sam. xiv. 9. 2 Chron. xxviii. 9. Psal. lxxxviii. 4. Eccles. xii. 1. Comp. Lev. v. 7, *And if his* hand לא תגיע doth *not* or cannot reach *the sufficiency of a lamb*, i. e. if his *power* or *ability* doth not *extend* to procure a lamb. Also, *to cause to touch, reach*, or *come unto.* Isa. v. 8. xxv. 12. Ezek. xiii. 14.

III. In Kal and Hiph. *to come upon, occur, happen.* Jud. xx. 41. Eccles. viii. 14.

IV. *To touch with force and violence, to smite* or *strike.* Gen. xii. 17. 2 K. xv. 5, & al. In Niph. *to be smitten.* occ. Jos. viii. 15. Psal. lxxiii. 5. As a N. נגע *a stroke* or *plague.* Gen. xii. 17. Lev. xiii. freq. Deut. xvii. 8, & al. freq.

נגף

In general, *to hit, strike against.*

Digitized by Google

I. In Kal, *to hit, strike, smite,* as with the hand, a sword, or other instrument. See Exod. xxi. 22, 35. So in Niph. *to be smitten.* Lev. xxvi. 17. Jud. xx. 32. 1 Sam. iv. 2, 10, & al. As a N. fem. נגפה *a smiting, a slaughter.* 1 Sam. iv. 17. 2 Sam. xvii. 9.

II. *To smite,* as God doth with diseases and other calamities. See Exod. viii. 2. 1 Sam. xxv. 38. 2 Sam. xii. 15. 2 Chron. xiii. 20. xxi. 18. As a N. נגף *a stroke or plague.* Exod. ix. 14. xii. 13. Num. xvi. 46. As a N. fem. מגפה nearly the same. 1 Sam. vi. 4. 2 Chron. xxi. 14.

III. *To hit, strike,* as the foot against an obstacle in walking; so LXX προσκοπτειν and Vulg. impingere, offendere. occ. Ps. xci. 12. Prov. iii. 23. In Hith. *to strike one against the other, and so stumble,* as the feet. occ. Jer. xiii. 16. As a N. נגף *a hitting* or *stumbling against.* occ. Isa. viii. 14. So LXX προσκομματι, and Vulg. offensionis.

IV. In Hiph. *to clap* or *shut to,* as the doors in a city gate. occ. Neh. vii. 3, *And while they stand by* יגיפו הדלתות ואתזו let them clap-to *the doors, and* (not *bar,* as we render it, but) *hold* (*them*), namely, to prevent any enemy from stealing or rushing in, during the daytime. See Bate's Crit. Heb.

V. As a N. גף *the body, the mere solid substance that resists* or *hits.* occ. Exod. xxi. 3, 4, בגפו *With his own body* only, as opposed to having a wife and children. So French translation, avec son corps *seulement.* As a N. fem. in reg. גופת, and plur. גופות, *a body, a carcass.* occ. 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12, where the corresponding Heb. word is גויה.

VI. As a N. גף *the wing* of a bird, so called from its *flapping.* It occurs not, however, in Heb. in this sense, but in Chaldee as a N. mas. plur. כפין in reg. כפי *wings.* occ. Dan. vii. 4, 6. Hence

VII. As a N. mas. plur. in reg. כפי *the wings* or *appendages to a building,* πτερυγια. occ. Prov. ix. 3.

VIII. As a N. mas. plur. in reg. (with a formative א) אגפי *the bodies* or *corps* of which an army consists. Ezek. xii. 14. xxxviii. 6, & al. Comp. sense V.

IX. As a N. with a formative ן, גפן *a vine,* "from its limber nature, *hitting* and *flapping,* or falling all manner of ways." Bate. So Ovid, Metam. lib. xiv. lin. 665, 666.

> *Hæc quoque, quæ juncta* vitis *requiescit in ulmo,*
> *Si non nupta foret,* terræ acclinata jaceret.
>
> And this fair *vine,* but that her arms surround
> Her married elm, had "lain" *along the ground.*
> POPE, altered.

גפן generally means the *vitis* or *grape-vine,* as Gen. xl. 9, 10. xlix. 11, & al. freq. And this is sometimes called גפן היין *the wine-vine,* as Num. vi. 4. Jud. xiii. 14. On Ezek. xv. 4. comp. John xv. 6, and Harmer's Observations, vol. i. p. 262.

The expression of *sitting every man under his own vine,* probably alludes to the delightful eastern arbours which were partly composed of *vines.* (Comp. under כחל) "Captain Norden in like manner speaks of *vine-arbours* as common in the Egyptian gardens, and the Prænestine pavement in Dr Shaw gives us the figure of an ancient one." *

Deut. xxxii. 32, *But their* vine (*is*) *of the* vine *of Sodom, and of the fields of Gomorrah; their grapes* (*are*) *grapes of* ראש *poison, their clusters* (*are*) *bitter: their wine is the poison of dragons.*—The people of Israel is represented by a *vine,* Ps. lxxx. 9, 15; and their church by a *vineyard,* fenced, planted, and dressed, by God himself, Isa. v. 1—7, which, when he *looked, that it should bring forth grapes,* i. e. good works, *brought forth wild grapes,* באשים, even such evil works as were practised in Sodom and Gomorrah. Comp. Isa. i. 10. Jer. xxiii. 14; and under באש II. Michaelis† thinks that the *vine of Sodom* is the solanum or *night-shade,* which bears a considerable resemblance to the vitis or *white-vine* in its leaves and fruit, which is *vinous* but *poisonous,* and which the Arabs call عنب ثعلب *fox-grapes.*

Hasselquist, Travels, p. 287, 288, tells us that about Jericho, in the vales near Jordan, *not far from the Dead Sea,* he found *in plenty* the *poma Sodomitica,* or mad apples, which are the fruit of the *solanum melongena* Linnæi. "It is true," says he, "*they are sometimes filled with a dust;* yet this is not always the case, but only when the fruit is attacked by an insect (*tenthredo*) which turns all the inside into dust, *leaving the skin only entire,* and *of a beautiful colour.*" And I once thought that Moses might allude to these *mala insana,* mad or unsound fruits, in the text above cited from Deut. But I now apprehend that Michaelis' opinion is more probable, especially as I find that the fruit of the Linnæum solanum melongena, or *mad apple,* is *not poisonous,* at least not in Spain, Italy, and Barbary, but commonly dressed and eaten by the inhabitants of those countries.‡ It is pretty plain, however, that the *poma Sodomitica* gave rise to the exaggerated story of fruits growing in those parts, which are fair to the sight, but which when gathered *dissolve into smoke and ashes.* This fable seems to have been first broached by Josephus, who however pretends to have had his account from eye-witnesses. His words are these, De Bel. lib. iv. cap. 8. § 4. edit. Hudson. Εστι δε και τοις καρποις σποδιαν αναγινωμενην [ιδειν]—οι χρονον μεν εχουσι τοις ιδωδιμοις ὁμοιαν, δρεψαμενων δε χερσιν εις καπνον ανακυονται και τιφραν· τα μεν δη περι την Σοδομιτιν μυθευομενα τοιαυτην εχει πιστιν απο της ὁψεως. And from Josephus, Tacitus, Hist. lib. v. cap. 7, Solinus, cap. 36, and others have given us the same story with some alterations and additions.

גפן שדה *the vine of the field, the wild vine,* vitis agrestis. It seems to denote the colocynthis or *bitter gourd,* of which see more under פקע. occ. 2 K. iv. 39.

נגר

I. In Hiph. *to spread out* or *abroad,* as solids. occ. Mic. i. 6.

---

* Mr Harmer's Outlines of a New Commentary on Solomon's Song, p. 140.

† See his Recueil, Quest. 64, and Supplem. ad Lex. Heb. p. 345.

‡ See Miller's Gardener's Dictionary in MELONGENA.

Digitized by Google

II. In Kal, *to spread abroad, diffuse,* or *be diffused, to pour out,* or *be poured out,* as liquids. Ps. lxxv. 9. 2 Sam. xiv. 14. Lam. iii. 49, *Mine eye* נגרה poureth out, tears namely; so the Chaldee Targum עיני זלכת דמעין. In Huph. *to be poured out* or *down.* occ. Mic. i. 4. As a participial N. fem. plur. נגרות *torrents, waters poured out* or *down.* occ. Job xx. 28, *The increase of his house shall roll away,* נגרות (*like*) torrents *in the day of his wrath,* כ, *like, as,* being understood as in ch. xxiv. 5. Thus Scott, whom see.

III. In Hiph. *to pour out, shed,* as the blood of men by the edge of the sword. occ. Jer. xviii. 21. Ezek. xxx. 5. Ps. lxiii. 11; where observe that in יגירדוהו, הו is a pron. suffix *them* (as in Deut. xxxii. 11. Exod. xiv. 25.) and the V. יגיר may be indefinite as in many other instances, q. d. one *shall pour out;* so the French translation, *on* les detruira. But observe that in the Psalm thirteen of Dr Kennicott's codices read the V. plurally יגירדהו and two יגרידהו. Eng. marg. *They shall* make *him* run out (like water) *by the hands of the sword.*

IV. *To spread abroad, stretch out,* as the hand. Ps. lxxvii. 3. *In the day of my trouble I sought the Lord;* ידי לילה נגרה ולא תפוג *my hand* was stretched out *by night, and ceased not,* or *without intermission.* So Symmachus ἡ χειρ μου νυκτος ἐκτετακτο διηνεκως, *my hand* was stretched out *by night continually,* and thus Jerome, manus mea nocte *extenditur,* et non quiescit. This was a usual gesture in prayer. Comp. under ידה V.

נגש

With a נ radical, but very often dropped.

It denotes *being close to, confining, pressing.*

In a Niph. sense, constructed with ב, *to be close to, confided by* or *in.* Job xli. 7 or 16; speaking of the crocodile's scales; אחד באחד יגשו they are close *one* to *another, so that no air can come between them.* In Hiph. with ב following, *to confine by insertion, to confine in.* 2 Sam. iii. 34, *And thy feet* לא הגשו they did *not* confine (or in Huph. were *not* confined) *in fetters.* Transitively, *to confine, to fix,* or *make fast.* occ. Job xl. 19 or 14; speaking of the behemoth, העשו יגש חרבו *he who made him* hath made fast *his weapon.* These words are applicable both to the *elephant* and to the *hippopotamus;* for as the former is furnished with two long *tusks,* αμητηι τυπῃ γαμψωνυχος ἀρπης, resembling a recurvated *falchion* or *cimeter* (says Nonnus cited by Schultens on the text), so the dentes canini or *dog-teeth* of the latter, though (contrary to the assertion of many writers) "always covered and concealed by the animal's lips when his mouth is shut, yet are *very long* and *crooked,* prismatical and *cutting,* like the tusks of the wild boar.—These teeth are prodigiously hard, twelve or even sixteen (Paris) inches long, and sometimes weigh twelve or thirteen (Paris) pounds each."* And to these likewise Nicander (cited by Bochart, vol. iii. 761, whom see) gives the name of ἀρπη a Greek word plainly derived (as Bochart has observed) from the Phenician חרבא and Heb. חרב *a sword.*

II. As a N. גיש or, according to the marginal and Complutensian reading, גוש. occ. Job vii. 5, *My flesh is clothed with worms,* ורגיש עפר *and* adhesion *of dust,* i. e. with dust or filth adhering or cleaving close to it. LXX βωλακας *clods,* Vulg. sordibus *filth.*

III. Used either absolutely or with the particles אל, ל, or עד following, *to come close* or *very near to.* Gen. xviii. 23. xix. 9. xxvii. 21, 22, 26, 27. xxxiii. 3, & al. freq. It is more than קרב *to approach,* and is therefore sometimes placed after it, as Jer. xxx. 21. Isa. xlix. 20, נגשה לי, come near *to me,* and, as is implied from thence to some other place, ואשבה *that I may dwell.* So Targ. LXX, Vulg. and Vitringa. נגש הלאה, Gen. xix. 9, has been thought a great difficulty, but it is easily solved. It appears from ver. 6, 10, that Lot was now come out of the door of his house, but standing before it. When he was in this situation the Sodomites, who were then at some distance, cry out, נגש הלאה, *come close,* to us namely, *farther,* i. e. from the door, where he stood to guard it. The whole puzzle has arisen from joining הלאה with נגש. In Hiph. *to cause to come close.* Gen. xxvii. 25. Exod. xxi. 6. Lev. ii. 8, & al. freq. Also, *to approach, come near to.* Amos vi. 3. (so Vulg. appropinquatis) ix. 10. In Hith. *to come very near to themselves,* or *of their own accord.* occ. Isa. xlv. 20.

IV. In a moral sense, *to straiten, oppress, distress.* Deut. xv. 2, 3. In Niph. *to be straitened, oppressed, distressed.* 1 Sam. xiii. 6. xiv. 24. As a participial N. נגש *an oppressor.* Isa. iii. 12. xiv. 2. Zech. ix. 8.

V. *To squeeze out, extort, exact,* as money or labour. 2 K. xxiii. 35. Isa. lviii. 3. In Niph. *to be exacted,* as a debt or punishment. occ. Isa. liii. 7, נגש *it was exacted, exaction was made,* exactum est, used impersonally, as נרפא *there was healing,* ver. 5, ודוא נענה *and he was afflicted.* See Vitringa. As a participial N. נגש נוגש *an exacter* of labour or money. *A task-master,* Exod. iii. 7. v. 6, 10, 13; where LXX ἐργοδιωκτης. Comp. Job xxxix. 7. *a tax-gatherer.* Dan. xi. 20. *a governor, ruler.* Isa. lx. 17. Zech. x. 4; where see Mr Lowth.

נגשש *to come very close to,* or *to come close to again and again.* occ. Isa. lix. 10, twice, נגששה We came close *to the wall as the blind, even as those who have no eyes,* נגששה we came close *to it;* where observe that ה in the former נגששה is paragogic, in the latter a pron. suffix fem. In conformity to other Lexicons, and to the LXX and Vulg. translations by ψηλαφαω, palpo, attrecto, *to feel, grope,* I have already placed this text under נג; but I must now observe that *feeling* or *groping* is expressed by another word, namely מש or משש, which see; and therefore the reader will consider for himself, whether the reduplicate V. נגשש, as well as the N. גיש, above, do not more properly belong to this root נגש.

נד

To move or *remove.*

* Thus Buffon, Hist. Nat. tom. x. p. 199, 207, 209, 12mo.

Digitized by Google

I. *To move, wag, be agitated* or *shaken*, as a reed by the wind. 1 K. xiv. 15. In Hiph. *to move* or *wag*, as the head. Jer. xviii. 16. As a N. ניד *the wagging* or *motion* of the lips. Job xvi. 5, (*But*) *I would strengthen you with my mouth* וניד *and* the wagging, vain babbling, *of my lips should be restrained.* See the preceding verses. As a N. מנוד *a shaking* or *wagging*, as of the head. Ps. xliv. 15.

Hence Eng. *nod.*

II. *To flit, fly away lightly* or *nimbly*, as a bird. Prov. xxvi. 2. Ps. xi. 1; where observe that the marginal and Complutensian reading is נודי, and so the Targ. LXX and Vulg. render it as a V. *singular.*

III. In Kal, intransitively, *to move* or *remove.* Jer. iv. 1. xlix. 30, (where Eng. marg. flit *greatly*) l. 3, 8. In Hiph. *to cause to move*, as the feet, 2 K. xxi. 8.—or the whole person, Ps. xxxvi. 12. Also, with ל following, *to remove*, or rather, *to shake* the head, *to noddle, at*, in contempt. Amos vi. 3. Comp. ch. v. 18. ix. 10. Isa. v. 19. As a N. נד *a fugitive, a vagabond.* Gen. iv. 12, 14. Also, *a removal*, or *thing removed.* Isa. xvii. 11, נד קציר *The harvest* (shall be) removed *in the day of grief, and of desperate sorrow*, namely by the Assyrians.

IV. Chald. *to depart swiftly, fly away*, as sleep. occ. Dan. vi. 18 or 19. Comp. below נדד II.

V. In Kal and Hiph. *to remove, reject, cast out* or *away*, as evil or unclean. Isa. lxvi. 5. Job xviii. 18. As a participle or participial N. fem. נדה *removed, rejected, reprobated*, as unclean. Ezra ix. 11. Applied to a woman in her periodical sickness. Ezek. xviii. 6. xxxvi. 17. As a N. fem. נדה (and נידה Lam. i. 17.) in reg. נדת *what ought to be rejected* or *reprobated, an abomination*, res rejectanea. Lev. xx. 21. Ezra ix. 11. Zech. xiii. 1. Also, *a removal* or *being removed* on account of legal uncleanness. Lev. xii. 2, 5, & al. מי נדה *the waters of removal*, i. e. the waters which were applied to those who were in a state of *removal for legal uncleanness*, in order to cleanse them. Num. xix. 9, 13, & al. As a N. or participle מנד *a removing* or *removal*, or *to be removed, refuse.* occ. 2 Sam. xxiii. 6; where LXX ἐξωσμένη *cast out*, and Vulg. evelletur *shall be plucked up.*

VI. As a N. נדה *the price of a whore*, q. d. "the *retiring* fee." Bate. occ. Ezek. xvi. 33. And hence,

VII. As a N. mas. plur. in reg. נדני *the rewards* or *prices* given to an adulterer by his mistress. occ. Ezek. xvi. 33.

VIII. As a N. נדן *a sheath* or *scabbard* of a sword, what it is *removed* into. occ. 1 Chron. xxi. 27. Hence

IX. Chald. as a N. נדן or נדנה (for the ה in this word may be either the ה fem. or a pron. suffix) *the body*; so called in reference to the spirit of which it is the *receptacle*, and as it were the *sheath.* occ. Dan. vii. 15. This application of the N. may be illustrated by the following verses recorded in a Persian historian, and said to have been spoken by a philosopher to Alexander the Great.

"Dost thou not know that man's exterior form
Is but the *scabbard* to the enlivening mind?
Why shouldst thou judge then of the weapon's edge,
When yet you've nothing seen except the *case*?"*

X. As a N. נד *a heap* of things *moved* one upon another. occ. Exod. xv. 8. Josh. iii. 13, 16. Ps. xxxiii. 7. lxxviii. 13. In all which passages, except Ps. xxxiii. 7, it is applied to the *miraculous heaping up* of the waters, either in the Red Sea, or in the river Jordan.

XI. With ל following, *to be moved, uneasy*, or *agitated* in mind, *for*, or *on account of*, another, *to sympathize, compassionate* or *condole with* him. Jer. xv. 5. xvi. 5. Job xlii. 11; in which last passage the Vulg. explains the words וינדו לו by et *moverunt* super eum *caput, and* they shook their heads *at him*, so making them expressive of a gesture of *grief* or *condolence*; comp. Ps. xliv. 15; but Jer. xxxi. 18, (which see below) seems to determine that the verb when used in this view has a more extensive meaning. In Ps. lxix. 21. נוד may be either a V. or rather a participle, as מנדהנים following, and so be rendered *one condoling.*

נדד I. In Kal, intransitively, *to move* or *remove quickly, to hasten, flee* or *flit away.* Ps. xxxi. 12. lxviii. 13. Isa. xxi. 14, 15.—as a bird. Prov. xxvii. 8.—or locusts. Nah. iii. 17. Isa. xxxviii. 15, אדדה I will go (not softly as our translation, but) lightly, I will flit along merrily *all my years*, על † after *the bitterness of my soul.* Also transitively, *to move nimbly* or *wag*, as a bird its wings. Isa. x. 14. Ps. xlii. 5, *I pour out my soul myself* (saying), כי *when shall I go into the tabernacle? (When)* אדדים shall I make them (i. e. the המון חוגג *festive multitude*, mentioned at the end of the verse) move cheerfully *to the house of the Aleim with the voice of singing and confession?* Comp. Isa. xxx. 29. In Hith. *to move* or *remove oneself speedily* or *swiftly.* occ. Ps. lxiv. 9. Also, *to be removed speedily.* occ. Isa. xxiv. 20. Jer. xlviii. 27, *Surely for the abundance of thy words against him*, תתנודד thou shalt be speedily removed. So Aquila and Theodotion, μετανασταινυσ, and Vulg. captivus duceris, *thou shalt be carried away captive.* As a N. mas. plur. נדדים *motions to and fro, tossings.* occ. Job vii. 4. The elephantiasis (Job's distemper) "is *attended with little sleep*, and moreover with frightful dreams, still more cruel, according to Aretæus, than even want of sleep."‡ Comp. ver. 13, 14.

II. *To depart swiftly, flit away*, as a vision of the night. occ. Job xx. 8. Thus the vision of Anchises in Virgil, Æn. v. lin. 740,

——*tenues* fugit, *ceu fumus, in auras.*
Flies, and, *like smoke, dissolves in air.*

Comp. Homer, Il. xxiii. lin. 100, 101.

—as sleep. occ. Gen. xxxi. 40. Esth. vi. 1. So Dr Young speaking of *sleep* (in Night Thoughts, Night I. towards the beginning);

He, like the world, his ready visit pays
Where fortune smiles, the wretched he forsakes,
Swift on his downy pinions *flies* from woe,
And lights on lids unsullied with a tear.

* Ancient Universal History, vol. v. p. 438, 8vo. Comp. Herbelot, Biblioth. Orient. in ESCANDER ou ISKENDER.

† See Noldii Particul. Heb. in על 20, and not. 1902.

‡ Michaelis, Recueil de Questions, p. 70.

III. *To remove hither and thither, wander about.* Job xv. 23. Isa. xvi. 2, 3.

IV. In Hith. *to be moved* or *agitated in mind for oneself*, or *on one's own account.* occ. Jer. xxxi. 18. Comp. above under נד XI.

נדב

Denotes *free, liberal.*

In Kal, *to make free, liberal,* or *willing in giving* or *offering.* occ. Exod. xxv. 2. xxxv. 21, 29. In Hith. *to make oneself,* or *become free, willing,* or *liberal in offering* or *giving.* 1 Chron. xxix. 5, 6, 9, 14, & al. Also, *to offer oneself freely.* Jud. v. 2, 9. Neh. xi. 2. As a N. נדיב *free, spontaneous, willing, liberal.* See Exod. xxxv. 22. Prov. xix. 6. Isa. xxxii. 5, 8. Ps. li. 14; where it is applied to the Holy Spirit, whose operations are as *free* (in every sense of the word) as those of his emblem the material spirit or air. Comp. John iii. 8. Also, *free* as to condition of life, *liberal* in this sense, *noble.* Num. xxi. 18. 1 Sam. ii. 8. Job xii. 21. Ps. cxiii. 8. Prov. xxv. 7. Fem. plur. נדיבות *liberalities, liberal things.* occ. Isa. xxxii. 8, twice. As a N. fem. נדבה *a voluntary* or *free-will offering.* Exod. xxxvi. 3. Lev. vii. 16, & al. freq. Comp. Ps. cx. 3; where observe that very many of Dr Kennicott's codices read fully נדבות, and comp. Jud. v. 2, 9. In reg. נדבת *dignity* or *pre-eminence of a* נדיב, or *noble* (as Job is called ch. xxi. 28.) Targ. רבנותי *my lordship.* occ. Job xxx. 15. Fem. plur. נדבות, spoken of rain, occ. Ps. lxviii. 10, נשם נדבות *a rain* of liberalities, i. e. *a* liberal, plentiful *rain:* but Dr Chandler in his life of David, vol. ii. p. 61, 62, renders these words *a shower, as it were voluntarily falling,* and refers them to the *manna* and *quails* which were *rained down* on the Israelites from heaven. Comp. Exod. xvi. 4. Ps. lxxviii. 24, 25, 28. נדבה used adverbially, *freely, spontaneously,* so Vulg. spontanee. occ. Hos. xiv. 4 or 5.

נדה

Is in many of the Lexicons made a distinct root, but I find no proof that the ה is ever radical; see therefore under נד.

נדח

I. In Kal and Hiph. *to impel, force, thrust.* Deut. xx. 19. As a N. מנדח *impulse.* occ. Isa. viii. 22. *Darkness* of impulse, *darkness* driven together, "accumulated *darkness.*" Bp Lowth.

II. *To make an impulse* or *stroke.* Deut. xix. 5.

III. In a moral sense, in Niph. *to be impelled, incited, moved.* Deut. iv. 19. xxx. 17. In Hiph. *to impel, incite, move.* Deut. xiii. 5, 13, or 6, 14.

This verb has much the same meaning as דוחה (which see), and indeed the Niphal and Hiphil forms may be deduced indifferently either from one or the other.

נדן See under נד VII. VIII. IX.

נדע See under ידע VII.

נדף

In Kal and Hiph. *to drive* or *hurry away.* Ps. lxviii. 3. Isa. xxii. 19. In Niph. *to be driven* or *hurried away.* Lev. xxvi. 36. Ps. lxviii. 3. As a N. דפי is once used, Ps. l. 20, and by the context seems to denote *violent* or *outrageous calumny* or *reproach,* which one rashly *lets drive* at another. So Jerome, opprobrium, *reproach,* Syriac version, ממיך הויית *thou wast* deriding, *thou* deridest.

נדר

To vow, promise to God, consecrate to God by a solemn dedication. As a N. נדר *a vow,* i. e. either *the act of vowing,* or *the thing vowed.* See inter al. Gen. xxviii. 20. xxxi. 13. Lev. vii. 16. Job xxii. 27. Eccles. v. 4. מש תדור from מ *than,* ש *that,* תדור *thou shouldst vow.* And observe that thirty of Dr Kennicott's codices read משתדר.

נהג

To carry, carry away, lead, bring, drive.

I. Of cattle, *to lead, conduct, drive.* Gen. xxxi. 18. Exod. iii. 1. Comp. Ps. lxxviii. 52. lxxx. 2. Isa. lxiii. 14. On 2 K. iv. 24, we may remark that it is still an eastern custom, when a woman rides on an ass, for a man to follow on foot, and *drive* the beast on. See Harmer's Observ. vol. i. p. 449.

II. Of persons, *to lead, carry, carry away, conduct.* Gen. xxxi. 26. Deut. iv. 27. Isa. xx. 4. lx. 11, *and their kings* נהוגים conducted, i. e. with pomp and splendour, "honorificè cum comitatu," says Vitringa; "pompously attended." Bp. Lowth. As a participle fem. plur. in Huph. מנהגות *led away.* So LXX ἠγοντο *were led away,* and Vulg. minabantur *were led away like cattle.* occ. Nah. ii. 7 or 8.

III. *To bring, lead,* as under command, spoken of the wind. Exod. x. 13. Ps. lxxviii. 26.

IV. *To drive,* as a chariot or carriage. Exod. xiv. 25. 2 Sam. vi. 3. 2 K. ix. 20.—as an ass. 2 K. iv. 24. As a N. מנהג *a driving* or *marching.* 2 K. ix. 20.

Der. *A nag,* Qu? Also the French *maneger,* whence *manege* horsemanship. Qu?

נהה

With a radical, but mutable or omissible, ה final. *To lament, bewail.* occ. 1 Sam. vii. 2. Ezek. xxxii. 18. Mic. ii. 4. As Ns. נה (Ezek. vii. 11.) נהי *lamentation, plaint.* Jer. ix. 10, 18—20. ניה nearly the same. occ. Ezek. xxvii. 32. נהיה *lamentation,* according to some, Mic. ii. 4; but may not נהיה in this context rather be the participle mas. Niph. from היה in the sense of *being heavy, grievous?* And so may not the words ונהה נהי נהיה be rendered, *and he shall* lament a grievous lamentation? Comp. under היה IX. X.

נהל

I. *To tend, lead on* or *guide gently, and with care,* as a good shepherd doth his flock. occ. Isa. xl. 11. xlix. 10. Ps. xxiii. 2. Comp. Isa. xiii. 20. Exod. xv. 13. Ps. xxxi. 2. 2 Chron. xxxii. 22. In Hith. intransitively, *to lead on gently,* as with a flock. occ. Gen. xxxiii. 14.

II. *To conduct,* or *carry gently, and with care,* as persons. occ. 2 Chron. xxviii. 15; where the LXX ἀντελαβοντο *succoured, assisted.* Comp. Isa. li. 18.

III. *To tend, take care of,* as Joseph did of the Egyptians in the famine. occ. Gen. xlvii. 17; where LXX ἐξέθρεψεν *nourished,* and Vulg. sustentavit *sustained.*

נהלל occurs not as a V. in this reduplicate form, but as a N. mas. plur. נהללים occ. Isa.

vii. 19. It is rendered by our translators *bushes*, but why, I know not, unless because the preceding word signifies some kind of *thorn*. Bate explains it, "*pasture grounds* where flocks *are tended*;" and it must be confessed, that as a derivative from נחל with the נ radical, it might admit of this interpretation. But considering that the Assyrians are here spoken of under the similitude of *bees*, it might be best perhaps to regard נהללים as a derivative from חל or הלל *to shine*, and (with Danzius in Stockius' Clavis) to render it *shining* or *gaudy flowers*, according to that of Virgil, speaking likewise of *bees*, Georg. iv. lin. 54,

Purpureosque *metunt* flores——
They sip *the gaudy flowers*——

נהם

I. *To grumble* or *growl*, as a lion. occ. Prov. xxviii. 15. Isa. v. 29, *his* שאגה *roaring like a lioness', he shall roar, like young lions,* וינהם and shall growl (as lions and other rapacious beasts, even our common cats, do, when they have seized their prey), וישאחו *and he shall hold the prey, and shall carry it off safely, and there shall be no deliverer.* This text shows the exact sense of נהם, and the difference between it and שאג; for as the latter undoubtedly signifies *to roar*, the former must mean to *growl*. Comp. Sense III. As a N. נהם *a growling*, as of a lion. occ. Prov. xix. 12. xx. 2.

II. *To roar*, or more strictly *to murmur*, as the sea, gronder, as the French call it. occ. Isa. v. 30. As a N. fem. in reg. נהמה *the murmuring*, Fr. grondement, of the sea. occ. Isa. v. 30.

III. *To grumble, groan, moan*, as a person in grief or distress. occ. Prov. v. 11. Ezek. xxiv. 23. As a N. fem. in reg. נהמה *a groaning* or *moaning*; spoken figuratively of the heart or mind. occ. Psal. xxxviii. 9. שאגתי מנהמת לבי *I have roared* for the moaning *of my heart*. So LXX and Vulg.

נהק

I. *To bray*, as the wild ass. The Arabic uses the verb in the same sense. See Castell. And this, like the Greek ογκαομαι of the same import, seems to be a word formed from the sound. occ. Job vi. 5, היינהק Will *the wild ass* bray *over the grass?* This question plainly implies that the wild ass *does bray* when hungry and in want of food; and almost every one must have observed that our common asses do the same. Hence

II. *To make a doleful crying* or *noise*, as persons distressed with hunger. occ. Job xxx. 7.

נהר

I. *To flow* or *run*, as water. It occurs not however as a V. strictly in this sense, but as a N. נהר, plur. נהרים and נהרות *a current, stream, river*, or *flood*. Gen. ii. 10. xv. 18, & al. freq. In Exod. vii. 19, נהרת means the several *streams* of the river Nile. In Jon. ii. 4, נהר is used for *the sea* or *great abyss*. Comp. Ps. xxiv. 2. Hab. iii. 8.

Hence the Greeks and Romans had their Nereus, which originally signified *the great abyss*, or *the sea* considered as communicating with it. Thus Nereus is addressed in the Orphic hymn:

Ω κατιχων ποντου ριζας κυαναυγεσιν ιδρυν,
* * * * * *
Πυθμην μεν ποντου, γαιης πειρας, αρχη * ἀπαντων,
Ὀς κλονεεις Δηους ιερον βαθρον, ὑνικα τινοιας
Εν μυχιοις κευθμωσιν υλαυνομειας αποκλειως·
Αλλα μακας σεισμους μεν αποτρεπει.——

Possessor of the ocean's gloomy depth,
Ground of the sea, earth's bourn, and source of all!
Shaking † prolific Ceres' sacred seat,
When in the deep recesses of thy reign,
The madding blasts are by thy power confined:
But oh! the earthquake's fearful force forefend!

The reader will make his own reflection on these lines, while I proceed to observe that the Roman poets used Nereus for the *sea* or *ocean*, even so late as the time of Ovid, who (Metam. lib. i. fab. vi. lin. 187.) has this expression:

——*qua totum* Nereus *circumtonat orbem.*
Wherever Nereus thunders round the globe.

Old Nereus was, according to the Greek and Roman mythology, constantly attended by *fifty daughters*, called Nereids, who represented the numerous *rivers* that proceed from the ocean, and run into it again. See Eccles. i. 7, the Orphic hymn to the Nereids, and Boyse's Pantheon, p. 137, 2d edit.

II. Chald. As Ns. נהר, fem. נהרה *a river*, Ezra iv. 10, 16, & al.

III. *To flow, run together*, as nations or people. Isa. ii. 2. Jer. xxxi. 12. li. 44, & al. Virgil applies the Latin fluo *to flow*, in like manner to men, Æn. xi. lin. 236,

Olli convenere, fluuntque *ad regia plenis*
Tecta viis——

So Theocritus, Idyl. xv. lin. 59,

——Οχλος πολυς αμμιν ΕΠΙΡΡΕΙ——
A monstrous crowd flows *towards us*——

IV. As a N. fem. נהרה *a stream* or *flux of light*. occ. Job iii. 4; where the LXX φεγγος *splendour*, and Vulg. lumine *light*. Hence

V. In Niph. *to be enlightened*, i. e. *rejoiced, comforted*. occ. Ps. xxxiv. 5. (where LXX φωτισθητι and Vulg. illuminamini *be enlightened*) Isa. lx. 5, where Theodotion χαρισῃ *thou shalt be gratified*. But Bp Lowth, "*overflow with joy*," which is perhaps right. See note and Vitringa. *Light*, however, is often in scripture expressive of *joy* or *comfort*; for *truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun*. Eccles. xi. 7. See inter al. Esther viii. 16. Psal. xcvii. 11. cxii. 4, but especially ‡ Isa. xxx. 26; to which the following beautiful passage of Horace, addressed to Augustus, bears some, though but a faint, resemblance (Carm. lib. iv. ode v. lin. 5, &c.):

Lucem *redde tuæ, dux bone, patriæ;*
Instar veris enim, vultus ubi tuus
Affulsit *populo, gratior it dies,*
Et soles melius nitent.

Great Sir, restore your country *light;*
When your auspicious *beams* arise,
Just as in spring, the *sun's more bright,*
And fairer days smile o'er the skies.—CREECH.

* So Virgil, Georgic. iv. lin. 392, calls him grandævus Nereus, ancient Nereus. Comp. Gen. i. 2.
† i. e. The earth.
‡ See Lowth de Sacra Poes. Heb. Prælect. vi. p. 68, edit. Oxon. 8vo. p. 103, edit. Gotting.

So Homer, agreeably to the oriental style, Il. vi. lin. 6,

——φαος δ' ιταρμισιν ιθηκεν·
Light to his friends he gave——

where the Scholiast rightly explains φαος by χαραν *joy*, σωτηριαν *safety*. Comp. Il. viii. lin. 282; xi. lin. 796; xvi. lin. 39; xviii. lin. 102; Odyss. xvi. lin. 23; xvii. lin. 41; and Pindar, Pyth. viii. towards the end; and Ol. x. lin. 26, 27, χαρμα—βιοτᾳ φαος *joy, the light* of human life. And though the sacred writers are much more frequent and free in the application of this image than the profane, yet we sometimes meet with it even in the Roman prose-authors: thus Cicero (De Nat. Deor. ii. 5.) calls P. Scipio Africanus, sol *alter*, another *sun*; and speaking in praise of Pompey (Pro Leg. Manil. sect. 12, edit. Olivet.) he exclaims, "*Pro dii immortales! tantamne unius hominis incredibilis ac divina virtus tam brevi tempore* lucem *afferre reipublicæ potuit?* Good gods! could the incredible and divine virtue of a single man in so short a time diffuse such a *light* over the commonwealth?"—Comp. Elsner's and Wetstein's note on Mat. iv. 16.

VI. As a N. fem. plur. מנהרות *dens enlightened* by a hole or aperture, (comp. מאורת under אר V.) or rather, as Bate, *places for people to run to, places of refuge*. Comp. sense III. occ. Jud. vi. 2. Comp. 1 Sam. xiii. 6. Ezek. xxxiii. 27, and Shaw's Travels, p. 276.

VII. Chald. As Ns. נהורו *light*. occ. Dan. ii. 22. נהירו *mental* or *spiritual light*, or *illuminations*. occ. Dan. v. 11, 14.

This root נהר differs in sense from אר as *actually flowing* or *streaming* does from *fluidity*.

נוה

With a radical, but mutable or omissible, ה, and a radical and fixed ו, unless Psal. viii. 2. Ezek. vii. 11, furnish exceptions. In Ps. Symmachus renders תכנה by ιταξας *thou hast settled*, Jerome by posuisti, *thou hast placed*; but in Ezek. where Vulg. translates the word by requies *rest*, eleven of Dr Kennicott's codices now read נוח, as four more did originally, and six have נורה.

To dwell, reside, be settled in a habitation. It occurs but twice as a V. once intransitively, Hab. ii. 5, *Yea (as) when* (see Neh. ix. 18, Heb.) *wine deceiveth a man, (so) he* (the king of Babylon) *is proud*, (i. e. he is *intoxicated* with his power and dominion, comp. Dan. iv. 30.) ולא ינוה *and* keepeth *not* at home, say our translators; meaning, I suppose, that the king of Babylon *confines* not himself to a peaceable *settlement* or *residence* in his own dominions,* but *who*, as it follows in the context, *enlargeth his desire; as hell*, &c. And this interpretation, which applies the expression to the *wicked ambition* of the Babylonish monarch, seems preferable to that which refers it to his *punishment*, and accordingly renders it, "*and shall not be settled* or *enjoy a peaceable settlement.*" ולא יתקים *and shall not be established* (says the Targum), because the ו before לא ינוה immediately connects these words with the preceding יהיר *insolent*, as the pronoun אשר does with the following description of his *insatiable ambition* and *rapacity*. For Exod. xv. 2, the only other passage where נוה occurs as a verb, see below. As a participle fem. benoni, נוה *residing* or *abiding* at home. occ. Ps. lxviii. 13. Comp. 2 Sam. i. 24. As a N. mas. נוה *a habitation* or *place of residence*, of men. Job v. 3, 24. Ps. lxxix. 7. Isa. xxvii. 10, & al. freq. —of God. Exod. xv. 13. 2 Sam. xv. 25. *a house, fold*, or *shelter* for sheep, *a sheep-cote*. 2 Sam. vii. 8. 1 Chron. xvii. 7. Isa. lxv. 10. Comp. Jer. vi. 2. (plur. in reg. נוי Jer. xxiii. 3. and plur. fem. נות Zeph. ii. 6.) *a stable*, or *resting-place* for camels. Ezek. xxv. 5. *a dwelling* or *den* for dragons or serpents. Isa. xxxiv. 13. xxxv. 7.

In Jer. l. 7, *Jehovah is called* נוה עדק the habitation or home *of the righteous* (comp. Deut. xxxiii. 27. Ps. xc. 1, and xci. 1.); and hence with Bate we may, perhaps, best explain the verb in Exod. xv. 2, "*He is my God*, ואנוהו *and* I will make *him* my home, my refuge, or my rest."

Hence Gr. ναιω *to dwell, inhabit*, ναος, Attic νεως, *a temple*.

נול

Occurs not as a V. either in Heb. or Chaldee, but in Arabic the cognate נאל and ניל signify, *to give, present, give largely* or *liberally*. Chald. as a N. נולר *a gift, a present*. occ. Ezra vi. 11; where the Vulg. renders נולי יתעבד *let it be made a* gift or present, by publicetur *let it be confiscated*, and perhaps the LXX meant the same by their version το κατ' εμε ποιηθησεται *let it be put in my power*. As a N. נולי the same. occ. Dan. ii. 5. iii. 29; in the former of which texts Theodotion has διαρπαγησονται, *shall be plundered*, the Vulg. publicabuntur, *shall be confiscated*, and in the latter Theodotion εις διαρπαγην *for plunder*, or according to the Alexandrian MS. διαρπαγησονται, and the Vulg. vastetur, *shall be plundered*. The Chaldee Ns. then appear to mean *a gift* or *present*, either to the prince's treasury, or to the public in general, i. e. to whoever had a mind to seize them; and on the above passages, it may not be amiss to observe, that after Hannibal had fled to Antiochus, the Carthaginians, in the true *oriental* style, "bona ejus publicarunt, domum à fundamentis disjecerunt, *confiscated his goods, and demolished his house from the foundation*;" as C. Nepos informs us, Hannibal, sect. 7.

As for the Rabbinical interpretation of the above nouns by *a dunghill*, it is, as we have seen, unsupported by the ancient versions; and, as Michaelis on Lowth's Prælect. de Sacrâ Poes. Heb. p. 478, has well remarked, "who would suffer *dunghills* in a celebrated, much more in a royal city?"

נוד See under דד II.

נוה

With a radical, but mutable or omissible, ה.

To leap, leap out, "salire, assilire, exilire,"

* Ουκ αγαπων τοις υπαρχουσιν αγαθοις, as Lysias expresses it of the king of Persia, (edit. Taylor, 4to. p. 40.) when he invaded Greece.

which Schultens, in his MS. Orig. Heb. observes is the primary sense of the cognate Arabic נוי, whence in that language it also signifies *to spurt* out as blood, and *to leap* or *exult*, as the heart in joy. Comp. Castell under נור.

I. In Kal, *to leap*, or *spurt out*, as blood from a wounded body. occ. Lev. vi. 27 or 20, twice. 2 K. ix. 33. Isa. lxiii. 3.

II. In Hiph. *to cause to leap forth, to sprinkle*, as blood, oil, or water. See Exod. xxix. 21. Lev. xiv. 7, 16. Num. viii. 7. xix. 18.

III. In Hiph. *to cause to leap* or *exult*. occ. Isa. lii. 15. ver. 14, *As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men)*; ver. 15, יזּ *so* shall he cause *many nations* to leap (" 1st, for joy and alacrity; 2dly, for desire, and inclination towards; 3dly, for admiration and holy astonishment: all which views are clearly authorized by the use of the Arabic dialect," says Schultens), *and kings shall shut their mouths at him*, through wonder and veneration namely.

After all, may we not reasonably suspect that the LXX had in their Hebrew copy a different reading? They render the beginning of ver. 15, Οὕτω ΘΑΥΜΑΣΟΝΤΑΙ ἐθνη πολλα ἐπ' αυτῳ—*So* shall *many nations* admire *at him*.—This, it must be owned, makes a good sense, very suitable to the preceding and following context; and it seems not improbable that the Heb. word they meant to translate was יחזוּ. See Bp Lowth's note. In Coverdale's English Bible of the year 1535 (*penes me*) the beginning of ver. 15 runs thus,—*Even so shall the multitude of the Gentiles* look unto *him*.

It must be observed, that, though this V. נזה in the Hebrew Bible always drops its initial נ, yet that letter is retained not only in the Arabic נזי, but in the Chaldee derivative נדא. See Targ. on 2 K. ix. 33. And from the Heb. נזה may likewise be derived the Greek νίζω *to wash*.

נול

I. Intransitively, *to distil, trickle*, or *run down*, as water. Ps. cxlvii. 18. Jer. xviii. 14.—as the dew. Deut. xxxii. 2. Transitively, *to distil, let drop* or *trickle down*. Num. xxiv. 7. Job xxxvi. 28. Jer. ix. 18. Comp. Isa. xlv. 8. In Hiph. *to cause to distil* or *trickle*. occ. Isa. xlviii. 21. As participial Ns. mas. plur. נוֹלים and נוֹלים *trickling streams, rills*. Ps. lxxviii. 16. Prov. v. 15. Isa. xliv. 3. Exod. xv. 8; where it is applied to the waters of the sea, which, though naturally *tending downwards*, were made *to stand on a heap*.

II. *To trickle down*, or *melt*, as the mountains on which Jehovah descended in *fire*, (see Exod. xix. 18. Deut. iv. 11.) so that *they* נמסוּ *melted like wax at the presence of Jehovah*. (Ps. xcvii. 5.) Jud. v. 5. Isa. lxiv. 1, 3.* And observe that even the pure elementary fire of nature, when collected in the focus of a good burning-glass, " *vitrifies* or *turns to glass* almost all the fixed solids yet known that are not dissipated thereby."*

III. *To exhale freely, flow out*, as odours. So LXX ῥυσατωσαν and Vulg. fluant. occ. Cant. iv. 16.

IV. As a N. fem. plur. מוֹלוֹת *effluxes* or *streams* of light, particularly from *the planets, the planetary fluxes*. occ. 2 K. xxiii. 5; where they are distinguished from בעל *the solar orb* or *fire*, from שמשׁ *the solar light*, ירח *the lunar light*, and from כל צבא השׁמים *the whole host of heaven*, or *the fixed stars*.

It is well known that in the *common editions*† of the Vatican LXX, between the 3d and 4th verses of the 14th Psalm, are inserted very nearly the same words as constitute six verses in Rom. iii. from ver. 13 to ver. 18, inclusive. This insertion, most learned men, on the authority of the present Hebrew text, of the Alexandrian LXX (to which may be added the Targum and Syriac) have judged to be spurious, and to have been made from Rom. iii. in order to save the apostle's credit, or &c. Dr Kennicott, however, has in *one* Hebrew MS. of the Psalms found the verses in question, and given them a place in his various readings; but this MS. he himself describes, cod. 649, " as having the Latin version and glosses;" and adds, " it seems to be written, *not by a Jew*, towards the end of the 14th century." From these circumstances there is great reason to suspect the verses in this Heb. manuscript to be an interpolation made by some Christian transcriber from the Vulgate version. But what I think clearly proves them to be a spurious and modern addition, is the expression מוֹל רע answering to the Greek σύντριμμα, Latin contritio; for מוֹל in this application is *not a scriptural* word, but adopted from the heathen by the later Jews to denote the supposed *influence of the planets and stars* on the *fortunes* of men. Comp. Castell, CHAL. in נול.

DER. Perhaps, dropping the initial נ, as usual, the Lat. *stilla, stillo, distillo*, and Eng. *to still, distil*, &c.

נזם

Occurs not as a verb in Heb. but according to Schultens in his MS. Orig. Heb. it denotes *connecting closely with a clasp*, " nexum arctiorem per fibulam." As a N. נוֹם *a ring* to be worn either *on the ear*, as Gen. xxxv. 4. Exod. xxxii. 2, 3.—or *on the nose*, Gen. xxiv. 47. Isa. iii. 21. Ezek. xvi. 12. Comp. Prov. xi. 22. " It is the custom, *in almost all the East*, for the women to wear *rings in their noses, in the left nostril*, which is bored low down in the middle. *These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia or in all Persia who did not wear a ring after this manner in her nostril.*" Thus Sir John Chardin, cited in Harmer's Observations, vol. ii. p. 390, where the reader

* Comp. Hesiod, Theogon. lin. 861, &c.

* See Boerhaave's Chemistry, vol. i. p. 147, 213. edit. Dallowe, and p. 279, 341. edit. Shaw.

† See Montfaucon's Hexapla et Flamin. Nobilius on the Text, and Spearman on LXX, p. 290, &c.

may be farther satisfied on this subject.* And by the above description of these oriental *nose-rings*, one might perhaps not improbably derive the Heb. נזם from the verb זם *to devise*, q. d. *a device*, from its *artificial* form; especially since it is joined with חלי and חליה *a curiously wrought ornament*, Prov. xxv. 12. Hos. ii. 13; and since the Hebrew has two names for *ear-rings*, namely our נזם and עגיל, (Ezek. xvi. 12.) and since Sir John Chardin (cited by Harmer as above, p. 393,) remarked in his time *two* sorts of *ear-rings* worn in the East. "Some of the eastern *ear-rings*, he tells us, are small, and go so close to the ear, as that there is no vacuity between them; others are so large,† that you may put the fore-finger between, *adorned with a ruby and a pearl on each side of it, strung on the ring.*" The latter of these two sorts I should (with all due deference to the ingenious author of the Observations) apprehend was called in Heb. נזם from its *artificial structure*, as the other was named simply עגיל *a ring* from its *circular form.*

"I have seen some of these [larger] ear-rings," adds Sir John Chardin, "with figures upon them, and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the *ear-rings* of Jacob's family [which he buried with the strange gods. Gen. xxxv. 4,] were of this kind." Thus my author. And indeed it appears from Hos. ii. 13 or 15, that the idolatrous Israelites in after-times wore *ear-rings* in honour of *Baal* or *the sun*, as perhaps the Midianites likewise did, Jud. viii. 24—26; as well as שהרנים or *crescents* in honour of the *moon*. And Jacob's sons might have brought some idolatrous trumpery from Shechem, and some unwarrantable practices and superstitious ornaments might have crept into Laban's family, before Jacob left Padan-Aram; though Laban was far from being an idolater in the worst sense of the word. See Gen. xxxi. 24, 49, 50, 53.

נזק

To damage, impair. It occurs not as a verb in Heb. but as a N. נזק *damage, loss.* occ. Esth. vii. 4.

Chald. as a participle Pehil, נזק, or, according to the Complutensian reading, נזיק *damaged, endamaged.* occ. Dan. vi. 2. In Aph. *to damage.* occ. Ezra iv. 13, 15. So LXX κακοποιεω.

* See also Niebuhr's Description de l'Arabie, p. 57; and the Huetiana XC. cited in the Gentleman's Magazine for April 1770, p. 169; Mandelslo's Travels, p. 11; Voyage de Lucas, tom. i. p. 204; Complete System of Geography, vol. ii. p. 175, col. 1; Niebuhr, Voyage, tom. ii. p. 56; Bp Lowth's Note on Isa. iii. 21; Annual Register for 1779, Characters, p. 47.

† So Niebuhr, Voyage en Arabie, tom. i. p. 242, says of a woman of Loheia in Yemen, "Elle avoit—de grands anneaux dans les oreilles. She had great rings in her ears." Not so great, however, according to the representation of her in the print, as those of the *schech's* wife of the valley of Faran near Mount Sinai, of whom he says, p. 133, "Ses bagues d'oreille, qu'elle avoit d'argent, etoient d'une si grande circonference, que l'on auroit puy passer la main. Her ear-rings, which were of silver, were of so great a circumference that one might have put one's hand through them."

נזר

I. In Kal and Niph. *to be separated, set apart, sequestered, alienated, to separate oneself.* Isa. i. 4. Ezek. xiv. 5, 7. Hos. ix. 10. Zech. vii. 3. In Hiph. *to separate* others, Lev. xv. 31,—or oneself, Num. vi. 2, 3. As a N. נזר *separation, state of separation* or *sequestration.* Num. vi. 4, 5, 8. As a N. נזיר *separated, separate.* Gen. xlix. 26. Deut. xxxiii. 16. So Aquila in this last passage renders it αφωρισμενου, and the Targum in both פרישא.

II. As a N. נזיר *a Nazarite*, one who is *separated* from the use of certain things, and *sequestered* or consecrated to Jehovah. The particulars of the Nazariteship may be seen, Num. vi. The Nazarite was,

1st. To abstain from wine, fermented liquors, and every thing made of grapes, ver. 3, 4.

2dly. To let his hair grow, ver. 5.

3dly. Not to defile himself by the dead, ver. 6, 7.

* And in each of these particulars he was a lively type of Christ, whose extraordinary endowments, as man, were not from any *natural causes*, but from *above*, even from the *Spirit of God*, (see John iii. 34. Luke iii. 22. iv. 1. Acts x. 37, & al. comp. Eph. v. 18.) who was invested with all *power* and *authority*, of which † *hair* was an emblem (comp. 1 Cor. xi. 4, 7, in the Greek), and who was entirely *separate* from *dead works*, from *sin*, and *sinners.*

It would far exceed the bounds of a lexicon, to quote all the prophecies wherein the Messiah is described as endowed with these high qualifications. Many of the predictions concerning Christ may be reduced to one or other of these heads. And in order to turn the attention of men to him as the *true Nazarite* (in whom the type was completely fulfilled), a remarkable circumstance is observed of Jesus by St Matthew, ch. ii. 23, *He came and dwelt in a city called* Nazareth, *that it might be fulfilled which was spoken by the prophets, he shall be called* (i. e. truly and justly, see Luke i. 32, 35.) ‡ Ναζωραιος

* See an ingenious treatise entitled, The Creation, the Ground-Work of Revelation, &c. printed at Edinburgh, 1750, p. 60, & seq.

† As representing the *irradiation of the sun*, the source of all *material* or *mechanical power.* Thus the supernatural *strength of Samson* (who had his Hebrew name שמשון from שמש *the solar light*, and who was a most striking type of the *Sun of Righteousness*; see Clarke's note on Judg. xiii. 24.) was annexed to his *seven Nazaritical locks of hair.* See Judg. xvi. 17—20. *Hair* was likewise among the heathen an emblem of *power* or *authority*, and that till very late among some of the German and Gothic nations. Thus the celebrated Montesquieu observes (Esprit des Loix, liv. xviii. ch. xxxiii.) "Les rois des Francs, des Bourguignons, des Wisigoths, avoient pour diademe leur *longue chevelure.* The kings of the Franks, of the Burgundians, and Wisigoths, had instead of a *diadem* their *long hair.*" And the President Henault (Abrege Chronol. de l'Hist. de France, tom. i. 46, 47, 5me edit.) "Les rois Francs et les princes de leur race portoient une *longue chevelure*, et etoient par la distingues de leurs sujets;—ce qui sert a expliquer ce qui se pratiquoit lorsque l'on vouloit rendre un roi inhabile a la couronne: *on le rasoit*, et des-lors il rentroit dans l'ordre des sujets. The Frankish kings and the princes of their race wore their *hair long*, and were by that distinguished from their subjects;—which serves to explain what was practised, when they wanted to render a king incapable of the crown; *they shaved him*, and from that time he entered into the rank of subjects."

‡ The word thus spelt with an ω is found in Theodotion's version of Amos ii. 12.

a Nazarite (Vulg. Nazaræus). So that whilst the Jews and Romans were calling him in contempt ὁ Ναζωραιος and Ναζαρηνος the *Nazaræan* and *Nazarene*, the providence of God was at the same time pointing him out to mankind as the *true Nazarite*, from the circumstance of his dwelling in that city which had been prophetically, with a view no doubt to this important event, called Nazareth, or the city of the Nazarite: even as Pilate, by the inscription on our Lord's cross, proclaimed him both to Jews and Gentiles, to be *Jehovah the Saviour*, ὁ Ναζωραιος, *the* expected *King of the Jews*; though doubtless he intended by it to ridicule and blast his pretensions. See John xix. 19, 20; and comp. Greek and Eng. Lexicon in Ναζωραιος. As a N. נזר *the separation*, i. e. *the sign of the separation* or *long hair* of the Nazarite. Num. vi. 7, 19. Hence Jer. vii. 29, נזי נזרך *cut off thy* Nazarite-locks (tonde Nazaræatum tuum, Montanus) is addressed to the Jewish nation, in allusion to the Nazarites, to denote that people's being now become *profane*, and as such rejected by God, and condemned to a state of *mourning*. Comp. Num. vi. 5, 7. Isa. xv. 2.

III. As a participial N. נזיר *separated* from its usual state and condition. It is spoken of the vine in the sabbatical and jubilee years, which, though it naturally requires much culture, was in those years ordered to be left *unpruned*, and *undressed*, and *set apart* from private property to public utility. occ. Lev. xxv. 5, 11.

IV. As a N. נזר *a crown, diadem*, or other *sign of separation* or *distinguished dignity*, whether regal, as * 2 Sam. i. 10. 2 K. xi. 12. —or priestly. Exod. xxix. 6. xxxix. 30. Comp. ch. xxviii. 36. The *holy oil*, with which Aaron was anointed, is called by this name, Lev. xxi. 12, *because* נזר the separation (or mark of separation), *the anointing oil of his Aleim, is upon him.* So Aquila excellently renders this passage, ὁτι αφορισμα, ελαιον αλειμματος Θεου αυτου, επ' αυτῳ. As a participle mas. plur. Huph. in reg. מנזרי *crowned* or *distinguished by some peculiar mark of dignity*. occ. Nah. iii. 17.

נזר

I. *To rest* or *settle* after motion, labour or toil. See Gen. viii. 4. Exod. x. 14. xx. 11. xxiii. 12. In Hiph. *to cause to rest* or *stay, to give rest, to settle* in some certain state or place, *to place, set.* See Gen. ii. 15. xix. 16. xxxix. 16. xlii. 33, Exod. xvi. 33, 34. xxxiii. 14. Deut. xii. 10. Ezek. v. 13. Exod. xvii. 11, *And when* יניח ידו he let *his hand* rest, i. e. let *it* down. As Ns. נרח *a rest, resting-place.* Esth. ix. 16. 2 Chron. vi. 41. Fem. נחה *rest*, LXX αφισις, so Eng. translat. *release* "of such taxes as were due unto him." Clerk's note. occ. Esth. ii. 18, נחת *rest, quietness.* Job xvii. 16. Prov. xxix. 9. Job xxxvi. 16, נחת שלחנך what is set *on thy table.* מנרח *a rest* or *resting-place.* Gen. viii. 9. מנחה and מנרחה nearly the same. Gen. xlix. 15. Num. x. 33. & al.

שר מנרחה Jer. li. 59, seems to mean as rendered in our margin, *chief chamberlain*, or as we might call him, *lord chamberlain*, French translat. *principal chamberlain.* מי מנרחה Ps. xxiii. 2, rendered still *waters*, but seems to denote *waters* of resting, or lying down, i. e. waters near which the cattle *lie down to rest* towards noon. There could scarcely be a more delightful image in the hot eastern countries. To this purpose Schultens in his printed Orig. Heb. lib. i. cap. 7, § 4; and in his MS. Orig. Heb. under נרח, and Prov. xxi. 16. I add that Gen. xxix. 1—7, presents us with an oriental pastoral scene of this kind. Comp. Cant. i. 7, and Virgil, Georgic. iii. lin. 327—336.

II. As a N. fem. מנחה, in reg. מנחת, "*a gift, oblation*, or *present* to God or man, q. d. what *is set* before another. Jud. vi. 18, *till I bring* מנחתי my present, ותנחתי and set (*it*) *before thee.* The *present* here was the *kid offered* to God, and indeed [מנחה] is a general word that included the *sacrifices* as well as the other offerings." Thus Bate. And no doubt the remark contained in these latter words is so far just that מנחה is applied to the bloody as well as to the unbloody offerings. (Comp. 1 Sam. ii. 17. xxvi. 19. 1 K. xviii. 29. Mal. i. 13, 14.) Yet, when we expressly read, Gen. iv. 2, that *Abel was a keeper of sheep*, but that *Cain was a tiller of the ground*; and ver. 3, *that Cain brought of the fruit of the ground* מנחה an offering *to Jehovah*; and ver. 4, *Abel of the firstlings of his flock, and of the fat thereof; and that Jehovah had respect unto Abel, and to* מנחתו his offering, *but* (ver. 5.) *to Cain, and to* מנחתו his offering *he had not respect*—When, I say, we attentively peruse this passage, and farther reflect, that though the מנחה * *bread*—or *flower-offering* (as the Heb. word generally signifies, when spoken of the sacrifices), with its attendant drink-offering, was indeed ordered to be offered by the Mosaic law, and that doubtless as a type of Christ's sufferings, and of his acceptableness with God; yet that it certainly represented his death and sufferings in a much less striking manner than an animal, a lamb or sheep suppose, agonizing and dying under the knife of the priest, and afterwards burning on the altar; and that accordingly the *bread*-offering was never offered by the law of Moses for the *remission of sin*, nor is any promise of *forgiveness* ever made to it, unless where the offerer could not procure an animal sacrifice; but that all the sacrifices for sin, to which the promise of *forgiveness* is frequently annexed, were of the *animal* or *bloody* kind; and that St Paul observes, Heb. ix. 22, *Without shedding of blood, there was* (by the law) *no remission*, and that in the case of Cain and Abel in particular the same apostle remarks, Heb. xi. 5, that *by faith Abel offered* πλειονα Θυσιαν *a more excellent* or *fuller sacrifice than Cain.*

* It is no more improbable that king Saul should wear a kind of *crown* at the battle of Gilboa, than that our king Richard III. should do so at the battle of Bosworth, as the historians unanimously affirm he did; and as Rapin says Henry V. did at the battle of Azincourt, vol. i. p. 513, edit. Tindal, fol.

* In our translation less properly, at least according to our modern language, rendered *meat*-offering.

Digitized by Google

If we seriously weigh all these particulars, we shall see reason to conclude that the *matter* of Abel's sacrifice was more acceptable to God than that of Cain's, as better representing the sufferings and death of the promised seed for the sins of the world. And farther, as Abel is said to have offered *his sacrifice in faith* (surely of the Redeemer to come, and of the redemption through his *blood*) and this is given by St Paul as the reason of his offering the *more excellent sacrifice*, we may infer that Cain did *not* bring his offering in the *same faith* as Abel did, and that by presenting *only the fruits of the ground* he acknowledged indeed Jehovah as his Creator and Preserver, but not as his *Redeemer*, and had apostatized from the faith of a *divine* but *suffering* and *dying Saviour*, and consequently was the first of DEISTS.

נוח occurs not as a V. in this reduplicate form, but hence

I. As a N. ניחוח or ניחח *entire rest, quiet* or *cessation from anger, total appeasement.* It is used only in the phrase ריח הניחח, or הניחוח—*the odour of* appeasement, or the appeasing *odour*, which the LXX constantly (except in one passage, Lev. xxvi. 1.) render by οσμη ευωδιας a sweet smelling *odour:* and which is once, Gen. viii. 21, applied to the patriarchal, as it very frequently is to the Levitical, and sometimes, as Ezek. vi. 13. xvi. 19. xx. 28, to the idolatrous sacrifices. It plainly alludes to the effect of *sweet* or *aromatic odours* in *calming* or *quieting* the spirits in anger, and so *pacifying.* See Prov. xxvii. 9. Comp. Eph. v. 2.

II. Chald. As Ns. mas. plur. ניחוחין *sacrifices of rest* or *appeasement.* occ. Ezra vi. 10; where LXX ευωδιας *sweet odours.* Vulg. oblationes *offerings.* But in Dan. ii. 46, ניחחין appears really to signify *sweet odours* (ευωδιας as Theodotion renders it), or more strictly, *odoriferous* or *sweet scented waters*, which Nebuchadnezzar ordered לנסכה *to pour out* or *sprinkle* before Daniel, by no means as an act of divine worship, which surely the prophet would not have suffered, (comp. Acts xiv. 11—14.) but merely, as a token of civil respect, which is still used in the east to this day. See more in Harmer's Observations, vol. ii. p. 72.

DER. from נוח the Greek νυξ, νυκτος, Latin *nox, noctis*, Goth. *nauts*, Saxon *niht*, German *nacht*, French *nuit*, and Eng. *night*, time *of rest.*

נחה

With a radical, but mutable or omissible, ה.

In Kal and Hiph. *to lead, lead* or *bring along, guide, conduct*, as a general his army, or a shepherd his flock, or the like. Exod. xxxii. 35, נחה את העם lead *the people.* Comp. Exod. xiii. 21. xv. 13. Ps. lxxvii. 21. It is several times followed by the V. נהל which is *to lead gently and with care, to tend*, but נחה *to lead along* in general. See Exod. xv. 13. Ps. xxxi. 4.

נחל

I. In Kal, *to inherit, to take, receive* or *possess by inheritance*, or *as an heritage.* Exod. xxiii. 30. xxxii. 13. xxxiv. 9. Comp. Job vii. 3. Also, *to divide* or *distribute, for an inheritance.* Num. xxxiv. 17, 29. Josh. xiii. 32. xiv. 1. xix. 51. So the LXX render it by κατακληρονομεω, καταμεριζω, and the Vulg. by divido. In Hiph. *to cause to inherit.* Deut. i. 38. iii. 28, & al. On Deut. xxxii. 8. comp. Acts xvii. 26. In Hith. *to become an inheritor, come to an inheritance, be in possession.* Lev. xxv. 46. Num. xxxii. 18. xxxiii. 54, & al. As a N. fem. נחלה in reg. נחלת *an inheritance, an hereditary possession.* Gen. xxxi. 14. xlviii. 6, & al. freq.

II. As a N. fem. נחילות Ps. v. 1. The LXX, Aquila, Symmachus, and Theodotion, render אל נחילות by ὑπερ της κληρονομουσης, so likewise the Vulg. pro eâ quæ hæreditatem consequitur, *concerning her who obtaineth the inheritance*, i. e. the church. The Rev. Mr Fenwick takes אל here for a name of *God*, and renders the whole title, "*To him who giveth victory, the God* of the inheritance, i. e. to *Christ* who *gave* the Jews *possession* of the earthly *Canaan*, and will bring all his faithful servants to his heavenly kingdom, that blessed lot of our *inheritance.*" Thoughts on the Hebrew Titles of the Psalms, p. 17, 18. But may not the plural N. נחילות, from root חל *hollow*, rather be the name of some kind of *flute* or *wind instrument*, as נגינות in title of Ps. iv. of *stringed instruments?* Comp. חל III. and חלל III.

III. As a N. נחל *a valley, a torrent.* See under חל X.

נחם

Denotes *change* of mind or affection. The LXX have frequently rendered it by μετανοεω, which Greek verb in its most extensive sense of *changing the mind, opinion*, or *purpose*, seems nearly to answer it.

I. In Kal, *to comfort, console*, or *cheer* another, *to change* his *mind* from a state of grief and sorrow to one of ease and rest. Gen. v. 29. xxxviii. 12. l. 21, & al. In Niph. *to be comforted, receive comfort.* Ps. lxxvii. 3. Jer. xxxi. 15. In Niph. and Hiph. applied to God. Isa. i. 24. Ezek. v. 13. In Hith. *to comfort oneself, be comforted.* Gen. xxvii. 42. xxxvii. 35. As Ns. נחם and נחמה in reg. נחמת *comfort, consolation.* Isa. lvii. 18. Job vi. 10. Ps. cxix. 50. As a N. mas. plur. תנחומים and in reg. תנחמי *consolations, comforts.* occ. Jer. xvi. 7. Isa. lxvi. 11. Fem. plur. תנחמות and in reg. תנחמותי nearly the same. occ. Job xv. 11. xxi. 2.

II. In Kal and Niph. *to change one's mind, to repent.* See Jûd. ii. 18. Jer. xviii. 8, 10. Gen. vi. 6. Exod. xiii. 17. xxxii. 12. In Hith. *to change* or *alter one's mind, to repent oneself.* Deut. xxxii. 36. Ps. cxxxv. 14. As a N. נחם *repentance.* Hos. xiii. 14.

In several of the above cited passages, as in others, God is said by this word *to change his mind* or *repent*, when he acts in such a manner as *men* do when they repent or alter their designs, and consequently changes his method of proceeding; though in truth *He changeth not*, but his creatures. See Num. xxiii. 19; and comp. 1 Sam. xv. 11, with ver. 29.*

* See Mr Lowth's note on Jer. xviii. 8; and Dr Leland's View of Deistical Writers, vol. ii. letter xii. p. 441, 442, 1st edit.

נחן

נחנו *we.* See אנחנו among the pluriliterals in א.

נחץ

To hasten, urge. Once, as a participle paoul, 1 Sam. xxi. 8. The LXX render it κατα σπουδην *in haste,* or according to the Alexandrian MS. καταστιωδον *hastening;* so the Vulg. urgebat *urged.* In Arabic likewise the verb signifies *to be instant, urge, be importunate.*

נחר

To snort, to force the breath with violence through the nostrils. The verb is often used in Arabic in the same sense. Hence

I. As a N. mas. plur. in reg. נחיריו *the nostrils.* occ. Job xli. 11.

Hence Lat. *nares,* the same.

II. As Ns. נחר and fem. in reg. נחרת *snorting,* as of a war-horse enraged or exulting. occurs Job xxxix. 20. Jer. viii. 16. See Bochart, vol. ii. 123, 126.

III. *To snort,* as in anger. occ. Cant. i. 6.

The Heb. נחר, like the Greek ῥεγχω, ῥογχος, ῥογχαζω, the Lat. *sterto,* and Eng. *snort,* words of the same import, seems to be formed by an onomatopœia from the sound.

נחש

I. *To view, eye, observe attentively, to use attentive* or *subtle observation.* 1 K. xx. 33. Gen. xxx. 27; where the Vulg. renders it nearly in this sense, experimento didici, so the English trans. *I have learned by experience.* As a N. נחש *an eyeing, viewing, reconnoitring.* Num. xxiii. 23. Comp. ver. 13, 14, 27, 28, and chap. xxii. 41. So chap. xxiv. 1, *Balaam went not as (he had done) at other times,* namely thrice before, לקראת נחשים to reconnoitre, literally, to meet with reconnoitrings, *but he set his face towards the wilderness* where Israel was encamped, "resolved," says Clark, "to curse them at all adventures, without asking God's leave."

II. *To look, search or inquire accurately.* Gen. xliv. 5, ורהוא נחש ינחש בו *And he would surely* search accurately *for it,* i. e. for the cup. Ver. 15, *Did ye not know that such a man as I* נחש ינחש would search carefully or accurately? Our translation after the LXX (οιωνισμω οιωνιειται) renders these Heb. words by *can certainly divine.* But could the patriarch mean to make his brethren look upon him as a *diviner?* or could his steward mean to say as the LXX and our translation represent him, at ver. 5, that Joseph *divined by the cup?* Since when it was gone, he knew which way it went. The other sense here proposed is easy and natural.

III. *To augur, to use auguries, to observe attentively* some natural phenomena, as the * flight of birds, the bowels of animals, &c. in order to *divine futurities.* So LXX οιωνιζομαι, Vulg. augurari. occ. Lev. xix. 26. 2 K. xvii. 17. xxi. 6. 2 Chron. xxxiii. 6. As a participial N. מנחש *an augur.* occ. Deut. xviii. 10.†

* See Herodotus, III. 73, and Beloe's note 84.
† See Horat. lib. iii. ode 27.

IV. As a N. נחש *a serpent.* freq. occ. These animals are so remarkable for *sharply eyeing* of objects, that * *a serpent's eye* became a proverb among the Greeks and Romans, who applied it to those who *view* things *sharply* or *acutely;* and etymological writers derive the Greek δρακων *a dragon* (a kind of *serpent*) from δερκειν *to view, behold,* and οφις *a serpent,* from οπτομαι *to see.*† An ingenious writer speaking of the supposed *fascination* in the rattlesnake's *eye,* says, "It is, perhaps, more universal among the poisonous serpents than is supposed; for our common viper has it." Watson's Animal World Displayed, p. 284. See more on this subject in the author himself. Considering the success which Satan, under the disguise of a *serpent,* had against our first parents, we need not wonder at the religious regard paid to *serpents* by the ancient idolaters throughout the world, and by some of the modern heathen to this day.‡ But there is something very remarkable and truly horrid in what Clemens Alexandrinus mentions in his Protrept. (p. 9.) that "in the orgies of Bacchus Mænoles (or the mad) his worshippers *were crowned with serpents,* and yelled out *Eve, Eve,* even her by whom the transgression came, αντεστεμμενοι τοις οφεσιν, επολολυζοντες Ευαν, Ευαν, δι' ην η πλανη παρηκολουθησε."

V. As a N. נחש *the sea-serpent.* occ. Amos ix. 3. Comp. Job xxvi. 13, and Isa. xxvii. 1; and see under ברח III.

VI. As Ns. fem. נחשה, נחושה, and נחשת *copper, native* § *brass.* Job xxviii. 2. xl. 18. Deut. viii. 9, & al. freq. As a participial N. נחוש *brazen, made of brass.* Job vi. 12. 2 Sam. xxii. 35, & al. This metal, *copper,* seems to be thus denominated from its *colour* resembling the usual one of *serpents.* Accordingly Moses made the *serpent,* which he was commanded to set up, of *copper.* Num. xxi. 9; where the expression is remarkable, ויעש משה נחש נחשת. So *gold* is called זהב from its *splendour,* and *silver* כסף from its *pale colour.* And as man, no doubt, was acquainted with animals before he was with minerals, (comp. Gen. ii. 19, 20, with ch. iv. 22.) it seems highly probable, that the primeval language might, in some instances, and where there was a *similarity of qualities,* describe the latter by names deduced from those which were at first given to the former. And in the present case, it is observable, that *copper* is not only of a *serpentine colour,* but resembles those noxious animals in its *destructive* proper-

* "*Serpentis oculus.* Οφιος ομμα.
De his dici consuevit qui acribus et intentis intuerentur oculis; ab animante *sumpta metaphora.*"
ERASMI ADAG.

† See Martinii Lexic. Etymol. in *Draco.*
‡ See Vossius De Orig. et Prog. Idol. lib. iv. cap. 63; Selden De Diis Syr. Syntag. ii. cap. 17; Jenkin on Christianity, vol. ii. cap. 13. p. 229, &c. 2d edit.; Stillingfleet's Orig. Sacr. lib. iii. cap. 3. § 18; Thirlby's note on Justin Martyr, p. 45; Owen's Nat. Hist. of Serpents, p. 216; Complete Syst. of Geog. vol. ii. p. 475; Newbery's Collection of Voyages, vol. xvii. p. 48.
§ It may not be improper to remark here, that what we commonly call *brass,* and the French, cuivre jaune, *yellow copper,* is a factitious metal composed of *copper* and *lapis calaminaris.*

Digitized by Google

ties, being in all its preparations accounted * *poisonous.*

VII. As a N. fem. נחשת *poisonous filth,* like *verdigrise,* which is the *rust,* or more properly, *a solution of copper.* Ezek. xvi. 36. Comp. Ezek. xxiv. 11, and under חלא II.

VIII. As a N. fem. in reg. נחשת *a chain* or *fetter of brass* or *copper.* Lam. iii. 7; where LXX χαλκον μου my *brass.* So plur. נחשתים *brasses,* as we say *irons.* Jud. xvi. 21. 2 Chron. xxxvi. 6. In both these passages the LXX render it by πιδαις χαλκαις *brazen fetters,* as Theodotion also doth, Jer. xxxix. 7.

IX. נחשתן. See among the Pluriliterals.

נחת

I. In Kal, intransitively, *to descend, come down.* occ. 2 K. vi. 9. Ps. xxxviii. 3. Jer. xxi. 13. As a N. נחת *what descends* or *is set down.* Job xxxvi. 16. Also, *a lighting down, a descending stroke,* as of the arm. Isa. xxx. 30. And in a similar sense it may be understood, 2 Sam. xxii. 35, ונחת קשת נחושה זרעתי *and my arm* (is like) the stroke *of a bow of brass;* or, supplying נחת before זרעתי by an unusual Hebraism, (see under חבל I. 4.) the lighting down or stroke *of my arm is like,* &c. Fem. נחתה the same. Ps. xviii. 35. In Hiph. *to cause to descend* or *come down.* Joel iii. 11 or 16.

II. Chald. *to descend.* Dan. iv. 10, 20, or 13, 23. In Aph. *to cause to descend, bring down,* or perhaps, *to place, lay up;* borrowing this sense from the Heb. נח. occ. Ezra v. 15. vi. 1, 5. In Huph. (after the Hebrew form) *to be made to descend, brought down.* occ. Dan. v. 20. So Theodotion κατηνεχθη *he was brought down.*

III. *To descend into, to penetrate, pierce,* as arrows. occ. Ps. xxxviii. 3. So the LXX ενεπαγησαν, and Vulg. infixæ sunt, *were infixed.* Ps. lxv. 11, *Watering its furrows,* נחת (for נחתת, see Grammar, sect. vii. 24.) thou penetratest *its surface.* Comp. remainder of the verse. In a metaphorical sense, spoken of reproof, *to penetrate* the mind. occ. Prov. xvii. 10; where Theodotion ηξει εις *will come into,* Eng. transl. *entereth into.*

IV. As a particle תחת denotes being *under* in *situation* or *substitution,* or as *an effect.*

1. *Under.* Deut. xxxiii. 13. Jud. iv. 5, & al. freq.

2. With מ prefixed, מתחת *underneath, below,* q. d. *at under,* French, au dessous. Gen. i. 7. Jud. iii. 16. 1 K. iv. 12. Also, *from under.* Exod. vi. 7.

3. למתחת *at under, under.* 1 K. vii. 32.

4. תחת *instead of, in the place of, for.* Gen. ii. 21. xxx. 2. xxxvi. 33. l. 19. Lev. xvi. 32, & al. freq. So with a verb infinitive, *instead of, whereas.* Isa. lx. 15. תחתיו *in the place of himself, in his own place.* Exod. xvi. 29. Comp. Lev. xiii. 23. Josh. v. 8. Jer. xxxviii. 9.

5. *For, on account of, because of.* 2 Sam. xix. 22. Prov. xxx. 21—23.

V. As a N. mas. plur. תחתים *lower* or *lowest,* namely, stories or floors; to this purpose the LXX καταγαια. occ. Gen. vi. 16. As a N. fem. תחתית and תחתית *lower, lowest.* Psal. lxxxvi. 13. Exod. xix. 17. Deut. xxxii. 22. Job xli. 15. Ps. cxxxix. 15. Ezek. xxxi. 14, & al. As a N. תחתון *lower, nether, inferior.* Josh. xviii. 13. 1 K. vi. 6, & al.

DER. *Neath,* be-*neath,* under-*neath, nether,* &c.

נטה

With a radical, but mutable or omissible, ה, and with a נ radical, but often dropped.

To stretch, stretch out or *forth, to tend, verge, decline, incline,* tendere, vergere, clinare, inclinare, declinare, NITI.

I. In Kal, *to stretch out,* as a tent. Jer. x. 20. Gen. xii. 8. xxvi. 25. In this view it is applied to Jehovah's *stretching out the heavens,* either at their original formation, as Isa. xliv. 24. xlv. 12 li. 13. Zech. xii. 1;—or as a *curtain-covering* in his own tremendous appearances to men, Ps. civ. 2. Comp. Job ix. 8. Isa. xl. 22. Ps. xviii. 10, 12. Deut. iv. 11. As a N. fem. plur. מטות *the stretchings out, extension,* as of the wings of an army. occ. Isa. viii. 8.

II. In Kal, *to stretch out,* as a line. 2 K. xxi. 13. Isa. xxxiv. 11. Comp. Zech. i. 16.

III. In Kal, *to stretch out,* as the hand, or what is holden in it. See Exod. vi. 6. viii. 6, 16. ix. 22. Jer. vi. 12.

IV. In Kal, *to stretch out, extend,* as a shadow. 2 K. xx. 10. Jer. vi. 4, *The shadows of the evening* ניטו are stretched out. Thus Virgil, eclog. i. lin. 84, describing the evening,

Majoresque *cadunt altis de montibus* umbræ.

So Ps. cii. 12, *My days are like a shadow* stretched out, "and near to being lost in total darkness. So also Ps. cix. 23." Taylor's Concordance.

V. In Hiph. *to stretch out* or *downwards, incline, let down, bow down,* as a pitcher. Gen. xxiv. 14.—the ear. Ps. xxxi. 3. xlix. 5.—the heart. Ps. cxix. 112. cxli. 4. 1 K. xi. 4. Comp. ver. 9, where the verb is used in Kal intransitively.

To decline as the day. Jud. xix. 8, עד נטות היום, LXX εως κλινει την ημεραν, so Eng. marg. *till the day* declined.

VI. In Kal, *to decline, turn aside,* as from a way. See Gen. xxxviii. 1, 16. Num. xx. 17. xxii. 23. Ps. cxix. 157. lxxiii. 2; where observe that the Keri, the Complutensian edition, and twenty-six of Dr Kennicott's codices have נטיו רגלי *my feet* declined; but the common reading נטוי רגלי being or having declined (*with*) *my feet,* may well be admitted. Comp. Ps. xxxii. 1. In Hiph. *to cause to decline, seduce.* Ps. cxxv. 5. Prov. vii. 21; where Montanus, declinare fecit *she made to decline,* and LXX απεπλανησε *she seduced.* As a N. מטה *a declining, a turning aside, apostasy.* So Vulg. aversione. occ. Ezek. ix. 9.

VII. In Hiph. הטה מדין, *to cause to decline, divert, turn aside* from judgment, justice, or right. occ. Isa. x. 2; and מדין being under-

* "*Copper* has been swallowed crude without harm, and returned *without dissolving* in the body. But its *preparations,* given internally, sometimes prove so violent and hazardous, that few choose to employ them where safer medicines may answer the end. They are most of them emetic, and disorder the body too much; so as to approach the nature of *poison* rather than that of remedies." Dr Shaw's note on Boerhaave's Chemistry, vol. i. p. 92.

stood. Isa. xxix. 21. Amos v. 12. Mal. iii. 5. Comp. Prov. xxiv. 11. But in 1 Sam. viii. 3, the V. is applied transitively to the judgment itself. Comp. Deut. xxvii. 19.

VIII. In Kal, *to incline* or *decline to one side* or *party*, inclinare *vel* vergere ad alicujus partes. Exod. xxiii. 2. Jud. ix. 3. 1 K. ii. 28.

IX. *To decline from the perpendicular, to bow, lean*, as a wall, vergere ad ruinam. occ. Psal. lxii. 4.

X. *To incline, bow* or *bend oneself.* occ. Jud. xvi. 30. Ps. xcix. 1; which may be rendered either, let *the earth*, i. e. all its inhabitants, תנוט bow, or, let *the earth* (itself) decline, turn aside, through reverential awe namely. Comp. Ps. cxiv. 7. In Huph. as a particip. mas. plur. Prov. xxiv. 11, מטים להרג caused to bow down *to the slaughter*, as, for instance, beheading, or &c. Comp. Isa. lxv. 12.

XI. Transitively, *to extend, effuse, diffuse, pour abroad* or *abundantly*, as a river. occ. Isa. lxvi. 12; where the French translation faire couler *cause to flow.*

XII. *To stretch* or *spread out*, as a cloth to lie upon. 2 Sam. xxi. 10.

XIII. Intransitively, *to stretch* or *recline oneself.* Amos ii. 8.

And from one or both of these two last applications, we may account for the senses of the following noun.

XIV. As a N. fem. מטה, in reg. מטת. In general, *somewhat spread out*, or *a place* where men *are stretched out*, or *reclined*, stratum.

1. It is often rendered *a bed*; but we shall be much mistaken if we suppose it ever signifies such *beds* as are in use in this part of the world; *"for in the East, and particularly in Persia and Turkey, *beds* are not raised from the ground with bed-posts, a canopy and curtains: *people lie on the floor*," says Sir John Chardin. So Mr Hanway, Travels, vol. i. p. 224, speaking of the reception he met with at Lahijan in the province of Ghilan in Persia, says, "Soon after supper the company retired, and *beds were taken out of the niches*, made in the walls for the purpose, *and laid on the carpets.* They consisted only of two thick cotton quilts, one of which was folded double, and served as a mattress, and the other as a covering, with a large flat pillow for the head." And Dr Russell, Nat. Hist. of Aleppo, p. 90, describes "their beds as consisting of a mattress laid on the floor, and over this a sheet (in winter a carpet or some such woollen covering), a divan cushion often serving them for a pillow or bolster."—See Gen. xlix. 33. 1 Sam. xix. 13, 15, 16. It appears however from Exod. viii. 3. 2 Sam. iv. 7. 1 K. xx. 30. Gen. xlix. 4. 2 K. i. 6, 16. Ps. cxxxii. 3, that their beds were anciently, as they are to this day, sometimes placed in a little *gallery* raised at one end of their chambers. Comp. under חדר I. and עלה I.

† In great houses they have several of these mattresses, &c. above-mentioned, and a *room* on purpose to keep them in; and of this kind, namely, *a repository for beds*, not a *bed-chamber* in the common sense of the word, might be the place where king Joash was concealed, 2 K. xi. 2. 2 Chron. xxii. 11.

2. *An oriental divan*, or *sopha*, i. e. "a part of the room raised above the floor, and spread with a carpet in winter, in summer with fine mats; along the sides are thick mattresses about three feet wide, covered commonly with scarlet cloth, and large bolsters of brocade hard stuffed with cotton are set against the walls (or rails, when so situated as not to touch the wall) for the conveniency of *leaning*.—As they use no chairs, it is upon these they sit, and all their rooms are so furnished." Russell's Nat. Hist. of Aleppo, p. 4, note. See Gen. xlviii. 2. 1 Sam. xxviii. 23. Esth. i. 6. vii. 8. Amos vi. 4. iii. 12. Comp. under כסת. בפאת מטה *in the corner* or *extremity of the divan*, i. e. in the place of honour, as this still is in the East. See Harmer's Observations, vol. ii. p. 60, &c. To what that ingenious writer has produced on this subject, I add from Mr Maundrell's account of a visit to a Turkish great man, Journey, at Mar. 13, "Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one *corner* of it, according as he thinks it proper to maintain a greater or less distinction." So "when the [Turkish Grand] Vizier gives audience to ambassadors and foreign ministers, he is seated upon a *corner* of the imperial sopha alone."* But not so Lady M. W. Montague's† fair friend Fatima, the kahya's lady. "She," says my authoress, "ordered cushions to be given me, and took care to place me in the *corner* (of the divan or sopha namely) which is the place of honour." Comp. Bp Lowth's note on Isa. xxxviii. 2. It appears from Ezek. xxiii. 41, that they had such *divans* in their idol temples.

3. *A litter, palanquin*, or the like, in which a person *lies* or *reclines*. occ. Cant. iii. 7. See Harmer's Outlines, p. 125.

4. *A bier*, on which the dead are *reclined* and carried out to burial. "The Christians (at Aleppo) are (still) carried to their grave on an open *bier*—the Jews on a *covered one*." Russel, p. 130, 132. occ. 2 Sam. iii. 31. But as Abner was a very great man, (see ver. 38.) and his funeral attended by the king himself, it is not improbable that he was carried to his grave on a sumptuous *bed*, as Herod the Great was in after-times. See Josephus, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. i. cap. 33, § 9. Comp. Homer, Il. xxiv. lin. 720. The LXX in 2 Sam. iii. 31, render מטה by κλινη, the very term used by Josephus in the passages just cited.

XV. As a N. fem. מטה plur. מטות and once (Hab. iii. 14.) mas. in reg. מטי.

1. *A rod* or *branch, stretching* or *shooting out* from the stock or body of a tree. Ezek. vii. 10, 11. xix. 11, 12, 14.

* See Harmer's Observations, vol. ii. p. 489. Comp. Moryson's Travels, part iii. p. 130.
† See Harmer's Observations, vol. ii. p. 488, 489.

* Habesci's Present State of Ottoman Empire, p. 187. Comp. p. 338, 339, 344.
† Letter xxxiii. vol. ii. p. 691.

Digitized by Google

2. *A stick* or *staff*, which a man carries in his hand for his assistance and support, Gen. xlvii. 31. (Comp. Heb. xi. 21.) Exod. iv. 2, & al. freq. In this sense it is sometimes when in reg. written מט as Gen. xxxviii. 18, 25. Exod. vii. 9, & al. Hence
3. *The staff* of bread, the *support* of human life. Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16. v. 16. xiv. 13. Comp. Isa. iii. 1.
4. *A rod* or *staff* for *striking*, so for *beating down* or *correcting*. See Isa. xxviii. 27. x. 5, 15, 24.
5. *The staff* of his shoulder, Isa. ix. 4, means "a *staff* laid across the shoulder, upon the ends of which slaves carried burdens." Taylor's Concordance.
6. *A rod* or *staff*, the ensign of authority, as it frequently is among us to this day. See Ps. cx. 2. Jer. xlviii. 17. Ezek. xix. 11.
7. As a N. fem. plur. מטות *the staves* or *bars* of a yoke, which go over the beasts' necks. Used figuratively, Lev. xxvi. 13. Ezek. xxxiv. 27.
8. As a N. fem. plur. מטות *the rods* or *shafts* of arrows. Qu? occ. Hab. iii. 9, *Thou hast drawn out thy bow* שבעות מטות אמר *commanding abundant* (or *plenty of*) shafts, i. e. lightnings. Comp. ver. 11. Ps. xviii. 14, 15. One of the Hexaplar versions renders the Heb. words, Εχορτασας βολιδας της φαρετρας αυτου, *Thou hast satiated* the darts of his quiver.

XVI. As a N. מטה plur. מטות *a tribe:* the distinct *tribes* of the same people are thus named as *branching* from the same original stock, like *rods* or *shoots* from the same tree; and the several *tribes* of *Israel* were moreover denoted by the several *rods* which the chiefs of the tribes carried in their hands as *ensigns of their tribual authority*. See Num. ch. xiii. xvii. and comp. ch. xxi. 17. Gen. xlix. 10, 16, and under שבט III. IV.

XVII. As a particle מטה.
1. *Down, downwards*, whither things naturally and mechanically *tend*, by the prevailing pressure of the expansion that way. See this briefly explained under כבד VI. Deut. xxviii. 43.
2. *Below, beneath*. Prov. xv. 24.
3. With ל *to* or *at* prefixed, למטה.
Downwards, q. d. *to below*. Eccles. iii. 21. Ezek. i. 27.
Below, beneath, underground, q. d. *at below*. Deut. xxviii. 13. Jer. xxxi. 37. 2 Chron. xxxii. 30. Comp. under נב VI.
Below, under, of age or time, 1 Chron. xxvii. 23. —of demerit, Ezra ix. 13.
4. With מ *at*, and ל both prefixed, מלמטה *beneath, underneath*, q. d. *at below*. Exod. xxvii. 5. xxviii. 27, & al.

Der. From Heb. נטה may be derived the Eng. *net*, and by transposition the Greek τεινω; whence Lat. *tendo* and its compounds, and hence Eng. *tend, tense* (tight), *a tent, attend, intend, pretend*, &c. From מטה the Lat. *matta*, Eng. *mat, mattress*.

נטל
I. *To impose*, or *lay on*, as a burden or yoke. Lam. iii. 28, כי נטל עליו *Because he* (the Lord) layeth (it) *upon him*. As a N. נטל *burdensome, heavy*. So the LXX δυσβαστακτον, and Vulg. onerosa. Prov. xxvii. 3.
II. *To impose*, as a punishment. 2 Sam. xxiv. 12.
III. *To lade* or *load oneself with, to bear* or *support*, as a burden. Isa. lxiii. 9. LXX ανελαβεν *he took up*, Vulg. portavit *he carried*. As a participial N. mas. plur. in reg. נטילי *carriers, bearers*, or *laden with*. Zeph. i. 11.
IV. Chald. *to lift up, raise, elevate*. Dan. iv. 31. vii. 4.

The lexicons and concordances put several texts under this root, which properly belongs to טל or יטל *to cast, cast down*, which see.

נטע
To plant, fix, infix.
I. *To plant*, as trees. Gen. xxi. 33. Lev. xix. 23.—as gardens, vineyards or olive-yards. Gen. ii. 8. ix. 20. Deut. vi. 11. Jer. xxix. 5, 28. As Ns. נטע *a plant*. Job xiv. 9. Isa. v. 7. מטע *a plant* or *plantation*. Ezek. xxxiv. 29. Isa. lxi. 3. On Eccles. xii. 11, see under שמר IX.
II. *To plant* or *settle*, as a nation or people in a particular country. 2 Sam. vii. 10. Ps. xliv. 3. Jer. xlii. 10. In Niph. *to be planted, established*, spoken of great men. occ. Isa. xl. 24.
III. *To plant, fix*, as a tent. Dan. xi. 45. Hence applied to the heavens. Isa. li. 16. Comp. under נטה I.
IV. It is with great propriety applied to the wonderful *structure* of the ear, and its *insertion into*, and *connection with* the head; of which consult the anatomists. Ps. xciv. 9.

נטף
To distil, drop down.
I. In Kal, transitively, *to distil*, as the heavens or clouds do rain. Jud. v. 4. Ps. lxviii. 9. As a N. mas. plur. in reg. נטפי *drops*. occ. Job xxxvi. 27.
II. In Kal, transitively, *to distil*, as the mountains are said to do new wine from the vines there planted; for according to Virgil, Georg. ii. lin. 112, *apertos Bacchus amat colles*. Comp. Deut. xxxii. 13. occ. Joel iii. 13. Amos ix. 13.—as the hands do perfumes. occ. Cant. v. 5.—as the martagon, and the inverted-flowered lilies their roscid and honey-drops. occ. Cant. v. 13, where see note on New Translation.
III. In Kal, intransitively, of words or discourse, *to drop* or *distil*. occ. Job xxix. 22. Comp. Deut. xxxii. 2. transitively, Prov. v. 3. Cant. iv. 11. So Homer of Nestor's eloquence, Il. i. lin. 249,

Των και απο γλωσσης μελιτος γλυκιων ῥεεν αυδη.
Words, sweet as honey, from his lips *distill'd*.
Pope.

And a shepherd speaking of himself in Theocritus, Idyll. xx. lin. 26, 27,

——εκ στοματων δε
ΕΡΡΕΕ μοι φωνα γλυκιεστερα η μελιχηρα.
My voice *flow'd* sweeter than the honey-comb.

In which passages, however, we may observe that the Greek expressions are in strength in-

Digitized by Google

ferior to the Hebrew; to which latter that of Milton, Parad. Lost, book ii. lin. 112,

——His tongue
Dropped manna.——

bears a near resemblance. In Hiph. transitively, *to drop, let drop.* occ. Ezek. xx. 46. xxi. 2. Amos vii. 16. Mic. ii. 6, 11.

IV. As a N. נטף *stacte, myrrh, distilling* from the tree of its own accord without incision. So Pliny, Nat. Hist. lib. xii. cap. 15, speaking of the trees whence *myrrh* is produced. "*Sudant autem sponte prius quam incidantur*, stacten dictam, cui nulla præfertur. Before any incision is made, they *exude* of their own accord what is called *stacte, to which no kind of myrrh is preferable.*" occ. Exod. xxx. 34; where the LXX render it στακτην, and Vulg. stacten, which are in like manner derived from the verb σταζω *to distil.*

V. As Ns. fem. plur. נטיפות and נטפות, *drops, jewels,* or *ornaments* in the shape of *drops.* occ. Jud. viii. 26. Isa. iii. 19. In this latter passage Theodotion renders it by καθισματα, and the LXX by καθιμα, which according to the Greek lexicons signifies *a necklace* of various jewels *hanging down* upon the breast. But the Hebrew word seems strictly to mean the *drops* or *pendants* which hung from the chains, σταλαγματα.

נטר

I. *To watch, mark, observe,* in a good or middle sense. Cant. i. 6. As a participial N. נטר *a keeper, a watchman.* Cant. i. 6. viii. 11, 12.

II. *To watch,* or *mark,* in a bad sense, *to observe insidiously, watch an opportunity against.* Spoken of man, Lev. xix. 18; and ανθρωποκαθως of God *watching* to *avenge himself* of his enemies. occ. Psal. ciii. 9. Jer. iii. 5, 12. Nah. i. 2.

III. As a N. fem. מטרה *a mark* or *butt aimed* and shot at with arrows. So LXX σκοπος. 1 Sam. xx. 20. Job xvi. 12. It occurs in a Chaldee form, מטרא, Lam. iii. 12, according to the common printed editions, but twenty-six of Dr Kennicott's codices there read כמטרה, as three more did originally.

IV. As a N. fem. מטרה *a place of custody,* or where a person *is watched, a prison.* So the LXX φυλακη, and Vulg. carcer. Jer. xxxii. 2, 12, & al.

Hence, dropping the נ, Gr. τηρεω, Lat. *tueri.*

נטש

To loose, loosen, set loose, relax, laxare, solvere, exsolvere.

I. In Niph. *to be loosened,* or *slackened,* as the tacklings or ropes of a ship. occ. Isa. xxxiii. 23.

II. In Kal, *to set loose, spread forth,* as an eagle doth his large wings in darting on his prey. occ. Job ix. 26. Comp. Jer. xlviii. 40. xlix. 22; and see Bochart, vol. iii. 171; and under דאה I.

III. *To be set loose, diffused,* or *stretched out,* as the luxuriant branches of a vine. occ. Isa. xvi. 8. As a N. fem. plur. נטישות, in reg. נטישותי, *the branches* of a vine thus *stretched out* or *luxuriant.* occ. Isa. xviii. 5. Jer. xlviii. 32.

IV. *To draw,* as a sword, *to set* it *loose* or *free* from the scabbard. occ. Isa. xxi. 15; where Targum שליפא *drawn.*

V. In Niph. *to be diffused, spread abroad,* as an army. Jud. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18.—as a battle. 1 Sam. iv. 2.

VI. As a N. fem. plur. נטישות Jer. v. 10, seems to denote *some parts of the ancient fortifications extending* beyond the main walls, *bulwarks, bastions,* or the like, propugnacula.

VII. *To let loose, let go, leave,* as the wind did the quails, Num. xi. 31.

VIII. *To let go, leave off, dismiss.* 1 Sam. x. 2. Prov. xvii. 14.

IX. *To leave, remit,* as to the care of another. 1 Sam. xvii. 20, 22.

X. With ל and an infinitive following, *to leave* one *at liberty, permit* him *to do* something. Gen. xxxi. 28.

XI. *To let alone, leave,* as the land uncultivated, in the sabbatical years. Exod. xxiii. 11. Comp. Neh. x. 31.

XII. *To set loose,* as it were, *to forsake, abandon.* See Deut. xxxii. 15. Jud. vi. 13. Isa. ii. 6. Jer. xii. 7. xv. 6. Ps. lxxviii. 60. Prov. i. 8. In Niph. *to be forsaken, abandoned.* Amos v. 2.

ניך See under נך

נכא See under כאה

נכד

Occurs not as a verb in Heb. but as a N. נכד *posterity, progeny, remote offspring.* occ. Gen. xxi. 23. Job xviii. 19. Isa. xiv. 22. So in the two last passages the Vulg. renders it by progenies, and Aquila in Job by εγγονοι *descendants.* May not this word be a participial noun from כד *to shoot, spring forth,* or the like?

נכה

With a radical, but mutable or omissible, ה, and with a נ radical, but generally dropped.

I. In Kal and Hiph. *to smite, strike,* in almost any manner, freq. occ. I must content myself with noting some of the most remarkable passages under this root. Num. xxii. 6, *Perhaps I may be able* נכה to smite *them*; infinitive in Kal with the radical נ and ה both retained. So as a participle in Kal, or participial N. mas. plur. with the נ, נכים *smiters,* i. e. with the tongue, *railers;* Ps. xxxv. 15. (comp. Jer. xviii. 18.) See Mat. xxvii. 39, &c. Mark xv. 29, &c. Luke xxiii. 35—39.—or literally *smiters;* see Mat. xxvii. 30. Mark xv. 30. John xix. 1, 2. *to smite,* as with the sword. Josh. viii. 24. x. 30.—with a stone. 1 Sam. xvii. 49, 50.—with a spear. 1 Sam. xviii. 11.—with a hostile slaughter. Josh. x. 20.—with diseases, as God does men. Deut. xxviii. 22, 27, 28, 35.—particularly with the plague. Exod. ix. 15. Comp. 2 Sam. xxiv. 17.—as a lion. 1 K. xx. 36.—as hail does the fruits of the earth. Exod. ix. 25. Comp. ver. 31. Ps. cv. 33. *To strike* or *smite,* as a flesh-hook into a pot. 1 Sam. ii. 14.—as a spear into a wall. 1 Sam. xix. 10. *To strike,* as roots. Hos. xiv. 5. Joined with נפש, *to smite the life, to smite mortally, to slay.* See Jer. xl. 14, 15. In Niph. *to be smitten.* See Exod. ix. 31, 32. 2 Sam. xi. 15.—in the feet (so LXX παιπληγως τους ποδας), i. e. *to be lame,* 2 Sam.

iv. 4. ix. 3.—in spirit. Isa. lxvi. 2. As a N. מכה in reg. מכת plur. מכות and מכת *a stroke, stripe, plague.* See Deut. xxv. 3. xxviii. 59, 61. Esth. ix. 5. On Zech. xiii. 6, see Harmer's Observations, vol. iv. p. 432.

From the Hiph. הכה we have the Latin *ico* to strike, and N. *ictus* a stroke.

II. As a N. נכחה see under כח II.

DER. *To nick, knock, knack;* Lat. *neco,* to kill; Lat. *noceo* to hurt, whence Eng. *nocent, noxious, innocent, innoxious.*

נכח

Denotes *straightness, directness, rightness.*

I. In Kal, *to make straight,* or *direct,* as a way. Thus it seems used Jud. xviii. 6, where the Vulg. renders it as a V. respicit *regards, respects;* but the Targum, more nearly, I apprehend, to its true sense, אתקין *hath prepared, disposed.*

II. As a particle נכח

1. *Directly opposite to* or *over against, straight against.* Exod. xiv. 2. xxvi. 35, & al.

2. With ל *to, at* prefixed, לנכח *directly over against, before* or *forwards, straight forwards.* See Gen. xxx. 38. Prov. iv. 25. Gen. xxv. 21; in which last passage it may be rendered *directly* or *purposely for,* or *on account of.*

III. In a moral sense, *to act* or *speak directly, rightly, truly.* occ. Gen. xx. 16, *Behold I have given thy brother* (glancing at Abraham's or Sarah's equivocation, ver. 2, 5, which had been followed by such disagreeable consequences) *a thousand* (*pieces*) *of silver; behold* הרא *it* (the silver *is* or *may be* or *let it be*) *to thee a covering of the eyes* (it may serve to purchase veils, according to the eastern fashion, to conceal thy beauty, comp. Gen. xxiv. 65. 1 Sam. xvi. 12.) *with regard to all those that are with thee, and to all* (comp. ch. xii. 14, 15.) ונכחת *and* be upright, act and speak strictly according to truth and right. To this purpose the LXX και ταυτα αληθινον and *speak the truth in all things.* The ו in ונכחת is what the grammarians call *conversive,* and the verb is regularly the second person preter, used for the imperative. Comp. ושלחת Ps. xxv. 11, and ואמרת under אמר in Taylor's Concordance. The Vulg. paraphrases ונכחת in Gen. by mementoque te deprehensam, *and remember that thou wast caught,* i. e. in effect, *set right.*

As a N. נכח, fem. נכחה plur. נכחים, fem. נכחות *right, agreeable to truth and righteousness.* occ. 2 Sam. xv. 3. Prov. viii. 9. Isa. xxvi. 10. xxx. 10. lix. 14. Amos iii. 10.

נכל

In Kal, *to devise, contrive deceitfully.* occ. Num. xxv. 18. As a participle or participial N. נוכל *deceitful, a deceiver.* occ. Mal. i. 14. As a N. mas. plur. in reg. נכלי *wiles, deceitful contrivances.* occ. Num. xxv. 18. In Hith. *to make himself* or *be deceitful, to act deceitfully* or *insidiously.* occ. Gen. xxxvii. 18. Psal. cv. 25.

נכס See under כס II.

נכר

In Kal, *to estrange, alienate, make strange.* Jer. xix. 4. 1 Sam. xxiii. 7, *God* נכר hath alienated *him,* i. e. abandoned and given *him* up, *into my power.* So Montanus alienavit. In Niph *to be estranged, alienated, given up,* Obad. ver. 12. Comp. Job xxxi. 3. *To be a stranger, make oneself strange* or *different from what one really is.* Prov. xxvi. 24, *He who hateth* יכר is a stranger (Eng. trans. dissembleth, French *se contrefait* counterfeits) *with his lips;* ver. 25, *When he speaketh fair, believe him not.*—Also, *to be a stranger, ignorant, not to know.* Deut. xxxii. 27. Job xxi. 29, הלא *Do ye not ask the travellers?* תנכרו לא ואתתם *and as to,* or *of, their arguments* or *allegations,* are ye *not* ignorant? In Hith. התנכר *to make oneself strange* or *a stranger, to pretend to be different from what one really is.* occ. Gen. xlii. 7. 1 K. xiv. 5, 6. Prov. xx. 11. *Even a youth* יתנכר will make himself strange, i. e. will dissemble or counterfeit, *in his doings, that in truth his work is pure, and in truth it is right.*

The above cited seem to be all the passages wherein נכר occurs as a verb; but the Lexicons, following the Rabbins, have confounded this root with הכר (which see), and so have perplexed the meaning of both.

As Ns. נכר *strange, a stranger, foreigner,* Gen. xvii. 12, 27. נכרי (with a י postfixed as to the names of nations עברי, כנעני &c.) *a stranger, foreigner,* Deut. xiv. 21. xv. 3, & al. Fem. נכריה *a strange woman,* "not of thy own wives, whom thou hast no right or property in." Thus Bate explains the word in Prov. ii. 16: but in this and other passages of that book, I think it rather means strictly, *a strange* or *foreign woman,* namely, one who belonged to the remains of the Canaanites who became *traps and snares* to the Israelites, *and scourges in their sides and thorns in their eyes.* (See Josh. xxiii. 13, and Num. xxxiii. 55.) And accordingly these *strange women* set up tippling-houses and brothels in the holy land, and tempted the Israelites to debauchery, fornication, and idolatry. See Prov. vii. 5—27, particularly ver. 14: and the learned Daubuz on the Revelation, ii. 20. C. p. 133. Also, as a N. נכר *alienation, a being alienated,* from God namely. So LXX αποβλωσεως, and Vulg. *alienatio.* occ. Job xxxi. 3.

נכת See under כת II.

נלה

I. *To complete, consummate, make a complete end.* occ. Isa. xxxiii. 1; in which text the V. infinit. corresponds with התם *to finish,* and the form נלת is plainly from a root with a radical ה final. As a N. מנל *completion, perfection, prosperity.* occ. Job xv. 29. *He shall not* (*continue to*) *be rich, neither shall his might endure,* ולא יטה לארץ מנלם *and* their prosperity *shall not extend* or *spread abroad in the earth,* like a flourishing tree. Schultens and Scott interpret לא יטה shall not strike or extend *its roots* (so the Vulg. had rendered the passage *nec mittet in terra* radicem suam): but I would rather refer the expression to *a tree in general.* Comp. ver. 30, 32, 33, and observe that the LXX explains the Heb. words by, ου (δε) μη βαλη εως τινι γην σκιαν *neither* shall he cast a shadow *upon the earth.*

Digitized by Google

II. Chald. גול. See root גול.

נם

To slumber, doze, sleep slightly, as dogs do. occ. Isa. lvi. 10. Nah. iii. 18. It is less than ישן *to sleep*, and occurs with it. Ps. cxxi. 3, 4. Isa. v. 27. Ps. lxxvi. 6, נמו שנתם They have slumbered (*into*) *their sleep*, even the sleep of death; comp. ver. 7, and Jer. li. 39. As Ns. fem. נומה *slumbering, drowsiness.* occ. Prov. xxiii. 21. תנומה *slumbering, slumber, composure.* plur. תנומות Prov. vi. 10. xxiv. 33. Job xxxiii. 15, בתנומות *after* slumberings. It is particularly applied to the eyelids. Ps. cxxxii. 4. Prov. vi. 4.

The above cited are all the texts in which the root occurs.

DER. *Numb, numbness, benumb.*

נמל See under מל IV.

נמר

In Chaldee and Arabic signifies *to variegate, spot with various colours, mark with different coloured spots.* See Castell. In Onkelos' Targum on Gen. xxx. 32, 35, נמור and נמורתא answer to the Heb. נקד and נקדות *spotted.*

I. As a N. נמר *the pard, larger leopard*, or *panther* of Buffon. So LXX throughout παρδαλις and Vulg. pardus. Every one knows that this animal is remarkable for its *spotted* skin. See Jer. xiii. 23. Comp. Greek and English Lexicon in Παρδαλις; and for farther satisfaction consult Bochart, vol. ii. 785, &c. and Buffon, Hist. Nat. tom. viii. p. 259, &c. 12mo. on this animal.

II. In Num. xxxii. 36, we read of a place called בית נמרה, probably from some idolatrous representation of the *starry heavens*, perhaps a *leopard*, or an image clothed in a *leopard's* skin. So Phurnutus, De Nat. Deor. says of Pan, i. e. the universe, "νεβριδα δε η παρδαλιν αυτον υνηφθαι, δια την ποικιλιαν των αστερων, και των αλλων χρωματων, α θεωρειται εν αυτω, that he was clad in a *fawn's* or *leopard's* skin, as representing the *stars* and the various colours the world exhibits." And Diodorus Siculus in his 1st book says, that the νεβρις or *spotted fawn's skin* was ascribed to Dionysius or Bacchus, on account of the *great variety of the stars.** And perhaps for the same reason it is that Bacchus is sometimes represented in a car drawn by *leopards, tigers*, or *panthers*, at other times as riding on a *tiger*, and even clothed in a *tiger's* skin.† The very term νεβρις seems a corrupt derivative from נמר.

III. As a N. מר (formed by dropping the נ, as נף from נפף, קב from נקב) *a spot* or *drop* of water falling from a bucket. occ. Isa. xl. 15. But as I must confess there seems something forced in this application of the root, I would submit to the reader's judgment, whether מר in this sense may not be better deduced, by dropping the ה, from the root המר, which in Arabic signifies, 1. *To impel.* 2. *To pour out* water, tears, &c. *to flow* as water. 3. *To milk out all*, that was in the dug namely. See Castell. In this latter view the LXX σταγων from σταζω *to distil*, and the Vulg. stilla *a drop*, excellently answer the Heb. מר.

נן

To propagate, be propagated, spread successively. It occurs not as a V. in Kal, but in Hiph. Ps. lxxii. 17, *His name* ינין shall spread, be propagated, *before the sun*, i. e. as long as the sun endureth; comp. ver. 5, and Ps. lxxxix. 37. In Ps. lxxii. the Keri and very many of Dr Kennicott's codices have ינון. As a noun נין *a son, immediate issue* or *offspring.* occ. Gen. xxi. 23. Job xviii. 19. Isa. xiv. 22. As a participle or participial noun מנון *made* or *become a son.* occ. Prov. xxix. 21.

Hence Ninus, the *son* of Belus, had his name, and hence perhaps Gr. νανος and Lat. *nanus*, a dwarf.

נס

Denotes *a quick, waving* or *tremulous motion.*

I. In Kal, *to flee, flee away.* See Gen. xiv. 10. xxxix. 12, 13. Exod. xiv. 25, 27. Num. xxxv. 6, 11. Deut. xxxiv. 7. Jud. xx. 32. Isa. xxx. 16. Cant. ii. 17. In Hiph. *to cause to flee*, as for refuge or shelter. occ. Exod. ix. 20. Comp. Jud. vi. 11. Also, *to put to flight*, fugo. occ. Deut. xxxii. 30. As Ns. נס *a fleeing, a flight.* Isa. xxxi. 8, 9, where see Targ. LXX, Vulg. and Bp Lowth. מנוס *a fleeing, flight.* Jer. xlvi. 5. Amos ii. 14. Ps. cxlii. 5. Also, *a place to flee to, a refuge.* 2 Sam. xxii. 3. Ps. lix. 17. As a N. fem. מנרסה *flight.* occ. Isa. lii. 12. In reg. מנסת. occ. Lev. xxvi. 36.

II. *To wave, cause to wave* or *glitter*, as light. occ. Ps. iv. 7; where it is applied to the light of God's countenance; and observe that the final ה in נסה is here not radical, but paragogic or emphatical. Symmachus interprets it by τεθεικας ποιησον *make* illustrious or signal. (Comp. sense III.) Our translators render the text, *LORD*, lift thou up *the light of thy countenance upon us.* Comp. Num. vi. 26. But in the Ps. only one MS. reads נשא; and neither נס nor נסה ever signify simply *to lift up.* Comp. below נסס II.

III. As a N. נס.

1. *A banner* or *ensign* from its *waving* or *streaming* in the wind, q. d. *a streamer.* Isa. xiii. 2. xviii. 3. xxx. 17. And since a *banner* or *ensign* was erected as a *sign* or *signal* to the people what they were to do, as for instance that they were to assemble, Jer. l. 2. li. 12, 27;—or to retire, Jer. iv. 6; hence

2. *A sign* or *signal.* Num. xxi. 8, 9; where the brazen serpent was erected על נס, which may mean either *for a banner* (comp. על under עלה) being placed horizontally as a banner *streams* in the air, or *for a sign* or *signal*, σημβολον σωτηριας *a sign of salvation*, says the author of Wisdom, ch. xvi. 6, i. e. of present and temporal salvation from the poison of the fiery serpents, and of future and spiritual salvation from that of the old serpent through

* See Vossius De Orig. et Prog. Idol. lib. ii. cap. 14, Vossii Etymol. Latin; and Martinii Lex. Etymol. in NEBRIS.

† Comp. Tooke's Pantheon, 58, 63; Boyse's Pantheon, p. 105, 2d edit.; Spence's Polymetis, p. 130, and note 90.

Digitized by Google

Him who was to be lifted up on the cross.* Comp. Isa. xi. 10, 12. Num. xxvi. 10. xvi. 38, or xvii. 3.

3. *A sail* of a ship from its *waving* or *flying* in the wind. Isa. xxxiii. 23. Ezek. xxvii. 7.

IV. As a N. ניסן *Nisan*, a name of the first ecclesiastical month, otherwise called *Abib*. It occurs Neh. ii. 1. Esth. iii. 7; but we never meet with it till after the Babylonish captivity. It is probable that the month *Abib* was thus denominated by the latter Jews, as being that of the Exodus or *flight* out of Egypt. Comp. Exod. xii. 11, 33, 34, 39.

נסס I. *To fly off entirely.* occ. Isa. x. 18, כמסס נסס "*as what is melted* flies away, evaporates and goes off," (Bate), as most natural bodies will with a very intense fire.

II. In Hith. *to wave* or *glister with light*, as precious stones. occ. Zech. ix. 16. Comp. Isa. lxii. 3, and above נס II.

III. In Kal, *to erect* or *display as a banner.* occ. Isa. lix. 19. In Hith. *to be erected* or *displayed*, as a banner. occ. Ps. lx. 6. Comp. Isa. xi. 10.

נסג

To recede, retire, go back, freq. occ. This root is nearly related to נג (as נסך to סך), and is by some considered as the same with it; but I make it a distinct root, because the ס is plainly radical in the infinit. of Kal, נסוג Isa. lix. 13, and may be so in the participle mas. plur. נסוגים Jer. xlvi. 5. Zeph. i. 6, and in the verb נסגר Isa. xlii. 17. Jer. xxxviii. 22. Comp. Isa. l. 5.

נסה

With a radical, but mutable or omissible, ה.

I. *To try, attempt, essay.* Deut. iv. 34. xxviii. 56. Job iv. 2.

II. *To try, prove, tempt.* Gen. xxii. 1. Exod. xx. 20. Deut. xiii. 3. Jud. iii. 1, 4. 1 K. x. 1. Comp. 1 Sam. xvii. 39. Eccles. ii. 1. vii. 23. Dan. i. 12. As a N. fem. in reg. מסה rendered *trial*, Job ix. 23; but see under מסה VI. plur. מסות *trials.* i. e. of faith and obedience, *miracles*, wrought for this purpose. occ. Deut. iv. 34. vii. 19. xxix. 3. Comp. Exod. xvi. 4. xx. 20. Deut. viii. 2, 16.

III. *To try* or "*tempt God*, is to prescribe to him according to the sense and pleasure of our own mind: that we may receive such proofs of his truth, patience, power or providence, as, and when, we think fit. This supposes a doubting or questioning of the truth of what we put to trial. Exod. xvii. 7. Deut. vi. 16. Ps. xcv. 9.† But in cases of great difficulty, a proof may be piously desired BY THE AGENT WHOM GOD EMPLOYETH, for the strengthening his faith, Jud. vi. 39." Thus Dr Taylor in his Concordance. But I must desire the reader to lay a particular stress on the words which I have printed in capitals; because I think the exception here proposed by the Doctor must be limited to those times in which God *did by visible and sensible signs* interpose in the affairs of men, and *did thus, miraculously, employ human agents* to accomplish his purposes: otherwise, under the notion or pretence of *doing the work of the Lord*, a door will be opened to *enthusiasm, and every evil work.* As a N. מסה *temptation*, as of God. Exod. xvii. 7. Ps. xcv. 8.

DER. *Nice, nicety*, &c. Also perhaps Lat. *nasus*, French *nez*, and Eng. *nose.*

נסח

To take, pull or *pluck away.* The Lexicons and Concordances place several texts of the Hebrew Bible under this root; but as it does not appear that in any of these passages the נ is radical, I have ranged them under סח, which see. As a Chaldee verb in Ith. however, we have יתנסח *shall be taken* or *pulled down* or *away.* Once, Ezra vi. 11. So LXX ἀπὸ-ξυλοπηγήσεται, and Vulg. tollatur. The Chaldee Targum uses the V. in Kal, for *taking* or *plucking away*, Jud. xiv. 9, twice.

נסך

To spread abroad, diffuse, effuse, pour out.

I. In Kal and Hiph. *to diffuse, pour out* or *abroad*, as a libation. 1 Chron. xi. 18. Jer. xliv. 17—19, & al. freq. Isa. xxx. 1. נסך מסכה *pour out a libation*, σπονδὴν σπονδας, i. e. ratify or confirm a treaty or covenant, which was usually done by sacrifices and *libations.* So LXX ἐποιήσατε—σπονδὴν *ye have made covenants.* See Bp Lowth, and comp. under כרת V. In Niph. impersonally Exod. xxxvii. 16, אשר יסך בהן *with which* a libation might be made, quibus *libandum erat.* As a N. נסך *a libation of wine poured out*, rendered by our translators *a drink-offering.* Gen. xxxv. 14. Exod. xxix. 40. Num. xxviii. 7, & al. freq. As a N. נסיך the same. Deut. xxxii. 38. No doubt these *libations of wine* were among believers typical of the *blood* of Christ, to be once *shed* for the sins of the world, and from believers were borrowed by the heathen, who, throughout the world, practised them in honour of their false gods. Comp. Greek and Eng. Lexicon in Ἀπονδος.

II. *To diffuse, pour abroad*, as a spirit or disposition. Isa. xxix. 10.

III. *To spread over, overspread*, as a veil or covering. As a N. fem. מסכה *a covering.* Isa. xxv. 7, והמסכה הנסוכה *And* the covering (which is) spread *over all nations.* Also, *a covering for a bed, a coverlet.* occ. Isa. xxviii. 20.

IV. *To overspread*, as a graven image of wood, with gold or silver. Isa. xl. 19, החסל נסך חרש *the workman* overspreads *the graven image* (of wood namely, mentioned in the next verse), *even the refiner*, or *goldsmith, spreadeth it over with gold, and casteth sheets of silver.* Isa. xliv. 10, *Who hath formed a god*, נסך ופסל *and* overspread *a graven image* (of wood, see ver. 13—17, and Jer. x. 3, 4.) *that is profitable for nothing?* As a N. נסך is rendered *molten image*, but strictly and properly means the *metalline case* or *covering spread over* the carved wood. Isa. xlviii. 5. Jer. x. 14. Comp. Dan. xi. 8. in Heb. and Baruch, vi. 50, 55, 57, 71, or 54,

* Comp. John iii. 14, Bate's note (x) on Num. xxi. 8, in his New and Literal Translation of the Pentateuch, Justin Martyr, Dial. cum Tryph. Jud. p. 321, 322, edit. Colon. Kidder's Messias, part i. p. 73, &c.

† Comp. Whitby and Wetstein on Mat. iv. 7.

56, 69. As a N. fem. מסכה the same. It is often joined with פסל *the carved* wooden *image* which it covered. See Deut. xxvii. 15. Jud. xvii. 3, 4. xviii. 14. 2 Chron. xxxiv. 3. Solomon's cherubim were images of this kind *made of olive-wood, and overlaid with gold.* 1 K. vi. 23, 28. And by Exod. xxxii. 4, 8. Deut. ix. 12, 16. Neh. ix. 18, Aaron's calf was, in like manner, *overlaid with gold;* and so were Jeroboam's, 2 K. xvii. 16.

V. *To anoint,* &c. See under סך.

VI. As a N. fem. מסכת *the warp* in weaving. See under מסך I.

נסן See under נס IV.

נסע

I. *To remove* from place to place, *to travel, journey.* Gen. xi. 2. xii. 9. In a Hiph. sense, *to remove, cause to move, make to journey.* Ex. xv. 22. As a N. מסע *a journeying, travelling, removing.* Num. x. 2. Deut. x. 11.

II. *To remove, be removed,* or *put from its place.* Jud. xvi. 3, 14. Isa. xxxiii. 20. (where LXX κινηθωσιν, and Vulg. auferentur) Isa. xxxviii. 12. In Hiph. *to remove, place at,* or *carry to, a distance.* 2 K. iv. 4. Ps. lxxx. 9. As a N. מסע *a removing,* or *removal.* 1 K. vi. 7, אבן שלמה מסע *stone complete,* or *made ready* for removing. Comp. ch. v. 17, and Deut. xxvii. 6. חנית מסע *the* missive *spear.* Job xli. 17 or 26.

III. As a N. סעה *a moving* or *rushing along,* or *forwards.* occ. Ps. lv. 9.; where Aquila and Theodotion λαιλαπωδους *stormy,* Symmachus ἐπαιζοντος *lifting* up, Jerome tempestatis *tempestuous;* רוח סעה *a wind (of)* rushing forwards ΦΕΡΟΜΕΝΗ πνοη, Acts ii. 2. Comp. Num. xi. 31. Ps. lxxviii. 26; where the verb נסע is applied to the wind.

נסק

I. In Kal, *to ascend, go up.* occ. Psal. cxxxix. 8. So LXX ἀναβω, and Vulg. ascendero.

II. Chald. In Aph. *to cause to ascend, to take* or *bring up.* occ. Dan. iii. 22. vi. 23; where Theodotion ἀνηνεγκαι; and observe that in the word לחנסקה of this passage the radical נ is preserved.

נע

I. In Kal, intransitively, *to move, remove, wander.* Exod. xx. 18. Jud. ix. 9. Ps. cix. 10. Amos iv. 8. Transitively, *to move* or *remove* another, 2 Sam. xv. 20. In Hiph. *to remove, cause to wander,* Ps. lix. 12. As a N. נע *a vagabond, a wanderer.* Gen. iv. 12, 14.

II. In Kal, intransitively, *to move* or *be moved to and fro, to shake, be agitated, stagger.* 1 Sam. i. 13. Ps. cvii. 27. Isa. vi. 4. vii. 2. xxiv. 20. In Hiph. transitively, *to move, shake, agitate,* 2 K. xix. 21. Amos ix. 9. Zeph. ii. 15, & al.

נענע occurs not as a verb in this reduplicate form, but as a N. mas. plur. מנענעים *sistrums.* So Aquila and Symmachus σεισηρεις (from σειω, *to shake, agitate*), and Vulg. sistris. occ. 2 Sam. vi. 5. The *sistrum* was an instrument of music, heretofore very common among the Egyptians. It was of an oval figure, or a dilated semicircle, in the shape of a shoulder-belt, with brass wires across, which played in holes wherein they were stopped by their flat beads. They played on it by *shaking* the *sistrum* in cadence, and thereby the brass wires make a shrill and loud noise." Calmet's Dictionary from Apuleius. See also Virgil, Æn. viii. lin. 696, and note there in the Delphin edit.

DER. Greek νευω, and Lat. *nuo,* to nod, whence Latin *nuto,* and Eng. *nutation.*

נעל

To fasten, make fast.

I. *To fasten,* as a door with a bolt. occ. Jud. iii. 23, 24. 2 Sam. xiii. 17, 18. Cant. iv. 12. גל נעול *a spring* locked up, as Sir John Chardin says he has known them to be in divers parts of Asia, on account of the scarcity of water there;* and as I have often seen them on our dry downs, even in England. As a N. מנעל or מנעול *a bolt* or *lock.* occ. Neh. iii. 3, 6, 14, 15. Cant. v. 5.

Hence perhaps Saxon *nægl,* and Dan. *nagle,* or *negl,* and Eng. *a nail.*

II. As a N. נעל *a shoe,* or more properly *a sandal* which consisted of a *sole fastened* to the foot by strings tied on the upper part of it. Thus the Chaldee Targums generally render it by the † compound word סנדל or סנדלא, the LXX by σανδαλιον and ὑποδημα, and the Vulg. by caliga or calceamentum, all which words primarily denote the *kind of shoe* or *sandal* just mentioned. Hence we so frequently read of *loosing the shoe.* As a N. מנעל *a shoe,* or as a participle, *shoeing, covering the feet.* occ. Deut. xxxiii. 25.‡ As a verb, *to fasten* or *bind on a shoe* or *sole, to shoe.* occ. 2 Chron. xxviii. 15. Ezek. xvi. 10. So the LXX render it in Chron. ὑποδησαν, and in Ezek. (according to the Alexandrian MS.) ὑποδησα.

Loosing or *plucking off the shoe,* or *sandal,* when they entered into God's more immediate presence, as in Exod. iii. 5. Josh. v. 15, seems to have been an *emblematical* act, denoting their *laying aside,* by repentance, the *pollutions* contracted by *walking* in this evil world. Comp. Eccles. v. 1. John xiii. 10. The modern Jews in the eastern countries are said to *pull off their shoes,* before they enter their synagogues; and to this ceremony of worship, as practised by the Jews in his time, Juvenal alludes, sat. vi. lin. 158,

> *Observant ubi festa* mero pede *sabbata reges,*
> Where kings *barefooted* festal sabbaths keep.

The Mahometans always *pluck off their shoes,* and leave them at the door when they enter their mosques. And the ancient heathen observed the same custom as to their temples.§ The modern Gentoos, in like manner, "when they enter their temples, or the apartments of any great man, *pull off their shoes,* and leave them at the doors. Appearing in your presence *without shoes* is the greatest mark of *respect.*"‖ So the Abyssinian Christians still preserve the ancient rite by never entering a church without *pulling off their shoes.*¶

* See more in Harmer's Observations, vol. i. p. 113.
† Comp. Greek and Eng. Lexicon in ΣΑΝΔΑΛΙΟΝ.
‡ See Bynæus De Calceis Hebræorum, lib. i. cap. 6.
§ See Jos. Mede's Works, fol. p. 347.
‖ Annual Register for 1782, Characters, p. 51. note.
¶ Mede ut supra; Complete Syst. of Geogr. v. ii. p. 401; Millar's Hist. Propagat. of Christianity, vol. ii. p. 189.

The Israelites were commanded, Exod. xii. 11, to eat the passover *with their shoes*, or *sandals, on their feet*, in token of haste; for in general, no doubt, *they plucked them off when they ate*, as the easterns still do. See Harmer's Observations, vol. i. p. 451.

Ps. lx. 10. cviii. 10, *Towards* or *upon Edom will I stretch out* (LXX επτυω) my shoe or sandal, as to a vile slave, who was to loose, carry, and clean it (comp. Mat. iii. 11. Luke iii. 16.); or rather, *cast it*, as into an obscure corner, such as they threw their dirty sandals into, before they sat down to meat. See Merrick's Annotations.

Cant. vii. 1 or 2, *How beautiful are thy feet* with sandals or slippers, *O prince's daughter!* Hence we learn that these were anciently an eminent part of female eastern finery. So Judith, ch. x. 4, when she proposed to charm Holofernes, *took her* sandals, σανδαλια, *upon her feet*; and ch. xvi. 9, *Her* sandals *ravished his eyes*. And Homer, in the brief description he gives us of Juno's dress, when she intended to captivate Jupiter, does not, however, omit her *sandals*, Il. xiv. lin. 186,

Πωσι δ' υπαι λιπαρσιν ιδηπατο καλα πιδιλα.
Last her fair feet celestial *sandals grace*.
POPE.

And thus, in modern times, Lady M. W. Montague, describing her Turkish dress, says, (letter xxix. vol. ii. p. 12,) "*My* shoes *are of white kid leather, embroidered with gold*," and of the fair Fatima, (letter xxxiii. vol. ii. p. 71,) "*Her* slippers *white satin, finely embroidered*."

III. Chald. In Aph. or Hiph. *to bring in, introduce*. occ. Dan. ii. 25. iv. 3 or 6. vi. 18 or 19.

נעם

To be pleasant, sweet, agreeable. Gen. xlix. 15. 2 Sam. i. 26. Ps. cxli. 6, & al. As Ns. נעם *sweetness, pleasantness*. Prov. iii. 17. xv. 26. Comp. Ps. xc. 17. נעים *pleasant, agreeable*. 2 Sam. i. 23. Ps. lxxxi. 3. cxxxiii. 1. נעמן *pleasantness*. occ. in plur. Isa. xvii. 10. As a N. mas. plur. מנעמים *pleasant meats, dainties*. occ. Ps. cxli. 4.

נעץ

Occurs not as a verb in Heb. but in Chaldee signifies *to fix, infix*. Hence perhaps as a N. נעצוץ a kind of *thorn-tree*, so called from its *thorns* or *prickles fixing deep* into the flesh. occ. Isa. vii. 19. lv. 13. Comp. עצה.

נער

To agitate, move briskly.

I. In Kal, transitively, *to shake, agitate*. Neh. v. 13, where LXX εκτιναγω, and Vulg. excutio, *to shake out*. Isa. xxxiii. 15, where LXX αποσειομενος *shaking off*. Intransitively, *to shake, shake* or *rouse oneself*. Jud. xvi. 20. Also, transitively, *to shake off*. Exod. xiv. 27. Ps. cxxxvi. 15. In Niph. *to be shaken*. Isa. xxxiii. 9. Job xxxviii. 13. Ps. cix. 23. Dr Shaw, Travels, p. 187, speaking of the swarms of *locusts* which he saw near Algiers, in 1724 and 1725, says, "When the wind blew briskly, so that these swarms were crowded by others, we had a lively idea of that comparison of the Psalmist (Ps. cix. 23,) of *being tossed up and down as the locust*. In Hith. *to shake oneself*. Isa. lii. 2.

II. As a N. נער *agitation, violence, perturbation*. Ps. lxxxviii. 16. Job xxxvi. 14.

III. As a N. נערת *tow*, i. e. *flax* or *hemp* reduced by *agitation*, or by *beating* and *combing* into a filamentous substance. occ. Jud. xvi. 9. Isa. i. 31.

IV. As Ns. נער *a child, a youth, a young man*. Gen. xiv. 24. xviii. 7. xxii. 5. 1 Sam. i. 22. Also, *a young woman*. Gen. xxiv. 14, 16, 28, 55, 57. xxxiv. 3, 12. In all which texts the Samaritan Pentateuch, the Keri, and several of Dr Kennicott's codices read נערה. The common printed reading נער however seems right, since it occurs too often to suppose it a corruption, and not appearing so grammatical as נערה was probably in some copies changed into the latter word. *A young one*, of cattle. Zech. xi. 16. Fem. נערה *a young woman, a girl*. Exod. ii. 5. Jud. xix. 3, 4, & al. The נערים הקטנים mentioned, 2 K. ii. 23, and rendered *little children*, should rather have been translated *little lads*, meaning such as were come to some use of their reason. Comp. 2 K. v. 2, 3. 2 Chron. xxxiv. 3. We may with Harmer, Observ. vol. iii. p. 193, illustrate Prov. ix. 3, by a passage from Hasselquist, Travels, p. 56, who at Alexandria in Egypt saw ten or twelve *women* going about and *inviting people to a banquet* by a particular kind of *cry* or *noise* hardly to be described. Also, נער *youth, state of youth*. Job xxxiii. 25. Prov. xxix. 21, & al. As a N. mas. plur. נערים *youth, youthful state*, or *days of youth* (for ימים *days* seems to be the word understood, with which the plural נעורים agrees, as בחורים, זקנים, &c.) Gen. xlvi. 34. Isa. liv. 6. Jer. iii. 25, & al. freq. It is evident that *youth* is denominated from this root on account of the *sprightliness* and *activity* of that age.

V. As a N. נער *a child in understanding* or *abilities, childish* in this sense, *ignorant, simple*. See Isa. iii. 4. Eccles. x. 16, 17. In which last passage Solomon alludes to his foolish son Rehoboam, who is said, 2 Chron. xiii. 7, to be נער ורך לבב childish (Vulg. *rudis* ignorant) *and weak-hearted*, when, by 1 K. xiv. 21, he was *forty-one* years of age. So Jeremiah excusing himself from the prophetic office says —*I cannot speak, for I am* נער: but it cannot be hence safely inferred that he was then *a child in age*; for Solomon modestly calls himself נער קטון *a little child*, 1 K. iii. 7, though it appears by the first verse that he was then *married*.

VI. It is rendered, *to roar*, as a young lion. occ. Jer. li. 38. If this be the true meaning of the word in this passage, it is thus used by an onomatopœia, or formed from the sound, as *roar* in English. But the Vulg. explains נערו here by excutient comas, *shall shake their manes*; so the LXX version εξηγειρθησαν *they were roused*, appears likewise to refer it to the root עיר. Comp. Jud. xvi. 20; and observe from Kolben, Nat. Hist. of the Cape, vol. ii. p. 96, that "when the lion is wroth or pinched

with hunger, he *erects* and * *shakes his mane*, and thwacks his sides very briskly with his tail." But as נעיר in Jer. li. 38, is applied to *lions' whelps*, the sense of *roaring* or *growling*, rudere, seems preferable. נעור in Zech. ii. 13, is by some referred to this root נעף in the sense of *roaring*, and translated accordingly; but both the form of the word, and the version of the LXX and Vulg. show that it belongs to the root עור which see.

נף

To reach out, stretch forth.

I. In Hiph. *to reach*, or *stretch out*, as a tool in cutting. occ. Exod. xx. 25. Josh. viii. 31. (Comp. Isa. x. 15.)—as a sickle into corn. occ. Deut. xxiii. 25 or 26. In these three passages of Exod. Deut. and Josh. the LXX render it by ἐπιβαλλω *to put in* or *upon*.

II. In Hiph. *to reach* or *stretch out*, as the hand. Isa. xi. 15. xiii. 2. xix. 16. Zech. ii. 9 or 13. In this view the LXX render it inter al. by ἐπιβαλλω and ἐπιφερω *to lay on*. Isa. xxx. 28, להנפה גוים בנפת שוא to stretch out (the hand namely *against*) *nations* with a stretching out of *destruction*. As this is the only text wherein the ה final may seem to be *radical*, and the prophet is here threatening the Assyrians and their confederates, להנפה may either be considered as the infinitive of נף according to a Chaldee form common in Ezra and Dan. (see Chaldee Grammar, sect. vi. 8.) or else להנף may be taken as the Heb. infin. Hiph. and the final ה prefixed, as emphatic, to the following word גוים. See Bp Lowth's note, and comp. Job xl. 15 or 18, under אפק III. The Heb. particle for *against* may be understood, as in Isa. x. 32, under נפף below. The Vulg. explains the above Heb. words by *ad perdendas* gentes *in nihilum*, to destroy *the nations* to nothing. As a N. fem. תנופה, in reg. תנופת *a stretching out*, as of the hand. Isa. xix. 16. xxx. 32.

III. In Hiph. *to stretch out*, as with or in the hand, *to present, tender*. Exod. xxix. 24, & al. freq. In Huph. *to be* thus *presented*. occ. Exod. xxix. 27. As a N. fem. תנופה *a stretching forth* or *presenting*. Exod. xxix. 27. Also, *an offering* thus *presented*. Exod. xxix. 24. Num. viii. 11, *And Aaron* והניף shall present *the Levites* תנופה (as) a present or offering *before Jehovah*; and this text shows the true sense both of the verb and noun, in this application of them.

IV. In Hiph. *to stretch forth, extend*, as God did showers to his people when passing through a country which, according to Dr Shaw, Travels, p. 438, "*is never*, unless sometimes at the equinoxes, *refreshed with rain*." occ. Psal. lxviii. 10,

> "*While yet the burning sands they tread,*
> Thy kindliest rains around them shed,
> Bespeak them fav'rites of thy care,
> And nature's wearied powers repair."
>
> MERRICK.

But comp. under נדב.

V. In Kal, *to stretch forth, extend*, as perfumes or scented fumigations over a bed. occ. Prov. vii. 17, נפתי משכבי מור I have stretched out (*over*) *my bed, myrrh*, &c. namely, in the censer, or fuming-pot.

VI. As a N. נוף *a stretching forth, extension*. occ. Ps. xlviii. 3, *Mount Sion* is יפה נוף *beautiful* in extension, i. e. in the prospect it *extends* to the eye. Thus Bate.

VII. As a N. fem. in reg. נפת, plur. נפות *an extension*, or *extent* of country. occ. Josh. xi. 2. xii. 23. xvii. 11. 1 K. iv. 11.

VIII. As a N. נפת *honey*. See under פת IV.

נפף *to stretch out repeatedly*. occ. Isa. x. 32. ינפף ידו הר בית ציון *He* (*the Assyrian*) shall stretch out *his hand* repeatedly (*against*) *the mountain of the house of Sion*. (Comp. Isa. xi. 15. xix. 16.) So in Hiph. Job xxxi. 21, והניפורתי, the ו being substituted for the reduplicate פ; but observe that thirty of Dr Kennicott's codices drop the ר.

נפח

This root is both in sound and sense nearly related to יפח.

I. In Kal, *to breathe, blow with a blast of air*. Isa. liv. 16. Cant. ii. 17. iv. 6. עד שיפוח היום *till the day* breathe. So the LXX διαπνευη, and Vulg. aspiret. * It is obvious to common observation in almost every country, that in settled weather there is generally at the time of the sun's approach to the horizon, and a little after he is risen, a pretty brisk easterly gale, which seems to be the *breathing of the day* here mentioned. Comp. Gen. iii. 8. But see Harmer's Outlines, p. 282. As a N. מפח *a puff*. occ. Job xi. 20, מפח נפש a puff *of breath*. Comp. Jer. v. 13. Also, *an instrument of blowing, a bellows*. occ. Jer. vi. 29. So LXX φυσητηρ, and Vulg. sufflatorium. In Hiph. *to breathe, blow upon*. Cant. iv. 16. Comp. under יפח.

II. In Kal, transitively, *to puff* or *snuff at* in contempt, or disdain. So LXX ἐξεφυσησα, Vulg. exufflavi. Hag. i. 9, where see Bp Newcome. In Hiph. with ב or ל following. The same. Ps. x. 5. (so Symmachus ἐπεφυσε.) xii. 6. Mal. i. 13, where LXX ἐξεφυσησα, Vulg. exufflastis. As a N. פח *a puffing*. Isa. xlii. 22. הפח בחוריים a puffing *for the choice men* or *soldiers*, i. e. in contempt. See Vitringa, and comp. 2 Chron. xxix. 8.

III. In Kal, *to pant for breath, breathe short*. Jer. xv. 9. In Hiph. *to cause to pant*. Job xxxi. 39. Also, intransitively, *to puff* or *pant*. Mal. i. 13.

IV. In Kal, *to blow*, as a stream or blast of fire. Ezek. xxii. 20, 21. In Hiph. *to smite*, as with such *a blast*. Ezek. xxi. 31 or 36. Comp. Prov. xxix. 8. *Scorners* יפיחו קריה blow up (namely the fire of contention in) or inflame *a city*. As a particle paoul נפורח Jer. i. 13, סיר נפורח *a pot* blowed upon, i. e. heated by having the fire blowed upon it. Comp. Job xli. 12 or 20.

V. As a N. פיח *ashes*, which are reduced to this form by the agency of the celestial fluid, the gross air *rushing in*, and the light *rushing forth* in the act of *burning*. occ. Exod. ix. 8, 10.

* —*Gaudetque* comantes
Exutius cervice toros.—VIRG. Æn. xii. 6, 7.

* See Nature Displayed, vol. iii. p. 177, English edit. 12mo.

Digitized by Google

VI. As a N. mas. plur. פחים *quick burning coals* (Eng. marg.) in which the fire is still *a blowing up*. So one of the Greek versions in Montfaucon's Hexapla ανθρακας *live coals*. occ. Ps. xi. 6; where it is joined with *fire* and *brimstone*, in allusion to the horrible destruction of Sodom and Gomorrah. Dr Lowth, (De Sacra Poesi Heb. Prælect. xii. p. 106, edit. Oxon. 8vo.) whom see, explains it by *balls of fire*, bolides (Plin. Nat. Hist. ii. 26.) or simply *lightnings*. Comp. Ps. xviii. 13, 14. Also, as a N. mas. plur. without the ו as in many other instances פחם *live coals*. occ. Prov. xxvi. 21, where Vulg. carbones *coals*; Isa. xliv. 12, where LXX, Aquila, Symmachus, and Theodotion, ανθρακες *live coals*, so Vulg. prunis. Isa. liv. 16, where LXX ανθρακας, and Vulg. prunis.

VII. As a N. תפוח, rendered *the apple-*, but most probably means *the citron*-tree, and -fruit, so called from that *remarkable fragrancy* which they *breathe forth*. (Comp. Cant. iv. 16.) The *apple-trees* they have in Judea and the * neighbouring countries are very bad, and therefore can hardly be the trees intended, Cant. ii. 3. Joel i. 12, & al. The *citron*-tree, (whatever be determined concerning its near relations the *lemon*- and *orange*-tree) was certainly known to the Jews † several generations before our Saviour, as appears by the story in Josephus (Ant. lib. xiii. cap. 13, § 5.) of their pelting king Alexander Jannæus with *citrons*, which they carried, he says, *according to the law*, at the feast of tabernacles. Comp. under הדר II. And this tree corresponds with the description given in Scripture, of the תפוח, as being a very *delightful* and *noble* tree, Joel i. 12. Cant. ii. 3.—*extremely fragrant*, Cant. vii. 8.—its fruit very *refreshing*, Cant. ii. 5.—and of a *golden colour*, Prov. xxv. 11. As for Cant. viii. 5, the only remaining passage where תפוח occurs in the name of a tree, it more probably means the *citron*- than the *apple*-tree, because the former seems to have been more common in Judea, as they certainly are more pleasant than the latter. But for farther satisfaction on this subject, I refer the reader to Harmer's Observations, vol. i. p. 396, &c.

VIII. It appears from Josh. xv. 53, that the Canaanites had a בית or temple to תפוח or *the blower*, which "name seems to express the complex act of the *expansion*, *driving* the *spirit* into the sun's orb; *melting* and *dissipating* it there; *forcing* it out again in *atoms* or *light*; *reforming* the same into *spirit*; making it the instrument to give *breath*, to *move* and *impel* the (planetary) *orbs* and other bodies; and when made a god, to give oracles, to *inspire* or *blow into* his priests or prophets a power of *vaticination*, to reveal secrets and foretell things to come."—*An apple*, and probably of the *citron* or *orange* kind, seems to have been the emblem of these celestial agents, particularly of the *sun*, even from the beginning. See Gen. iii. Hence the very general sacredness of various *apples* among the heathen. See more in Holloway's Originals, vol. i. p. 76, 77; vol. ii. p. 249, 250; Hutchinson's Trinity of the Gentiles; p. 307, & seq.; and Vitringa, Observ. Sacr. lib. iv. cap. 12, § 15, p. 1067.

DER. Greek πνεω to breathe, whence πνευμα breath, and Eng. *pneumatic*. Also *puff*, and ψ being prefixed, *snuff*, *sniff*. Qu?

נפך

Occurs not as a verb, so the ideal meaning is uncertain, but as a N. נפך *an emerald*, or some kind of *precious stone*. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

נפל

To fall, in almost any manner. It is a very general word, and even more extensive in its signification than the Eng. verb *to fall*, whether simple or joined with the several particles *down*, *off*, *upon*, &c. The following are some of its most remarkable applications.

I. In Kal, *to fall*, as lots. In Hiph. *to cause to fall*, *cast*, as lots. See Josh. xiii. 6. xxiii. 4. 1 Chron. xxvi. 14. Neh. xi. 1.

II. *To fall*, *befall*, *happen*. Ruth iii. 18.

III. *To fall* to the ground, *fail*. Josh. xxi. 45. xxiii. 14. 1 K. viii. 56 or 57. Comp. 1 Sam. iii. 19.

IV. *To fall upon*, as sleep, terror, &c. See Gen. ii. 21. Exod. xv. 16. Josh. ii. 9. Job iv. 13. xiii. 11. Prov. xix. 15.

V. *To fall down*, as a tent, a wall, a house, corruere. Jud. vii. 13. Ezek. xiii. 11. Jer. li. 44. Jud. xvi. 30. In Hiph. *to cause to fall*, *to fell*, as a tree. 2 K. iii. 19, 25. As a N. מפלה *a ruin*, *heap of buildings fallen down*. Isa. xvii. 1. xxiii. 13. xxv. 2.—of a tree, Ezek. xxxi. 13.

VI. *To fall*, as in battle, or by a violent death. Jud. viii. 10. xii. 6. xx. 44, 46. 2 Sam. i. 4. ii. 23. iii. 34, 38.

VII. *To be fallen* or *lie*, as on a bed. Exod. xxi. 18. Esth. vii. 8.—as dead. Jud. iii. 25. iv. 22. 1 Sam. xxxi. 8. Comp. 1 Sam. v. 4.

VIII. *To lie*, *lie down*. 1 Sam. xix. 24. Comp. Ezek. i. 28. iii. 23. Num. xxiv. 4.

IX. *To lie*, *be disposed*, as an army. Jud. vii. 12.

X. *To lie*, *be situated*, *dwell*, as a people. So LXX κατοικησει, and Targ. שרא. Gen. xxv. 18.

XI. With מ following, *to fall short of*, be *inferior to*, a person. Job xii. 3. xiii. 2.

XII. With מ following, *to fall off*, *cease from*, a thing or action. Jud. ii. 19.

XIII. *To fall* or *sink*, as the countenance in chagrin, discontent, or displeasure. Gen. iv. 5, 6. Comp. Job xxix. 24. Jer. iii. 12. Neh. vi. 16.—as the heart in fear. 1 Sam. xvii. 32.

XIV. *To fall*, *decay*, *rot*, as a part of the body. Num. v. 27.

XV. In Hiph. *to cause to fall*, *cast forth*, as a mother her offspring. Isa. xxvi. 19.

XVI. *To be dejected*, *cast down*, in mind. Neh. vi. 16.

XVII. *To fail*, *be to no purpose*, or *to be lost in reckoning*. Num. vi. 12; where LXX αλογοι εσονται *shall not be reckoned*, Vulg. irriti fiant *be in vain*, *useless*.

* So Dr Russell, where he professes to enumerate *all* the variety of fruit produced at Aleppo, mentions "two or three sorts of *apples*, *but very bad*." Nat. Hist. of Aleppo, p. 21.

† Dr Prideaux, Connex. part ii. book vi. places this riotous assault on Alexander Jannæus in the year before Christ 95.

XXIII. In Kal, *to fall, be laid, presented* or even *accepted*, as a petition or supplication. See Jer. xxxvi. 7. xxxvii. 20. In Hiph. *to present*, as a supplication. Jer. xxxviii. 26. xlii. 9. Dan. ix. 18, 20. This application of the verb seems to allude to the *prostrate posture* in which petitions anciently were, and still are, presented to the eastern princes.

XIX. In Kal and Hith. *to fall upon, assault*, Josh. xi. 7. Job i. 15. Gen. xliii. 18.

XX. *To light down, alight*, as from a camel or chariot. Gen. xxiv. 64. 2 K. v. 21.

XXI. *To fall off, desert*, to an enemy. Jer. xxi. 9. xxxvii. 13, 14.—to another kingdom or government. 2 Chron. xv. 9.

XXII. As a N. נפל *an abortion, an abortive birth*, which *falls* from the mother dead, immature, and imperfect. occ. Job iii. 16. Psal. lviii. 9. Eccles. vi. 3.

XXIII. As a N. מפל *refuse, offal*,* of corn. occ. Amos viii. 6.

XXIV. As a N. mas. plur. in regim. מפלי *flakes*, i. e. of flesh, laid over and *falling down*, as it were, upon each other. So Montanus, decidentiæ. occ. Job xli. 15 or 23.

XXV. As a N. fem. in reg. מפלת *a dead carcass* (caro casa) *fallen to* the ground. occ. Jud. xiv. 8. So the LXX πτωμα, from πιπτω *to fall*.

XXVI. As a N. mas. plur. נפלים and נפילים. occ. Gen. vi. 4. Num. xiii. 33 or 34. I once thought this word might signify *apostates, persons fallen off* from the true worship, faith and fear of God, *deserters* in a spiritual view (comp. Sense XXI. above, and Job xxii. 15—17.); according to that of Ecclus xvi. 7, των αρχαιων γιγαντων οι απιστησαν *the old giants* who fell away; but, no doubt, there were *spiritual apostates* before the time mentioned, Gen. vi. 4, (comp. Gen. iv. 26, under קרא VII.) and Num. xiii. 33, seems to determine the meaning of the word to be *such as fall upon others, assaulters, violent*. So Aquila renders it in Gen. by ανομοι ανομοτατοι, and Symmachus by βιαιοι.

נפלל *To fall entirely* or *repeatedly*. So LXX πιουνται, Vulg. corruent, and Montanus, cadet, *shall fall*. occ. Ezek. xxviii. 23.

Der. *To fall, fell, fail*, &c.

נפץ

To dissipate, disperse.

I. In Kal and Hiph. *to disperse, disseminate, scatter abroad*. Gen. xi. 8, 9. Isa. xxx. 30, נפץ—להב a scattering or scattered flame *of devouring fire*. In Niph. *to be dispersed, disseminated*. Gen. ix. 19. x. 18. xi. 4. Prov. v. 16, & al. freq. As a N. פרץ *a dispersion, dissipation*. occ. Zeph. iii. 10. As a N. fem. plur. תפרוצות *dispersions*. occ. Jer. xxv. 34.

II. *To dissipate* the parts of a thing by *collision, to break in pieces*. Ps. ii. 9. Jer. li. 21—23, & al. freq. As a participial N. מפץ *a breaking in pieces*. occ. Ezek. ix. 2. Also, *a warlike instrument, a mace, club*, or the like. occ. Jer. li. 20. Comp. Prov. xxv. 18, where two of Dr Kennicott's codices have מפץ.

III. *To loosen, and separate into distinct pieces*; applied to timber before fastened together in floats. To this purpose the LXX σχοινοξεω, and the French translation *je les ferai* delier. occ. 1 K. v. 9.

נפצץ *To dash* or *break into many pieces*. occ. Jer. xxiii. 29.

נפצפץ *To shatter exceedingly*, or *into very small pieces*. occ. Job xvi. 12.

נפק

I. In Kal and Hiph. *to bring* or *draw forth, to produce*, or *bring into action*, proferre. See Psal. cxl. 9. cxliv. 13. Prov. viii. 35. Isa. lviii. 10. Jer. x. 4. The Vulg. renders it once by effundo *to pour out*, Isa. lviii. 10, once by affluo *to abound*, Prov. iii. 13, and several times by haurio *to draw out*; so Symmachus, Prov. viii. 35, by αφυτευω. But observe that the כ is never preserved in this Hebrew V. though always in the subsequent Chaldee one.

II. As a N. אפיק *an effusion, efflux, stream*, as of water, Job vi. 15. Ps. xlii. 2. Cant. v. 12. 2 Sam. xxii. 16, where אפיקי ים (comp. Ps. xviii. 16.) are the *effusions* or *passages* of the sea from the great abyss. So LXX αφισεις, Vulg. effusiones אפיקיו Isa. viii. 7, seems to allude to the numerous artificial *outlets* or *channels* which were made from the Euphrates. On Ps. cxxvi. 4, see Mr Merrick's Annotation, and Dr Horne's comment and note.

III. Chald. *to go forth, issue out*. Dan. ii. 13, 14. vii. 10, & al. In Hiph. or Aph. *to bring forth, bring out*. Ezra v. 14. vi. 5, & al. As a N. fem. נפקתא *expense, disbursement*. Ezra vi. 8.

נפש *To breathe, respire.*

I. *To respire, take breath, and so be refreshed*, or *reanimated*. occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. נפש *breath*. Job xli. 12 or 21, (where see Scott's note, and Bochart, vol. iii. 782.) Gen. i. 30.

II. בתי הנפש are mentioned among the ornaments of the women, Isa. iii. 20. The words mean, I apprehend, *perfume-boxes, vessels* or *boxes to snift* or *smell at*, so the Vulg. rightly, olfactoriola *smelling-boxes*, and Diodati's Italian, i bossoli d'odori. They are still in use among the Persian women, to whose "necklaces—which fall below the bosom—is fastened *a large box of sweets*: some of these boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels: they are all bored through, and filled with a black paste very light, made of *musk* and *amber*, but of a *very strong smell*." Complete System of Geography, vol. ii. p. 175.

III. As a N. נפש, plur. נפשות, and once, Ezek. xiii. 20, נפשים, *a breathing frame, the body* which *by breathing* is sustained in life. See Gen. ix. 4, 5. Lev. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above passages it seems sufficiently evident not only that the *animal body* is called נפש, but that this name is in a peculiar manner applied to that wonderful fluid the *blood* (comp. Ps. cxli. 8. Isa. liii. 12.); whence we may safely conclude that the blood is that by which the animal doth, in

* From *off* and *fall*.—Skinner.

some sense, *breathe*; that agreeably to the opinion of * many eminent naturalists it requires a constant *refreshment* or *reanimation* from the external air; and that this is one of the great ends of *respiration*. Aristophanes, Nub. lin. 711, in like manner calls the *blood* ψυχη. Και πινειν ψυχην ταφνουσαν, "And they drink up my *soul* or *life*, i. e. my *blood*." And Virgil applies the Latin anima to the same sense. Æn. ix. lin. 349, Purpuream *vomit ille* animam, he vomits forth his *purple soul* or *life*.†

In Josh. x. 28, 30, 32, 35, 37, the LXX render כל נפש by πασαν ψυχην *every* breathing *thing*. נפש is also used for a *dead body*; *an animal which has breathed*. Lev. xxi. 1, 11. xxii. 4. Num. v. 2. vi. 6. xix. 11, 13. Hag. ii. 13.

IV. As a N. נפש *a living creature, a creature* or *animal* that lives *by breathing*. Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15. Particularly *a human creature, being*, or *self*, as being the *principal of animal frames, a person*. Gen. xii. 5. xiv. 21. xvii. 14. xlvi. 15. Lev. ii. 1. xi. 43. Deut. xxiv. 7, & al. freq. Used in a collective sense, Ezek. xxvii. 13.

And hence it is, in condescension to our capacities, applied to Jehovah, 1 Sam. ii. 35. Isa. xlii. 1. Jer. li. 14. Amos vi. 8, *Jehovah hath sworn* בנפשו by his own self, his vitality or essential Being. It is once spoken of *fish*, and that not improperly; since *fishes respire* as really (but those that have *gills*, in a different manner) as land animals do. Isa. xix. 10. אגמי נפש *pools for* fish, vivaria. It is moreover, once, in a proverbial expression, applied to vegetables, and it is very certain that these also do, in some sense, *respire*,‡ Isa. x. 18. Also, to idols, Isa. xlvi. 2.

V. And as the *animal frame, including the blood*, is evidently the seat of the *affections* and *appetites*, and is that on the state and condition of which they greatly depend for their exertion or energy (see Gen. xliv. 30. Deut. xii. 15, 20, 21. xiv. 26. Job vi. 7. Ps. lxxxiv. 3. Prov. xxi. 10. Comp. Isa. xxxii. 6. lvi. 11.); hence נפש denotes the *affections, desires* or *appetites*. See Gen. xxiii. 8. xxxiv. 3. Exod. xv. 9. xxiii. 9. Deut. iv. 29. vi. 5. xxi. 14. xxiii. 24. 1 Sam. i. 15. Psal. x. 3. xxiv. 4. xxvii. 12. xxxv. 25. xli. 3. Prov. xiii. 4. xxiii. 2. xxviii. 25. Eccles. vi. 9. Isa. lvi. 11. Jer. xxxiv. 16. And נפש is in this view ascribed, ανθρωποπαθως, to God. Isa. i. 14. xlii. 1. Jer. v. 9, 29. xii. 7. xv. 1. xxxii. 41.—and once figuratively to שאול or Hades, Isa. v. 14. Comp. Hab. ii. 5.

VI. As a N. נפש hath been supposed to signify the *spiritual part* of man, or what we commonly call his *soul*: I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning. Gen. xxxv. 18. 1 K. xvii. 21, 22. Ps. xvi. 10, seem fairest for this signification. But may not נפש in the three former passages be most properly rendered *breath*, and in the last, *a breathing* or *animal frame*?

On this whole root compare Greek and Eng. Lexicon in ψυχη.

נפת See under נף VII. and פת IV.

נצא

To shoot, rush, or *flee away*. occ. Jer. xlviii. 9, twice. It seems nearly related to the following נצה, as בטא to בטה, חבא to חבה, חפא to חפה; and perhaps as the prophet is threatening Moab, he uses a word of the Moabitish dialect. Comp. under יצא III. and נקה V.

נצב

This root is nearly related to יצב, which see.

I. In Kal or Niph. *to stand, stand up*. Gen. xviii. 2. xxxvii. 7. Exod. xv. 8.

II. As a N. נציב *a statue, a pillar*. occ. Gen. xix. 26.

III. *To be settled*. Psal. cxix. 89; where LXX διαμενει, and Vulg. permanent, *abideth*. Comp. Ps. xxxix. 6; where Eng. translat. *at his best estate*, marg. *settled*, i. e. however *firmly settled* he may seem.

IV. As a N. נצב *the haft* or *handle* of a sword, in which the blade is *set*. occ. Jud. iii. 22. So LXX λαβην, and Vulg. capulus.

V. As a N. נציב *a military station* or *garrison*. 1 Sam. xiii. 3, 4.

VI. As a N. mas. plur. נצבים *stationary soldiers, a garrison*. See 1 Sam. x. 5. 2 Sam. viii. 6, 14.

VII. With על following, *to be set, stand* or *preside over*. Ruth ii. 5, 6. As a participial noun נצב *a president, prefect*. 1 K. iv. 7, 19. v. 16 or 30. xxii. 48.

VIII. Chald. as a noun fem. נצבתא *fixedness, firmness, strength*. occ. Dan. ii. 41.

נצה

With a radical, but mutable ה omissible, ה; for though the final ה itself never occurs in this verb, yet it seems to be supplied by י in תציצה Jer. iv. 7, and by ת in נצחה Jer. ii. 15; and the infinitive Hiph. is formed in הרת, הצרת, Num. xxvi. 9. Ps. lx. 2.

In general it signifies *to shoot, break*, or *burst, forth* or *out*, emicare, erumpere.

I. *To shoot forth*, as a tree doth its flowers or flower-buds, *to bud, bud forth, germinate*. So Vulg. germinare. occ. Cant. vi. 10 or 11. vii. 12. As a noun fem. נצה, in reg. נצת *a flower-bud* or *blossom*. occ. Gen. xl. 10. Job xv. 33. Isa. xviii. 5. As a N. mas. plur. נצנים *flowers*. So LXX ανθη, and Vulg. flores. occ. Cant. ii. 12.

II. *To shoot forth* or *spring*, as ruined cities or buildings do with spontaneous vegetables. occ. Jer. ii. 15. iv. 7. ix. 10, 12, or 9, 11. xlvi. 19. 2 K. xix. 25. Isa. xxxvii. 26. So the learned Leigh in his Critica Sacra, "Germinavit, pullulavit, herbas et gramina produxit. Jer. iv. 7." Comp. Isa. xxvii. 10, 11. xxxii. 13. xxxiv. 13. Hos. ix. 6. x. 8. 1 Mac. iv. 38.

III. As Ns. fem. נוצה, נצה, and in reg. נצת, *the plumage* or *feathers* of birds, which *shoot out* of their bodies as vegetables from the earth, or blossoms from trees. occ. Ezek. xvii. 3, 7. Job xxxix. 13. Lev. i. 16.

* See Tho. Bartholin, Anatom. p. 285; the Rev William Jones' Physiological Disquisitions, p. 153; Dr Crawford on Animal Heat, &c. p. 354, &c. 2d edit.; and Encyclopædia Britannica in AEROLOGY, No. 89, &c. and in BLOOD, No. 22, &c.

† See the Encyclopædia Britannica, in BLOOD, No. 19, &c.

‡ See Derham's Physico-Theology, book x.

IV. As a N. נץ *the hawk*, from his *rapid flight* or *shooting away* in flying.* occ. Lev. xi. 16. Deut. xiv. 15. Job xxxix. 26; which last passage seems to refer to the *migration* of the *hawk* towards the south; for most of the genus of *hawks* are *birds of passage*. See Bochart, vol. iii. 269, 270; and Pluche's Histoire du Ciel, tom. i. p. 47, &c.

Hence Latin *nisus* a hawk.

V. *To shoot, rush,* or *flee away.* occ. Lam. iv. 15; where LXX render נצו by *ανηφθησαν were inflamed,* with anger namely, and the Vulg. by jurgati sunt *chided, quarrelled,* agreeably to the next sense; but our English translation, *fled away,* seems right.

VI. In Kal, and Hiph. *to break out into strife* or *contention, to strive, contend.* See Exod. ii. 13. xxi. 22. Num. xxvi. 9. As a N. מצה *strife, contention, contest.* Prov. xiii. 10. xvii. 19, & al.

נצץ *To shoot out* or *emit sparks, to sparkle,* emicare, scintillare. It occurs not as a V. but as a participle mas. plur. benoni in Kal, נצצים *sparkling,* occ. Ezek. i. 7; where however both the LXX and Vulg. render it as a N. the former by *σπινθηρες,* the latter by scintillæ, *sparks.* As a N. ניצוץ *a spark,* so the Vulg. scintilla, but LXX in plur. *σπινθηρες.* occ. Isa. i. 31.

נצח

In general denotes *superiority, being above, over* or *beyond.*

I. In Kal, absolutely, *to be over, preside.* occ. 1 Chron. xv. 21. 2 Chron. xxxiv. 12. With על following, *to be* or *preside over,* as work. occ. 1 Chron. xxiii. 4. Ezra iii. 8, 9. So in Chaldee as a participle Ith. מתנצח *set over.* occ. Dan. vi. 3; where Theodotion *υπερ over,* and Vulg. superabat *was over, presided.* As a participial N. mas. plur. מנצחים *persons who preside over other workmen,* Eng. translat. *overseers.* occ. 2 Chron. ii. 1, 17, or 2, 18. xxxiv. 13; in the first of which passages the LXX render it *επιστατας,* and Vulg. præpositos, *presidents, prefects.*

II. As a N. נצח *superiority, excellency, strength, mastery, victory.* Lam. iii. 18, *And I said* אבד נצחי my superiority, excellency *is perished.* Isa. lxiii. 6. *And I will bring down* נצחם *their* superiority (Eng. translat. strength, Vulg. *virtutem*) *to the ground;* but ver. 3, ויז נצחם *and their* strength, i. e. *their* blood, which supported their strength, *was sprinkled upon my garments.* LXX in both texts *αιμα blood,* so in ver. 3. Syr. דם, and Vulg. sanguinem. Prov. xxi. 28, *A false witness shall perish, but a man who heard shall speak* לנצח to victory, convincingly; "so as to convince, and carry his point." Bate; where the Vulg. loquetur *victoriam, shall speak* victory, French transl. *parlera* avec gain de cause, *shall speak* so as to gain the cause. Comp. Job xxiii. 7. Hab. i. 4, *Judgment does not go forth* לנצח to victory, i. e. with superiority or success. In 1 Sam. xv. 29, נצח ישראל the excellency or strength of Israel, i. e. the giver of superiority, excellency, victory, or strength to Israel, is used as a title of Jehovah; where the Vulg. *triumphator* in Israel, the triumpher *in Israel.* Comp. 1 Chron. xv. 21.

III. As a participial N. מנצח, it occurs in the titles of above fifty of the Psalms, and has been by many supposed to signify *a chief musician, a chief singer* or *precentor;* as for instance, in the title of Psal. iv. למנצח בנגינות has been explained, *to the chief musician to be sung to stringed instruments.* But as Mr Fenwick has observed, "it seems to be no small prejudice to this opinion, that neither the Chaldee paraphrase, the LXX, nor any other of the ancient versions appear to have any knowledge of this *chief musician.* They all render it in a very different way;" the LXX *εις το τελος,* so Vulg. in finem, *to the end,* the Chaldee paraphrast, לשבחא *for triumph,* or rather, perhaps, *for the triumpher,* Aquila often by *τω νικοποιω. To the victor,* or *giver of victory;* so Jerome, victori. And though we might suppose king David to direct his Psalms to the *chief musician* in the temple-service, yet can the same supposition be made with regard to the prophet Habakkuk? Would he direct his prayer, ch. iii. *to the chief musician on* my *stringed instruments,* as in our translation, ver. 19? In truth מנצח, like נצח 1 Sam. xv. 29, seems to be a title of *Jehovah in Christ,* of Him who not only in his own person *overcame* all temptations and sufferings, and even death itself, but also *giveth* his followers *the victory,* yea *maketh* them *more than conquerers* (see Rev. iii. 21. Rom. viii. 37. 1 Cor. xv. 57.); and who, according to the LXX and Vulg. version, is the *τελος end* or *scope* of the law for righteousness to every one that believeth, as Rom. x. 4. And this interpretation of מנצח is both confirmed by, and will illustrate Habak. iii. 19, *The Lord Jehovah (is) my strength, and he will make my feet like hind's (feet),* ולמנצח בנגינותי, and the giver of victory (*celebrated*) *on my stringed instruments will make me to tread on my high places;* or rather, the giver of victory *will cause me to tread on my high places, with psalms sung to stringed instruments.* In this view the Vulg. et super excelsa mea deducit me *victor* in psalmis canentem. But observe that, according to either of these interpretations, the ל before מנצח is considered as redundant or expletive. Comp. under ל 22.

IV. Both as a N. and a particle נצח denotes *beyond, onward, enduring, continuing, persevering.* See Jer. viii. 5. xv. 18. Psal. xiii. 2. xvi. 11. Amos i. 11.

With the particle ל prefixed, לנצח *onward, still, continually.* See 2 Sam. ii. 26. Job iv. 20. xiv. 20. לנצחות literally, *to continuance of continuances,* i. e. *for a long continuance,* εις χρονον πολυν *for a long time,* say the LXX. occ. Isa. xxxiv. 10.

With עד preceding עד נצח *yet farther,* Job xxxiv. 36.

* See the passages cited from Homer and Virgil under יגה V. to which add that Homer, Il. xv. lin. 238, calls the *hawk* ωκιστος πετεηνων *the swiftest of birds.*

Digitized by Google

נצל
To take away, eripere, whether in a good or bad sense.

I. *To take, pluck away*, eruere, eripere. See Ps. cxix. 43. So in Hiph. Hos. ii. 9 or 11; where LXX αφελουμαι *I will take away*. As a participle Huph. Amos iv. 11. Zech. iii. 2; in the former of which texts Vulg. raptus *snatched*, in the latter erutus *plucked out*, so LXX in both εξισπασμενος. In Niph. intransitively, *to take oneself away, get away, escape*. Deut. xxiii. 15. Prov. vi. 3, 5. Isa. xx. 6. In Hiph. the same. 2 Sam. xx. 6, where מ *from* seems to be understood before עיניכו.

II. In Kal, transitively, *to deliver*. Ezek. xiv. 14. In Hiph. the same. Gen. xxxii. 11. xxxvii. 22, & al. freq. In Niph. *to be delivered*. Jer. vii. 10.

III. In Kal, *to take from, plunder, spoil*, applied to the persons spoiled. Exod. iii. 22. xii. 36. In Hiph. *to take away, strip off*, spoken of things. Gen. xxxi. 16. 2 Chron. xx. 25. In Hith. *to spoil* or *strip oneself*. Exod. xxxiii. 6.

נצר
I. *To keep, guard, preserve, reserve*. See Ps. xxxiv. 14. lxiv. 2. Prov. xiii. 3. xvi. 17. xxvii. 18. Job vii. 20. (comp. Deut. xxxii. 10.) Prov. vii. 10, נצרת לב guarded or reserved *of heart*, i. e. without any real, however full of pretended, affection.

II. *To keep, guard*, as the besieged do a fortification. Nah. ii. 1 or 2. Also, *to guard, watch*, as the besiegers do a city. Isa. i. 8; where LXX πολιορκουμενη, *besieged*. Ezek. vi. 12; where LXX περιεχομενοι *surrounded*, and Vulg. obsessus *besieged*. As a participial N. mas. plur. נצרים *watchers, besiegers*. Jer. iv. 16.

III. As a N. נצר *a plant, sucker*, or *young tree*, springing from the root, and *reserved* or *preserved* when the tree is cut down. occ. Isa. xi. 1. xiv. 19. lx. 21. Comp. Isa. xlix. 6; where נצירי or, according to the Keri, and more than twenty of Dr Kennicott's codices, נצורי corresponds with שבטי *branches*, i. e. *tribes*. See Bp. Lowth.

IV. As a N. mas. plur. נצורים *enclosures, places reserved, fenced* or *enclosed* for burying ground, probably not unlike those which Dr Shaw, Travels, p. 219, informs us they have in Barbary and the East to this day. occ. Isa. lxv. 4; where the LXX explain the Hebrew ובנצורים ילינו by και εν τοις σπηλαιοις κοιμωνται δια ενυπνια, *and lie in* the (sepulchral) caves *for the sake of dreams*; and to such places, whether *caves* or *burying grounds*, it probably was that the idolaters had recourse for those *visions* real or pretended *with the grave*, which are mentioned, Isa. xxviii. 15, 18. Lucan, Pharsal. lib. vi. lin. 510, &c. describes the Thessalian sorceress Erichtho in like manner:

Illi namque nefas urbis submittere tecto
Aut laribus ferale caput; desertaque busta
Incolit, et tumulos expulsis obtinet umbris,
Grata deis Erebi; cœtus audire silentum,
Nosse domos Stygias, arcanaque Ditis operti
Non superi, non vita vetat.

From towns and hospitable roofs she flies,
And every dwelling of mankind defies;
Through unfrequented deserts lonely roams,
Drives out the dead, and dwells within their tombs.
Grateful to hell, the living hag descends,
And sits in black assemblies of the fiends,
Spite of all laws which Heaven or Nature know,
The rule of gods above, or men below.
BAKER in Medulla.

נקא See under נקה V.

נקב
To make hollow, form cavities, bore, pierce, or the like.

I. *To pierce, penetrate, perforate*. 2 K. xii. 9. xviii. 21. Hab. iii. 14. Hag. i. 6. Job xl. 19 or 24, *Let any one take him in his sight*, i. e. with open force, *and* ינקב bore *his nose with snares* or *cords*. See margin of Eng. translat. Schultens and Scott; and comp. under חוח III.

II. As a N. mas. plur. in reg. נקבי *pipes, fistular instruments of music*. occ. Ezek. xxviii. 13.

III. As a N. fem. in reg. מקבת *a hole* or *cavity*. occ. Isa. li. 1.

IV. As a N. fem. מקבת a kind of *hammer*, the head of which was on one side sharp, to *pierce, cut*, or *hew*; on the other blunt, to beat iron, brass, &c. occ. Jud. iv. 21. 1 Ki. vi. 7. Isa. xliv. 12. Jer. x. 4. As the name of an instrument the Vulg. always renders it by malleus *a hammer*; the LXX likewise in three of the passages just cited by σφυρα; but in Isa. xliv. 12, both the LXX and Symmachus translate it by τριτρητην *a piercer* or *graver*, so Montanus, Jud. iv. 21, by terebellum; though in both these last cited passages *a hammer* seems to be the true signification of the word.

V. As a N. fem. נקבה *a female* from her *sex*. Gen. i. 27. vi. 19, & al. freq. Comp. Isa. li. 1.

VI. As a N. mas. *a wine-fat* or *-vat, a lake*, which received the must from the גת or *wine-press*, from which the יקבים are distinguished, Joel iii. 18, or iv. 13. freq. occ. יקב is the same as what the Greeks call ὑποληνιον by which the LXX render it, Isa. xiv. 10, Joel iii. 18. Hag. ii. 16. Zech. xiv. 10, and which is also the word used by St Mark, ch. xii. 1. Comp. Isa. v. 2, and see Vitringa and Bp Lowth there. But observe that in Job xxiv. 11. יקבים is used for the hollow *vessels* in which the ancient Arabs *trod* their grapes. Job xxiv. 11. Isa. v. 2, & al. freq.

VII. As a N. קב *a cab*, a measure of *capacity*; said to contain about the sixth of a *seah*, or three pints and one third English. occ. 2 Ki. xi. 25. Josephus, Ant. lib. ix. cap. 4, § 4, explains the fourth part of the קב by ξεστην or the Roman *sextarius*, which was somewhat more than the English pint, and consequently the עב itself must, according to this computation, be above four English pints; but probably Josephus had no design to be exact.

VIII. As a N. fem. קבה occ. Num. xxv. 8; where the circumstances of the narration show it to mean *the inner part* or *room* of the tent; so the *bed*-chamber is called by the Arabs אל קבא, whence the Spanish *alcoba*, and French and Eng. *alcove*, a recess of a chamber, where the bed is placed. See Le Clerc's Note on Num. xxv. 8.

IX. As a N. fem. קבה and in reg. קבת *the belly* of a woman. So Targ. מעהא and כרסה

her belly. occ. Num. xxv. 8. Also, *the paunch* or *maw* of a beast. occ. Deut. xviii. 3. So the LXX ιυστερον, and Vulg. ventriculum.

X. *To pierce, wound,* in a metaphorical sense, as with the tongue, *to blaspheme, curse.* Lev. xxiv. 11, 16. Comp. root קבה.

XI. Because the ancients used to *impress* some * *mark* or *stigma* on what was their own, for a token of *distinction* and claim of *possession,* as is still customary with us in land-marks, and sometimes in marking of animals, &c. hence as a V. נקב *to mark, distinguish, define.* Gen. xxx. 28; where the LXX διαστειλον *distinguish,* Symmachus ορισον *define*; and to the same sense the Chaldee Targum פרוש. Comp. Isa. lxii. 2, יקבנו *shall define it,* "*which the mouth of Jehovah* shall fix *upon thee.*" Bp Lowth. The verb has no other relation to *naming* than *as names* are *marks of distinction:* hence when joined with שמות *names,* as Num. i. 17. comp. ver. 5. 1 Chron. xii. 31. xvi. 41. 2 Chron. xxviii. 15, where Eng. translat. *expressed by name,* & al. it might most strictly and properly be rendered, *to distinguish,* or *be distinguished, by names.* As a participle mas. plur. in reg. נקבי *defined, denominated.* occ. Amos vi. 1.

נקד

Occurs not as a V. in Heb. but the idea is evident, *to mark with spots, to spot.* Hence,

I. As a participial N. נקד *spotted, marked with spots, speckled,* spoken of cattle. Gen. xxx. 32, 33.

II. As a N. mas. plur. נקדים *mouldy spots* or *specks,* spoken of bread. occ. Josh. ix. 5, 12, *And behold now it* (the bread) *is dry* ויהיה נקדים *and there are* specks, namely upon it, or *it is* spots, i. e. *full of spots* or *specks,* of mould namely.

III. As a N. mas. plur. נקדים *cakes,*† *pinked* or *marked* with small holes, as still usual among us, say some; but rather, I think, with Harmer, Observations, vol. i. p. 244, &c. *cakes* or *biscuits* strowed, and so *spotted,* with seeds, as of sesamum, Roman coriander, &c. such as he proves are usual in the east to this day. occ. 1 K. xiv. 3.

IV. As a N. fem. plur. נקדות *studs* or *spots* of silver. So LXX στιγματων; Vulg. vermiculatas *inlaid.* occ. Cant. i. 11. See Harmer's Outlines, p. 207.

V. As a N. נקד *a shepherd* or *herdsman,* one who taketh care of sheep or cattle; so Aquila ποιμνοτροφος *a feeder of flocks,* Symmachus τριφον βοσκηματα *feeding* cattle, and ποιμην *a shepherd;* named in Heb. נקד, I apprehend with Mercer, Drusius, Leigh, &c. from his *marking* or *branding* his own cattle to *distinguish* them from those of others. occ. 2 K. iii. 4. Amos i. 1.

נקה

With a fixed נ, and a radical but mutable or omissible ה final.

To clear, clear away.

I. *To be clear,* or *cleared away,* as a city of its inhabitants. occ. Isa. iii. 26; where the Vulg. desolata, *desolate,* Eng. marg. *emptied.* Comp. 2 K. xxi. 13. Also, *to be cleared away, utterly destroyed,* as by the curse of God. occ. Zech. v. 3, twice; see ver. 4, and Comp. Jer. xxx. 11, and Mr Lowth's and Dr Blayney's note there.

II. As a N. fem. plur. מנקיות, in reg. מנקיתי *the broad shallow bowls* or *dishes,* pateræ (which from pateo *to open wide*), whence the libations of wine were *cleared* or *emptied* at the sacrifices. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. Jer. lii. 19.

III. In Kal, *to clear away, cleanse,* as blood. Joel iii. 21. As a N. נקיון *cleanness,* as of the teeth in hunger. Amos iv. 6.

IV. In Kal, transitively, *to clear* from guilt, obligation, or punishment. Exod. xx. 7. 1 K. ii. 9. Job ix. 28. x. 14. In Niph. *to be* thus *cleared.* Gen. xxiv. 8, 41. Num. v. 19. As a participial N. נקי *clear, pure, innocent, free.* Gen. xxiv. 41. Ex. xxi. 28. Deut. xxiv. 5. It is particularly applied to blood shed undeservedly. Deut. xix. 10, 13, & al. freq. As a N. נקיון *cleanness, freedom from guilt, innocence.* occ. Gen. xxv. Ps. xxvi. 6. lxxiii. 13. So נקין (according to the common printed editions) occ. Hos. viii. 5; but observe that twenty-six of Dr Kennicott's codices, and among them the Complutensian edition, read נקיון.

V. Chald. As a N. נקא *clean, pure,* spoken of wool. occ. Dan. vii. 9. As a N. נקיא *innocent,* spoken of blood. occ. Joel iii. 24, or iv. 19. Jon. i. 14. In the former passage (where the phrase is similar to those in Deut. xix. 10. 2 K. xxi. 16. xxiv. 4, & al.) we may well suppose that the prophet threatening Edom uses a dialectical word, (comp. ver. 26.) and that in the latter the *foreign* sailors do so likewise. In Joel, however, nine of Dr Kennicott's codices, and in Jon. more than thirty, read נקי.

נקק See under קק.

נקם

In Kal, *to avenge.* 1 Sam. xxiv. 13. 2 Ki. ix. 7. In Niph. *to be avenged, take vengeance.* 1 Sam. xviii. 25. Jer. xlvi. 10, & al. Also, *to have vengeance taken on oneself, to be avenged, punished.* Gen. iv. 15. Exod. xxi. 20, 21, & al. *To be avenged, have vengeance taken on one's account.* Gen. iv. 24. Comp. Exod. xxi. 21. In Hith. *to avenge oneself.* Psal. viii. 3. Jer. v. 9, 29, & al. מתנקם *the self-tormentor, Satan.*

"Myself am *Hell.*" MILTON.

occ. Ps. viii. 3. As Ns. נקם and fem. נקמה *revenge, the act of revenging, vengeance.* Deut. xxxii. 35, 41. Ps. cxlix. 7, & al. freq.

נקע See under יקע

נקף

To go round, surround, encompass.

I. In Kal, applied to time, *to go round, come about,* in the sense of continually returning periods. occ. Isa. xxix. 1, *Add year to year,* חגים ינקפו *let the feasts* go, or come, round. In like manner the Vulg. solennitates evolutæ

* See Daubuz on Rev. vii. 3.

† "*Tenues placentulæ* punctis respersæ *quemadmodum hodie fieri videmus in bellariis nostris.*" LEIGH'S Critica Sacra.

sunt, *the solemn feasts* are rolled (passed) by. In Hiph. the same. occ. Job i. 5, *And it came to pass* כי הקיפו ימי המשתה *when the days of the feasting were* going about. LXX συνετελεσθησαν *were ended*, Vulg. in orbem transisset *had passed round*. Montanus, circuierunt *were gone about*. As a N. fem. תקופה *revolution*, of time, 1 Sam. i. 20, תקפות הימים *revolutions of days*. Exod. xxxiv. 22, תקופת השנה *revolution* or *end of the year*; called, Exod. xxiii. 16, צאת השנה *the going out of the year*. (Comp. under חדש II) So Homer, Il. ii. lin. 295, mentions

—— ΠΕΡΙΤΡΟΠΕΩΝ ἐνιαυτῶν :
—— The *revolving* year :

and Odyss. xi. lin. 294,

ΑΨ ΠΕΡΙΤΕΛΛΟΜΕΝΟΥ ἔτεος ——
The year again *revolving*——

I. In Kal, *to surround, encompass.* occ. Job xix. 25, 26, *I know my Redeemer liveth, and hereafter he shall stand upon the dust*, or *shall arise over the dust*, i. e. shall come to raise and judge the dead, (comp. Gen. iii. 19. Ps. xxx. 10.) *and hereafter* עורי *my skin* shall thoroughly surround, or encompass *this*, זאת fem. pointing to his נפש or *body* (comp. Job xiii. 28.* John ii. 19, 21. Ezek. xxxvii. 6, 8.); and *from* or *out of my flesh shall I see God (the Propitiator)*. Comp. next verse and Psal. xvii. 15. 1 John iii. 2. Rev. i. 7. And observe that עורי may here be either plur. or sing. *my skins* or *my skin*; if the former, there is no difficulty in its construction with נקפו plur.; if the latter, it must be considered as used in a *distributive* sense; and in either view it will import Job's survey, as it were, of the *several parts* of his miserably *excoriated* frame. So that on the whole the Vulgate has given the true explanation, though not a literal version of this glorious text: "Et rursum *circumdabor pelle meâ*, et in carne meâ videbo Deum meum. *And* I shall be *again* encompassed with my skin, *and in my flesh shall I see my God.*" As a N. fem. נקפה *a girding, encompassing*. occ. Isa. iii. 24. To this purpose the LXX σχοινιῳ ζωσῃ *thou shalt be girded with a rope*, and Vulg. funiculus *a rope*.

III. In Hiph. of local motion or position, *to encompass, surround, go round*, Josh. vi. 3, 11. 1 K. vii. 24. 2 K. xi. 8. Job xix. 6. Ps. xxii. 17, & al. As a N. נקף *a compass, circuit*. Isa. x. 34, The compass *of his thick wood—shall fall by iron*. Also, *a going over, a going round about*, in order to glean, or gather some fruit remaining after harvest, *a gleaning*. occ. Isa. xvii. 6. xxiv. 13. Comp. Deut. xxiv. 20. As a N. fem. in reg. תקופת *revolution, circuit*. Ps. xix. 7.

IV. In Hith. *to go round, cut round*. occ. Lev. xix. 27; where Aquila, ου περιεκυκλωσεις *thou shalt* not *round*; Symmachus, ου περιξυσεσιν κυκλῳ, *ye shall* not *shave round in a circular manner*; Vulg. *neque* in rotundum attondebitis, neither *shall ye cut round*. Comp. under מאה I.

V. As a N. mas. plur. קפים or קופים *apes*, or rather *monkeys*, so called from their *antic gestures* and *frequent circumgyrations*. Bochart seems to hint it was rather a foreign, that is, an Ethiopic, than a Hebrew name; and says, that it denotes a particular kind of *ape*, namely, such as were brought from the country of the Troglodytes on the Ethiopian coast. However this be, it should seem, that from this name קפים, sing. קף is derived the Greek κηπος or κηφος, and Roman cephus, *a monkey*; which animal, we are expressly informed both by Pliny and Solinus, was brought from Ethiopia. See Bochart, vol. ii. 992, 993; and Scheuchzer, Phys. Sacr. in 1 K. x. 11. And the same oriental name appears in the *monkeys* called KHΠΙΕΝ in the Prænestine Pavement, (see Shaw's Travels, p. 434.) and in the French *cep* or *ceb*. occ. 1 K. x. 22. 2 Chron. ix. 21.

נקר

To bore, dig, or *cut out*.

I. *To bore* or *scoop out*, as eyes. occ. Num. xvi. 14. Jud. xvi. 21. 1 Sam. xi. 2. Prov. xxx. 17.

II. In Niph. *to be digged* or *cut out*. Spoken figuratively of offspring. occ. Isa. li. 1. Comp. under כרה I.

III. In Niph. *to be bored, perforated, eaten into holes*, as the body with sores. occ. Job xxx. 17, *By night my substance* נקר מעלי is bored or corroded *from off me*. Michaelis, Recueil de Questions, p. 71, observes that in the *elephantiasis*,* Job's distemper, "Avec le temps il se forme en differens endroits du corps des tumeurs, et ces tumeurs dégénérent enfin en *plaies incurables*, qui *percent* l'une après l'autre." In process of time tumours are formed in different parts of the body, and these tumours degenerate at length into *incurable sores*, which *penetrate* one after another.

IV. As a N. fem. in reg. נקרת plur. נקרות *a hole*, or *hollow cavity*. occ. Exod. xxxiii. 22. Isa. ii. 21.

V. As a N. מקור *a spring* or *fountain*. See under קר I.

נקש

It hath the same meaning as יקש. Comp. נצב.

I. In Kal, *to lay snares*. occ. Ps. xxxviii. 13. Also, *to ensnare, catch in a snare*. occ. Psal. cix. 11. In Niph. *to be ensnared*. occ. Deut. xii. 30. In Hith. *to make oneself a snare*. occ. 1 Sam. xxviii. 9; where LXX παγιδευεις *thou layest a snare*.

II. Chald. *to dash, clash together* or *one against another*, as the knees in terror; so LXX συνεκροτουντο, and Vulg. collidebantur. It seems to be formed from the Heb. נשק *to clash*, by

* Where see Scott's Note, and Merrick's Annot. on Ps. xxxiv. 7; and Alberti, Observat. Philol. on John ii. 19. p. 209.

* It is too common a spectacle to see even among Europeans (at Rio de Janeiro), as well as native whites and negroes, that dreadful disease, the elephantiasis, which, destroying the sound texture of the integuments of the human frame, swells, distorts, and discolours wherever it attacks, enlarging the patient's misshapen limbs to the bulk of those of the huge animal, the resemblance to whom, in that particular, occasioned the appellation this horrid disorder has received. Sir George Staunton's Embassy to China, vo. . p. 158.

Digitized by Google

transposing ש and ק, or from the sound. occ. Dan. v. 6.

נר

The radical idea of this word seems to be, *to split, separate,* or *divide* particles of matter which before cohered.

I. As a V. with י jod inserted, ניר *to plough,** *divide ground by the plough.* occ. Jer. iv. 3. Hosea x. 12, נירו לכם ניר Plough to *your* selves a ploughing. So Montanus in Hosea, arate vobis arationem. As a N. ניר *a ploughing.* occ. Prov. xiii. 23. Jer. iv. 3. Hos. x. 12. Comp. Prov. xxi. 4, where five of Dr. Kennicott's codices read ניר.

II. It is applied to the action of light or fire *splitting* or *dividing* the masses of gross air, according to that of Job xxxvii. 11, *Also the pure ether* יטוריח wearieth, dissolveth, *the density* or *gross air.* It occurs not, however, as a verb in this sense, but as a N. נר, plur. נרות and נרות *somewhat capable of giving light,* or, which is the same thing, *of dividing the masses of gross air, a lamp.* Exod. xxvii. 20. xxx. 7. Lev. xxiv. 4, & al. freq. The houses of Egypt, according to Maillet, are never without *lights* in the night-time. If such was the ancient custom not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will strongly illustrate the application of נר in 2 Sam. xxi. 17.† Job xviii. 6. xxi. 17. Ps. xviii. 29. cxxxii. 17. Jer. xxv. 10, & al. See more in Harmer's Observations, vol. i. p. 200; vol. i. p. 133. But in Job xxix. 3, I think, with Mr Scott, that there "is probably an allusion to the *lamps* which hung from the ceiling in the *banqueting-rooms* of the wealthy Arabs," not unlike what Virgil mentions in the palace of Dido, Æn. i. lin. 730,

——dependent lychni laquearibus aureis
Incensi.

On Prov. xxi. 4, see under חטא II. and observe that the LXX there render נר by λαμπτηρ, and Vulg. by lucerna, *a lamp.*

Prov. xxxi. 18, *Her* lamp *goeth not out by night,* may be well illustrated by the following passage of Virgil, which indeed bears so great a resemblance to Prov. xxxi. 18, 19, 15, that it might almost pass for a poetical imitation of those verses. Æn. viii. lin. 407, &c.

——Prima quies medio jam noctis abactæ
Curriculo expulerat somnum; cum fœmina primum
Cui tolerare colo vitam, tenuique Minerva,
Impositum cinerem et sopitos suscitat ignes;
Noctem addens operi, famulasque ad lumina longo
Exercet penso——

Night now was sliding in her middle course:
The first repose was finish'd: when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work: and calls her maids
To their long tasks, by lighted tapers urged.
TRAPP.

And to give a modern instance of a similar kind, Monsieur de Guys, in his Sentimental Journey through Greece, (cited in Critical Rev. for June 1772, p. 459,) says, "Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife painted after nature by Virgil, in the eighth book of his Æneid. I have a living portrait of the same kind constantly before my eyes. *The lamp* of a pretty neighbour of mine, who follows that trade, *is always lighted before day; and her young assistants are all at work betimes in the morning.*"

As a N. ניר *a lamp actually giving light.* It is used only in a figurative sense. occ. 2 Sam. xxii. 29. 1 K. xi. 36. xv. 4. 2 K. viii. 19. 2 Chron. xxi. 7. Num. xxi. 30, ונירם אבד *And* their lamp *is destroyed,* i. e. they are become *utterly desolate,* as Jer. xxv. 10. As a N. fem. מנורה or מנרה *an instrument for holding lamps to give light, a candlestick* or *chandelier.* Exod. xxv. 31, 32, & al. freq.

III. As a N. תנור *a furnace* or *oven,* from its *burning, melting* and *dissolving heat.* Gen. xv. 17. Exod. viii. 3. Lam. v. 10. Mal. iv. 1, & al. Comp. Isa. xxxi. 9, which alludes to the *fiery blast* that destroyed the Assyrians. Comp. ch. xxx. 30—33.

IV. Chald. As a N. נור and נורא *fire.* Dan. iii. 6, 24. vii. 9, 10, & al.

נרד

Occurs not as a V. but as a N. נרד *spikenard.* So the LXX νάρδος, and Vulg. nardus. It seems to be not a Hebrew, but a foreign, i. e. an Indian word. occ. Cant. i. 12. iv. 13, 14. "*Spikenard* or *nard,* a plant that grows in the Indies, whose root is very small and slender; it puts forth a long, small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard.*" Calmet's Dictionary.

נשא

This is a most extensive root, signifying in general, *to bear, take* or *lift up.* Its most remarkable applications are as follows.

I. *To bear, bear up,* as the waters of the flood did the ark. Gen. vii. 17.

II. *To take up,* as weapons. Gen. xxvii. 3.

III. *To bear, suffice, contain.* Gen. xiii. 6. xxxvi. 7. xliv. 1.

IV. *To lift up* or *lay on,* as a load upon a beast. Gen. xxxi. 17. xlii. 26. Comp. 1 K. xiii. 29. 2 K. ix. 25, *Jehovah* נשא עליו את דמשא דוזה laid *upon him* (King Jehoram) *this* burden, i. e. *this* heavy doom or prophecy; see the context. And so the N. משא seems applied, Isa. xiii. 1. xv. 1. xvii. 1. Habak. i. 1, & al. freq.; but in Prov. xxxi. 1, it means no more than a *weighty important discourse;* and in Lam. ii. 14, משאות is applied to the *flattering predictions* of the false prophets. And indeed several learned men have thought that משא when predicated of *words* or *speeches* means no more than *taking them up* or *uttering them* (see Zech. xii. 1. ix. 1. Mal. i. 1, and sense XI. below), which seems true when applied by the prophets to their own *prophecies.* See Jer. xxiii.

* So the Saxon word *plog,* and English *plough,* seem derivatives from the Heb. פלג *to divide,* or פלח *to cleave, cut in pieces.* See DER. under פלח.

† So Virgil, Æn. ii. lin. 281,
O lux *Dardaniæ! Spes o fidissima Teucrum!*
O Ilium's *light,* the Trojan's surest hope!

33, 38; Vitringa on Isa. xiii. 1; Pococke on Mal. i. 1; Bp Newton on Prophecies, vol. i. p. 355, &c.; and Bp Newcome on Nah. i. 1.

V. *To bear, carry* as a burden. Gen. xlv. 23. Exod. xxv. 14. As a N. משא *a bearing* or *carrying*. Num. iv. 47. Also, *the thing borne, a burden*. 2 K. v. 17. viii. 9. As a N. fem. plur. in reg. נשאתי *beasts of burden*. Isa. xlvi. 1. So Montanus, gestatricia *vestra*.

VI. It is particularly applied to the *imposing* or *laying of an usurious burden* upon debtors, נשא משא *to lay* such *a burden* upon. See Neh. v. 7, 10. As a participial N. נשא *an oppressor*, of this kind, *an oppressive creditor*. 1 Sam. xxii. 2; but in Isa. xxiv. 2, נשא in Niph. is *the person loaded* or *oppressed* in this manner.

VII. *To carry, bring*. Gen. xlv. 19. xlvi. 5. xlvii. 30. Exod. x. 13.

VIII. *To take away, carry off*. Num. xvi. 15. Hos. i. 6. Mal. ii. 3.

IX. *To take, receive, obtain*, reportare. Esth. ii. 15, 17. Ps. xxiv. 5.

X. *To bring* or *take*, as a wife, ducere, for oneself. Jud. xxi. 23. Ruth i. 4. 1 Chron. xxiii. 22. 2 Chron. xi. 21.—or for another. 2 Chron. xxiv. 3. Neh. xiii. 25. Ezra ix. 12.

XI. *To take up, take into one's mouth* (according to our phrase), as words, discourses, or the like. Exod. xx. 7. xxiii. 1. Ps. xv. 3. xvi. 4. Job xxvii. 1. Amos v. 1, & al. Comp. Isa. iii. 7.

XII. *To take*, as a number. Num. iii. 40. 1 Chron. xxvii. 23.—or sum. Exod. xxx. 12. Num. i. 2. See sense XXIII. below, and under ראש X.

XIII. *To bring, present*. As a N. fem. נשאת *a gift, present*. 2 Sam. xix. 42, אם נשאת נשא לנו, Eng. translat. *hath he* given us *any* gift? brought or presented *to us* a present; as a N. fem. משאת nearly the same. Esth. ii. 18. Jer. xl. 5. Comp. Gen. xliii. 34; where it is rendered *messes*, i. e. *presents of meat*. Also, *a bringing, presenting*. Deut. xxiv. 10.

XIV. *To bear*, as a tree does fruit or boughs. Ezek. xvii. 8, 23. Hag. ii. 19.

XV. *To bear* sin, as an offender, *to bear* it *himself*, as a burden, (comp. sense V.) i. e. *to be reckoned as a sinner, and punished accordingly*. Lev. v. 1, 17. xxiv. 15, & al. freq. With ב following, Ezek. xviii. 19, where the word for *punishment* seems to be understood. *To bear*, as a mulct, or fine. Prov. xix. 19.—reproach. Ezek. xxxix. 26.

XVI. *To bear* sin, in a vicarious manner, or instead of the sinner, and that whether typically, see Exod. xxviii. 38. Lev. x. 17. xvi. 21.—or really, Isa. liii. 4, 12.

XVII. Transitively, or with ל following, *to bear* or *bear with* sins or sinners, *to forbear* punishing them. See Gen. xviii. 24, 26. l. 17. Exod. x. 17. xxiii. 21. Num. xiv. 19. Isa. ii. 9.

XVIII. *To raise, take* or *lift up*, as the feet, the hands, the eyes, the voice, &c. See Gen. xxix. 11. xxxiii. 1. Job ii. 12. Ps. xxviii. 2. Isa. lii. 8, & al. freq. נשא without קול is used elliptically for *lifting up the voice*. Job xxi. 12. Isa. iii. 7. xlii. 2. In תשנח Jer. ix. 18, the radical א is dropped in the common printed editions, but retained in twenty-one of Dr Kennicott's codices. As a N. fem. שאת *elevation, exaltation*. Gen. iv. 7. (see Eng. marg.) xlix. 3. Also, *an elevation, rising, swelling, pustule*. Lev. xiii. 2, 10, & al. As a N. שיא *elevation, height*. occ. Job xx. 6. As a noun נשיא *a prince, an elevated person, one of exalted dignity*. Gen. xvii. 20. xxiii. 6. Num. i. 16, & al. freq. As a N. mas. plur. נשאים *vapours* which are *raised* from the earth and waters into the air. See Ps. cxxxv. 7. Jer. x. 13. li. 16, נשיאים the same. Prov. xxv. 14. As a noun fem. משאת *an elevation, rising*, as of smoke. Jud. xx. 38, 40. Comp. Jer. vi. 1. As a N. fem. plur. תשאורת *elevations, heights*. Job xxxvi. 29. Also, *elevations of voice, outcries*, to which the verb נשא is very often applied. Job xxxix. 7. So as a N. משאון *an elevated cry, acclamation*. Prov. xxvi. 26. Comp. Prov. xxvii. 14, and under שאה II.

XIX. *To raise, lift up*, as floods do their voice or waves. Ps. xciii. 3. As a N. שאון *lifting up, swelling*, as of waters. Also, *a swelling* or *insolence*, as of men or nations. See Isa. xvii. 12, 13. Ps. lxv. 8. lxxiv. 23.

XX. It is rendered *to consume, burn*, i. e. *raise in smoke and vapour*. Nah. i. 5. 2 Sam. v. 21. But in the former passage it may perhaps be better referred to the *rising* or *heaving up* of the earth in an earthquake. So the LXX ανεσταλη *was lifted up*; and in the latter ישא may be rendered *he took away*, though it does indeed farther appear from 1 Chron. xiv. 12. that David also *burnt* the idols.

XXI. In Kal and Hiph. *to elate, puff up, deceive* or *seduce by elation*. See Gen. iii. 13. 2 K. xviii. 29. (comp. 2 Chron. xxxii. 15.) xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niph. *to be elated, deceived by elation*, Isa. xix. 13.

XXII. נשא ראש *to lift up the head*—as of oneself, in pride or insolence. Ps. lxxxiii. 3.—in confidence, Job x. 15.—of another in order to make him conspicuous, either with a design of kindness and favour, or otherwise. See 2 K. xxv. 27. Jer. lii. 31. Gen. xl. 13, 20; but at ver. 19, joined with מעליך, the phrase is rightly rendered, shall lift up (or take) thy head *from off thee*, i. e. shall behead thee; after which the chief baker was to be *hanged*, as the Philistines, who were descended from the Egyptians, treated the dead body of Saul, 1 Sam. xxxi. 9.

XXIII. נשא ראש *to take a sum*. Comp. under ראש X.

XXIV. נשא פנים *to lift up the face*—of oneself, as in kindness, Num. vi. 26.—in confidence or assurance. 2 Sam. ii. 22. Job xi. 15. xxii. 26.—of another, and so *to accept* or *regard* his *person*, either *with favour, kindness* or *respect* in general, as Gen. xix. 21. 1 Sam. xxv. 35. 2 K. iii. 14. v. 1. Lam. iv. 16; or *with undue favour* or *respect*. Lev. xix. 15. Ps. lxxxii. 2. Prov. xviii. 5. Mal. ii. 9.

XXV. נשא נפש, construed with אל, *to lift up the soul*, i. e. *the desires and affections, to*, (comp. under נפא V.) Deut. xxiv. 15. (where Eng. translat. *sets his heart upon*) Jer. xxii. 27. xliv. 14, & al. freq. Comp. Ezek. xxiv. 25, ראת משא נפשם *and that whereupon they set*

their minds. Eng. translation. Comp. Psal. xxiv. 4. xxv. 1, and Merrick's Annot. in Psal. xxiv.

נשב

This verb is, both in sense and sound, nearly related to נשף.

I. *To breathe, blow,* as wind or air in motion. occ. Ps. cxlvii. 18. Isa. xl. 7.

II. The authors of some versions and lexicons have, from Gen. xv. 11, supposed this word to signify, *to blow away, drive away with the breath* or *voice,* accordingly ישב is in that passage rendered in the Targum, אפרח *he made to fly away,* by Aquila απεσοβησεν, and by the Vulg. abigebat, *he drove away;* but the LXX seem to have given the true sense of the words ישב אתם in rendering them by συνεκαθισεν αυτοις *he sat down with* or *by them,* denoting, saith Grotius, the *stay* of his descendants in Egypt. (Comp. ver. 13.) So that ישב in this text is not of the root נשב, but of ישב which see.

נשג

I. In Kal and Hiph. *to overtake, reach, attain to.* Gen. xxxi. 25. xliv. 4. xlvii. 9. Lev. xxvi. 5. Isa. lix. 9, & al. freq. נשוג occurs according to the common printed editions in 2 Sam. i. 22; but as I know not what tolerable sense can be fairly assigned to it, I observe that two of Dr Kennicott's codices there read נסג and twenty-nine נסוג, and that this root is likewise followed by אחור in Ps. xliv. 19. Isa. xlii. 17. l. 5. Jer. xxxviii. 22. xlvi. 5. In 2 Sam. i. 22, נסג or נסוג well corresponds with תשוב in the following line, and with the LXX απεστραφη *was turned back,* and Vulg. rediit *returned.* In Hiph. *to overtake, seize,* as terrors, Job xxvii. 20.—as joy and gladness, Isa. li. 11. xxxv. 10, where see Vitringa. As a N. שיג *an overtaking,* namely of enemies, or the like. occ. 1 K. xviii. 27.

II. *To overpass, go beyond.* So LXX υπερεβησαν. occ. Job xxiv. 2.

III. In Hiph. with ל or ב following, *to reach* or *attain to.* See Lev. v. 11. xiv. 32.

נשה

With a radical but omissible נ, and a radical but mutable or omissible ה.

I think with Schultens, in his MS. Orig. Heb. that the primary idea of this root is *loosing, laxity, relaxation,* and hereto perhaps should be referred ישי, Psal. lv. 16, with the radical ת changed into י as in תשי Deut. xxxii. 18; ישי מות *death* shall be let loose *upon them;* for thus the Complutensian edition, and many of Dr Kennicott's codices, either in the text or margin, give the Heb. in two words; and so the authors of the LXX and Vulg. appear to have read it, the former rendering it by ελθετω θανατος, the latter by veniat mors, *let death come.* And Symmachus still nearer to the Heb. αιφνιδιως επελθοι θανατος αυτοις *let death* come suddenly *upon them.* Comp. under חורצב.

I. *To be relaxed,* as a sinew that is strained, occ. Gen. xxxii. 32.

II. *To be relaxed, weakened, fail,* as strength. Jer. li. 30. Num. xxi. 30, נשים *weakened,* where the Vulg. lassi *pervenerunt,* they came *tired.* As a N. fem. תשיה *a failing, failure.* occ. Job xxx. 22, תמגגני תשיח *Thou dissolvest me* (to) a failure, i. e. till I fail away or come to nothing.

III. As a N. plur. with a masculine termination, but fem. signification, as עזים, נמלים, and others (see Grammar, sect. iv.) נשים *women, the female sex of man,* (see Gen. iv. 19. vi. 2. Num. xxxi. 18, 35.) so called on account of their *weakness* or *imbecility* in comparison of the male sex, according to that of Jer. li. 30, *Their might* or *strength* נשתה is relaxed or weakened, *they are become* לנשים women—AXAIIΔΕΣ ουκ ισ' AXAIOI—Phrygiæ *neque enim* Phryges. Comp. Jer. l. 37. Nah. iii. 13. So Xerxes, on observing the gallant behaviour of queen Artemisia in the sea-fight of Salamis, said, Οι μεν ανδρες γεγονασι μοι γυναικες· αι δε γυναικες, ανδρες, *My men are become women,* and the women, men." Herodot. lib. viii. cap. 88.

IV. *To be remiss,* as in punishing. occ. Job xi. 6, *That God* ישה לך מעונך is *more remiss* or gentle *to you than your iniquity* (*deserves*).

V. It denotes *relaxation* or *remissness* of mind. In Kal, transitively, *to let go* or *let slip out of mind, to forget.* occ. Deut. xxxii. 18; (where LXX ιγκαταλιπες, and Vulg. dereliquisti, *thou hast forsaken*). Jer. xxiii. 39. Lam. iii. 17. Ezek. xxxix. 26, ונשו *And* they shall forget *their shame and all their transgressions which they have transgressed against me,* בשבתם *when they dwell in their land securely, and no one makes them afraid.* Such is the plain sense of the passage compared with the context. Psal. xxxii. 1, נשוי פשע Forgotten *as to his transgression,* i. e. *whose transgression* is forgotten, just as the following words כסוי חטאה denote him *whose sin* is covered. Comp. Isa. xliii. 25. Jer. xxxi. 34. Also, *to be let slip out of mind* or *be forgotten by, to slip* or *escape,* in this sense. occ. Isa. xliv. 21. In Hiph. השה *to make remiss* or *weak* in mind, *heedless* or *inattentive.* occ. Job xxxix. 17, *For God* השה hath made *her* weak *in wisdom.* As a N. fem. נשיה *oblivion, forgetfulness.* occ. Ps. lxxxviii. 13.

With regard to the III. and V. senses here assigned to this root, comp. זכר which in an opposite view denotes both the *male sex,* and also *remembering,* from the primary idea of *strength* or *vigour.*

VI. In Kal, *to lend,* i. e. *to remit, let go* or *part with* one's money or goods to another *upon loan.* It is used either absolutely, or with ב prefixed to the borrower. Jer. xv. 10, לא נשיתי ולא נשו בי I have *not* lent, *and* they have *not* lent to *me,* or parted with their property for *me.* So Neh. v. 10. *I also, my brethren and my servants* נשים בהם (not, might exact of, as rendered, but) do lend to *them;* thus ver. 11, *which ye* lend to *them.* So the Vulg. in the former passage commodavimus eis, and LXX ωφηκαμεν *we have placed out.*

As a N. משה *a loan, somewhat parted with* to another *on loan.* occ. Deut. xv. 2, כל בעל משה ידו, literally, *every owner of* a loan of, or somewhat parted with from *his hand,* i. e. *every* creditor. As a N. mas. plur. in reg. מנשי *lenders, creditors,* occ. Isa. l. 1.

The lexicons and translations sometimes

render the verb in this view by *lending upon usury*; but it seems evident from Deut. xv. 2. xxiv. 10, 11, that *simple lending* is its true import; because in these passages directions are given as to נשה *lending* to their brethren, whereas *lending* to their brethren *on usury* or *increase* was absolutely forbidden, Lev. xxv. 35—37. Deut. xxiii. 19, 20, or 20, 21. And as the prohibition in this latter passage is *general as to their brethren*, (comp. Ps. xv. 5. Ez. xviii. 8. xxii. 12.) I dare not with Mr Clarke and Bate limit it *to the poor*, but think the poor are particularly mentioned in the former text, because they were the only persons who would probably want *to borrow* money or victuals *on usury* or *increase*. Indeed it is said, Exod. xxii. 24 or 25, *If thou shalt lend money to my people, to the poor with thee, thou shalt not be to him* כנשה, *ye shall not lay upon him* נשך *biting usury*: but here it is manifest that כנשה may be rendered *as a lender*, and refer to the *usual custom* of lenders when Moses wrote, without properly in itself denoting any thing of *usury*; *thou shalt not be to him* as a lender or creditor generally is. And from the hard-heartedness of the Jews towards their debtors, of which we have instances, 2 K. iv. 1. Neh. v. 1—13, נשה or נרשה seems in aftertimes to have carried a bad sense. See Ps. cix. 11. Isa. xxiv. 2.

נשך

I. In Kal, *to bite, cut* or *pierce with the teeth.* Gen. xlix. 17. Num. xxi. 6, 8, 9. Mic. iii. 5. Hab. ii. 7. It is most commonly applied to the *biting of a serpent.*

II. In Kal, *to bite*, i. e. *hurt* or *damage, as usury.* Deut. xxiii. 19 or 20. In Hiph. *to cause to bite* in this sense, i. e. *to lend upon usury.* Deut. xxiii. 19, 20. As a N. נשך *biting usury.* So the Latins call it usura vorax, *devouring usury.* Exod. xxii. 25. Deut. xxiii. 19, & al. To this purpose Mercer and Cev. in Robertson's Thesaurus explain the word; and Rivetus in Leigh's Critica Sacra says, "The *increase of usury* is called נשך, because it resembles *the biting of a serpent*; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself till it reaches the vitals, so the *increase of usury*, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another's substance." It is evident that what is here said must be understood of *accumulated usury*; or what we call *compound interest* only; and accordingly נשך is mentioned with and distinguished from תרבית and מרבית *increase* or *simple interest.* Lev. xxv. 36, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. xxii. 12.

III. As a N. fem. נשכה *a chamber*, the same as לשכה, ל being changed into נ by a Chaldaism. occ. Neh. iii. 30. xii. 44. xiii. 7. comp. ver. 8.

נשל

I. In Kal, transitively, *to cast* or *drive out, to remove by force.* Spoken of people or nations. occ. Deut. vii. 1, 22. 2 K. xvi. 6.

II. *To take away by force*, as man's breath. occ. Job xxvii. 8.

III. Intransitively, *to be cast* or *fly off with violence.* occ. Deut. xix. 5.

IV. *To cast* its fruit, as the olive-tree. occ. Deut. xxviii. 40.

V. *To pull* or *pluck off*, as a shoe. occ. Exod. iii. 5. Josh. v. 15.

But these two last senses, which in the lexicons and Concordances are given to this root, belong more properly to של, which see.

נשם

With a נ radical but omissible, which the verb never retains in Heb. though frequently in Syriac and Arabic, in the sense of *breathing.*

I. *To breathe, breathe out.* occ. Isa. xlii. 14, *I will cry out like a travailing woman,* אשם ואשאף יחד, *I will at the same time* breathe out, *and fetch my breath*; like a warrior or hero *hastening to*, and *eager for* the battle. This is what the prophet seems here to mean. See Vitringa. ישם in 1 K. ix. 8, I apprehend, more properly belongs to the root שם *to be desolate, astonished*, as ישים Jer. xlix. 20, also plainly does, though some of the lexicons place both these passages under נשם.

II. As a N. fem. נשמה and in reg. נשמת *breath*, halitus. Job xxxvii. 10. Isa. ii. 22. xxx. 33. Dan. x. 17. Comp. Dan. v. 23.

נשמת רוח חיים the breath *of the spirit of life*, Gen. vii. 22, seems to refer to Gen. ii. 7, and to be explanatory of כל אדם at the end of ver. 21, the destruction of the inferior animals having been described in the former part of that verse. So כל נשמה Deut. xx. 16. Josh. x. 40. xi. 11, seems to be limited to *human* creatures by Josh. xi. 14. Comp. 1 K. xv. 29, and see Gusset, Comment. Ling. Heb. in נשם.

III. As a N. fem. in reg. נשמת *the soul* or *spirit* of man *breathed* into him at first by Jehovah Aleim, and supported by communication with the Divine Light and Spirit, as his *natural breath* by communication with the material light and air. Gen. ii. 7. Isa. lvii. 16. Prov. xx. 27. Comp. under sense IV. and Job xxvii. 3. xxxiii. 4. xxxiv. 14. Mat. x. 28. John i. 4. viii. 12. 1 John v. 11. Rom. viii. 2, 10. 1 Cor. xv. 45. Gal. v. 25. Heb. xii. 19; and see Bp Bull's English Works, vol. iii. p. 1124, &c. 8vo.

IV. As a N. fem. in reg. נשמת *the breath*, or *inspiration*, of the Almighty. Job xxxii. 8. Comp. John xx. 22.

V. As a N. fem. תנשמת a species of *animals* enumerated among the *lizards.* occ. Lev. xi. 30. The learned Bochart hath plainly proved that it was no other than the *chameleon*, an animal of the *lizard* kind, furnished with lungs remarkably large, and so observable for its manner of *breathing*, or perpetually *gasping*, as it were, *for breath*, that the ancients feigned it to live only from the *air.* Thus Ovid, Metamorph. lib. xv. fab. iv. lin. 411,

Id quoque quod ventis *animal nutritur* et aura.
The creature nourish'd by the *wind* and *air.*

See more in Bochart, vol. ii. 1078.

VI. As a N. fem. תנשמת perhaps a species of *owl*, so called from its *breathing* in a strong and audible manner, as if snoring. occ. Lev. xi. 18. Deut. xiv. 16. But as in both these pas-

sages, particularly in the former, it is mentioned among the *water-fowls*, and as the LXX in the latter appear to have rendered it, ἶβιν *the ibis* (a species of bird not unlike the *heron*), and the Vulg. in the former by cygnum *the swan*, it should rather seem to denote some *water-fowl*, and that (according to its derivation) remarkable for its manner of *breathing*. And therefore I think the conjecture of the learned Michaelis (whom see, Recueil de Questions, p. 221), that it may mean the *goose*, which every one knows is remarkable for its manner of *breathing out* or *hissing* when provoked, deserves consideration.

נשף

I. In Kal, *to blow*, as with a blast, stream or current of air. occ. Exod. xv. 10. Isa. xl. 24.

II. As a N. נשף rendered *twilight, night, dark, dawning of the morning* or *of the day*, but it properly signifies the *evening* or *morning-breeze*. It is frequently used in the former sense, as 2 K. vii. 5, 7. Prov. vii. 9, בנשף בערב יום *during the* evening-breeze, *in the mixing of the day*, or during that time when *the day*, or, which is the same thing, the light that constitutes the day, *is mixing* with the night or darkness, i. e. *in the twilight*. For the *morning-breeze* it is clearly applied, Job vii. 4, and perhaps Ps. cxix. 147. Comp. under נפח I.

III. As a N. ינשוף (formed from נשף as יחמור from חמר) some kind of *bird*, mentioned Lev. xi. 17. Deut. xiv. 16. Isa. xxxiv. 11, and supposed to denote a species of *owl*, so called from its appearing and flying about in the *twilight*, q. d. *the twilight bird*. But this interpretation seems very forced; and since in the first of the passages just cited, the ינשוף is clearly mentioned among the *water-fowls*, and the LXX have in the first and last of those texts rendered it by ἶβις *the ibis*, it should seem to mean some kind of *water-fowl*, resembling the *ibis*, and, from its derivation, remarkable for its *blowing;* and of such birds the most eminent seems to be the *bittern*, which " in the north of England is called the *mire-drum*, from the noise it makes, which may be heard a long way off. Some say it imitates the *bellowing* of a bull; and will give four, five, or six *bombs* at a time. It begins to *bellow* about the end of February, and ceases when breeding time is over." Brooke's Nat. Hist. vol. ii. p. 302. The principal difficulty against this interpretation arises from Isaiah xxxiv. 11, where the ינשוף is spoken of as frequenting the desolated land of Edom; a country, according to Dr Shaw's Travels, p. 438, 440, remarkably destitute of water, and therefore improper, it may be thought, for the abode of a *water-fowl*, that feeds on fish. In answer to this objection I would observe that the קאת or *pelican*, another *water-fowl*, is, in the same text, mentioned with the ינשוף, that I believe all the larger *water-fowls* are remarkably shy, that they sometimes build their nests in retired places a long way from the water where they prey, and that I am sufficiently assured from experience, that our common *heron* will come at least twelve or fourteen miles (and perhaps much farther) from their usual abode to catch fish.

IV. As a N. mas. plur. אשפים a kind of *conjurors*, so called, perhaps, from their pretended divine *inspirations*. See under אשף I.

נשק

It seems to be a word formed from the sound, as *kiss, clash, smack, snap*, &c. in English.

I. In Kal, *to kiss, smack* with the lips. Gen. xxix. 13. Prov. xxiv. 26, & al. freq. It refers to the *kiss* of reverence. Gen. xli. 40. 1 Sam. x. 1.—of worship or adoration. 1 K. xix. 18. Hos. xiii. 2. Comp. Ps. ii. 12. It was not customary among the Greeks and Romans to give the *kiss of adoration* to their idols: * but at Agrigentum in Sicily, where it seems the worship of the Tyrian Hercules was introduced by the Phenicians, who, it is well known, settled many considerable colonies in that island, we meet with a *brazen* image of Hercules, whose mouth and chin were worn by the *kisses* of his worshippers. Ex ære simulachrum ipsius Herculis—*rictum et mentum ejus —paulò attritius, quòd in precibus et gratulationibus non solùm id venerari, verum etiam* osculari solebant. Cicero, Actio ii. in Verrem, lib. iv. cap. 43. The *kiss of adoration* is still practised by the Siamese Pagans; for in their public worship, " after the priest's benediction, every one goes to an *image*, and *kisses* or bows to it, and then marches off in good order." Complete Syst. of Geog. vol. ii. p. 288, col. 2. As a N. fem. plur. נשיקות *kisses*. occ. Prov. xxvii. 6. Cant. i. 2.

II. *To kiss, touch gently*, or *lightly*. occ. Job xxxi. 27, ורשקה ידי לפי *and my hand hath* kissed, touched, *my mouth*. So Lucian, Περὶ Ὀρχήσεως, tom. i. p. 918, edit. Bened. mentions the Greeks, even in his time, " worshipping the sun, *κυσαντες την χειρα* by *kissing their hand*, and then thinking their adoration complete." Comp. p. 357, De Sacrif. Minucius Felix, cap. 2, ad fin. remarks, that when the heathen Cæcilius observed the statue of Serapis, ut vulgus superstitiosus solet, manum ori admovens, osculum labiis pressit, *he, according to the custom of the superstitious vulgar, moving his hand to his mouth kissed it with his lips*. See Davies' note. Apuleius, who lived in the second century, speaking of one Æmilian, probably a Christian, says, Apol. p. 496, " *Si fanum aliquod prætereat, nefas habet* adorandi gratiâ manum labris admovere. If he passes by a temple, he thinks it wicked *to move his hand to his lips, as a sign of adoration.*" As a participle fem. plur. Hiph. מנשיקות *kissing, touching lightly*. occ. Ezek. iii. 13.

III. *To clash*, as armour. It occurs not as a verb in this sense, but as a participle benoni mas. plur. in reg. Ps. lxxviii. 9. נושקי רומי קשת clashing or rattling (*and*) *shooting* (as Jer. iv. 29,) *with the bow*. So נשקי קשת *clashing*,

* It is however the custom of the Greek Church in Russia, in The Rites and Ceremonies of which by Dr King, he informs us, p. 138, note, that " Every person, before he communicates, *kisses the images of Jesus and the Virgin, and sometimes others.*"

rattling or *clattering* with their bow. 1 Chron. xii. 2. 2 Chron. xvii. 17. Comp. Job xxxix. 23. Thus, likewise, Homer, in his Description of Apollo, Il. i. lin. 45, & seq.

Τοξ' ὠμοισιν ἐχων, ἀμφηρεφέα τε φαρέτρην·
Ἐκλαγξαν δ' ἀρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτου κινηθέντος. ——

His bow and quiver o'er his shoulder slung,
"Fierce as he moved the silver shafts *resound*,
Breathing revenge."

So likewise Virgil of Apollo, Æn. iv. lin. 149,

Tela sonant *humeris*—

And Æn. xi. lin. 652, describing Camilla,

Aureus ex humero sonat *arcus*.

Hung on her shoulder *sounds* the gilded bow.

As a N. נשק *the clashing* or *noisy collision* of arms. Job xx. 24. Ps. cxl. 8. Also, *armour, armoury*. 1 K. x. 25. 2 K. x. 2.

IV. In Kal, *to snap, crackle*, as fire doth. occ. Ps. lxxviii. 21. In Hiph. *to cause* fire *to snap* or *crackle, make* it *burn fiercely*. occ. Isa. xliv. 15. Ezek. xxxix. 9, והשיקו בנשק *And* they shall cause (the fire) to crackle *among* the arms. In this last passage we may observe that there is an *antanaclasis*, or that the root נשק is applied in its two different senses of *armour*, and of *crackling* like fire. See a similar instance under חמר I. Jud. xv. 16. And on Ezek. observe that it was usual among the ancient nations to *burn the warlike instruments* of their conquered enemies. See Josh. xi. 6. Ps. xlvi. 9. Nah. ii. 13 or 14; Bp Lowth on Isa. ix. 4; and Potter's Antiq. book iv. ch. xii. p. 119, 1st. edit.

נשר

With a radical but omissible נ.

I. *To lacerate, cut* or *tear in pieces*. Thus the cognate verb נסר is used in Chaldee, Syriac, and Arabic; in which last language it is particularly applied to *a bird's tearing in pieces* its prey with its beak. occ. 1 Chron. xx. 3, *And the people which (were) in it (Rabbah) he (David) brought out,* וישר במנרה ובחריצי הברזל ובמנורת *and* cut or tore *with the saw, and with threshing instruments of iron, and with (double or several) saws; and thus did David to all the cities of the children of Ammon.* But it is not said that he did thus to *all the people*, nor is any thing more implied than that he did thus to *some* of them; and it is certain from 2 Chron. xx. 1, & seq. that David did *not extirpate* the children of Ammon. And considering the remarkable generosity of David's temper, candid criticism obliges one to suppose he had good reasons for inflicting such severe punishments as he did on some of the Ammonites. See in the preceding chapter (1 Chron. xix.) how ignominiously their king Hanun and his princes had treated David's servants when sent on an embassy of kindness; reflect on the intended cruelty of Nahash, Hanun's father, to the inhabitants of Jabesh Gilead, 1 Sam. xi.; see the horrid barbarity with which the Ammonites were wont to treat the Israelites (Amos i. 13). Observe that Damascus, i. e. the Syrians, some of whom were in alliance with the Ammonites in the war against David, 2 Sam. x. 1 Chron. xix. 6.) are expressly said in the prophet Amos, ch. i. 3, to have *thrashed Gilead* בחרצות הברזל *with thrashing instruments of iron* (so Symmachus and Theodotion τροχοῖς σιδηροῖς *iron wheels*): lay all these things together, and then say whether it is not probable that David was thus remarkably severe upon some of the children of Ammon, as a retaliation or punishment for some *horrid cruelties* of which they had been guilty towards his Israelitish subjects; though we are not particularly informed what these cruelties were, as we are in the case of Adonibezek the Canaanite, Jud. i. 6, 7; and of Agag the Amalekite, 1 Sam. xv. 33.

I am well aware that * some learned men, in order to vindicate king David from the charge of cruelty, have proposed to refer the verb וישר in 1 Chron. xx. 3, to the root שר, or שרה, *to be a prince* or *ruler*, and accordingly have rendered the text, *And he* ruled *(them) by the saw, by the harrows* or *iron mines*, &c. "i. e. made them slaves, and condemned them to these servile employments." But taking the verb וישר in this sense of *ruling*, is not the expression of *ruling by a saw* strangely harsh and uncouth? But were we even to admit this, what can be the meaning of *ruling* men בחרצי *of iron?* for it does not appear that the Hebrew word here used ever signifies *mines* (though Dr Chandler says the word may be so rendered), or any *cutting instrument* but what was employed in *thrashing* the corn and *cutting* the straw, and was drawn by oxen; and so it cannot denote (as Bate, Crit. Heb. in חרץ thought it might) some *some instruments used by the stone-cutter*. If it be objected that the expression in the parallel passage, 2 Sam. xii. 31, is וישם במנרה *and* he put *(them) to the saw*, &c. which seems to signify that he only put *them to labour with the saw*, &c. I would reply that as one design of the books of Chronicles seems to have been † to clear up some obscure and difficult passages in the former books of scripture, particularly in those of Samuel and of Kings; so in the instance before us it appears to me that the phrase in Chronicles is much more determinate than that in Samuel, and that the latter may well mean *he put them to be torn, cut* or *killed with the saw*, &c. (just as we should say in English, *he put them to the sword*, for *slaying* them with it); especially since it is added in the same verse of Sam. והעביר אותם במלכן *And he made (some of)* them *over* (i. e. *burnt them*) *in their Molech*, as a punishment, no doubt, for their *infernal human sacrifices*.

I must just add, that the LXX render וישר in 1 Chron. xx. 3, by διαπρίων *he sawed asunder;* that the Vulg. gives the sense of the passage thus: Et fecit super eos tribulas et trahas et ferrata

* See the late Dr Chandler's excellent Review of the Hist. of the Man after God's own Heart, p. 188, &c. and his Life of King David, vol. ii. p. 227—233, and the notes. But comp. Michaelis, Spplement ad Lex. Heb. p. 954, &c. and p. 1697.

† See the learned Mr Baruh's Critica Sacra examined, &c.

Digitized by Google

carpenta transire, ita ut *dissecarentur et conterentur, And he caused sledges and thrashing instruments stuck with iron to pass over them, so that* they were cut in sunder and torn to pieces; and that Josephus, Ant. lib. vii. cap. 7, § 1, expresses this transaction of David's in general terms by τους δ' ανδρας αικισαμενος διεφθειρε *he destroyed the men by torments.*

As a N. משור *a saw* from the *manner of its cutting.* occ. Isa. x. 15. So the LXX πριων and Vulg. serra; which Latin word seems a derivative from the Heb. נשר, dropping the נ.

II. As a N. נשר *an eagle.* Exod. xix. 4. Lev. xi. 13, & al. freq. This species of birds is * eminent for *rapacity* and *tearing their prey in pieces;* for which purpose they are furnished with beaks or talons remarkably *strong* and *crooked.* Hence Homer, Odyss. xix. lin. 538, styles the eagle αγκυλοχειλης *crooked-beaked,* or (according to others) *crooked-clawed.* See Bochart, vol. iii. 164, 165. So Virgil, Æn. ix. lin. 563, 564,

Qualis ubi aut leporem, aut candenti corpore cygnum
Sustulit alta petens pedibus Jovis armiger uncis.

Thus on some silver swan or timorous hare,
Jove's bird comes sousing down from upper air;
Her *crooked talons* truss the fearful prey,
Then out of sight she soars, and wings her way.
DRYDEN.

Again, Æn. xi. lin. 751, 752,

Utque volans alte raptum cum fulva draconem
Fert aquila, *implicuitque* pedes, atque unguibus hæsit.

So stoops the yellow *eagle* from on high,
And bears a speckled serpent through the sky,
Fastening his crooked talons on the prey.
DRYDEN.

And is not the Latin *aquila,* whence French *aigle,* and Eng. *eagle,* a derivative from the Heb. עקל *crooked?*

Without having recourse to idle fables. Ps. ciii. 5, seems to relate simply to the *renovation of the eagle's feathers* after moulting. See Scheuchzer, Phys. Sacr. and comp. Isa. xl. 31.

נשת

I. This is, in the lexicons, made a distinct Heb. root, and rendered *to fail, perish,* or the like: and under it the Concordances range Isa. xix. 5. xli. 17. Jer. li. 30. But for the first of these passages see under שתה, for the second נש, and for the last נשה III.

II. Chald. It occurs not as a V. but as a N. נשתון and נשתונא *a letter, an epistle.* Some, saith Marius de Calasio, refer this word to the Persians, among whom נרשת signified *to write.* Ezra iv. 7, 18, & al.

נתב

Occurs not as a verb, and the ideal meaning is uncertain; but as a N. נתיב and fem. נתיבה *a path, pathway,* or *track worn by the feet,* saith Avenarius. The LXX and other Greek versions almost constantly render it by τριβος *a path,* from τριβω *to wear,* or by ατραπος, from α intensive and τραπω *to tread.* I am inclined therefore to think that *treading,* or rather *wearing a track* with the feet, is the radical meaning of the word. The N. נתיבה is more determinate than דרך, which denotes *a way in general.* See Isa. xliii. 16. Lam. iii. 9. In Prov. xii. 28, נתיב is joined with דרך, *In the way of righteousness (is) life,* ודרך נתיבה *and (in) the way,* or *course* of her track (*is*) *no death.*

† "*Rostro quidem vellicant etiam aliæ rapaces aves; tamen rapacium principi, id* speciali jure *tribuitur, quia* rostro *est* magis adunco, *et eo* carpit fortius." Bochart.

נתח

To cut in pieces, as an animal body. As a N. נתח *a piece cut off.* See Exod. xxix. 17. Jud. xix. 29. Ezek. xxiv. 4, & al. freq.

DER. *Notch.* Qu?

נתך

I. In Kal or Niph. *to be poured out, to distil,* as liquids. Exod. ix. 33. 2 Sam. xxi. 10. Comp. Job iii. 24,—as money from a chest. 2 Ki. xxii. 9. 2 Chron. xxxiv. 17. In Hiph. *to pour out.* Job x. 10.

II. In Hiph. *to fuse, melt,* as metals. Ezek. xxii. 20. In Niph. *to be* thus *melted.* Ezek. xxii. 21, 22. xxiv. 11.

III. In Niph. *to be poured forth, be in a high state of fusion,* or *dissolution,* as fire in the act of furious burning. It is applied to wrath. Jer. vii. 20. xlii. 18, & al. Comp. Nah. i. 6. Dan. ix. 11.

נתן

To give, "that is, *to make a thing be any where,* or *with any one,* or *belong to any* one," saith Cocceius.

I. *To give, grant, bestow.* Gen. i. 29. iii. 6, 12, & al. freq. מי יתן *Who will give* or *grant?* is an expression of *desiring* or *wishing. O that!* Exod. xvi. 3. Num. xi. 29. Job xix. 23. Comp. Jud. ix. 29. Jer. ix. 1. In Hiph. transitively, *to endow,* i. e. *give gifts,* or *presents to,* donare aliquem. occ. Hos. viii. 9. Comp. ver. 10. As a N. dropping both the נ's as in the infinitive תת, מתת *a gift,* 1 Ki. xiii. 7, & al. As Ns. מתן and fem. מתנה *a gift.* Gen. xxxiv. 12. Num. xviii. 6, 7, 11, & al. freq. אתנן *a gift, reward, present.* Deut. xxiii. 18. Mic. i. 7, & al. Fem. אתנה nearly the same. occ. Hos. ii. 12.

II. With ב, אל, על, לפני and the like following, *to put, place, set, appoint.* Gen. i. 17. ix. 13. xv. 10. xviii. 8. xxx. 40. xl. 11. xli. 41, 42, & al. freq. Comp. 2 K. xxiii. 5.

III. *To make, to effect.* Gen. xvii. 5, 6. Lev. xxvi. 19. Ps. xxxix. 6. Ezek. iii. 9. vi. 14. Comp. ch. xxxvii. 26.

IV. *To give, grant, permit.* Gen. xx. 6. Exod. xii. 23. Jud. iii. 28. Ps. xvi. 10. Comp. Ezek. xx. 25.

V. *To give, give forth, utter,* as a sound or voice. 2 Sam. xxii. 14. Ps. lxxvii. 18. Jer. xlviii. 34, & al. So *to utter, rehearse.* Jud. v. 11. On Jud. xi. 40, see under תנה I.

VI. *To give, yield, bring forth plentifully,* as the earth or a tree. Lev. xxvi. 4. Ps. lxvii. 7. Comp. Prov. xii. 12.

VII. *To give, send forth,* or *emit,* as an odour. Cant. i. 12. ii. 13, & al.

VIII. With על following, *to set upon, attack;* thus one of the Hexaplar versions επεθηκε. Ezek. xix. 8. So the French use donner *to give* for *setting upon* an enemy.

IX. As a N. mas. plur. נתנים *Nethinim,* persons *given* to the priest and Levites for per-

Digitized by Google

forming the servile offices of the tabernacle or temple. So the LXX in 1 Chron. ix. 2, render it by δεδομενοι *persons given*. The Gibeonites, of whom we read, Josh. ix. 21, 27, that Joshua יתנם *gave* them for hewers of wood, and drawers of water, for the congregation and for the altar of Jehovah, were the first of this kind. We next read of the *Nethinim, whom David and the princes* נתן gave *for the service of the Levites*, Ezra viii. 20. It is likely that these were taken from some of the people conquered by David; and it is highly probable, that of the remaining Canaanites also, conquered by Solomon, some were allotted to this service. Comp. Ezra ii. 58, with 1 Ki. ix. 20, 21; and see Calmet's Dictionary in *Nethinims*, and Bp Patrick on 1 Chron. ix. 2. Ezra viii. 20.

נתס

To demolish, destroy, spoil. Once, Job xxx. 13; where LXX εξεστραβησαν *are broken to pieces*, and Vulg. dissipaverunt *have demolished*. It seems related to the following נתץ, and נתש.

נתע See under לתע

נתץ

To break to pieces, break down, destroy, demolish. It is applied to altars, Exod. xxxiv. 13, & al. —to an oven, &c. Lev. xi. 35.—to houses, towers, cities, pillars, walls, Lev. xiv. 45. Jud. viii. 9. ix. 45. 2 K. x. 27. 2 Chron. xxxvi. 19.—to teeth, Ps. lviii. 7.—to rocks, Nah. i. 6.

נתק

To draw away, withdraw, draw asunder.

I. In Niph. *to be drawn away* or *withdrawn*, as the feet from one place to another. Josh. iv. 18.

II. In Kal and Hiph. *to withdraw, draw off*, or *entice away*. Josh. viii. 6. Jud. xx. 32. In Niph. and Huph. *to be thus drawn* or *enticed away*. Josh. viii. 16. Jud. xx. 31.

III. In Kal, *to draw* or *pluck up* or *off*. See Ezek. xvii. 9. xxiii. 34. Job xviii. 14. Jer. xxii. 24; where, in אתקנך, נ is inserted after the Chaldee form, and that word immediately precedes the threat of delivering Coniah into the hands of the king of Babylon.

IV. *To draw off* or *out*, as sheep from the fold, Jer. xii. 3.—as the wicked from a people, like dross from metal. Jer. vi. 29.

V. In Kal, *to draw* or *pluck asunder*. See Jud. xvi. 9, 12. Isa. v. 27. xxxiii. 20. Jer. ii. 20. v. 5. It is applied figuratively to the *breaking off* of the strong purposes of the mind. Job xvii. 11. נתוק in Lev. xxii. 24, is rendered *broken*, but rather means "*loose* or *disjointed*, the sinews *being stretched* or *broken asunder*." Bate.

VI. As a N. נתק *a kind of leprosy, a scall* which *brings* or *draws off* the hair. Lev. xiii. 30, 31.

VII. As a N. אתיק and אתוק *an outer cloister* or *gallery withdrawn*, as it were, from the rest of the building. occ. Ezek. xli. 15, 16. xlii. 3, 5. Observe that אתוקידא Ezek. xli. 15, is in the Chaldee form for אתוקיה.

נתר

With a radical but omissible נ.

I. In Hiph. *to loose, loosen, let loose, set free.* occ. Ps. cv. 20. cxlvi. 7. Isa. lviii. 6. Job vi 9. For 2 Sam. xxii. 33, see under יתר.

II. In Kal, *to move*, or *be moved loosely*, or *nimbly, to leap, skip.* occ. Lev. xi. 21. Job xxxvii. 1; where the Chaldee Targum ינפו *leaped forth*, Vulg. emotum est *was moved*. In Hiph. *to cause to move* thus. occ. Hab. iii. 6

III. As a N. נתר *the natrum* or *nitre* of the ancients. "It is a genuine, pure, and native salt, extremely different from our nitre, and indeed from all the other native salts; it being a *fixed alkali*, plainly of the nature of those made by fire from vegetables.—*Natrum*, whether native or purified, *dissolves* in a very small quantity of water; and this *solution* is in many parts of Asia used for *washing*; where it is also made into *soap*, by mixing it with oil.—It is found in great abundance in many parts of Asia, where the natives sweep it from the surface of the ground, and call it *soap-earth*.* The earliest account we have of it, is in the Scriptures; where we find that the salt called *nitre* in those times would *ferment* with vinegar, and had an *abstersive* quality, so that it was used in baths, and in washing things. Solomon compares *the singing of songs with (to) a heavy heart*, to the contrariety of *vinegar and* nitre; and Jeremiah says, that, *if the sinner wash himself with* nitre, *his sin is not cleansed off*. These are properties that perfectly agree with this salt, but not at all with our saltpetre." New and Complete Dictionary of Arts, &c. in NATRUM. From the above account of the נתר or *natrum*, it is plain that it hath its Heb. name from its ready *solution* in liquids, and from its *loosening* and *absterging* spots, filth, &c. occ. Prov. xxv. 20. Jer. ii. 22. The reader may find some farther account of the *natron* of Egypt in Dr Shaw's Travels, p. 479, 2d edit. He observes, "Upon making experiments with the *natron*, we find it to be an *alkali, and to occasion a strong fermentation with acids*, which will very well illustrate Prov. xxv. 20, where *the singing of songs to a heavy heart* is finely compared to the *contrariety* or colluctation betwixt *vinegar* and נתר *natron*; not *nitre* or *salt-petre*, as we render it, which being an *acid* easily mixes with *vinegar*."

IV. Chald. In Aph. *to cause to fall off, to shake off*, as leaves. So LXX εκτιναξατε, Vulg. excutite. occ. Dan. iv. 11 or 14.

נתש

I. *To pluck up, pluck up by the roots, to extirpate*, as a vine, Ezek. xix. 12.—as groves, Mic. v. 13.

II. Spoken of cities, *to root up, raze, destroy from the foundations.* Ps. ix. 7. Jer. xxxi. 40.

III. Of people or kingdoms, *to extirpate, root up, eradicate.* Deut. xxix. 28. 1 K. xiv. 15. Jer. xxiv. 6. xlii. 10. xlv. 4, & al. freq. In the three last cited texts it is opposed to *planting*. In Niph. *to be rooted up.* Amos ix. 15. Dan. xi. 4.

IV. Of waters. In Niph. *to be drawn out, exhausted, fail.* occ. Jer. xviii. 14.

* Comp. Complete Syst. of Geogr. vol. ii. p. 69.

Digitized by Google

PLURILITERALS in נ.

נבובה Chald.
As a N. *a gift* or *reward.* occ. Dan. ii. 6. v. 17. So LXX δωρεαι, and Vulg. dona. The plur. נבובן is used in the same sense in the Chaldee Targum on Jer. xl. 5.

נבחז
As a noun from נבח *to bark*, and חזה *to see* *Nibhaz*, the aleim or idol of the Avites, mentioned 2 K. xvii. 31. "The Rabbins say it had the shape of a *dog*, much like *Anubis* of the Egyptians;"* and in this instance I am inclined to think they tell us nearly the truth. In Pierius' Hieroglyphics (p. 53, fol. edit.) is the figure of a † *cynocephalus*, a kind of ape, with a head like *a dog*, standing upon his hinder feet, and *looking earnestly* at the *moon*. Pierius there teaches us that the *cynocephalus*, was an animal eminently sacred among the Egyptians, hieroglyphical of the *moon*, and kept in their temples to inform them of the *moon's* conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the *moon's* reappearance it seems to return thanks, and congratulate ‡ the return of light to both himself and her. This being observed, the name נבחז gives us reason to conclude that this idol was in the shape of a *cynocephalus*, or perhaps of a man with a *dog's* head (for it does not appear that the *cynocephalus* was known to the Avites), *looking, barking* or *howling at the moon.* It is obvious to common observation, that *dogs* in general have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the *power* or *influence of the moon* on all sublunary bodies, with which the *cynocephali* and *dogs* are so eminently affected. Thus the influence of the *returning solar light* was represented by a *cock* (see below נרגל), and the *generative* power of the heavens, by a *fishy* idol. See דגון under דג IV. And hence, perhaps, Αρτιμις, or *Diana*, i. e. *the moon*, was among the Greek and Roman heathen attended by *dogs*, and at last converted into a *huntress*,

——Sylvarumque potens Diana,
Lucidum cœli decus.
HORAT. Carm. Sæcul. lin. 1, 2.

נברש
Occurs not as a verb in Heb. nor so far as I can find in Chaldee, but in Syriac signifies in Hith. *to be inflamed*, or *set on fire, to shine.* Chald. As a N. fem. נברשתא *a lamp-sconce* or *chandelier*, which holds the *burning lamps.* occ. Dan. v. 5. The Chaldee Targum also uses it, Zeph. i. 12, for Heb. נרות *lamps.*

נחשתן
As a N. *nehushtan*, i. e. *a brazen serpent*, from נחש *brass*, and תן *a serpent.* occ. 2 K. xviii. 4; where Hezekiah *brake in pieces* נהש הנחשת the serpent of brass *which Moses had made; for* (or *because*) *unto* (or *in*) *those days the children of Israel were burning incense to it;* ויקרא *and he* (*Hezekiah*) *called it* nehushtan, a brazen serpent, and treated it accordingly, when abused to idolatrous superstition; though in its original institution it was a type of so high import as to represent the *Son of Man lifted up on the cross, that whosoever believeth on him should not perish, but have everlasting life.* Comp. Num. xxi. 8, 9, with John iii. 14, 15.

נסרך
As a N. *Nisroch*, an Assyrian idol, mentioned 2 K. xix. 37. Isa. xxxvii. 38. The Chaldee N. mas. plur. סרכין is several times used, Dan. vi. for *overseers* or *presidents over inferior governors.* נסרך therefore seems to be, like בעל *the ruler*, and מלך *the king*, a general name, in the Assyrian dialect, for the *solar fire;* to whose anger Sennacherib probably attributed the *fiery destruction* his army had lately met with at Jerusalem (see Isa. xxx. 30, 33,) and therefore went to his temple to placate him.
It is observable, that the LXX in 2 K. xix. call this idol Μισεραχ, MS. Alexand. Εσεραχ, and in Isa. Νασαραχ, MS. Alex. Ασαραχ. These various readings seem to show that they regarded the נ in נסרך as *servile*, and by consequence, in some measure, confirm the exposition here given; and perhaps the idol was in fact called by these several names; as מלך was by the Ammonites called also מלכם, and the Moabitish כמוש, sometimes מיש.

נרגל
As a noun from נר *a light*, and גל *to revolve*, *Nergal*, the Aleim or idol of the men of Cuth, mentioned 2 K. xvii. 30. It seems to denote the *solar fire* or *light*, considered as causing the *revolution* of the earth, and so the *return* of the *morning light* upon it. The rabbins say the idol was represented in the shape of a *cock;* and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the *cock* was sacred to Apollo, or the *sun;* because, saith Proclus, "He doth, as it were, invite his influence, and, with songs, congratulate his rising;"* or, as Pausanias in the first book of his Eliacs, "They say this bird is sacred to the *sun*, because he proclaims his approaching *return.*" So Heliodorus, speaking of the *time when cocks crow*, comes still nearer to the literal meaning of the Heb. נרגל; "for," says that writer, "αισθησει φυσικη της του Ηλιου καθ' ημας ΠΕΡΙΣΤΡΟΦΗΣ επι την του θειου προσρησιν κινουμενους, by a natural sensation of the *sun's revolution* to us, they are incited to salute the god." Æthiop. lib. l.†
And perhaps under this name *Nergal* they meant to worship the sun, not only for the *diurnal return* of his light upon the earth, but also for his *annual return* or *revolution* to our northern hemisphere. We may observe that the emblem, *a cock*, is affected by the latter as

* Calmet's Dictionary.
† Κυνοκεφαλος, from κυνος *a dog's* and κεφαλη *a head.*
‡ So Johnson, Nat. Hist. de Quadruped. p. 100. *Lunæ exorienti congratulari dicuntur.* Comp. Shaw's Travels, p. 353.

* See Pierii Hieroglyph. p. 223, fol. edit.
† May not the Greek name for a *cock* αλεκτωρ, be most probably derived from the Heb. דלכת אור *the coming of the light*, of which that bird gives such remarkable notice?

Digitized by Google

well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This, that great painter of nature, Shakspeare, has remarked,

> Some say, that ever 'gainst that season comes,
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long.
> HAMLET, act i. scene 1.

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of to awaken St Peter from his guilt, after he had denied our Lord; and to remind him, in a most striking manner, that *Christ the Divine Light* must, *as his material type, the natural light, be glorified through opposition and sufferings.* Comp. John xii. 23. xiii. 31. xvii. 1.*

Steph. Morinus, in his Dissertation concerning the Terrestrial Paradise, prefixed to Leusden's edition of Bochart's works (p. 24), observes from Josephus, Ant. lib. ix. cap. 14, § 3, that the Cuthites were of Cutha, which is a country of Persia, and that this may be confirmed by the idol they worshipped, namely נרגל: "For," says he, "that word seems compounded of ניר *fire, a luminary,* and גל *to roll, roll round,* as denoting the *sun illuminating the world by his circular motion.* This is the opinion of Selden, De Diis Syris, syntag. ii. cap. 8. Now no one is ignorant that the *sun* was the principal god of the Persians, and that his symbol, *fire,* was religiously worshipped by them, whence their priests were called πυρεῖοι, their temples πυρεῖθια, in which the *unextinguished fire* was preserved, *&c.*" It is therefore the opinion of Morinus, that the Cuthites worshipped immediately the *sun* or the *fire,* as an emblem. But does not the phrase עשו את נרגל—*they* made *Nergal,* rather incline one to think they made some *graven* or *molten image,* as an emblem of their god? To which may be added, that the modern † Persees in India, who are descended from the ancient *fire-worshippers* of Persia, pay a *religious regard* to the *cock.* And in the 19th chapter of the Vendidad Sade, one of the works of Zoroaster, the great prophet or teacher of the Magian or Persee religion (which is still extant, and which Mr Perron a few years ago deposited in the French king's library), he celebrates the *cock,* who next to the angel Sserosch is the guardian of the world, and secures mankind against the snares of the devil.‡ However, if the Cuthites, mentioned 2 K. xvii. 30, were really of Persia, it must be observed on the other hand, that *Magiism* or the *worshipping of fire,* and not *Zabiism* or *image-worship,* was at this time the national religion of that country.§ But the learned Dr Hyde (Relig. Vet. Pers. cap. ii. p. 39, edit. 1700) strenuously contends that the כותה or כות mentioned in 2 K. xvii. 24, 30, was situated in Babylonia, and so called, by the usual dialectical variation of ש into ת, from כוש the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol נרגל made a part of the appellation of two of the king of Babylon's princes, Jer. xxxix. 3, and of that of Nerigillassor king of Babylon.

* See the late Mr Lee's valuable work, entitled Sophron, vol. ii. p. 428. note.

† Modern Universal History, vol. vi. p. 284.

‡ See Gentlemen's Magazine for November 1762, p. 529.

§ See Prideaux's Connex. pt. i. book iv. An. 466.

ס

סאה

To measure, mete. It occurs not, however, as a V. but as a N. סאה *a seah, a measure of capacity* for things dry, equal to about two gallons and a half. occ. 2 K. vii. 1, 16, 18, סאתים *two seahs.* occ. 1 K. xviii. 32. 2 K. vii. 1, 16, 18. סאים plur. *seahs, several seahs.* occ. Gen. xviii. 6. 1 Sam. xxv. 18.

סאסאה occurs not as a verb in this reduplicate form, but as a noun סאסאה *repeated* or *exact measuring* or *measure.* occ. Isa. xxvii. 8, בסאסאה "In just measure [comp. Jer. xxx. 11.] *when thou inflictest the stroke,* [ver. 7.] wilt thou debate with her; with due *deliberation, even in the rough tempest, in the day of the east wind.*" Bp Lowth. The Babylonish conquest and captivity of the Jewish people represented by a *vine,* is expressed by similar images, Ezek. xix. 10—13. Comp. Ezek. xvii. 6—10. For בסאסאה in Isa. xxvii. 8, Aquila and Symmachus have ἐν σατᾳ σατον, *seah by seah,* Theodotion, ἐν μιτρῳ μιτρου, *measure by measure,* and the Vulg. in mensurâ contra mensuram, *by measure against measure.*

סאן

Occurs not as a verb in Heb. but in Syriac signifies *to shoe,* i. e. *cover the feet,* "calceavit," and as Ns. סאונא, and מסאנא *a warrior's shoe, a greave,* "caliga, ocrea." Castell. As participial nouns in Heb. סאן *a soldier's* or *warrior's shoe,* סאן *a warrior so shod.* occ. Isa. ix. 4 or 5, *For* כל סאון סאן omnis *caliga caligati, every* greave of the armed warrior *in the conflict, and the garment rolled in blood, shall even be for a burning, food for,* or *consumed by, the fire.* See Bishop Lowth's translation and note, to whom the reader is indebted for the explanation of this difficult text.

סב

I. In Kal, intransitively, *to turn, turn about, aside* or *round.* Gen. xlii. 24. I Sam. xv. 27. xviii. 11. 2 Sam. xiv. 24. xviii. 30, & al. freq. —as a door on its hinges. Prov. xxvi. 14. Comp. Ezek. xli. 24. In Niph. *to turn, be turned* or *turned about.* See Num. xxxiv. 4, 5. Josh. xv. 3. Ezek. xxvi. 2. In Hiph. transitively, *to turn, turn about* or *aside.* 1 K. xviii. 37. 2 K. xvi. 18. Ezek. vii. 22, & al. In Huph. *to be turned about* or *round,* as a thrashing-wheel. occ. Isa. xxviii. 27.

II. In Kal, *to turn* or *apply to action,* particularly *in hostility.* 1 Sam. xxii. 17, 18. So ver. 22, אנכי סבתי בכל נפש *I* have turned *against every person of thy father's house.*

Digitized by Google

III. Transitively or intransitively, *to turn aside, remove.* See Num. xxxvi. 7, 9. 2 Sam. xx. 12.

IV. In Kal and Niph. intransitively, *to be turned, changed, altered.* 1 K. ii. 15. Jer. vi. 12. Zech. xiv. 10. In Kal or Hiph. *to turn, change.* 2 K. xxiii. 34. xxiv. 17. As Ns. fem. סבה *a turn, change.* occ. 1 K. xii. 15. נסבה the same. occ. 2 Chron. x. 15. So the LXX in both passages μεταστροφη. Comp. 1 K. ii. 15.

V. In Kal and Niph. transitively, *to turn* or *go about, to compass, encompass.* Deut. ii. 1, 3. Josh. vi. 2, 3, 6, 10, 13, 14. Psal. lxxxviii. 18. cxviii. 10, 11. Gen. xix. 4. Jud. xix. 22. It is particularly applied, 1 Sam. xvi. 11, (comp. Ps. cxxviii. 3.) to *sitting round* a table at meat, according to the custom of the easterns at their meals to this day.* In Hiph. *to cause to go about, to lead* or *carry about.* Exod. xiii. 18. 1 Sam. v. 8—10. As a N. used adverbially מסב *around, round about,* 1 K. vi. 22. (comp. Cant. i. 12.) mas. plur. in reg. מסבי *places round about, environs.* So LXX τοις περικυκλω, Vulg. in circuitu. occ. 2 Ki. xxiii. 5. As a N. fem. plur. מסבות *circuits, circulations, revolutions.* So LXX κυκλωματα. occ. Job xxxvii. 12.

VI. *To encompass with, enclose* or *set in,* as precious stones in ouches of gold. It occurs as a participle Huph. fem. plur. Exod. xxviii. 11. xxxix. 6, 13.

סבב I. *To turn, turn about.* Ezek. xlii. 19.—as the *spirit* or *gross air* in its annual motion pursuing the *solar light* on the earth's surface, Eccles. i. 6, סובב סבב *circuiting around,* i. e. repeating its circuit in the earth's ecliptic. Comp. under שאף II.

II. *To go about, go round, to circuit.* 1 Sam. vii. 16. In a Hiphil sense, Deut. xxxii. 10, יסבבנהו he led *him* about, *he instructed him,* i. e. in the intricate, circuitous way through the waste, howling wilderness, without which instruction that horrid desert would have been impassable by such a vast multitude of men, women, and children. See Harmer's Observations, vol. iv. p. 357.

III. *To go round, surround,* or *encompass entirely* or *repeatedly.* See Gen. ii. 11, 13. Josh. vi. 15. Ps. xvii. 11. cix. 3. cxviii. 10, 11, & al. freq. As a N. סביב *the round, circumference, environs.* 1 Chron. xi. 8. Ps. xxxi. 14; in which passages, as in many others, it is construed with מ prefixed, *in the environs;* and hence מ being omitted, it is often used adverbially, *around,* as Exod. xvi. 13. xix. 12. xxv. 24. As a N. fem. plur. סביבות and סביבת *places around, environs.* Num. xxii. 4. Jer. xvii. 26. It is construed with ל *in, at,* prefixed, Ps. xliv. 14. lxxix. 4; and that particle or the like being understood, it is used adverbially, Exod. vii. 24. Num. xi. 24, & al. freq.

IV. *To encompass, enclose,* as the waters did Jonah. Jon. ii. 3, 5, or 4, 6. So Jer. xxxi. 22, *How long wilt thou withdraw thyself, O thou refractory daughter?* (meaning the people of Israel and Judah) *for Jehovah createth a new thing upon the earth,* נקבה תסובב גבר *a female* (one who is *merely* such) shall encompass, enclose, *a male child* (comp. Job iii. 3.) This was indeed *creating a new thing on the earth,* (comp. Num. xvi. 30,) but in perfect accord with the great original promise, Gen. iii. 15, that *the seed of the* WOMAN *should bruise the serpent's head,* and with the subsequent prophecy of Isaiah, ch. vii. 14, that a VIRGIN *should be with child and bring forth a son.* Comp. Isa. ix. 5 or 6. Mic. v. 2 or 3.*

סבא

To drink hard, guzzle, swill, ingurgitare. occ. Isa. lvi. 12. Nah. i. 10; where it is spoken of the Ninevites וכסבאם סביאים *And while* they are guzzling (as) drunkards, *they shall be devoured as stubble fully dry.* So Diodorus Siculus, lib. ii. p. 112, edit. Rhod. relates that "it was while *the Assyrian army were feasting* for their former victories, that those about Arbaces (the Mede) being informed by some deserters of the *negligence* and *drunkenness* (την ραθυμιαν και μεθην) in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers, and drove the rest into the city." See Bp Newton's Dissertations on the Prophecies, vol. i. p. 265, 8vo. &c. As a participle or participial N. סבא *a drinker* or *drunkard.* occ. Deut. xxi. 20. Prov. xxiii. 20, 21. Comp. Ezek. xxiii. 42. Also, *strong drink, inebriating liquor.* occ. Isa. i. 22. Hos. iv. 18.

Hence the Greek σαβαζειν *to rave* or *riot like a bacchanal,* bacchari. Hence, also, Bacchus was introduced among the Athenians under the name of Ζευς Σαβαζιος, but expelled the city by means of Aristophanes, who inveighed violently against him. See Cicero De Leg. lib. ii. cap. 15.

סבך

I. In Kal, *to inweave, interweave, intwine.* occ. Nah. i. 10. In Niph. *to be intwined.* occ. Job viii. 17. As a N. סבך *an intertexture* of bushes or branches of trees *crossing* and *intwined* with each other, *a thicket.* occ. Gen. xxii. 13. Ps. lxxiv. 5. Isa. ix. 18. x. 34. Jer. iv. 7.

II. Chald. as a N. סבכא a kind of *harp,* so called, perhaps, by a dialectical variation from the meaning of the Heb. because *thick strung* with chords. occ. Dan. iii. 5. But many of Dr Kennicott's codices read שבכא with a ש. It is rendered by Theodotion σαμβυκη, which Strabo, cited under נבל VII, expressly observes was a *barbarous* or *foreign* name. The σαμβυκιστρια, or *woman who plays on the* σαμβυκη, is mentioned in Philemon's Μοιχος, lin. 5, edit. Cleric. See Martinii Lex. Etymolog. in *Sambuca,* and Bp Chandler's Vindication of the Defence of Christianity, p. 51, 52. Comp. שבך.

* See Shaw's Travels, p. 232; Russel's Nat. Hist. of Aleppo, p. 105; Niebuhr's Description de l'Arabie, p. 46.

* See Cocceii Lexic. in נבר and נקב; Gusset, Comment. Ling. Heb. in סבב N.; Bp Pearson on the Creed, Art. iii. p. 191, edit. 1612; Dr Stanhope on the Epistles and Gospels, vol. i. p. 343; Ancient Universal Hist. 8vo. vol. x. p. 456, Note (u); and Leigh's Supplement to Critica Sacra.

Digitized by Google

סבל

I. *To support, bear, carry,* or *carry away,* as a burden, bajulare. It implies more labour than נשא, so is sometimes placed after it. See Isa. xlvi. 4, 7. liii. 4, 11. In Hith. הסתבל *to be* or *become burdensome,* or *a burden to oneself.*

——— Curva trementi
Membra tulit passu.———
OVID. Metam. lib. iii. lin. 276.

occ. Eccles. xii. 5. As a N. סבל, fem. plur. in reg. סבלת *a burden.* 1 K. v. 15. Ps. lxxxi. 7. Exod. vi. 6, & al. freq.

II. Chald. As a participle plur. Aph. מסרבלין or, according to eight of Dr Kennicott's codices, מסבלין spoken of foundations, "*strongly laid,*" Eng. translat. *strong, fit to bear* the superincumbent buildings. occ. Ezra vi. 3.

DER. Lat. *sabulum,* sand, from its weight, (see Prov. xxvii. 3.) hence Eng. *sabulous, sabulosity.*

סבר Chald.

To think, hope, expect. Once, Dan. vii. 25. It is thus used in the Targums, Gen. xlviii. 11. Ps. xl. 2, & al.

סג

I. *To recede, go* or *turn back.* Ps. liii. 4. Prov. xiv. 14, *to retreat,* as from battle. Mic. vi. 14. Comp. Psal. xxxv. 4. In Niph. *to be turned back.* See Psal. xliv. 19. Isa. xlii. 17. l. 5. Comp. under נסג. In Hiph. *to cause to recede, to remove, withdraw.* Deut. xix. 14. xxvii. 17. In Huph. *to be turned back, withdrawn.* Isa. lix. 14.

II. As a participle fem. sing. סוגה *withdrawn, retired.* occ. Cant. vii. 2 or 3, *thy belly,* thy corpulent, and consequently, according to the oriental taste, thy comely, shape, (comp. under סס I.) *a heap of wheat* סוגה בשושנים retired *behind lilies;* LXX περιφραγμενη, Vulg. vallatus *fenced.* "Over my drawers," says Lady M. W. Montague, describing her Turkish dress, (letter xxix. vol. ii. p. 12.) "hangs my smock of fine *white silk gauze,* edged with embroidery.—The *antery* is a waistcoat *made close to the shape,* of white and *gold damask.*" (Comp. Niebuhr, Voyage, tom. i. p. 135.) Now suppose the protuberant shape of the Jewish queen exactly fitted with a *golden* damask or tissue waistcoat, above and below which the *white* smock appeared (as being both much longer and considerably higher); might not her shape be aptly compared to *a heap of golden grain* bounded on the extremities *with lilies?* Such heaps of *wheat, thrashed out,* as well as lilies, were objects so very familiar to the Israelites, that they might well be mentioned together in a comparison, without alluding to any *actual custom of conjoining them.* See more in Mr Harmer's Outlines, p. 107, &c. and in Mrs Francis' Notes in her excellent Poetical Translation of Solomon's Song.

III. As a N. סיג, plur. סיגים and סגים *the dross* or scoria of metals, which *withdraws* or *separates* from them in refining. See Prov. xxv. 4. Isa. i. 22, 25. Ezek. xxii. 18, 19. Observe that in Ezek. xxii. 18, thirteen of Dr Kennicott's codices read לסיג.

סגד

I. *To bow,* or *bow down to the ground.* occ. Isa. xliv. 15, 17, 19. xlvi. 6. In almost all the oriental languages it signifies, not only to fall upon the knees as a mark of respect, but also *to touch the ground with the forehead,* as is, to this day, commonly practised by the eastern nations in their acts of adoration. It doth not however mean so profound an act of worship as what is expressed by השתחוה (which denotes the *prostration* of the whole body on the ground), as is evident from Isa. xliv. 17. xlvi. 6.

II. Chald. סגד the same. Dan. ii. 46. iii. 5, 6, 11, & al. freq.

The verb has the same sense in Arabic, and hence their N. مسجد *a place of prostration* or *worship,* particularly a Mahometan one, whence the Gr. and Latin names, in the middle ages, μασγιδιον, and *meschida,* the Spanish *meschita,* the Italian *meschita,* and *moschéa,* the French *mosquée,* and Eng. *mosque.*

סגל

Occurs not as a V. in Heb. but in Chaldee signifies, *to gain,* or *acquire to oneself, make one's own, to appropriate.* As a N. fem. סגלה *a peculium, a peculiar property* or *treasure.* Exod. xix. 5. 1 Chron. xxix. 3. Eccles. ii. 8. Mal. iii. 17, where Eng. marg. *special treasure.*

Der. The Latin *singulus, singularis,* whence Eng. *single, singular,* &c.

סגן

Occurs not as a V. but as a N. mas. plur. סגנים *great men, princes, nobles.* It seems a foreign word, for it occurs not in Scripture till the time of Isaiah and Jeremiah, and in the books written before the captivity always means a *prince* or *noble* among the Assyrians or Chaldeans. See inter al. Isa. xli. 25. Jer. li. 23, 28, 57. Ezek. xxiii. 6, 12, 23. Dan. ii. 48. iii. 2, 3. Ezra ix. 2. Neh. ii. 16. I suspect the word to be a derivative from the Chaldee verb סגי or סגא *to be great.* Comp. under שגא and שגה.

סגר

I. In Kal, *to shut, shut up, shut in, to close, enclose.* See Gen. ii. 21. vii. 16. xix. 6. Exod. xiv. 3. Josh. vi. 1. On Ezek. xliv. 2, see Harmer's Observations, vol. iii. p. 329. In Niph. *to be shut, shut out.* Num. xii. 14, 15. Isa. xlv. 1. In Hiph. *to cause to be shut up, to give up, give over.* See Lev. xiii. 4. Deut. xxiii. 15. xxxii. 30. Ps. xxxi. 9. lxxviii. 48, 50, 62. Lam. ii. 7. Amos i. 6, & al. As Ns. סוגר *close confinement.* occ. Ezek. xix. 9. סגור *an enclosure.* occ. Hos. xiii. 8. סגור לבם, the enclosure or integument *of their heart,* their *pericardium.* So Homer, Il. xi. lin. 115, of the *lion,*—ἁρπαλεον τε σφ' ητορ αφηυρεμα, he tears out their tender *hearts.* מסגר *a place of confinement, a prison.* Isa. xxiv. 22. Ps. cxlii. 8. Fem. plur. מסגרות *prisons.* Ps. xviii. 46. As a N. fem. מסגרת *an enclosure, a border.* Exod. xxv. 25. 1 K. vii. 28, & al. freq.

II. As a N. מסגר *a smith, a locksmith,* or the like. So Buxtorf in Lexic. "Claustrarius, faber ferrarius." occ. 2 K. xxiv. 14, 16. Jer.

Digitized by Google

xxiv. 1. xxix. 2. The LXX render it, 2 K. xxiv. 14, by *συγκλεισται an encloser*; the Vulg. in all the passages above cited, by clusor, or inclusor, by which is rather meant *a setter* of precious stones, seals, or the like, than a coarser workman; and perhaps this is the better interpretation.

III. As a participle paoul, סגור, frequently joined with זהב *gold*, seems to denote *close, solid, massive, beaten close by the hammer*, or *sheet*-gold. What is called זהב סגור 1 K. vi. 20, is expressed 2 Chron. iii. 8, by זהב טוב *good gold*. The LXX in 1 K. vi. 20, render סגור by *συγκεκλεισμενῳ*, in 1 K. vii. 49, by *συγκλεισμενας*, ver. 50, by *συγκλεισται*; by all which words, perhaps, they intended to convey the idea of *close, solid*, סגור is once used as a participial N. without זהב, for *solid gold*, Job xxviii. 15.

סגרר Occurs not as a V. but as a N. סגריר *a violent shower*, say the lexicons, which makes men *shut* themselves *up* in their houses. occ. Prov. xxvii. 15. But might not the words ביום סגריר be better and more literally rendered *in a day* of shutting up, i. e. *when men* shut themselves up? The LXX translate them *εν ἡμερᾳ χειμερινῃ, in a* winter's *day*, and the Vulg. in die *frigoris, in a day of* cold.

סד

Occurs not as a V. in Heb. but in Arabic signifies *to obstruct* or *stop up* a way or any opening, *to shut up* a door. See Castell.

I. As a N. סד *a clog* or *clogger*, probably such a one as used to be put on the feet of fugitive slaves, or other malefactors. (See Scott on Job) occ. Job xiii. 27. xxxiii. 11. In the former of which passages the LXX, by rendering it *κωλυματι an impediment*, seem to have given nearly the idea of the Heb. word. Comp. Ecclus xxxiii. 28 or 30.

II. As a N. סוד, and once, Gen. xlix. 6. in reg. סד.

1. *A secret, something kept close*, or *shut up*, as it were. Prov. xi. 13. xx. 19. xxv. 9. Amos iii. 7, & al.

2. *A secret* or *separate assembly*. See Gen. xlix. 6. Ps. lxxxix. 8. cxi. 1. Jer. vi. 11. xv. 17. xxiii. 18, 22. Prov. xv. 22.

סדן

Occurs not as a V. in Heb. but in Arabic signifies, *to loosen, let loose*, and is particularly applied to *a garment* or *robe*. As a N. סדין *a loose kind of garment, a shirt, a smock*. So the LXX render the word in Jud. by *σινδονας* and *σθονια*, and the Vulg. throughout by sindonem and sindonas. occ. Jud. xiv. 12, 13. Prov. xxxi. 24. Isa. iii. 23. *Shirts* of linen, cotton, or gauze are still worn by the Turks and Moors, and by persons of condition among the roving Arabs, and in Arabia Felix. For more on this subject see Shaw's Travels, p. 228; Harmer's Observations, vol. ii. p. 416, &c.; and Niebuhr's Description de l'Arabie, p. 54, &c.

Der. Gr. *σινδων*, Lat. *sindon*.

סדר

Occurs not as a V. in the Heb. Bible, but in the Chaldee Targums frequently, and signifies, *to order, dispose, arrange*, &c. Comp. שדר.

I. As a N. mas. plur. סדרים *rows*. occ. Job x. 22; where it seems from the connection, to mean the *rays, beams*, or *columns of light*, intermixed with, and penetrating the stagnating, torpid air, or darkness; the LXX accordingly explain the word by *φιγγος light, splendour*.

II. As a N. מסדרון *a gallery* consisting of *a row* or *range* of pillars, *a colonnade*, such as the eastern houses, to this day, generally have above stairs, and with which *gallery* all the *upper chambers* communicate. So Busbequius speaking of the house he had hired at Constantinople, Epist. iii. p. 151. Cubicula —omnia in porticum habent aditum. Comp. Shaw's Travels, p. 208. occ. Jud. iii. 23, *And Ehud went out* (of the עליה or *chamber of cooling* namely, see ver. 20, and comp. Jer. xxii. 13.) המסדרונה (not, I think, through the porch, as we render, and as Dr Shaw seems to have understood it, but) into the gallery, *and he shut the folding doors of the chamber upon him, and locked them*. Comp. עליה under עלה IV.

סהר

Occurs not as a V. but

I. As a N. סהר *round, of a round form*. occ. Cant. vii. 2.

II. בית הסהר *a prison* from the *round* form of the building, q. d. *a round house*. Gen. xxxix. 20, & al.

סוה

Occurs not as a V. in Heb. but the idea seems to be, *to cover, clothe*, or the like.

I. As a N. fem. in reg. סות *a garment, vesture*. So the LXX *περιβολην*, Vulg. pallium. occ. Gen. xlix. 11, where observe that the Samaritan Pentateuch has בסותו.

II. As a N. מסוה *a covering, a veil*. So LXX *καλυμμα*, and Vulg. velamen. occ. Ex. xxxiv. 33—35.

III. Chald. As a N. סיון *Sivan*. A name given by the Jews, after the captivity, to the third month, which nearly answers our *May*, O. S. It seems a derivative from the Chaldee verb סוה *to rejoice, be glad*, because in that month all things *rejoice*, as it were, and *appear glad*. Once, Esth. viii. 9.

סחב

I. *To drag, draw by force* or *violence*. occ. 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

II. *To pull*, as dogs do with their teeth at a carcass. occ. Jer. xv. 3. So the LXX *εις διασπασμον for pulling in pieces*, Vulg. ad lacerandum *to tear, lacerate*.

III. As a N. fem. plur. סחבות *rags*,* *pieces of cloth torn* from the rest. occ. Jer. xxxviii. 11, 12. So the LXX *ῥακη tatters, rags*, from *ῥησσω to tear*.

סחה

With a radical, but mutable or omissible, ה.

I. In Kal, *to sweep* or *scrape off*. occ. Ezek. xxvi. 4; so Vulg. radam. As a N. סחי *offscouring, refuse, περιψημα*. occ. Lam. iii. 45. Fem. סחיה the same. occ. Ps. lxxx. 17. Isa. v. 25; where the LXX render כסוחה by *ὡς κοπρια*, so the Vulg. quasi stercus, *as dung*, thus likewise Eng. marg.; and the former

* From the Saxon *kracode, torn*. Johnson.

Digitized by Google

passage may be rendered, *It is burnt with fire* as refuse, i. e. such refuse stuff as the eastern people use for fuel to this day.* So as a N. mas. plur. סחוחים. occ. Isa. xxxiii. 12, כסוחים as refuse *they shall be burnt with fire.* But comp. under כסח.

II. In Kal, *to sweep off, remove entirely.* Spoken of a person. occ. Ps. lii. 7. In Niph. *to be thus swept off* or *away.* Spoken of persons or nations. occ. Deut. xxviii. 63. Prov. ii. 22.

III. Of a house, *to demolish* or *raze* it to the ground. occ. Prov. xv. 25. (where LXX *καθαιρεῖ plucketh down*) 2 K. xi. 6; מסח *from* demolishing, i. e. that it be not *demolished.* Comp. נכח.

DER. *To sack,* French *saccager.*

סחף

To sweep, drive, as a violent shower of rain doth. As a participle act. occ. Prov. xxviii. 3. *Such a shower* is in Arabic called סחופה, and סחיפה. See Schultens on Prov. In Niph. *to be swept off* or *away.* occ. Jer. xlvi. 15.

DER. *To sweep, swoop, swap, swift, scoop.* Qu?

סחר

In general, *to move to and fro.*

I. Intransitively, *to go about, wander to and fro.* occ. Jer. xiv. 18. But comp. Eng. marg. Targum, Lowth and Blayney on the text. Also, transitively, *to traverse, go about,* or *pass freely up and down* a country. occ. Gen. xxxiv. 10, 21. xlii. 34. Montanus renders the word in these passages by circueo *to go about.*

II. As a participle or participial N. סוחר and סחר, *one who travels up and down for the purposes of traffic,* or *to sell his wares,* as the hawkers and pedlars do among us, so *a trader, chapman, merchant,* circulator, circumforaneus. Gen. xxiii. 16. xxxvii. 28. Prov. xxxi. 14. As Ns. סחר *a place of traffic, a mart whither such traders come.* Isa. xxiii. 3. Also, *merchandise, traffic.* Prov. iii. 14. xxxi. 18. Isa. xlv. 14. As a N. fem. in reg. סחרת *a mart.* Ezek. xxvii. 12. Ver. 15, *Many countries* סחרת ידך (*were*) the mart *of thy hand* or *power,* or thou hast their *merchandise* or *commerce* in thy power. So ver. 21, סחרי ידך merchants *of,* or *in, thy power.*

The Greek verb ἐμπορεύομαι (from ἐν *in,* and πείρω *to pass*), by which the LXX constantly render סחר in the texts cited from Genesis under sense I. and the related Ns. ἔμπορος and ἐμπορία, which they generally use for it in other passages, nearly express the idea of the Heb. word.

III. As a N. fem. סחרה *a small shield, a target* or *buckler,* which is *moved every way* for the defence of the body, parma, parmula. occ. Ps. xci. 4.

IV. As a N. fem. סחרת occ. Esth. i. 6. It seems to denote "that fine *variegated marble,* where the veins are *irregular,* and the streaks of different colours *running backwards and forwards, to and fro.*" Bate. "*Quid si hoc* marmor lineis huc illuc trajicientibus *notatum? Sic enim imitarentur vias mercatorum, quæ* huc illuc transmeant." Gusset in שיש. C.

סחרחר *to flutter, palpitate, move irregularly and repeatedly up and down,* as the heart of a person in great distress. occ. Psal. xxxviii. 11; where LXX ἐταράχθη and Vulg. conturbatum est, *is disturbed,* French translat. est agité ça et là, *is agitated this way and that.*

This last application clearly shows the ideal meaning of the root.

סחיש

Occurs not as a verb in Heb. but as a N. סחיש "*Corn growing* of its own accord, without a new ploughing and sowing, in the *third year* after a seed time, for what groweth in the second year is called סמיח." Cocceius. The LXX render the word by τὰ ἀναπίλλοντα *what springs up,* Vulg. by quæ sponte nascuntur *what groweth spontaneously.* Once, 2 K. xix. 29. The corresponding word in Isa. xxxvii. 30, is שחים (which see): and from the sense of the root שחם in Arabic, namely *high, tall* (see Castell), and from the LXX and Vulg. translation of our N. סחיש, the idea of the word seems to be *to spring, spring up,* or the like.

סטה

This word seems nearly related to שטה *to decline, go out of the way.* As a participle or participial N. mas. plur. סטים *decliners, such as turn aside.* Once, Ps. ci. 3; where LXX παραβάσεις *transgressions,* Jerome declinationes *declinings.*

סך

I. *To overspread, cover, hide,* as with a veil, &c. *to veil, overshadow.* See Exod. xl. 3. 1 K. viii. 7. Ps. cxxxix. 13. (Comp. Job x. 11.) Job xxxviii. 8. xl. 17 or 22. As a N. סך and סוך *a tabernacle,* ΣΗΚΟΣ. Ps. xxvii. 5. lxxvi. 3. xlii. 5; where LXX σκηνῆς, and Vulg. tabernaculi, and סך is mentioned as parallel to בית אלהים *the house of the Aleim.* סך *a covert* or *den,* as of a lion. Ps. x. 9. As a N. fem. סכה, plur. סכות *a pavilion, booth, bower, tabernacle, covert,* or the like. Psal. xviii. 12. Jon. iv. 5. Lev. xxiii. 42, 43. Job xxxviii. 40. Isa. i. 8; where observe that little temporary *booths* or *huts* are still usually erected in the eastern gardens for the sake of watching them. See Harmer's Observations, vol. i. p. 454, and Bp Lowth. Our translators render סכות in 1 K. xx. 12, 16, by *pavilions;* but it probably means no more than *slight temporary booths* made with the *boughs* of trees, the shade of which, even the great men in the hot eastern countries still sometimes prefer to the accommodation of a house or tent. See Harmer's Observations, vol. iii. p. 50, &c. Amos v. 26, *And ye have borne* סכות the tabernacles or shrines *of your Molech.* We have the plain traces of this idolatrous custom among the Egyptians. Thus Herodotus, lib. ii. cap. 63, speaking of the idol worshipped at Papremis, says, "Το δὲ ἀγαλμα τὸν ἐν ΝΗΩ μικρὸν ξύλινον κατακεχρυσωμένον προικκομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἴκημα. The image being in a *small temple* of wood gilt, they (i. e. some of the priests) *carry out,* the day before, to another building." So Diodorus Siculus, lib. i. towards the end, "Κατ' ἐνιαυτὸν—παρὰ τοῖς Αἰγυπτίοις τὸν ΝΕΩΝ τοῦ Διὸς περικόσμησαι τὸν ποταμὸν ἐς τὴν Λιβύην,

* See Harmer's Observations, vol. i. p. 254, &c.

και μιθ' ἡμιερας τινας παλιν ἐπιστρεφειν, ὡς ἐξ Αιθιοπιας του θεου παρεοντος. Among the Egyptians the *shrine* of Jupiter is annually *transported* over the river (Nile) into Libya, and after some days returns, as if the god himself were come from Ethiopia." See Homer, Il. i. lin. 420, &c. and Eustathius on that place, and Macrobius, Saturnal. lib. i. cap. 23; from whom it appears that the Romans had, in their pompæ, similar customs of *carrying* their idols.* As a N. מסך *a covering, a vail.* Exod. xxvi. 36, 37, & al. Comp. 2 Sam. xvii. 19. Isa. xxii. 8, ויגל את מסך יהודה *and* the vail *of Judah shall be removed.* Schultens (De Defect. Ling. Heb. p. 427, § 258, &c.) shows from the Arabian writers, that the image of *tearing* or *taking away the vail,* is borrowed from the unhappy state of the eastern virgins or matrons, when they are affronted, violated, and treated with all kind of insult and contumely, and that therefore *removing* the vail of Judah expresses the *utmost misery* and *ignominy.* To what he has produced, I add from Herbelot, Biblioth. Orient. p. 643, col. 1, article Motaz, &c. that "Cabihah, the mother of Khalife Motaz, complained of Saleh, the Turkish chief, *He has torn my vail,* to express with decency, He has dishonoured me." Comp. Harmer's Outlines, p. 16, and under צם II. Also, *a covering, overshadowing,* as of a cloud. Ps. cv. 39. As a N. fem. in reg. מסכת, *a covering.* Ezek. xxviii. 13. As a N. מיסך, or, according to the Keri, and about twenty of Dr Kennicott's codices, מוסך (in the form of a participle Huph.) *something overspread, a covert, shelter.* occ. 2 K. xvi. 18.

II. *To cover, protect, defend.* Ps. v. 12. xci. 4. cxl. 8.

Hence Greek σακος *a shield.*

III. *To cover, overspread,* with wrath, darkness, or misery. Job iii. 23. (where the Vulg. circumdedit tenebris *hath surrounded with darkness,*) Lam. iii. 43, 44.

IV. In Hiph. joined with את רגליו, *to cover his feet.* occ. Jud. iii. 24. 1 Sam. xxiv. 3 or 4. According to the Targum, Vulgate, and perhaps the LXX, this phrase means *to ease nature,* "purgare alvum, purgare ventrem," Vulg. It seems however very improbable that Eglon should be at this business in a *chamber of cooling.* But we learn from Dr Pococke, that in Egypt they often lie in those *cool saloons* that have cupolas to let in the air, having their beds brought on the sofas. And the heat of the eastern countries, at noon, is so great, in the summer time, that the people frequently *lie down to sleep* in the middle of the day, especially *people of delicacy*; and so they did anciently, as appears by the instance of Ishbosheth, 2 Sam. iv. 5, 7. And it is probable from the circumstances of the story, Jud. iii. that the servants of Eglon apprehended that he was doing the same, and that this was what they meant, ver. 24, by his *covering his feet,* as they used anciently to do when they lay down to sleep in the summer time. See Ruth iii. 7. The text in Judges clears the sense of the other in 1 Sam. xxiv. 4. Mr Sale on the Koran, note b, p. 295, ch. xxiv. says, "*Sleeping at noon* is a common custom in the East, and all hot countries." So Niebuhr, Description de l'Arabie, p. 6. "Comme pendant le solstice d'été, &c. As during the height of summer, the sun is almost perpendicularly over Arabia, it is generally so hot in July and August, that, unless in a case of urgent necessity, no one travels from eleven in the morning till three in the afternoon: the Arabs rarely work during that time; *they usually spend it in sleeping* in a souterrain, which admits the wind from the top to make the air circulate. This is likewise the custom at Bagdad, in the island of Charej, and perhaps in other towns of that country." See more on this subject in Harmer's Observations, vol. i. p. 166, &c.

V. Transitively, *to overspread, smear over,* as oil or ointment. occ. Deut. xxviii. 40. 2 Sam. xiv. 2. Mic. vi. 15. With ב following, *to anoint with,* oil namely. occ. Ezek. xvi. 9. Absolutely, *to anoint oneself.* Ruth iii. 3. 2 Sam. xii. 20. Dan. x. 3. Transitively, *to anoint* another. occ. 2 Chron. xxviii. 15. In Niph. *to be anointed* as a prince or ruler. occ. Prov. viii. 23; where Theodotion προκεχυμεσμαι *I have been appointed,* and Vulg. ordinata sum. So Ps. ii. 6, ואני נסכתי מלכי *And* I am anointed (*for*) *king.* So the LXX taking the verb as in Niph. εγω δε κατεσταθην βασιλευς, and Vulg. ego autem *constitutus sum* rex, *but* I am appointed *king.* The final י in מלכי may be paragogic, as in the name מלכי צדל Ps. cx. 4. (comp. Heb. vii. 1, 2.) and as in בעלי *master* (sing.) Exod. xxi. 29, 34, 36. xxii. 10, 11, 13, 14. But the LXX here having υφ' αυτου, and the Vulg. translator ab eo, *by him,* seem to have read מלכו. As a N. mas. plur. נסיכים *anointed princes, sovereigns.* occ. Josh. xiii. 21. (called מלכי *kings.* Num. xxxi. 8.) Ps. lxxxiii. 12. Ezek. xxxii. 30. Mic. v. 4 or 5. As a N. אסוך *a little pot, cruse,* or *phial of oil for anointing.* occ. 2 K. iv. 2; where, however, the LXX and Vulg. take אסוך for a verb, the former rendering the Heb. כי אם אסוך שמן by ὁτι αλλ' η ὁ αλειψομαι ελαιον *except oil with which* I may anoint *myself;* and the latter by nisi parum olei quo *ungar, except a little oil with which* I may be anointed. And considering the pathos with which we may well suppose the woman spake, I know not whether this is not the better interpretation of the Heb. But the reader will judge for himself.

VI. סכות בנות *succoth benoth.* The sacred historian, in recounting the idolatrous worship of the heathen people, whom the king of Assyria transplanted into the cities of Samaria, 2 K. xvii. observes ver. 30, that *the men of Babylon made* סכות בנות. The words may be literally rendered *the tabernacles of the daughters* or *young women;* or if בנות be taken as the name of a female idol from בנה *to build up, procreate children,* then the words will express *the tabernacles sacred to the productive*

* Compare Selden De Diis Syris, syntag. i. p. 116; and Calmet's Dictionary in Niches.

powers feminine; and, agreeable to this latter exposition, the rabbins say the emblem was *a hen and chickens*. But however this be, there is little reason to doubt, but these סכות were *tabernacles*, wherein young women exposed themselves to *prostitution* in honour of the Babylonish goddess Mylitta. Herodotus, lib. i. cap. 199, gives a particular account of this detestable service. "Every young woman of the country (of Babylon, says he) must once in her life sit at the temple of Aphroditè, or Venus (whom he afterwards tells us the Assyrians called Mylitta), and *prostitute* herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of * cord upon their head, some continually coming, others going. † Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple, and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee.* The money, however small a sum it be, must not be refused, ‡ because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after *prostitution*, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus, adds the historian, they have the same custom."§ And this abomination implied by סכות בנות the men of Babylon brought with them into the country of Samaria. The Babylonish Μυλιττα, *Mylitta*, i. e. מולידתא signifies *the procreatrix*, from the Chald. אוליד *to procreate*; and both the name of the idol and the execrable service performed to her honour, show that by *Mylitta* was originally intended the *procreative* or *productive* power of nature, or of the heavens, the Αφροδιτη of the Greeks and Venus of the Romans.‖

"A very learned ¶ author of our own nation (say the writers of the Universal Hist. vol. xvii. p. 295.) imagines that some traces of the *succoth-benoth*—may be found in *Sicca Venerea*, the name of a city in Numidia, not far from the borders of Africa Prōpria. The name itself bears a near allusion to the obscene custom above taken notice of (i. e. *prostitution*), and seems to have been transported from Phœnicia. Nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the *prostitution* of their bodies."

See also Vossius de Orig. & Progr. Idol. lib. i. cap. 22.

סכך *to cover, overshadow* or *protect, completely* or *entirely*. Exod. xxv. 20. Ezek. xxviii. 14, 16, & al. As a N. סכך, or, as eighteen of Dr Kennicott's codices read, סוכך *a covering, shelter*; so LXX περιφυλαγμας, Vulg. umbraculum. "It denotes the *tortoise* or *shed* under which the besiegers *covered* themselves." Bp Newcome. occ. Nah. ii. 5.

סכסך *to protect, defend repeatedly*. occ. Isa. ix. 10 or 11, *Jehovah* ישגב shall exalt the *oppressors of Rezin against him*, and יסכסך shall protect or defend *his enemies*. Isa. xix. 2, וסכסכתי *And* I will defend *Egyptians against Egyptians, and they shall fight every man against his brother*. Thus Bate, but Qu?

סכל

To pervert, turn away from its true end or purpose. 2 Sam. xv. 31. In Niph. and Hiph. *to be perverse, act perversely* or *foolishly*. Gen. xxxi. 28. 1 Sam. xiii. 13. xxvi. 21, & al. As a N. *a fool, perverse*. Eccles. x. 3. As a N. fem. סכלות *perverseness, folly*. Eccles. ii. 3, 12.

Hence the Greek, σκιλλος, σκολιος, σκαληνος, *oblique, distorted*, which words may serve to confirm the true meaning of the Heb. סכל.

סכן

The radical idea of this very difficult root, which in the common lexicons has senses assigned to it which seem utterly irreconcilable, is, I think, *to lay up, lay in store, store* or *treasure up*. It occurs not, however, as a V. strictly in this sense, but hence

I. As a participle Hiph. or participial noun מסכן *laying in store, frugal, thrifty*, i. e. one who *is obliged to be so* by the slenderness of his fortune, homo frugi. occ. Eccles. iv. 13. ix. 15, 16; in which passages the LXX render it by πενης, which properly means *one who gains his livelihood by his labour, and so lives sparingly*.* Isa. xl. 20, המסכן תרומה he who is frugal *in oblation* (religion),—for the subject here seems to be their teraphim, penates or household-gods, which the idolaters prepared at their own private expense. Comp. Isa. xliv. 13, and Vitringa. As a N. fem. plur. מסכנות *repositories, magazines, storehouses*. occ. 2 Chron. xvi. 4. xxxii. 28, ערי מסכנות *cities* of stores, store-*cities*. occ. Exod. i. 11. 1 K. ix. 19. 2 Chron. viii. 4. xvii. 12. So, perhaps, Deut. viii. 9. *A land where thou shalt not eat bread,* במסכנת by means of a magazine or magazines, as in Egypt. As a participial N. סכן *a store-keeper, a house-steward*, οικονομος. occ. Isa. xxii. 15. Fem. סכנת *a store-* or *house-keeper*, proma conda. occ. 1 K. i. 2, 4.

II. In Kal, *to profit, to lay up*, as it were, *something in store*. It is used either absolutely, occ. Job xv. 3; or with ל, occ. Job xxii. 2. xxxv. 3. Also in Kal, or Niph. *to be pro-*

* So Strabo, lib. xvi. p. 1681, edit. Amstel, Στεφανους δ' εστιν εχασται. Each of the women is crowned with a cord."

† See Baruch, vi. 43.

‡ A like desecration among the Egyptians or Canaanites was probably one reason of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

§ So Justin, lib. xviii. cap. 5. Mos erat Cypriis, virgines ante nuptias statutis diebus dotalem pecuniam quæsituras, in quæstum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas."

‖ See the beginning of Lucretius's first book De Rerum Natura and above under דנ IV.

¶ Selden De Diis Syr. syntag. ii. cap. 7. whom see.

* Comp. Greek and English Lexicon in Πενης.

Digitized by Google

filed. occ. Job xxxiv. 9. Eccles. x. 9, *He who removeth stones* יעצב *must labour in them, and he who cleaveth wood* יסכן בם shall be profited *by it.* A man must take pains to accomplish any business; and if he does so, he shall reap the fruits of his labour.

III. In Hiph. followed by the particle עם *with, to lay up,* i. e. an interest or favour, *with* any one. occ. Job xxii. 21, Lay up, or procure (an interest) *now with him, and be at peace.*

IV. In Hiph. *to lay up,* as it were, *in a storehouse.* occ. Ps. cxxxix. 3, הסכנחה Thou layest or treasurest up *all my ways* or *actions,* i. e. not only *art acquainted with* them, as our translation, but *layest* them *up* by thee, to be one day brought into judgment, whether they be good, or whether they be evil.

V. In Hiph. with ל and an infinitive V. following, *to lay up,* as it were, *in order to do, to have in readiness,* in promptu habere. occ. Num. xxii. 30. Have I had it in readiness, have I been ready or apt *to do thus to thee?*

Thus have I taken notice of all the passages wherein this root occurs, and in the explanation of them have been much obliged to Schultens' MS. Orig. Heb. though I have not exactly followed his expositions.

סכר

I. *To close, shut, shut up.* occ. Gen. viii. 2. Ps. lxiii. 12. Isa. xix. 4.

II. Chald. from Heb. שכר, *to hire.* occ. Ezra iv. 5.

Der. *A scar.* Gr. σχιρρος, whence *schirrus, schirrosity.* Lat. *sacer,* (Qu?) whence *sacred, consecrate,* &c.

סכת

In Arabic it signifies *to be silent,* "siluit, tacuit." Castell. In Heb. it occurs not as a V. in Kal, but in Niph. or Hiph. *to be silent, keep silence.* Once, Deut. xxvii. 9; where the LXX σιωπα *be silent.*

Hence old French *escouter,* Qu? whence Eng. *scout.*

סל

In general, *to raise, elevate, exalt.*

I. In Kal, *to raise up,* as heaps of corn. occ. Jer. l. 26.—as a highway. occ. Isa. lvii. 14. lxii. 10; in which three passages the Eng. translation renders it, *cast up.* So likewise in Ps. lxviii. 5, the LXX explain it by διδοτωσαν, and Vulg. by iter facite *make a way;* but comp. under sense VI. As a N. fem. מסלה *a raised* or *high way.* See Isa. xlix. 11. lxii. 10. freq. occ.

II. *To cast* or *throw* up, as besiegers do a bank against a besieged city. See Job xix. 12. xxx. 12.

III. As a N. סל *a basket* in which things *are heaped up.* Gen. xl. 16—18,* & al. freq.

IV. As a N. fem. plur. מסלות *elevations* or *exaltations,* as of the כוכבים *orbs of the fixed stars* or *planets* (comp. under ככב II.); for, as Eliphaz in Job xxii. 12, *See* ראש כוכבים *the head of the stellar fluxes,* כי רמו how high they are. occ. Jud. v. 20, *the stars* ממסלותם from their elevations, or elevated situations (*de exaltationibus suis,* Montanus), *fought against Sisera.* How so? By having their influence on the atmosphere supernaturally increased in such a manner as to occasion those heavy rains that swelled the river *Kishon,* so as *to sweep away* Sisera's army, as it follows in the text. Dr Shaw, Travels, p. 274, tells us, "In travelling under the S. E. brow of that mountain (*Carmel*), I had an opportunity of seeing the sources of the *river Kishon,* three or four of which lie within less than a furlong of each other, and are called Ras el Kishon, or *the head of Kishon.* These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis. During, likewise, the rainy season, all the water which falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it in a number of torrents, at which conjuncture it overflows its banks, *acquires a wonderful rapidity, and carries all before it.* And it might be at such a conjuncture as this, when *the stars* (Jud. v. 20.) are said *to fight against Sisera,* viz. *by bringing an abundance of rain,* whereby the *Kishon* was so occasionally high and rapid, as *to sweep away the host of Sisera,* in attempting to ford it." Thus far the Doctor. But still the modern philosopher will object, that the *stars,* including the *planets,* have *no natural* influence or efficiency at all in causing rain. I answer, that is certainly more than he knows. One of the principal causes of rain is an alteration in the state of the atmosphere; and, no doubt, such a quantity of *light* as proceeds from, or is put in action by, the stars and planets taken together, must at all times have a considerable effect upon it: especially since the planet *Jupiter* alone, when near his opposition to the sun, gives so strong a *light* as to cast a very perceptible shadow, as may be easily observed. *A supernatural increase,* therefore, of this *light* of the stars and planets (and to this I think Deborah alludes, Jud. v. 20.) must have had a proportionably greater effect on the atmosphere, and *might,* for aught the wisest man upon earth can affirm to the contrary, occasion violent rains; and from the words of Deborah, we have the highest reason to think it actually did so at the defeat of Sisera. Real philosophy makes men modest, and sensible of the deficiency of their knowledge, and, I will add, disposes them humbly to receive *instruction from HIM who made the heavens and the earth, and all things therein;* and to protect what I have above written from the sneers of the half-learned sciolist, I shall subjoin the words of that great and accurate observer of nature * Boerhaave, who, speaking of the causes of meteors, has these words: "*Perhaps also the different aspects of the planets may contribute to this effect,*" i. e. *of uniting the primary particles of water, which before floated separately in the atmosphere, and so occasion rain, snow, and hail.* To which I add an excellent remark of the

* Comp. Homer, Il. ix. lin. 217; Virgil, Æn. i. lin. 704.

* Chemistry, by Shaw, vol. i. p. 405.

Rev. William Jones, Physiological Disquisitions, p. 188. "From the foregoing observations this one reflection is obvious, and will be more so when we come to the experiments of electricity, that light and fire may have powerful effects in nature where they give no sensible heat: because it appears that they have other powers, besides that of agitating bodies with heat; and therefore *the light of the moon and stars may be working such effects as we little understand or think of, although no heat is discoverable in their rays.*"

V. As a N. fem. plur. מסלות *risings, ascents*, i. e. *stairs*. So LXX αναβασις, and Vulg. gradus. occ. 2 Chron. ix. 11.

VI. *To raise, elevate*, perhaps as the voice in singing. occ. Ps. lxviii. 5. This sense best corresponds with the preceding שירו, and זמר in the same verse. Hence the word סלה *Selah*, which occurs above seventy times in the Psalms, and thrice in the prophet Habakkuk, always at the end of a sentence, but never in construction. It was most probably *a note of music*, or a direction to the singers in the temple service *to raise* their voices or instruments, where it is inserted. Thus the LXX constantly render it by διαψαλμα, which signifies *a variation in singing and melody*, "cantûs et melodiæ immutatio," Hederic.

סלל I. *To raise* or *cast up very high*, as a way. occ. Jer. xviii. 15. Prov. xv. 19. As a participial N. מסלול *a way so raised*. occ. Isa. xxxv. 8. Comp. סל I.

II. As a N. fem. סללה *a work raised* or *thrown up, a high bank, a mount* made for carrying on a siege. Our English translation constantly renders it *bank* or *mount*. So the LXX, who were certainly much better acquainted with the ancient military art than any modern interpreter can pretend to be, generally translate it by χωμα or περιχωμα *a mount*, or by χαραξ, *a rampart, circumvallation*. The χωμα, as used by the Greeks, is thus described by Abp Potter, Antiquities of Greece, vol. ii. book iii. ch. 10. "Χωμα, agger, *a mount*, which was raised so high, as to equal, if not exceed, the top of the besieged walls. The sides were walled in with bricks or stones, or secured with strong rafters to hinder it from falling; the fore part only, *being by degrees to be advanced near the walls*, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, stones, &c. as Thucydides reports in the siege of Platææ: into the middle were cast only wickers and twigs of trees to fasten, and, as it were, cement the other parts: the whole fabric of the mount is thus described by Lucan, lib. iii.

> ——— Tunc omnia late
> Procumbent nemora, et spoliantur robore silvæ;
> Ut, cum terra levis mediam virgultaque molem
> Suspendant, structa laterum compage ligatam
> Arctet humum, pressus ne cedet turribus agger.

—Πυργοι, turres, *moveable towers of wood* were usually placed upon the mount.—They were formed of several stories, which were able to carry not soldiers only, but all sorts of *portable engines*." This account of the Grecian χωμα (which word, by the way, is a derivative from χεω *to pour*) may serve to show with what propriety the V. שפך *to pour out* is so frequently applied to the Heb. סללה, which probably did in like manner consist of all sorts of materials, earth, stones, rubbish, &c. thrown or *poured out* together. Hence, also, we may perceive in what sense הסללות באו העיר *the mounts* approached *the city*, Jer. xxxii. 24; and how *a mount might* even *stand in the ditch*, 2 Sam. xx. 15; as likewise of what use *trees* were in constructing them, Jer. vi. 6; and how they might be said *to throw down the houses*, Jer. xxxiii. 4.

III. In Hith. הסתולל (ת and ס being transposed) *to raise oneself in insolent opposition*, occ. Exod. ix. 17; where the insertion of the ו in the participle מסתולל shows it to belong to this root סלל.

סלסל I. *To exalt exceedingly* or *very much*, i. e. in mind, *to have a very high esteem for*. occ. Prov. iv. 8.

II. As a N. fem. plur. סלסלות *large baskets*, in which many things were *heaped together*, such as were used by the grape-gatherers. So LXX καρταλλον, and Vulg. cartallum. occ. Jer. vi. 9. Comp. above סל III. Thus Anacreon describes the men and girls at a vintage as carrying the *grapes* on their shoulders in *baskets*. Ode lii. line 1, &c.

> Τον μελανοχροτα βοτρυν
> ΤΑΛΑΡΟΙΣ φερουσιν ανδρες,
> Μετα παρθενων, ισ' ομων.

and before him Homer, Il. xviii. lin. 567, 568,

> Παρθενικαι δε και ηϊθεοι, ατηλα φερουσαι,
> ΠΛΕΚΤΟΙΣ εν ΤΑΛΑΡΟΙΣι φερον μελιηδεα καρπον.

סלא

This root is nearly related to סלה, as בטא to בטה, חבא to חבה. It occurs not as a V. but as a participle mas. plur. Huph. מסלאים *comparable, to be compared*. Once, Lam. iv. 2. Comp. under סלה II.

סלד

It is variously rendered, but the most probable explanation seems to be that which Schultens in his Comment. on Job, and in his MS. Orig. Heb. proposes from the Arabic, namely, *to shake* or *strike the ground with exultation*, like a high-spirited prancing horse, "צלד, (cum *sad*) in saltu terram (prioribus) pedibus percussit *equus*." Castell. This interpretation is confirmed by the LXX translation ηλλομην, *I leaped*, and by the Targum אבוע *I will exult*. Once, Job vi. 10, ראסלדה בחילה *and* I would exult *in agony* or *anguish*, or *in the expectation*.

סלה

With a radical but mutable ה.

I. *To strew, strew down, strew on the ground, lay prostrate*, as enemies, sternere, prosternere. occ. Ps. cxix. 118. Lam. i. 15; where Montanus prostravit, French translat. a abatu *has beaten down*.

II. In a Niph. sense, it is rendered, *to be valued, estimated, compared*; but strictly, signifies, *to be strewed* or *laid on the ground*, as the ancient merchants laid their commodities to be barter-

ed or *exchanged for others:* a method of traffic still practised by some nations to this day; as for instance, by the Moors and Negroes of Africa, in bartering salt and various trinkets for gold.* occ. Job xxviii. 16, 19; in which verses the Vulg. renders it by the words conferetur, componentur, *shall be conferred, compared*, but literally *shall be carried* or *placed together;* so the LXX in both by συμβασταχθησεται, literally, *shall be carried to the same place.*

Hence perhaps Eng. *to sell, a sale.*

III. As a N. fem. סלת *fine flour, meal*, which has been *bolted* or *strewed* through a sieve. Exod. xxix. 2. Num. vii. 13, 19, & al. freq. In Gen. xviii. 6, it seems used as a participle paoul. fem. סלת קמח *meal* bolted or sifted. And by 1 K. iv. 22, קמח, when alone, signifies *the coarser meal*, סלת *the finer flour.*

סלח

The radical idea of this word seems to be, *to loose, relax, remit;* whence with ל following, and prefixed either to the sin or sinner, it is used for *pardoning* or *forgiving*, but strictly denotes *to loose* or *relax* the chains, as it were, of sins, or *to remit* the punishment of them. See Exod. xxxiv. 9. Lev. iv. 20, 26, 35. (where Montanus, demittatur). Deut. xxix. 20. Psal. lxxxvi. 5. The LXX frequently render the V. by αφιημι, which comes very near to the ideal meaning of the Heb. As a N. fem. סליחה, plur. סליחות and סלחות, *remission, forgiveness.* occ. Ps. cxxx. 4. Neh. ix. 17. Dan. ix. 9.

Hence Eng. *slack, slacken*, and perhaps *to slake*, "to grow less tense, to be relaxed." Johnson.

סלם

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as N. סלם *a ladder.* So the LXX κλιμαξ, and Vulg. scala. Once, Gen. xxviii. 12. Comp. John i. 51. Possibly סלם may be plural, strictly denoting "*stairs* or *steps to mount by.*" Bate. Comp. under סל V.

סלן

Occurs not as a V. but as a N. סלון, plur. סלונים *a kind of thorn.* occ. Ezek. ii. 6. xxviii. 24; in which latter text the LXX render it by σκολοψ *a thorn, a prickle.* May not סלון be a derivative from סלה *to strew, strew on the ground*, and so denote some kind of thorn, speedily *overspreading* a large quantity of ground, perhaps not unlike the *dew-briar?*

סלע

Occurs not as a V. in Heb. but in Arabic signifies, *to cut, break*, &c. particularly *the head.* See Castell. Hence as a N. סלע *a rock*, from its *cragginess.* See inter al. Cant. ii. 14. Isa. ii. 21. vii. 19. Amos vi. 12. Deut. xxxii. 13, *And he made him to suck honey* out of the rock, i. e. not that small quantity of honey which they might gather from what the wild bees might have deposited in the cavities of the rock, but those great quantities produced from bees who collected it from aromatic plants and *flowers growing among the rocks;* as it follows in the text, *and oil out of the flinty rock*, i. e. furnished by *olive-trees* growing there. See more in Harmer's Observations, &c. vol. ii. p. 195, &c. To illustrate Job xxxix. 28, we may remark from Buffon, Hist. Nat. des Oiseaux, tom. i. p. 115, 12mo. that the eagle usually constructs its *airy*, which is flat, and more properly a *flooring* of sticks and twigs than a nest, *between two rocks*, in a dry and *inaccessible* place. On Isa. xxxii. 2, see Bp Lowth's note; and on Jud. vi. 20, Harmer's Observations, vol. iv. p. 505.

סלף

I. *To pervert, turn aside.* Exod. xxiii. 8. Prov. xix. 3, & al. As a N. סלף *perversion, perverseness.* Prov. xi. 3. xv. 4.

II. *To subvert, overthrow.* Job xii. 19. So LXX κατισχυει *hath overthrown*, and Vulg. supplantat *supplants.* Comp. Prov. xiii. 6. xxi. 12.

Schultens, in his MS. Orig. Heb. and on Prov. xiii. 6, says, that in Arabic the V. signifies *to make smooth* and *slippery*, so *to cause to slip;* and that these senses will best suit the several texts of the Heb. Bible wherein the root occurs.

Der. *To slip, slippery*, &c. *a slope.*

סלק Chald.

To ascend, go or *come up.* occ. Ezra iv. 12. Dan. ii. 29. vii. 3, 8, 20.

Der. By transposition. Lat. *scala*, a ladder, whence Eng. *scale*, French and Eng. *escalade.*

סלת

Occurs not as a V. in Heb. but in Arabic signifies *to scour, cleanse.* See Castell. Hence, according to some, as a N. fem. סלת *fine flour* or *meal* of corn *cleansed* or *cleared* from the coarser bran. But see under סלה III.

סם

Occurs not as a V. in Heb. but in Arabic the cognate root שם signifies *to smell*, (see Castell, and the Arabic version in Gen. xxvii. 27. Deut. iv. 28.) and in Chaldee and Syriac the nouns סם and סמא denote *a drug, pharmacum*, either of a beneficial or noxious kind, according to the words with which they are joined. See Castell, Lexic. and Wetstein on 2 Cor. ii. 16.

As a N. mas. plur. סמים *drugs, aromatics, spices.* freq. occ. But the text which seems to fix the word to this sense is Exod. xxx. 34,—Take to thee סמים spices, or drugs (so French translat. des drogues), *stacte*, and *onycha*, and *galbanum* סמים (pure) spices, *and pure frankincense; each shall be separate by itself.* LXX have in the former part of this verse rendered the word by ηδυσματα *sweet spices.* So Aquila and Symmachus in Exod. xxx. 7. by ηδυσματων, and Theodotion there αρωματων *aromatics.*

סמך

I. In Kal, either transitively or with ל following, *to support, sustain, uphold*, Gen. xxvii. 37. Psal. iii. 6. xxxvii. 24. cxlv. 14. (where LXX υποστηριζει) Ezek. xxx. 6, & al.

II. With על following, *to support upon* or *by*

* "Les caravanes de Maures, qui vont a Tombouctou dans le fond de l'Afrique, n'ont pas besoin de monnoie. *Le Maure met son sel dans un monceau, le Negre sa poudre dans un autre;* s'il n'y a pas assez d'or, le Maure retranche de son sel, ou le Negre ajoute de son or, jusqu'a ce que les parties conviennent." Montesquieu, Esprit des Loix, liv. xxii. ch. 1. Comp. Shaw's Travels, p. 239, 8vo. edit.

to lean or *lay upon*, as the hands. Exod. xxix. 10, 19. Deut. xxiv. 9, & al. freq. In Niph. *to be supported, lean* or *rest upon*. Jud. xvi. 29. 2 K. xviii. 21. Psal. lxxi. 6. Isa. xlviii. 2. Comp. 2 Chron. xxxii. 8.

III. With על or אל following, *to lie hard upon, press, oppress*. Ps. lxxxviii. 8, where Symmachus ισχυρισιν *pressed hard*; Ezek. xxiv. 2, where LXX απηρεισατο επι *pressed hard upon*.

סמל

Occurs not as a V. in Heb. and as a N. fem. סמל is rendered *a figure, image, idol*; but from a comparison of 2 Chron. xxxiii. 7. with 2 K. xxi. 7, it is manifest (as Bate has observed in his Crit. Heb.) that, whatever be the precise idea of the word, סמל, as an object of worship, is equivalent to אשרה, or, *the blesser* (comp. under אשר IV.); and consequently was a female deity, perhaps a Venus, the goddess of love and pleasure, as well as the mother of the expected Saviour, *the Desire of all nations*. It appears from 2 Chron. xxxiii. 7, that Manasseh impiously *placed* את פסל הסמל *a carved image* of (this) Samel, *which he had made, in the house of the Aleim*, i. e. within the precincts of the temple, (comp. 2 K. xxi. 5, with 2 Chron. xxxiii. 5.) and probably near the northern gate of the inner court, where we find it set up afterwards, Ezek. viii. 3, 5; in the former of which verses it is called סמל הקנאה המקנה Samel *provoking to jealousy, which had taken possession* (so LXX του κτωμενου), namely of the house of the Aleim.

The word סמל occurs only in Deut. iv. 16. 2 Chron. xxxiii. 7, 15. Ezek. viii. 3, 5, and that always as a N. but in Arabic as a V. signifies *to compose* an affair, or *make peace*, "composuit *rem*, pacemve fecit" (Castell), which import seems well enough to correspond with אשרה, the other title of the goddess סמל. And this latter name meant perhaps *the peacemaker*, pacificatrix. The command in Deut. iv. 15, 16, is, *Ye shall take great heed to yourselves—lest ye be corrupted, and make to yourselves* פסל תמונת כל סמל *a graven image, the representation of* any Samel, *the form of male or* female. By which it should seem that as the idolaters had *different Baals*, i. e. the idol of the *beeve* or *bull* represented in *different manners* and with *different insignia* (see under בעל III.); so they had also *divers Samels*: even as the Egyptians, from whom the Israelites probably learnt this branch of idolatry, had their *different Isises*, and as the Greeks and Romans afterwards had their *different Venuses*. (Comp. under גבר II.) The אשורות *Ashrehs* mentioned Jud. iii. 7, seem to answer to the כל סמל in Deut. iv. "From the Heb. סמל it is very probable that the Greeks had their Semele, the mother of Bacchus, whom she bare to Jupiter, and many of whose characters have a very striking resemblance to those of the Messiah.* In the Orphic hymn to Semele she herself is styled ταμβασιλεια *queen of all*; and Apollodorus, lib. iii. says, that Semele after her death was ranked among the gods, under the name of Thyone, and that her son Bacchus, *having descended into hell, had fetched her from thence, and ascended with her into heaven.*"* So Pindar, Olymp. ii. lin. 44, &c.

Ζωει μεν εν Ολυμπιοις,
Απθανουσα βροτων
Κλεεννων, ταναΘυ-
ρα Σεμελα.

Among the immortals lives
She who in thunder died,
The loose-hair'd *Semele.*

Is not Salambo, the Babylonish name, according to † Hesychius, of Αφροδιτη, or Venus, likewise related to the Heb. סמל?

סמן

Occurs not as a verb in Heb. but in Chaldee, like the Greek σημαινω, which may be derived from it, signifies, *to mark, appoint*. Hence as a participle Niph. נסמן *marked, appointed*. Once, Isa. xxviii. 25.‡

סמר

I. *To be rough, sharp-pointed*, horrere, aculeatus esse. It occurs not, however, as a verb simply in this sense, but as a N. mas. plur. מסמרים and fem. מסמרות *nails, sharp-pointed spikes of iron*. occ. 1 Chron. xxii. 3. 2 Chron. iii. 9. Isa. xli. 7. Jer. x. 4.

II. ילק סמר *the* rough *chafer*, which may be thus denominated from its *rough, sharp-pointed* feet or claws. Thus Michaelis, Supplem. ad Lex. Heb. p. 1080. "Horridus, horrens, aculeatus. *Possit id brucho convenire, cujus pedes tales, sicque Vulgata vertit*, ut bruchus aculeatus." occ. Jer. li. 27; where hostile cavalry are compared to *chafers*, chiefly, I suppose, on account of their *numbers*; so LXX ως ακριδων ΠΛΗΘΟΣ *like* a multitude *of locusts*, though the resemblance holds also in their *swift motions*, and their *consuming the fruits of the earth*.

III. *To be rough, stand an end*, horrere, as the pile of the body in terror. So LXX εφριξαν, and Vulg. inhorruerunt. occ. Job iv. 15, תסמר שערת בשרי *the pile of my flesh* stood an end. Thus Homer, Il. xxiv. lin. 359, speaking of Priam, when *terrified at the appearance of* Mercury:

Ορθαι δε τριχες ισταν επι γναμπτοισι μελεσσι.

His *hairs stood upright on his* bending *limbs.*

And Persius, sat. iii. lin. 115,

Alges, cum excussit membris timor *albus* aristas.

This minute see! with wild affright you stare;
Shivering each limb, and bristling every hair.
BREWSTER.

Comp. under שער I.

I. *To be rough, and shiver*, as the flesh in terror. So Symmachus ορθοτριχιω. occ. Psal. cxix. 120.

The above cited are all the passages wherein the root occurs.

* See Justin Martyr, Apolog. ii. p. 89, and Dialog. cum Tryph. Jud. p. 294, 295, edit. Colon.; Boyse's Pantheon, p. 101; Spearman's Letters on the Septuagint, p. 41; and Jortin's Remarks on Eccles. Hist. vol. i. p. 148, 2d edit.

* Editor's note (o) on Deut. iv. 16, in Bate's New and Literal Translation.

† Σαλαμβω, ἡ Αφροδιτη Βαβυλωνιοις. Hesych.

‡ Qu? Whether in this text instead of שערה נסמן we should not read שער הנסמן which two words will then agree in gender.

סן

Occurs not as a verb in Heb. but in Arabic with a *Sin*, signifies *to pour out, pour out gently, spread out;* and with a *Shin, to pour out by sprinkling, pour out by degrees,* also, *to become lean, be consumed by leanness.* (See Castell under סנן and שנן.) Hence, as a N. אסון (formed as אנוש from אנש, זוב from זוב) *effusion, diffusion, dissipation, dissolution.* occ. Gen. xlii. 4, 38. xliv. 29. Exod. xxi. 22, 23; in all which texts it denotes the *dissolution* or *death* of a person; and in Exod. "seems to relate to the *child, if quick,* as well as to the mother."* See LXX. Comp. 2 Sam. xiv. 14.

סנסן occurs not as a V. but as a N. mas. plur. in reg. סנסני *the clusters* of fruit in the female palm, or date-tree. These first appear in sheaths which break out among the palm branches round the top of the stalk; each of these sheaths opening, after some time, from the bottom to the top, discovers a large cluster of embryo-fruits, sometimes to the number of two thousand three hundred; each cluster, according to Dr Shaw, Travels, p. 142, weighing fifteen or twenty pounds. And they seem to have their Heb. name from their *diffusive fecundity.* So the Arabic שנאן is applied to *a wide spreading* tree, "diffusa *arbor.*" Castell. Once, Cant. vii. 8; where the Vulg. fructus *fruits,* and the LXX to the same sense ὑψιων *tops,* since the *clusters* or *fruit* really grow on the *top* of the stalk. But for a more particular description of the *palm-tree,* and its fruit, I refer to Scheuchzer's Physica Sacra, on Exod. xv. 27, and on Job xxix. 18, with the plates.

סנה

With a radical ה final, as appears by the following noun being masculine.

It occurs not as a verb, and the ideal meaning is uncertain; but as a N. mas. סנה *a bush.* So the LXX βατος, and Vulg. rubus. It is used only for that in which Jehovah appeared to Moses. occ. Exod. iii. 2—4. Deut. xxxiii. 16, *The good will* שכני סנה *of those who dwelt* in the bush: from this last text it is evident that Jehovah appeared to Moses in more persons than one, as he did to Abraham, Gen. xviii. of which see under כרב II. p. 342, col. 1.

Hence, perhaps, Gr. σινω to hurt, wound (which may be the radical idea of the Heb. סנה), Lat. *sentis* a thorn, bush.

סנר

Occurs not as a verb in Heb. but in the Chaldee Targum of Jonathan Ben Uziel on Num. xvi. 14, we meet with תסנורו from the Heb. תנקר *wilt thou bore out?* the eyes namely. As a N. mas. plur. סנורים rendered *blindness,* but from the circumstances of the histories in Gen. and 2 K. means *dazzlings, deceptions* or *confusions of sight from excessive light.* So the French translat. eblouïssement *a dazzling.* occ. Gen. xix. 11. 2 K. vi. 18; in both which passages the Targums paraphrase it by שבוריא *eruptions* or *flashes* of light, or, as Mercer in Robertson explains the Chaldee word, *irradiations.* And in this view the Heb. סנורים may be very naturally derived (with Schultens in his MS. Orig. Heb.) from סן *to pour forth, diffuse,* and נור *light;* so the Lexicons in general make סנור a quadriliteral word.

סס

Occurs not as a verb in Heb, but in sense as well as in sound seems nearly related to *ww to be brisk, active, sprightly, to exult.*

I. As a N. סוס, plur. סוסים *a horse,* from the *active alacrity* or *sprightliness* of that species of animals, according to that of Job, ch. xxxix. 21, ישיש he exulteth *in his strength.* Comp. under *ww.* Every one knows how eminent this quality is in horses, even in our part of the world, and it is much more so in the warm eastern countries. And this no doubt was the reason why the idolaters of those nations in general consecrated horses to the *sun* or *solar light.* Thus Strabo tells us (lib. ii. p. 780, edit. Amstel.) of the Massagetes, that they esteem the *sun* as the only god, and to him they sacrifice *horses.* Herodotus, at the end of his first book, relates the same fact, and explains the reason of it. "They sacrifice," says he, "the *swiftest* or *most active* of animals to the swiftest of the gods." To the same purpose Heliodorus (lib. x.) speaks of the Ethiopians, and Xenophon of the Armenians, (lib. iv. Αναβασις). The last quoted author makes mention of the Persians offering *horses* for a burnt sacrifice to the *sun,* as a usual custom (Cyropæd. lib. viii. p. 460, 464, edit. Hutchinson, 8vo.): and Justin (lib. i. cap. 10.) says much the same thing of the Persians, as Strabo and Herodotus do of the Massagetes, that they regard the *sun* as the only god, and *reckon horses sacred to him.* To these passages above cited, we may add that of Ovid, Fast. lib. i.

Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.

"The Persians sacrifice *horses* to the *sun,* that a sluggish victim may not be offered to a *swift* deity."

The idolatrous consecration of horses to the *sun* had infected Judea; for we read, 2 K. xxiii. 11, of the *horses* which the kings of Judah had given לשמש to the *sun* or *solar light.** So Xenophon, as above, mentions the *white chariot* consecrated to the *sun,* among the Persians, which, no doubt, was drawn by *horses.* And Apollo, or *the sun,* was sometimes among the Greeks and Romans represented in a chariot drawn by *four horses.* Thus in the Orphic hymn to Ηλιος he is styled Διφρευτα *the charioteer,* and τετραβαμοσι ποσσι χορευων *exulting* or *running his course, with feet of quadrupeds.* And in the story of Phaeton in Ovid's Metam. lib. ii. fab. 1, we find not only a description of the *chariot of the sun,* lin. 106, but even the poetical names of his *four horses,* lin. 153, 154. Comp. Virgil, Æn. xii. lin. 114, 115; and Spence's Polymetis, p. 185, &c. and under רכב I.

* Editor's note in Bate's Translation.

* See Vossii De Orig. et Progr. Idol. lib. ii. c. 9, and Bochart, vol. ii. 175—177. Selden De Diis Syr. p. 249.

Digitized by Google

Horses in so remarkable a manner partake of that *liveliness* and *sprightly vigour*, which is one of the most eminent and glorious effects of the *sun* or *solar light* on animals, on men, and even on universal nature, and there is no room to question, but the idolaters, by consecrating *horses* to the *sun*, meant to attribute to him, *as independent on Jehovah*, that *alacrity* and *activity*, of which his influence is indeed the *natural* cause to the whole material system. The heathen writers just cited aim at the true reason of this consecration, but, from a false philosophy, stop short at the *imaginary*, though *apparent*, *motion* of the *solar orb*, freq. occ. As a collective noun סוסי *a number of horses*, like our Eng. words, *horse*, *cavalry*, ἡ ἱππος. occ. Cant. i. 9; where the comparison of the royal bride, and of her regular train of comely virgins (whom, I think, we must include,) to such animals may, to a modern western reader, seem coarse and unpolished; yet as ingenious men have observed, Theocritus has made a like compliment to Helen in his Epithalamium, (Idyl. xviii. lin. 30.) where, after observing that this celebrated beauty was στιλβη, μεγαλη, *plump* and *lusty*, (circumstances which the easterns admire in women to this day), he compares her to ἁρμασι Θεσσαλος ἱππος, *a Thessalian chariot-horse*. See more in Harmer's Outlines, p. 172, &c. And the reader may find a modern Turkish and a Grecian beauty answering the above description of Helen, represented to the eye in Russel's Nat. Hist. of Aleppo, plate xvi. p. 101, and in Niebuhr, Voyage, tom. i. tab. xxiv. p. 135. It may be worth observing, that the etymologists derive the Gr. ἱππος *a horse*, from ἱπταμαι ποσι *flying with his feet*, the Lat. *equus* from the Gr. ωκυς *swift*, and perhaps our Eng. *horse* is related to the Gr. ερω, fut. ερσω, which in the passive signifies *to rush with violence* or *impetuosity*.

II. As a N. סוס *a swallow*. So the LXX, Symmachus (in Isa.) and Vulg. See Bochart, vol. iii. 59, &c. who there assigns the *note* of this bird for the reason of its name, and ingeniously remarks, that the Italians about Venice call a *swallow*, zisilla, and its *twittering*, zisillare. I shall not oppose this learned writer's opinion, but observe with Cocceius, that the *swallow might* have the name of סוס from its *swift motion*. Thus in English we call a bird of this species, *a swift*, "from the *quickness* of their flight." Johnson. occ. Isa. xxxviii. 14. Jer. viii. 7. But observe, that in Isa. the Keri and three of Dr Kennicott's codices in the text, and one more in the margin, read כסיס, and that in Jer. thirteen of his codices now read רסיס, as five more did originally.

III. As a N. סס *a moth, a papilio of the night*. So LXX σητος and Vulg. tinea, occ. Isa. li. 8. The ingenious Abbe Pluche, comparing the *papilios* in general with the caterpillars from which they spring, remarks, "The caterpillar, who is changed into a nymph, and the *papilio* that proceeds from it, are two animals entirely different: the first was altogether terrestrial, and crawled along the ground; the second is *agility itself*."—Nature Displayed, vol. i. p. 34, English edit. 12mo. This, joined with our own observation, may suffice to show the reason of the *moth's* Heb. name סס; and it may be farther remarked that the Greek name for a *papilio* is in like manner ψυχη, probably from its *spirit* and *activity*. See Spence's Polymetis, dial. vii. p. 71.

Der. Greek σης a moth. Also, *to souse*, as a bird on its prey.

סעד

I. *To support, sustain, uphold.* Ps. xviii. 36. Prov. xx. 28. Isa. ix. 7.

II. It is particularly applied to the effect which eating has on the human *heart*, Jud. xix. 5, 8. (comp. Gen. xviii. 5.) Ps. civ. 15, *Bread which* sustaineth *man's heart*. This expression is philosophically just. Food, and particularly bread, which is very expansive, taken into the stomach, distends that organ, which, then bearing upwards against the liver and diaphragm, *sustains* or *bolsters up* the heart, and so takes off from the ascending branches of the aorta that drag, which, when the stomach is empty, contracts their diameters, lessens the quantity of blood ascending towards the head, and consequently of the nervous fluid or animal spirits generated in the brain, and so is one of the causes of that faintness which we feel after long fasting. The V. is also used absolutely in this view, *to support* or *comfort oneself*. occ. 1 Kings xiii. 7; where however, perhaps, לבך *thy heart*, is to be understood.

III. As a N. מסעד *propt-up work*. occ. 1 K. x. 12. It would be no easy matter to guess what this word meant, unless the parallel passage, 2 Chron. ix. 11, had explained it by מסלות *stairs*, called also מסעד from the manner of their construction.

סעה See under נסע III.

סעף

In general, *to split, divide, rive*. The LXX have given nearly the idea, Isa. ii. 21, by rendering the N. סעפי σχισμας *clefts*, from σχιζω *to rend, cleave*.

I. In Hiph. *to split, rive*, as a branch from a tree. occ. Isa. x. 33; where Vulg. confringet *shall break*.

II. As a N. mas. plur. in reg. סעפי *the branches* of a tree, which *divide off* from its body. occ. Isa. xvii. 6. xxvii. 10. And so with Bate we may understand סעפים 1 K. xviii. 21, *How long halt* or *hop ye upon two* boughs? i. e. like birds hopping backwards and forwards from one *bough* to the other, without settling. It does not appear that the N. ever signifies *thoughts* or *opinions*, as we render it. As a N. fem. plur. in reg. סעפתי the same. occ. Ezek. xxxi. 6, 8

III. As a N. סעיף, plur. in reg. סעפי *a rent* or *cleft* of a rock. occ. Jud. xv. 8, 11. Isa. ii. 21. lvii. 5.

IV. As a N. mas. plur. סעפים. occ. Ps. cxix. 113; where it seems to denote *violent* persons, *tearing* and *rending* those who come in their

way. So Jerome, tumultuosos *tumultuous, turbulent.* Com. ver. 115.

The above cited texts are all in which the root occurs; and in the explanation of it I am indebted to Schultens MS. orig. Heb.

סער

I. Intransitively, *to be turbulent, tumultuous, violently agitated,* as the sea. occ. Jonah i. 11, 13.

II. Applied to the heart, *to be violently disturbed* or *agitated.* occ. 2 K. vi. 11.

III. As Ns. סער, and fem. סערה *a violent* or *turbulent wind, a whirlwind, tempest,* turbo. 2 K. ii. 1, 11. Job xxxviii. 1. Ps. lv. 9. lxxxiii. 16. Jonah i. 4. Hence perhaps as a V. *to be turbulent, tempestuous,* as a whirlwind. Spoken of men. occ. Hab. iii. 14.

IV. Transitively, *to disturb, agitate, drive away, disturb, scatter,* as with a tempest or whirlwind. occ. Isa. liv. 11. Zech. vii. 14; where Vulg. dispersi, and Montanus, excellently, exturbavi. In Niph. *to be driven away.* occ. Hos. xiii. 3.

Der. *Sore* (old Eng.) vehemently.

סף

The idea of this root seems to be *cavity, concave, hollow;* and hence, perhaps, Eng. *to sap,* undermine, and Greek σαπω to rot, and σαπρος rotten. Comp. under סומפניא among the pluriliterals. It occurs not however as a verb, but

I. As a N. סף, plur. fem. ספות, *a bowl, a basin, a concave vessel* to hold liquids or other things. See Exod. xii. 22. Zech. xii. 2. 2 Sam. xvii. 28; where ספות seems to denote such *wooden bowls* as the Arabs still use for kneading their bread in, and afterwards eating out of.*

II. As a N. סף plur. ספים. Mr Hutchinson (columns, p. 22.) says, that in Amos ix. 1, it signifies "*a hollow shell* or *covering* above the door, and before the porch." Bate, Crit. Heb. explains it, "*a saloon* or *basin-like porch* before the door of the house," and immediately cites 1 Chron. ix. 19. *keepers* השפים of the porches *of the tabernacle.* But what *porches* had the *tabernacle?* A *gate* it had to the outer court, (Exod. xxvii. 16. xl. 33.) which implies *a threshold* and a *lintel;* and the former of these is, I think, signified by סף in the singular, and both of them by ספים in the plural. See under ספה verb.

ספא

Occurs not as a verb in Heb. but seems in sense as well as in sound to be nearly related to ספה *to scrape* or *sweep together.* So בטא to בטה, חבא to חבה, &c.

As a N. מספוא *provender* for camels or asses. It seems strictly to denote *mixt provender* (farrago corrasa) *swept together,* as it were, *of chopped straw, barley,* and perhaps some *beans.* Such as they still feed their labouring beasts with in the East.† occ. Gen. xxiv. 25, 32, xlii. 27. xliii. 24. Jud. xix. 19; in which last passage, as well as in Gen. xxiv. 25, 32, it is distinguished from their תבן or *chopped straw.*

ספד

In Kal, *to moan, lament, bewail, utter a mournful sound.* See 1 K. xiii. 30. Jer. xxii. 18. In Niph. *to be lamented.* Jer. xvi. 4. xxv. 33. As a N. מספד *a moan, wailing, lamentation.* Mic. i. 8, *For this I will make* מספד a moaning, כתנים *like the dragons.* This passage determines ספד to signify a *mournful noise,* and not, as the lexicons in general make it, a *gesture* of *grief.* Comp. Job xxx. 28, 29. On Isa. xxxii. 12, see under שדה II. and on Zech. xii. 12, see Harmer's Observations, vol. iii. p. 400.

ספה

With a radical, but mutable or omissible, ה. Schultens, in his printed Origines Hebrææ, lib. i. cap. 13, and in his MS. Orig. Heb. has, I apprehend, given the true idea of this root, namely *to scrape, sweep,* radere, verrere; which senses he shows at large that the cognate ספי has in Arabic.

I. *To scrape,* as a razor. occ. Isa. vii. 20, *In that day the Lord* יגלח *shall shave with a hired razor (even) by those beyond the river (Euphrates* namely), *by the king of Assyria, the head and the hair of the feet* (the pubes), ורגם את הזקן תספה *and it (the razor)* shall scrape *even the beard,* i. e. the king of Assyria shall plunder and harass the great men, and the vulgar of the Jewish people, and even the most honourable of all, their princes and kings. How these things were fulfilled, see 2 Chron. xxviii. 20, 21. Isa. xxxvi. 2 K. xviii. 13, &c. 2 Chron. xxxiii. 11. Comp. Ezek. vi. 1, &c. Hence perhaps Saxon *scafan* and Eng. *to shave.*

II. *To scrape* or *sweep together,* corradere. Isa. xiii. 15, *Every one that is found,* or *readily met with, shall be thrust through, and every one* נספה that is swept up or together, *corrasus* (namely from flight or concealment), *shall fall by the sword.* Deut. xxxii. 23, אספה לעימו רעות I will sweep together (*conradam*) *upon them evils;* where LXX συναξω, and Vulg. congregabo, *I will gather together.* So in the infinitive ספות *to scrape* or *rake together.* See Isa. xxx. 1. Deut. xxix. 19. Num. xxxii. 14, לספות to scrape together, and so heap up (matter or fuel) על *upon the burning anger of Jehovah.*

As for Isa. xxix. 1. Jer. vii. 21, which also Schultens refers to this root, perhaps the reader will be inclined to think that the common interpretation, which assigns them to יסף *to add,* is more easy and natural; but he will judge for himself.

III. In Kal, *to scrape* or *sweep off,* or *away,* eradere, everrere. See Gen. xviii. 23, 24. Comp. Zeph. i. 2, 3. Also, *to be swept off,* or *away.* Jer. xii. 4. Comp. Gen. xix. 15, 17. Ps. lxxiii. 19. Esth. ix. 28. In Niph. *to be swept off,* as in battle, or the like. 1 Sam. xxvi. 10. Comp. 1 Chron. xxi. 12. 1 Sam. xxvii. 1. Ps. xl. 14. Prov. xiii. 23, *Much food* (is in or by) *the tillage of the poor,* ויש נספה *but substance, opulence,* is swept away *for want of judgment* or *order.*

IV. As a N. fem. סופה, in reg. סופת, *a violent sweeping wind* or *storm.* See Job xxi. 18. Ps. lxxxiii. 16. Isa. xxi. 1. As a N. fem. סופתה the same. occ. Hos. viii. 7. So the

* See Harmer's observations, vol. i. p. 363, 364, and note.
† See Harmer's observations, vol. i. p. 426, 427, and Niebuhr, Voyage, tom. i. p. 122.

Arabs use their verb ספי for the winds *sweeping* the earth, and the Arabic N. סאפיה signifies *a violent wind*, which *sweeps up* the dust, leaves, &c. in its way. The Latin poets in like manner often apply their V. verrere to the *winds*. Thus Lucan, lib. v. lin. 572,

——*Cori* verrent *mare*.
Caurus * will *sweep the sea*.

So Virgil of the Aquilo, or north-east wind, Georg. iii. lin. 201.

Ille volat, simul arva fuga, simul æquora verrens.
He swiftly flying *sweeps* the fields and main.

And before him, Lucretius, lib. i. 280,

Sunt igitur venti *nimirum corpora cæca,*
Quæ mare, quæ terras, quæ denique nubila cæli
Verrunt——
The *winds* are bodies, though by us unseen,
Which *sweep* the main, the land, and clouds of heaven.

So lib. v. lin. 267, 389, and lib. vi. lin. 624, he speaks of the *winds* verrentes *æquora*, *sweeping* the seas. And to add but one passage more, Virgil, Æn. i. lin. 63, says that unless Æolus confined the stormy *winds*,

——*Maria ac terras cœlumque profundum*
Quippe ferant rapidi secum, verrantque *per auras*.
The seas and earth, and even the cope of heaven,
They'd tear away, and *sweep* through empty space.

For the above passages from the poets, I am obliged to Schultens' printed Origines Hebrææ, lib. i. pars i. cap. 13, § 5.

V. As a N. סף *a threshold*, which is *swept* or *brushed* by the door or gate in opening and shutting. Jud. xix. 27, *And her hands* (*were*) *upon* the threshold. Zeph. ii. 14, *Desolation* (*shall be*) בסף in the threshold. Plur. ספים denotes *the threshold* and *the lintel*, both of which are *brushed* by the door. 1 Chron. ix. 19, *The keepers of the* ספים *of the tabernacle*. (Comp. under סף II.) Amos ix. 1, *Strike the porch* (i. e. the vaulted covering over the door, of the temple namely), *that* והספים the lintel and threshold *may tremble*. Comp. Isa. vi. 4. Ezek. x. 4. xl. 6, and Lowth there.

VI. As a collective N. סוף *the plants* or *weeds* which grow on the borders of a river or sea, and are continually *swept* or *brushed* by the waves. See Exod. ii. 3, 5. Isa. xix. 6. Jonah ii. 6. ים סוף *the weedy sea*, i. e. the western arm or gulf of what is now commonly called the Red Sea, anciently named the Heroopolitan gulf, and now the gulf of Sues. It has been thought that this Hebrew appellation was given to it from the great quantity of *weeds* with which it abounded. Thus both Diodorus Siculus, and Artemidorus in Strabo, (cited in Bochart, vol. i. 282.) have taken particular notice of the μυσυ and φυκους *moss* and *alga*, or *sea-weed*, with which the Red Sea abounds, and from which they account for its remarkably *green* colour. Comp. Wisd. xix. 7. Dr Shaw also (Travels, p. 447.) is for translating "ים סוף, *the sea of weeds*, or *weedy sea*, from the variety of *algæ* and *fuci*, and perhaps the *madrepores* and *coralline substances* just described, which grow within its channel, and at *low water*, particularly after strong tides, winds, and currents, are left in great quantities upon the sea-shore." But how far this testimony of Dr Shaw should be extended to the *algæ* some may doubt; since Mr Bruce, Travels, vol. i. p. 237, positively asserts that in the Red Sea, of which he had seen the whole extent, he never in his life saw *a weed of any sort*. "My opinion then," says he, "is, that it is from the *large trees* or *plants of white coral*, spread every where over the bottom of the Red Sea, perfectly in imitation of *plants on land*, that the sea has obtained this name," of ים סוף namely. But with the above assertion compare Michaelis, Recueil de Questions, quest. i. and Qu?

For the reason of the Greeks naming it Ερυθρα Θαλασσα, whence the Romans called it Rubrum Mare, and we *the Red Sea*, comp. Greek and English Lexicon under Ερυθρος. To what the reader may there find I add from Mr Bruce—"I am of opinion that it certainly derived its name from Edom, long and early its powerful master, that word signifying *red* in Hebrew. It formerly went by the name of the Sea of Edom or Idumea; since, by that of the Red Sea.—As for what fanciful people have said of any *redness* in the sea itself, or colour in the bottom, the reader may be assured all this is fiction, the Red Sea being in colour nothing different from the Indian or any other ocean." Travels, vol. i. p. 236, 237, where see more.

VII. As a N. סוף *an extremity* or *end*, of a thing, where it is, as it were, *scraped* or *swept off*. "Prærasio vel præsectio *rei*." Schultens. Comp. קצה I. IV. occ. 2 Chron. xx. 16. Eccles. iii. 11. vii. 2. xii. 13. Joel ii. 20.

VIII. Chald. *to sweep away, consume, put an end to*. occ. Dan. ii. 44. Also, *to finish, accomplish*. occ. Dan. iv. 30 or 33. As a N. סוף and emphatic סופא *extremity, end*. Dan. iv. 8. vi. 26, & al.

ספף in Hith. with the ס and ת transposed, הסתופף *to be at the threshold, to be a doorkeeper*. occ. Ps. lxxxiv. 11. It is a V. formed from the N. סף; and we often read of *the keepers of the* סף or *threshold*, in the temple service. See 2 K. xii. 9. xxii. 4. xxiii. 4. xxv. 18. 1 Chron. ix. 22.

ספח

I. In Kal, *to join, unite*. occ. 1 Sam. ii. 36. In Hiph. *to put near*, or *close*. So Montanus, adjungenti. occ. Hab. ii. 15. In Niph. *to be joined, united, collected, cleave to* or *together*. occ. Job xxx. 7. Isa. xiv. 1; where the LXX προστεθησεται *shall be added*. In Hith. הסתפח, ס and ת being transposed, *to join oneself, cleave, adhere*. occ. 1 Sam. xxvi. 19.

II. As a N. ספחת *a scurf* or *tetter adhering* to the skin. Lev. xiii. 2, & al.

III. As a N. ספיח *corn*, which *adheres* to the ground, when the harvest is gathered in, and in consequence springs up the next year. occ. Lev. xxv. 5, 11. 2 K. xix. 29. Isa. xxxvii. 30. But as a N. mas. plur. in reg. ספיחי is used in a more general sense, Job xiv. 19, for *what grows upon* and *adheres* to the ground, notwithstanding the violence of the torrents which are there referred to; *the waters dash in pieces*

* The north-west wind.

the stones; תשטף ספיחיה עפר ארץ *the dust of the earth overwhelms* its produce.

IV. As a N. fem. plur. מספחות *close veils*, Eng. translat. *kerchiefs*, which, according to its etymological meaning from the French couvre-chef *a covering of the head*, very well answers the Heb. word; LXX σκεπάσματα *veils, coverings;* so French transl. *voiles.* occ. Ezek. xiii. 18, 21. But it may be proper to remark, that Mr Harmer, Observations, vol. ii. p. 98, explains מספחות of such *rich embroidered handkerchiefs*, as the eastern women in a state of honour and happiness do to this day bind over the other ornaments of their heads: I, however, prefer the former interpretation. Comp. under כסת, and סך I.

DER. *Speck.* Qu?

ספל

Occurs not as a V. but as a N. ספל *a bowl* or *dish.* occ. Jud. v. 25. vi. 38.

DER. Lat. *simpulum*, *m* being inserted, as usual, before *p*; and, the ס being struck off, the Gr. φιαλη, whence Eng. *phial* or *vial.* Also, *to spill.*

ספן

I. *To cover, protect, secure.* occ. Deut. xxxiii. 21, *For there (in) a portion of the lawgiver*, i. e. assigned to him by Moses the lawgiver, himself, ספון *(was he)* protected or secured, "i. e. as to his possessions which he left behind him when he went with other tribes to war against the Canaanites." Taylor's Concordance. See Num. xxxii.

II. *To cover, line*, as the sides, and, according to the * eastern custom, the roof, of a building with boards or wainscot. occ. 1 K. vi. 9. vii. 3, 7. Jer. xxii. 14. Hag. i. 4, where Eng. translat. *ceiled*, so Aquila ωροφωμενοις, and Vulg. laqueatis. As a N. ספן *the wainscot*, in general. occ. 1 K. vi. 15.

III. As a N. fem. ספינה occ. Jonah i. 5. It is rendered *ship*, but that is expressed by a different word, אניה, in this and the two immediately preceding verses. It seems to denote *a roofed* or *ceiled room* or *cabin* in the ship, "to the *sides* (ירכתי) of which conveniences somewhat like the mangers in stables might be fixed for the sailors to lie down in." Taylor's Concordance, whom see.

ספק

It seems to be a word formed from the sound, as *clap, smack*, in English.

To smite, strike, clap, or *smack*, as the hands together, whether in anger, occ. Num. xxiv. 10; or in exultation, insolence or derision. occ. Job xxxiv. 37. Lam. ii. 15. Jer. xlviii. 26; in which last cited passage the LXX have επικρουσει—εν χειρι αυτου, and Vulg. allidet *manum, shall clap* his hand. As a N. ספק *a clapping* of the hands, as in insolent exultation. occ. Job xx. 22. As a V. in Kal, transitively, *to clap* the hands *at*, explodere. occ. Job xxxiv. 26. Comp. ch. xxvii. 23.

Smiting on the thigh is mentioned as a gesture of *grief*, not only by the sacred writers, Jer. xxxi. 19. Ezek. xxi. 12; but by the profane. Thus Homer, Il. xii. lin. 162,

Αη ῥα τοτ' ωμωξεν τι, και ω πεπληγετο μηρω.
Groaning, *he smote his thighs.*——

So Il. xv. lin. 113 and 307, xvi. lin. 125, and Odyss. xiii. lin. 198.

Thus likewise Xenophon (Cyropæd. lib. vii. p. 360, edit. Hutchinson, 8vo.) says, that Cyrus, when he heard of the death of the brave and faithful Abradatas, επαισατο ωμα τον μηρον *smote his thigh.*

The above cited are all the texts wherein this root ספק occurs. Comp. שפק.

ספר

I. *To tell, count, number, enumerate.* Gen. xv. 5. xli. 49, & al. freq. In Niph. *to be numbered.* Gen. xvi. 10. xxxii. 12. As Ns. ספר *a numbering, enumeration.* 2 Chron. ii. 17. Comp. ספרות Ps. lxxi. 15. מספר *a number.* Gen. xli. 49. Exod. xvi. 16. Num. i. 2, & al. freq. It sometimes implies *fewness*, as Isa. x. 19. *And the remainder of the trees of his wood* מספר ידיר *shall be* (such) a number, i. e. (so) few, *that a child may write them.* And in general it may be observed, that "according to the genius of the Hebrew language, when מספר *number*, is placed *after* the substantive to which it belongs, it denotes *a few*, as Num. ix. 20. Job xvi. 22. [Ezek. xii. 16.] But when it comes *before* the substantive to which it is joined, then it denoteth *many*, as Job xxxvi. 26." Taylor's Concordance. Comp. Deut. xxxiii. 6.

Hence Eng. *to cipher*, compute, calculate.

II. As a N. ספיר a kind of *precious stone, a sapphire*, so called, perhaps, from the *number of gold-coloured spots*, with which it is beautified. So LXX σαπφειρος, and Vulg. sapphirus. Pliny informs us, that "the *sapphire* glitters with *golden spots*, that they are of an *azure* or *sky-blue* colour, but rarely intermixed with purple. Those of Media are the best, but none are transparent."* "The *sapphire* of the ancients," says the New and Complete Dictionary of Arts, &c. "was a semi-opake stone of a *deep blue, veined with white, and spotted with small gold-coloured spangles in the form of stars.*" *A pavement*, therefore, *of sapphires* is, in a comparison, very properly joined with *the* † *body of the heavens in its clearness*, Exod. xxiv. 10. Comp. Ezek. i. 26. x. 1. There is mentioned by Philostratus a remarkable heathenish imitation of the divine appearance, which is described in Exod. xxiv. or rather of that in Ezek. i. "Philostratus," ‡ says my author, § "observes, that there was in the royal palace in Babylon, a room *vaulted like a heaven*, and adorned with *sapphires of the colour of heaven*, with images of gods placed aloft, and appearing, as it were, in the air; that the king was wont to give judgment there,

* See Shaw's Travels, p. 209; Russell's Nat. Hist. of Aleppo, p. 2.

* Sapphirus aureis punctis colluceat. Cæruleæ et sapphiri, *varoque cum purpura. Optimæ apud Medos, nusquam tamen perlucidæ.* Nat. Hist. lib. xxxvii. cap. 8.

† ——Now glow'd the firmament
With living *sapphires*——
Says Milton (Paradise Lost, book iv. lin. 604, 605), speaking of the *stars themselves.*

‡ "De Vit. Apollon. lib. i. et apud Phot. Cod. ccxli."

§ Daubuz on the Revelation, ch. xxi. 20. p. 1007.

and that there were four golden *ωγγις*, or *charms*, hanging down from the roof, prepared by the magicians, and called *θεων γλωττα*, *tongues of the gods*. What can we think all these things were contrived for, if it were not that these men thought that, by these means, the judgments of the kings would become divine oracles, and be so esteemed by their subjects? It appears evidently, that such preparations and ornaments in the presence chamber, or judical court of a king, were *absolutely like the* adytum, or *sanctuary of a deity*, which was thought to give out true oracles, at least as far as we can guess by those slender accounts we have of them." Thus far my author. And was not this idolatrous pageantry of the Babylonish kings evidently stolen and perverted from the appearance of the *God-man* over the cherubim, in the holy of holies, from whom true oracles did indeed proceed? Comp. Exod. xxv. 22. Num. vii. 89. Ezek. i. 26. And will not the above cited account throw some light on Ezek. xxviii. 16, where we find the impious prince of Tyre after he set up for a god, *in the midst of the stones of fire*, i. e. of the stones that *shone like fire*, among which we find the *sapphire*, ver. 13? Comp. under כרב IV.

III. *To tell, narrate, recount, relate in detail, particularly*, or *minutely*. See Gen. xxiv. 66. Ps. ii. 7. xix. 2. lxiv. 6. lxix. 27. In Niph. *to be thus told* or *related*. Job xxxvii. 20. As a N. מספר, *a narration, relation*. Jud. vii. 15. So LXX *διηγησιν*.

IV. As a N. ספר *a particular account* or *relation in writing*, whether *hieroglyphical* or *literal*.

1. *An account* or *memorial in hieroglyphical* or *emblematical writing*. Exod. xvii. 14. (Comp. under כסה IV.) And in the same sense it *may be* used, Job xix. 23. xxxi. 35, *Let mine adversary* ספר כתב *write* (i. e. *hieroglyphically*) a memorial; ver. 36, *Surely I would take it upon my shoulder; I would bind it as a tiara, diadem*, or *turband to me*. * Linen is one of the oldest materials that ever was written upon (as appears by the bandages of the Egyptian mummies still preserved); and to this Job probably alludes in the passage just cited, as also in ch. xiv. 17. This might readily be not only taken on his shoulder, but bound about his head. And why might not an *accusation* be as easily depicted in *hieroglyphical* writing on *linen*, as a *direction for destroying a person* be engraved in the same kind of writing on a *wooden tablet*? An instance of which latter we meet with in Homer. The very ingenious and learned Mr Wood, in his Essay on the Original Genius and Writings of that poet, after observing that neither in the Iliad nor Odyssey is there any thing that conveys the idea of letters or reading, nor any allusion to literal writing, adds, p. 250, "As to *symbolical, hieroglyphical*, or *picture-like description*, something of that kind was, no doubt, known to Homer, of which the letter (as it is called) which Bellerophon carried to the king of Lycia is a proof." This letter was sent from Prætus, Il. vi. lin. 168, &c.

Πεμπε δε μιν Λυκιηνδε, πορεν δ' ὀγε ΣΗΜΑΤΑ ΛΥΓΡΑ, ΓΡΑΨΑΣ εν πινακι πτυκτῳ θυμοφθορα πολλα· Δειξαι δ' ηπυιῃ ᾧ πενθερῳ, ὀφρ' απολοιτο.

"To Lycia the devoted youth he sent,
With *marks* expressive of his dire intent
GRAVED on a tablet that the prince should die.†

"The Mexicans, though a civilized people," adds Mr Wood, "had no alphabet; and the account they sent to Montezama of the landing of the Spaniards was in this picture-writing."‡

2. *An account in literal writing*. Gen. v. 1. Neh. vii. 5; where it is applied to a *genealogical account* or *register*.

3. *A book, roll*, or *volume*. Exod. xxiv. 7. 2 Chron. xxiv. 27. Isa. xxix. 11, 12. (Comp. under חתם.) Isa. xxxiv. 4.

4. *A bill* or *note*. Deut. xxiv. 1, 3.

5. *An epistle* or *letter*. 2 Sam. xi. 14, 15. 2 K. v. 5. xix. 14.

6. *A deed* or *conveyance*. Jer. xxxii. 10—12.

V. As participial Ns. סופר and ספר *a notary, recorder, secretary, historiographer, scribe*. See Jud. v. 14. 2 Sam. viii. 17. 2 K. xii. 10. xix. 2. Jer. xxxvi. 26. It is both in Heb. and Chald. particularly applied to Ezra, who is called *a ready* סופר scribe *in the law of Moses*, so is equivalent to *a man of learning*. See Ezra vii. 6, 11, 12, 21. Neh. viii. 1. Hence

VI. As a N. ספר *learning, literature*. Dan. i. 4. (where Theodotion *γραμματα*, Vulg. literas.) 17. Comp. Isa. xxix. 11, 12, where LXX *γραμματα*, Vulg. literas.

סקל

To pelt, i. e. either *to throw*, or *to strike with something thrown*. The LXX have once, Isa. lxii. 10, rendered it by *διαῤῥιπτειν to throw forth* or *away*.

I. Intransitively, *to pelt*. 2 Sam. xvi. 13, ויסקל באבנים לעמתו *and* he pelted *with stones over against him, and threw dust*.

II. Transitively, *to pelt* a person with stones. 2 Sam. xvi. 6, ויסקל באבנים את דוד *and* he pelted *David with stones*. Deut. xiii. 10, *And* thou shalt pelt him *with stones that he die*. So without the express mention of אבנים *stones*, 1 K. xxi. 10, *Take him and* pelt or stone *him that he die*. And as a participle paoul, *Naboth*, סקל (is) stoned, *and is dead*. 1 K. xxi. 14. So in general, *to stone, pelt with stones*, whether to death or not. See Exod. viii. 26. xvii. 4. xix. 13. Josh. vii. 25.

III. With מ following, *to pelt* or *clear from* stones. occ. Isa. v. 2. lxii. 10, סקלו מאבן clear (i. e. *the highway*) *from stones*. Judea is a very stony country, and the stones very troublesome in travelling; which circumstances make the application of the image to *ecclesiastical* scandals, or stumbling stones the more proper.

* See Harmer's Observations, vol. ii. p. 172. Livy mentions *libri lintei, linen* books or records, as being in use among the Romans, lib. iv. cap. 7, 13, 20, and lib. 38; and long after those times, Vopiscus, in Aurelian, § 1. Comp. Pliny, Nat. Hist. xiii. 11.

* Pope.

† Comp. Ovid. Metam. lib. vi. lin. 576, &c.

‡ Comp. Goguet's Origin of Laws, &c. vol. i. pag. 171, edit. Edinburgh; Robertson's Hist. of America, vol. ii. p. 14. 270, l. 286, 4to.

Digitized by Google

סר

I. In Kal, intransitively, *to decline, turn aside, turn out of the way, depart.* Gen. xix. 2, 3. xlix. 10. Exod. iii. 3, 4. 1 Sam. vi. 12. 2 Sam. ii. 21, & al. freq. Job xxxix. 32, or xl. 2, הרב עם שדי יסור *does he who contends with the Almighty* draw back? So the LXX ἐκκλίνω. And the Vulg. expresses the general sense of the Heb. words, Numquid qui contendit cum Deo, *tam facile conquiescit? Does he who contends with God* so easily acquiesce? See the following verses, and Scott on the place. In Hiph. transitively, *to remove, turn aside* or *away.* Gen. viii. 13. xxxv. 2. xlviii. 17, & al. freq.

II. As a participial N. סר *displeased, fastidious, turning himself away,* as persons in sullen grief are apt to do. occ. 1 K. xx. 43. xxi. 4. *And Ahab came into his house* סר displeased *and angry—and* turned away *his face.*

III. It is applied to סבא, *strong inebriating liquor,* Hos. iv. 18, סר סבאם, *their strong drink* is gone off, turned (as we say) Eng. translat. is sour; so the French, est devenue aigre. Comp. Isa. i. 22.

IV. *To turn aside,* out of the way of God or true religion, *to apostatize,* Exod. xxxii. 8. Deut. xi. 16, 28. 1 K. xv. 5, (where see Dr Chandler's Review of Hist. of the Man after God's own heart, p. 302) & al. As a N. fem. סרה *a turning aside, revolt, apostasy.* Deut. xiii. 5. Isa. i. 5, & al. As a participial N. mas. plur. סורים seems once used in a political sense, *revolters.* occ. Eccles. iv. 14, *For from the house* (not of prisoners, but) of revolters *he (this sensible youth) cometh to reign,* in allusion probably to Jeroboam, whose future elevation Solomon foresaw. See 1 K. xi. 11—13, 26, 28, 40. xii. 20.

V. As a N. סיר, plur. סירות *a pot, a kettle, to remove* meat to and from the fire. Exod. xvi. 3. 2 Chron. xxxv. 13, & al. Also, *a pot,* or *pan, to remove* ashes from the altar. Exod. xxvii. 3, & al. סירות דונה fishing *boats,* so Targum דונית צידון, they seem to be called in Heb. סירות from their deep roundish form resembling *a pot.* occ. Amos iv. 2. Comp. Jer. xvi. 16, and Lowth's notes. Our translators render the words fish-*hooks;* but it does not appear that סירות signifies *hooks,* and a *fish-hook* is denoted by a different word, חכה Job xl. 25, or xli. 1. Isa. xix. 8. Hab. i. 15. Neither does סירות signify *spears,* as Mr Harmer interprets it, Observations, vol. iv. p. 200.

VI. As a N. mas. plur. in reg. סורי *the dangling, irregular shoots* of a vine, which bear either none or bad grapes. occ. Jer. ii. 21.

VII. As a N. mas. plur. סירים *thorns,* from the *irregular* manner of their growth. occ. Eccles. vii. 6. Isa. xxxiv. 13. Hos. ii. 6. Nah. i. 10. Comp. Mic. vii. 4; and on Eccles. vii. 6, observe, that though their most usual fuel in the East is *dung,* which burns *very slowly,* they however heat their pots with *thorns* or *small twigs,* (comp. Ps. lviii. 10.) which *burn as remarkably quick.* See more in Harmer's Observations, vol. i. p. 261, &c.

VIII. As a N. fem. סרין (formed as שכין from שך), plur. סריונות *a coat of mail,* which *turns aside* or *wards off* offensive weapons from the body. occ. Jer. xlvi. 4. li. 3.

סרר *to turn aside,* or *away, again and again,* or *repeatedly.* It is used both in a transitive and intransitive sense. Lam. iii. 11. Hos. iv. 16. As a participle סורר *turning aside, withdrawing, revolting, rebelling, refractory.* See Deut. xxi. 18. Neh. ix. 29. Hos. iv. 16. Zech. vii. 11. Fem. סוררת *gadding, rambling.* (Qu?) Prov. vii. 11. In Hiph. *to turn aside,* or *remove entirely.* Ps. lxxxi. 7; where if הסירותי be the true reading, the inserted ו must be considered as substituted for the reduplicate ר; but thirty-one of Dr Kennicott's codices read חסירתי without the ו. Targ. אעדיתי *I removed.*

Der. Gr. σύρω to draw, *to sheer* off, *swerve, sore, sorry, sorrow, sour, surly,* Qu?

סרב

Occurs not as a verb in Heb. but may perhaps have some relation to צרב *to scorch,* and שרב *to parch.* As a N. mas. plur. סרבים perhaps, *nettles,* from the pungent *burning* sensation they cause. So in Lat. *a nettle* is called urtica, from uro *to burn.*

Nec immerito nonnen sumpsisse videtur,
Tacta quod exurat *digitos* urtica *tenentis.**

Once, Ezek. ii. 6.

סרח

I. *To spread,* or *stretch out, beyond,* or *abroad,* applied to a *luxuriant* vine. occ. Ezek. xvii. 6. —to persons *stretched out* through indolence and luxury. occ. Amos vi. 4, 7. So that thorough sensualist Anacreon, ode iv. lin. 1, &c.

Επι μυρσιναις τερεναις
Επι λωτιναις τε ποαις
ΣΤΟΡΕΣΑΣ, δηλα πεποιηκα.

Stretch'd at my length on flowery bed,
I'll drink my fill.——

—to the curtain of the tabernacle, which *spread beyond* its hinder or western side. occ. Exod. xxvi. 12, 13. As a N. סרח *what thus spreads beyond, superfluity.* occ. Exod. xxvi. 12. As a participle paoul mas. plur. in reg. occ. Ezek. xxiii. 15, סרוחי טבולים בראשיהם exceeding, i. e. spreading out to a great size *in dyed attire about their heads,* wearing *large* tiaras of dyed cloth about their heads. French translat. *ayant des habillemens de tête* flottans *et teints.* It is plain that סרוחי is of the same form as חגורי at the beginning of this verse, and therefore must agree with כשדיים in the preceding one, and ought to be rendered accordingly; not as by Vulg. and Montanus, tiaras. See Niebuhr, Voyage, tom. i. p. 129, &c. on the head-dresses of the modern orientals. And observe that in Ezek. xxiii. 14, twenty-eight of Dr Kennicott's codices read כשדים.

II. In Niph. spoken of wisdom, "*to be* or *become luxuriant, to shoot out into vain foolish conceits,*" Taylor; or, "as we say, *to overshoot itself,*" Bate. occ. Jer. xlix. 7.

Der. *To stretch, a streak.*

Digitized by Google

* Macer in Martinii Lex. Etym.

סרך Chald.

It occurs not as a verb in the Bible, but as a N. mas. plur. סרכין, emphat. סרכיא, and in reg. סרכי *presidents* over other governors. occ. Dan. vi. 2—4, 6, 7.

סרן

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but

I. As a N. mas. plur. in reg. סרני *plates*, or rather *axle-trees*; so the Vulg. axes, but the LXX τα περισχοντα *the appendages*. occ. 1 K. vii. 30.

II. As a N. mas. plur. סרנים *princes, chiefs, rulers*. The word in this view is used only for the five *princes of the Philistines*, who are enumerated, 1 Sam. vi. 16, & seq. and who were probably so called by a dialectical variation from the Heb. שר comp. 1 Sam. xxix. 9.

סרס

Occurs not as a V. in Heb. but in Chaldee signifies *to serve, minister, attend*. The word is of a less servile signification than עבד.

I. As a N. סריס *an attendant* or *officer* in a king's court. Gen. xxxvii. 36. xxxix. 1. xl. 2. Esth. i. 10. 2 K. xx. 18. Comp. Dan. i. 3.

II. *A lord chamberlain, a lord of the bed-chamber*, who, I suppose, was *a eunuch*. Esth. ii. 3, 14. And hence

III. *A eunuch, a man castrated*. Isa. lvi. 3, 4. So called, because such were usually advanced to the highest *offices* in the palaces of the *eastern* princes, and particularly had the care of their women, (see Esth. ii. Dan. i.) as is still the custom among the oriental nations to this day: not that the word סריס doth in its primary meaning imply *castration*, for Potiphar סריס of Pharoah *had a wife*.* See Gen. xxxix. 1, 7, &c.

In like manner the Greek ευνουχος (whence the Latin *eunuchus*, and Eng. *eunuch*) doth, according to its etymological sense, signify *a chamberlain*, or *bed-chamber-man*, from ευνη *a bed*, and εχω *to have* or *keep*. In the court of king Zedekiah we find Ebed-melech *a black eunuch*, Jer. xxxviii. 7, &c. (comp. Jer. xiii. 23.) and it is remarkable that the Turkish Grand Seignor still employs such to attend on his harem. See Harmer's Observations, vol. iii. p. 327, &c.; Complete Syst. of Geography, vol. ii. p. 5; and Habesci's Present State of Ottoman Empire, p. 155.

סרף

It occurs once in the form of a participle Hiph. Amos vi. 10, *And a man's uncle*, or rather *beloved friend, shall take him* ומסרפו *to bring the bones out of the house*; where the Vulg. renders ומסרפו, et comburet eum, *and shall burn him*; and our translation, more justly as to the form of the word, *and he that burneth him*. What seems to have led the translators to this interpretation is the similarity of sound between סרף and שרף *to burn*. But still it was not the custom of the Jews *to burn* their dead. *The burning* mentioned 2 Chron. xvi. 14, refers to the *burning of perfumes*; comp. ch. xxi. 19. Jer. xxxiv. 5. And the single instance we have in the Jewish history of *burning dead bodies*, in the case of Saul and his sons, 1 Sam. xxxi. 12, was, no doubt, to prevent the possibility of their being treated with indignity, as they had before been; see v. 9, 10. * But though the Jews did not burn, they used to *anoint* their dead (see Mat. xxvi. 12. Mark xiv. 8. Luke xxiii. 56, and comp. under חנט I.): and this seems the true sense of the Heb. סרף, which is retained in the Samaritan version of Deut. xxviii. 40, where it answers to the Hebrew סרך מסרפו *to anoint*, then in Amos vi. 10, *he who anoints him*.

סת

I. It occurs not as a V. in Kal, but in Hiph. *to stir, raise* or *rouse up*. occ. Job xxxvi. 16.

II. *To stir up*, in a spiritual or mental sense, *to incite, excite*, See Deut. xiii. 7. 1 Sam. xxvi. 19. 2 Sam. xxiv. 1. 1 K. xxi. 25.

III. *To excite, irritate*. occ. Job xxxvi. 18, *Because there is wrath* (namely in God), (*take heed*) *lest* יסיתך בשפק, he irritate thee *to explosion*, i. e. so as to *explode* and *reject* thee, as at ch. xxxiv. 26.

Hence, perhaps, Lat. *cito*, whence *excito, incito*, and Eng. *excite, incite*, &c.

IV. With מ following, *to urge from, avert, turn away*, in a transitive sense. Job xxxvi. 16. 2 Chron. xviii. 31.

V. As a N. mas. sing. סתו (formed like מדו from חנו, חנו from חנ) *the disturbed, turbulent, boisterous part* or *season of the year*, such as the months of November, December, January, and February, are in Syria.† So, according to Niebuhr,‡ the Arabs call the *rainy* season, which at Maskât, and the eastern mountains of Arabia, lasts from about the 21st of November till the 18th of February, by the name of *Schitte*. occ. Cant. ii. 11; where LXX χειμων, and Vulg. hyems *winter*.

סתל see סלל III. under סל.

סתם

I. *To stop, stop up*, obturare, as wells, or the like. occ. Gen. xxvi. 15, 18. 2 K. iii. 19, 25. 2 Chron. xxxii. 3, 4, 30. So LXX in all

* This argument is not however absolutely conclusive, for the *eunuchs* in some places, as in Tonquin, *have women* and *marry*. See Dampier's Voyages; Salmon's Geograph. Grammar, p. 461; Dow's History of Hindostan, (in Crit. Rev. for October, 1768, p. 243.) who says that Cafoor, who had paved his way to the Musnab, *though a eunuch, married one of the sultanas*, and Mr Niebuhr, Description de l'Arabie, p. 71, has these express words: "*Les eunuques ne haissent pas le sexe*, comme bien des gens le croient. *Celui*, qui fit avec nous la route de Sues a Jambo, *avoit plusieurs femmes esclaves destinees a ses plaisirs*; une d'elles etoit traitee en grande dame. L'on me parla d'une riche *eunuque* a Basra, *qui avoit son* harem. *Eunuchs do not hate the sex*, as many persons believe. *He*, who made with us the voyage from Sues to Jambo, *had several female slaves destined to his pleasures*; one of whom was treated like a great lady. They told me of a rich *eunuch* at Basra, who had his *harem*." And to come nearer home, "Even the *eunuchs* [among the Turks] are allowed to *marry*, and several of them have *many wives*, for polygamy is allowed." Habesci's Present State of Ottoman Empire, p. 106. The ancient *eunuchs* were not less lascivious than the modern. See Ecclus xx. 3. xxx. 20; and Bayle's Dictionary, article *Combabus*. Epictetus in Arrian lib. ii. cap. 20, remarks, Και οι ΑΠΟΚΟΠΤΟΜΕΝΟΙ τας γε προθυμιας τας των ανδρων απεκοψασθαι ου δυνανται. Comp. Juvenal. Sat. I. lin. 22, and note Delph.

* See Cicero De Leg. II. 22, of Sylla.

† See Russell's Nat. Hist. of Aleppo, p. 148, 149, 156, 157.

‡ Description de l'Arabie, p. 4.

Digitized by Google

these passages ιμφρασσειν.—as a breach in a wall. Neh. iv. 7; where LXX αναφρασσεσθαι.

II. *To stop, obstruct, shut out,* as prayer. So LXX αποφραξει. occ. Lam. iii. 8.

III. *To stop, shut up,* as a vision, which is, at the time it is given, unintelligible. occ. Dan. viii. 26. xii. 4, 9. Comp. ver. 8.

IV. As participles or participial Ns. סתם *the hidden part* of man, or *the inner man,* ὁ εσω ανθρωπος, as St Paul speaks, Rom. vii. 22. Eph. iii. 16; or as St Peter, 1 Ep. iii. 4, ὁ κρυπτος της καρδιας ανθρωπος, *the hidden man of the heart.* occ. Psal. li. 8. סתים *something hidden* or *abstruse.* occ. Ezek. xxviii. 3.

The above cited texts are all wherein the root occurs.

DER. *to stem, stammer.*

סתר

I. In Kal, and Hiph. *to hide, conceal.* Exod. iii. 6. Isa. xvi. 3. Deut. xxxi. 17, 18, & al. In Niph. of a person or thing, *to be hidden, concealed.* Gen. xxxi. 49. Num. v. 13. Also, *to lie hid, abscond.* Gen. iv. 14. 1 Sam. xx. 19. 1 K. xvii. 3. In Hith. *to hide oneself, lie hid,* 1 Sam. xxvi. 1. Isa. xxix. 14, & al. As a N. סתר *secret,* Jud. iii. 19. Prov. xxi. 14. xxv. 2. Also, *a hiding* or *secret place.* 1 Sam. xix. 2. Ps. xviii. 12. xxxi. 21. cxix. 114. lxxxi. 8, *I answered thee* בסתר רעם *in* the secret place *of thunder.* See Exod. xix. 16—19. As a N. fem. סתרה, *a hiding place, protection.* occ. Deut. xxxii. 38. As a N. מסתר *a hiding place* or *den* of a wild beast. Ps. x. 8, 9, & al.

II. Chald. *to destroy, demolish.* occ. Ezra v. 12. So LXX κατιλυσι *dissolved, demolished.*

DER. *Store.* With מ prefixed, Gr. μυστηριον, whence Eng. *mystery.* The old French *mestier,* whence Eng. *mistery,* and formerly *mister,* a trade. *A satyr,* a species of ape.

Also from the Chaldee, *to shatter, scatter.* Hence also the Latin or Roman idol, Saturnus, *Saturn,* had his name. He answered to Κρονος, *Cronus,* in the Greek mythology; and as the latter had his appellation from Heb. קרן *to irradiate, be diffused,* as the light; so the former, I think, from סתר *to hide,* denoted *the light, the electrical* or *finer part of the celestial fluid,** *latent* in the pores of all bodies, and which, assisted by the air, is indeed the *life* of all animals and vegetables, and the true anima mundi, or *soul of the world.* Comp. under כמש. But I shall leave the thinking and philosophical reader to his own reflections on this *very curious* and *interesting* subject, after presenting him with as literal a translation as I can, of

The ORPHIC *hymn to* CRONUS *or* SATURN.†

"Illustrious or cherishing father, both of the immortal gods and of men, various of counsel, spotless, powerful, mighty Titan; who consumest all things, and again thyself repairest them; who holdest the ineffable‡ bands throughout the boundless world; Cronus, thou universal parent of successive being; Cronus, various in design, offspring (or rather fructifier) of the earth and of the starry heaven; birth, growth, consumption; husband of Rhea,* dread Prometheus,† who dwellest in all parts of the world, author of generation, tortuous in counsel, most excellent, hearing our suppliant voice, send of our life a happy, blameless end."

Whether the Saxon god ‡ Seater, who has left his name to our Saturday, was brought from Germany, or derived from the Roman Saturnus, I pretend not absolutely to determine. He was, however, according to Verstegan's Antiquities, p. 85, represented under the figure of an old man standing on a *fish,* (comp. דגון under דג IV.) with a basket of *fruits* and *flowers* in his right hand, and a *wheel* in his left. *Fish, fruits,* and *flowers,* are very proper emblems of *fecundity* in the animal and vegetable world, as the *wheel* is of *revolution* or *change;* and all taken together, are very suitable symbols to accompany the *all-consuming, all-repairing* god, as Orpheus in the above cited hymn describes Cronus or Saturn,

Ὁ δαπανης μεν απαντα, και αυξις ιμπαλιν αυτος.

Comp. Vossius De Orig. & Prog. Idol. lib. ii. cap. 33.

PLURILITERALS, in ס.

סיון

see under סוה III.

סלעם

As a N. from סעל *to cut, break,* and עם *contiguity,* a kind of *locust,* probably so called from its *rugged, craggy* form, as represented in Scheuchzer's Physica Sacra, tab. ccl. fig. 1, which see. Once, Lev. xi. 22. In Chaldee סלעם is used as a verb, and signifies, *to swallow down, consume,* or the like, and thence Bochart derives the N. סלעם; but I rather apprehend that the Chaldee V. is formed from the Heb. N. compounded as above.

סמדר

As a N. from סם *to place,* and דר *round, a bunch of vine buds, which produce the blossoms* or *flowers,* so called from the *form* of their *growth, round* the stalk. occ. Cant. ii. 13, 15. vii. 12. Symmachus renders it in Cant. ii. 13, by ωναν*θη the vine blossom,* the Vulg. in that passage by florentes *flowering, blossoming,* and in the two last by floruit *hath blossomed,* and flores *blossoms;* but the LXX in the two former texts by κυπριζειν, and in the last by κυπρισμος, which I take precisely to denote the *bud* or *budding* of a flower. See Harmer's Outlines, p. 136, &c.

סומפניא or סומפוניה Chald.

As a N. a kind of *musical instrument.* occ.

---

* See Encyclopædia Britannica in Chemistry, No. 96, &c. and in Electricity, p. 450. col. 2, &c. 3d edit.

† The original may be found at p. 110. of Eschenbachius' edition.

‡ Or perhaps "infrangible, not to be broken," for I suspect the true reading of the Greek to be αρρηκτους.

* i. e. of the *gross air,* from Greek βεω *to flow.*

† i. e. sometimes acting as *fire,* which Prometheus was fabled to have stolen from heaven.

‡ "This name," Sheringham observes, "is to be found in no writer before Verstegan." Univ. Hist. b. iv. cap. 13. § 3. p. 443. vol. vii. fol.

Digitized by Google

Dan. iii. 5, 10, 15. But in Dr Kennicott's codices the word is in these texts spelled with great variety.

This word, notwithstanding the opinion of some learned men to the contrary, is not, I think, derived from the Greek συμφωνια, which "is a compound word that signifies a *concert* or *harmony of many instruments;* whereas in Daniel סומפניא is a simple name of *one single instrument*, as the words *cornet, flute, harp*, with which it is joined, (each) denote one kind of music. As to the particular instrument intended by that name, we cannot be positive. A pipe perforated with many holes was so called in the Jerusalem tongue,* and a bladder with pipes in it had the like name in the language of the Moors, which they left behind them in Spain.† The Moors in Africa called a little drum, hollow in the middle, and covered on one end with a skin, a *symphony*, ‡ which (name) as justly might be given to one kind of harp or fiddle, that was made, according to St Austin, of a concave piece of wood like a drum. § For the common reason of calling so many things by the same name, seems to be their *cavity*, wherein they all agreed."—For "*symphony* (סומפניא) comes from ספף (or סף), which carries the idea of *cavity* to all its derivatives. Thus *saph* or *siph* (סף), the original of the Greek *scyphus*, is a *cup* or *bowl* in the Hebrew or Chaldee tongue. *Syphon* is a *pipe* that sucks up and decants water, and *siphnos* in Hesychius is interpreted by another word, signifying *void* or *empty*." Thus the late learned Bp Chandler, in his Vindication of the Defence of Christianity, book i. ch. i. sect. 2, where see more. I must not, however, omit to observe, that the name of this instrument is in the common editions printed without the מ סיפניא, Dan. iii. 10, and that in the dialectical derivations from the Hebrew מ is often inserted before ב and פ, as in למפד from לפיד (comp. under לפד) *sambuca* from סבך, &c.

סנור See under סנר.

סנפיר

As a N. from סנה *a thorn*, and פר *to break, the fin* of a fish, which consists of *rays*, or, according to the Heb. phrase, of *thorns*, i. e. little *bones* or cartilaginous *ossicles*, supporting a membrane *broken* or *divided* into several *partitions*. Thus then the *form* or *texture* gives the reason of the Heb. name. occ. Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.

סרבל Chald.

It occurs not as a V. in the Bible, but in the Targum signifies, *to cover, clothe*, particularly *with an outer garment*. Thus in Targ. on Ezek. xvi. 26, מסרבלי בסר clothed *with flesh;* Nah. ii. 3, מסרבלין בצבעונין clothed *in various colours*. As a N. mas. plur. in reg. סרבלי *cloaks, mantles, burnooses*, occ. Dan. iii. 21, 27. Herodotus, lib. i. cap. 195, tells us, that in his time, which was about a hundred years after the events recorded in Dan. iii. the dress of the Babylonians consisted of a *tunic of linen* reaching down to the feet, and over this another *tunic of woollen*, and over all a white *short cloak* or *mantle*, χλανιδιον, and that on their heads they wore *turbands* μιτρησι.* Thus, therefore, I think, we may best translate Dan. iii. 21. *Then these three men were bound*, בסרבליהון in their cloaks, פטשיהון *their* turbands, וכרבלתהון *and their* upper (woollen) tunics, ולבשיהון *and their* under (linen) tunics. And as according to this interpretation their סרבלי were their *outermost garments*, we see the propriety with which it is observed at ver. 27, that these *were not changed* by the fire.

סרעף

As a N. fem. plur. in reg. from סר *to decline*, (comp. סר VI.) and עף *to move to and fro*, סרעפתי *long branches shooting* to a distance from the tree, and easily *moved to and fro* by the wind, q. d. *wavers*. LXX κλαδοι *branches*. Once, Ezek. xxxi. 5; where observe that not only the Keri, but also many of Dr Kennicott's codices read סעפתיו, and nine of them סרעפותיו.

סרפד

As a N. from סיר *a thorn*, and רפד *to spread abroad*. Some kind of *wide spreading thorn* or *briar*. Once, Isa. lv. 13.

ע

עבד

I. In Kal, intransitively, *to serve, labour, work*, Exod. xx. 9. Num. iv. 24. Deut. v. 13.

II. In Kal, transitively, *to serve* the ground, i. e. *to till* or *cultivate* it, *to co-operate* or *labour together* with the natural agents, in making it produce its fruit regularly and plentifully. Gen. ii. 5. iv. 2, 12, & al. freq. So the Greeks say την γην θεραπευειν *to serve* the ground, for *tilling* it. See Prodici Hercules, p. 9, edit. Simpson. In Niph. *to be cultivated*. Ezek. xxxvi. 9, 34. As a N. fem. in reg. עבדת *a tilling* or *tillage*. 1 Chron. xxvii. 26.

III. In Kal, *to dress* a vineyard. Deut. xxviii. 39.

IV. In Kal, *to serve, be obedient to* another man as a *servant*. Gen. xix. 4. xv. 13, 14. In this sense it is sometimes followed by ל, as 1 Sam. iv. 9. With ב following, it signifies *to serve oneself of* another, *se servir d'*un autre, *to work* or *do somewhat by means of* him, *to make* him *one's servant* or *slave*. See Exod. i. 14. Jer. xxii. 13. xxv. 14. xxxiv. 9. Ezek. xxxiv. 27. Deut. xxi. 3. Isa. xiv. 3; in which two last cited texts observe that עבד is indefinite *one—they;* so French translation in Isa.

* "Drus. Prov."

† Sanct. in Dan. In Spain in the last century, blind men went about the country, with a bladder to which pipes were fastened, and blowing it made music. This they called a *symphony*.

‡ "Isid. iii. 31."

§ "Aug. in Ps. xxxii."

* Strabo gives us nearly the same account of the Babylonish dress, lib. xvi. p. 1082, edit. Amstel.—Compare also what Dr Shaw says of the modern Arab, Moorish, and Turkish dresses, Travels, p. 224. p. 20, &c.; and Niebuhr's Description de l'Arabie, p. 54, &c.

on t'aura asservi. In Hiph. *to cause to serve.* Exod. vi. 5. Ezek. xxix. 18. As Ns. עבד *a servant* or *slave.* Gen. ix. 25. xii. 16, & al. freq. Fem. עבדה. in reg. עבדת *servitude, service.* Gen. xxix. 27. xxx. 26. Exod. i. 14, & al. freq. Also, *a number of servants,* famulitium. Gen. xxvi. 14. Job i. 3. Comp. under עמל.

V. In Kal, transitively, or with ל following, *to serve* in a *religious* sense, *to perform acts of religious worship* and *obedience,* either *to* the true or false gods. Exod. iii. 12. iv. 23. xx. 5. Deut. iv. 19. Jud. ii. 11, 13, & al. freq. As a N. fem. עבדה *religious service.* Exod. xii. 25, 56, xxxvi. 1, & al. freq.

VI. Chald. *to make, form, do.* Jer. x. 11. Dan. iii. 1, 15, 32. iv. 32. In Ith. *to be made, done.* Ezra vii. 26. Dan. ii. 5. iii. 29. As a N. fem. עבדית, emphat. עבדיתא *work.* Ezra v. 8. vi. 7. As a N. מעבד *a work.* occ. Dan. iv. 34 or 37.

VII. Chald. *to keep, observe,* as a religious feast. occ. Ezra vi. 16.

Der. Lat. *obedio,* whence French *obeir,* and Eng. *obey, obeisance, obedient, obedience.*

עבה

With a radical, but mutable or omissible, ה.

I. *To be thick, gross.* occ. 1 K. xii. 10. 2 Chron. x. 10. So the LXX παχυτερος, and Vulg. grossior est *is thicker.* As a N. עבי *thickness.* 1 K. vii. 26. 2 Chron. iv. 5. Job xv. 26, & al.

II. As a N. עב *a thick beam* or *plank.* 1 K. vii. 6. Ezek. xli. 25, 26.

III. In Kal, *to be* or *become gross, crass, bulky, unwieldy.* So the LXX ιπαχυνθη, Vulg. incrassatus fuisti. occ. Deut. xxxii. 15.

IV. As a N. עב *the density* or *condensation,* as *of vapours in a cloud.* Exod. xix. 9. Hence as a N. עב plur. עבים and עבות *a cloud.* 1 K. xviii. 44. Isa. xviii. 4. Jud. v. 4. 2 Sam. xxiii. 4. Hence once as a verb in Hiph. *to cloud over,* " *cover with a cloud,*" Eng. translat. So Montanus, obnubilavit. Lam. ii. 1. Comp. ענן I. under ענה.

V. As a N. עב *the gross, condensed part of the celestial fluid,* towards, and at, the extremity of the system, " αστεροεμματον ορφνην, *the star-eyed darkness,*" as Orpheus styles it, Hymn. in Apoll. lin. 13. See Job xx. 6. xxii. 12—14. xxxvii. 11. Isa. xiv. 13, 14.* This is what Josephus calls κρυσταλλον, by which he seems to mean *the condensed* or *concreted air;* for, describing the formation of the *heaven* on the second day from the creation, he says that God " κρυσταλλον περιεπηξας αυτω, *compacted* or *concreted the crystal* around it." Ant. lib. i. cap. 1. § 1. Comp. under חתם VIII.

VI. As Ns. מעבה *density, crassitude.* It is spoken of stiff *clayey* ground, or the like. 1 K. vii. 46; where observe the ה is radical and unchanged. עבי the same. 2 Chron. iv. 17.

VII. As a N. mas. plur. עבים *thickets* of wood. Jer. iv. 29.

* See Hutchinson's Moses' Princ. pt. i. p. 125, & seq.; Pike's Philosophia Sacra, p. 61, 62; and Spearman's Enquiry after Philosophy and Theology, ch. v. p. 290, edit. Edinburgh.

Der. *Web, weave, hub,* of a wheel. Latin *nubo* to cover, veil, *nubes* a cloud.

עבט

In general, *to turn aside, divert.*

I. Spoken of a way, *to turn* it *aside,* or *divert* it from a straight course, occ. Joel ii. 7. ולא יעבטון ארחותם *and they shall not* turn aside *their ways* (so LXX και ου μη εκκλινωσι τας τριβους αυτων) i. e. as the Vulg. et non *declinabunt* à semitis suis, *and they shall not* decline from *their paths.*

II. As עבוט and עבט *somewhat diverted* or *turned aside* from its proper owner by way of *pledge, a pledge* or *pawn.* occ. Deut. xxiv. 10—13. Might not לעבט עבטו in the first of these passages be strictly rendered, *to turn aside his pledge,* i. e. from him to thyself? As a verb in Kal, formed from the N. *to pledge, plight, borrow upon pledge.* occ. Deut. xv. 6. In Hiph. *to cause* or *permit* another *to borrow upon pledge, to lend to* him *upon pledge.* occ. Deut. xv. 6, 8. So in the former text the French translation runs thus, Tu prêteras sur gage *à plusieurs nations, et* tu n' emprunteras *point* sur gages; in the latter thus, *Tu ne manqueras point—de lui* prêter sur gages.

עבטט As a N. עבטיט; see among the pluriliterals.

עבר

To pass, in whatever manner.

I. *To pass, go* or *move from one place to another,* Gen. xii. 6. xv. 17. xviii. 5. xxx. 32, & al. freq. *To pass off, distil, trickle down,* as liquid myrrh or honey-drops. occ. Cant. v. 5, 13. In Hiph. *to cause to pass.* Gen. xlvii. 21. As a N. עבר *a place* where one may easily *pass along, a pass, passage,* or *side.* 1 Sam. xiv. 40. Exod. xxxii. 15, *the tables were written on their two* עברי sides or planes, which might be *passed along.* על עבר פניח *upon* the passage, i. e. the plane, *of its face,* or *front.* Exod. xxv. 37.

" In Gen. x. 21, Shem, the progenitor of the holy line, is styled אבי כל בני עבר *the father of all the children* (not of Eber, his great grandson, for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—the father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were, till their settlement in Canaan, and who also *confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, a heavenly.* See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham in particular it is written, Gen. xii. 6, that יעבר he passed *through the land,* and during his *pilgrimage* from one place to another in the land of promise, wherein he *sojourned as in a strange country,* the epithet עברי i. e. *the pilgrim* or *sojourner* (LXX παροικη *passenger*), formed as נכרי *a stranger,* is applied first to him, Gen. xiv. 13; and afterwards עברי, fem. עבריה, LXX Εβραιος, *Hebrew,* became the distinguishing appellation of the *holy family* and *people* descended from him. See Gen.

xxxix. 14. xl. 15. xliii. 31. Exod. ii. 6, 11. iii. 18."*

As a particle עבר *beyond, over, on the other side*, Deut. iv. 49. Josh. xiii. 27. 1 K. iv. 24. אל עבר *beyond*, q. d. *to over*, Deut. xxx. 13. *over*, q. d. *at over*, Exod. xxviii. 26.

II. *To pass over*. Gen. xxxi. 21. In Hiph. *to cause to pass over*. Gen. xxxii. 23. viii. 1, *And God* יעבר caused *the spirit* or *air* to pass over *the earth*, i. e. he caused it to act in its *usual manner*, not *through* the earth, as at ch. vii. 11, but *only*, or *chiefly*, by *pressure on the surface, and so the waters were checked*, prevented from rising higher. Comp. Gen. i. 2; and see Mr Catcott's excellent Treatise on the Deluge, p. 48, 1st edit. p. 86, 2d edit. As a N. עברה *a ferry-boat* for *passing over* a river. 2 Sam. xix. 18. As a N. mas. מעבר *a ford, a place* where a river is *passable*. Gen. xxxii. 22. As a N. fem. מעברה *a ford*, Isa. x. 29. xvi. 2. Also, *a pass*, or *passage*. 1 Sam. xiv. 4.

III. *To pass, go, be current*, as silver. Gen. xxiii. 16.

IV. *To pass away, overpass*, Gen. l. 4. Ps. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11. It is once applied to the *passing away* of condensed clouds in hailstones and flashes of fire. Ps. xviii. 13, *At the brightness before him* עביו עבוי *his densities* passed (in) *hailstones and coals of fire* עביו plainly means the *condensed thunder-clouds*, consisting of *gross air*, and of *watery* and *sulphureous exhalations* from the earth. These, through the brightness of Jehovah's presence, *were kindled*, (see 2 Sam. xxii. 13. comp. Exod. xix. 18. Deut. iv. 11,) and *passed away* in a storm of hail and lightning.†

V. As a N. עבור *produce* of the land, q. d. what *passes* or *comes* from it. occ. Josh. v. 11, 12. Comp. Lev. xxiii. 10—14.

VI. In Hiph. *to cause to pass* to another, as an inheritance. Num. xxvii. 7, 8.

VII. In Hiph. *to make over, give up*, as the first-born to Jehovah, Exod. xiii. 12. (comp. ver. 2. Exod. xxii. 28.)—sons or daughters to Molech, Lev. xviii. 21. Jer. xxxii. 35. (comp. Lev. xx. 2.); which was done באש *by fire*, 2 K. xxiii. 10; and therefore the phrase העביר באש making over *by fire*, implies making over to *Molech by fire*, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itself, without expressing either *the fire* or *Molech*, is used Ezek. xx. 26, for this horrible service. Comp. ver. 31, and see under מלך II. ‡

VIII. With על following, *to pass over, pass by, disregard, forgive*, as an offence. Prov. xix. 11. Mic. vii. 18. Comp. Hos. x. 11. In Hiph. *to cause to pass away, to put away*, as iniquity. 2 Sam. xxiv. 10.

IX. *To pass beyond, transgress*, a law, commandments, &c. Num. xxii. 18. Josh. vii. 15. 2 Chron. xxiv. 20. Isa. xxiv. 5, & al. In Hiph. *to cause to transgress*. 1 Sam. ii. 24.

X. With על *upon* following, *to pass, be laid*, or *charged upon*, as a public burden or impost. occ. Deut. xxiv. 5; where the Vulg. rightly, I apprehend, explains it, Nec *ei* quidpiam necessitatis *injungetur* publicæ, *neither shall any public necessity* or *service* be enjoined him.

XI. In Hiph. *to cause to pass away, to turn away, remove*. Ps. cxix. 37, 39. 2 Chron. xv. 8. Jonah iii. 6.

XII. *To overdo, overcome*, as wine does a man who drinks too much of it. Jer. xxiii. 9.

XIII. As a N. fem. עברה in reg. עברת, plur. עברות, *excess*, as of pride. Prov. xxi. 24. Comp. Jer. xlviii. 29, 30. But it generally denotes the *excess* or *violence* of anger, whether of man, as Ps. vii. 7. Isa. xiv. 6.—or of God, Ezek. xxi. 31 or 36. xxii. 21, 31. Hos. v. 10. Hence as a V. in Hith. *to be excessively angry*, or *transported with anger*, "se deborder en colère." Mercer. Deut. iii. 26. Psal. lxxviii. 21, 59, 62. Prov. xxvi. 17. But in Prov. xiv. 16. xx. 2, מתעבר seems to signify *making himself a transgressor*, as Schultens, in his Comment, has observed. He adds, that in the latter text, מתעברו *he who makes himself a transgressor* against *him*, is a construction parallel with חטאי *he who sinneth* against *me*, Prov. viii. 36.

XIV. בעבור, literally, *in* or *for passing*. It is used as a particle, and denotes the *passing* from cause to effect.

1. Before a N. or pronoun, *because, on account of*. Gen. viii. 21. xii. 13, *That it may be well with me* בעבורך *because of* thee, *by* thy *means*, q. d. that this good may *pass* through thee to me. Comp. ver. 16. Gen. xviii. 26, 29, 31.

2. Before a V. fut. *because that, to the end that*. Gen. xxvii. 4, *And I will eat* בעבור to the end that *my soul may bless thee*, q. d. that hence it may *pass* that my soul, &c. Gen. xlvi. 34, *Ye shall say* so and so בעבור תשבו to the end that *ye may dwell in the land of Goshen*, q. d. that from this cause it may *pass* that ye may dwell, i. e. that from your so saying such an *effect* may *follow*. So before a V. infinitive, 2 Sam. x. 3.

DER. *over, ever*.

עבש

To rot, become rotten or *mouldy*, so Vulg. computruerunt; but rather, *to be shrunk up*, and *so come to nought by excessive drought*. See Bochart, iii. 471. "That ancient learned grammarian Abu Walid chooseth to give the signification of it [עבש] by comparing it with an Arabic word עבס *abesa* [which see in Castell], as it signifies much the same with יבס *yabesa*, *to grow dry*, which he looks on as best befitting this place, viz. because the hurt here spoken of is rather done by *drought* than moisture." Pococke's Commentary on Joel, p. 36. Once Joel i. 17.

עבת

I. *To twine, intwine, complicate*. The LXX give the idea of the word Exod. xxviii. 14, where they render it στιπλιγμενα *wreathed, twisted*. As a participle paoul עבות *complicated, intwined, twisted together*. Ezek. xx. 28. Comp. ch. xxxi. 10, 14. מעשה עבת "*wreathen work*," Eng. translat. Exod. xxviii. 14, 22.

II. As a N. עבות and עבת, plur. עבתים and עבתות *a rope* formed by *complication* or *twist-*

* Greek and English Lexicon in Ἐξέρασις.
† See Bate's Integrity of the printed Hebrew Text, &c. p. 126—128.
‡ Comp. Vitringa, Observat. Sacr. lib. ii. cap. 1. § 18.

ing. Isa. v. 18. Ps. cxxix. 4. Job xxxix. 10. Jud. xv. 13. Ps. ii. 3. Hos. xi. 4, & al. freq.

III. *To complicate,* i. e. *to contrive artfully.* Spoken of oppression, occ. Mic. vii. 3,—*the prince asketh, and the judges, for reward, and the great man speaketh oppression,* נפשו הוא *it is his life,* ויעבתוה and they complicate it, i. e. the oppression; they contrive it artfully and craftily; *qu'ils* entortillent," says the French translation. So the Greeks use *ὑφαινειν μητιν,—δολον to weave* a design, counsel, deceit, (see Homer, Il. vii. lin. 324; vi. lin. 187.) and the Latins, nectere *fraudes,* &c.

Hence Greek *ἀσσω to bind together, connect*; but comp. under אפד.

עג

To bake upon (see Isa. xliv. 19). or *under the coals,* as cakes of bread. occ. Ezek. iv. 12, where LXX *ἐγκρυψις* (MS. Alexand. *κατακρυψις*), and Vulg. operies, *thou shalt cover.* Comp. גלל V. under גל. As a N. fem. עגה, in reg. עגת, *a cake* of bread *thus baked.* Gen. xviii. 6. 1 K. xvii. 13. xix. 6, & al. So the LXX throughout *ἐγκρυφιας,* * and Vulg. (panis) subcineritius (*bread*) *baked under the coals* or *ashes.* And this ancient method of *baking bread* is still sometimes used in the East. " Rauwolff observed, that travellers *frequently baked bread,* in the deserts of Arabia, on the ground heated for that purpose by fire, *covering their cakes of bread with ashes and coals,* and turning them several times till they were enough."† Comp. Hos. vii. 8. Busbequius ‡ mentions the *baking of bread under the coals* by the women of Bulgaria in Turkey as a usual practice in his time. And not to multiply testimonies of a fact so well known, I shall only farther add a translation of what Niebuhr says, Description de l'Arabie, p. 46, " The Arabs of the desert sometimes put a ball of paste upon coals of lighted wood, or upon *camel's dung dried;* ils la couvrent soigneusement de ce feu, § *they cover it carefully with this fire,* in order that it may be thoroughly penetrated by it; they afterwards take off *the ashes* from it, and eat it hot."

As a N. מעוג the same as עגדה. occ. 1 K. xvii. 12. For מעוג Psal. xxxv. 16, see under לעג.

עגב

The radical idea is, I apprehend, *to be set,* or *joined, upon* another. So as a V. the LXX always render it by *ἐπιτιθεμαι.* עגב however occurs not as a V. simply in this sense; but

I. It denotes *strict conjunction* or *union of love* or *affection,* as דבק, חשק, &c. With על, and once (Ezek. xxiii. 12). with אל, following, *to be set upon, doat upon.* Ezek. xxiii. 5, 7, & al. As a N. fem. in reg. עגבת *a being set* or *doating upon.* So LXX *ἐπιθεσις.* occ. Ezek. xxiii. 11.

II. As a N. עוגב or עגב rendered *organ* (so LXX in Job xxi. 12. Ps. cl. 4. *ὀργανον*) which it seems to have resembled so far as it consisted of a number of pipes *set close,* or *joined together.* occ. Gen. iv. 21. Job. xxi. 12. xxx. 31. Psal. cl. 4. Ezek. xxxiii. 31, *For they make (thy words)* עגבים *(like)* pipes *in* or *at their mouth,* i. e. something to play or trifle with. Ver. 32, *And behold thou art to them* כשיר עגבים *as a song* (for) the pipes (i. e. to be sung with them) *of one who has a pleasant voice, and is skilled in music.* From the passage here cited the antiquity of this instrument sufficiently appears, but we can hardly imagine it was very like the *modern organ:* it seems rather, from Ezek. xxxiii. 31, to have been " a kind of flute *composed* of several pipes of unequal thickness and length *joined together,* which gave an harmonious sound when they were blown into by moving them successively under the lower lip."* And it may be worth observing, that in the additional psalm, which we have in the LXX, David says of himself, when a shepherd, Αἱ χειρες μου ἐποιησαν ὀργανον, *my hands made* the organ; which seems to show that these translators meant by *ὀργανον* some kind of *pastoral instrument,* probably not unlike that described by Virgil. Eclog. ii. lin. 36,

——disparibus septem compacta cicutis
Fistula,
A flute of seven unequal pipes compact.

Where observe, that the term " compacta" † very nearly expresses the idea above assigned to the Heb. עגב.

Two or three lines before, Virgil tells us, according to the popular mythology of his time.

Pan *primus calamos cera* conjungere *plures*
Instituit—
Pan taught to *join* with wax unequal *reeds.*
DRYDEN.

And Lucretius, lib. iv. lin. 592, 593, describes Pan as playing on the reeds of his *syrinx,* or *compound pipe, by moving his lip along it,*

Unco sæpe labro calamos percurrit hianteis
Fistula *silvestrem ne cesset fundere musam.*

Comp. lib. v. lin. 1406.

So the idol Pan, or universal nature, *κοσμοιο το συμπαν,* Orph. is commonly represented with a musical instrument composed of *seven* pipes, and according to Orpheus,

Ἀρμονιαν κοσμοιο κελευων φιλοκαιγμονι μολπῃ.
——he modulates to *dancing* measures
The *harmony of nature*——

Comp. under חג III. and note there.

His *pipes* answer in number to the six primary planets and the moon, whose constant and regular revolutions are carried on by the *streams of light,* and *spirit,*‡ dispensed to each accord-

* Were there any doubt concerning the sense of this Greek word *ἐγκρυφιας,* it might be determined by Lucian, tom. i. p. 272, edit. Bened. where in a dialogue between Æacus and Menippus, Empedocles, who was burnt to death in mount Ætna, is described to be *σποδου πλεως, ὡσπερ ἐγκρυφιας αρτος stuck full with ashes, like bread baked under the coals;* and this passage, by the way, farther shows that the Greeks, in Lucian's days, sometimes used such sort of bread.

† Harmer's Observations, vol. i. p. 232, where see more; and in Scheuchzer Phys. Sacr. on Num. xi. 6—9.

‡ De Legat. Turc. epist. i. p. 42.

§ Or, la braise, *the live coals,* as he expresses himself in his Voyage de l'Arabie, tom. i. p. 188.

* Calmet's Dictionary in *Music.*

† So Ovid, Metam. lib. i. lin. 711,
——*disparibus calamis* compagine *ceræ*
Inter se junctis——

‡ The Greek scholiast on Theocritus, Idyll. i. lin. 3, says that the *syrinx* or *compound flute* of Pan represent-

ing to the heathen theology, by Pan. I say of *light* as well as of *spirit*, or gross air, not only because *light* is really one of the great agents by which the planets are moved round in their orbits, but also because the *harmony of the world* was expressly ascribed by the heathen to Apollo, or the *solar light*, as well as to Pan, or rather to Apollo under the character of Pan. Thus Orpheus in his Hymn to Apollo,

Συ δε παντα πολον κιθαρῃ πολυκρικτῳ
Αρμοζις ———

———With thy harp
Of various modulation thou the whole
"Of heaven dost *harmonize*."
DODD altered.

And again,

Αρμονιῃ κιρασας παγκοσμιον ανδρασι μοιραν.
Μιξας χυμωνος, θερεος τ' ισον αμφοτερωσιν—
Ενθεν τοι μιμνουσι σε βροτοι πλῃζουσιν ανακτα
Παναι, θεον δικερων', ανεμων συριγμαθ' ιεντα.

———Nature's tribes,
No less than Nature, to thy *harmony*
Owe the variety and pleasing change
Of seasons, mix'd by thee in equal parts,
Summer and winter——mortals hence
Have call'd thee royal *Pan*, *two-horned* god,
The vivifying gales through *Syrinx* famed
Emitting——
DODD.

Thus we learn whence Pythagoras and his successors had their famous *harmony of the spheres*. Comp. under עז IV. and קרן II. See the Orphic Hymns to Pan and to Apollo, and Mr Spence's Polymetis, p. 181, and plate xxvi. fig. 1, where you may observe a personage playing on *two pipes*, in the middle of two concentric ovals; the outer one of which is adorned with representations of the planets, the inner one with those of the zodiac.

עגל

It occurs not as a V. but the idea is evident.

I. As a N. עגל *round, orbicular, roundness, rotundity*. 1 K. vii. 23, 31, 35, & al.

II. As a N. עגיל *a circular* or *round ornament, a ring* or *ear-ring*. occ. Num. xxxi. 50. Ezek. xvi. 12. So in the latter passage the LXX περιχισεις, and Vulg. circulos. Comp. under גזם.

III. As a N. מעגל *a round camp* or *encampment*. occ. 1 Sam. xxvi. 5, 7, and so fem. מעגלה occ. 1 Sam. xvii. 20; where LXX στρογγυλωσιν *the round*. "An Arab *camp* is still always *round*, when the disposition of the ground will admit of it, *the prince being in the middle*, and the Arabs about him, but so as to leave a respectful distance between them. Add to this, that their *lances are fixed near them in the ground* all the day long, ready for action." Thus Mr Harmer (from D'Arvieux), Observations, vol. ii. p. 245; where see more. So Volney, Voyage, tom. i. p. 364, says, "The form of the camps (of the Bedoween Arabs) is an irregular *round*, consisting of a single range of tents placed at a greater or less distance from each other." Comp. Encyclop. Britan. in BEDOUINS, p. 118.

IV. As a N. fem. עגלה plur. עגלות *a carriage* or *car*, which is *rolled* forward on *round wheels*. Gen. xlv. 19. 1 Sam. vi. 7, & al. Also, a kind of *tribulum* or *machine for thrashing out corn*, such as Varro De Re Rustic. lib. i. cap. 52, calls plostellum Pœnicum, *a Punic* or *Carthaginian wain*; which no doubt the Carthaginians derived from their Phenician or Canaanitish ancestors, and which Varro describes is made "*ex assibus*, dentatis cum orbiculis—in eo quis sedeat atque agitat, quæ trahunt, jumenta,—of boards, and furnished with little *wheels notched like teeth*, and adds, *that a man may sit in it to drive the beasts which draw it*." A similar machine is still used in the east for the same purpose. Thus Dr Russell* tells us, that near Aleppo in Syria, the corn is "dislodged from its husk by a machine like a sledge, which runs upon two or three *rollers* drawn by horses, cows, or asses. In these *rollers* are fixed low iron *wheels*, notched like the teeth of a saw, and pretty sharp, at once cutting the straw and separating the grain." Comp. under מרג. occ. Isa. xxviii. 27, 28; where see Bp Lowth. Amos ii. 13, "*Behold I will* press *your place, as a loaded corn-wain* presseth *its sheaves*; where מעיק and תעיק both seem *active*. See Bp Newcome's note, and his Appendix.

V. As a N. מעגל *a chariot* or *waggon-way, a road for carriages, a highway*. Ps. cxl. 6. It is often used in a metaphorical sense for *ways, paths, proceedings* of men, &c. See Ps. xxiii. 3. Prov. ii. 15. iv. 11. Isa. lix. 8, & al.

VI. As a N. mas. plur. in reg. מעגלי *circulators, revolvers*. occ. Ps. lxv. 12. ומעגליך *and thy* circulators (i. e. the light and spirit, which are in perpetual *circulation*) *drop fatness*. So Callimachus, with remarkable conformity to the Psalmist's expression, says, in his Hymn to Apollo, or the *solar light*, lin. 38,

Αι δε κομαι θυοιντα πιδῃ λιβουσιν ελαιῳ.
His hair *on earth a fragrant oil distils.*

But should not מעגליך be rather rendered *thy* (i. e. *God's*) *vehicles*, as denoting the *clouds* on which he rideth, or which he maketh his chariot? See Isa. xix. 1. Ps. civ. 3.

VII. As a N. עגל and fem. עגלה *a calf, a young beeve, a steer* or *heifer*. See Gen. xv. 9. Isa. vii. 21, 22. Ps. cvi. 19, 20. Hos. x. 11. This seems an emblematic name given to this animal, as being, both to believers and heathen, a representative of *fire*, that condition of the heavens wherein the celestial fluid is in the most *violent act of circulation*, and which is the *great circulator*, the natural and mechanical spring of all the action, motion, and *circulation* in the universe. Hence the golden *calves* of Aaron and Jeroboam were set up as secondary representatives of the First Person (as we speak) of the ever-blessed Trinity, whose primary emblem was *fire*. Comp. under כרב II. p. 342, 343.

It is plain from Aaron's proclaiming a feast to *Jehovah*, Ex. xxxii. 5, and from the worship of Jeroboam's *calves* being so expressly distinguished from that of *Baal*, 1 K. xvi. 31, 32. 2 K. x. 28—31. (comp. Acts vii. 40, 41.), that

ed the *spirits* of the world; την δε συριγγα των εν τῳ κοσμῳ πνευματων μιμησιν ειναι. Comp. under כחל IV.

* Nat. Hist. of Aleppo, p. 18.

Digitized by Google

both Aaron and Jeroboam meant their respective *calves* for *emblems of Jehovah.** It is also farther evident, that by setting up the *calf* or *steer*, i. e. the *cherubic* emblem of the *first* person of the Godhead, neither Aaron nor Jeroboam intended absolutely to exclude the second and third persons of the ever-blessed Trinity as objects of worship, for each calls his respective *calf Aleim*, (plur.) and Aaron says, אלה THESE (are) *thy* Aleim, THEY *which have brought* (העלו plur.) *thee up out of the land of Egypt.* See Exod. xxxii. 4. 1 K. xii. 28. Nevertheless the inspired Psalmist speaks of Aaron's *calf* with the utmost *contempt*, and declares that, by worshipping it, *they forgot* GOD THEIR SAVIOUR, (comp. 1 Cor. x. 9.) who had worked so many miracles for them, and that for this crime God was going to *destroy* them (see Psal. cvi. 19—24. comp. Exod. xxxii. 10.); and St Stephen calls it plainly ειδωλον *an idol*, Acts vii. 41; as St Paul likewise styles those who worshipped it *idolaters*. And as for Jeroboam, after he had, for political reasons (see 1 K. xii. 27, &c.) made a schism in the Jewish church, and set up his two *calves* in Dan and Bethel, as objects of worship, he is hardly ever mentioned in Scripture but with a particular stigma set upon him—*Jeroboam, the son of Nebat, who made Israel to sin.* Were not these things written for our admonition, and to teach us Christians also, what a dreadful *crime* it is to set up one person of the Holy Trinity as an *essence* or *nature* superior to the other two co-equal and coeternal persons; and how highly *idolatrous* it is to worship ONE SUPREME BEING *in exclusion or derogation of the* SON *and of the* HOLY SPIRIT? This is not the *Lord God* JEHOVAH ALEIM, proposed to our faith and adoration in the *Scriptures of truth, which were given by inspiration of God, and are able to make us wise unto salvation.* And what matters it, as to ourselves I mean, whether *we set up an idol in our heart*, or *put the stumbling-block of our iniquity before our face?* See Ezek. xiv. 3, 4, 7, 8. Comp. 1 John ii. 23. v. 20. 2 John ver. 9.

DER. Saxon *hweogul* and *hweol*, whence Eng. *wheel*. Saxon *hægel*, whence *hail*. Also perhaps *ogle, goggle*.

עגם

To be grieved, afflicted. Once, Job xxx. 25; where LXX στεναζων *to groan*. The word is used in Chaldee in the same sense.

It is probable that from this root Hercules was by the Gauls surnamed Ogmius, עגמי, on account of his many *labours* and *sufferings*. See Bochart, vol. i. 663, 664.

עגן

To be detained, stay. So the LXX κατασχεθησεσθε; *will ye be detained?* In Chaldee likewise the V. signifies *to be detained*. See Targum on Isa. xxiv. 22. xlii. 22. xlix. 9. Once, Ruth i. 13; where observe, that תעגנה is for תעגנדה, the radical ד being dropped before a servile one, as in תאמנה for תאמננה, Isa. lx. 4. See Grammar, sect. vii. 23.

Hence the Greek οκνεω *to delay*, οκνος *sloth*, &c.

עגר

Occurs not as a V. in Heb. but as a N. עגור *a crane, a bird of passage.* occ. Isa. xxxviii. 14. Jer. viii. 7. Bochart thinks it so called from its *cry*, and observes that the names of this bird in several other languages, particularly the Greek γιγανος, Latin *grus*, Welsh *garan*, German *cran* (to which we may add our Eng. *crane*), are all formed by an *onomatopœia* from its remarkable cry, of which the Greek and Latin poets have taken abundant notice. And from the Heb. name of this bird the learned writer just mentioned remarks, that the Arabs appear to have had their V. עגר in the sense of *returning home, fleeing back to one's own dwelling.* For it is certain that these birds every year *return* or *fly back* to the northern countries where they were bred, and, according to Ælian, την ιδιαν εκαστον καλιαν αναγνωριζειν, ως την οικιαν ανθρωποι, *know again each their own nests, as men do their own houses.* See more in the excellent and entertaining Bochart, vol. iii. 68—80.

עד

Denotes *beyond, farther*, or *besides* somewhat else.

I. As a particle, עוד.

1. Of time, *yet, still*, Gen. xxix. 7. Num. xi. 33. Comp. Job xxvii. 3.
2. *Besides, moreover*, 2 Sam. v. 13. Isa. v. 4.
3. *Again, yet again, any more.* Gen. xxiv. 20. Jud. xiii. 8. Gen. viii. 21.
4. *A long while.* Gen. xlvi. 29. Ruth. i. 14.
5. It is used almost like a N. *any other, any else.* Deut. xxxiv. 10. Isa. xlv. 5, 6.
6. With ב prefixed, בעוד *whilst yet*, q. d. *in yet*, Deut. xxxi. 27. 2 Sam. xii. 22.
7. With מ prefixed, מעוד *from the long while* (comp. 4.) Gen. xlviii. 15, מעודי from the long time *I* (*have been born* or *lived*, namely.) Num. xxii. 30, מעודך from the long time *thou* (*hast ridden*).

II. As a particle, עד.

1. Of time, *yet, still.* Job i. 18. Comp. Gen. xlix. 27; where LXX ετι *yet*. Hence Sax. *gyt, get*, Eng. *yet*, Lat. *ad* to, Eng. *at*.
2. Of time, place, or comparison. *Until, to, unto.* Lev. xv. 5. Deut. i. 7. Isa. i. 6. 2 Sam. xxiii. 19.
3. *Even.* Isa. xxxiii. 23, where Symmachus ΕΩΣ σκυλων πολλων *even* many spoils.
4. *Moreover, farther.* 1 Sam. ii. 5.
5. *Whilst, during the time that.* Jud. iii. 26. Jonah iv. 2. 2 K. ix. 22.
6. Of time, *by, not later than.* Ezra x. 17. Exod. xxii. 25. Cant. ii. 17. iv. 6.
7. *All along, perpetually*, usque. Isa. xlvii. 7. where see Vitringa.
8. עד repeated, *both—and.* Num. viii. 4.
9. עד is joined or connected with several other particles, as אם, מ, &c. Some of the constructions are taken notice of under אם, מ, &c. and the rest will be best understood by attending to the radical meaning of עד and the sense of those other particles. For instance, עד כי

* Comp. Vossius De Orig. & Prog. Idol. lib. i. cap. 3, p. 19, 4to. edit.

until, literally, *to*, or *till*, *when*. Gen. xxvi. 13. 2 Sam. xxiii. 10. עד לא *yet not*, *not yet*. Prov. viii. 26. עד אשר *unto* (*the time*) *that*. Num. xi. 20. *Unto* (*the degree*) *that*. Josh. xvii. 14. And so of the rest.

10. With ב prefixed, בעד *whilst yet*, q. d. *in yet*. Jer. xv. 9. See also root בעד.

III. As a particle of time or condition, עדי *to*, *unto*, *until*. Num. xxiv. 20. Ps. civ. 23.

IV. As a N. עד *time onward*, *futurity*, *eternity to come*. Job xix. 24. Psal. lxxxix. 30. cxxxii. 12, 14, & al. freq. In Isa. ix. 6. the LXX (Alex. and Complut.) render אבי עד by πατηρ του μελλοντος αιωνος *father of the* future age. Comp. Heb. vi. 5, and Whitby there. Also, *time back-ward*, *afore-time*. Job xx. 4.

V. In Kal, *to bear witness*, *testify*, which is carrying our thoughts *beyond* what is apparent or present to some distant or farther matter or thing. Lam. ii. 13, מה אעידך *what* shall I witness *to* (or *against*) *thee?* So the LXX τι μαρτυρησω σοι; comp. 1 K. xxi. 10, 13. But in Lam. it seems rather to mean, *what* shall I call to witness *against thee?* and so the Keri, the Complutensian edition, and very many of Dr Kennicott's codices read the verb in Hiph. אעידך. In Hiph. *to bear witness*, *protest*. Gen. xliii. 3. Jer. xi. 7, & al. freq. *to call to witness*. Deut. xxxi. 28. Also, *to make* or *cause to witness*. Jer. xxxii. 10. In Huph. *to be witnessed*, *testified*. occ. Exod. xxi. 29. As Ns. עד, fem. עדה, *a witness* or *testimony*, *a person* or *thing which bears witness* to some other person or thing not seen, as being either past, absent, or future. See Gen. xxxi. 44, 48, 50, 52. Zeph. iii. 8, (where the LXX and *all* the Hexaplar versions, εις μαρτυριον *for* a witness) Psal. lxxxix. 38, *His* (*the Messiah's*) *throne—shall be established for ever as the moon, and—*(*as*) *the faithful* witness *in heaven*, i. e. as the *rainbow*, which God after the deluge appointed as a *sign* or *witness* of his mercy in Christ. See Gen. ix. 12—17, and under קשת II. Many learned men however understand the *witness* here mentioned to be no other than the *moon itself*, and this seems no contemptible interpretation. Comp. Ps. lxxii. 5, 7. Jer. xxxiii. 20, 21. xxxi. 35, 36. So Ecclus xliii. 6. *The moon* is called σημειον αιωνος *a perpetual* sign, French translat. *un* signe *perpetuel*. It is remarkable, that in the ancient hymn Εις Σεληνην *To the Moon*, ascribed to Homer, the *full moon* is said, lin. 13, to be a *token* and *sign* to mortals,

——Τικμως δε βροτοις και σημα τετυκται.

fem. עדת *a testimony*. The various types and appointments of the law are called by this name, as *witnessing* somewhat *beyond* themselves, namely, *spiritual things*, or *the good things to come*. See Col. ii. 17. Heb. viii. 5. ix. 23. x. 1, &c. Thus the cherubim with the ark are called העדת Exod. xvi. 34. (comp. ver. 33.) xxvii. 21; and in the plur. העדות, Num. xvii. 4 or 19. Comp. ver. 7 or 22; so the two tables of stone are called העדת or the tables of העדת, because they were to be a perpetual *witness* or *testimony* of what the Israelites were to do and forbear. Exod. xxxi. 18. xxxiv. 29. Comp. Exod. xxv. 16. xxx. 6. And thus the whole tabernacle is called משכן העדת *the tabernacle of testimony*, as *attesting* or *bearing witness* to spiritual truths, or the good things to come, and to the duty of men in dependance on them. Exod. xxxviii. 21. Num. i. 50, 53. Comp. Heb. ix. 9—12, 24. As a N. fem. תעודה *testimony*, *mean of attesting*. occ. Ruth iv. 7. Isa. viii. 16, 20.

Hence Saxon *wed*, and old Eng. *wed*, an agreement, plighting, whence it is particularly applied to the matrimonial agreement, hence *wedding*. Also Sax. *oth*, Eng. *oath*.

VI. As a N. fem. עדה *an assembly*. See under יעד IV.

VII. As a N. עדי is by some rendered *the mouth* in the following texts, Num. xxiii. 18. Job xxxii. 12. Psal. xxxii. 9. ciii. 5. In the first of these עדי may much better be translated as a N. with י suffixed, my *testimony*, so in Job עדיכם your *testimonies*; or else עד or עדי may be taken as a particle, *to*, *unto*, according to Montanus's version, Ps. ciii. 5. *satisfying with good* עדיך even thee, miserable and distressed as thou hast been. See the preceding verses. Ps. xxxii. 9, *with bit and bridle*, עדיו to, or upon each of them, *to hold them in*. Where observe that the suffix ו, usually singular, *him* refers to both the *horse* and *mule* just mentioned, as the following קרוב sing. likewise doth.

עדד In Kal and Hiph. *to preserve or continue still*, i. e. in being or safety. (Comp. עד I. II. above) occ. Ps. cxlvi. 9. cxlvii. 6. In Hith. *to be preserved* or *continue still*. occ. Ps. xx. 9. Symmachus renders it in Psal. cxlvii. 6, by αναπαυμενος *refreshing*, *recreating*, and the Targum in Psal. xx. 9, by אתחילנא *we have been strong*.

עדא See under עדה III.

עדה

With a radical, but mutable or omissible, ה.

I. With על following, *to pass over* or *upon*, as a path or way. So LXX παρηλθεν επ'—occ. Job xxxviii. 8. Comp. xxxi. 4.

II. Transitively, *to cause to pass upon*, *to put on*. Ezek. xxiii. 40, עדית עדי thou hast put on *ornaments*. Comp. Jer. iv. 30. Job xl. 5 or 10. עדה put on *now excellency and grandeur*. Isa. lxi. 10, *and as a bride* תעדה כליה putteth on *her jewels*. Ezek. xvi. 11, ואעדך עדי *and* I put on *thee ornaments*. As a collective N. sing. עדי *an adorning*, *ornaments*, ornatus. Isa. xlix. 18. Ezek. vii. 20. xvi. 11. xxiii. 40. plur. עדים Isa. lxiv. 5 or 6, *and we are all as an unclean thing*, *and our righteousnesses* כבגד עדים *as a garment* of ornaments, or ornamental showy *garment*, gaudy perhaps in the sight of men, but hypocritical and covering a corrupt heart. See more in Bate's Crit. Heb. Aquila renders עדים in the above passages by μαρτυριων *of testimonies*, in allusion probably to the law, Deut. xxii. 14—17,* which seems likewise the foundation of our version, *filthy rags*. Also, plur. עדיים *ornaments*. occ. Ezek. xvi.

* "Aquila, μαρτυριων, *hoc est* testimoniorum; *quando sanguis in primo coitu maritali virginis approbatur.*" Hieron.

Digitized by Google

7. As a participial N. מעדה *a putting on.* occ. Prov. xxv. 20, The putting on *of a garment* ביום קרה (not, in cold weather, as translated, but) *in the day of cooling*, i. e. *in the hot summer weather* (as Neh. iii. 17.) *vinegar upon natron, and he who singeth*, or *the singing of songs to an afflicted heart (are like)*, that is, unseasonable and troublesome.

Hence Saxon *wæda*, Eng. *weed, weeds*, clothes, dress.

III. Chald. *to pass, pass away.* occ. Dan. iii. 27. iv. 28. vii. 14. So עדא occ. Dan. vi. 8, 12, or 9, 13. In Aph. העדה *to cause to pass away, remove, take away.* Dan. ii. 12. v. 20. vii. 12, 26.

עדן

Denotes *pleasure, delight.*

I. It occurs not as a V. in Kal, but in Hith. התעדן *to delight oneself, be delighted.* So the LXX ενετρυφησαν, and Vulg. abundaverunt deliciis, *they abounded in delights.* occ. Neh. ix. 25. As a N. עדן, plur. עדנים *delight, pleasure.* Gen. ii. 15. Ps. xxxvi. 9. So in both passages the LXX τρυφης, Vulg. voluptatis. עדנים is spoken of *dress*, 2 Sam. i. 24. Concerning the *garden of Eden*, its spiritual design, and the heathenish imitations of it, see under גן

II. As a N. fem. עדנה *pleasure.* Gen. xviii. 12. So Aquila τρυφια, and Vulg. voluptati. As a N. fem. עדינה *given to pleasures, luxurious, voluptuous.* So LXX τρυφερα. occ. Isa. xlvii. 8. As a N. mas. plur. מעדנים *delights, delicacies, dainties.* Gen. xlix. 20. Prov. xxix. 17. Jer. li. 34. Lam. iv. 5. As a N. fem. plur. מעדנות *delicacies.* occ. Job xxxviii. 31. (comp. under כמה II.) 1 Sam. xv. 32. (comp. under מעד II.)

Hence Greek ἡδονη *pleasure*, and ἁβανος *pleasant.*

II. As particles, compounded of עד *unto* and הנה or הן *hitherto*, dropping the initial ה, עדנה and עדן *hitherto, yet.* Ecc. iv. 2, 3. So עדינה Lam. iv. 17; where Montanus adhuc, and French translation, jusqu'ici *hitherto.* But observe that three of Dr Kennicott's codices read עדינה, and twenty-two עדנה. Comp. Gen. xv. 16. 1 Sam. i. 16.

III. Chald. As Ns. from the Heb. עד, עדן, עדנא, *time, occasion, opportunity.* Dan. ii. 8, 21. vii. 12, & al. plur. עדנין *years.* Dan. iv. 13, 20, 22, or 16, 23, 25.

עדף

To be superabundant or *superfluous, to exceed.* Exod. xvi. 23. xxvi. 12. In Hiph. *to cause* or *make to superabound, to have over and above.* Exod. xvi. 18. As a N. עדף *superabundance, overplus.* Exod. xxvi. 13. Lev. xxv. 27.

עדר

To separate, sever, set apart.

I. In Niph. *to be severed, separated*, so *wanting.* Isa. xxxiv. 16. (LXX απωλειτο, *perished, failed*) Isa. lix. 15. (LXX ηρται *was taken away*) Zeph. iii. 5. (LXX απεκρυβη, and Vulg. abscondetur *shall be hid*) In Hiph. *to cause* or *suffer to be wanting*, or *fail.* 1 K. iv. 27, or v. 7.

II. In Niph. *to be dressed* as a vineyard or other ground, by *separating* or *breaking* the clods of earth with a spade, or rather a mattock. occ. Isa. v. 6. vii. 25. As a N. מעדר *a spade*, or rather *a mattock.* occ. Isa. vii. 25. So Hasselquist, Travels, p. 160, observes that the inhabitants of Nazareth in Galilee "had *no spades*, but a kind of *hoe* or *ground-axe.*" And Niebuhr, Description de l'Arabie, p. 137, says, that "*instead of a spade*, the Arabs of Yemen make use of an iron *mattock* (une *pioche* de fer) *to cultivate their gardens*, and *the lands in the mountains*, which are too narrow to admit the plough.

III. *To separate, dispose, distribute*, as an army in battle array. 1 Chron. xii. 33, 38.

IV. As a N. עדר *a flock* of sheep or *herd* of kine, which are *separated* and *disposed* at the will of the shepherd or herdsman. Joel i. 18. Com. Gen. xxxii. 16. Ezek. xxxiv. 17, 20. Matt. xxv. 32.

Der. Saxon *other*, Eng. *other.* Also *herd.*

עדש

Occurs not as a V. and the ideal meaning is uncertain, but as a N. mas. plur. עדשים *lentils*, a kind of *pulse.* So the LXX φακος, and Vulg. lens. occ. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9. "*Lentils* (says Dr Shaw, speaking of the products of Barbary, Travels, p. 140.) are dressed in the same manner as beans (i. e. boiled and stewed with oil and garlic), dissolving easily into a mass, and making a *pottage* of a *chocolate* colour. This we find was the *red pottage* which *Esau*, from thence called *Edom*, (אדים *red*, Gen. xxv. 30.) exchanged for his birthright."

עדת See under עד V.

עוה

With the ה radical, but mutable or omissible, and the ו radical, but mutable into י.

In general, *to turn out of its proper situation* or *course, to distort, pervert.*

I. *To pervert* in a natural sense, *turn upside down, overturn.* occ. Isa. xxiv. 1. *Jehovah*—עוה פניה perverteth, turneth up, *its* (the earth's) *surface*, in allusion to the deluge. Comp. ver. 18—20, and see Bp Lowth's Prælect. ix. p. 165, edit. Gotting. As a participial N. fem. עוה *overturned.* occ. Ezek. xxi. 27, thrice; where it seems to be spoken of the kingdom of Judah.

II. As a N. עי plur. עיים *a ruin, heap of ruins.* See Psal. lxxix. 1. Jer. xxvi. 18. Mic. iii. 12. So מעי. occ. Isa. xvii. 1, מעי מפלה *a* heap *of ruin.*

III. As a N. עי *a heap of earth turned up.* Mic. i. 6. Hence

IV. *The heap* or *tumulus* of a grave. occ. Job xxx. 24.

V. In Niph. *to be distorted, writhed*, as a person in pain. occ. Psal. xxxviii. 7. Isa. xxi. 3.

VI. In Kal, *to pervert, turn aside*, as paths or ways. occ. Lam. iii. 9. In Hiph. the same. occ. Jer. iii. 21.

VII. In Hiph. *to pervert*, spoken of right or justice. Job xxxiii. 27. xxxiv. 12. Also, *to do* or *act perversely, wrong*, or *wickedly.* 2 Sam. xix. 19 or 20. xxiv. 17. 1 K. viii. 47, & al. In Kal, the same. occ. Dan. ix. 5. Esth. i. 16. Comp. under עות. As a participle Niph. or participial N. נעוה *perverted*, in heart or understanding namely. occ. Prov. xii. 8. As Ns. עון, plur. (in reg.) עוני, but generally עונות

perversion, perverseness, depravity, iniquity. See 2 Sam. xix. 19 or 20. עון nearly the same, 1 Chron. xxi. 8. Ps. li. 7. Some of the translations and lexicons give these nouns the sense of *punishment* in the following passages, Gen. iv. 13. xv. 16. Num. v. 31. * 1 Sam. xxv. 24. Ps. lxix. 28. Prov. v. 22. Isa. xxx. 13; in all which *perverseness* or *iniquity* seems the strict sense. The sense of *punishment* must, however, I think, be admitted in Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 Ki. vii. 9. As a noun fem. plur. עינה (according to the common printed editions) *iniquities.* occ. Hos. x. 10; where Eng. marg. *When I shall bind them for their two* transgressions, "i. e. carry them captive into Assyria for their idolatry or revolting from my worship, and for their defection from the house of David." Clark's note. And observe that in Hos. x. 10, the Keri and eleven of Dr Kennicott's codices read עונותם, and thirteen others עונתם; and that the LXX, Syr. and Vulg. translate the words, *when they are chastised for their two iniquities,* as if they had here read not only עונותם, but בהנסרם for באסרם. See Bp Newcome. As a noun fem. plur. נעות *perverseness, iniquities.* occ. 1 Sam. xx. 30; where בן נעות המרדות *a son of rebellious* perversenesses, seems to import *a person of a* wicked, rebellious *disposition,* a wicked rebel. Comp. בן 9. under בנה VI.

VIII. As a N. mas. plur. יעים *shovels.* See under יעה II.

IX. מעי *the bowels,* and מעות *gravel.* See under מעה.

עועה occurs not as a verb in this reduplicate form, but a noun mas. plur. עועים *great* or *repeated perversions, deviations,* or *errors,* of mind or understanding namely. So LXX, πλανησις *error,* Vulg. vertiginis *giddiness, confusion.* occ. Isa. xix. 14.

עור

With a ו radical and immutable, as in אול, גרע, שוע, עות.

I. As a N. עור *blind, destitute* of sight. Exod. iv. 11. Lev. xix. 14, & al. freq. It is applied to the eyes themselves, Isa. xlii. 7, עינים עורות *the* blind *eyes.* As a V. *to blind, deprive of sight,* whether bodily, 2 K. xxv. 7. Jer. xxxix. 7. lii. 11; or mental, Exod. xxiii. 8. Deut. xvi. 19. *Blinding,* or cutting out one or both the eyes, has been in our days practised in Persia as a usual punishment for *treasonable* offences.† עור is opposed to פקח *open,* i. e. in the present case, *pervious* to the light, *capable of transmitting* it. See Exod. iv. 11. Ps. cxlvi. 8. Isa. xxxv. 5. xlii. 7. As a N. fem. עורת *blindness.* occ. Lev. xxii. 22. It is an abstract word, like the following יבלת and ילפת, used for a concrete. As a N. פורון *blindness.* occ. Deut. xxviii. 28. Zech. xii. 4.

II. As a N. עור *the skin.* See under ערה V.

III. Chald. as N. עור *chaff.* See under ער XIV.

עות

With a ו radical, (as in גרע, עור, שוע, &c.) or at least never dropped.

I. *To incline, cause to incline downwards,* or *more to one side than the other.* occ. Eccles. i. 15. vii. 13. in both which texts it is opposed to תקן *straight, even;* Amos viii. 5, ולעות *and* to incline *the balances of deceit,* make *them* weigh unfairly. In Hith. *to incline, bow oneself.* occ. Eccles. xii. 3. *And the strong men* shall bow themselves, forward namely, as the legs of old men do, which makes them liable to fall.

II. It imports *partiality* in judgment, and is applied either to the judgment itself, *to incline* or *make* it *partial.* occ. Job viii. 3, twice. xxxiv. 12, or to the person judged. *To incline* or *be partial against* him. occ. Job xix. 6. Ps. cxix. 78. Lam. iii. 36. As a N. fem. in reg. עותת *wrong, injustice.* occ. Lam. iii. 59.

III. Spoken of a way or proceeding, *to pervert, make to decline* or *deviate* from the purpose. occ. Ps. cxlvi. 9.

IV. עות *to time,* see under עת I. נעות 1 Sam. xx. 30, see under עוה VII.

עז

Denotes *strength* or *vigour.*

I. In Kal, *to be strong, vigorous, to prevail.* Jud. iii. 10. vi. 2. Ps. ix. 20. lii. 9, & al. Also, *to strengthen, make vigorous.* Ps. lxviii. 29. Isa. xxx. 2. In Hiph. *to strengthen,* or, as we say in English, *harden,* the face in or with impudence. Prov. vii. 13. xxi. 29. Comp. Deut. xxviii. 50. Eccles. viii. 1. Dan. viii. 23. As Ns. עז *strength, strong, vigorous, violent.* Gen. xlix. 3, 7. Exod. xiv. 21. Jud. xiv. 18, & al. freq. עזי נפש *strong of appetite, greedy.* Isa. lvi. 11. מעז *an instrument,* or *mean, of strength.* Ps. xxvii. 1. xxxi. 3, 5, & al. freq. Also, *a strong hold* or *place.* Jud. vi. 26. Nah. iii. 11. Dan. xi. 7, 10, 19. As a N. mas. plur. מעזי *strong holds.* occ. Isa. xxiii. 11. Hence Lat. *os* a bone, see under עצם III. Eng. *ox,* from his strength.

II. In Hiph. *to hasten, move,* or *remove with haste* and *vigour,* both in a transitive and intransitive sense, *to force* oneself or others *away.* occ. Exod. ix. 19. Isa. x. 31. Jer. iv. 6. (where LXX σπευσατε haste) vi. 1. (where LXX ενισχυσατε *be strong.*)

III. The word is applied to the *prodigious strength* and *activity* of the שחקים *conflicting ethers,* and of the רקיע *expansion.* Ps. lxviii. 35. cl. 1.

IV. As a N. עז, plur. עזים *a goat,* male or female, so called on account of its *agility* or *vigour;* whence to the heathen it was an animal representative of the *ethers in expansion,* or of the *active powers of nature.* No doubt, this was a very ancient emblem; for in the Orphic Hymns we find Pan, i. e. the universe, called αιγομιλης *goat-limbed,* σκιρτητα *skipper,* αιγονομοις χαιρων *delighting in goat herds,* αληθης Ζευς ὁ κερασφης *true horned Jove,* i. e. who by his *two horns,* i. e. the *light* and *spirit,* or gross air, pushes forward the planets in their orbits.

* Where observe, by the way, that the *impassioned* style of Abigail resembles that of Virgil's Nisus, Æn. ix. lin. 427,

Me, me: adsum qui feci: *in me convertite ferrum.*

† See Mr Hanway's Travels, vol. i. p. 295, 296, 299, 327, 371. vol. iv. p. 210, 211.

(Comp. קרן II.) And Herodotus, lib. ii. cap. 46, informs us, that the Egyptian Mendes was represented like the Grecian Pan, with the face and legs of a *goat*, and that this name in the Egyptian tongue signified both *a goat* and Pan. See Beloe's note there. So Mendes may perhaps be derived from Heb. מנד *moving, motive,* and עז *strength.*

The last cited historian in the same place relates it as a fact which happened in his own time, that a *goat* lay openly with a woman, and other* of the Greek writers mention the same horrid abomination, as a *usual practice* among the Egyptians, in honour no doubt of the παντοφυης, γενετωρ παντων *all-productive, all-generating god* (as Orpheus calls Pan), and hence probably one reason of the law, Lev. xviii. 23. xx. 16, freq. occ.

Hence Gr. αιξ, *a she-goat.*

Plur. עזים is used elliptically for *goat's hair.* Exod. xxxv. 6, 26, & al.

V. As a N. mas. plur. מעזים *protectors, defenders, guardians,* mentioned as objects of worship. Dan. xi. 38, 39; so Eng. marg. at ver. 38, *God's protectors.* Bp Newton in his valuable and elaborate Dissertation on the Prophecies, vol. ii. p. 155, &c. as he interprets *the king,* in ver. 36, to mean the Roman *state* or *power,* so he takes these מעזים to signify the *guardian spirits* or *angels,* whose worship he shows began in the Roman empire very soon after it became Christian. This exposition seems far preferable to that which interprets מעזים of Jupiter or *the heavens,* and accordingly refers the prophecy to Antiochus Epiphanes, and his dedication of the temple at Jerusalem to Jupiter Olympius, and setting up of that idol on the altar of burnt-offerings. Comp. 1 Mac. i. 54, with 2 Mac. vi. 2. and see Universal History, vol. x. p. 267, 8vo.

The ancient Gauls, however, had a Hercules with the attribute Magusan: which seems a plain derivative from עז *to be strong,* and this is eminently† the character of Hercules. So in the Orphic Hymn he is called μιγασθενες, αλκιμε, καρτιοχειρ, αδαμαστε, *strong, mighty, strong-handed, insuperable.* It is well known, that by Hercules,‡ in the *physical* mythology of the heathen, was meant the *sun* or *solar light,* and his twelve famous labours have been referred to the sun's passing through the twelve zodiacal signs; and this perhaps not without some foundation. But the labours of Hercules seem to have had a still higher view, and to have been originally designed as emblematic memorials of what the real *Son of God* and *Saviour of the world* was to do and suffer for our sakes;

——— Νοσων δηλητηρια παντα κομιζων,

Bringing a cure for all our ills,

as the Orphic Hymn speaks of Hercules. But on this subject see more in Mr Spearman's excellent Letters on the LXX; p. 88. To what that learned writer has observed, I beg leave to add a curious passage from Mr Spence's Polymetis, dial. ix. p. 116. Besides Hercules strangling the *two serpents* sent to destroy him in his cradle, "what," says he, "is more extraordinary than this, is, that there are exploits supposed to have been performed by him, even *before Alcmena brought him into the world.*" To which he adds in a note, "This perhaps is one of the most *mysterious* points in all the mythology of the ancients. Though Hercules was born not long before the Trojan war, they make him *assist the gods in conquering the rebel giants* (Virgil, Æn. viii. lin. 298); and some of them talk of *an oracle or tradition in heaven, that the gods could never conquer them without the assistance of a MAN.* Apollodorus, Bibl. lib. i. and Macrobius, Sat. lib. i. cap. 20." Thus Mr Spence. But can any man seriously believe that so excellent a scholar as he was, could not easily have accounted for what he represents as being so *very mysterious?* Will not 1 Pet. i. 20, compared with Hag. ii. 7, clear the whole difficulty, only recollecting that Hercules might be the name of * several *mere men,* as well as a title of the *future Saviour?* And did not the *truth* here glare so strongly in our author's eyes, that he was afraid to trust his reader with it in the text, and so put it into a note, for fear it should spoil his *jests* at p. 125?

VI. As a N. fem. עזניה *the black eagle,* so called, according to Bochart, from its great *strength* in proportion to its size. Thus Homer describes it, Il. xxi. lin. 253,

Ὀς ῥ' ἁμα καρτιστος και ωκιστος πετεηνων,

Swiftest and *strongest* of the aerial race.

POPE.

The same account is given of it by Aristotle, Pliny, and other writers. It is called in Latin † valeria à valendo, from its *strength,* and Targum Onkelos renders the Heb. עזניה by עויא, and so preserves the idea. See more in Bochart, vol. iii. 188, &c. Comp. Buffon, Hist. Nat. des Oiseaux, tom. i. p. 124. occ. Lev. xi. 13. Deut. xiv. 12. It should however be observed that according to this exposition the noun עזניה is a word of a very uncommon, and, I believe, unexampled, form, no reason being assigned for the termination יה־. Bate, Crit. Heb. explains עזניה by "*the whining kite,* from ניד its *noise,* and עז *impudence, strong* and *bold* disposition;" and in his note on Lev. xi. 13 (in New and Literal Translation), he says, "they have on the South Downs in Sussex, a *whining kite,* which may

* See Strabo, lib. xvii. p. 1154, edit. Amstel. and Bochart, vol. ii. 641, 642.

† See Spence's Polymetis, p. 114, 115.

‡ See the Orphic Hymn addressed to him, Macrobius Saturnal. lib. i. cap. 20; Porphyry in Euseb. Præparat. Evangel. lib. iii. cap. 11, p. 112, edit. Colon.; and Vossius De Orig. & Progr. Idol. lib. ii. cap. 15.

* "Nec æstimes Alcmena apud Thebas Bœotias natum, solum vel primum Herculem nuncupatum: immo post multos atque postremus ille hac appellatione dignatus est honoratusque hoc nomine." Macrob. Saturnal. lib. i. cap. 20.

† Pliny enumerating the species of eagles, Nat. Hist. lib. x. cap. 3, mentions first, "*Melanaetos a Græcis dicta, eademque* Valeria, *minima magnitudine,* viribus præcipua, *colore nigricans.* The kind called from the Greeks Melanaetos, or the black eagle, and also Valeria, the least in size, but *chief in strength,* of a blackish colour."

be heard when very high in the air, and seems to be the העזניה here." Here LXX render the word by ἁλιαιετος, and Vulg. by haliæetus, *the sea-eagle.* Whatever bird was intended, I think it was so named from עז its *strength*, and ניה (Ezek. xxvii. 32.) *moaning*, which nearly agrees with Bate's derivation.

עוז *to make exceedingly strong, strengthen very much,* LXX ασφαλιζ ιτιθι, *made safe* or *secure.* occ. Prov. viii. 28. As a N. עוז *very* or *exceedingly strong.* occ. Ps. xxiv. 8. Also, *great strength* or *power.* occ. Ps. lxxviii. 4. cxlv. 6. Isa. xlii. 25. xliii. 17.

עזב

I. In Kal, *to leave, forsake, leave off, dismiss, let go.* Gen. ii. 24. xxiv. 27. xxviii. 15. Exod. ii. 20, & al. freq. Exod. xxiii. 5, *When thou shalt see the ass of him that hateth thee, lying under his burden,* וחדלת מעזב לו *then thou shalt forbear* to leave *it to him;* i. e. thou shalt not *leave* the beast under his burden (LXX συ παρελυσεις αυτο, thou shalt not *pass by* it, the beast), but shalt assist him in raising it up again, and then עזב תעזב עמו *thou shalt* surely leave *it with him.* (Comp. Deut. xxii. 4.) Neh. iii. 8, ויעזבו *and they* left (i. e. intermitted building) *Jerusalem to the broad wall.* So the LXX κατελιπον, and Vulg. dimiserunt. See Pole Synops. in loc. Comp. Neh. iii. 34, or iv. 2, היעזבו להם will they let *them* alone? So Vulg. Num. *dimittent* eos gentes? Will *the Gentiles* let *them* alone? In Hiph. *to be left, forsaken.* Ps. xxxvii. 25, & al.

II. *To leave, commit,* concredere. Gen. xxxix. 6. Job xxxix. 11. Ps. x. 14.

III. With מ following, *to forsake, fail from,* So Targum פסוק LXX ἐκλειψουσιν απο— Vulg. deficiet de—occ. Jer. xviii. 14. Comp. under שלג.

IV. *To let go, let loose.* Job x. 1, אעזבה עלי שיחי I will let loose *my meditation upon me,* i. e. I will give it full vent. So as a participle paoul זרוע *he who is let go free,* as opposed to עצור *him who is shut up.* Deut. xxxii. 36. 1 K. xiv. 10. xxi. 21. See Scott's note on Job.

V. As a N. mas. plur. in reg. עזבוני *market-places, warehouses,* or *repositories,* where goods are *left* for sale. The LXX generally render it by αγορα *a market-place;* and probably these עזבונים nearly resembled the modern *bazars* in the eastern countries, which, says Dr Russell,* "are properly, *long, covered, narrow streets,* on each side of which are a number of small shops, just sufficient to hold the tradesman (and perhaps one or two more) with all the commodities he deals in about him, the buyer being obliged to stand without. Each separate branch of business has a separate *bazar allotted them.*" These *bazars* are like our *Exeter 'Change,* London, but usually longer. Ezek. xxvii. 12, *Tarshish (was) thy mart for the abundance of all riches, in silver, iron, tin, and lead.* נתנו עזבוניך (*which*) *they put* (*in*) *thy* warehouses. That the particle ב *in* is to be understood here, and at the 14th ver. before עזבוניך is evident from ver. 16, 19, where it is expressed. Ver. 33, בצאת עזבוניך *when thy* bazars (i. e. the contents of them) *went out from the seas, thou filledst many people,* &c.

* Nat. Hist. of Aleppo, p. 5, 6.

עזק

I. *To surround with a fence, fence round.* So the LXX φραγμον περιεθηκα, and Vulg. sepivit. occ. Isa. v. 2. Their vineyards in Syria and Judea are still *fenced* not only with *living hedges,* but sometimes with *stone walls.* See Harmer's Observations, vol. i. p. 452, &c. 456, &c.

II. Chald. As a N. fem. in. reg. עזקה *a ring which surrounds* the finger. So LXX δακτυλιῳ, and Vulg. annulo. occ. Dan. vi. 17. Comp. under טבע III.

Der. *Husk.*

עזר

I. In Kal, *to help, aid, assist.* Gen. xlix. 25. Deut. xxxii. 38, & al. freq. In Hiph. the same. occ. 2 Chron. xxviii. 23. In Niph. *to be holpen, assisted.* Ps. xxviii. 7, & al. As a N. עזר *help, aid.* Gen. ii. 18. Deut. xxxiii. 26, & al. freq. Fem. עזרה nearly the same, *help, assistance.* Jud. v. 23. Isa. x. 3.

II. As a N. fem. עזרה is mentioned as something belonging to Solomon's temple, 2 Chron. iv. 9, *And he (Solomon) made the court of the priests and the great* עזרה, *and doors to the* עזרה, *and he overlaid their doors,* i. e. both the doors of the priests' court, and of the עזרה, *with brass.* 2 Chron. vi. 13, *For Solomon had made a scaffold of brass, and had placed it in the midst of the* עזרה, *and upon it* עמד *he was, and kneeled down upon his knees,* &c. But by ver. 12, and 1 K. viii. 22, Solomon was now *before the altar of the Lord,* and consequently *in the court of the priests;* and therefore if עזרה means the same in the former as in the latter passage of 2 Chron. it cannot in that signify the *great court of the people.* In both texts it seems rather to denote, according to Dr Taylor in his Hebrew Concordance, "*a square work raised above the pavement,* with a parapet round about it, and a door in the parapet, before the altar of burnt-offerings," and appears to have its name from the *help* it afforded the king in being seen and heard by all the congregation of Israel when he uttered his admirable prayer, q. d. *a lift.*

III. As a N. fem. עזרה *a settle* or *inbenching* in the altar of burnt-offerings. There were two of these *inbenchings,* upon the uppermost of which the priests stood to sacrifice, and they were each called עזרה from the *assistance* or *ease* they afforded the priests in performing the several parts of their office.* q. d. *an easement.* occ. Ezek. xliii. 14, 17, 20. xlv. 19.

From this root is, perhaps, derived *Æsar,* the Etruscan name for God, according to Suetonius in Octav. cap. 97.

עט

I. In Kal, transitively, *to move, remove,* or *cast away with quickness* or *impetuosity, to hurry away.* As a participle Benoni in Kal. occ. Isa. xxii. 17; where the LXX αφιεμι *shall take away:* but this is too weak a word; and

* See Prideaux, Connex. pt. i. book iii. an. 535; Villalpand. Templ. in Walton, Polyglott. p. 16; Pole, Synops. in Ezek. xliii. 14; in Altar of Burnt-offerings.

observe that in this text עטה is a N. fem. q. d. (*with*) *a hurrying away*, as the preceding טלטלה.

II. In Kal, with אל following, *to rush violently* or *impetuously upon, to fly upon*, involare, as upon spoil. occ. 1 Sam. xv. 19. xiv. 32: where the Keri, the Complutensian edition, and very many of Dr Kennicott's codices read ויעט. The LXX in 1 Sam. xv. 19, render it ὥρμησας *thou didst rush*; and one of the Hexaplar versions in 1 Sam. xiv. 32, by ὥρμησεν *rushed*.

III. In Kal, with ב following, *to fly upon* with insults and contumely. occ. 1 Sam. xxv. 14; where Aquila, ωτρυνθη *he was stirred up*.

Hence perhaps, Saxon, *hwettan* to excite, whence Eng. *to whet*; also Saxon *hwit*, whence Eng. *white*, the most vivid of all colours.

IV. As a N. עיט *a pen for writing*, made, according to the practice still continued in the East, of a reed,* and so called, because it *rushes*, as it were, *on* the paper, parchment, or &c. on which it writes. occ. Ps. xlv. 2. (where LXX καλαμος, and Vulg. calamus, *a reed*) Jer. viii. 8. Also, *a pen* or *graver* of iron for the same reason. occ. Job xix. 24. Jer. xvii. 1.

V. As a N. עיט a general name for *rapacious birds*, from the *impetuosity* with which they *rush* on their prey. occ. Gen. xv. 11. Job xxviii. 7. Isa. xviii. 6. xlvi. 11. (where see Vitringa and Bp Lowth) Ezek. xxxix. 4. Comp. Job ix. 26. Hab. i. 8. Hence Greek αετος or αιετος *an eagle*. Also, *a ravenous wild beast*. occ. Jer. xii. 9. Comp. under צבע III.

עטא See under יעט II.

עטה

With a radical, but mutable or omissible, ה.

Denotes in general, *involution*.

I. *To throw* or *wrap* as a garment over one. See Jer. xliii. 12. Ps. civ. 2. cix. 19. 1 Sam. xxviii. 24, ותרא עטה מעיל *and he* has wrapped (*over him*) *an upper garment*. As a N. or participle fem. עטיה *wrapped up, veiled, muffled up*. So LXX περιβαλλομενη. occ. Cant. i. 7.

> "For why should I still *darkling* rove,
> E'en by the tents of those I love?"
> MRS FRANCIS.

Of a sword, מעטה *wrapped up* or *covered*, as with the scabbard. occ. Ezek. xxi. 15. As a N. מעטה *an upper garment, a robe*. occ. Isa. lxi. 3.

II. Constructed with על *to put a covering upon, to cover*. Lev. xiii. 45, *the leper*—על שפם יעטה shall cover *the upper lip*; for in the leprosy the breath is excessively offensive, and perhaps infectious; from the former circumstance the Syrians call it רוח אריא *the lion's breath*, because these animals likewise have a very stinking breath.† *Covering the upper lip* was also a custom of *mourners*. See Ezek. xxiv. 17, 22. Micah iii. 7. *Muffling up the mouth* in *mourning* for the dead was practised by the Jews in Barbary when dean Addison was there. See Harmer's Observations, vol. iii. p. 382.

III. Spoken of rain, *to overspread, cover*. occ. Psal. lxxxiv. 7, *the rain* covereth *the pools* or *reservoirs*. Comp. Isa. xi. 9. Hab. ii. 14.

IV. *To wrap over* one, as it were, *to cover* oneself *with*, as shame. Ps. lxxi. 13. cix. 29. (comp. Psal. lxxxix. 46.)—zeal. Isa. lix. 17. Also, in Kal and Hiph. *to wrap over* another, and so *cover* him *with*, as a robe, &c.—a robe of righteousness. Isa. lxi. 10.—shame. Psal. lxxxix. 46.

The above cited passages are all in which this root occurs.

עטן

Occurs not as a verb but as a noun mas. plur. in reg. עטיני *the bowels, intestines*. Once, Job xxi. 24, עטיניו *his* bowels or intestines *are full of*, or *abound with*, חלב *fat*. So the LXX τα δε ενγκατα αυτου πληση στεατος, and Vulg. *viscera ejus* plena sunt adipe. Consult Bochart, vol. ii. 457, 458. May not עטינים be a N. mas. plur. from עטה *to involve*, formed as גלינים from גלה? And may not the *intestines*, including those fatty parts, the mesentery and omentum, be so called on account of their wonderful *involutions*?

עטף

I. *To obscure, cover, cloak, hide*; or in a passive sense, *to be obscured, covered, hidden*. Job xxiii. 9. Ps. lxv. 14. lxxiii. 6. As a N. fem. plur. מעטפות rendered *mantles*, but might rather, I think, have been translated *mufflers*; for it seems to mean what the Turks call *murlins*, of which Lady M. W. Montague, letter xxix. vol. ii. p. 17, speaks thus: "No woman, of what rank soever, is permitted to go into the streets without two *murlins*, one that *covers her face* all but her eyes, and another that *hides the whole dress of her head*, and hangs half way down her back." occ. Isa. iii. 22. Comp. Niebuhr, Voyage, tom. i. p. 133, 134.

II. In Kal and Hith. *to be obscured, darkened, covered, overwhelmed*, that is, *to be in extreme weakness, grief*, or *affliction, to faint* or *fail through sorrow* and *misery*. Isa. lvii. 16. Lam. ii. 11, 19. Ps. lxi. 3. cii. 1. lxxvii. 4. cvii. 5, & al. As *light* is in Scripture often used for *joy* and *alacrity*, so *darkness* signifies *faintness, sorrow*, and *affliction*. See inter al. Ps. cxii. 4. Isa. v. 30. Lam. iii. 2. Amos v. 18, and under חשך II.

III. In Hiph. *to be weak, faint, dull, lifeless*. occ. Gen. xxx. 42. As a participial N. mas. plur. עטפים *weak, faint*. occ. Gen. xxx. 42. See Bochart, vol. ii. 513, 514.

עטר

I. In Kal and Hiph. *to encompass, surround*. occ. 1 Sam. xxiii. 26. Ps. v. 13. lxv. 12. ciii. 4. But these two last texts should perhaps be rather referred to the following sense.

II. As a N. fem. עטרה in reg. עטרת *a circle* or *fillet* of gold worn by princes. See 2 Sam. xii. 30. 1 Chron. xx. 2. Esth. viii. 15. Job xix. 9. Cant. iii. 11. Ezek. xxi. 26 or 31; where it is distinguished from the מצנפת or *turband*; and both are there mentioned as *royal* ornaments. So Xenophon (Cyropæd. lib. viii. p. 461. edit. Hutch. 8vo.) describing the royal apparel of Cyrus, says, "Εχει δε διαδημα περι τη

* See Harmer's Observations, vol. ii. p. 175; Shaw's Travels, p. 227, note 3; Hanway's Travels, vol. i. p. 317; and Niebuhr, Voyage en Arabie, tom. i. p. 118.

† See Michaelis' Recueil de Questions, p. 72, note.

στεφος he had a *fillet* round his tiara." And in modern times Mr Hanway, History of Nadir Shah, p. 191, among the presents made by that prince to the Great Mogul, mentions a crown, a bracelet, a *fillet* (this, says he, in a note, they call *sirpeach, which is worn round the turband*), and girdle, richly set with diamonds. Hence as a verb in Kal and Hiph. *to crown, encompass* the head *with a crown.* See Psal. viii. 6. Isa. xxiii. 8. Cant. iii. 11; in which last passage it denotes the *crown* worn by the Jewish *bridegroom* at his marriage. The * ancient ceremony of *crowning* the contracting parties at their *marriage* is still observed in the Greek church. This Mr Harmer† has observed concerning those of that communion in Egypt; to which we may add from Dr King's Rites, &c. of the Greek Church in Russia, "The second ceremony, which is properly *the marriage*, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. Formerly these *crowns* were garlands made of flowers or shrubs, but now there are generally in all churches *crowns of silver* kept for that purpose." So in the marriages of the Maronites in Syria, "after a short service the bishop puts a *crown* first on the bridegroom's head, after which the bride, bride's man and maid *are crowned* in the same manner."‡ On Job xxxi. 36, it may be remarked, that however dissimilar *binding a writing about the head* may be from our customs, yet we meet with such a practice in the East even to our days; for when a governor under the Great Mogul is receiving *letters* or orders from his master, "the moment he sees the packet, he alights from his horse, and falls prostrate to the ground; which done, he takes the packet from the messenger, *binds it fast upon his own head*, and returning to the court-room, where he usually despatches business, reads it, and returns an answer immediately." Complete Syst. of Geography, vol. ii. p. 308, col. I.

The LXX generally render the N. by στεφανος *a crown*, and the V. by στεφανοω *to crown.*

עטש

Occurs not as a verb in Heb. but in Arabic the cognate root עטם signifies *to sneeze.* As a N. fem. plur. in reg. עטישתי *sneezings* or *neesings.* So the LXX and Aquila πταεμος, and Vulg. sternutatio. Once, Job xli. 9.

The Heb. עטש, like the Lat. *sternuo, sternuto*, and the Eng. *sneeze*, seems to be a word formed from the sound.

עי See under עוה.

עיף See under יעף.

עכס

I. *To confine, fetter.* So in Arabic the verb signifies *to bind* or *confine*, as with a rope, and as a N. is applied to *the rope, which from the mouth or neck of a camel is tied to his fore-foot*, in order to tame and break him. See Castell. occ. Prov. vii. 22, as a participle paoul, the formative ו being omitted, as it frequently is; וכעכם לא מוסר אויל *and* as the fettered *fool (goeth) to correction*; or *as the fool* fettered *for correction*; so this young man is by the violence of his lust *dragged*, as it were, to destruction, against his better mind.

II. As a N. mas. plur. עכסים *ornamental fetters* or *shackles* worn by the Jewish women. occ. Isa. iii. 18. So Pliny, Nat. Hist. lib. xxxiii. cap. 12, mentions the compedes or *fetters* of silver, which, he says, were worn by *women* of the lower ranks, i. e. among the Romans. Niebuhr* speaks of the *great rings* (les grands anneaux) which the common and dancing *women* in Egypt, and an Arabian *woman* of the desert, wore round their *legs.* Dr Shaw, Travels, p. 241, mentions the *shackles* or *tinkling ornaments of their feet* (so our translation renders עכסים) as part of the constant dress of the Moorish *women*; and Stewart, in his Journey to Mequinez, says that the Moorish *women* in those parts have *bracelets* about their arms and *legs.* Mandelslo, Travels, p. 11, says, "The [Persian] women wear about their arms and *legs* a great many *rings* or plates of silver, brass, or iron, according to their conditions and qualities." "Rauwolff tells us that the Arab *women*, whom he saw in his going down the Euphrates, wore *rings about their legs* and hands, and sometimes a good many together, which, in their *stepping, slipped up and down, and so made a great noise.*" Sir John Chardin says, that "in Persia and Arabia—they wear *rings* about their ancles, *which are full of little bells.* Children and young girls take a particular pleasure in giving them motion; *with this view they walk quick.*"† And it appears from the Koran, that the Arabian women in Mahomet's time were fond of having the same kind of ornaments noticed. "Let them not (i. e. the women) *make a noise with their feet*, that the *ornaments* which they hide may thereby be discovered." Sale's Al Koran, ch. xxiv. p. 291. note. "Let them not make a noise with their feet, &c.] By shaking the *rings* which the women in the East wear about their ancles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a *tinkling* with these *ornaments of the feet* is (among other things of that nature) severely reproved by the prophet Isaiah, ch. iii. 16 and 18." And to return to our Heb. word עכס, the citations just produced will illustrate Isa. iii. 16, the only remaining passage where the root occurs. *The daughters of Zion*—ברגליהם תעכסנה make a tinkling *with their feet* (Eng. translat.) or, more strictly, shake or move their shackles *on their legs*; the meaning of the verb in this text being taken from the noun LXX τοις ποσιν—παιζουσαι sporting or dancing *with their feet.*

* See Suicer's Thesaurus in Στεφανος I.

† In Outlines of a New Commentary on Solomon's Songs, p. 7.

‡ Dr Russell's Nat. Hist. of Aleppo, p. 127.

* Voyage en Arabie, tom. i. p. 133, 148, 195. Comp. tom. ii. p. 56.

† Harmer's Observations, vol. ii. p. 385. And for farther satisfaction the reader may consult Calmet's Dictionary in PERISCELIDES; Complete System of Geography, vol. ii. p. 175, col. i. p. 304, col. i. p. 330, col. i, and p. 331, col. ii; Sandys' Travels, p. 54, 85; Annual Register for 1779, Chronicle, p. 47.

עבר

In Kal, *to trouble, disturb, put into agitation* or *commotion*. Gen. xxxiv. 30. Josh. vi. 17. vii. 25. In Niph. *to be troubled, stirred up*. Psal. xxxix. 3. As a N. fem. נעכרת *trouble, disturbance*. So Vulg. conturbatio. occ. Prov. xv. 6.

עַל See under עלה.

עִלָּא Chald.

I. As a particle from Heb. על, *over*. occ. Dan. vi. 3.

II. As a N. עלא *an occasion*. See under עלה XIX.

עלג

To stammer or *stutter*. It occurs not as a verb but as a participial N. mas. plur. עלגים *stammerers, stutterers*. So the LXX ψιλιζουσι, and Vulg. balborum. Once, Isa. xxxii. 4.

עלה

With a radical, but mutable or omissible, ה.

I. In Kal, *to ascend, mount upwards, to go* or *come up*, in almost any manner. See inter al. Gen. ii. 6. xl. 10. xlix. 4. Amos vii. 1. 1 K. xxii. 35. Isa. vii. 1. Jer. viii. 22. Prov. xxi. 22. Gen. xix. 28. Ezek. xi. 24. Exod xvi. 14. The expression of עלה going up *to one's bed*, Gen. xlix. 4. 2 K. i. 4, 16. Psal. cxxxii. 3, may be illustrated by what Dr Shaw says of the Moorish houses in Barbary, Travels, p. 209, 210; where, after having observed that their chambers are spacious, of the same length with the square court, on the sides of which they are built, he adds, "At one end of each chamber there is a little gallery *raised* three, four, or five feet *above the floor*, with a balustrade in front of it, *with a few steps* likewise *leading up to it*. Here they place their *beds*; a situation frequently alluded to in the H. Scriptures, which may likewise illustrate the circumstance of Hezekiah's *turning his face, when he prayed, towards the wall* (i. e. from his attendants), 2 K. xx. 2. Isa. xxxviii. 2*; that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, (1 K. xxi. 4.) though probably [he did thus] not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment."

עלות על לב to ascend *upon the heart*, i. e. to come *into the mind*; the heart being considered as the seat of the understanding and affections. Isa. lxv. 17. Jer. iii. 16. Comp. under לב I.

In Niph. *to go up* or *away*. 2 Sam. ii. 27. Also, *to be exalted, elevated, raised up*. Ps. xlvii. 10. xcvii. 9. In Hiph. *to cause to ascend, to bring* or *carry up*. Gen. l. 24, 25, & al. freq. On 1 Sam. xxviii. 11, &c. comp. Ecclus xlvi. 20, and see Arnold's note there. In Hith. *to raise* or *lift up oneself*. Jer. li. 3. As a N. על *high, exalted, the high one*. Hos. xi. 7. 2 Sam. xxiii. 1. Also *height, highest pitch*. Isa. lix. 18. כעל גמלות כעל- *according to* the height *of retributions, according to* the height *he will repay*. See Vitringa, and comp. ch. lxiii. 1. So as a N. Chald. אליא. Dan. iii. 26, 32, & al. As a N. fem. in reg. אלת *an ascent*. 1 K. x. 5. Comp. Ezek. xl. 26. As a N. מעל *a lifting up*, as of the hands. occ. Neh. viii. 6. Comp. under ידה V. 1. As a N. מעלה *a going up, ascent*. Josh. x. 10. xviii. 17, & al. למעלה spoken of the voice, *to a high* or *raised* pitch. 2 Chron. xx. 19. Comp. 1 Chron. xv. 16. Hence perhaps in the title of Ps. cxxi. שיר למעלות *a song for* elevations, and in those of many other psalms שיר מעלות mean a song to be sung with the *highest elevations* of voice and music. Fem. plur. מעלות *steps* or *stairs for ascending*. 1 K. x. 19, 20. 2 K. ix. 13, & al. Also, *degrees, marks*, or *lines*, one *above* another, which, by means of a gnomon, intercepting the solar light, or casting a shadow, determine the height of the sun, and consequently the time of day.* Thus it occurs repeatedly in 2 K. xx. 9—11. Isa. xxxviii. 8, which passages the reader will please to peruse very attentively in Hebrew; and then observe, 1st. that the שמש or *solar light's going backward*, Isa. xxxviii. 8, is equivalent to the *shadow's going backward*, 2 K. for the latter depends upon the former, and on a dial the light is exactly defined by the shadow. 2dly. That the *dial* or *horological instrument* here referred to was not an horizontal, but probably a *vertical* dial, on which kind of dial the shadow *descends* (which is expressed in 2 K. by הלך *going on*, נטה *declining*, and ירד *going down*) from sunrise till noon: therefore, 3dly, That the *miracle* of the light's or shadow's שב *going backward*, or in the contrary direction to *going down*, i. e. their *ascending*, must have been in the forenoon; and therefore, 4thly, That though we cannot exactly determine how much time was marked by *ten* מעלות, yet it could not be more than six hours, or the time from sun-rising to noon: hence, 5thly, That it seems not improbable that *each* מעלה might mark *half an hour of time*; and consequently the *ten* מעלות, *five hours*; since on this supposition the miracle would be the more observable; and accordingly we may remark in the 6th place, That it was observed at Babylon (2 Chron. xxxii. 31, where בארץ should have been rendered *in the earth*; and that if it was about eleven in the morning at Jerusalem, when the *sun* or *shadow* began to go back, it must have been nearly noon at Babylon; which circumstance would make the miracle at this latter city still more obvious and striking. 7thly, That the observation of this miraculous *retrocession of the solar light* was not confined to Jerusalem and Babylon, it was also taken notice of in Egypt; for "the Egyptians and their priests told Herodotus, that, from the reign of their first king to that of Sethon, the sun had *risen four times* in an unusual manner; that he had *twice risen* where he now sets; and had *twice set* where he now rises." Εν τουνυν τουτῳ τῳ χρονῳ τετραχις ηλιγον εξ ηθιων του ἡλιου ανατειλαι· ενθα τι νυν καταδυεται, ενθευτεν δις επαντειλαι· και ενθιν νυν ανετειλλε, ενθαυτα δις καταβηναι. Lib. ii. cap. 142. It must be confessed, that in

* Where comp. Bp Lowth's note.

* See an entertaining note concerning *dials* in Mr Pope's Iliad, xi. lin. 119.

Digitized by Google

the *expressions* of Herodotus, in this passage, there seem to be inextricable difficulties, whether owing to the obscure account of the Egyptians themselves, or to the author's misunderstanding it, or to both these causes; or, which seems most probable, as well as most honourable to this great historian, to the corruption of his text. But still, in this relation of Herodotus, confused as it is, we may plainly perceive the traditionary traces of *the two miracles* recorded in Josh. x. 12, 13, and in 2 K. xx. In the former, though the sun would not indeed appear to the people of Egypt to *rise* in the *west*, yet he would seem to them to *remain* there a whole day. (Comp. under דמה V. and חצה I.) In the latter miracle, *as above explained*, the sun would really appear to the Egyptians *to set* in the *east* for some minutes; since Egypt is somewhat to the westward of Judea. On the contrary, at Pekin in China, the apparent retrocession of the sun would not begin till about half an hour after four in the afternoon, and consequently to the inhabitants of that city he would not appear to set at all, but only to lengthen the day five hours. Now there is a surprising fact recorded in the Chinese annals to have happened some time within the reign of Yau, their seventh monarch from Fohi, in words to this effect, *that the sun did not go down during the space of ten days*. Thus the Modern Universal History, vol. viii. p. 358, 8vo. where the learned authors say, "the time of this Yau corresponds with that of Joshua; this therefore seems an account of the miraculous solstice which happened at his command." But I must confess that for * reasons well known to men of learning, I give but very little credit to Chinese *chronology*, and would rather refer the surprising fact just mentioned to the miracle in the time of Hezekiah; because by *that* the *day* would have been really lengthened to the Chinese, not indeed ten times, but *ten degrees*; whereas it appears to me, that to them the *night* would have been doubled by the miraculous solstice in Joshua's time. For if the *solar light* was then, as I apprehend, just going off from Gibeon, when he commanded it to stop, it must have been gone off from Pekin in China about five hours and a half; and if it miraculously staid upon Gibeon about a whole day, there must have been the additional space of a day (or night) before it rose to Pekin. Lastly, let it be observed, that by the שמש or *solar light's* miraculously shifting backward *ten degrees* to the *east*, the *earth* must *roll back* as many degrees to the *west*; since, as the שמש or circle of intersection of light and darkness was moving eastward, the light would become more rarefied at the eastern, instead of being so, as usual, at the western edge of the earth, and † consequently the spirit would now rush in at the said eastern edge, and turn the earth from east to west, contrary to its usual rotation.

II. As a N. fem. עולה and עלה, plur. עולות, עלות, and עלת *a burnt-offering*, which *ascends* in flame and smoke. See Gen. viii. 20. xxii. 2, 13. Exod. xxxii. 6. Lev. xvii. 8, & al. Jud. xi. 31, *And it shall be, that whosoever cometh out from the doors of my house to meet me, on my returning in peace from the children of Ammon, shall surely be Jehovah's* והעליתיהו עולה *and* I will offer (to) him (Jehovah namely) a burnt-offering. Here are two parts in Jephthah's vow (נדר, as it is called, ver. 30.) 1st. That what *person* soever met him should be Jehovah's, i. e. dedicated for ever to his service, as Hannah devoted Samuel before he was conceived in the womb, 1 Sam. i. 11. (Comp. Lev. xxvii. 1, &c.) And 2dly, That he himself would offer a burnt-offering to *Jehovah*. Unclean beasts, and much more human sacrifices, were an *abomination* to Jehovah;* therefore Jephthah *could* not intend to vow either of these; and if he had, surely the priests would not have offered them. Such a vow would have been to the last degree wicked and absurd, and next to impossible to have been performed. But והעלתיהו עולה, says Jephthah; had he meant, as translated, *I will offer it up* for *a burnt-offering*, ל *for*, ought to have been prefixed to עולה, as in Gen. xxii. 2, 13; but this was not his design. והעליתיהו signifies, *I will offer* to *him*, i. e. to *Jehovah*, just before mentioned; and הו is here used for לו *to him*, as ו for לו in דברו *to speak* to *him*, Gen. xxxvii. 4.—in יעדו *he had appointed* to *him*, 2 Sam. xx. 5.—והצדקתיו *and I would do* to *him justice*, 2 Sam. xv. 4.—ונתתיו *I will give* to *him*, Ezek. xxi. 27 or 32.—so בו in יבאנו *will come* to *him*, Prov. xxviii. 22.—and in וישבהו דבר, 1 K. xx. 9, *And they brought* (to) him word *again*, the construction is exactly parallel to that in Jud. xi. 31. But for farther satisfaction on the construction of this text, I must beg leave to refer to Bate's Crit. Heb. in ר, p. 162, and to Dr Randolph's Sermon before the University of Oxford, entitled Jephthah's Vow Considered.

Chald. as a N. fem. plur. עלין *burnt-offerings*. occ. Ezra vi. 9.

III. As a noun עלי *a pestle*, which by being *moved up*, and then let down, brays things in a mortar. So Aquila and Theodotion, ὑπερῳον, and Vulg. pilo. occ. Prov. xxvii. 22.

IV. As a N. fem. עליה, in reg. עלית *a higher room* or *apartment, an upper chamber*. So LXX ὑπερῳον. 2 Sam. xviii. 33, or xix. 1, ויעל על עליה השער *and he went up to* the upper chamber *of* or *over the gate*. 1 K. xvii. 19, ויעלהו אל העליה *and he brought him up to* the (upper) chamber. These texts clearly prove the meaning of the noun to be *an upper chamber*. And though 2 Sam. xix. 1, and perhaps 2 K. iv. 10, 11, affords us an instance of what the Arabs still call an *oleah* (עליה), yet I cannot think with Dr Shaw, Travels, p. 214, that "we may sup-

* See Jenkin's Reasonableness of Christian Religion, part iii. c. 1. vol. i. p. 321, 3d edit.; Third Dissertation at the end of vol. iii. of Goguet's Origin of Laws, &c. p. 283, &c. edit. Edinburgh; Ancient Univ. Hist. vol. xx. 8vo. p. 109, &c. p. 150, &c.; Encyclopædia Britannica in China, No. 4, 5.

† See Spearman's Enquiry after Philosophy and Theology, chap. ii.

* See Isa. lxvi. 3. Deut. xii. 29—31, and Lettres de quelques Juifs a Mons. Voltaire, p. 304, &c. p. 318, &c.

pose the Heb. עליה to be a structure of the like contrivance," *so as to include the smaller houses,* which are sometimes in the east annexed to the larger, and which also the Arabs call an *oleah.*

The mention of the עלירת or *upper chambers,* in Jer. xxii. 13, is peculiarly proper; since we may suppose that the principal rooms anciently in Judea were *those above,* as they are to this day at Aleppo, the ground floor being chiefly made use of for their horses and servants.*

In Ps. civ. 3, 13, God's עליות or *chambers* are *the clouds,* in which he was sometimes pleased to make himself visible to man. See Exod. xiii. 21. xiv. 24. xix. 16. Deut. iv. 11. Comp. Amos ix. 6.

V. As a N. עלירן *upper, high, higher, highest, superior, supreme.* Gen. xiv. 18—20. xl. 17. Deut. xxviii. 1. Comp. Job xxxi. 28. Dan. vii. 18. As עלירן *the high one* or *highest,* was a title given by believers to Jehovah, so the heathen ascribed the same to their false gods. Thus the Phenicians (as Philo Byblius informs us from Sanchoniathon) called one of their gods Ελιουν (עליון) *ὑψιστος, the most high;* and from them the Carthaginians styled their gods and goddesses, *Alonim,* and *Alonuth,* that is עליונים and עליונות, as we find them addressed in the Punic verses of Plautus' Pœnulus, act v. scene 1, which the reader may see well explained by the learned Bochart, vol. i. 721, & seq.

VI. As a N. fem. (of the like form as תחתית) עלית, plur. עליות *upper, superior.* occ. Josh. xv. 19. Jud. i. 15.

VII. As a N. mas. לעה, plur. in reg. עלי *a leaf* or *twig,* which *ascends* or *shoots* from a tree. See Gen. viii. 11. Lev. xxvi. 36. Job xiii. 25. Neh. viii. 15. Comp. Gen. xl. 10. Amos vii. 1.

VIII. As a N. fem. תעלה *a place where water may ascend or rise, a place to hold water, a trench, canal, water-course.*† 1 K. xviii. 32, 36, 38. 2 K. xviii. 17. Job xxxviii. 25. Also, *a raising up, healing,* occ. Jer. xxx. 13. xlvi. 11.

IX. As Ns. עול and על *a yoke,* which *ascends* or *is put upon* the neck of a beast. See Num. xix. 2. Figuratively, *a yoke, of servitude, slavery,* or *submission.* Lev. xxvi. 13. 1 Ki. xii. 4, 9—11, 14.—of *dominion* or *tyranny.* Gen. xxvii. 40. Isa. x. 27. Hence

X. As a N. עול, fem. עולה *oppression, injustice, iniquity.* Lev. xix. 15. Deut. xxv. 16. xxxii. 4. 2 Sam. iii. 34. Ps. lxiv. 7. As a N. עויל *unjust, oppressive.* Job xvi. 11, עול is once used as a verb in this view, *to oppress,* q. d. *to yoke.* Isa. xxvi. 10. Comp. Ps. lxxi. 4. Or do not these words rather sometimes denote *uppishness, insolence, arrogance, overbearing?* Job vi. 29, 30. xxxvi. 33.

XI. As a N. יעל, plur. יעלים *the ibex* or *rock goat,* a species of *wild goat,* so called from the wonderful manner in which they *mount* to the top of the highest rocks; to which quality the sacred writers allude, in the three passages wherein the word occurs, 1 Sam. xxiv. 3. Ps. civ. 18. Job xxxix. 1; and to this natural historians bear abundant witness. Johnston (Hist. Nat. De Quadruped. p. 53.) says,* "It is certain there is no crag of the mountains so *high, prominent,* or *steep,* but this animal will *mount* it in a number of *leaps,* provided only it be rough, and have protuberances large enough to receive its hoofs in leaping." So Buffon, Hist. Nat. tom. x. p. 281, after observing that the *bouquetin* or *rock-goat,* and the *chamois,* greatly resemble each other, adds, "But the *rock-goat,* as being more nimble and strong, *mounts to the very top* (s'éleve jusqu'au sommet) of the highest mountains; whereas the *chamois* inhabits only the second stage."†

As a N. fem. in reg. יעלת *the female ibex.* occ. Prov. v. 19; where a man's wife is compared to this animal, not on account of its *beauty* (to which, if we may judge by the print which Buffon has given of the male, tom. x. pl. 17,‡ it seems to have no pretensions) but of its חן or *affection* for its mate. Hasselquist, however, Voyages, p. 409, says, "I have *often seen,* and well described the *rock-goat.* It is such *a fine creature,* that Solomon could not mean any other animal than this by the *doe,* to which he compared his bride in the Canticles." [I suspect that the author here confounds Cant. ii. 9, with Prov. v. 19.] "And they are *found in abundance* in the mountains of Syria and Palestine; but they are more like *cervus capreolus* in outward appearance than a goat."

XII. As a N. מעיל *a garment* that goes *above* or *over* the rest, *an upper garment, a robe,* q. d. *a surtout.* Exod. xxviii. 4. 1 Sam. xv. 27. Ezek. xxvi. 16, & al. freq. The high-priest's מעיל is thus described by Josephus, who could hardly be ignorant of its form, Ant. lib. iii. cap. 7. § 4. Ποδηρης δ' ιστι και ουτος—υφ' ἑν δυοιν περιτμηματων, ὡστι ῥαστος ἐπι των ωμων ειναι και των παρα πλευραν· φαρος δ' ἐν ἑπτημηκες ὑφασμενον—This also reaches down to the feet, (i. e.) as well as those of the inferior priests before described—it is not made of two distinct pieces, sewed together at the shoulders and sides, but is one entire long garment, woven throughout." As a N. מעל the same. Job i. 20. ii. 12.

---

* See Russell's Nat. Hist. of Aleppo, p. 4, and Harmer's Observations, &c. vol. i. p. 174. So Busbequius, speaking of the house he had hired at Constantinople, epist. iii. p. 150. "Pars superior—sola habitatur—*pars inferior equorum stabulationi destinata est. The upper part alone is inhabited;* the lower is allotted for the horses' stabling."

† From this noun may be deduced Cicero's family name Tullius, "which in old language (according to Pompeius Festus in Tullius) signified *flowing streams* or *ducts of water,* and was derived therefore probably from their ancient situation, at the *confluence* of the two rivers." Middleton's Life of Cicero, vol. i. p. 6. 4to.

* "*Nulla certe montium rupes tam* alta, edita, *aut* præceps *est, quam non saltibus aliquot* superet; *si modo aspera sit, et spatia tanta promineant, quanta salientis ungulas excipere possint.*"

† See also Bochart, vol. ii. 915, & seq.; Pliny, Nat. Hist. lib. viii. cap. 53; Johnston, ut sup.; and Scheuchzer's Physica Sacra on 1 Sam. xxiv. 3.

‡ Comp. Michaelis, Recueil de Questions, p. 152; Scheuchzer, Physica Sacra, tab. cccxxvii. and cccxcvii.; and Michaelis, Supplem. ad Lex. Heb. p. 1122, in יעל.

XIII. *To bring up*, spoken of female animals with regard to their young, *to nurse, suckle.* It occurs as a participle benoni in Kal fem. plur. עלות. Gen. xxxiii. 13. Psal. lxxviii. 71. Isa. xl. 11. 1 Sam. vi. 7, 10; in both which last cited texts our English translation renders it *milch.* See Bochart, vol. ii. 298. As a N. עול *a suckling*, either as *brought up by*, or frequently *ascending to* the breast of the mother. Isa. xlix. 15. lxv. 20. As a N. mas. plur. עוילים *sucklings, little ones.* Job xix. 18. xxi. 11.

Hence Lat. *oleo* to grow, *alo* to nourish, whence Eng. *aliment*, &c. and perhaps Greek γαλα milk, γ being substituted for ע.

XIV. As a particle על

1. *Upon.* Gen. i. 2. Lev. xvi. 21. So Dan. iv. 26 or 29, according to the * eastern custom of walking on the *flat roof* of their houses.
2. *Above.* Gen. i. 20.
3. *Upon, of, concerning.* 1 K. iv. 33. Isa. i. 1.
4. *On account of, for the sake of.* Gen. xxvi. 7. Lev. iv. 3. Lam. v. 17. Amos i. 3, 6, & al. freq.
5. Before a verb, *therefore, because.* Gen. xli. 32. Isa. liii. 9.
6. *Against.* Num. xiv. 2. Jer. xi. 19.
7. *Over, beyond, more than.* Gen. xlviii. 22. Eccles. i. 16.
8. *Besides, over and above.* Gen. xxxi. 30.
9. *At near.* Gen. xvi. 7.
10. *To, unto.* Gen. xxxviii. 12. 2 K. xxv. 20. Jer. xliv. 20.
11. *Towards.* Gen. xix. 16. xxiv. 49.
12. *According to, by.* Exod. vi. 26. Josh. ii. 9.
13. *With, together with.* Gen. xxxii. 12. Exod. xxxv. 22. Mal. iv. 6, or iii. 24.
14. *For, instead of.* Lev. xvii. 11. Num. xxi. 8, 9.

As a particle עלי is used in nearly the same senses, but not so frequently, as על.

XV. With מ prefixed, מעל.

1. *From upon, from.* Exod. iii. 5. xl. 36.
2. *Near, by.* Jer. xxxvi. 21. 2 Chron. xxvi. 19.
3. *Against.* Jer. xxxiv. 21.
4. *From above.* Gen. xxvii. 39. Ezek. i. 25.
5. *More than.* Ps. cviii. 5.
6. *Because, on account of.* 2 Sam. xix. 10.
7. *Above.* Gen. i. 7. Ps. l. 4.

XVI. As a particle מעלה *upwards, above, forwards*, of time, Num. i. 20;—of place, Deut. xxviii. 43.

XVII. As a particle ממעל

1. *From above.* Isa. xlv. 8.
2. *Above*, q. d. *at above.* Deut. v. 8.
3. With ל following, *upon.* Gen. xxii. 9. Jer. xliii. 10. Comp. Isa. vi. 2.

XVIII. As a decompounded particle מלמעלה

1. *From above.* Josh. iii. 13.
2. *Upwards, above.* Gen. vii. 20. Exod. xxv. 21. xxvi. 14.

XIX. Chald. *to enter, go*, or *come in.* Dan. ii. 16, 24. In Niph. or Aph. העלה *to bring in, introduce.* Dan. ii. 24. v. 7. So נ being prefixed to the first radical, after the Chaldee manner, as in נדע from ידע, הנעלה. occ. Dan. iv. 3 or 6. As a N. עלה or עלא *an occasion*, q. d. *an entrance.* occ. Dan. vi. 4, 5, or 5, 6. As a N. מעלי *the going in* or *off*, of the solar light from one hemisphere to the other. occ. Dan. vi. 14 or 15, where Vulg. occasum *the setting.* It is equivalent to the Heb. מבוא as applied to the solar light, Ps. civ. 19. cxiii. 3.

עלל I. *To ascend repeatedly.* It is used for a *repeated* or *second ascending* of vines in order to gather all the grapes, and may be rendered *to glean.* occ. Lev. xix. 10. Deut. xxiv. 21. Jer. vi. 9. Also, *to glean*, in a metaphorical sense. Jud. xx. 45. As a N. fem. plur. עוללות, עללות, and עללת *gleaning grapes, grapes left after the gathering.* Jer. xlix. 9. Jud. viii. 2. Mic. vii. 1. Obad. ver. 5. Comp. Isa. xvii. 5.

II. The lexicons render the verb in this reduplicate form, *to do, perform, effect*, or the like; but it still retains the idea of the simple עלה, and may more accurately be explained, *to come up*, or with ל following, *to come up to, come upon, reach*, in French *arriver à.* Thus Lam. i. 12, *The sorrow which* עוללי *hath* come unto, or reached *me.* So the Syriac translator quoted in the Hexapla, ἀψι μοι. Lam. iii. 51, *Mine eye* עוללה לנפשי reached unto, Eng. translat. affecteth, *my soul* or *frame.* In a transitive sense, *to cause to come upon*, or *reach unto, to bring upon.* Lam. i. 22, ועולל *and* cause (it, the evil) to come *upon them, as* עוללת *thou hast* caused to come *upon me.* Lam. ii. 20, *And see to whom* עוללת כה thou hast caused (it) to come or happen *thus.* Also, *to put upon* or *over.* Job xvi. 15. עללתי בעפר קרני I have covered (literally, I have put upon) *my horn* or *glory with dust.* So Vulg. operui. "Canitiem immundo deformat pulvere." Æn. x. lin. 844. Comp. under עפר. As a N. fem. עלילה and עללה, (Jer. xxxii. 19.) plur. עלילות and עללות, *a causing a thing to come* or *happen, a bringing a thing up* or *to pass, an occasion*, or perhaps *a thing brought to pass, an effect, performance.* See 1 Sam. ii. 3. 1 Chron. xvi. 8. Ps. xiv. 1. lxvi. 5. עלילת דברים the coming up *of talk* or *reports.* Deut. xxii. 14, *And put upon her* the coming up *of reports*, i. e. as our translation, *give* occasion *of speech against her.* So ver. 17. As a N. mas. plur. מעללים *things brought to pass, deeds, performances.* 1 Sam. xxv. 3. Ps. xxviii. 4. lxxvii. 12. lxxviii. 7, & al. freq.

III. In Hith. התעלל *to exalt, raise oneself, repeatedly* or *eminently.* This, I apprehend, is always the sense of the verb in this form. Exod. x. 2, *By which* התעללתי I have exalted myself in Egypt. Comp. 1 Sam. vi. 6. Num. xxii. 29, כי התעללת בי *Because* thou hast exalted thyself *against me.* So 1 Sam. xxxi. 4. 1 Chron. x. 4. Jer. xxxviii. 19. It is, in this construction, with ב following, frequently equivalent to *insulting.* The LXX render it by ἐμπαίζω and καταμωκασμαι *to mock.* Comp. Jud. xix. 25.

Psal. cxli. 4, להתעולל עללות *to exalt myself (in) exaltations* or *arrogancies*, i. e. *to sin proudly and presumptuously.*

IV. As a N. עליל *a furnace*, or more properly, *a crucible*, q. d. *a sublimatory, a vessel* wherein the impurities or dross of metal, being separated by the action of the fire, are *made to*

* See Harmer's Observations, vol. i. p. 171.

ascend. occ. Ps. xii. 7. *Silver refined* בעליל in a crucible לארץ *of earth.* (Comp. ל 20.) Refiners' *crucibles* are to this day made of earth.*

V. As a N. mas. עולל *a child, a young* or *little one,* yet in a state of *growth,* or *coming up,* as we say. It is several times joined with יונק *a suckling,* and generally means *a child more advanced,* as 1 Sam. xv. 3. xxii. 19. Joel ii. 16; but in Job iii. 16, are mentioned עוללים children *who have not seen the light.* As a N. mas. plur. תעוללים *children.* occ. Isa. iii. 4. So as a N. מעולל seems to be once used for *a child.* Isa. iii. 12.

VI. As a N. mas. plur. in reg. תעללי *imaginations, things,* which, according to the Hebrew phrase, *come up* upon the heart (comp. under עלה I.) occ. Isa. lxvi. 4. The *unbelieving Jews* thought, for instance, that the Romans would come and take away their place (temple), and nation, and the Romans came accordingly; they said that they had no king but Cæsar; and God abandoned them to Cæsar.

VII. Chald. *to enter, go,* or *come in.* Dan. iv. 4. v. 8, 10. In this sense it often occurs in Chaldee with a single ל. See Dan. ii. 16. iv. 4 or 7, and comp. under עלה XIX. above. So in Aph. Dan. ii. 24. Comp. under נעל III.

DER. *Hill,* &c. Lat. *altus* high, whence English *altitude,* and French *haut* (anciently *hault*), whence Eng. *haughty,* &c.

עלן

I. *To exult, move,* or *leap for joy.* 2 Sam. i. 20. Jer. li. 39, & al. freq. It is applied to the heart, Ps. xxviii. 7;—to the reins or kidneys, Prov. xxiii. 16; from the *pleasing motion* with which they are affected in great joy. So Aquila in the former, and Symmachus in the latter passages, excellently render it by the V. γαυριαω. As a N. עלין *exulting.* Isa. xiii. 3. xxii. 2. xxiv. 8, & al.

II. *To flourish, thrive, vegetate,* vigere, as the field, or plants growing therein, occ. Ps. xcvi. 12. The LXX and Theodotion rendering the V. in Ps. xxviii. 7. by ανεθαλεν, and the Vulg. translating it there by refloruit, give nearly the sense which it has in Ps. xcvi. 12. A passage of Homer, Il. xxiii. lin. 597, may serve to illustrate the two scriptural applications of this word,

——τοιο δε θυμος
Ιαινθη, ὡσει τε περι σταχυεσσιν ιερση
Αρηϊου αλδησκοντος, ὁτε φρισσουσιν αρουραι.

Joy † swells his soul, as when the vernal grain
Lifts the green ear above the springing plain,
The fields their vegetable life renew,
And *laugh* and glitter with the morning dew.
POPE.

From this root the feigned Elysian fields, which Virgil, Æn. vi. lin. 638, 744, calls læta *arva,* and *locos* lætos, fields and places *of joy,* had their name. See Bochart, vol. i. 600. Comp. עלם and עלץ.

DER. From עלו and אור light, *to glister, glitter.* Qu? Comp. under גלש.

* Boerhaave's Chemistry by Shaw, vol. i. p. 152. § 19.
† *Warms* would be nearer the sense of the Greek ιαινθη.

עלם

Occurs not as a V. in Heb. but in Arabic signifies *to be gross, crass, thick.* As a N. fem. עלמה *the dusk* of the evening, when the light is somewhat *incrassated* or *thickened.* (Comp. under חשך and קפא) occ. Gen. xv. 17. Ezek. xii. 6, 7, 12. Vulg. caligo *darkness, obscurity.*

עלם

I. In Kal and Hiph. *to hide, conceal.* Lam. iii. 56. Lev. xx. 4. 1 Sam. xii. 3, & al. In Niph. *to be hidden, concealed.* Lev. iv. 13. v. 2, & al. As a participial N. mas. plur. נעלמים *dark designers, dissemblers.* Ps. xxvi. 4. In Hith. *to hide oneself, abscond, be hid.* Deut. xxii. 1, 3, 4. As a N. עלם *a secret, hidden thing.* occ. Ps. xc. 8. (Comp. Job xx. 11.) Eccles. iii. 11, *He (God) hath made every thing beautiful in its season: (but) he hath even put*—את העלם בלבם (such) obscurity *in the midst of them that man cannot find out the work, that God doth, from beginning to end.*

"The ways of heaven are *dark* and *intricate,*
Puzzled in mazes, and perplex'd with errors;
Our understanding traces them in vain,
Lost and bewilder'd in the fruitless search;
Nor sees with how much art the windings run,
Nor where the regular confusion ends."
ADDISON.

So Job xlii. 3, *Who is this that* מעלים hideth *counsel without,* or *beyond* (human) *knowledge.* Meaning that Jehovah does so. See Schultens and Scott.

As a N. fem. תעלמה *somewhat hidden* or *secret.* occ. Job xi. 6. xxviii. 11. Psal. xliv. 22.

Hence perhaps Lat. *velum, revelo,* whence Eng. *veil, reveal.* Islandic, *hilma* to hide, cover, whence Eng. *a helm* or *helmet, to whelm* over*whelm.* Also *gloom,* &c.

II. עלם or עולם are used both as Ns. and particles, for *time hidden* or *concealed from man,* as well indefinite, Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10, and eternal, Gen. iii. 22. Ps. ix. 8, as finite, Exod. xix. 9. xxi. 6. 1 Sam. i. 22, comp. ver. 28. 1 Sam. xxvii. 12. Isa. xxxii. 14; as well past, Gen. vi. 4. Deut. xxxii. 7. Josh. xxiv. 2. Psal. xli. 14. cxliii. 3. Prov. viii. 23, as future. It seems to be much more frequently used for an *indefinite,* than for *infinite, time.* Sometimes it appears particularly to denote the continuance of the *Jewish dispensation* or *age,* Gen. xvii. 13. Exod. xii. 14, 24. xxvii, 21, & al. freq. and sometimes *the period of time to the Jubilee,* which was an eminent type of the completion of the Jewish and typical dispensation by the coming and death of Christ (see Lev. xxv. 9.); and of the final consummation of the great עולם, or of the end of the world. Exod. xxi. 6. Deut. xv. 17. Comp. under יבל VI. עילום is once used in the same sense as לעילום, עילם *for ever.* occ. 2 Chron. xxxiii. 7; where, however, two of Dr Kennicott's codices now read לעולם, as one more did originally. As a N. mas. plur. עולמים or עלמים *ages,—future,* Isa. xlv. 17. Dan. ix. 24.—or *past.* Psal. lxxvii. 6. Isa. li. 9. Chald. עלמין Dan. ii. 4. Hence Old Eng. *whilom* formerly, and Lat.

olim, which latter refers to time as well future as past.

III. As a N. עלם *a young unmarried man, a youth, a stripling.* occ. 1 Sam. xvii. 56. xx. 22. Fem. עלמה *a young unmarried woman, a damsel, a maid.* occ. Gen. xxiv. 43. (where Aquila κατακεκρυφος *hidden, concealed*); Exod. ii. 8. Ps. lxviii. 26. Cant. i. 3. vi. 7 or 8. (where the עלמות are contradistinguished both from the *queens* and *concubines*) Isa. vii. 14. No doubt this application of the word is taken from the *concealed, retired* state in which the *unmarried* youth of both sexes anciently lived in the eastern countries. So in 2 Mac. iii. 19, are mentioned αι κατακλιστοι των παρθενων *such virgins as* were shut up, and in 3 Mac. i. 5, αι κατακλιστοι παρθενοι εν Σαλαμισι *the virgins* shut up *in the chambers.*

As a N. mas. plur. in reg. עלומי *youth, time* or *days of youth*, or *of youthful retirement*; ימים *days* being understood as usual with words of age. (Comp. under בער IV.) Isa. liv. 4. Comp. Job xxxiii. 25. Psal. lxxxix. 46.

As a N. fem. עלמה *youth, state of youth* (so LXX ηλικιαι and Vulg. adolescentia), or more strictly, *virginity, state of virginity.* occ. Prov. xxx. 19. Ver. 18, *There be three things (which are) too wonderful for me, yea, four which I know not*; ver. 19, *the way of an eagle in the air*; i. e. living, as it were, aloft in the air, and yet thence spying out and seizing its prey (comp. Job xxxix. 27—30.); *the way of a serpent upon a rock*, turning, winding, and wriggling itself about, so that, though destitute of legs, and smooth of body, it is able by its sinuous motion to make its way up the smoothest rocks, and particularly by winding itself among the crags and protuberances, * casts its old skin, and comes out young and beautiful; *the way of a ship in the midst of the sea*, exposed to storms and shipwreck every moment; and *the way* (manner of life) *of a man*, בעלמה *in his virgin state*, shunning youthful lusts, and keeping himself pure and unspotted; ver. 20, כן *SO*, like all these four emblems, *is the way, conduct*, or *behaviour of an adulterous woman*; watching for her prey, and destroying it without mercy; insinuating in her manners, and specious in her appearance; but every moment in danger of being swallowed up by the great deep; and withal affecting the most delicate purity and modesty; *she eateth*, indulgeth her lust (comp. Prov. ix. 17), *and wipeth her mouth, and saith, I have done no wickedness.* To this purpose Schultens, in his Comment on Prov. explains this passage, and in the second edition of this work his exposition was cited with approbation; but I am now more inclined to our English translation of the latter part of ver. 19, *and the way*, or *trace of a man with* [or *in*] a maid. 1st. Because Schultens' explication of the several emblems seems too artificial and strained. 2dly, Because עלמה no where else signifies *youth* or *virgin-state*, but in the six other texts where it occurs, *a virgin* or *maid.* 3dly, Because *a man's conduct in his virgin state* does not seem any thing very unsearchable, nor to suit the other subjects mentioned. On the whole I know not how to do better than by translating the words of Vitringa on Isa. vii. 14, tom. i. p. 185. The N. עלמה, "as hath often been observed, occurs in S. S. *seven* times; in *five* of these [omitting Isa. vii. 14.] it is certainly used for an undeflowered *virgin.* There is one text much controverted, Prov. xxx. 19, which the unbelieving Jews urge in defence of their own hypothesis, where among *four* things hidden and inscrutable is reckoned דרך גבר בעלמה *the way of a man in* Alma; which Alma the Jews will have to be the same as in the following 20th verse is called an *adulterous woman*; for that to her is applied what Solomon had said of the Alma. But this last assertion I positively deny, since the writer manifestly distinguishes the *alma* from the *adulteress*, and only transfers the example of the *former* to the *latter.* What shall we say then? The passage treats of *stolen* and *clandestine loves*, and the *commerce* which a man has with an *unmarried virgin*, without the privity or knowledge of any but the lovers themselves; while she in the mean time is treated and respected as a *virgin*, and dissembles her fault so well, as not to be traced out by others. The person therefore here called *alma* is one who is such in the common esteem, judgment, and opinion of others. But you will say *virginity* was not *inscrutable*, since among the Hebrews it was examined by a public inquisition, Deut. xxii. 17. I answer, that so neither was the *adulteress*, who had violated her conjugal faith, deemed under the law an *inscrutable* object, for that God had appointed *a sign* by which to detect her, Num. v. 15, 16, &c.; and yet Solomon compares her to the things preceding. Thus has Wagenseil* most rightly cleared this difficulty, after having greatly fatigued himself in recounting the opinions of others concerning this text, most of which were not worth relating. In the Proverbs are painted the occurrences of human life, such as they happen in the *ordinary* intercourse of mankind, without attending to *extraordinary* and *far-fetched* events."

IV. As a V. in Hith. borrowing its sense from the N. *to sport, wanton* as youth, juvenor, παιζω, which is in like manner, from παις *a child.* occ. Job vi. 16; where speaking of the temporary torrents from the mountains, he says, *they look blackish with ice*; עלימו יהעלם שלג *the snow* sports, is tossed about, *upon them.*

עלס

In general, *to move quickly to and fro*, σφαδαζειν.

I. In Kal, *to move quickly, exult, leap for joy.* occ. Job xx. 18.

II. In Niph. *to be moved quickly, to be fluttered* or *quivered.* occ. Job xxxix. 13 or 16, *the wing of the ostriches* נעלסה is *fluttered* or *quivered.* This *camel-bird*, as

* See Virgil, Æn. ii. lin. 470, &c.

* Tela Ign. Sat. p. 469. [which see.]

Digitized by Google

the Persians * call it, cannot fly from the ground, but, assisted by the *quivering motion* of its wings, moves at an astonishing rate. Pliny begins the tenth book of his Natural History thus: "Now follows the nature of birds, the largest of which, and almost of the genus of beasts, namely, the African and Ethiopian *ostriches*, exceed a man mounted on horseback in height, and *beat him in swiftness* (celeritatem vincunt); *their wings serving only to help them in running*, for they cannot fly, nor rise from the ground." See more in Bochart, vol. iii. 245, and in Scheuchzer, Phys. Sacr. on Job xxxix. To what they have adduced from the ancient writers, I shall add a remarkable passage from a modern traveller. Mr Adanson, in his Voyage to Senegal, speaking of two *ostriches* taken in Africa, gives this account of their motion, which he had particularly observed. "To try their strength," says he, "I made a full grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot; when they were heated a little, they *expanded their wings, as if it were to catch the wind*, and *they moved with such fleetness as to seem to be off the ground.* Every body must some time or other have seen a partridge run, consequently must know there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The *ostrich* moves like the partridge, with both these advantages; *and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England*†." Comp. Job xxxix. 18 or 21, and מרא I. and רננים under רנן V.

III. In Hith. *to exult, move exultingly.* occ. Prov. vii. 18; where LXX ιγκυλισθωμεν *let us roll;* Schultens, exultemus *let us exult.*

The above cited are all the passages wherein this root occurs. Comp. עלו and עלץ.

עלע

I. *To swallow, swallow down.* So Symmachus καταροφησιν. occ. Job xxxix. 30.

Hence Lat. *gula*, Eng. *gullet*, and perhaps Lat. *glutio* to swallow, and Eng. *to glut, glutton.* Also, *w* being prefixed, *swallow*, Qu? (Comp. under בלע) Or shall we not rather say, that both the Heb. עלע, and Eng. *swallow*, are words formed from the sound? Comp. ילל I. under יל.

II. Chald. As a N. עלע plur. עלעין (from the Heb. צלע) *a rib.* occ. Dan. vii. 5.

עלף

I. *To cover over.* It occurs not as a V. in Kal, but as a participle fem. in Huph. מעלפת *covered over, overlaid, set thick.* occ. Cant. v. 14. Comp. under עשת I. In Hith. *to wrap, envelop oneself*, as in a garment. occ. Gen. xxxviii. 14.

Hence *velop*, whence *envelop, develop.* Perhaps, *a wolf*, who usually *conceals* himself in the day-time, and comes forth to prey in the *evening.* See Jer. v. 6. Hab. i. 8. Zeph. iii. 3, and Bochart, vol. ii. 823, 824. Also Latin *vulpes*, a fox, for the like reason.

II. In Kal, *to swoon, faint*, from the *dimness* or *darkness* which *envelops* or *overshadows* a person in that state. occ. Isa. li. 20. Ezek. xxxi. 15. Jonah iv. 8. So in Hith. occ. Amos viii. 13.

The poets frequently describe *fainting* by this circumstance. Thus Homer, Il. v. lin. 696,

Τον δ' ιλιτο ψυχη, κατα δ' οφθαλμων κιχυτ' αχλυς.

The fainting soul stood ready wing'd for flight,
And o'er his *eye-balls swam the shades of night.*
POPE.

Again, Il. xi. lin. 356,

———Αμφι δι εστι κιλαινη νυξ κατελυψεν.

O'er his dim sight the misty vapours rise,
And a short darkness shades his swimming eyes.
POPE.

Comp. Il. xxii. lin. 466.

עלץ

I. *To exult, leap for joy.* Ps. v. 12, & al. So the LXX render it several times by αγαλλιασομαι, Aquila and Symmachus by γαυριαω and Vulg. by exulto. It is applied to the heart, 1 Sam. ii. 1. As a N. fem. in reg. עליצת *exultation, rejoicing, triumph.* occ. Hab. iii. 14.

II. *To thrive, vegetate, flourish*, as the field or plants growing therein. occ. 1 Chron. xvi. 32. Comp. Ps. xcvi. 12; and under עלו, to which this root appears nearly related.

עלק

Occurs not as a V. in Heb. but in Arabic signifies *to adhere, stick close*, or *hang fast*, and nouns from this root, *a leech.* As a N. fem. עלוקה *a leech, a horse-leech*, so the Targum עלוקא. LXX βδελλη, and Vulg. sanguisugæ. Once, Prov. xxx. 15. See Bochart, vol. iii. 796, &c.

The reason of the Hebrew name is evident. Some etymologists deduce the Latin one hirudo from hæreo *to stick.* Horace, Art. Poet. line last, has

Non missura cutem, *nisi plena cruoris, hirudo.*
Like leeches stick, nor quit the bleeding wound,
Till off they drop, with skinfuls, to the ground.
BARNSTON.

Sticking like a leech is even proverbial in several languages.

DER. Saxon *læc*, whence Eng. *leech.* Qu?

עלת See under עלה

עם

Occurs not as a Heb. V. in the simple form, but the idea seems to be, *to collect, gather together, consociate.*

Hence perhaps Eng. *to hem* in, *hem* in sewing.

I. As a N. עם, plur. עמים *a people, a collection* or *society* of men, Gen. xi. 6, & al. freq. So in Chald. Dan. iii. 29, & al.

It is also spoken of a *collection* of *gregarious* animals or insects, as of שפנים, which see under שפן II. Prov. xxx. 26.—of ants, Prov. xxx. 25.—of locusts, Joel ii. 2, 5. Comp. under נורה III.

* So the Greeks στρουθοκαμηλος, and from them the Romans struthiocamelus. The Arabs also call the *ostrich* ter gimel, *the camel-bird.*

† See also Nature Displayed, vol. i. p. 184, Eng. edit. 12mo.

Digitized by Google

II. As a particle עם
1. *With, together with.* Gen. xviii. 23. Josh. i. 5.
2. *In.* Deut. viii. 5. Job xxix. 18.
3. *Against.* Deut. ix. 7. Psal. xciv. 16, Prov. xxx. 31.
4. *As, like as.* Job ix. 26. Eccles. ii. 16.
5. *Before, in presence of.* 1 Sam. ii. 21.
6. *Near to.* Gen. xxxv. 4.
7. *As long as, together with,* in respect of time. Ps. lxxii. 5.
8. With an infinitive verb *when.* Ezra i. 11.

III. As a particle with מ prefixed, מעם.
1. *From, from with,* as the French say, *d'avec.* 1 Sam. xvi. 14. 2 Sam. iii. 15. Jud. ix. 37.
2. *With, unto.* Gen. xliv. 32.
3. *Before, in the presence of.* 2 Sam. iii. 28.

IV. As a N. עים, joined with רוח, denotes the *collected force* or *impetuosity* of the spirit or air in motion. occ. Isa. xi. 15; where LXX πνευματι βιαιῳ, a *violent* wind. Vulg. fortitudine *spiritus sui,* with the *violence* of his blast.

V. As a N. fem. עמת denotes *nearness* of situation or condition. It occurs with ל prefixed, as a particle, לעמת.
1. *Near to.* Exod. xxv. 27. Ezek. iii. 13. Comp. Ezek. i. 20, 21.
2. *Over against.* Ezek. iii. 8. 1 Chron. xxiv. 31.
3. כל עמת ש- *like as, just as.* occ. Eccles. v. 15. See עם II. 4.

Hence Latin *imitor,* and Eng. *imitate, imitation, imitable,* &c. Also, perhaps, Eng. *to meet, a mate,* &c.

VI. As a N. עמית (formed as בריה from בר and others) *a neighbour, a member of the same society.* Lev. vi. 2. xviii. 20. עמית is applied to the *human nature associated* with the divine in the person of Christ, Zech. xiii. 7; where Vulg. cohærentem *mihi, cohering* with me.

Qu? Whether these two last words should not be placed, as indeed they are in most of the lexicons, under a distinct root עמת, which in Arabic is applied to *gathering into a bunch* as wool for spinning, "glomeratim collegit *lanam, ut manui imponeret nendi ergo.*" Castell.

VII. Chald. *to obscure, make dark* or *dim.* It occurs not in Kal, but in Huph. *to be obscured, become dim.* So the LXX αμαυρωθησεται, and Vulg. obscuratum est. occ. Lam. iv. 1; and יועם here is of the same form as יורד, Isa. xxviii. 28. Hence in a reduplicate form,

עמם I. Chald. *to hide, conceal, obscure.* occ. Ezek. xxxi. 8, *to be hidden, lie hid* or *concealed.* occ. Ezek. xxviii. 3.

This root עם, both in the simple and reduplicate form, is often used in the Chaldee Targums, for *being dark, obscure,* or the like; and as Ezekiel prophesied, and Jeremiah wrote his Lamentations during the Babylonish captivity, it is not surprising that both prophets apply the word according to the Chaldee usage.

II. As a N. mas. plur. emphat. עממיא *peoples.* Dan. iii. 4, & al.

עמד

To continue, subsist, be sustained or *supported* in the same condition, whether of *rest* or *motion.**

I. In Kal, *to stand, stand still, stay, remain.* Gen. xviii. 8. xix. 17, 27. Lev. xiii. 23. Psal. cxi. 3. Eccles. ii. 9, & al. freq. 2 Chron. vi. 12, *And he (Solomon)* יעמד stood *before the altar of Jehovah, in the presence of the congregation of Israel;* ver. 13, *And* יעמד he stood *upon it (the scaffold) and kneeled upon his knees.* עמד here then does not mean *standing upright,* or *upon his feet,* but only *being, being present.* In Hiph. *to cause* or *make to stand, to set* or *raise up, to place, present,* or *establish.* Exod. ix. 16, *And truly for this cause* ח מדתיך have I raised thee up (i. e. not originally or from thy birth, but I have caused thee to stand or subsist, I *have* supported thee under the preceding plagues. So LXX διετηρηθης *thou hast been preserved) that thou mightest cause my power to be seen,* &c. Num. iii. 6. 2 Chron. ix. 8, & al. freq. The LXX generally render the verb by ιστημι *to stand,* and its compounds. The reader will, I hope, pardon my inserting a note I had written on העמדת Ez. xxix. 7, before the publication of Bp Newcome's version and notes on that prophet. "I do not understand this Hebrew word. One would think that the LXX, who have here συνεκλασας or συνεθλασας *thou hast broken,* and Vulg. dissolvisti *thou hast dissolved, relaxed,* read הזעדת *thou hast caused to shake* or *totter;* which last verb is applied to the loins. Psal. lxix. 24. Ezek. xxix. 7, העמדת pro חמעדת, Cocc. Lex. See Lowth." As Ns. עמד *a station, office.* 2 Chron. xxx. 16. xxxv. 15. עמוד *a stand, stage,* or *scaffold,* probably that made by Solomon, 2 Chron. vi. 13. Thus applied 2 Kings xi. 14. xxiii. 3. 2 Chron. xxiii. 13. Comp. 2 Chron. xxxiv. 31, and under כר X. מעמד *a standing, waiting, attendance.* 1 K. x. 5. Also, *a station, state.* Isa. xxii. 19. As a N. fem. in reg. עמדת *a station,* as of a commander with his army. Mic. i. 11. Comp. 1 Sam. xvii. 3.

II. *To remain alive, continue,* superstes esse. Exod. xxi. 21. Comp. Ps. cii. 27.

III. With מ, and a verb infinitive following, *to stand still from, to stop* or *stay from.* Gen. xxix. 35. xxx. 9. Jonah i. 15. Comp. Job xxxii. 16. 2 K. iv. 6.

IV. *To sustain, support,* or *to be sustained* or *supported in motion* or *action:* applied to the wind, Psal. cvii. 25, *He commandeth,* ויעמד רוח סערה *and* sustaineth *the stormy wind, and it lifteth up the waves thereof:*—to the שמש and ירח, i. e. the solar and lunar light, which were at the word of Joshua miraculously *supported in action,* and yet *stayed* on Gibeon, and in the valley of Ajalon,* Josh. x. 13. Comp. Hab. iii. 11.—to the heavens and the earth *supported* in their various *conditions, motions,* &c. Isa. lxvi. 22. Comp. Psal. cxix. 90. Eccles. i. 4.

V. As Ns. עמוד and עמד *a pillar* or *column,* which *stands,* or *is sustained* itself, and *supports* other things. It is used for the *pillar* of cloud and of fire in the wilderness, which were miraculously *supported* in their respective conditions. Though this may appear in Exod. xiii. 21. Num. xiv. 14, to be spoken of

* See Hutchinson's Moses' Princip. part ii. p. 183, & seq.

* See Spearman's Enquiry after Philosophy and Theology, ch. iv. p. 251, & seq. edit. Edinburgh.

as *two distinct pillars*, yet it is plain from Ex. xiv. 20, 24. Num. ix. 15, 16, 21, that it was but *one*, namely, *a pillar of cloud with fire burning in it*, the former of which would appear most by day, the latter by night. Comp. Exod. xvi. 10. Num. xvii. 7. Heb.* *a pillar* or *column*, of smoke. Jud. xx. 40. In plur. the *pillars* of the tabernacle or temple. Exod. xxvi. 32, 37, & al. 1 K. vii. 21, & al.—The *pillars* of the earth, i. e. the *columns* of *light* and *spirit* which *support* and *continue* it *in motion*. Job ix. 6. These are called also עמודי שמים *columns of the heavens* or *airs*, Job xxvi. 11. Comp. 1 Sam. ii. 8, and under עץ II.

VI. As a particle עמדי, compounded of עמד *to stand, subsist*, and י *me*, q. d. *in my standing* or *subsisting, in the place where I stand* or *subsist*; so it may be rendered, *with* or *near me*. Gen. iii. 12. xxix. 19, 27. Deut. xxxii. 39.

עמל

To toil, labour, travail. Psal. cxxvii. 1. Prov. xvi. 26. Eccles. i. 3. v. 17, & al. As a N. עמל *afflictive labour, toil, travail, weariness, irksomeness*, which one endures oneself; as Gen. xli. 51. Deut. xxvi. 7. Jud. x. 16. Job vii. 3. Psal. x. 7. xxv. 18. lxxiii. 5. xc. 10. Also, *what occasions toil* or *irksomeness* to another, or in our old English phrase, *what irketh* or *yrketh* him (which verb is from the Runic *yrk*, work, labour), *mischief*. Num. xxiii. 21. Ps. x. 7, 14. lv. 11. xciv. 20. Prov. xxiv. 2. Isa. x. 1.

Hence may be derived the Greek ἁμιλλάομαι *to strive, endeavour*; as also, by prefixing the Digamma or F, the Oscian word *famul* a slave, which is used not only by Ennius, but by Lucretius, lib. iii. lin. 1048,—*famul* infimus, the lowest *slave*. From *famul* we have Latin, *famulus, familia*, and Eng. *family, familiar, familiarize*, &c.

עמס

I. In Kal, transitively, *to lift, bear*, or *hold up*. occ. Zech. xii. 3; where the Vulg. levabunt *shall lift*. As a participle paoul mas. plur. עמסים *lifted, borne*. occ. Isa. xlvi. 3. Comp. Deut. i. 31. As a N. fem. מעמסה *something to be borne* or *lif ed, a burden*. occ. Zech. xii. 3; where see Lowth's note.

II. With ל following, *to bear a burden for* another. occ. Psal. lxviii. 20; where the LXX explain the Heb. יעמס לנו by κατευοδωσει ἡμιν, so the Vulg. prosperum iter faciet nobis, *shall make our journey prosperous*; thus giving the general sense, but not the precise idea of the Heb. עמס. Comp. Isa. liii. 5, 6. 1 Pet. ii. 24.

III. In Kal and Hiph. with על following, *to lift up on* another, so *to lade* or *load*. occ. Gen. xliv. 13. 1 K. xii. 11. 2 Chron. x. 11. Neh. xiii. 15. As a participle paoul fem. plur. עמוסות *laden, loaded*. occ. Isa. xlvi. 1.

The above cited passages are all in which the root occurs.

עמק

Denotes *deepness, profundity*.

I. *To be deep*. It occurs not in Kal in a natural sense, but in Hiph. *to make deep, deepen*, as a fire-pit or—stove. occ. Isa. xxx. 33. Also, *to retire*, or *plunge deep* or *far* into deserts, as the wandering Arabs, who live in tents, still do, when they find their enemies too powerful for them. occ. Jer. xlix. 8, 30. This seems a more probable interpretation than *going into deep caves* or *dens*; though that was sometimes practised by the Israelites, who usually dwelt in towns, as Jud. vi. 2. 1 Sam. xiii. 6. See Harmer's Observations, vol. i. p. 101, &c. To what he has adduced on this subject, I add from Diodorus Siculus, speaking of the ancient Arabs, lib. xix. p. 722, Ὅταν πολεμίων δυνάμεις ἀδοκήτως προσιῶσιν, φιλοῦσιν εἰς τοὺς ἐρήμους, τὴν ἀσφάλειαν χωμένοι ὀχυρώματι, when a strong body of enemies approach, they flee *into the desert*, making this their fortress." So Niebuhr remarks concerning their descendants, Description de l'Arabie, p. 329, that "the Sultan could never impose a Turkish governor on the (wandering) Arabian tribes; for as every particular family may abandon its tribe, when not pleased with the reigning Schech, toute la tribu se retireroit bientôt au fond du desert, *all the tribe would soon retire to the bottom of the desert*, if it should be attempted to make them obey a Turkish governor." And of the Montefik Arabs who encamp on the banks of the Euphrates near Basra, Niebuhr observes, Voyage, tom. ii. p. 199, "When the pacha of Bagdad sends troops against this tribe, it retires, as soon as it receives the intelligence, *to the bottom of the desert*, whither the Turks dare not follow." Once more, Mons. Savary, Lettre 1. sur l'Egypte, tom. ii. p. 8, says concerning the wandering or Bedoween Arabs, "Always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, lade their camels with them, ravage the flat country, and loaden with plunder *plunge* (s'enfoncent) into the burning sands, whither none can pursue them, and where they alone dare dwell." Comp. p. 63. Isa. xxxi. 6, העמיק סרה to deepen *turning aside*, i. e. *to turn far* aside, but in a spiritual sense. Isa. vii. 11. העמק שאלה deepen *the petition*, i. e. as our translation, LXX, and Vulg. ask it *in the depth* or *deep*. As a N. עמק *depth*. Prov. xxv. 3. Also, *deep*, as waters, Prov. xviii. 4.—as a pit, Prov. xxiii. 27.—as a leprous spot, Lev. xiii. 3.—as hades, Job xi. 8. Comp. Job xii. 22. Eccles. vii. 25. Isa. xxxiii. 19, עמקי שפה deep *of lip*, i. e. speaking as if *thick-* or *blubber-lipped*. So Ezek. iii. 5, 6. As a participial N. mas. plur. מעמקים *deep places, depths*, as of waters. Psal. lxix. 15. cxxx. 1. Isa. li. 10.—of hades, Prov. ix. 18.

II. As a N. עמק *a deep vale* or *valley*. Gen. xiv. 3. 1 K. xx. 28, & al. freq.

III. In a spiritual sense, in Kal, *to be deep, profound*, as the thoughts or designs of God. occ. Ps. xcii. 6. In Hiph. *to lay deep designs, be profound*, in this sense. occ. Isa. xxix. 15. Hos. v. 2. Also, *to be deep, plunged deep*, as we say, in corruption. occ. Hos. ix. 9. But see Bp Newcome on the two last cited texts of

* See Vitringa, Observ. Sacr. lib. v. cap. 14, especially § 10, and cap. 16, § 1, and note; and Mr Professor Robertson's Clavis Pentateuchi on Exod. xiii. 21, and note.

Hosea. As a N. עמק *deep*, as the heart, Ps. lxiv. 7. " Alta mente." Virgil.

עמר

The idea seems to be, *to press, squeeze, constipate into a narrow compass by pressure.*

I. In Hiph. *to gather*, as corn into sheaves, *to contract* or *press* it *into a narrow compass.* occ. Ps. cxxix. 7; where LXX *ὁ τα δραγματα συλλεγων*, and Vulg. qui manipulos colligit, *he who gathers the armfuls* or *sheaves together.* As Ns. עמר and עמיר *a sheaf*, of corn. Deut. xxiv. 19. Job xxiv. 10. Amos ii. 13. Mic. iv. 12.

II. As a N. עמר *an omer*, being the 10th part of an *ephah*, and equal to about six pints English, *the smallest* or *most contracted measure* of things dry, known to the *ancient* Hebrews; for the קב, *cab*, is not mentioned till the reign of Jehoram king of Israel (2 K. vi. 25. See קב under נקב VII.) Exod. xvi. 36, & al. freq.

III. In Hith. with ב following, *to oppress*, q. d. *to press oneself against* another, that is, *to use one's power to squeeze* or *oppress him.* occ. Deut. xxi. 14. xxiv. 7. So the LXX in the latter passage, *καταδυναστευσας tyrannizing over*, and the Vulg. in the former, opprimere per potentiam *to oppress by power.*

IV. Chald. as a N. עמר *wool.* Dan. vii. 9. It is so called, either because capable of *great compression*, or from the Heb. צמר, צ being changed into ע, as usual in Chaldee.

עמש

To lade or *load.* Once, as a participle benoni in Kal, mas. plur. Neh. iv. 17. Comp. עמס.

עמת See under עם V. VI.

ענב

Occurs not as a verb in Heb. but as a noun ענב *a grape*, the fruit of the vine. Gen. xl. 10. Deut. xxxii. 14, 32. (where observe that thirty of Dr Kennicott's codices read עגבימו), & al. *Grapes* are so called perhaps from the manner of their growth in *clusters* or *bunches*; for not only the Rabbinical writers apply ענב as a V. for *connecting, conjoining*, but Onkelos in Targ. on Exod. xxvi. 4, 5, 11, uses עגבין from the Heb. ללאת (*connecting*) *loops*, as the Samaritan version likewise does עגבים at ver. 4. Is not our Eng. *grape* in like manner ultimately derived from the Heb. גרף *to wrap together* (which see), the idea being a little varied?

It has been already observed under דמה III. that *wine* is called by the Hebrews דם ענבים *the blood of the grapes*; to which may now be added, that their Tyrian neighbours used the same phraseology. This appears from a little story of Achilles Tatius, lib. ii. where, after telling us that the Tyrians claim Bacchus, the inventor of wine, for their countryman, he adds a tradition of theirs, that Bacchus having been hospitably entertained by a Tyrian shepherd, drank to him in wine, which after the shepherd had quaffed, he asked *Πόθεν οὕτως ἡδεῖς αἷμα γλυκυ;* Whence did you get this sweet blood? To which Bacchus replied, *Τουτο ἐστιν αἷμα βοτρυων.* This is the *blood of grapes.* Comp. Ecclus xxxix. 26 or 31. 11. 5.

ענג

Denotes *delight, pleasure, joy.* It occurs not as a V. in Kal, but

I. In Hith. התענג *to delight oneself, be delighted, to joy, rejoice.* Job xxii. 26. Ps. xxxvii. 11. Isa. lvii. 4. (where Eng. translat. excellently, *sport yourselves*) lxvi. 11. So the LXX render it by *τρυφαω, ἐντρυφαω, κατατρυφαω.* As Ns. ענג *delight, pleasure.* Isa. xiii. 22. lviii. 13. תענוג, plur. תענוגים and תענוגות, *delight.* Prov. xix. 10. Cant. vii. 6 or 7. Eccles. ii. 8.

II. In Hith. *to be voluptuous, luxurious, to be delicate, behave oneself delicately*, deliciari. Deut. xxviii. 56. As a N. ענג *luxurious, delicate.* Deut. xxviii. 54. As a participial N. fem. מענגה *delicate.* Jer. vi. 2.

DER. Saxon *hunig*, when Eng. *honey.*

ענד

To bind, bind round. occ. Job xxxi. 36. Prov. vi. 21. In the latter text the LXX render it by *ἐγκλοιω to bind round*, and in the former by *περιτιθημι*, and so the Vulg. in both by circumdo *to put round.*

DER. *To bind*, encircle. Old Eng. *to wend*, turn about, whence * *went*, did go. Lat. *nodus* a knot, whence *node, nodule.* Also *knot, knit.* Perhaps *wind*, the air in action from its *binding* or *compressing* force. So Lat. *ventus*, whence *vent, ventilate, ventilation*, &c.

ענה

With a radical, but mutable or omissible, ה.

The † general meaning of this extensive root seems to be, *to act upon* some person or thing, *to affect, produce effects upon*, or *sufferings in* some other, *to act* or *speak with respect to* some other, *to return, give* or *send back.*

I. In Kal, transitively, *to act upon, effect.* Hos. ii. 21, 22,—אענה *I will* affect or act upon *the heavens, and they* יענו shall affect *the earth, and the earth* תענה shall affect *the corn, and the wine, and the oil, and they* יענו shall affect Jezreel.

With ב following, *to affect with* or *by.* occ. Eccles. i. 13. iii. 10.

II. In Kal, *to lie with, have to do with*, a woman. Gen. xxxiv. 2. Deut. xxi. 14. xxii. 24, 29. *To ravish.* 2 Sam. xiii. 12, 14. Lam v. 11. As a N. fem. in reg. ענת *duty of marriage.* occ. Exod. xxi. 10; where LXX *ὁμιλιαν cohabitation.*

III. The word denotes, as above observed, *returning, reversion, replication.* As a V. in Kal it generally signifies *to reply, answer, to return*, or *speak in answer* or *reference to* some other person or thing. Gen. xviii. 27. Deut. xix. 18. xxvi. 5. Ruth i. 21. Job iii. 2. Cant. ii. 10. Zech. iii. 4. iv. 4, 11. Also, *to answer in singing, sing alternately.* Exod. xv. 21. 1 Sam. xxi. 11. Comp. Exod. xxxii.

* See Junius' Etymol. Anglican. in WENT.

† Since first writing the above, I was pleased to find the sense of ענה here proposed corroborated by the following words in Tympius' notes on Noldius' Particles: " ענה *generaliter significat* actionem, seu operationem alterius erga alterum, *quæ vel in collocutione, vel cantu, vel responsione seu vocali seu reali, vel exauditione consistit, ut recte observat* FORSTERUS." Not. (*n*) in ענו.

18. That *alternate* or *responsive* singing was in use among the ancient Greeks, is evident from Homer's making the Muses sing in this manner, Il. i. lin. 604,

Μουσαων θ' αἱ ἀειδον, AMEIBOMENAI σπι καλὴ.

Apollo tuned the lyre; the Muses round
With voice *alternate* aid the silver sound.
POPE.

Also, *to answer in effect* or *really*. Eccles. x. 19. Jonah ii. 2 or 3. In Niph. *to be answered*. Job xi. 2. xix. 7. Also, *to be answered for, to cause an answer to be returned*. Ezek. xiv. 4, 7. As a N. fem. מענה *an answer, reply*. Job xxxii. 3, 5. Prov. xv. 1. xvi. 4, *Jehovah hath prepared all things* למענהו to answer his purpose *even the wicked for* the *day of evil*, i. e. to inflict evil or punishment on others.

IV. As a N. מענה *a return*, as of oxen in ploughing. occ. 1 Sam. xiv. 14, *in about half* מענה צמד שדה the return *of a yoke*, of oxen namely, (*in* or *of* the) field, i. e. in about half the length of a *furrow* *; so in plur. מענות *furrows*. occ. Ps. cxxix. 3.

V. As a N. עין *the eye*, from its *returning* or *reflecting* the images of external objects painted on its *retina*, and so becoming the organ or instrument of vision: or perhaps from its *acting upon* the column of light interposed between itself and the object, by means of that subtle, luminous, or electric fluid, which itself emits, and so enabling animals to see; for if vision be performed *merely* by the retina's, or any other part of the eye's *reflecting the rays received from the object*, whence is it that some species of animals, cats for instance, *see in the dark*, and that some individuals among mankind have been able to do the same? In cats,† and other animals that prey in the night, there is a *radiation of the pupil in the dark*, and the like has been observed in some men. See Dr Derham's Physico-Theology, book iv. chap. ii. note 26, p. 102, edit. 1713, and Mr Jones' excellent Essay on the First Principles of Natural Philosophy, p. 267, freq. occ. In the common editions the plur. in reg. is printed עני Isa. iii. 8, but very many of Dr Kennicott's codices there read עיני. עין בעין *eye with eye*, i. e. with both eyes. occ. Num. xiv. 14. Isa. lii. 8. So Targum in both texts בעיניהון *with their eyes*, Symmachus in Isa. ὀφθαλμοφανως, and French translat. de leurs deux yeux, *with their two eyes*. See Vitringa on Isa.

To illustrate Ps. cxxiii. 2, we may remark, that the servants or slaves in the East still attend their masters or mistresses with the profoundest respect. Maundrell, Journey, at Mar. 13, observes, that the *servants* in Turkey stand round their master and his guests "with the profoundest *respect*, silence, and order imaginable." Dr Pococke says, that at a visit in Egypt, "Every thing is done with the greatest decency and the most profound silence; the *slaves* or *servants* standing at the bottom of the room with their hands joined before them, *watching with the utmost attention* every motion of their master, who commands them by signs."* To the same purpose Mons. Savary, Lettres sur l'Egypte, p. 135, "Des esclaves, les mains croisées sur la poitrine, se tiennent en silence à l'extremité de l'appartement. *Les regards attaches sur leur maitre* [*Egyptien*], ils cherchent à prévenir ses moindres volontés." Dr Russell, Nat. Hist. of Aleppo, p. 101, presents this subject to the eye by giving us two prints, in one of which stands a male servant attending on a Turk of dignity, "in that dress and *humble submissive* attitude in which they are accustomed to wait upon their masters." In the other print a female servant is in like manner waiting on her mistress. But comp. Harmer's Observations, vol. ii. p. 123, & seq.

טוב עין *good in eye* denotes *kind* or *benevolent in heart*, which qualities are usually accompanied with *a good-natured benevolent* † *eye* or *look*, Prov. xxii. 9. On the other hand רע עין *evil in eye*, is equivalent to *envious grudging*, Prov. xxiii. 6. xxviii. 22. Comp. Deut. xv. 9; where LXX και πονηρευσηται ὁ ὀφθαλμος σου, *and thy eye be evil*. So in the New Testament we have πονηρος ὀφθαλμος *an evil eye* for a *malignant, grudging* one. Mat. xx. 15. Mark vii. 22.

עינים *the eyes* are often used for the *understanding* or *eyes of the mind*. See inter al. Gen. iii. 5, 7. xvi. 6. Deut. xvi. 19. 1 Sam. xv. 17. xviii. 23. 2 Sam. vi. 22.

As the V. האזן, from the N. אזן *the ear*, signifies *to hear*, so ערן from עין *the eye* is once, 1 Sam. xviii. 9, used as a participle for *eyeing*, i. e. in the present instance with the "jealous leer malign, *eyeing askance*," as Milton expresses it. So the Vulg. non rectis oculis aspiciebat, and LXX (according to the Alexandrian MS.) excellently, ὑποβλεπομενος.

VI. As a N. in a passive sense, עין *reflected light, colour, appearance*, Lev. xiii. 55. Num. xi. 7. Ezek. i. 4, 7, & al. Prov. xxiii. 31.—*when it* (*the wine*) giveth its colour *in the cup*. So Juvenal, sat. x. lin. 27, *Cum—lato setinum* ardebit *in auro*.

VII. As a N. עין plur. עינות, *a fountain* or *spring*, so called either from its resemblance to an eye, or because it *returns* to the surface of the earth, that water which, both at the original formation, (Gen. i. 7, 9.) and reformation thereof, (Gen. vii. 11—20.) was spread over it; or because it keeps up a constant *return* of water to and from the great deep. (Comp.

* See Targ. and under צמד III. and Pope's Iliad x. lin. 419, and note.

† "Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non sit; et capreæ lupoque splendent lucemque jaculantur." Pliny, Nat. Hist. lib. ii. cap. 37.

* In Newbery's Collect. vol. xii. p. 68.

† Comp. under חזן I. and note; to which it may not be amiss here to add the words of Pliny, Nat. Hist. lib. ii. cap. 39, concerning the eyes: "*Neque ulla ex parte majora animi indicia cunctis animalibus, sed homini maxime, id est moderationis*, clementiæ, misericordiæ, odii, amoris, *tristitiæ, lætitiæ*—Profecto in oculis mens inhabitat. Neither does any other part in all animals, but principally in men, yield stronger indications of the mind, that is, of composure, *clemency, pity, hatred, love*, sorrow, joy—*Indeed the mind dwells in the eyes.*"

Eccles. i. 7. Gen. xvi. 7. Exod. xv. 27, & al. freq.) As a N. מעין, plur. מעינים and מעינת, nearly the same, *a place* or *opening where water springs*, Lev. xi. 36. Gen. viii. 2. 2 K. iii. 19. Or, *the spring of water itself.* Ps. civ. 10. עין denotes figuratively *a race* of people, Deut. xxxiii. 28. Comp. Psal. lxviii. 27. Isa. xlviii. 1.

VIII. As a N. יען *the ostrich*, so called from their *loud crying to each other.* "In the lonesome part of the night (says Dr Shaw, speaking of these creatures, Travels, p. 455.) they frequently make a very doleful and hideous *noise*, which would sometimes be like the roaring of a lion; at other times it would bear a nearer resemblance to the hoarser voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if in the greatest agonies." (Comp. Mic. i. 8.) occ. Lam. iv. 3; where not only the Keri and Complutensian edition, but more than fifty of of Dr Kennicott's codices read כיענים, and this reading (not the common printed one כי עניט which seems to make no sense) is, no doubt, the true one. Comp. under אשר V. Thus the LXX render it ὡς στρουθιον *as the ostrich*, so Vulg. quasi *struthio*, and Symmachus ὡς στρουθοκαμηλοι *as the ostriches.* Eng. transl. *the daughter of my people* (*is*) *become cruel* like the ostriches *in the wilderness*, namely, by neglecting her young. See Job xxxix. 16. The Arabs frequently find the nests of the *ostrich* forsaken, sometimes with eggs in them, sometimes with young ones of different growths; but they oftener meet a few of the *little ones* no bigger than well grown pullets, *half-starved; straggling and moaning about like so many distressed orphans for their mother.*" Shaw, p. 452.

בת יענה, and in plur. בנות יעכה, *the daughter of vociferation*, is another name of the *ostrich*, for the reason above assigned. Lev. xi. 16. Job xxx. 29, & al. So the LXX generally render it by στρουθος or στρουθιος, the other Greek versions of Aquila, Symmachus, and Theodotion constantly, by στρουθοκαμηλος, and Vulg. by struthio. See this interpretation defended at large by Bochart, vol. iii. 218, & seq.

IX. As a particle יען denotes the *respect, relation, answering* or *correspondency* of that to which it is prefixed to somewhat else, and is rendered before a V. *because*, Num. xx. 12. 1 K. xx. 42.—before a N. *because of*, Exek. v. 9. Hag. i. 9. יען כי *because that.* Num. xi. 20. 1 K. xiii. 21. יען וביען emphatical, *because, even because.* Lev. xxvi. 43. Ezek. xiii. 10. So יען ביען. Ezek. xxxvi. 3.

X. מען occurs not by itself, but, with ל prefixed, למען is used as a particle, denoting *relation, correspondency*, &c.

1. Before a N. *because of, for the sake of.* 1 K. viii. 41. 2 K. viii. 19.
2. Before a V. *that, to the end that.* Gen. xxvii. 25. Exod. iv. 5.
3. *Therefore, to that end* or *purpose.* Neh. vi. 13. Jer. xliv. 8. Hos. viii. 4.
4. *So that*, or *so as*, denoting the event, as ἱνα is often used in the N. T. Deut. xxix. 18 or 19. 2 K. xxii. 17. Ps. li. 6. Jer. xxvii. 15. xxxii. 29. Amos ii. 7, & al.

XI. In Kal, *to act upon, affect*, in *a bad* sense, *to afflict, oppress, depress, humble.* Gen. xv. 13. xvi. 6. xxxi. 50. Also, *to be afflicted, oppressed, humbled.* Ps. cxvi. 10; (where LXX ἐταπεινωθην *I was humbled*) Exod. x. 3. In Niph. *to be afflicted.* Ps. cxix. 107. Isa. liii. 7. lviii. 10. In Hith. *to afflict oneself* or *be afflicted, to humble oneself.* Gen. xvi. 9. 1 K. ii. 26. Ezra viii. 21. Dan. x. 12. As a N. עני *afflicted, distressed, poor.* Deut. xxiv. 12, 14, 15, & al. freq. Also, *affliction, distress, oppression.* Gen. xvi. 11. xxxi. 42. Exod. iii. 7, 17, & al. As a N. fem. ענות *affliction, distress.* Ps. xxii. 25. As a N. תענית *affliction, humiliation.* occ. Ezra ix. 5. As a N. ענו *humble, lowly,* πτωχος τω πνευματι, *poor in spirit.* Num. xii. 3. Ps. xxii. 27. As a N. fem. ענוה *humility.* Prov. xv. 33. Ps. xlv. 5.

Hence perhaps Latin *onus -eris*, a burden, whence Eng. *onerous, onerate, exonerate*, &c.

ענן I. As a N. *a cloud* which rises from the earth or sea in vapour, and *returns back again* from the air or heavens in rain, hail, snow, &c. The reduplication of the נ points out the *repeated returns* of the watery exhalations to and from the earth. Gen. ix. 13, & al. freq. Hence as a V. ענן *to cloud over, obnubilate.* occ. Gen. ix. 14.

As *darkness* in general is a natural emblem of *sorrow* and *calamity* (comp. under חשך II.) so after that great destruction which was brought upon the earth by the deluge, there was a particular reason why *cloud* should be used in describing *misery, destruction*, and the like, (comp. Gen. ix. 13. Job xxxviii. 9.) as it frequently is in the Prophets. See Ezek. xxx. 3, 18. xxxii. 7. xxxiv. 12. Joel ii. 2. Zeph. i. 15. So Homer, Odyss. xxiv. lin. 314. Il. xviii. lin. 22,

Τον δ' αχιος νιφλη ικαλυψε μελαινα.
A darksome cloud of grief o'erspread his soul.

Jehovah came to Moses on mount Sinai in a thick *cloud*, Exod. xix. 9, 16. Comp. ch. xxiv. 15, 18; and at the same place he spake to the Israelites out of the darkness, *cloud* and thick darkness, Deut. iv. 11. v. 22. He also led them through the wilderness in the pillar of a *cloud*, Exod. xiii. 21, in which he occasionally manifested himself, Exod. xiv. 24. xvi. 10. He likewise appeared in the *cloud* above the mercy-seat in the holy of holies, Lev. xvi. 2.* Comp. Ezek. i. 4. And by these several supernatural phenomena he proved himself to be the *God of the heavens* (the true νεφεληγερετα Ζευς, *cloud-compelling Jove*), and that they were his servants and ministers. And from the real manifestations of Jehovah in a *cloud*, we have similar appearances ascribed by the heathen to their false gods. Thus in Homer, Il. xv. lin. 153, Jupiter is described on mount Gargarus,

——Αμφι δε μιν Θυοεν νεφος ιστιφαωτο.
Veil'd in a fragrant *cloud*——

Digitized by Google

* See Mr Merrick's Annot. on Ps. xxiv. 6.

And Il. xvii. lin. 551, Minerva enters the Grecian army,

Πορφυρεη νεφελη πυκασασα ἑαυτην.
Clad in a purple *cloud*———

So Apollo, Il. xv. lin. 308, attends Hector,

Εἱμενος ωμοιϊν νεφελην———
A veil of *clouds* involved his radiant head.
POPE.

Or as Horace expresses it, Carm. lib. i. ode ii. lin. 31,

Nube *candentes humeros amictus.*

Mars likewise having been wounded by Diomed, ascends (like *a black vapour, απο ιερι βεννη*) in the *clouds* to heaven, Il. v. lin. 866,

———ὁμου νεφεισσιν ιων ις ουρανον ευρυν.

And in Il. v. lin. 186, Homer mentions this as a *general* circumstance in the appearance of a deity,

———Αλλα ΤΙΣ αγχι
Εστηκ' αθανατων, νεφελη ειλυμενος ωμους.

Again, Homer represents Neptune, and the other deities who were on the Grecian side, namely, Juno, Minerva, Vulcan, and Mercury, as veiled in like manner with *clouds*, Il. xx. lin. 150,

Αμφι δ' ας' αρ' ερηπτον νεφελην ωμοισιν ἑσαντο.

In like manner Ovid of Juno, Metam. lib. iii. fab. iii. lin. 273,

———*fulvaque recondita* nube.

And in Virgil, Æn. x. lin. 634, Juno is described as clad in a *cloud—succincta* nimbo. So Venus, Æn. xii. lin. 415,

———*obscuro faciem circumdata* nimbo
Her beauteous face veil'd in a sable *cloud.*

And Minerva, Æn. ii. lin. 616, is represented as shining forth from a *cloud*—nimbo *effulgens.*

II. As a V. ענן *to be a cloud-monger, to augur, augurate,* or *divine by looking up* to the *clouds.* occ. Lev. xix. 26. 2 K. xxi. 6. 2 Chron. xxxiii. 6. As a N. ענן *an augur* or *diviner by looking up to the clouds.* occ. Isa. ii. 6. Jer. xxvii. 9. Fem. ענגה. occ. Isa. lvii. 3; where the Vulg. after Symmachus, auguratricis *the augureſs.* מענן the same. occ. Deut. xviii. 10, 14. Mic. v. 11. As I do not find that either the eastern or western heathen divined by the *clouds, strictly speaking,* ענן seems to denote *looking up to the clouds,* in order to observe those phenomena or signs of the heavens, (Jer. x. 2.) by which the Egyptian and Chaldean astrologers pretended to foretell futurities; such as the eclipses of the sun and moon, the conjunctions and various aspects of the planets with regard to each other, and to the fixed stars (see Isa. xliv. 25. xlvii. 13.) and to these we may add meteors, thunder, lightning, and perhaps the flight of birds (comp. under נחש III.); for the LXX render the V. by *ορνιθοσκοπεω,* Lev. xix. 26, and the N. *οιωνισμα,* Jer. xxvii. 9.

III. As a N. ענין

1. *What affects* or *acts strongly on* one's mind or imagination, or, according to the Hebrew phrase, on one's heart, *care, travail, application,* studium, French translat. *occupation.* Eccles. ii. 23. 26. iii. 10. *I have seen* את הענין the travail or business *which God hath given to the sons of men,* לענות בו to affect (them) *therewith.* Eccles. v. 2 or 3, *A dream cometh* ברב ענין *from the multitude of* business, or of what affects us, when waking. This is well illustrated by *Lucretius,* lib. iv. lin. 959, &c.

Et quoi quisque fere studio devinctus adhæret,
Aut quibus in rebus multum sumus ante morati,
Atque in qua ratione fuit contenta magis mens,
In somnis *eadem plerumque videmur obire:*
Causidici causas agere et componere leg-
Induperatores pugnare, ac prælia obire
Nautæ contractum cum ventis cernere b-
"*Whatever studies most engage our hea-*
On whatsoe'er we have been *most employ-*
And the *attention of our minds most fix'd,*
The same, *in dreams,* engage our chief co-
The lawyers plead, and argue what is law
The soldiers fight, and through the battle r-
The sailors work, and strive against the w-
DRYDEN

2. Joined with רע *evil, afflictive business,* care or *travail.* See Eccles. i. 13. iv. 8. v. 13. In the first of these passages the LXX, Aquila, and Theodotion render רע ענין by *περισπασμον πονηρον, evil distraction.*

ענף
To shoot, send forth shoots or *branches,* as a vine. It occurs in the form of a participle fem. benoni in Kal, Ezek. xix. 10. As a N. ענף *a shoot, bough, branch,* Lev. xxiii. 40. Ps. lxxx. 11, & al. freq.

Hence *an imp,* anciently a shoot or sprig. See Junius' Etymol. Anglican.

ענק
I. *To encompass, surround.* It occurs not as a V. simply in this sense, but as a N. ענק, plur. ענקים and ענקות *an ornament encompassing* the neck, *a chain* for the neck, *a collar.* occ. Jud. viii. 26. Prov. i. 9. Cant. iv. 9, *Thou hast ravished my heart with* one chain (so Symmachus *ἑρμισκῃ*) *of thy neck;* for probably the eastern ladies in Solomon's time wore several of these together, as they still do. Comp. under חרז. So Niebuhr, Voyage, tom. i. p. 242, note, describes a woman of Loheia, with "*quelques tours* de perles fausses au cou, *several rows* or *strings* of false pearls about her neck." Hence

II. In Kal, applied with striking propriety to pride, *to surround,* as a collar. occ. Psal. lxxiii. 6.

III. In Hiph. *to surround, encompass,* as with gifts. occ. Deut. xv. 14, twice.

DER. Lat. *vincio* to bind, bind round. Runic *hank* a chain, whence Eng. *a hank* of silk, also to have a *hank* on any one, i. e. to have him *bound* or *obliged* to oneself.

ענש
To mulct, fine, punish by fine or *forfeiture.* Exod. xxi. 22. Deut. xxii. 19. Amos ii. 8. As a N. ענש *a mulct, a fine.* 2 Ki. xxiii. 33. Prov. xix. 19.

ענת Chald. (From the Heb. עת,)
Time, opportunity, occasion. It occurs with ד and כ prefixed וכענת *and according* or *agreeably to the occasion.* It seems to be a form of speech denoting that something well known and understood *on the occasion* is omitted, like our *&c.* or *and so forth,* in English. See Ezra iv. 10, 11. vii. 12.

To tread down, trample down or *under feet.* So the LXX καταπατησεις, and Vulg. calcabitis. occ. Mal. iii. 21, or iv. 3, ועסותם *and* ye shall trample; where the word however is grammatically formed from the reduplicate V. עסס, ו being substituted for the latter ס.

עסס As a N. עסיס *wine, the juice pressed from the grape by treading.* occ. Isa. xlix. 26. Joel i. 5. iii. or iv. 18. Amos ix. 13. On Cant. viii. 1 or 2, comp. under רמה VII.

Treading is well known to have been the ancient method of *pressing grapes.* Thus Anacreon, ode lii. lin. 5, 6, Αρτιως πατουσι σταφυλην, the lads *tread* the grapes. This appears likewise from the following texts, Job xxiv. 11. Isa. xvi. 10. lxiii. 2, 3. Comp. under דרך V.

עער

In Kal, transitively, *to roar, roar out;* for, like the Greek ωρυομαι, and Eng. *roar,* it seems a word formed from the sound. Once, Isa. xv. 5; where however Aquila renders it εξαιγιρουσιν *they shall raise up,* so Vulg. levabunt, as if it were from the V. ער *to raise.*

עף

To vibrate, move with a vibratory or *tremulous motion, to flutter.*

I. *To flutter, fly, fly away,* as a bird. Deut. iv. 17. Ps. lv. 7. Prov. xxvi. 2. As a N. עוף *a bird, a fowl,* so called in Heb. from its flying, just as *fowl* in Eng. is from the Saxon *fleon, to fly.* Gen. i. 20, 22, & al. freq.

Hence Latin *avis* a bird, whence Eng. *aviary.* Also, perhaps, *apis,* a bee, whence *apiary.*

II. As a verb it is applied to Jehovah's flying on a cherub, namely the spirit or air, Ps. xviii. 11.—to a dream, Job xx. 8.—to an arrow, Ps. xci. 5.—to a roll or volume, Zech. v. 1, 2. (So LXX πετομενον, and Vulg. volans)—to the quick motion or glance of the eye, Prov. xxiii. 5. התעוף Wilt thou glance *thine eyes upon it?* ואינכו *and it is no more,* i. e. Wilt thou turn thy regard and affection upon that which disappears in the *twinkling* of an eye? Comp. under עפעף I. below.

III. Spoken of the light. As a N. fem. תעפה *vibration, coruscation.* occ. Job xi. 17, תעפה כבקר תהיה the coruscation *shall be as the morning.* (Comp. Isa. lviii. 8.) So עיפה. occ. Amos iv. 13. עשה שחר עיפה *making the morning gloom* brightness, i. e. making it *shine more and more unto the perfect day.* Comp. Prov. iv. 18. As a N. fem. in reg. עפת *the vibration* of light. occ. Job x. 22; where it is spoken of the state of the dead, *a land* עפתה its (i. e. whose) light (is) *as the thick darkness, the shadow of death without rays,* ותפע and it shines (reflects the light) *like darkness*—i. e. it has *no light at all.* So perhaps מעוף צוקה splendour *of condensation,* "not light, but *darkness visible.*" occ. Isa. viii. 22. Comp. under עפעף II. below.

IV. As a N. עיף. I have already placed this word under יעף; but perhaps it more properly belongs, agreeably to Bate's opinion, to this root עף, and denotes *palpitating* or *panting,* as from fatigue, fear, thirst. See Gen. xxv. 29. Jud. viii. 4, 5. Jer. iv. 31. Isa. xxix. 8. The LXX, according to * Aldus' edition, render the V. יעף by αφισαμενοι *palpitated, panted,* Jud. iv. 21: and Montanus the V. עיף, by anhelante *panting,* Ps. lxiii. 2. In Prov. xxiii. 5, not only the Keri, but twenty-two of Dr Kennicott's codices (among which the Complutensian edition) now read יעוף for ועיף, as three more did originally. As Ns. מעוף *a panting, palpitation.* (Qu? See under sense III.) occ. Isa. viii. 22, מועף nearly the same. occ. Isa. viii. 23. ix. 1: if both these nouns, and particularly the latter, should not rather be rendered *faintness,* and referred to root יעף, which see. The Vulg. renders מעוף by dissolutio *dissolution.*

V. Chald. as a N. mas. plur. in reg. עפי *the foliage, leaves,* or *small branches* of a tree, which *wave to and fro* with the wind. occ. Dan. iv. 9, 11, 18, or 12, 14, 21.

עפף denotes the *repetition* or *intenseness* of the action.

I. In Kal, intransitively, *to move with a swift, vibratory motion, to fly swiftly, to flutter.* occ. Gen. i. 20. Isa. vi. 2. In Hith. *to fly away swiftly.* occ. Hos. ix. 11.

In Isa. xiv. 29. xxx. 6, mention is made of שרף מעופף *the fiery* flying *serpent,* and if we might depend on the testimony of the ancients, a † cloud of witnesses might be produced who speak of these *flying* or *winged serpents;* but I do not find that any of them affirm they actually saw such *alive* and *flying.* The learned Michaelis however was so far influenced by these testimonies, that in the 83d question of his Recueil he recommended it to the gentlemen who lately travelled into Arabia at the expense of the king of Denmark, to inquire after the existence and nature of *flying serpents;* and accordingly Mr Niebuhr, one of these learned travellers, in his Description de l'Arabie, 156, speaks thus: "There is at Bâsra, a sort of *serpents* which they call *heie sursurte* or *heie thiâre.* They commonly keep upon the date-trees; and, as it would be laborious for them to come down from a very high tree in order to ascend another, they twist themselves by the tail to a branch of the former, which making a spring by the motion they give it, throws them to the branches of the second. Hence it is that the modern Arabs call them *flying serpents,* heie thiâre. I know not whether the ancient Arabs, of whom Mr Michaelis speaks in his 83d question, saw any other *flying serpents.*—Admiral Anson also speaks of the *flying serpents* that ‡ he met with at the island of Quibo, but which were *without wings.*" Thus Mr Niebuhr; and, on the whole, I apprehend that the שרף מעופף men-

* Comp. Montfaucon's Hexapla in Jud. iv. 21.

† See inter al. Herodotus, lib. ii. cap. 75, 76. lib. iii. cap. 107—109; Ælian, Hist. Animal. lib. ii. cap. 38; Josephus, Ant. lib. ii. cap. 10, § 2; Cicero De Nat. Deor. lib. i. cap. 36; Mela, lib. iii. cap. 9; Lucan, lib. vi.; Solinus, cap. xxxii.; Ammianus Marcellinus, lib. xxii.

‡ The words in Anson's Voyage, by Walter, p. 308, 8vo. edit. 1748, are these: "The Spaniards too *informed* us, that there was often found in the woods a most mischievous serpent, called the *flying snake,* which, *they said, darted itself* from the boughs of trees on either man or beast that came within its reach, and whose sting *they believed* to be inevitable death."

tioned in Isaiah was of that species of *serpents*, which from their *swift, darting motion*, the Greeks called *acontias*, and the Romans *jaculus*, of which see more in Bochart, vol. iii. 411, 412; and to these the term מעופף seems as properly applicable in Hebrew, as *volucer*, which Lucan, lib. ix. applies to them in Latin —jaculîque volucres.

II. In Kal, transitively, *to* * *brandish, vibrate, shake to and fro.* occ. Ezek. xxxii. 10.

עפעף occurs not as a verb in this reduplicate form, but

I. As a N. mas. plur. in reg. עפעפי *the eye-lids*, from their *quick vibrating motion* or *twinkling*. Prov. vi. 25, & al. Comp. Prov. xxiii. 5. The expression in Jer. ix. 18, is very agreeable to the style of Homer. See Il. xvii. lin. 437, 438; Odyss. viii. lin. 522. xiv. lin. 129. xvii. lin. 490. So the expression in Ps. cxxxii. 4, to Il. x. lin. 26. xiv. lin. 164, 165; Odyss. i. lin. 364. ii. lin. 389. xii. lin. 338, & al.

II. עפעפי שחר *the vibratory rays* or *beams* of *light*, which penetrate the *gloom* or *darkness* at day-break. occ. Job iii. 9. xli. 9 or 18.

Der. *Hop, huff, whip, wipe, wave, waft.* Qu?

עפא

Occurs not as a verb in Heb. but appears to be nearly related to the preceding עף, as בוא to בו, חנא to דנ, &c. As a N. mas. plur. עפאים *foliage, leaves*, or *branches*, which are *waved to* and *fro* by the wind. So Targ. זאזיא. Once, Ps. civ. 12. Comp. under עף V.

עפל

I. *To be elevated, raised up.* It occurs not as a verb simply in this sense, but hence as a N. עפל *an eminence, rising ground.* Isa. xxxii. 14. Mic. iv. 8, & al.

II. As a N. mas. plur. עפלים *painful swellings* in the *hæmorrhoidal* vessels, *hæmorrhoids, emerods*, or *piles*, which the Romans, from their *fig-like form*, call mariscæ, and ficus. occ. Deut. xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, 5. But comp. under טחר.

From what Herodotus relates, lib. i. cap. 105, concerning the Scythians who invaded Asia (about 633 years before Christ, in the 8th year of king Josiah's reign) that, in their return through the land of the Philistines, some of the stragglers plundered the temple of Venus at Ascalon, and that for the punishment of this sacrilege they and their posterity were afflicted with θηλειαν νουσον, the *bleeding piles*, or some disease of that kind, for a long while after—From this story of Herodotus it appears, that, till the time of the Scythian *invasion* at least, the Philistines had retained a tradition of what they had themselves suffered for seizing the ark of God.†

III. *To be elevated* or *elated mentally, to be proud, arrogant, presumptuous.* occ. Num. xiv. 44, (where Eng. translat. *they presumed*) Hab. ii. 4. (where Eng. translat. *is lifted up.*)

* This verb seems a derivative from *brand*, a burning stick, on account of the *vibratory motion* or *flashing* of its light.

† See Prideaux Connex. part i. book i. an. 623, and comp. under כר IV.; Longinus De Sublim. sect. 28. ad fin.; and Jortin's Remarks on Eccles. Hist. vol. ii. p. 299, 2d edit.

עפר

To comminute, reduce to dust or *powder.* It occurs not, however, as a verb simply in this sense, but hence

I. As a N. עפר, plur. עפרות *dust*, i. e. *earth* or *other matter, comminuted into small particles.* See Gen. ii. 7. iii. 14. Job xxviii. 6. In Job xli. 24 or 33 על עפר is equivalent to *upon* the earth. But in Job xix. 25, *At last* על עפר יקום *upon* or *over* the dust *shall he arise* or *stand*, seems an expression of Job's faith that at the last day the Redeemer should come to raise the dead in general, and himself in particular, from their *dust*, and be their judge. Comp. Job vii. 21. xvii. 12—16. Ps. xxii. 16. xxx. 10. See Schultens and Scott on Job xix. and Scott's Appendix, No. III. Prov. viii. 26, ראש עפרות *the beginning* of the dust, i. e. *the original* dust or *primitive* atoms of the earth. Comp. Eccles. iii. 20. Isa. xl. 12; and see Greek and Eng. Lexicon in ΤΑΗ.

Hence perhaps Lat. and Eng. *vapor.* See Lucretius, lib. ii. lin. 149, 152, where, as in other passages of Lucretius, it is used for the *particles of light.*

Hence as a verb, *to dust, throw dust*, in contempt. occ. 2 Sam. xvi. 13. (Putting *dust* upon their heads, (as Josh. vii. 6. Job ii. 12. xvi. 15. Lam. ii. 10. Ezek. xxvii. 30. comp. 1 Sam. iv. 12. 2 Sam. i. 2.) sitting in the *dust*,) Isa. xlvii. 1. Job xlii. 6.) rolling themselves in dust, (Mic. i. 10.) were, among believers, emblematic acknowledgments of the *vileness* of their *mortal bodies*, that *they were but dust, and to dust they must return.* Comp. Gen. iii. 19. xviii. 27. Job xlii. 6. Eccles. iii. 20. xii. 7. Hence these customs were used by believers in token of *humiliation* and *sorrow*; and from them we find the like practised on similar occasions by the heathen, as by the Greeks and Trojans (see Homer, Il. xviii. lin. 26. Il. xxii. lin. 414. Il. xxiv. lin. 164, 640; Ovid, Metam. lib. viii. lin. 528.); and by the Etruscans, see Virgil, Æn. x. lin. 844. Comp. under שק II.

II. As a N. fem. עופרת and עפרת *lead.* It is mentioned with the five other species of metal, Num. xxxi. 22; and there is no doubt but this is the meaning of the word; so the LXX throughout μολιβδος or μολιβος. But why was it called in Heb. עפרת or עופרת? The answer to this question I choose to give in the words of a learned * physician and chemist: "A quantity of *lead* being set over the fire in an iron ladle, no sooner begins to run, than its surface appears exceedingly bright, and shines like mercury; but its face soon alters, and you discern a cloud thereon, which gradually increases, till the whole surface appears darkened with a *dusty* scoria; *this dust being blown away with bellows, there straight arises a new supply, and so on, till the whole lead is converted into* scoriæ, which are only the *matter of the lead* gently calcined. A more violent fire vitrifies them, that is, converts them into a heavy, brittle, pellucid, elastic, sonorous matter

* Dr Shaw on Boerhaave's Chemistry, vol. i. p. 84, Note (*a*). Comp. Jones' Physiological Disquisitions, p. 113, 114.

called glass, into which other metals are indeed convertible, but *lead* the easiest, and which is of such a *penetrating nature, that it runs through all the common crucibles almost as water through a sieve.*" "It vitrifies (says Boerhaave, Chemistry by Shaw, vol. i. p. 84.) with the baser metals, and, having so done, *carries them along with it* from the cavity of the test, thus leaving only gold and silver separated from the rest." "It *dissolves* (adds Dr Shaw, in Note *x*, p. 85.) all metals tested with it on the cupel, except gold and silver, which is a property that have been unacquainted with, all our treasures of gold and silver had lain in little compass: *this being of principal use in obtaining those metals.*"

"The foundation of the process is this: any mass of what kind soever, whether metal or stone, salt or sulphur, gold and silver only excepted, being mixed with *lead*, and exposed to the fire, *separates and flies off.*

"Upon the whole, there are three ways whereby all the matters mixed with gold and silver are destroyed and lost, when cupelled with *lead*. 1. *By volatilizing* and *evaporation.* 2. By turning to scoriæ, and retiring to the sides of the test. 3. *By penetrating the pores of the cupel*, which only happens to such bodies as can neither fly off in fumes, nor work to the sides in the way of scoriæ." Thus we see with what propriety *lead* is called in Heb. עפרת and עופרת, the former most properly importing the *dusty*, or even the *atomical* metal; from its being so easily reduced (probably) to its *constituent atoms*; and the latter signifying that it has the like effect upon other matters in reducing them also to an *atomical state.* (Comp. Prov. viii. 26, above.) We may farther observe of what great use *lead* is in separating and refining gold and silver, (of which see more in Boerhaave's Chemistry by Shaw, p. 70, &c.) particularly the latter, to which purpose the ancients also applied it. Thus Pliny, Nat. Hist. lib. xxxiii. cap. 6, says of the silver ore, "*excoqui non potest nisi cum* plumbo nigro *aut cum* venâ plumbi. It cannot be refined or separated but with *lead*, or with *lead ore.*" And long before him Theognis (who was born about the middle of the 6th century before Christ, and consequently lived in the time of Cyrus the Great) in his Γνωμαι, lin. 1101, mentions it as then used in the *refining* of gold,

Εις βασανον δ'ελθων, πεφατριβομενος τε ΜΟΛΙΒΔΩ,
Χρυσος ακιφθος ων, καλος ἀπασιν εσῃ,

"But coming to the test or furnace, and ground with *lead* (and then) being refined gold, you will be approved by all."

We may now explain Jer. vi. 28—30.—*They are all—copper and iron*; *they are corrupt.* מפח *the bellows are burned, being consumed by the fire* (מאש תם in two words, as, beside the Keri, twenty-four of Dr Kennicott's codices read, and to this purpose the LXX translate εξιλιασι φυσητηρ απο πυρος, so Targ.); the lead (used to purify the ore) *is vanished* (לשוא, see Isa. xxx. 27.); *the refiner melteth, but* רעים *the wicked*, or perhaps *the bad heterogeneous matters, are not separated*; and this being the case, *reprobate* or *refuse silver shall they be called, for Jehovah hath reprobated* or *rejected them.* Comp. Ezek. xxii. 18—22. in Heb.

Job xix. 23, 24, *O that my words were engraved* בספר *in a memorial* (which *might be* hieroglyphically, comp. Exod. xvii. 14—16; and under ספר IV. 1.) *with an iron pen* and lead, i. e. "to grave upon with the iron pen or style. Pliny * informs that writing on *lead* (plumbeis voluminibus *rolls of lead*) was of high antiquity, and came in practice next after writing on the barks and leaves of trees, and was used in recording public transactions." Scott's note, whom see. And I apprehend *the cutting* or *sculpturing in the rock for ever*, to be here mentioned as a different and more durable method than even the engraving on *lead.*

III. As a N. עפר *a young stag* or *antelope, a fawn* of those species, so called, perhaps, because in the eastern countries its skin is *dusted* or *powdered over* (as it were) *with white spots.* So Virgil of wild kids, or rather fawns, Eclog. ii. lin. 41.

Capreoli, *sparsis* etiam nunc pellibus albo.
Fawns, with their skins still *sprinkled* o'er with white.

Comp. under טלא II. and כמר II. But Qu? It occurs only Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14.

עצב

Denotes *labour*, or *travail.*

I. In Kal, *to work, elaborate, form by labour* or *travail.* occ. Job x. 8. Ps. lvi. 6. *All the day* יעצבו *they* laboriously form, i. e. wrest or distort, *my words.* In Hiph. *to serve with labour and pains*, as an idol. occ. Jer. xliv. 19; where Vulg. ad colendum *to worship.* And observe that thirty-four of Dr Kennicott's codices express the Hiphil form more fully by reading להעציבה. As a N. עצב *labour, travail*, in general. Prov. xiv. 23.—as of a woman in bringing forth, Gen. iii. 16. עצבון *labour, toil*, as of the hands, Gen. iii. 17. v. 29. *Travail*, as of a woman in bringing forth. Gen. iii. 16. The plain traditionary traces of the *change* which was occasioned in the state of man by the fall, may be found in the fable of Pandora, the *first woman*, and in the description given by the Greek and Roman poets of the *golden* and *succeeding* ages of the world. See Hesiod, Εργ. και Ημ. lin. 59—199; Ovid, Metam. lib. i. lin. 89, &c.; Virgil, Georg. i. lin. 121, &c.

II. It denotes *labour* or *travail of mind.* In Kal and Hiph. *to grieve, afflict, affect with grief* or *concern.* 1 K. i. 6. 1 Chron. iv. 10. Ps. lxxviii. 40. In Niph. *to grieve* or *be grieved.* 1 Sam. xx. 34. 2 Sam. xix. 2. In Hith. *to vex oneself, be grieved.* Gen. xxxiv. 7. It is spoken ανθρωποπαθως of God. Gen. vi. 6. So Homer of Apollo, Il. i. lin. 44. Χωομενος κηρ *grieved at his heart.* As Ns. עצב *labour of mind, grief.* See Ps. cxxxix. 24. Prov. x. 22. xv. 13. Ps. xvi. 4. Fem. מעצבה *sorrow.* occ. Isa. l. 11.

III. As a N. עצב, plur. עצבים, *an idol* or *idol-*

* Nat. Hist. lib. xiii. cap. 11.

Digitized by Google

atrous image, so named from the *pains* taken by their deluded worshippers in *forming* and decorating them; of which see Isa. xliv. 12, &c. Jer. x. 3. Wisd. xiii. 10, &c. That the word means the *images* themselves is manifest from 2 Sam. v. 21. Ps. cxv. 4. cxxxv. 15. Isa. xlvi. 1. xlviii. 5. Jer. xxii. 28. Hos. viii. 4. xiii. 2.

עצד

The idea seems to be *to cut, cut off*. So in Arabic the verb עצרד is used for *cutting*, or *cutting down* a tree with an instrument called מעצד, "resecuit, cecîdit *arborem*, instrumentum מעצד dictum." Castell. In Heb. as a participle Hiph. occ. Isa. xliv. 12. "*The smith* cutteth off *a portion of iron*." Bp Lowth, whom see. As a N. מעצד *a cutting instrument, an axe, a hatchet*. So Vulg. ascia. occ. Jer. x. 3.

Hence *an adze*, a kind of axe, *a hatchet*, and perhaps *edge*.

עצה

With a radical, but mutable or omissible, ה.

I. *To fix, make firm* or *steady*. occ. Prov. xvi. 30. עצה one fixing, or he who fixeth, *his eyes*, לחשד (*is wont* or *does it in order*) *to devise froward things*. Comp. under ל, 21. So the LXX στηριζων, and Aquila and Theodotion στιφων, *fixing*. To the same purpose the Vulg. *attonitis* oculis, *with* astonished (staring) *eyes*. *Fixing* the eyes upon some certain object is a sign of deep meditation, as well as *shutting* them; and in this place I prefer the former interpretation of the word to the latter, not only because it is favoured by the ancient versions, but also because it is most agreeable to the analogy of the word; for

II. As a N. עץ *a tree* from its *fixedness, stability*, or *firmness*, in contradistinction from herbage or plants, which are of a texture more soft and loose. See Gen. i. 11, 12, 29. Exod. x. 15. Also, *wood cut down*. Exod. xxxi. 5. Lev. xiv. 4, 6. *Somewhat made of wood, a gibbet*, Esth. v. 14, & al. Plur. עצם *pieces of wood, timber, billets*. See Gen. vi. 14. Exod. xxv. 5. Gen. xxii. 3, 6. *vessels of wood*, Exod. vii. 19. As a collective N. fem. עצה *wood, trees*. occ. Deut. xx. 19. Jer. vi. 6.

עץ פרי *a tree of fruit, a fruit tree*, Gen. i. 11. From these two Hebrew words the famous gardens of the Hesperides seem to have had their name. And from what passed in Paradise, concerning the *fruit of a tree* (פרי העץ Gen. iii. 3.) between the *serpent*, the *woman*, and the *man*, and from the promise that the *woman's* seed should bruise the *serpent's* head, the heathen appear to have derived those distorted traditionary stories of Hercules carrying off the *golden apples* of the Hesperides, though guarded by a tremendous *serpent* or *dragon*, whom he vanquished; and of the Massylian *priestess* in the temple of the Hesperides, who fed the *dragon*, and preserved on the tree the *sacred* boughs. Concerning these particulars the learned reader will do well to consult, at first hand, Lucretius, lib. v. lin 33, &c.; Virgil, Æn. iv. lin. 483, &c.; and Lucan, lib. ix. lin. 367, &c. And in Spence's Polymetis, plate xviii. fig. 8, he may behold Hercules, as represented in an antique, standing with an *apple* in his hand, before the tree, and the *serpent* twisted round it, as described by Lucretius and Lucan. See also Holloway's Originals, vol. i. p. 77, 111.

Frequent mention is made in Scripture of the idolaters sacrificing or serving their false gods *under every green tree*. See Deut. xii. 2. 1 K. xiv. 23. 2 K. xvi. 4. Jer. ii. 20. We have a scene of this kind in Homer, Il. ii. lin. 305, &c.

Ἡμεις δ' αμφι πιδι κρηνη, ἱερους κατα βωμους
Εδομεν αθανατοισι τελησσας ἑκατομβας,
ΚΑΛΗ ΤΠΟ ΠΛΑΤΑΝΙΣΤΩ, ὁθι ῥεεν αγλαον ὑδωρ.

Beside a fountain's sacred brink we raised
Our verdant altars, and the victi blazed;
('Twas where *a plane-tree spread its shades around*.)
POPE.

Comp. Virgil, Æn. ii. lin. 513.

Hence Greek ὀζος *a branch*.

III. As a N. עצה *the back bone* (so Montanus spinæ dorsi), from its *strength* and *firmness*; or more properly perhaps *the extremity of the back bone*, called the os sacrum, "*crassitie inter alia et* robore spectatissimum, which is very *remarkable* for its thickness and *strength*," says Blancard, Anatom. p. 723. occ. Lev. iii. 9.

IV. As a N. fem. עצה *counsel*. See under יעץ.

DER. *To gaze*.

עצל

To be slothful, idle, to loiter. occ. Jud. xviii. 9. As Ns. עצל *slothful, sluggish, a sluggard*. Prov. vi. 6, 9. Fem. עצלה, plur. עצלות and עצלתים *sloth, slothfulness*. occ. Prov. xix. 15. xxxi. 27. Eccles. x. 18.

Hence perhaps, by transposing the ע to the end of the word, Eng. *slow*, whence *sloth*, &c. Also, *slug, sluggish*, &c.

עצם

Denotes *strength, substance, solidity, firmness*.

I. *To be* or *become strong, mighty, powerful*, in quantity or quality. See Gen. xxvi. 16. Ex. i. 7, 9. Ps. xl. 6, 13.—in number, Jer. xv. 8; where LXX επληυνθησαν, Vulg. multiplicatæ sunt, *are multiplied*. Also in a Hiph. sense, *to make strong, strengthen*. occ. Ps. cv. 24. As a N. עצם, and fem. עצמה *strength, might*. Deut. viii. 17. Job xxx. 21. Isa. xli. 21, where Vitringa understands it, as our translators, of *strong reasons*; but Bp Lowth after Jerome in his Comment, of their pretendedly *mighty* or *strong idols*. As a N. fem. plur. תעצמות *strength, firmness*. Ps. lxviii. 36.

II. As a N. עצם *bodily substance, body, matter*. Ps. cxxxix. 15. Lam. iv. 7. Job xxx. 17, 30. Exod. xxiv. 10, *and* כעצם *like* the substance *of the heavens for clearness* or *transparency*. עצם היום the substance *of a day, the day* itself, but not so as to exclude the night. freq. occ. See Exod. xii. 17, 41, 42, 51. *Day* and *night* too are *real substances*. See Gen. i. 5.

III. As a N. עצם, plur. עצמים and עצמות *a bone*, from its *strength* and *solidity*. Gen. ii. 23. Ezek. xxiv. 4. xxxvii. 1, &c. Job iv. 14, ורב עצמתי הפחיד *and made the multitude of* (i. e. *all*) my bones *to shake*. Comp. Jer. xxiii.

9. So Virgil of persons in terror, Æn. ii. lin. 120, 121,

——— gelidusque per ima cucurrit
Ossa tremor———
Through all their bones a shivering tremor ran.

Comp. Æn. vi. lin. 54, 55.

Job vii. 15, *So that my soul chooses strangling,* ומות מעצמותי *and death* rather than my bones, i. e. than life in such a *skeleton*-like body, so *emaciated* by my distemper. See Schultens and Scott. עצמותי *bones* denote the *remains of a dead body.* Gen. l. 25. And we may observe that Virgil with his usual propriety makes the Tyrian Dido speak in the same oriental style, Æn. iv. lin. 625,

Exoriare aliquis nostris ex ossibus ultor.
May some avenger *from our bones* arise.

Job xl. 13 or 18, עצמיו his (smaller) bones (*are*) *compact bars of brass,* גרמיו *his* (*larger, projecting*) *bones like a forged bar of iron.* No doubt these words are intended to express the extraordinary *hardness* of the *behemoth's* bones; but it does not appear that the bones of the *elephant* are in this respect different from, or harder than, those of other animals;* whereas the *bones* of the *hippopotamus* are probably much harder than those of the *elephant,* if we may judge by the superior hardness of his *tusks* (see under נכש I.) of which Buffon, Hist. Nat. tom. x. p. 207, 12mo. says, they are "très-fortes, et *d'une substance si dure, qu'elle fait feu contre le fer,* very strong, and *of a substance so hard as to strike fire with steel.*" And again, p. 208. "This substance is so white, so clean, and so *hard,* as to be *far preferable* to *ivory* for making artificial or false teeth." And in the note, Mons. Desmarchais is quoted as saying expressly in his Voyage, tom. ii. p. 148, "That the tusks of the *hippopotamus* are *much harder* (*beaucoup plus dures*) *than ivory.*"

Hence as a verb in a privative sense, like לבב, כסם, שרש, ערף, &c. *to break the bones,* q. d. *to bone.* So Vulg. exossavit. occ. Jer. l. 17.

IV. In Kal, transitively, joined with עינים *the eyes,* it means, *to shut them strongly and closely,* fermer les yeux. So LXX καμμυω, and Vulg. claudo, *to shut, close.* occ. Isa. xxix. 10. xxxiii. 15.

עצר

In Kal, *to restrain, retain, stop, detain.* See Gen. xvi. 2. xx. 18. Deut. xi. 17. Jud. xiii. 15. In Niph. *to be restrained, stopped, detained.* Num. xvi. 48, 50. 1 Sam. xxi. 7. As a N. עצר *restraint.* occ. Ps. cvii. 39, עצר רעה *severe* or *rigorous restraint, tyranny.* Also, *restriction, constriction,* as of the womb from conceiving. occ. Prov. xxx. 16. So Aquila, στοχη μητρας, and Symmachus συνοχη μητρας. Comp. Gen. xvi. 2. xx. 18. Isa. lxvi. 9. As a N. מעצר *restraint, restriction.* occ. 1 Sam. xiv. 6. Prov. xxv. 28.

II. *To retain, hold, possess,* joined with כח *strength, ability.* 1 Chron. xxix. 14. 2 Chron. ii. 6. xiii. 20. xxii. 9. Dan. x. 8, 16. xi. 6. Hence כח being understood, 2 Chron. xx. 37, לא עצרו ללכת *they did not* retain (strength), *they were* not *able, to go,* as Eng. transl. So perhaps 2 Chron. xiv. 10 or 11, אל יעצר עמך אנוש *let not man* prevail against *thee.* Eng. trans. So LXX κατισχυσατω προς—and Vulg. prævaleat contra.

III. With ב following, *to put a restraint upon, to restrain* or *check,* as a magistrate. occ. 1 Sam. ix. 17. As a N. עצר *civil restraint* or *authority, magistracy.* occ. Jud. xviii. 7. Isa. liii. 8, *He was taken off* מעצר (not from prison, for עצר is not so applied; and in what *prison* was Christ ever put? but) by the magistracy, *and by a judicial trial.* And our Lord was, I think, the first prophet who suffered in this manner,* the circumstances of which are so particularly related by the Evangelists. See Spearman's Letters on the LXX, p. 187, &c.

IV. As a N. fem. עצרה *a solemn assembly* or *meeting,* q. d. *a detention* or *retention* of men on some solemn occasion. occ. 2 K. x. 20. Isa. i. 13. Joel i. 14. Amos v. 21. Comp. Jer. ix. 2.

V. As a N. fem. עצרת *a solemn feast-day,* in which men were *restrained* from labour: that the word in this form relates to *this sort of restraint* is apparent from Lev. xxiii. 36. Num. xxix. 35. Deut. xvi. 8.

עק

To confine, straiten, contract, compress, arctare, coarctare.

I. In Niph. *to compress, press, squeeze.* occ. Amos ii. 13, *Behold* אנכי מעיק תחתיכם *I will* press *your place* (and consequently *yourselves*) *as a loaded corn-wain full of sheaves* תעיק presseth. Comp. under עגל IV. and Eng. margin. As a N. fem. in reg. עקת *compression, oppression.* So LXX θλιψεως. occ. Ps. lv. 4. As a participial N. fem. מוקה *oppression.* So LXX θλιψις. occ. Ps. lxvi. 11.

Hence Gr. αχος, and Eng. *ache.*

II. As a N. fem. מעקה *a battlement* round the roof of a house to *confine* people from falling off. The houses in Palestine being flat-roofed, (comp. under גג.) as they are in those eastern countries to this day, and the inhabitants spending a considerable part of their time upon them, such a precaution was the more necessary; and for want of it on the roof of Circe's palace, Elpenor broke his neck. Hom. Odyss. x. in. 554. occ. Deut. xxii. 8. See Shaw's Travels, p. 210.

DER. *Oak,* from the compactness of its wood. Also, perhaps, *a yoke.*

עקב

I. As a N. עקב *the end, extremity, extreme* or *utmost parts.* Josh. viii. 13. Thus the LXX (according to Aldus' and the Oxford edition), and a version quoted in the Hexapla τα εσχατα, and Vulg. novissimi. So Psal. cxix. 33, 112; in which latter passage the Targum עד סופא *even to the end.* Comp. Gen. xlix. 19.

II. As a N. עקב *the end, event* or *consequence.* Prov. xxii. 4, עקב ענוה the end, consequence, *of humility.* So Vulg. *finis* modestiæ. LXX γενεα *the offspring.* Psal. xix. 12, *in keeping of them* עקב רב *there is an excellent* event or end.

* See Brooke's Nat. Hist. vol. i. p. 104.

* Yet there was something like this in the case of the prophet Jeremiah. See Jer. xxxviii. 4—6, 16, and Stillingfleet's Orig. Sac. book ii. ch. v. § 3.

Digitized by Google

Thus τελος is used in the N. T. 1 Pet. i. 9. *Receiving* τελος the end *of your faith, even the salvation of your souls.* עקב על *in consequence,* or *as the event of.* occ. Psal. xl. 16. lxx. 4. Hence

III. עקב is used as a participle denoting the *end, event,* or *consequence* of somewhat preceding. It may be rendered

1. Before a verb, *because, inasmuch as.* Num. xiv. 24, עקב היתה because *there was another spirit,* q. d. the event or consequence *of there being another spirit in him,* shall be that *I will bring him into the land,* &c. Comp. Deut. vii. 12. viii. 20.

2. Before a N. *because of, on account of, in consequence of.* Isa. v. 23.

3. עקב אשר (the *consequence* of this, that —) and עקב כי (the *consequence* that or because —) are used nearly in the same sense, *because that* —Gen. xxii. 18. 2 Sam. xii. 10, & al.

IV. As a N. עקב *the extremity, sole* or *heel* of a man's foot. Gen. iii. 15. xxv. 26. Also, *the extremity, hoof,* or *heel* of a horse's foot. Gen. xlix. 17. Jud. v. 22. (comp. under פרס II.) Plur. in reg. עקבי *heels, footsteps.* Ps. lvi. 7. Cant. i. 8. Comp. Ps. lxxvii. 20. lxxxix. 52. Hence

V. As a V. *to lay hold on the heel.* q. d. *to heel.* Hos. xii. 4. Whence the name יעקב Jacob, q. d. *the heeler.* See Gen. xxv. 26. xxvii. 36. Hos. xii. 4.

VI. *To retard.* occ. Job xxxvii. 4.

VII. *To supplant, trip up the heels, throw down by tripping up the heels,* supplantare. It occurs in the form of a participle benoni in Kal, Isa. xl. 4, עקב *tripping up, rough, uneven.* Fem. Hos. vi. 8. עקבה מרם tripping up the heels (slippery) *with blood.* So one of the Greek versions in the Hexapla υποσκιλιζουσα, Vulg. supplantata; or rather, perhaps, marked with footsteps *of blood.* Comp. 1 K. ii. 5, and Mr Lowth's and Bp Newcome's notes on Hos.

VIII. *To supplant,* "*displace by stratagem,*"* *defraud, deceive.* occ. Gen. xxvii. 36. Jer. ix. 4. xvii. 9. So LXX πτερνιζω. Ps. xlix. 6, עון עקבי *the wickedness* of *my* supplanters, or of those "who endeavour to supplant *me.*— Compare this verse and the next with ver. 17." Bp Lowth, in Mr Merrick's Annotation. See also Dr George Horne's (the late Lord Bp of Norwich) note on this verse, in his excellent Commentary on the Psalms, which I am glad of this opportunity of earnestly recommending to the perusal of all such as are desirous of comprehending the sublime sense, and of being warmed with the genuine piety, of those divine poems. Comp. Josh. viii. 13. As a N. עקב *supplantation, deceit.* occ. Psal. xli. 10,—*hath magnified* supplantation *towards me* (so LXX and Vulg.) i. e. hath behaved very *treacherously* towards me. The translation in John xiii. 18, εμεγεν επ' εμε την πτερναν αυτου—*hath lifted up* his heel *against me,* i. e. deceitfully *to trip* me *up,* comes to the same sense. Comp. Suicer, Thesaur. in πτερνιζω. So fem. עקבה *supplantation, deceit.* occ. 2 K. x. 19; where LXX render בעקבה by εν πτερνισμω in or for *supplanting,* and Vulg. by insidiosè *deceitfully.*

* Johnson.

עקד

I. *To bind, bind about.* occ. Gen. xxii. 9.

II. As a participial N. עקד *ring-streaked, bound round* as it were *with stripes,* or *streaks* of a different colour. Gen. xxx. 35, 40, & al.

III. בית עקד, occ. 2 K. x. 12, 14, according to Jerome from Eusebius in Loc. Heb. it is *the name of a town,* belonging to Samaria, and situated in the Great Plain.* So the LXX retain the words as a proper name Βαιθακαδ or Βαιθακεδ. But whence was this town so called? Probably from its being much frequented by *shepherds,* for *shearing* their sheep. Thus the Eng. translation renders בית עקד הרעים ver. 12, by *the shearing-house,* and the marg. more literally, *the house of shepherds binding* sheep (i. e. for shearing).

עקל

To be crooked, perverted, distorted. As a participle in Huph. *perverted, perverse.* occ. Hab. i. 4. So the Vulg. διεστραμμενον, and Vulg. perversum. As a N. עקלתון *crooked, sinuous, tortuous,* occ. Isa. xxvii. 1. So LXX σκολιον, and Vulg. tortuosum. What is meant by the נחש עקלתון cannot be better illustrated than by the admirable description Virgil has given in Æn. ii. lin. 202—220, of the two *serpents* which *infolded* and destroyed Laocoon and his sons. Comp. also Æn. v. lin. 84, 85. Æn. xi. lin. 754.

עקלקל occurs not as a V. but as a N. *very crooked* or *tortuous.* So LXX διεστραμμενας, Vulg. devios *devious.* occ. Jud. v. 6.† As a N. fem. plur. עקלקלות *great obliquities* or *deviations, very crooked ways.* So Symmachus σκολιοτητας, and Theodotion διεστραμμενα. occ. Ps. cxxv. 5.

Der. Greek αγκαλη the arm when bent, αγκυλος crooked, Eng. *ancle.* Lat. *angulus,* a corner, Eng. *angle.* Also, *knuckle.*

עקר

In Arabic signifies *to cut, cut off, wound,* and the like. See Castell.

I. "*To lop,* as trees, *cut* them *close to the stock* or *stem.*" Bate. occ. Eccles. iii. 2.

II. *To raze* or *level* as a wall *to the foundation.* occ. Gen. xlix. 6.; if עקרו שור in this passage does not rather mean they lopped *a prince,* i. e. *a princely family,* by killing not only Hamor but Shechem *his son.* Comp. Gen. xxxiv. 26. In Niph. *to be razed,* as a city. occ. Zeph. ii. 4.

III. *To hough* or *hamstring,* as horses. Josh. xi. 6, 9.

IV. *To render* chariots *useless,* as *by breaking their wheels, axle-trees,* &c. 2 Sam. viii. 4. 1 Chron. xviii. 4. And observe that the ו prefixed to יותר should in both texts be rendered *but,* or *but yet.* See under ור II. 5.

V. Chald. in Ith. *to be cut* or *lopped off,* as horns. occ. Dan. vii. 8.

* See note in Montfaucon's Hexapla.
† See Harmer's Observations, vol. i. p. 452.

Digitized by Google

VI. As a N. עקר *a cutting, a branch cut off.* Applied figuratively to a person. occ. Lev. xxv. 47; where a distinction is made between גר תושב *a stranger who dwelt* among them, and עקר משפחת גר *a branch of the stranger's family*, i. e. one who had *separated himself* from a foreign nation, and joined himself entirely to the Israelites, as for instance, Heber the Kenite did. Jud. iv. 11.

VII. As a N. עקר and עקרה *barren, sterile, unfruitful*, q. d. *a mere stock* or *stem without branches, a dry tree.* Deut. vii. 14, & al. freq. Comp. Isa. lvi. 3.

VIII. Chald. *the stump* or *bole* of a tree. occ. Dan. iv. 12, 20, 23, or 15, 23, 26.

עקש

In Kal, *to pervert, distort, make crooked.* occ. Isa. lix. 8. Mic. iii. 9. Also, *to make, prove*, or *show to be, perverse.* occ. Job. ix. 20. In Niph. *to be perverse.* occ. Prov. xxviii. 18. As a participial N. עקש *perverse.* Deut. xxxii. 5. Ps. ci. 4, & al. As a participle or participial N. mas. plur. מעקשים *crooked*, as opposed to מישור *straight.* occ. Isa. xlii. 16, which gives the idea. As a N. fem. plur. עקשות *perverseness.* Prov. iv. 24. vi. 12.

ער

I. In Kal, *to raise, lift up oneself*, or *be raised*, as a sword. occ. Zech. xiii. 7.—as a bow. occ. Hab. iii. 9, עריה תעור קשתך *thou hast* lifted up *thy bow naked*, i. e. as it were, without the case,* in which the eastern nations still use to carry their bows. And many of the human figures on the walls of the ancient palace at Persepolis are represented carrying *bow-cases.*† I apprehend that in Heb. עריה and תעור belong to different roots; comp. under ערה I. The LXX however render the words by ἐγείρων ἐγείρας *stretching thou hast stretched*, the Vulg. by suscitans suscitabis, *raising thou wilt raise up.* Comp. ערר I. below.

Hence plainly Greek ὄρω to raise, excite, Lat. *orior* to arise, whence *oriens* the east, and Eng. *orient, oriental.* Also, Lat. *origo*, whence Eng. *origin, originate*, &c.

II. *To raise, rouse, stir up*, as a crocodile. occ. Job xli. 1 or 10. Comp. ch. iii. 8.

III. In Hiph. *to stir up, excite*, as an eagle does her nestlings to fly. occ. Deut. xxxii. 11. So Vulg. *provocans ad volandum* pullos suos: —as dough, or perhaps the fire. occ. Hos. vii. 4.

IV. In Kal, *to rouse oneself, arise*, from inactivity or inattention. See Jud. v. 12. Ps. vii. 7. cviii. 3. Cant. iv. 16. Isa. li. 9. Jer. vi. 22. xxv. 32. In Niph. *to be roused.* Zech. ii. 13. So LXX ηγιγέρται. Also in a Niph. sense, *to be roused* from sleep. Job. xiv. 12. In Hiph. *to rouse* from sleep. Zech. iv. 1. As a participial N. ער *waking.* occ. Cant. v. 2.

Hence Greek ὠρα care, ὠρεω to care; and Eng. *ware, aware, wary.* Also, *to hare*, fright, *the hare* from its timidity; *hurry.* Lat. *horreo* to stand on end as the hair, whence Eng. *horror, horrid*; and in composition, *abhor, abhorrent.*

V. In Hiph. *to raise up, rouse, excite.* See Isa. xli. 2, 25. 2 Chron. xxxvi. 22. Hag. i. 14. Particularly as an enemy. 1 Chron. v. 26. 2 Chron. xxi. 16. Isa. xiii. 17. Ezek. xxiii. 22. Hence

VI. As a N. ער *an enemy, one roused up in enmity* against another. 1 Sam. xxviii. 16. Ps. cxxxix. 20. Comp. Isa. xiv. 21; where the edition of the LXX cited in Kircher's Concordance has πολεμιων *enemies.*

VII. As a N. ער *one who excites* others, *a master.* occ. Mal. ii. 12.

VIII. As a N. עיר *a stir, bustle, commotion.* Jer. xv. 8; where LXX τρομον *a trembling.*

IX. As a N. עיר, plur. עירים, but generally ערים, *a city*, from the *stir* and *bustle* therein comparatively with the country. Gen. iv. 17. x. 12. xiii. 12. Num. xxxii. 16. Jud. x. 4, & al. freq. On Num. xxiv. 19. comp. Ps. lx. 11. cviii. 11, and see Bp Newton on Prophecies, vol. i. p. 134, 1st edit.

X. As a N. עיר, plur. עירים and עירם *a young ass, an ass-colt*, "from being more *sprightly* (excitatior, *plus émeu, plus eveillé*) than its parents," says Bochart, vol. ii. 60. Gen. xxxii. 15. xlix. 11. Comp. Zech. ix. 9. The plur. is once, Isa. xxx. 6, printed עוירים with ו instead of י, in many editions, but not in the Complutensian, which reads עיירים, as likewise do more than thirty of Dr Kennicott's codices.

XI. As a N. מער *exertion, display.* occ. I K. vii. 36, *he graved cherubim*, lions, *and palm-trees*, במער איש *according to* the exertion *of each*, "or in the condition they are when they *exert themselves*; the bull as *in rage*; the lion *rampant*, and the palm-tree *in bloom*, as before, (1 K. vi. 29.) *with opened flowers* on it."*

XII. עור *blind.* See root עור.

XIII. Chald. as a N. עיר, plur. עירין, *a watcher.* occ. Dan. iv. 10, 14, 20, or 13, 17, 23. Comp. above sense IV. What can עירין *the watchers* signify in the second of these texts, but the *divine persons watching* and *presiding over* the kingdoms of the earth, and the affairs of men? And this passage explains the other two. Comp. אלהין קדישין, ver. 5, 6, 15, or 8, 9, 18; ch. ii. 11; and עליונין *the high ones*, ch. vii. 18, 22.

XIV. Chald. as a N. ער *chaff* or *small dust raised* and blown away from the thrashing-floor. occ. Dan. ii. 35; where Theodotion κονιορτος, which from κονις *dust* and ορτος *raised.* Comp. under נורה V. and דש I.

ערר I. *To raise* or *lift up repeatedly*, as a spear. occ. 2 Sam. xxiii. 8. 1 Chron. xi. 11, 20.

II. *To raise up, rouse, excite.* See Ps. lxxx. 3. Prov. x. 12. Cant. viii. 5. Isa. xiv. 9. Zech. ix. 13. In Hith. *to raise* or *rouse up oneself.* occ. Job. xvii. 8. xxxi. 29. Isa. li. 17, twice. lxiv. 6.

ערב

1. *To mix, mingle.* It occurs not in this sense

* See Harmer's Observations, vol. ii. p. 513; and Homer, Il. iv. lin. 105; and Didymus and Clarke's Notes.

† See Niebuhr, Voyage, tom. ii. p. 104, and tab. 21, 23, 29.

* Bate's Enquiry into the Similitude, p. 137.

Digitized by Google

as a V. in Kal, but in Hith. *to mix, mingle oneself, be mingled.* occ. Ezra ix. 2. Ps. cvi. 35. Prov. xiv. 10. xx. 19. xxiv. 21. As a N. ערב *a mixture, mixed multitude, rabble* (which Eng. word may, by the way, be derived from Heb. רב *great,* and בל *mixture*) of men. Exod. xii. 38. Neh. xiii. 3. comp. Jer. xxv. 24—of flies or insects. Exod. viii. 17 or 21, &c. So Aquila παμμυιαν, and Jerome and the Vulg. omne genus muscarum *all kinds of flies;* but if ערב in these passages signifies *a mixture* or *colluvies,* it is strange that the Heb. should not expressly inform us of what this mixture consisted. The LXX have rendered the word, when spoken of the Egyptian plague, constantly by κυνομυια *the dog-fly,* whence it is plain those translators thought it meant some *particular species of insect;* and their opinion is clearly confirmed by Exod. viii. 27 or 31, *And he removed the* ערב *from Pharaoh, and from his servants, and from his people; there was not one,* ערב namely, *left.* (Comp. Exod. x. 19.) What the particular species was, it may be difficult, if not impossible, absolutely to determine, but probably it was so denominated from its *colour;* and Bochart in his learned illustration of this word, vol. iii. 551, &c. (whom see), mentions from Damir a *sharp biting insect,* (comp. Ps. lxxviii. 45.) called by the Arabs "*alchurkous,* and described as being not larger than a flea, and marked with *red* and *yellow* in such a manner that the *dark colour prevails.*"

As a N. fem. plur. ערבות *the mixers,* or *mixed ones,* i. e. *the light* and *spirit mixed together, the heavens* or *celestial fluid* consisting of this *mixture.* occ. Ps. lxviii. 5. comp. ver. 34. Deut. xxxiii. 26. 2 Sam. xxii. 11. "But Bp Lowth, Mr Merrick, and Dr Chandler render סלו לרכב בערבות, [in Ps. lxviii. 5.] *prepare the way for him who rideth through* the deserts, i. e. who rode upon the cherubim through the wilderness; alluding to the passage of the ark. This construction seems most agreeable to the common usage of the words employed in the original. Either way the idea is truly great and sublime." Dr Horne's note. comp. sense VII. Symmachus renders the word according to the latter interpretation, καταστρωσατι ὁδον τω ἱποχουμενω εν τω αοικητω; and Jerome præparate viam ascendenti per *deserta.*

I. As a N. ערב *the evening,* or, more properly, *all the time from midday to night,* so called, because as soon as the sun has passed the meridian, the evening air from the western or darkened part of the heavens begins to *mix* with the day, which *mixture* continues till night; when the day is overpowered, the darkness prevails, and the *mixture* of daylight ceases. Gen. i. 5. xxiv. 11. Deut. xxiii. 11. Prov. vii. 9, & al. freq. Hence ערב is once used as a V. *to be darkened, duskily obscured.* Isa. xxiv. 11, *all joy* ערבה is darkened. So Montanus, *obtenebrata est.* Comp. under חשך II.

בין הערבים *between the evenings,* or more literally, *between the mixtures.* occ. Exod. xii. 6. xvi. 12. xxix. 39, 41. xxx. 8. Lev. xxiii. 5. Num. ix. 3, 5, 11. xxviii. 4. The former of these ערבים commenced at noon, when the western or evening air begins to *mix* with the day; the latter at sunset, when the cool dark air or night *mixes* with it. So בין הערבים will denote *between midday and sunset.* By a comparison of Exod. xii. 6. Num. ix. 3, 5, with Deut. xvi. 6, it appears that the expression is equivalent to בערב כבוא השמש *in the evening, when the sun is going down,* i. e. not setting, but *declining towards the west;* and it is not improperly rendered by the LXX προς ἑσπεραν *towards the evening,* Exod. xii. 6. xvi. 12. Num. ix. 3, 11. Accordingly Josephus observes, Ant. lib. vi. cap. 9, § 3, that the Jews were employed in sacrificing the paschal lambs απο ενατης ὡρας μιχρι ἑνδεκατης *from the ninth to the eleventh hour,* or, according to our way of reckoning, *from about two to four o'clock in the afternoon.*

Both the paschal lamb and the perpetual evening burnt-sacrifice of a lamb were commanded to be offered בין הערבים. Exod. xii. 6. xxix. 39; and *about the ninth hour* Jesus, the great antitype of both, expired. Matt. xxvii. 46, 50. Mark xv. 34, 37.*

If it be asked, why ערב never signifies the *morning mixture* of light and darkness, as well as the *evening* one; the true answer seems to be, because the first *mixture* of darkness and light was, by God's supernatural agency, made at the *evening* or western edge of the earth, as is intimated to us by the evening being mentioned before the morning, Gen. i. 5, *And there was* ערב evening, *and there was morning the first day.* At the *evening* or western edge then was the first *mixture* or push of the spirit or darkness into the light; which observation also clears another considerable difficulty, namely, why the *earth* revolves from *west* to *east,* rather than from *east* to *west.* Comp. under לל II.

Hence the name of the Carthaginian deity, Herebus, "mentioned by Silius and Polybius.—All we know of him is, that he was invoked as the god of *hell,* and represented under a human shape with long loose hair."† Hence also the Greeks had their Ερεβος Erebus, and ερεβινος, ερεμνος, ορφνος, dusky, dark, and ορφνη darkness. Hesiod, by a corrupt tradition from the truth, Gen. i. 2, 4, makes Erebus and Night the offspring of Chaos, Θεογον. lin. 123,

Εκ Χαεος δ' ΕΡΕΒΟΣ τε, μελαινα τε Νυξ εγενοντο.

He likewise makes the *night* or *darkness* prior to the *light* or *day,*

Νυκτος δ' αυτ' Αιθηρ τε και Ἡμερα εξεγενοντο,
Ους τικε κυσσαμενη, Ερεβει φιλοτητι μιγεισα.

Aristophanes, in Av. as cited by Lucian in Philopatr. tom. ii. p. 999, edit. Bened. says,

Χαος ην και Νυξ, ΕΡΕΒΟΣ τε μελαν ευρυτον και
Ταρταρος ευρυς.

Chaos was first, and Night, and gloomy Erebus,
And vasty Tartarus——

III. As a noun מערב, and fem. מערבה, *the evening* or *western* part of the heavens or earth,

* See Bp Patrick's note on Exod. xii. 6, and Bp Kidder's Messias, part i. p. 75, &c.
† Guthrie's General Hist. vol. iii. p. 134.

where the gross air or darkness pushes into and *mixes* with the light, *the west*. It is opposed to מזרח *the east*, the part whence or on which the solar light is first *diffused* or *spread*, Ps. ciii. 12. cvii. 3. Isa. xliii. 5. xlv. 6. (comp. under זרח II.); and to מוצא the part whence or on which it (the light) *comes forth*, Ps. lxxv. 7. Comp. under יצא.

IV. As a noun ערב, *a crow* or *raven* from its *dark* colour. See Cant. v. 11. Bochart has well observed, that the colour of a crow or raven is not a dead but a *glossy shining* black, like silk, and so is properly a *mixture* of darkness and splendour. See Bochart, vol. iii. 199.

Hence perhaps Lat. *corvus* a crow.

V. As a noun ערב, plur. ערבים a species of *willow*, whose leaves are green on one side, and whitish on the other, so of a *mixt colour*. Lev. xxiii. 40. Job xl. 17 or 22. Isa. xliv. 4, & al.

VI. As a noun ערב, properly, *the woof* in weaving, i. e. *the threads which the weaver shoots across*, and so *intermixes* with the שתי or *warp* (i. e. the threads which are *set* lengthwise in the loom, and are alternately raised and depressed) by means of his shuttle. Lev. xiii. 48, & al. freq.

VII. As a noun fem. ערבה *a wilderness, a desert, uncultivated country*, affording a horrid *mixture* of rugged rocks, dangerous precipices, and impassable valleys.* See Isa. xxxiii. 9. xxxv. 1, 6. li. 3. Jer. ii. 6. xvii. 6. When king Zedekiah fled after the taking of Jerusalem, *he went by the way* ערבה of the desert, towards the plains of Jericho, 2 K. xxv. 4. Jer. xxxix. 4, 5. This desert is described by Maundrell, Journey, March 29, as "a most miserable, dry, barren place, consisting of high rocky mountains, *so torn and disordered, as if the earth had here suffered some great convulsion, by which its very bowels had been turned outward.*"

VIII. In Kal, *to mix, engage* with another, *in trade*. occ. Ezek. xxvii. 9. As a participial noun mas. plur. in reg. ערבי *merchants* who *mix* or *are engaged* with each other in the *intercourses* of trade. occ. Ezek. xxvii. 27. As a noun מערב *a place* for such *intercourse, a market*, or *market-place*. Ezek. xxvii. 9, 13, 17, 19. Also, *merchandise*. Ezek. xxvii. 27, 33, 34.

IX. In Kal, transitively, *to mix, join, be joined* or *interwoven* with another in *contracts, to be surety, bondsman*, or *engaged* for him. Gen. xliii. 9. xliv. 32. Ps. cxix. 122. So with ל following, Prov. vi. 1. Also, transitively, *to pledge, engage*, or *mortgage*, lands or houses, q. d. *to mix* them with oneself in a contract. Neh. v. 3. Comp. Prov. xvii. 18. Jer. xxx. 21. In Hith. *to engage oneself, enter into contract with* another, *to give security to* him. 2 K. xviii. 23. Isa. xxxvi. 8. As a noun ערב *a pledge* or *surety*. Job xvii. 3, *Appoint now* my pledge or surety *with thee*, namely, that I will stand trial with thee, or thou with me. See Scott. Comp. Prov. xxii. 26. Fem. ערבה *sponsion, security*. Prov. xvii. 18. As a N. ערבון *a pledge, security*. occ. Gen. xxxviii. 17, 18, 20; in all which passages the LXX render it by the Greek derivative Ἀρράβων, which see in Greek and English Lexicon. As a noun fem. plur. תערבות *pledges*. So בני תער בנת *persons given in pledge, hostages*. occ. 2 K. xiv. 14. 2 Chron. xxv. 24.

X. Followed by על *with*, to *mix with* in love, μιγνυναι εν φιλοτητι, as the Greek poets speak. Ezek. xvi. 37. So LXX ἐπιμιγης and Vulg. commista est.

XI. From the ready *commixion* of *agreeing* or *homogeneous substances* or *principles*, it denotes in Kal, *to suit, be agreeable, to mix readily with*, as it were. In this sense it is used absolutely. Ps. civ. 34, *My meditation* עליו ערב *concerning him* shall be agreeable (*to me*) shall not be rejected, *but readily mix with* my mind, and *mingle with* every thought. Prov. iii. 24, *And thou shalt lie down, and thy sleep* ערבה shall be sweet, shall readily lay hold on, and as it were *mix with* the powers of thy mind and body. Comp. Jer. xxxi. 26. Cant. ii. 14. Mal. iii. 4. With ל following, *to be agreeable to*. See Prov. xiii. 19. xx. 17. Jer. vi. 20. Hos. ix. 4.

ערג

The radical idea of this word seems to be the same as that of the Greek ορεγω—ομαι, derived from it, *to stretch, stretch out, extend;* and when applied to the mind, *to desire eagerly, to long after*.

I. *To stretch out; extend.* It occurs not as a verb in this sense, but as a participial N. fem. in reg. ערוגת and ערגת *an extent* of ground, *a bed* or *plot* wherein spices or vines grow. occ. Cant. v. 13. vi. 2. Ezek. xvii. 7, 10. So Aquila and Symmachus πρασιαι, and Vulg. areæ, and areolæ.

II. *To desire eagerly, long after.* occ. Ps. xlii. 2, twice (where the LXX ἐπιποθει, and Vulg. desiderat) Joel i. 20. (where the Targ. מסברא *expect, wait*, LXX ανιβλεψαν, and Vulg. suspexerunt *looked up*.) It it obvious to remark, how the idea of *reaching after*, or *extending oneself towards*, is preserved in both the last cited texts.

Hence Gr. ορεγω to desire eagerly, to lust after.

ערד

Occurs not as a verb in Heb. but as a noun ערוד, Chald. plur. emphat. עראדיא, *the wild ass*, so called by an onomatopœia, from his *harsh, disagreeable braying*, expressed in Latin by ruditus, a word likewise formed from the sound. See Bochart, vol. ii. 869. occ. Job xxxix. 5. Dan. v. 21. Comp. under פרא II.

ערה

With a radical, but mutable or omissible, ה.

In general, *to bare, make bare, uncover, strip, make naked*, or *empty*.

I. In Kal, *to bare, uncover, strip*. occ. Isa. iii. 17. xxii. 6. Zeph. ii. 14. Also, *to be bare, uncovered, stripped*. occ. Isa. xxxii. 11. As a participial noun fem. עריה *naked*. occ. Ezek. xvi. 7, 22, 39. xxiii. 29. Mic. i. 11. Hab. iii. 9. In Hith. *to uncover oneself, be uncovered*. occ. Lam. iv. 21. Comp. Hab. ii. 15, 16. As a noun ערוה in reg. ערות *nakedness*, of

* See Harmer's Observations, vol. iv. p. 352.

human persons, Exod. xxviii. 42. Lev. xviii. 6, 7, & al. freq.—of a country, Gen. xlii. 9, 12. ערות דבר *nakedness of a thing* means *any thing unseemly* or *indecent*. occ. Deut. xxiii. 14. xxiv. 1. In the former text the LXX render it by ασχημοσυνη πραγματος *unseemliness of a thing*; the latter by ασχημον πραγμα *an unseemly* or *indecent thing*; but here it seems rather to denote, or at least include some *personal infirmity*, which was not discovered till after marriage, but such as a truly good man might bear with. And therefore our Lord, Mat. xix. 8, alluding to this text in Deut. says that Moses *permitted* them to put away their wives, *because of the hardness of their hearts*, i. e. lest from a want of charity they should ill-treat such disagreeable wives. See Dr Doddridge's note on Mat. xix. 3. As a noun מער *nakedness*. occ. Nah. iii. 5; where see Bp Lowth's note on Isa. iii. 17. So as a noun mas. plur. in reg. מערי. occ. Hab. ii. 15. For 1 K. vii. 36, see under ער XI.

II. *To empty, pour out* or *forth*. It is applied both to the vessel, whence any thing, whether liquid or solid, is *emptied* or poured, occ. Gen. xxiv. 20. 2 Chron. xxiv. 11; and to what is *emptied* or *poured out*, as the vital blood. occ. Ps. cxli. 8. Isa. liii. 12. Spoken of the Holy Spirit, occ. Isa. xxxii. 15.

III. *To empty* or *pour out*, as a tree its sap in leaves, shoots, &c. or as the earth its vegetable moisture for the supply of plants. It occurs not as a verb in Kal in this sense, but in Hith. of a tree, *to pour out, diffuse itself*; so Montanus excellently, diffundentem se. occ. Ps. xxxvii. 35. As a noun fem. plur. ערות *flourishing plants*. To this purpose the LXX το αχι το χλωρον, and Avenarius diffusiones herbarum virentium, herbæ virentes, *diffusions of green herbs, green herbs*. occ. Isa. xix. 7. As a noun מערה *a meadow, meadow-ground*. occ. Jud. xx. 33.

As a noun יער *a wood*, or rather *a marsh*, i. e. *a moist marshy piece* of ground, where *trees* and *plants flourish*, and such as lions, Jer. v. 6. (comp. under נאה I.) and wild boars delight in. See 2 Sam. xviii. 6, 8. Ps. lxxx. 14, and Harmer's Observations, vol. ii. p. 215, &c. To which I add, that in the Prænestine Table, published by Dr Shaw, Travels, p. 423, we meet with χοιροποταμους *river-hogs* on the reedy and *marshy* banks of the Nile. So Niebuhr, Voyage, tom. ii. p. 201, 202, observes, "The bank of the Euphrates is extremely *low* in the country called Um el chanzer, where one finds an extraordinary quantity of *bulrushes*, and in the same place *a great number of wild boars*." And long ago Ovid has assigned a *marsh* for the haunt of his Calydonian *boar*, Metam. lib. viii. lin. 335, &c. On 1 Sam. xxiii. 15—18, see Harmer's Observations, vol. iii. p. 63, &c.

IV. As a noun יער, fem. יערת *a honey-comb, emptying* or *pouring out honey*. occ. Cant. v. 1. 1 Sam. xiv. 27; where LXX κηριον του μελιτος, and Vulg. favum mellis, *a honey-comb*.

V. As a noun עור, and sometimes in reg. עי, plur. עורות, ערות, and ערת, *the skin* of man or animals, probably so called from its continually *pouring out* the perspirable matter through its many *excretory pores*. freq. occ. In Gen. iii. 21, *the coats of skin*, which God made for Adam and his wife, were, no doubt, of those animals which had been by divine appointment *slain in sacrifice*, as *types* of the sufferings and death of the promised seed; and so God's *clothing* them in these represented and assured to them that *garment of salvation* and *those robes of righteousness* with which they should be invested in consequence of the *sacrifice* of the *Lamb of God*, and farther confirmed to them that joyful hope, that though they must endure labour and sorrow, *till they returned unto the dust*, yet *that this corruptible should* (one day) put on, ενδυσασθαι, *incorruption, this mortal should* put on ενδυσασθαι, *immortality*. Comp. Isa. lxi. 10. Gal. iii. 27. Rom. xiii. 13, 14. 1 Cor. xv. 53. Rev. vii. 9, 13, 14, &c. xix. 8. And to instruct believers to whom they were to apply for these glorious privileges, even to Him who was both *Priest* and *Sacrifice*, it was ordained in the law, Lev. vii. 8, that the offering *priest should have* the skin *of the burnt-offering for himself*. And of this, doubtless, patriarchal rite, we find evident traces among the heathen. Thus in Virgil, Æn. viii. lin. 282, we find the *priests* of Hercules pellibus *in morem cincti*—clad in skins after their custom. And in Lucian De Deâ Syr. tom. ii. p. 913, edit. Bened. we meet with a remarkable rite of the *offerer himself* squatting on his knees upon the *skin* of the sacrificed sheep, and *putting the head and feet of the victim upon his own head*. Το δε ταυρος χαμαι θυομενος, επι τουτο ις γονυ ιζεται· ποδας δε και κεφαλην επι την ἑαυτου κεφαλην αναλαμβανει.

Job ii. 4, עור בעד עור skin after skin, and *all that a man hath will he give* בעד נפשו *for his vital frame* or *life*. ver. 5, *But put forth thy hand now, and touch his bone and his flesh*. The former expression evidently alludes to the well-known fact of the *renovation of the skin* on any part of the body that has been *excoriated*, and is plainly proverbial, importing that a man may bear to part with all that he has, and even *to have his skin*, as it were, *stripped off, again and again*, provided only that his life be safe. All other losses and calamities may be well borne as external and superficial, and not coming home to the man's *self*.

VI. *To pour forth, empty out, make bare*. Spoken of demolishing buildings. occ. Psal. cxxxvii, 7, ערו ערו עד היסוד בה pour forth, pour forth, or make bare, make bare, *in her* (Jerusalem) *even to the foundation*. LXX εκκενουτε, εκκενουτε, and Vulg. exinanite, exinanite, *empty out, empty out*.

VII. As a noun fem. מערה in reg. מערת *a cave, a place hollowed* or *emptied out*. Gen. xix. 30. xxiii. 9. Jud. vi. 2.

ערר I. *To strip* or *deprive entirely, to make quite bare*. It occurs not as a verb in this sense, but as a noun עריר *stripped bare, destitute*. In Gen. xv. 2, it refers to being without children, but is by no means confined to

this sense; for in Jer. xxii. 30, it is applied to Coniah, called also Jeconiah and Jehoiachin whose *seed* is mentioned in the same verse, and who, we are certain from 1 Chron. iii. 17, 18, had at least *seven sons*, supposing אסר in ver. 17, to be only a kind of surname given to Jeconiah, q. d. *the captive*. In Jer. the LXX and Theodotion explain עירי by εξηρυκτον *renounced, rejected*. עירי occurs also Lev. xx. 20, 21.

II. *To empty out*, as the foundation of a building. It occurs, with ו substituted for the second ר, Hab. iii. 13, ערות thou didst empty out *the foundation to the neck*, q. d. *neck-high*. Comp. Isa. viii. 8, and Ps. cxxxvii. 7, under ערה VI.

ערער I. In Kal and Hith. *to be entirely poured forth, to be laid in ruins* or *rubbish*, as a wall. occ. Jer. li. 58; where the LXX κατασκαπτομενον κατασκαφησεται *shall be entirely digged down*; so Vulg. suffosione suffodietur. Comp. ערה VI. and ערר II.

II. As a participial noun ערער *entirely stript* or *destitute*. occ. Ps. cii. 18.

III. As a noun ערער and ערוער "*a blasted tree quite naked* or *stripped of its foliage*." Taylor's Concordance from Hiller, Hierophyt. pars i. p. 86. occ. Jer. xvii. 6. xlviii. 6. In the former passage the LXX render it by αγριομυρικη *wild tamarisk*, and the Vulg. in both by myrica *tamarisk*. If it be the name of any particular plant, the *tamarisk* seems as likely as any, for "these trees," as Mr Miller has observed in his Gardener's Dictionary, "have not much beauty to recommend them, for their branches are produced in so straggling a manner, as not, by any art, to be trained up regularly, and *their leaves are commonly thin upon their branches*, and fall away in winter, so that there is nothing to recommend them but their oddness." In Jer. xvii. 6, Symmachus renders it by ξυλον ακαρπον *an unfruitful tree*.

ערך

I. *To set in order* or *array, to order, dispose*. See inter al. Gen. xiv. 8. xxii. 9. Exod. xxvii. 21. Num. xxiii. 4. Job xxxii. 14. Ps. xxiii. 5. As a noun ערך *a setting in order, disposition*. Exod. xl. 4, 23. It seems to denote *disposition, temper*, or *turn of mind*. Ps. lv. 14. So Symmachus explains כערכי *according to my disposition*, by ὁμοιοτροπος μου, LXX by ισοψυχε, and Vulg. by unanimis. ערך בגדים *a suit of clothes, array*. Jud. xvii. 10. As a noun fem. מערכה *an ordering, order, row*. Exod. xxxix. 37. Lev. xxiv. 6, 7. Also, *an army in battle array*. 1 Sam. xvii. 21—23. As a N. mas. plur. in reg. מערכי *dispositions, arrangements*. occ. Prov. xvi. 1, The arrangements, or schemes *of the heart (are) man's, but the answer of the tongue (is) from Jehovah*. Comp. ver. 9. ch. xix. 21. Jer. x. 23.

Hence Lat. *grex*, a flock.

II. *To set* one thing *with* or *against* another, *to compare, value*. See Ps. xl. 6. Isa. xl. 18. (Comp. sense III.) In Niph. *to be set against* in this sense, *to be compared with*. Job xxviii. 17, 19.

III. In Hiph. *to make an orderly* or *proportionable estimation, to rate at a certain price, to estimate, value*. Lev. xxvii. 8, 12. As a noun ערך *an estimation, valuation*. Lev. xxvii. 3, 4, & al. freq.

IV. In Hiph. *to tax, assess, charge with a certain proportionable tax*. 2 K. xxiii. 35. As a noun ערך *an assessment, tax*. 2 Ki. xxiii. 35. ערכך with the last radical doubled, as a noun, *an estimate, estimation*. So LXX τιμη, and συντιμησις, and Vulg. æstimatio. Lev. xxvii. 2, 3, &c.

DER. *Work, wrought, wright*. Qu? Lat. *rectus*, whence *rectitude, rectify*, and Eng. *right, righteous*, &c. Also, perhaps, Lat. *arca* a chest, whence Eng. *ark*. Gr. οργανον, whence Eng. *organ*, &c. Also, by transposition, Eng. *rank, range*, whence *arrange*, &c.

ערל

To be superfluous, exuberant, needless or *useless in quantity*. It occurs not as a verb simply in this sense, but

I. As a noun ערל *superfluous, exuberant*. occ. Exod. vi. 12, 30, ערל שפתים superfluous, exuberant, *in lips, having the lips* too large or thick.

II. As a noun ערל *having the superfluous foreskin uncircumcised*. Gen. xvii. 14. Exod. xii. 48, & al. freq. As a noun fem. ערלה *the superfluous foreskin* or *prepuce*. Gen. xvii. 11. xxxiv. 14. Hence

As a verb in Kal; *to take off and cast away*, as *uncircumcised* or *unclean*. occ. Lev. xix. 23, וערלתם ערלתו *then ye shall* cast away its circumcision, *its fruit, three years* (every tree) *shall be* ערלים uncircumcised *unto you*. So the Vulg. auferetis præputia eorum.

In Niph. or Hiph. *to show his foreskin, appear uncircumcised*, i. e. vile and abominable. occ. Hab. ii. 16. The two last cited are the only passages wherein ערל is used as a verb.

From the *spiritual* design of *circumcision*, the word is transferred to the heart and ear, to denote those evil *lusts* and *affections* which are *impediments* or *hinderances* to men's receiving, believing, and obeying the will of God. See Lev. xxvi. 41. Deut. x. 16. Jer. vi. 10. ix. 26. Acts vii. 51. Ezek. xliv. 7, 9. Comp. Rom. ii. 29. Col. ii. 11. Jam. i. 21; in which last text the περισσειαν κακιας superfluity *of naughtiness*, seems to allude to the proper import of the noun ערלה.

Hence Latin *garrulus*, and English *garrulous, garrulity*.

ערם

To be naked. It occurs not as a verb simply in this sense, but

I. As nouns ערום, עירם, and ערם *naked, uncovered*. Gen. ii. 25. iii. 7. 1 Sam. xix. 24. Job xxvi. 6. Also, עירם *nakedness*. Deut. xxviii. 48.

ערם sometimes means no more than *stripped of one's usual dress, armour*, or the like. See 1 Sam. xix. 24. Isa. xx. 2. Mic. i. 8. Amos ii. 16; where Targum ערמילא דלא זין *naked, without armour, ill-clad*. Job xxii. 6.*

Hence Greek ερημος desolate, desert, whence

* See Dr Chandler's Life of King David, vol. i. p. 98, &c. and Vitringa on Isa. xx. 2, and Greek and Eng. Lexic. in Γυμνος.

Eng. *eremite*, and by corruption *hermit*. Old Eng. * *earm* poor, and *yrmth* poverty. Latin *vermis*, Eng. *vermin*, *worm*.

II. As a noun fem. ערמה plur. ערמות and ערמים *a heap of naked corn*, i. e. *stripped* of the husks and straw; for the easterns do not put up their corn in stacks, as we do, but thrash it out in the field, and then lay the *bare grain* in heaps in their repositories. See under נדש I. דש I. מגר III. Ruth iii. 7. 2 Chron. xxxi. 6—9. Hag. ii. 16. Jer. l. 26, *as* heaps, i. e. of bare corn after it has been *thrashed*. A most striking image to an eastern reader! So in Neh. iii. 34, or iv. 2, ערמות is applied to *dust* or *rubbish*; but in this passage Sanballat is the speaker, who being a Horonite or Moabite, may be supposed to use the word in a dialectical sense. On Neh. xiii. 15, see Harmer's Observations, vol. iv. p. 118.

It is once used as a verb in Niph. *to be heaped up*. Exod. xv. 8. So Aquila, Symmachus, and Theodotion ιστωσιν, and Vulg. congregatæ sunt, *were gathered together*. Comp. under נד X.

III. As a N. ערמון, plur. ערמנים, *the plane-tree*, so called from the bark *naturally peeling off*, and leaving the trunk *naked*, which I have had frequent opportunities of observing. occ. Gen. xxx. 37. Ezek. xxxi. 8; in the former of which passages the LXX render it by πλατανος, and the Vulg. in both by platanus, *the plane-tree*. Both the Greek and Latin names are evidently derived from πλατυς *broad*, on account of its *broad-spreading* branches, for which the *plane-tree* is farther remarkable. So we find the Grecian army in Homer, Il. ii. lin. 307, sacrificing καλῃ ὑπο πλατανιστῳ under a beautiful *plane-tree*. Virgil, Georg. iv. lin. 146, mentions

——*ministrantem* platanum *potantibus* umbras.
The *plane-tree* yielding the convivial *shade*.

And Petronius Arbiter in Satyr.

Nobilis æstivas platanus diffuderat umbras.
The noble *plane* had *spread* its summer *shade*.

And how fond the Romans were of this tree for the agreeable *shade* it affords, the learned reader may see in Pliny, Nat. Hist. lib. xii. cap. 1, where he will also meet with a description of some *very wide spreading-planes*. Comp. also Miller's Gardener's Dictionary in *Platanus*, and Gentleman's Magaz. for March 1787, p. 202.

IV. Since persons who want to *exert an extraordinary degree of bodily activity*, sometimes *strip* themselves *naked*, or *throw off* the greatest part of their *garments*. See Amos ii. 16. Mark xiv. 52. John xxi. 7; hence ערם applied to the mind, denotes *quickness*, *readiness of mind* or *understanding*, and that both in a good and bad sense. As a noun ערום *wise*, *prudent*, *ready-witted*, qui animo est γυμναζομενῳ, or as St Paul speaks, Heb. v. 14, τα αισθητηρια ΓΕΓΥΜΝΑΣΜΕΝΑ ἐχων. It is opposed to אויל *foolish*, Prov. xii. 16.—to כסילים *stupid*, ver. 23.—to פתיים *simple*, *silly*, Prov. xxii. 3.—to פתאים *rash*, *precipitate*. Prov. xxvii. 12. As a noun fem. ערמה *wisdom*, *prudence*, Prov. i. 4. viii. 5, 12. As a verb in Niph. sense, *to be* or *become wise*, ΓΥΜΝΑΖΕΣΘΑΙ τον νουν, Prov. xv. 5. xix. 25. In a bad sense, ערום *quick-witted*, *cunning*, *subtle*, *sharp*. Job v. 12. xv. 5. Comp. Gen. iii. 1. As a noun ערם, and fem. ערמה *subtilty*, *cunning*. Exod. xxi. 14. Josh. ix. 4. Job v. 13. In Kal, *to act cunningly* or *subtilely*. 1 Sam. xxiii. 22. In Hiph. *to make cunning* or *subtle*. occ. Ps. lxxxiii. 4. יערימו סוד *they have taken* crafty *or* subtle *counsel*.

ערס

To knead. It occurs not as a verb in Heb. but seems nearly related to ערץ *to agitate*. As a noun fem. plur. in reg. ערסתי and עריסתי *masses of kneaded dough* or *paste*. occ. Num. xv. 20, 21. Neh. x. 37. Ezek. xliv. 30.

ערף

I. *To distil*, *fall down in drops*. occ. Deut. xxxii. 2. xxxiii. 28.

II. As a noun mas. plur. in reg. עריפי *defluxions*, as of the light *flowing down* from the sun to the earth, not in *atoms* as they leave his body, but, as it were, in *drops*, which are continually increasing in size as they recede from him.* occ. Isa. v. 30, *And the light is darkened* or starkened בעריפיה in its defluxions; so Montanus, et lux obtenebrata est *in defluxionibus suis*; or since the suffix ה is fem. in flowing down *upon it*, i. e. the earth.

III. Transitively, *to cause to fall down by beating to pieces*, *to batter down*, diruere. occ. Hos. x. 2.

IV. As a N. ערף *the neck*, properly *the hinder part*, cervix, so called perhaps from the *indented form* of the *vertebræ* hanging, as it were, from each other, like a succession of *drops*, freq. occ. So in Greek *the neck* is denominated "τραχηλος from τραχυς *rough*, compounded perhaps with ἡλος *a nail*, on account of the *roughness* of its seven *vertebral bones*, whose *projections* somewhat resemble the heads of *nails*."† freq. occ.

To give the neck of enemies may signify *to give the victory and superiority* over them, *to put* their *lives in our power*, as Ps. xviii. 41, literally, *(As to) my enemies* thou hast given *me* the neck (*of them* namely). Exod. xxiii. 27, *And I have given all your enemies to thee* (by) the neck. Comp. Gen. xlix. 8. Josh. x. 24. Or rather the phrase may mean no more than, as our translators render it, *to make them turn their back*, as יתנו ערף, plainly signifies, *they turned their own back*, 2 Chron. xxix. 6. So דפק ערף, and פנות ערף, Josh. vii. 8, 12. Jer. ii. 27.

קשה ערף *stiff in neck*, *stiff-necked*, is an expression often occurring in Scripture (as Exod. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16, & al. freq. comp. Isa. xlviii. 4.) for *stubbornness*, or *refractoriness*, and is taken from unbroken or unruly beeves, who will *not submit their necks* to the yoke. Comp. Jer. xxvii. 8. Hos. iv. 16. Hence,

* See Junius, Etymol. Anglican.

* See Lucretius, lib. ii. lin. 149—155.

† See Greek and English Lexicon in Τραχηλος.

V. As a V. in Kal, *to break the neck*, or rather *to cut off the neck, to decollate*, q. d. *to neck*. occ. Exod. xiii. 13. xxxiv. 20. Deut. xxi. 4, 6. Isa. lxvi. 3.

ערץ

I. *To agitate, shake violently*. Job xiii. 25. (so Schultens violenter agitabis) Isa. ii. 19, 21. As a N. fem. מערצה *violent agitation*. Isa. x. 33.

Hence Greek ἀράσσω to strike, beat, or dash against. Lat. *urgeo*, and Eng. *to urge*. French *orage* a storm.

II. In a transitive sense, *to terrify, to shake* or *agitate* others *with fear*. Isa. xlvii. 12. comp. Ps. x. 18. also, *to dread, be terrified at*. Job xxxi. 34, אם *if* I have done so and so, as in the preceding verses, כי *then* (comp. ch. viii. 6. xxxvii. 20.) אערוץ let me fear or be terrified at *the great assembly*, of the Arab clan namely, to punish me. See Scott's note. In a Niph. sense, *to be agitated with fear, terrified*. Deut. i. 29. Jos. i. 9, & al. In Hiph. the same. occ. Isa. viii. 12. Also, transitively, *to fear, revere*. occ. Isa xxix. 23. As a participial N. or participle Niph. נערץ *to be feared*, or revered, *awful*, formidandus. occ. Ps. lxxxix. 8. As a participial N. ערוץ *terror, terrible place*, בערוץ נחלים *in* the terrible place or gullies *of the torrents*. Job xxx. 6. Comp. Job xxiv. 8. As Ns. עריץ *terrible, formidable*. Job vi. 23. Psal. xxxvii. 35. liv. 5, & al. freq. מעריץ *dread, the object of dread* or *awe*, occ. Isa. viii. 13.

Hence Ἄρης, and with מ prefixed, *Mars*, and *Mavors*, the Greek and Latin names of the god of *war*.

ערק

This word in Chaldee signifies *to flee*, in Arabic, *to gnaw*, as, for instance, a bone. It occurs but in two passages of the Bible, namely, Job xxx. 3, 17. In the former text the sense of *gnawing* seems evidently preferable; *in want, and hard, severe, hunger* הערקים ציה gnawing *the desert*. So Vulg. *rodebant* in solitudine, they gnawed *in the desert*. In the latter passage ערקי seems to denote *gnawing, corroding pains*. "The ancients," says Mr Michaelis, Recueil de Questions, p. 74, "sometimes speak of the violent pains that attend the progress of the [Elephantiasis, Job's] distemper." See Schultens and Scott on the above passages.

ערש

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. ערש, plur. in reg. ערשת, is rendered *a couch, bed, bedstead*; but as Mr Harmer has remarked in Observations, vol. ii. p. 65, &c. it seems more agreeably to the oriental customs, to denote the *furniture of an oriental* מטה or *divan*, that is a *carpet* or *mattress*, of which latter I suppose the eastern beds consisted anciently, as they do in our times. (Comp. under נטה XIV. 1, 2.)

ערש is plainly applied to *the bedding* or *bed-furniture*. Job vii. 13. Ps. vi. 7. xli. 4. cxxxii. 3. Prov. vii. 16, מרבדים רבדתי ערשי *with tapestry* or *carpets I have spread* my bed, i. e. the mattress; and this text I think clearly shows what ערש precisely signifies. So Deut. iii. 11. *the mattress* of Og was *a mattress of iron*, i. e. "full of small pieces of iron, like a coat of mail, which may surely impress the mind with as strong an idea of the martial roughness of that gigantic prince, as having a *bedstead made of iron*, instead of wood, of ivory, or of silver." So in the following passages ערש relates to the *mattresses* spread on their *divans* or *sofas*. Amos iii. 12, *As the shepherd taketh out of the mouth of the lion two legs or the piece of an ear; so shall the children of Israel be taken out* or *delivered*, הישבים בשמרון בפאת מטה ובדמשק ערש *who dwell* or *sit in Samaria in the corner of the divan* (the place of honour; see under נטה XIV. 2.) *and (who sit) in* Damascus on a mattress, i. e. who are now in high honour in their own, or indulging in foreign luxuries in other countries. Damascus* was a most delightful place; and as Amos delivered this prophecy in the days of Jeroboam the son of Joash king of Israel, (see ch. i. 1.) *who recovered Damascus for Israel*, (see 2 K. xiv. 28.) it is probable that many of the richer Israelites might choose to dwell there.

Amos vi. 4, *Lying* על מטות שן *upon divans of ivory*, i. e. adorned with ivory, (comp. under שנה V. 2.) *and stretching themselves out* על ערשותם on their mattresses.

Cant. i. 16, ערשנו our mattress (i. e. what served for a mattress) *is green*; the royal bride being then encamped near some fountain or rill of water, as usual in the East, where *verdure* is exquisitely pleasing. But see more in Harmer's excellent Outlines of a Commentary on Solomon's Song, p. 226, &c.

The above cited are all the passages of the Bible where ערש occurs; and, on the whole, I think it evident that its proper signification is a *mat* or *mattress*; and I suspect the radical idea of the word to be *inweave, interweave*, or the like, as the Chaldaizing Jews apply the cognate verb ערס ("commiscuit, implicavit, implexit." Castell), and the Arabic ערש signifies *to construct a trellis* or *lattice-work*, "tale (i. e. pergulare) opus struxit *vineæ aut putei ergo*." Castell.

עש

To consume, destroy. It occurs not however as a V. in the simple form, but comp. below עשש, and hence

I. As a N. עש *a moth*, Job iv. 19; or more strictly *a moth-worm*, (for the moth itself is called סס, which is joined with עש, Isa. li. 8.) as it proceeds from the egg before it is changed into the *chrysalis, aurelia* or *nymph*,† so called from its *corroding* and *destroying* the texture of cloth, &c. Isa. l. 9. li. 8. Job xiii. 28. xxvii. 18, *He buildeth* כעש *as* the moth-worm *his house*, "which, by eating into the garment wherein it makes its habitation, destroys its own dwelling." Scott's note. "The *young* moth (i. e. *the moth*-worm,) upon leav-

* See Maundrell's Journey, April 27, and Complete System of Geography, vol. ii. p. 107.

† See Nature Displayed, vol. i. p. 18, 19, &c. English edit. 12mo.

ing the egg, which a papilio has lodged upon a piece of stuff, or a skin well dressed, and commodious for her purpose, immediately finds a *habitation* and food in the nap of the stuff or hair of the skin. It *gnaws* and lives upon the nap, and likewise *builds* with it its *apartment*—accommodated both with a fore-door and a back one. The whole is well fastened to the ground of the stuff, with several cords and a little glue. The *moth* (*worm*) sometimes thrusts her head out of one opening, and sometimes out of the other, and perpetually *devours* and *demolishes* all about her;—and when she has cleared the place about her, she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with her slender cords in a new situation. In this manner she continues to live at our expense till she is satiated with her food, at which period she is first transformed into a nymph, and then changes into a papilio (or moth)." Nature Displayed, vol. i. p. 35, 36, English edit. 12mo.

From עש *a moth*, Bate, in Crit. Heb. and note on Gen. xxv. 25, in his New and Literal Translation, &c. derives the name עשו Esau, q. d. *moth-like*, being like a *hairy-moth*, an emblem of the *weakness* and *transitoriness* of the *natural* man. See Job iv. 19. xxvii. 18.

II. As a N. עש *the blight*, i. e. *the blighting, blasting, corrosive air*. occ. Job ix. 9. עיש the same. occ. Job xxxviii. 32, *And canst thou lead along* or *direct* עיש על בניה "the blighting, wasting, corroding air *with its sons*, i. e. with the numberless insects which a blighting air brings with it?" Bate's Crit. Heb. which see.

עשש *to be consumed, consume*, or *waste away*, as the eye in grief. occ. Psal. vi. 8. xxxi. 10.—as the bones. occ. Psal. xxxi. 11.

From this root perhaps the Gaulish idol Hesus had his name. * The mythologists say he answered to the Roman Mars, the god of war; but probably the appellation anciently imported *the blasting, destructive power of the heavens*. However, in after-times they used to sacrifice to him the captives taken in war; whence Lucan, lib. i. lin. 445, calls him,

——*Horrensque feris altaribus* Hesus!
Hesus with cruel altars, horrid god!

עשב

Occurs not as a V. and the ideal meaning is uncertain, but as a N. עשב, plur. עשבות, *an herb, herbage*, as contradistinguished from a tree. Gen. i. 11, 12, 30, & al. freq.

עשה

With a radical, but mutable or omissible, ה.

This is a very general word, like *do* and *make* in English. The following are its principal applications.

I. *to make*, out of pre-existent matter, *to form, fashion*. Gen. i. 7. vi. 15, 16. Ps. cxix. 73. Job x. 9. Observe that in Gen. vi. 7, the Samaritan Pentateuch and thirty of Dr Kennicott's codices have עשיתים; and that in Exod. xxv. 31, for תיעשה of the common printed editions, the Samaritan Pentateuch, and very many of the Doctor's codices, read תעשה without the י. As a N. fem. מעשה *work, form, fashion*. Gen. xl. 17. Exod. xxiv. 10. Num. viii. 4. 1 K. vii. 8, 17, & al.

II. *To do, perform, act*. Gen. iii. 13, 14. vii. 5. Josh. xxii. 26. Ezek. xvii. 17, & al. freq. comp. 1 K. xx. 40. On Gen. ii. 3, see under שבת. Absolutely, *to work, act*. Exod. v. 9. Ruth ii. 19. Prov. xxi. 25. And in this sense of *doing, acting, working*, or the like, I apprehend we may understand this verb in that controverted text, Gen. xi. 4, *And they said, Come, let us build us a city and a tower with its top* (*high*) *in the heavens,* ונעשה לנו שם *and* let us do, act, provide *for ourselves there, lest we be*, or *that we be not, scattered over the face of the whole earth*. Bochart, vol. i. 48, explains the Heb. words, as in our translation, "we will make *us a name*, which," says he, "plainly signifies that they erected their prodigious fabric, that they might gain an immortal name with posterity." And to confirm this interpretation are cited 2 Sam. viii. 13. Isa. lxiii. 12, 14. Jer. xxxii. 20. Dan. ix. 15. And it is granted that in these passages עשה שם means *to make* or *gain a name*. But still, how could the builders of Babel's *gaining an immortal name with posterity*, hinder their *immediate dispersion*, as the text in Genesis on this interpretation expresses? The Chaldee Targums of Jonathan Ben Uziel, and of Jerusalem, and a Samaritan Targum produced by Kircher (Obelisc. Pamphil. lib. ii. cap. 10.) explain שם in that passage by *an image* or *idol*; but there is no other instance in Scripture of שם having this meaning. Equally destitute of proof from Scripture is the sense of σημα, σημειον *a signal* or *landmark*, which some learned men have here given to שם. I recur therefore to the interpretation first proposed, and in confirmation of it observe, that שם is plainly used as a particle of *place* in no less than four other passages of this story, namely, at ver. 2, 7, 8, and 9. See this explanation farther illustrated and defended in Dr Gregory Sharp's Origin of Languages, p. 29, &c. It should, however, be added, that the learned Vitringa, Observat. Sacr. lib. i. cap. 1. § 6, note,† defends Bochart's interpretation by remarking that those words, *lest we be scattered abroad upon the face of the whole earth*, belong principally to the former part of the preceding sentence, not to the latter. Read therefore the text thus, and all will be clear: *Come, let us build for us a city, and a lofty tower* (*and let us make us a name*), *lest we be scattered*, &c.

As a N. מעשה *an action, deed, fact*, Gen. xliv. 15. Exod. xviii. 20, & al.

Hence Lat. *mos*, manner, custom.

III. *To form, bear, produce* fruit, as vegetables. Gen. i. 11. Ps. i. 3. Hos. viii. 7, & al.—as the earth. Lev. xxv. 21. As a N. מעשה *produce*. Hab. iii. 17.

IV. *To prepare*. Ezek. xii. 3.

V. *To prepare* or *dress*, as flesh or vegetables for food. Gen. xviii. 6, 7. Jud. xiii. 15. Neh. v. 18.

VI. *To dress, prepare* or *offer* for sacrifice. Exod. x. 25. Lev. ix. 7, 22. Num. xv. 8, 14.

* See Vossius De Orig. et Prog. Idol. lib. ii. cap. 33.

1 K. xviii. 23, 25. Ezek. xlv. 17. So the Greek ῥιζω, and Latin facio, which in their primary sense signify *to make* or *do*, are also used for *sacrificing*.

VII. *To prepare, ordain, constitute.* Isa. xxii. 11. xxxvii. 26.

VIII. *To keep, observe, celebrate,* as the sabbath. Exod. xxxi. 16. Deut. v. 15.—the passover. Exod. xii. 47, 48. Num. ix. 6, 14. 2 K. xxiii. 21, 22 & al.

IX. *To dress* or *trim.* Spoken of the habit of the body. Deut. xxi. 12. 2 Sam. xix. 24. Perhaps in the former of these texts it denotes not only *paring* the nails, but *tinging* them *with henna*, after the custom of the East. See Harmer's Observations, vol. ii. p. 361.

I. Of substance or riches, *to procure, acquire.* Gen. xii. 5. xxxi. 1. So we say in Eng. *to make* a fortune. As a N. fem. מעשה *possession, substance.* So Vulg. possessio. 1 Sam. xxv. 2.

XI. *To form,* as an army does. Joel iii. 16, עשר *form, set yourselves in array.* LXX συναθροισθητε *assemble yourselves,* which Greek word is also used as a *military* term.

XII. *To ordain, appoint,* or *constitute* to some office, *to make,* as we also say in this sense. 1 K. xii. 31, 32. 2 Chron. xiii. 9. Comp. 1 Sam. xii. 6, 8.

XIII. *To consecrate, dedicate,* 2 Chron. xxiv. 7. Hos. ii. 8.

XIV. Transitively, *to deal with, have to do with,* as with familiar spirits and wizards. 2 K. xxi. 6. 2 Chron. xxxiii. 6.—with the breasts of a woman. Ezek. xxiii. 3, 8, 21.

XV. *To deal with, do for,* in a bad sense. Zeph. iii. 19. So Montanus conficiens. Comp. Ezek. xxii. 14.

XVI. *To inflict,* evil or suffering. Amos iii. 6.

עשן

I. *To smoke.* As a N. עשן *smoke.* Exod. xix. 18, & al. freq. Comp. Isa. vi. 4.

II. It imports *violent anger* or *rage, to fume.* Psal. lxxx. 5. In this sense it is sometimes joined with אף *the nose,* as Deut. xxix. 20, *Because then* יעשן אף יהוה *the nose of Jehovah* shall smoke, i. e. *emit a smoke* or *steam,* as those of men in violent rage are apt to do; spoken ανθρωποπαθως. So Psal. lxxiv. 1. Comp. under אפה V.

Der. Saxon *wasend,* and Eng. *weasand,* through which the *steaming breath* is emitted.

עשק

I. *To oppress, press,* or *rush upon.* Job. xl. 18 or 23, *Behold the stream* יעשק may press (*upon him*) *he will not be terrified.* So Bochart excellently renders this passage, vol. iii. 765; where the reader may find this exposition defended at large. I add from Mons. Buffon, Hist. Nat. tom. x. p. 212, 12mo. speaking of the *hippopotamus,* "He is pleased with being in the water, and stays there as willingly as upon the land.—He remains a long time at the bottom of the water, and *walks there as in the open air.*" To the same purpose Mr Watson, in his Animal World Displayed, p. 92. "The *hippopotamus* spends part of its life under water; it comes out of the water in an evening to sleep; and when it goes in again, it *walks very deliberately in over head,* and pursues its course along the bottom as *easy* and *unconcerned* as if it were in the open air. The rivers it frequents are very deep, and where they are also clear, this affords a *most astonishing sight.*" Comp. under נח I.

II. *To oppress, do violence to,* in a moral sense. Lev. vi. 2, 4. Ezek. xxii. 29. As a participle paoul עשק, or, as twenty-five of Dr Kennicott's codices, read fully with the ר, עשוק *oppressed,* in conscience. occ. Prov. xxviii. 17, *A man* oppressed *with the guilt of murder* (comp. Gen. ix. 4, 5.) *will flee* to *the pit* (of destruction) *let none lay hold on him;* there is no occasion for it; he is already his own tormentor, and will probably either be his own executioner, or deliver himself up to justice. See Schultens. As a N. עשק *oppression, violence, extortion.* Lev. vi. 4. Ps. lxii. 11. cxix. 134. So fem. עשקה occ. Isa. xxxviii. 14.

III. In Hith. *to contend, strive, struggle,* q. d. *to press* or *rush upon each other,* vim sibi invicem inferre. occ. Gen. xxvi. 20. As a N. עשק *violence, strife.* occ. Gen. xxvi. 20.

עשר

I. In Kal, *to be* or *become rich* or *opulent.* occ. Job xv. 29. Hos. xii. 9. Zech. xi. 5. In 1 K. xxii. 48 or 49, for עשר of the common printed editions, not only the Keri, but sixteen of Dr Kennicott's codices now read עשה *made,* as eight more did originally, and so likewise the Targum, rendering it עבד, the LXX (Alex.) by εποιησεν, and Vulg. by fecerat, appear to have read. In Hiph. the same. Prov. xxi. 17. xxiii. 4. xxviii. 20. Also, *to make rich, enrich.* Gen. xiv. 23. 1 Sam. ii. 7. Ezek. xxvii. 33. In Hith. *to make oneself rich, enrich oneself.* occ. Prov. xiii. 7. As Ns. עשר *riches, opulence.* Gen. xxxi. 16. 1 Sam. xvii. 15. Esth. i. 4, & al. freq. עשיר *rich, opulent.* Exod. xxx. 15. Ruth iii. 10, & al. freq.

II. As Ns. עשר, fem. עשרה *ten,* the *rich* number,* *including* all units under it. Gen. v. 8, 10, 14, & al. freq. Plur. עשרים *twenty.* Gen. xviii. 31. xxxi. 38, & al. freq. Also, *twentieth,* 2 K. xiii. 1. xv. 1, & al. עשירי and עשרי, fem. עשירית, עשרית and עשיריה *the tenth.* See Gen. viii. 5. Ezek. xxix. 1. Jer. xxxii. 1. Isa. vi. 13, עשרון *a measure of capacity, a tenth, a tenth part,* i. e. of the *ephah.* (see Exod. xvi. 36.) Num. xv. 4, & al. freq. As a V. in Kal, *to tithe, decimate,* either *to take, receive the tenth* or *tithe,* as 1 Sam. viii. 15, 17. Neh. x. 38; or *to give, pay it,* Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12. In Hiph. *to tithe, take tithe.* Neh. x. 37. As a N. מעשר *tithe, tenth.* Gen. xiv. 20. Num. xviii. 21, 26, & al. freq.

It is certain from the instances of Abraham, Gen. xiv. 20, and of Jacob, Gen. xxviii. 22,

* In like manner the Etymologists derive the Gr. δεκα *ten* (whence the Latin *decem,* and Eng. *decimate, decimation*) from the V. δεχεσθαι (Ionic δεκεσθαι) because it *contains* all numbers. And are not the Lat. *teneo* and the Fr. *tenir* to hold (whence *contenir* and Eng. *contain*) and the Eng. *ten,* all derived from some common origin?

that *tithes* were consecrated to God before the law; and from the well-known practices of the * heathen in various and distant countries, of dedicating *tithes* to their gods, there is no room to doubt but this religious custom was as ancient as the dispersion of Babel, and even made a part of the patriarchal religion before the deluge. This payment of the particular quota of a *tenth* to God through his ministers, was, I apprehend, enjoined to believers as an emblematical expression of their renunciation of happiness from the *riches* of this fallen world, (see Gen. iii. 17—19.) and their faith and hope of receiving the *true riches* in heaven, through the sufferings and intercession of Christ, the great *High-Priest*.

By the Mosaic law "there were," says Mr Clark in his note on Deut. xiv. 22, "*three* sorts of tithes to be paid from the people (besides those from the Levites to the priests, Num. xviii. 26—28.): 1st. To the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21, which were to be eaten where they dwelt, ver. 31, (and therefore to be paid there too. Comp. Neh. x. 37.) 2dly, For the Lord's feasts and sacrifices; to be eaten by the offerers at Jerusalem mentioned here, i. e. Deut. xiv. 22. 3dly, *Besides these two*, there was to be every third year (reckoning from the seventh or sabbatical year) *a tithe for the poor*, to be eaten at their own dwellings, ver. 28, 29." Thus Mr Clark. But it may be justly questioned whether this last, which he makes a *third* kind of tithe, differed from the second in any other respect, but that the owners were to consume it at home every third year, together with the Levite and the poor; whereas in the two intermediate years it was to be carried to Jerusalem and eaten there. Ainsworth on Deut. xiv. 22; Godwin, Moses and Aaron, lib. vi. cap. 3; Selden on Tithes, ch. ii. § 2, 3; and Dr Prideaux on Tithes, p. 76, 112, are all of opinion that there were, by the Mosaic law, *only two* kinds of tithes.

III. As a N. עשור *an instrument of music with ten strings.* So the LXX δεκαχορδον, and Vulg. decacordo, and decem chordarum. occ. Ps. xcii. 4. xxxiii. 2. cxliv. 9. But in the two last cited passages עשור seems properly an adjective. Comp. under נבל VII. "To this, with other instruments," says Mr Holloway, Orig. vol. i. p. 353, "they sung divine hymns to renounce the *riches of this world*, and to assert and request those *of the world to come*. See Ps. xxxiii. 2. xcii. 3. Both which exhort the people of God to seek and to celebrate those heavenly *riches*, the riches that are to be received in the kingdom of God." And I think we may add, that in Ps. cxliv. likewise Jehovah is acknowledged to be the author of temporal strength, salvation, and *riches*, as typical of the correspondent spiritual blessings.

From עשיר perhaps the Egyptian *Osiris* had his name, q. d. *the enricher*. By *Osiris* they primarily meant the *sun*, sometimes (if indeed it ought to be distinguished) the *fructifying* power of universal nature, and sometimes that eminently *fertilizing* and *enriching* river the Nile (divitis Nili, as Juvenal calls it, sat. xiii. lin, 27), as owing its increase to, and so being the gift of, the *sun*. See Vossii De Orig. & Prog. Idol. lib. ii. cap. 10, and Jablonski Pantheon Egypt. pars i. lib. ii. cap. 1. and lib. iii. cap. 1. § 7.

* See Sir Henry Spelman's larger work of Tithes, ch. xxvi.; Calmet's Dictionary in Tithes; Selden on Tithes, ch. iii.; Lesley's Divine Right of Tithes, sect. vii.; Wetstein on Heb. vii. 2.

עשת

I. *To shine, look glossy.* occ. Jer. v. 28, *They are fat.* עשתו they shine, "as the skin of fat people does." Bate. As a participle paoul, עשות *bright;* as polished iron or steel. occ. Ezek. xxvii. 19. LXX ὑργασμενος wrought. As a N. עשת *glossiness*, as of ivory. occ. Cant. v. 14; which passage refers to the *glossy, white tunic*, which covered the belly of the royal bridegroom, (comp. Cant. vii. 2 or 3.) and was variegated with spots of *blue* and *gold*. (Comp. under ספר II.) *White* and *blue* were *royal* colours. Comp. Esth. viii. 15, and see Mr Harmer's Outlines, p. 114, &c.

Hence may be derived the Latin *æstas* summer, *æstus* heat, &c. French eté, and perhaps Eng. *east*.

II. As a N. fem. plur. עשתות *splendours, splendid prosperity*, or perhaps *gaiety*. occ. Job xii. 5, *A torch of contempt*, or *a contemptible link*, (comp. Isa. vii. 4. xlii. 3.) לעשתות to the splendours *of the prosperous* (*is he who is*) *ready* (נכון, comp. Job xv. 23. xviii. 12. Ps. xxxviii. 18.) *to slip with his foot*. Comp. 2 Sam. xxii. 37. Ps. xviii. 36. As a N. fem. plur. in reg. עשתנתי rendered *thoughts;* but why not *splendours, glories*, which makes an excellent sense? occ. Ps. cxlvi. 4. Comp. Ps. xlix. 18.

III. In Hith. with ל following, *to shine upon*, as God in favour and kindness. occ. Jonah i. 6; where Targ. יתרחים *there may be mercy* or *pity*, LXX διασωση *may save*, Pagninus, placetur *may be placated*. Comp. אור פנים under אר III.

IV. Chald. *to think, design*. occ. Dan. vi. 3 or 4. And from this Chaldee sense the word has been supposed to denote *thinking* in Heb. Job xii. 5. Ps. cxlvi. 4. Jonah i. 6, above explained.

V. עשתי See among the pluriliterals.

עת

I. As a N. עת, plur. עתים, and עתות *time, season, opportunity*. Gen. viii. 11. Job xxiv. 1. Ps. ix. 10, & al. freq. It particularly denotes *the time of vengeance* or *punishment*. Jer. xxvii. 7. Ezek. vii. 7. xxx. 3. Comp. Luke xxi. 24. It is once used as a V. infin. with a *servile* ו inserted, *to time*, "*adapt to the time, do at a proper time.*" Johnson. occ. Isa. l. 4, *To know how* לעות to time *a word to the weary*. To this purpose the LXX του γνωναι ἡνικα (MS. Alex. ιν καιρῳ ἡνικα) δει ειπειν λογον—*to know* the time when *it behoveth to speak a word*. As a N. עתי *opportune, seasonable, one who happens to be present at the time*. occ. Lev. xvi. 21. Thus the crucifiers of our Lord *compelled one Simon a Cyrenian*, who passed by, coming out of the

country, *to carry the cross after him*, (see Mark xv. 21. Luke xxiii. 26.) and so *to support*, as it were, the great sacrifice of atonement.

II. As particles עת, Ps. lxxiv. 6. Hos. xiii. 13, but more frequently עתה.

1. *At this time, now.* Gen. iii. 22. Josh. xiv. 11, & al. freq.

2. *Now, now then, now therefore*, denoting a *consequence* or *inference* from something preceding. See Gen. xxxi. 28, 44. Exod. xviii. 19. 2 K. iv. 26. Isa. v. 5. Ezek. xxvi. 18, ועתה at the beginning of epistles, 2 K. x. 2, & al.

3. With מ prefixed, מעתה *from this time, henceforth.* LXX απο του νυν *from now.* Isa. ix. 7. Mic. iv. 7, & al. freq.

I.I. עות *to incline.* See root עות.

Der. Latin *ætas* time, age, whence *æternus, eternitas*, and Eng. *eternal, eternity.* Also, Lat. *otium*, time, leisure.

עתד

I In Kal, *to prepare, make ready.* So LXX παρασκευαζον. occ. Prov. xxiv. 27. In Hith. *o be ready, prepared.* occ. Job xv. 28. As Ns. עתד and עתיד *ready, prepared, about to*—, Deut. xxxii. 35, where the LXX ετοιμα *ready*; Esth. iii. 14, where LXX ετοιμους, and Vulg. pararent; Job iii. 8, עתידים *they who are about to* or *who shall*—. So in Syriac עתד ל with an infinitive following, is a periphrasis of the future tense, as ετοιμος *ready*, with an infinitive, is in Greek, 1 Pet. i. 5. And in 1 Pet. iv. 5, the Syriac version has דעתיד למדן for the Greek ετοιμως εχοντι κρινει —And the LXX in Job iii. 8, have ὁ μελλων *he who is about*—or *who shall*—. Comp. under לויתן.

II. As a participial N. mas. plur. עתדים and עתודים *rams*, or *he-goats*, Gen. xxxi. 10, 12; but, distinctively, the latter; when *full grown* and "*prepared* or *ready*, as the word means," says Bochart, "for sacrifice, for slaughter, for commerce, for going before the flock, for propagation, and, if one may be allowed the expression, for all the offices of *he-goats*; accordingly you find עתדים applied to all these." See Ps. lxvi. 15. Ezek. xxvii. 21. Pr. xxvii. 26. Gen. xxxi. 10. Jer. l. 8. Hence,

III. עתודי ארץ *the he-goats of the earth.* Isa. xiv. 9, means the *princes* or *rulers* of the earth, or, as the prophet adds exegetically, מלכי גוים *kings of the nations.* Comp. Jer. l. 8. Zech. x. 3, and under אל XVI. above, and see Bochart, vol. ii. 646.

עתם

In Niph. *to be burnt up.* So the Targum חרוכת, and LXX συγκεκαυται. Once, Isa. ix. 18 or 19.

עתק

I. In Kal, intransitively, *to remove, withdraw.* occ. Gen. xii. 8. xxvi. 22. In Niph. *to be removed.* occ. Job xiv. 18. xviii. 4. In Hiph. transitively, *to transfer, remove.* occ. Job ix. 5. xxxii. 15. So the LXX, Aquila, and Symmachus, render the verb by αφιστημι, απαιρω, μεταιρω, εξαιρω, αποσπαω, and the Vulg. by transgredior, transfero, and aufero. As a N. עתיק *removed, withdrawn.* occ. Isa. xxviii. 9. xxiii. 18, למכסה עתיק *for clothing* of change (so Aquila εις εσθησιν μεταστασεως), or, as we usually express it, *for* change of *clothing.*

II. *To transcribe, copy out.* occ. Prov. xxv. 1. So the LXX εξεγραψαντο.

III. *To remove out* of its proper place, *to sink* or *be sunk*, as the eye in grief. occ. Ps. vi. 8. So Dryden, Palamon and Arcite,

> His eye-balls in their hollow sockets *sink.*

IV. *To distort, retort, turn back* or *on one side.* occ. Ps. lxxv. 6, *Speak* not בצואר עתק *with a* retorted *neck*, collo *retorto*; a well-known gesture of *pride, contempt*, or *disdain.*

V. As a N. applied to the speech, עתק *perverse, deviating from the truth, iniquitous.* occ. 1 Sam. ii. 3. Ps. xxxi. 19. xciv. 4.

VI. *To continue removing* or *going on in the same state, to hold on.* occ. Job xxi. 7; where LXX παλαιωνται *are grown old.* As a N. עתק *holding, lasting, durable.* (Eng. translat.) occ. Prov. viii. 18. Comp. Luke xii. 33. xvi. 11.

VII. Chald. As a N. עתיק *ancient.* occ. Dan. vii. 9, 13, 22. So LXX and Theodotion παλαιος, and Vulg. antiquus. But does it not rather mean, *permanent, lasting, durable*, according to Vitringa on Isa. xlvi. 4?

The above cited are all the passages wherein the root occurs, except 1 Chron. iv. 22, where הרברים עתיקים seems the proper name of a place or places from their *ancient settlement.*

עתר

In general, *to expand, dilate, diffuse.*

I. *To expand, diffuse*, as a cloud of incense. It occurs not as a verb in this sense, but as a N. עתר *such an expansion.* occ. Ezek. viii. 11; where LXX ατμις, and Vulg. vapor, *vapour.*

II. Spoken of words. In Hith. *to diffuse.* It denotes both the abundance and futility of their talk; but I know not any one English word that will come up to it. We sometimes say *to vapour* in a similar sense for *vain, empty boasting* or *bragging.* occ. Ezek. xxxv. 13. In Niph. occ. Prov. xxvii. 6, נאמנים steady, so faithful (*are*) *the wounds of a friend*, ונעתרות *but* deceitful, empty as a vapour (*are*) *the kisses of an enemy.* Vulg. fraudulenta. The antithesis clears the sense of the word.

III. As a N. fem. in reg. עתרת *diffusion, expansion*, as of an involving cloud. occ. Jer. xxxiii. 6.

IV. And most generally in Kal and Hiph. with אל or ל following, *to expand, open*, as a man his soul or heart *to* God in prayer. See Gen. xxv. 21. Exod. viii. 8, 9, 28, 29, 30. x. 17. Job xxii. 27.

V. In Kal and Niph. with ל following, *to expand, to be expanded* and *opened*, as the heart of God in mercy and kindness *to* his suppliants. See Gen. xxv. 21. 2 Sam. xxi. 14. 1 Chron. v. 20. 2 Chron. xxxiii. 13. Isa. xix. 22.

See more in Bate's Crit. Heb. to whom I am much indebted in the explanation of this root.

Der. Perhaps Gr. ὑδωρ, Eng. *water*, Isl. *vedur*, the air, wind. Sax. *weder*, Eng. *weather.* Perhaps Gr. αιθηρ, Eng. *ether, ethereal*, &c.

Gr. ηπαρ the heart. Gr. ουθαρ, Eng. *udder*, Lat. *uter*.

PLURILITERALS in ע.

עבטיט

As a N. from עב *thick*, and טיט *mire* or *dirt*, *thick dirt*. So Vulg. densum lutum. Once, Hab. ii. 6. In the second edition of this work I had under root עבט explained this word, agreeably to the Targ. by *iniquity*. But *lading himself with iniquity*, though it be a figurative, can hardly be called an *enigmatical* expression, as *thick dirt*, used for *a load of useless, defiling gold and silver*, certainly is. And it should be observed, that this makes a part of the חידות or *enigmas* taken up against the king of Babylon.

עדינה

See under עדן II.

עזאזל

As a N. from עז *a goat*, and אזל *to go away*. *A scape-goat*. To this purpose the LXX αποπομπαιον *sent away*, Aquila τραγον απολελυμενον *the goat dismissed*, and απιεχομενος *going away*, so Symmachus τραγον απιεχομενον, and another Hexaplar version τραγον αφιεμενον *the goat sent away*. occ. Lev. xvi. 8, 10, 26. *The scape-goat* is a plain type of Christ raised from the dead, by the *strength* of the divine Light, *the Glory of the Father* (comp. עז III. Rom. vi. 4. Eph. i. 19, 20.) for our *justification*, (Rom. iv. 25. 1 Cor. xv. 17.) and so carrying our sins into the land of separation, never more to be remembered against us. Comp. Lev. xiv. 1—7.

עזניה

See under עז VI.

עטלף

As a N. perhaps from עט *to fly*, and עלף *obscurity, duskiness* (comp. גלמוד and ערפל), *a bat* which flies abroad only in the *dusk of the evening*, and in the *night*. So LXX νυκτερις, from νυξ *the night*, and Vulg. vespertilio, from vesper *the evening*; according to that of Ovid, Metam. lib. iv. fab. 10, lin. 415,

Nocte volant, seroque trahunt a vespere nomen.

occ. Lev. xi. 19. Deut. xiv. 18. Isa. ii. 20.

עכבר

As a N. *a mouse*. So LXX μυς, and Vulg. mus. occ. Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Isa. lxvi. 17. It seems a derivative from עך (Arab.) *to inflict, bend, curve*, or עכב (Arab.) *nimble, active* (see Castell), and כבר *frequent*. So עכבר will be a descriptive name of this little animal, from its *quick and frequent motions* or *turnings*. On 1 Sam. vi. 4, see Bochart, Hieroz. lib. i. pars iii. cap. 34; Scheuchzer, Phys. Sacr. Bp Patrick's note; but especially Harmer's Observations, vol. ii. p. 220, &c. who shows that in later days *mice* have been sometimes destructive to Palestine in particular.

עכביש

As a N. עכביש from עך (Arab.) *to bend*, or עכב (Arab.) *nimble*, and כבש *to subdue, a spider*. So LXX αραχνη, and Vulg. aranea. occ. Job viii. 14. Isa. lix. 5. Naturalists observe that these insects are furnished with two *crooked* stings or branches, proceeding from the forepart of the head, whence they emit a very violent poison, with which they *subdue* and *despatch* their enemies or prey, and that in an instant. See Abbé Pluche's excellent description of the spider, in Nature Displayed, vol. i. p. 57, & seq. English edit. 12mo.

עכשוב

As a N. from עך (Arab.) *to bend*, or עכס (Arab.) *to bend back*, and שוב *to return*. *The asp*, (so LXX and Vulg.) a species of serpent remarkable for *bending* and *returning upon* itself (as it were) i. e. for *coiling itself up*, or *rolling itself round and round in a spiral form*. Once, Ps. cxl. 4. Milton's description of the *serpent*, Paradise Lost, book ix. lin. 494, & seq. may illustrate my meaning.

So spake the enemy of mankind, enclosed
In serpent, inmate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of *rising folds*, that tower'd,
Fold above fold, a surging maze, his head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his *circling spires*———

Comp. lin. 183, 184. See also Bochart, vol iii. 379, 380, and Greek and Eng. lexicon in Ασπις.

עקרב

From עק *to press, squeeze*, and רב *much, greatly*, or קרב *near, close*.

I. As a N. עקרב *the scorpion*, a kind of insect, furnished at the end of its tail with one, and sometimes with two stings, whence it emits a dangerous poison. So LXX σκορπιος, and Vulg. scorpio. "It *fixes violently* with its snout, and by its * feet on such persons as it seizes upon, *so that it cannot be plucked off without difficulty*." Calmet. Hence its Heb. name. occ. Deut. viii. 15. Ezek. ii. 6, where see Scheuchzer, Phys. Sacr. Comp. Ecclus xxvi. 7. xxxix. 30.

II. As a N. mas. plur. עקרבים a kind of "*rods* or *whips*, armed with *points* or *pointed thorns*, like the tail of a *scorpion*." Calmet. See also Bochart, vol. iii. 644. occ. 1 K. xii. 11, 14. 2 Chron. x. 11, 14.

ערער

See under ערה.

ערמון

See under ערם III.

ערפל

As a N. from ערף *to flow down*, and אפל *thick darkness* (the א being dropped in the composition, as ע in עטלף, which see above, from עט and עלף), *thick darkness*, as of the *dark* or *gross air flowing down* from the extremity of the system. Job xxii. 13, & al. freq. The LXX generally render it by γνοφος *thick darkness*; Bp Lowth in Isa. lx. 2, by *a thick vapour*.

עשתי

As a N. from עשה *to make*, and שת *a foundation, one, unity*. q. d. the *foundation-number*.

---

* Or rather claws. For "*Habent* scorpii forfices seu furcas *tanquam brachia, quibus retinent quod apprehendunt, postquam caudæ aculeo punxerunt. Scorpions* have *pincers* or *nippers*, with which they keep hold of what they seize after they have wounded it with their sting." Martinii Lex. Etymol. in *Nepa*.

Google

* *Unity* is evidently the *foundation of number*, whence all other *numbers* arise, and below which *number* cannot descend. It is remarkable that עשתי never occurs in any other construction than as prefixed to עשר or עשרה *ten*, the latter word expressing *riches* or *abundance*, the former importing *beginning* or *smallness*. Exod. xxvi. 7. Num. vii. 72, & al. freq.

עשתרת

From עשה *to make*, and תר *a tour, compass.*

I. As an appellative noun fem. plur. עשתרת, always joined with צאן, *flocks* of sheep or goats, from their naturally *making a tour*, or *taking a round, in feeding*. LXX ποιμνια, Vulg. gregibus, *flocks*. occ. Deut. vii. 13. xxviii. 4, 18, 51.

II. As a noun fem. sing. עשתרת, and sing. or plur. אשתרות, *Ashtaroth*, an idol worshipped by the Philistines, 1 Sam. xxxi. 10, and by the Sidonians, 1 K. xi. 5, and often by the apostate Israelites. The word is generally joined with בעל or בעלים, as Jud. ii. 13. x. 6. 1 Sam. vii. 3, 4, & al. And as בעל denoted the *sun*, i. e. *the solar fire* or *orb*, so it is probable that עשתרת signified the other of *clarissima mundi lumina*, the most resplendent lights of heaven, namely, *the moon* or *lunar orb*, so called from the *tours* † *she makes about* the earth. It must be farther observed, that the LXX render this word by Ασταρτη, (as 1 K. xi. 5, 33. 2 K. xxiii. 13.) or in the plur. by Αστα̃ρται (as Jud. ii. 13.) and בית עשתרות, by Αστα̃ρτιον *the temple of Astarte*, 1 Sam. xxxi. 10; so Aquila translates את העשתרת, 1 Sam. vii. 4, by τα της Ασταρτης αγαλματα *the images of Astarte*; and the Vulg. in 1 K. xi. 5, 33. 2 K. xxiii. 13, hath likewise Astarten. From these authorities it appears, that עשתרת is the same idol as was known to the Greeks and Romans under the name of Astarte. And this, I apprehend with ‡ many learned men, was anciently and physically *the moon*. Thus Lucian, himself a Syrian of Samosata, relates (De Deâ Syriâ, tom. ii. p. 877, edit. Bened.) that in Phenicia there was a great temple belonging to the Sidonians, ὡς μεν αυτοι λεγουσι Ασταρτης ἐστι· Αστα̃ρτην δ' εγω δοκω σεληναιην ἐμμεναι, which they themselves say was Astarte's; now I think *Astarte is the moon.*"§

It is probable that the idol עשתרת or Astarte was in the form of a woman, with the *head and horns of a bull*. For Sanchoniathon, as cited from the translation of Philo Byblius, in Eusebius' Præparat. Evangel. lib. i. cap. 10, p. 38, says, according to the Phenician theology, that Astarte, who he had before informed us was the daughter of Ουρανος or *Heaven*, put upon her own head the head of a *bull* as an ensign of royalty. Ασταρτη ἐπιθηκαι τη ἰδια κεφαλη βασιλειας παρασημον, κεφαλην ταυρου.

And we meet with a place in Canaan called עשתרת קרנים, i. e. *Ashtaroth with horns*, or *the horned*, so early as Abraham's time, Gen. xiv. 5, which place was most likely denominated, as usual, from the idol there worshipped. So Orpheus, in his Hymn to the *Moon*, styles her (lin. 2.) Ταυροκερεως Μηνη, *Bull-horned Moon*. And are not the *horns* of this animal a very proper emblem of those of the increasing or waning planet? Thus Horace, Carm. Sæcul. lin. 99, calls the *moon*, *siderum regina* bicornis, the *two-horned* queen of the stars; and on the other hand, speaking of a *bull-calf* or *steer*, Carm. lib. iv. ode ii. lin. 57,

> Fronte curvatos imitatus ignes
> *Tertium* Lunæ *referentis ortum.*
> *His horns like Luna's bending fires appear,*
> When the third night she rises to her sphere.
> FRANCIS.

On the Philistines putting the armour of Saul into the temple of Ashtaroth, 1 Sam. xxxi. 10, we may observe that Hector, in like manner, declares in Homer, Il. vii. lin. 82, 83, that in case he overcame the Grecian champion—

> Τευχεα συλησας, οισω κατα Ιλιον ἱρην,
> Και κρεμασω κατα νηον Απολλωνος ἑκατοιο.
> If mine the glory to despoil the foe,
> *On* Phœbus' *temple I'll his arms bestow.*
> POPE.

Comp. Virgil, Æn. vii, lin. 183, &c. So *colours* or *banners* taken from a public enemy are still hung up in our *churches*.

Perhaps the German idol Eostre or Easter, was related to the oriental Astarte. To this goddess our Saxon ancestors sacrificed in April, which was therefore by them *Eostur monath*, and thence our word *Easter*, which the Saxons retained after their conversion to Christianity, and gave to the solemn festival observed at the same time of year, in commemoration of our Saviour's resurrection. See Bochart, vol. i. 676, and Ancient Universal History, vol. xix. p. 177.

פ

פאה

With a radical, but mutable or omissible, ה.

I. As a noun fem. פאה, plur. פאות, and in reg. פאתי *a side, extremity*, as of the tabernacle, Exod. xxvi. 18.—or of its court. Exod. xxvii. 9.—of a city. Num. xxxv. 5.—of a field. Lev. xix. 9.—of a country. Josh. xv. 5. xviii. 12, 14, 18, 20. Comp. Neh. ix. 22.—of the face, Lev. xiii. 41. It is frequently in our translation rendered *a corner*, but does not appear ever to have strictly this meaning, nor have the LXX once so translated it, but generally by some word expressive of *a side, part, quarter, aspect*, or *bound*, as κλιτος, μερος, οψις, προσωπον, ορια.

Lev. xix. 27, *Ye shall not go round*, i. e. with a razor, פאת the sides *of thy head, neither shalt thou spoil* פאת the sides *of thy beard*. Ye shall not *shave off* the hair from your head or beard, as the heathen did, in token of *exces-*

* See Martinii Lexic. Etymol. in *Numerus.*

† See Mr Spearman's Enquiry after Philosophy and Theology, chap. iii.

‡ See Vossius, De Orig. et Prog. Idol. lib. ii. cap. 21; Selden De Diis Syris, Syntag. ii. cap. 2.; Calmet's Dictionary, &c.

§ So Herodian (lib. v. § 15, edit. Oxon.) says that the Phenicians call the goddess Ουρανια, Αστροαρχην which, no doubt, is a Greek misnomer for Ασταρτην, σεληνην ειναι θελοντες, maintaining that she is the *moon.*"

sive mourning; ye, *as children of God,* (comp. Deut. xiv. 1.) and the priests in particular, (Lev. xxi. 5, 6.) *shall not sorrow as men without hope of those that sleep in Him.* But why not, if, as some vainly talk, they looked only to *transitory* promises? Do not then these and the like *commands* of God imply his *promise* of a resurrection to life eternal? As to the custom of the eastern idolaters in cutting or plucking off the hair of their head and beard in mourning, see Isa. xv. 2. Jer. xvi. 6. xlviii. 37. Ezek. vii. 18. So the Greeks tore, cut off, and sometimes shaved their hair in mourning for the dead.* And Herodotus, lib. ii. cap. 36, mentions it as a *general custom* among all men, except the Egyptians, *to have their heads shaved in mourning,* τοισι αλλοισι ανθρωποισι νομος αμα κηδει κειρασθαι τας κεφαλας. And till very lately the widows of Florida, when their husbands were slain, *cut their hair quite off,* and scattered it over their graves.†

קצוצי פאה *trimmed on* the sides, of the head namely. occ. Jer. ix. 25. xxv. 23. xlix. 32. So the LXX in the first passage περικειρομενον τα κατα προσωπον *trimmed round* towards the face, and to the same purpose in the other two texts, and the Eng. marg. in all, *having the corners* of their head *polled.* In these three passages it is spoken of the Edomites, Ammonites, Moabites, and other inhabitants of Arabia Deserta. And thus Herodotus, lib. iii. cap. 8, informs us concerning the people he calls Arabians, των τριχων την κουρην κειρεσθαι φασι, κατασεις αυτον τον Διονυσον κεκαρθαι· κειρονται δε υποστρογγυλα, περιξυροντες τους προσαφους: they say that they trim their own hair in the same circular form as Dionysius did his, shaving round their temples." By Dionysius, whom he says they called Ουροταλτ (perhaps from אור *the light,* and טל or טלטל *to cast forth*), they probably meant the *sun* or *solar orb.* And Vitringa on Isaiah, tom. i. p. 463. col. 2, says, he looks upon this manner of trimming themselves as " a symbol of the *sun equably diffusing his rays,* which the ancients called his *hair.*"

It is once used as a verb, with a ו substituted for the radical ה, *to trim, cut off the sides* or *extremities, cut short.* occ. Deut. xxxii. 26, *I said* אפאיהם I will trim *them,* cut *them* short. Comp. 2 K. x. 32.

II. As a particle, or rather a N. פא *here, this side* or *place.* occ. Job xxxviii. 11, ופא ישית בגאון גליך *and* here or this place *shall set,* i. e. *stop, thy waves in* (*their*) *swelling;* or as Schultens, this (shore) *shall oppose itself to the swelling of thy waves.* " *Hoc* (*hæcce ora*) opponet se elationi fluctuum tuorum." Hence

III. As a particle פוא,

1. Compounded with אי *where?* איפוא *where? in what part* or *place?* Jud. ix. 38. So אפוא Hos. xiii. 10, according to the common printed editions, but twenty-three of Dr Kennicott's codices there read איפוא, and eight איפה.

2. With a servile א prefixed, אפוא, rendered as a particle of time, *now, at this time.* See Gen. xxvii. 33, 37. xliii. 11. Exod. xxxiii. 16. Isa. xix. 12. Prov. vi. 3. But observe that in all these texts many of Dr Kennicott's codices read איפוא, and that according to either reading the word may be considered as a particle of place, and rendered either *where?* or *here, in this place, on the spot.*

פאר

I. In Kal, *to adorn, decorate, beautify.* Ezra vii. 27. Isa. lx. 13. As a N. fem. תפארת *ornament, decoration, beauty.* Exod. xxviii. 2. 2 Chron. iii. 6. Isa. iii. 18.

II. As a N. פאר *a bonnet, tiara,* or *head-dress.* Ezek. xxiv. 17, 23. Isa. iii. 20. lxi. 3, 10. Comp. Exod. xxxix. 28. This part of the dress was thus called by way of eminence, because it was the *ornament* most highly esteemed by the ancient, as it is by the modern orientals to this day.* On Isa. lxi. 3, 10, see Bp Lowth's note, and observe that in both those texts the Vulg. renders פאר by corona *a crown,* and the LXX in the latter by μιτραν *a tiara.*

III. As a N. fem. פארה. plur. פארת, and in reg. פארתי, *a bough* or *branch* of a tree; i. e. one of those which send out the leaves, and constitute its *ornament* and *beauty.* So Virgil of the *leaves,* Georg. ii. 404,

Frigidus et sylvis Aquilo decussit honorem:
The north wind of their *glory* strips the woods.

See Isa. x. 33. Ezek. xvii. 6. xxxi. 6. Hence As a verb, *to go over and beat the boughs that bore the fruit,* q. d. *to bough.* occ. De. xxiv. 20.

IV. In Kal, *to glorify, make glorious.* Isa. lv. 5. lx. 9. In Hith, *to glorify oneself, make oneself glorious, to glory.* Exod. viii. 9. Jud. vii. 2. Isa. x. 15. lxi. 3. As a N. fem. תפארה *glory, honour,* Deut. xxvi. 19. Jud. iv. 9, & al. פאר occurs not as a verb but as a noun פארור *beauty, shining,* as of the countenance in joy or pleasure. occ. Nah. ii. 10 or 11. Joel ii. 6, *all faces* קבעו פארור *gather in, withdraw,* their shining; as it is said, Joel ii. 10. iii. 15, of *the stars* by a like word, אספו they gather in, withdraw, *their shining.* See Pococke on Joel ii. 6.

DER. *Fair,* French *parer* to adorn, whence Fr. and Eng. *parade.* Also, perhaps, Eng. *pure, purity,* &c.

פג

I. *To fail, faint.* Gen. xlv. 26, ויפג לבו *and his heart* failed or fainted, *because he did not believe them.* This is a just description of a *syncope* or swoon, which is, says the great † Boerhaave, " when the *heart fails* to such a degree, that heat, motion, sense, are almost destroyed, and cold sweats ooze out:" among the causes hereof he reckons, " first, the ideas of somewhat horrible," which was Jacob's case. Comp. Ps. lxxvii. 3. Hab. i. 4. In Niph. *to be faint.* Ps. xxxviii. 9.

* See Homer, Il. xxiii. lin. 46, 135, 136, 151, 152; Odyss. xxiv. lin. 46: Abp Potter's Antiquities of Greece, book iv. ch. v.; Bp Lowth on Isa. xv. 2; and Bp Newcome on Amos viii. 10.

† See Picart's Ceremonies and Religious Customs of all Nations, vol. iii. p. 132.

* See Vitringa on Isa. lv. 5. lxi. 3; Niebuhr, Voyage en Arabie, tom. i. p. 129.

† Συγκοπτη, *ubi* cor *eo usque* deficit, *ut calor, motus, sensus fere deleantur, sudoresque frigidi exprimantur;* —*Causæ—imprimis* ideæ rei horridæ. Institut. Med. § 829, 4. edit. tert.

Hence Eng. *to fag, fag*-end.

II. *To fail, cease, intermit.* Hence as a noun fem. פּוּגה, plur. פּגוֹת, *cessation, intermission.* Vulg. requies *rest.* occ. Lam. ii. 18. iii. 49.

III. As a noun mas. plur. in reg. פגי *the first young figs,* which shoot forth in the spring. occ. Cant. ii. 13. Vulg. grossos, which, says the old Dictionary quoted by Martinius (Lex. Etymol. in *Grossus*), are properly * *the early* or *first figs, which easily fall off* by the wind (comp. Isa. xxxiv. 4. Rev. vi. 13.) And Dr Shaw, Travels, p. 144, says, that the *kermouse,* or latter figs, in general continue a long time upon the tree before they fall off: whereas the *boccóres,* or early figs, in the eastern countries, *drop* as soon as they are ripe. Their Heb. name פגי therefore seems to be taken from this circumstance; and in like manner their Greek name ολυνθους, by which the LXX here render פגי, is a plain derivative from ολλυμι *to fail, perish.*

Hence Lat. *ficus,* and Eng. *a fig.*

The root occurs only in the above cited passages.

פגל

To pollute, defile. Hence as a participle paoul פּגיל *polluted, defiled, abominable.* occ, Lev. vii. 18. xix. 7. Isa. lxv. 4. Ezek. iv. 14. So the LXX in Isa. lxv. 4, μιαμολυσμενα *polluted.*

פגע

I. In Kal, with or without ב following, *to meet, meet with, light upon.* Gen. xxviii. 11. Exod. v. 3, 20, & al. freq. As a noun פּגע *an occurrence, incident.* occ. 1 K. v. 4. Eccles. ix. 11. In Hiph. *to cause to meet* or *light upon.* Jer. xv. 11,—*Verily,* I will cause (*good*) to meet *thee in the time of evil, and in the time of the enemy's distressing.* Comp. under שׂרת I.

II. As a noun מפגע, Eng. translat. "*a mark,*" i. e. to shoot at and hit; Schultens, "occursaculum," *somewhat that is,* as it were, *in the way, and offensive.* occ. Job vii 20.

III. In Kal and Hiph. *to meet with* or *approach* another *in order to petition somewhat, to intercede with,* εντυγχανειν τινι. Gen. xxiii. 8. Isa. liii. 12. Jer. xxxvi. 25, & al. On Job xxxvi. 32, see under כסה I.

IV. As a participle Hiph. or participial noun מפגיע *one who interposes, an interposer, defender;* LXX αντιλημψομενος *one to help.* occ. Isa. lix. 16. Comp. Isa. lxiii. 5.

V. *To meet, reach unto,* as the bounds or limits of a country. Josh. xvi. 7. xix. 11, & al.

VI. In Kal, *to meet with* or *light upon* another, in a *bad* sense, or *with force and violence, to rush* or *fall upon.* Exod. v. 3. 1 K. ii. 25, 29, 31, & al. In Hiph. *to cause to light* or *fall upon.* Isa. liii. 6; where Symmachus καταντησαι ιγκωσιν, *hath caused to meet.* Hence Eng. *to fight.* Qu?

פגר

I. *To faint, lose one's strength* or *activity.* occ. 1 Sam. xxx. 10, 21. So Aquila renders it in both passages by ατονεω *to lose the tone* or *proper tension,* i. e. of the muscles or limbs, and the LXX (MS. Alex.) in the last by ιξελυθεντας *dissolved, relaxed, tired.* Montanus, preserving the Latin derivatives from the Heb. in both passages, renders it *pigrescebant, pigri* fuerant, *were slow.* Hence

II. As a noun. פגר *a dead, inactive carcase,* whether of man or beast. Gen. xv. 11. Lev. xxvi. 30, & al. freq. Applied to *dead, inactive idols.* Lev. xxvi. 30. Ezek. xliii. 7, 9.

Der. *A badger,* from his idleness. Qu?

פגש

In Kal, "*to meet,* as one person meeteth another upon the road." Taylor's Concordance. Gen. xxxii. 17, & al. freq. Comp. Job v. 14. In Niph. *to meet together.* Ps. lxxxv. 11. Prov. xxii. 2. xxix. 13.

פד

In Syriac signifies *to fail,* in Arabic *to die,* and in the 4th conjugation answering to Hebrew Hiphil, *to destroy, put to death.* See Castell. Lex. under פדד, פוד, פיד. As a noun in Heb. פיד *destruction, calamity.* occ. Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

Hence French and Eng. *fade.*

פדה

With a radical, but mutable or omissible, ה.

I. *To separate, sever.* Isa. xxix. 22. So LXX αφωρισεν *hath separated.* Comp. Gen. xii. 1. Lev. xx. 24, 26. As a noun fem. פּדה *a separation, division.* So LXX διαστολην, and Vulg. divisionem. occ. Exod. viii. 23.

II. *To separate, deliver,* or *rescue from evil.* 1 Sam. xiv. 45. So Vulg. liberavit. Comp. Job v. 20. vi. 23. xxxiii. 28; in which passages the LXX render the word by ρυομαι *to deliver,* σωω *to save,* and so the Vulg. by eruo, libero. As a noun fem. פּדות *deliverance.* occ. Ps. cxi. 9. cxxx. 7. Comp. Isa. l. 2.

III. *To redeem, deliver from death* or *evil by paying a compensation* or *price.* Exod. xiii. 13, & al. freq. In Hiph. *to be redeemed.* Lev. xix. 20. In Hiph. *to cause* or *suffer to be redeemed.* Exod. xxi. 8. As a noun פדיון or פדין *price of deliverance* or *redemption, a ransom.* occ. Exod. xxi. 30. Ps. xlix. 9. So LXX λυτρα, τιμην της λυτρωσεως, and Vulg. pretium redemptionis. As a noun פדיום *redemption.* So LXX τα λυτρα. occ. Num. iii. 49.

IV. As a noun פדן. It occurs frequently, and is always, unless in Gen. xlviii. 7, followed by ארם *Aram,** the name of Shem's fifth son. (Gen. x. 23.) It seems strictly to denote *a country separated* from others in a remarkable manner: accordingly the LXX have constantly rendered it by Μεσοποταμια, and Vulg. by Mesopotamia, a large country in Asia, so called, because situated εν μεσω των ποταμων *between the* two great *rivers,* Euphrates and Tigris, and *bounded* by them. It nearly answered to the modern Diarbekr Proper.

V. As a noun פיד. See under פד.

פדן See under פדה IV.

פרע

To deliver. So Vulg. libera. It is nearly

* Grossi *sunt* ficus immaturæ, *inhabiles ad comedendum, et proprie* primitivæ, quæ ad pulsum venti facile cadunt. Vet. Dict. Comp. Miller's Gardener's Dictionary in Ficus.

* See Bochart, Phaleg, lib. ii. cap. 5.

Digitized by Google

related to פדה, as זרע to זרה, קצע to קצה, which see. Once, Job xxxiii. 24. Comp. ver. 28.

פדר

Occurs not as a verb but as a noun פדר *the fat.* So LXX στεαρ and Vulg, (in Lev. viii. 20.) adipem. occ. Lev. i. 8, 12. viii. 20. See Pole Synops.

In Arabic the verb signifies *to fail* or *faint through languor,* "languore defecit." Castell. If *failing* then be the idea of the root, may not the *fat* be so called from its continual *waste,** from the sudden *consumption* of it in many diseases, and from its vast *diminution* by exercise and labour?

פה

Occurs not as a verb in Hebrew, but the idea seems to be, *to obvert,* or *turn towards.*

I. As a noun פה *a mouth.* Exod. iv. 10, 11, & al. freq. פה אחד, ב being understood, *with one* mouth or consent. Josh. ix. 2.

In reg. it is written פי (as שי for שה) Exod. iv. 12, 15; and applied to various things, as the *mouth* of a well. Gen. xxix. 3, 8.—of a sack. Gen. xlii. 27.—*the opening* or *hole* of a garment. Exod. xxviii. 32.—*the entrance* or *beginning* of a way. Prov. xxii. 6.—*the mouth, edge* of a sword. Exod. xvii. 13. חרב פיות a sword *with two* or *several edges.* Prov. v. 4. Comp. Jud. iii. 16. 1 Sam. xiii. 21; where פים occurs as the plur. mas. of פי or פה.

פה אל פה *mouth to mouth, face to face.* Nu. xii. 8.

מפה אל פה *from one aspect, side,* or *extremity to the other.* Ezra ix. 11. Comp. 2 K. x. 21. xxi. 16.

II. As a noun in reg. פי *the mouth,* denotes the *command* or *order.* Gen. xlv. 21. Exod. xvii. 1. Eccles. viii. 2.

III. As a noun in reg. פי *an opening,* as of the *mouth,* i. e. *capacity* or *measure,* פי שנים *the measure, portion of two.* See Deut. xxi. 17. 2 K. ii. 9. Zech. xiii. 8. Hence

1. על פי *according to the measure of, according to.* Lev. xxvii. 8, 18.
2. לפי nearly the same. Lev. xxv. 16. So כפי Lev. xxv. 52. Num. vi. 21.
3. כפי *so that.* Zech. i. 24, or ii. 4.
4. כפי אשר *according as.* Mal. ii. 9.

IV. As a particle, פה,

1. *Here.* Num. xxii. 8.
2. *Hither.* 1 Sam. xvi. 11.
3. With מ *at* prefixed, מפה—ומפה *on this side —and on that,* hinc et inde. Ezek. xl. 10.

V. As a particle פו, with מ prefixed, מפו *on this side;* and when repeated it may be rendered, *on this side and on the other,* hinc et inde. Ezek. xl. 26, 34. Comp. ver. 39 and 41.

VI. As a particle, with א, for אי *where?* prefixed, אפו *where?* Job ix. 24. xvii. 15. xix. 23. xxiv. 25; in all which texts a number of Dr Kennicott's codices read איפוא † and אפוא. Comp. under פאה III. Hence Greek ἰκτου *where?*

פדפדה occurs not as a verb, but hence as a noun fem. plur. פיפירות *several* or *many edges.* (Comp. under פה I.) occ. Ps. cxlix. 6. Isa. xli. 15; in which latter text it denotes the *stone-* or *iron-teeth* of a *tribula* or *thrashing-sledge.* Comp. under חרץ III. and מרג.

Der. Greek φαω, φημι to speak, φημη, Doric φαμα, whence Lat. *fama,* and Eng. *fame, famous,* &c.

פו See under פה V.

פז

Denotes *solidity, compactness, strength.*

I. *To be consolidated, corroborated, strengthened.* occ. Gen. xlix. 24. In the form of a participle Huph. מופז joined with זהב 1 K. x. 18, means *pure* gold, as is plain by comparing 2 Chron. ix. 17, where מזהור is used for מופז. For as * gold is the most *solid* or *compact* of all metals, yea, of all known material substances, so the *purer* any mass of it is, the more *solid* it must be. Hence,

II. As a noun פז *pure gold* from its great *solidity.* Job xxviii. 17. Ps. xix. 11, & al. freq. On Cant. v. 11, 15, see Mrs Francis' translation and notes.

פזז In Hiph. *to exert one's strength very much.* occ. as a participle, 2 Sam. vi. 16.

Der. *fast.* Qu?

פזר

I. In Kal and Hiph. *to disperse, dissipate, scatter.* Ps. lxxxix. 1. exlvii. 16. Prov. xi. 24, & al. Jer. iii. 13, תפזרי thou hast scattered *thy ways* לזרים *to the strangers,* i. e. thou hast run after *various* heathen nations in their *several idolatries.* Comp. Ezek. xvi. 15, 25—27, 20, &c.

II. *To break in pieces, dissipate by breaking in pieces.* Ps. liii. 6. In Niph. *to be* thus *broken* or *dissipated.* Ps. cxli. 7.

Der. Lat. *spargo, sparsum,* whence *asperse,* &c. *disperse,* &c.

פח

The idea of the word seems to be, *to expand, spread out, dilate.* So in Syriac it signifies *to dilate,* in Arabic, *to be diffused,* as a smell, &c. See Castell in פוח.

I. As a noun mas. plur. פחים *thin plates* of metal *expanded* by beating. occ. Exod. xxxix. 3. Num. xvi. 38. So the LXX σφυρα, and λεπιδας ελατας, and Vulg. bracteas, and laminas.

II. As a noun פח *a net* or *snare expanded* to catch prey. Job xviii. 9. Ps. cxl. 6. Hence, according to some, as a verb in Hiph. *to stretch* or *spread out a net.* occ. Ps. xii. 6. Prov. xxix. 8; but these passages seem more properly to belong, the former to יפח, the latter to נפח, which see.

III. As a noun פח, פוח, and פחת, plur. פחות, and פחורות *a governor, viceroy, deputy, president.* It is a foreign word common to the Chaldeans, Arabians, Syrians, Assyrians, and Persians, and is perhaps a derivative from the Heb. פח *to extend,* on account of their governing a certain *extent* or *district.* See inter al. Neh. v. 14. 1 K. xx. 24. 2 K. xviii. 24. Ezra viii. 36.

פחד

I. The LXX have given nearly the true idea

* See New and Complete Dictionary of Arts, &c. *in* FAT; Haller's Physiology, lect. ii. sect. 21.

† N. B. In the Various Readings on Job xix. 23, the first אפוא seems to be misprinted for איפוא.

* "Gold is the *heaviest* and *densest* of all bodies." Boerhaave's Chemistry by Shaw, vol. i. p. 70, where, in a note, see more.

of the word, Job iv. 14, where they render it by διασειω, or (MS. Alex.) συσσειω, *to shake*. Hence, as a noun פחד *the penis* or *yard* of the hippopotamus or river-horse. occ. Job xl. 12 or 17. Comp. מפלצת under פלץ II.

II. In Kal, *to be agitated, pant, palpitate*, as the heart in joy or surprise. Isa. lx. 5. Comp. Psal. cxix. 161. Jer. xxxiii. 9. In Hiph. *to cause to shake* or *tremble* through fear. Job iv. 14.

III. And most generally, in Kal, *to tremble* or *shake for fear*. Deut. xxviii. 66, & al. freq. In Hiph. the same. Prov. xxviii. 14. As a noun פחד *fear, trembling, tremor*. So the LXX render it several times by τρομος. Job iii. 25. Ps. liii. 6, & al. freq. Also, *the object of fear* or *reverence*. Gen. xxxi. 42, 53. As a noun fem. in reg. פחדה *fear, reverence*. occ. Jer. ii. 19.

פחז

To overflow, as water doth its banks. occ. Gen. xlix. 4. So the Vulg. effusus es, and to the same purpose Symmachus ὑπερζεσας *boiling* or *flowing over*. LXX ἐξυβρισας *thou hast been insolently injurious*. See Pole Synops. in loc. As a participle benoni mas. plur. פוחזים *extravagant, dissolute, licentious*. occ. Jud. ix. 4. Zeph. iii. 4; comp. Jer. xxiii. 14, 32. xxix. 23. As a N. fem. plur. פוחזות *extravagancies, debaucheries*. occ. Jer. xxiii. 32.

Der. Lat. *fusum*, whence *fuse, fusion, diffuse*, &c. Qu? see under פש.

פחם See under נפח VI.

פחר Chald.

As a N. *a potter*. So Vulg. figuli. Once, Dan. ii. 41. The Chaldee Targums use the noun in the same sense, and in the Syriac the verb denotes *to form, fashion*.

פחת

Occurs not as a verb in Heb. but in Syriac signifies *to dig, dig up*, and in Arabic, *to cut, cut in*. See Castell.

I. As a N. פחת, plur. פחתים, *a pit, foss*. 2 Sam. xvii. 9. xviii. 17.

II. As a N. fem. פחתת *the corrosion, erosion*, or *inward fretting* of the leprosy. occ. Lev. xiii. 55.

Der. *Pit*, Latin *puteus*, and French *puits* a well.

פטד

Occurs not as a verb, and the ideal meaning is uncertain, but as a N. fem. פטדה a kind of *gem, the topaz* of the ancients. So the LXX always τοπαζιον, and Vulg. topazius; and perhaps these names may be formed from the Heb. by transposing the two first letters, and changing d into z; thus *topad, topaz*. occ. Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The *topaz* of the ancients, called by the moderns *chrysolite*, "is of various sizes and figures. Its colour is a * pale dead green, with an admixture of yellow; but the most usual tinge is that of an unripe olive, with somewhat of a brassy yellow." See New and Complete Dictionary of Arts in Chrysolite.

פטר

I. *To open* (comp. פתר). It occurs as a participle or participial N. Exod. xiii. 2, 12, 13, 15, & al. freq. The LXX render it by ανοιγον and διανοιγον *opening*; so Vulg. quod aperit *what openeth*, and Aquila in Ezek. xx. 26, by διανοιγον. As a participial N. fem. פטרת *what openeth*. occ. Num. viii. 16; where LXX διανοιγοντων *opening*. In Hiph. *to make an opening*. occ. Psal. xxii. 8, יפטירו בשפה *They make an* opening *with their lip*, i. e. they *open* and *distort* their lips, they make *mows* as in mocking. Comp. Job xvi. 10. Isa. lvii. 4. פטורי צצים *openings of flowers*. occ. 1 K. vi. 18, 29, 32, 35. 1 Kings vi. 29, *And he carved all the walls of the house round about with carved figures of cherubs, and palm-trees*, ופטורי צצים and open flowers—so ver. 35. "What flowers are these (asks the learned Bate) that were *inlaid*, (ver. 35.) with the palm-trees, and which once or twice are included in the mention of the palm-trees? These flowers are no where distinguished from those which the palm-tree bears—*palm-trees and open flowers*—one would naturally understand it to mean *palm-trees in bloom*; as if it had been said *palm-trees and opened flowers upon them*. Nothing is said to the contrary, and the flowers are included in the trees, ver. 32." Enquiry into the Similitudes, &c. p. 131.

II. *To open, make an opening for, let loose by opening*. So Vulg. dimittit. occ. Prov. xvii. 14.

III. *To let go, set free, dismiss*. So the LXX απιλυειν, and Vulg. dimiserat abire. occ. 2 Chron. xxiii. 8. Also, intransitively, *to get out, withdraw*, "*slip away*." Eng. translat. LXX απωσεν *he departed*. Vulg. declinavit *he declined*. occ. 1 Sam. xix. 10.

IV. As a N. mas. plur. פטורים *set free, freed, discharged*, i. e. from other service to which their brethren were subject. occ. 1 Chron. ix. 33.

פטש

Occurs not as a verb in Heb. but the meaning appears to be nearly the same as that of the Greek verbs πατησσω, κτισσω, πατασσω, derived from it, namely, *to strike, smite, pound*; for hence

I. As a N. פטיש *a hammer*. occ. Isa. xli. 7. Jer. xxiii. 29. l. 23; so our K. Edward I. is on his tombstone called Scotorum Malleus.*

II. Chald. As a N. mas. plur. in reg. פטישי a kind of *headdress, turbands, tiaras*. So Theodotion τιαραις, and Vulg. tiaris. occ. Dan. iii. 21. Hence may perhaps be derived the Greek πτυσσω *to fold* or *wrap up* (which may be the radical idea of the Chaldee), and πιτασος *a kind of covering for the head*.

פי See under פה

פים

Occurs not as a verb in Heb. but in Arabic

* Pliny, Nat. Hist. lib. xxxvii. cap. 8, says, "*Egregia etiamnum* topazio *gloria est, suo* virenti genere, et *cum reperta est, prælata omnibus. Id accidit in* Arabiæ *insula, quæ Chitis vocatur*. The *topaz* is still highly esteemed. It is of a peculiar *green colour*, and, when it was discovered, was preferred to all. This happened in an island of Arabia, called Chitis."

* Rapin's History of England by Tindal, vol. i. p. 389, fol. note 9.

Digitized by Google

denotes *to be* or *grow fat.* See Bochart, vol. ii. 506. As a N. fem. פימה *fat, suet.* Once, Job xv. 27. Hence the Greek πιμιλη *suet,* by which Symmachus and another version in the Hexapla render the Heb. word, so the Vulg. arvina.

פך

The idea of this word is, I apprehend, *to dissolve, disjoin, set loose, pulverize,* or the like. The Syriac and Arabic verbs from this root are used in these senses (see Castell's Lex. Heptaglott. under פכך) which also best agree with the following biblical words.

I. In Hiph. "*to run out,*" Eng. translat. or *be diffused,* as waters, diffluere. occ. Ezek. xlvii. 2. Vulg. redundantes *overflowing.* As a N. פך *a phial,* or *small vessel,* whence oil was *poured* or *dropped* in anointing. occ. 1 Sam. x. 1. 2 K. ix. 1, 3.

II. As a N. פוך *a mineral substance.* The LXX, Aquila, Symmachus, Theodotion, and Vulg. render it στιμμι or stibium; but it is no easy matter to determine what these translators meant by those words. פוך is mentioned 2 K. ix. 30. (where LXX ιστιμμισατο)|Jer. iv. 30, as *what the women tinged their eyes with;* and it appears from the testimony of Dr Shaw* and of Dr Russell,† that what the Moorish women in Barbary, and the Turkish about Aleppo, *now* use for this purpose, is the *powder of lead ore.* (Comp. under כחל.) The last mentioned author has given so clear an account of the women's manner of using it, that the reader cannot be displeased with seeing it in this place. "Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women *to black the inside of their eyelids,* by applying a powder called *ismed.*‡ Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder may stick to it; *and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge.* This is sometimes practised by the men, but is then regarded as foppish." And as this practice of *tinging the eyes or eyelids with black* is in our time very common in the § East, so was it anciently in use, not only among the Jews (as is evident from the texts above cited), but other oriental nations, and even among the Greeks and Romans. Thus Xenophon (Cyropæd. lib. i. p. 15, edit. Hutchinson, 8vo.) speaks of Astyages, the king of Media, as adorned οφθαλμων υπογεαφη *with painting of his eyes;* and Clemens Alexand. Pæd. lib. iii. cap. 2. (cited by Dr Shaw) mentions υπογεαφας οφθαλμων *the painting of the eyes,* as a practice of the Alexandrian women in his time, as it certainly was of the Roman in that of Pliny,* and of some infamous male characters at Rome in the days of Juvenal, who thus describes it, Sat. ii. lin. 93, &c.

Ille supercilium madida fuligine *tinctum*
Obliqua producit acu, pingitque *trementes*
Attollens oculos.

With *sooty* moisture one his eyebrows dyes,
And with a *bodkin paints* his trembling *eyes.*

So a short time before the siege of Jerusalem by the Romans, we find such abominable male monsters abounding in that devoted city, who affected the manners and dress of *women,* και προς ευπρεπειαν υπογεαφοντες τους οφθαλμους, and, to set themselves off, *tinging their eyes.* Joseph. de Bel. lib. iv. cap. 9, sect. 10. And in later times Herodian, lib. v. cap. 16, says the Emperor Heliogabalus, προηει—υπογεαφομενος τους οφθαλμους—came into public *with his eyes tinged.* Farther, Pliny, in his Nat. Hist. lib. xxxiii. cap. 6, describing the *stimmi* or *stibium,* which he says is found in *silver mines,* and which he distinguishes into two sorts, called male and female, says the latter is most approved, is shining, (friabilis) *friable* or *crumbling,* separating into flakes, not lumps *(fissurisque, non globis, dehiscens);* its principal use is for the eyes; for, on this account, most people have called it *platyophthalmum,* because, *in painting the eyelids of women,* (in calliblepharis mulierum) it dilates their eyes."† By *stimmi* or *stibium,* in the above passage, it appears that Pliny did not mean *lead ore,* because at the beginning of this chapter he expressly mentions *lead ore* by a different appellation, viz. vena plumbi. But what then did he mean by it, and particularly by the *female stibium?* I must confess I know not. It is commonly said that ‡*antimony* is the *stimmi* or *stibium* of the ancients; but we are informed that *antimony ore* is *a very hard,* not a *friable* or *crumbling* substance. I should guess, therefore, that by the *female stibium* Pliny intended the § *plumbago* or *black lead,* which is a kind of *ochre* (a genus of earths *slightly coherent*) of very fine and loose parts; and that as this was what the Roman women in his time used *to colour their eyes,* so the Hebrew פוך might denote the same substance, thus denominated from its *loose crumbling* texture. But this I very readily submit to the judgment of those who are better skilled in mineralogy than I can pretend to be. It is certain, however, that at different times and

* Travels, p. 229. Comp. p. 376.

† Nat. Hist. of Aleppo, p. 102.

‡ "This is made of a substance called also *ispahany,* from the place it is brought from. *It appears to be a ricl. lead ore,* and is prepared by roasting it in a quince, apple, or truffle, then it is levigated with oil of sweet almonds on a marble stone. If intended to strengthen the eyes, they often add flowers of olibanum or amber."

§ Besides the authors above quoted, see Sandys' Travels, fol. p. 35; Conformity of Customs between the East Indians and Jews, art. xv.; Hanway's Travels, vol. i. 272; Niebuhr, Voyage, tom. i. p. 234; Lady M. W. Montague's Letters, vol. ii. p. 16, edit. 1767.

* "Mulieribus *vero etiam* infectæ (palpebræ) quotidiano. *Tanta est decoris affectatio, ut* tingantur oculi quoque." Nat. Hist. lib. xi. cap. 37.

† Comp. Commodiani Instructiones, lix. lin. 6, 7, where he thus reproaches a Christian matron,

Nec non et inducis malis medicamina falsa;
In oculis puris stibium *perverso decore.*

Commodianus was a Christian writer (poet he can hardly be called) of the third century. His Instructiones were published by Dr Davies at the end of Minucius Felix.

‡ See Boerhaave's Chemistry by Shaw, vol. i. p. 132.

§ See New and Complete Dictionary of Arts, in PLUMBAGO and OCHRE.

Digitized by Google

places *different substances* were used for *tinging the eyes*. Thus as Pliny names *stibium*, Juvenal, as above cited, mentions *soot*; and Dr Chandler, in his late Travels in Greece, says the Grecian girls, " for *colouring* the lashes and *socket of the eye*, throw *incense* or *gum of labdanum* on some coals of fire, intercept the smoke, which ascends, with a plate, and collect the *soot*." Comp. under כחל.

III. אבני פוך *stones of stibium* or *black lead*. The words seem to mean a kind of *black marble*, so called from its colour resembling *stibium*, so Vulg. quasi stibinos. Thus the *bloodstone, porphyry*, and *chrysolite*, are denominated respectively from their *bloody, purple*, and *golden* colours. occ. 1 Chron. xxix. 2. Comp. Isa. liv. 11, *Behold I lay thy stones* בפוך with black marble, i. e. thy stones shall be of *black marble*; but Aquila and Symmachus render פוך in this place by στιμμι *stibium*, and so Theodotion by στιμμη. Therefore Qu?

Der. Greek φυκος, and Lat. and Eng. *fucus*, whence *fucated*.

פלא

In Niph. *to be extraordinary, wonderful, exceeding* or *beyond one's experience, capacity, power*, or *expectation*. See Gen. xviii. 14. Exod. iii. 20. Deut. xvii. 8. xxx. 11. 2 Sam. i. 26. Jer. xxxii. 17, 27. Prov. xxx. 18. 2 Sam. xiii. 2, —" *he thought it* hard, difficult, impracticable *to do any thing to her*, i. e. to enjoy her company." Taylor's Concordance. " *Thought it* out of his power *to do any thing with her*." Bate's translat. In Kal, joined with נדר *a vow*, it signifies either *to make an extraordinary* vow, as Lev. xxvii. 2. comp. Num. vi. 2; or *to perform, accomplish it*, as Lev. xxii. 21. Num. xv. 3, 8. In Hiph. *to make extraordinary* or *wonderful*. Deut. xxviii. 59. Psal. xxxi. 22. Also, *to do wonderfully*. Isa. xxix. 14. Joel ii. 26. With ל and an infinitive V. following, *to do* what is expressed by the verb *wonderfully*. See Jud. xiii. 19. 2 Chron. xxvi. 15. In Hith. *to show oneself wonderful, act in an extraordinary manner*. occ. Job x. 16. As Ns. פלא *wonderful*. Exod. xv. 11. Psal. lxxvii. 15, & al. freq. Comp. Psal. cxxxix. 6, where nine of Dr Kennicott's codices read פלאה, and another in the margin. Mas. plur. פלאים Used as an adverb, *wonderfully*, miris modis. Lam. i. 9. So אורים which see under אור IV. פלאי *wonderful, extraordinary*. occ. Jud. xiii. 18. Comp. ver. 19, and Isa. ix. 6.

פלג

I. In Kal, *to divide, dissever*. occ. Psal. lv. 10; so LXX καταδιελε, Vulg. divide. Comp. 2 Sam. xv. 30. xvii. 1—14, and see Dr Horne's Comment on Psal.

II. *To divide, apportion*. occ. Job xxxviii. 25; so Aquila διειλε *divided*. In Niph. *to be divided, apportioned*. occ. Gen. x. 25. 1 Chron. i. 19. So the LXX διεμεισθη, and Vulg. divisa est. Comp. Deut. xxxii. 8. Acts xvii. 26. As a N. fem. plur. פלגות *divisions, portions*. Qu? occ. Jud. v. 15, 16. Also, *divisions, classes*. occ. 2 Chron. xxxv. 5. As a N. fem. plur. מפלגות the same. occ. 2 Chron. xxxv. 12.

II. As a N. פלג, plur. פלגים and פלגות *a distribution* of water, *a stream* by which water is *distributed*. Job xx. 17. Psal. lxv. 10. Isa. xxx. 25, & al. freq. In the last cited passage, Symmachus preserves the idea by rendering it διαιρεσεις *divisions*. See Bp Lowth's note on Isa. i. 30. Hence Greek πελαγος the sea, applied also to a large river, and Latin *pelagus*.

IV. Chald. *to divide, distribute*. occ. Dan. ii. 41. As a N. פלג *a division, half*. occ. Dan. vii. 25. Fem. plur. פלגת *divisions, distributions, classes*. occ. Ezra vi. 18.

פלד

Occurs not as a V. in Heb. but as a N. fem. plur. פלדת or (according to the reading of very many of Dr Kennicott's codices) פלדות is in our translation rendered *torches*, as if it were formed by transposition from לפידות, but this is very uncertain. Once, Nah. ii. 3 or 4; which is part of a description of the warlike *preparations* against Nineveh. The V. פלד in Arabic signifies *to cut, cut in pieces*, " secuit, in partes concidit." Castell; and I should think the N. פלדת in Nahum might most naturally be referred to the *scythes* or *cutting instruments* with which their military chariots (δρεπανηφορα, currus falcati) were armed, באש פלדת הרכב ביום הכינו the scythes *of* or *for his chariots are in the fire*, i. e. are bright and flash like fire, *in the day* or *time of his preparing*. Comp. Nah. iii. 3.

פלה

With a radical, but mutable or omissible, ה.

I. In Hiph. *To separate, sever, divide, distinguish*. occ. Exod. viii. 18, or 22. ix. 4. xi. 7. Ps. iv. 4. xvii. 7; where observe that thirty-four of Dr Kennicott's codices read הפלא, but taking הסדיך as referring to *persons*, the textual reading makes a very good sense, as הפלה does likewise in Psal. iv. 4, though there also thirty-four of the Doctor's codices read הפלא. In Niph. *to be separated, distinguished*. occ. Exod. xxxiii. 16. Psal. cxxxix. 14, כי נוראות נפליתי *for I was fearfully* distinguished, i. e. *formed into distinct* lineaments, parts, and members. See the two following verses. In Psal. cxxxix. 14, thirty of Dr Kennicott's codices have נפלאתי, but I suspect this various reading to have sprung from the next word נפלאים.

II. As a N. פלני *a distinct, particular, certain*, person or place. occ. Ruth iv. 1. 1 Sam. xxi. 2 or 3. 2 K. vi. 8; in all which passages it is followed by אלמני, which see under אלם VIII.

III. As a N. פול *a bean* (so LXX κυαμος, and Vulg. faba), thus called, I apprehend, in Heb. from the manner of its growth, being not only involved in a thick pod, which *separates* it from the external air, but each bean *growing separate* from the others in the pod itself. occ. 2 Sam. xvii. 28. Ezek. iv. 9; which passage may be illustrated by what Dr Shaw says of the modern diet of the people in Barbary, Travels, p. 140. " *Beans*,—after they are boiled and stewed with oil and garlic, are the *principal food* of persons of all distinctions." Hence Lat. *puls* and Eng. *pulse*, leguminous plants or seeds.

IV. As a N. fem. תפלה *intercession, interposition, mediation, intercessory supplication.* 1 K. viii. 28, 29. Comp. ver. 33, 35. and פלל III. freq. occ. Psal. cix. 7, תפלתו " His *plea in court.*" Dr Randolph's Comment, but Qu?

פלל I. *To make a separation* or *distinction between good and bad, to pronounce* or *execute judgment.* occ. 1 Sam. ii. 25. Ezek. xvi. 52. Psal. cvi. 30; in which last passage Jerome and Montanus excellently render it dijudicavit *made a judicial distinction,* and our Eng. translation *executed judgment.* As a N. mas. plur. פלילים and פלילים *judges.* occ. Exod. xxi. 22. Deut. xxxii. 31. (where the Vulg. judices) Job xxxi. 11; where see Scott's note. As a N. fem. פלילה and פלילית, *dijudication, judicial distinction, judgment.* occ. Isa. xvi. 3. xxviii. 7. As a N. פלילי. occ. Job xxxi. 28; where according to some it means, *judicial, belonging to the judge, deserving judicial punishment:* but the words גם הוא עון פלילי, may be otherwise rendered, *even this* (were) *an iniquity* (to or before) my judge, and consequently to be punished by Him; or else פלילי may be rendered vocatively, O my judge! And on either of these latter interpretations, by *his judge,* Job could not mean any *human magistrate,* but God only; because he is speaking of a *secret sin.* (See Scott's note.)

II. *To judge, form an opinion* on a *distinct* weighing of circumstances. occ. Gen. xlviii. 11.

III. In Hith. *to intercede, mediate,* interpellare, ἐντυγχανειν, as between the judge and the criminal, *to make oneself a separater* or *mediator* between God and man, *to make intercession* for others or oneself. Gen. xx. 7, 17. Num. xi. 2. 1 Sam. i. 10, & al. freq.

פלח

I. *To cleave, cut,* or *split.* occ. 2 K. iv. 39. Job xvi. 13. Psal. cxli. 7. Prov. vii. 23. As a N. פלח *a piece split off, a fragment, a slice.* occ. Jud. ix. 53. 1 Sam. xxx. 12. 2 Sam. xi. 21. Cant. iv. 3. Job xli. 15. *Like the nether* פלח *mill-stone,* so called either from *breaking* the corn *in pieces,* or as being itself a *fragment* or *piece* of stone.

II. In a Hiph. sense, *to cast* or *fling off with violence,* as it were a splinter in *cleaving* wood (comp. Psal. cxli. 7.) *to split off.* occ. Job xxxix. 3.

III. Chald. פלח *to serve* or *worship.* Dan. iii. 12, 28. vi. 16, & al. It answers to the Heb. עבד; and as עבד is applied both to the *cultivation of the ground,* and to the *service of God,* so the sense of the Chald. פלח may seem to be transferred from the former to the latter. Or is not the Chaldee פלח rather from the Heb. פלה *to mediate, intercede, pray.* Comp. under פלה IV. and פלל III. As a N. פלחן *service.* So LXX λειτουργιαν. occ. Ezra vii. 19.

Der. *Flake, plough* (as פלח signifies in Chaldee, Syriac, and Arabic), *fallow.* Also, *fleece, a flock* of wool, *filch, flitch.* French, *plaque,* a plate of metal. Gr. πελεκυς an axe. Lat. *falx,* a sickle.

פלט

I. *To escape, flee, go,* or *get away.* Hence, in Hiph. *to carry off* or *away.* occ. Isa. v. 29.

II. In Kal, *to escape, be delivered,* from evil. Job xxiii. 7. Also, in Kal and Hiph. *to deliver, cause to escape,* from evil or danger. Psal. xvii. 13. lxxi. 4. lxxxii. 4. 2 Sam. xxii. 2. As a N. mas. פליט *one who hath escaped.* Gen. xiv. 13, & al. freq. As Ns. fem. פליטה *escape, deliverance.* Gen. xlv. 7. פלטה the same. Also, *a number of persons escaped.* Gen. xxxii. 8. 2 Sam. xv. 14. 2 K. xix. 30, & al. freq.

III. *To bring forth, to be delivered* (as we likewise say in English), Vulg. peperit. occ. Job xxi. 10. Comp. Mic. vi. 14, and מלט and see Bochart, vol. ii. 291, 292.

IV. In Josh. xv. 27, we meet with a town or place called בית פלט, probably from a *temple* there dedicated to the *heavens,* under the notion of *delivering* females of their young. So the first of the Orphic Hymns is addressed to the goddess Πρόθυραια or *the door-keeper;* and as it is perhaps the most ancient monument extant of the adoration paid to the deity who was supposed to preside over *child-births,* and whom the Romans afterwards called *Juno Lucina,** or *Diana Lucina,* the reader may not be displeased with seeing a literal translation of it in this place.

" *To* Prothyræa, *the Incense* † Storax.

" Hear me, O venerable goddess, demon with many names, aid in travail, sweet hope of child-bed women, saviour of females, kind friend to infants, speedy deliverer, propitious to youthful nymphs, *Prothyræa,* key-bearer, gracious nourisher, gentle to all, who dwellest in the houses of all, and delightest in banquets; Zonelooser secret, but in thy works to all apparent! Thou sympathizest with throes, but rejoicest in easy labours, ‡ *Ilithyia,* in dire extremities putting an end to pangs; thee alone parturient women invoke, rest of their souls, for in thy power are those throes that end their anguish. *Artemis* (or *Diana*), *Ilithyia,* revered *Prothyræa.* Hear, immortal dame, and grant us offspring by thy aid, and save, as thou hast always been saviour of all."

Der. *To flit, fleet,* swift, *fleet* of ships, *float.* Also, *pelt, pellet.* Qu?

פלך

Occurs not as a V. in Heb. but the idea seems to be nearly the same as that of the Latin fulcio, which may be a derivative from it, namely, *to support, sustain,* or the like. Hence perhaps also by transposition, Lat. *baculus* a staff.

I. As a N. פלך *a staff,* " *a stick* with which a man supports himself in walking." Johnson. occ. 2 Sam. iii. 29.

II. As a N. פלך *a distaff,* which *supports* the flax in spinning. occ. Prov. xxxi. 19.

III. As a N. פלך *a district, tract, region,* so called " because measured by a *staff* or *pole,*"

* See Boyse's Pantheon, p. 32, 72; Terent. Andr. act. iii. scen. i. lin. 15; Horat. Carm. lib. iii. ode xxii. lin. i. 4; & Carm. Sæc. lin. 13—17.

† " It is used in some *uterine* disorders—in which cases it is said to be a great restorative and strengthener." Dr Quincy's Dispensatory.

‡ See Lexicon under ילד.

Digitized by Google

(Bate) as it is likewise חבל, because measured by a *cord*. Comp. under חבל I. 4. Neh. iii. 9, & al. freq.

DER. Lat. *fulcio* to support, *fulcrum*, *fulciment*.

פלס

In general, *to make level* or *even*.

I. *To make level, even*, or *smooth*, as a way. occ. Ps. lxxviii. 50; (where Symmachus διεστρωσε *he strowed, levelled*.) Isa. xxvi. 7.

II. *To weigh exactly*, as by bringing *the beam of the balance to a level*. It occurs not as a V. simply in this sense, but hence as a N. פלס *the beam* of a balance, occ. Prov. xvi. 11. Isa. xl. 12; in both which passages it is distinguished from the מאזנים *scales* or *basins*.

III. *To weigh mentally, balance, adjust, contrive*. occ. Psal. lviii. 3, חמס ידיכם תפלסון ye adjust, contrive, *the violence of your hands*. Vulg. concinnant, *they adjust*. Comp. Ps. xciv. 20. Hence perhaps Greek πλασσω *to form, model, contrive*.

IV. *To weigh mentally, ponder, consider*. occ. Prov. iv. 26. v. 6, 21.

The above cited are all the passages in which the root occurs.

פלץ

I. Occurs not as a V. in Kal, but in Hith. *to tremble, have a tremulous motion*. So the LXX σαλευονται, and Vulg. concutiuntur, *are shaken*. occ. Job ix. 6, *Who shaketh the earth out of her place*, ועמודיה יתפלצון *and the pillars thereof* tremble. *The pillars of the earth* here mentioned are the *columns* of the celestial fluid by which *it is supported*, and which are called עמודי שמים *pillars of the heavens*, Job xxvi. 11. (which see.) * Several learned men have taken Job ix. 6, to refer to the ordinary *progressive rotation* of the earth in its orbit by the *tremulous motion of those celestial pillars*; and I was once myself of the same opinion, but now rather apprehend that the text relates to that *concussion of the heavens* which accompanies, and is perhaps the most usual cause of, an *earthquake*. See Scott on the place, and comp. Isa. xiii. 13, which likewise in its physical sense seems descriptive of an *earthquake*. As a N. fem. פלצות *tremor, terror*, Job xxi. 6. Ps. lv. 6; where Symmachus φρικη *horror*, & al. As a N. fem. in reg. חפלצת *terribleness*. occ. Jer. xlix. 16.

II. As a N. fem. מפלצת *a shaker, trembler*; an obscene *Priapean* figure made for the heathen אשרה or Venus, and mentioned 1 K. xv. 13. 2 Chron. xv. 16. The Vulg. renders it in the former text by simulachrum turpissimum *a most filthy image*, and still more plainly in the latter by simulachrum Priapi *an image of Priapus*. By Priapus (פרי אח or פרי אב *the fructifying form* or *father*) they meant the *generative power of the heavens*,† and by making the מפלצת for אשרה or Venus, it seems Maacha intended to acknowledge the heavens as the original independent cause of *fecundity* in men and animals, and perhaps as the agents from whom she expected the *promised Saviour* or *Deliverer*. Comp. אשרה under אשר IV.

In the temple of Venus, at Naxus, in Sicily, μιγαλα αιδοια ανικειτο;* and the abominable Greek and Roman Phallus, which was carried in procession in honour of several idols, particularly of Bacchus and Osiris,† appears to be from the same Heb. root, and perhaps was of the same form, as the מפלצת. ‡ Nor is it at all incredible that Queen Maacha should dedicate such an image to אשרה or even worship it, when we consider the shocking indecencies of this kind, into which even the *women* of other countries, both in ancient and modern times, have been drawn by the bait of sensual pleasure, and by a mad enthusiastic zeal in the service of their idols. For instances which I do not choose to transcribe, the reader may see Herodotus, lib. ii. cap. 48; Varro in Augustin. De Civ. Dei, lib. vii. cap. 21, p. 136, edit. Bened. cited in Leland's Advantage and Necessity of the Christian Revelation, vol. i. p. 177, 8vo. note; Hamilton's New Account of the East Indies, vol. i. p. 152, 379; and Complete System of Geography, vol. ii. p. 344, 347.

From this root seems also to be derived Pallas, one of Minerva's names, whom the Egyptians affirmed to be the *air* (others the *ether*); hence she is asserted by the ancients to be the mother of Apollo (the solar light) by Vulcan (the fire), is surnamed γλαυκωπις § *blue-* or *azure-eyed*, from the *azure* colour of the *air* or *heavens*, and affirmed to have power over the thunder as well as Jupiter. ‖

פלש

In Hith. *to roll oneself*, as in dust or ashes. occ. Jer. vi. 26. xxv. 34. Ezek. xxvii. 30. Mic. i. 10; where for התפלשתי of the printed editions, the Keri, and six of Dr Kennicott's MSS. now, as three more did originally, read והתפלשי, which the sense seems to require, and which is the word in Jer. vi. 26. In Jer. xxv. 34, it is used in this sense, though without either אפר or עפר; so the Vulg. supplies cinere *ashes*. Comp. under פר III. and עפר I.

---

* Bate's Answer to Modest Apology, p. 56, &c.; Catcott on the Creation, p. 59. Comp. Spearman's Enquiry into Philosophy and Theology, p. 203, 207, edit. Edinburgh.

† So Orpheus in his hymn to Πρωτογονος or the *first-begotten* (by which, with all due respect to Vossius' learning, I think he meant *the mixture of light and spirit, when first in action*, see Gen. i. 2, 3, as appears from the epithets he gives him of διφυη *double-natured*, αιθεροπλαγητον *ether-revolving*, ωογυη *egg-brooding*, see under רחף, χρυσειοισιν αγαλλομενον πτερυγεσσιν *exulting with golden*, i. e. *luminous, wings*, λαμπρον αγων φαος αγνον *bringing the clear and splendid light*) calls him ΠΡΙΗΠΙΟΝ ανακτα, PRIAPUS *the king*, and also πολυσπορε, *seed-abounding*, and Γενεσιν μακαρων θνητων τ' ανθρωπων, *Genitor of gods and mortal men*. See Vossius De Orig. & Prog. Idol. lib. ii. cap. 7.

* See Bochart, vol. i. 525.

† See Vossius De Orig. et Prog. Idol. lib. ii. cap. 14, and 74.

‡ Hutchinson's Trinity of the Gentiles, p. 461. Conformity of the East Indians with the Jews, &c. ch. vii.; Potter's Antiquities of Greece in the account of the Dionysia, vol. i. p. 347; Pierii Hieroglyph. in SOL, p. 324; Calmet's Dictionary in PRIAPUS.

§ So Phornutus Περι της Αθηνας. Ενιοι δε φασιν ταυτην αυτην παρεισαγεσθαι, δια το τον αερα γλαυκον ειναι. See Clarke's note on Il. i. lin. 206.

‖ See Vossius De Orig. &c. lib. ii. cap. 42 and 84; and Gyraldus De Diis Gentium, p. 326, 327.

II. As a N. mas. plur. in reg. מפלשי rendered *balancings*, as if it were written מפלסי, from פלס *to balance*, but it rather seems to mean *involutions, convolutions*. occ. Job xxxvii. 16, *Dost thou understand* על מפלשי עב *concerning* the convolutions *of the cloud*, i. e. the *rolling together* of vapours so as to form a cloud. Mr Hutchinson,* and from him several learned men, have referred these words to the *formation of the gross* or *dense grains of air* by an *involution* or *accretion* of atoms; but though such an *involution* must necessarily take place in order to carry on the various operations of nature, yet as Elihu in the immediately preceding words appears to have alluded to the *rainbow*, so I should think that the words before us relate to the visible and obvious phenomenon above-mentioned, even as מפרשי עב in Job xxxvi. 29, denotes the spreadings *of the clouds*, as of a tent.

Hence Greek πλασσω to smear or daub over, ἐμπλαστρον and καταπλασμα, whence Eng. *plaster, cataplasm.*

פם Chald.

As a N. *a mouth, aperture.* occ. Dan. iv. 28. vi. 17, 22. vii. 5. The Targums frequently use פום in the same sense.

פנג

Occurs not as a V. so the ideal meaning is uncertain, but it seems nearly related to פנק *to be delicate.* As a N. פנג *some delicate spice, gum,* or *ointment.* So the LXX render it by μυρων or κασιας, and Vulg. by balsamum. Once, Ezek. xxvii. 17.

פנה

With a radical, but mutable or omissible, ה.

I. In Kal, intransitively, *to turn, turn oneself.* Gen. xxiv. 49. Exod. ii. 12. xxxii. 15. Num. xiv. 25. Deut. i. 7, & al. freq. So the LXX frequently render it by στρεφω, αποστρεφω, επιστρεφω. This verb is joined with יום *the day* or *daylight*, and denotes its *turning* towards the opposite hemisphere. See Jer. vi. 4. Ps. xc. 9. לפנות ערב *at the* turn or return *of the evening*, or rather, *when* it (that particular place of which the writer is speaking) turned, or turneth, *towards the evening.* Gen. xxiv. 63. Deut. xxiii. 11. So לפנות בקר *when the morning* returned, or *when it* (the place) turned *to the morning.* Exod. xiv. 27.† In Kal, transitively, *to turn, turn away, avert.* Zeph. iii. 15. So Vulg. avertit. In Hith. *to turn*, both in a transitive and intransitive sense. 1 Sam. x. 9. Jer. xlvi. 5. xlix. 24. Hence the Latin *pœnitet*, whence Eng. *penitent, penitence*, &c. French *repentir*, Eng. *repent, repentance.*

II. With אל or ל following, *to turn to* or *towards, to look at* or *towards, to have respect to.* Lev. xxvi. 9. Deut. xxxi. 20. 2 Sam. ix. 8. 1 K. viii. 28. Job xxxvi. 21. Ps. lxxxvi. 16. Isa. xlv. 22. Jer. ii. 27, & al.

III. As a noun fem. פנה *the corner* or *angle* of an altar, building, &c. where it *turns* towards another aspect, q. d. *the turn* or *turning.* Exod. xxvii. 2. Ps. cxviii. 22. Prov. vii. 8. Job i. 19, & al. freq. Also, *the corner-stone*, "*the stone* that unites the two walls at the *corner.*" Johnson. Zech. x. 4. Comp. Isa. xxviii. 16. Metaphorically, פנות העם *corner-stones of the people*, ακρογωνιαιοι, i. e. *chief* or *principals of the people*, as the *corner-stones* are in buildings. Jud. xx. 2. Isa. xix. 13. Zech. x. 4. 1 Sam. xiv. 38; where Symmachus μεγαλους *great ones.* Comp. Eph. ii. 20. 1 Pet. ii. 4, 6, 7. and see Greek and Eng. Lexicon in ακρογωνιαιος. Plur. פנות "*towers*, properly such as were erected at the *angles* of walled cities." Zeph. i. 16. iii. 6.

אבן פנה *the key-stone*, as of an arch, where both sides of the arch meet, and which *looks* or *is turned* towards both. occ. Job xxxviii. 6, *Upon what are its bases sunk, and who laid* אבן פנתה the key-stone *thereof?* Comp. Ps. xxiv. 2. civ. 5. cxxxvi. 6. Prov. viii. 27.

IV. As a N. mas. plur. פנים *the surface* of whatever has several *faces* or *aspects*, as of the chaotic mass, the heavens, the earth, a place. See Gen. i. 2, 20, 29. xxiii. 17, 19. Exod. xiv. 2. Num. xxiii. 28. 1 K. vi. 3. It is translated *edge*, as of an iron instrument, Eccles. x. 10; but seems strictly to denote the *sides.* The French translation renders it la lame *the blade.* It is often used (in plur.) for the *face* of a man, and sometimes for that of a brute, plainly on account of the *several profiles* of which they consist, and which *look* different ways. See Gen. iv. 5. xi. 28. Exod. xxxiv. 29. Ezek. i. 10. Amos v. 19. Sometimes פנים means *several* or *many faces.* See Gen. xxx. 40. Exod. xxv. 20. Lev. ix. 24. x. 3. Num. xiv. 5. xvi. 22. Ezek. i. 6, 10, 15, & al. freq. And as *the face* is what we principally distinguish human *persons* by, hence פני is used for the *person* or *persons* of men, 2 Sam. xvii. 11. Deut. i. 17. Prov. xxviii. 21. Lam. v. 12. Ezek. vi. 9. xx. 43. xxxvi. 31.—for the *person* or *presence* of God. See Exod. xxxiii. 11, 14, 15, 20, 23. Ps. xi. 7. It is translated *anger*, Ps. xxi. 9. Lam. iv. 16; but does not appear ever to have this signification. Ainsworth, indeed, in his note of Ps. xxi. 9, cites several passages to prove that *face* is in Heb. used for *anger*, but none of them come up to his point. I would, therefore, rather render the word, *of thy* presence, according to Fenwick, "Soon as *thy presence shall appear.*" In Lam. iv. 16, פני יהוה חלקם may be translated, the presence of *Jehovah* (*was*) *their portion.* So LXX προσωπον Κυριου μεριις αυτων.

Hence the Welsh *pen* a head, and so a hill. "Many mountains and hills have received their name from the British Pen. Pen (the head) is so well known to be used for hills, saith E. Lhwyd, that little need be said; not only Penigent and Pendley in Lancashire are supposed to be thence derived, but also the the Apennine mountains of Italy, by Camden and others." Richards' Welsh Dictionary. To the above derivations we may add the Pennine Alps. See Bochart, vol. i. 678. Thus likewise Penrith in Cumberland, means

* See his Moses' Princip. part. ii. p. 125, 126, and Bate's Philosophical Principles of Moses asserted and defended, p. 27.

† See Hutchinson's Moses' Princip. pt. ii. p. 165—169, 254, 255.

red head or hill, the ground thereabouts, and the stones of which it is built, being both reddish. So the situation of Pendennis, &c. answer to the meaning of the word *pen.**

V. As a particle ל being prefixed, לפני literally, *to* or *before the face.*

1. *Before, in presence* or *sight of.* Exod. vii. 10. Deut. iii. 18, & al. freq.

2. Of time, with a noun *before,* Amos i. 1. Zech. viii. 10. With a verb *before that.* Gen. xiii. 10.

VI. פנים *within, inner.* See root פנם.

VII. *To advert* or *look to* or *after, to provide, prepare.* So the LXX render it by ἐπιβλέπομαι and ἑτοιμάζω, Theodotion by σκυβάζω and ἑτοιμάζω, and the Vulg. by paro, præparo. It occurs in this sense Gen. xxiv. 31. Lev. xiv. 36. Ps. lxxx. 10. Isa. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1.

VIII. *To turn this way and that,* as a person in great distress, not knowing, as we say, which way to turn himself, according to that description of Virgil, Æn. iv. lin. 285, 286.

——*Animum nunc huc celerem, nunc dividit illuc,*
In partesque rapit varias, perque omnia versat.

So the LXX excellently, ἐξηπορήθην. occ. Ps. lxxxviii. 16.

As a particle פן denoting a *dubious* or *uncertain* state of mind, *turning* from one object to another, *lest, lest perhaps, for fear that.* See Gen. xix. 19. Exod. xxxiv. 15. Isa. xxxvi. 18. Lev. x. 7. Gen. xxvi. 9. Jud. xv. 12. In Job xxxvi. 18, *Take heed,* or the like, is understood before פן, as it often is before μη in Greek. Comp. Exod. xxxiv. 15. 2 K. x. 23. Isa. xxxvi. 18.

III. As a N. אפן *a wheel,* from its *turning.* Exod. xiv. 25, & al. In Prov. xx. 26, the punishment inflicted on the wicked is denoted by the *thrashing wheel,* which beats out the corn and cuts the straw in pieces. Comp. Isa. xxviii. 27, and Bp Lowth's note. The word is sometimes written with ו inserted after the א, אופן, 1 K. vii. 30, 32, & al. as if it were formed from root יפן with ו for the first radical, like אובל from יבל. Hence Gr. αφενη a wheel-carriage.

II. As a N. mas. plur. חפיני (formed with an initial ת, as תאנים, תרפים, &c.) *turned cakes.* occ. Lev. vi. 14 or 21; where LXX ἰλιγτα *rolled.*

פנן occurs not as a V. in this reduplicate form, but as a N. mas. plur. פניני (once written פניים, Prov. iii. 15.) *magnets, loadstones,* or, according to others, *pearls.* The following are all the passages wherein the word occurs. Job xxviii. 18. Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7.

Mr Hutchinson,† and from him several learned men, have supposed the word to signify *loadstones* or *magnets,* and it must be confessed, that פניני seems a very proper and descriptive name for them, from that remarkable property of constantly *turning,* when at liberty, their poles north and south; and it is even probable that some of the *ancient* eastern nations, particularly the * Jews, Phenicians, and Arabians, to whom we may add the † Phæacians, and ‡ Chinese, were acquainted with the *polarity* of the *loadstone,* and with its uses in navigation. But on the other hand, the contexts in several of the above passages, where the פניני are mentioned with *gold, silver, precious stones,* and other things of *great value,* make it difficult to suppose but the פניני also must denote something of a similar kind. Accordingly the learned Bochart (vol. iii. 681—692.) maintains, in an elaborate dissertation on this subject, that פניני signify *pearls,* and remarks that hence the words πινα, pinna, πιννινος λιθος, πιννικον are retained in Greek and Latin, either for the *pearl*-oyster, or for the *pearl* itself.

Aquila renders the word in Job by φιοιβλιστα, *things to be looued at, conspicuous, illustrious,* plainly referring to the meaning of the verb פנה; and it is shown by Bochart that *pearls* were *estimated at a very high rate,* not only by the Jews, but by the Romans, and even by the Medes, Persians, and Indians.

The Rev. Mr Costard, in his History of Astronomy, p. 64, says, "it does not appear that the Arabians or Jews knew any thing of the *magnet's* attractive virtue, but from the Greeks; and that it (the *magnet*) is no where mentioned in scripture." But as the same learned writer at p. 63, gives us such an account of the *magnet* or *loadstone* as may, on the contrary supposition, throw considerable light on several passages of scripture, where the פניני are mentioned, and very much reconcile us to Mr Hutchinson's interpretation of that word, I shall here present it to the reader. "The first and best sort of these stones comes out of the East Indies, from the coast of China and Bengal, and is of an *iron* or *bloody colour.* These stones are very massy and weighty, *and will lift up their own weight of iron or steel,* if the stone itself doth not exceed a stone weight. These are the finest sort, and *are commonly sold in the East Indies, where they grow, for their own weight in silver.* There is another sort, of a *reddish colour,* found in Arabia and the Red Sea, growing broad or flat, like a tile or slate. This sort is not so heavy as that of China, but is said to be near as good, and its virtue to continue long on the compass or needle that is touched with it." Thus Mr Costard, whose account of the *colour* of the *magnet* confirms what Mr Hutchinson remarks on Lam. iv. 7, in proof of his opinion that פניני signifies *magnets.* "Its (the *loadstone's*) colour," says he, "is described, Lam. iv. 7, by אדמדם *flesh-coloured,*

* See more in Introduction to Camden's Britannia by Gibson, p. xix. edit. 1695, and in Bp Nicholson's Hist. of England, vol. i. p. 6.

† See his Works, vol. iv. p. 121—123, and vol. xi. p. 351; the Rev. Mr Cooke's Enquiry into the Patriarchal and Druidical Religion, Temples, &c. p. 23—28, 2d edit.; and Bate's Crit. Heb. on the word.

* See Hyde's Relig. Vet. Pers. p. 495, 496, edit. Oxon. 1700.

† See Homer's Odyss. lib. viii. lin. 556—563.

‡ "The use of the *magnetic needle* has been so long known to the Chinese, that they have no records or notion of its origin." Cooke's Enquiry, p. 23, 24. It "seems now generally agreed on all hands, that they (the Chinese) have had the use of the *mariner's compass,* of gunpowder, and the art of printing, for many centuries." Complete System of Geography, vol. ii. p. 232.

ruddy, as it is when dug, and more approaching black, *as flesh*; and many of those stones are, when each of them are dried, and their parts contracted, of the *colour of reddish clay*." Thus it is said in the text referred to, *Her Nazarites were purer than snow*, צחר *they were whiter than milk*, אדמו עצם *they were more ruddy in body than* פנינים, that is, while their *skin* was whiter than *snow*, the *flesh* which appeared under it was of a finer, brighter red than *magnets*. So that this text, which I formerly thought the strongest objection to Mr Hutchinson's explication, turns out, according to Mr Costard's description of the *oriental magnets*, a manifest confirmation of it. Comp. Cant. v. 10, *My beloved (is)* צח ואדום white and ruddy, "as a beautiful face is, the *fairness* of the complexion showing the perfection of the *flesh-colour* under it." Bate, Crit. Heb.

Job xxviii. 18. *And the* משך *of wisdom (is) above* פנינים. This, says Mr Hutchinson, expresses "the condition which *makes* iron and other things *follow* it—*attraction*." And indeed, "the * *loadstone* was in all ages known to have the property of *attracting* iron. Thales, amazed at so constant an effect, thought that stone had a soul. Plato, Aristotle, and Pliny, have mentioned the same *attraction*." But still the context in Job plainly relates not to the *attractive force*, but to the *great value* of wisdom. I would therefore submit it to the reader's judgment, whether we should not with Schultens rather explain משך in the above text, of the *draught in the balance*, ὁλκη, i. e. the *weight*, or *price*, of the loadstone. We have already seen, from Mr Costard, how dear *magnets* are in the East, and they probably were much dearer in the time of Job.

פנם

Occurs not as a V. in Heb. but the idea evidently is *within*, *inner*, *interior*. As Ns. פנים, fem. פנימה, plur. פנמים, *inner*, *the inner part*, *interior*. See 1 K. vi. 29, 18. Lev. x. 18. 1 Chron. xxviii. 11. So פנימי, fem. פנימית, plur. fem. פנימיות. See 1 K. vi. 27, 36. vii. 12. 2 Chron. iv. 22.

Ps. xlv. 14, *The king's daughter is all glorious* פנימה within, i. e. within the litter, palanquin, or vehicle in which she rode. See Harmer's Outlines, p. 125, and Additions, No. 6.

פנק

In Hiph. *to make delicate, educate delicately*. So the LXX καταστατηλᾳ and Vulg. delicatè—nutrit. Once, Prov. xxix. 21. The word is used in Chaldee, Syriac, and Arabic, in the same sense.

Der. *Banquet*.

פס

I. *To diminish* or *be diminished*. So the LXX ωλιγωθησαν, and Vulg. diminutæ sunt, Symmachus ἐξέλιπον *have failed*. occ. Psal. xii. 2. As a N. mas. plur. פסים *small shreds, stripes*, or the like, occ. Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19, כתנת פסים *a coat of pieces*, i. e. made of *pieces*, *stripes*, or *threads* of divers colours. So in Gen. the LXX ποικιλον, and Vulg. polymitam *varicoloured, embroidered*.

II. As a N. fem. in reg. פסה *a small parcel* or *quantity*, occ. Ps. lxxii. 16.

III. Chald. as a N. פס, emphat. פסא, *a piece*, *a part*, occ. Dan. v. 5, 24.

IV. אפס, see root אפס.

Der. *Piece*, and Gr. πασσυν, and Eng. *patch*.

פסג

I. *To divide, dissect*. It often occurs in Chaldee in this sense. As a N. fem. פסגה *a broken ridge*, consisting of many *distinct* hills. It is used as a proper name, *Pisgah*. Num. xxi. 21, & al.

II. *To divide, distinguish, view*, or *consider distinctly*, occ. Ps. xlviii. 14. The LXX rendering it by καταδιαλισθι *divide*, and the Vulg. by distribuite *distribute*, preserve the idea.

פסח

I. With על *over* following, *to pass* or *leap over by intervals*. occ. Exod. xii. 13, 23, 27. In Exod. xii. 23, the LXX render it by παρελευσεται *shall pass by*, and Vulg. by transcendet *shall pass over*; and in the two other verses by transibit *shall go* or *pass over*.

Hence perhaps Latin *passus*, French *passer*, and Eng. *to pass*. Also, French *un pas*, and Eng. *pace*.

II. As a N. פסח *the passover*.

1. *The paschal lamb*. Exod. xii. 11; where Aquila ὑπερβασις *the passing over*, Vulg. phase, id est, transitus, *phase*, i. e. *the passover*, & al. freq. This sacrifice was ordained on occasion, and in memory, of Jehovah's *passing over* the houses of the Israelites when he slew the first-born of Egypt, (see especially Exod. xii. 27.) and as a prefiguration or type of our deliverance, by the true passover or paschal lamb. See 1 Cor. v. 7, and comp. John xix. 36, with Exod. xii. 46.

2. It denotes the *whole paschal feast*, or *the feast of unleavened bread, including the passover*. 2 Kings xxiii. 21—23. Comp. 2 Chron. xxxv. 17, 18; and Luke xxii. 1, where *the feast of unleavened bread* is in like manner called πασχα *the passover*.

III. *To leap over* or *upon*. occ. 1 K. xviii. 26; where the priests of Baal יפסחו על leaped over or upon *the altar*, Vulg. transiliebant *leaped over*, LXX διεστιχον *ran over*. This, together with their *crying aloud, and cutting themselves with knives and lances till the blood gushed out upon them*, ver. 28, presents us with a scene very similar to what the priests of Bellona, the Roman goddess of war, used to exhibit, according to Lactantius, lib. i. cap. 21. * "The priests of Bellona," says he, "sacrifice not with the blood of others, but with their own. For having slashed their shoulders, and holding naked swords in both hands, *they run, they are transported*, they rave."

IV. *To hop, hop about*, as birds. occ. Isa. xxxi.

* Nature Displayed, vol. iv. p. 254, English edit. 12mo.

* "Bellonæ *sacerdotes non alieno, sed suo cruore sacrificant. Sectis namque humeris, et utraque manu districtos gladios exerentes* currunt, efferuntur, *insaniunt*." Lucan alludes to the same mad devotion, Pharsal. lib. i. lin. 565.

——*Tum, quos sectis* Bellona *lacertis*
Sæva movet, cecinere deos.

ה, *As* birds hovering, *so will Jehovah of hosts protect Jerusalem*, (comp. Mat. xxiii. 37. Luke xiii. 34.) *protecting, he will deliver* (*it*), פסוח hopping (about it) *he will preserve it.* So 1 K. xviii. 21, the image being taken from birds *hopping backwards and forwards, How long do*, or *will, ye* פסחים על שתי הסעפים hop *upon two boughs?* Comp. Vitringa and Bp Lowth on Isa. xxxi. 5. But Qu? And with regard to the interpretation above given, observe that where Homer is describing a nest of young sparrows destroyed by a serpent, he adds, Il. ii. lin. 315, that the dam *flew about* bewailing her young ones.

Μητηρ δ' αμφιποταται οδυρομενη φιλα τεκνα.

V. As a N. פסח *hopping, halt, limping in one's gait, lame*, "claudus *enim, dum incedit*, subsultat," says Leigh, Crit. Sac. Lev. xxi. 18. Isa. xxxv. 6, & al. As a verb in a Niph. sense, *to be made*, or *become halt* or *lame.* occ. 2 Sam. iv. 4. As a participial N. מפסח *lame.* occ. Prov. xxvi. 7. (comp. under דלה) where, however, the late Dr Hunt, in his Observations, &c. renders the Heb. *the legs fail* מפסח through lameness; so making מ a particle.

פסל

To hew, chip, cut with a tool. occ. Exod. xxxiv. 1, 4. Deut. x. 1, 3. 1 K. v. 18. Hab. ii. 18. As Ns. פסל *a graven* or *carved image.* freq. occ. פסיל, plur. פסילים, the same. Deut. vii. 25. Isa. xlii. 8, & al. It appears from Deut. vii. 5, 25. Jud. xvii. 3, 4. Isa. xl. 19, 20, that some of the *graven images* of the idolaters were like Solomon's cherubs (1 K. vi. 23, 28.) made of *wood overlaid with gold* or *silver.* Comp. under נסך IV.

פעה

With a radical, but omissible, ה. See sense III.

I. In Arabic the cognate root פעי, according to Schultens, MS. Orig. Heb. from Camus, denotes, *to swell with blowing* or *puffing, to blow with the mouth puffed out*, "Tumuit cum flatu, tumente ore spiravit;" and this seems nearly the idea of the Heb. פעה, which occurs as a verb only in Isa. xlii. 14, כיולדה אפעה *like a travailing woman* I will puff.

II. As a N. fem. אפעה *a viper*, from its remarkably *puffing up itself*, and *blowing* or *hissing.* occ. Job xx. 16. Isa. xxx. 6. lix. 5.

III. As a N. אפע *a puff* of breath or wind, i. e. *mere vanity.* occ. Isa. xli. 24, *Behold ye* (*are*) מאין worse than nothing, *and your works* מאפע than a puff of breath. Comp. Job xi. 20.

פעל

To work, operate, prepare, contrive, moliri. Exod. xv. 17. Num. xxiii. 23. Ps. lviii. 3. Isa. xli. 4, & al. freq. As a N. פעל *work, achievement, contrivance, device.* Deut. xxxii. 4. Job vii. 2. xxxiv. 11. Isa. i. 31, & al. freq. Fem. in reg. פעלת the same. 2 Chron. xv. 7. Jer. xxxi. 16. Also, *hire, wages for work.* Lev. xix. 13. Jer. xxii. 13. Ps. cix. 20. Prov. x. 16. As a N. mas. plur. in reg. מפעלי *works.* occ. Prov. viii. 22. So as a N. fem. plur. מפעלות. occ. Ps. xlvi. 9.

Der. Latin *polio*, whence French *polir*, and Eng. *polish*, &c. *polite, politeness.* Also, ע being pronounced as *ng*, *fangle*, whence new-*fangled.*

פעם

To smite, agitate, agitate by turns, strike or *smite alternately* or *repeatedly.*

I. As a N. פעם *an anvil*, from being so *struck.* As Virgil, Æn. viii. lin. 419,

——*Validique* incudibus ictus
Auditi referunt gemitum.——
Under their sturdy *strokes* the *anvils* groan.

occ. Isa. xli. 7.

II. As a N. פעם *the foot*, which *alternately strikes* the ground. See Ps. xvii. 5. cxl. 5. Cant. vii. 1. In 2 K. xix. 24. Isa. xxxvii. 25, Sennacherib is introduced boasting, ואבקע בכף רגלי פעמי—*and* with the SOLE of my foot *I have dried up*, or *will dry up, all the canals of defence*, or *of Egypt.* (Comp. Isa. xix. 6.) But how with the *sole of his foot?* Vitringa is of opinion, that the prophet here, as in other places, alludes to the practice of the Egyptians, among whom were very commonly used certain hydraulic machines, called by him *helices*, which being worked and turned round by the *sole of the foot*, served to draw up water from canals or rivers for the supply of their fields and gardens, or to empty ditches. These *helices* appear to have been large wheels furnished on the outside with *steps* (like our water-mills), by means of which the labourer turns the machine round with the *sole of his foot*, in order to draw up the water; whilst in the meantime he lays hold on a stay fixed in the upper part of the machine, and so supports himself, and thus αντι μεν ποδων χειρεσιν, αντι δε χειρων ποσι χρηται uses his hands instead of feet, and his *feet* instead of hands, as Philo cited by Vitringa, whom see, expresses himself. Comp. under רגל II. But see Harmer's Observations, vol. ii. p. 235, &c.

III. As a noun mas. plur. in reg. פעמי *wheels*, or rather *the felloes of wheels* which *strike* the ground. occ. Jud. v. 28; where the LXX ποδες, and Vulg. pedes *feet.*

IV. As a noun פעם, plur. פעמים *a time, a turn*, Lat. vice, French un coup, q. d. *a stroke.* It denotes a distinct *stroke* or *impression* on the senses. Gen. ii. 23. xviii. 32. xxvii. 36. xxxiii. 3, & al. freq. Comp. Eccles. vi. 6.

פעם repeated, adverbially, *now—now.* So Vulg. nunc—nunc. Prov. vii. 12.

כפעם בפעם *as time by time, as at other times.* Num. xxiv. 1. Jud. xvi. 20.

V. As a noun fem. plur. in reg. פעמתי *corners jutting out*, and ready *to hit* against any thing. occ. Exod. xxv. 12. xxxvii. 3. 1 K. vii. 30.

VI. As a noun פעמן *a bell*, which when *struck* has a *tremulous* or *vibratory* motion of its parts, and *agitates* the contiguous air, so as to give a sound. Let the reader consider whether it is possible to frame a more just and philosophically descriptive name for a * bell, occ. Exod. xxviii. 33, 34. xxxix. 25, 26.

* Sonus *est* motus tremulus aeris communis, *ortus a* corpore sonoro eum concutiente *per* reciprocum *tremorem sui elateris. Sound* is a *tremulous motion* of the *common air*, arising from the *sonorous body's agitating* it by the *reciprocal trembling* of its elastic parts." Boerhaave, Institut. Med. § 547, edit. tert.

VII. As a verb in Kal, *to move, agitate,* as the Spirit of God doth a man. occ. Jud. xiii. 25.
VIII. In Niph. and Hith. *to be agitated, disturbed.* occ. Gen. xli. 8. (where LXX ἐτα-ράχθη) Ps. lxxvii. 5. Dan. ii. 1, 3.

פְּעַר

I. *To gape, open wide,* as the mouth, to which only it is applied. So the LXX render it by ἀνοιγειν, διανοιγειν, and Vulg. by aperio *to open.* occ. Job xvi. 10. xxix. 23. Ps. cxix. 131. Isa. v. 14.
II. בעל פעור *Baal Peor,* or simply פעור *Peor,* the name of an idol mentioned Num. xxv. 3, 5, 18. xxxi. 16, & al. to have been worshipped by the Moabites, Midianites, and apostate Israelites, and probably so called from the *Baal* or *bull* being represented with *a wide-gaping mouth* to receive the victims, whether animals or children, which were burned to death by the fire within.* (Comp. under בעל III. and חם VIII.) And thus other idols seem to have been denominated from some part or circumstance of the imagery, as Baal-zebub from the *fly* accompanying the *bull;* Baal-tamar from the *palm-tree;* Adrammelech, from his *gorgeous robe;* Anammelech, from the *artificial cloud* surrounding the idol; Rimmon, from the *pomegranate* he held in his hand, &c. Comp. זבב II. under זב; תמר V. מלך VI. VII. and רמה VIII. and see Bate's Crit. Heb. under פער.

Der. Perhaps Lat. *porus,* whence Eng. *pore, porous, porosity.* Lat. *pario, aperio,* whence *aperient, aperture.*

פְּצָה

With a radical, but mutable or omissible, ה.

I. *To let loose, to open,* as the mouth or lips. See Gen. iv. 11. Jud. xi. 35. Job xxxv. 16. Ps. lxvi. 14. Isa. x. 14.
II. *To set free, deliver.* occ. Psal. cxliv. 7, 11. So the LXX ἐξιλου *free,* and ῥυσαι *deliver,* and Vulg. eripe *take away, deliver.*

פצץ in Hith. *to be open, burst open, riven, disrupted,* as the hills. (Comp. Num. xvi. 30. Deut. xi. 6.) occ. Hab. iii. 6, ויתפצצו הררי עד *and the everlasting hills* were burst asunder, disrupted. So one of the Hexaplar versions excellently, διεῤῥυβη. (Comp. Exod. xix. 18.) פצם is used in the same sense, Ps. lx. 4.

פְּצַח

I. *To break with a noise, to crash,* as the bones. So LXX συνθλασαν. occ. Mic. iii. 3.
II. *To break forth* into a joyful sound. It is used either absolutely, occ. Ps. xcviii. 4.—or transitively with רנה following, occ. Isa. xiv. 7. xliv. 23. xlix. 13. lii. 9. liv. 1. lv. 2. The Greek ῥηγνυμι *to break,* by which the LXX render פצח, Isa. xlix. 13. lii. 9. liv. 1, is likewise used transitively in the two former texts. So the purest of the Greek writers have ῥηξαι φωνην for *breaking forth* into *a voice* or *cry,* as Wetstein has abundantly shown on Gal. iv. 27. And Virgil applies rumpere vocem or voces, in the same sense, Æn. ii. lin. 129, and xi. lin. 376.

פְּצַל

To take off the bark, to decorticate, pill, or *peel.* occ. Gen. xxx. 37, 38.

פְּצַם

To break or *burst open.* It is applied to the *disruption* of the earth in an earthquake. Once, Ps. lx. 4. It is used in nearly the same sense in Chaldee; and in the Targum on Jer. xxii. 14, answers to the Heb. קרע *to rend.* Comp. פצח under פצה.

פְּצַע

To wound, hurt. occ. Deut. xxiii. 1. 1 K. xx. 37. Cant. v. 7. So the LXX συντριβειν, and Aquila μωλωπειν. As a N. פצע *a wound, hurt.* Gen. iv. 23. Exod. xxi. 25. Prov. xx. 30.

פצר I. *To press hard, urge with vehemence.* So the LXX render it by καταβιαζομαι, παραβιαζομαι, and Vulg. by vim facere. occ. Gen. xix. 9.
II. *To press hard* in words, *urge with vehemence and importunity, to be instant.* occ. Gen. xix. 3. xxxiii. 11. Jud. xix. 7. 2 K. ii. 17. v. 16. So LXX βιαζομαι, παραβιαζομαι, and Vulg. compellere, cogere, vim facere.
III. In Hiph. *to press on in disobedience* to a command, *to be stubborn,* reniti, αντιβιαζεσθαι. occ. 1 Sam. xv. 23.
IV. As a N. fem. פצירה *a file,* from its being *pressed* or *rubbed* against, and so wearing away iron, &c. occ. 1 Sam. xiii. 21. פצירה פים literally, a rubber *with mouths,* or, according to Bate, in his New and Literal Translation, &c. an *edge*-file (i. e. a file *for the edges*)—*to sharpen* or *set the goad.*

Der. Lat. *pressi, pressum,* &c. whence Eng. *press, pressure, compress, depress, oppress, repress,* &c. (comp. under פרץ) Also, *freeze, frost.*

פַּק

I. In Kal, *to totter, stagger, stumble.* occ. Isa. xxviii. 7; where Vulg. impegerunt. So in Hiph. occ. Jer. x. 4; where Targum יצטלי *be inclined, bow down.* As a N. פיק *a tottering, staggering,* as of the knees in fear. occ. Nah. ii. 11. Thus Ovid, Metam. lib. ii. lin. 180.

——*subito* genua intremuere timore.

Comp. Dan. v. 6. As a noun fem. פוקה *a stumbling, staggering, an offence,* or *stumbling-block to the mind.* occ. 1 Sam. xxv. 31. Comp. Greek and Eng. Lexicon in Ἀκροσκοπος II.
II. *To come* or *bring forth.* See under נפק.

Der. *To pitch,* fall headlong. Lat. *peccare,* whence *peccant, peccable, peccability, peccadillo.*

פָּקַד

In general, *to take notice* or *care of,* either by oneself, or by another appointed to do so, *to visit, review, oversee.* Thus the LXX fre-

* Ovid's description of the Colchian *bulls,* Metam. lib. vii. lin. 104, &c. may afford the learned reader no improper idea of Baal Peor.

Ecce adamanteis Vulcanum naribus efflant
Æripides tauri——
——*Utque solent pleni resonare camini,*
Aut ubi terrena silices fornace soluti
Concipiunt ignem liquidarum aspergine aquarum:
Pectora sic intus clausas volventia flammas,
Gutturaque usta sonant.

And as we are told by Diodorus Siculus, lib. iv. that Æeta, at this time king of Colchis, used to sacrifice to his gods all strangers who landed in his country, it is very possible that this story of the *brazen-footed bulls breathing fire* (Tauri spirantes naribus ignem, Virgil, Georg. ii. lin. 140.) might take its rise from some idols resembling Baal Peor, and worshipped with *human sacrifices* in that country.

quently render the verb by ἐπισκοπέω, ἐπισκέπτω, συνεπισκέπτω, ἐπισκοπεῖν, and the nouns by ἐπισκιψίς, ἐπισκοπή, ἐπίσκοπος. So Aquila, Symmachus, Theodotion, and another Greek version in the Hexapla, interpret the verb by ἐφεπισκέπτομαι.

I. *To take notice of, attend to, have respect to.* See Gen. xxi. 1. 1 Sam. xv. 2. Ps. lxv. 10. Isa. xxvi. 16. Ezek. xxiii. 21.

II. *To visit, to come* or *go* to any one, whether *to see* or *benefit*, or *to hurt* or *punish*. See Jud. xv. 1. 1 Sam. xvii. 18. Gen. xxi. 1. 1. 24, 25. Isa. xxvii. 3. Exod. xx. 5. Num. xvi. 29. Hos. i. 4. Comp. Jer. xxiii. 2. In Niph. *to be visited*. Isa. xxiv. 22, & al. As a noun fem. פְּקֻדָּה *a visitation*. Job. x. 12. Isa. x. 3.

III. *To review, muster, reckon*. Exod. xxx. 12. Num. i. 44. 1 Sam. xiv. 17. In Hith. *to be mustered*. Num. i. 47. Jud. xxi. 9, & al. As a noun מִפְקָד *a muster*. 2 Sam. xxiv. 9. 1 Chron. xxi. 5.

IV. *To look for, but to no purpose, to miss upon a review, to take notice of, as missing*. See 1 Sam. xx. 6. xxv. 15. Isa. xxxiv. 16. In Niph. *to be wanting* or *missing upon a review* or *muster*, as when a person does not answer to his name. Num. xxxi. 49. 1 Sam. xxv. 7, 21. Comp. ch. xx. 18, 25, 27.

V. In Kal, *to appoint* as an *overseer, to charge, give in charge* or *trust*. Gen. xxxix. 4. Num. iii. 10. 2 Chron. xxxvi. 23. Job xxxiv. 13. xxxvi. 23, & al. In Hiph. *to place in trust, charge with the care* or *superintendence, to set over*. Gen. xxxix. 5. Lev. xxvi. 16. Jer. xl. 7. As a noun פָּקִיד *a person placed in a trust, charge*, or *office, an overseer, officer, deputy*. 2 K. xxv. 19. 2 Chron. xxiv. 11. As a noun mas. plur. in reg. פְּקוּדֵי *appointments, charges committed* by God to man, for his regard and observance. Psal. xix. 9. cxix. 128, & al. freq. As a noun fem. in reg. פְּקֻדַּת *oversight, superintendence, office, charge*. So the LXX in Ps. cix. 8, ἐπισκοπήν, freq. occ. Comp. 1 Chron. xxiii. 11. Or, *the persons exercising such office, superintendents*. 2 K. xi. 18. Ezek. ix. 1. xliv. 11. Isa. lx. 17, where see Vitringa. בֵּית הַפְּקֻדֹת, or, as many of Dr Kennicott's codices read הַפְּקֻדוֹת—rendered, *prison*, but seems rather to mean *a house*, where the poor blind king might be properly *taken care* of, and have such *attentions* as his wretched state required. occ. Jer. lii. 11. As a noun פִּקָּדוֹן *a deposit committed in trust* or *charge*. occ. Gen. xli. 36. Lev. vi. 2, 4.

VI. Of things, with ב following, *to commit to, deposit*, or *lay up in* a place. 2 K. v. 24; where LXX παρέθετο, and Vulg. reposuit *laid up*; Jer. xxxvi. 20; where LXX ἔδωκαν φυλάσσειν *gave to keep* or *to be kept*, Vulg. commendaverunt *committed*. Comp. Ps. xxxi. 6. Isa. x. 28.

פָּקַח

To open. It is applied to the eyes. Gen. xxi. 19. 2 K. iv. 35, & al. freq.—to the ears. Isa. xli. 20. In Niph. *to be opened*, as the eyes, whether of the body or mind. See Isa. xxxv. 5. Gen. iii. 5, 7, & al. As a noun פִּקֵּחַ *one whose eyes are open, unobstructed*, or *clear*, οὐ ἄπλους ἐστιν ὁ ὀφθαλμος. (Mat. vi. 22.). It is opposed to עִוֵּר *blind*, and that, whether in a natural or spiritual sense. See Exod. iv. 11. xxiii. 8. Comp. Ps. cxlvi. 8. Isa. xxxv. 5. xlii. 7. As a noun פְּקַח *an opening*, as of a prison. occ. Isa. lxi. 1. But observe, that the LXX render פְּקוֹחַ־קוֹחַ by ἀναβλεψιν *recovering of sight*, Symmachus by λυσιν *release*, and Vulg. by apertionem *opening*, as if it were one word; and so eight of Dr Kennicott's codices, including the Complutensian edition, read it. Comp. under לקח.

פָּקַע

Occurs not as a verb in Heb. but in Chaldee signifies, *to rive, cleave, burst, break*, "fidit, scidit, rupit, fregit," in Syriac, *to be cloven* or *chapped*, also *to sound, crack, thunder*, "scissus est, rimas egit, strepuit, tonuit;" and in Arabic, *to make a crack* or *snap* with *the fingers, to crack, sound*, "collidendo divisit *digitos, pollicem scilicet et medium, iisque* ita concrepuit, crepitare fecit, sonitum edidit, striduit." Castell.

I. As a noun fem. plur. פַּקֻּעוֹת *coloquintidas, the fruits of the wild vine, colocynthis*, or *bitter gourd*, "whose *leaves* are very much like those of the *vine*, whence it might take the name of *wild vine*. The fruit, when ripe, is so full of wind that it *bursts and throws its liquor and seeds to a great distance*. And if it is touched before it breaks of itself, as soon as it feels the warmth of the hand, *it flies open with an explosion*, and *discharges* its fetid contents in the face of him that touched it. Cels. Hierobot. part i. p. 393; Raii Hist. Plant. tom. i. 647." Taylor's Concordance. Mr Miller tells us this fruit is commonly *divided* into six cells, and that it is so *excessively bitter*, as not to be eatable.* occ. 2 K. iv. 39; from which passage it appears that this fruit either was, or was reckoned to be, of a poisonous nature. "It is," says Mons. Boulduc, "very purgative, insomuch that its operation is sometimes attended with excoriations of the membranes and blood." And other writers inform us, "in large doses it is so violent in its operation, that it has like to have been excluded the Materia Medica for a *poison*." See New and Complete Dictionary of Arts, &c. in COLOQUINTIDA.

II. As a noun mas. plur. פְּקָעִים *artificial knops*, in the shape of *wild gourds*. occ. 1 K. vi. 18. vii. 24. "The *brazen* sea being a sea of *affliction* or *suffering*,† had rows of *bulls* (the emblems of *wrath*) upon it. (See 2 Chron. iv. 3.)—‡ Between the rows of *bulls*, which were § ten to a cubit, were rows of *gourds* of the *wild vine*, a plant of a *hot, bitter*, and *poisonous* quality, and said—to be *deadly poison*, 2 K. iv. 39. Such a *hot, fiery* plant was a proper emblem of the *fire*, and in conjunction with the *bulls* a proper mark of the design of the *brazen sea*, and of the *baptism* they were *baptized* with in it. As these *gourds* from

* Gardener's Dictionary in *Colocynthis* and *Cucurbita*.
† Comp. Heb. ii. 10. Luke xii. 50. Mat. xx. 22, 23. Rev. iv. 6. xv. 2.
‡ Qu? Comp. 2 Chron. iv. 3. 1 K. vii. 24.
§ i. e. I think, *to the height of a cubit*, so that the two rows of bulls took up one-fifth of the height of the brazen sea.

their *hot* quality (*and from their deep *flame-coloured flowers*) were *hieroglyphical fire*, they were, with their flowers upon them, engraved upon the walls of the holy of holies, 1 K. vi. 18; for *fire* has the appearance of the *glory* of God, and this place was the *heavens of Jehovah.*"† Thus the learned Bate, in his excellent Enquiry into the Similitudes, &c. p. 144—146.

פר

I. *To break, rive, shatter.* occ. Isa. xxiv. 19. See below פרר and פרפר.

Hence perhaps Lat. *frio* to crumble, whence Eng. *friable, friability.* Gr. πυρ fire, whence *pyre, pyramid.* Also, Saxon *fyr.* Eng. *fire,* comp. Sense III. Lat. *ferrum* iron, (see Dan. ii. 40.) whence *ferreous, ferrier* or *furrier, ferrugineous.*

II. As a noun fem. פורה *a wine-press* or *-vat,* where the grapes are *broken* or *crushed.* occ. Isa. lxiii. 3. Hag. ii. 16. So the Vulg. in both passages torcular, and Symmachus in the former ληνον *the wine-press;* the LXX in the latter ὑπολήνιον *the wine-vat;* i. e. the *vessel placed under* the press to receive the juice.

III. As a noun אפר *the small ashes* or *dust* into which the fuel is *broken* by the action of fire. Num. xix. 9. 1 K. xx. 38, 41. Sprinkling or covering themselves with, rolling or sitting in *ashes,* &c. were *emblematical* acknowledgments of being obnoxious to the *wrath* of God, so of *grief,* and *contrition.* See inter al. 2 Sam. xiii. 19. Esth. iv. 1. Job ii. 8. xlii. 6. Jer. vi. 26. We find the Greeks likewise in *violent grief* sprinkling *ashes* (κονιν αιθαλοεσσαν) on their heads, and lying in *ashes.* See Homer, Il. xviii. lin. 23, 27; Odyss. xxiv. lin. 315, 316.

Gen. xviii. 27, *I am dust* and ashes, i. e. *mortal,* and, as a sinner, liable to God's wrath.

In Mal. iv. 3, Sir John Chardin supposes the prophet alludes to the eastern custom of making *mortar with ashes* collected from their baths. See Harmer's Observation on divers Passages, vol. i. p. 179.

IV. In Hiph. *to break, dissolve, dissipate, annul,* as terms of purification, commands, vows, designs, counsels, thoughts, anger, &c. See Gen. xvii. 14. Ezek. xvii. 19. Zech. xi. 10. Num. xv. 31. xxx. 14, 15. Psal. xxxiii. 10. Num. xxx. 9. 2 Sam. xv. 34. Job v. 2. xv. 4. Psal. lxxxv. 5. Zech. xi. 14.

V. In a Niph. sense, *to be broken, quashed, abolished.* occ. Eccles. xii. 5. Comp. under אבה VI.

VI. Chald. As a noun פור *a lot;* a Chaldee or Persian word, denoting the same as the Heb. גורל. Esth. iii. 7. ix. 24, & al. It seems properly to mean a *small piece* or *bit* of stone *broken* off from a larger, and so to be a derivative from the Heb. פר *to break.* Haman's casting a lot *from day to day,* and *from month to month,* i. e. on the successive days of every month, was in order to discover, according to the superstition of that age and country, the fittest or most lucky day for putting his cruel designs in execution. The Persians still have a great notion of lucky and unlucky days.

פרר I. *to break* or *divide entirely.* The signification is more intense than that of the simple word פר. occ. Ps. lxxiv. 13; where Theodotion διεστησας *thou hast divided.* In Hith. *to be broken* or *divided entirely,* or *into pieces, to be shattered.* occ. Isa. xxiv. 19. פור התפוררה ארץ *the earth* by breaking shall be broken in pieces. So the Vulg. contritione conteretur, and to the like purpose Theodotion διασκεδασει διασκεδασθησεται *by dissipation shall be dissipated.*

II. As a noun פרור *a pot* or *kettle,* wherein meat is boiled, so called either because made of brittle *frangible* ware, or because the meat is there in some sense *dissolved,* the oily and saline parts being in great measure *separated* from the earthy. occ. Num. xi. 8. Jud. vi. 19. 1 Sam. ii. 14. Comp. 2 K. xxiii. 11.

פרפר *to break* or *shatter into small pieces, to dissolve utterly.* occ. Job xvi. 12.

פרא

In Syriac signifies *to run,* in which sense it is also applied by the Chaldaizing Jews. See Castell, Lex. under פרא and פרה, and Bochart, vol. ii. 868.

I. In Hith. *to run wild.* occ. Hos. xiii. 15, *Because he* (*Ephraim,* ver. 12.) ביך אחים יפריא is run wild *among the yelling creatures,* (comp. under אוחה VI. i. e. among the dissolute heathen who range the wilderness of this world, (comp. ch. vii. 8.) therefore *an east wind shall come,* &c. Comp. Hos. xiv. 1, and viii. 9. As a noun פרא *wild, roving.* So LXX αγρωικος, Aquila αγριος, and Vulg. ferus. occ. Gen. xvi. 12.

II. As a noun פרא *the wild ass,* onager (as the noun likewise signifies in Arabic), according to those questions of the Almighty in Job ch. xxxix. 5, *Who hath sent out* פרא the wild ass *free, and who hath loosed the bands of* עירד the brayer? And observe, that in the following verses, the animal is spoken of as *one* only, which proves פרא and עירד to be only two names for the same animal. Job vi. 5, *will* פרא the wild ass bray *over the grass?* & al. freq. The LXX generally render it by ονος αγριος or σαγγος and the Vulg. by onager, *the wild ass.* For פרה, Jer. ii. 24, see under פרה III. Concerning the qualities of the *wild ass,* particularly his *fleetness,* the reader may see the testimonies of the ancients in Bochart, vol. ii. 868, &c. I shall add an extract of the account which Mons. Buffon gives of this animal, Hist. Nat. tom. vi. p. 164, 12mo. "The Latins," says he, "after the Greeks, have called the *wild ass* onager, which we must not confound as some naturalists and many travellers have done, with the *zebra*—because the *zebra* is an animal of a different species from the *ass.* The *wild ass* is not striped like the *zebra,* and he is not by a great deal of so elegant a shape.—There are many *wild asses* in the deserts of Libya and Numidia, they are of a gray colour, *and run so swiftly that no horses but barbs can overtake them.*—

* See Bate's Note on 1 K. vi. 18, in his New and Literal Translation.

† Comp. Heb. ix. 7, 24. Exod. xxiv. 10. Ezek. i. 26, 27.

* They go in troops to feed and drink." Tom. x. p. 180, " *Wild asses* are still found in pretty considerable numbers in the eastern and southern Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania; the *wild asses* differ from the tame ones only by the effects (*les attributs*) of *independence* and *liberty*; they are more strong and nimble, more courageous and lively; but they are the same in the shape of their bodies."

Hence perhaps Lat. *ferus* wild, *fera* a wild beast, Eng. *ferine, ferity*, Saxon *freoh*, and Eng. *free*.

פרד

I. In Kal and Hiph. *to divide, separate, dispart.* Ezek. i. 11. Gen. xxx. 40. Deut. xxxii. 8, & al. Prov. xvi. 28. xvii. 9, מפריד אלוף—disuniteth *a confidential friend.* Comp. under אלף I. In Niph. *to be divided*, &c. Gen. ii. 10. x. 5. 2 Sam. i. 23, & al. In Hith. *to separate oneself, be separated, sundered* or *scattered.* Job iv. 11. xli. 8 or 17. Psal. xxii. 15. xcii. 10.

II. As a N. fem. plur. פרדות *grains of corn.* occ. Joel i. 17; so called, say some, because *separate* from each other, and in sowing *dispersed* and *scattered*; but are they not rather thus named from that state of *dissolution* they undergo previous to their resurrection? See 1 Cor. xv. 36. John xii. 24. Hos. xiv. 7 or 8. The Syriac version however uses פרדוא for a *grain* of mustard seed, Matt. xiii. 31. xvii. 20. And see Pococke's comment on Joel.

III. As a noun פרד, fem. פרדה, plur. פרדים, *a mule*, the offspring of an ass and mare, so called either because † ordinarily obliged by the course of nature to a life of *celibacy* or ‡ *separation*; or, according to Bochart, because born of parents who are *separated* from their natural mates to strange mixtures. (Comp. Hos. iv. 14, and see Bochart, vol. ii. 231, & seq.), 2 Sam. xiii. 29. 1 K. i. 33. x. 25, & al. freq.

Der. *Part, partition, apart, apartment, dispart, depart*, &c. Lat. *burdo*, a mule generated between a horse and she-ass. Also, perhaps, Greek παρδος, Lat. *pardus*, whence Eng. *a pard* (from its *distinct* spots) and (compounded with Lat. *leo* a lion) *leopard.* Latin *fretum*, and Eng. *frith.* Also, *froth, forth.* Qu? And *w* being prefixed, *spread.*

* Comp. Job xxiv. 5. " Yet in Hos. viii. 9, he is said to be *solitary*, because he frequents lonely places." Scott's note on Job xxxix. 6. Comp. Isa. xxxii. 14. See Bochart, vol. ii. 870.

† I say *ordinarily*; because it is by no means *certain* that the *he-mule* will not propagate with the mare, and there are *said to be* many instances of *she-mules* bringing forth. But it is not known that the male and female mule will propagate with each other. See Buffon, Hist. Nat. tom. xii. p. 228, &c. Comp. tom. vi. p. 257, 258, 12mo. " The mules produced between the ass and the mare have generally been deemed incapable of generating or conceiving. In a former vol. of our work we gave an account of a *she-mule* in the island of St Domingo, *which brought forth a living mule.* This account is here [i. e. in Smellie's translation of Buffon's Nat. Hist.] confirmed, and we are told that the skin of the young mule is deposited in the museum of the Royal Society. But the translator adds an instance of the *prolific powers of the she-mule*, even in our northern climates. The fact is judicially attested by the owner, Mr Tullo, of the parish of Newtyle in Scotland, and by two of his neighbours."—Monthly Review for Nov. 1782, p. 365.

‡ Is not the Lat. *mulus* and Eng. *mule* in the same view from the Heb. מול or מור *to cut off?*

פרה

With a radical, but mutable or omissible, ה.

I. *To bear* or *produce fruit, be fruitful.* It is applied to man, Gen. i. 28. ix. 1, 7.—to animals, Gen. i. 22. viii. 17.—to vegetables, Deut. xxix. 17 or 18. In Hiph. *to cause to produce fruit, make fruitful.* Gen. xvii. 20. xli. 52, & al. As a N. פרי *produce, fruit*, of man, the ground, animals or vegetables. See Deut. xxviii. 4, 11. Ps. xxi. 11. Gen. i. 11, 12. As a participial N. fem. פריה *fruitful.* occ. Psal. cxxviii. 3. Isa. xvii. 6. xxxii. 12. Ezek. xix. 10. As a N. fem. פרת *fruit* or *fruitfulness.* occ. Gen. xlix. 22, twice.

II. As a N. פרי *fruit, produce, effect.* See Prov. viii. 19. Isa. x. 12. xxvii. 9. Hos. x. 13.

III. As a N. mas. פר *a young bull*, and fem. פרה *a heifer*, which may be so called as being no longer calves, but fit for *breeding.* See Job xxi. 10. 1 Sam. vi. 7, 10. Psal. lxix. 32. Comp. under עתד II.

פרה seems used in Jer. ii. 24, for *a young female dromedary, a heifer dromedary*, if the appellation may be allowed for want of a better. And perhaps the context should be thus translated, ver. 23,—*See thy way in the valley, consider what thou hast done, O swift dromedary, crossing* her *ways* פרת למד מדבר a heifer-dromedary *in the extent of the wilderness, in the desire of* her *animal frame* (נפשה according to the Keri, and the reading of the Complutensian edition, and of very many of Dr Kennicott's codices) *snifting up the wind of her lust.*—This interpretation of למד, and the reading of נפשה for נפשו, clear the grammar and sense of the text, which have been greatly confounded either by reading פרא (as however nearly thirty of Dr Kennicott's codices do), or by supposing פרה used for that word.

IV. As a N. אפריון *a nuptial* or *bridal bed*, or, rather, according to the ingenious Mr Harmer,* *the palanquin, litter*, or *vehicle*, which Solomon prepared for conveying his royal *bride* to Jerusalem; either of these might be so called from its *expected* or *wished-for fruitfulness.* So Lord Clarendon, somewhere in his History, speaking of a numerous progeny, calls them the offspring of a very *fruitful bed.* occ. Cant. iii. 9.

Der. Greek φυω, Lat. *fero* to bear as fruit, whence Lat. *fertilis*, and Eng. *fertile, fertility.* Lat. *pario* to bring forth, whence Eng. *parent, parentage*, &c. Perhaps Lat. *fructus*, whence French and Eng. *fruit, fruitful, fructify.* The German or Scandinavian goddess Freya,† the goddess of love, the Venus of the northern nations. " It is from her," says the Edda, " that the ladies have received the name which we give them in our language. She is very much delighted with the songs of *lovers*, and such as would be happy in their amours, must sue to her.—The ladies are called in Danish *fruer*; and in ancient Gothic the word *freya* appears to have signified the same. This name has a remarkable analogy to the follow-

* In his Outlines of a New Commentary on Solomon's Song, p. 126.

† See Mallet's Northern Antiquities, vol. ii. p. 76, 77, and note, English edit.

Digitized by Google

ing words in the French language, viz. *frayer* to engender or spawn as fishes do, and *friand*, which anciently signified, full of desire; as also to *frija*, which in Swedish signifies to be amorous, and to seek in marriage, and *friar* a gallant." To which we may add our Eng. *fry*, a swarm of young fishes, and *Friday*, i. e. Freya's day, Veneris dies.

פרז

I. *To disperse, scatter.* It is both in sense and sound nearly related to פרס and פרץ, as עלז to עלס and עלץ, which see. In Arabic the verb signifies in like manner *to divide, separate, sever.* It occurs in the form of a participle paoul mas. plur. Esth. ix. 19. So the LXX διεσπαρμένοι *dispersed.*

II. As a N. פרזי, joined with כפר or עיר, signifies *an open village* or *town*, consisting of houses *dispersed* or *scattered* here and there, and is opposed to fortified towns. occ. 1 Sam. vi. 18. Deut. iii. 5. In this latter text *villages* seems to be the most exact rendering of the word. As a N. fem. plur. פרזות *villages.* occ. Esth. ix. 19. Ezek. xxxviii. 11. Zech. ii. 4. As a collective N. פרזון *villages, open country.* occ. Jud. v. 7, 11. So פרז, or, according to the Keri, and the reading of many of Dr Kennicott's codices, פרזי. occ. Hab. iii. 14. "*Magna pars Judææ* vicis dispergitur, a great part of Judea has *villages scattered over it*," says Tacitus, Hist. lib. v. cap. 8.

The above cited are all the passages wherein the root occurs.

Der. Lat. *spargo, sparsum*, whence Eng. *asperse, consperse, disperse*, &c.

פרח

I. *To break forth*, as a tree or plant *in buds* or *gems, to sprout out, germinate, bud, flourish.* See Gen. xl. 10. Num. xvii. 5, 8, or 20, 23. Prov. xiv. 11. Cant. vi. 11. vii. 12. Hos. xiv. 6. Hab. iii. 17, where it is inaccurately rendered *blossom*; for "*Fig*-trees do *not* properly *blossom* or *send out flowers.* They may rather be said *to shoot out their fruit*, which they do like so many *buttons*, with their flowers, small and imperfect as they are, inclosed within them." Shaw's Travels, p. 145. Comp. Cant. ii. 13. On Isa. lxvi. 14. comp. Ezek. ch. xxxvii. Ecclus xlvi. 12, and Arnald's note there. In Hiph. the same. Ps. xcii. 14. Also, *to make to germinate* or *flourish.* Isa. xvii. 11. Ezek. xvii. 24. As a N. פרח *the flower-bud, gem*, or *germ.* Num. xvii. 8 or 23. Isa. xviii. 5, & al.

II. As a N. fem. plur. פרחרת *flower-gardens.* occ. Ezek. xiii. 20,—*Ye there hunt souls* לפרחות *into* the flower-gardens, Eng. marg. *into* gardens. These seem to have been places consecrated to idolatrous worship, (comp. Isa. i. 29. lxv. 3. lxvi. 17.) and probably to that of אשרה or Venus, to whose impure rites these pretended prophetesses decoyed persons to their destruction. Varro (De Re Rust. lib. i. cap. 24.) informs us that places of this kind, in which were *public stews*, were likewise by the Romans called floralia *flower-gardens.* To which it may not be improper to add, that "the ludi florales (or *floral games*) were a part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddess Flora, and were appointed by the authority of the state. The chief part of the solemnity was managed by a company of *shameless strumpets*, who ran up and down naked, sometimes dancing in lascivious postures, sometimes fighting, and acting the mimics." *

III. *To break out, germinate*, as the *blains* miraculously occasioned in Egypt by Moses' sprinkling the ashes of the furnace. Exod. ix. 9, 10.—as the leprosy. Lev. xiii. 12, 20, & al.

IV. As a N. אפרח, plur. אפרחים, *the young of birds*, whose feathers begin to *shoot out* and *grow.* occ. Deut. xxii. 6, twice. Job xxxix. 30. Ps. lxxxiv. 4.

פרחח *to break out*, as the signs of *puberty.* It occurs not as a verb in this sense, but as a collective N. רפחח *puberty, youth*, pubes. occ. Job xxx. 12.

פרט

In Syriac signifies *to cut* or *break off.*

I. As a N. פרט is applied to *a bunch* or *small cluster of grapes broken off.* So LXX ῥώγες, Targ. נתרא *falling off*, Vulg. racemos et grana decidentia *bunches and grapes falling off.* occ. Lev. xix. 10.

Hence perhaps Eng. *to part*, &c. See under פרד.

II. *To sing* or *chant, as with a broken, quavering voice.* occ. Amos vi. 5, הפרטים who chant or quaver *to the sound of the nabla.* Theocritus seems to have used the Doric μιϱισδυν, (for μιϱιζειν) *to divide*, in nearly the same manner, Epigram ii.

Δαφνις ὁ λευκοχϱως, ὁ παλϖ συϱιγγι ΜΕΡΙΣΔΩΝ
Βουκολικους ὑμνους———

Daphnis the fair, who to the tuneful pipe
Quaver'd the rustic song———

So Horace applies the Latin verb divido, Carm. lib. i. ode xv. lin. 15,

———*grataque feminis*
Imbelli cithara carmina divides.

And from פרט perhaps the *bards*, the warlike *poets* and *songsters* of the ancient Gauls and Britons, had their name.†

פרך

Occurs not as a verb in Heb. but in Chaldee signifies *to break, rend*, and our Heb. word פרך seems to be, both in sense and sound, nearly related to פרק, which see.

I. As a N. פרך, *violence, force, cruelty.* Exod. i. 13, 14, & al. The LXX render it βια *force*, and μοχθῳ *cruelty.*

II. As a N. fem. פרכת *the inner vail* of the tabernacle or temple (2 Chron. iii. 14.) which *broke, interrupted*, or *divided* between the holy place and the most holy; *the Holy Ghost this signifying, that the way into the holiest of all* was not yet made manifest, *while as the first tabernacle was yet standing.* Exod. xxvi. 31, 33, & al. freq. Comp. Heb. ix. 8. The LXX constantly render it by καταπετασμα. Does

* Leland's Advantage and Necessity of the Christian Revelation, part i. ch. vii. p. 173, 8vo. Comp. Kennet's Roman Antiquities, p. 288, 289.

† See Martinii Lexic. Etymol. in *Bardus*, Bochart. vol. i. 666, and Ancient Universal History, vol. xviii. p. 23.

not the Heb. name פרכת moreover intimate the *typical* correspondence of this *vail* to the *body* or *flesh* of Christ? For this καταπετασμα or *vail* was his *flesh*, (Heb. x. 20.) which being *rent*, affords us *a new and living way into the holiest of all*, i. e. into heaven itself. Comp. Heb. x. 19, 20. ix. 24. And accordingly when his blessed body *was rent* upon the cross, this *vail* also (το καταπετασμα του ναου) εσχισθη was rent *in twain from the top to the bottom*. Mat. xxvii. 51.

DER. *Force, fierce*, &c. Also French *percer* and Eng. *to pierce*. Qu? Lat. *ferox*, whence *ferocious, ferocity, break*, &c. (comp. under פרק). Also perhaps the Roman *Parcæ*, a name, in their mythology, for the *Fates*, from their *cruel rigour*.

פרם

To rend, properly *at the seam, to rip*. occ. Lev. x. 6. xiii. 45. xxi. 10.

DER. *From*. Qu?

פרס

I. *To part, break in pieces*, as bread. occ. Isa. lviii. 7, (where LXX διαθρυψεις, and Vulg. frange, *break*.) Jer. xvi. 7, *Neither* shall they break (bread, as Ezek. xxiv. 17. Hos. ix. 4. Eng. marg.) *for* or *to them in mourning, to comfort them for the dead, neither shall they give them the cup of consolation for their father or for their mother*. Funeral feasts for comforting the mourners and relations of the deceased have been common among many* nations, both eastern and western. And observe, that in Jer. xvi. 7, the LXX explain the Heb. ולא יפרסן by και ου μη κλασθη αρτος, *and* bread shall *by no means* be broken, and the Vulg. by et non *frangent—panem, and they* shall not break bread. Thus both translations properly supply the word for *bread*. Comp. under אנש VI.

Hence Lat. *pars, partis, partior*, whence Eng. *part* (comp. under פרד and רפט), *party, partial, partition*.

II. In Hiph. *to part, divide into two parts, to cleave* the hoof, as graminivorous horn-footed animals. Lev. xi. 5, 6, & al. freq. As a N. פרסה, plur. פרסות, *the hoof* of such animals, whether *divided before*, as the ox, sheep, goat, hog, &c. see Deut. xiv. 4—6, 8; or *divided* only *behind*, as the horse; Jer. xlvii. 3. Ezek. xxvi. 11. Isa. v. 28, *Their horses'* hoofs *shall be counted like flint*. "The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine; who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called *ferriery*.—For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse.—For want of this artificial defence to the foot, which our horses have, Amos vi. 12, speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen." Bishop Lowth's note, whose observations also happily illustrate Jud. v. 22.

In Lev. xi. 4, it is justly said of the camel פרסה איננו מפריס *he divideth not the hoof*; for though the camel has *two toes* plainly distinct on the upper side of his foot, yet on the under side *the foot is fleshy and solid*, except only between the two claws, or extremities of the toes, which are however united by a web like that of a goose.*

In Lev. xi. 6, it is said that the *hare* פרסה הפריסה לא *divideth not the hoof*, i. e. into *two* claws; for it has *four* on each foot.

But what is the spiritual import of *dividing the hoof* or *foot into two claws*, as opposed both to having it *solid* or *continuous*, and to having it separated into *many claws*? † In the former view it seems to denote *picking the way, clean* and *steady walking*, for which qualities *cloven-footed* animals are remarkable; in the latter, *gentleness, inoffensiveness*, as not being furnished with claws capable of *tearing* and *wounding* other animals.

III. As a N. פרס a species of *eagle*, called by the Romans ossifraga or *bone-breaker*, because he not only devours the flesh, but even *breaks* and swallows the bones of his prey. Comp. Mic. iii. 3, and see Bochart, vol. iii. 186, and Scheuchzer, Phys. Sacr. occ. Lev. xi. 13. Deut. xiv. 12.

IV. Chald. *to divide, separate*. occ. Dan. v. 28. פרס He (God) hath divided; *thy kingdom* פריסת (is) divided, parted, or separated, i. e. from thee.

V. As a N. פרס, and Chald. plur. פרסין, and as a gentile or national name, פרסיא, or פרסאה *a Persian*. See Dan. v. 25, 28. vi. 8, 28, or ix. 29. Bochart, ‡ and after him several learned men, § say, the Persians were thus called "from their skill in *horsemanship*." Thus Herodotus, lib. i. cap. 136. They instruct their children from their fifth to their twentieth year in three things only, namely, *in riding on horseback*, in shooting with the bow, and in telling truth. Their excellency in horsemanship they derived from the wise institution of Cyrus; for before his time, as Xenophon informs us (Cyropæd. lib. i. p. 16, edit. Hutchinson, 8vo.) on account both of the difficulty of riding in Persia, and of feeding horses there, it was very unusual even to see a horse. But by Cyrus' direction, as the same historian tells us, lib. iv. p. 216, the Persians, being become horsemen, were so accustomed to riding, that no person of any note among them would willingly appear on foot. For Cyrus had made a law, that it should be infamous for any of those whom he had fur-

* See inter al. Josephus De Bel. lib. ii. cap. 1. § 1; Homer, Il. xxiii. lin. 29, &c.; Il. xxiv. lin. 665, 802; Circumpotatio, in Cicero De Leg. lib. ii. cap. 24, and Olivet's note there.

* See Scheuchzer's Physica Sacra on Lev. xi. 4, and plate ccxxxiv.

† Compare the Rev. Mr William Jones' excellent Zoologia Ethica, p. 13, &c.

‡ Vol. i. 224.

§ Walton, Prolegom. xvi. 1; Heylin's Cosmography, lib. iii. p. 141.

Digitized by Google

nished with horses, to appear travelling on foot, whether the journey were long or short. And from this so sudden an alteration it was that this country was called פרס, and its inhabitants פרסאי, that is *horsemen;* for in Arabic פרס is *a horse,* and פראס *a horseman* (as פרש in Hebrew), and the same word signifies *a Persian.* And this is the reason why the name פרס *Persia* or *Persian* is never mentioned in the books of Moses, Kings, Isaiah, Jeremiah, nor in any that were written before the time of Cyrus; though it frequently occurs in those of Daniel and Ezekiel, who were contemporary with that prince, and in the books of Chronicles, Ezra, Nehemiah, and Esther, which were written after his time." Thus the learned Bochart. And it is possible indeed that the Persians might be named פרס (by a corruption from Heb. פרש from their skill in *horsemanship;* but they could not derive this name from the discipline said by Xenophon, in the fourth book of his Cyropædia, to be introduced by Cyrus; because פרס *the Persians* are mentioned by Ezekiel as making part of the armies of Tyre, in his prophecy against that city, ch. xxvii. 10, which prophecy was delivered in the year before Christ 588, at which time Cyrus was about *ten* years of age; whereas that prince was at least *forty,* when he is said by Xenophon to have instituted *horsemanship* among the *Persians.** For my own part, then, I must say with the learned Dr Hyde, † that it is hard to affirm whence the biblical names פרס and פרסין had their origin; that here there is room only for conjecture; but that there is no sufficient grounds to deduce it from the Arabic phâris *a horseman,* since the Persians are not more so than the rest of the orientals; and that the derivation of it from the oriental pars *a jackall,* an animal ‡ abounding in that country, seems as probable as any. Comp. under שפן II.

פרע

To free, set free or *loose, to disengage.*

I. In Hiph. *to set free* or *loose, to disengage,* as from work. Exod. v. 4.

II. In Kal, *to free, exempt,* as from punishment. Ezek. xxiv. 14.

III. *To free* or *deliver,* from oppression or slavery. Jud. v. 2, בפרע פרעות בישראל, *for* working deliverances, i. e. from the deliverances wrought, *for Israel—bless ye Jehovah.*

IV. *To free, strip, make naked,* as of clothing, or covering. Lev. xiii. 45, & al.—or of sacred ornaments. Lev. x. 6. xxi. 10.

V. In Kal, *to break loose* or *start aside,* as from the true religion and worship. Exod. xxxii. 25. (where for פרעה the Samaritan Pentateuch reads פרעו); Prov. xxix. 18, *Where there is no vision the people* פרע will apostatize; where Aquila αποσκιδασθησεται, and Vulg. dissipabitur, *will be dissipated* or *dispersed.* Comp. Ezek. xxxiv. 1—6. Mat. ix. 36. In Hiph. *to cause to apostatize, to withdraw from the true religion.* 2 Chron. xxviii. 19. *Because* הפריע *he had* withdrawn (some), or made apostates, *in Judah.* So the LXX (though they render it intransitively) preserve nearly the true idea of the word, ὁτι ἀπεστη ἀπεστ ἀπὸ κυριου, *because* he entirely apostatized *from* the *Lord.*

VI. *To discard, reject.* Prov. i. 25. xiii. 18, & al.

VII. Of a dangerous way, *to keep clear* of it. occ. Prov. iv. 15.

XIII. As a N. פרע *the hair growing loose* and *free,* without being cut or shaved. occ. Num. vi. 5. Ezek. xliv. 20. As a N. fem. plur. פרעות *locks of hair growing thus freely.* occ. Deut. xxxii. 42,

> *I will make my arrows drunk with blood,*
> *And my sword shall devour flesh,*
> *With the blood of the slain and captive,*
> From the hairy head *of the enemy.*

Here as the third line plainly relates to the first, it will be best to refer the fourth to the second as a continuation of the same sentence. See Vitringa on Isa. vol. ii. p. 798, col. i. Mr Green, in his Poetical Parts of the Old Testament, p. 45, observes that there is a similar hyperbaton in Isa. xxxiv. 6. Comp. Ps. lxviii. 22.

The lexicons have given to this root the sense of *revenging,* and our translators have followed them in two passages, Deut. xxxii. 42. Jud. v. 2. But it must be observed that neither the LXX nor any other of the Greek versions ever once so render it, and the best commentators entirely reject this interpretation.

DER. *Fro, fray.* Also, ע being sounded as a guttural *n* or *gn, prance, prank, fringe.* Lat. *frango,* whence *frangible, infringe;* Eng. *frank, franchise, enfranchise,* &c. Hence likewise perhaps the * Franks (a German nation, so called from their *freedom*) who have given name to France, &c. ultimately had their appellation. Also, *w* being prefixed, *spring.*

פרץ

To break out or *through.*

I. *To break, break through,* or *down* as a wall or fence. Eccles. x. 8. Isa. v. 5. Ps. lxxx. 13. 2 K. xiv. 13. Comp. Eccles. iii. 3. Mic. ii. 13. As a N. פרץ *a breach.* 1 K. xi. 27. Isa. lviii. 12, & al. As a N. mas. plur. מפרצי *breaches,* i. e. *craggy rocks* or *precipices by the sea-shore,* prærupta. occ. Jud. v. 17; where Eng. marg. *creeks.* See Harmer's Observations, vol. iv. p. 163.

II. Transitively, *to break through* or *down,* as enemies. 2 Sam. v. 20; where LXX διεσκεδασε *hath cut,* or *broken, through.* As a N. פריץ *a violent assailant* or *robber,* grassator, occ. Isa. xxxv. 9, (" *the tyrant* of the beasts." Bp Lowth.) Jer. vii. 11. Ezek. vii. 22. Dan. xi. 14.

III. *To break* or *burst forth with violence upon.* Exod. xix. 22, 24. 2 Sam. vi. 8. 1 Chron. xv. 13.

Is not חזון כפרץ 1 Sam. iii. 1, a vision of the angel or glory of the Lord, *breaking forth* in

* See Prideaux' Connexion, part i. book i. at the years before Christ 598, 888, 559.

† Relig. Vet. Pers. cap. xxxv. p. 418, 419, edit. 1700.

‡ Comp. Complete System of Geography, vol. ii. p. 173, col. i.; Hanway's Travels, vol. i. p. 168, 208, 375.

* See Martinii, Lexic. Etymol. in *Francus;* Junius' Etymolog. Anglican. in FRANK; Sir W. Temple's Introduction to Hist. of Eng. p. 46; Ancient Universal History, vol. xix. p. 370, 8vo.; and Henault Abrege Chronol. de l'Hist. de France, tom. ii. p. 924.

visible fire, light or splendour, as in Exod. xix. 18. xxiv. 16, 17. xl. 34, 35. Lev. ix. 23, 24. Num. xiv. 10. xvi. 19, 42. Jud. xiii. 20. 1 K. viii. 10, 12? Comp. Acts xxii. 6, 11. xxvi. 13. Rev. i. 14, 15.

IV. *To break* or *burst forth*, as waters, 2 Sam. v. 20. 1 Chron. xiv. 11. (Comp. Prov. iii. 10.) Job xxviii. 4. It is evident that this ch. of Job relates to mineralogy and mining: thus then I would explain this difficult verse; פרץ נחל *a torrent* bursteth forth *from the rubbish* (even the torrent of *waters*, מים being implied in נחל. דנשכחים *which were forgotten, not thought* of, (or in one word) *unexpectedly. By the foot* (an engine worked by the foot, see under פעם II. and רגל II.) *they are drawn off, by man they are removed.* As an excellent though undesigned comment on which passage I present the reader with the following quotation from the truly learned Mr Catcott's Treatise on the Deluge, p. 239, 240. 2d edit. referring him to the author himself for farther satisfaction. "Mr Hutchinson, in his Observations on the Earth (see vol. xii. of his works, p. 331), says, 'it is hardly credible how *great a quantity of water* will be sometimes *flung* upon miners when they come to *break up* strata of stone, that have in them many of these cracks, that are so small that they are scarcely discernible. These are indeed the natural conveyances of water, and when once they are opened, it runs incessantly. I have observed such an *irruption of water in vast quantity* out of stone, that, excepting those cracks, is much too dense and close to let any humidity pass.'

"*The vast profusion of water* that sometimes ensues *the breaking up* of the strata in *coal-pits* is well known to those who are in the least conversant in that affair; and what *amazing quantities are drawn off from deep mines* either by drains or levels, or *raised by engines*, is also well known: nay, in digging common wells and ponds, in places where there are no springs above ground, it frequently happens that such a glut of water issues forth as to endanger the lives of the workmen."

V. *To break forth*, as a child from the womb. Gen. xxxviii. 29, *And she said, How* פרצת hast thou broken forth? *With thee (be)* פרץ the breaking forth, i. e. into a numerous offspring (according to Gen. xxviii. 14. under sense VII. below), *and she called his name* פרץ Pharez; from whom, according to the flesh, descended Christ the father of the innumerable spiritual seed.

VI. In Hith. *to break away, break loose*, as a servant or slave from his master. occ. 1 Sam. xxv. 10.

VII. *To break forth, spread abroad, increase abundantly.* Gen. xxviii. 14. xxx. 30, & al.

VIII. With ב *in, upon*, following, *to use forcible importunity upon, press, force, urge.* 1 Sam. xxviii. 23. 2 Sam. xiii. 27. 2 K. v. 23.

Der. *Press*, &c. (see under פצר) *breach, burst, bruise.*

פרק

I. *To break, break off*, or *in pieces, to rend asunder.* occ. Gen. xxvii. 40. Exod. xxxii. 2. 1 K. xix. 11. Ps. vii. 3. Zech. xi. 16. In Hith. transitively, *to break off from oneself.* occ. Exod. xxxii. 3, 24. Also, *to be broken.* occ. Ezek. xix. 12. As a noun פרק *rapine, pillage*, occ. Nah. iii. 1. Also, *a piece*, as of flesh. occ. Isa. lxv. 4; but the Keri, the Complutensian edition, and eight others of Dr Kennicott's codices here have מרק *broth*, which reading is favoured by the LXX ζωμους, and Vulg. jus.

II. As a noun פרק *a parting of a road* or *way, a place where a road* or *way breaks off into two.* So Montanus, bivio. occ. Obad. ver. 14.

III. *To rescue* by force, or *snatch* from one's enemies. occ. Ps. cxxxvi. 24. Lam. v. 8.

IV. As a noun fem. in reg. מפרקת *the bones* or *vertebræ* of the neck, so called from their several *breaks, interruptions*, or *divisions.* occ. 1 Sam. iv. 18.

V. Chald. *to break off, cease from.* occ. Dan. iv. 24 or 27.

The above cited are all the passages of the Bible wherein the root occurs.

Der. *Break, brack.* Lat. *fractum*, whence *fracture, fraction, fragment.* See also under פרך. Lat. *furca*, Eng. *a fork.*

פרש

I. *To spread, spread out* or *abroad, stretch out, expand*, as the hands. Exod. ix. 29, 33. Psal. cxliii. 6. Comp. under יד V.—the wings of the cherubs, Exod. xxv. 20.—a tent, Exod. xl. 19.—a covering, Num. iv. 6, 14.—a net, Ps. cxl. 6.—a letter or written roll, 2 K. xix. 14. Ezek. ii. 10.—the dawn or grey of the morning, Joel ii. 2.—bones in a kettle or pan to dress them the better, Mic. iii. 3; or, if כשאר the textual reading in Dr Kennicott's Bible be here right, *as flesh*; but Montanus' Bible by Plantin, 1572, Walton's, Forster's, and others read כאשר. As a participial noun מפרש *somewhat expanded* or *stretched out.* occ. Ezek. xxvii. 7. Mas. plur. מפרשי *expansions, spreadings-forth*, as of the clouds like a tent. Job xxxvi. 29.

II. *To stretch* or *reach out* to another. occ. Lam. iv. 4, *Young children asked for bread (but) no man* פרש reacheth (*it*) out *to them.* So Targum מרשט.

III. *To spread, diffuse*, as a serpent its venom. occ. Prov. xxiii. 32; where the Vulg. venena *diffundet* shall diffuse *its poison*, and the LXX διαχυται—*is* ιος *the poison* is diffused.

IV. *To explicate, explain, expound, develop, unfold*, somewhat which was before *wrapped up*, as it were, and hidden. occ. Lev. xxiv. 12. Num. xv. 34. * Neh. viii. 8, מפרש expounding or explaining, *and giving the sense, and they caused them to understand the reading.* So the French translation interprets מפרש by ils l'expliquoient. Comp. Ezra iv. 18.

Hence Greek φραζω, φρασις, and Eng. *phrase.*

V. As a noun fem. in reg. פרשת *an exposition, declaration.* occ. Esth. iv. 7. x. 2.

VI. *To spread abroad, scatter, disperse*, occ. Ps. lxviii. 15. In Niph, *to be dispersed.* occ. Ezek. xxxiv. 12.

* See the learned Mr Spearman's excellent observations on this text, in his Letters on the Septuagint, p. 445, &c.

VII. As a N. mas. plur. in reg. פרשי *the teeth* in the wheels of the plostellum Pœnicum (comp. under עגל IV.) which *separate* the corn from the husk, and *shatter* the straw, occ. Isa. xxviii. 28; where observe that the particle ב, *with, by*, is understood before פרשיו, and that Montanus renders the word by dentibus *ejus, with* his *teeth*.

VIII. As a N. פרש *a rider*, i. e. *one who rides distended* or *astraddle* on a beast. Jer. iv. 29. Nah. iii. 3. Plur. פרשים *such riders*, freq. occ. And as *horses* were the principal beasts used for this purpose, the word seems generally to denote *horsemen*, but is thought to be sometimes distinguished from סוס *the cavalry*, and then to mean *any other riders*, as on *mules, camels*, &c. as Exod. xiv. 23, *Then went after them* כל סוס פרעה רכבו ופרשיו, *all* the horse or cavalry *of Pharaoh, his chariots*, and his riders (comp. ch. xv. 19); though I would not be positive that these Heb. words should not be rendered, *all* the horses *of Pharaoh, (namely) of his chariots* and his horsemen; as at ver. 9. כל סוס רכב פרעה ופרשיו seems literally to denote *all the horses of the chariots of Pharaoh*, and his horsemen. There appears however nothing in the etymology of the word to confine it to *riders on horses* more than *on other beasts*. Comp. Ezek. xxiii. 6, 12, where the *general* term פרשים is limited to רכבי סוסים *riders on horses*.

IX. As a N. רש *excrement, dung* of animals, which is *excreted* or *separated*, as useless, from their bodies. Exod. xxix. 14. Mal. ii. 3, & al.

פשה

With a radical, but mutable or omissible, ה.

I. In Kal, *to spread, be diffused*, as the leprosy. Lev. xiii. 5, 6, & al freq.

II. In Kal, *to spread*, as horsemen, occ. Hab. i. 8; where LXX ἐξιππασονται *shall ride abroad, expatiate*, Vulg. diffundentur, *shall be diffused, spread*. For the illustration of this text see Harmer's Observations, vol. iv. p. 230; and observe that Cæsar, De Bell, Gall. lib. v. cap. 15, uses a like expression—*Quum* equitatus *noster* liberius, *vastandi prædandique causâ*, se *in agros* effunderet.—In Niph. *to be spread, dispersed*, occ. Nah. iii. 18; where it is opposed to מקבץ *gathering together*.

III. *To expatiate, range at large, run and frisk up and down*, as a wanton calf. occ. Jer. l. 11. Mal. iv. 2. The LXX render it in both passages by σκιρταω *to frisk*, and the Vulg. in the former by effusi estis *ye are spread abroad*, in the latter by salietis *ye shall leap* or *frisk*.

IV. As a N. פש *excess, exuberant sallies*, of speech. occ. Job xxxv. 15, *And now because he (God) has not visited his (Job's) anger, and hath not taken notice* פשׁע מאד *of (his) great* excess, or *hath not taken severe notice of (his)* excess. See Schultens and Scott on the text.

V. As a N. fem. plur. in reg. פשתי העץ literally, *spreadings out* of wood, i. e. wood *spread out*. occ. Josh. ii. 6. The words are rendered in the versions *flax-stalks* or *stalks of flax*, as if the Hebrew were העצי פשתה; if indeed עצי could denote *such stalks*.

Der. *Push*. Lat. *fusum*, whence *fuse, fusion*, and in composition *confuse, diffuse*, &c. Lat. *piscis*, and Eng. *fish*, from their *diffusive* increase. Qu? Comp. דג.

פשח

To tear in pieces. Once, Lam. iii. 11. The word is used in the same sense in Chaldee and Syriac.

פשט

I. In Kal and Hiph. *to divest, strip off*. Spoken of garments. Gen. xxxvii. 23. Job xxii. 6, & al. freq. Comp. Job xix. 9.

II. In Hiph. *to strip off the skin, to flay*. Lev. i. 6. Comp. Mic. iii. 3. So LXX ἐξεδυσαν, and Vulg. excoriaverunt.

III. *To strip, spoil, pillage, plunder*. 1 Sam. xxx. 14. 2 Sam. xxiii. 10. Hos. vii. 1. Nah. iii. 16.

IV. *To rush forth*, as from an ambush, q. d. *to strip oneself of one's covert* or *concealment*. Jud. ix. 33, 44. xx. 37. Comp. Job i. 17. Cocceius has rightly observed, that in this view the Greek ἐξορμασθαι well expresses the sense of this word.

Der. Latin *vastor*, whence *vast, waste, devastation*, &c.

פשע

I. *To pass, go, go forwards, march*. So Vulg. gradiar. occ. Isa. xxvii. 4. As a N. פשע *a step, pace*. So Aquila and Symmachus, βημα, and Vulg. gradu. occ. 1 Sam. xx. 3.

II. As a N. fem. מפשעה *the buttock*, that part of the body where the legs *pass*, i. e. *divaricate*, or *diverge*, from each other. occ. 1 Chron. xix. 4.

III. With the particle על *over, to pass over, trespass, transgress*, as a law. Hos. viii. 1, על תורתי פשעו *they have* passed over, transgressed, *my law*. Also, with ב following, *to transgress* or *rebel against* another. 2 K. i. 1. 2 Chron. x. 19. Isa. i. 2, & al. Comp. 2 K. viii. 22. The LXX have given the idea of the word Isa. lxvi. 24, where they render it by παραβεβηκοτων those who have *transgressed*. In Niph. *to be transgressed against*, or *offended by transgression*. occ. Prov. xviii. 19; where Aquila, αθετουμενος *rejected, despised*. As a participial N. פשע *a transgressor*. Isa. xlviii. 8. liii. 12. *Transgression, trespass*. Gen. xxxi. 36. l. 17, & al. freq. *A trespass-offering*, Mic. vi. 7.

Der. *Pass, passage, pace, trespass*, &c. But comp. under פסח I.

פשק

To distend, open, occ. Prov. xiii. 3. Ezek. xvi. 25.

פשר

To expound, explain, interpret. It occurs not as a V. in Heb. but in Chaldee, occ. Dan. v. 12, 16. As a N. פשר (occ. Eccles. viii. 1.) and Chald. emphat. פשרא, plur. פשרין *an exposition, explanation, interpretation*. Dan. ii. 4. v. 16, 17, & al.

פשת

Occurs not as a V. but as a N. fem. פשתה, plur. פשתים *flax, linen*. Exod. ix. 31. Lev. xiii. 47. Isa. xix. 9. Ezek. xl. 3, & al. For Josh. ii. 6, see under פשה V.

Is not this root related, in sense as well as in sound, to פשט *to strip* (as תף to טף, פתר to

פטר, &c.); and is not פשתה expressive of the *nature* of *flax*, whose bark is not only *stripped* or *disengaged* from the stalk, but also the filaments, whereof the bark consists, from each other, whence is made the spinning flax? And is not the Eng. word *flax* ultimately derived from the Heb. פלג or פלה *to divide, separate*, or the like, in the same view?

פת

I. *To part, dispart, divide.* It occurs not as a verb simply in this sense (see below פתת), but as a noun פת *a partition, piece, bit.* Gen. xviii. 5. Lev. ii. 6, & al.

II. As a noun פת *the parting* of the human body, *the buttocks, the share.* Comp. under פשע II. occ. Isa. iii. 17; where see Bp Lowth's note, and comp. Isa. xx. 4.

III. As a noun fem. plur. פתות. It occurs 1 K. vii. 50, and is rendered *hinges*, but rather seems to mean the *flat pieces* or *plates* of gold of which the doors were formed: so LXX *Σφενδονες*. In the parallel text, 2 Chron. iv. 22. no *hinges* are mentioned but only דלתות *the doors*. Comp. 2 K. xviii. 16.

IV. As a noun mas. (see Prov. xxiv. 13.) נפת *honey* which *parts* and distils from the comb of its own accord without pressing, *virgin honey*. occ. Ps. xix. 11. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. "In omni melle, quod per se fluit, *ut mustum oleumque, appellaturque acœton*, maxime laudabile est. *In all kinds of honey, that which flows of itself*, as wine and oil, and is called acœton (i. e. without sediment), *is most commended.*" says Pliny, Nat. Hist. lib. xi. cap. 15. So from Ps. xix. 11, we may collect that נפת צופים the dropping *of the honeycombs* (Eng. marg.) was preferable to דבש or *common honey*; and Homer, Il. xviii. lin. 109, mentions *μιλιτος κατακλιβομενοιο* honey spontaneously *distilling*, as peculiarly sweet.

V. As a noun נפת *a district* or *tract* of country. See under נפה VII.

פתת *to part* or *divide minutely*, or *into many pieces*. So the Vulg. divides minutatim. occ. Lev. ii. 6.

Der. *A bit.* French *petit*, little, whence Eng. *petty, pettiness*, &c.

פתא

Occurs not as a verb in Heb. but the idea appears to be, *sudden, hasty.*

I. As a noun פתא *sudden, hasty, precipitate.* occ. Prov. i. 4. vii. 7. viii. 5. ix. 6. xiv. 18. xxvii. 12, *A prudent man, foreseeing evil, hideth himself*, פתאים the hasty, precipitate, *pass on (and) are punished.* Here the idea is evident. Psal. cxvi. 6, *Jehovah keepeth* פתאים the hasty, i. e. those who offend, not through malice, but *frail impetuosity.*

II. As a particle (formed with a final ם or רם —as יומם, שלשם, and שלשום) פתאם or פתאום *suddenly, straightway.* Job xxii. 10. Ps. lxiv. 5. Prov. vi. 15, & al. freq. So the LXX always render it by *αφνω, εξαιφνης, εξαπινα, εξαπινης, παραχρημα*, or *ευθεως*, all denoting *suddenly, on a sudden, immediately.* It occurs with ב prefixed 2 Chron. xxix. 36.

פתה

With a radical, but mutable or omissible, ה.

I. *To draw aside, withdraw.* It does not appear however to be thus used as a verb in a natural sense; but hence perhaps may be best derived the nouns תפתה and תפת *a fire-stove, furnace*, or the like, so called from the great *indraught* of air to them. תפתה is construed as a *masculine* noun Isa. xxx. 33, and therefore both the ה and the ת immediately preceding it are radical. כי ערוך תפתה—*for* the furnace *is already set in order; for the king* (of Assyria namely) הוא הוכן—*it is prepared*, &c. Comp. Isa. xxxi. 9. And in like manner תפת seems used for the *fire-stove*, of whatever form it were, (comp. under מלך II. and פער II.) in which they burned their children to Molech, 2 K. xxiii. 10, *And he defiled* את התפת the Tophet, *which (was) in the valley of the sons of Hinnom, that no man might make over his son or his daughter by fire to Molech.* Jer. vii. 31, *And they have built the high places of* התפת the Tophet (called ch. xix. 5, *the high places of Baal*) *which (is) in the valley of the son of Hinnom, to burn their sons and their daughters by fire.* And from the *Tophet* or *fire-stove* in which they burned their children, the *place* or *valley* was called *Tophet.* See Jer. vii. 32. xix. 6, 12, 13. And I think with Bate (whom see in Crit. Heb. under תפת), that this derivation of תפתה and תפת from פתה is preferable to the common one, from תף *a drum* or *tabret*, as if the place were so called from the *drums* or *tabrets* which they used to *beat*, in order to drown the shrieks and cries of the innocent victims during these infernal sacrifices. Comp. Vitringa on Isa. xxx. 33. And the above explanation of the Heb. תפתה may both illustrate the name *Tabiti*, by which Herodotus, lib. iv. cap. 59, tells us the Scythians called *Vesta*, or the *perpetual fire*, and also receive some confirmation from it.

II. *To entice* or *seduce* to evil. See Exod. xxii. 16. Deut. xi. 16. Jud. xiv. 15. 2 Sam. iii. 25. 1 Kings xxii. 20. Prov. i. 10.

Hence Greek *απαταω to deceive.*

III. *To entice* or *persuade* to good. Gen. ix. 27. Comp. under יפת I.

Hence Greek *πειθω* to persuade, Lat. *peto* to ask, whence Eng. *petition*, &c. Eng. *faith.*

IV. As a noun פתי, plur. פתים and פתיים, *persuasible, easily persuaded* or *enticed*, (according to that of Prov. xiv. 15.) *simple*, in a good or middle sense. Psal. xix. 8. cxix. 130. Prov. xix. 25;—in a bad one. Prov. i. 22. ix. 4. Also, *simplicity.* occ. Prov. i. 22. As a noun fem. plur. פתיות *simplicities, a heap of simplicities* or *follies*, "vecordia mera," Schultens, "Ce n'est que sottise, *she is nothing but folly.*" French translation. occ. Prov. ix. 13; where however the Vulg. explains פתיות by plena illecebris *full of allurements*, and Dr Hodgson translates דומיה פתיות by *noisy* in her invitations.

Hence Lat. *fatuus* foolish, and Eng. *fatuous, fatuity.*

V. Chald. פתה, פתי or פתא (perhaps from פתח *to open*) *to be dilated, broad.* It occurs not however as a verb in this sense in the Bible, but in the Targum on Isa. lx. 5. v. 14, & al. As a noun פתי *breadth.* occ. Ezra vi 3. Dan. iii. 1.

פתח

I. *To open* or *loose* what was shut or bound, *to open*, as the mouth, a window, the womb, a sack, the hand, a volume or roll, &c. See Job iii. 1. Gen. viii. 6. xxix. 31. xlii. 27. Exod. xxi. 33. Num. xxii. 28. Deut. xv. 8. Neh. viii. 5. In Niph. *to be opened.* Gen. vii. 11. Ezek. i. 1, & al. As Ns. פתח *the aperture* or *opening* of a door, *a door* or *doorway.* Gen. vi. 16. xviii. 1. xix. 11, & al. freq. פתחון *an opening*, as of the mouth. Ezek. xvi. 63. xxix. 21. מפתח *an opening*, as of the lips. Prov. viii. 6. Also, *an instrument of opening, a key.* Jud. iii. 25. Isa. xxii. 22, *And* the key *of the house of David will I lay upon his shoulder.* "The commentators," says the celebrated Mons. Huet,* "are much embarrassed as to the meaning of this passage, not understanding how *a key* can be carried *on the shoulder*; which is by no means applicable to the keys which are now in use. Their difficulty will cease when they know, that in the early ages they made use of certain crooked keys having an ivory or wooden handle. These keys were placed in the holes of doors, and by turning them one way or the other the bolt was moved forward or backward, in order to open or shut the door. This is evident from the testimony of Homer, where he says, Odyss. xxi. that Penelope wanting to open a wardrobe,† took *a brass key, very crooked, hafted with ivory.* On which Eustathius remarks, that *this kind of key was very ancient*, and differed from the keys having several wards, which have been invented since, but that those ancient keys were still in use in his time. The poet Ariston, in the Anthologia, book vii. gives a *key* to the epithet of βαθυκαμπη, i. e. *one that is much bent.* These *crooked keys* were in the *shape of a sickle*, δρεπανοειδεις, according to Eustathius—but such *keys* not being easily carried in the hand, on account of their inconvenient form, *they were carried on the shoulder*, as we see our reapers carry on their shoulders at this day their sickles joined and tied together. Callimachus in his Hymn to Ceres (lin. 45.) says, that that goddess having assumed the form of Nicippé, her priestess, carried *a key* κατωμαδιαν, that is, superhumeralem, *fit to be borne on the shoulder.* —Hence Isa. xxii. 22, may be clearly understood." Comp. Bp Lowth's note.

II. *To open, open itself*, as the flower-bud of the vine. occ. Cant. vii. 12 or 13.

III. *To draw, unsheath*, as a sword. Ps. xxxvii. 14. Ezek. xxi. 28. Comp. Ps. lv. 22.

IV. *To loose, ungird, unbind.* Gen. xxiv. 32. 1 K. xx. 11. Job xxxix. 5. Isa. xiv. 17. lviii. 6. Jer. xl. 4. In Niph. *to be loosed, unbound.* Isa. v. 27. In Hith. *to loose oneself.* Isa. lii. 2.

V. *To open* or *furrow*, as the ground by ploughing, harrowing, &c. Isa. xxviii. 24.

VI. *To open*, i. e. *to make an opening, incision*, or *engraving; to engrave* in precious stones, gold, wood, brass. See Exod. xxviii. 9, 36. 1 K. vi. 29. vii. 36. As a noun פתוח and פתוח *an engraving.* occ. 2 Chron. ii. 14. Zech. iii. 9. Mas. plur. in reg. פתוחי *engravings, graven* or *carved work.* Exod. xxviii. 11. Psal. lxxiv. 6, & al. Hence the Phenicians had the name of their πατταικοι patæci, which Herodotus, lib. iii. cap. 37, describes as little *images* (of their gods no doubt) in a human form, but of a pigmean size, which they carried in the forepart of their galleys. Comp. Bochart, vol. i. 712, and Selden, De Diis Syris, Syntag. ii. cap. 16.

VII. *To open, utter, declare.* Ps. xlix. 5.

VIII. *To come, bring*, or *set forth.* See Jer. i. 14. Amos viii. 5.

Der. Gr. πιτνω to expand, Lat. *pateo*, whence *patent.* Also, Eng. *a path.* Qu? Lat. *fateor*, and in composition *confiteor*, whence Eng. *confess*, &c.

פתל

I. *To twist, wreath, intwist, intwine.* It occurs not as a verb in Kal, but in Niph. Gen. xxx. 8, נפתולי אלהים נפתלתי *by the* twistings, agency, or operation, *of God I am* intwisted *with my sister*, i. e. my family is now *intwined* or *interwoven* with my sister's, and has a chance of producing the promised seed. To this purpose the LXX συναντιλαβιτο μου ὁ θεος, και συνανεστραφην τη αδιλφη μου, *God hath taken me into partnership* (i. e. with Leah), *and I am* intwined (*contorta* sum) *with my sister*; and Aquila still plainer, συναντστριψιν μι ὁ θεος, και συνανεστραφην—*God hath* intwined *me, and I am* intwined.—The Vulg. also preserves nearly the true sense, though not the idea of the word, by rendering the text *comparavit* me Deus cum sorore meâ, *God hath* made *me* equal *with my sister.*

II. As a noun פתיל *a wreath* for the arm or neck, *a twisted collar* or *bracelet.* So the LXX ἑρμισκον, and Vulg. armillam. And thus the Lat. torques is from torqueo *to twist.* So Aquila and Symmachus, who render פתיל by στρεπτον from στρεφω *to turn, twist*, preserve the idea. occ. Gen. xxxviii. 18, 25.

III. As a noun פתיל *a thread* formed by *convolution* or *twisting, a twist*, or *twine*, Exod. xxviii. 28. Jud. xvi. 9. Ezek. xl. 3. It is applied to *shreds* or *strips* of sheet-gold, I suppose from their resemblance to *threads.* Exod. xxxix. 3.

The English word *thread* is from the German draien or traien *to turn round, twist*, so, according to its etymological signification, expresses the idea of the Heb. פתיל. See Junius' Etymol. Anglican. in *Thread.*

IV. As a participial noun נפתל *writhed, twisting, tortuous, crafty.* occ. Job v. 13. Prov. viii. 8. The LXX render it in Job by πολυπλοκων *much intwined*, i. e. *very intricate* or *involved*, in their designs or schemes; Symmachus by σκολια *tortuous, crooked*; so LXX in Prov. by σκολιον and in this latter text Aquila and Theodotion translate it πιπιστιπλιγμινον *twisted round.* As a verb in Hith. *to*

* Bishop of Avranches in France, in his Huetiana, xcvi. which the reader may find in the Gentleman's Magazine for May 1770, p. 203.

† Lin. 6, 7.

Ειλετο δι κλιδ' ιυκαμπια χιρι παχιιη,
Καλην, χαλκιιην· κιστη δ' ιλιφαντος ιστιν.

Comp. lin. 47—50.

make or *show oneself, twisting, twining, tortuous.* occ. Ps. xviii. 27; where the LXX διαστρεψις *thou wilt turn about*, and Vulg. pervertêris.

פתלתל as a N. *exceedingly twisting* or *tortuous.* occ. Deut. xxxii. 5; where LXX διεστραμμενη *turned about*, and Vulg. perversa.

פתן

Occurs not as a verb in Heb. but in Arabic denotes, *to stir, move, disturb, make a commotion.*

I. As a N. פתן *a species of serpent, the asp*, so the Vulg. the LXX, and other Greek versions frequently. It seems to be so called on account of the *violent* and *speedy* effects of its poison; of which Ælian, lib. ix. cap. 61, "Οξυτατον εστι το εξ αυτης φαρμακον, και διαδρομιν ωκιστον. The poison of the *asp* is very *acute*, and *speedy* in its effects." See more in Bochart, vol. iii. 380, & seq. See Deut. xxxii. 33. Job xx. 14.

From this root, no doubt, the serpent *python*, feigned by a perverted tradition of the promise, * Gen. iii. 15, to be slain by Apollo, had his name; hence also the oracular Pythian priestess of Apollo, and the spirit of Pytho mentioned Acts xvi. 16. Comp. Greek and Eng. Lexicon in ΠΤΘΩΝ.

II. As a N. מפתן *the threshold* of a door, limen inferius, which is continually *disturbed* by the feet of those who go in and out. 1 Sam. v. 4. Zeph. i. 9, & al. On the text last cited comp. under דלג; and to what is there said, I add from Mr Drummond's Travels, let. ix. p. 187, that in the country about Roudge in Syria "the poor miserable Arabs are under the necessity of hewing their houses out of the rock, and *cutting very small doors* or openings to them, *that they may not be made stables* for the Turkish horse, as they pass and repass." And thus, long before him, Sandys, Travels, p. 117, says, at Gaza in Palestine, "we lodged under an arch in a little court, together with our asses; *the door exceeding low*, as are all that belong unto Christians, *to withstand the sudden entrance of the insolent Turks.*"

The English word *threshold* very nearly answers the idea of the Heb. מפתן, for it is from the Saxon *threschald*, which, says Junius, (Etymol. Anglican. in *threshold*,) "is plainly derived from *threscan to smite, strike, thrash*, and *hald, wood;* because the *threshold* is continually *struck* and worn by the feet of those who go in and out."

פתע

It occurs not as a verb in Heb. but in Arabic signifies, *to break in pieces.* As a N. פתע *a moment, a small portion* or *division of time.* Num. vi. 9, & al. It is also used adverbially, the particle ב being understood, *in a moment* or *instant.* Prov. vi. 15, & al.

פתר

To expound, explain, interpret. It is applied only to dreams, Gen. xl. 8, 16, & al. As a N. פתרון *interpretation, solution.* Gen. xl. 5, 12. Hence פתור in Mesopotamia, Num. xxii. 5. Deut. xxiii. 4 or 5, seems to have had its name from *a divine oracle* which was at that place; as * Patræ in Achaia had from a pretended one, and Patara in Lycia from an *oracular temple* of Apollo; whence Horace, lib. iii. ode iv. lin. 65, gives him the epithet of Patareus. (Comp. Wetstein on Πατραι, Acts xxi. 2.) Hence also the priests of Apollo among the Gauls were called Paterææ, from the pretended *oracular* predictions and *prophetic* endowments of their wisdom-giving god. See Bochart, vol. i. 666.

PLURILITERALS in פ.

פלגש

As Ns. fem. (perhaps from פלג *to divide, share*, and נגש *to approach*, see Exod. xix. 15, & al.) פילגש and פלגש, plur. פילגשים and פלגשים, *a concubine, a woman who shares in the embraces of a man, though he have one or more other wives, a kind of inferior wife*, concubina uxor. freq. occ. This term פלגש among the Hebrews did not, as the word *concubine* does with us, imply any thing immoral or reproachful. Keturah, whom Abraham, Gen. xxv. 1, took to *wife*, אשה, is at ver. 6, mentioned as one of his פילגשים, (comp. 1 Chron. i. 32.) Hagar, whom he took in Sarah's lifetime, being the other, and who is expressly styled his אשה Gen. xvi. 3. So Bilhah, who is called Jacob's פילגש, Gen. xxxv. 22, was, notwithstanding, his אשה Gen. xxx. 4, and both she and Zilpah his נשי, *wives*, Gen. xxxvii. 2. And the Levite's female companion, Jud. xix. 1, unites both denominations אשה פילגש, and at ver. 2, is said to *have played the whore*, תזנה *against him*, and at ver. 27 he is called *her lord.* How then, it may be asked, did a man's פילגש differ from his אשה? 1st, Because she was not considered as a *principal* wife; see the cases of Sarah and Hagar, Gen. xvi. 6, 9, and of Bilhah and Zilpah, Gen. xxx. 4, 3, 9—13; and thus Solomon's נשים are styled שרות *princesses*, but not so his פילגשים 1 K. xi. 3. Comp. Cant. vi. 9. 2dly, Because, if we may judge from the early instances of Keturah and Hagar, Gen. xxv. 5, 6, the children of the פילגש did not inherit. And this may be the reason why the Levite's companion is so frequently called his פילגש, Jud. xix.; for the *Levites* had, strictly speaking, *no inheritance.* See Num. xx. 21—24. פלגשים seems once used for *male paramours*, who *share* with the husband in access to the wife, Ezek. xxiii. 20, where however it is applied spiritually to *idols* or *false objects of worship sharing* with Jehovah in the *regard* and *adoration* of his people.

---

* Thus Callimachus, celebrating this achievement in his Hymn to Apollo, has these remarkable words, lin. 103, 104,

——— ωθυ σε ΜΗΤΗΡ
Γυναι' ΑΟΣΣΗΤΗΡΑ ———

Which are thus translated by Dodd,

"Thee thy blest *mother* bore, and pleased assign'd
The willing *Saviour* of distress'd mankind."

Let me refer the reader to the Hymn itself, and to the excellent translation of it just cited, for more on the subject.

* See Bate's note on Num. xxii. 5, in his New and Literal Translation, and Mr Bryant's Analysis of ancient Mythology, vol. 1. p. 296.

By 1 Kings xi. 3, Solomon had *seven hundred wives, princesses, and three hundred* פילגשים concubines. A prodigious number, and what to a mere western reader may appear hardly credible. And yet some modern eastern princes have far exceeded it. Thus Habesci, Present State of Ottoman Empire, p. 166, says, "the number of women in the [Grand Signor's] harem depends on the taste of the reigning monarch. Sultan Selim had nearly *two thousand;* Sultan Mahomet had but three hundred; and the present Sultan [Achmet IV.] has pretty near *sixteen hundred.*" Knolles in his History of the Turks informs us, p. 1638, year 1617, that Achmet or Achmed, their eighth emperor, "entertained *three thousand* virgins and concubines in a seraglio." And Mr Hanway, in his very entertaining and instructive History of the Revolutions of Persia, part vii. ch. xxxi. p. 208, gives us such an account of Shah Hussein, emperor of Persia, as shows that his women must have been more numerous even than those of Sultan Achmed. "Few men," says he, "have carried their voluptuousness, however permitted by a particular faith, farther than Shah Hussein. The year 1701 was called in Persia, *the year of virgins.* This prince then ordered a search to be made *through the whole extent of his dominions for all the young virgins of distinguished beauty,* (comp. Esth. ii. 3.) and the commissioners appointed for the inquiry brought *all* those whom they thought worthy of the harem. The governors of the provinces, knowing their master's predominant passion, paid their courts in the most prevailing manner, *even till the siege of Ispahan,* [which was not till the year 1722] by sending him the finest girls in their province." How many women then must he have had in his harem by that time? Comp. under שבע II.

Hence Greek παλλακις, and παλλακη, and Lat. *pellex,* of the same import. The LXX almost constantly render the Heb. word by παλλακη, and once, Genesis xxii. 24, by παλλακις.

פלמוני

As a noun compounded of פלה *to separate,* and מנה *to distribute, a particular* or *distinct one, a certain one.* Once, Dan. viii. 13; where Symmachus, τινι ποτε *to some one,* Vulg. alteri nescio cui *to another I know not whom.*

פלני

See under פלה II.

פסנתר

Chald.

As a noun mas. plur. פסנתרין (once printed in the common editions with a ט, פסנטרין, Dan. iii. 7; but very many of Dr Kennicott's codices there read פסנתרין with a ת) *musical instruments* of the *stringed* kind, played upon like harps, by *striking* the strings, *psalteries.* So Theodotion ψαλτηριου, and Vulg. psalterii. occ. Dan. iii. 5, 7, 10, 15. The learned bishop Chandler* derives this word from the Chaldee, פשש *to touch, impel,* or from the Persic *psana,* which denotes the *percussion* of a harp, and observes that *ter* is a usual termination of substantives in Persic, as in *dochter, suster,* &c. (and thus *der,* in *fader, moder*) which words, derived to us from the Saxon, are with little variation commonly used in English to this day.

The people of Aleppo in our days call a dulcimer* *santeer.* But Hasselquist, Travels, p. 84, mentions an instrument which seems more similar to the ancient פסנתר. "Whilst we waited for supper," says he [at Old Cairo, in Egypt] "we sent for one of this country's musicians, who was a Christian Coptite, to amuse us with his music. His instrument was common in Egypt, and in many other places of the East, *being without doubt of great antiquity,* and probably resembled David's harp. The Christian Coptite, and even the Franks who trade here, call it *psalterium.* It is in the form of an *oblique triangle,* so large as to lie commodiously on the knees when they play on it. It has two bottoms, two inches from each other, with about *twenty catguts* of different sizes." The *triangular form* and *numerous strings* of this instrument agree with the description of the ancient *psalterium* given by Bp Chandler from the old writers.

פענח

As a noun *Paaneah.* Once, Gen. xli. 45, *And Pharaoh called the name of Joseph* צפנת פענח Zephnath-Paaneah. צפנת is from צפן *to hide, lay,* or *treasure up,* and may be a personal name, formed like קחלת *the assembler, preacher;* פענח is a plain compound from יפע *to irradiate* or *enlighten,* and נוח *rest, comfort:* so the two words together may express *the treasure of glorious comfort* or *rest;*—a name very apposite to Joseph on the occasion.†

Or else the two words צפנת פענח may be rendered, *the comfortable enlightener* or *revealer of a secret* or *secrets;* and this latter interpretation, it must be owned, is most agreeable to the Targum גברא דטמירן גלין ליה *the man to whom secrets are revealed,* and to several Greek versions cited in the Hexapla, one of which renders the Heb. words, ὁ ειδως τα κρυπτα *one who knoweth secret things;* another, ᾧ αποκαλυφθη τα μελλον *one to whom futurity is revealed;* and a third, ᾧ πεκρυμμενα εκαλυψεν *one to whom He (God) hath revealed hidden things.* So Josephus, Ant. lib. ii. cap. 6, § 1, explains the name by κρυπτων ευρεσιν, *the discovery of secret things.*

פרבר

As a noun *Parbar.* It seems a Chaldee word, from פר or פרד *to divide,* and בר (Chald.) *without,* so denotes, *the outer part* or *division.* occ. 1 Chron. xxvi. 18. See Pole Synops. on the place.

פרדס

As a noun *an orchard, garden, enclosed plantation.* occ. Neh. ii. 8, (where see Bp Patrick) Eccles. ii. 5. Cant. iv. 13. LXX παραδεισος. It may be derived from פרד *to separate,* and (Arab.) דס *to hide, secrete,* "abscondidit, abdidit," Castell, and so denote *a secret enclosure* or *separate covert.* "The Greeks haev

* See his Vindication of the Defence of Christianity, book i. p. 53, &c.

* See Russell's Nat. Hist. of Aleppo, p. 93.

† See the learned Bate, in his Dissertation on the supposed Confusion at Babel, at the end of his Enquiry into the Similitudes, &c. p. 313—315.

acknowledged that the word παραδεισος, *paradisus*, came to them from the Orientals or Persians, who gave this name to their *fruit gardens* and their *parks*, where they kept all sorts of wild creatures. Xenophon and other Greek writers often make use of the word in this sense." Calmet's Dictionary. Comp. Greek and Eng. Lexicon in ΠΑΡΑΔΕΙΣΟΣ.

The LXX almost constantly render גן when it relates to the garden of Eden, by παραδεισος. Hence the word παραδεισος *paradise* is in the N. T. applied to the *state of faithful souls between death and the resurrection*, where, like Adam in Eden, they are admitted to *immediate communion* with God in Christ, or to a participation *of the* true *tree of life, which is in the midst of the paradise of God.* Comp. Luke xxiii. 43. Rev. ii. 7. Of this blessed state St Paul had a foretaste, 2 Cor. xii. 4.*

DER. *Paradise, paradisaical.* Also, *forest.* Qu.?

פרזל Chald.

As nouns ארזלא and צרזל *iron*, from the Heb. ברזל, which see. Dan. ii. 33, 34, & al.

I cannot forbear observing, that the best comment צ have met with on Dan. ii. 40, is in the celebrated Mons. Montesquieu's Grandeur et Decadence des Romains,—a comment the more valuable, as I am persuaded nothing was farther from the writer's thoughts, than the illustrating of the prophet. If the reader however will peruse the 6th chapter of that work, entitled De la Conduite que les Romains tinrent pour soumettre tous les Peuples, *Of the conduct which the Romans observed to subdue all Nations*, he cannot fail, I think, of being forcibly struck with the prophetic comparison of the *Roman power to iron, which breaketh in pieces and subdueth all things;* as he will there see at one view by what *steady*, as well as *cruel, policy* the *Roman state shattered the nations of the earth*, as it were, *to pieces*, and rendered them in general utterly unable to resist its power. Comp. Dan. vii. 7, 19.

פרעש

As a N. *a flea.* So the LXX and another Greek version in the Hexapla, ψυλλον, and Vulg. pulicem. occ. 1 Sam. xxiv. 15. xxvi. 20. It seems an obvious derivative from פרע *free*, and רעש *to leap, bound, skip*, (see Job xxxix. 20.) on account of its *agility* in *leaping* or *skipping.* So Junius (Etymol. Anglican.) says the English name *flea*, Saxon *flea*, and *fleo*, &c. are evidently from the Saxon *fleon, to flee*, on account of the singular *agility* of this little animal, by which it so often escapes its pursuers.

פרשגן

As a N. *a copy* or *declaration.* So the LXX in Ezra v. 6, διασαφησις *a declaration.* It occurs also Ezra iv. 11, 23. vii. 11. The word seems compounded of פרש *to declare, expound*, and גן (Chald.) *a form, likeness*, q. d. *a declarative form* or *copy*, or *a formal exposition.*

פרשד

From פרש *dung, excrement*, and שדה *to shed, pour out.* As a N. fem. פרשדנה, *evacuated, excrement.* So Vulg. alvi stercora. Once, Jud. iii. 22, *And the haft went in after the blade, and the fat closed* בעד חלחב *upon the blade,* כי *for he had not drawn out the sword from his belly, and* the excrement *came out.*

פרשז

To spread out or *abroad, to expand.* So the LXX εκπετασζων, and Vulg. expandit. occ. Job xxvi. 9. The word seems a derivative from פרש *to spread out*, and וז *motion.* How justly therefore applicable to the *expansion* of the clouds, which are perpetually *moving* or *shifting!*

פרתם

As a N. mas. plur. פרתמים *princes, nobles* Aquila and the LXX (as cited in Montfaucon's Hexapla) render it εκλεκτων *choice persons*, and another Greek version ευγενων *well-born, noble.* occ. Esth. i. 3. vi. 9. Dan. i. 3. It seems a compound of the oriental פר (from Heb. פאר) *to be glorious, honourable*, and תם *perfect*, so expresses *the most honourable* or *noble.*

The learned Bp Chandler* observes to our present purpose, that the word פר or פאר enters into the composition of several names of the *princes* and *nobles* among the Medes and Persians, as Pharnaces, Pharnaspes, Pharnuchus, Phraortes, Phraates, Phradates, &c.

פתאם See under פתא II.

פתבג

As a N. fem. פת *a piece*, and בג *to cut*, or *break off* (Comp. בגב) *a piece of meat cut off.* occ. Dan. i. 5, 8, 13, 15, 16. xi. 26. It is in the Complutensian edition, and in many other of Dr Kennicott's codices, printed throughout as two words פת בג.

פתגם

As a N. from פת *a piece* (i. e. *a writing* or *declaration*, as we also speak) and גמד *to respect, a piece, declaration* or *decree respecting* some particular subject. It occurs once as a Heb. N. for *a divine decree* or *declaration*, Eccles. viii. 11, (where Symmachus αποφασις *a decree*); and as a Chaldee N. פתגמא is used not only for *a divine decree*, Dan. iv. 14 or 17, and פתגם and פתגמא for *a royal one*, Ezra iv. 17. vi. 11. Esth. i. 20. Dan. iii. 16; but פתגמא denotes also the *answer given by subjects to their prince, respecting* some particular subject, Ezra v. 7.

The above cited are all the passages of the Bible where the word occurs.

Hence perhaps the Gr. φθιγγομαι, εφθιγμαι *to pronounce, utter*, whence in composition, αποφθιγμα *a remarkable saying, an apophthegm.*

פתיגיל

As a N. from פת *a piece*, and גל *to roll round.* The Vulg. after Symmachus renders it fascia pectoralis *a swathe for the breast*, and the composition shows it to be somewhat of this kind. occ. Isa. iii. 24. Aquila, as translated by Jerome, renders it cingulum exultationis *a cincture of joy;* comp. under גל VII.

פתשגן

As a N. *a copy, exemplar.* It seems compounded

* See Campbell's Prolim. Dissertations to the Gospels, p. 233.

* In his Vindication of the Defence of Christianity, book i. p. 58, & seq.

Digitized by Google

of פתש (Samar. and Arab.) *to examine diligently*, and גזר (Chald.) *a form*, q. d. *an examined*, and so *authentic*, *form* or *copy*. occ. Esth. iii. 14. iv. 8. LXX *αντιγραφον a copy*.

צ

צא See under יצא

צאל

To shade, overshadow. It occurs not as a V. but as a N. mas. plur. צאלים *shady trees*, occ. Job xl. 16, 17, or 21, 22; where Vulg. umbræ *shades*. The word seems a dialectical variation from צלים (see צל) as טאב from טב, קאם from קם, דאב from דב.

צאן

To be fruitful, abundant, plentiful, exuberant. It occurs not as a V. but see below צאנן.

I. As a collective N. צאן *sheep* or *flocks of sheep*. צאן is distinguished from עזים *goats*, 1 Sam. xxv. 2. *Sheep* are thus denominated from their great *fruitfulness*, whence they are said to *bring forth thousands, yea, infinite multitudes*, Psal. cxliv. 13; and the *pastures* are said to *be clothed with them*, Psal. lxv. 14. And Bochart shows that the eastern sheep not only bring forth *two at a time*, (comp. Cant. iv. 2.) but sometimes *three* or *four*, and that *twice a year*; and another learned writer* observes, that "we must not judge of the *sheep* of Palestine by ours. The *sheep* of that country often bring forth *two* young ones, and sometimes *three* or *four*. This great *fruitfulness* is particularly observed, Ps. cxliv. 13." See Bochart, vol. ii. 432, 510, & seq.

II. *Mixed flocks of small cattle*, i. e. *of sheep* and *goats*, from their *fecundity*. So Aristotle, cited by Bochart, vol. ii. 417, observes of *goats*, as well as of *sheep*, *πολυτοκωτερα γαρ ισστιν*, that they are *remarkably prolific*. Gen. xxvii. 9. xxxviii. 17. Lev. i. 10, & al. freq. And as the Heb. צאן, which most properly seems to denote *a flock of sheep*, thus includes *goats*, so the Greek *μηλα*, which strictly means *sheep*, as in Homer, Il. x. lin. 485, 486. Odyss. ix. lin. 184, likewise applied to *goats*.

In Num. xxxii. 24, the word is in the common editions printed צנא, with the א transposed; but eleven of Dr Kennicott's codices there read לצאנכם; in Psal. viii. 8, it is usually printed צנה, but eleven of the Doctor's codices have צאנה; and in Neh. x. 36 or 37, for the unparalleled plur. צאני, part of the word וצאניכו, twelve MSS. and five printed editions have צאנ־.

צאנן As a N. *Zaanan*, the name of a place mentioned Mic. i. 11; but as all local names in Heb. are imposed for appellative reasons, so this place seems to be so called from its *fruitfulness* or *fertility*. Accordingly Aquila gives both the Heb. name and its interpretation, calling it *Σεννααν ἡ εὐθηνουσα*, Sennaon *the fertile*. So Jerome tells us that Symmachus rendered the word *abundant, fruitful*; and as appears from a passage in Cyril, he used the same Greek word as Aquila, namely *εὐθηνουσαν*. These ancient versions of צאנן confirm the exposition of צאן above given. See Bochart, vol. ii. 432.

צאר

Occurs not as a V. in Heb. but in Arabic signifies, *to incline, bend downwards, turn.* (See Castell's Lexic. Heptaglott. under צור.)

I. As a N. צואר *the neck*, which is eminently formed for *bending* forwards or backwards, on one side or the other. Gen. xxvii. 40, & al. freq. So plur. in reg. צוארי *the vertebral* or *bending joints of the neck*. Gen. xxvii. 16. Josh. x. 24, & al.

Job xv. 26, *He ran upon him* בצוארו "with his neck stooping and stretched out; the very attitude of a combatant running upon his adversary." Scott's note. So the French say, donner *tête baissee* sur l'ennemi. Our Eng. *neck*, according to its *etymological* signification, seems very nearly to correspond with the Heb. צואר; for *neck* or *nick* is a Teutonic name for that part of the body, which the learned Junius, Etymol. Anglican. in NECK, deduces from the V. *nicken, to turn forwards* or *backwards*, or *round on every side, with an easy motion.*

Or is not צואר rather a N. formed from צור, with an א inserted before the last radical, as in שמאל, שנאן? Comp. under צר VIII.

II. As a N. צור, the same. See under צר VII.

III. As a N. mas. plur. in reg. צוררי *the neck*. See under צר IX.

צבא

I. *To assemble* or *meet together in a regular stated manner*, as the women to worship at the door of the tabernacle. occ. Exod. xxxviii. 8. 1 Sam. i. 22.—as the Levites to perform the service of the tabernacle. occ. Num. iv. 23. viii. 24. So, in the two last texts, as a N. צבא *such a meeting* or *assembling*.

II. *To assemble* or *meet together in orderly troops*, as soldiers. occ. Num. xxxi. 42. So with the particle על *against* following, it may be rendered *to war against*. occ. Num. xxxi. 7. Isa. xxix. 7, 8. Zech. xiv. 12. And in this view I think צבא should be rendered, Isa. xxxi. 4,* *As a lion*, &c. *so shall Jehovah of hosts descend* לצבא על to the army assembled against *mount Sion*. In Hiph. *to assemble* or *muster*, as an army. occ. 2 K. xxv. 19. Jer. lii. 25. As a N. צבא, plur. fem. צבאות, *an army, host*. Gen. xxi. 22. Exod. xii. 41. Ps. xliv. 10. lxviii. 13, & al. freq. Also, *warfare, military service, station*. Num. i. 3, & al. freq. Comp. Isa. xl. 2. Job vii. 1. xiv. 14, where comp. under חלף VII.

III. צבא השמים *the host of heaven*, LXX *κοσμος*, or *στρατια, του ουρανου* (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars* (i. e. *the fluxes of light from them*), inclusively, as Deut. iv. 19. (Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which

* Sir Thomas Brown, in Miscellany Tracts.

* Comp. Homer, Il. xii. lin. 299, &c. and Shaw's Travels, p. 271.

Digitized by Google

three last passages they are distinguished from בעל *Baal* or *the solar fire*);—sometimes *the stars*, or *stellar fluxes of light*, as distinguished from the *sun* and *moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) In 2 K. xxiii. 5, כל צבא השמים seems used for the *fixed stars* exclusively, unless we should choose to interpret the particle ו before these words exegetically, *even*. The texts just cited show that this *celestial host* was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles, as has been often shown by learned men, particularly by the late Dr Leland,* a great part of the pagan world was denominated Zabians or Sabians. Hence the formation of the צבא השמים is often reclaimed for Jehovah, (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12; and Hutchinson's Trinity of the Gentiles, p. 321, &c.) and they are called צבאיו *his hosts*, Ps. ciii. 21. Comp. Psal. cviii. 12. And hence יהוה צבאות † *Jehovah of hosts*, and אלהי צבאות *Aleim of hosts*, (see 2 Sam. v. 10. Hos. xii. 6. Amos iii. 13. v. 14—16, 27. vi. 8. Mic. iv. 4.) are frequently used as titles of the *true* God, and import that from Him *the host of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal* and *almighty power*. Accordingly the LXX frequently interpret צבאות in this connexion by Παντοκρατωρ *Almighty*.

Why is אלהים put in the *absolute* form before צבאות, Ps. liv. 6. lxxx. 5, 8, 15, 20. lxxxiv. 9? Is it not in order to point out *the Aleim themselves* as *the hosts, defenders*, and *champions*, of their own people? Even as Jacob calls them מחנים *the encampers*. Gen. xxxii. 3. Comp. Ps. xxxiv. 7 or 8. cxxv. 2, and under חנה IV.

In 1 K. xxii. 19. 2 Chron. xviii. 18, צבא השמים *the host of heaven*, LXX in 1 K. ἡ στρατια του ουρανου, seems to denote *the created spiritual angels*; the Heb. phrase exactly answering to the στρατια ουρανιος *heavenly host* of St Luke, ch. ii. 12, which are called αγγελοι *angels*, ver. 15. Comp. Job xxxviii. 7. i. 6. ii. 1, and under ככב II. and לאך I. 7.

IV. As a N. mas. plur. צבאים fem. צבאות *the gazelles* or *antelopes*, probably so called from their ‡ *assembling in troops* or *being gregarious*. occ. 1 Chron. xii. 8. Cant. ii. 7. iii. 5. To illustrate the first of these passages we may observe from Dr Russell, § that the two species of *antelopes* about Aleppo in Syria "are so *extremely fleet*, that the greyhounds, though very good, can seldom take them without the assistance of a falcon, unless in soft deep ground." Comp. under צבה V.

V. Chald. צבא and צבי (from Heb. צבה *to swell*) *to will, desire, be desirous*, q. d. *to swell with desire*. Dan. iv. 14 or 17. v. 19, 21. vii. 19. As a N. צבו *will, purpose*, occ. Dan. vi. 17 or 18. As a N. or rather as a V. infinitive, מצבי, Dan. iv. 32 or 35, כמצביה *according to his will*, or *as he would*, juxta velle suum.

צבה

With a radical, but mutable or omissible, ה.

I. In Kal, *to swell, grow turgid*. occ. Num. v. 21, 22, 27. In Zech. ix. 8, for מצבה six of Dr Kennicott's codices, either in the text or various readings, have מצבא, as two or more had originally; and Symmachus renders it κωλυων στρατιαν *hindering the army*, and Vulg. *ex his qui* militant *mihi*, by those who *militate* for me.

II. As a N. צב *the toad*, from his *swelling*; or rather, because there seems no occasion to forbid eating the *toad, the tortoise*, from the *turgid* form of his shell. occ. Lev. xi. 29.

III. As a N. צב *the covering* or *tilt* of a waggon or carriage from its *turgid* form; so עגלת צב *vaulted* or *covered waggons*, plaustra camerata. occ. Num. vii. 3. Plur. צבים *covered carriages, litters*, or the like. occ. Isa. lxvi. 20.

IV. As a N. צבי, *elation, pride, glory, majesty*. 2 Sam. i. 19. Isa. iv. 2. xxviii. 5. Ezek. vii. 20, & al. freq. So Isa. xxix. 7, וכל צביה *and all her* glory.

צבי is particularly applied to the *promised land*, as being the *glory* of all lands. See Ezek. xx. 6, 15. Dan. xi. 16, 41, 45. viii. 9. Jer. iii. 19. Comp. Psal. cvi. 24.

V. As a N. צבי fem. צביה, plur. mas. צבים, the name of an animal, rendered in our translation *roebuck* or *roe*, but more probably means *the gazelle*, or *antelope*, thus named from its *beautiful stateliness*, as they are צבאים from *going in troops*. These animals are mentioned in Scripture as being extremely swift, 2 Sam. ii. 18; and good for eating, 1 K. iv. 23: to which if we add that they are very common and gregarious in the south-eastern countries, whereas *the roe* does not seem a native of those regions, little doubt can remain but the *gazelle* or *antelope*, and not the *roe*, is intended by the Heb. צבי. And for farther satisfaction on this subject I refer the reader to Dr Shaw's Travels, p. 414, to Mons. Buffon's Hist. Nat. tom. x. p. 324, &c. 12mo. and to Harmer's Observations, vol. iv. p. 331.

צבט

To reach, hold out, stretch forth, porrigere. So the modern versions; but the LXX εβουνισεν, and Vulg. congessit, *he heaped up*; which interpretation seems very well to agree with the circumstances of the story. Comp. שבט and צבת. Once, Ruth ii. 14.

צבע

To form longish lines, or *streaks*, or such as are *longer* than they are broad (q. d. oblongare), or *to be of an oblong shape*.

I. As a N. אצבע, plur. אצבעות, *a finger* or *toe*, from its *longish* or *oblong* form. Exod. xxix. 12. 2 Sam. xxi. 20. 1 Chron. xx. 6.

---

* Advantage and Necessity of the Christian Revelation, part i. ch. iii. Comp. Eusebius, Præparat. Evangel. lib. iii. cap. 2; Selden, De Diis Syris, Proleg. cap. 3; Vossius, De Orig. & Prog. Idol. lib. ii. cap. 30.

† Is not the Bacchanalian exclamation ΕΥΟΙ ΣΑΒΟΙ, *EVOE SABOI*, an evident corruption of this title of the true God?

‡ *Ils se rassemblent en troupes*, says Mons. Buffon, Hist. Nat. tom. x. p. 232, 12mo. and Shaw's Travels, p. 415, says the *gazelle* or *antelope* is a *gregarious animal*.

§ Nat. Hist. of Aleppo, p. 54.

II. *To streak* or *stripe.* As a N. or participle pass. צבע *a stripe* or *striped.* occ. Jud. v. 30. As a N. mas. plur. צבעים *stripes.* occ. Jud. v. 30.

III. As a participial N. צבע or צבוע *the hyæna,* so called from the dark *stripes* or *streaks* with which his colour is variegated. occ. 1 Sam. xiii. 18. Jer. xii. 9. So in the former passage Aquila renders the word * ὑαινων, and the LXX in the latter ὑαινης; where indeed צבוע is strictly the participle paoul, and consequently עיט צבוע *the streaked* or *striped wild beast;* for though עיט be generally used for *rapacious birds,* yet there seems no reason why it may not signify also a *beast of prey.* It appears from 1 Sam. xv. 19. xxv. 14, that the V. עט is applicable to men *rushing* or *flying upon,* either in deed or word. The learned Bochart, who proposes the interpretation of עיט צבוע by the *hyæna* or *variegated wild beast,* excellently and at large defends it, and thus translates Jer. xii. 9. *Is then my heritage* (people) *to me* (as) *a* fierce hyæna? *Is there a wild beast all around upon her?* i. e. the land of Canaan. The judicious reader cannot help remarking how well the verse according to this translation agrees with the context both preceding and following, and for farther satisfaction I refer him to Bochart himself, vol. ii. 830, & seq. See also Busbequius, De Legat. Turc. epist. lib. i. p. 83, 84; Buffon, Hist. Nat. tom. viii. p. 325, 12mo.; and Bruce's Travels, vol. v. p. 107.

The Arabic name for the *hyæna* is צבע pronounced *dsabuon,* and in Barbary they still call the *hyæna* dubbah, which is a plain corruption of the Heb. צבע. See Shaw's Travels, p. 173.

The *hyæna* and its peculiar enmity to *dogs* is mentioned in Ecclus xiii. 18, (where see Arnald's note). But this apparent enmity probably arises from its excessive fondness for the flesh of these animals. See Bruce, as above, p. 119, 120.

IV. Chald. In Aph. *to wet, moisten, imbue.* occ. Dan. iv. 22. In Ith. הצטבע, צ and ת being transposed, and the letter changed into ט, *to be wetted.* occ. Dan. iv. 12. v. 21. So the Vulg. render it by tingi, infundi, infici, and the LXX in the last passage by ιβαφη. Is not the Chaldee צבע in this sense a dialectical variation of the Heb. שבע *to saturate,* as we say, *with moisture?*

צבר

To collect, gather together, heap up. Gen. xli. 35. Exod. viii. 14. Job xxvii. 16, & al. As a N. mas. plur. צברים *heaps.* occ. 2 K. x. 8.

Der. *To jabber.* Qu?

צרת

Occurs not as a V. in Heb. but in Arabic signifies, *to take hold,* or *hold tight in the hand,* "prehendit, astrinxit manu." Castell. As a N. mas. plur. צבתים *handfuls* of corn gathered in reaping. So Vulg. manipulis. Once, Ruth ii. 16. Thus it is distinguished from עמרים *the sheaves* mentioned ver. 7 and 15.

צדא

Hence הצדא, with ה interrogative prefixed. Once, Dan. iii. 14, *Is it true?* So Theodotion, Vulg. and almost all the ancient versions, as if הצדא were a dialectial variation of הצדק *is it just* or *true?* The Samaritans, says Castell, very often use א for ק, and the Babylonians, from whom many of them were descended, might probably do the same. Others explain it, *is it of set purpose,* or *designedly?* The sense of the Chald. צדא being a little varied from that in which צדיה is used, Num. xxxv. 20, 22. The reader may find other interpretations in Pole's Synopsis, but the most probable seems one of the two here proposed.

צדה

With a radical, but mutable or omissible, ה.

The reduplicate צדד in Chaldee signifies *to look sideways,* &c. and in Arabic, *to turn away.*

I. As a N. צד *the side* of any thing. Gen. vi. 16. Exod. xxv. 32. Num. xxxiii. 55, & al. freq. Deut. xxxi. 26, *Take this book of the law, and place it* הצד by the side *of the ark of the covenant of Jehovah your Aleim, that it may be there for a witness against thee.—By the side of the ark,* "in some chest by it (for there was nothing *in* the ark, but the two tables of the law, 1 K. viii. 9). This was the book that was found 2 Kings xxii. 8." Clark's note.

Hence Eng. *side, sidle.*

II. As N. מצד, fem. מצדה and מצודה, *a narrow pass* or *defile, enclosing* and *protecting* on each *side, a strong hold.* See 1 Chron. xii. 8. Jud. vi. 2. 1 Sam. xxii. 4, 5. The LXX render it several times by στενοις *narrow defiles, straits.* Also, as a N. mas. plur. מצודים *works enclosing,* and *straitening* a besieged city. Eccles. ix. 14. Comp. Isa. xxix. 3. Luke xix. 43.

III. In Kal, retaining the radical ה final, *to be in wait, to watch on the side* of one. q. d. laterare. Vulg. insidiari. occ. Exod. xxi. 13. 1 Sam. xxiv. 11 or 12; in which latter passage our translators render it *huntest,* according to the following sense. As a N. fem. צדיה *a lying in wait.* Num. xxxv. 20, 22. As a N. mas. plur. צדים *insidious, watchful enemies,* or *hunters.* Jud. ii. 3. Comp. צידים Jer. xvi. 16.

IV. *To come* or *steal sideways* upon one's game, whether beast or bird, *to catch* or *take* in this manner. Gen. xxvii. 3, 33. Lev. xvii. 13. Lam. iii. 52, & al. Comp Job x. 16. It is also used spiritually for *catching* or *insnaring* souls or persons. Ezek. xiii. 18, 20, 21. Comp. Gen. x. 9. In Niph. *to be hunted,* spoken of cities, "as a forest of beasts is said to be hunted" (Bate), and so their inhabitants taken or destroyed, as it follows in the text. occ. Zeph. iii. 6. As a N. ציד *a catching* or *taking* of prey or game. Gen. xxv. 27. Also, *game taken, venison.* Gen. xxv. 28. xxvii. 7, 19, & al. Comp. Job xxxviii. 41. As a N.

* But it should be remarked that the Chaldee Targum on 1 Sam. xiii. 18, explains צבעים by אפעיא *vipers.* And it is very probable that in that text צבעים means either *vipers,* or some *party-coloured serpents,* of which Bochart shows there are several sorts, and one in particular called by the Greek ὑαινα *hyæna,* no doubt from its *streaked* skin. See Bochart, vol. iii. 395.

Digitized by Google

mas. plur. צידים *hunters.* Jer. xvi. 16. As Ns. מצוד fem. מצודה *an instrument used in catching yame* or *prey, a toil, a net, a snare.* Job xix. 6. Eccles. vii. 26. ix. 12. Ezek. xii. 13. Hence,

V. As nouns ציד fem. צידה and צדה, *victual* or *provision*, in general. Josh. ix. 5, 11. Gen. xlii. 25. & al. And hence once as a verb in Hith. הצטיד (for הצתיד, צ and ת being transposed, and the latter changed into ט) *to provide oneself, take for provision.* Josh. ix. 12.

צדד in the reduplicate form, *to hunt repeatedly, frequently*, or *continually*. occ. Ezek. xiii. 18, 20.

צדק

I. As a noun צדק, fem. צדקה *just, justice, righteousness, right.* (2 Sam. xix. 28 or 29.) freq. occ. Lev. xix. 36, *scales of* צדק justice, *weights of* צדק justice, *an epha of* צדק justice, *an hin of* צדק justice, *shall ye have.* Comp. Deut. xxv. 15. Job xxxi. 6. Ezek. xlv. 10. In these passages the idea of the word is plainly given, and we are directed to take it from the *equal poise* of a balance, or the *equality* of weights and measures. So among the Romans "*Justice* was represented by a person with a *balance* or *pair of scales* in her hand, exactly even." Spence's Polymetis, Dialogue x. p. 138. Comp. Ps. lxii. 10. Dan. v. 25, 27. Mat. vii. 2. Luke vi. 38. Joel ii. 23. *He hath given you the former rain* לצדקה in just quantity.

II. In Kal, *to be just, of full weight* or *measure*, in a moral or spiritual sense. Job ix. 2, 15. xxxiii. 12. xxxv. 7, & al. Also, *to justify, make just.* Job ix. 20. xxxii. 2. xxxiii. 32. xl. 3. & al. *to justify comparatively* with another less righteous, Jer. iii. 11. Ezek. xvi. 51, 52. In Hiph. *to justify, pronounce just.* Deut. xxv. 1. Prov. xvii. 15. Also, *to do justice to.* 2 Sam. xv. 4. 1 K. viii. 32, & al. In Hith. הצטדק (for התצדק, צ *and* ת being transposed, and the latter changed into ט, as in הצטיד under צוד XV.) *to justify oneself.* occ. Gen. xliv. 16. As a noun צדיק *a justified person, one who obtains the effect of being justified, just, of full weight* or *measure in the estimation of divine justice.* Gen. vi. 9. vii. 1, & al. freq.* Also, a title of Christ, *the justifier, he who being just*, or *of full weight, himself makes others just* or *gives them weight* also. See inter al. Isa. xlv. 21. liii. 11. Zech. ix. 9. Comp. Jer. xxiii. 5 or 6. xxxiii. 15. Mal. iv. 2. Acts iii. 14. vii. 52. xxii. 14. Rom. iii. 21—26. ix. 30. x. 3. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. And on this whole root see Hutchinson's Works, vol. vi. p. 186—193, and Bate's Critica Hebræa.

DER. Perhaps Lat. *judex, judico*, whence Eng. *judicious, judicial, judicature*, French *juge, jugement*, Eng. *judge, judgment*, &c.

צהב

I. In Hiph. *to shine, glare, be resplendent.* occ. Ezra viii. 27. So LXX στιλβοντος, and Vulg. fulgentis. Symmachus likewise renders the noun by στιλβης *splendour*, in Lev. xiii. 36.

II. As a noun צהב *yellow*, from the *glare* or *vividness* of that colour. occ. Lev. xiii. 30, 32, 36. So LXX ξανθος, and ξανθιζων *yellow* and *yellowish*, and Vulg. flavus. Comp. חזב.

צהל

I. In Hiph. *to cause* or *make to shine.* occ. Psal. civ. 15. So Symmachus στιλβειν *to shine, glister.*

II. In Kal, *to neigh* like a horse. occ. Jer. v. 8. l. 11. As a noun fem. plur. מצהלות *neighings.* occ. Jer. viii. 16. xiii. 27. In this sense it seems to be a word formed from the sound, as *hinnio* in Latin, *neigh* and *whinny* in English. Comp. צל III. Hence,

III. *To shout, make a cheerful* or *loud cry* or *vociferation*, as men. Esth. viii. 15. Isa. x. 30. xxiv. 14. Jer. xxxi. 7, & al. Others reconcile the three senses of this word by making the radical meaning, *to cheer, exhilarate*, as Ps. civ. 15, (where indeed the LXX accordingly render it ἱλαρυναι, and Vulg. exhilaret, *exhilarate*) and thence *to make a cheerful* or *loud cry*, as horses or men. But how will Isa. x. 30, where it denotes, *to lift up the voice*, as *in fright* or *terror*, agree with this explication?

DER. French *joli*, Eng. *jolly*, &c.

צהר

To be clear, transparent. It occurs not however as a verb simply in this sense, but comp. root זהר; and hence

I. As a noun צהר *something transparent* to admit the light. occ. Gen. vi. 16. So Symmachus διαφανες.

II. As a noun mas. plur. צהרים *the noon* or *mid-day*, so LXX μεσημβρια, and Vulg. meridies; or more strictly, *the celestial fluid* or *heavens*, in the state they are in *at noon-day, clear* and *transparent.* See Deut. xxviii. 29. Job xi. 17. Psal. xxxvii. 6. Isa. lviii. 10. Comp. Dan. xii. 3. Exod. xxiv. 10. On 2 Sam. iv. 5, comp. under סך IV. Cant. i. 7, is well illustrated by Virgil's directions concerning *sheep* and *goats*, Georg. iii. lin. 331, &c.

> *Æstibus at* mediis *umbrosam exquirere vallem;*
> *Sicubi magna Jovis antiquo robore quercus*
> *Ingentes tendit ramos, aut sicubi nigrum*
> *Ilicibus crebris sacra nemus accubat umbra.*
>
> But let them panting in the *mid-day heat*
> Seek in some darksome dell a safe retreat,
> Where'er of ancient growth Jove's tree is found,
> Stretching with ample sweep his arms around,
> Or blackest grove of thickening holm-oaks made
> Frowns with the horrors of a sacred shade.
>
> NEVILLE.

III. As a noun with a formative י, יצהר *oil*, from its *transparency* or *admitting the light.* freq. occ. "Oil, says that eminent Physiologist Mr Jones, (Physiol. Disquisitions, p. 15.) is condensed when cold, into a sort of globules impervious to the light, and becomes as opaque as a solid lump of suet; but when these globules are dissolved and opened by the action of fire, *the oil not only becomes transparent, but appears as bright and shining as if the light were a natural part of its body.*" Comp. p. 222, 223. Some printed editions in Deut. vii. 13, read יצהריך plur. *oils;* but others, and among them the Complutensian, together with very many of Dr Kennicott's codices, have יצהרך singular.

* And here I would wish the reader to consider whether חסיד when applied to *sinful man* in respect of God does not, in like manner, signify *one who is a partaker of the divine exuberant benignity, one who*, in St Paul's phrase, *hath obtained* MERCY. See 2 Chron. vi. 41. Ps. xxx. 5. xxxi. 24. xxxvii. 28. l. 5. cxxxii. 9, 16, & al.

In Zech. iv. 14, Joshua the high-priest and Zerubbabel are styled בני יצהר *sons of oil*, as being *anointed with the Holy Spirit*, and made his *instruments* in re-establishing the church and state of the Jews. Comp. ver. 6, 12, and see Bp Newcome.

IV. It is once used as a verb in Hiph. Job xxiv. 11, בין שורתם יצהירו *between* or *within their walls* they make or press out oil; (comp. Sense III.) or rather, *between their walls* (with which the vineyards were enclosed, Prov. xxiv. 31.) they labour at noon-day, or bear the noon-day heat (*τον καυσωνα φερουσι*, Mat. xx. 12), which it is well known, in those hot eastern countries is, in the summer time, almost insupportable, particularly *near walls*.* Comp. Sense II.

Hence Islandic *skyr*, and Saxon *scir* clear, transparent, and Eng. *sheer*. See Lye's Junius Etymol. Anglic. Also French *jour* day, whence *journée*, *journal*, and Eng. *journey*, *journal*.

צוה

With a radical, but mutable or omissible, ה.

To command, order, ordain, give orders which may be either *impulsive* or *prohibitory*, præcipere. It is followed by the particles על, אל, and ל, but sometimes not. See Gen. ii. 16. iii. 11. vi. 22. Psal. lxviii. 29. Jer. xxxv. 6. Exod. xvi. 24. i. 22. Deut. iv. 23. xxxiii. 4. 1 K. ii. 43. Isa. v. 6. 2 Sam. xvii. 23. Isa. xxxviii. 1. As a noun צו *a precept, command.* occ. Isa. xxviii. 10, 13. Hos. v. 11. As a noun fem. מצוה plur. מצות nearly the same. Exod. xxiv. 12. Gen. xxvi. 5, & al. freq.

צוח

With a ו radical, and fixed, as in נוע and שוע.

To cry aloud, shout. occ. Isa. xlii. 11. As a noun fem. צוחה, and in reg. צוחת *a cry* or *crying out.* occ. Psal. cxliv. 14. Isa. xxiv. 11. Jer. xiv. 2. xlvi. 12.

צחה

With a radical, but mutable or omissible, ה.

I. *To be white* or *clear, to shine*, spoken of the complexion. occ. Lam. iv. 7, צחו מחלב they were whiter *than milk*; where LXX *ελαμψαν they shone*, Vulg. nitidiores *more shining, clearer*. As a noun צח *white*, so LXX *λευκος*, and Vulg. candidus. occ. Cant. v. 10.

II. *To be white, pale.* occ. Isa. v. 13, ורחמונו צחה צמה *and its multitude* is, or looks, pale *with fasting*. Here חמון being masculine, the final ה in צחה must be radical.

III. As a noun צח *clear*, spoken of heat, so Vulg. clara. occ. Isa. xviii. 4.—of a wind, *clear* and *parching*. occ. Jer. iv. 11; where Vulg. urens *burning*.

IV. As a noun fem. plur. צחות *things clear* or *plain*; or adverbially (ב being understood), *clearly*, applied to the speech, and opposed to עלגים *stammerers, stutterers*. occ. Isa. xxxii. 4; where Symmachus *τρανα perspicuous*.

V. As a noun מצח plur. fem. מצחות, *the human forehead*, from its *shining* whiteness or *smoothness*. Exod. xxviii. 38. Ezek. ix. 4, & al. freq.

VI. As a noun fem. plur. מצחת *shining plates* of metal, laminæ. occ. 1 Sam. xvii. 6.

צחח, with the second radical doubled. It occurs not as a verb in this form, but hence as nouns צחיח, *the smooth, shining top* or *summit* of a rock. occ. Ezek. xxiv. 7, 8. xxvi. 4, 14; where the LXX *λειοτριβιαν the smooth rock.* Fem. צחיחה *a shining, parched land* or *country.* occ. Ps. lxviii. 7; where Aquila *λειοτριβιαδι on the smooth rock.* Plur. mas. צחיחים *shining, rocky summits.* occ. Neh. iv. 13. Comp. Jer. iv. 11.

צחצח occurs not as a verb in this reduplicate form, but as a noun fem. plur. צחצחות *violent* or *intense heats* or *droughts*, so the French translation, les grandes secheresses. occ. Isa. lviii. 11. Comp. צחה III.

Der. Perhaps Latin *siccus* dry, whence *exsicco*, and Eng. *siccity, siccation, exsiccate, exsiccation*, &c.

צחן

Occurs not as a verb in Heb. but in Chaldee signifies, *to corrupt, contaminate*, and in Syriac the noun denotes *corrupted, polluted.* As a noun fem. in reg. צחנת *a stench, stink*; Vulg. putredo *corruption.* Once, Joel ii. 20. Comp. רבה ארבה under IV.

Der. *Stain, stink, stench.*

צחק

I. *To laugh*, or more accurately, *to move backwards and forwards*, as the sides or lungs, *in laughter.* Gen. xvii. 17, & al. freq. Comp. Ezek. xxiii. 32, לצחק *for laughing* or *laughter*, i. e. *to be laughed at*, so Vulg. in derisum *for derision.*

II. In Kal and Hiph. *to sport*, in dalliance. Gen. xxxix. 14, 17. xxvi. 8.—in joking, singing, and dancing. Exod. xxxii. 6; where the LXX *παιζειν*, which is in like manner used in the Greek writers for *dancing.* Comp. ver. 19, and Greek and Eng. Lexicon in *Παιζω*.

III. *To make sport* or *diversion, occasion laughter.* Jud. xvi. 25. Ezek. xxiii. 32. In Hiph. *to sport, jeer, mock.* occ. Gen. xix. 14. xxi. 9.

This root is nearly related to שחק (which see), as appears plainly from Jud. xvi. 25; and from a comparison of Gen. xxi. 6, with Amos vii. 9; in which latter passage יצחק Isaac is called ישחק.

Der. Lat. *jocor*, whence Eng. *joke, jocular*, &c. Also, perhaps, *jog*, and (compounded with גל *to roll*) *joggle.* Comp. under שחק.

צחר

Occurs not as a verb in Heb. but as a noun צחר *white, shining, of a bright, vivid, white colour.* occ. Ezek. xxvii. 18. Jud. v. 10. To this purpose the LXX (as cited by Basil) * *λαμπουσων*, Symmachus *στιλβουσων*, and Vulg. nitentes, *shining*.

צי

Denotes *dryness, drought.* So the LXX frequently render it by *διψων thirsty, ανυδρος without water*, and Symmachus, in Ps. lxiii. 2, by *διψαδης thirsty.* Hence Lat. *sitis* drought, thirst, and *sitio* to thirst, &c.

* Dr Russell's Nat. Hist. of Aleppo, p. 15, and Harmer's observations, vol. i. p. 167, note, and p. 458.

* Should not the common reading of the LXX *μετεμβειας*, be understood in the same sense, namely, *shining like the noon-day light?*

I. As a noun ציה *drought.* Job xxiv. 19. Also *dry, desert.* Job xxx. 3. Ps. lxiii. 2. cvii. 35. Isa. xli. 18. Zeph. ii. 13, & al. Plur. fem. ציות *dry places* or *ground.* occ. Psal. cv. 41; where LXX ανυδρους *without water.*

II. As a noun ציון *dry, parched ground.* Isa. xxv. 5. xxxii. 2. Also, *a dry heap* of earth or stones. occ. 2 K. xxiii. 17,—What הציון heap *is that which I see?*—(it is) הקבר the grave *of the man of God.* Jer. xxxi. 21, הציבי לך ציונים, or, as thirty of Dr Kennicott's codices read, ציונים—*set thee up* heaps. Ezek. xxxix. 15, *And shall raise up* (Heb. *build*) *near it* הציון a heap. Thus Bate in Crit. Heb. whom see. And to illustrate the last cited text, I add, that Dr Shaw, in the Preface to his Travels, p. x. mentions his meeting with many *heaps of stones* in several places in Barbary, in the Holy Land, and in Arabia, which have been gradually erected over travellers barbarously *murdered*; the Arabs, according to a superstitious custom among them, contributing each a stone whenever they pass by them.

III. As a noun mas. plur. ציים *inhabitants of the wilderness.* Psal. lxxii. 9. Isa. xxiii. 13.

IV. As a noun mas. plur. ציים rendered *wild beasts of the desert.* Bochart (whom see, vol. ii. 862, &c.) thinks they are most probably the *wild cats* or *cat-a-mountains*; but by the company with which they are joined, Isa. xxxiv. 14. Jer. l. 39, (though I confess this argument is of no great force) it may seem that the word rather denotes the *ravenous birds haunting the wilderness.* It may also be taken in this sense, Isa. xiii. 21, and, as I apprehend, Psal. lxxiv. 14.—*Thou hast broken in pieces the heads of leviathan,* i. e. the princes or captains of Egypt, *thou hast given him for food* לעם לציים *to the multitude of* ravenous birds. (Comp. Exod. xiv. 30.) "The final destruction of the adversaries of Messiah's kingdom is described at large under a like image, Rev. xix. 17, 18." Dr Horne. Comp. Ezek. xxix. 5. xxxii. 4. And Homer often mentions the σωκοι or *birds* as preying on the *carcasses* of the dead or slain. See Il. i. lin. 5. ii. 393. viii. 379. xi. 395. xxii. 335, 354. xxiv. 411.

V. As a noun צי, plur. צים and ציים *a decked ship* or *vessel,* which carries men and goods *dry,* as distinguished from an open boat. occ. Num. xxiv. 24. Isa. xxxiii. 21. Ezek. xxx. 9. Dan. xi. 30.

צל

To shade, shadow, overshadow, shelter.

I. *To overshadow.* It occurs not as a verb in Kal in this sense, but as a noun צל *shade, shadow.* 2 K. xx. 9. Isa. xxv. 4. So Ezek. xxxi. 3, חרש מצל *still* with shade; where LXX according to the Alexandrian MS. κυκνος ιν τη σκιαση (read σκιατη) *thick* with shade. So another Hexaplar version. Comp. under חרש V. Also, *shade, shelter, protection,* as of a house, Gen. xix. 8;—of a tree, Jud. ix. 15;—of a mountain, Jud. ix. 36;—of a gourd, Jon. iv. 6. Comp. Num. xiv. 9. Psal. xci. 1. Isa. xxx. 2. Eccles. vii. 12. As a noun fem. מצלה *a shady place* or *valley.* occ. Zech. i. 8; where LXX καταστιων *overshadowing.*

II. As a noun fem. צולה *a spread* or *extent* of waters *covering* a large bottom. occ. Isa. xliv. 27. As a noun fem. מצולה, in reg. מצולת, nearly the same. Exod. xv. 5. Job xli. 23. Psal. cvii. 24, & al. Comp. below צלל II.

III. As a word formed from the sound, *to ring, tingle,* or *sound,* as the ears in violent surprise or fright. So Vulg. tinnio. Thus the Lat. *tinnio,* and Eng. *ring, tingle, tinkle, toll, knoll, knell,* are all formed from the sound. occ. 1 Sam. iii. 11. 2 K. xxi. 12. Jer. xix. 3. Comp. צחל II. and צלל III. below.

I place this sense rather under צל than צלה, because the verb when thus used never occurs with a final ה; and because I apprehend that in 1 Sam. iii. 11, תצילנה the reading of twenty-one of Dr Kennicott's codices, and not תצלינה, is the true one, as in 2 K. xxi. 12. Hence

IV. As a noun fem. plur. מצלות *bells.* occ. Zech. xiv. 20. But perhaps, as Mr Harmer* has remarked, the word in this text rather means, as the Targum explains it, *coverings, caparisons, warlike trappings;* for though the modern easterns in their journeys fix *bells* upon their *camels,* it does not appear that they ever deck their *horses* in this manner. Niebuhr however, Voyage de l'Arabie, tom. i. p. 96, mentions the *little bells* which they fasten to their *mules* as well as to their *camels.* So tom. ii. p. 107. And comp. Harmer's Observations, vol. iii. p. 283.

V. As a verb fem. plur. מצלתים *cymbals.* So the LXX most commonly render it κυμβαλα. These were *two convex plates of brass* or *other metal,* which being struck against each other produced a hollow *ringing* sound. 1 Chron. xiii. 8. xv. 19, & al. See Shaw's Travels, p. 204.

צלל I. *To be overshadowed.* occ. Neh. xiii. 19; where Eng. translat. "*began to be dark.*"

II. *To be overflowed, overwhelmed, covered with water.* occ. Exod. xv. 10.

III. *To sound, quaver,* as the lips of a person in terror. occ. Hab. iii. 16; where Vulg. contremuerunt *trembled.* Comp. above צל III.

צלצל I. *To overshadow exceedingly,* or *very much.* occ. Isa. xviii. 1, where Aquila σκια *shadow.* Comp. under כנף IV.

II. As a noun צלצל *the locust,* so called, according to Bochart, vol. iii. 446, from their sometimes flying in such swarms as to *obscure* the sun, and *darken* the air. occ. Deut. xxviii. 42.

III. As a noun mas. plur. צלצלים *a kind of cymbals.* occ. 2 Sam. vi. 5. Ps. cl. 5. See above צל V.

IV. צלצל דנים Job xl. 31, or xli. 7. Rendered fish-*spears;* but the Heb. root צל seems to have no connexion in sense with *spears.* Various have been the interpretations proposed of this very difficult text. In order to clear it, I would first observe (with Gusset) that the Heb. phrase מלא ב may mean *to insert, place,* or *set in,* as Exodus xxviii. 17; and then that the Chaldee Targum on this verse

Digitized by Google

* Observations, vol. i. p. 469.

runs literally thus: *Is it possible that thou shouldst place his skin in the booth* or *booths* (Heb. שכרת) *and his head* בכנרנא דכוכיא in the shed or hut for fish? So Vulg. gurgustium piscium. The Heb. צלצל דגים then may be rendered, agreeably to the idea of the Hebrew צל, *a booth* or *hut for fish*, or rather *of the fishermen*, and the whole verse may refer, as Gusset has observed, to the fishermen's custom of hanging up in their *huts* the *skins* or *heads* of the strange or monstrous fishes they had taken, as hunters did those of wild beasts, and as our fox-hunters still nail up against the stable-door the *heads* of the foxes they have killed.

צלא Chald.

In Aph. *to pray, supplicate.* occ. Ezra vi. 10. Dan. vi. 10. The Targum often uses it in the same sense.

צלה

With a radical, but mutable or omissible, ה.

To roast, toast, or *bake* by fire. occ. 1 Sam. ii. 15. Isa. xliv. 16, 19. As a noun צלי *roasted, roast.* occ. Exod. xii. 8, 9. Isa. xliv. 16.

Hence Saxon *swælan,* to burn, sear, and Old Eng. *to sweal* or *swele,* which is still preserved in *sweling* a hog, whence *swelter, sweltry, sultry.* Also perhaps *a swallow,* a summer bird.

צלל As a noun צלול *a baked cake,* of bread namely. occ. Jud. vii. 13; where Aquila and the LXX according to an Hexaplar copy, ἐγκρυφίας, and Vulg. subcinericius, *baked under the coals.* Comp. under עג.

צלח

I. *To pass on, advance, go forwards,* as men, 2 Sam. xix. 17 or 18.—as fire, Amos v. 6. So Targum ירדלק כאשתא press upon, pursue, *as fire.* Comp. דלק.

II. With the particle על following, *to come upon* a man, as the Spirit of God. Jud. xiv. 6. 1 Sam. x. 6, & al. With אל following—as an evil spirit. 1 Sam. xviii. 10.

III. *To proceed* or *go forward, to prosper.* Isa. liii. 10. Jer. xii. 1. In Hiph. the same. 1 K. xxii. 12. 2 Chron. xx. 20. Also *to make* or *cause to succeed* or *prosper.* Gen. xxiv. 21, 40. Neh. i. 11.

IV. With ל following, *to be profitable* or *good for.* Jer. xiii. 7, 10. Ezek. xv. 4.

V. *To prosper, thrive,* as a tree or plant. Ezek. xvii. 9, 10. In Hiph. *to cause to prosper, bring to maturity.* Ps. i. 3; where it is plain, from the structure of the sentence, that the latter part of the verse strictly refers to the *tree.*

VI. Chald. In Hiph. or Aph. *to prosper.* Dan. vi. 28, & al. Also, *to cause to proceed* or *prosper, to promote.* Dan. iii. 30.

VII. As a noun fem. צלחה, plur. צלחות. occ. 2 K. xxi. 13. 2 Chron. xxxv. 13. Prov. xix. 24. xxvi. 15. In Chron. it is mentioned as something in which they seethed the sacrifices, but in the three other passages, particularly in the two last, as something in which the meat was served up. It must therefore mean *a pan, a stewpan,* or something of that kind, and seems to have its Heb. name from its *passing* or *being advanced* from the fire to the table. Prov. xix. 24, *The slothful man hideth,* or *plungeth his hand* in the pan, *and will not so much as* (chap. xxvi. 15, *it irketh* or *grieveth him to*) *bring it to his mouth again.* To illustrate which passages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats.** Comp. Mat. xxvi. 23.

As a noun fem. צלחית the same. occ. 2 K. ii. 20.

צלם

Occurs not as a verb in Heb. but in Syriac signifies *to figure, delineate, form, fashion,* "figuravit, pinxit, finxit." Castell.

As a noun צלם.

I. *An external form, image.* See Num. xxxiii. 52. 1 Sam. vi. 5. 2 K. xi. 18. Ezek. vii. 20. *A picture, a portrait.* Ezek. xxiii. 14. In Chald. *a form.* Dan. iii. 19. Also, *an image, a statue,* Dan. ii. 31. iii. 1.

II. *An image, delineation, adumbration.* See Gen. i. 26. v. 3. That the *image of God* mentioned in the former of these passages consisted principally *in righteousness and true holiness* seems evident from Eph. iv. 24. Col. iii. 10. The tradition of man's being created *in the image of God,* or *of the Gods,* was preserved among the Roman heathen till the coming of Christ. Thus Cicero De Leg. lib. i. cap. 22. "*Qui se ipse norit, primum* aliquid *sentiet se habere* divinum, ingeniumque in se suum, sicut simulachrum aliquod, dedicatum *putabit.* He who knows himself will in the first place perceive that he is possessed of something *divine,* and will think that *the mind within him was dedicated like a sacred image;*" and Ovid, who lived till A. D. 17, in still plainer terms, Metam. lib. i. lin. 83, says that † *Prometheus,* that is, *the Divine Counsel* (comp. Gen. i. 26.) *formed man after the image of the gods, who govern all things.*

Finxit in effigiem moderantum cuncta deorum.

Comp. under דמה II. and Greek and Eng. Lexicon under Ἀνθρωπος.

III. *A mere image, a phantasm, a vain show* or *appearance, seeming to be something real and substantial,* but not deserving that character. occ. Ps. xxxix. 7. lxxiii. 20, *Like as a dream when one awaketh* (*so*) *O Lord,* בעיר *at* (*thy*) *awaking* (to vengeance namely, comp. Ps. vii. 7. lxxviii. 65.) צלמם תבוה *thou shalt despise* their vain show or fantastic prosperity. As to the former text, there is a passage nearly resembling it in Sophocles, Ajax, lin. 126, 7.

Ὀρῶ γαρ ἡμας οὐδεν ὀντας αλλο πλην
ΕΙΔΩΛ' ὁσοι περ ζωμεν, η κουφην σκιαν.
I see all we who live are nothing else
But empty *phantasms* or shadows vain.

And Shakspeare may illustrate both texts.

—"We are such stuff
As dreams are made of; and our little life
Is rounded with a sleep."
TEMPEST, act iv. scene I.

IV. As a noun צלמות *shadow of death.* See among the Pluriliterals.

* See Shaw's Travels, p. 232; Niebuhr, Description de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188; Harmer's Observations, vol. i. p. 289; and Complete System of Geography, vol. ii. p. 304, col. 3.

† Προμηθευς from προμηθευομαι *to provide, take counsel beforehand.*

צלע

To be or *go on the side.*

I. As a noun צלע plur. צלעת, *a rib*, q. d. a *side-bone*. Gen. ii. 21, 22, where LXX and Theodotion πλευρα, and Vulg. costa, *a rib*. Comp. ver. 23.

II. As a noun צלע *a side* or *lateral extremity*. Exod. xxv. 12. 2 Sam. xvi. 13. Job xviii. 12 & al. freq.

III. As a noun mas. plur. צלעים is used for the *sides* or *leaves* of a double wicket. 1 K. vi. 34. Comp. under קלע III.

IV. As a noun צלע *a side-room*. 1 K. vi. 5, 8, & al.

V. As a noun fem. plur. צלעות *boards lining the side of a room*, q. d. *ribs*, so LXX πλευραις. 1 K. vi. 15, 16.

VI. As a verb in Kal, *to lean* or *slip on one side, to halt in walking*, q. d. *to sidle*. Gen. xxxii. 31. Mic. iv. 6, 7. Zeph. iii. 19. As a noun צלע *a slipping aside, a halting*. Ps. xxxv. 15. xxxviii. 18. Jer. xx. 10, & al.

Der. *To slink, to sling.* Qu?

צם

The idea seems to be *empty, meagre, thin*, or the like.

I. *To be empty of*, or *abstain from, meat and drink, to fast*. freq. occ. See Jon. iii. 5, 7. Ruth ii. 9. Jud. iv. 19. In the last cited text however the Complutensian edition, and very many of Dr Kennicott's codices read צמאתי. As a noun צום *a fast, fasting*. 1 K. xxi. 9. Ps. xxxv. 13, & al. As a noun fem. צמה *emptiness, thirst*. occ. Isa. v. 13, according to the reading in Forster's Bible; but the Complutensian and Walton's Polyglott, together with very many of Dr Kennicott's codices, read צמא

II. As a noun fem. in reg. צמה rendered *locks*, of hair namely, but more probably signifies *a thin veil* of gauze or the like covering the face. occ. Cant. iv. 1, *Thy eyes* (*are those*) *of doves* מבעד לצמתך *behind* thy veil; so ver. 3, and ch. vi. 6; where Symmachus καλυμματι *the veil*. Isa. xlvii. 2, גלי צמתך *remove* thy veil; so LXX αποκαλυψον το κατακαλυμμα σου. (Comp. Isa. xxii. 8, under סך I.) Symmachus in Cant. iv. 3. vi. 6, likewise renders it by καλυμματι *a veil*. It is well known that the women of any character and condition in the East to this day always appear *veiled* before men. "The most essential part of the dress of the women in the East," says Niebuhr, Voyage de l'Arabie, p. 134, "seems to be the *veil, with which they cover their faces*, when a man approaches them:" and in his xxiiid plate, No. 48, he presents us with the head of a female whose face is partly visible through a *thin transparent veil*. Comp. Dr Russell's Nat. Hist. of Aleppo, p. 114; Observations on the Turks, p. 213; and Potter's Antiquities, book iv. ch. xiii. p. 339, 340, 1st edit. and under סך I.

צמם occurs not as a verb but as a noun sing. צמים (of the same form as תמים from תם) *a starveling, a man almost starved with hunger and thirst, a meagre wretch*. occ. Job v. 5. xviii. 9; in both which passages, particularly the former, there seems a manifest allusion to the *half-starved* Arabs of the desert, who were always ready for plunder as their descendants still are to this day. Such *starvelings* are thus described by Volney, Voyage, tom. i. p. 357, French edit. "These men are smaller, leaner, and blacker than any of the Bedoweens yet known. Their wasted legs had only tendons without calves. Their belly was glued to their back.—In general the Bedoweens are small, lean, and swarthy, more so however in the bosom of the desert, than on the borders of the cultivated country. p. 358, where see more.—One may even say that the common Bedoweens live in habitual *misery* and *famine*. p. 259." In Job v. 5, Aquila renders צמים by διψωντες and Vulg. by sitientes, *thirsty*, in the plur. and Symmachus. I think more justly, διψων *thirsty* in the singular, which since צמים is joined with שאף *swallow up*, and placed in apposition to רעב *hungry*, seems nearly right; but I would not confine the meaning of the word to *thirst*.

צמא

It is nearly related, in sense as well as sound, to צם, as בוא to בו, and חמא to חם.

To thirst, whether in a natural or spiritual sense. See Exod. xvii. 3. Ps. xlii. 3. lxiii. 2. As a noun צמא *thirsty*, whether naturally or spiritually. 2 Sam. xvii. 29. Isa. xliv. 3. lv. 1. Also, *thirst, drought*, whether bodily or spiritual. See Deut. xxviii. 48. Amos viii. 11. So fem. צמאה. occ. Deut. xxix. 18 or 19. Jer. ii. 25. As a noun צמאון *dry, thirsty land* or *ground*. occ. Deut. viii. 15.* Ps. cvii. 33. Isa. xxxv. 7.

צמד

To couple or *join together, be in pairs.*

I. *To couple, be in pairs*. occ. 2 K. ix. 25,—*Remember I and you* (*were*) את רכבים צמדים *those who rode* paired, or in a pair together. Hence

II. As a noun צמד *a pair* or *couple* of horsemen, Isa. xxi. 7.—of asses, Jud. xix. 3, 10. —of mules, 2 K. v. 17.—of oxen, 1 Sam. xi. 7. 1 K. xix. 19. Whence

III. As a noun צמד *an acre* of land, i. e. as much land as *a pair* of oxen will plough in a day. For the same reason *an acre* is called in Lat. jugerum, from jugum *a yoke*, of oxen namely. occ. 1 Sam. xiv. 14. (where see Vulg.) Isa. v. 10.

IV. *To couple, join, fasten*, as a sword. As a participle Huph. occ. 2 Sam. xx. 8; where LXX ἐζευγμενην *joined*. As a participial noun צמיד *something joined* or *fastened to another*. occ. Num. xix. 15, צמיד פתיל *something fastened* with a thread. Vulg. ligaturam *a binding*, LXX δεσμον καταδιδεται *a bandage* or *string is bound*, Eng. translat. *a* "*covering bound*," which seems to be what is implied. Comp. Lev. xi. 32.

V. As a noun צמיד *a bracelet* (so LXX ψελιον, and Vulg. armilla) the two ends of which, when worn, are *joined* or *fastened together* with a hasp or the like. Gen. xxiv. 22. Num. xxxi. 50, & al.

VI. In Niph. With ל following, *to be joined*

* See Vitringa, Observat. Sacr. lib. v. cap. 15, § 6.

Digitized by Google

to, as to an idol, by attending its worship. occ. Num. xxv. 3, 5. Psal. cvi. 28.

VII. In Hiph. *to couple, join, connect together*, as deceit. occ. Ps. l. 19, *Thy tongue* תצמיד connected together *deceit;* where Vulg. concinnabat *fitted together*, and LXX περιεπλεκετο *wove together*.

> "Thy tongue to fraud has loosed the reins,
> And lie with lie *connected feigns*."
> MERRICK.

Comp. Ps. lii. 4, under חשב.

צמד

I. In Kal, *to spring, sprout*, or *shoot up*, as herbs and plants. Gen. ii. 5. xli. 6, & al. freq. In Hiph. *to cause to sprout, produce.* Gen. ii. 9. iii. 18. As a noun צמח. fem. צמחה *a sprout, shoot, produce.* Gen. xix. 25. Psal. lxv. 11, & al. צמח *the shoot* or *branch* is used as a title of the Messiah. Zech. iii. 8. vi. 12. See Mr Lowth on these texts, and comp. Isa. xi. 1, 10. iv. 2. Jer. xxiii. 5. xxxiii. 15.

II. *To grow* as the hair, which in this respect resembles vegetables. Lev. xiii. 37. Jud. xvi. 22. Ezek. xvi. 7. So in Hiph. *to cause to sprout* or *grow*, as a horn. Ps. cxxxii. 17. Ezek. xxix. 21.

III. *To spring up, arise*, as other things. See Isa. xlii. 9. lviii. 8. lxi. 11.

In 2 Sam. xxiii. 5, 6, I think, with Mr Green, Poetical Parts of O. T. p. 80, that we should read יצמיחו בליעל, כי לא, *but* or *for wicked men* shall *not* flourish. So LXX ὁτι ου μη βλαστηση παρανομος. Comp. under חרצב, and observe that in Dr Kennicott's Bible the ו is printed between the words יצמח and בליעל

צמק

To be dry without moisture. It occurs not as a verb, but

I. As a participle or participial noun mas. plur. צמקים *dry.* Spoken of the breasts. So LXX ξηρους, and Vulg. arentia. occ. Hos. ix. 14.

II. As a participial noun mas. plur. צמוקים or צמקים *bunches of dried grapes* or *raisins.* occ. 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

DER. *Smoke.* Qu?

צמר

Occurs not as a verb in Heb. but in Arabic the verb signifies inter al. *to be weak, languid* (see Castell), and the idea of the Heb. word seems to be *soft, tender*, or the like; for

I. As a noun צמר *wool*, from its *softness.* So the Eng. *wool* seems related to the Gr. ουλος *soft.* Lev. xiii. 47. Ps. cxlvii. 16, & al. And on Ps. observe that Martial, lib. iv. calls *snow* vellus *aquarum, a fleece* of waters, and Pope, Il. iii. lin. 284, mentions

> ——the *fleeces* of descending snows.

Comp. under שלג.

II. As a noun fem. צמרת *the top* or *leading shoot* of the cedar, so called from its *soft, woolly* texture. Ezek. xvii. 3, & al.

DER. *Smear.* Qu?

צמת

In Kal and Hiph. *to cut off, destroy, consume, deface.* See Lam. iii. 53. 2 Sam. xxii. 41. Ps. xviii. 41. cxix. 139; where observe that the second ת in צמתתני is used for the ד fem. See Grammar, sect. vi. 26. So the LXX frequently render it by ἐξολοθρευω, and once (Psal. xciv. 23.) by αφανιζω. In Niph. *to be cut off, consumed.* Job vi. 17. xxiii. 17. As a noun fem. in reg. צמת Cant. iv. 1, & al. See under צם II.

צמתת *to cut off, destroy*, or *consume entirely.* occ. Psal. lxxxviii. 17. As a noun צמתת *somewhat entirely cut off* or *alienated* from the owner, so as not to be restored to him at the jubilee. occ. Lev. xxv. 23. צמיתת the same. occ. Lev. xxv. 30.

DER. Saxon *smitan*, whence Eng. *smite*, &c. *smith.* Comp. under שמד.

צן

Occurs not as a verb, but the ideal meaning seems to be *pointed, sharp-pointed, picked, piercing, penetrative*, or the like.

I. As a noun mas. plur. צנים *thorn, prickles.* occ. Job v. 5. Prov. xxii. 5. Hence perhaps Lat. *sentis* a thorn, Eng. *sting, a stang,** stake.

II. As a noun fem. plur. צנות *goads* or *sharpened sticks*, such as beeves or cows were driven along with. So Vulg. contis. occ. Amos iv. 2.

III. As a noun fem. צנה, plur. צנות *a large kind of shield* or *target.* It was larger than the מגן as appears from 1 K. x. 16, 17. 2 Chron. ix. 15, 16. Comp. 1 Sam. xvii. 7, 41. Ps. v. 13. The *target* was probably thus denominated, because the middle part of it *projected* in a *sharpish* point, as some of the shields afterwards used by the Greeks and Romans did; and we are informed by the writers of their military affairs, that this *pointed protuberance* "was of great service to them, not only in repelling or glancing off missive weapons, but in bearing down their enemies; whence Martial has this allusion:

> *In turbam incideris, cunctos* umbone repellet.†
> In crowds his *pointed boss* will all *repel.*

IV. As a noun fem. in reg. צנת *the piercing cold* of snow. occ. Prov. xxv. 13. The Targums frequently use the word in this sense. Comp. under שלג. And from this noun צנה may be derived the ancient German *sne, sneu, snio*, Sax. *snaw*, and Eng. *snow.* See Junius, Etymol. Anglic.

V. As a noun ציון. See under צי II.

VI. As a noun צנה *sheep.* See under צאן; but I would just query here whether *sheep* might not be called צנה and צנא from their great *sensibility of cold*, or *being*, as it were, easily *penetrated* by it. Comp. Sense IV. and under שה.

צנן occurs not as a verb but as a noun mas. plur. צננים or צנינים *very sharp pointed thorns* or *darts.* So LXX βολιδες, and Vulg. lanceæ and sudes. occ. Num. xxxiii. 35. Josh. xxiii. 13.

צנצן As a noun fem. צנצנת *an urn* or *pot* with a wide belly, and *strait pointed* mouth, say the lexicons. occ. Exod. xvi. 33.

צנח

To throw or *drive downwards*, cum impetu demittere, defigere.

---

* See Junius' Etymol. Anglic. in STANG.

† Potter's Antiquities of Greece, vol. ii. ch. 4. p. 35, 1st edit. See also Dr Chandler's Life of David, vol. ii. p. 7, note, and the cccvth plate in Scheuchzer's Physica Sacra, where are several representations of these *pointed* shields.

I. Intransitively, *to throw oneself off*, or *light*, as from an ass. occ. Josh. xv. 18. Jud. i. 14.
II. Transitively, *to drive downwards*, as a stake. occ. Jud. iv. 21; where the LXX, according to the Oxford MS. and the Complutensian and Aldine editions, διηλασεν *drove through*, and Vulg. defixit *fixed down*.

צנם

Occurs not as a verb, but as a noun fem. plur. צנמות *hard, dry*. Once, Gen. xli. 23. Not only the Chaldaizing Jews apply צנמא for a *hard stone*, but the Samaritan version has צנמה for the Heb. חלמיש in the sense of *very hard*, and as opposed to waters, Deut. viii. 15. xxxii. 13; and the Syriac version seems to use צונמא for a *rock* or *hard stone*, Job xli. 15, where it answers to the Heb. פלח תחתית *nether millstone*.

צנע

In Niph. or Hiph. *to be modest, humble*. occ. Mic. vi. 8. As a particle paoul mas. plur. צנועים *modest, humble, meek*; so LXX ταπεινοι *humble*, and Theodotion πραεις *meek*, and Vulg. as an abstract noun, humilitas *humility*. occ. Prov. xi. 2.

צנף

I. *To turn* or *roll round* and *round*, as a ball, *to bowl*. occ. Isa. xxii. 18, twice. As a N. fem. צנפה *a circumvolution, rolling round*. occ. Isa. xxii. 18.
II. *To circumvolve, roll*, or *wrap round*, as a turband on the head. occ. Lev. xvi. 4. As a N. צניף *a turband*, which consists of a cap, and of a sash of fine linen or silk, *wound round* the bottom of the cap.* This is the usual headdress of the Turks, Persians, Arabs, and other eastern nations to this day. Thus Dr Shaw, Travels, p. 226, "The Moors and Turks (in Barbary), with some of the principal Arabs, wear upon the head a small hemispherical cap of scarlet cloth.—The *turbant*, as they call a long narrow web of linen, silk, or muslin, is *folded round* the bottom of these caps, and very properly distinguishes by the number and fashion of these folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another."† occ. Job xxix. 14, whence it appears that the צניף or *turband* was worn in the East as early as the time of Job; Isa. lxii. 3, according to the Keri, and very many of Dr Kennicott's codices, where it is used for the royal *turband*; Zech. iii. 5, twice, where it denotes the high-priest's. Fem. plur. צניפות *turbands*. Isa. iii. 23. As a N. fem. מצנפת *the turband*, either of the king, as Ezek. xxi. 26; or of the high-priest, Exod. xxviii. 4, & al. freq.
Der. Old German *jumpen* and Eng. *jump*.

צנק

Occurs not as a verb in Heb. but the Samaritan version uses it, Exod. xiv. 3, in the sense of *confining, shutting up*, "coarctavit, clausit." Castell. As a N. צינק *a place* or *instrument of confinement*. Once, Jer. xxix. 26; where the LXX καταρακτην *a dungeon*; so Syr. in Hexapl. εἱρκτην and Vulg. carcerem *a prison*.
Der. *Snug*. Qu?

צנר

Occurs not as a verb in Heb. and the ideal meaning is uncertain; but
I. As a N. צנור *an aqueduct, drain*, or *subterraneous passage for water*, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." Bochart. occ. 2 Sam. v. 8; where Vulg. fistulas *pipes*, French translat. le canal, and Eng. *the gutter*. Ver. 6, *And the king and his men went to Jerusalem, to the Jebusite, the inhabitant of the land; and he* (the Jebusite) *spake to David, saying, Thou shalt not come in hither* (כי אם הסירך), *except thou remove the blind and the lame* (with whom I suppose they had, in bravado and contempt of David and his men, manned their walls), *to declare*, or *meaning, David shall not come in hither*. Ver. 7, *Nevertheless David took the strong hold of Zion, the same is the city of David*. Ver. 8. *And*, or *for, David said on that day* (in which he took it namely), *Let every one smite*, or (*be*) *smiting the Jebusite, and let him reach* by, or through, the subterraneous passage *both the lame and the blind, who hate the person of David; because they said, the blind and lame* (man sing.) *shall not come into the house* or *castle*. Thus have I endeavoured fairly to construe this very difficult passage just as it stands in Forster's Hebrew Bible, without presuming either to make the least alteration in the text, or to transpose the words of it, and add an extraordinary supplement, as in our common translation; and on the 8th verse I desire it may be particularly observed, that *the lame and the blind*, i. e. the *invalids* who manned the walls, are said to be those שנאו (*who*) *hated* (אשר being understood before the V. שנאו as usual; or if with Walton's and the Complutensian Bible, and with twelve of Dr Kennicott's codices, we read שנאי *hating*, the sense will be exactly the same, without any supplement at all) נפש *the person of David*, על כן *because they said the blind and the lame* (sing.) *shall not come in hither*; which if it does not absolutely prove, makes it at least highly probable that David himself was become *lame*, and had his *sight affected*, or perhaps had *lost an eye* by the severe hardships he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this personal insult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are several other instances in history, both ancient and modern, of cities or fortresses being taken by the enemy's entering through *subterranean passages*. Thus, "all parts of Naples are copiously supplied with water by an ancient *aqueduct*, which has more than overbalanced its services by affording a passage for the besiegers to enter the city: through it Belisarius introduced soldiers that surprised the Gothic garrison; Alphonsus

* Are not the Persic *dulbend*, and Turkish *tulbend*, whence by corruption our Eng. *turband* and *turban*, derivatives from the Heb. דור *to go round* and בנט *a band?* So the Complete System of Geography, vol. ii. p. 175, explains the Persic *dulbend* by *a band that goes round*.

† For a very particular account of the modern *headdress* of the eastern nations, see Niebuhr, Voyage en Arabie, tom. i. p. 129, &c.

the first repeated the stratagem with success." 2d vol. of Swinburne's Travels in the Two Sicilies, in Annual Register for 1784, 1785. Account of Books, p. 176.* In Macpherson's Hist. of Great Britain, vol. i. p. 407, we are told "some were appointed to seize the castle of Stirling by an old *gutter* or sally-port toward Ballangwith, where no sentinels were ever placed." So our king Edward III. entered the castle of Nottingham, through a *subterraneous passage*, which is still to be seen, and surprised his mother and Mortimer. See Rapin's Hist. of England, by Tindal, vol. i. p. 413, fol. and Taylor's Concordance.

II. As a N. mas. plur. in reg. צנורי occ. Ps. xlii. 8; where the LXX καταῤῥακτων, and Vulg. cataractarum, *cataracts*; but it probably means, as rendered in our translation, those dreadful meteors called *waterspouts*; and it is no wonder that David should mention these in allegorically describing his multiplied distresses under the image of a storm at sea; since Dr Shaw, Travels, p. 333, informs us that *waterspouts* are more frequent near the capes of Latikea, †Greego, and Carmel (which last every one knows to be in Judea), than in any other part of the Mediterranean‡. So Sandys, Travels, p. 161, describing a *storm* he met with on the coast of the Holy Land near Acre. "*Spouts of water* were seen to fall against the promontory of Carmel." "Those which I had the opportunity of seeing," proceeds Dr Shaw, "seemed to be so many *cylinders of water falling down from the clouds*; though by the reflection, it may be, of these descending columns, or from the actual dropping of the water contained in them, they would sometimes *appear*, especially at a distance, *to be sucked up from the sea.*" But notwithstanding this description of Dr Shaw's, there is good reason to think that in some of those meteors called *waterspouts, a great tube* or *pipe* is formed of the matter of the whirling clouds, which somehow or other draws up, or appears even when seen near to draw up, the sea water. For "Mr De la Pyme, from a near observation of *two* or *three spouts* in Yorkshire, described in the Philosophical Transactions, gathers that the *waterspout* is nothing but a gyration of clouds by contrary winds meeting in a point or centre; and there where the greatest condensation and gravitation is, falling down into a *pipe* or *great tube*, somewhat like Archimedes' spiral screw, and in its working and whirling motion, *absorbing* and *raising the water* in the same manner as the spiral screw does, and thus destroying ships, &c. Thus, June the 21st, he observed the clouds mightily agitated and driven together; upon which they became very black, and were hurried round, whence proceeded *a most audible whirling noise*, like that ordinarily heard in a mill. Soon after issued *a long tube* or *spout* from the centre of the congregated clouds, wherein he observed a spiral motion, like that of a screw; *by which the water was raised up.* Again, August the 15th, 1687, *the wind blowing at the same time out of several quarters*, created a great vortex and whirling among the clouds; the centre whereof every now and then dropped down in shape of a *long, thin, black pipe*, wherein he could distinctly behold a motion like that of a screw, continually drawing upwards, and screwing up, as it were, wherever it touched." Thus far my * author; and if his very particular account may be depended on, Pliny was nearly right when he spake (lib. ii. cap. 49.) of a kind of storm, during which, "In longam *veluti* fistulam *nubes aquam trahit.*" The cloud draws up the water as it were *into a long pipe.*" And the *tube* or *pipe* above described I take to be the precise sense of the noun צנור in the Psalm; which difficult word may receive some farther illustration from the name of a *deep* and *rapid river* in Sicily, mentioned by Thucydides, (lib. vii. cap. 84.) and called by the Greeks Assinaros, which Bochart with great probability thinks is from the Heb. הצינור, an appellation given it by the Phenicians, who much frequented that island. See Bochart, vol. i. 543, 544.

But to return to the *waterspout.* The phenomena of this meteor are so very extraordinary, that the learned Mr William Jones (Physiological Disquisitions, p. 595, &c. which by all means see) thinks they cannot be accounted for, but by recurring to the *electrical fluid*: and I believe any intelligent and candid person who reads what he has written on this subject, will be inclined to the same opinion.

צעד

I. In Kal, *to step, walk, go forwards.* Prov. vii. 8. Jer. x. 5. Comp. Gen. xlix. 22, where Vulg. discurrerant *ran over.* As a N. צעד *a step*, Job xiv. 16. Prov. iv. 12. Ps. xviii. 37, & al. As a N. mas. plur. in reg. מצעדי *steps.* Ps. xxxvii. 23. Prov. xx. 24.

II. In Kal, *to step, march,* or *move in a pompous stately manner.* Jud. v. 4. 2 Sam. vi. 13. Hab. iii. 12. Also, in Kal, or according to the reading of the Complutensian, Forster's, and Dr Kennicott's Bible. In Hiph. transitively, *to march against, invade,* occ. Job xviii. 14, ותצעדהו למלך בלהות *and wastings, destruction, shall* march against him, *as* (comp. under ל 13.) *a king.* See Prov. xxx. 29, 31; and observe that the N. plur. בלהות is in like manner joined with the V. singular תשיגהו, having the pron. הו postfixed, in Job xxvii. 20. as a N. fem. צעדה *a stepping, marching.* occ. 2 Sam. v. 24. 1 Chron. xiv. 15.

III. As a N. אצעדה *an ornament* worn on the arm, *a chain,* so called perhaps from the *links, bars,* or *steps,* as it were, of which it consisted. occ. Num. xxxi. 50. 2 Sam. i. 10. In the latter passage it is mentioned as worn on the arm, and in the former, where it is rendered in our translation *chains,* it is spoken of as made of *gold,* and distinguished from the צמיד, which I therefore suppose was of *close work.*

* Comp. Giannone Istor. di Napoli, vol. i. lib. iii. cap. 4. p. 157, and vol. iii. lib. xxv. cap. 7. p. 262.

† The Θεων Πρόσωπον of Strabo and Ptolemy. See Maundrell's Journey, Mar. 15; Shaw's Travels, p. 273.

‡ Comp. Harmer's Observations, vol. ii. p. 188, &c.

* In New and Complete Dictionary of Arts, &c. in SPOUT, where see more.

Digitized by Google

IV. As a N. fem. plur. צעירות the same as אצעדה; so זרע and אזרע are of the same import. occ. Isa. iii. 20.

צעה

With a radical, (see Isa. li. 14. lxiii. 1.) but mutable or omissible, ה.

I. In Hiph. *to spread, stretch out, strew*, as sackcloth and ashes, occ. Isa. lviii. 5. So the LXX ὑποστρωσῃ *strew under*, and Vulg. sternere. In Niph. *to be strewed* or *spread*. occ. Esth. iv. 3. Isa. xiv. 11. The LXX render it by στρωννυω, Vulg. by sterno.

II. As a N. with a formative י, יצוע somewhat *spread out* for men to lie upon, *a bed, a mattress*. Gen. xlix. 4, & al. The LXX render it στρωμνη, and Vulg. stratum, preserving the idea of the Heb. Also, a *chamber, a bed-chamber*. So Montanus, thalamus. occ. 1 K. vi. 5, 6, 10. As a N. מצע, *a bed, a mattress*. occ. Isa. xxviii. 20; where Theodotion ὑποστρωμα. Hence,

III. In Hiph. *to spread out one's bed*, i. e. according to the eastern customs, *a mattress*. Comp. ערש. ecc. Ps. cxxxix. 8.

IV. *To strew* or *throw down*. occ. Isa. lxiii. 1. Jer. xlviii. 12. So the Vulg. renders the word in this latter passage by stratores and sternent, and the LXX by κλινοντας and κλινουσιν.

V. As a participial N. צעה *stretched out, lying along*, as a person confined in prison. occ. Isa. li. 14, The prostrate prisoner *hasteneth to be loosed*, i. e. shall be speedily loosed, comp. ch. xxxii. 4, Heb.—as a prostitute. occ. Jer. ii. 20; so the Vulg. prosternebaris.

צעצע occurs not as a V. but as a N. mas. plur. צעצעים. occ. 2 Chron. iii. 10, *And he made—two cherubs* מעשה צעצעים of overlaid *work, and overspread them with gold*. "This word expresses the manner of the workmanship, or of covering the *cherubs* with gold, to have been by *spreading* or *laying along* the gold close upon all parts.—The gold was *spread upon* the images, so as to take their exact shape or form. The sheet of gold was *spread upon* every part of the images, being made to *cover* them as the skin does the body, not like a loose garment, but conforming to the images in every point, as if it had been their outward surface; and as there were *many spreadings* upon the *many* shapings, parts, and turns of their bodies, the word (צעצעים) is very properly *doubled* and *plural*." Thus the learned Bate, in his Enquiry into the Similitudes, &c. p. 125, 126, where the reader may meet with farther satisfaction on this subject.

צען

In a Niph. sense, *to be removed, transferred*. So the Vulg. transferri. Or rather, *to be moved, shaken*. So LXX σαισθησιν. Once, Isa. xxxiii. 20, where see Vitringa.

צעף

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. צעיף *a kind of veil*. So LXX διασεσεν, and Vulg. pallium. occ. Gen. xxiv. 65. xxxviii. 14, 19. See Harmer's Observations, vol. iv. p. 483.

צעק

I. In Kal, and Hiph. *to cry out* or *aloud, to exclaim*. Gen. xxvii. 34. 2 K. ii. 12, & al. freq. It is applied figuratively to the blood of a murdered person. Gen. iv. 10.—to the heart. Lam. ii. 18. As a N. fem. צעקה *cry, clamour, vociferation*. Exod. xi. 6. xii. 30, & al. freq.

II. In Kal, *to convoke, call together by proclamation*. 1 Sam. x. 17; where LXX παρεγγυαν, and Vulg. convocavit *convoked*. In Niph. *to be convoked, assembled by proclamation*. Jud. vii. 23, 24, & al. Comp. זעק.

צער

Denotes *smallness, littleness, meanness*. As a V. *to be little, mean, vile*. occ. Job xiv. 21. Jer. xxx. 19; in both which passages it is opposed to כבד *glorious*. As nouns צער and צער *little*. Jer. xiv. 3. Zech. xiii. 7. צעיר *little, small, young*. Gen. xix. 34. xliii. 33. Josh. vi. 26. Isa. lx. 22. מצער *small, little*. Gen. xix. 20. Also, *a little time* or *while*. Isa. lxiii. 18. Fem. in reg. צערת *littleness, youth*. Gen. xliii. 33. Comp. וער, Micah v. 1 or 2, and thou Bethlehem Ephrata צעיר (though) little, להיות (*art*) *to be among the thousands of Judah*, i. e. considerable among them; and *art* is to be understood before להיות in the former part of the verse, as *he who is* in the latter. Comp. under ל 21.

צפד

To adhere, stick close; where LXX ιπαγη (from πηγνυω) *was fixed*, and Vulg. adhæsit *adhered*. Once, Lam. iv. 8. In Arabic the word is used for *binding hard* or *close*.

Der. *Spot*. Qu?

צפה

With a radical, but mutable or omissible, ה.

In general, *to overspread*.

I. In Kal, *to overspread, overlay*, as with gold, brass, wood, precious stones. See inter al. Exod. xxv. 11. xxvii. 2. 1 K. vi. 15. 2 Chron. iii. 6. As a participle Huph. מצפה *spread over*. occ. Prov. xxvi. 23. As a participial N. צפוי *somewhat overspread, an overlaying, covering*. Exod. xxxviii. 17, 19. Num. xvi. 38, 39. Isa. xxx. 22, *And ye shall defile*, or *treat as defiled* צפוי the overlaying (Vulg. laminas *the plates*) *of thy carved images of silver, and the dress of thy molten image* (or *metalline case*) *of gold*. Comp. under נסך IV. So LXX in the two last cited texts στιβιμα.

II. As a N. fem. צפה *a covering* or *shell*. occ. 2 Chron. iii. 15; where it is rendered *chapiter*, and by comparing this text with 1 K. vii. 16, evidently appears to be only another name for the כתרת or *hemispherical crown* which was placed on the top of each of the pillars in the porch of Solomon's temple. Comp. under כתר III.

III. As a N. צוף, plur. צופים *a honeycomb, the waxen cells spread over* the honey. So LXX κηριον, and Vulg. favus. occ. Ps. xix. 11. Prov. xvi. 24.

IV. In Kal, *to overspread, overflow*, as waters. occ. Lam. iii. 54. So LXX ὑπεβιβυχυθη, and Vulg. inundaverunt. In Hiph. *to cause to overflow*. occ. Deut. xi. 4; where LXX επεκλυσε *overflowed*, and Vulg. operuerit *covered*. And observe that in this text הציף in Hiph. with י inserted before the ף, is of a

similar form with יעיב from עבה, Lam. ii. 1. As a noun fem. in reg. צפת *an overflowing*, as with blood. occ. Ezek. xxxii. 6, *And I will drench* צפחך ארץ *the land of thy* overflowing (i. e. thy land which is regularly *overflowed*, by the Nile namely, on which its fertility depends. Targ. ארעא דהכיתא *thy* fat *land*) *with thy blood, even to the mountains*, by which Egypt was bounded to the east and west.

V. *To overspread, float upon the surface*, as a solid substance in swimming. occ. 2 K. vi. 6, *And the iron* יצוף floated. So LXX επεπολασεν, and Vulg. supernatavit.

VI. In Kal, *to spread*, as it were, *the sight over, to oversee, survey, look around, contemplate, watch*. See Ps. lxvi. 7. Prov. xv. 3. xxxi. 27. Jer. xlviii. 19. Nah. ii. 1, or 2. Hab. ii. 1. Gen. xxxi. 49. It is applied figuratively to a tower, as *looking* is in English, *βλεπειν in Greek. Cant. vii. 4 or 5. As a participle or participial noun צפה of the like form as בהר, ענן, and others, *watched for, spied out*. occ. Job xv. 22, *He believeth not that he shall return out of darkness*, וצפוי הוא אלי חרב *but* (*believeth that*) *he himself* (*is*) watched for *by*, or spied out *for, the sword*. Comp. Ps. xxxvii. 32, and Scott on Job. As a participial noun צפה *a person who looks around, a watchman*. 2 Sam. xiii. 34. xviii. 24, & al. freq. מצפה plur. in reg. מצפי the same. Isa. xxi. 6. Mic. vii. 4. Also, *a place for viewing* or *watching, a watch-tower*, specula. 2 Chron. xx. 24. Isa. xxi. 8. As a noun fem. צפית *a viewing* or *watching*. Isa. xxi. 5. Lam. iv. 17.

Hence old French *espier* (whence *espion*), and Eng. *espy, spy*.

צפצף *to look about accurately* or *curiously*. It occurs not as a verb in this sense, but hence as a noun fem. צפצפה *curious circumspection, looking about with great caution* and *circumspection*. LXX εκβλεπομενον *looked on*. occ. Ezek. xvii. 5; where observe that it is used adverbially for *very circumspectly*, ב being understood as usual. Comp. צפה VI.

II. In Kal and Hiph. *to chirp, peep*, or *twitter*, as birds. occ. Isa. viii. 19. x. 14. xxix. 4. xxxviii. 14. In this sense it is plainly a word formed from the sound, as the Lat. *pipio*, and Eng. *peep, chirp, cherrup, twitter*. Comp. under צל III. and צהל II. and see Bochart, vol. iii. 149.

צפח

Occurs not as a verb, and the ideal meaning is uncertain, but

I. As a noun fem. צפחת *a pitcher* or *jar*, to hold water or oil. 1 Sam. xxvi. 11. 1 K. xvii. 12, & al.

Hence Gr. *σκυφος*, Lat. *scyphus*, a jug.

II. As a noun fem. צפיחת *a pitcher-cake*, i. e. *a cake baked* by spreading it on the inside of *a pitcher* heated for this purpose, as is * still sometimes practised by the Arabs. Exod. xvi. 31.

צפן

I. *To hide, conceal*. Exod. ii. 2, 3. Josh. ii. 4. Com. Job xvii. 4. In Niph. *to be hidden, concealed*. Jer. xvi. 17.

As a participial noun צפון

1. *A secret place*, adytum, Ezek. vii. 22, where it plainly means the *holy of holies*.

2. It seems to be used for the *condensed circumference* of the heavens, (comp. under עבה V.) Quod tegit omnia cœlum, as Ovid expresses it, Metam. lib. i. lin. 5, or as Cicero, De Nat. Deor. lib. ii. cap. 4. Omnia cingens, et coercens cœli complexus,—extrema ora et terminatio mundi. Job xxvi. 7, נטה צפון על תהו *spreading* the (circumferential) covering *over*, or *upon, the liquid air*, or *the loose fluid matter* of the heavens (comp. Job vi. 18.) which is not ill expressed in Macrobius Saturnal. lib. i. cap. 21, by cœli, cujus ambitu continetur aër: *the cope* or *vault of heaven, within whose compass the air is contained*.

II. It is applied to *winking* or *half-closing* the eyes, in order to see more distinctly. occ. Ps. x. 8, *His eyes* יצפנו are winked *against the afflicted*. The LXX translation απεβλεψαν εις, and Vulg. respiciunt in, *look at, behold*, give the general sense, but not the beautiful image expressed in the Hebrew.

III. *To hide, lay up, reserve*, Psal. xxxi. 20. Prov. x. 14. xiii. 22. Hos. xiii. 12. In Niph. *to be laid up, reserved*. Job xv. 20. And *a number of* (i. e. *many*) *years* (of punishment namely) נצפנו *are laid up for the terrible*. So Job xxiv. 1, *Why are not stated times* (i. e. of vengeance) reserved or laid up *by the All-bountiful?* Comp. Job xxi. 19. As a participial noun צפין, or, as the Keri, and many of Dr Kennicott's codices read, צפון *hidden treasure* or *store*. Ps. xvii. 14. Mas. plur. in reg. צפוני Job xx. 26, *All kind of darkness* (*misery*) *is reserved* לצפוניו *for his* hid treasures. Unknown misery is *treasured up* for him. Comp. Rom. ii. 5.

IV. As a participial noun צפון or צפן *the north* or *northern part*, probably so named, because to our northern hemisphere of the earth the sun appears to move from east to south, and from south to west, and *towards mid-day* is at all times of the year *southerly*, whence the *north side* of a building, tree, or mountain is *usually concealed* or *hidden* from his direct rays, and is, as we express it, *in the shade*. Gen. xiii. 14. Exod. xxvi. 20, & al. freq.

Prov. xxv. 23, רוח צפון the north wind *dissipates the rain*. So in Homer, "Notus (the *south wind*) covers the mountain-tops with clouds, which it is the business of Boreas (the *north wind*) to dispel.—Boreas is rapid and violent, but serene and drying, *dispels clouds*, brings hoarfrost and snow, and is *clear, pure*, wholesome and reviving."* Comp. Homer, Il. v. lin. 524—526, and under דוב I.

As a noun צפוני *northern*. occ. Joel ii. 20.

V. בעל צפון *Baal-Zephon*, a place on the confines of Egypt, near the Red Sea, mentioned Exod. xiv. 2. Num. xxxiii. 7, and probably so called from the *Baal* there worshipped, who seems to have had the epithet צפון added to

* Comp. Greek and Eng. Lexicon in Βλεπω VII.
† See Niebuhr, Description de l'Arabie, p. 45, 46. and Harmer's Observations, vol. i. p. 367.

* Wood's Essay on the Genius and Writings of Homer, p. 64, 67. Comp. Virgil, Georgic. iii. lin. 196, &c.; Ovid, Metam. lib. i. lin. 262, 263, 328.

his name, on account of an *artificial sky*, of azure and precious stones I suppose, under which the idol was placed. Comp. sense I. 2, and under מלך VI. VII. and פער II. Or, "If צפון be related to צפה *to spy out* or *observe*, then *Baal-zephon* will probably signify the *god of the watch-tower*, or *the guardian-god*, such as was the Hermes or Terminus of the Romans, the Εφεσος Θεος of the Greeks, &c." Shaw's Travels, p. 309, note. Comp. Travels, vol. i. p. 233.

VI. As a noun צפנת. See under פענת among Bruce's the Pluriliterals in ב.

צפע

Occurs not as a verb in Heb. but I suspect the radical idea is, *to cast* or *dart forth with force* or *violence*, *to eject*; for in Arabic it denotes to *eject* the fæces, and also to *smite* or *slap* with the hand, which last signification it has also in Ethiopic.

I. As nouns צפע, צפעני, and צפעוני, a species of *serpent*, *the basilisk*. So Aquila in Jer. viii. 17, βασιλισκους, and Vulg. throughout, regulus. It might perhaps be so called from its *violent darting* on its prey, though Bochart rather thinks it denominated by an onomatopœia from its *hissing*, which he shows to be very remarkable; and accordingly it is hence in Latin called sibilus *the hisser*. occ. Prov. xxiii. 32. Isa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. See Bochart, vol. iii. 399, & seq.

II. As a noun fem. plur. צפעות *issue*. occ. Isa. xxii. 24.

III. As a noun mas. plur. צפרעי *excrements*, *dung*. occ. Ezek. iv. 15. So the LXX βολβιτα, from βαλλω *to cast*.

Der. Lat. *spuo*, to spit. Eng. *to spew*. Qu?

צפר

I. *To move quickly*, *rush hastily*, *shoot away*. occ. Jud. vii. 3; where the LXX (according to the Alexandrian copy) εξωρμησεν *rushed forth*.

II. As a noun צפור or צפר, plur. צפרים *a bird* in general, whether great or small, so called from their *swift motion* or *shooting away*. (Comp. ערף under עף I.) Gen. vii. 14. xv. 10. Lev. xiv. 4. Deut. iv. 17. xiv. 11, & al. freq. In Ps. cii. 8, צפור בודד *sitting upon the house-top* seems to be the *solitary sparrow*, which is described in Brooke's Nat. Hist. vol. ii. page 192, 197, 447. "It usually *sits alone*," says he, "on the *tops* of old buildings and *roofs* of churches, singing very sweetly, especially in the morning—and is an oriental bird." In Neh. v. 18, צפרים probably denotes *domestic fowls*, particularly the *house-cock* and *-hen*, which Dr Russel informs us they still have in their markets at Aleppo, Nat. Hist. p. 63. So צפור Eccles. xii. 4, appears to be the house-cock, at whose *first crowing*, which is before the day-break, the restless old man is ready to quit his uneasy bed. To this purpose Mr Harmer, Observations, vol. iv. p. 38, &c. who shows that in the East the young and healthy, as well as the aged, *usually rise with the dawn*, and that therefore the *voice of the bird* must here import a time earlier than this.

III. As a noun צפיר *an he-goat*, from his *nimble* or *rapid motion*. occ. 2 Chron. xxix. 21. Dan. viii. 5, 8, 21; in which three latter passages the Grecian kingdom is very properly represented under this emblem from the *swiftness* of its *progress*, and the *rapidity* of its conquests under Alexander the Great, its first king.*

Chald. As a noun mas. plur. in reg. צפירי the same. occ. Ezra vi. 17. viii. 35.

IV. As a noun mas. plur. in reg. צפרני *the nails* (*quibus* involatur *seu* irruitur) with which beasts and birds *rush* on their prey or enemies, (comp. טפר and Dan. iv. 30. vii. 19.) and which are also a kind of natural *offensive* weapons to † men. occ. Deut. xxi. 12.

V. As a noun צפרן *the sharp point* of a hard substance resembling a *nail*. occ. Jer. xvii. 1. So *a nail* is used in Eng. for a small *sharp spike* of some metal.

VI. As a noun fem. צפירה, and צפרה, rendered *the morning*, as if it denoted *the brisk morning light darted* on the earth. (Comp. under עף III.) occ. Ezek. vii. 7, 10. But Bate, Crit. Heb. has justly remarked, that in these texts הצפירה and הצפרה may be verbs in Hiph. and translated accordingly, *it is pushing* or *hurrying along*; which interpretation it must be confessed is very agreeable to the construction of the contexts.

VII. צפירת תפארה *a crown of glory*, so called either from its *radiated form*, or from its *sparkling* or *darting forth* rays of light. So Symmachus κιδαριν δοξασματος. occ. Isa. xxviii. 5.

Der. *A sparrow*. Also perhaps Lat. *spiro* to breathe, whence *aspire*, *inspire*, *perspire*, *respire*, *spirit*, *spiritual*, &c. Greek ζεφυρος, Lat. *zephyrus*, and Eng. *zephyr*.

צין

To break or *burst forth* as a flower, the light, the hair, &c. efflorescere.

I. In Kal, *to flower*, *blossom*, *bloom*. occ. Num. xvii. 8. (where the LXX εξηνθησεν *blossomed*, Vulg. eruperant *had burst forth*); Ezek. vii. 10. (where the LXX ηνθησεν, and Vulg. floruit, *flowered*.) In Hiph. *to flower*, *flourish*. Ps. lxxii. 16. xc. 6, & al. Cant. ii. 9, מציץ מן החרכים, flowering, i. e. showing himself, or bursting out, as it were, like a noble flower, *from the lattices*, of the chiosk, or arbour namely. Comp. under כחל. Thus Harmer, Outlines of a New Commentary, p. 143, 144. And in Stewart's Journey to Mequinez we are presented with almost the very circumstance whence this image is taken; for an arbour in the gardens of the Bassa, near Tetuan, is there mentioned as made of *cane-*

* See Prideaux Connex. part i. book viii. an. 330, and Bp Newton's Dissertations on the Prophecies, vol. ii. p. 29, &c.

† Thus Horace, lib. i. sat. iii. lin. 100—103,

———*Glandem atque cubilia propter*
Unguibus *et pugnis*, *dein fustibus*———
Pugnabant———
Then they for acorns fought, or for a cave,
With *nails*, then *clubs*, the arms that nature gave.
CREECH.

So Pythias in Terence's Eunuch, act iv. scen. iii. lin. 5, 6,

———*Qui si nunc detur mihi*,
Ut ego unguibus *facile illi in oculos* involem *venefico!*
Whom if I could but find, how gladly would I *fly* at the rascal's eyes with my *nails!*

work; and "this arbour," adds the author, "was rendered very delightful by a great number of *carnations growing through the cane-work.*" As a noun ציץ plur. צצים, *a blossom, flower.* Num. xvii. 8. 1 K. vi. 18, & al. As a noun fem. ציצת *an efflorescence* or *flowering, a flower.* occ. Isa. xxviii. 4.

II. In Hiph. *to eradiate, emit splendour* or *radiance.* occ. Ps. cxxxii. 18.

III. As a noun ציץ. It is rendered *a plate,* i. e. of metal, so LXX πεταλον, and Vulg. laminam; but by the preceding application should rather have been translated *a flower.* It was fastened to the high-priest's turband, upon his forehead, by a blue thread or twist; and as by its *flower-like* shape and substance, which was pure gold, it was a very striking emblem of *eradiation,* so it very properly pointed him out as a type of the *divine light.* occ. Exod. xxviii. 36. xxxix. 30. Lev. viii. 9.

IV. As a noun ציץ *plumage, feathers,* or *wings,* as of a bird. occ. Jer. xlviii. 9. Comp. sense VI.

V. As a N. fem. ציצת *a flower,* i. e. *a flower-like tassel* or *tuft.* occ. Num. xv. 38, 39. (comp. Isa. xxviii. 4. above), which the Jews were commanded to wear on the extremities or borders of their garments. This ציצת is otherwise expressed by נדלים *conical flowers,* Deut. xxii. 12; and these *artificial flowers* put on their garments with a פתיל *complicated thread* or *twist* of *blue* or *sky-colour,* an emblem of the Holy Spirit, taken from the *azure* appearance of the material spirit, were no doubt intended as a constant memento to them that they were the *children of light,* and as such were bound to walk in the *complicated graces* of the *Spirit;* or as it is expressed, Num. xv. 40, that *ye may remember and do all my commandments, and be holy unto your Aleim.* Comp. under נדל II. and Greek and Eng. Lexicon in Κρασπεδον.

VI. As a noun fem. ציצת joined with ראש, *the bloom, efflorescence,* or *eradiation,* i. e. *the hair,* of the head. occ. Ezek. viii. 3. Comp. under נזר II.

צק

To press, press down, compress, straiten.

I. In Kal and Hiph. *to compress, straiten.* Deut. xxviii. 53, & al. freq. As a noun fem. צוקה *compression, compressure.* Isa. viii. 22. As a noun מצוק *straitness.* Deut. xxviii. 53, & al. As a noun יצוק *compressed, firm, hard.* Also, *a compressed concretion.* See Job xxix. 6. xli. 14, 15, or 23, 24. But comp. under יצק I. II.

II. מצקי ארץ *the instruments of compressing,* or *the compressors of,* the earth, i. e. the columns of the celestial fluid which *compress* or *keep* its parts *together.* occ. 1 Sam. ii. 8. Comp. under עמד V.

III. In Kal, *to lay* or *set down,* i. e. strictly, *to let a thing be pressed down,* or *settle* on the ground by the *pressure* of the expansion. occ. 2 Sam. xv. 24. Comp. יצק III.

IV. In Hiph. transitively, or with ל following, *to press, distress.* Job xxxii. 18. Jud. xiv. 17. xvi. 16. As nouns צוק, and fem. צוקה *distress.* Dan. ix. 25. Prov. i. 27. מצוק, and fem. מצוקה nearly the same. Ps. cxix. 143. Zeph. i. 15.

V. *To press out, utter with pain* and *difficulty.* Isa. xxvi. 16.

DER. *To stick, a stick.* Qu? Also, *stock, stake.*

צקל

Occurs not as a verb but hence as a noun צקלן *the husk* of corn; or rather, *a scrip, a small bag;* so the LXX, according to the Complutensian reading, πηρα, and Vulg. pera. Once, 2 K. iv. 42.

If the word be taken in the former sense, we may thence deduce the Eng. *scale,* as of a fish, and Lat. *siliqua* a husk, whence Eng. *siliquose;* if in the latter, the German *sechel,* and Eng. *satchel.*

צר

To bind close, enclose.

I. In Kal, *to bind up, bind close, enclose.* Deut. xiv. 25. 2 Kings v. 23. xii. 10; where LXX εφιγξαν. Isa. viii. 16; where Aquila απεδησαν, Symmachus δησον. Ezek. v. 3. Cant. viii. 9. So in this last passage Symmachus περιεφιγξωμεν, and Vulg. compingamus. As a noun צר *narrow, strait, enclosed* on each side. Num. xxii. 26. Isa. xlix. 20.

II. As a noun מצור, and fem. מצורה *a munition* or *fortification enclosing* a place, *a strong hold, a fortress.* See 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

III. The word is applied to the celestial fluid or matter of the heavens, and denotes its being *bound close together,* so *compressed,* or *condensed.* Thus the Eng. *freeze, frost,* may be derived from Heb. פצר *to compress.* (See under פצר.) Isa. v. 30, חשך צר thick or condensed *darkness.* The LXX version is here remarkable, which renders the words by σκοτος σκληρον *hard darkness.* So in Cicero Tuscul. Disput. lib. i. cap. 16, we have rigida, crassa caligo, *hard, thick darkness.* Comp. under חשך. As a N. fem. צרה *condensation.* Isa. viii. 22. Comp. Zeph. i. 15, and see below צרר II.

IV. As a noun צור or צר *a rock* or *flint,* whose parts are *compacted* or *bound hard by the compressure* of the expansion. Exod. iv. 25. xvii. 6. Num. xxiii. 9. Ezek. iii. 9, & al. freq. Job xxiv. 8, *They embrace* a rock *for want of shelter.* This exactly agrees with what Niebuhr says of the modern wandering Arabs near mount Sinai, Voyage en Arabie, tom. i. p. 187. "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread their cloth near a tree, or *endeavour to shelter themselves from the heat and the rain in the cavities of the rocks.*" צור *a rock,* from its *firmness, durableness,* and *stability,* is frequently in Scripture used as a divine title. See Deut. xxxii. 4, 15, 18, 30, 37. 2 Sam. xxiii. 3. Ps. xviii. 32. Isa. xxvi. 4. xliv. 8, where Eng. translat. renders it *God:* so *mighty God,* Hab. i. 12;—and *mighty one,* Isa. xxx. 29. When thus applied the LXX usually translate it Θεος.

Concerning Manoah's sacrificing upon a *rock,* Jud. xiii. 19, see Harmer's Observations, vol. iv. p. 505, and Vitringa Observat. Sacr. lib. iv. cap. 15, § 6.

V. As a N. צר, plur. צרים *a sharp stone* or

Digitized by Google

flint serving for a knife. Exod. iv. 25. Josh. v. 2. It is well known that such knives were used by many ancient nations, as they still are by those that are destitute of metals.* Ludolphus, in his Æthiopic Hist. lib. iii. cap. 1, says that "Alnajah, an Æthiopic nation, perform circumcision cultris lapidibus, *with knives of stone.*

VI. As a N. צור *the hardness* or *firm temper* of a sword. Ps. lxxxix. 44.

VII. As a N. צור *the neck*, from its *firm compacted* texture. occ. Neh. iii. 5.

VIII. As a N. (with א inserted before the last radical, as in שמאל, שכאן) צואר, plur. in reg. צוארי, *the neck*, or *vertebral bones of the neck*, from their firmness. Comp. under צאר.

IX. As a N. mas. plur. in reg. צורני rendered also the *neck*, but it seems properly to denote *the vertebræ*, or *vertebral bones* of the neck, so called from their *firm consistence*, and the strong ligaments with which they are *bound together*. occ. Cant. iv. 9.†

X. As a N. ציר *a firm compacted form.* Eng. translat. "*beauty*," marg. "*strength*," so Symmachus κραταιοσυν, and thus I think the LXX βοηθεια must be understood, Jerome figura, *figure, form*, occ. Psalm xlix. 15, where observe that many of Dr Kennicott's codices read וצורם, comp. therefore צורת under יצר I.

XI. Spoken of a city or men. In Kal, *to enclose, environ, beset, beleaguer, besiege, blockade.* In this sense it is generally followed with על or אל, though not always. See Deut. xx. 12, 19. 2 Sam. xi. 1. 1 Chron. xx. 1. 1 Sam. xxiii. 8. Ps. cxxxix. 5. In Niph. *to be besieged.* Isa. i. 8. Ezek. vi. 12. As a N. מצור *a siege, blockade.* Deut. xx. 19. xxviii. 53, & & al. freq.

XII. In Kal, *to straiten, oppress, distress.* Exod. xxxiii. 22. Deut. ii. 9, 19. In Hiph. the same. Jer. x. 18. Zeph. i. 17. Comp. Jer. xlviii. 41. xlix. 22. As a N. צר, and fem. צרה, *distress, strait.* Deut. iv. 30. Jud. xi. 7. 1 Sam. xiii. 6. Gen. xxxv. 3. xlii. 21. As a N. צר, plur. צרים *a person who distresseth*, or *afflicteth, an afflicter, oppressor.* Gen. xiv. 20. Num. x. 9. Josh. v. 13, & al. freq. See Neh. ix. 27. As a N. מצר, plur. מצרים *a strait, distress*, angustia. Ps. cxviii. 5. cxvi. 3. Lam. i. 3. In which last text Mr Lowth says, that there is "a metaphor from those that hunt a prey, which they drive into some *strait* and *narrow* passage, from whence there is no making an escape." Comp. Targ. on the place, and Jer. lii. 7. xxxix. 4. There is evidently the like metaphor, Ps. cxvi. 3.

XIII. As a N. mas. plur. צירים or צרים *girds* or *girding pains*, as of a woman in travail. occ. 1 Sam. iv. 19. Isa. xiii. 8. xxi. 3. Dan. x. 16.

XIV. As a N. ציר *a hinge* which *confines* a door, or *binds* it *close* to itself, "*quia januam* angit *et* premit *ad se*," says Martinius Lexic. Etymol. in Cardo. So Aquila renders it στροφια, LXX στροφιγγες, and Vulg. cardine, *a hinge.* occ. Prov. xxvi. 14. Hence

XV. As a N. ציר *an ambassador, agent, messenger*, one upon whom the business *turns* as upon a *hinge*, q. d. cardinalis. Prov. xiii. 17. Isa. xviii. 2, & al. It is once used as a V. in Hith. התצטיר (for התחציר, צ and ת being transposed, and the latter changed into ט, as in התצטדק under צבק II.) *to make*, or *feign oneself an agent* or *ambassador.* occ. Josh. ix. 4. It may illustrate this application of the Heb. ציר to observe, that in like manner the Latin cardinales *cardinals*, from cardo *a hinge*, was a title of the *prime ministers* of the emperor Theodosius: and every one knows it is now used in the church of Rome as an appellation of the *Pope's electors and counsellors.* But concerning these see Father Paul's Trattato delle materie Benefic. p. 44, 45, and Moshemii Institut. Histor. Eccles. p. 398, and note c. The above noted V. in Hith. התצטיר *to make* or *feign oneself an ambassador*, is cited according to the reading of the common editions: but observe that three, and perhaps five of Dr Kennicott's MSS. and three printed editions, read ויצטידו *and provided themselves with victuals*; and with this reading agree the versions of the Targum, Syriac, LXX, and Vulg. And comp. ver. 5, 11, 12. It appears however from ver. 11, that these men pretended to act in a *public* capacity; and from what follows in the history, that Joshua and the princes of Israel thought themselves bound to the *people of Gibeon* by the covenant they had made with these impostors.

XVI. As a N. mas. plur. צירים *compressors, givers of strength* or *firmness.* A name for certain idols representative of the *heavens* under this attribute. Comp. above III. occ. Isa. xlv. 16. But perhaps, as Bate has observed, the prophet alluded to the other sense of the word, namely, *torments*; since idols prove such to their deluded worshippers. The Canaanites however had a temple to the *compressor*, called בית צור, which gave name to a place mentioned Josh. xv. 58. 2 Chron. xi. 7. Neh. iii. 16. The great *stone* which by some of the * ancient heathen was esteemed a sacred emblem (as† a *rock* still is by some modern ones), appears to have been representative of this power of nature, or of the heavens. To this species of idolatry several claims and miracles recorded in the Scriptures seems to be opposed.‡

XVII. As a N. fem. in reg. צורת *a form.* See under יצר I.

XVIII. As a N. צרי *balm.* See under צרה.

צור I. In Kal and Hiph. *to bind up closely, to confine closely.* Exod. xii. 34. Josh. ix. 4. Hos. xiii. 12. As a N. צרור, plur. צרורות *a bundle, a collection of things bound close together.* Gen. xlii. 35. (Comp. Deut. xiv. 25.) Cant. i. 13. Job xiv. 17.

II. Spoken of the heavens or celestial fluid, *to bind close, compress closely.* Hos. iv. 19.

* See Gentleman's Magaz. for Sep. 1789, p. 709.

† See New and Complete Dictionary of Arts in VERTEBRÆ.

* Particularly by the Arabs. See Selden De Düs Syris, syntag. ii. cap. 4. p. 217; Guthrie's General Hist. vol. vi. p. 10; and Sale's Prelim. Disc. to Koran, p. 20; Vitringa and Bp Lowth on Isa. lvii. 6.

† See Modern Universal Hist. vol. xvii. p. 134; Mandelslo's Travels, fol. p. 265.

‡ See Hutchinson's Trin. of Gen. p. 415, & seq. Moses' Princip. pt. 134, &c. p. 328, &c.

Google

Comp. Job xxvi. 8. Prov. xxx. 4, and above צר III. XVI.

III. As a N. צרור *a piece of solid matter bound hard*, or *closely cohering by the compressure of the expansion, a stone, a grain.* occ. 2 Sam. xvii. 13. Prov. xxvi. 8. (see under רגם III.) Amos ix. 9. Comp. above צר IV.

IV. *To besiege, beleaguer*, or *blockade closely.* 2 Sam. xx. 3.

V. *To distress*, or *afflict exceedingly.* Num. xxv. 17. xxxiii. 55. Ps. cxxix. 1, 2. Lev. xviii. 18, where LXX explain לצרר by αντιζηλον *a rival*, as the word is used Ecclus xxvi. 6 or 7. xxxvii. 11 or 12. Comp. 1 Sam. i. 6, in Heb. And see the case of Leah and Rachel, Gen. xxx. Dodati renders לצרר Lev. xviii. 18, by per esser la sua rivale *to be her rival.* As a participle or participial N. צרר *one who greatly distresseth* or *afflicteth, a severe persecutor.* Exod. xxiii. 22. Num. x. 9. Esth. iii. 10, & al freq.

Der. French *serrer* to bind hard, whence Eng. *to serr, serry.* Lat. and Eng. *miser* (מצר) whence *misery, miserable, commiserate,* &c.

צרב

In Kal, *to burn, scorch.* It occurs as a participle Benoni fem. Prov. xvi. 27; where Theodotion, καιον *burning*, and Vulg. ardescit *burneth.*

In Niph. *to be burnt, scorched.* occ. Ezek. xx. 47. So the LXX κατακαυθησεται. As a N. fem. in reg. צרבת *a burning, an inflammation.* occ. Lev. xiii. 23, 28.

Comp. roots זרב, סרב, צרח, and שרב, which are evidently related to this in sense as well as in sound.

צרה

Occurs not as a V. in Heb. but the cognate root צרא or צרי (with a *sad*) in Arabic signifies *to flow, as a vein* or *wound, with blood,* (see Castell), and (according to Mr Professor Robertson, in his Clavis Pentateuchi on Gen. xxxvii. 25.)—as *a tree with its juice* or *gum (lachrymis).* As a N. צרי *a gum* or *resin issuing from a tree*, whether spontaneously or by incision. So the LXX constantly render it by ῥητινη, and Vulg. by resina. occ. Gen. xxvii. 25. xliii. 10. Jer. viii. 22. xlvi. 11. li. 8. Ezek. xxvii. 17.

This צרי has been supposed the same as the famous *opobalsamum* or *balsam of Mecca*, vulgarly called, perhaps from Jer. viii. 22. xlvi. 11, *the balm of Gilead.* But the tree, or rather shrub, producing this precious balsam, is a native of Arabia Felix, not of Judea. In different parts of the former country there are many of them growing at this day;* but there are none of them now found in Judea; nor is there any reason to think that this shrub was ever known there in the days of Jacob. But it is more probable that, as Josephus relates, Ant. lib. viii. cap. 6, § 6, Judea was indebted for it to the queen of Sheba, who presented it to king Solomon; and that it was thence propagated in the gardens near† Jericho, on the west of the Jordan; for it does not appear that it grew any where else in Judea, and therefore not in the land of Gilead, which lay on the east of that river. On the whole, צרי seems a general name for *gums* and *resins issuing from shrubs* or *trees.* And for farther satisfaction on this subject I refer the reader to Sheuchzer's Physica Sacra on Gen. xxxvii. 25, and on Jer. viii. 22; and to Dr Prideaux, Connex. part ii. book vi. ann. 63, vol. iii. p. 535, 1st 8vo. edit.

צרד

I. *To cry aloud, roar out.* occ. Isa. xlii. 13. (where it is more than הריע *to shout*); Zeph. i. 14.

Hence Eng. *shriek.* Qu?

II. As a N. צריח rendered *hold*, but seems rather to mean *a hollow place* or *vault* belonging to a larger building, and so called from its *resounding.* occ. Jud. ix. 46, 49. So plur. צרחים *hollow places, caverns.* Thus Vulg. antris, occ. 1 Sam. xiii. 6. Comp. ארון under רן V.

צרך

Occurs not as a V. but as a N. צרך *necessity, want, occasion.* So the LXX χρειαν, and Vulg. necessaria. Once, 2 Chron. ii. 16.

This root has the same sense in Chaldee and Syriac.

צרע

Occurs not as a V. in the Heb. Bible, but the ideal meaning seems to be *to smite* or *strike* as with some *venomous* or *infectious* matter. The Arabic has words apparently from this root, for *smiting* or *beating down, laying prostrate,* or the like. See Castell.

I. As a participle paoul, צרוע *a person smitten* or *infected with the leprosy, a leprous person, a leper.* Lev. xiii. 44, & al. So in the form of a participle Huph. מצרע the same. 2 Sam. iii. 29. 2 K. v. 1, 27. As a N. fem. צרעת *the stroke* or *plague* itself, *the leprosy.* Lev. xiii. 2, 3, & al freq.

Hence Greek ψωρα *the scab*, and Eng. *a sore.*

"The *eastern leprosy* was a most filthy and loathsome distemper, (Num. xii. 10, 12.) highly contagious, so as to seize and infect even garments, (Lev. xiii. 47, &c.) and houses (Lev. xiv. 34, &c.) and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful disease, which was a striking emblem of *sin*, both original and actual, may be seen in Lev. xiii. and xiv. where we may also read the legal ordinances concerning it, which as on the one hand they set forth the *odiousness* of *sin* in the sight of God, so on the other they represent the *cleansing* of our *pollutions* by the *sacrifice* and *resurrection* of *Christ*, by the *sprinkling* and *application* of his *blood*, and by the *sanctifying* and *healing influences* of the *Holy Spirit* on all our *powers* and *faculties.* See Lev. xiv. 1—32.

"The Greek name λεπρα, whence Eng. *leper, leprous, leprosy*, &c. seems to have been given to this distemper on account of those *thin white scales* (λεπιδες) which usually appeared

* See Niebuhr's Description de l'Arabie, p. 127, and Voyage de l'Arabie, tom. i. p. 280.

† See Joseph. Ant. lib. xiv. cap. 4, § 1; and De Bel. lib. i. cap. 6, § 6; and lib. iv. cap. 8, § 3, edit. Hudson.

on the bodies of the *leprous*, and with which they were sometimes so overspread as to look *like snow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as of the *flakiness* of its scales. Herodotus, lib. i. c. 138, mentions the λεπρας as a disease among the Persians in his time, and calls it also λευκην or *the white scurf* or *scab*. The passage deserves to be transcribed, Ὁς αν δι των ασσων ΛΕΠΙΡΗΝ ἡ ΛΕΥΚΗΝ ἐχων, ἐς πολιν οὐτος ου καταιξεται, οὐδι συμμισγεται τοισι αλλοισι Πιρσησι· φασι γαρ μιν ες το Ἡλιον ἁμαρτανοντα τι ταυτ' ἐχειν. Whoever of the citizens has the *leprosy* or *white scurf* does not enter into the city, nor keep company with the other Persians. And they say that he is afflicted with this disease for some offence committed against the sun."* Hippocrates† calls the λευκη or *white leprosy* Φοινικιη νουσος *the Phenician disease*, and Celsus‡ mentions two kinds of *leprosy* by the names of αλφος and λευκη, both of which appellations import *whiteness*, agreeable to the description he gives of them. "And I am well assured by a gentleman who resided some years in Turkey and Asia, that he had in those parts seen several *leprous* persons, whose faces looked *quite white*, or, to use his own comparison, *like the hoar-frost*."§ I add the learned Mr Mead's Remarks on this subject in his Medica Sacra, ch. ii. "These seeds of [leprous] contagion are soon mixed with an acrid and salt humour derived from the blood, which, as it naturally ought partly to have turned into nutriment, and partly to have perspired through the skin, it now lodges, and *corrodes the little scales of the cuticle*, and these becoming dry and white, sometimes even *as white as snow*, are separated from the skin, and fall off like bran. Now although this disease is very uncommon in our colder climate, yet I have seen one remarkable case of it in a countryman, whose whole body was so miserably seized with it, that *his skin was shining as if covered with snow*; and as the furfuraceous scales were daily rubbed off, the flesh appeared quick or raw underneath." Thus the Doctor, to whom I refer the curious reader for farther information, as also to Michaelis' Recueil de Questions, Qu. xi. xii. xxviii. and to Niebuhr's Description de l'Arabie, p. 119, &c.

II. As a noun fem. צרעה *the wasp*, or rather *the larger wasp* or *hornet*, whose *sting* in the hot eastern countries is very *venomous*, and even deadly, as may be collected from Deut. vii. 20. It occurs also Exod. xxiii. 28. Josh. xxiv. 12. Comp. Wisd. xii. 8; and see the learned and entertaining Bochart, vol. iii. 534; and Scheuchzer, Phys. Sacr. on Exod. xxiii. 28. The LXX render it throughout by σφηκια *the wasp*, which name however may include the *hornet*, and Vulg. by crabrones *hornets*.

צרף

I. *To melt* or *refine*, as metals *by fire*. Isa. i. 25. Jer. vi. 29, & al. As participles or participial nouns צרף, צורף, and מצרף *a refiner* of metal. Jud. xvii. 4. Isa. xl. 19. Mal. iii. 2, 3, & al. See Neh. iii. 31, and comp. ver. 8. As a noun מצרף *a refiner's vessel, a refiner's pot, a coppel* or *cupel*. Prov. xvii. 3. xxvii. 21.

II. *To refine, purify, prove, try*. See inter al. Psal. xii. 7. xviii. 31. xxvi. 2. lxvi. 10. Dan. xi. 35. Zech. xiii. 9. Comp. צרב and שרף, which seem nearly related to this root.

PLURILITERALS in צ.

צלמות

As a noun compounded of צל *shadow*, and מות *death, shadow of death*, that is, *darkness, as of the state of death*. So the LXX frequently, and Aquila and Symmachus, several times, render it σκια Θανατου, thus also the Vulg. umbra mortis. To confirm this interpretation we may observe that the word is generally either joined with other words expressive of darkness, as Job iii. 5. x. 21. xxviii. 3. xxxiv. 22. Psal. cvii. 14. Isa. ix. 2;—or opposed to such as denote light, as Job x. 22. xii. 22. xxiv. 17. Amos v. 8; on which last text see Mr Lowth's note; and observe that Homer, Odyss. iv. lin. 180, uses the expression ΘΑΝΑΤΟΙΟ ΜΕΛΑΝ ΝΕΦΟΣ *the black cloud of death*.

צנתר

From צן *to be sharp pointed*, and תר *round*. As a noun fem. plur. צנתרות *pipes* or *tubes*, perhaps so called from their *form gradually diminishing*, or *growing more and more pointed*. Once, Zech. iv. 12; where Symmachus σωληνων *pipes for pouring in*, infundibula, q. d. *infusories*.

צפרדע

As a collective noun צפרדע, and plur. צפרדעים, *frogs*. So Symmachus in Ps. lxxviii. 45, βατραχον, and the LXX throughout βατραχος, and Vulg. rana. Exod. viii. 2, 3, 6, 9, 11, & al. freq. Comp. Rev. xvi. 13, and consider the resemblance between the plagues mentioned in that chapter and those of Egypt.

I take the Heb. word to be compounded of צפר denoting* *the brisk action* or *motion of the light*, and ידע *to feel*, because these animals are in an eminent manner *affected* thereby; so †Johnston observes, "Æstivis *duntaxat mensibus coaxare solent, et adventante hyeme occultantur*. They usually croak only in the *summer* months, and hide themselves when winter approaches." The above derivation is not a little confirmed by two of the Chaldee names

---

* Greek and Eng. Lexicon in Λητρα.

† Prorrhetic. lib. ii. sub fin. Comp. Galen, Explicat. Ling. Hippocrat. and Scheuchzer, Phys. Sacr. on Lev. xiii.

‡ De Medicin. lib. v. cap. 28, § 19.

§ Greek and Eng. Lexicon in Λεπρα.

* By giving צפר this its true sense, instead of confining it to that of the *morning*, as the Rabbins do, Bochart's objection to this derivation (vol. iii. 652.) that "Frogs croak in the *evening*, not in the *morning*," is obviated; and Mercer's question, "What sense has the *knowledge of the morning* in a frog?" appears foreign to the purpose.

† Hist. Natural. de Quadruped. p. 131.

of this animal, אורדע and אורדען, plainly compounded in like manner of אור *the light*, and ידע *to feel*.

ק

קא

I. In Kal and Hiph. *to vomit, vomit* or *spue out*. See Lev. xviii. 25, 28. Prov. xxiii. 8. xxv. 16. Jon. ii. 11. It is once, Jer. xxv. 27, written with a י instead of the א, קיו for קאו. As a noun קיא *vomit, matter vomited*. occ. Isa. xix. 14. xxviii. 8. Jer. xlviii. 26. קא the same. occ. Prov. xxvi. 11. מקוא See under קוה II.

II. As a noun fem. with a formative ת final, קאת a specy of *unclean bird*. occ. Lev. xi. 18. Deut. xiv. 17. Psal. cii. 7. Isa. xxxiv. 11. Zeph. ii. 14. It is rendered by the LXX πελεκαν *the pelican*. Lev. xi. 18. Deut. xiv. 17. Psal. cii. 7.—so by the Vulg. pelican, Psal. cii. 7.—but by onocrotalus *the onocrotalus*, Lev. xi. 18. Isa. xxxiv. 11. Zeph. ii. 14. These apparently varying versions of the Vulg. however are easily reconciled by observing that the * *pelican* of the ancients and the *onocrotalus* are only different names for the same species of bird. (Comp. under כסה V.) The principal food of the *pelican* or *onocrotalus* is shell-fish, which it is said to swallow, shells and all, and afterwards, when by the heat of its stomach the shells begin to open, to *vomit* them *up* again, and pick out the fish. This fact, says Bochart, vol. iii. 294, is so unanimously asserted by the ancient writers that it cannot be doubted, and then cites a number of testimonies to prove it. Notwithstanding all which, I think it may be justly questioned whether this bird does really take its prey into its stomach in the first instance, and rather apprehend that it goes no farther than the bag or pouch under its lower chap, which, says Dr Shaw, Travels, p. 428, "serves not only as a *repository for its food*, but as a net to catch it. And it may be farther observed that in feeding its young ones (whether this bag is loaded with water or more solid food) the *onocrotalus squeezes* the contents of it into their mouths, by strongly compressing it upon its breast with its bill; an action," subjoins the Doctor, "which might well give occasion to the received tradition and report, that the *pelican*, in feeding her young, pierced her own breast, and nourished them with her blood;" and which very peculiar action, we may add, may well justify the propriety of this bird's Heb. name קאת, supposing it a derivative from קא or קאה *to vomit*. As for Dr Shaw's objection, that קאת cannot mean the *pelican*, because it is described, Ps. cii. 7, as being *a bird of the wilderness*, and the *pelican* must necessarily starve there, as being a *water fowl*; this goes upon a supposition that no water was to be met with in the deserts. But Bochart, vol. iii. 297, remarks, that this is a mistake, since Ptolemy places three *lakes* in the inner parts of Marmarica, which are *extremely desert*, and that the Israelites met with the waters of Marah, and the fountains of Elim in the *deserts* of Arabia, Exod. xv. 23, 27. To which we may add a very pertinent passage of Isidore, lib. xii. 7, cited by the learned Mr Merrick (on Ps. cii. 7.) from Martinius' Lexic. Etymol. "where the *pelican* is said to live in solitudine Nili fluminis *in the solitude of the river Nile*; which circumstance well agrees with Dr Shaw's supposition (see his Travels, p. 288, 290, 2d edit.) that the prophet Amos might with sufficient propriety call *the Nile the river of the wilderness*." And it may be farther remarked, that it appears from Damir, quoted by Bochart, vol. iii. 277, that the *onocrotalus* does not always remain in the water, but sometimes *retires far from it*. And indeed its * monstrous *pouch* seems to be given it for this very reason, that it might not want food for itself and its young ones when at a distance from the water.

קאם Chald.

From the Heb. קם or קום (as טאב from טוב, דאר from דר, &c.) *to arise*. occ. Hos. x. 14; where the prophet threatening Israel with destruction from the Assyrians, seems to use the verb in a Chaldee or Assyrian form, which occurs likewise Dan. ii. 31, & al.

קבה

With a radical, but mutable or omissible, ה.

This root is nearly related to נקב, as דחה to נדח.

I. *To curse, execrate*. Num. xxiii. 8, *How* אקב shall *I curse*, לא קבה אל (*whom*) *God* hath *not* cursed? Here the ה is plainly radical. (Comp. Num. xxii. 11, 17.) And yet the infinitive is קב, not קבות or קבת, which are the most usual forms in verbs with ה final. See Num. xxiii. 11, 25. xxiv. 10. Comp. under כפה I.

II. As nouns קב, קבה, and יקב, see under נקב.

קבל

I. *To receive, accept, take*. 1 Chron. xii. 18. xxi. 11. Job ii. 10. Prov. xix. 20, & al. So in Chaldee. occ. Dan. ii. 6. v. 31, or vi. 1. vii. 18. As a participle Hiph. fem. plur. מקבילת *receiving, taking hold*. occ. Exod. xxvi. 5. xxxvi. 12. So a Samaritan version, as translated in the Hexapla, διαδεχομεναι. LXX αντιπαρτεινουσαι *coinciding*.

II. *To take upon oneself, undertake*. occ. Esth.

* See next note.

* "This bird (*the pelican*), says Mr Edwards, Natural Hist. of Birds, pt. ii. p. 92, seemed to me to be more than double the bigness of the largest swan—I thought it something incredible in Willoughby's Description, that *a man should put his head into the pouch under the bill, till I saw it performed in this bird by its keeper, and am sure a second man's head might have been put in with it at the same time*.—The academy of Paris think the bird (of this kind) they have described is the *pelican* of Aristotle, and the *onocrotalus* of Pliny.—The *pelican* seems to inhabit the greatest part of the old world, it being found in many climates, both far north and south, as well as in the intermediate latitudes, it being pretty common in Russia, abounding in Egypt, and sometimes found at the Cape of Good Hope." The reader may see a print of this extraordinary bird in Scheuchzer's Phys. Sacra, tab. ccxlvi. In the late Sir Ashton Lever's collection was a preservation of one; and in the year 1790 I saw one exhibited alive at Exeter 'Change, London.

ix. 23, 27. In the former of which texts eleven of Dr Kennicott's codices, and in the latter twenty, read קבלו.

III. As a particle קבל, ב being understood,

1. *Before, in the presence of,* q. d. *within reach of,* or rather, *with the acceptance, approbation, consent of.* occ. 2 K. xv. 10. Ezek. xxvi. 9; in which latter text it seems to be used in the Chaldee sense of, *before, in the presence of.* So

2. Chald. with ל prefixed, לקבל *before, in the presence of,* coram. Dan. ii. 31. iii. 3. v. 1, 5.

3. לקבל *according to.* Dan. v. 10. Ezra vi. 13.

4. לקבל *because of, by reason* or *means of.* Ezra iv. 16.

IV. Chald. כל קבל *with all respect to* (so Montanus omni respectu), *entirely on account, forasmuch, because,* or *accordingly.* So כל קבל די *because that, forasmuch as, accordingly.* Dan. ii. 8, 10, 40, & al. Also, *according as.* Dan. v. 22. כל קבל דנה *on account of this, for this cause.* Dan. ii. 12, 24, & al.

קבע

To press down, depress, oppress. It occurs not as a V. simply in this sense; but hence

I. As a N. קובע a kind of *defensive armour, a helmet,* which by its weight (for it was made of metal) *presses hard* upon the head. occ. 1 Sam. xvii. 38. Ezek. xxiii. 24.

II. As a N. fem. in reg. קבעת *the lees* of wine, which are *pressed down* or *subside* to the bottom of the vessel. occ. Isa. li. 17, 22.

III. In a moral sense, *to oppress, afflict, defraud.* occ. Prov. xxii. 23. Mal. iii. 8, (thrice) 9. So Aquila and Symmachus render it in Mal. iii. 8, by αποστερεω *to deprive, defraud.*

Hence perhaps Lat. *cubo, cumbo* to lie down, whence *incumbo,* &c. and Eng. *incumbent, incubation, incubus.*

קבץ

I. In Kal, *to collect, gather together* things before dispersed. Gen. xli. 35. Deut. xxx. 3, & al. freq. In Niph. *to be collected.* Josh. x. 6, & al. In Hith. *to gather themselves together.* Jud. ix. 47, & al. As a N. mas. plur. in reg. קבוצי *collections of people, companies.* occ. Isa. lvii. 13. As a N. fem. in reg. קבצת *a gathering together.* occ. Ezek. xxii. 20.

II. *To gather in, withdraw.* Nah. ii. 11. Joel ii. 6. See מאורו under מאר.

קבר

In Kal and Hiph. *to bury, inter.* Gen. xxiii. 8, 11. Num. xxxiii. 4, & al. freq. In Niph. *to be buried.* Gen. xv. 15, & al. As Ns. קבר, fem. קברה, *a grave, a sepulchre.* Gen. xxiii. 4, 6. xxxv. 20, & al. See Ezek. xxxii. 22, 23. On Isa. lxv. 4. comp. under נצר IV. As a N. fem. קבורה *sepulture, burial.* 2 Chron. xxvi. 23. Isa. xiv. 20. Concerning that *primitive* custom of *interring* the dead, as practised in many nations, see Cicero De Leg. lib. ii. cap. 22, 25; Potter's Antiquities of Greece, book iv. ch. 6; and Davies' note 2 on Minucius Felix, cap. xxxiv. p. 170, edit. 1712; and the learned Mr Peter's Dissertation on the book of Job, p. 403, & seq. who with great probability thinks that it was practised originally to express their hope of a *resurrection.*

Der. Greek κρυπτω, 2d fut. κρυβω, to hide; whence *cryptical, cryptography, apocrypha,* &c. German *grab,* and Eng. *grave.* Also Gothic *grubban* to pig, whence Eng. *to grub,* dig up.

קד

In Arabic signifies *to cut, divide,* or *tear lengthways,* "per longum secuit, fidit, laceravit." Castell. Hence

I. As a N. קדה cassia. Thus the Targ. (in Exod.) קציעתא and the Vulg. (in Exod.) and many other versions, cassia. In Exod. xxx. 24, it is mentioned as one of the ingredients in the holy anointing oil, and probably denotes the *cassia lignea* of the shops, which is an aromatic *bark* nearly resembling *cinnamon,* and seems to be called קדה in Hebrew, as *being stripped* from the tree or shrub, q. d. *the bark,* by way of eminence, as we style the *quinquina.* Comp. קציעות under קצע. occ. Exod. xxx. 24. Ezek. xxvii. 19; in which latter text I think with the learned Bochart (whom see, vol. i. 116, 117.) that יון מאוזל *Javan* or *Ion of Uzal* means a people of Uzal in Yemen or Arabia Felix, who are distinguished by the epithet מאוזל from the Greeks, who are, as usual, called simply יון, ver. 13. Comp. Niebuhr, Description de l'Arabie, p. 252.

II. As a N. in the reduplicate form, קדקד *the top of the head* or *skull,* so named perhaps from its being so remarkably *divided* by the *sagittal* and *coronal sutures,* which in new-born infants are open, or not united. Gen. xlix. 26. Deut. xxviii. 35, & al. freq. And hence, although קד occurs not in this sense in the simple form, I would deduce

III. As a V. in Kal, קד *to bow,* or *bow down, the head.* Gen. xxiv. 26. 1 Sam. xxiv. 9, & al. freq.

קדח

I. In Kal, transitively, *to kindle,* as a fire. occ. Isa. l. 11. Jer. xvii. 4. Intransitively, *to kindle, be kindled, burn, sparkle, shine,* as a fire. occ. Deut. xxxii. 22. Isa. lxiv. 1. Jer. xv. 14.

Hence by inserting *n,* the Latin, *candeo* to be bright, glow as fire, and *candela,* whence Eng. *candle.* Also the old Lat. *cando* to burn, inflame, whence *ac-cendo, in-cendo,* and Eng. *incendiary, incense, incentive,* &c. See Vossii Etymol. Lat. in Accendo.

II. As a N. fem. קדחת *a burning inflammatory fever.* occ. Lev. xxvi. 16. Deut. xxviii. 22.

III. As a N. אקדח *a sparkling, glistering,* as of precious stones. occ. Isa. liv. 12, אבני אקדח *stones* of sparkling, glittering *stones,* as at the end of the verse אבני חפץ pleasant *stones.* Thus Bate.

קדם

Denotes *precedency, priority,* or *antiquity.*

I. *To be, come,* or *go before, to anticipate, prevent.* See Job xxx. 27. Ps. xvii. 13. lxviii. 26. cxix. 148. Jon. iv. 2. Job iii. 12; where Schultens, *Quare me* officiosa exceperunt *genua?* Why did the *officious* knees *receive* me? And Scott,

Why did the midwife-knee the birth *receive?*

In Hiph. the same. occ. Job xli. 2 or 11. (Comp. Rom. xi. 35.) Amos ix. 10. As a N.

קדם *antiquity, priority.* Deut. xxxiii. 15, 27. 2 K. xix. 25. Also adverbially, *anciently, formerly.* Ps. lxxiv. 2. Jer. xxx. 20. Lam. v. 21. As a N. קדמוני *ancient, predecessor.* 1 Sam. xxiv. 14. Job xviii. 20. As a N. fem. in reg. קדמת *former state.* Ezek. xvi. 55. (thrice) xxxvi. 11.

Hence Lat. and Eng. *quondam.*

II. *To come before,* or *into the presence of, to meet.* Deut. xxiii. 4. 2 Sam. xxii. 6. 2 K. xix. 32. Amos ix. 10. Mic. vi. 6.

III. As a N. קדם *the east.* freq. occ. Gen. ii. 8, *And Jehovah Aleim planted a garden in Eden* מקדם eastward, i. e. plainly on the *eastern* side of the *country* called Eden. Gen. iii. 24, *And he placed in a tabernacle* מקדם לגן עדן on the east *of the garden of Eden, the cherubim,* &c. But why so rather than on the west? In order, I apprehend, that believers, in approaching the sacred tabernacle, might have their backs turned on the east or rising of the sun, whom the old serpent had set up against the Creator, and of whose sacramental tree he had tempted our first parents to eat. And thus the Mosaic tabernacle and Solomon's temple stood afterwards, i. e. with their fronts or entrances facing the east. (See Exod. xxvii. 13—15. Ezek. xlvii. 1.) But the idolatrous Jews are described in Ezek. viii. 16, to be *with their backs towards the temple of the Lord, and their faces* קדמה towards the east, and as *worshipping* or *prostrating themselves to the sun* or *solar light* קדמה towards the east. And so at the solemn federal sacrifice between Latinus and Æneas, in Virgil, Æn. xii. lin. 172,

> Illi ad surgentem conversi lumina solem——
> *Then towards the rising sun they turn their eyes.*

And Æneas begins his prayer to the gods, lin. 176,

> *Esto nunc,* Sol, *testis*——
> Witness, thou *Sun*——

So the Persees, Gaures, or fire-worshippers (as they are called), in Persia, to this day prostrate themselves to the *rising sun.** As a N. קדים *the east.* Ezek. xl. 10. xliii. 17, & al. freq. Also, *the east wind.* Gen. xli. 6, 23, & al. freq. Comp. Exod. x. 13. The *east wind* is particularly tempestuous and dangerous in the Mediterranean sea; and to this the psalmist seems to allude, Ps. xlviii. 8. Such a storm is well known to the modern mariner by the name of a Levanter. Comp. Greek and Eng. Lexicon in Ευρακλυδων. As Ns. קדמני and קדמוני (formed as צפוני under צפן IV.) *east, eastern.* Ezek. x. 19. xi. 1, & al. As a N. fem. in reg. קדמת *towards the east, eastward,* אל, ל, or the like, being understood. Gen. ii. 14, & al.

The reason why the *east* is denominated from this root is evident, namely, because in the earth's progressive rotation the *eastern* part always *precedes,* or *is before* the western, which latter is therefore denominated אחרון *the hinder* or *hindermost.* Comp. under אחר V.

* See Hyde, Relig. Vet. Pers. cap. iv. p. 108, 109, 1st edit.

The celebrated Cadmus, who, according to Herodotus, lib. v. cap. 57, 58, came from Phenicia into Greece, and whose companions introduced the use of the Phenician letters into that country, seems to have had his appellation from this root, q. d. *the eastern.*

IV. Chald. As a N. fem. in reg. קדמת with מ or מן prefixed, used as a particle of time, מקדמת *before,* q. d. *at before.* occ. Ezra v. 11. מן קדמת *from* or *at before, aforetime.* occ. Dan. vi. 10 or 11. As a N. mas. plur. emphat. קדמיא *the former, first.* occ. Dan. vii. 24. As a N. fem. emphat. sing. and emphat. plur. קדמיתא *the first* or *former.* occ. Dan. vii. 4, 8.

V. Chald. As a particle קדם *before, in the presence of,* coram. Dan. ii. 10, 11, & al. freq. מן קדם *from before, from.* Dan. ii. 15, & al. Also, *before,* q. d. *at before.* Dan. vi. 26 or 27.

קדר

I. In Kal, *to be dark, obscure, black.* occ. Job vi. 16. Jer. iv. 28. xiv. 2. (comp. Lam. iv. 8.) Joel ii. 10. iii. 20. Mic. iii. 6. In Hiph. *to obscure, make dark.* occ. Ezek. xxxii. 7, 8. In Hith. *to make itself dark, become dark, be darkened.* occ. 1 K. xviii. 45. As a N. קדר *black, dark.* occ. Job xxx. 28. Comp. under חם I. As a N. fem. קדרות *darkness, obscurity.* occ. Isa. l. 3.

II. As words expressive of *light* are frequently in scripture used for *joy* (see under נהר V.) so is קדר, denoting *darkness,* for *grief* or *mourning.* (Comp. Ezek. xxiii. 7, 8.) In Kal, *to grieve, mourn.* occ. Jer. viii. 21. As a participle or participial N. קדר *mourning, mournful.* Ps. xxxv. 14. xxxviii. 7, & al. As a N. fem. קדרנית *grief, mourning.* occ. Mal. iii. 14; here used adverbially, ב being understood, *in mourning* or *grief, mournfully.* Horace uses the same images, lib. iv. ode iv. lin. 39, 40,

> ——pulcher *fugatis*
> *Ille* dies *Latio* tenebris,
> *Qui primus alma risit adorea.*
> *Fair* was that *day,* when *darkness* fled,
> And victory smiled——

Comp. under חשך II.

Der. Perhaps Gr. κιδρος, Lat. cedrus, Eng. *a cedar,* from its dark hue.

קדש

I. In Kal and Hiph. *to separate* or *set apart* from its common and ordinary to some higher use or purpose. This *separation* or *setting apart* is the ideal meaning of the word, as appears from * comparing Lev. xx. 24, with ver. 26; and Deut. xix. 2, 7, with Josh. xx. 7; in which last passage the LXX accordingly rendered it by διεστειλαν *they severed.* In like manner St Paul, Gal. i. 15, alluding to Jer. i. 5, uses αφορίζειν *to separate* for קדש.

II. *To set apart,* or *select* persons or nations for purposes of *war,* deligere. Jer. xxii. 7. li. 27, 28. As a N. mas. plur. in reg. מקדשי *persons thus selected,* delecti. Isa. xiii. 3. Comp. Jer. xxv. 9. Isa. xlv. 1. Hence applied to *war itself, to prepare.* Jer. vi. 4. Joel iii. 14, or iv. 9. Mic. iii. 5. But in this latter application perhaps there may be an allusion to the *solemn* declaration of war, or to some

* See the learned Jos. Mede's Works, fol. p. 6, 7.

lustrations, or *sacred* rites performed previously to entering upon it. See the following sense, and comp. 1 Sam. xvii. 8, under בר IV.

III. In Kal and Hiph. *to set apart, separate*, or *appropriate to sacred* or *religious purposes, to sanctify, consecrate*. Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11, & al. freq. Applied to Jehovah it denotes *to regard* him *in a peculiar, separate* manner. See Num. xx. 12. xxvii. 14. Isa. viii. 13. xxix. 23. In Niph. *to be sanctified, consecrated*. Exod. xxix. 43. Lev. xxii. 32, & al. In Hith. *to sanctify oneself*. Exod. xix. 22. Lev. xi. 44, & al. As a participle or participial noun קדוש and קדש *sanctified, holy*. Exod. xix. 6. xxix. 31, & al. freq. קדוש is often applied to Jehovah, and denotes his being *entirely separated* from all evil and defilement. See Lev. xi. 44, 45. xix. 2. Comp. Isa. vi. 3. So in the plur. קדשים joined with אלהים Josh. xxiv. 19. Comp. Dan. iv. 5, 6, 15, or 8, 9, 18; and thus קדשים by itself signifies the *Holy Ones*, i. e. the *Holy Persons of the Trinity*, Prov. ix. 10; where observe that, according to the usual style of Hebrew poetry, קדשים in the latter hemistich corresponds to יהוה *Jehovah* in the former. Comp. Prov. xxx. 3. Job v. 1. Dan. iv. 14 or 17. But in Job xv. 15, קדשיו *his* (*God's*) *holy ones* seem to denote his *holy angels*. Comp. iv. 18, and Mat. xxv. 31. Mark viii. 38. As a noun קדש *holiness, sanctity*. Exod. iii. 5. xv. 11, & al. freq. As a noun מקדש *a sanctuary* or *holy place*. Exod. xv. 17. It is particularly used for the *sanctuary* or *holy place*, i. e. the *outer division*, of the tabernacle or temple. Lev. xvi. 33. 2 Chron. xxvi. 18, & al. freq. This, together with its furniture, and the services performed in it, was an eminent type of the body of Christ, the *Holy One* of God, whom the Father (the * Essence) *sanctified* and sent into the world, and of what he was to be and perform on *earth*. Comp. John i. 14. Luke i. 35. John x. 36, and see Catcott's Sermons, entitled, The Tabernacle of the Sanctuary a Type of the Body of Christ.

IV. In Kal, *to consecrate in an idolatrous manner*, or *to idolatrous purposes*. See Deut. xxii. 9. 2 K. x. 20. In Hith. *to consecrate oneself* thus, Isa. lxvi. 17. So as a participial noun מקדש *an idolatrous sanctuary* or *chapel*. Isa. xvi. 12. Amos vii. 13, comp. ver. 9.

V. As nouns קדש fem. קדשה *a prostitute, male* or *female*. It is evident from 1 K. xiv. 24. xv. 12. 2 K. xxiii. 7. Hos. iv. 14, that such wretches were, among the Canaanites and apostate Jews, *sacred* to their idol אשרה or Venus, and that they practised their abominable impurities as *acts of religion*. Accordingly the LXX (Complut.) renders the mas. N. in 1 K. xv. 12, by τετελεσμενους, and in 1 K. xxii. 46, by τετελεσμενων, *the initiated*, and so the LXX (Complut. Vatic. and Alex.) translate the fem. N. by τετελεσμενων, Hos. iv. 14. Comp. Deut. xxiii. 18, in LXX. Eusebius, Vit. Constantin. lib. iii. cap. 55, expressly informs us, that in that sink of pollution, the temple at Aphac, near mount Libanus, Venus was honoured not only by *female*, but by *male prostitutes*.* "Nor have we any reason to doubt of the truth of what † Julius Firmicus relates concerning the *sodomy* practised in his time in some of their *temples*, particularly those of Juno, which, he says, they were so far from being ashamed of, that they made it the subject of their glorying. The learned Dr Spenser‡ has shown, that among the ancient pagan idolaters there were *males*, as well as *females*, *consecrated* to their deities, who *prostituted themselves* in their temples on the sacred festivals, and were thought by so doing to yield them acceptable service; and that *they were wont to dedicate the gains of their prostitution to their gods and goddesses*."§ The like cursed impurities we find practised *as acts of religion* among the Indians in America, where, to use the words of a pious and learned writer, ‖ "they dedicate young boys to *sodomy*, particularly at Old Port and Puna in Peru, where the devil so far prevail-

* Comp. Greek and Eng. Lexicon under ΠΑΤΗΡ VIII.

* His words, speaking of this temple are, Σχολη τις ην αὐτη κακοεργιας πασιν απολαστοις, πολλη τι ῥαστωνη διαῤῥυεισι το σωμα· γυνιδες γουν τινες ανδρες ουκ ανδρες, το σεμνον της φυσεως απαρνησαμενοι, θηλεια νοσῳ (muliebria patientes, Valesius) την δαιμονα ἱλεουντο. Γυναικων τ' αυ παρανομοι ὁμιλιαι, πλειγαμοι θ' ὁμιλιαι, αῤῥητοι τε και ετιῤῥητοι πραξεις, ὡς ιν ανομῳ και αποστατῃ (lege αποστατῃ) χωρῳ κατα τονδε τον νεων ετιχιεουντο. See Bochart, vol. i. 748, 749.

I add, that the original of this and all such *sodomitical* abominations (comp. Gen. xix. 5, &c.) being practised as *acts of religion*, seems to have been that very ancient physical opinion, that the heaven or air was αῤῥενοθηλυς *an hermaphrodite*, or *both male and female*; by which, as Damascius the philosopher informs us, they meant to declare its *all-fruitful* or *prolific* nature; for, speaking of the first principle, he says, that the Orphic Theology αῤῥενοθηλυν αυτην ὑτιστησατο, προς ενδιξιν των παντων γεννητικης ουσιας. So in the Orphic verses concerning Jupiter, i. e. the *air* or *ether*, cited Arist. De Mundo,

——— Διος δ' ἐκ παντα τετυκται·
Ζευς αῤῥην γενετο, Ζευς δ' αμβροτος ετλετο νυμφη.

——— "All things sprung from Jove;
Jove was *a male, Jove an immortal bride.*"

Οἱ μεν γαρ ΑΕΡΑ διφυη αῤῥενοθηλυν, τον Δια λεγουσι.

"For some call the *air*, which is of a twofold nature, both male and female, Jove, or Jupiter." Athenag. pro Christianis, cap. xviii. p. 83. See more to this purpose in Professor Campbell's Necessity of Revelation, p. 216, not. and in Mr Bryant's New System, vol. i. p. 314, &c. Comp. Jortin's Remarks on Ecclesiastical History, vol. ii. p. 288, &c. 2d edit.

From hence we may observe the peculiar propriety of the *punishment of Sodom*, and of the neighbouring cities. By their *sodomitical* impurities they meant to acknowledge the heavens as the cause of *fruitfulness*, independently upon, and in opposition to, Jehovah; therefore Jehovah, by *raining upon them* not genial showers, but *fire* and *brimstone* from *heaven*, not only destroyed the inhabitants, but also changed all that country, which *was before as the garden of God*, into *brimstone and salt, that is not sown, nor beareth, neither any grass groweth therein*. See Gen. xiii. 10. xix. 24. Deut. xxix. 23. Comp. Tacit. Hist. lib. v. cap. 7.

† "De Errore Profan. Religion. p. 10, 11, Oxon. 1678." Comp. under נבר II. and Livy, lib. xxxix. cap. 10, 13.

‡ "De Leg. Hebr. lib. ii. cap. 22 & 23."

§ Leland's Advantage and Necessity of the Christian Revelation, vol. i. part i. ch. vii. p. 191, quarto edit. and p. 176, 8vo. Comp. Deut. xxiii. 18, or 19, and under סך VI.

‖ Dr Henry More, in his Explanation of the Grand mystery of Godliness, book iii. chap. 12.

ed in their beastly devotions (as Purchas relates out of Cieza), that there were *boys consecrated* to serve in the temple, and at the times of their sacrifices and solemn feasts the lords and principal men abused them to that detestable filthiness; and generally in the hill-countries the devil, *under show of holiness*, had brought in that vice. For every temple or principal house of adoration kept one man, or two, or more, which were attired like women, even from the time of their childhood, and spake like them, imitating them in every thing; with whom, *under pretext of holiness and religion*, their principal men on principal days had that hellish commerce." It is too well known to be insisted on, that among the Greeks, particularly at Corinth, whores were *consecrated* to Αφροδιτη or *Venus*.* Strabo calls these *harlots* ἱεροδουλους *consecrated servants* or *votaries*, to Venus namely, which very well answers to the Heb. denomination קדשות. And from Gen. xxxviii. 21, 22, (comp. ver. 15.) it appears that a similar *consecration*, or rather *desecration*, was in practice among the Canaanites as early as the days of Judah, and no doubt had gained ground among them before the Israelites came out of Egypt; hence one reason of the law, Deut. xxiii. 18 or 19.

VI. Chald. As a noun קדיש, plur. קדישין, *holy, a holy one*. Dan. iv. 5, 6, 10, or 8, 9, 13, & al.

קהה

With a radical, but mutable, ה final.

To be blunt, hebetari, hebetescere.

I. *To be blunt*, as iron. occ. Eccles. x. 10. So Vulg. retusum.

II. *To be blunt*, or, as we say, *set on edge*, as the teeth. occ. Jer. xxxi. 29, 30. Ezek. xviii. 2; where LXX and Symmachus ἐγομφιασαν, and Vulg. obstupescunt *are set on edge*.

קהל

In Kal and Hiph. *to collect, assemble, gather together*. Exod. xxxv. 1. Num. i. 18. viii. 9. x. 7. xvi. 19, & al. In Niph. *to be gathered together, to assemble*. Exod. xxxii. 1. Num. xvi. 3. 2 Chron. xx. 26, & al. As a N. קהל *an assembly, a congregation*. Gen. xxviii. 3. Exod. xii. 6, & al. freq. On Deut. xxiii. 3, see Prideaux, Connexion, part i. book vi. an. 428, p. 400, 1st edit. 8vo. As a N. fem. קהלה, and in reg. קהלת the same. occ. Neh. v. 7. Deut. xxxiii. 4. So as a N. mas. plur. מקהלים, and fem. מקהלות, *assemblies*, occ. Ps. xxvi. 12. lxviii. 27. As a N. קהלת *a gatherer together, an assembler*. It seems to refer to Solomon's *assembling* the people, and discoursing with them on the most important subjects. The LXX render it εκκλησιαστης *a public speaker, a speaker in an assembly*, whence our translators *a preacher*; and hence the name of the book, *Ecclesiastes*. The word קהלת is properly feminine, and seems applied nearly in the same manner as we use the abstract nouns *majesty, excellence, eminence*, &c. for *personal* titles, and hence it is joined with verbs, either feminine, as Eccles. vii. 28;—or masculine, as Eccles. i. 2. xii. 8—10.

קוה

With a radical, but mutable or omissible, ה.

To stretch, stretch out, tend, tendere.

I. *To stretch* or *tend towards*. It is a word of *gesture*, and of like import as St Paul's αποκαραδοκια, Rom. viii. 19. Phil. i. 20, which is properly the * *stretching forth of the head and neck*, with earnest intention and observation, to see when a person or thing expected shall appear: so our Heb. verb may be translated, *to expect earnestly, anxiously*, or *eagerly*. Thus Aquila and Symmachus render it by προσδοκαν. It is used in this sense transitively, and with ל or אל following. See Gen. xlix. 18. Job iii. 9. Ps. xxvii. 14. Isa. v. 2. Transitively, or, according to nineteen of Dr Kennicott's codices, with ל following, *to lie in wait for*. Ps. lvi. 7. As Ns. מקוה *hope, expectation*, properly the object. Jer. xiv. 8. xvii. 13, & al. תקוה *expectation, joy, longing*. Ruth i. 12. Job vi. 8, & al. freq.

As a noun fem. יקהת, see under יקה.

II. As nouns קו *matter stretched forth* or *expanded*. Ps. xix. 5; where Aquila κανων *a line*. Also, *a measuring* or *marking line stretched out*. 2 Chron. iv. 2. Isa. xliv. 13. קוה the same. occ. 1 K. vii. 23. Zech. i. 16. מקוה *thread, yarn spun out in length*. occ. 1 K. x. 28. It is printed מקוא after the Chaldee form, 2 Chron. i. 16. Our English translation of the two last cited passages seems by far the best. תקוה *a thread*. Josh. ii. 18, 21. Job vii. 6, *My days are swifter than a weaver's shuttle*, וייכלו באפס תקוה *and they are finished for want* of thread, to carry on, as it were, the web of life. See Scott on the place. It may perhaps be worth adding that the Parcæ or *Destinies* in the Roman mythology were represented with distaffs, *spinning the thread* of human life. See Spence's Polymetis, dial. x. p. 152.

III. In Niph. *to be made to tend, to tend*. Spoken of waters. occ. Gen. i. 9.—of nations. occ. Jer. iii. 17. The LXX in both places render it συναγεσθαι *to be gathered together*. As a noun מקוה *a place whither water tends, a ditch, pond, lake, reservoir*, or the like. occ. Gen. i. 10. (comp. Eccles. i. 7.) Exod. vii. 19. Lev. xi. 36. Isa. xxii. 11.

Hence Gr. χυω, to pour, as waters. Eng. *to go*. Qu?

קדח see under לקח.

קמ

1. In Kal and Niph. *to loathe, nauseate, reject with loathing, be disgusted at*. It is used transitively in Kal, or with ב following in Niph. occ. Job viii. 14. x. 1. Ps. xcv. 10. Ezek. vi. 9. xx. 43. xxxvi. 31. As a N. קמ *a loathing, disgust*. occ. Ezek. xvi. 47, *Yet hast thou not walked after their ways, nor done after their abominations*, כמעט קמ that was a loathing (to thee) i. e. that was loathed (Eng. marg.) *as a*

* See Strabo, lib. vii. p. 581, edit. Amstel. and Leland's Necessity and Advantage, &c. vol. i. p. 173, &c. 8vo. edit. Comp. Eusebii Præparat. Evangel. lib. iv. cap. 16, p. 162; and Wetstein on 1 Cor. i. 2.

* See Leigh's Crit. Sacra, and Greek and Eng. Lexicon in Αποκαραδοκια.

Digitized by Google

small matter (thou didst *disdain* such a *low degree* of wickedness), *and so thou wast corrupted more than they in all thy ways.*

II. Chald. קיט, see קיט.

קטט In Hiph. *to be exceedingly disgusted.* occ. Ps. cxix. 158. cxxxix. 21.

DER. *Quott*, full even to loathing. See Lye's Junius Etymol. Anglican. Gr. κοτος grudge, dislike.

קטב

To cut, cut off. It occurs not as a V. in the Heb. Bible, but may be taken as a participle Benoni in Kal, Isa. xxviii. 2, שער קטב *a* destroying *storm*, Eng. trans. So the Vulg. turbo *confringens, a* shattering *whirlwind.* The Chaldee Targum uses the V. in this sense.

As a N. קטב *a cutting off, excision, destruction.* occ. Deut. xxxii. 24. Ps. xci. 6. Hos. xiii. 14. This root appears to be nearly related to קטף *to crop*, as צרב to צרף

קטל

In Arabic the V. signifies, *to amputate, cut off*, "amputavit, succidit," Castell; and perhaps this is likewise the radical idea of the Hebrew.

I. *To kill, slay, cut off by death.* occ. Job xiii. 15. xxiv. 14. Ps. cxxxix. 19. As a N. קטל *slaughter.* occ. Obad. ver. 9.

II. Chald. *to kill, slay.* occ. Dan. ii. 14. iii. 22. v. 19, 30. vii. 11. In Ith. *to be slain.* occ. Dan. ii. 13.

DER. *Cattle.* Qu?

קטן

In Kal, *to be small, little.* occ. Gen. xxxii. 10. 2 Sam. vii. 19. 1 Chron. xvii. 17. In Hiph. *to make small, diminish.* occ. Amos viii. 5. As a N. קטן *small, little, young.* Gen. i. 16. xxvii. 15, 42. xxix. 18, & al. freq.

קטף

To crop, or *pluck off*, occ. Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קטר

I. In Kal and Hiph. *to fume, fumigate, make to smoke.* It is applied both to sacrifice and to incense. 1 Sam. ii. 15, 16. 2 K. xxiii. 8. Isa. lxv. 7. 1 Chron. vi. 34 or 49. 2 Chron. xiii. 11. Exod. xxix. 13, 18, 25. xxx. 7, & al. freq. And in many texts where this V. is rendered in our translation by *offering incense*, it seems rather to mean *offering by fire, making a fume*, whether by *incense* or *sacrifice.* See inter al. Jer. i. 16. vii. 9. xi. 12. As a N. fem. in reg. קטרת *fume, nidor.* Ps. lxvi. 15. As nouns קיטר and קיטור *smoke, vapour.* occ. Gen. xix. 28. Ps. cxlviii. 8. cxix. 83. קטר (Jer. xliv. 21.) and fem. קטורה (Deut. xxxiii. 10.) and קטרת *incense.* Exod. xxv. 6. xxx. 1, & al. freq. Comp. Ezek. xlvi. 22, and Eng. marg. fem. מקטרת *a censer, an instrument for fuming incense.* occ. 2 Chron. xxvi. 19. Ezek. viii. 11. Plur. מקטרות *incense-altars.* occ. 2 Chron. xxx. 14. Comp. Exod. xxx. 1.

It is well known to the learned reader, that the heathen generally retained the custom of *fuming incense* in honour of their false gods. Thus Herodotus, lib. i. cap. 183, tells us that on the larger altar belonging to the temple of Jupiter Belus, i. e. Bel, in Babylon the Chaldeans consumed annually during the festival celebrated in honour of this god λιβανωτου χιλια ταλαντα a thousand talents weight of *frankincense.* In Homer, Il. vi. lin 270, Hector directs his mother Hecuba to go to Minerva's temple συν θυωδεϊ *with incense*; and in Il. ix. lin. 495, θυωδεα *incense* is mentioned as one of the usual offerings for appeasing the offended gods. Virgil, speaking of Venus' visiting the island of Paphos, Æn. i. lin. 420,

——*Ubi templum illi, centumque Sabæo*
Thure calent aræ, sertisque recentibus halant.*

"There was her temple, where with *incense sweet*,
And *fragrant flowers*, a hundred altars *fumed.*"*

And Horace, lib. i. ode 30, lin. 2, 3, invites the same goddess to come into the chapel dedicated to her by Glycera, *vocantis* thure multo, who invoked her *with much incense*; and ode 36, lin. 1, &c. he says he will gratify the gods who had preserved his friend Numida in his voyage (i. e. Castor and Pollux) thure *with incense*; and once more the same poet, lib. iii. ode 8. lin. 2—4, speaking of performing a votive sacrifice to Bacchus for his own deliverance from an imminent danger, mentions acerra thuris plena, *positusque carbo in cespite vivo, the censer full of incense*, and the burning coals placed on the altar of turf."† The *fume*, whether of *incense* or of *sacrifice*, both of which were evaporated by *fire*, was to believers an emblem of the *atoning merits* of Christ's *sufferings*, and of their *acceptableness* to God. The latter in particular is frequently in Scripture spoken of, as ריח ניחוח *an odour of rest*, or *an appeasing odour.* (Comp. Prov. xxvii. 9.) See inter al. Exod. xxix. 18, 25. Lev. i. 2, 13, 17. ii. 9. Comp. Eph. v. 2. And no doubt such was also the style of the ancient patriarchal believers. See Gen. viii. 21. Hence the heathen mistaking, as the Jews afterwards did, the types for the realities, conceived the *fume, steam, nidor*, or κνισσα as Homer calls it, of the sacrifices themselves, to be peculiarly acceptable to their gods, and efficacious in appeasing their anger. For proof, I refer to Homer, Il. i. lin. 66, 317. Il. iv. lin. 48, 49, and especially to Il. ix. lin. 495, &c. So Ovid, speaking of a *sacrifice*, Metam. lib. xii. lin. 153,

Et dis acceptus *penetrarit in æthera* nidor.
And *the fume grateful to the gods* ascends.

Hence the Greek and Latin *nectar*, which seems originally to have denoted *honey* from its ‡ *perfumed smell* (q. d. נקטר), or *a liquor made of honey.* Thus as in Job are mentioned the *brooks of honey and milk*, חמאה, and Moses frequently denominates Palestine *a land flowing with milk and* honey; so Euripides in Bacch. lin. 142,

* Catcott's Sermons, p. 299, note, whom see.
† Comp. Homer, Il. viii. lin. 48. xxiii. lin. 148; Odyss. viii. lin. 363; Virgil, Æn. iv. lin. 453. xi. 481; Theocritus, Idyl. xvii. lin. 123. To each of the Orphic Hymns is prefixed the name of the *particular incense* fumed in honour of the deity, to whom the hymn is addressed.
‡ Virgil, Æn. i. lin. 440,
——Redolentque thymo fragrantia mella.
And in Lucretius, lib. ii. lin. 847, *nectar* signifies *a sweet smell* or *perfume.*
——Nectar *qui naribus halant.*

Digitized by Google

Ῥεῖ δὲ γάλακτι πέδον,
Ῥεῖ δ' οἴνῳ, ῥεῖ δὲ μέλισσαν
Νέκταρι.

The country flows with milk, it flows with wine,
And with the bees sweet *nectar*.——

And Ovid, in his description of the earth in general during the golden age, Metam. lib. i. lin. 111, says,

Flumina jam lactis, jam flumina nectaris *ibant.*
Here streams of milk, there streams of *nectar* flow'd.

And Virgil, Georg. iv. lin. 164, says of the bees,

——*liquido distendunt* nectare *cellas.*
With liquid *nectar* some distend the cells.

And hence *nectar*, as every one knows, was fabled to be the liquor of the gods.

II. Chald. *to bind, bind together*, from the Heb. קשר. It occurs not as a verb in the Bible, but is often used by the Targums in this sense. As a noun mas. plur. in reg. קמרי *ligatures, ligaments.* So Theodotion *συνδισμοι*, and Vulg. compages. occ. Dan. v. 6.

III. Chald. As a noun mas. plur. קטרין *knots, knotty points, difficulties.* occ. Dan. v. 12, 16.

קיט Chald.

As a noun from the Heb. קיץ, the ץ being changed into ט, as usual, *the summer.* occ. Dan. ii. 35.

קיק See under קק.

קלה

With a radical, (see Deut. xxv. 3. xxvii. 16. Isa. xvi. 14.) but mutable or omissible, ה.

It denotes, *levity, lightness*, &c.

I. In Kal, *to be light, alleviated.* Gen. viii. 8, 11. In Hiph. *to make light, alleviate, lighten.* Exod. xviii. 22. 1 K. xii. 4, 9, & al.

II. As a noun מקל, plur. מקלות *a light rod* or *staff.* Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27, & al. freq. Hos. iv. 12, plainly refers to the *ῥαβδομαντεια* or *divination by staves* practised among the eastern nations. See Selden De Diis Syris, synt. i. cap. ii. p. 28; Godwin's Moses and Aaron, p. 216; Pococke and Bp Newcome on Hos.

III. In Kal, *to be light, nimble, swift.* 2 Sam. i. 23. Job vii. 6. ix. 25. Also, *to move lightly* or *speedily.* occ. 2 Sam. xx. 14; but observe that in this text the Keri, and twenty-two of Dr Kennicott's codices, among which the Complutensian edition, read ויקדלו *and they were gathered together*, and agreeably to this reading the LXX render the word by *και εξεκλησιασθησαν*, Vulg. by congregati fuerunt, and Targum ואתכנישו. As a noun קל *swift, nimble.* 2 Sam. ii. 18. Isa. xxx. 16, & al. freq.

Hence Gr *κιλλω* to run swiftly, *κιλης*, and Lat. *celes* a swift horse or horseman, Latin *celero* to hasten, whence Eng. *celerity, accelerate, acceleration.*

IV. As a noun קול or קל, plur. קלות and קלת *voice, sound, noise, articulate* or *inarticulate*, from its *lightness* * or the *swiftness* with which it moves. Dr Derham found, by many accurate experiments, that sound *moves* at the *prodigious rate* of 1142 feet in one second of time. See Gen. iii. 8, 17. Exod. ix. 23. xix. 16, 19. Lev. xxvi. 36. Job iv. 10. xxxix. 24. Psal. xciii. 3.

In 1 K. xviii. 41, *Elijah said—there is* a sound *of abundance of rain.*—Ver. 45, *and the heavens were black with clouds and wind, and there was a great rain.* The same circumstances are remarked by Virgil, Æn. iv. 1. 160,

Interea magno misceri murmure cœlum
Incipit: insequitur commista grandine nimbus.

And both the sacred historian and the poet notice the peculiar *sound* that precedes rain. So we commonly say, the wind *sounds hollow*, like rain. But though no physical fact is more obvious or better known than this, yet I must confess I never could account for it, till I read the following passage in the learned W. Jones' Physiolog. Disquisitions, p. 616. "There is no prognostic of *rain* more infallible, than a *whistling* or *howling noise* of the wind. The south wind is most apt to have this effect, because it brings with it the most *vapour*; but I believe any wind that is *moist* enough will produce the like sound; and it is probable that the consequence of this *humidity* in the wind is the same in every climate." Which observation he confirms from 1 K. xviii. 41, above quoted.

Harmer, Observ. vol. iii. p. 295, &c. seems right in explaining the *noise* (קול) of the bridegroom, and the *noise* of the bride, Jer. xxxiii. 11, not of the *noise* they make *personally*, but of the *noisy mirth* of their friends and attendants, according to the customs which Dr Russel distinctly informs us are observed in the eastern weddings to this day, Nat. Hist. of Aleppo, p. 125—129.

On Joel ii. 4, observe that Dr Chandler, Travels in Asia Minor, p. 30, 31, takes notice of the *prodigious crackling and noise* which accompanied an accidental fire, which was kindled in the long, parched grass, near Troas, and *devoured* all before it. See Harmer's Observations, vol. iv. p. 146.

Hence Greek *κιλλω* and *καλεω*, Eng. *to call*, Gr *κλεος* report, celebrity. Also old Latin *calo*, whence *calendæ, calends.*

V. In Niph. *to be light, easy, not difficult.* occ. Prov. xiv. 6.

VI. In Niph. *to be light, trifling, comparatively mean* or *unimportant.* 1 Sam. xviii. 23. 2 K. iii. 18. xx. 10.

VII. In Kal and Niph. *to be light, vile, contemptible.* Job xxxix. 34. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *to esteem vile, despise, make light of, set light by.* occ. Deut. xxvii. 16. (where LXX *ατιμαζων dishonouring*) 2 Sam. xix. 43 or 44. Ezek. xxii. 7. As a N. קלון *vileness, ignominy.* Job x. 15. Ps. lxxxiii. 17. Prov. iii. 35, & al.

VIII. *To roast, parch, fry*, that is *to evaporate the fluids*, and so *make light by roasting, parching*, &c. So the LXX *αφιτηγασι*, and Vulg. frixit in Jer. xxix. 22, which is the only passage where it occurs as a V. in this sense; but as a participle paoul קלוי *parched, parched corn.* occ. Lev. ii. 14. Josh. v. 11. As a N. קלי *parched corn.* occ. Lev. xxiii. 14. Ruth ii. 14. 1 Sam. xxv. 18. 2 Sam. xvii. 28. קליא the same. occ. 1 Sam. xvii. 17; but

* So Avenarius excellently, "*Est enim* vox *res* levissima, et velocissime *fertur.*"

observe that fourteen of Dr Kennicott's codices read קלוי .חקלי and קלי in the above cited texts plainly denote *parched corn*, and in Lev. ii. 14. xxiii. 14. Josh. v. 11, probably *barley*, which in Judea ripens before wheat. (Comp. under אפל I.) In 2 Sam. xvii. 28, the former קלי joined with *barley* and *meal*, is rightly explained in our translation by *parched corn*, as the latter קלי following *beans* and *lentils*, is by *parched pulse*. Both these still make part of the food of the eastern people. Thus Hasselquist, Travels, p. 166. "On the road from Acra to Seide we saw a herdsman—eating his dinner, consisting of *half ripe ears of wheat*, which he *roasted*, and ate with as good an appetite as a Turk does his pillaus. —*Roasted ears of wheat*," he adds, "are a very ancient dish in the east, of which mention is made in the book of Ruth," ch. ii. 14. But these however were more probably *barley*, as it was then *barley*,—not *wheat-harvest*. (Comp. ch. i. 22.) "In Egypt," proceeds my author, "*such food* is much eaten by the poor, being the ears of maize or Turkish wheat, and of their *dura*, a kind of millet. When this food was first invented in the earliest ages of the world, art was in a simple state; yet *the custom is still continued in some nations*, where the inhabitants have not even at this time learned to pamper nature." And as to *parched pulse*, frixum cicer, as the Vulg. renders the latter קלי, 2 Sam. xvii. 28, Dr Shaw informs us, Travels, p. 140, that the *garvancos*, *cicer* or *chickpea* are in the greatest repute after they are *parched in pans* or *ovens*, then assuming the name of *leblebby*. This seems to be of the greatest antiquity, for * Plautus speaks of it as a thing very common in his time; the like observation we meet with in † Aristophanes—The *leblebby* of those times may probably be the קלי *parched pulse* of the Holy Scriptures (2 Sam. xvii. 28)."

IX. As a N. with a formative נ, נקלה *a parching, feverish heat.* So the Targum קדיחתא *a burning.* occ. Ps. xxxviii. 8.

Hence Greek καηλιος, Doric καλιος, hot, burning, Lat. *caleo* to be hot, whence *calefacio*, *calidus*, &c. and Eng. *calefy*, *calefaction*, *calid.* Also the Arabic alkali, a kind of plant *burnt*, from the ashes of which is made the sal ‡ alkali; and hence in Eng. we use *alcali*, *alcaline*, *alcalious.*

קלל I. *To be* or *become exceedingly vile.* occ. Nah. i. 14; ו in קלות supplying the place of the second ל. In Huph. *to be made exceedingly vile.* occ. 1 Sam. iii. 13.

II. In Kal and Hiph. *to regard* or *treat as exceedingly vile, to curse.* Gen. viii. 21. xii. 3. *To vilify, revile.* Exod. xxi. 17. xxii. 28. 2 Sam. xvi. 5, 7. Neh. xiii. 25. See Dr George Campbell's note on Mat. xv. 4. As a N. fem. קללה *a curse, malediction.* Gen. xxvii. 12, 13, & al. freq. Comp. קלה VII. It is applied to a person, Deut. xxi. 23, קללת אלהים cursed *of*, or *by*, *God*; so LXX κεκατηραμενος ὑπο Θεου, and Vulg. maledictus a Deo; but Aquila and Theodotion καταρα Θεου. Comp. Gal. iii. 13, in the Greek, and for an excellent comment on Deut. xxi. 23, see Vitringa, Observat. Sacr. lib. ii. cap. 12.

III. *To smooth* or *polish*, as a metalline body, *to burnish*, from the *swift* and *repeated motion* with which it was performed. *Burnishing* is now performed by a round, polished piece of steel, called a *burnisher*, which is rubbed with a *swift motion* upon the metal. As a participle or participial N. קלל *burnished.* occ. Ezek. i. 7. Dan. x. 6. Comp. below קלקל III.

קלקל I. *To be exceedingly light.* It occurs not as a V. but as a participle or participial N. קלקל *exceedingly light.* occ. Num. xxi. 5. So Vulg. levissimo.

II. In Kal, *to move very lightly* or *swiftly.* occ. Ezek. xxi. 21; where Vulg. commiscens *mixing together*; on which passage Jerome tells us that "the manner of *divining by arrows* was thus: They wrote on several arrows the names of the cities they intended to make war against, and then *putting them promiscuously all together* into a quiver, they caused them to be drawn out thence in the manner of * *lots*; and that city whose name was on the arrow first drawn out was the first they assaulted." † In Hith. *to move oneself*, or *be moved very lightly.* occ. Jer. iv. 24. Comp. קלה III.

III. *To furbish by moving* or *rubbing swiftly* against a whetstone or the like. So the French translation, *ait fourbi.* occ. Eccles. x. 10. Comp. above קלל III. and פנה IV.

קלח

Occurs not as a verb in Heb. but hence as a noun fem. קלחת *a caldron, kettle.* occ. 1 Sam. ii. 14. Mic. iii. 3. The verb in Chaldee signifies *to flow, flow out, flow down*; and so the LXX render קלחת by χυτρεαν, from χυω *to pour forth*; thus it seems a name for a *larger kind of vessel.*

קלט

To contract. It occurs not as a verb in the Heb. Bible; but hence,

I. As a participle paoul קלוט *contracted, shrunk up, having some part contracted*, or *shrunk*, spoken of an animal. occ. Lev. xxii. 23.

Hence perhaps Eng. *cold*, i. e. contracted or compacted air. Comp. under קרה VIII.

II. As a noun מקלט *contraction, retreat, retirement, refuge.* Num. xxxv. 6, & al. freq.

קלס

To sport in contempt, to deride. occ. Ezek. xvi. 31, *And thou wast not as a harlot*, לקלס אתנן either, as our translation, in that thou scornest *hire*; or else, to sport at or deride *hire*, i. e.

* "In Bacch. act iv. scene v. lin. 7,

Tam frictum *ego illum reddam, quam* frictum est cicer."

To which we may add that Horace mentions the frictum cicer as a *food* used by the *poorer Romans* in his time, Art. Poet. lin. 249,

——*Si quid* fricti ciceris *probat, et nucis emptor.*

† "In Pace, speaking of *a country clown*, ανθρακιζων τουρεβινθου *parching some* cicers." See also Bochart, vol. iii. 46, 47.

‡ See Bochart, vol. iii. 45.

* Comp. under חלש III.

† Prideaux, Connex. part i. book i. an. 590, vol. i. p. 76, 8vo. edit. Comp. Calmet's Dictionary in ARROWS; Sale's Prelim. Disc. to Koran, p. 126, 127; and Modern Univers. Hist. vol. i. p. 360, 1st edit.

in order to make thy lover give thee more; as the Vulgate explains it, nec facta es quasi meretrix *fastidio augens* pretium. *Nor wast thou like a harlot* who increaseth *her hire* by disdain, i. e. of what is offered her. In Hith. with ב following, *to sport oneself with, to make sport at, to mock, scoff.* occ. 2 K. ii. 23. Ezek. xxii. 5. Hab. i. 10. So in the two former of these texts the LXX render it by καταπαιζω and ἐμπαιζω. As a noun קלס *a derision, sport.* occ. Ps. xliv. 14. Jer. xx. 8. Ezek. xxii. 4.

קלע

The idea seems to be, *curve, bending, hollow,* whence the Greek κοιλος hollow.

I. As a noun קלע *a sling* from its *bending* form. See 1 Sam. xxv. 29. freq. occ. Hence as a verb *to sling, cast,* or *throw with a sling.* occ. Jud. xx. 16. 1 Sam. xvii. 49. xxv. 29. Jer. x. 18. As a participial noun mas. plur. קלעים *slingers.* occ. 2 K. iii. 25.

II. As a noun mas. plur. קלעים and in reg. קלעי *curtains hanging double and hollow,* or as we express it *slung,* over rods supported by pillars, and so in form resembling *slings.* It is in our translation very properly rendered *hangings,* and is used only for those of the court of the Mosaic tabernacle. freq. occ. See Exod. xxvii. 9, 11, 12, 14, 15; where we may observe that חמש עשרה אמה קלעים the hangings *fifteen cubits,* ver. 14, is equivalent to חמש עשרה קלעים *fifteen* hangings, ver. 15; and consequently that *each hanging* was *one cubit broad.* Comp. ver. 9, with ver. 11.

III. As a noun mas. plur. קלעים *the (two) leaves* of a double wicket, turning upon the same hinge or centre, and so called from their form *inclining* towards each other, not unlike the two sides of a *sling.* occ. 1 K. vi. 34, where it is plainly equivalent to צלעים; and "it seems," says Bate, "that the doors or gate which opened in two, as great gates do, had lesser doors or wickets, which were *double:* so that when one leaf of the wicket opened, the other shut to; and when a person entered, the inner leaf opening before him, the hinder one shut after him. See Ezek. xli. 23, 24."

Dr Russell (Nat. Hist. of Aleppo, p. 3.) says, that the houses at Aleppo are "entirely shut up towards the street *with double doors so contrived, as that, when open, one cannot look into the court-yard.*"

IV. *To hollow* or *scoop out* in carving. occ. 1 K. vi. 29, 32, 35. Ver. 29, קלע פתוחי מקלעות he hollowed out hollow *carvings of cherubs,* &c. which were afterwards, ver. 35, filled up with gold; פתוחי expresses the first *openings* or *incisions,* קלע *the hollowing* or *scooping out of* the engravings. As a noun fem. plur. מקלעת and מקלעת *engravings.* occ. 1 Kings vi. 18, 29, 32. vii. 31.

Hence plainly the Lat. *cælo* (pronounced *kælo**) to engrave.

קלש

Occurs not as a verb in Heb. but the Chaldee Targum Jonath. in Gen. xxi. 15, uses it in Ith. for *being attenuated, wasted.* As a noun קלשון *the tine* or *spike* of a fork from its *slenderness.* occ. 1 Sam. xiii. 21; where שלש קלשון is used for *a three*-tined *instrument* or *fork;* so the Vulg. renders the word by tridentum, and a Greek version in the Hexapla by τριοδιλησιν.

קם

To rise, arise, stand, stand up, be established, &c. It is a very general word. The following are its principal applications:

I. In Kal, *to rise, arise.* Gen. xiii. 17. xviii. 16. xix. 1, & al. freq. In Hiph. *to cause to rise, to raise up.* Josh. v. 7. Jud. ii. 18. 2 K. ix. 2, & al. In Huph. *to be raised* in dignity. 2 Sam. xxiii. 1. *to be reared up* as a building. Exod. xl. 17. As a noun fem. in reg. קימת *a rising up.* occ. Lam. iii. 63.

II. In Kal, with אל, על, or ב following, *to rise up against,* in a hostile manner. Gen. iv. 8. Jud. ix. 18. Ps. liv. 5. xxvii. 12, & al. As a participle Benoni in Kal mas. plur. in reg. קמי, so קמי, קמיך, קמיו, קמינו, *those that rise up against*—me—thee—him—us. See 2 Sam. xxii. 40. Exod. xv. 7. Deut. xxxiii. 11. Ps. xliv. 6. Comp. 2 K. xvi. 7. So קימנו Job xxii. 20, may be, *the party that rises up against us,* i. e. the wicked, "factio nobis adversaria." Schultens, whom see. In Hiph. *to raise, stir up.* 1 Sam. xxii. 8.

III. In Kal, *to stand, remain, subsist, be established.* See Deut. xix. 15. Josh. ii. 11. 1 Sam. xiii. 14. Jer. xliv. 29. Ps. i. 5. In Hiph. *to cause to stand, to establish.* Num. xxx. 14, 15. 1 K. vi. 12. ix. 5. In Huph. *to be established.* Jer. xxxv. 14. As a noun fem. קומה, קמה, and in reg. קומת, *stature, height.* Exod. xxvii. 18. xxxviii. 18. Isa. x. 33. Gen. vi. 15. 1 K. vi. 23, 26. vii. 15, & al. As a noun מקום plur. fem. מקמות, *a standing, station,* or *place* where any thing *standeth* or *subsisteth.* Gen. i. 9. xix. 27. Deut. xii. 2. Jud. xix. 13, & al. freq. As a noun יקום *that which subsisteth, substance.* occ. Gen. vii. 4, 23. Deut. xi. 6. As a noun fem. תקומה *a standing, power to stand.* occ. Lev. xxvi. 37.

IV. *To rise, grow up,* as corn. It seems used as a verb in this sense. 2 K. xix. 26. Isa. xxxvii. 27. So the Vulg. renders it as a verb matureseret *it was ripened.* So also the Chaldee Targum מטא למהוי שבולין—*it cometh to be (in) ears.* As a noun fem. קמה *grown,* or *standing corn.* Jud. xv. 5. Isa. xvii. 5, & al.

V. In Kal, applied to the eyes, *to grow consistent, thicken, be incrassated.* It refers to the humours of the eye, which in old age lose much of their *fluidity,* and become *gross* and thick, and by consequence less transparent. occ. 1 Sam. iv. 15. 1 K. xiv. 4. So the LXX, preserving nearly the idea of the Heb. render it in the former passage ἐστανωσησαν, steterant, *were become stiff.* And observe, that in that text קמה is the 3d person fem. sing. preter in Kal joined with the fem. plur. עיני in a *distributive* sense, q. d. *each* of his eyes *was* thickened.

קמם In Hith. *to raise up oneself, to rise up.* The reduplicate ם denotes *intenseness* or *violence.* occ. Job xx. 27. xxvii. 7. Psal. lix. 2. Comp. קם II. As a noun fem. plur. קוממיות,

* See Littleton's and Ainsworth's Dictionaries on the letter C.

q. d. *uprightnesses*. occ. Lev. xxvi. 13; where it is used adverbially, the particle ב being understood, as usual, *with uprightness, uprightly*, as opposed to *bending* or *stooping* under a yoke. As a noun mas. plur. in reg. תקוממי *persons who rise up, insurgents, adversaries*. occ. Psal. cxxxix. 21.

DER. Perhaps Greek κομη, and Lat. *coma* the hair which riseth on a man's head. Also, Eng. *a comb* on the head of a cock.

קמח

Occurs not as a verb in the Heb. Bible; but as a noun קמח *meal, flour, corn reduced to powder by grinding*. Gen. xviii. 6, & al. freq. The radical idea of the word seems to be *to grind*, or *reduce to powder by grinding*. So the Greek αλευρον (by which word the LXX generally render קמח) is from αλεω *to grind*, and our Eng. *meal*, from the German *malen* to grind. Comp. DER. under מל.

קמט

To lay hold on, as a criminal, *to arrest*. occ. Job xvi. 8. xxii. 16. In the former text the LXX render it εσυλαβου *thou hast laid hold on*; in the latter συνελημφθησαν *were taken, seized*: Symmachus ἁλωσονται *shall be taken*, and Vulg. sublati sunt *were taken away*. See Scott on the texts.

קמל

To wither, fade. occ. Isa. xix. 6. xxxiii. 9. So the Vulg. in the former passage marcescet.

DER. by transposition, *qualm, calm*. Qu?

קמץ

To grasp, take a grasp, or *handful*. As a noun קמץ *a handful*. Lev. ii. 2, & al.

קמש

Occurs not as a verb in Heb. but in Arabic the words קמץ and קמאץ, which seem corruptions of this root, denote *agitation, commotion*, &c. As nouns קמוש, קימוש, and קמשון *a species of thistle* or *nettle*, so called perhaps from the *agitation* it occasions in the nerves or nervous fluid, and the pain consequent thereupon. So Vulg. urtica *a nettle*; thus named from uro *to burn*, on account of the *burning* pain it occasions. occ. Isa. xxxiv. 13. Hos. ix. 6. Prov. xxiv. 31.

קן

To lament, wail. It is perhaps, like the Greek θρηνειν (by which, or its relatives, the LXX constantly render it) and the Eng. *whine*, a word formed by an onomatopœia from the sound. It occurs not however as a verb but in the simple form (see below קנן) but hence, as a noun fem. קינה, plur. קינות and קינים *a lamentation, moan*. 2 Sam. i. 17. Jer. vii. 29. Ezek. xxxii. 16. 2 Chron. xxxv. 25. Ezek. ii. 10. Hence Eng. *whine*. Qu?

קנן *to lament, wail, bewail*; the reduplicate נ denoting the *repeated cries* or *shrieks* of the *mourners*. 2 Sam. i. 17. iii. 33. Ezek. xxxii. 16, & al. As a participial noun fem. plur. מקוננות *mourning women*. So the LXX θρηνουσαι, and Vulg. lamentatrices. occ. Jer. ix. 17. Comp. 2 Chron. xxxv. 25. Ecclus xxxviii. 16, 17; and see Homer, Il. xxiv. lin. 720—723, with Dacier's and Pope's note, and lin. 746; and Savary, Letter 14 sur l'Egypte, p. 150, note, and p. 154. The custom of employing *mourning women* by profession still prevails in the East. Thus Dr Shaw, Travels, p. 242, speaking of the Moorish funerals, says, "There are several *women hired to act* on these lugubrious occasions, who like the præficæ or *mourning women* of old are *skilful in lamentation*, (Amos v. 16.) and great mistresses of these melancholy expressions (that is, as he had before remarked, of squalling out for *several times* together, *Loo, loo, loo*, in a deep and hollow tone, with several ventriloquous sighs); and indeed they perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." Comp. Jer. ix. 18. Amos v. 16. So Niebuhr, Voyage en Arabie, tom. i. p. 150. "The relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly *hire* for this purpose *some women who understand their trade*, and who utter woful cries from the moment of the death of the deceased until he is interred." Comp. also Hasselquist, Travels, p. 104.

קנא

The radical import of this root seems to be, *to eat into, corrode, as fire*. For though not used strictly in this sense, yet it is frequently joined with other words expressive of *fire, heat*, or *burning*, (see Deut. iv. 24. Psal. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19.) and sometimes even with such as denote *eating, consuming*; as for instance, Ps. lxix. 10, קנאת ביתך אכלתני zeal *for thy house* hath eaten, corroded, me. Psal. cxix. 139, צמתתני קנאתי *my* zeal hath consumed *me*. Comp. Num. xxv. 11. Zeph. i. 18. iii. 8. And from the Heb. word in this view appear to be derived the Greek κναω and κναιω, *to abrade, scrape, cut*, and Eng. *gnaw*.

קנא is in the Heb. Bible generally applied to the *fervent* or *ardent affections* of the human frame, whose effects are well known to be even like those of *fire, corroding* and *consuming*. (See Prov. vi. 34. xiv. 30. in Heb.) And accordingly the poets, both ancient and modern, abound with descriptions of these *ardent* and *consuming affections* taken from *fire* and its effects. The learned reader will from this hint easily recollect enow. It is predicted both of man, and ανθρωποπαθως, of God. The LXX usually render it by ζηλοω *to be zealous*, and ζηλος *zeal*, which are derivatives from ζεω *to be hot*.

I. *To burn with zeal, to be fervent* or *zealous* in a good sense. Num. xxv. 11. In this good sense it is generally followed by ל prefixed to the person or thing *for* or *on account of* whom one is zealous, as Num. xxv. 13. 1 K. xix. 10, 14. Joel ii. 18. Zech. i. 14. viii. 2. As a noun fem. קנאה and in reg. קנאת, *zeal*. Isa. lix. 17. 2 K. x. 16. Ps. lxix. 10, & al.

II. In Kal, *to burn with jealousy, to be jealous of, envious* or *indignant against, to envy.* In this sense it is generally followed by את or ב, as Gen. xxvi. 14. xxx. 1. Ps. xxxvii. 1. lxxiii. 3, & al. freq. (comp. Prov. xxiv. 1.) but twice by ל, Ps. cvi. 16. Also, *to inflame with,* or *provoke to, jealousy, indignation,* or *envy.* Deut. xxxii. 21. Comp. 1 K. xiv. 22. Ezek. viii. 3, 5. In Hiph. the same, Deut. xxxii. 21. Ps. lxxviii. 58. As a participial noun קנא *jealous.* Exod. xx. 5, & al. As a noun fem. קנאה, and in reg. קנאת, *burning jealousy* or *indignation.* Num. v. 14. Ps. lxxix. 5. Isa. xlii. 13. Ezek. xxxv. 11, & al. freq.

> *Quam lentis penitus* macerer ignibus—
> With what slow *fires I'm consumed*—

says Horace in a fit of jealousy, lib. i. ode xiii. lin. 8.

III. Chald. קנא of the same import as Heb. קנה, *to buy,* occ. Ezra vii. 17.

קנה

With a radical but mutable or omissible ה.

To hold, contain, as somewhat *hollow* doth, hence Greek κενος *hollow,* and Eng. *a can.* It occurs not as a verb simply in this sense, but

I. As a noun mas. קנה *a hollow pipe* or *tube,* natural or artificial. Hence Greek καννα, Lat. *canna,* and Eng. *cane,* Lat. *canalis,* Eng. *canal.*

1. *A stalk of corn,* Gen. xli. 5, 22.
2. *A branch of the candlestick, made hollow* like *a pipe.* Exod. xxv. 31, 32, & al.
3. *A reed* or *cane.* 1 Kings xiv. 15. 2 K. xviii. 21.—for measuring, Ezek. xl. 3, 5, & al. קנה בשם *the sweet-scented* cane, Exod. xxx. 23. Called simply קנה, Cant. iv. 14. Isa. xliii. 24. Ezek. xxvii. 19; and קנה הטוב *good* cane, Jerem. vi. 20. Ευοδμου καλαμου *sweet-scented* calamus or cane is mentioned with other *aromatics,* as growing in Arabia, by Dionysius, Perieges, lin. 771, edit. Wells. Pliny (Nat. Hist. lib. xii. cap. 22.) calls it calamus odoratus; it was otherwise called calamus aromaticus, by which it is still known, and has an *agreeable aromatic smell* when fresh broken. *
4. *A hollow bone.* occ. Job xxxi. 22; where it denotes the os humeri, or *upper bone of the arm.*
5. *The beam of a balance,* from its resemblance to a *cane.* So LXX ζυγῳ, and Vulg. staterâ. Or perhaps *canes* might anciently be the very substances of which they made the *beams* of balances for weighing small weights. Isa. xlvi. 6.

II. As a noun קן *a hollow receptacle.*

1. *A nest,* for birds. Deut. xxii. 6. Ps. lxxxiv. 4, & al. Comp. below קנן I.
2. *A room, cabin,* or *mansion,* for men or animals. Gen. vi. 14. Num. xxiv. 2, & al. With Num. compare the "celsæ nidum Acherontiæ" of Horace, lib. iii. ode iv. lin. 14.

III. As a noun קין *a spear,* from its resemblance to קנה *a cane,* according to some; but rather, I apprehend, *a helmet* or *casque,* which *contains* and so protects the head. occ. 2 Sam. xxi. 16. *The staff* or *hold* of a spear (as Bate renders it) was hardly of brass, and the *head* of a spear seems to have no connexion in sense with the root קנה.

IV. In Kal, *to hold, possess, get, gain, acquire* in whatever manner, by gift, purchase, or otherwise. Gen. iv. 1. xxv. 10. Exod. xv. 16. Ps. lxxiv. 2. Eccles. ii. 7, & al. freq. In Niph. *to be acquired, gotten, bought.* Jer. xxxii. 43. In Hiph. *to possess, be in possession of,* or perhaps *to purchase,* as a servant. occ. Zech. xiii. 5; which is strangely rendered in our translation by *taught me to keep cattle.* Comp. Gen. xxxix. 1. xlvii. 19, 23. Exod. xxi. 2. Eccles. ii. 7. So, as a participle Hiph. Job xxxvi. 33, *Concerning Him* (i. e. *God*) *declareth his thunder* מקנה אף עלה possessing *wrath for* or *against pride* or *arrogance.* So even the heathen poet Horace, lib. iii. ode v. lin. 1,

> *Cœlo* tonantem *credidimus* Jovem
> Regnare———
> *His thund'ring* proves that mighty *Jove*
> With wondrous force *rules all above.*
> CREECH.

And in another place, lib. i. ode 34, after having described Jupiter as shaking the earth, the waters, and even the infernal regions with his *thunder,* he adds, lin. 12, &c.

> ———*Valet ima summis*
> *Mutare, et* insignem attenuat Deus,
> *Obscura promens*———
> The god can set the low on high,
> *And bring the glorious to the dust.*

Where the thought is similar to that in Job, but surely the expression in energy far inferior. And farther to illustrate Job xxxvi. 33, see the beginning of the next chapter, where the same subject is continued. On Ezek. viii. 3, comp. under סמל. As a noun מקנה, and in reg. מקנת *possession, acquisition, purchase.* Gen. xvii. 12, 13. xxiii. 18. xlix. 32, & al. And because the ancient *possessions* principally consisted in *cattle,* hence מקנה is most frequently used for *cattle.* See Gen. xiii. 7. xlvii. 17. Job i. 3, 10.

Hence Eng. *to gain, win.*

V. As a noun fem. קינה *lamentation.* See under קן.

קנן I. In Kal and Hiph. *to build* or *make a nest, to nest, nestle.* occ. Ps. civ. 17. Isa. xxxiv. 15. Ezek. xxxi. 6. Jer. xlviii. 28. xxii. 23; where מקננתי seems a participle fem. Hiph. with י *me* or *my* postfixed. This is hardly to be expressed in English; but in Lat. might be rendered, O *mihi* nidificans, q. d. *O* my *nest-maker, O thou who makest thy nest* before me; and so I think the final י is to be understood in the preceding ישבתי, as likewise in Ezek. xxvii. 3. Comp. מבליתי, Jer. viii. 18, under בלל.

II. As a N. קינן *possession, property.* Gen. xxxiv. 23. Josh. xiv. 4, & al. Comp. above קנה IV.

קנם

Occurs not as a verb in Heb. but the idea probably is *to smell strong, emit a strong smell,* for

* See New and Complete Dictionary of Arts, &c. in CALAMUS AROMATICUS, and Scheuchzer's Phys. Sacr. on Exod. xxx. 23.

in Arabic it denotes, I suppose by a dialectical abuse, *to have a strong, but fetid, smell.* As a noun קנמון or קנמן *cinnamon*, so called from its *strong aromatic smell* and *flavour.* What is commonly known to us under the name of *cinnamon* is the * *second* or *inner bark* of the *cinnamon*-tree, which grows in great abundance in the East Indian island of Ceylon; but Scheuchzer, Physica Sacra on Exod. xxx. 23, conjectures that as the *bark of the root* is more valuable than that of the *trunk*, so the קנמן בשם *sweet-smelling cinnamon*, LXX κιννάμωμον ἰνωδὲς, which Moses used for the holy anointing oil, was of the latter sort. occ. Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14. Comp. Ecclus xxiv. 15.

DER. Gr. κιννάμωμον, Lat. *cinnamomum*, Eng. *cinnamon.*†

קנץ

Occurs not as a verb in Heb. but "in Arabic signifies *to hunt, to lay nets* or *snares*, and is applied, as Schultens shows, to *the using of deceitful arts.* See his Commentary [on Job namely.] The noun קנאץ (in Arabic) is *a snare.* See Castell, Lex. Hept."‡ As a noun mas. plur. in reg. קנצי *snares.* Once, Job xviii. 2, *How long will ye put* or *set* קנצי למלין snares *of* or *in words* (*aucupia* verborum, Castell; *captiosos laqueos* sermonibus, Schultens) i. e. insnaring *words.*

קס

Occurs not as a verb in the simple form, but in the reduplicate.

קסס *to cut* or *pluck off.* So the Vulg. distringet. Once, Ezek. xvii. 9. This root seems related to קצץ (which see under קצה) as פרס to פרץ.

קסם

To divine, presage, prognosticate. Deut. xviii. 10. (where this seems to be the *general* term for *divining*, of which the following words denote the species), 1 Sam. xxviii. 8. 2 K. xvii. 17, & al. As a noun קסם *a diviner.* Deut. xviii. 14. 1 Sam. vi. 2, & al. Comp. Isa. iii. 2, where LXX σοφιστὴν, and Vulg. ariolum *a soothsayer.* Also, *divination.* Num. xxiii. 23. Ezek. xxi. 21, & al. Plur. קסמים *the rewards of divination.* So Vulg. pretium divinationis. Num. xxii. 7. For as פעל is used for the *reward of work* in general (see פעל), so קסמים for the *rewards of divination.* These St Peter, 2 Ep. ii. 15, calls μισθὸν ἀδικίας *the reward of unrighteousness.* Thus קסם is generally used in a bad sense, but sometimes in a good one. As a noun קסם *sagacity, penetration in discovering*, or rather *guessing* hidden things. Prov. xvi. 10.

DER. Dutch *ghissen*, Eng. *guess*, &c. Qu?

קסת

Occurs not as a verb in Heb. and the ideal meaning is uncertain, but as a noun קסת *an inkhorn.* So one of the editions of Aquila μελανοδοχίον, and Vulg. atramentarium. occ. Ezek. ix. 2, 3, 11, *a writer's* or *scribe's* קסת inkhorn *upon his loins.* This, though by no means conformable to our custom, yet agrees with that of the modern eastern nations. Thus Dr Shaw informs us, Travels, p. 227. that among the Moors in Barbary, "the Hojas, i. e. the writers or secretaries, suspend their *inkhorns* in their *girdles*; a custom as old as the prophet Ezekiel, ch. ix. 2." And in a note he adds, "That part of these *inkhorns* (if an instrument of *brass* may be so called) which passes betwixt the girdle and the tunic, and holds their pens, is long and flat, but the vessel for the ink which rests upon the girdle is square, with a lid to clasp over it." So Mr Hanway, Travels, vol. i. p. 332, says of the Persians, "Their writers carry their ink and pens about them in a *case*, which they put under their *sash*" (which goes round their waist). Comp. Harmer's Observations, vol. ii. p. 459, &c.

קע

To make or *impress a mark, to stigmatize.* It occurs not as a verb in Heb. but hence

קעקע as a noun, *a marking* or *stigmatizing.* So the LXX render קעקע כתבת by γράμματα στικτὰ, and Vulg. by stigmata. Once, Lev. xix. 28. Comp. 2 Chron. xxxvi. 8. 3 Mac. ii. 21. Gal. vi. 17. Rev. xiii. 16, 17, and Daubuz on these latter texts. The *stigmata* prohibited to the Israelites, Lev. xix. 28, may refer either to those made on their bodies in mourning for the dead, or to such as were practised by the heathen on an idolatrous account. Thus "the greatest part of the Arabian women have their arms and cheeks marked with these *stigmata*; and Lucian says that all the Assyrians bore these *printed characters*, some on their hands, others on their necks." See more in Calmet's Dictionary in STIGMATA, and in Le Clerc's note on Lev. xix. 28. The words of Lucian, or whoever was the author of the Treatise De Dea Syr. seem too remarkable to be omitted, vol. ii. p. 914, edit. Bened. ΣΤΙΖΟΝΤΑΙ δὲ ΠΑΝΤΕΣ, οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας, καὶ ἀπὸ τούδε ΑΠΑΝΤΕΣ ΑΣΣΥΡΙΟΙ ΣΤΙΓΜΑΤΟΦΟΡΕΟΥΣΙ. Perhaps the *punctures* or *incisions* which the ancient * Britons made on their bodies in various shapes, and afterwards dyed with the juice of woad or kelp, were likewise of the same idolatrous sort. These are called by Tertullian Britannorum stigmata. It is still usual with the women among the Arabs and Chinganas near Aleppo, and with the Tunisian women in Africa, to *impress marks* on their skins. See Russell's Nat. Hist. of Aleppo, p. 104; Lady M. W. Montague's Letter xliv. vol. iii. p. 30.

DER. French *coing* or *coin*, a stamp to mark money. Qu? whence Eng. *coin*, money so stamped.

קער

Occurs not as a verb, but in Arabic signifies *to be deep*, and as a noun *depth.* קערא *a large dish.* See Castell. As a noun fem. קערת, plur. קערות, *a dish, charger*, or the like, of

* See Brooke's Nat. Hist. vol. i. p. 23, 24.

† Comp. Greek and Eng. Lexicon under Κιννάμωμον.

‡ Scott's note on Job xviii. 2.

* See Introduction to Camden's Britannia by Gibson, p. xxxv. edit. 1695.

some considerable *size* and *depth*. Exod. xxv. 29. Num. vii. 85, & al.

קַף See under נקף.

קפא

To be condensed, compacted, coagulated. occ. Exod. xv. 8. (where LXX excellently πραγη) Zeph. i. 12.—*the men* הקפאים who are thickened (Eng. marg.) *on their lees;* so French translation, *figes*, i. e. who are by peace and prosperity *confirmed* in their wicked and atheistical principles, as wine grows stronger by being kept on and mixed with its lees. Comp. Jer. xlviii. 11. In Hiph. *to coagulate, curdle.* occ. Job x. 10; so Aquila ἐτηξας, and Vulg. coagulasti. As a noun קפאון *condensation, thickness, grossness, gloominess.* (Comp. under חשך II.) occ. Zech. xiv. 6; where observe that the marginal and Complutensian reading רקפאון, supported by very many of Dr Kennicott's codices, seems the true one. Comp. under יקר I.

DER. *To coop* or *cowpe*, i. e. compinge vessels, as a *cooper*. See Junius, Etymol. Anglican. in COWPE. Also, *a coop*. The northern languages have preserved other traces of this Heb. root; thus we have the Gothic *quapgan*, the Swedish *quafwa*, the Islandic *kifa* or *kieefa*, to suffocate, extinguish; whence the Old English *to quappe*, fail, or faint as the heart; and perhaps *to quaff*, swallow in large draughts. See Junius, Etymol. Anglican. in QUAPPE and QUAFF.

קפד

I. In Kal, *to hasten* or *hurry along*. occ. Isa. xxxviii. 12, קפדתי כארג חיי I have hurried (*through*) *my life as a shuttle*. Comp. Job vii. 6. As a noun fem. קפדה *haste, hurry*. occ. Ezek. vii. 25, where it is used adverbially, ב being understood as usual, *with haste, hastily*.

II. As a noun קפד or קפוד *a hedge-hog*, or some such animal, frequenting desolate or solitary places, and remarkable for its *hurrying motion*, whence the name. So the LXX throughout ἐχινος, and Vulg. ericius, *the hedge-hog*. occ. Isa. xiv. 23. xxxiv. 11. Zeph. ii. 14. The reader may find the interpretation here given defended at large by Bochart, vol. ii. 1035, &c. and it seems to be much confirmed by the agreement of the Arabic name for a *hedge-hog* * קנפד; and as for the קפד being mentioned with the קאת or *pelican* in Isa. xxxiv. 11. Zeph. ii. 14, whence many have been led to conclude it must signify some *water-fowl*, this is but of little weight, since in Isa. xxxiv. 13, *dragons* or *serpents* are mentioned with *ostriches*, (comp. ver. 14.) and in Zeph. ii. 14, *flocks* and *beasts*, the *pelican*, and the קפד are joined together; and this confusion of animals of different kinds, birds and beasts together, is well suited to describe utter desolation. And since *hedge-hogs* usually take up their winter abode in hollow trees or holes in the ground, (see Bochart and Scheuchzer on Isa. xiv. 23.) it was *natural* for them to lodge in the hollow door-porches of a *ruinated* house or temple, as in Zeph. Mr Harmer, who opposes the interpretation of קפוד by the *hedge-hog*, which had been embraced by Dr Shaw, Travels, p. 176, says, in his Observations, vol. iii. p. 101, "Had the Doctor recollected that Zephaniah describes them as choosing their abode *on the top of pillars*, he might have been of a different opinion, &c." And had Mr Harmer recollected that Zephaniah says nothing about the *top of pillars*, but that the קפד lodged in the *door-porches*, בכפתוריה, which we are at liberty to suppose were *thrown down*, perhaps he would have acceded to the Doctor's opinion. Bochart renders Isa. xiv. 23, ושמתיה למורש קפד ואגמי מים *And I will put it* (*Babylon*) *for*, i. e. *make it, a possession for the* קפד, *even the pools of water*, and the want of ל before אגמי shows this translation to be right.

* Comp. Shaw's Travels, p. 176.

קפז

Occurs not as a verb in Heb. but seems nearly related to קפץ *to skip*, and in Arabic signifies *to leap*. As a noun קפוז *a species of animal*. Bochart hath proved, with a great profusion of entertaining learning, that this word denotes that species of *serpent*, which is called in Greek ακοντιας, and in Latin jaculus, q. d. *the darter*, from the violence with which it *leaps* or *darts* on its prey. occ. Isa. xxxiv. 15. See Bochart, vol. iii. 409—415. Comp. under דנר.

קפץ

I. In Kal, *to contract, shut, shut up, restrain*. occ. Deut. xv. 7. Job v. 16. Psal. lxxvii. 10. cvii. 42. Isa. lii. 15. In Niph. *to be shut up*, i. e. in the sepulchre. occ. Job xxiv. 24; where see Scott.

II. In Hiph. *to skip, bound, leap*. occ. Cant. ii. 8. So the LXX διαλλομενος, Symmachus διαπηδων, and Vulg. transiliens. But it properly means *to contract* or *draw up* the body, in order to take a greater spring, and is expressive of a most beautiful image borrowed from animals of the *antelope* or *stag* kind, (comp. ver. 9.) who, when preparing to take a *leap* or *bound*, *contract* or *draw up* their legs and body in a remarkable manner, as any one may observe of our common *deer*.

DER. *To skip*.

קץ

To fret, lacerate, wound. It occurs not however as a verb strictly in this sense, but

I. As a N. קוץ, plur. קוצים and קצים *a thorn*, from its *fretting* or *wounding* the flesh of man or beast. See Gen. iii. 18. Exod. xxii. 5 or 6. Jud. viii. 7. 2 Sam. xxiii. 6. Isa. xxxiii. 12. Ezek. xxviii. 24.

II. In Hiph. *to harass* or *vex* an enemy's country. occ. Isa. vii. 6.

III. In Kal, *to fret, be fretted, wounded* or *vexed* in mind. In this sense it is followed either by ב *at, for*, as Gen. xxvii. 46. Num. xxi. 5. Lev. xx. 23. Prov. iii. 11; or by מפני *at, before*, i. e. *in the presence of*, as Exod. i. 12. Isa. vii. 16; which latter passage should be rendered—*The land shall be forsaken, at whose two kings* thou art fretted, or vexed.

קצב

I. *To cut equally, exactly*, or *by rule and measure*. occ. 2 K. vi. 6. As a noun קצב *cut*,

form, fashion, *size. occ. 1 Kings vi. 25. vii. 37.

קצבי הרים Jonah ii. 6 or 7. The cuttings off *of the mountains* (so LXX σχισμας ορεων) appear to mean those parts which were *cut off* from them at the deluge, and hurried down with the receding waters into the great abyss. To these Jonah in the fish's belly says, ירדתי *I am going down;* for it is plain that this V. as well as those in the preceding verse, should be rendered in the present tense. Comp. Ezek. xxxi. 18.

II. *To shear,* as sheep. occ. as a participle paoul plur. fem. Cant. iv. 2; so LXX κεκαρμενων, and Vulg. tonsarum. Eng. transl. *even-shorn.*

Der. *To chop, chip.*

קצה

With a radical, but mutable or omissible, ה. *To make an extremity* or *end,* as *by cutting off,* or the like.

I. In Kal and Hiph. *to cut off,* as the hands or feet. occ. Deut. xxv. 12. Prov. xxvi. 6.

II. In Kal, with or without ב following, *to cut short, curtail.* occ. 2 K. x. 32. Hab. ii. 10. Isa. vii. 6; where see Vitringa.

III. In Hiph. *to scrape,* as the walls of a house, *to scrape off* their *surface.* occ. Lev. xiv. 41, 43. So the LXX απεξυω.

IV. As nouns קץ, fem. קצה, *extremity, end.* It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9, & al. freq. *The* קצות *ends* or *extremities* of the heavens are the opposite points of the rational horizon. See Deut. iv. 32. Ps. xix. 7. Comp. Deut. xiii. 7. Isa. xl. 28. xli. 5. As a N. mas. plur. קצוי *ends, extremities,* as of the earth, with regard to the speaker. occ. Ps. xlviii. 11. lxv. 6. Isa. xxvi. 15. So fem. plur. קצורת, Exod. xxxvii. 8. xxxix. 4. As a N. fem. קיצונה, and קיצנה *extreme, outermost.* occ. Exod. xxvi. 4, 10.

V. As a N. קצין *a captain, a military commander,* so called perhaps from being posted *outermost* in the body of men he commands, Josh. x. 24. Jud. xi. 6, 11. Hence, *a governor.* Isa. iii. 6, 7. Prov. xxv. 15.

VI. As a N. fem. קצה *a cutting off* or *part from a whole, some.* Gen. xlvii. 2. Comp. Ezek. xxxiii. 2. So 1 K. xii. 31. xiii. 33. *He made priests* מקצות העם of some *of the people,* i. e. taken out of *the people.* Our translation renders it, of the lowest *of the people;* but the LXX more justly μερος τι *some part,* or εκ μεσους *of a part;* and the *highest* would have been as offensive to God as the *lowest,* if they had not been of the seed of Aaron. See Exod. xxviii. 41. xl. 15. Num. xvi. 40. 2 Chron. xiii. 9.—and king Uzziah's case, 2 Chron. xxvi. 16—21; and Witsii Δωδεκαφυλον, cap. i. § 17, p. 316.

VII. As a N. fem. plur. קוצות *the locks, the extremities* or *ends of the hair.* So Avenarius, fines *capillorum,* extremitates *pilorum capitis.* occ. Cant. v. 2, 11.

VIII. As a N. קיץ *the summer.* See under יקץ II.

קצץ *to cut off, cut through and through,* or *in pieces.* Exod. xxxix. 3. Jud. i. 6. 2 K. xxiv. 13. Ps. xlvi. 10. On 2 K. xviii. 16, comp. 2 Chron. iv. 22, and on Jer. ix. 26, &c. see under פאה I.

קצדה

Occurs not as a V. in Heb. and I know not its ideal meaning. As a N. קצוח *a kind of plant,* or *seed, gith.* So Vulg. gith, and LXX and Aquila μελανθιον. It is thus described by Ballester, Hierolog. lib. iii. cap. 5, p. 234. "Gith," says he, "is a plant which is called in Greek *melanthion,* vulgarly (in Spanish) *nigella;* it is commonly met with in gardens, and grows to a cubit height, and sometimes more, according to the richness of the soil. The leaves are small like those of fennel, the flower blue, which disappearing, the ovary *(capitulum)* shows itself on the top, like that of a poppy; furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are inclosed seeds of a very *black colour,** not unlike those of the leek, but of a very fragrant smell." Ausonius observes, the *pungency* of the *git* is equal to that of *pepper.*

Est inter fruges morsu piper *æquiparans* git.

And Pliny, Nat. Hist. lib. xix. cap. 8, says it is of use in *bakehouses* (pistrinis *nasci*), and lib. xx. cap. 17, that it affords *a very grateful seasoning to bread,* "semen gratissimè panes etiam condiet." And for this purpose it was probably applied among the Jews in Isaiah's time; since we find that the inhabitants of the neighbouring countries to this day have a † variety of rusks and biscuits, most of which are strewed on the top with the seeds of sesamum or *fennel-flower,*" which latter is, I apprehend, the very *git* of the ancients. occ. Isa. xxviii. 25, 27. Comp. Harmer's Observations, vol. iv. p. 100.

קצין See under קצה V.

קצע

I. *To cut,* or *scrape off the extremity* or *surface.* It is nearly related to קצה (so פרע, ורע to ורה, פרה to פרה), as appears from the only passage wherein it occurs as a V. namely, Lev. xiv. 41; where the LXX απεξυσουσι, Vulg. radi, *scrape.*

II. As a N. fem. plur. מקצעות *instruments for scraping* or *cutting off the surface* of wood, *planes,* or rather *hatchets.* occ. Isa. xliv. 13, *he prepareth it with* hatchets. See Vitringa.

III. As a N. מקצוע or מקצע, plur. מקצעת, *the termination, extremity,* or *end* of a wall, or of the side of a building. Our translators and others render it *corner,* which in an *angular* building comes to the same thing, though that does not seem the strict meaning of the word. See Exod. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, 24, 25, freq. occ. So מהקצעות Ezek. xlvi. 22, which is by some taken for an irregular participle in Huph. may be rendered, *by* or *at the* extremities, *boundaries,* or *sides,* con-

* From the Greek σχιζω, or Latin *scindo, scissum,* to cut.

* Hence the Greek name μελανθιον, and Lat. and Spanish nigella.

† Russel's Nat. Hist. of Aleppo, p. 81.

sidering קצעות as a N. fem. plur. ה as emphatic, and מ as a particle. Comp. under קצה IV.

IV. As a N. fem. plur. קציעות *cassia.* So the LXX κασια, and Vulg. cassia. It is properly the *bark* or *peel stripped off* the *cassia* plant, i. e. the *cassia-bark* or *-lignea* of the shops, and very much resembles *cinnamon* in appearance, taste, and medicinal qualities, occ. Ps. xlv. 9.

It is obvious to remark, that the Greek, Latin, and English names of this eastern spice are derivatives from the Hebrew; and from this *aromatic* one of Job's daughters was called קציעה, LXX Κασιαν, Vulg. Cassiam, Cassia, ch. xlii. 14. Comp. under דהד.

קצף

I. *To foam, froth.* It occurs not as a V. simply in this sense, but as a N. קצף *foam, froth,* as of water. occ. Hos. x. 7; where the Vulg. spumam *foam,* Symmachus ζεσις *effervescence, ebullition.* Fem. קצפה *foam,* as of the fig-tree, when the smaller branches are broken or corroded. occ. Joel i. 7. See Shaw's Travels, p. 187, 188.

II. In Kal, *to foam with anger or rage, to be in a violent rage.* Gen. xl. 2. xli. 10, & al. In Hiph. *to cause to foam with anger, to provoke to violent rage.* Deut. ix. 7, 8, & al. In Hith. *to foam, rage.* occ. Isa. viii. 21. As a N. קצף *foaming, rage.* Num. i. 53. Deut. xxix. 28, & al. freq. So Homer describing Hector in a rage, Il. xv. lin. 607,

> Αφλοισμος δε περι στομα γινετο———
> He *foam'd* with wrath———
>
> POPE.

קצר

I. In Kal and Hiph. *to cut short, curtail, abbreviate, shorten.* Ps. lxxxix. 46. cii. 24. Also, in Kal, *to be cut short, shortened.* Num. xi. 23. Isa. l. 2. This word joined with רוח (Exod. vi. 9. Job xxi. 4. Mic. ii. 7.) and with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Zech. xi. 8.) Prov. xiv. 29. comp. ver. 17, denotes that *shortness of breath* which is occasioned by *extreme grief, anger,* or *fatigue.* In several of the above passages the expressions are, in condescension to our capacities, applied to God.

II. *To cut off* or *down, to reap* or *mow,* as the fruits of the earth.* Lev. xix. 9, & al. freq. As a N. קציר *fruits* so *cut down, harvest.* Lev. xix. 9, & al. freq. *The time of harvest.* Exod. xxxiv. 21. Ruth i. 22. Also, collectively, *the boughs* or *branches* of a vine or other tree, which are usually *cut off,* q. d. *the lop.* See Isa. xxvii. 11. Ps. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

Hence Lat. *castro,* Eng. *castrate, castration.*

1 Sam. xii. 17, *Is it not* קציר חטים wheat-harvest *to-day? I will call to Jehovah, and he will give thunder and rain*—And what was there extraordinary in this? may the mere English reader ask. Does it not *often* thunder and rain in wheat harvest? True, in England it does; but not in Judea; and when it does so there, it is deemed pernicious, as is evident from Prov. xxvi. 1. Josephus, Ant. lib. vi. cap. v. § 6, paraphrasing the passage in 1 Sam. makes Samuel say, "But that I may prove to you that God is displeased and angry with you, for desiring a kingly government, I will prevail upon him to make it manifest by strange signs, ὁ γαρ ουδεπω προτερον ειδεν υμων ουδεις ενταυθα γιγνηνμενον θερους ακμη χειμωνα for *what none of you ever saw before in this country, namely a storm in the midst of summer,* this by my prayers will I move God to show unto you." And in another place, De Bel. lib. iii. cap. 7, § 12, speaking of Galilee he observes, σπανιον δε ειποτε το κλιμα τουτο θερους υετοι *in this country it rarely, if ever, rains during the summer.*" Volney, Voyage, tom. i. p. 321. "Dans la plaine de Palestine il (le tonnerre) est infiniment rare l'été, et plus frequent l'hiver. *In the plain of Palestine, thunder is exceedingly uncommon in summer, and more frequent in winter.* Comp. Shaw's Travels, p. 136, 335; Harmer's Observations, vol. i. p. 5—9.

* See Harmer's Observations, vol. ii. p. 462, &c.

קק

Occurs not as a V. in Heb. but the idea seems to be *hollow,* or *void of gross matter.* In Syriac קוקא signifies *a capacious vessel,* amphora, and several other words from this root are in that language used for different kinds of *vessels.* (See Castell. Lexic. Heptag. in קוק.) So the French *caque,* and Eng. *cag* or *keg,* signify a barrel.

I. As a N. with a formative כ, נקיק *a hole, hollow place,* as in a rock. occ. Isa. vii. 19. Jer. xiii. 4. xvi. 16.

II. As a N. קיקיון rendered *a gourd,* so the LXX κολοκυντη; but it seems properly to denote *the ricinus* or *palma Christi,* "a shrub or weed which grows to the height of an olive-tree; the trunk and branches are *hollow* like a *kex*" [whence, by the way, its Heb. name, as also the Eng. *keck* or *kex*], "the leaves sometimes as broad as the brim of a hat. It grows surprisingly fast [but the growth of that which shaded Jonah might be miraculous], whence it is concluded that it is of a soft and spungy substance. Cels. Hierobot." Taylor's concordance in קיק. Herodotus, lib. ii. cap. 94, mentions a fruit which the Egyptians cultivate for the sake of its oil, and call *kiki;* so Strabo, lib. xvii. p. 1179, and Pliny, Nat. Hist. lib. xv. cap. 7. And this is the קיקיון of Jonah, and the *alkeroa* of the Arabians, which latter Jerome says was the Syrian and Punic name of the קיקיון in his time. Thus a Coptic Lexicon explains the Egyptian word KOTKI by the berry of the *alkeroa.* And whereas Dioscorides had said concerning the *kiki,* εξ ου αποφλιβιται το λεγομενον KIKKINON ελαιον, an Arabic writer renders these words: "And from thence is pressed the oil, which they call oil of *kiki,* which is the oil of *alkeroa.*" But for farther satisfaction concerning this plant I refer the reader to Bochart, vol. iii. 293; Scheuchzer's Physica Sacra on Jonah iv. 6; Michaelis' Recueil de Questions, quæst. lxxxvii.; and to Niebuhr's Description de

l'Arabie, p. 130. I shall just add, that the *oil* of the West Indian *ricinus* or *palma Christi* some years ago became famous in England, as a medicine for colic disorders, under the name of *castor oil.* * occ. Jonah iv. 6, 7, 9, 10; on which passage I concur with Mr Harmer, Observations, vol. i. p. 157, &c. whom see, that the סכה *booth* or *shelter* which Jonah made, was of the קיקיון which the Aleim ימן *had prepared*, as this verb should have been rendered at ver. 7, of this chapter, as it is rightly by our translators in ch. i. 17.

קר

I. In Kal, *to spring up*, or *gush out*, as water. It occurs not however in a neuter or intransitive, but in a transitive sense, *to cause to spring* or *gush out;* as waters by digging. occ. Isa. xxxvii. 25. 2 K. xix. 24. קרתי q. d. I have sprung *and drunk strange waters*, i. e. such as were before hidden and unknown. To this effect Symmachus renders the word in Isa. by ωρυξα, and Vulg. by fodi, *I have digged.* In Hiph. *to cause to spring up, cast out*, as waters. occ. Jer. vi. 7. twice. As a noun מקור *a spring* or *fountain* of water. See Jer. xvii. 13. li. 36. Hos. xiii. 15; on which last text the learned Mr Catcott† observes, that "*a change of the wind* affects the sources of springs as much as any thing I know, and frequently produces phenomena very contrary to what one might expect from the season of the year, or the common course of nature. This, though not generally remarked, is noted by the prophet Hosea, ch. xiii. 15."—of tears, Jer. ix. 1.—of blood, Lev. xii. 7. xx. 18. מקור is also spoken of a man's lawful *wife*, from whom children descend as streams from a fountain, Prov. v. 18. Comp. the preceding verses. It is also used for the *spring* or *origin* of a family or nation. Ps. lxviii. 27, where, says Dr Horne, "*the fountain* of Israel is the same with the *stock* or *family* of Israel. See Isa. xlviii. 1. The sense of this latter clause therefore is, *Bless the Lord, ye who are sprung* from the stock *of Israel.*" Comp. the use of עין Deut. xxxiii. 28.

II. As a noun mas. plur. in reg. קורי *emanations, liquors issuing out, juices.* occ. Isa. lix. 5, 6, *They hatch cockatrice eggs, and weave* קורי עכביש what issues *from the spider.*—קוריהם what issues *from them shall not become garments.* "All spiders at the extremity of their belly have five teats or papillæ covered with others of less dimensions, the orifices of which they open and shut, as well as contract and dilate, at pleasure. Through these orifices they *distil that clammy gum*, with which their belly is replenished, and whilst the spider *discharges* it through one or more apertures, the thread lengthens in proportion to her distance from the place where she first fastened it.—With this thread she spins a web."—*Nature Displayed*, vol. i. p. 56, English edit. 12mo.

קרא

It is nearly of the same signification as קרה, thus בטא and בטה, חבא and חבה, חפא and חפה, are respectively related in sense as well as in sound. See 2 Sam. i. 6.

I. In Niph. *to meet.* Exod. v. 3. Comp. chap. iii. 18, where at least twenty-two of Dr Kennicott's codices read נקרא, As a noun fem. in reg. קראת *a meeting.* It always occurs with ל prefixed, לקראת *for meeting, to meet, opposite, over against*, in occursum, obviam. Gen. xiv. 17. xv. 10, & al. freq. Also, *at the meeting* or *coming.* See Exod. xiv. 27. 1 Sam. xvi. 4.

II. In Kal and Niph. *to occur, happen, befall, light upon.* See Gen. xlii. 4, 38. xlix. 1. Exod. i. 10. Deut. xxii. 6. 2 Sam. i. 6. xx. 1. Job iv. 14. freq. occ.

III. As a noun קרא *a partridge.* occ. 1 Sam. xxvi. 20. Jer. xvii. 11. So in the former text the Greek versions in the Hexapla (except the LXX) πέρδιξ, and the LXX in the latter ἀγάθων, and the Vulg. in both perdix. The account given by Dr Shaw, Travels, p. 236, of the manner of *hunting partridges* and other birds by the Arabs, affords an excellent comment on 1 Sam. xxvi. 20, though not applied by that ingenious and valuable writer to this purpose. "The Arabs," says he, "have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons as we should call them." "It was precisely in this manner," adds Mr Harmer,* "that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him." Jer. xvii. 11, the partridge *sitteth (on eggs) and produceth*, or *hatcheth, not, (so) he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible.* Observe that the *partridge* here mentioned must be the *cock.* The *hen* cannot be meant, because both the verbs are *masculine;* neither can ילד *mas.* signify *laying* of eggs. Buffon says, that the *red* partridges are those which are found in the mountainous and temperate countries of Europe, Asia, and Africa, and remarks, that after pairing time, when the hen is engaged in sitting, the cock quits her, and leaves her alone to take care of the family;" but then he adds, that in this respect "our (i. e. the *French*) red partridges appear to differ from the red partridges of Egypt, because the Egyptian priests chose, for the emblem of a well-regulated household, *two partridges, one male, the other female, sitting or brooding together.*"† And by the text in Jer. it seems that in Judea the *cock*-partridge sat as well as the *hen.*

But why should it be said of the *partridge*, whether cock or hen, rather than of any other bird, that *it sitteth, and hatcheth not?* Because the partridge's nest being made on the ground, the eggs are frequently broken by men or other animals, and the bird "is often obliged

* For a farther account of this *oil*, and of the plant which produces it, see Gentleman's Magazine for February 1765, p. 61.

† In his excellent Treatise on the Deluge, p. 190, 2d edit.

* Observations, vol. i. p. 318.

† Hist. Nat. des Oiseaux, tom. iv. p. 213. 217.

Digitized by Google

to quit them for fear of cattle, dogs, or sportsmen, which chills the eggs and makes them unfruitful. Rain and moisture also may spoil them."*

The *partridge*, I apprehend, has its Hebrew name from the *cry* it utters when *calling its mate* or *young to roost*, which *cry* can hardly be better expressed in letters than by קרא *Qusra* or *Qra.*† Whoever reads with tolerable attention the *Hierozoicon* of the learned Bochart, or even the ninth chapter of the first book,‡ must have the credulity of an infidel, if he can believe that the Hebrew names given by Adam to the animals were not intended to express some remarkable and eminent quality in each. It appears, from Gen. ii. 19. that *the Lord God brought every beast of the field, and every fowl of the air, unto* Adam, *to see what he would call them* (i. e. § to make proof of his understanding), *and whatsoever Adam called every living creature, that (was) the name thereof.* Hence it is very evident that Adam ‖ must, *in general*, have had ideas of actions and words suited to those ideas (which words were, no doubt, taught him immediately by God), or, in short, that he must have had *language*, (as appears also from Gen. ii. 16, 17.) before he could give the animals proper and descriptive names; for example, he must have had an idea of, and a name for, *retribution* or *requital*, namely גמל, before he called the *camel* גמל or *the requiter*. But in some particular cases, where the *cries* or *notes* of animals were very remarkable, and sufficient to distinguish them from all others, these might be taken to give names to the animals themselves; so the *wild ass* might be called עָרוֹד, from the *harsh, disagreeable sound* of his *braying*; the *turtle-dove* תור or תור, from its *note*; and the *hoopoe* or *hoop*, דוכיפת, from the *noise* it makes. But perhaps this is in no instance more striking, than in the Heb. name of the *partridge*, קרא, which is so plainly denominated from its *cry*. And if we consider that by this *cry* the *partridge remarkably calls* its mate or brood, we shall see the rationale of קרא signifying

IV. In Kal, *to call*, as one person *calls to* or *for* another. The late learned and ingenious Dr Gregory Sharpe, in his Origin of Languages, p. 7, 8, has remarked, that men "can distinguish animals by their various notes, and use his imitations of their notes for their names: and again he can transfer those names to objects that may be similar in any respect to the animals, and employ them in expressing such actions as distinguish one animal from another. Thus * קרא *qusra*, which happily expresses the note of a *partridge*, when she is CALLING her young, is the name of that bird in the *Hebrew* tongue, where it likewise signifies to CALL." קרא *to call* is used either transitively, as Exod. ii. 7; or more usually with ל or אל following, as Gen. xxiv. 57, 58. Deut. xxv. 8. Lev. i. 1. ix. 1. x. 4, & al. freq. Comp. Isa. iv. 1.

V. Transitively, or with ל following, *to call, invite*, as to a feast or entertainment. See 2 Sam. xiii. 23. 1 K. i. 9, 10, 19, 25, 26. And in this view Harmer understands it, Zech. iii. 10, as relating to persons who were regaling, as usual in the east, under trees, and who *invited* the passengers to partake in their entertainment.

VI. Intransitively or transitively, *to call, cry out, proclaim.* Job v. 1. Isa. lxi. 1. Jer. xxxvi. 9. Jonah iii. 2. As a noun fem. קריאה *a proclamation.* Jonah iii. 2. As a noun מקרא *a convocation, a meeting by proclamation.* Exod. xii. 16. Isa. i. 13.

VII. With ל following, *to call, to name, give a name to*, Gen. i. 5, 8, 10, & al.freq. In Niph. *to be named* or *called.* Deut. xxviii. 10. 2 Sam. xii. 28. 1 K. viii. 43.

קרא בשם *to name, call* or *proclaim by name.* Exod. xxxi. 2. xxxv. 30. Isa. xlv. 3, 4. Exod. xxxiii. 19. xxxiv. 5, 6.

קרא בשם יהוה *to call on the name of Jehovah.* This expression, when applied to men, "sig-

---

* Calmet, Dictionary in PARTRIDGE.

† Buffon (Nat. Hist. des Oiseaux, tom. iv. p. 183.) says, that after a covey of partridges has been dispersed, they *call* one another together again, adding, "All the world knows the partridge's *call*, which is far from agreeable, and is not so much a note or a chirp, as a *harsh cry* not unlike the noise of a saw."

"I love to hear—the *eur*
Of the night-loving partridge."

Village Curate, cited in Monthly Review for September, 1789, p. 217; and in English Review for February, 1790, p. 127.

‡ De Nominibus Animalium ab Adamo impositis.

§ Comp. Gen. viii. 8.

‖ Since writing the above in the first edition, I am pleased to find the same sentiments better expressed in the following passage of a very able writer: "From the account given by Moses of the primæval state of man, it appears that *he was not left to acquire ideas in the ordinary way*, which would have been too tedious and slow, as he was circumstanced, *but was at once furnished with the knowledge which was then necessary for him. He was immediately endued with the gift of language, which necessarily supposes that he was furnished with a stock of ideas*, a specimen of which he gave, in giving names to the inferior animals which were brought before him for that purpose." Dr Leland's Advantage and Necessity of the Christian Revelation, vol. ii. pt. ii. ch. 2. p. 21 of the 4to. and 19 of the 8vo. edit. See also an excellent pamphlet of Dr John Ellis, entitled, An Enquiry, Whence cometh Wisdom and Understanding to Man? p. 8, &c. and Mr Rowland's Mona Antiqua Restaurata, p. 293. The learned reader will likewise do well to consult Eusebius' Præparat. Evangel. lib. xi. cap. 6; Walton's Prolegom. iii. 26; and Dr Davies' note 5, on Cicero Tuscul. Disput. lib. i. cap. 25. I cannot forbear adding on this occasion, that whatever fantastical notions some men may advance concerning *the origin of language*, and the possibility of man's gradually inventing it by his own natural unassisted powers; yet, *in fact*, not a single instance can be produced since the creation of the world, of any human creature's ever *using articulate sounds as the signs of ideas*, or, in other words, of his *speaking* or *having language*, unless he was first taught it, either immediately and at once by God, as Adam at his formation, and the Apostles on the day of Pentecost, Acts ii. or gradually by his parents or nurses. Dr Samuel Johnson was of opinion that language "must have come by *inspiration*, and that *inspiration* was necessary to give man the faculty of speech; to inform him that he may have speech; which I think, says he, he could no more find out without *inspiration*, than cows or hogs would think of such a faculty." Boswell's Life of Johnson, vol. ii. p. 447, where see more.

* "Bochart says that קרא is *a woodcock* or *snipe*, or like bird with a *long beak*. The passages produced by that great man from B. Selomo and *Bereschith bara* [*rabba*] are not of equal authority with the LXX, who in Jer. xvii. 11, render קרא by τετράξ *a partridge*, and seem to confirm their translation, and allude to the different senses of the word by translating it twice, ἐφώνησε τετράξ, as a N. and as a V. the *partridge* hath *called*."

nifies not only *to invoke the true God*, but *to invoke him by his name* JEHOVAH, thereby acknowledging his *necessary existence, essential perfections, and infinite superiority over all created beings*. (Comp. under הוה III.) The first text in which we meet with this phrase is Gen. iv. 26; where we read, *Then it was begun*, or, *then men began* to call on the name of Jehovah; which surely cannot mean that *men then first began to worship the true God*, or *to worship him publicly*. (Comp. ver. 3—5, of this ch.) But it seems highly probable that by this time the name אלהים was become *equivocal*, being applied, both by the believing line of Seth, and by the unbelieving one of Cain, to their respective gods; and that therefore believers, to distinguish themselves, invoked God by the name *Jehovah*. Thus in after times, when idolatry prevailed, we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) קרא בשם יהוה *calling on the name of Jehovah*. (Comp. 2 K. v. 11.) And in that solemn contest between Elijah and the prophets of Baal, 1 K. xviii. Elijah saith, ver. 21, to the people, *If* Jehovah *be* God (Heb. האלהים THE, i. e. the true, *Aleim* or *saviours*), *follow him; but if* Baal, *then follow him;* and ver. 24, to the prophets of Baal, *call ye on the name of* אלהיכם your *Aleim, and I will call on the name of* Jehovah, which they accordingly did respectively. Comp. ver. 26, 36, 37."*

VIII. *To pronounce.* Jer. xxxvi. 18.

IX. In Kal, *to read, to pronounce from writing, to call written signs by the names* for which they stand. Deut. xvii. 19. Jer. xxxvi. 6. Neh. viii. 3, & al. As a N. מקרא *a reading.* occ. Neh. viii. 8.

DER. *To cry*, &c. *crow* as a cock; or is this latter word, like the Heb. קרא III. formed from the sound?

The Mahometan Koran (Al Koran), so called, either from the *collection* of the chapters which were at first dispersed, as being promulgated by Mahomet at different times; or rather from *reading*, in imitation (N. B.) of the Jews, who called the Holy Scriptures מקרא *the reading*. See Castell's Lexic. and Sale's Prelim. Disc. to Koran, sect. III.

קרב

I. In Kal, *to approach, come near*, or *close to*. Gen. xx. 4. Exod. xiv. 20, & al. freq. Also, *to bring near, make to approach*. Isa. xlvi. 13. Ezek. xxxvii. 17, & al. In Niph. *to be made to approach, to be brought near*. Exod. xxii. 8. Josh. vii. 14. In Hiph. *to cause to approach, bring near*. Exod. xxviii. 1. xxix. 4, 10, & al. Also, *to approach, come near*. Gen. xii. 11. Exod. xiv. 10, & al. As a N. קרוב and קרב *near*. Gen. xix. 20. xlv. 10. Exod. xii. 4. xiii. 17, & al. freq. Job xvii. 12, *They* (i. e. the purposes of my heart mentioned in the preceding verse, Qu?) *have (now) put night for day; light is* קרוב near *from the face of darkness*. "That is, henceforth the *day* which I am to enjoy is the *night* of death; and the *light* which is ordained for me is the *darkness* of the tomb." Scott, whom see, and Schultens. As a N. קרבן *an oblation* or *offering, a corban*, which was to be *brought* to the house or altar or priests of Jehovah. See inter al. Lev. i. 2, 3. ii. 1, 8. iii. 1.

II. As a participial N. קרוב *nearly related, a near relation* by consanguinity, cognation, or affinity. See Ruth ii. 20. iii. 12. 2 Sam. xix. 43. Neh. xiii. 4. Job xix. 14. Ps. xxxviii. 12.

III. With כ following, *to make nearly alike, cause to resemble*. Hos. vii. 6.

IV. With על following, *to approach* or *advance against* in a hostile manner, *to assault, attack*. occ. Ps. xxvii. 2. Comp. Ps. cxix. 150. As a N. קרב *an assault, attack, conflict, combat*. 2 Sam. xvii. 11. Ps. lv. 19. lxxviii. 9, & al.

V. As a N. קרב *the inmost* or *most intimate part* of any thing, *that which*, to borrow the expression of the Latin proverb, *is nearest* * *itself, the midst, inwards*, or *entrails*. freq. occ. See Gen. xviii. 24. xxv. 22. Exod. iii. 20. xxix. 13. Lev. i. 9. iii. 3. Ps. v. 10. Hence *the inner* or *inmost* part of man, his *mind, heart*, or *inmost thought*. See Gen. xviii. 12. Ps. v. 10. lxii. 5. lxiv. 7. ciii. 1. Jer. iv. 14. ix. 8. Comp. under בטן I. and כלה VII.

קרה

With a radical, but mutable or omissible, ה.

To meet, join, coalesce, as when several persons or things *meet together*.

I. In Kal and Niph. *to meet, light upon*. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. For 2 K. xix. 24. Isa. xxxvii. 25, see under קר I. In Hiph. *to cause to meet* or *light upon*. Gen. xxvii. 20. So Gen. xxiv. 12, *cause to meet*, namely what I desire; see the following verses. It is also rendered *to appoint*. Num. xxxv. 11; but והקריתם may be here better translated, *then* "ye shall choose obvious *cities, cities* easy to meet or to come at." Taylor's Concordance. As a N. קר *a meeting, justling*, as in the hurly-burly and confusion at the time a city is taken (thus Bate) or country invaded. occ. Isa. xxii. 5. As a N. קרי *a meeting*, as *in opposition* or *contrariety, an opposition*. Lev. xxvi. 24, 27, 40. It is applied adverbially, ב being understood, *contrary*. Lev. xxvi. 21, 23. Compare the use of the V. Deut. xxv. 18.

II. In Kal, *to occur, befall, happen*. Gen. xlii. 29. xliv. 29. Num. xi. 23. 1 Sam. xxviii. 10. Esth. iv. 7. Eccles. ii. 14, & al. As a N. מקרה *an occurrence, event*. 1 Sam. vi. 9. Eccles. ii. 14. iii. 19, & al.

III. In Kal, *to contignate*, i. e. *to frame* or *fit together* the beams or boards of a house or gate, *to make* them *meet and join with* each other. occ. 2 Chron. xxxiv. 11. Neh. ii. 8. iii. 3, 6. In Hiph. as a participle. occ. Ps. civ. 13, מקרה contignating his *lofts* or *chambers in the waters* or *watery vapours*; so Montanus, *contignans* in aquis cœnacula sua; i. e. making these waters for a time his *residence*, as it follows in the text, *making the clouds his chariot*. Comp. 2 Sam. xxii. 12. Ps. xviii. 12. and under עלה IV. As a N. fem. קורה, plur. קרות, *a beam, rafter*, tignum. occ. 2

* Greek and Eng. Lexicon in Επικαλεω II. where see more.

* *Proximus sum egomet mihi.*

Digitized by Google

Kings vi. 2, 5. 2 Chron. iii. 7. Cant. i. 17. As a N. fem. in reg. קרת *a contignation, roof.* occ. Gen. xix. 8. As a N. מקרה *a contignation, fabric, building.* occ. Eccles. x. 18.

IV. As a N. קיר, plur. קירות *the flat wall* of a house, or of a vineyard, or *the side* of an altar, which meets one, as it were, and *opposes* one's passage. Comp. sense I. See Exod. xxx. 3. Lev. i. 15. xiv. 37. Num. xxii. 25. In Josh. ii. 15, it is joined with חומה, and so must have a different meaning; *then she* (Rahab) *let them down by a rope, through,* or *out of, the window; for her house (was)* בקיר החומה by the flat *of the wall* (not upon *the town wall,* as rendered), *and she dwelt* בחומה by *the wall.* Had Rahab dwelt *upon* the wall, she and all hers must have perished when the wall fell down before the ark, as Bate justly observes; "but she dwelt *by* the wall," adds he, "her house was *against the flat* of the wall, so that the upper windows overlooked it." And it is not at all improbable that Rahab might to one or more of her upper chambers have a *kiosk,** i. e. a kind of bow-window projecting beyond the rest of the building, through the opening of which she might the more conveniently let down the spies over the wall of the city. (Comp. 2 Cor. xi. 32, 33.) 1 K. iv. 33, *The hyssop which groweth* בקיר (not, *out of,* but) *by* or *near* the wall. On 2 K. xx. 2. Isa. xxxviii. 2, see under עלה I. In Jer. iv. 19, we read of קירות the walls *of the heart,* which may comprehend both its *external sides,* and its *internal partitions.*

V. As a N. mas. plur. קורי *the threads* which *meeting* or *being joined together* form the spider's web. occ. Isa. lix. 5, 6. But see under קר II. to which root this word seems more properly to belong.

VI. As Ns. fem. קריה, and in reg. קריה, *a city* or *great town,* from the *concourse* of people, &c. in it. Deut. ii. 36. 1 K. i. 41, 45. Num. xxi. 28. Ps. xlviii. 3, & al. freq. קרת the same. Job xxix. 7. Prov. viii. 3, & al.

Chald. As Ns. קריה, קריא, and emphat. קריתא, *a city.* See Ezra iv. 10, 15.

Hence the famous *Carthage* had in part its ancient name *Carthada,* q. d. קרתא חדתא *the new city,* as Solinus, Eustathius, and Stephanus interpret this appellation. See Bochart's Chanaan, lib. i. cap. 24.

From קיר or קריה may likewise be deduced the Welsh *caer,* "a city, a walled or fortified town, any strong hold, the wall of a city or any other place for its defence,"† which word *caer* makes part of the name of several towns in England and Wales, as Carlisle, Cardiff, Caermarthen, Caernarvon.

VII. As a N. substantive קר (occ. Gen. viii. 22.) fem. קרה, and in reg. קרת *cold,* i. e. the celestial fluid in a comparatively *gross, condensed, compacted* state, *coalescing* or *cohering* in masses or grains, and so incapable of entering or pervading the smaller pores of bodies, but by its external pressure or nisus to pursue the finer celestial atoms (or light) within such bodies, rendering them more *fixed* and *dense.* occ. Job xxiv. 7. xxxvii. 9. Ps. cxlvii. 17, *Who can stand before his* cold? which is sometimes *extremely severe,* and even mortal in Palestine, and the neighbouring countries. See Harmer's Observations, vol. i. p. 16, and vol. iii. p. 33. Also, *a cooling.* occ. Prov. xxv. 20. (Comp. under עדה II.) Nah. iii. 17. (Comp. under נב III.) As a N. adjective קר *cool.* Prov. xvii. 27, *He who restraineth his words hath knowledge,* וקר רוח and he (who is) cool in spirit (is) *a man of understanding.* Here the textual reading וקר seems preferable to that of the Keri and seventeen or eighteen of Dr Kennicott's codices, יקר. Mas. plur. קרים *cold, cooling.* occ. Prov. xxv. 25. Jer. xviii. 14. As a N. מקרה *a cooling, refrigeration.* occ. Jud. iii. 20, 24; where mention is made of *a chamber of cooling.* They have in our times various ways of *cooling their chambers* in the hot eastern countries; one is by means of *kiosks,* or a kind of *bow-window,* which Dr Russell* says, "are quite open to the rooms, and having† [*latticed*] *windows* in front and on each side, there is a great draught of air, which makes them *cool* in summer, the advantage chiefly intended by them." Another method, which is used in Egypt, is by a dome on the top of their rooms, which towards the north has several open windows, and these admitting the north wind make the air within *very cool.* But on this subject see more in Mr Harmer's Observations, vol. i. p. 161, &c. and comp. under טך IV.

Hence Greek κρυος *cold.*

קרקר It is rendered *to destroy,* but properly, I apprehend, denotes, *to cause to meet violently and repeatedly, to justle* or *dash against each other.* occ. Num. xxiv. 17, *And he shall wound the corners* or *coasts of Moab,* וקרקר *and* confound *all the children of Seth.* Here it is probable that the latter hemistich is parallel or equivalent to the former, as twice already in the preceding part of this verse, and in ver. 18, 21; and consequently that Seth was the name of some famous *city* or *place* in the territories of Moab, though not elsewhere mentioned in the Scriptures. See more in the learned Bp Newton's Dissertations on the Prophecies, vol. i. 132, &c. As a participial N. מקרקר *a violent meeting* or *justling, a hurly-burly.* occ. Isa. xxii. 5; where the prophet is describing the confusion occasioned by the hostile invasion of a country—*for (it is) a day of tumult, and of trampling down, and of perplexity*—מקרקר קר of confused justling or hurly-burly, *and of shouting on the mountain.* Comp. under קרה I. above.

קרח

To be smooth, without roughness or *excrescences.*

I. As a N. קרח *ice* from its *smoothness,* or *congealing cold* or *frost,* which makes the surface of water hard and *smooth.* occ. ‡ Gen. xxxi. 40. Job vi. 16. xxxvii. 10. xxxviii. 29.

* Comp. under Sense VII.
† Richards' English-Welsh Dictionary.

* Nat. Hist. of Aleppo, p. 4.
† See plate xv. where a *kiosk* is represented with such a window.
‡ On this text see Harmer's Observations, vol. i. p. 73, and comp. Baruch ii. 25.

Jer. xxxvi. 30. Ps. cxlvii. 17. Doth not the word in this last passage mean *icy concretions* or *hailstones?* See Harmer's Observations, vol. i. p. 16.

II. As a N. קרח *crystal*, from its *smoothness* and resemblance to *ice*. So LXX κρυσταλλον, and Vulg. crystalli. occ. Ezek. i. 22. It may be observed, that the Greek name for *crystal*, namely κρυσταλλος, primarily signifies *ice*, from κρυος *cold* and στελλομαι *to concrete*; and perhaps the LXX meant it in the sense of *ice* or *frost*, in this text of Ezekiel; where the Heb. may be rendered with Bate, *as the glittering of* frost, *dazzling*. Comp. Greek and Eng. Lexicon. in Κρυσταλλος.

III. In Kal and Hiph. *to make smooth on the head*, or *bald*. occ. Lev. xxi. 5. Mic. i. 16. Ezek. xxvii. 31. In Huph. *to be made bald*. Ezek. xxix. 18. In Niph. *to become*, or be *made, bald*. Jer. xvi. 6. Comp. under קאה I. and see Harmer's Observations, vol. iii. p. 379, and 388. As Ns. קרח *bald*. Lev. xiii. 40. Fem. קרחה *baldness*. Lev. xxi. 5. Deut. xiv. 1. Once קרחא after the Chaldee form, Ezek. xxvii. 31, where the prophet, threatening Tyre, may be thought to use the Tyrian dialect. But very many of Dr Kennicott's codices, and among them the Complutensian edition, read קרחה. Fem. קרחת *the bald part of the head, the bald head* or *pate*. It denotes *the top* or *hinder part* of the head which becomes *bald*, as גבחת (which see) doth the *bald forehead*. See Lev. xiii. 42, 43, 55. Mic. i. 16, *Enlarge thy* baldness, *as the eagle*, namely, when he moults or sheds his feathers. See Bochart, vol. iii. p. 165; Scheuchzer, Phys. Sacr. and Bp Newcome on the place.

DER. *Crystal, crystalline*. See above, sense II.

קרם

To superinduce, bring over or *upon, cover over with*. occ. Ezek. xxxvii. 6. So the Vulg. superextendam, *I will extend* or *spread over*. Also, in a Niph. sense, *to be superinduced, to cover*. occ. Ezek. xxxvii. 8. The word is used in a like sense in Chaldee and Syriac.

DER. Lat. *cremor*, Eng. *cream*. Qu?

קרן

To shoot forth, diffuse, as *horns* or *rays of light*.

I. In Kal, *to irradiate, shoot forth*, or *emit rays of light*. occ. Exod. xxxiv. 29, 30, 35; where LXX δεδοξασται *was glorified*. Comp. 2 Cor. iii. 7. And on Exod. xxxiv. 29, &c. observe that the *irradiation of a fire*, or *a lambent flame*, about the head of a person, was regarded by the ancient heathen as a sign of *divine favour* and *protection*. For proof I refer to Homer, Il. v. lin. 4—7, and to Dacier's, Pope's, and Clarke's notes there; to Virgil, Æn. ii. lin. 682—684; Æn. x. lin. 270; and to Wetstein's note on πυρος, Acts ii. 3. As a N. mas. plur. קרנים *rays* or *beams of light*. occ. Hab. iii. 4. Hence the late learned Dr Merrick (Appendix to a sermon on the *parable of the vineyard*, which see) explains Isa. v. 1, *My beloved hath a vineyard* בקרן in a strong light (which * vines require for ripening the fruit, and this vineyard is) בן שמן *the son of oil*, which is one of the *principal constituents in all vegetables*, as well as *animals*; and without which, for the *light* to act upon, there can be no *vegetable* or *animal life* at all. Vitringa, after mentioning the expositions of Isa. v. 1, given by other commentators, and particularly that of the Chaldee Targum, בטור רם בארעא שמינא *in a high mountain, in a fat land*, gives it as his own opinion, that by קרן *a horn* the prophet here intended, "*angulum terræ* INCURVUM, *eminentiorem et in longum protensum*. A CROOKED nook of land, somewhat elevated, and stretched out in length;" and he says these characters exactly agree to the *land of Canaan*, Mr Harmer, Observations, vol. ii. p. 189, says indeed that Vitringa seems to suppose it is so represented on account of its *height*; but he does not appear to have accurately attended to that commentator. Mr Harmer himself thinks, that "*by the horn, the son of oil*, the prophet might mean Syria, which is bordered on one side by the sea, and on the other by a most barren desert, and stretches out from its base to the south *like a horn*; and so these words will be a *geographic* description of Judea of the *poetic* kind, representing it as seated in particular in the fertile country of Syria, rather than in a general and indeterminate way, as situated in a fertile hill."

Bp Lowth, in his note on the words, which he renders *on a high and fruitful hill*, says, "Here the precise idea seems to be that *of a high mountain standing by itself—Judea*," he observes, "was in general a *mountainous country*, whence Moses sometimes calls it the *mountain*, Exod. xv. 17. Deut. iii. 25.—And in a political and religious view it was *detached* and *separated* from all the nations round it."

But to these latter expositions it may be objected, 1st, That there is no other place in Scripture where קרן signifies either *a nook of land*, or *a mountain*. 2dly, That if there was, still it would be more easy and natural to refer the Hebrew phrase *a son of oil*, or *of fatness*, to the *vineyard* than to the *ground* on which it grew. 3dly, It may be observed, that the three learned writers last cited, though in their explanations differing from each other, do yet agree in supposing that the expressions of the prophet relate to the *physical* and *geographic* characters of the Holy Land; but since the vineyard here mentioned is a *spiritual* vineyard *of Jehovah*, (see ver. 7.) should not its *situation* likewise be interpreted *spiritually*, as referring to the advantages it enjoyed by being placed under the powerful influences of the *divine light?* Let the reader however consider and judge for himself.

II. As a N. קרן, plur. קרנים *a horn* of animals. Gen. xxii. 13. Deut. xxxiii. 17. fem. plur. קרנות or קרנת *horns*, as of an altar. Exod. xxvii. 2, & al. freq. In Hiph. *to shoot forth horns*. occ. Ps. lxix. 32. So the LXX κερατα ικφερονται, Vulg. cornua producentem.

Horns are the well known emblems of *strength, power*, or *glory*, both in the sacred and profane writers; and that, not only because the *strength* of horned animals, whether for offence

* Apertos Bacchus amat colles, Bacchus, i. e. *the vine, loves open hills*, says Virgil, Georg. ii. lin. 112, 113.

or defence, consists in their *horns* (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. viii.); but also because, as *horns* are in Hebrew expressed by the same word as the *rays* or *columns of light*, so are they striking * emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore Jehovah who formed it, and that Redeemer, even the *Divine Light*, whose representative the *natural light* is. † We find that in the profane, as well as in the sacred writers (see Ps. xviii. 3. lxxv. 5, 6, 11. lxxxix. 18, 25. Lam. ii. 3. Amos vi. 13. Comp. Ecclus xlix. 5.) ‡ *horns* are the very *hieroglyphical* name for *force* or *power*, and particularly for *kingly* or *political power*, see Dan. ch. vii. 8; and that *horns* or *horned animals*, such as bulls, goats, stags, *&c.* were supposed to bear a peculiar relation to their Apollo, the sun, or *solar light*, § one of whose distinguishing titles was ‖ Κερνυος or Carnéon, from Heb. קרן. It is very remarkable in this view, that Callimachus, in his Hymn to Apollo, lin. 62, 63, says, that deity did himself build an altar of *horns*, foundation, sides, and all,

Δυμαπο μιν ΚΕΡΑΕΣΣΙΝ ιδιθλιαε, πηξε δι βωμον
Εκ ΚΕΡΑΩΝ, ΚΕΡΑΟΤΣ δι πιριξ ὑπιβαλλιπο τοιχους.

But to return to the Scriptures. The brazen altar of *burnt-offerings* was to have *four horns* made out of it upon the *four corners* thereof, Exod. xxvii. 2, 3; to signify, I apprehend, the *power* of Christ as the *Divine Light*, and the efficacy of his *atoning sacrifice* extending to all the *four corners* or *quarters* of the world. Thus also the golden altar of *incense* was to have *horns*. Exod. xxx. 2, to denote the *extensive* efficacy of the *Divine Redeemer's intercession*. The idolaters likewise had *horns* to their altars, Jer. xvii. 1. Amos iii. 14.

It has been supposed from Ps. cxviii. 27, that it was customary, though not mentioned in the law, to bind the sacrifical victim *to* the horns of the altar. But will the Heb. עד express this? Had this been meant, would not the particle אל or ל have been used? And does not the Hebrew phrase rather mean, *bind the sacrifice with cords*, even at or near *the horns of the altar*, so as to be ready for sacrificing?

In 1 K. i. 50, Adonijah, after his rebellion against Solomon, *caught hold on* the horns *of the altar*; which was begging mercy for Christ's sake; and accordingly he, for his past offences, found mercy. So those who at first opposed Christ, yet were pardoned on their repentance. But when Joab *the murderer* took refuge at the altar, 1 K. ii. 28, Solomon ordered him to be put-to death, (see ver. 29—34.) agreeably to his father David's wise and just directions, ver. 5, 6, and to the express command of the law, Exod. xxi. 14; only that he so far complied with Joab's request, that he suffered him *to be executed at the altar*, instead of *being taken from it*, as he should regularly have been. (Comp. 2 Kings xi. 15.) From Exod. xxi. 14, however, it is plain, that the altar of Jehovah was an allowed sanctuary to offenders in certain cases. And in like manner the temples, statues, and particularly the altars of the gods, among the Greeks, had the privilege of protecting offenders who fled to them. This custom is said to have been introduced among them by Cadmus the Phenician. *

III. קרנות שן *horns of tooth*, i. e. *the tusks* of the elephant, which resemble *teeth* by *shooting out of the mouth*, and are like *horns* in their *texture* and † *size*, and in the use which the animal makes of them in *goring* his adversaries, and *tearing up* trees, &c. Accordingly several of the ancients have expressly called these *tusks horns*, particularly Varro De Ling. Lat. lib. vi. says of them, *Quos* dentes *multi dicunt, sunt* cornua, what many people call *teeth* are *horns*. ‡ occ. Ezek. xxvii. 15; where the LXX render the two Heb. words by οδοντας ελιφαντινους, *elephant's* or *ivory teeth*; so Vulg. dentes eburneos. Every one almost know that *ivory* is the substance of the *teeth* or *tusks* above mentioned. The Targum however in Ezek. separates קרנות and שן explaining the former word by קרנין דיעלין *horns of the rock-goats*, the latter by רשן דפיל *and elephant's teeth*. Compare Michaelis Geograph. Heb. Ext. pars i. p. 204, and Bp Newcome on Ezek.

IV. Chald. As a N. קרן, emphat. קרנא, plur. קרנין, emphat. קרניא *a horn*. See Dan. vii. 7, 8, 11. Also, *a cornet, a musical instrument of horn*. occ. Dan. iii. 5, 7, 10, 15.

---

* The eloquent Jer. Taylor, in his Holy Dying, p. 17, describes the rising *sun* as peeping over the eastern hills, thrusting out his *golden horns*, &c.

† See under ברב II. p. 342.

‡ Thus Horace, lib. iii. ode 21, lin. 18, speaking of wine,

Addis cornua *pauperi.*

Thou givest *horns* (strength, power, courage, confidence) to the poor.

So Ovid, De Art. Amand. lib. i.

———*Tunc pauper* cornua *sumit.*

Homer of Achilles, Il. ii. lin. 861,

Τρωας κιρωιζι.

He pushed with *horns* (force) the Trojans.

Comp. Il. v. lin. 557; Il. xvi. lin. 830; Herodot. lib. i. cap. 159. 1 K. xxii. 11. Mic. iv. 13. Zech. i. 18, 19, 21.

§ The reader may meet with farther satisfaction on this subject in Mr Holloway's Originals, vol. ii. p. 163, &c. in the Appendix to Mr Merrick's Sermon on the Parable of the Vineyard, and in Mr Catcott's Sermons, p. 267, note. See also Greek and Eng. Lexicon under Κορυνυμι.

‖ Callimach. Hymn. in Apoll. lin. 71, 72, 80.

* See Homer, Odyss. xxii. lin. 334; Virgil, Æn. ii. lin. 523, 550; Potter's Antiquities of Greece, vol. i. book ii. ch. ii. at the end; Cornelius Nepos' Life of Pausanias, ch. iv. and note 4, in the Variorum edition, p. 82; and ch. iv. note 1, p. 84; Tacit. Annal. lib. iii. cap. 60, &c.; and Wetstein on Mat. xxiii. 35.

† They are sometimes nine (Paris) feet long, as thick as a man's thigh, and weigh ninety (Paris) pounds. See Buffon's Nat. Hist. tom. ix. p. 908, note.

‡ See Bochart, vol. ii. 251, 253.

DER. Gr. κεραυνος lightning, κερας *a horn*. Lat. *cornu*, Eng. *a horn, cornet, corner*. Eng. *a crown*. Gr. κορωνη, the curvature at the ends of a bow or at the stern of a ship; Lat.* *corona*, whence *coronation, coronet, coronal*. Greek κερανος, a prince, ruler. Celtic or Gaulish *karnon*, † a trumpet.

Cornwall, by the British inhabitants called Kernaw, plur. of *corn* a horn, on account of its many promontories, which shoot into the sea like *horns*, and by the Saxons Cornwall, i. e. the country of *corn* or *kernaw*, inhabited by Gauls or Britons. See Camden's Britannia by Gibson. p. 2, 18, edit. 1695.

קרס

I. *To bend, stoop.* occ. Isa. xlvi. 1, 2; where it is joined with כרע *to bow*, as a word of similar import.

II. As a N. mas. plur. קרסים *hooks, taches*, or *clasps*, from their *curve* form. Exod. xxvi. 6, & al. freq.

DER. French *crochu*, Eng. *crouch, crotch, crotchet*, and perhaps *crook* and *crooked*.

קרע

In Kal, *to rend* or *rent*. In Niph. *to be rent*. It is applied to *rending* or *tearing* of clothes,‡ Gen. xxxvii. 29, & al. freq. comp. Joel ii. 13. —to *tearing* a person by stripes. Ps. xxxv. 15. comp. Isa. l. 6.—to *rending* or *wresting* a kingdom, or people, from a king, 1 Sam. xv. 28. 2 K. xvii. 21, & al.—to *rending* an altar, 1 K. xiii. 3, 5.—to *rending* or *dividing* the heavens, Isa. lxiv. 1, as by the divine appearances in sudden intolerable light and splendour. Comp. Mark i. 10, and Greek and Eng. Lexicon under ΣΧΙΖΩ I.—to the *rending* or *apparently enlarging* the eyes with black lead. Jer. iv. 30. (comp. under פך II.) —to *cutting out* windows in a wall. Jer xxii. 14. As a N. 'mas. plur. קרעים *pieces rent, rents, rags*. 1 K. xi. 30. Prov. xxiii. 21, & al.

DER. *To crack*. Also French *crever*, whence Eng. *crevice*.

קרץ

To move, agitate.

I. *To move, agitate*, the lips, as persons muttering in deep thought. occ. Prov. xvi. 30.

II. *To move, wink*, or *twinkle*, as the eyes. So the LXX by διανευω and νυσσω, and Vulg. by annuo. Ps. xxxv. 19. Prov. vi. 13. x. 10. Comp. Ecclus xxvii. 22.

III. As a N. קרץ *agitation, violent motion*, or rather, perhaps, a species of *insect, the œstros, brize, breeze*, or *gad-fly*, of which Virgil, Georg. iii. lin. 149, 150 (where see Martyn's curious and learned notes),

Asper, acerba sonans, quo tota exterrita sylvis
Diffugiunt *armenta*——
At whose dread whiz, the trembling herds alarm'd
Wildly disperse.

So before him Homer, describing men *fleeing* in terror, Odyss. xxii. lin. 229, &c.

Οἱ δ' ὡρίβοντο κατα μεγαρον, βοὸς ὡς ἀγελαιαι,
Τας μιν τ' αἰολος αἰστος ὡρορμηθεις ἰδονησιν,
Ωξὺ ἐν ὑαξινῃ——

occ. Jer. xlvi. 20; where Egypt is represented under the image of a *heifer*, and in the next verse her auxiliaries under that of *bullocks*, who also are said *to be turned back, and fled away together*. The Vulg. renders קרץ in this passage by stimulator *the stinger*. Comp. Scheuchzer, Phys. Sacr. on Hos. iv. 16.

IV. In Kal, *to be moved, agitated, formed by agitation, kneaded*. occ. Job xxxiii. 6, קרצתי I am kneaded *from the clay, even I*. It appears an allusion to the potters *kneading* their clay and preparing it for use. Comp. Isa. lxiv. 8 Jer. xviii. 1—6.

V. Chald. As a N. mas. plur. in reg. קרצי *accusations*. It seems to have derived this meaning from those significant * *nods* and *winks* by which men may slander their neighbours without uttering a word. (Comp. Prov. vi. 13. x. 10) occ. Dan. iii. 8. vi. 24; in both which passages it is joined with the V. אכל, which, as it frequently signifies *to eat*, has driven the Lexicon-writers and Commentators, who adhere to this sense, to a very forced, not to say absurd, interpretation; but as L'Empereur well intimates on Dan. iii. 8, (see Pole Synops. in loc.) the Chaldee אכל hath certainly another sense much better suited to these passages; for in the Targum on Joel iii. 9 or 14, אכל answers to the Heb. קרא *proclaim*, and on Ps. civ. 21, to the Heb. שאג *roar*; and therefore in Dan. אכל קרצי may be best translated *to speak aloud*, or *proclaim accusations*.

קרש

Occurs not as a V. in Heb. the Vulg. however has, in two passages, Exod. xxvi. 26. xxxvi. 31, rendered it verbally; לקרשי ad *continendas* tabulas, *to* hold fast *the boards*. In Chaldee the verb signifies *to coagulate, congeal, condense*, as קרס likewise does in Arabic, and the Syriac uses קרשא, as a N. for *contignation*. The idea therefore of the Heb. קרש seems to be, *to compact, compinge*, or *fasten together*. As a N. קרש *a board* or *plank* so *compacted*. Exod. xxvi. 15, 16, & al. freq. In Ezek. xxvii. 6, it seems particularly to denote the *board* or *bench on which the rowers sat*. So Vulg. transtra.

DER. Latin, *crassus*, whence Eng. *crass, incrassate*, &c. French *graisse*, whence *grease, greasy*, French *gros*, whence Eng. *gross, engross*, &c. Latin *cresco*, whence *crescent, excrescence, increase*. Also Eng. *coarse*, Lat. *crusta*, properly a piece of ice frozen, whence

* Virgil, Æn. xii. lin. 162, &c. says of king Latinus, who was feigned to be the grandson of Apollo,

——*Cui tempora circum*
Aurati *bis sex* radii *fulgentia cingunt*,
Solis avi specimen——
Twelve *golden beams* aroond his temples play,
To mark his lineage from the god of day.
DRYDEN.

† Καρνον, την σαλπιγγα Γαλαται. HESYCHIUS.

‡ This was a usual custom in *grief*, not only among the Hebrews, but among other eastern nations. See Xenophon's Cyropæd. lib. iii. p. 134, edit. Hutchinson, 8vo. and not. 1; Ovid. Epist. Heroid. vi. lin. 27. xii. lin. 153. xv. lin. 122; Metam. lib. v. lin. 398; Fast. lib. iv. lin. 448; Virgil, Æn. v. lin. 685. The Romans had the same custom, see Suetonius in Julio, cap. 33; in Nerone, cap. 12.

* The *shrug*, the hum, the ha; those *petty brands*
That *calumny* doth use—
SHAKSP. Winter's Tale, act ii. sc. 1.

Eng. *crust*. Perhaps Eng. *cross*, and Lat. *crux*, whence (let the Christian remark!) *crucio, excrucio*, &c. to torment, and Eng. *excruciate*; from *crux* and *figo* to fix, the Lat. *crucifigo, crucifixio*, &c. and Eng. *crucify, crucifixion*.

קש

I. *To collect*, as it were, *one by one, to gather together*. So Symmachus συλλιγησει, and Vulg. congregamini. occ. Zeph. ii. 1. Comp. Joel ii. 15, 16. Hence French *choisir*, and Eng. *choose, choice*.

II. As a N. קש *stubble*, which is thus *collected*. Exod. v. 12. & al. freq.

On Obad. ver. 18. Nah. i. 10, and such like passages, see Harmer's Observations, vol. iv. p. 145.

קשש In Kal and Hiph. *to pick up* or *collect*, as it were, *one by one*, as sticks, occ. Num. xv. 32, 33. 1. K. xvii. 10, 12.—as stubble. occ. Exod. v. 12. In Hith. *to gather themselves together*. occ. Zeph. ii. 1; where LXX συναχθητε *be ye gathered together*, and Vulg. convenite *meet, convene*.

קשקש See under קשה.

קשא

Occurs not as a V. in Heb. but seems to have nearly the same ideal meaning as קשה *to stiffen*, or the like. Thus בטא and בטה, חבא and חבה, חפא and חפה are related respectively to each other in sense as well as in sound. Comp. also מקשה under קשה IV.

As a N. mas. plur. קשאים *cucumbers*, so named from their *cooling* and *incrassating* qualities, by which they frequently, in our country at least, occasion dangerous *viscidities* of blood to those who incautiously indulge in them. So LXX σικυας, and Vulg. cucumeres. occ. Num. xi. 5. "Maillet, in describing the vegetables which the [modern] Egyptians use for food, tells us that melons, *cucumbers*, and onions are the most common."* And Celsius Hierobot. and Alpinus Medicin. Egypt. lib. i. cap. 10, describes the Egyptian *cucumbers* as *more agreeable to the taste*, and of more easy digestion than the European, "Gustui sunt dulciores, *atque concoctu faciliores*." Alpinus. Comp. Scheuchzer Physica Sacra on Num. xi. 5.

קשב

In Kal and Hiph. *to hearken, attend, listen*. It properly denotes the *gesture* of persons in *attention, to incline*, as the ear, *aurem* intendere. See Isa. xxi. 7. xxxii. 3. 1 Sam. xv. 22. 2 Chron. vi. 4. vii. 15. Ps. x. 17. Prov. ii. 2. Neh. i. 6, 11. As a N. קשב *a listening, attention*. Isa. xxi. 7.

קשה

With a radical, but mutable or omissible, ה

I. In Kal, *to be stiff, tough, rigid, stubborn, hard*. In Hiph. the same. Also, *to stiffen, make stiff*, &c. As a N. קשה plur. קשים, *stiff, hard*, &c. The word is applied, by a figure taken from *refractory* oxen, (comp. under ערף IV.) to the *stiffness* of the neck, Exod. xxxii. 9, & al. freq.—to beaten gold, on account of its greater *toughness*, Exod. xxv. 18, & al.—to the *force* of wind, Isa. xxvii. 8.—to the *stiffness* of the palm-tree, Jer. x. 5.—to *hardness* or *difficulty* of a woman's labour, Gen. xxxv. 16, 17.—to *steadiness of face, impudence*, Ezek. ii. 4.—to *difficulty* of breathing, as of persons in grief, 1 Sam. i. 15.*—to *rough, resolute*, or *peremptory* speech, Gen. xlii. 7, 30.—to *implacable* anger, Gen. xlix. 7.—to *hard* slavery, Exod. i. 14. Comp. Job xxx. 25. Isa. viii. 21.—to *hardness* or *stubbornness* of heart, Exod. vii. 3. xiii. 15. Ezek. iii. 7, & al. Comp. Deut. ii. 30. As a N. קשי *stubbornness*. occ. Deut. ix. 27.

II. As a N. fem. plur. קשורת, most probably, *broad, shallow vessels of beaten metal*. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. 1 Chron. xxviii. 17. The Lexicon-writers, following the Rabbins and their pointing, make a distinct root of this word. But why should not קשורת have the same ideal meaning, Exodus xxxvii. 16, as מקשה has the very next ver. (comp. Exod. xxv. 29, with ver. 31.), and so denote *vessels* made of *beaten* gold, as the cherubim and candlestick also were? The use of these קשורת (as well as that of the מניקת, Exod. xxv. 29.) is expressed, Exod. xxxvii. 16. Num. iv. 7, to be for נסך *libation*; accordingly the LXX have constantly rendered קשורת by σπονδια *libation-vessels*. Isa. xxvii. 1, "*well-tempered*." Bp Lowth.

III. Isaiah, ch. iii. 24, speaking of the dress of the Jewish women, opposes מעשה מקשה to קרחה *baldness*. It is manifest therefore that those words must in some way or other relate to their *headdress* or *hair*. The LXX render them by του κοσμου της πτερυγος του χρυσιου *the golden ornaments of their head*, the Vulg. by crispanti crine *curled* or *wreathed hair*; and this latter version, I apprehend, comes nearest to their meaning. The Heb. words מעשה מקשה literally express *stiffened work*, and the ladies in the east to this day *stiffen*, i. e. *braid* or *plait* their hair, so as *to make it stiff, with ribands*. Thus Dr Shaw, Travels, p. 228, of the Moorish ladies in Barbary: "They all affect to have their hair—hanging down to the ground, which after they have collected into one lock they bind and *plait it with ribands*, a piece of finery disapproved of by the apostle, 1 Pet. iii. 3.† Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be *interwoven* with the natural." And to this latter circumstance perhaps Isaiah, ch. iii. 24, particularly alluded. But however this be, Lady M. W. Montague, letter xxix. vol. ii. p. 15, describing the dress of the Turkish ladies, says, "The hair hangs at its full length behind, divided into *tresses braided with pearl* or *ribbon, which is always in great quantity*. I never saw in my life so many fine heads of hair. In one lady's I have counted *a hundred and ten of the tresses all natural*."

* Harmer's Observations, vol. ii. p. 533. Comp. Complete System of Geography, vol. ii. p. 386; Bp Lowth on Isa. i. 8.

* Comp. Mr Merrick's Annot. on Ps. xl. 5.

† In Niebuhr, Voyage, tom. i. p. 132, tab. xxiii. 45, 47, the reader may see the heads of two eastern women represented with their *hair plaited* in several tresses.

Comp. Judith x. 3. Luke vii. 38. John xi. 2. xii. 3. Rev. ix. 8.

IV. As a noun מקשה *a place* or *garden of cucumbers*, from their *cooling, incrassating* quality. Comp. under קשא above. So LXX σικυηρατῳ, and Vulg. cucumerario. occ. Isa. i. 8. Comp. under לן I.

קשקש occurs not as a verb in Heb. in this reduplicate form, but

I. As a noun fem. plur. קשקשת *the scales* of a fish, from their *rigidity* or *stiffness*. Lev. xi. 9, & al.

II. As a noun mas. plur. קשקשים *the metalline scales* of a coat of mail. occ. 1 Sam. xvii. 5. Comp. under חשן.

DER. Lat. *caseus*, Eng. *cheese*, formed by *coagulation*. Also, ש being prefixed, *squeeze*. Qu?

קשר

It seems of nearly the same, but of more intense signification than קשה. In Hiph. *to stiffen, harden*, as the heart. occ. Isa. lxiii. 17. So LXX ἐσκλήυνας, and Vulg. indurasti. Also, *to treat hardly* or *cruelly*. occ. Job xxxix. 16. So LXX ἀκατασκλήυνει, and Vulg. duratur ad—*is hardened towards*.—Comp. under ענה VIII. Shaw's Travels, p. 452, and Scott's note on Job.

קשט

I. Occurs not as a verb but as a noun קשט *truth, rectitude, integrity, purity*. occ. Ps. lx. 6. Prov. xxii. 21.

Chald. קשט and קשוט the same. occ. Dan. ii. 47. iv. 34.

II. As a noun fem. קשיטה *a lamb* or *sheep*. Thus the Chaldee Targum, LXX, and Vulg. render it in the only three passages wherein it occurs, namely, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11. But it is plain from a comparison of Gen. xxxiii. 19, with Acts vii. 16, that the word denotes some *money* or *coin*, which might be so called, either from its being *true, genuine*, or *sterling* as we speak, or from its being stamped with the *figure* of a *lamb* or *sheep*, to intimate that *Lamb of God which taketh away the sin of the world*, and *being without blemish and without spot, verily was fore-ordained as the Redeemer, before the foundation of the world*. See John i. 29. 1 Pet. i. 18, 20; whence we may see the reason why the *coin* was not called by any of the common Heb. names of a *lamb* or *sheep*, but rather by a name which describes what those creatures are typically, namely, *pure, harmless*.*

DER. Lat. *castus*, Eng. *chaste, chastity*. Also perhaps *a cosset*, "a lamb brought up without the dam." Johnson's Dict.

קשר

I. *To bind, bind about*. Gen. xxxviii. 28. Deut. vi. 8, & al. In Niph. *to be bound, bound up*, as the life or soul of one person in that of another. Gen. xliv. 30. 1 Sam. xviii. 1. Also, *to be joined close, compacted*, as a wall. Neh. iv. 6. As a N. mas. plur. קשרים *bands, headbands*. occ. Isa. iii. 20. Jer. ii. 32. I once suspected that these קשרים might mean such "*handkerchiefs* of crape, gauze, silk, or painted linen, as are *bound* close over the *sarmah*, and falling afterwards carelessly, upon the favourite lock of hair, complete the headdress of the Moorish *ladies*." (Shaw's Travels, p. 239.) or else, such *rich embroidered handkerchiefs* as the Turkish ladies use to *bind on* their talpocks;* but as קשרי in the plural are in Jer. ii. 32. mentioned as used by one woman, I rather apprehend they denote the *ribands* with which they *braided* their hair, of which see under קשה III.

II. As participles or participial nouns קשרים (mas. plur.) and מקשרות (fem. plur.) joined with צאן *sheep*, denote the *stronger* kind, whose bodies are more *firm* and *compact*, "well *knit together, tight made*." Bate. occ. Gen. xxx. 41, 42.

III. In Kal and Hith. *to band together, conspire, form a conspiracy*. 1 Sam. xxii. 8, 13. 1 K. xv. 27. 2 Chron. xxiv. 21, 25, 26, & al. freq. As a noun קשר *a banding together, a conspiracy*, or *confederacy*. 2 K. xi. 14. xii. 20. Isa. viii. 12, & al.

קשת

Occurs not as a verb in Heb. but

I. As a N. fem. קשת, plur. קשתות, *a bow to shoot with*. Gen. xxi. 16. xlix. 24. 2 Chron. xxvi. 14, & al. freq.

As to the import of קשת in 2 Sam. i. 18, considering the context in which it stands, I concur with the opinion of Bp Lowth, and other learned men,† that it is used as the *title* of the following elegy, so named either in memory of the destructive effect of the enemies' *bows*, (see 1 Sam. xxxi. 3.) or from the *bow* of Jonathan peculiarly mentioned in the elegy itself, ver. 22.

2 Sam. i. 22. may, at first sight, seem an instance where קשת is construed as a noun mas. but in this text I apprehend the verb נשוג, though really referring to the noun קשת, yet by an Hebraism agrees with the latter noun יונתן, as the participle רחים, not with קשת, but with גבורים, 1 Sam. ii. 4. Comp. Gen. iv. 10. Eccles. x. 1, and under חמד II.

The lexicons in general make this a distinct root, but the noun may be considered as a derivative from קשה *to be stiff, tough*, which affords a good descriptive name for *a bow*. In the Chaldee Targum, however, it is used in Kal and Aphel for *shooting* or *casting with a bow*. Ezek. xxi. 21. Isa. xxxvii. 33. 2 K. xix. 32. See Castell.

II. *The rainbow*, from its *form*. Gen. ix. 13, & al. freq. "After the universal deluge the *rainbow* was appointed by God as a *token* of the בריה or *purifier*, whom he would *raise up*, and was given as a *sign* to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth, as he had done, by the waters of a flood. See Gen. ix. 11—17."

"The whole race of mankind then being so

* For farther satisfaction on this subject see Bochart, vol. ii. 433, &c.; Leigh's Critica Sacra; Dr Hodges' Elihu, p. 2, 3, 4to. edit.; Robertson's Clavis Pentateuchi, p. 574; and Vossius, Etymol. Lat. in PECUNIA.

* See Lady M. W. Montague, letter xxix. vol. ii. p. 14.

† See Lowth, Prælect. xxiii. note, p. 307, edit. Oxon. or p. 470, edit. Gotting.

Digitized by Google

deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important *emblem* would be long preserved among even the idolatrous descendants of Noah. Nor need we be surprised to find Homer, with remarkable conformity to the Scripture account, Gen. ix. 13, speaking of *the rainbow* which *Jove hath set in the cloud, a sign to men,*

———'As τι Κρονιων
ΕΝ ΝΕΦΕΙ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ μεροπεσσιν ΑΝΘΡΩΠΟΙΣΙΝ.
Il. xi. lin. 27, 28.

"The ancient Greeks who preceded that poet, seem plainly to have aimed at its emblematical signification, when they called it ΙΡΙΣ, an easy derivative from the Heb. ירה *to teach, show;* or if with Eustathius on Il. iii. we derive Ιρις from the Greek verb ιερω *to tell, carry a message,* its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the *messenger* of Jupiter or Juno: a fancy this, which seems to have sprung partly from the radical signification of the name as just explained, partly from a confused tradition of the sacred *emblematic* import of the *rainbow,* and partly from an allegorical manner of expressing that it intimates to us the state or condition of the *air,* and the changes of the weather. Comp. Il. xvii. lin. 548, 549."

"*Iris,* or *the rainbow,* was worshipped or regarded as a goddess, not only by the Greeks and Romans,* but also by the inhabitants of Peru† in South America, when the Spaniards came thither. But to return to the Scriptures. —As the *bow* or *light in the cloud*‡ wonderfully *refracted* into all its variety of colours was, in its original institution, a *token* of *God's mercy in Christ,* or, more strictly speaking, of *Christ, the real purifier* and *true light,* we see with what propriety the throne of *God* in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow;* and likewise how properly one of the divine Persons is represented *with a rainbow upon his head,* Rev. x. 1. See Vitringa on both texts in Rev."§

PLURILITERALS in ק.

קיקלון

From קי *vomit* (the א being dropped, as in the V. קיר, Jer. xxv. 27, which see under קא) and קלון *vileness.* As a N. קיקלון *vile* or *shameful vomit.* So the Vulg. vomitus ignominiæ. occ. Hab. ii. 16. Comp. Isa. xix. 14. xxviii. 7, 8. In Hab. six of Dr Kennicott's codices read רקי קלון in two words.

קיתרס Chald.

As a N. *a musical instrument of the stringed kind, a harp.* So the LXX κιθαρα, and Vulg. cithara. occ. Dan. iii. 5, 7, 10, 15. "It seems to be denominated קיתרס from the *citron-tree,* the product of Armenia, Media, and Persia, of whose wood it was made. And that tree might take its name from the *rocky* ground on which it flourished, for קתר signifies a *rock* in Chaldee. Prov. xxx. 26." See Bp Chandler's Vindication of Defence of Christianity, ch. i. p. 50. Hence Gr. κιθαρα, Lat. *cithara,* Ital. *chitarra,* French *guitarre,* and Eng. *guitar.*

קרדם

As a N. קרדם, plur. קרדמים, and קרדמות, *a hatchet* or *axe.* occ. Jud. ix. 48. 1 Sam. xiii. 20, 21. Psal. lxxiv. 5. Jer. xlvi. 22. The word seems a compound of קרה *to meet, light upon,* or of קרד (Chald.) *to scrape, abrade,* and דמה *to level, lay level with the ground,* for the *axe,* by *impact, abrasion,* or *chipping, levels* what it is applied to.*

קרסל

From קרה *to meet,* and סל *to raise* or *make a road* or *way.* As a N. mas. plur. in reg. קרסלי *the soles* or *bottoms of the feet,* which *meet* or *strike against the road* or *way.* occ. 2 Sam. xxii. 37. Psal. xviii. 37; where LXX τα ιχνη μου, and Vulg. vestigia mea, *the soles of my feet.*

קרקע

As a N. from קרה *to join, contignate,* and רקע *to expand, extend. A pavement* or *floor,* that is, *an extended surface* consisting of several *planks* or *stones joined together.* Num. v. 17. 1 Kings vii. 7, מהקרקע עד הקרקע *from the* floor *to the* ceiling, i. e. such another *extended surface* of boards joined. Comp. under ספן II. and see Bate's Crit. Heb.

The bottom of the sea is expressed by this word, Amos ix. 3. Might not this lead to some curious inquiries?

ר

ראה

With a radical, but mutable or omissible, ה.

I. In Kal, *to see, look, look at,* in whatever manner. Gen. i. 4. vi. 2. Prov. xxiii. 31, & al. freq. On Job xxxi. 26. Deut. iv. 19, see Leland's Advantage and Necessity of the Christian Revelation, part i. ch. xx. p. 418, 8vo. edit. It is construed either transitively, or with the particle אל, Isa. xvii. 7.—ב, Gen. xxix. 32. 1 Sam. vi. 19.—or ל following, Ps. lxiv. 6. In Niph. *to be seen, appear.* Gen. i. 9. ix. 14. xii. 7, & al. freq. In Hiph. *to cause to see, to show.* Gen. xlviii. 11. Exod. xxvii. 8. Deut. v. 24, & al. freq. In Hith. *to see,* or *look at, one another.* Gen. xlii. 1. 2 K. xiv.

* Comp. Spence's Polymetis, dial. xiii. p. 213.

† "Ils (les Peruviens) rendoient de grands honneurs a *l'arc-en-ciel,* tant pour les beautes de ses couleurs, que parce qu'elles venoient de *soleil,* et ce fut pour cette raison que les Incas la prirent pour leur devise." L'Abbe Lamberti, tom. iii. Comp. Vossius de Orig. et Prog. Idol. lib. iii. cap. 13, ad fin.

‡ The fanciful Greeks made *Iris* the daughter of *Thaumas* δια το θαυμασαι ταυτην [τους ανθρωπους] because men *admired* or *wondered at* her. Plutarch de Placit. Philos. lib. iii. cap. 5. So Cotta the academician in Cicero de Nat. Deor. lib. iii. cap. 20, says of the *rainbow, Ob eam causam, quia speciem habeat* admirabilem, Thaumante *dicitur natus.*

§ Greek and Eng. Lexicon, under ΙΡΙΣ.

* See Virgil, Æn. ii. lin. 626, &c.

Digitized by Google

8. 11. As a noun ראי *appearance, aspect.* 1 Sam. xvi. 12. As a noun fem. plur. ראיות *seemly, comely, of good aspect.* Vulg. speciosissimas *the most beautiful.* occ. Esth. ii. 9. As nouns מראה *aspect, look.* Gen. xii. 11. xxiv. 16. Also, *a vision.* Gen. xlvi. 2. Num. xii. 6, & al. מראי *appearance, countenance, look, sight.* See Job xli. 1 or 9. Cant. ii. 14. Eccles. xi. 9.

II. *To see mentally, to understand, perceive, experience,* whether in reality, see Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccles. i. 16. ii. 1, & al. (comp. Eccles. ix. 9.)—or in imagination, Gen. iii. 6. Exod. xxxii. 1.

III. As a noun ראי *a mirror, a looking-glass.* occ. Job xxxvii. 18, *Hast thou with him spread out the conflicting ethers (which are) strongly resplendent* (for so, I think, חזקים must here signify) *as a molten (metalline)* mirror? This simile is beautifully descriptive of the unsullied clearness and dazzling splendour of an eastern sky in summer. See Scott on the place. Nah. iii. 6, *And I will make thee* כראי *as* a mirror, i. e. to other nations, that in thy punishment they may *see* what they are to expect, if guilty of the like crimes. To this purpose the LXX ὡς παραδειγμα, and the Vulg. in exemplum, *for an example.* As a noun fem. plur. מוראת *mirrors.* occ. Exod. xxxviii. 8; from which passage, as well as from Job xxxvii. 18, it is evident that the eastern *mirrors* were anciently made of *metal,** and so they are to this day.† And farther to illustrate Exod. xxxviii. 8, we may observe from Dr Shaw, Travels, p. 241, that *looking-glasses* are still part of the *dress* of the Moorish women in Barbary, that they hang them constantly upon their breasts, and do not lay them aside, even in the midst of their most laborious employments.

IV. As a noun ראה a species of *unclean bird,* of the *hawk* or *vulture* kind, so called from its *sharp sight.* (Comp. Job xxviii. 7.) occ. Deut. xiv. 13; where the LXX γυπα *the vulture.*

V. As a noun מוראת Lev. i. 16. See under מורא III.

Der. *A ray,* Latin *radius,* whence *radiate, radiant, irradiate,* &c. Also, *mirror,* Qu?

ראם

I. *To be raised up, exalted, elevated.* occ. Zech. xiv. 10. So Aquila, Symmachus, and Theodotion ὑψωθησεται, and Vulg. exaltabitur. As a participle or participial noun fem. plur. ראמות *high, exalted.* occ. Prov. xxiv. 7. So Vulg. excelsa. This root seems nearly related to רם, as צאל to צל, קאם to קם.

II. As a noun ראם and (Ps. xcii. 11.) ראים, plur. ראמים, the name of a *horned animal,* Deut. xxxiii. 17. Ps. xcii. 11; remarkable for his *strength,* Num. xxiii. 22; and of the *beeve* kind, with which he is mentioned, Deut. xxxiii. 17. Ps. xxix. 6. Isa. xxxiv. 7. In short, the name seems to denote the *wild bull,* so called from his *height* and *size,* in comparison with the *tame.* The above-cited are all the passages wherein this noun occurs; and the LXX constantly render it μονοκερως *the unicorn,* except in Isa. xxxiv. 7, where they have αδροι *the big* or *mighty ones.* But that it cannot possibly mean *an unicorn* (if indeed there ever existed such an animal as that is usually described to be), is evident from Deut. xxxiii. 17, where it is said of Joseph, קרני ראם בהם *his horns* (are) the horns *of a* קרניו *with them he shall push the people (to) the ends of the earth,* ודם *and* these (*two horns* namely, *are*) *the ten thousands of Ephraim, and the thousands of Manasseh,* i. e. the *two tribes* which sprang from Joseph. The Vulg. in Ps. xxix. 6. xcii. 11. Isa. xxxiv. 7, renders it after the LXX by unicorns, but in Num. xxiii. 22. Deut. xxxiii. 17, by rhinocerotis *the rhinoceros.* Several learned men, and among the rest Scheuchzer, embrace this latter interpretation. But first, though it is certain that some *rhinoceroses* have * *two horns,* yet many of them have but *one,* and this being placed on the nose, and bended back towards the forehead, is not formed for *pushing* (נגח) but for *ripping up* the trunks or bodies of the more soft and succulent trees, and reducing them into a kind of laths, which constitute a part of the animal's food.† It is inconsistent therefore with the import of Deut. xxxiii. 17, to explain ראם by the *rhinoceros.* 2dly. Notwithstanding the remarks of Scheuchzer, Num. xxiii. 22, there seems no sufficient reason to think that the *rhinoceros,* which is a native ‡ only of the *southern regions of Asia and Africa,* was so much as known to the Israelites in the days of Moses, or even of David. Hence Eng. *a ram.* Qu?

I apprehend with the learned Bochart, and others, that ריים, which occurs Job xxxix. 9, 10. and plur. רמים, Ps. xxii. 22, denote the same kind of animal as ראם; and indeed in the Ps. more than thirty of Dr Kennicott's codices read ראמים. The description in Job represents the ריים to be a very strong, fierce, and untameable creature, and implies him to be of the *beeve* kind (see Scott's note); and the רמים in Ps. xxii. 22, are mentioned as having *horns,* and correspond to the *bulls* and *strong bulls* of Bashan, ver. 13. And since the orthography of these words ריים and רמים shows them most properly to belong to רם or רום, they may serve to confirm the relation between that root and ראם above noted.

For farther satisfaction on the meaning of the names ראם and ריים the reader will do well to compare Bochart, vol. ii. p. 949, &c. with Schultens and Scott on Job xxxix. 9, and with Michaelis' Recueil de Questions, Qu. xlvi.

III. As a noun fem. plur. ראמות *coral,* a kind of *marine plant* or *production,* so called from

* So Callimachus Hymn. in Lavacr. Pall. lin. 21, describes Venus as

———διαυγια χαλκον ιλοισα.
———taking the shining *brass.*

i. e. to adjust her hair.

† See Sir John Chardin's Travels, vol. ii. 279; Goguet's Origin of Laws, &c. vol. i. book vi. ch. ii. p. 353, edit. Edinburgh; and Agreement of Customs between East-Indians and Jews, art. xv.

* See Shaw's Travels, p. 430, note l; Buffon, tom. ix. p. 334.

† See Bruce's Travels, vol. v. p. 91.

‡ See Buffon's Hist. Nat. tom. viii. p. 135; tom. ix. p. 339, 340.

its being *elevated* in a remarkable manner, for it always grows from the *tops* or *vaults* of cliffs or rocky caverns, with the head downwards.* occ. Job xxviii. 18. Ezek. xxvii. 16. In the former passage it is rendered ideally by the LXX μιτιωρα, by Symmachus ὑψηλα, and by the Vulg. excelsa, *high things*. And though *coral* is not now regarded as a *very* valuable commodity in our part of the world, yet Pliny, Nat. Hist. lib. xxxii. cap. 2, assures us, that in India it was formerly as greatly valued as pearls in Europe. And the Abbé Pluche, as above cited, says, "the *coral*, which the Europeans make little use of, is highly esteemed in Asia, more particularly in Arabia." —But after all it must be confessed that this interpretation of ראמות is uncertain. It may be the name of some *precious stone*, so called perhaps from the place whence it came. See Michaelis, Recueil de Questions, Qu. xcix.

ראש

Denotes *priority* or *precedence* in respect of time, order, place, or dignity, but never occurs as a verb.

I. As a noun ראש *beginning*, as of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a noun fem. ראשית the same. Isa. xlvi. 10. Eccles. vii. 8. Job viii. 7. xlii. 12. In this sense the א is once dropped, Deut. xi. 12, in the common printed editions; but at least seventeen of Dr Kennicott's codices, as also the Samaritan Pentateuch, there read מראשית. ראשית *first-fruits*, Lev. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. Also *the first part*, namely that was conquered of the land of Canaan. Deut. xxxiii. 21. Comp. Num. xxxii. Gen. i. 1, בראשית in the beginning, first of all, *the Aleim created*, &c. Comp. Mark xiii. 19. 2 Pet. iii. 4. It may be worth observing, that almost all the Greek and Roman writers who have attempted to relate the origin of the world, do towards the beginning of their accounts use some word equivalent to the בראשית of Moses; as Orpheus, πρωτα *first*; Hesiod, πρωτιστα *first of all*; Apollonius, το πριν *at first*; Aristophanes, πρωτον *first*; Ovid, ante *before*. The reader may find the passages cited at large in Grotius De Verit. Relig. Christ. lib. i. § 16. not. 5, 6. As a noun ראשון *prior, first*. Exod. xii. 2. 2 Sam. xix. 43. xxi. 9, & al. freq. It is written ראישון Job xv. 7, and ריישון Job viii. 8, where however nine of Dr Kennicott's codd. read ראשון, as two more did originally. בראשנה *at the first*, עת *time* namely, Gen. xiii. 4. Josh. viii. 5, 6, & al. למבראשנה *at the first*, literally, *at from in the first*. occ. 1 Chron. xv. 13. Plur. mas. ראשנים *ancestors*, priores. Lev. xxvi. 45. Deut. xix. 14,—*the landmark which* they of old time *have set in their inheritance*.— Homer has a very similar expression, Il. xxi. lin. 403—405,

Λιθον—κειμενον εν πεδιω———
Τον ῥ' ανδρες ΠΡΟΤΕΡΟΙ θησαν ερμαιον ουρον αρουρης.

As a noun ראשנית *first*, in time. occ. Jer. xxv. 1.

II. As a noun ראש *very poor*, or *low in the world*, as we say; for the *riches* of men are usually reckoned by number, which *begins* with *unity*, or *the lowest*. occ. 2 Sam. xii. 1, 4. Prov. x. 4. xiii. 23; in the three former of which passages it is opposed to עשיר *rich*, which see under עשר. Also, *extreme poverty, indigence*. occ. Prov. vi. 11. xxx. 8.

III. As a noun ראש *the beginning*, of place, Isa. li. 20. Lam. ii. 19. Ezek. xvi. 25, 31, & al. As a noun fem. used adverbially (ב being understood) ראשנה *first, in the first* or *foremost place*. Gen. xxxiii. 2. Num. ii. 9. Comp. Num. x. 14.

IV. As a noun ראש, *principal, chief, most excellent*. Exod. xxx. 23. 2 Chron. xix. 11. Comp. Cant. iv. 14. As a noun fem. ראשית *the excellency, chief, the chief* or *principal part*. Job xl. 14 or 19. Ps. lxxviii. 51. cv. 36. Jer. xlix. 35. Amos vi. 6. It is said of *Wisdom*. i. e. of the *Messiah*, Prov. viii. 22, *Jehovah* possessed me ראשית *the* beginning, principle or cause *of his way* or *work of creation*. So in Rev. iii. 14, Christ is styled ἡ αρχη της κτισεως του Θεου, the beginning or principle *of the creation of God*, because *He* is before all things, *and all things were created by Him* and *for Him*. Col. i. 16, 17. Comp. Joh. i. 1—3. Heb. i. 10.

V. As a noun ראש *the head*, of animals, whether of men, beasts, or birds, because *first* or *highest* in place, and, on account of the senses therein lodged, in dignity also. Gen. xl. 13, 16. Lev. i. 4, 15. iii. 2, & al. freq. Jud. v. 30. לראש *by the head*, or *poll*. On Lev. xvi. 21, see Herodotus, lib. ii. cap. 39. On 1 Sam. xvii. 51, 57, we may observe, that Niebuhr presents us with a very similar modern scene in his Descript. de l'Arabie, p. 263, where the son of an Arab chief kills his father's enemy and rival, *and according to the custom of the Arabs* cuts off his head and carries it in triumph to his father. In a note, Niebuhr adds, "Cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom. 1 Sam. xvii. 51, 54. Xenophon remarks, that it was practised by the Chalibes. Retreat of the Ten Thousand, lib. iv. Herodotus attributes it to the Scythians. Lib. iv. cap. 60." (Read 64.)

Hence perhaps Eng. *rash*, heady, precipitate. Also, *a rash*; and *a rush*, from its remarkable head, see Isa. lviii. 5.

VI. As a N. ראש *the head, summit*, or *top*, of a mountain, building, staff, &c. See Gen. viii. 5. xi. 4. xlvii. 31.

VII. As a N. mas. plur. ראשים *the heads* or *origins* of rivers, or streams of water. occ. Gen. ii. 10.

VIII. As a N. mas. plur. ראשים *military bands* or *troops*, under distinct *heads* or *leaders*. Jud. ix. 34, 43. 1 Sam. xi. 11. Job i. 17. Shakspeare often uses *head* in a like sense. See inter al. First Part of Henry IV. scen. 4.

IX. As a N. ראש *an economical*, or *political head, superior, ruler, director, governor, captain*. Exod. vi. 14, 25. Num. xiv. 4. Jud. xi. 8, 9, 11. 2 Chron. xiii. 12. Neh. ix. 17.

X. As a N. ראש *a sum* or *total*, so called, I

* See a curious account of *coral* and *coral-fishing* in Nature Displayed, vol. iii. p. 156, & seq. Eng. edit. 12mo.

suppose, because anciently placed (not at the *foot* or *bottom*, as with us, but) at the *top* or *head* of the account. For the same reason it is named in Greek κεφαλαιον, and in Latin, caput, summa. Ps. cxxxix. 17. Hence the phrase נשא ראש נשא sometimes, (comp. under נשא XXIII.) signifies *to take the sum*, as of men. Exod. xxx. 12. Num. i. 2. iv. 2, 22. xxvi. 2. —of spoil, Num. xxxi. 26.

XI. As a N. ראש *a capital* or *deadly poison*, whether animal, as Deut. xxxii. 33; or vegetable, Deut. xxix. 18. Ps. lxix. 22. Hos. x. 4, & al. freq. It is frequently joined with לענה *wormwood*, as Deut. xxix. 18. Jer. ix. 15. xxiii. 15. Lam. iii. 19. Amos vi. 12; and from a comparison of Ps. lxix. 22, with John xix. 29, the learned Bochart thinks the herb ראש in the Psalm to be the same as the Evangelist calls ὑσσωπῳ *hyssop*, a species of which growing in Judea, he proves from Isaac Ben-Omran, an Arabic writer, to be *bitter*, adding, that it is so *bitter as not to be eatable* (see Bochart, vol. ii. 590, 592.); and Chrysostom, Theophylact, and Nonnus (cited Martinii Lexicon in *Hyssopus*) took the *hyssop* here mentioned by St John to be *poisonous*. Theophylact expressly tells us, that *hyssop* was added, ὡς θηλητηριωδους *as being deleterious* or *poisonous*; and Nonnus, in his paraphrase, says,

Ωρεγεν ὑσσωπῳ κεκιρασμενον ὀξος ολεθρῳ.
One gave the *deadly* acid mixed with *hyssop*.

XII. As a N. fem. in reg. מראשת, plur. מראשתי *a pillow* or *bolster* for the *head*. 1 Sam. xxvi. 7, 11, 16. In which texts, whether with Walton's, Foster's, and other editions, we read מראשתו in the singular, or with the Keri, the Complutensian edition, and many of Dr Kennicott's codices, מראשתיו in the plural, the particle ב *at* must be understood, as usual before a noun, as it must likewise be before מראשתיו, 1 Sam. xix. 13, 16. 1 K. xix. 6, and Gen. xxviii. 11, 18. And this remark clears the difficulty of these two last texts, which import, not that Jacob put the stones of that sacred place (* where Abraham had before builded an altar to Jehovah, Gen. xii. 7, 8. xii. 4.) *for* his pillows, but that he put one of the stones (which Abraham had probably erected there as a memorial, see מצבה under יצב IV.) *at* or *near* his pillows, in expectation of a divine dream, which it appears he accordingly had.

XIII. As a N. fem. plur. in reg. מראשותי *head-dresses, head-attires*. occ. Jeremiah xiii. 18, *For he (Jehovah) shall bring down your* head-tires (Eng. marg.) עטרת *the crown of your glory*. Comp. Ezek. xxi. 26 or 31, and under עטר II.

רב

In Kal and Hiph. and dropping the formative ה, ריב. Transitively, as 1 Sam. xxiv. 16, and with the particles אל, ב, ל, עם, and על following, *to strive, contend*, usually in words, as Gen. xxvi. 20, 21. xxxi. 36. Exod. xvii. 2. Jud. vi. 31; but sometimes in deeds. See Gen. xlix. 23. Exod. xxi. 18. 1 Sam. xv. 5. Though perhaps none of these three texts is absolutely conclusive for this sense: the last in particular may be rendered, *and he* (i. e. *his army*) ירב was multiplied *in the valley*. But as a N. ריב not only generally denotes *a verbal contention* or *controversy*. as Gen. xiii. 7. Deut. i. 12. xix. 17, & al. freq. but in Jer. l. 34. Jud. xii. 2, plainly implies somewhat more. See the preceding chapter. As a N. רב and fem. מריבה, in reg. מריבת nearly the same. See Exod. xxiii. 2. Job xxix. 16. Gen. xiii. 8. Exod. xvii. 7. Num. xxvii. 14. Deut. xxxii. 51. As a N. יריב *one who contendeth* or *disputeth*. occ. Ps. xxxv. 1. Isa. xlix. 25. Jer. xviii. 19.

רבא See under רבה

רבד

To wreathe, intwine, weave, interweave. So the Vulg. in Prov. vii. 16. intexui. It occurs not however as a V. simply in this sense, but,

I. As Ns. רבד and רביד *a wreath, chain*, or *wreathen collar* for the neck. occ. Gen. xli. 42. Ezek. xvi. 11. So the Vulg. torques, which from torqueo *to twine, wreathe*, expresses nearly the same idea.

II. As a N. mas. plur. מרבדים *woven work, tapestry, carpets*. occ. Prov. vii. 16. xxxi. 22. Hence, as a V. formed from the noun, *to carpet, spread with carpets*. occ. Prov. vii. 16; so Aquila, στρωσεσι στρωσεται. Comp. under ערש. And as to Prov. xxxi. 22, observe that Homer, who was nearly contemporary with Solomon, represents both Helen and Penelope employed at their *looms*. See Il. iii. lin. 125; Odyss. ii. lin. 94; Odyss. vi. lin. 52, 306. And to this day in Barbary, "*the women alone* are employed in the manufacturing of their hykes, or blankets as we should call them, who do not use the shuttle, but conduct every thread of the woof with their fingers." See Dr Shaw's Travels, p. 244.

Der. Greek ῥαπτω to sew, whence compounded with ωδη a song, ῥαψωδια, and Eng. *rhapsody*. Also, *a raft, rafter*.

רבה

With a radical, but mutable or omissible, ה.

I. In Kal, *to be* or *become many* or *great, to increase, multiply, magnify*. Gen. i. 22. Exod. i. 10. Deut. xxx. 16. 1 Sam. xiv. 30. Job xxxiii. 12. xxxix. 4, & al. freq. In the infinitive it forms both רב, Gen. vi. 1; and רברת, Exod. xi. 9, & al. In Hiph. *to cause to increase* or *multiply*. Gen. iii. 16. xvi. 10, & al. freq. *to enlarge*. 1 Chron. iv. 10. Comp. Ezek. xxiii. 32. As a N. רוב *greatness of number, multitude*. 1 Chron. iv. 38. Esth. x. 3. Job xxxv. 9, & al. As a N. רב *multitude, number, magnitude, abundance, enough*. Lev. xxv. 16. Ps. xxxvii. 11. cl. 2. Gen. xlv. 28. Exod. ix. 28. Comp. Num. xvi. 3, 7. Prov. xx. 6. Also, *greatness, amplitude*. Isa. lxiii. 1. As an adj. רב *much, many*. Gen. xxiv. 25. xxvi. 14. Exod. i. 2, & al.—*great*. Gen. xxv. 23. Josh. xi. 8. Job xxxix. 11.—*mighty*. Isa. lxiii. 1, at the end.—*chief*. 2 K. xxv. 8. Jer. xxxix. 9—11, 13. & al. freq. Comp. Jer. xxxix. 3. Dan. i. 3. Jon. i. 6. As a participial N. fem. it occurs twice in Lam. i. 1, with ־ postfixed,

* See Wells' Sacred Geography, vol. i. p. 277, 357, and 358.

רבתי, once signifying *abundant*, and once, *great*. So in the same ver. שרתי. As a N. fem. מרבית *increase, multitude, greatness.* occ. 1 Sam. ii. 33. 1 Chron. xii. 29. 2 Chron. ix. 6. xxx. 18. As a N. fem. תרבות *increase, progeny.* occ. Num. xxxii. 14.

II. As a N. fem. תרבית *increase, increment, somewhat added* to the original stock, *interest.* Lev. xxv. 36, & al. מרבית the same. occ. Lev. xxv. 37. Comp. under נשך II.

III. In Kal, *to bring up, nourish*, q. d. *to make great.* So Vulg. by enutrio. occ. Lam. ii. 22. Ezek. xix. 2. Comp. under גדל I.

IV. As a N. mas. ארבה a genus of *insects*, including several species, *the locust*, so called from their *prodigious numbers* and *increase*, of which see inter al. Ps. cv. 34. Jud. vi. 5. vii. 12. Jer. xlvi. 23; in which three last cited passages it is joined with רב or רבה. It is used for a particular *species* of locust. Lev. xi. 22. That it is a masculine N. is evident from Exod. x. 12, 14, 19. Deut. xxviii. 38. Prov. xxx. 27, and consequently the final ה is radical, and the N. belongs to this root רבה. Natural historians and travellers bear abundant witness to the propriety of this derivation. See Dr Shaw's Travels, p. 187, 188, who describes the *numerous swarms* and *prodigious broods* of those *locusts* which he saw in Barbary. Dr Russell, Nat. Hist. of Aleppo, p. 62, says, "Of the noxious kinds (of insects) may well be reckoned the *locust*, which sometimes arrive in such *incredible multitudes*, that it would appear fabulous to relate, destroying the whole of the verdure wherever they pass." So Mr. Hanway, Travels, vol. i. p. 125. "Captain Woodroffe, who was for some time at Astrachan, (a city near the Volga, sixty miles to the N. W. of the Caspian sea, in lat. 47.) assured me that from the latter end of July to the beginning of October, the country about that city is frequently infested with *locusts*, which fly in such *prodigious numbers as to darken the air*, and appear at a distance like a *heavy cloud.*" In addition to the preceding testimonies, the reader will do well to consult the particular and curious account which Baron De Tott has given of the eastern locusts, because it affords a good comment on Joel, ch. ii. This he may find not only in the English edition of his Memoirs, part ii. p. 58—60; but also in Harmer's Observations, vol. iv. p. 154, and in the Monthly Review for September 1785, p. 176, and therefore I do not transcribe it here. It may not however be displeasing to read a similar relation from Volney's Voyage en Syrie, &c. tom. i. p. 176, French edit. "Syria partakes, together with Egypt, Persia, and almost all the whole middle part of Asia, in another scourge [namely, besides volcanos and earthquakes] and that no less terrible, I mean those *clouds of locusts* of which travellers have spoken; *the quantity of these insects is incredible to any man who has not himself seen it:* the earth is covered by them for several leagues round. One may hear at a distance the noise they make in browsing the plants and trees, like an army plundering in secret. It would be better to be concerned with Tartars than with these little destructive animals; one might say that fire follows their tracks. Wherever their legions march the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, and reduced to their branches and their stalks, make the hideous appearance of winter instantly succeed to the rich scenes of spring. When these *clouds of locusts* take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that *the sun is darkened by them.* Happily this scourge is not very often repeated, for there is none that so certainly brings on famine, and the diseases consequent upon it.—As to the south and south-easterly winds, they violently drive the clouds of locusts to the Mediterranean, and there drown them in such great quantities, that when their carcases are thrown up on the shore, they infect the air for several days to a great distance." See also the Encyclopedia Britannica under GRYLLUS V.

As for the Mosaic permission to the Jews of *eating locusts*, Lev. xi. 22, however strange it may appear to the *mere* English reader, yet nothing is more certain than that several nations, both of Asia and Africa, anciently used these insects for food, and that they are still eaten in the East to this day. See Bochart, vol. iii. 490, 491; Shaw's Travels, p. 188; Russel's Nat. Hist. of Aleppo, p. 62; Hasselquist's Travels, p. 231—233, 419; Niebuhr, Description de l'Arabie, p. 150, &c. This last authentic and valuable writer gives us some account of the *several species of locusts eaten by the Arabs*, and of their different ways of dressing them for food. "The Europeans," adds he, "do not comprehend how the Arabs can eat *locusts* with pleasure; and those Arabs who have had no intercourse with the Christians, will not believe, in their turn, that these latter reckon oysters, crabs, shrimps, crayfish, &c. for dainties. *These two facts*, however, *are equally certain.*"

V. Some of the lexicon-writers and translators have given this word the sense of *darting* or *shooting* in the following passages, all of which may, however, be fairly reduced to one of the preceding senses, or to the root רב. Gen. xxi. 20, *And became* רבה קשת great *with his bow*, i. e. a great *archer*. (Comp. Ezek. xvii. 7.) Job xvi. 13, רביו *his* great men (so Montanus, *magni ejus*) *compass me round about.* Ps. xviii. 15, רב he hath multiplied *lightnings.* So the LXX πολλην, and Vulg. multiplicavit. Jer. l. 29. *Call together against Babylon* רבים many, i. e. men or nations. So the LXX πολλους, and Vulg. plurimis. Gen. xlix. 23, *And grieved him*, ורבו *and* contended with *him*; where the LXX ελοιδορουν, and Vulg. jurgati sunt, *quarrelled*; and where the Samaritan Pentateuch reads וירִיבהוּ. Comp. root רב.

VI. As a collective N. רבר, formed with a ר, like היתר, ידר, and others, *multiplicity, multitude.* occ. Hos. viii. 12. So LXX and Symmachus πληθος, Aquila πληθυσμους, Vulg.

multiplices. Also, *a myriad, ten thousand.* occ. 1 Chron. xxix. 7, twice. Jonah iv. 11; on which text see Bp Newton on the Prophecies, vol. i. p. 254, 8vo. 1st edit. Fem. plur. רבות *myriads, tens of thousands.* occ. Neh. vii. 71. As a N. fem. plur. רבתים *two myriads, twenty thousand,* or perhaps, *indefinitely numerous.* occ. Ps. lxviii. 18. Comp. 2 K. vi. 16, 17. Mat. xxvi. 53.

VII. Chald. As a N. רבו *majesty.* occ. Dan. iv. 33 or 36. As Ns. fem. רבות and רבותא the same. occ. Dan. iv. 22 or 19. v. 18. vii. 27.

VIII. Chald. As a N. רבו, plur. רבון, *ten thousand.* occ. Dan. vii. 10. Comp. Heb. xii. 22. Rev. v. 11, and Vitringa there.

רבב occurs not as a V. in this reduplicate form, but

I. As a N. fem. רבבה *ten thousand.* Jud. xx. 10. Lev. xxvi. 8, but it generally means *an infinite,* or *indefinitely great, number* or *multitude.* See Gen. xxiv. 60. Psal. xci. 7. Ezek. xvi. 7. The learned Mr Bate,* I think justly, takes רבבת קדש in Deut. xxxiii. 2, for the name of a place, as Sinai, Seir, Paran in the context, preceded by the same particle מ, undoubtedly are. In the form of a participle Hiph. fem. plur. מרבבות *bringing forth infinite* or *indefinite multitudes, indefinitely increasing.* occ. Ps. cxliv. 13.

II. As a N. mas. plur. רביבים and רבבים *rain* or *showers,* from the *infinite number* of drops of which they consist. occ. Deut. xxxii. 2. Ps. lxv. 11. lxxii. 6. Jer. iii. 3. xiv. 22. Mic. v. 6. Comp. Ecclus i. 2.

רברב Chald. As a N. mas. plur. רברבין and fem. רברבן *very* or *exceedingly great.* Dan. ii. 48. iii. 33. Also, *very great men, chief lords* or *nobles.* Dan. iv. 33. v. 2, & al.

רבא Chald. As a N. רבוא *a myriad, ten thousand.* occ. Ezra ii. 64. Neh. vii. 66, 72, plur. fem. רבאות *myriads, tens of thousands.* occ. Ezra ii. 69. Dan. xi. 12.

DER. *Rabbit,* from their great increase, *rabble* and *rubble,* from רב *great,* and בל *confusion, mixture.*

רבך

To bake or *fry.* It occurs only in the form of a participle Huph. מרבכת, and in Lev. vi. 14 or 21, is applied to what is *baked* upon a slice or plate of metal מחבת, which see under חבת, but in 1 Chron. xxiii. 29, מחבת is distinguished from מרבכת. It occurs besides only in Lev. vii. 12.

רבע

I. *To agitate, actuate.* It occurs not as a V. simply in this sense, but as a N. רבע *agitation, business, employment.* occ. Ps. cxxxix. 3; where Jerome, from the Chaldee signification of the word, renders רבעי by accubationem meam, and so our Eng. translation, *my lying down;* but the LXX τον σχοινον μου, and Vulg. funiculum meum, *my line;* by which figurative expressions what could they mean but either *the utmost measure of my intention and designs,* or *the line and course of my life?* In which latter view their interpretation coincides in sense with that here proposed.

II. In Kal, transitively, *to agitate with lust, to mix carnally, have to do with,* subagitare. occ. Lev. xviii. 23. xx. 16. The Vulg. in the former passage renders it miscebitur, *shall mix, copulate.* In Hiph. *to cause to mix* or *copulate.* occ. Lev. xix. 19.

III. As the *fourth* day was that on which the sun, moon, and stars were formed, and the *natural** *agitation* of the celestial fluid began. See Gen. i. 14—19. Hence, as a N. of number ארבע, *four.* Gen. xi. 13, 16, & al. As a N. fem. plur. ארבעתים *fourfold,* 2 Sam. xii. 6. Comp. Exod. xxii. 1. As a N. רבע *a fourth part* or *quarter.* Exod. xxix. 40. 1 Sam. ix. 8. Plur. mas. רבעים *of the fourth generation.* Exod. xx. 5. xxxiv. 7, & al. So in Exod. xx. 5, 6. xxxiv. 7, שלשים are *those of the third,* and אלפים *those of the thousandth generation.* As a N. רביעי (formed as שלישי, &c.) *the fourth.* Gen. i. 19. ii. 14. Fem. רביעה, רביעית, and רבעית *a fourth, a fourth part* or *quarter.* See inter al. Num. xv. 5. Exod. xxix. 40. Num. xv. 4.

In the form of a participle paoul, רבוע *four-square, quadrangular.* Exod. xxvii. 1. xxviii. 16, & al.—of a participle Huph. מרבע *four-squared, quadrangular.* 1 K. vii. 31. Ezek. xlv. 2.

As a N. mas. plur. in reg. רבעי *quarters.* Montanus quadrilatera. Ezek. i. 8, 17.—*as of a wheel within a wheel,* i. e. intersecting another wheel at right angles, so that each רבע or *fourth part* was a semi-*circle.* See Vitringa, Observat. Sac. lib. iv. cap. 1, § 27.

רבץ

In Kal, *to lie, lie down, couch,* as a beast. Gen. xxix. 2. xlix. 9, & al. freq. Comp. ch. iv. 7. and under חטא V.—as a man. Job xi. 19.—as the great deep or abyss. Gen. xlix. 25. Deut. xxxiii. 13.—as a curse, *resting* upon one. Deut. xxix. 20. *to sit,* as a bird upon its nest. Deut. xxii. 6. In Hiph. *to make* or *cause to lie down,* as cattle. Ps. xxiii. 2. Cant. i. 7.—as stones in a building. Isa. liv. 11. As a N. רבץ *a rest, resting-place, a place to lie down in.* Prov. xxiv. 15. Isa. lxv. 10. מרבץ the same. occ. Ezek. xxv. 5. Zeph. ii. 15.

רבק

Occurs not as a V. in Heb. but in Arabic signifies, *to tie, bind, tie up,* as cattle, by the neck. As a N. מרבק *a place* where cattle, and particularly calves (for it is always joined with עגל *a calf*) are *tied up* to fatten, *a stall.* occ. 1 Sam. xxviii. 24. Jer. xlvi. 21. Amos vi. 4. Mal. iv. 2; where the LXX render מרבק by εκ δεσμων ανειμενα loosed from *the ties,* thus giving the idea of the word. See Bochart, vol. ii. 302, & seq.

Hence perhaps by transposition the Greek βρεγχος a cord, halter.

רגב

To clod, gather into concretions. It occurs not as a V. in Heb. but it is evident that this is

* See his Enquiry into the Similitudes, &c. p. 62, 63, and Integrity of the printed Heb. Text, p. 74, 75.

* This *agitation* was till then effected *supernaturally* by the *immediate* power of God. See Gen. i. 4, and comp. under בדל I.

nearly the idea of the word: for hence, as a N. mas. plur. רגבים *clods, lumps.* occ. Job xxi. 33. xxxviii. 38. So the Vulg. in this latter text, glebæ.

רגז

Denotes *motion, commotion, agitation,*

I. In Kal, *to move,* or *be moved* or *disturbed.* 2 Sam. vii. 10. 1 Chron. xvii. 9; in both which passages it is opposed to *being planted* or *dwelling* as a people. In Hiph. *to disturb, disquiet,* 1 Sam. xxviii. 15. So LXX ταραχθηναι, and Vulg. inquietasti.

II. As a N. ארגז *a small portable chest* or *case.* So Vulg. capsella. occ. 1 Sam. vi. 8, 11, 15.

III. *To shake* or *tremble,* as the earth, mountains, heavens, &c. Joel ii. 10. 1 Sam. xiv. 15. 2 Sam. xxii. 8. Isa. v. 25. Comp. Hab. iii. 16. In Hiph. *to cause to shake.* Job ix. 6. Isa. xiii. 13.

IV. *To tremble* or *shake* with violent passions—as with anger. Prov. xxix. 9. Isa. xxviii. 21.—with fear. Exod. xv. 14. Deut. ii. 25. Joel ii. 1. Comp. Gen. xlv. 24. (see Gen. xlvi. 3.) Psal. iv. 5. Isa. xxxii. 11.—with a mixture of anger and grief. 2 Sam. xviii. 33. In Hiph. *to cause to shake*—with anger. Job xii. 6. Ezek. xvi. 43.—with fear. Isa. xxiii. 11. Jer. l. 34. In Hith. *to tremble,* with rage. 2 K. xix. 27, 28, & al. As a N. רגז *commotion, trembling, trouble, fear.* Job iii. 17, 26. xxxix. 24. *Anger.* Hab. iii. 2. Fem. רגזה *a trembling, fear.* Ezek. xii. 18.

Der. French and Eng. *rage, enrage.*

רגל

To smite, strike, impress, as the feet against the ground. The LXX in Isa. xxxii. 20, render it by πατεω *to tread.*

I. As a N. mas. plur. רגלים denotes *several distinct strokes* or *impressions on the senses,* and may be rendered *times.* occ. Exod. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם IV.

II. As a N. רגל, plur. רגלים *the foot,* which by continually *striking* against, or *treading* upon, some solid obstacle, supports and moves the animal forward. Gen. viii. 9. xviii. 4, & al. freq. Comp. פעם II. Also, *the leg.* 1 Sam. xvii. 6. Ezek. i. 7. As a N. fem. plur. רגלות and רגלת *the feet.* occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As a N. רגלי *a man on foot, a foot-soldier.* Jud. xx. 2. 2 Sam. viii. 4, & al. On Eccles. v. 1, see under נעל II.

In Deut. xi. 10, mention is made of *watering* the land of Egypt ברגל with *the foot, like a garden of herbs.* This Dr Shaw, Travels, p. 408, thus explains from the present practice of the Egyptians: "When their various sorts of *pulse, safranon* (or *carthamus*), *musa, melons, sugar-canes,* &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns [wherein they preserve the water of the Nile]; and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot,* and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land * rarely or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt Egypt and the land of Canaan. 'For *the land* (says Moses to the children of Israel, Deut. xi. 10, 11.) *whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it* with thy foot, *as a garden of herbs: But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.*" And this explanation of the Doctor's, it must be owned, is very ingenious: but is it quite satisfactory? Moses mentions *seed* in general, plainly including, if not principally intending, *corn:* but of this Dr Shaw's account says nothing; nor is it probable that their corn should be watered in the same manner as the plants he mentions; and yet the words of Moses evidently imply that the *watering by the foot* was a work of *great labour,* "whereas the turning of the earth with the foot, which the Doctor speaks of, is the least part of the labour of watering."† On the whole, therefore, it seems more probable that by the expression, *watering by the foot,* Moses alluded to *drawing up water with a machine,* which was worked *by the foot.* Such a one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. And the ingenious and accurate Niebuhr, in his Voyage en Arabie, tom. i. p. 121, has lately given us "a representation of a machine which the Egyptians make use of *for watering the lands* (pour arroser les terres), and probably the same," says he, "as Moses speaks of, Deut. xi. 10. They call it *Sakki tdir beridejel,* or *an hydraulic machine, worked by the feet.*" The name in Heb. letters would be שאקיה תדיר ,באלרגל which, omitting the א in the first, and the article אל in the last word, is very nearly Hebrew. Job xxviii. 4.—מני רגל דלו *they* (the waters of mines) *are drained off* by the foot, seems an allusion to a machine of this kind. Comp. under פעם II. and פרץ IV. I shall only add here, that Egypt was anciently famous for its gold mines, of which Job might have some knowledge. See Diodorus Sic. lib. iii. p. 150, edit. Rhodoman.

As a noun fem. תרגלה, in reg. תרגלת, *a footing,* or *going on foot.* occ. Hos. xi. 3, *And as for me,* תרגלתי my footing (of the same form as תפארתי, Isa. xlvi. 13, with י *my* postfixed) *(was) for Ephraim,* q. d. *I footed* after him, I *attended* him *on foot,* as a nurse does a child. So the Vulg. expresses the general sense, but not the precise idea of the word. Et ego quasi *nutricius* Ephraim, *And I (was), as it were,* the nursing father *of Ephraim.*

III. In Kal, *to* ‡ *investigate, search,* or *spy out,* that is, either *to follow by the foot,* as it were, or rather, q. d. *to foot* round a country or city,

* Comp. Hasselquist's Travels, p. 106, 109, 114, 451, 453, &c.

† Mr Harmer's Observations, vol. ii. p. 237, where see more.

‡ Latin *investigare,* derived from the preposition in *in,* and vestigia *footsteps.*

Google

in order *to spy*. Num. xxi. 33. Deut. i. 24. Josh. vii. 2, & al. As a participial N. mas. plur. מרגלים *spies*. Gen. xlii. 9, & al.

IV. In Kal, with ב following, *to slander, calumniate, smite with the tongue* (so נכתו בלשון *we will smite him with the tongue* is used, Jerem. xviii. 18. Comp. נכים Psal. xxxv. 15.) occ. 2 Sam. xix. 27. Psal. xv. 3; in which latter text however רגל seems rather to be a noun; לא רכל *there (is) no* stroke (of calumny) על לשונו *upon his tongue*.

רגם

To whelm, heap, heap together, accumulate.

I. In Kal, *to overwhelm* with stones, *to whelm* stones upon one. In this sense it is generally followed by אבן or אבנים, and variously constructed. See Lev. xx. 2. xxiv. 23. 1 K. xii. 18. 2 Chron. xxiv. 21.

II. As a N. fem. in reg. רגמת *a heap* of stones *for defence, a bulwark* of stones. occ. Psal. lxviii. 28; where it is applied figuratively (as אבן and צור on other occasions) to the princes of Judah, *the bulwarks of Israel*—ΈΡΚΟΣ Αχαιων.

III. As a noun fem. מרגמה *a heap of stones*. occ. Prov. xxvi. 8, *As a grain* or *spark of precious stone* (as אבן is often used) במרגמה in a heap of stones, *so (is) he who giveth honour to a fool*. The precious stone in one case, and the honour in the other, is thrown away and lost. And this seems a clear and good sense. But Schultens takes מרגמה to denote *a heap of stones* cast over a person who had been *stoned to death* (as in the case of Achan, Josh. vii. 25.); and perhaps we may extend its meaning to such *heaps* as were put over those who died ignominiously (see Josh. viii. 29. x. 27. 2 Sam. xviii. 17.) This explanation will make Solomon's proverb more poignant. כצרור (infin.) *As the confining* or *endeavouring to secure a precious stone* in the sepulchral heap of an executed malefactor (where it must necessarily be disgraced, if not lost, *so (is) he who giveth honour to a fool*.

IV. As a N. ארגמן *the purpura* or *purple-fish, a species of shell-fish*, so called, either because, as Pliny informs us, "they are *collected together** in the spring, and, *by rubbing against each other*, emit a clammy humour like wax," or rather simply from the *ragged form* of their shell, resembling *a heap of loose stones*.† In Scripture, however, the word is only used for the *purple colour* furnished by this *fish*. The Greek πορφυρα, and Lat. purpura, by which the LXX and Vulg. constantly render ארגמן, denote both the *purple-fish* and the *colour*. Exod. xxv. 4, & al. freq.

V. Chald. as a noun ארגון, and ארגונא, *purple*. These words seem dialectical variations from the Heb. ארגמן. occ. 2 Chron. ii. 7. Dan. v. 7, 16, 29.

רגן

To mutter, murmur. occ. Deut. i. 27. Psal. cvi. 25. Isa. xxix. 24. So the LXX and Symmachus by γογγυζω, and Vulg. by murmuro, and in Isa. by mussitatores. As a noun נרגן (formed with an initial נ as נקלה from קלה) *a mutterer, a whisperer*. occ. Prov. xvi. 28. xviii. 8. xxvi. 20, 22. So the Vulg. renders it in the two last passages by the N. susurro.

Der. French and Eng. *jargon*, Qu?

רגע

I. In Kal, *to still, quiet, stop motion*. Job xxvi. 12. Isa. li. 15. Jer. xxxi. 35. So the LXX render it Job xxvi. 12, by καταπαυω, and several times by αναπαυω. In Hiph. *to be still, quiet, rest*. Deut. xxviii. 65. Isa. xxxiv. 14, & al. Also, *to make still* or *quiet, cause to rest*. Isa. li. 4. Jer. l. 34, & al. As a participial noun mas. plur. in reg. רגעי *those who are still* or *quiet*. occ. Ps. xxxv. 20. As Ns. מרגוע, and fem. מרגעה, *rest, quiet*. Jer. vi. 16. Isa. xxviii. 12.

II. In Kal, intransitively, *to be still, fixed, stiff*, or *rigid*. occ. Job vii. 5. Vulg. aruit *is dry*.

III. As a N. רגע *a rest, pause, stop*, or *instant*, of time. Job xxi. 13. Isa. liv. 7. It is often used adverbially, the particle ב being understood as usual, *in a moment, suddenly*, as Exod. xxxiii. 5. Job xxxiv. 20. Psal. vi. 11, & al. לרגעים *by moments*, i. e. *every moment*. Job vii. 18. Ezek. xxvi. 16, & al. As a N. fem. ארגיעה *a moment* or *instant*, Prov. xii. 19. It is also, like רגע, used adverbially, *in an instant, instantly*. Jer. xlix. 19. l. 44.

IV. Some of the lexicons and translators render the word, *to cut, divide, transfix, break to pieces*; but for these senses there is no sufficient authority.

Der. Gr. ῥηγνυω, ῥηγος, &c. whence the Lat. *rigeo, rigor, rigidus*, and Eng. *rigid, rigidity, rigour*; and with the Æolic Ϝ or digamma prefixed, intead of the aspirate breathing, Lat. *frigus, frigidus*, and Eng. *frigid, frigidity*, &c.

רגש

In Kal, *to meet together, assemble in a tumultuous manner*. occ. Psal. ii. 1. To this purpose Aquila ἐφρυάχθησαν, and Symmachus συνεπεσον. Chald. in Aph. the same. Dan. vi. 6. As a noun רגש, fem. in reg. רגשת *a confused assembly* or *multitude*; the former word is used in a good or middle sense, the latter in a bad, and rendered by the LXX πλήθους, by the Vulg. multitudine, *a multitude*. occ. Psal. lv. 15. lxiv. 3.

רדה

With a radical, but mutable or omissible, ד.

This root is, both in sound and sense, nearly related to ירד, which see.

I. In Kal, intransitively, *to descend, come* or *go down*. Jud. xiv. 9, *And he did not tell them that the honey* ורדה came down or forth *from the carcase of the lion*. Comp. Lam. i. 9. Jer. v. 31, and marg. Eng. translat. *to descend, decline* as the day. Jud. xix. 11. So one of the Greek versions in the Hexapla κεκλικεναι *having declined*. In a Hiph. sense, *to bring down, cause to descend*. occ. Jud. xiv. 9. Comp. ירד.

II. In Kal, transitively, *to subdue, bring under subjection*. Isa. xiv. 6. xli. 2. In Kal and Hiph. intransitively, *to obtain rule, have dominion*. Gen. xxvii. 40. As a participial N.

* "Congregantur *verno tempore*, mutuoque attritu *lentorem cujusdam ceræ salivant*." Nat. Hist. lib. ix. cap. 36. Comp. Martinii Lexic. Etymol. in PURPURA.

† See Scheuchzer's Physica Sacra, tab. clxxiii. fig. 4

רד *a ruler.* Ps. lxviii. 28. (so Aquila ἰσχυροτων αυτων) Hos. xi. 12, or xii. 1.

III. With ב following, *to descend upon* as it were, *to have under one, have in subjection, rule over.* Gen. i. 26. Lev. xxv. 43. 1 K. iv. 24. v. 16.

רדד I. *To subdue entirely* or *absolutely.* To this purpose the LXX ὑποτασσων, and Vulg. subdit. occ. Ps. cxliv. 2.

II. As a noun רדיד *a kind of veil,* so called, I apprehend, from its *descending* or *reaching down* to the feet. occ. Cant. v. 7. Isa. iii. 23; in both which passages the LXX render it by θερισσον *a summer garment* or *veil,* the Vulg. by pallium and theristra, and one of the Hexaplar versions in Cant. by καλυμμα *a veil.*

רדם

In Arabic it signifies *to shut close, stop up* (see Castell), but in Heb. it occurs only in Niph. *to be overwhelmed with sleep, to be in a deep* or *dead sleep* or *trance,* when all the outward senses are *closed.* Jud. iv. 21. Psal. lxxvi. 7. Dan. viii. 18, & al. As a noun fem. תרדמה *a deep* or *dead sleep,* or *trance.* Gen. ii. 21. xv. 12, & al.

Der. by transposition, *dream.* Qu? Also Latin *dormio,* French *dormir* to sleep, whence Eng. *dormant, dormitory,* and (compounded with mouse) *dormouse.*

רדף

I. In Kal, *to follow, go after.* Hos. ii. 7. xii. 2.

II. In Niph. of time or succession, *to be followed.* occ. Eccles. iii. 15, *God requireth* את נרדף *that which* is followed after, namely by things succeeding, i. e. *which* is past, Vulg. *quod abiit,* what is gone. Comp. ch. xi. 9. xii. 14.

III. In Kal, *to follow, pursue, chase,* as an enemy does. Gen. xiv. 14. xxxv. 5. Exod. xiv. 4. xv. 9. Isa. xvii. 13, & al. freq. In Niph. *to be pursued.* Lam. v. 5, *On our necks* נרדפנו we are pursued, i. e. our enemies are *close behind,* ready to destroy us. In Hiph. *to pursue* or *cause to be pursued.* Jud. xx. 43.

IV. In Kal, *to follow,* as a commander, Jud. iii. 28.

V. *To pursue, be instant,* or *pressing* with words. occ. Prov. xix. 7; where I think ב *in, with,* should be understood as usual before אמרים.

VI. In Kal, *to persecute,* whether in words, Job xix. 22; or deeds, Ps. vii. 2. Jer. xv. 15. xvii. 18.

VII. In Kal and Hiph. *to follow, affect, endeavour after,* sectari, as justice, goodness, wickedness, peace, &c. Deut. xvi. 20. Ps. xxxviii. 21. cxix. 150. Prov. xi. 19. xv. 9. Isa. i. 23. v. 11.

רהב

I. In Kal, transitively, *to incite, excite, stir* or *spirit up.* occ. Prov. vi. 3. (So the LXX παροξυνει, Symmachus and Theodotion παροξυνον, and Vulg. suscita) Psal. cxxxviii. 3. תרהבני thou hast incited, emboldened, or encouraged *me in my soul* or *person* (*with*) *strength.* Intransitively, *to be stirred up, emboldened,* "*behave insolently.*" Bp Lowth. occ. Isa. iii. 5. In Hiph. *to incite,* as to love. occ. Cant. vi. 4.

II. As a noun רהב *high-spirited, fierce, proud.* French fier. occ. Job xxvi. 12. (comp. Psal. lxv. 8.) Psal. xl. 5. plur. רהבים esprits forts. Also, *high-spiritedness, pride,* French fierté. occ. Job ix. 13. Ps. xc. 10.

III. As a noun רהב *Rahab,* a name of Egypt, from the *pride* of its princes and inhabitants, which is often noted in Scripture. Psal. lxxxvii. 4. lxxxix. 11. Isa. li. 9. And to this name there is an allusion, Isa. xxx. 7, *For the Egyptians shall help in vain, and to no purpose, wherefore I have called her* (*Egypt*) רהב Rahab, (i. e. *proud and insolent,* but) הם שבת *they* (*are*) *mere inactivity.* Comp. Vitringa and Bp Lowth on the place.

רה or רהה

Words from this root in Arabic signify *to be weak, faint, inconstant, wavering,* or the like (see Castell), and so the Heb. verb seems to import, *to be irresolute, wavering through fear,* in the only passage wherein it occurs, Isa. xliv. 8; where the LXX πλανασθε *err,* Vulg. conturbamini *be disturbed.* Comp. Jam. i. 6, 7.

רהט

Occurs not as a verb in Heb. but in Chaldee and Syriac signifies, *to run, run down,* and seems in Heb. to denote *tremulous motion,* as of a *stream* or *rill of water.*

As a noun רהט *a gutter* or *trough,* for the conveyance of water. occ. in plur. Gen. xxx. 38, 41. Exod. ii. 16.

Cant. vii. 5, or 6, *The hair of thy head* (*is*) *like the purple of a king,* or *like royal purple, bound up,* in the canals or troughs. So the Vulg. rightly, *comæ capitis tui, sicut purpura regis* vincta canalibus; thus referring אסור to the *purple,* not to *the king.*" "In Solomon's Song," says Mons. Goguet, alluding to this text, "there is mentioned *a royal purple which the dyers dipt in the canals after having tied it in small bundles.*" Origin of Laws, &c. vol. ii. p. 99, edit. Edinburgh; where this note is added. "The best way of washing wools after they are dyed is to *plunge them in running water.* Probably the sacred author had this practice in view, when he said, *they should dip* [*dipped*] *the royal purple in canals.* As to what he adds, *after being tied in little bundles* or *packets,* one may conclude from this circumstance, that instead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now; they then followed another method. They began by dying the wool in skeins, and made it afterwards into purple stuffs."* Thus

* It appears from two passages of Horace, cited below under שנה IV. that in his time likewise they used to dye the *wool* before it was made into cloth; and from lib. ii. ode xviii. lin. 7, 8,

Nec Laconicas *mihi*
Trahunt *honestæ* purpuras *clientæ,*

it is evident that the *wool* was dyed before it was spun. So in very ancient times

——— *Colophonius Idmon*
Phocaico bibulas tingebat murice lanas.
Ovid, Metam. lib. vii. lin. 9.

Digitized by Google

far Mons. Goguet. And this account well illustrates the comparison of *a lady's hair to royal purple bound up in the canals or troughs*; if we may suppose what is highly probable, namely, that the eastern ladies anciently *braided their hair in numerous tresses* (perhaps with *purple* ribands as well as with those of other colours), in a manner somewhat similar to what they do in our times, according to the description given by Lady M. W. Montague, which has been already cited under קשה III. which see.

DER. Old Eng. *rathe* quickly, whence comparative *rather*. Also, perhaps, *riot, rout.**

רוה

With a radical, but mutable or omissible, ה, but with the ו fixed and immutable, as in צרה.

I. In Kal, *to be wet, soaked, saturated,* or *drenched,* as with liquor. Isa. xxxiv. 7. Jer. xlvi. 10. In Kal and Hiph. *to drench, soak.* Ps. lxv. 11. Isa. xvi. 9. lv. 10. As a participle or participial noun רוה *watered, moistened.* Isa. lviii. 11. Jer. xxxi. 12. So Homer in his description of Alcinous' garden does not omit the circumstance of its being *well watered,* Odyss. vii. lin. 129,

Εν δι δυω κρηναι, ἡμεν τ' ανα κηπον ἑπαντα
Σκιδναται,——

Two *springs* it had, widely the one diffused
Throughout the garden——

Fem. רויה *saturated, full of liquor, well moistened,* Ps. xxiii. 5. lxvi. 12. As a noun רוה *soaking, drunkenness,* i. e. figurative *drunkenness,* or *indulgence in idolatry* and *sin.* Deut. xxix. 18, or 19.

II. In Kal, *to be saturated, satiated.* Prov. vii. 18. Ps. xxxvi. 9; where ירוין is the third pers. plur. fut. in Kal, with ן paragogic for ירוין, the latter ו being dropped in the common printed editions, but thirty-four of Dr Kennicott's codices read fully ירוין. In Kal and Hiph. *to saturate, satiate.* Prov. v. 19. Isa. xliii. 24. Jer. xxxi. 14, 15. Lam. iii. 15.

III. Chald. As a noun רו and רוה *aspect, appearance,* from Heb. ראה *to see.* occ. Dan. ii. 31. iii. 25. The Targums use רוי and רוא in the same sense. Welsh *rhith.*

DER. *Greek* ῥεω, ῥευμα, διαῤῥοια, καταῤῥεω, whence Eng. *rheum, diarrhœa, catarrh,* &c. Lat. *rivus, derivo,* whence Eng. *river, rivulet, derive,* &c. Comp. under רעף

רוח See under רדה

רוה

With a radical, but mutable or omissible, ה.

I. In Kal, transitively, *to waste, attenuate, make lean, famish.* Vulg. attenuabit. occ. Zeph. ii. 11. "He will deprive [the idols] of their worship and *sacrifices,* which the gentiles thought to be the *food* of their gods. See Deut. xxxii. 38." Lowth. See also Lucian De Sacrific. and Le Clerc's note on Deut. xxxii. 38. Also, intransitively, *to waste, consume away.* So Vulg. marcescet. occ. Isa. xvii. 4. As a participial noun רזה *lean, wasted.* Occ. Num. xiii. 21. Ezek. xxxiv. 20. As a noun רזי *leanness.* occ. Isa. xxiv. 16. Comp. 1 Mac. ix. particularly ver. 20—27. רזון the same. occ. Ps. cvi. 15. Isa. x. 16; where the Vulg. tenuitatem. Also, *tenuity, scantiness.* occ. Mic. vi. 10. Prov. xiv. 28; which see under רזן.

II. As a noun תרזה *a species of tree,* probably of the *pine* or *fir* kind, so called perhaps from its remarkably *tapering* shape. But Aquila, Theodotion, and the LXX (according to the Aldine and Complutensian editions) αγριαβαλανον *the wild oak,* Vulg. ilicem, *the ilex;* whether from being *slenderer* than the other species of *oak,* Qu? occ. Isa. xliv. 14.

III. As a noun ארז a species *of tree, the cedar;* so the Vulg. cedrus, and the LXX (almost throughout) and the other ancient Greek versions, κιδρος, freq. occ. If this be the true meaning of the Heb. word, it is certain that the *cedar* (cedrus conifera) cannot be thus called from its *absolute slenderness;* since we are, on the contrary, well assured by the testimony of respectable * travellers, that those on Libanus are of a prodigious bulk (comp. Ps. xcii. 13.); neither does it appear that this tree is remarkably *slender,* in respect to its height, much less that it is named ארז from its *naturally wasting* by the resinous juice distilling from it; for of its *thus wasting* (I do not say of its juice exuding) it would, I believe, be impossible to produce any proof. I find myself obliged therefore to consider the א in this word as radical, and suspect its ideal meaning to be, *firm, stable, durable,* or the like. 1st. Because the Arabic uses several words from the root ארז in these senses. (See Castell.) 2dly. Because *firmness, stability,* or *durableness* is in a most eminent degree the property of the *cedar;* whence Solomon used this wood in building the temple of Jerusalem, and the heathen, as † Pliny informs us, made their idols of it for the same reason. 3dly. In Ezek. xxvii. 24, we meet with the plur. ארזים, which is in that passage constructed with בגדי *chests, bound with cords,* and rendered *made of cedar,* but from the connexion seems rather to mean *firmly* or *closely compacted;* which sense is confirmed by seven of Dr Kennicott's codices reading ארזים.

Jer. xxii. 14, may be illustrated by Homer, Il. xxiv. lin. 191, 192,

Αυτος δ' ις θαλαμον κατεβησετο κηωεντα,
ΚΕΔΡΙΝΟΝ, ΤΥΟΡΟΦΟΝ.——

—To his fragrant chamber he repair'd,
Himself, *with cedar lined* and *lofty-roof'd.*
COWPER.

And Homer in the heroic times denominates the *wool,* which the women spun, ἁλιπορφυρα, i. e. *dyed purple by the sea-fish,* or murex.

Ηλακατα στεφαφιν' ἁλιπορφυρα.
Odyss. vi. lin. 53, 306.

* See Junius Etymol. Anglican. on these words.

* As for the cedars of Lebanon (says Maundrell, Journey, May 9), here are some of them very old, and of a *prodigious bulk*—I measured one of the largest, and found it *twelve yards six inches* in girt, and *thirty-seven yards in the spread of its boughs.* At about five or six yards from the ground it was divided into five limbs, *each of which was equal to a great tree.* Le Bruyn also tells us, that he had the curiosity to measure the bigness of two of the most remarkable cedars, and that he found one to be *fifty spans about,* and the other *forty-seven.*" Wells' Sacred Geography, vol. ii. p. 263, 264.

† "Materiæ vero ipsi æternitas. *Itaque et simulachra deorum ex ea factitaverunt.*" Nat. Hist. lib. xiii. cap. 5.

I shall not here enter into the celebrated controversy whether the Heb. ארז means the *cedar* (cedrus conifera) or *the fir*; but shall just observe, that Ezek. xxxi. 5, 6, 8. (comp. Ps. lxxx. 11.) seems almost decisive for the *cedar*; and in answer to the principal scriptural argument in favour of the *fir* (or *pine*) drawn from Ezek. xxvii. 5, I would with the learned Mr Merrick "propose it to be considered whether the cedars whose branches are now grown to the bulk of trees, might not at a certain age have been fit for *masts*, as having first grown to a proper height for that purpose, and afterwards extended and enlarged their branches to their present dimensions." And to confirm this conjecture I add, that I have myself seen in a curious gentleman's garden in Surrey, a true *cedar of Libanus*, whose *stem was grown to a considerable height, straight, and of a shape fit for a mast.* For farther satisfaction I must beg leave to refer the reader to Michaelis' Recueil de Questions, qu. xc. Niebuhr's Description de l'Arabie, p. 131, &c. and to Mr Merrick's 2d Dissertation in the Appendix to his Annotations on the Psalms.

IV. Chald. As nouns רז, רזה, and רזא *a secret.* So LXX *μυστηριον a mystery.* Dan. ii. 18, 30. iv. 6, & al.

DER. *reazy, rust, rusty,* &c. Qu? Lat. *resina,* Eng. resin, and *resinous.* Qu?

רוז

To cry out or *shout,* for grief or joy. So in Castell an Arabic noun under this root is explained by "Exaltatio vocis sive ad fletum sive ad lætitiam." It occurs not as a verb in Heb. but hence as a noun מורח *a crying out, a shrieking* for grief, or *shouting* for joy. occ. Jer. xvi. 5. Amos vi. 7. On Jer. xvi. 5, comp. Baruch vi. 32, *They* roar and cry *before their gods as men do at the feast when one is dead,* ὡσπερ τινες εν περιδειπνῳ νεκρου. And comp. under פדם I.

רזם

To be contracted, scowl, as the eyes of a person in anger, ὑπεδρα ἰδων. Once, Job xv. 12. It is used in the same sense in Chaldee.

רזן

Occurs not as a verb in Heb. but in Arabic denotes, *to poise* or *balance* a thing by the hand, in order to feel whether it be heavy or not. (See Castell.) So the idea of the word seems to be, *to weigh, balance, try,* or *examine carefully.* Hence, as a participial noun mas. plur. רזנים and רוזנים *counsellors,* whose business it is to *weigh* and *examine* the expediency of public measures. Jud. v. 3. Ps. ii. 2, & al. As a N. רזון *a counsellor,* according to some. occ. Prov. xiv. 28. But it seems better to refer this word to the root רוז, and to render this passage, *but in want of people (is), destruction of* wasting, or wasting *destruction,* namely, to the king. See Pole Synops. and Schultens in loc.

DER. Lat. *ratio -onis,* whence *rational, rationality,* &c. Eng. *reason,* &c

רז

Denotes primarily the *action,* or *breathing of the air in motion.*

I. As a noun רוח, plur. רוחות, *air in motion, a breeze, breath, wind.* See Gen. i. 2. iii. 8. vi. 17. viii. 1. Exod. xvi. 10. 1 K. xix. 11. Ps. xviii. 11. 2 Sam. xxii. 11. 1 Chron. ix. 24. Psal. civ. 4, 30. Isa. xl. 7. In Gen. iii. 8, רוח היום appears to mean the *morning breeze.* Comp. under נפח I. and see Le Clerc and Diodati's notes. Job xvi. 3, דברי רוח *words of wind.* i. e. vain, noisy words. On Eccles. xi. 5. comp. John iii. 8. In 1 K. xviii. 12, רוח יהוה seems to denote *a miraculous wind from Jehovah.* Comp. Ezek. iii. 14. viii. 3. xi. 1, 24. 2 K. ii. 11, 16. Acts viii. 39. As a noun fem. in reg. רוחה *a breathing.* Lam. iii. 56. Vulg. singultu *sighing.* In the form of a participle Huph. mas. plur. מרוחים *airy, exposed to, and perflated by, the air.* occ. Jer. xxii. 14. Comp. under קרח VIII.

II. As a noun רוח *space, distance, interstice;* for wherever on the earth, or in this system, there is not other matter, there will be *air.* (Comp. under אל II.) Gen. xxxii. 16. So Jer. lii. 23, *And the pomegranates were ninety and six* רוחה in the void or open space, i. e. of the meshes of the net-work.

And because *air* is a most *powerful,* though *subtile* and *invisible* agent, hence it is used for

III. *The spirit,* or *animal soul* of a brute. Eccles. iii. 21. *who* יודע *regardeth, considereth* (so Junius and Tremellius, animadvertit), the spirit *of the children of men* העלה היא למעלה *which* itself *ascendeth on high, and the spirit of a brute* הירדת היא למטה *which* itself *descendeth to below, to the earth.** Who considereth as he ought the great and essential *difference* there is between men and brutes in this respect?

IV. As a noun רוח *spirit,* or *an incorporeal substance,* as opposed to flesh, or a corporeal one. Isa. xxxi. 3. 1 Kings xxii. 21, 22.

V. As a noun רוח, plur. רוחות *the spirit or soul* of man. Psal. xxxi. 6. Isa. lvii. 16. † Eccles. xii. 7. Num. xvi. 22. xxvii. 16. Ezek. xi. 5. xx. 32. Zech. xii. 1. *A passion* or *motion of the soul.* Num. v. 14. Prov. xvi. 2. xxix. 11. Eccles. x. 4. Isa. xix. 14. Comp. Mal. ii. 15, 16.

VI. Joined with רעה *an* evil *spirit.* 1 Sam. xvi. 14—16, 23. xviii. 10. Jud. ix. 23. Comp. 1 Cor. v. 5. 1 Tim. i. 20. 1 K. xxii. 21—23. Ps. lxxviii. 49.

VII. As a noun רוח *the Holy Spirit* or *Spirit of God,* whose agency in the spiritual world is, in Scripture, represented to us by that of the *air* in the natural. See under ברב II. p. 342. See Gen. vi. 3. xli. 38. Num. xi. 17, 25, 26. 2 Chron. xxiv. 20. Isa. lxi. 1. lxiii. 10. Joel iii. 1, & al. It is remarkable that Homer frequently expresses the *influence* of his deities on the human mind by the term ἐνιπνευσεν *inspired.* See Il. x. lin. 482; xv. lin. 262; xix. lin. 159; xx. lin. 110; Odyss. ix. lin. 381; xix. lin. 138.

VIII. As a noun רוח, and fem. רוחה, *respiration, refreshment, respite, breathing time.* Exod.

* See Bp Browne's Procedure, &c. of Human Understanding, book ii. ch. x. p. 357. &c.

† See Bp Browne as above, p. 355, &c.

viii. 15, (where Aquila ἀναπαυσις, LXX ἀναψυξις) 1 Sam. xvi. 23. (where LXX ἀναψυχειν, and Theodotion ἀναπαυειν) Esth. iv. 14. It is once used as a verb in Niph. impersonally as it were, like יחר, יחם, &c. Job xxxii. 20, ירוח לי *there shall be* breathing, refreshment, or relief *to me.* Vulg. respirabo paulum, *I shall breathe a little.*

IX. As a noun fem רוחה *a van*, or *fan for winnowing corn.* occ. Isa. xxx. 24; if רוחה in this text should not rather be rendered *the wind*; for it is not interpreted the *fan* either by the LXX or Vulg. and I do not find that the *fan* is mentioned as used by the eastern nations either in ancient or modern times; and Dr Shaw, Travels, p. 139, expressly says, "after the grain is trodden out, they *winnow* it by throwing it up against *the wind* with a shovel." Comp. under מרג.

X. In Kal and Hiph. *to inspire in smelling, to snuff, sniff, smell.* Gen. viii. 21. xxvii. 47. Exod.* xxx. 38. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos v. 21. (comp. under קטר I.) & al. Isa. xi. 3, הריחו infin. *odorari ejus*, his smelling (*shall be to smell*), or he shall smell ביראת *the fear of Jehovah*, (ב being here prefixed to the noun יראת as to ריח Lev. xxvi. 31.) i. e. He shall *readily, acutely, and accurately discern* those true Israelites in whom is no guile, but whose ruling principle is *the fear of Jehovah.* See the following context. For instances of our blessed Lord's exercising this *discerning faculty*, see John i. 47—50. Luke vii. 39—48; and consult Vitringa on Isa. As a noun ריח *smell, odour.* Gen. viii. 21. xxvii. 27.

XI. In Hiph. *to inspire, breathe in, admit as by breathing.* It is applied to combustible matter *admitting* or *imbibing* the fire. occ. Jud. xvi. 9. Comp. Dan. iii. 27.

XII. As a noun ריח *the* † *exhalation, reek*, or *steam* of water, which being greatly rarified by the light or heat, is, by the agency of the air, *breathed*, as it were, into the tubes of plants, which it gradually supplies and dilates, conveying into them at the same time the finest and most nutritive particles of the vegetable mould, and thus causing the plants to shoot or bud. occ. Job xiv. 9.‡.

See Bate's Crit. Heb. on this root.

Der. *To rack*, "to stream as clouds before the wind," Johnson. Also, *reek, reeky.*

רחב

I. In Kal and Niph. *to be dilated, made broad*, or *wide.* 1 Sam. ii. 1. Isa. xxx. 23. Ezek. xli. 7. In Hiph. *to dilate, extend, make broad* or *large.* Exod. xxxiv. 24. Deut. xii. 20. 2 Sam. xxii. 37, & al. With ל following, *to make room for.* Gen. xxvi. 22. Ps. iv. 2. Prov. xviii. 16. As a noun רחב *breadth, width.* Gen. vi. 15. Exod. xxv. 10, & al. freq. Also, *broad, wide, spacious.* Exod. iii. 8, & al.

רחב ידים *broad in sides*, i. e. *extended on all sides.* See Gen. xxxiv. 21. Ps. civ. 25. Isa. xxxiii. 21, and comp. under ידה V. 3.

רחב לב *dilatation, pride* of *heart.* Prov. xxi. 4. Comp. Ps. ci. 5. Job xxvi. 12. But רחב לבב is also used for *dilatation of heart* in a good sense, i. e. from joy or pleasure. Isa. lx. 5. Comp. Ps. cxix. 32. It is obvious to remark the philosophical propriety with which this expression is applied; since *the heart is dilated*, and the *pulse* by consequence becomes *strong* and *full*, as well from the exultation of *joy* as of *pride.* Comp. 2 Cor. vi. 11, 13. and Greek and Eng. Lexicon under Πλατυνω II.

רחב נפש *large* or *vast in (his) desires.* Prov. xxviii. 25; where LXX, according to the Complutensian and Aldine editions, ἀπληστος *insatiable.* Comp. Hab. ii. 5. Isa. v. 14.

As a participial noun מרחב *a broad* or *large place.* 2 Sam. xxii. 20, & al. Plur. in reg. מרחבי *breadths.* occ. Hab. i. 6.

II. As a noun רחוב and רחב, plur. רחובות and רחבות *a broad place* in a city, *a forum, market-place, a broad street* or *square.* Gen. xix. 2. Deut. xiii. 16. Prov. i. 20. Jer. v. 1, & al. freq. The LXX and Vulg. which generally render it by πλατεια and platea, from πλατυς *broad*, preserve the idea of the Hebrew.

רחט

Occurs not as a V. in Heb. nor, so far as I can find, in the dialectical languages, and the radical idea is uncertain. As a N. רחיט. Once, Cant. i. 17, *The rafters of our houses* (*are*) *cedar*, ורחיטנו our ceiling *cypress* or *fir.* So LXX φατνωματα ἡμων, and Vulg. laquearia nostra. To this day the eastern houses *are ceiled with wood.**

רחל

Occurs not as a V. in Heb. but in Arabic signifies, *to bear patiently, to submit oneself to injuries* (as in this expression רחלת לה נפשי I submitted myself *to him*) and hence, I think, it is applied *to loading* a camel *with his pack*, &c. to which these animals, if not loaded beyond their strength, *submit with great patience.* † See Castell. As a N. רחל, plur. רחלים, *a female sheep, an ewe*, from their *meek submissive temper*, which is particularly remarked, not only by the profane, (see Bochart, vol. ii. 520.) but also by the sacred writers. See Jer. xi. 19. Isa. liii. 7. And this derivation of the name shows the propriety of its being confined to the *ewe*, since the *ram* is often a very *fierce* and *dangerous* animal. (See Dan. viii. 3.) occ. Gen. xxxi. 38. xxxii. 14. Cant. vi. 5. Isa. liii. 7.

רחם

To embrace, inclose, surround closely.

I. As a N. רחים *the lower millstone*, whose convex surface is *closely embraced* by the concave surface of the upper millstone, which being put in motion, the corn is thereby broken or ground. The Rabbins pretend this word is

* Is not הריח here *to make a smell* or *perfume?*

† This word, compounded of the Latin ex *from* and halo *to breathe*, seems very nearly to answer the Heb. ריח.

‡ See Holloway's Originals, vol. ii. p. 315.

* See Shaw's Travels, p. 209; Russell's Nat. Hist. of Aleppo, p. 2.

† "When they *are to be loaded*, they bend their knees at the voice of their driver; but if they delay doing so, they are struck with a stick, or their necks forced downwards, and then, as if constrained and groaning after their way, they bend their knees, put their bellies against the ground, *and remain in that posture till after having been loaded they are commanded to rise.*" Voyage du P. Philippe, p. 369, in Buffon, Hist. Nat. tom. x. p. 21, 12mo. Comp. Bochart, vol. ii. 80.

dual, but the LXX and Vulg. constantly render it singular; and that it ought to be so rendered is evident from Deut. xxiv. 6, where, as רכב (*the rider*) denotes the *upper millstone*, so רחים must denote *the lower*. And thus the Vulg. translates these two words, inferiorem *et* superiorem molam. It occurs only in Exod. xi. 5. Num. xi. 8. Isa. xlvii. 2. Jer. xxv. 10.

"Most families," says Dr Shaw, Travels, p. 231, speaking of the Moors in Barbary, "*grind their wheat and barley at home*, having *two portable millstones* for that purpose; the uppermost whereof is turned round by a small handle of wood or iron that is placed in the rim.* When this stone is large, or expedition is required, then a second person is called in to assist; and as it is usual for the † *women alone* to be concerned in this employment, who seat themselves over against each other, with the millstones between them, we may see not only the propriety of the expression, Exod. xi. 5, of *sitting behind the mill*, but the force of another, Mat. xxiv. 41, that two women *shall be grinding at the mill*, the one *shall be taken, and* the other *left*." Thus the Doctor. I add, that this account of *each family's having millstones to grind their own corn*, well illustrates the law, Deut. xxiv. 6, with the emphatic reason of it. Sir John Chardin has remarked, "that they are female *slaves* who are generally employed in the East at these *handmills*; that this work is ‡ *extremely laborious*, and esteemed the *lowest employment* in the house." This observation throws farther light on Exod. xi. 5. (comp. Isa. xlvii. 2, where see Bp Lowth's note); as another made by the same author does on Jer. xxv. 10. (comp. Rev. xviii. 22.) namely, "that in the East they grind their corn *at break of day*: and that when one goes out in the morning, one hears every where *the noise of the mill*, and that it is the noise that often awakens people." For the publication of these two last remarks the reader is indebted to Mr Harmer's Observ. vol. i. p. 250—253, where he may find the latter more particularly applied to the illustration of Jer. xxv. 10.

II. As a noun רחם *the uterus, matrix*, or *womb*, which *closely embraceth* the fœtus. Gen. xx. 18, & al. freq. The Targ. on Job xxxviii. 8, is remarkable במנחירהמן תחומא דמן רחמא יפוק, *in its bursting forth*, or, *when it burst forth, from* the abyss, *as if it came of* a womb.

III. As a N. רחם *a damsel, a miss*, so called either in *levity* (thus Montanus, amasia), or from the *tenderness* of her age and sex. (See below, Sense V.) occ. Jud. v. 30, רחם רחמתים לראש גבר a damsel of damsels *for the head* (account) *of the great man*, namely Sisera. So the Vulg. rightly paraphrases it, *pulcherrima feminarum* eligitur ei, the most beautiful of the women *is picked out for him*.

IV. As a noun mas. plur. רחמים *the bowels* or *intestines*, which *closely embrace* each other. Gen. xliii. 30. 1 K. iii. 26. (Comp. כמר I.) So the Vulg. renders it in both passages by viscera, and in the former the LXX by ἐγκατα, and two other Hexaplar versions by σπλαγχνα and ἐντερα. Hence

V. In Kal, *to be affected, move* or *yearn*, as the *bowels* in tender affection, as in love or pity. It is construed with the particle על *upon* following, or is more frequently transitive, *to love intimately, tenderly, intensely*. Ps. xviii. 2. ciii. 13. Or in general, *to pity, have pity* or *mercy upon*. Exod. xxxiii. 19. Deut. xiii. 17, & al. The Greek verb σπλαγχνιζομαι, derived in like manner from the N. σπλαγχνον *a bowel*, is often used in the same sense by the writers of the New Testament. As a participle or participial N. רחום *one so affected, pitiful, merciful*. Exod. xxxiv. 6, & al. freq. As a N. mas. plur. רחמים *bowels of mercy* or *pity, mercies, ruthe* or *ruth* (a beautiful old word used in this sense by Shakspeare and Milton). Gen. xliii. 14, 30. (where the LXX ἐγκατα, or according to the Alexandrian copy, ἐντερα *entrails*) Ps. li. 3. Prov. xii. 10; where the LXX σπλαγχνα, and Vulg. viscera, & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17, and Greek and Eng. Lexicon in ΣΠΛΑΓΧΝΟΝ and Σπλαγχνιζομαι. As a noun fem. plur. רחמנירת *tenderly affectionate*, ישפלגכנוי. occ. Lam. iv. 10. The inhabitants of Otaheite "have one expression that corresponds exactly with the phraseology of the Scriptures, where we read of the *yearning of the bowels*. They use it on all occasions, *when the passions give them uneasiness*; as they constantly refer pain from grief, anxious desire and other affections to the *bowels* as their seat, where they likewise suppose all operations of the mind to be performed." Captain Cook's Voyage to the Pacific Ocean, vol. ii. p. 152.

VI. As a noun רחם, and fem. רחמה, *a species of unclean bird*. occ. Lev. xi. 18. Deut. xiv. 17. Bochart, vol. iii. 303, has taken great pains to prove that it means a kind of *vulture*, which the Arabs call by the same names. So Dr Shaw, Travels, p. 449, takes it for the "*percnopteros* or *oripelargos*, called by the Turks *ach bobba*, which signifies *white father*, a name given it, partly out of the reverence they have for it, partly from the colour of its plumage; though in the other [latter] respect it differs little from the *stork*, being black in several places. It is as big as a large capon, and exactly like the figure which Gesner, lib. iii. De Avib. hath given us of it.* These

* In Niebuhr's Voyage en Arabie, tom. i. p. 122, plate xvii. fig. A. the reader may find a representation of one of these *handmills*, as still used in Egypt, with the surface of the *lower millstone* convex, and the upper millstone furnished with a peg, or pin.

† Thus in Homer, Odyss. vii. lin. 104, of the fifty δμωαι or *female slaves* belonging to Alcinous king of Phæacia,

Αι μεν ΑΛΕΤΡΕΥΟΤΣΙ ΜΥΛΗΣ ΕΠΙ μυλωνα καρπον.
Some at the mill grind the well-favour'd grain.

‡ So Homer, Odyss. xx. lin. 105, &c. introduces a female slave *quite spent with the fatigue of grinding* (αφαυροτατη δ' ετετυκτο) and *cursing the authors of her toil*, lin. 115, &c.

* Comp. Hasselquist's Travels, p. 194; Buffon's Hist. Nat. des Oiseaux, tom. i. p. 235, 12mo.; and Bruce's Travels, vol. v. p. 163, who has given a print, and a particular description of the *rachamah*; and I sincerely wish

birds, like the ravens about London, feed upon the carrion and nastiness that is thrown without the city of Cairo in Egypt." In Lev. רחם is placed between קאת *the pelican*, and חסידה *the stork*, and in Deut. רחמה, between קאת *the pelican*, and שלך *the cataract*, which positions would incline one to think it meant some kink of *waterfowl*. But however this be, this bird seems to be denominated from its *remarkable tender affection to its young*. Comp. Ps. ciii. 13. Isa. lxiii. 15, 16. Jerem. xxxi. 20; and especially 1 K. iii. 26. Isa. xlix. 15. Lam. iv. 10.

רחף

In Kal, *to shake, move tremulously*. It is used for the *fluttering* of an eagle over her nestlings, Deut. xxxii. 11. (see Bochart, vol. iii. 176, &c.)—for the *shaking* of the bones in fear, Jer. xxiii. 9. So LXX ἐσαλεύθη. Comp. under עצם III. In Hiph. *to cause a tremulous motion*, as the material spirit or gross air (comp. Exod. xv. 10. Ps. civ. 30. cxlvii. 18. Isa. xl. 7.) did on the surface of the yet unformed orb of water and earth. Gen. i. 2. Comp. Gen. viii. 1.

The above are all the passages of Scripture wherein the word occurs.

Hence Lat. *repo* (Gr. ἕρπω) to creep, whence Eng. *reptile*. Also perhaps Eng. *to creep*.

From a corrupt tradition of the *fluttering*, or *tremulous* motion caused by the spirit in the primitive chaos, the opinion of several heathen nations concerning the world's being formed from an *egg*, appears to have arisen.*

רחץ

I. In Kal, *to wash* or *cleanse the surface with water*. It is generally applied to an animal body, or to some part of it; see Gen. xviii. 4. xliii. 30. Exod. ii. 5.† xxix. 17. xl. 32. Lev. xiv. 9; but in 1 K. xxii. 38, to defensive armour; and this application of the verb is a confirmation that זנות in that passage means not *girdles*, but some substance which the water could not penetrate. Comp. Cant. v. 12; where it is spoken of milk; and see under כבס. As a noun fem. רחצה *a bath, bathing* or *washing*. occ. Ex. xxx. 18. xl. 30. 2 Chr. iv. 6. (twice.) Cant. iv. 2. vi. 6. Dr Shaw, Travels, p. 238, observes that "the custom which still continues [in Barbary] of walking either barefoot or with slippers, requires the ancient compliment of *bringing water*, upon the arrival of a stranger, *to wash his feet*." See Gen. xviii. 4. Jud. xix. 21. Luke vii. 44.

Hence perhaps by inserting *n*, French *rinser*, and Eng. *to rinse* or *rense*.

II. Figuratively, *to wash, wet*, as one's steps in strong liquor (comp. under חם VI. 1.) Job xxix. 6.—one's feet in blood, Ps. lviii. 11.—one's hands in innocency, Ps. xxvi. 6.

III. Chald. in Hith. with על following, *to trust to, depend upon*. occ. Dan. iii. 28. The Chaldee paraphrasts often use the word in the same sense.

רחק

I. In Kal, *to remove*, or *be removed to a distance*, or *far off, to elongate*. See Isa. vi. 12. xxvi. 15. Psal. cxix. 150. Isa. xxix. 13. xlix. 19. lix. 9. In Hiph. the same. Ps. lxxxviii. 9, 19. Gen. xxi. 16. xliv. 4. Exod. viii. 28. As a participial noun רחק and רחוק *far, distant*. Gen. xxii. 4. Psal. xxii. 2, & al. freq. Also, *a distance, space*. Josh. iii. 4. As Ns. מרחק *far, distant*, of place, 2 Sam. xv. 17. Ps. cxxxviii. 6. Isa. xvii. 13. מרחוק *distant*, in time, either past, 2 K. xix. 25. Isa. xxxvii. 26; or to come, 2 Sam. vii. 19.

II. In a passive sense, *to be dissolved, loosed*, or *loosened*. occ. Eccles. xii. 6, *Whilst the silver cord* (the *medulla spinalis*, and whole nervous system) לא ירחק *is not loosed*. See Solomon's Portrait of Old Age, by Dr Smith, p. 178—187, 3d edit.

רחש

To boil or *bubble, cast* or *throw up*. It occurs not as a verb simply in this sense, but

I. As a noun fem. מרחשת *a vessel for boiling, stewing*, or *frying, a frying-pan*. occ. Lev. ii. 7. vii. 9; in which passages I think this word, and not מחבת, denotes what the Arabs call a *tajen*, that is, says Dr Shaw, Travels, p. 231, note 3, *a shallow earthen vessel*, like a *frying-pan*, made use of not only for this, but for other purposes." This interpretation is confirmed by observing that the מנחה is said to be dressed על *upon* the מחבת or *slice*, but ב *in* the מרחשת, Lev. vii. 9. Comp. Harmer's Observations, vol. i. p. 233, 235.

II. In Kal, applied to the heart, *to boil* or *bubble up, be greatly agitated with*. occ. Psal. xlv. 2, *My heart* רחש boileth or bubbleth up (Eng. marg.) (with) *a good matter*; it is so *full* and *warmed* with the thought of it that it *cannot contain*. So Targum בעא, LXX ἐξηύξατο, Vulg. eructavit. Comp. Ps. xxxix. 4.

Hence Eng. *to retch*. Qu?

רחת See under רת IX.

רט

Occurs not in the simple form, but hence in the reduplicate,

רטט *to tremble, tremble exceedingly*. It occurs not as a verb in Heb. though several times in the Chaldee Targums; but as a noun רטט *great* or *excessive tremour*, or *trembling*. So the LXX and another Greek version in the Hexapla τρόμος, and Vulg. tremor. Once Jer. xlix. 24. This word, both in sense and sound, appears nearly related to רתת, which see.

רטב

To be wet, moist. occ. Job xxiv. 8. So the LXX ὑγραίνονται, and Vulg. rigant. As a participial noun רטב *moist, full of juice*, or *sap*. occ. Job viii. 16. So the LXX ὑγρός, Aquila σπυρμός, and Vulg. humectus.

The word is used in the same sense in Chaldee, Syriac, and Arabic. See Castell.

---

he had not at p. 166, sullied his account of this bird by such a criticism on our English translation of Ex. xix. 4, as an inspection of the original text will immediately show to be not only *erroneous*, but totally *groundless*; since the Hebrew word there used is not רחמה but נשרים.

* See Vossius, de Orig. & Prog. Idol. lib. ii. cap. 2, ad fin. and cap. 5, vers. med.; Grotius, De Verit. Rel. Christ. lib. i. cap. 16, not. 1.; Burnet, Archæol. Philos. p. 20, 106, 163, 482, 483, edit. 2da; Jones' Physiological Disquisitions, p. 543; Boyse's Pantheon, p. 188, 2d edit.

† See Harmer's Observations, vol. iv. p. 279, &c.

רטש
To dash or *be dashed.* occ. 2 K. viii. 12. Isa. xiii. 16, 18.* Hos. x. 14. xiv. 1. Nah. iii. 10. Comp. Psal. cxxxvii. 9: and observe that in Homer, Il. xxii. lin. 63, 64, we have, in like manner,

———τηλεμαχ τεκεσσι
Βαλλομενα πεζοισι γαιῃ, ιν αιπη δηϊοωσι.

———*infants dash'd*
Against the ground, in dire hostility.
COWPER.

Hence Gr. *βαπτω to strike, smite.*

רך
I. *To be* or *become soft* or *tender,* as words. Ps. lv. 22. As a participial noun רך *soft, tender, delicate.* Gen. xviii. 7. xxix. 17. xxxiii. 13. Deut. xxviii. 54, 56. Prov. xv. 1. Also *tenderness.* occ. Deut. xxviii. 56. Both the verb and noun are applied to the heart, and that either in the sense of *tenderness, softness,* see 2 Kings xxii. 19. 2 Chron. xxxiv. 27; or of *faintness, weakness.* Deut. xx. 3, 8. 2 Chron. xiii. 7. Job xxiii. 16. Isa. vii. 4. Jer. li. 46. As a noun מרך *faintness,* of heart. occ. Lev. xxvi. 36.
II. As a noun fem. in reg. ארכת. See under ארך III.

רכך *to be mollified* or *supplied,* as with oil. occ. Isa. i. 6; where LXX απαλυνθεισην *softened.* But should not רככה be rather construed as a noun, *a softening* or *mollifying?*

רכב
I. *To ride,* insidere, vehi—on a camel, Gen. xxiv. 61.—on a horse, Ezek. xxiii. 6.—on an ass, Num. xxii. 22.—on a mule, 2 Sam. xviii. 9.—in a chariot, Jer. xxii. 4. In Hiph. *to cause to ride.* Gen. xli. 43. Exod. iv. 20. 1 K. i. 33. 2 Chron. xxxv. 24. Esth. vi. 9, & al. *To ride,* whether in chariots or on horses, was anciently a mark of power and dignity, *as riding on horses* still is, in the East. Gen. xli. 43. Psal. xlv. 5. Hos. x. 11. Esth. vi. 9. Eccles. x. 7. Comp. Deut. xxxii. 13. Isa. lviii. 14, &c. See Harmer's Observations, vol. ii. p. 103, and vol. iii. p. 311. Psal. lxvi. 12, *Thou hast suffered men* to ride *upon our heads* seems an allusion to the extreme insolence with which the eastern princes used to treat their conquered enemies. Comp. Isa. li. 23, and Vitringa and Bp Lowth's note there. As a participial noun רכב *a rider on horseback.* Ex. xv. 1. 2 K. ix. 17. Comp. Ezek. xxxix. 20. *a rider* or *driver in a chariot,* a *charioteer.* 1 K. xxii. 34. 2 Chron. xviii. 33. Comp. Hag. ii. 22. As a participial N. in a passive sense רכב (and once Psal. civ. 3. רכוב) *that which is ridden in* or *upon a vehicle, carriage, chariot.* Exod. xiv. 6, & al. Also, collectively, *chariots,* q. d. *chariotry,* as we use cavalry, infantry. Gen. l. 9. Exod. xiv. 7, 28. Jud. iv. 3, & al. freq. As a N. fem. רכבה *a riding.* Ezek. xxvii. 20. See under חפש I. As a N. מרכב *a riding seat, a seat to ride on, a sod* or *pad.* Lev. xv. 9. Comp. under חבש III. Also, *the seat* or * *couch of a litter* or *palanquin.* Cant. iii. 10. Also, collectively, *chariots.* 1 Kings iv. 26, or v. 6. As a N. fem. מרכבה, in reg. מרכבת *a chariot* or *carriage.* See Gen. xli. 43. xlvi. 29. 1 K. x. 29. 2 K. v. 26. 1 Chron. xxviii. 18, is rendered, *And gold for the pattern of* the chariot of *the cherubims;* but had this been the sense, the N. for *chariot* would have been in reg. קרכבת, as in other instances. I would therefore rather translate the Heb. words, *And according to the pattern,* (see ver. 11, 19.) חמרכבה of the vehicle, namely, הכרובים *of the cherubim* (*he gave*), *gold,* לפרשים *according to them* (*their*) *spreading out* (i. e. their wings, so LXX διαστασμενων ταις πτερυξι, and Vulg. extendentium alas), *and overshadowing the ark of the purification of Jehovah.* I am obliged here to make use of the word *vehicle* for want of a better; but what I mean is, that the *cherubim* themselves *with their wings spread out* are here called the מרכבה *of Jehovah,* forasmuch as the *God-man* used to appear in glory *above them,* and thence give oracular answers. See Exod. xxv. 22. Num. vii. 89. Lev. xvi. 2. Ezek. i. 26.

In Deut. xxxiii. 26, Jehovah is said רכב *to ride upon* the heavens (comp. Psal. lxviii. 5, 18, 34.)—upon a cloud. Isa. xix. 1; and the clouds and whirlwinds are said to be his *chariots,* Psal. civ. 3. Isa. lxvi. 15, comp. Psal. xviii. 11; and in Hab. iii. 8, mention is made of *his chariots and horses of salvation.* And from these tremendous appearances of Jehovah, accompanied with fire, glory, darkness, clouds, and whirlwinds, and the expressions of believers concerning them, we may in part deduce the heathen custom of equipping their idols with *chariots* and *horses.* Thus we read of the *horses* and *chariots* of the שמש or *solar light,* 2 K. xxiii. 11. (Comp. under סום I.) So *the chariot* and *horses* of Apollo or *the sun* are famous in the Roman mythology.† Xen. Cyr. lib. viii. (p. 460, edit. Hutchinson, 8vo.) mentions two white *chariots crowned,* the one sacred to Jupiter (Διος), the other to the sun, among the Persians in the time of Cyrus; and Herodotus, lib. vii. cap. 40, speaks of a *chariot* drawn by eight horses, and consecrated to Jupiter (Διος) among the same people in the reign of Xerxes. So Homer and the Latin poets furnish their gods in general with the like equipage, as Jupiter, Il. viii. lin. 41, &c. Horace, Carm. lib. i. ode xii. lin. 58, ode xxxiv. lin. 5, &c.; Juno, Il. v. lin. 720, &c. 767, &c. Il. viii. lin. 381, &c. Virgil, Æn. i. lin. 21; Neptune, Il. xiii. lin. 23, &c. Virgil, Æn. i. lin. 160. And thus that mad idolater, the emperor Heliogabalus, used to drive his Phenician god once a year to the magnificent temple he had prepared for him in the suburbs of Rome, ἁρματι, χρυσωτι και λιθοις τιμιωτατοις πεποικιλμενῳ in a *chariot* richly adorned with gold and precious stones." Herodian, lib. vi. cap. 16. And the ancient Canaanites

* See Bp Lowth's note, who supposes that the Medes might literally use their large *bows themselves* as offensive weapons against the younger persons. But Qu?

* See Mr Harmer's Outlines of a New Commentary on Solomon's Song, p. 126.
† See the story of Phaeton in Ovid's Metam. lib. ii. fab. i. particularly lin. 105, &c. lin. 153, &c.

Google

appear to have had the same emblems of the *circulation* and *motions of the heavens;* for in Josh. xix. 5, we read of a place named בית חמרכבת *the house* or *temple of the chariot;* called, 1 Chron. iv. 31, בית מרכבות.

II. Less properly in Hiph. *to cause to ride,* i. e. *put,* as the hand upon a bow. 2 K. xiii. 16. Also, *to cause to ride, toss about,* as by the wind. Job xxx. 22.

III. As a N. רכב *the upper millstone,* which *rides* upon the lower, q. d. *the rider.* occ. Deut. xxiv. 6. Jud. ix. 53. 2 Sam. xi. 21. So in Deut. where it was necessary to make the distinction, the LXX render it ἐπιμύλιον, and Vulg. superiorem molam. Comp. under רחם I.

IV. Chald. As a N. fem. plur. in reg. ארכבת *the knees,* so called, either because they are supported by, and *ride,* as it were, upon the *os tibia,* or by transposition, from the Heb. ברך *the knee.* occ. Dan. v. 6.

רכל

I. *To trade, traffic, merchandise.* It occurs in the form of a participle Benoni in Kal, רוכל *a person trading, a merchant,* Cant. iii. 6; and frequently as a participle or participial noun plur. רכלים *merchants, traders.* 1 K. x. 15. Ezek. xvii. 4, & al. freq. As a participial N. fem. in reg. רכלת *a female trader.* Ezek. xxvii. 3, 23. Also, *merchandise.* Ezek. xxviii. 5, 16. As a participial N. fem. in reg. מרכלת *a mart, market.* Ezek. xxvii. 24.

II. As a N. רכיל *a busybody, a trader in slander, a talebearer.* occ. Lev. xix. 16. Prov. xi. 13. xx. 19. Also, *slander, talebearing.* occ. Ezek. xxii. 9. Jer. vi. 28. ix. 4. In the two latter passages it is used adverbially, the particle ב being understood as usual. Comp. 1 Tim. v. 13.

רכס

I. *To bind hard* or *close, to join, connect.* So the LXX render it by σφιγγω and συσφιγγω and Vulg. by stringo. occ. Exod. xxviii. 21.

II. As a N. mas. plur. in reg. רכסי *combinations, conspiracies,* occ. Ps. xxxi. 21; where the Chaldee Targum נדודי *troops.*

III. As a N. mas. plur. רכסים, rendered by the LXX τραχια, and by the Vulg. aspera, *rough places,* are opposed to בקעה *a break* between two mountains, *a valley,* and seem properly to denote the *rugged, firm, cohesive parts* of which mountains usually consist, such as stones, metals, and minerals. occ. Isa. xl. 4.

רכש

I. *To earn, acquire by labour* or *industry.* Gen. xii. 5, & al. As a participial N. רכוש *substance* or *wealth so acquired, acquisition.* Gen. xii. 5. xiii. 6. xiv. 16, & al. freq.

II. As a collective N. רכש *working cattle,* such as horses, asses, mules, camels, that *earn* their living by their labour. (See Deut. xxv. 4.) occ. 1 K. iv. 28. Esth. viii. 10, 14. Mic. i. 13. Comp. Gen. xxxi. 18; which last passage the learned Bate, to obviate the objection of tautology, thus renders, "*And he drove away all his cattle, and all his* רכש beasts *which* he had earned, מקנה קנינו *the substance of his own acquiring, which he* רכש earned *in Mesopotamia.*" Integrity of the printed Heb. Text, p. 24.

Der. French *riche, richesse.* Eng. *rich, riches.*

רם

I. In Kal, *to be lifted up, exalted, elevated.* Gen. vii. 17. Num. xxiv. 7. Job xxii. 12, & al. freq. In Hiph. *to lift up, elevate, erect.* Gen. xiv. 22. xxxi. 45. In Huph. *to be lifted up, heaved.* Exod. xxix. 27. Lev. iv. 10. This word is applied to the voice, eyes, heart, &c. On Deut. viii. 14. xvii. 20. Ps. xviii. 28. cxxxi. 1, comp. under נבה I. As a participle or participial N. רם *elevated, high.* Deut. i. 28. xii. 2. xxvii. 14, & al. freq. As Ns. רום *elevation, haughtiness.* Prov. xxi. 4. (Comp. ch. xxx. 13.) Isa. ii. 11. x. 12. As a N. fem. רמה, plur. רמות *a raised place.* Ezek. xvi. 25, 31, 39. מרום *height, high.* 2 Sam. xxii. 17. 2 Kings xix. 22. Psal. lxviii. 19. lxxv. 6, & al. Fem. תרומה *a heave-offering, an oblation,* which was *heaved* or *lifted up* before the Lord. See Exod. xxix. 27, 28. Plur. תרומות *offerings, gifts,* to a prince or great man. Prov. xxix. 4. In the common printed editions is once read תרומיה *an oblation.* Ezek. xlviii. 12. But Bp Newcome observes, that three MSS. meaning of De Rossi's there have תרמה.

Hence the old Latin *ruma,* denoting the *female breast* from its *elevated form;* whence their goddess Rumina or Rumilia, whose office it was to make young infants *suck.* See Montfaucon's Antiquité Expliquée, tom. ii. p. 328, and pl. cciii. fig. 3, where this idol is represented with a *large breast, suckling* an infant. And from this goddess Rumina, the famous fig-tree under which Romulus and Remus *were suckled,* might be called ficus Ruminalis. See Spence's Polymetis, dial. x. p. 156, note 93.

II. In Niph. or Hiph. *to rise up, raise up oneself.* Num. xvi. 45, or xvii. 10.

III. In Hiph. *to take off, take away.* Lev. iv. 8, 10. Num. xvi. 37, or xvii. 2. Ezek. xxi. 26 or 31. xlv. 9. In Huph. *to be taken away,* Dan. viii. 11; where ten of Dr Kennicott's codices read דורם, and sixteen, together with the Keri, דהורם.

IV. In Hiph. *to raise, levy* (from French lever, or Lat. levo, *to raise,*) as an assessment or tribute. Num. xxxi. 28.

V. As a N. ריס, plur. רמים. See under ראם II.

VI. As a N. ארמון, plur. fem. ארמנות *a raised* or *lofty building, a turret* or *tower.* See 1 K. xvi. 18. 2 K. xv. 25. Prov. xviii. 19. Isa. xxiii. 13.

רמם In Kal and Hiph. *to raise,* or *lift on high, to exalt* or *extol very much.* 1 Sam. ii. 7. 2 Sam. xxii. 49. Ezra ix. 9, & al. freq. So רוממתי in Isa. i. 2. is rendered by the LXX, Symmachus, and Theodotion ὑψωσα, and by the Vulg. exaltavi, *I have exalted;* but the V. in this passage seems rather to signify, *to make tall, bring up to tallness,* as it is plainly used Isa. xxiii. 4, and perhaps the Greek translators and Vulg. meant to express this sense in the former text, as the LXX and Vulg. plainly did in the latter, where the LXX render it by ὑψωσα, and the Vulg. by ad incrementum perduxi *I have brought to growth.* Comp. Ezek. xxxi. 4, and see Vitringa on Isa. i. 2. Also, in Kal, *to be exalted*

or *extolled*. occ. Ps. lxvi. 17. So Symmachus ὑψωθη. But is not רומם in this passage rather a N. signifying *exaltation, praise*? As a N. fem. in reg. רממת *exaltation, lifting* or *raising up on high*. Isa. xxxiii. 3. So Symmachus του ὑψωθηναι, and Vulg. exaltatione. Fem. plur. רוממות *exaltations, high praises*. Ps. cxlix. 6. Thus Aquila ὑμνολογιαι, LXX ὑψωσεις, and Vulg. exaltationes.

DER. *room, roomy*. Qu?

רמא See under רמה IV.

רמה

With a radical, but mutable or omissible, ה,

In general, *to cast, throw, project,*

I. In Kal, *to cast, project, shoot,* as with a bow. occ. Ps. lxxviii. 9. Jer. iv. 29; in both which texts the particle ב *with* is, as usual, understood before קשת, and in the former the LXX, according to the Complutensian edition, render רומי קשת by βαλλοντες τοξοις shooting *with bows*.

II. In Kal, transitively, *to cast* or *throw* into some calamity or evil, occ. Exod. xv. 1, 21, *The horse and his rider* רמה hath he thrown (namely by emboldening them to pursue; comp. ver. 4, and ch. xiv. 17, 18, and under ירה II.) *into the sea*. LXX, ιεβιψεν εις θαλασσαν, he hath cast *into the sea*; Vulg. *dejecit* in mare, he hath cast down *into the sea*.

III. In Kal, transitively, *to throw* into some disagreeable situation or circumstances *by deceit* and *fraud*. In fraudem impellere, *aut* injicere, *to deceive, cheat, throw,* or *fling*, in this sense, according to our vulgar English expression. See Prov. xxvi. 19. Gen. xxix. 25. Josh. ix. 22. 1 Sam. xix. 17. As Ns. רמיה, מרמה, תרמה, and תרמית *injurious deceit, mischievous fraud*. See Job xiii. 7. xxvii. 4. Gen. xxvii. 35. xxxiv. 13. Jud. ix. 31. Jer. viii. 5. Comp. Ps. lxxviii. 57. Hos. vii. 16. The Vulg. in Prov. x. 4. xii. 24, renders רמיה by remissa *remiss, slack*; but notwithstanding this version, and what Schultens has written on Prov. and Bate in Crit. Heb. the word does not appear ever to have this meaning; but *deceit* or *fraud* makes very good sense in all the texts, where it has been supposed to denote *slackness*, namely, Prov. x. 4. xii. 24, 27. xix. 15. Jer. xlviii. 10.

IV. Chald. As a N. רמה and רמא *to cast, cast down*. Dan. iii. 20, 24. vi. 16 or 17. Also, *to be cast*. Dan. iii. 21. vi. 24. But in both these last cited texts it should be rather rendered actively, *to cast*. In Ith. *to be cast*. Dan. iii. 6, 15, & al. Also in Kal, with the particle על *upon*, following, *to cast* or *lay*, "*impose*," (Eng. translat.) as a tribute, *upon*. occ. Ezra vii. 24; where Vulg. imponendi *of imposing*.

V. As a N. mas. or fem. רמה *a worm*, so called from the manner of its motion, which is performed by * *shooting out* or *projecting* the fore-part of its body, and drawing the hinder part after it. Exod. xvi. 24. Job vii. 5. Isa. xiv. 11, & al. Comp. Ezek. xxxii. 5. Hence as a V. *to produce worms*, q. d. *to crawl with worms*. occ. Exod. xvi. 20. To illustrate Job xxv. 6, I observe from the learned Haller, that "the majority of anatomists have agreed in this hypothesis, that *the seminal vermicle is the first rudiments of a man*, almost in the same manner, as a caterpillar or grub is the origin of a fly." Physiology, Lect. xxxiii. § 786, edit Mihles, where see more.

VI. It appears from Josh. xiii. 27, that the Canaanites had a temple to דורם *the projector*, by which they seem to have meant the *material spirit*, or rather *heavens*, considered as *projecting, impelling*, and *pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian Hermes was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet, hence in his hand the *caduceus* or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the *conflicting ethers* (שחקים) or of the *light* and *spirit in expansion*, and hence it was reckoned a piece of honour done to him to *throw a stone* at the foot of his statue. By mistaking the meaning of his original name, the latter Greeks and Romans indeed made him the god of *deceit, cheating*, and *theft*. * "Vicentius Belovacensis makes mention of two Indian nations, among whom it was an ancient custom to go round their idols with their hair torn off (*decalvatos*) naked, and howling, and to *cast stones* on a heap, which was raised to the honour of their gods.—This they did twice a year, namely, at the *vernal* and *autumnal equinox*. † As this custom descended from the Indians to the Arabs, and Mahomet found, that in his time it was observed in honour of Venus, he ordered it to be continued, though he removed other traces of idolatry." Thus Martinius, Lexic. Etymol. in Mercurius. ‡ But whether the Arabians derived this idolatrous service of *throwing stones* from the Indians, or not, certain it is that the custom itself is still observed by the Mahometan Hadgees or pilgrims on their return from Mecca. §

VII. As a N. רמון *the pomegranate*, tree and fruit, Num. xiii. 24. xx. 5. 1 Sam. xiv. 2. Cant. iv. 3, & al. freq. It seems to have its name from the ‖ *strong projection* or *reflection of light*, either from the fruit, or from the *star-like* flower with six leaves or rays at the top of the fruit. The Greek name ῥοα, of the tree, and ῥοιτης, of the fruit, by which the LXX render the Heb. רמון, aim perhaps at the same thing, being derived from ῥεω *to flow*.

* See Nature Displayed, vol. i. p. 4; and Derham's Physico-Theology, book ix. chap. i. note. l.

* Comp. Senses I. and III. above, and see Hutchinson's Moses' Princip. part ii. p. 315, & seq. and Trin. of Gent. 426, & seq. and Greek and Eng. Lexicon in 'EPMHΣ.

† At which seasons (by the way) the earth is *pushed* to its southern and northern declination.

‡ Comp. Vulg. in Prov. xxvi. 8: Selden, De Diis Syris, Syntag. ii. cap. 15; Maimonides De Idololat. cap. iii. § 2, and D. Vossius, not. p. 39.

§ See Pitt's Account of the Mahometan Religion, ch. vii. p. 139, 4th edit.; Sale's Prelim. Disc. to Koran, sect. iv. p. 120, 121; Modern Univ. Hist. vol. i. p. 215, 216, 356. 1st edit.

‖ "A palisade of pomegranate trees must surely appear *all in flame* in the *flowering* season." Nature Displayed, vol. ii. p. 65.

Digitized by Google

Cant. viii. 1 or 2, עסיס רמני *wine of my* pomegranates, i. e. either *wine* acidulated with the juice of pomegranates, which the * Turks about Aleppo still mix with their dishes for this purpose; or rather, *wine made* of the juice of pomegranates, of which Sir John Chardin says they still make considerable quantities in the East, particularly in Persia. See Harmer's Observations, vol. i. p. 377, 378.

The brazen *pomegranates* which Solomon placed in the net-work over the crowns which were on the top of the two brazen pillars appear plainly intended to represent the *fixed stars strongly reflecting light* on the earth and planets. See 1 K. vii. 18, 20, 42. 2 Chron. iv. 13. Jer. lii. 22, 23, and Mr Hutchinson's Columns, p. 66; and comp. under גדל II. 2. So the artificial *pomegranates* which were ordered to be fixed on the skirt of Aaron's robe, Exod. xxviii. 33, 34, were, I apprehend, to represent those *spiritual stars*, even the children of God, who, by a light derived from their great High Priest, *shine as lights* or *luminaries* (φωστηρες) *in the world.* Phil. ii. 15. (Comp. Mat. v. 14, 16. Eph. v. 8. 1 Thes. v. 5. Rev. i. 16, 20.) and who like *the bells* which accompanied the *pomegranates*, are continually *to proclaim the perfections* (τας αρετας εξαγγειλλειν) *of him who called them out of darkness into his marvellous light.* See 1 Pet. ii. 9.

VIII. As a N. רמון and רמן *Rimmon.* A Syrian idol, mentioned 2 K. v. 18. Mr Hutchinson, Trin. of Gent. p. 305, thinks it collectively expresses *the fixed stars*, and *the reflection* or *streams of light from them.* To confirm this opinion we may observe, that the clear unclouded sky of Syria, where the *stars shine* with peculiar and amazing beauty and lustre, and the immemorial custom of the inhabitants passing the nights in summer on the housetops, without any other covering than the canopy of heaven—that these circumstances must greatly contribute to an enthusiastic, and in consequence an idolatrous admiration of those *splendid orbs* among the Syrians, † "Achilles Tatius mentions an ancient temple at Pelusium [in Egypt] in which was a statue of the deity styled Zeus [i. e. Jupiter] Casius, ‡ holding this mysterious fruit [the *pomegranate*] in his hand. We may from hence infer that he was upon mount Casius worshipped in the same attitude: and the god Rimmon, mentioned in the sacred writers, was probably represented in the like manner." Thus Mr Bryant, New System, vol. ii. p. 381. I add, that it is not improbable that the idol Rimmon, whatever it was, might, as in other instances (comp. under מלך VI. VII.), be denominated from the mystical insigne which he bore.

רמה

Occurs not as a V. in Heb. but in Arabic denotes *to stab*, as with a *spear*, "confodit hastâ." Castell. As a N. רמח *a spear, lance*, or *pike*, Num. xxv. 7. Joel iii or iv. 10, & al. freq. Hence perhaps Lat. *rumex* a spear.

רמך

Occurs not as a V. in Heb. but as a N. *fem.* plur. with a *masculine* termination (like נמלים, נשים, עזים, &c.) רמכים *mares.* Once, Esth. viii. 10, *mules* בני הרמכים *the offspring* of mares. Comp. note under אחשתרנים where may be seen Mons. Buffon's testimony, that "there are two sorts of mules; the first, the *great mule, which is produced from the coupling of the he-ass with the mare:* the second, the little mule, produced from the horse and the she-ass."

רמכים as well as the preceding אחשתרנים seems a foreign, i. e. an Assyrian or Persian word. So רמכה in Arabic signifies *a mare*, particularly *a brood one.* See Bochart, vol. ii. p. 101, 2.

Hence perhaps by transposition the old Gaulish *marc*, the British or Welsh *march*, and the old German *merch* and *mare*, all denoting a *horse*, as *mare* still does in English the female of that species. From *maere* and *schalck* skilful, or an attendant, may be derived the word Mareschal (now Marshal) an officer whose business anciently was to take *care of the horse.* See Martinii Lexic. Etymol. in Mareschalcus, and Bochart, vol. i. 674, 5.

רמן See under רמה VII. VIII.

רמס

In Kal, *to tread, trample.* 2 K. vii. 17. Isa. i. 12, & al. freq. On Nah. iii. 14, observe, that at this day in Persia "the brickmakers *tread* the clay with their feet." Complete Syst. of Geography, vol. ii. p. 177, col. 1. In Niph. *to be trodden, trampled.* Isa. xxviii. 3. As a N. מרמס *a treading, trampling, conculcation, place of treading.* Isa. v. 5. vii. 25. x. 6, & al.

רמש

I. *To move, move along, move itself.* Gen. i. 21, 30. ix. 2. Ps. civ. 20.

II. *To move* in a particular manner, without rising from the ground, *to creep, crawl, to move*, as reptiles on the ground, Lev. xi. 44. Deut. iv. 18.—or as fishes in the waters, Lev. xi. 46. Ps. lxix. 35. As a N. רמש *a creeping* or *crawling animal, a reptile.* It is distinguished from בהמה *a large tame animal*, and from חית *the wild beast.* Gen. i. 24, 25, & al. and applied to the aquatic tribes. Ps. civ. 25.

רן

I. *To vibrate freely, move to and fro*, or *up and down, with quickness and freedom.* Is. xxxv. 6, ותרן לשון אלם *and the tongue of the dumb* shall move freely; where LXX τραυη ισται *shall be clear*, Vulg. aperta erit *shall be loosed.* Comp. Psal. li. 16. lxxi. 23. Job. xxxix. 23, *Against him* (i. e. *the Arabian war-horse*) תרנה אשפה *the quiver* (i. e. the arrows in, or from, the quiver, of the enemy namely) may shake (LXX γαυοια *exulteth*), *the head of the spear and the javelin.* See Scott's note.

II. As a N. ארן a species of *pine-tree*, Isa. xliv. 14, where LXX πιτυν, and Vulg. pinum, perhaps thus named from its *vibratory* or

* See Russel's Nat. Hist. of Aleppo, p. 107.

† See Mr Wood's excellent Observations on this subject, in his Ruins of Balbec.

‡ "Περιβεβληται δε την χλαμυδα, και εχει 'ΡΟΙΑΝ επ' αυτη. Της δε ῥοιας ὁ λογος μυστικος." Achil. lib. iii. p. 167.

waving motion by reason of its height and pliableness, according to that of Horace, Carm. lib. ii. ode x. lin. 9, 10.

Sæpius ventis agitatur *ingens*
Pinus ———
The lofty *pine* by storms *is* often *tost.*

So the Lat. name *pinus*, whence Eng. *pine* may be from Heb. פנה *to turn.* Comp. רנן II.

III. In Kal, *to move to and fro*, or *leap for joy, to exult.* So the LXX in Psal. xxxv. 27. Isa. lxv. 14, render the simple word, as they frequently do the reduplicate רנן, by ἀγαλλιασθαι, and the N. רנה by ἀγαλλιαμα, and ἀγαλλιασις; but indeed there are many passages where it may be dubious whether this or the following sense of the root be preferable.

IV. In Kal, *to cause a brisk vibration* in the air *by sound, to shout, cry aloud,* in order to make others hear. Prov. i. 20.—for joy and praise, Lev. ix. 24. Isa. xii. 6. Job xxxviii. 7.—for sorrow, Lam. ii. 19. As a N. fem. רנה, and in reg. רנת, *a shouting, crying out, proclamation.* See 1 K. viii. 28. xxii. 36. Psal. xlii. 5. xli. 2. lxxxviii. 3. On Isa. xliii. 14, see under ברח I. As a N. mas. plur. in reg. רני *shoutings.* occ. Ps. xxxii. 7.

V. As a N. ארון, in general, *an ark*, or *chest*, so called perhaps from its *reverberation of sound*, or *hollow sounding*, as we speak. Comp. צרח II.

1. *A chest* or *coffer* to receive and hold money, occ. 2 K. xii. 9, 10. 2 Chron. xxiv. 8, 10, 11.

2. *A coffin* or *chest* to put a dead corpse in for burial. occ. Gen. l. 26. Comp. under קבר.

3. And most generally, *the chest* or *ark* of the testimony on which the cherubim stood in the holy of holies. As there was a sacred tabernacle before that erected by Moses (see Exod. xxxiii. 7—10.), and the cherubim were instituted even from the fall of man (see Gen. iii. 24, and under כרב V.) so doubtless the *ark of the testimony* also was of the same antiquity, and from the beginning represented to believers Christ God-man, raised from the dead, no more to die, but exalted to heaven with *triumph and great glory*, and *invested with all power both in heaven and in earth.* (Comp. Psal. xvi. 10. Acts ii. 27. xiii. 35. Rom. vi. 9. Mat. xxviii. 18. Rev. xi. 19.) Hence we see the reason why this sacred and highly important emblem was ordered to be made of *Shittim*, i. e. a kind of *incorruptible** wood, to be overlaid with *gold* within and without, and to be surrounded with a *crown.* See Exod. xxv. 10, 11. xxxviii. 1, 2.

We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus Tacitus (De Mor. German. cap. 40.) informs us, that "the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum or Hertham,† that is, the mother earth (terram matrem), and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a *vehicle*, covered with a vestment, was consecrated, and * *allowed to be touched by the priest alone*, who perceived when the goddess entered into this her *secret place* (penetrali) and with profound veneration attended her vehicle, which was drawn by † *cows.* While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietness only were then known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple. Then the vehicle and vestment, and, if you will believe it, the goddess herself was washed in a secret lake."

Among the Mexicans, Vitziputzli, their supreme god, was represented in a human shape, sitting on a throne, supported by an *azure globe*, which they called *heaven.* Four *poles* or *sticks came out from two sides of this globe*, at the ends of which serpents' heads were carved, the whole making a *litter*, which the priests carried on their shoulders whenever the idol was showed in public." Picart's Ceremonies and Religious Customs, vol. iii. p. 146.

In Lieutenant Cook's Voyage round the World, published by Dr Hawksworth, vol. ii. p. 252, we find that the inhabitants of Huaheine, one of the islands lately discovered in the South Sea, had "a kind of *chest* or *ark*, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves: it was fixed upon *two poles*, and supported on little arches of wood, very neatly carved: the use of the poles seemed to be to remove it from place to place, in the manner of our sedan-chairs: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr Banks saw this *coffer*, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. *Probably there was then something within;* but now the cloth was taken away, and upon looking into it, was found empty. *The general resemblance between this repository and the ark of the Lord among the Jews is remarkable;* but it is still more remarkable, that upon inquiring of the [Indian] boy what it was called, he said, Ewharre no Eatua *The house of God;* he could however give no account of its signification or use." In the neighbouring island of Ulietea "were also four or five Ewharre no Eatua or *Houses of God*, like that we had seen at Huaheine." p. 257.

רנן I. *To vibrate briskly, to move backwards and forwards*, or *up and down quickly* and *repeatedly.* Spoken of the lips, Ps. lxxi. 23.—of the tongue, Ps. li. 16. It occurs in a Hiph. sense, and is applied to the heart. Job xxix.

* So LXX ασηπτων.

† Hertham seems plainly derived from the Heb. ארץ (צ being, as usual, changed into ט) *earth*, and אם *mother.*

* Comp. 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10.
† Comp. 1 Sam. vi. 7, 10.

Digitized by Google

13, *And the widow's heart* ארנן I caused to leap or palpitate, namely with joy. In Hith. *to exult.* occ. Psal. lxviii. 65, *As a strong man* מתרונן exulting *with wine.*

II. *To wave to and fro,* as trees. Ps. xcvi. 12.

III. As a N. fem. רנכה *the vibration of light.* occ. Job iii. 7. Comp. under נלמור.

IV. In Kal and Hiph. *to shout about* or *intensely, to cry* or *proclaim aloud.* Ps. lix. 17. lxxxi. 2. xcv. 1. Comp. Isa. xxxv. 2. As a N. fem. רנכה *loud* or *repeated shouting, ovation, triumph.* occ. Job xx. 5. Ps. lxiii. 6. c. 2. But quere whether in the first and last of these texts it should not rather be rendered *exultation* (so LXX in the latter αγαλλιασει), and whether in Ps. lxiii. 6, it does not denote the *free and repeated motion* of the lips?

V. As a N. mas. plur. רננים *ostriches* (thus Vulg. struthionis *the ostrich*), occ. Job xxxix. 13, so called, according to Bochart, vol. iii. 245, from their *cry:* but I rather apprehend, from their *peculiar* and *swift motion,* which, by the length of their legs, and *quivering* of their wings, is somewhat between running and flying. Comp. מרא I. and עלם II.

Der. *Rant, run,* the old Eng. *ranė* a song, and *to rane* sing. Also the *rein*-deer, from his swiftness.*

רנב

As a N. fem. ארנבת *the hare.* See among the pluriliterals in א.

רס

To moisten, temper with moisture. occ. Ezek. xlvi. 14.

רסס

It occurs not as a V. in this form, but as a N. mas. plur. רסיסים *droppings* or *drops,* of water. occ. Amos vi. 11. Cant. v. 2. So in the latter text the LXX, Aquila, and Symmachus ψιχαδων, and Vulg. guttis, *drops.* See under חפל I. and Harmer's Observations, vol. i. p. 178.

רסן

Occurs not as a V. in Heb. but in Arabic signifies, *to bind with a rope,* particularly *a head-stall* (capistro), *to bind tight,* and so *manage a horse.* See Castell. As a N. רסן *a bridle, the reins* or *head-stall of a bridle,* which are fixed to the beast's head, and by which the rider or driver *manages* or *guides* him. occ. Job xxx. 11. xli. 4 or 13. Ps. xxxii. 9. Isa. xxx. 28, *And a misguiding* רסן על לחיי עמים bridle *upon the jaws* or *cheeks of the nations.*

רע

I. In Kal, *to break, break off, break in pieces, rend, destroy.* Ps. ii. 9. Jer. ii. 16. xi. 16. xv. 12. xxii. 22. Job xxxiv. 24, & al. So in Chald. Dan. ii. 40.

II. In Kal, *to break, afflict.* Job xxiv. 21, רעה (particip. fem. agreeing with the preceding עולה *insolence*) afflicting *the barren who beareth not.* Also, In Kal, *to be broken, ruined, afflicted.* Prov. xi. 15. xiii. 20. Isa. viii. 9. As a N. fem. רעות, joined with רוח, *breaking, contrition, affliction* of spirit. Eccles. i. 14, and al. רעיון the same. Eccles. i. 17. ii. 22, & al.

III. In Kal, it denotes the *breaking* some established order, or preconceived design, plan, or the like, so, *to be evil, wrong, disordered.* Gen. xxi. 11, 12. Deut. xv. 10. Neh. ii. 3, & al. freq. In Hiph. *to do evil, wrong.* Gen. xliii. 5. xliv. 5. Exod. v. 22, & al. freq. As a N. רע *evil, wrong,* both as a substantive and an adjective. See Gen. ii. 9, 17. viii. 21. xiii. 13. xl. 7. xli. 21. freq. occ. As a N. fem. רעה, and in reg. רעת, *evil, mischief, wickedness.* Gen. vi. 5. xix. 19. Jer. iv. 14. ix. 3, & al.

IV. In Hiph. *to break the order of the air by a loud sound,* clangere, vociferari, *to cause to resound, to make a loud sound* as with the voice, *to shout.* Josh. vi. 4, 9, 15, 19, or 5, 10, 16, 20. Job xxx. 5. Ps. xli. 12, & al.—*to clang,* as with trumpets. Num. x. 9. 2 Chron. xiii. 12. As Ns. רע and רעה *vociferation, shouting.* Mic. iv. 9. Exod. xxxii. 17. As a N. fem. תרועה *a loud sound, a shouting* with the voice. Josh. vi. 4. Ezra iii. 11—13, & al. Also, *a clangour* of trumpets. Lev. xxv. 9. Num. x. 5, & al. Comp. Ps. cl. 5.

Though *sound* in general might, with philosophical propriety, be denominated from this root רע, because it *breaks the order of the air* (for what is all kind of sound but a *peculiar vibration* thereof?) yet as the above words are appropriated to signify *loud* or *shrill sounds,* I submit it to the reader's judgment, whether they are not so applied by an onomatopœia, as *ring, clang, clink, tingle, tink, tinkle,* in English. Comp. צל III. And though it seems certain that the Heb. ע had anciently the power of a *vowel,* namely, that of *o* long, or of the Greek ω, yet I make little doubt but it had also frequently somewhat of a *nasal* or *guttural* sound, like the French *on,* an obscure *n,* or *ng,** being included in it (comp. ערד); and thus the Heb. ריע might be pronounced very nearly as the Eng. *ring,* and רע as *wrong.*

V. As a N. fem. יריעה *a curtain.* See under ירע.

VI. Chald. ארע *below.* See ארע.

רעע

I. In Hith. *to break,* or *be broken in pieces.* See רע I. occ. Isa. xxiv. 19. (So Theodotion Σεσυσθησεται, and Vulg. confringetur) Prov. xviii. 24, איש רעים להתרועע *a man of friends,* i. e. who hath *many* intimate companions or friends (as they will call themselves) is wont or ready (comp. under ל 21. and Amos viii. 4.) to be ruined, *but there is* אהב *a real friend,* (as opposed to רעים) *who sticketh closer than a brother.* See Schultens on the text, who observes that we have a similar *paronomasia* in Prov. xiii. 20. Comp. under ירא III.

II. Chald. in Aph. or Hiph. *to break in pieces.* occ. Dan. ii. 40.

III. *To make a very loud* or *repeated noise* or *shouting.* occ. Isa. xvi. 10. In Hith. *to sound, resound with a very loud noise, to ring again,* as we say. occ. Ps. ix. 10. lxv. 14. cviii. 10.

Der. *Ring, wrong, wrangle, wring, wrench, range, rend, rent.* Old Eng. *ran,* seize, Also,

* These animals are so *fleet,* that they will with ease draw the Laplanders' sledges *thirty leagues* or *ninety miles a day.* See Buffon, Nat. Hist. tom. x. p. 209, 12mo. and Travels through the Northern Parts of Europe, passim.

* The LXX have sometimes substituted Γ (*g*) for ע, as in Γαζα for עזה. Gen. x. 19. Γομορ for עמר, Exod. xvi. 36. Γομορρα for עמרה, Gen. xviii. 20, & al. freq.

rough, ruffle, rugged, rogue, Qu? Welsh *rhwygo* to rend, Eng. *rag, ragged.*

רעב

To hunger, be hungry. Gen. xli. 55, & al. freq. In Hiph. *to make hungry, cause to hunger.* Deut. viii. 3. Prov. x. 3. As a N. רעב *hunger, famine.* Gen. xii. 10. Exod. xvi. 3. Deut. xxviii. 48, & al. freq. Also, *hungry.* 2 Sam. xvii. 29. Job v. 5, & al. freq. As a N. רעבון *famine.* occ. Gen. xlii. 19, 33. Ps. xxxvii. 19.

Der. Latin *rabies, rabidus,* whence Eng. *rabid.*

רעד

In Kal and Hiph. *to tremble, shake.* occ. Ezra x. 9. Ps. civ. 32. Dan. x. 11. As Ns. רעד, and fem. רעדה, *tremour, trembling.* Exod. xv. 15. Ps. ii. 11, & al.

Der. *A reed,* which is so easily shaken by the wind. (See Mat. xi. 7.) Also, *to ride, rid, a riddle,* coarse sieve. *A rod.* Qu? Perhaps Lat. *rideo, risum,* to laugh, whence Eng. *risible, risibility.* Comp. under צחק I.

רעה

With a radical, but mutable or omissible, ה.

Like the Latin pasco, and Eng. *to feed,* it is spoken both of the flock and of the shepherd.

I. In Kal and Hiph. absolutely, *to feed, feed itself,* as a beast does. See Gen. xli. 2, 18. Isa. v. 17. xi. 7. lxv. 25.—as men. Isa. xiv. 30.

II. Figuratively and transitively, *to feed upon,* as ashes. Isa. xliv. 20; where there seems an allusion to the eastern method of baking their cakes of bread under the *ashes,* comp. under עג.—the wind. Hos. xii. 2.—truth. Psal. xxxvii. 3.—as death does upon the deceased. Ps. xlix. 15.

III. In Kal, *to feed, lead to,* or *supply with, food,* as shepherds do their cattle. Gen. xxix. 9. xxx. 31, 36. 1 Sam. xvii. 15, & al. freq. As a participial N. רעה, plur. רעים *a shepherd, a herdsman.* Gen. iv. 2. xiii. 7. Exod. ii. 17, & al. freq. As a N. רעי *a shepherd.* occ. Isa. xxxviii. 12. Also, *a pasture.* occ. 1 K. iv. 23. As a N. מרעה, plur. in reg. מרעי, *a pasture.* Gen. xlvii. 4. Ezek. xxxiv. 18. Fem. מרעית the same. Ps. lxxix. 13. xcv. 7. Hence

IV. In Kal, *to feed, nourish, take care of, tend,* as Jehovah doth his people. See Gen. xlviii. 15. Psal. xxiii. 1. lxxx. 2. Isa. xl. 11.—as a good prince or ruler, his subjects. See 2 Sam. v. 2. vii. 7. Ps. lxxviii. 71, 72. Mic. vii. 14. Ezek. ch. xxxiv. throughout.—as a spiritual pastor, his flock. See Isa. lvi. 11. Jer. iii. 15. It is also applied to the persons *fed, nourished,* or *tended.* Num. xiv. 33, *And your children shall be* רעים feeding *in the wilderness forty years.* So LXX νεμόμενοι. As a N. mas. plur. in reg. רעי *pastoral cares, cares and attentions,* as of a *shepherd* for his *flock.* occ. Psal. cxxxix. 17. Also, *feedings,* i. e. *proceedings, behaviour,* as of one of God's *flock.* occ. Ps. cxxxix. 2. See Bate's Crit. Heb. p. 599.

V. In Kal, *to feed* or *nourish spiritually, to teach.* Prov. x. 21, *The lips of the righteous* feed (Vulg. *erudiunt* teach) *many.* Prov. xv. 14, *The heart of the discreet seeketh knowledge, but the mouth* (פי, for so read the Keri, Targum, LXX, Syriac, and Vulg. versions, and more than twenty of Dr Kennicott's codices) *of the stupid* feedeth, nourisheth, *folly,* or (which seems to be better contrasted with the former hemistich) feedeth on *folly;* so Vulg. os stultorum *pascitur* imperitia. Fools *take* nothing but folly *in,* and therefore nothing but folly can come out.

VI. As Ns. רע and רעה, plur. רעים, *a messmate,* convictor, (as Prov. xxviii. 7.) hence *a companion, friend, neighbour.* It is sometimes used for an *intimate* or *special friend* or *companion,* necessarius, as Deut. xiii. 6. Jud. xiv. 20. Job ii. 11. Prov. xxix. 3. Hos. iii. 1 (where as likewise in Jer. iii. 20. Cant. v. 16, it denotes *a husband*), but most commonly for *a companion* or *neighbour* in general, as Gen. xi. 3. Exod. xx. 16, 17. Lev. xix. 18. מרע and מרעה, plur. מרעים nearly the same. See Gen. xxvi. 26. 2 Sam. iii. 8. Jud. xiv. 11. xv. 2. As a N. fem. רעות *a female companion* or *friend.* Exod. xi. 2, & al. Once, plur. Jud. xi. 38. So רעית *a female friend.* Cant. i. 9, 15, & al.

The Ns. רעה and רעות are applied to *animals,* and even to *things inanimate,* as well as to men. See Isa. xxxiv. 14—16.

From this sense of the N. it is once used as a V. in Hith. *to make oneself a companion, to associate oneself with.* occ. Prov. xxii. 24. So LXX ἑθὶ ἑταίρους *be a companion.* And, perhaps, in Kal, Isa. viii. 9, where Eng. translat. *associate yourselves,* so Targ. אתחברו, Vulg. congregamini, *be ye gathered together.*

VII. Chald. רעה *to will, desire, affect.* It occurs not as a V. in the Heb. Bible, but frequently in the Targums, and is plainly corrupted from the Heb. רעה of the same import, by substituting ע for צ, as in ארע, from ארץ, &c. &c. As a N. fem. רעות *will, pleasure.* occ. Ezra v. 17. vii. 18. Hence

VIII. Chald. as a N. mas. plur. in reg. רעיוני *thoughts, cogitations.* Dan. ii. 29, 30, & al.

רעל

I. In Hiph. or Huph. *to be violently agitated* or *shaken.* occ. Nah. ii. 4. הברושים הרעלו *the fir-* (*spears*) are shaken, or brandished. As a noun רעל *agitation, vertigo, confusion,* like that occasioned by drinking intoxicating liquor. occ. Zech. xii. 2. As a noun fem. תרעלה nearly the same. occ. Psal. lx. 5. Isa. li. 17, 22. Comp. under חמר II. and כסה IV.

II. As a noun fem. plur. רעלות *spangles, little thin plates of gold* or *silver,* with which the women adorned themselves, &c. so called, because continually *agitated by a tremulous motion.* occ. Isa. iii. 19; where the Eng. margin renders it *spangled ornaments.*

Der. *Roll, reel, rill,* Qu? Also, ע being transposed, *hurl, whirl,* and being changed into *g, wriggle.* Qu? From רעל, compounded with תר *troll, twirl.*

רעם

Denotes *violent commotion* or *concussion.*

I. In Kal, *to be violently moved, disturbed,* or *troubled,* as with horror. occ. Ezek. xxvii. 35. In Hiph. *to put into commotion, agitate,* as with anger or vexation. occ. 1 Sam. i. 6.

II. As a noun fem. רעמה *the mane* of a horse *shaking* and *waving* in the wind. How much this adds to the stateliness and beauty of the

animal every one is sensible; and how frequently the Greek and Latin poets, in their descriptions of the horse, take notice of it, may be seen in Bochart, vol. iii. 117, &c. who defends the interpretation of the word רעמה here given. occ. Job xxxix. 19. So Homer, Il. vi. lin. 509.

——— Αμφι δε χαιται
Ωμους αϊσσουται.

His *mane dishevell'd* o'er his shoulders *flies*.
POPE.

And Virgil, Æn. xi. lin. 497,

———luduntque jubæ *per colla, per armos.*

III. In Kal and Hiph. *to thunder, to cause the violent agitation* or *concussion of the air in thunder.* 1 Sam. ii. 10. vii. 10. Psal. xxix. 3. And as in the just cited, and other passages of Scripture, that most dreadful meteor *thunder* (including lightning) is mentioned as the instrument with which Jehovah punished or destroyed his enemies, so the heathen deriving, as usual, their notions from believers, armed their Ζευς or Jove in the same tremendous manner. The reader may find two remarkable hymns among those ascribed to Orpheus, one addressed to Jupiter the *thunderer*, the other to Jupiter the *lightener*; agreeably to which Homer describes Jupiter interposing in a battle, Il. viii. lin. 75, &c.

Αυτος δ' εξ Ιδης μεγαλ' εκτυπε, δαιομενον δε
Ηκε στλας μετα λαον Αχαιων· οι δε ιδοντες
Θαμβησαν, και παντας υπο χλωρον δεος ειλεν.

Then Jove from Ida's tops his horrors spreads:
The clouds burst dreadful o'er the Grecian heads;
Thick lightnings flash; the "deafening" thunder rolls;*
Their strength he withers, and unmans their souls.
POPE.

Comp. lin. 132. And again, Il. xvii. lin. 594, &c.

———Ιδην δε κατα νιφαδσι καλυψεν·
Αστεραψας δε μαλα μεγαλ' εκτυπε· την δ' ετιναξε,
Νικην δε Τρωσσι διδου, ιφθιμοισι δ' Αχαιους.

———A rolling cloud
Involved the † mount; *the thunder roar'd aloud,*
The affrighted hills from their foundations nod,
And *blaze* beneath the *lightning* of the god;
* * * * * * *
The vanquish'd triumph, and the victors fly.
POPE.

"That Jupiter often assisted their armies by storms of rain and *thunder*, was a notion received very early among the Romans. I remember there is an instance of this sort recorded by Livy,‡ towards the beginning of the republic; and there is another in the second Punic war, which was much more cried up among them, as it was exerted at so critical a time, against Hannibal, the most formidable of all their enemies, when he had drawn up his army just before the gates of Rome. Some of their historians speak of this as § *supernatural*, and * Silius Italicus (who himself is more of an historian than a poet) attributes it expressly to the Jupiter Capitolinus." Thus the learned Mr Spence, in his Polymetis, dial. xiii. p. 211, where see more.

As a noun רעם *thunder.* Job xxvi. 14. Comp. Job xxxix. 25.

V. *To roar*, like thunder. occ. 1 Chron. xvi. 32. Ps. xcvi. 11. xcviii. 7; but perhaps in these three passages the word may rather denote *the violent agitation* of the sea by tides and storms, than its *roaring*, which is but the effect of the former. So in the two latter texts the LXX render it σαλευθητω, and Vulg. commoveatur, *let it be agitated.*

DER. Gr. ῥιμβω to whirl round, whence ῥομβος, &c. Eng. *roam*, Lat. *rumor*, Eng. *rumour*. With ת prefixed, Gr. θριαμβος. Lat. *triumphus*, Eng. *triumph*, and perhaps *trump, trumpet.* With the Æolic B prefixed, Gr. βρεμω to roar, whence not only Lat. *fremo*, but Saxon bremman of the same import, and Old Eng. † *brem* ferocious, savage. Also, compounded with בל, *rumble*, Qu?

From this root (compounded perhaps with מם, *to melt, dissolve*) the ancient Gauls seem to have had their god *Taramis* (תרעמס), i. e. Ζευς ὁ βρονταιος, Jove *the thunderer.* This was one of the idols to whom the Gauls offered human sacrifices, as we learn from Lucan, Pharsal. lib. i. lin. 446,

Et Taramis Scythicæ *non mitior ara* Dianæ.

But ‡ some for *Taramis* here read *Taranis*, which may be a corruption of the other word; and in the Welsh language *taran* still signifies thunder, *taranu* to thunder.

רען

To thrive, flourish, as a tree or plant. It occurs not however in the simple form, but hence in the reduplicate,

רענן I. In Kal, *to flourish very much, be vigorous and flourishing*, as a branch; so Symmachus ευθαλησει. occ. Job xv. 32. As a participle or participial noun רענן *flourishing*, as a tree or plant. Deut. xii. 2. Ps. xxxvii. 35. lii. 10. Cant. i. 16, & al. freq. So Aquila and Symmachus several times explain it by ευθαλης, but Vulg. in Hos. xiv. 9, by virentem *green*; and thus our translators render it in other passages; but strictly speaking רענן does not denote *a colour*, but *vigorous, thriving*,§ or the like. It seems necessary to observe this in order to vindicate the inspired Psalmist from an objection founded on our translation of Ps. lii. 10.—*a* green *olive-tree* (where however the LXX more properly κατακαρπος, and Vulg. fructifera *fruitful*); for the colour of the leaves of this tree is not a *bright lively green*, but a ‖ *dark disagreeable* or *yellowish one.* See more

* "Muttering," Pope. But I shall hope to be forgiven by the candid reader for substituting the other epithet, as better answering to Homer's μεγαλ' εκτυπε.
† Ida.
‡ "Lib. ii. § 62."
§ "Livy, lib. xxvi. § 11; Florus, lib. ii. § 6."

* "Silius Ital. xii. lin. 625, &c. 725, &c."
† See Junius, Etymol. Anglican.
‡ See Camden's Britannia, Introduction, col. xviii. edit. Gibson, 1695, and note there.
§ So Homer, Il. xvii. lin. 53, mentions τερος—τριθηλες ελαιας *the luxuriant olive-plant*, and Odyss. viii. lin. 116, styles ελαιαι *olive-trees*, τηλεθοωσαι *flourishing.* So Ovid. Metam. lib. viii. lin 295, has semper frondentis olivæ, the *ever-flourishing olive-tree.*
‖ "Folia—superne coloris atrovirentis, vel in viridi.

in Harmer's Observations, vol. ii. p. 203, &c. and comp. Hos. xiv. 6. Ecclus l. 10, Greek.

II. As a participial noun רענן is applied in a transitive sense to oil, which *makes* the person *fresh*. occ. Ps. xcii. 11. Comp. Ps. civ. 15. But observe, that as in the former of these texts the Psalmist is speaking in the person of the Messiah, so the *refreshing oil* there mentioned must be referred to that *unction* of the Holy One, *that oil of gladness* with which he was *anointed* above his fellows. Comp. Psal. xlv. 8. Heb. i. 9. John iii. 34.

III. Chald. as a participial noun רענן *flourishing, prosperous*, as a prince; so Theodotion ιυθαλων, and Vulg. florens. occ. Dan. iv. 1 or 4. The metaphor here used by Nebuchadnezzar is obvious, and common, I believe, to all languages; but what seems particularly to have suggested it to him, was the dream he had seen of a great and *flourishing tree*.

DER. Greek ῥωννυμι to strengthen, make strong, Saxon *groen*, Eng. *green*.

רעף

In Kal and Hiph. *to distil, drop*, or *let fall in drops*. occ. Job xxxvi. 28. Psal. lxv. 12, 13. Prov. iii. 20. Isa. xlv. 8. So the LXX in Prov. ιῤῥυησαν *flowed*, and Vulg. in Isa. rorate, *drop down as dew*.

DER. Latin *rivus, derivo*, whence Eng. *river, rivulet, derive, derivation*, &c. But comp. under ורד.

רעץ

To crush, break by crushing. So the LXX render it by θραυω and θλιβω. occ. Exod. xv. 6. Jud. x. 8.

DER. *Crush*. Qu?

רעש

Denotes *quick* or *alternate motion*.

I. In Kal, *to tremble, shake, quake*, as the earth, Jud. v. 4. 2 Sam. xxii. 8. Ps. xviii. 8. lxviii. 9.—as corn in the ear, Psal. lxxii. 16.—as posts, Amos ix. 1.—as walls, Ezek. xxvi. 10. On Jud. v. 4. Ps. lxviii. 9, comp. Homer, Il. xiii. lin. 19, 20.

—— τρεμε δ' ουρεα μακρα και υλη
Ποσσι υπ' αθανατοισι Ποσειδαωνος ιοντος.

——The lofty *mountains* nod,
The forests shake, *earth trembled as he trod*,
And felt the footsteps of the immortal god.
POPE.

In Hiph. *to shake, cause to shake, quake*, or *tremble*. Ps. lx. 4. Ezek. xxxi. 16. נעש is properly *to reel, stagger*, (see Jer. xxv. 16.) רעש *to shake*. As a noun רעש *a shaking, rushing*, or *rush*. Jer. x. 22. xlvii. 3. Ezek. iii. 12, 13. xxxvii. 7. Nah. iii. 2. *shaking* or *brandishing*, as of a spear. occ. Job xli. 21. or 29. *An earthquake*. 1 K. xix. 11, 12. Amos i. 1. Zech. xiv. 5.

II. In Hiph. *to cause to move nimbly, make to leap* or *bound*. occ. Job xxxix. 20. * As a N. רעש *a bounding*. Job xxxix. 24. This text shows the distinction between רעש and רגז; the former strictly denotes a *vibratory* or *bounding motion* in a place, the latter *a shifting from* it, according to that of Virgil, speaking of the *horse*, Georg. iii. lin. 84,

Stare loco nescit——

DER. *To rush, rash*, &c. Also *a rush*, from its waving motion. Qu? Comp. under ראש.

רפא

In general, * *to restore* or *reduce to a former state* or *condition*, restaurare, restituere, reducere.

I. *To restore*, as water to its *natural* sweetness and wholesomeness, which had been corrupted by running through saline or bitter earth. (Comp. under מלח II.) 2 K. ii. 21. Comp. Ezek. xlvii. 8, 9, 11.

II. As a noun mas. plur. רפאים *dead bodies reduced* or *resolved into their original dust*. (See Gen. iii. 19. Eccles. xii. 7.) I know not of any *one* English word that will express it; *remains* or *relics* come as near to it as any I can recollect. It is several times put after מתים *the dead*, as of more intense signification. occ. Psal. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Isa. xiv. 9. xxvi. 14, 19. Job xxvi. 5, רפאים the mouldering dead, the dead though reduced to their original dust, *are in anguish*, or *tremble* (intremiscunt, Schultens) *from beneath: the waters, and the inhabitants thereof*. (Comp. Rev. xx. 13.) *Hell* (hades, שאול which see) *is naked before him, and destruction*, or *dissolution, hath no covering*. Comp. Isa. xiv. 9, and see the learned Bp Lowth De Sacra Poesi Heb. Prælect. vii. p. 86—89, edit. Oxon. 8vo. and p. 132—137, edit. Gotting.

III. And most generally, *to restore to health* and *soundness, to heal*, as opposed to being sick, wounded, or disordered. It is applied to individuals, Gen. xx. 17. Exod. xv. 26. xxi. 19. Deut. xxxii. 39. 2 Kings xx. 5. Psal. ciii. 3, & al. freq.—to weak or distressed nations, Isa. xix. 22. Lam. ii. 13. Hos. v. 13.—to bad, unwholesome waters, 2 K. ii. 21. Ezek. xlvii. 8.—in a spiritual sense, Isa. liii. 5. lvii. 19. In Niph. *to be healed, cured*. Lev. xiii. 18. Deut. xxviii. 27, & al. freq. In Hith. *to heal oneself, get healed*. 2 K. viii. 29. ix. 15. 2 Chron. xxii. 6. As a participial N. רפא † *a healer, a physician*. Gen. l. 2. Jer. viii. 22. As a N. fem. plur. רפארת *healing medicines*. occ. Jer. xxx. 13. xlvi. 11. Ezek. xxx. 21. Prov. iii. 8. As a N. מרפא *a healing* or *being healed*. 2 Chron. xxi. 18. Jer. xiv. 19. Prov. xiv. 20, *A heart* מרפא of healing, or (as a particip. Hiph.) a healing *heart*, i. e. *a heart* that wishes all health and prosperity to others (*is*) *the life*, health, and vigour, *of the flesh; but* envy *the rottenness of the bones*.

---

flavescentis—" Scheuchzer, Phys. Sacra on Ex. xxvii. 20.

* See Bochart's excellent Illustration and Defence of this interpretation, vol. ii. 121; Dr Shaw's Travels, p. 420, concerning the *locust's* bounding, and Mr Scott's note on the text.

* In the explanation of this root I am indebted to Mr Aboab's Remarks on Dr Sharp's Two Dissertations on Aleim and Berith, p. 36, &c. and after mature consideration I think his exposition is, *in general*, right, notwithstanding the Doctor's objections to it in the 2d part of his Reply, p. 357, &c.

† *Rapaoo* is a *surgeon*, ιατρος, in the language of Otaheite. See Capt. Cook's Voyage to the Pacific Ocean, vol. ii. p. 152.

See Schultens' Comment on the text, and comp. Prov. xv. 4.

Eccles. x. 4, *If the spirit of the ruler rise against thee,* אל תנח keep not *thy place* (i. e. yield, submit) *for it* (such submission, *is,*) מרפא a healing medicine, a salve, יניח, (*which*) *will appease* or *atone for great sins* or *offences.* Thus Bate, Crit. Heb.

IV. *To restore, rebuild, repair,* as an altar which had been broken down. occ. 1 K. xviii. 30. Comp. Jer. vi. 14. viii. 11.

V. In Niph. *to restore, invigorate,* as the hands, which had been weakened. occ. Jer. xxxviii. 4, *We beseech thee let this man be put to death* כי על כן דורא מרפא *for thus,* or *in this manner, he* restores *the hands of the men of war*—ironically.

VI. As a N. mas. plur. רפאים Rephaim, the name of a *people in Canaan,* first mentioned Gen. xiv. 5, and described as being *great, and numerous, and tall as the Anakim,* and called by the Moabites *Amim,* i. e. *terrible ones,* and by the Ammonites *Zamzummim* or *imaginers* (see Deut. ii. 10, 11, 20, 21). But whence they had their name רפאים I know not; perhaps from being the *restorers* of the *antediluvian* idolatry of the moon, whence they called their principal city עשתרת קרנים *Astaroth the horned.* Comp. under עשתרת II. However this be, some of the *Rephaim* were left in Canaan in the time of Joshua. Josh. xii. 4. xiii. 12. xvii. 15; and we find one of these gigantic Canaanites mentioned so late as the days of David, 1 Chron. xx. 4, 6, 8.

רפד

I. *To strew, spread,* as a bed or mattress to lie on. occ. Job xvii. 13. xli. 21 or 30. So the LXX render it in the former passage by ἐστρωται *is spread,* and the Vulg. in both by sterno *to strew.* As a N. fem. in reg. רפידת *a carpet.* occ. Cant. iii. 10. The carpet *of* (*cloth of*) *gold.*

II. *To strew round,* as a person with citrons. occ. Cant. ii. 5. So Symmachus στρωμνίσατε, and nearly to the same purpose the LXX στηρίσατε, and Vulg. stipate. The odour of citrons, like that of lemons and oranges, is wonderfully refreshing and exhilarating.

רפה

With a radical, but mutable or omissible, ה.

To give way, relax, slacken, abate, assuage.

I. In Kal, intransitively, *to give way, yield.* occ. Jud. xix. 9, *Behold now the day* or *day-light* רפה giveth way, yieldeth *to the evening;* where LXX (Vatic.) ἡσθένησεν ὡς πρὸς ἑσπέραν is weakened *to the evening;* Montanus, remisit se *hath yielded.* Prov. xxiv. 10, התרפית wilt thou, or dost thou give way, faint, fail (making the ה interrogative) *in the day of distress? narrow,* i. e. *small* (*is*) *thy strength.*

II. As a N. fem. plur. רפות. occ. 2 Sam. xvii. 19, which see. It is rendered in our translation *ground corn,* but as we do not find that it was ever *usual* in the East to spread corn abroad after it was *ground,* it should seem that spreading this over the covering of the well would rather excite, than lull, suspicion. Montanus comes nearer the truth in rendering it grana contusa *pounded corn.* The Vulg. appear to have given the true explanation, though not a literal version, of the text; Et expandit velamen super os putei *quasi siccans ptisanas* (so Aquila and Symmachus πτισανας) *and she spread a cloth-covering over the mouth of the well,* as if drying ptisans. * Ptisana, in Greek πτισανη or πτισσανη, is from the V. πτισσω *to pound* or *husk in a mortar,* and signifies *corn,* particularly *barley,* which after having been soaked in water, *was dried in the sun,* and then *pounded in a mortar with a wooden pestle, till the husks came off,* and so kept for use. This method of preparing corn was well known to the ancient Greeks and Romans, † and we find similar preparations among the eastern people to this day, under the names of ‡ *burgle* and *sawik.* The Heb. name רפות seems evidently taken from the corn's *yielding* (its husk) to the stroke of the pestle. As a N. fem. ריפות either *corn pounded* as above, so Vulg. ptisanas, or in general *things pounded,* as Aquila and Theodotion ἠμφιεσμένων. occ. Prov. xxvii. 22.

III. In Kal, transitively, *to relax, slacken,* as a girdle or strength. occ. Job xii. 21.

IV. *To be dissolved,* as chaff on fire. occ. Isa. v. 24. See Cocceius and Vitringa.

V. In Kal, *to remit, let go,* as opposed to אחז *laying hold on.* occ. Cant. iii. 4.

VI. *To let down,* as the cherubim did their wings. occ. Ezek. i. 24, 25.

VII. In Kal and Hiph. intransitively, to *slacken, be relaxed,* or *feeble,* as the hands. 2 Sam. iv. 1. 2 Chron. xv. 7. Neh. vi. 9. Isa. xiii. 7. Jer. vi. 24, & al.—as a city or people. Jer. xlix. 24. In Hiph. *to relax, slacken.* Josh. x. 6. 2 Sam. xxiv. 16. Ezra iv. 4. As a participial N. רפה *relaxed, feeble.* See Num. xiii. 18 or 19. 2 Sam. xvii. 2. Job iv. 3. As a N. רפיון *feebleness, relaxation;* so the LXX ἀμαλωσιας occ. Jer. xlvii. 3.

VIII. In Niph. *to be slack, remiss, idle.* occ. Exod. v. 8, 17. In Hith. *to behave oneself slackly, remissly, idly.* occ. Josh. xviii. 3. Prov. xviii. 9.

IX. In Kal, transitively, *to slacken* or be *slack* with regard to another, *to fail* him. Deut. iv. 31. xxxi. 6, 8.

X. In Hiph. absolutely, *to be slack, stay.* 1 Sam. xv. 16. With ל following, *to be slack towards, to forbear.* 1 Sam. xi. 3. 2 K. iv. 27. With מ following, *to forbear, let alone,* q. d. *to relax from.* Deut. ix. 14. Jud. xi. 37.

XI. In Kal, *to slacken, be abated, assuaged,* or *appeased,* as passion. occ. Jud. viii. 3. So LXX ἀνέθη *was remitted.* In Niph. or Hiph. with מ following, *to be assuaged,* or *appeased,* as *from* anger. occ. Ps. xxxvii. 8.

XII. *To be assuaged,* as unwholesome waters. 2 K. ii. 21, 22,—*Thus, saith Jehovah,* רפאתי I have healed *these waters—and the waters* ירפו were assuaged, i. e. of their noxious or poisonous qualities, *unto this day.* There are several other texts in which this root according to the

* See Martinii Lexic. Etymol. in *Ptisana.*

† See Pliny, Nat. Hist. lib. xviii. cap. 7, ad fin.

‡ See Russell's Nat. Hist. of Aleppo, p. 123; Harmer's Observations, vol. i. p. 271; Modern Univ. Hist. vol. i. p. 425, 426.

common printed editions is joined with רפא *to restore*, where however the reading may seem dubious.

Jer. li. 9, רפאנו we would have healed Babylon, ולא נרפתה *but* she is *not* assuaged, i. e. her sore, mentioned in the preceding verse. Comp. Deut. xxxii. 39. Jer. viii. 11. (Comp. Jer. vi. 14.) Jer. iii. 22. (Comp. Hos. xiv. 5.) And observe, that in Jer. li. 9, seven of Dr Kennicott's codices, in Jer. viii. 11, five, and in Jer. iii. 22, thirty-two read the verb with an א; and in Jer. xix. 11, the Complutensian edition and thirty-three of the Doctor's codices have להרפא which seems the true reading; because the word is there applied to *repairing, mending,* or *making whole* a potter's broken vessel. Comp. רפא IV. As Ns. fem. מרפה *an assuaging,* as of a hurt. occ. Jer. viii. 15; but no fewer than forty-nine of Dr Kennicott's codices read מרפא. תריפה *an assuaging,* as of a wound or sore, or *a lenitive plaster.* occ. Ezek. xlvii. 12.

XIII. As a N. mas. רפה *an appaller, one who makes others faint* or *fail.* 2 Sam. xxi. 16, 18, 20, 22; where it is applied to Goliath, the *gigantic champion* of Gath (as well it might be, see 1 Sam. xvii. 11, 24.), who for another reason is called רפא. 1 Chron. xx. 4, 6, 8. Comp. under רפא VI.

XIV. In Niph. or Hiph, *to yield, submit, be still,* as from awe or reverence. occ. Ps. xlvi. 11. Hence,

XV. As a N. mas. plur. with a formative ת, תרפים *teraphim* (Targ. Onk. צלמניא *images*), i. e. *representative images of the object of religious awe and veneration.* So Jehovah is called Gen. xxxi. 42, 53. פחד *the Fear* of Isaac, i. e. *the object* of his *religious fear* or *awe;* and the Jews are commanded, Isa. viii. 13, to have Jehovah of hosts for their מורא, *fear,* and for their מעריץ *dread.* And as the Philistines, 1 Sam. iv. 7, 8, call the ark with the *cherubim, Aleim,* and *mighty Aleim,* so the *teraphim* of Laban and of Micah are called respectively their *aleim.* See Gen. xxxi. 30, 32. (Comp. ver. 19, 34.) Jud. xviii. 24. But there is not the least reason to think, that either Laban or Micah had any other *Aleim* than Jehovah. (See infer. al. Gen. xxxi. 24, 49, 50, 53. Jud. xvii. 3—5, 13. xviii. 5, 6.) Their *teraphim* therefore could only be intended to represent Jehovah; and though spoken of in the plural number, Gen. xxxi. 34, yet possibly there was but *one* compound or plural image in this instance, as in 1 Sam. xix. 13, 16, where מראשהיו *his* or *its* pillows, is applied to Michael's teraphim. But however this be, there is little room to doubt but that each teraphim was a *compound image with several heads joined to one body,* * like the cherubim in form, but for more private purposes. And as under כרב V. we may see many *compound* images among the heathen, both in more ancient and modern times, so we find that the teraphim by name were in use both among believers, Gen. xxxi. 19, 34, 35. Jud. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16; and unbelievers, 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4. The texts just cited are all wherein the word תרפים occurs; but I must add, that from the *teraphim* the heathen of various nations appear to have had their *penates* (פני יהוה Qu?) or *household-gods;* as the Tyrians, Virgil, Æn. iv. lin. 21, who *burned incense* to them, Æn. i. lin. 708; the Arcadians, Æn. viii. lin. 123; the Trojans, Æn. i. lin. 382, from whom the † Romans derived theirs. The Trojan *penates,* according to Virgil, Æn. ii. 512, &c. were placed in the open air, near a great altar, and under the shade of an ancient laurel; and, after being saved from the conflagration of Troy by Æneas, he in a dream sees them *surrounded with glory,* and hears them *giving him oracular directions,* Æn. iii. lin. 148, &c. Comp. Jud. xviii. 5, 6. Ezek. xxi. 21. Zech. x. 2.

רפף *to yield, give way very much, tremble,* as from fear, occ. Job xxvi. 11; where Aquila διεσεισθησαν *were moved, shaken,* and Vulg. contremiscunt *tremble.* Comp. 2 Sam. xxii. 8.

Der. Greek ῥιπτω to incline, preponderate, as one side of a balance, ῥιπτω to let go, cast. Lat. *rumpo, rupi* to break, whence in composition Eng. *corrupt, disrupt,* &c. Also Eng. *to rip, rive, reave, reft,* whence *bereave, bereft.*

רפס

To tread, trample, tramp.

I. In Kal, *to trample, trample upon, stamp.* occ. (in Chald.) Dan. vii. 7, 19. So Theodotion συνεπατει, and Vulg. conculcabat. In Hith. the same. occ. Ps. lxviii. 31. *Rebuke the wild beast of the reeds* (i. e. the Egyptians mentioned in the next verse, comp. under חיה IV. and לויתן I.), *the congregation of the bulls* (comp. Isa. xxxiv. 7. Ps. xxii. 13.) *with the calves* or *steers of the peoples* or *nations* (comp. Jer. l. 27. Ezek. xxxix. 18. Amos iv. 1.), trampling or stamping upon *the pieces of silver.* Here as מתרפס does not agree with any of the preceding nouns, I find myself obliged to refer it to the pronoun אתה *thou,* i. e. *God,* implied in the imperative V. נער. "By this interpretation," as Dr Chandler has observed, "the construction is *natural* and *easy,*" and we may either with him refer רצי כסף to their breves effigies *little idols* (as Claudian calls them) *plated over with silver,* or rather to their *silvered idols as broken in pieces.* Comp. Lev. xxvi. 30. Jer. l. 2. Ezek. vi. 6. xxx. 13. Mic. i. 7. Other interpretations of this very difficult text may be found in the learned Bishop Lowth De Sacra Poes. Heb. Prælect. vi. ad fin. in Mr Merrick's translation and annota-

* "*Credo* cherubinos *fuisse,* I believe they were *cherubim,*" says Cocceius, Lexic. under תרף. See more in the late Lord President Forbes' Thoughts on Religion, Tracts, vol. i. p. 230—239, and in Bate's Enquiry into the Similitudes, p. 222—239.

† Dionysius Halicarn. lib. i. p. 54, 55. (edit. Hudson), says there was remaining in his time, i. e. in the reign of Augustus, at Rome, not far from the Forum, a temple in which were preserved the Trojan *penates,* "ωσι δε νεανιαι δυο καθημενοι, δοξαστα υληφοτις, της παλαιας ιδεας τυχοντες, in the form of two young men armed with spears, of ancient workmanship;" and that he had seen many other images of these gods in the temples, and in all of them "νεανισκοι δυο στρατιωτικα σχηματα φαινοντες ιχνοντες, two young men appear in military garb."

tions on the Psalms; in Dr Chandler's Life of K. David, vol. ii. p. 87, &c. and in Dr Horne's Comment. These, no doubt, the intelligent reader, who has opportunity, will examine, and compare with that here given, and, as he ought, judge for himself.

II. In Hith. *to tramp, tramp along, move oneself nimbly* or *lightly*. occ. Prov. vi. 3; where the Vulg. festina *hasten*, and LXX to the same sense, *ισθι μη τελνομενος be not slack, remiss, tardy*.

רפס

Once, Cant. viii. 5, as a participle Hith. fem. מתרפקת, rendered in our translation, after the LXX ατιστηριζομενη and Vulg. innixa, *leaning*. Leaning *upon her beloved*. But, as Mrs Francis well observes, "The strict reserve of *eastern* princesses allows of no such freedom before marriage." The V. in Arabic, among other senses, signifies, *to join another as a companion on a journey*. "Comitem se præbuit alteri in itinere. *Se sociam addidit.*" Castell. We may therefore translate the Heb. מתרפקת *advancing towards in order to join company*, which was the *very case* of the Egyptian bride, and the circumstance that had alarmed her rival, the Jewish queen. Montanus renders the word by adjungens sese *joining herself*.

רפש

In Kal, *to foul* or *make muddy*, as water by stirring up the bottom. occ. Ezek. xxxii. 2. xxxiv. 18; in which latter passage the LXX render it by ταραασσετε, and Vulg. by turbastis, *ye have disturbed*. In Niph. *to be thus fouled* or *muddied*. occ. Prov. xxv. 26; so the Vulg. turbatus. As a N. רפש *mud* or *mire* cast up by the sea in a storm. occ. Isa. lvii. 20. As a participial N. מרפש *what is fouled*. occ. Ezek. xxxiv. 19; where LXX το τεταραγμενον υδωρ *the water* which had been disturbed.

The LXX having in Ezek. xxxii. 2, rendered the V. by καταπατεω, and the Vulg. by conculco, *to trample*, this root has been confounded with רפס *to trample*, but though this sense would agree with the passages in Ezek. it seems not to correspond very well with Prov. xxv. 26, and to be utterly irreconcileable with Isa. lvii. 20. It appears best therefore to consider רצש as having no more connection in sense with רפס than פרש with פרס.

Hence perhaps Gr. ῥυπος *filth*.

רפת

Occurs not as a V. but as a N. mas. plur. רפתים *stalls* for oxen. Once, Hab. iii. 17. This word may perhaps be best deduced from רפה *to relax, remit*, (as קשת from קשה, שפתים from שפה), because in those places oxen have *remission* from their labours.

רץ

I. In Kal, *to run, move* or *ride swiftly*. Gen. xviii. 2, 7. 2 K. iv. 22. Ps. cxlvii. 15, and al. freq. In Hiph. *to cause to run, put to flight*, fugo. occ. Jer. xlix. 19. l. 44. *to move*, or *cause to move hastily* or *swiftly*. occ. Gen. xli. 14. 2 Chron. xxxv. 13. Ps. lxviii. 32. Also, *to carry quickly*. occ. 1 Sam. xvii. 17. So Montanus, currendo defer. As a participial N. mas. plur. רצים *runners, running attendants, light-armed guards*, cursores. So the LXX παραταξιχοντες. 1 Sam. xxii. 17. 1 K. xiv. 27, 28. 2 K. x. 25. Comp. 2 Sam. xv. 1. 1 K. i. 5. But in Esth. iii. 13, 15. viii. 10, 14, רצים denotes the Persian *letter-carriers*, and is very properly rendered in the LXX βιβλιοφορων, and in our translation, *posts*. These were no other than the *angari*, instituted by Cyrus, for the purpose of speedily conveying letters and intelligence. See Xenophon, Cyropæd. lib. viii. p. 496, edit. Hutchinson, 8vo.; Herodotus, lib. viii. cap. 98; and Greek and Eng. Lexicon in Αγγαρευω. As nouns מרוץ *a running, a race*. occ. Eccles. ix. 11. Fem. in reg. מרוצה *a running, course*. occ. 2 Sam. xviii. 27. *course of action*. Jer. viii. 6. fem. מרוצת *incursion, invasion*. occ. Jer. xxii. 17. Comp. Jer. xxiii. 10. Or, *force, violence*. Comp. root מרץ.

II. Transitively, *to run, to cause to run, to drive* or *force* one thing against another, *to dash, crush*. occ. Jud. ix. 53, ותרץ and she dashed *his skull*. In Niph. *to be dashed, broken*, occ. Eccles. xii. 6, twice. Ezek. xxix. 7. Comp. Isa. xlii. 4. As a N. mas. plur. in reg. רצי *broken pieces, fragments*. occ. Ps. lxviii. 31. Comp. under רפס I.

III. As a N. with a formative א, ארץ, sometimes mas. (see Psal. cv. 30. Isa. ix. 18 or 19. lxvi. 8.) but much more frequently fem.

1. *The earth* or *earthy matter*, as distinguished from the waters. Gen. i. 10. Comp. ver. 11, 12. Various etymologies have been by learned men proposed of this word; the most probable seems to be that which derives it from רץ *breaking in pieces, crumbling*. "The matter of (pure) *earth*," says the great Boerhaave,* "appears *friable* (i. e. *crumbling*) so long as it continues under the observation of our senses, as it always readily suffers itself to be *reduced to a finer powder*." And it is manifest, that on this remarkable property of *earth*, its answering the end of its creation, or its usefulness in continually supplying the waste of vegetable and animal bodies, must depend; and it is not improbable that the †Greek name χθων, from Heb. כת *to pound, beat to pieces*, the Lat. terra, from tero *to wear away*, and the Eng. *ground* from *grind*, all aimed at the same etymological reason.

2. *The compounded chaotic globe of earth and waters*, as distinguished from the heavens, Gen. i. 1, 2. Comp. Job xxvi. 7.

3. *A particular part of the earth, a land*, or *country*. Gen. ii. 11—13. xl. 31. Eccles. x. 16.

4. *The ground*, in opposition to somewhat elevated above it. Ezek. xli. 16, 20. So LXX εδαφος.

Hence German *erde*, Saxon *eorthe*, and Eng. *earth*, and perhaps Gr. ερα the same.

רצץ I. In Kal, *to run here and there*, or *with swiftness and violence*. occ. Nah. ii. 4 or 5, *as lightnings* ירוצצו run; so LXX ως αστραπαι διατρεχουσαι, and Vulg. quasi fulgura *discurrentia*.

* Chemistry by Dallowe, vol. i. 365.

† Comp. Greek and Eng. Lexicon, under Καταχθονιος.

II. In Hith. *to run* or *dash one against another.* occ. Gen. xxv. 22.
III. Transitively, *to dash, break,* or *bruise by collision.* Ps. lxxiv. 14. Isa. xxxvi. 6. xlii. 3.
IV. In a metaphorical sense, *to break, crush, oppress greatly.* Deut. xxviii. 33. Jud. x. 8. 1 Sam. xii. 3, & al.
DER. Gr. ῥασσω to dash, ῥησσω to break. *To rush,* Qu? comp. under רעשׁ. German *risch,* quickly, Sax. *raus,* and Eng. *race.* Also, *risk.* Qu?

רצא

I. *To run.* occ. Ezek. i. 14, והחיות רצוא *and the animals* ran. So LXX (Alexand. and Complut.) ἐτρεχον *ran,* Vulg. ibant *went,* as if the word were רצו. Comp. under חלכוא among the pluriliterals in דן.
II. From רצה, in a Chaldee form, *to be pleased with, accept.* occ. Ezek. xliii. 27; but here twenty of Dr Kennicott's codices read רציתי.

רצד

To leap, exult; thus the Chaldee Targum, טפדין. Once, Ps. lxviii. 17, *Why* תרצדון leap or exult ye, *ye high hills?* So our translation. But it must be remarked, that the V. in Arabic signifies *to observe* or *view attentively,* and accordingly the LXX render it here by ὑπολαμβανετε, and the Vulg. by suspicamini, and make (at least the Vulg.) the words *high hills* or *mountains,* not the nominative, but the accusative case, in this sense; *why do ye* (people) look at *the high hills,* as expecting aid or assistance from thence, as the idols there worshipped? For it is well known that *hills* and *high places* were anciently the places of *religious worship,* both to *believers* and *idolaters.* This latter interpretation being thus confirmed by the LXX, Vulg. and by the sense of the V. in Arabic, seems justly preferable to the former. But the best exposition of all appears to be that which is embraced by Dr Chandler, in his Life of K. David, vol. ii. p. 72, and by Dr Horne, in his Commentary, *why* look ye askance, as with envy, *ye high hills?* i. e. on mount Sion for the honour of being made the fixed residence of God. And thus both Michaelis and Schultens have observed, that the V. רצד *peculiarly* imports in Arabic. Nusquam recta acies, and *with jealous leer malign eyeing askance,* are the characteristics of *envy* given by Ovid* and Milton.†

רצדה

With a radical, but mutable or omissible, ד.
I. In Kal, transitively, *to be pleased with, to like, affect.* Gen. xxxiii. 10. Prov. iii. 12. Jer. xiv. 10, 12. Comp. Isa. xlii. 1. So with the particle ב prefixed to the object. 1 Chron. xxviii. 4. Ps. cxlix. 4. With ל and an infinitive. Ps. xl. 14. As a N. רצון, and in reg. רצן, *will, delight.* Prov. xvi. 13. *Favour, affection.* Deut. xxxiii. 23. Psal. v. 13. xxx. 6. Prov. xiv. 35. *Desire.* Psal. cxlv. 19. *Will, pleasure.* Psal. xl. 9. Neh. ix. 24, 37. Esth. i. 8. *Wilfulness, self-will.* Gen. xlix. 6; where the LXX επιθυμια and Vulg. concupiscentia, *lust.*

* Metamorph. lib. ii. lin. 776.
† Paradise Lost, book iv. lin. 502, 503.

II. In Kal, *to be pleased with, enjoy.* Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21. Job xiv. 6; where Schultens, acquiescat *acquiesce in—*
III. In Kal, transitively, *to be pleased with*] *accept kindly* or *graciously.* Deut. xxxiii. 11. Eccles. ix. 7. Job xxxiii. 26. Psal. cxix. 108. —particularly sacrifices. Hos. viii. 13. Comp. Ezek. xx. 40, 41. In Niph. *to be graciously accepted,* as sacrifices. Lev. i. 4. vii. 18, & al. *to be satisfactorily expiated,* as sin. Isa. xl. 2; where see Vitringa. In Hith. *to make oneself accepted* or *acceptable.* occ. 1 Sam. xxix. 4. As a N. רצון, and in reg. רצן, *acceptableness, acceptance.* Psal. xix. 15. Spoken particularly of sacrifices, Exod. xxviii. 38. Lev. xxii. 20, 21. Isa. lvi. 7. Comp. Lev. xxii. 19. xix. 5.
IV. In Kal, *to accept with complacence* and *patience,* as punishment for sin, *to acquiesce in.* Lev. xxvi. 41, 43.
V. In Kal, transitively, *to please, conciliate the affections of.* 2 Chron. x. 7. Job xx. 10, "*His children* shall seek to please *the poor.*" Eng. translat. "This is much stronger than if he had said, *they shall become poor.* It is placing them below poverty itself. They shall court the goodwill and assistance of the most destitute and abject." Scott's note.
VI. With עם following, *to agree* or *consent with,* consentire cum. Psal. l. 18. But observe, that both the LXX and Vulg. refer the V. in this text to רוץ *run,* the former rendering תרץ עמו by συνετρεχες αυτῳ, and the latter, by currebas cum *eo, thou didst run,* or *concur with* him.

רצח

Denotes *manslaughter* or *murder,* i. e. either the accidental or wilful taking away of a man's life. *To kill, slay, murder.* Exod. xx. 13. Deut. ix. 42. 1 K. xxi. 19. In Niph. *to be slain, murdered.* Jud. xx. 4. Ps. lxii. 4. Prov. xxii. 13. As participial Ns. רוצח and רצוח *a manslayer* or *murderer,* homicida. Num. xxxv. 6, 11, 16. Deut. iv. 42. xix. 3, 4, & al. freq. *A murdering instrument, a sword,* or the like. occ. Ps. xlii. 11; where see Mr Merrick's annotation. *Slaughter.* Ezek. xxi. 22 or 27. מרצח *a murderer.* occ. 2 K. vi. 32. Isa. i. 21.
DER. *Massacre,* by transposition from מרצח. Qu?

רצע

To pierce through, perforate, bore. So the LXX τρυπησει and Vulg. perforabit. occ. Exod. xxi. 6. As a V. מרצע *a piercing instrument, an awl, a piercer.* occ. Exod. xxi. 6. Deut. xv. 17. So the LXX οπητιον, and Vulg. subulam.

רצף

I. *To strow* or *spread,* sternere, as a coverlet or the like. So the Vulg. constravit. It occurs in the form of a participle mas. paoul, Cant. iii. 10; *the middle of it* (i. e. *the couch of the palanquin* or *litter*) רצוף spread *with love by the daughters of Jerusalem,* i. e. with needle- or loom-work wrought by the daughters of Jerusalem, in token of their *love* and *regard* to Solomon. The Jewish women were famous for these curious works, (see Jud. v. 30. Prov. xxxi. 22, 24.) and our Eng-

lish ladies, when in mourning, wear a kind of riband called *love*, as testifying, I suppose, their affection for the deceased. Or perhaps the words in Canticles may import that the *coverlet* was wrought with *little sentences* or *mottos* expressive of the *amiable* qualities of the bride, and of Solomon's *love* to her. See Harmer's Outlines of a New Commentary, p. 126, 177. And to illustrate, if not confirm this latter exposition, I observe from Lady M. W. Montague, Letter xxv. vol. i. p. 158; that "the inside of the Turkish coaches is (in our times) painted with baskets and nosegays of flowers, intermixed *commonly with little poetical mottos.*"

II. As a N. fem. רִצְפָּה, and in reg. רִצְפַּת, *a pavement* composed of stones *spread out*, stratum. occ. 2 Chron. vii. 3. Ezek. xl. 17, 18. xlii. 3. Esth. i. 6; on which last cited passage see Harmer's Observations, vol. i. p. 188. As a N. fem. in reg. מִרְצֶפֶת the same. occ. 2 K. xvi. 17; where Vulg. pavimentum *stratum* lapide, *a pavement* spread or laid *with stone.*

III. As a N. mas. plur. רְצָפִים *live coals* or *embers spread out*, as for baking a cake. occ. 1 K. xix. 6. Comp. under עג. Fem. רִצְפָּה *a live coal spread out*, on the altar. So LXX, Aquila, Symmachus, and Theodotion ἀνθρακιᾶς. occ. Isa. vi. 6.

רָק

To evacuate, exhaust, draw forth, extenuate, attenuate.

I. In Hiph. *to evacuate, empty, empty out.* Gen. xlii. 35. Eccles. xi. 3. Isa. xxxii. 6. Mal. iii. 10, & al. In Huph. *to be emptied out.* occ. Jer. xlviii. 11.* Comp. Cant. i. 3. As a participial N. רֵק *empty*, Gen. xxxvii. 24. 2 K. iv. 3. Neh. v. 13. רִיק the same. Jud. vii. 16. Isa. xxix. 8. As a particle, formed with a final ם, as חִנָּם from חֵן, and others, רֵיקָם *emptily, empty.* Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16. Ruth i. 21.

II. In a figurative sense. As Ns. רֵק and רִיק *vain, empty, worthless.* See Deut. xxxii. 47. Psal. iv. 3. Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Hence the Syriac *raca*, Mat. v. 22.† As particles רִיק *in vain, to no purpose.* occ. Ps. lxxiii. 13. Isa. xxx. 7. לָרִיק the same. Lev. xxvi. 16, 20. Isa. lxv. 23. רֵיקָם *vainly, without cause.* Ps. vii. 5. xxv. 3.

III. In Hiph. *to draw, draw forth*, as a sword or lance. Exod. xv. 9. Lev. xxvi. 33. Ps. xxxv. 3. It is once used, in the form of Kal, for *drawing out a small number of men* to battle or pursuit. Gen. xiv. 14; where LXX ἠριθμησε, and Vulg. numeravit, *be numbered.*

IV. In Hiph. *to extenuate, attenuate, make thin* or *small.* Psal. xviii. 43; so LXX λεανω *I will comminute.* Hence as a N. רָק *thin, attenuated*, Gen. xli. 19, 20, 27.

V. רַק a particle of *extenuation.*

1. *Only.* Gen. vi. 5. Deut. ii. 28.
2. *Except.* Gen. xiv. 24. 2 Chron. v. 10.
3. *But, yet*, 1 K. xv. 14. xxi. 25.

VI. As a N. fem. in reg. רִקַּת *the temple* of the head, or more strictly *the* os temporis, or *bone of the temple*; so called with great propriety from its * *tenuity* or *thinness.* occ. Jud. iv. 21, 22. v. 26. Cant. iv. 3. vi. 7. So in Jud. the LXX κροταφος and Vulg. tempus, *the temple.*

VII. As a N. רֹק *spittle.* See under יָרַק I.

רְקִיק occurs not as a V. but hence as a N. רְקִיק *a very thin cake*, Eng. translat. *a wafer.* Exod. xxix. 2, 23, & al. freq.

DER. *Wreck, rack, rake.*

רָקַב

To rot, become rotten or *putrid.* occ. Prov. x. 7. Isa. xl. 20. So Aquila and Symmachus in Prov. σαπησεται *shall rot*, and in Isa. for לֹא יִרְקָב the LXX has ασηπτον, and Vulg. imputribile, *not subject to rot.* As Ns. רָקָב *rottenness, putrefaction, a rotten thing.* Job xiii. 28. (where Symmachus σηπεδων). Prov. xii. 4, & al. רִקָּבוֹן *rottenness.* occ. Job xli. 18 or 27. So the LXX σαθρον or σαπρον *rotten.*

רָקַד

In Kal and Hiph. *to leap, skip, bound.* 1 Chron. xv. 29. Ps. cxiv. 4. Eccles. iii. 4. Joel ii. 5, *Like the noise of chariots* (*which*) bound on the tops of mountains. Comp. Nah. iii. 2. Also, In Hiph. *to cause to leap* or *skip.* Psal. xxix. 6. The LXX render it by σκιρταν and σχισθαι, and the Chaldee and Syriac use the word in the same sense as the Hebrew.

DER. *Racket.* Qu? *rigadoon*, a kind of dance.

רָקַח

I. In Kal and Hiph. *to make a composition of various spices, to compound several aromatics* or *perfumes*, according to the art of the *apothecary* or *confectioner.* Exod. xxx. 25, 33. The Vulg. renders it several times by componere, *to compose, compound.* As a N. רֹקַח *a composition of aromatics, a perfumed unguent.* Exod. xxx. 25, 35. As a participial N. רוֹקֵחַ or רֹקֵחַ, fem. plur. רֹקְחוֹת, *an apothecary, confectioner*, or *perfumer.* Exod. xxx. 25, 35. 1 Sam. viii. 13. Eccles. x. 1. As a N. mas. plur. מִרְקָחִים *perfumes.* occ. Cant. v. 13. Comp. under הָכַל IV. As a N. fem. מִרְקַחַת *an instrument used in confectionary, a confectioner's vessel* or *pot*, or *the confection itself.* Job xli. 22 or 31. Comp. 1 Chron. ix. 30. 2 Chron. xvi. 14. In Job there seems an allusion to the *musky* or *perfumed* smell of the *crocodile*, which is mentioned by many writers. See Scheuchzer, Phys. Sacr. in Job; Brookes, Nat. Hist. vol. i. p. 336, 338; Hasselquist, Travels, p. 215.

II. In Hiph. *to spice* or *season*, as victuals. occ. Ezek. xxiv. 10. As a N. fem. מִרְקָחָה *a seasoning*, or *seasoned dish.* occ. Ezek. xxiv. 10. יֵין הָרֹקַח *spiced* or *perfumed wine.* occ. Cant. viii. 2, where observe, that though the drinking of *wine* is, as every one knows, forbidden to the Mahometans, yet the Turks

* See Harmer's Observations, vol. i. p. 392.

† Comp. Greek and Eng. Lexicon in ΡΑΚΑ.

* Tho. Bartholin, speaking of the ossa temporis, or *temple-bones*, Anatom. p. 489. "*Parte superiore paulatim* attenuantur ut transpareant. In the upper part they by degrees grow so *thin as to be transparent.*" And Blancard, Anatom. p. 717, says of them, "Ob tenuitatem *circa medium admoto lumine* transparentia. If one holds them against a candle they are so *thin* towards the middle *as to be transparent.*"

and Egyptians, in our days, use sugar made with the *sweet-scented violet* in their *sherbets*, especially when they intend to entertain their guests in an elegant manner, and the grandees even sometimes add *ambergrease*, a very *rich perfume*, "which is the highest pitch of luxury and indulgence of their appetite." Thus Hasselquist, Travels, p. 254.

רקם

It denotes *variety of colour* or *figure; to be variegated, diversified.* See sense III.

I. As a N. fem. רקמה *the variegation* or *variety of colours* in an eagle's feathers. occ. Ezek. xvii. 3.—in variegated marble, occ. 1 Chron. xxix. 2.

II. *To be variegated* or *worked*, as cloth, *with various colours* and *figures*, either *with the shuttle* or *the needle, to be brocaded* or *embroidered.* It occurs not however as a V. in this sense, but as a participial N. רקם *brocade* or *embroidery, brocaded* or *embroidered work.* Exod. xxvi. 36. xxvii. 16, & al. freq. So fem. רקמה, plur. רקמית and רקמתים, *brocade, embroidery, variegated work.* See Jud. v. 30. Ps. xlv. 15. Ezek. xvi. 10. It appears from Homer, Il. vi. lin. 289, &c. that the women of Sidon were famous for such kind of *variegated* works before the Trojan war. And in Il. iii. lin. 125, &c. Il. xxii. lin. 441, we find Helen and Andromache employed on such at their looms.

From this Heb. root are manifestly derived the Latin (of the middle ages) *recamare*, Ital. *raccamare*, Spanish, *recamar*, and French *recamer*, all signifying, to *embroider.*

III. As a V. in Kal, *to be variegated, diversified;* so Aquila ἐποικιλθη. occ. Psal. cxxxix. 15; where it is applied to the wonderful *contexture* of the human embryo in the womb, which from a formless mass is gradually *diversified* with the various limbs and lineaments of a man; the *texture* of whose body consisting of nerves, veins, arteries, bones, muscles, membranes, and skin, *variously interwove* and *connected* with each other, may well be compared to a curious piece of *brocade* or *embroidery.* Comp. Job x. 11, and see Bp Lowth De Sacra Poesi Heb. Prælect. viii. p. 95, edit. Oxon. 8vo. and p. 148, edit. Gotting, and Dr Horne's Commentary on the Psalm. Even a * heathen writer has remarked concerning the *veins* and *arteries* only of the human body. "Utræque crebræ multæque toto corpore intextæ *vim quandam incredibilem* artificiosi operis divinique *testantur.*" And I cannot forbear adding that the 22d plate in Eustachius' Anatomy, which exhibits only the cutaneous blood-vessels of the back part of the human body, actually *strikes the eye* like a piece of *embroidery;* as the reader may be convinced by inspection.

רקע

I. "It expresses *motion of different parts of the same thing, at the same time, one part the one way, and the other the other way, with force.*" In Kal and Hiph. *to stretch forth, extend, distend, expand.* It is used for Jehovah's *stretching forth* the שחקים or conflicting ethers, Job xxxvii. 18;—for *extending* plates of gold by *beating.* Exod. xxxix. 3, & al. Comp. Num. xvi. 38. Jer. x. 9. So for *plating* over with gold. Isa. xl. 19; where LXX στιμ-χευσωσιν;—for stamping on the ground with the foot, and so *beating out* the part on which one stamps *flatter* and *wider*, an action similar to the last. occ. Ezek. vi. 11. xxv. 6. Comp. 2 Sam. xxii. 43.—for the *expanding* or *stretching forth* the earth and its produce, Isa. xlii. 5. Comp. ch. xliv. 24. Psal. cxxxvi. 6.

II. As a N. רקיע *an expansion, the celestial fluid* or *heavens* in a state of *expansion, the expanse.* Gen. i. 6, 7.* "Plato, in his Timæus, makes mention of the ethereous heaven under the notion of τασις, which [from ταω or τινω *to extend, expand*] is of the same import"† as the Heb. רקיע. And the great Boerhaave expressly observes, "‡common air is *every way expanded* by the least increase of fire, in its whole bulk, and in all its parts. This the philosophers were long ago acquainted with."

רר

To excern, ooze with, as the flesh in a gonorrhœa. occ. Lev. xv. 3; where Montanus spumat. As a N. ריר *slaver, drivle*, from the mouth. occ. 1 Sam. xxi. 13. Job vi. 6. Comp. under חלם III. The Arabic N. ريرٌ is used for the *slaver* from a child's mouth.

Hence Saxon *lirere*, and Eng. *rear*, raw. Also, *a rear* or *reer* (i. e. a soft) egg.

רש

I. In Kal, *to lack, be in want, be poor, destitute* or *desolate.* occ. Psal. xxxiv. 11. So the LXX ἐπτωχευσαν, and Vulg. eguerunt. In Huph. *to become poor, be reduced to poverty* or *distress.* occ. Gen. xlv. 11. Prov. xx. 13. xxiii. 21. xxx. 9. Comp. under ירש II. As a participial N. רש *poor, destitute.* 1 Sam. xviii. 23. 2 Sam. xii. 3, & al. As a N. ריש *poverty.* Prov. x. 15. xiii. 18. xxviii. 19, & al.

II. As a N. רוש may be a general name for the *acrid poisons*, so called from their well-known effects of *exhausting* and *desolating* the animal frame. occ. Deut. xxxii. 32; where however the Samaritan Pentateuch and six of Dr Kennicott's Hebrew codices read ראש

רשש *to reduce* or *be reduced to extreme poverty* or *desolation.* occ. Jer. v. 17. Mal. i. 4. In Hith. *to make oneself poor.* occ. Prov. xiii. 7. So Symmachus πτωχευομενοι *making themselves poor.*

רשה Chald.

In the Targums it signifies *to be able, to have power* or *license.* As a N. רשין *a grant, license, permission.* So the LXX ἐπιχωρησις, occ. Ezra iii. 7.

רשם Chald.

To make or *impress a mark, to mark, sign*, designare. Dan. v. 24. vi. 8. x. 21, & al. The word is used in the same sense in the Chaldee Targums, and in the Syriac and Arabic languages.

* Cicero, De Nat. Deor. lib. ii. cap. 55.

* See Hutchinson's Moses' Princip. part. ii. p. 264—266, and Pike's Philosophia Sacra, p. 69.
† Gale's Court of Gent. pt. ii. book iii. ch. 9. § 2. p. 347.
‡ Chemistry by Dallowe, vol. i. p. 91.

רשע

I. It is frequently opposed to עדק *just*, and as that word principally denotes the *equal poise of a pair of scales*, so we have מאזני רשע *the scales of unfairness*, or *unfair scales*. Mic. vi. 11.

II. In Hiph. *to overcome in war, to overbalance*. occ. 1 Sam. xiv. 47; where the Vulg. excellently, superabat.

III. And most generally it is used in a moral sense. In Kal, *to be unjust, act unjustly, be deficient in moral* or *spiritual weight*, i. e. *in righteousness*. occ. 1 K. viii. 47. 2 Chron. vi. 37. Job ix. 29. x. 7, 15. Dan. ix. 15. 2 Sam. xxii. 22. (comp. verses 24, 25.) Ps. xviii. 22. (comp. ver. 24, 25.), in which passages of 2 Sam. and Ps. the Heb. לא רשעתי מאלהי may most naturally be rendered, I was not or have not been deficient (i. e. in righteousness) *in the presence of my Aleim*, which surely in its strict and proper sense was not applicable to the typical David, but only to Him in whose person David often spake, even Him who was absolutely *without sin, even in the sight of his Father*. See Dr Horne's Commentary on the Psalm. In Hiph. the same. 2 Chron. xx. 35. Neh. ix. 33, & al. Also, *to pronounce unjust* or *deficient in righteousness, to condemn*, as opposed to הצדיק *to justify, acquit*. See Deut. xxv. 1. Prov. xvii. 15. So (the formative י being dropped) Job xxxiv. 29. *And he* (God) ישקט maketh quiet or peace, i. e. acquitteth, *and who* ירשע shall condemn? Where observe that though in the common printed editions the Hiph. י is dropped from ירשע, yet it is retained in many of Dr Kennicott's codices. Comp. Rom. viii. 33, 34. As Ns. רשע *unjust, unrighteous*. Gen. xviii. 23, 25. Exod. ii. 13, & al. freq. Also, *injustice, unrighteousness*. 1 Sam. xxiv. 13 or 14. Isa. lviii. 6. Mic. vi. 10. So fem. רשעה, and in reg. רשעת. Ezek. v. 6. xviii. 20. Mal. iii. 15.

רשף

To glow or *flash*, as fire. It occurs not as a V. in Heb. but in the Samaritan signifies, *to inflame, irritate*.

I. As a N. רשף *a red-hot coal, a coal glowing with heat*. occ. Job v. 7. Cant. viii. 6.

II. *Glowing fire*. occ. Hab. iii. 5. Comp. Exod. xix. 16, 18. xxiv. 10. Also *glowing* or *burning heat*. occ. Deut. xxxii. 24.

III. As a N. mas. plur. רשפים *flashes of lightning*. Eng. marg. *lightnings*. occ. Ps. lxxviii. 48; where the LXX πυρι, and Vulg. igni, *fire*. Comp. Exod. ix. 23, 24.

IV. רשפי קשת *the glittering, flashing arrows* of the bow, or rather perhaps the βελη πεπυρωμενα *fiery* or *fire-bearing arrows*, such as it is certain were used in after-times. So Montanus jacula ignita. Comp. Greek and Eng. Lexicon in Βελος. occ. Ps. lxxvi. 4.

רשת

Occurs not as a V. in Heb. nor (so far as I can find) in the dialectical languages, and the ideal meaning is uncertain; but as a N. רשת *a net*. Exod. xxvii. 4, 5. Ezek. xii. 13, & al. freq. The LXX, Vulg. and other ancient versions frequently render it in this sense. On Ezek. xxxii. 3, observe that Herodotus, lib. ii. cap. 70. relates that in his time they had in Egypt *many and various ways of taking the crocodile*. And Brookes, Nat. Hist. vol. i. p. 332, says, "The manner of taking *crocodiles* in Siam is by throwing three or four *nets* across a river at proper distances from each other, that so if he breaks through the first he may be caught by one of the others." And to some such method of taking *crocodiles* in Egypt the prophet seems to allude.

רת

Occurs not in the simple form, but in the reduplicate.

רתת (Chald.) signifies, *to tremble, shake, shudder*. Comp. רט. Once. Hos. xiii. 1, where Aquila φριασιν *horror*, Symmachus and Theodotion, as translated by Jerome, tremorem *tremour, trembling*. רתת may be here taken either for a participle, as in our translation (comp. Isa. lxvi. 2, and Bishop Newcome), or for a N. or V. indefinite, *when Ephraim spake* (there was) trembling, or, they trembled: *he was exalted in Israel:* so Diodati, Quando Efraim parlava, *si tremava:* egli s'era innalzato in Israel; and Martin's French Translat. Si-tot qu' Ephraim eut parle, *on trembla*—

רתח

I. In Kal and Hiph. transitively, *to boil, cause to boil* or *bubble*. So the LXX ζεω and αναζεω and Vulg. fervescere facio, efferveo. occ. Job xli. 22 or 31. Ezek. xxiv. 5. As a N. mas. plur. in reg. רתחי *bubbles, ebullitions*. occ. Ezek. xxiv. 5.

II. Intransitively, *to boil, move like boiling water*. So the LXX εξεζεσε, and Vulg. efferbuerunt. occ. Job xxx. 27.

Hence perhaps the Saxon *rotan* to putrefy. whence Eng. *rot, rotten*, &c. for all *putrefaction* is attended with a kind of *fermentation*.

רתם

I. *To bind, tie, fasten by binding*. occ. Micah i. 13.

II. As a N. רתם, plur. רתמים, *the genista* or *Spanish broom*, so called from the *toughness* or *tenacity* of its twigs, which, as * Pliny long ago observed, is so great that they were used for *withes* to *bind;* and "† the Italians, in our days, *weave baskets* of its slender branches." The Arabians still call the *genista* רתמה (see Castell), and probably from them (i. e. from the Saracens who overran Spain) the Spaniards, *retama*. occ. 1 K. xix. 4, 5. Job xxx. 4. If it be objected that this cannot be the sense of the N. in 1 K. xix. because the *broom* affords but a *very poor shade*, I would observe that the text rather implies than contradicts this circumstance (comp. Jonah iv. 8), and imports that the prophet took up with the shelter of a *genista*, which Bellonius mentions as growing in the *desert*, for want of a better.

As to Job xxx. 4, I cannot find any modern instance of the root of the *genista* being eaten for food; but it is certain that the shoots, leaves, barks, and roots of other shrubs and

* "Genista *quoque* vincula *usum præstat.*" Nat. Hist. lib. xxiv. cap. 9.

† Martyn's note on Virgil, Georg. ii. lin. 12.

Digitized by Google

trees have been eaten among many nations in times and places of *famine* and scarcity. Thus, for instance, Herodotus informs us, lib. viii. cap. 115, that when the routed army of Xerxes was fleeing from Greece, such of them as could not meet with better provision, των δενδρεων τον φλοιον περιλιχοντες, και τα φυλλα καταδρεπτοντες κατηθιον, ὁμοιως των τε ἡμερεων και των αγριων, και γλιχον ουδεν· ταυτα δ'ισχοινον ὑπο λιμου, were compelled by hunger to eat the *bark* and *leaves* which they stripped off all kinds of trees." And during the siege of Ispahan by Maghmud, in the year 1722, "the people fed on the *bark of trees and leaves*." * And we are told, that in Lapland the † *tops* and *bark* of the *pine* serve the people for *bread*, *salt*, and *spices*; and even in Sweden, "the poorest sort in many places remote from traffic, are obliged to grind the *bark of the birch trees* to mix with their corn, and make bread, of which they have not always plenty. ‡ *The coals of* רתמים in Ps. cxx. 4, are mentioned either as affording the fiercest fire of any fuel (such as camel's dung, &c.) that the Psalmist met with in the desert, or because, according to Geierus, the *Spanish genista* or *rethama* "lignis aliis vehementius scintillet, ardeat, ac strideat, *sparkles, burns, and crackles, more vehemently than other wood.*" There was a place in the wilderness called רתמה, probably from the quantity of רתם growing there, Num. xxxiii. 18, 19.

See more in Scott's note on Job xxx. 4, in Harmer's Observations, vol. ii. p. 422, &c. and in Merrick's Annotations on Ps. cxx. 4.

רתק

I. Properly, *to swathe, gird round*, as with a chain. occ. Nah. iii. 10; where both the LXX and Vulg. render the word passively, the former by δεθησονται *shall be bound*, the latter by confixi sunt, *are fastened, confined.* As a N. רתק *a girding chain, a chain girt round.* occ. Ezek. vii. 23; where Vulg. conclusionem *a confining.*

As Ns. fem. plur. רתקיות and רתקות occ. 1 K. vi. 21., *And he did over* or *overlaid the fore front of the oracle with* swathes or sheets *of gold.* Isa. xl. 19; where Vulg. rightly laminis *plates.*

PLURILITERALS in ר.

רטפש

It seems a compound of רטב *to be wet, moist,* and פשה *to spread, extend,* the labial ב in רטב being dropped in the composition, on account of the other labial פ following.

To be moist or *succulent, and in a state of growth,* as the flesh of a young person; *to spread* or *grow by a constant supply of nutritious moisture.* Once, Job xxxiii. 25. Comp. 2 K. v. 14.

רפסד

It may be derived from רפס *to tread, trample,* and סד *to confine, fasten.* As a N. fem. plur. רפסדות *timbers fastened together as a floor to tread on, rafts;* so LXX σχιδιαις. Once, 2 Chron. ii. 16.

* Hanway's Revolutions of Persia, vol. iii. p. 143.
† Scheffer Lappon. p. 247. 252, cited in Scheuchzer's Phys. Sacr. on Job xxx. 4.
‡ Complete System of Geography, vol. i. p. 930.

ש

ש

Is used in the same senses אשר III. of which word, or of יש *is*, it seems an abbreviation.

I. Prefixed to a verb or pronoun.

1. *Who? which?* Lam. ii. 16. Eccles. ii. 18, 19.
2. The person or thing, *that, who? which?* Cant. i. 7. Eccles. i. 9.
3. The conjunction, *that*, Eccles. ii. 24. iii. 14.
4. *For, because.* Eccles. ii. 18, (שאניחנו). Lam. iv. 9.
5. The time *that, when.* Jud. v. 7. Eccles. iv. 10. Cant. ii. 17.

Comp. under אשר III.

II. Prefixed to another particle, Cant. i. 6, שלי, which (belongs) *to me.* Cant. iii. 7, שלשלמה which (*belongs*) *to Solomon.* Cant. i. 7, שלמה, compounded of ש *for because* ל *for*, and מה *what*, literally, *for, for what? for why?* Eccles. i. 17, שגם *that even.*

III. Postfixed to another particle, Eccles. xii. 7, כשהיה *according to* that which *it was.* Comp. Eccles. v. 15 or 14. ix. 12. x. 3.

IV. Postfixed to one particle, and prefixed to another, as in Eccles. viii. 17, בשל, compounded of ב *in*, ש *that which*, and ל *for*, may be rendered, *in all* that *for*—"In quotacunque parte ejus, *quod homo laboraverit quærere.*" Cocceii Lex. in בש Jon. i. 12, בשלי, literally, *for* that which *to* (i. e. *respects*) *me*, i. e. *on my account, for my sake.*—So Jon. i. 7, בשלמי *on account of whom*, thus LXX τινος ἑνεκεν. 2 K. vi. 11, משלנו *of* those who (*belong*) *to us*, ex nostris.

בשנם, and בשכבר, see under גם, and כבר.

שאב

To draw, as *water.* Gen. xxiv. 11, 131, 9. 1 Sam. ix. 11, & al.

Homer mentions the same custom of *women's* being employed in *drawing water* as prevailing among the Pheacians and Lestrigons. See Odyss. vii. lin. 20, and x. lin. 105, 106; in the former of which passages Παρθενικαι—νεηνιδι καλπιν ἐχουσῃ *a youthful virgin bearing a pitcher*, might even serve as a description of Rebekah. Gen. xxiv. 15, 16; and in the latter we find, agreeably to the simplicity of those times, even a king's daughter employed in this business of *drawing water.* And the same makes part of the employment of the eastern females to this day. Thus Dr Shaw, Travels, p. 421, speaking of the occupations of the Moorish women in Barbary, "To finish the day, *at the time of the evening, even at the time that the women go out to draw water*, (Gen. xxiv. 11.) they are still to fit themselves with a pitcher or goat's skin, and tying their sucking children behind them, trudge it in this manner two or three miles *to fetch water.*" Comp. Harmer's Observations, vol. i. p. 168, note; and on Josh. ix. 21, Observations, vol. ii. p. 368, &c. Comp. Homer, Il. vi. lin. 457, &c.

As a noun mas. plur. משאבים *places of drawing water.* occ. Jud. v. 11. So during the Croisades in the Holy Land the Saracens used to plant ambuscades near *all the fountains* and *places of water.* See Harmer's Observations, vol. ii. p. 234, &c. And Homer, Il. xviii. lin. 521, describes an ambuscade as placed by a river, where all the flocks were *watered,*

Ες ποταμόν, ὅθι τ' αἰδμες ἐπὶ πάντεσσι βοτοισιν.

שאג

To roar, properly as a lion. See Jud. xiv. 5. Jer. ii. 15. Amos iii. 8; and on this last text observe, that the *roaring of a lion* in his unconfined state is one of the * *most horrid sounds* in nature, which the stoutest man can scarely hear without trembling; but it becomes still more dreadful when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Comp. Bochart, vol. ii. 729, and Greek and English Lexic. in Λιων. It is also applied to God, Jer. xxv. 30. Joel iii. 21, or iv. 16. Amos i. 2. Comp. Job xxxvii. 4.—and to man, whether in grief, Psal. xxxviii. 9; or in rage, Psal. lxxiv. 4. Comp. Isa. v. 29, where for ושאג eleven of Dr Kennicott's codices read וישאג. As a N. fem. שאגה and in reg. שאנת *a roaring.* Isa. v. 29. Job iv. 10. Ps. xxii. 2, & al.

שאה

With a radical, but mutable or omissible, ה.

I. In Kal, *to be confounded, confused, destroyed,* or *desolate by confusion.* occ. Isa. vi. 11. Comp. Nah. i. 2. In Hiph. *to lay waste, demolish, destroy by confusion.* occ. Isa. xxxvii. 26. As a noun mas. plur. שאי *destructions.* occ. Ps. xxxv. 17. As Ns. fem. שואה *confusion, desolation.* Ps. xxxv. 8. Prov. i. 27, & al. freq. So שאה and שאת. Isa. xlvii. 11. Lam. iii. 47. משואה nearly the same. Job xxx. 3. xxxviii. 27. Zeph. i. 15. In which three texts it is joined with שואה or שאה, but I know not the precise distinction between these words. As a noun שאון *desolation, destruction.* Ps. xl. 3. Fem. שאיה the same, or *tumultuous noise.* Isa. xxiv. 12.

II. *To tumultuate, be tumultuous,* like waters. occ. Isa. xvii. 13. As a noun שאון *tumult, tumultuous noise.* Isa. xiii. 4. xvii. 12, 13. lxvi. 6. Jer. xxv. 31, & al. freq. As a N. משאון *tumultuous noise, vociferation,* acclamation. occ. Prov. xxvi. 26, *Envy may cloak itself* with acclamation, *its malice will appear in the congregation* or *judicial assembly.* See Schultens, and comp. Prov. xxvii. 14. As a N. fem. plur. תשאורת *tumultuous noises.* Job xxxvi. 29. Zech. iv. 7. Comp. under נשא XVIII. XIX.

III. In Hith. *to be confounded in mind, astonished.* occ. Gen. xxiv. 21.

שאט

To despise, insult. So the LXX render it by ατιμαζων and επιχαιρων. occ. Ezek. xvi. 57. xxviii. 24, 26. As a N. שאט *contempt, insult.* occ. Ezek. xxv. 6, 15. xxxvi. 5.

שאל

To ask.

I. In Kal, *to ask, interrogate.* Gen. xxiv. 47. xxvi. 7. xxxii. 17, & al.

II. In Kal, *to ask, demand, require.* Exod. iii. 22. xi. 2. xii. 35, 36. Deut. x. 12. So in the three first texts the LXX render it by αιτεω, and in the two first the Vulg. by postulo.

III. In Kal, *to ask, consult.* Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal, *to ask, request, beg, crave.* Josh. xv. 18. Jud. v. 25. 1 Sam. i. 20, & al. freq. On 1 K. x. 13, observe, that to this day it is not unusual, in the eastern countries, for persons of *very considerable rank* to *ask* others for what they like. See Harmer's Observations, vol. iv. p. 422. In Niph. *to be desirous, to be a suppliant.* occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *to cause to ask, petition,* or *supplicate.* 1 Sam. i. 28, *And I also,* השאלתיהו have made *him* supplicate *the Lord always, because he was* שאול desired *for the Lord.* Comp. ver. 11. As a N. fem. שאלה and in reg. שאלת *a petition, request.* Jud. viii. 24. 1 Sam. i. 27, & al. freq. As a noun fem. plur. משאלות *petitions.* occ. Ps. xx. 6. xxxvii. 4.

V. *To ask as a loan, to borrow.* Exod. xxii. 13 or 14. 2 K. vi. 5.

VI. As a noun mas. or fem. (see Job xxvi. 6. Isa. v. 14. xiv. 9.) שאול *the invisible state of the dead,* " *the place and state of those* qui in quæstione sunt (Cocceius) *who are out of the way and to be sought for.*" Bate. See inter al. Gen. xlii. 38. xliv. 31. 1 K. ii. 9. Num. xvi. 30, 33. Job xvii. 13, 14. Ps. xlix. 15. lxxxix. 49. cxli. 7. Isa. xiv. 9, 11. In this view it seems nearly to answer to the Greek ἅιδης, *hades* (by which the LXX almost constantly render it), i. e. ὁ αἱδης τοπος *the invisible place,* and to our Old English word *hell,** which though now scarcely used but for *the place of torment,* yet being a derivative from the Saxon hillan or helan *to hide,* or from holl *a cavern,* anciently denoted *the concealed* or *unseen place* of the dead in general, as is manifest from the version of Psal. xlix. 14. lv. 16. lxxxviii. 9. lxxxix. 47. in K. Henry VIII's Great Bible, which is retained in our Liturgy; and so it ought to be understood in other places of that translation.

קבר denotes the *grave* or *sepulchre,* properly so called; שאול signifies that which is *common* to all, *the common receptacle of the dead.* Comp. Eccles. iii. 20. Ecclus xl. 11. xli. 10. Thus Leigh in his Crit. Sacra well remarks, that " Jacob, Gen. xxxvii. 35, would go down mourning into *sheol* (שאלה) to his son; not into *hell* (the place of the damned), for he never thought his son to be gone thither, nor into the *grave properly so named,* for he thought his son had been devoured by a wild beast; but into the *receptacle of the dead.*"†

* This Kolben, who says he had often heard it, particularly remarks in his Nat. Hist. of the Cape of Good Hope.

* See Lord King's History of the Apostles' Creed, p. 192, &c. and Greek and English Lexicon in Ἅδης.

† Comp. Gen. xlii. 38; Wetstein's note on ἅδῃ, Luke

Is not שאול sometimes used for *a great "depth under ground*, out of sight and so *to be sought for*" (Bate), without any reference to the dead? See Deut. xxxii. 22. Job xi. 8. Psal. cxxxix. 8. Ezek. xxxi. 17. Amos ix. 2.

As a noun שאל the same as שאול. 1 K. ii. 6. (comp. ver. 9.) Job xvii. 16. (comp. ver. 13.) In both texts many of Dr Kennicott's codices read שאול.

שאן

To be tranquil, quiet. It occurs not in the simple form, unless in the name of a place in Canaan, Josh. xvii. 11, בית שאן, probably so called from a *temple* there dedicated to the *heavens*, considered as being in a state of *serenity* and *tranquillity*. So in after-times the Romans had their *mild*, as well as *terrible*, Jupiter. Virgil describes him under the former character, where he receives Venus with so much paternal tenderness,* Æn. i. lin. 258, &c.

> *Olli* subridens hominum sator atque deorum,
> Vultu quo cœlum tempestatesque serenat,
> *Oscula libavit natæ: dehinc talia fatur.*
>
> To whom *the father of the immortal race,*
> *Smiling with that serene indulgent face,*
> *With which he drives the clouds and clears the skies,*
> First gave a holy kiss, and thus replies——
> DRYDEN.

שאנן I. *To be tranquil, quiet, secure, to be at rest* or *in tranquillity or security.* Job iii. 18. Jer. xxx. 10. xlvi. 27, & al. The LXX render it by αναπαυεσθαι, and ἡσυχαζειν, *to be at rest*, Aquila and Symmachus by ωφηνειν *to prosper, be prosperous.* As a participial noun שאנן *quiet, being at ease* or *rest, secure, prosperous.* Job xii. 5. Isa. xxxii. 9, & al.

II. As a noun שאנן *security, insolent security, confidence.* occ. 2 K. xix. 28. Isa. xxxvii. 29. So Symmachus αλαζονειαν, and Vulg. superbia, *pride, insolence.* Comp. Ps. cxxiii. 4.

שאס

To spoil, plunder. Once Jer. xxx. 16. It may be a Chaldee variation from שם (as צאל from, צל, קאם from קם), used by the prophet here threatening the Chaldeans. But seven of Dr Kennicott's codices read שסיך, and eight, שורסיך.

שאף

To draw, suck, or *sup in.*

I. *To sup in, swallow up, absorb.* Job v. 5. Ps. lvi. 2, 3. Amos viii. 4.

II. *To inspire*, i. e. *to draw in*, or *snuff up*, as the air. See Isa. xli. 14. Jer. ii. 24. xiv. 6. Eccles. i. 5; which passage, I apprehend with several learned men, contains a description of the *diurnal* and *annual motions* of the שמש or *solar light* on the earth's surface, and by consequence *of the earth itself.* Solomon having observed at ver. 4, that *one generation (of men) goeth off and another cometh, but that the earth abideth for ever*, or continueth to be supported in all its conditions, motions, courses, &c. till the consummation of this system, proceeds, ver. 5, *And the solar light is diffused* (i. e. in the morning of each day), *and the solar light goeth off* (in the evening), *and at its seat* or *station* (near the earth's equator, namely) שואף *is drawing in* (the spirit) *diffusing itself there, going to the south* (or southern tropic), *and circuiting to the north* (or northern tropic). *Circuiting around the spirit is continually proceeding* (viz. while it pursues and presses upon the שמש), *and the spirit returns upon its circuits*, or perpetually repeats its circuitous course on the surface of the earth. Comp. under שטה VI.

III. *To draw in the breath, to gasp, pant*, or *aspire after*, as from eager desire. It is used absolutely, as Psal. cxix. 131; or transitively, as Job vii. 2. xxxvi. 20, Do *not* pant after *the night*, of death namely, which Job had passionately wished for;—or with על following, Amos ii. 7, השאפים על *who* pant after *the dust of the earth on the head of the poor*, i. e. who *long* to see the poor and miserable still more wretched. A most diabolical character surely! See 1 Sam. iv. 12. 2 Sam. xiii. 19. Job ii. 12. Comp. Ps. lxix. 27. cix. 16.

DER. *To sup, sip, sop, sob.* French *soupe, souper*, whence *soup, supper.* Also *sap* of a tree.

שאר

I. In Kal and Niph. *to remain, be left* as a residue. Gen. vii. 23. xiv. 10. xlvii. 18. 1 Sam. xvi. 11, & al. On Ezek. ix. 8, observe that instead of the very irregular word ונאשאר of the common printed editions, eleven of Dr Kennicott's codices read ונשאר. In Hiph. *to leave, cause* or *suffer to remain.* Exod. x. 12. Num. ix. 12. Deut. ii. 34. iii. 3, & al. As a N. שאר *residue, remainder*, 1 Chron. xi. 8. 2 Chron. ix. 29. xxiv. 14, & al. freq. Fem. שארית *a residue, remnant.* Gen. xlv. 7. 1 Chron. iv. 43. 2 Sam. xiv. 7, & al. freq. In 1 Chron. xii. 38, where the common printed editions have שרית six or seven of Dr Kennicott's codices read שארית, and so does M. de Calasio's Concordance, edit. Romaine; and thus the LXX render it καταλοιποι, and Vulg. reliqui *the rest.* Fem. משארת, *a remainder.* occ. Deut. xxviii. 5, 17, *Thy basket* (of first-fruits namely) *and thy* remainder, or store which *was left* after the former was presented. So the LXX ιγκαταλιμματα, and Vulg. reliquiæ. Hence

II. As a N. שאר denotes *consanguinity;* every near relation being, as it were, *a remnant*, or *remainder* of the same flesh and blood of which we ourselves consist. In this sense it is sometimes joined with בשר *flesh* (as Lev. xviii. 6, *None of you shall approach to any* שאר בשרו remainder *of his flesh*, i. e. any one that *remaineth* of the same flesh and blood with himself. Comp. Lev. xxv. 49.)—sometimes with קבר, *near, nearly related*, as Lev. xxi. 2. Num. xxvii. 11.—sometimes with words expressive of *relation*, as Lev. xviii. 12, 13. xx. 19.

III. As a N. שאר *flesh*, of an animal, *which usually remaineth*, namely visible and palpable, after life is extinguished. So Leigh, "Caro *animalis, post vitam ipsius* reliqua." Psal. lxxiii. 26. lxxviii. 20, 27. Mic. iii. 2, 3, & al. Thus in English we call a *dead body* the *re-*

xvi. 23; and Campbell's Prelim. Dissertat. to Gospels, p. 207, &c.

* See Spence's Polymetis, Dial. vi. p. 53.

mains of a person; by which word Dr Hodgson spiritedly renders שאר, Prov. v. 11; where it is applied to a *breathing carcass, rotten* with disease. Exod. xxi. 10, שארה *her* flesh-meat, i. e. her *more agreeable* and *nourishing food, shall he not diminish.* The easterns eat *flesh*, though not so much as we do, and are *fond* of it. Comp. Exod. xvi. 3, and see Harmer's Observations, vol. iii. p. 146, 147.

IV. As a N. שאר *leaven*, properly a piece of dough *remaining* from the lump, and which becoming sour is used to ferment, and render light a much larger quantity of dough or paste. occ. Exod. xii. 15, 19. xiii. 7. Lev. ii. 11. Deut. xvi. 4. Hence

V. As a N. fem. plur. משארת and משארת *kneading* or *leavening-vessels*, where the dough is mixed with the *leaven*. occ. Exod. viii. 3. xii. 34. The משארות here mentioned seem to have been such *wooden bowls* as the Arabs still use to *knead* their bread in, and travellers provide for themselves when journeying in the Arabian deserts. See Shaw's Travels, p. 231, and Preface, p. xi. xii. Or, else, considering that the Israelites appear to have carried with them dough enough to serve them a month, (comp. Exod. xvi.) משארת in Exod. xii. 34, may denote a kind of *leathern utensil*, such as the Arabs still use, when spread out for a tablecloth, and which, when contracted like *a bag*, serves them to carry *the remnants* of their victuals, and particularly sometimes their *meal made into dough.* See Harmer's Observations, vol. ii. p. 447, &c. So Niebuhr, speaking of the manner in which the Bedoween Arabs near mount Sinai live, says, "Un rond morceau de cuir leur tient lieu de nappe, *et ils y gardent les restes du repas.* A round piece of leather serves them for a tablecloth, *and they keep in it the remains of their victuals.*"

Der. *Share.* Qu? Greek σαρξ flesh, whence *sarcoma, sarcocele, sarcophagy, sarcotic.*

שאת See under נשא XVIII.

שב

To turn, from one place or state to another. The place, state, or person *to* which the *turning* is made, is denoted by ל, אל or אחרי; *from* which, by מ, מן or מאחרי, preceding.

I. In Kal, intransitively, *to turn, to turn back* or *away.* Josh. xix. 12, 27. 1 Sam. xv. 11. Num. xxxii. 15. Deut. xxiii. 14. Jer. ii. 35. Ezek. iii. 19, 20, & al. In Hiph. transitively, *to turn*, or *cause to turn back* or *away.* Psal. lxxviii. 38. lxxxix. 44. Prov. xv. 1. Isa. lviii. 13. Jer. ii. 24, & al.

1 K. ii. 16, אל תשבי את פני turn *not* away (or cause *not* me to turn away) *my face*, i. e. *repulse* or *reject* me not; for a repulse makes a suiter *turn away* his face, and depart sadly and heavily. Comp. ver. 20. 2 Chron. vi. 42. As Ns. fem. משואה *a turning away, backsliding.* Prov. i. 32. Jer. ii. 19. iii. 22, & al.

II. And most generally spoken of a thing with respect to its original or former place or state. In Kal, intransitively, *to return, revert.* Gen. iii. 19. viii. 3, 7, 9, & al. freq. Transitively, Ps. lxxxv. 5. Isa. lii. 8. In Hiph. *to cause to return, bring back.* Gen. xiv. 16. Exod. iv. 7. *to return, restore.* Gen. xx. 7, 14. xl. 13, & al. As a N. fem. שובה *a returning.* occ. Isa. xxx. 15. As a N. fem. in reg. תשובה *return.* 1 Sam. vii. 17. תשובת השנה *the return of the year*, the time when the year being ended *returns* upon itself; the *beginning* of the year, which according to Exod. xii. 2. xiii. 4, was in the month xxbib. occ. 2 Sam. xi. 1. 1 K. xx. 22, 26. 2 Chron. xxxvi. 10.

III. *To render, repay*, reponere. See Ps. liv. 7. Isa. lxvi. 15. Hos. xii. 14 or 15. Comp. Nah. ii. 2, and see Lowth's note there.

IV. In Kal, followed by another verb, it denotes *to do again* what is expressed by the latter verb, as Josh. v. 2. Ps. lxxxv. 7. Jer. xxxvi. 28. Ezek. viii. 6, 13. Zech. viii. 15; and to such latter V. ל is sometimes, as in Deut. xxx. 9, and ו more frequently, prefixed, as Gen. xxvi. 18. Deut. xxx. 3. Jud. ii. 19. 2 K. i. 11, 13. Eccles. iv. 1. 7. Zech. v. 1.

V. In Hiph. *to return, bring* or *carry back*, as a word or answer. Num. xxii. 8. Deut. i. 22, 25. 2 Sam. xxiv. 13, & al. As a N. fem. plur. תשובת *replies, answers.* occ. Job xxi. 34. xxxiv. 36.

VI. In Kal, intransitively, *to turn, be turned*, or *changed.* So Vulg. convertetur. Isa. xxix. 17.

VII. *To reverse, repeal.* Esth. viii. 5, 8.

VIII. The word is used to denote *old age*, when man, according to the original sentence after the fall, is *returning*, and indeed *turning* or *changing*, into the dust whence he was taken; when, to use the words of a learned physician,* "the bones petrify, the cartilages and tendons turn into bones, and the muscles and nerves into cartilages and tendons; and all the solids lose their elasticity, and *turn*, in a great measure, into that earth they are going to be dissolved into." See Gen. iii. 19. Job i. 21. xxxiv. 15. Ps. civ. 29. cxlvi. 4. Eccles. xii. 7; in all which texts the word שב or שוב, is used.

In Kal, *to be old*, i. e. *returning* to the dust, or, as it is elsewhere expressed, *going the way of all the earth.* occ. 1 Sam. xii. 2. Comp. Josh. xxiii. 14. 1 K. ii. 2. As a participle or participial N. שב *old.* occ. Job xv. 10. So Chald. plur. in reg. שבי *elders.* Ezra v. 5, & al. As a N. שיב *old age, time of turning* or *returning* to the earth. occ. 1 Kings xiv. 4. Fem. שיבה the same. Gen. xv. 15. xxv. 8. Also in reg. שיבת seems used for *an old decaying body.* Gen. xliv. 31. So שבת Gen. xlii. 38. xliv. 29. Ruth iv. 15.

When this word שב is used for *old age*, it is plain from 1 Sam. xii. 2. Ps. lxxi. 18. Isa. xlvi. 4, that it is more than זקן, and from Job xv. 10, that it is less than ישיש.

IX. As a N. fem. שיבה *hoariness, gray hairs*, canities, so called either as being† a most eminent *sign* or *symptom* of man's *returning* to his earth, or from the remarkable *turning* or *change* itself of the colour of his hair, when old age approaches. Comp. sense VI. See Lev. xix. 32. Job xli. 23 or 32. (so Moschus,

* Dr Cheyne, Essay on Health and Long Life, p. 205, 206, 3d edit. Comp. Haller's Physiology, Lect. viii. § 256, &c. edit. Mihles.

† See K. Solomon's Portraiture of Old Age, by Dr Smith, p. 146, 3d edit.

Digitized by Google

Idyll. v. lin. 4, πολιος βυθος *the* hoary *deep*) Hos. vii. 9: in which last text the LXX render it πολιαι and Vulg. cani, *gray* hairs.

X. As a N. שבו Some kind of precious stone, *the achates* or *agat*. So the LXX αχατης, and Vulg. achates. occ. Exod. xxviii. 19. xxxix. 12. It is well known that *agats vary* or *change* their appearance without end. Might not שבו therefore be a name of the species from this circumstance, q. d. *the varier?* And might not Thomson's description of the *opal* correspond with the Hebrew name?

> ——But all combined
> Thick through the whitening *Opal* play thy * beams;
> Or flying several from its surface, form
> *A trembling variance of revolving hues*,
> As the site varies in the gazer's hand.
> SUMMER, lin. 154, &c.

שבב I. *To turn* or *be turned backward*. Isa. xlvii. 10. Jer. viii. 5. Ezek. xxxix. 2. Comp. Ps. lxxxv. 4.

II. *To bring back, cause to return*. Isa. xlix. 5. Jer. l. 19.

III. *To restore, return*. Isa. lviii. 12. Comp. Ps. xxiii. 3.

IV. As a N. שביב, and Chald. emphat. שביבא, plur. שביבין seems properly to denote the *stream* or *blast of hot* or *ignited air, returned* from the fire. "Vivida vis ignis ardentis," says Schultens on Job. occ. Job xviii. 5. Dan. iii. 22. vii. 9. The LXX in the first and last texts render it by φλοξ *flame*, as another Greek version likewise does in Dan. iii. 22. So Vulg. in all by flamma.

And in this sense we may perhaps best understand שבבים Hos. viii. 6, literally, *For the calf of Samaria shall be* flames. And it is highly probable from Isa. xxxvi. 19, 20, compared with Isa. xxxvii. 19, that this calf after it was sent to Assyria (see Hos. x. 6.) *was burnt with fire*. As to the phraseology in Hos. viii. 6, comp. Josh. v. 9, 12.

שבה

With a radical, but mutable or omissible, ה.

To lead, or *carry away captive*, captivum agere. Jer. xli. 14, *Whom Ishmael* שבה had carried away captive. Here שבה being the third pers. *mas.* preter in Kal, the final ה must be radical. freq. occ. In Niph. *to be carried away captive*. Gen. xiv. 14, *that his brother* נשבה was carried away captive. Here likewise the ה must be radical. So Exod. xxii. 10, where it is applied to a beast *driven away*. Comp. Jer. xiii. 17. As a N. שבי *a captive*. Exod. xii. 29. *Captivity, state of captivity*, Deut. xxi. 13. Isa. xlvi. 2. Jer. xv. 2. Also, *a captive multitude*. Num. xxxi. 12, 19. Isa. xx. 4. As Ns. fem. שביה *a captive multitude*. Deut. xxi. 11. 2 Chron. xxviii. 5, & al. שבות *captivity*. Ps. xiv. 7, & al. freq. So in reg. שיבת Ps. cxxvi. 1. And שבית Num. xxi. 29. See Ezek. xvi. 53.

Hence we have the phrase שבה שבי which signifies *to carry away captive*. See Num. xxi. 1. Deut. xxi. 10. Jud. v. 12. Ps. lxviii. 19. But שוב or שב joined with שבות, שבית or שובת means *to turn* or *bring back the captivity*, or *those who had been carried away captive*. See Deut. xxx. 3. Ps. xiv. 7. liii. 7. Ezek. xvi. 53. Ps. cxxvi. 1, 4; in which last cited verse observe, that the ה in שובה is not radical but paragogic.

שב שבות is applied figuratively to *restoration* from great affliction and misery to a happy state. Job xlii. 10. Comp. Jer. xxx. 18.

שבח

To soothe. So in Arabic the cognate סכח signifies *to stroke gently, soothe*, mulcere, permulcere. See Schultens De Defect. Hod. Ling. Heb. § civ. &c.

I. In Kal and Hiph. *to soothe, assuage, calm*, as the raging of the sea. occ. Ps. lxv. 8. lxxxix. 9 or 10; in which latter text the LXX καταπραΰνεις *thou assuagest*. Thus Virgil, Æn. i. lin. 70,

> *Et* mulcere *dedit* fluctus *et tollere vento.*

II. *To soothe, calm*, as an angry spirit. occ. Prov. xxix. 11; where Symmachus καταπραΰνει *will assuage*. "*Pectora* mulcet." Æn. i. lin. 157. Comp. Prov. xii. 16. xxv. 28.

III. In Kal, *to soothe* or *gratify with praises, to praise, laud*, μολπῃ ἱλασκεσθαι (Il. i. lin. 472.) Psal. lxiii. 4. cxvii. 1, & al. Comp. Eccles. iv. 2. viii. 15. So in Chaldee. Dan. ii. 23. v. 4, & al. In Hith. השתבח *to soothe, gratify*, or *please oneself*. occ. 1 Chron. xvi. 35. Ps. cvi. 47.

Hence perhaps Greek σιβω, σιβομαι *to worship, adore*.

שבט

Occurs not as a V. in Heb. but in Syriac signifies, *to extend, draw out in length*. Comp. צבט.

I. As a N. שבט *a rod, a longish rod* or *staff*. Exod. xxi. 20. Isa. x. 15. xxviii. 27. Mic. iv. 14. Lev. xxvii. 32, *Every thing that passeth under* the rod or staff "which the herdsman or shepherd carried in his hand, and kept his cattle in order with, Jer. xxxiii. 13."* Comp. Ps. xxiii. 4. Ezek. xx. 37. Mic. vii. 14.

II. *A sceptre, the ensign of authority*. Psal. xlv. 7. Isa. xiv. 5. Ezek. xix. 11, 14. Comp. Ps. ii. 9, and see נטה XV. 6, and חקק IV. under חק.

III. *A tribe, a branch of a family* or *nation, shooting* from one common stock. Gen. xlix. 28. Num. xviii. 2, & al. freq. Comp. Num. xvii. 2, 3, or 17, 18, *&c.* and under נטה XVI.

IV. *A staff, the ensign*, not of regal authority, but of *tribual* jurisdiction, or of that exercised by the *head of a tribe*. Gen. xlix. 10. Hence used for the *ruler* or *judge of the tribe* himself, Gen. xlix. 16; from which passage it appears that *each tribe* of Israel had this *ensign of authority* belonging to them.† Comp. ver. 28, and 2 Sam. vii. 7, with 1 Chron. xvii. 6.

V. *A pen* or *style*, used to write with, and resembling a small *rod*. occ. Jud. v. 14; where the LXX Symmachus and Theodotion render it by ῥαβδος *a rod*. But it probably is used as a name for the calamus scriptorius or *reed* with which the orientals still *write*. See Harmer's Observations, vol. ii. p. 175; Hanway's Tra-

* The sun's.

* Bate's note in his New and Literal Translation, &c.

† See Bp Sherlock's 3d Dissertat. at the end of his Discourses on Prophecy, and Bp Newton's Dissertations on the Prophecies, vol. i. p. 94, 96, 1st edit. 8vo.

vels, vol. i. p. 317; and Niebuhr's Voyage en Arabie, tom. i. p. 118.

VI. As a N. mas. plur. שבטים *spears*, or *javelins*, i. e. *staves* headed with iron. 2 Sam. xviii. 14.

VII. As a N. שבט *Shebat*, the name of the eleventh month, nearly answering to our *January* O. S. I take it to be a foreign and probably a Persic name; but I know not its ideal meaning. occ. Zech. i. 7. This month is mentioned also, 1 Mac. xvi. 14.

DER. Greek σκηπτω to lean, whence the N. σκηπτρον, Lat. *sceptrum*, and Eng. *sceptre*. Also Eng. *shaft*, and ב and ט being transposed, perhaps *staff*.

שבך

Occurs not as a V. in Heb. but seems related to סבך (which see), and signifies, *to implicate, complicate, entangle*, or the like.

I. As a N. שובך *the complication* or *entanglement* of boughs crossing each other. occ. 2 Sam. xviii. 9. To this purpose the LXX δασος, and Vulg. condensam.

II. As a N. fem. שבכה Job xviii. 8, may mean either *the sticks laid across each other* over a pitfall to catch wild beasts, or rather, that it may correspond with רשת in the preceding hemistich, *the reticulated work* or *meshes* of the same.

III. As a N. fem. שבכה, plur. שבכים *complicated work, net-* or *checker-work*, 1 K. vii. 17, 18, & al. "This (*net-work*) cover was an emblem of the *circumference* of the heaven, and so of the parts of this system that *stop the course* of the light and *condense* it into spirit." Thus Hutchinson in Columns, p. 48, 49. Comp. Bate in Crit. Heb.

IV. As a N. fem. שבכה *a reticulated window, a lattice*,* such as are still usual in the chambers of the eastern houses. So LXX διατοιχος, and Vulg. cancellos. occ. 2 K. i. 2.

V. Chald. As a N. שבכא *a sambuke*, a kind of *harp*, probably so called, by a dialectical deviation from the idea of the Hebrew, from its *many strings*. occ. Dan. iii. 7, 10, 15; in which verses it evidently answers to סבכא in ver. 5; comp. therefore under סבך II.

שבל

Occurs not as a V. in Heb. but the idea appears to be, *to impel, thrust forward*. The LXX seem to have given nearly the true meaning of the word in Psal. lxix. 3, 16, where they render it by καταιγις *a storm, tempest*, from καταισσω *to rush with force*.

I. As a N. mas. plur. שבלים *ears* of corn, *thrust* or *shot forth* from the stalk. Gen. xli. 5, 7, & al. freq. Gen. xli. 5, *And behold seven* שבלים ears, *coming up on one* קנה *stalk*. There is a species of *wheat* called Egyptian, which, having had some of it in my own garden, I have often seen and examined, and which bears *six* or *seven ears* shooting from the main ear in the middle. But had this been represented in Pharaoh's dream, the Heb. expression I think would have been *seven ears coming up* or *growing* (not on one *stalk* but) on one *ear*; and therefore I rather regard the object of Pharaoh's dream as an instance of one of those discordant images which never existed in nature. Comp. under חלם III. As a N. fem. in reg. שבלת *an ear* of corn. occ. Job xxiv. 24.

II. As a N. mas. plur. in reg. שבלי *shoots* or *branches* of an olive-tree. occ. Zech. iv. 12. So LXX κλαδοι *branches*.

III. As a N. fem. שבלת *a current* or *stream* of water. occ. Ps. lxix. 3, 16. Isa. xxvii. 12.

IV. As a N. שבל *the leg* and *foot* by which one is *impelled** in walking. occ. Isa. xlvii. 2.

V. As a N. mas. plur. in reg. שבילי *paths*, against which the foot *is impelled* in walking. occ. Ps. lxxvii. 20. Jer. xviii. 15.

שבלל occurs not as a V. but as a N. שבלול *a snail*. occ. Ps. lviii. 9. Bochart, vol. iii. p. 646, proposes two derivations of the word, one from שבול *a path*, because the snail *marks out his path* with his slime, and so is called שבלול, q. d. *the path-maker*, seminator; the other, from ישב *to dwell*, ב *in* and לול *a winding shell*, cochlea, which every one knows is the habitation this animal carries about with him. Perhaps a better account of the name may be deduced from the peculiar manner in which snails *thrust themselves forward* in moving, and from the force with which they adhere to, or indeed are *impelled* against, any substance they light on. I shall explain my meaning in the words of an eminent naturalist. "The wise Author of nature having denied feet and claws to enable *snails* to creep and climb, hath made them amends, in a way more commodious for their state of life, by the *broad skin* along each side of the belly, and the *undulating motion* observable there. *By this latter 'tis they creep*; by the former, assisted by the glutinous slime emitted from the snail's body, they *adhere firmly* and *securely* to all kinds of superficies, partly by the tenacity of their slime and partly by the *pressure of the atmosphere*." Derham's Physico-Theology, book ix. ch. i. not. 4.

DER. *Shovel*. Qu?

שבס

Occurs not as a V. in Heb. and the ideal meaning is uncertain (comp. however שבץ and שבש); but as a N. mas. plur. שביסים are mentioned among the female ornaments, and probably mean certain *cauls* or *kerchiefs* which the women bind upon their heads; so LXX κεκρυμβους, and Montanus, reticula *cauls of net-work*. Perhaps the שביסים were not unlike the *rich embroidered handkerchiefs* with which Lady M. W. Montague informs us (Letter xxix. vol. ii. p. 14.) the Turkish ladies bind on their *talpocks* or caps. Once, Isa. iii. 18; where see Bp Lowth.

שבע

Denotes *sufficiency, satisfaction, saturity*.

I. In Kal, *to have enough, to be satisfied, saturated, cloyed*. Deut. vi. 11. xxxi. 20. Ps. lxxxviii. 4. Isa. i. 11. Jer. xlvi. 10. Lam. iii. 15, 30, & al. freq. Also in Kal and Hiph.

* See Shaw's Travels, p. 207.

* See Borelli De Motu Animalium, P. I. c. 19.

Digitized by Google

to satisfy, saturate. Ps. xc. 14. Ezek. vii. 9. Job xxxviii. 27. Ps. cvii. 9. cxxxii. 15, & al. As a participle or participial N. שבע *satisfied, satiated, full, having enough.* See 1 Sam. ii. 5. Deut. xxxiii. 23. Job x. 15. xiv. 1. Prov. xix. 23. שבע ימים *satisfied with days* or *living*, conviva satur, as Horace expresses it, and before him Lucretius, lib. iii. lin. 951, plenus vitæ conviva.* Gen. xxxv. 29. Job xlii. 17. 1 Chron. xxiii. 1. 1 Sam. ii. 5. Comp. Gen. xxv. 8. As a N. שבע *sufficiency, plenty, saturity.* Gen. xli. 29, 30, & al. Fem. שבעה, and in reg. שבעת *saturity, fulness.* Isa. xxiii. 18. Ezek. xvi. 49, & al.

II. As Ns. of number שבע, שבעה, and in reg. שבעת, *seven.* Gen. v. 7. Exod. xxv. 37. Isa. xxx. 26, & al. freq. Plur. mas. שבעים *seventy.* freq. occ.

By 2 K. x. 1, *Ahab had* seventy *sons in Samaria.* This sounds a very extraordinary number to a western reader, unaccustomed to the effects of *polygamy* and *concubinage* (comp. Jud. viii. 30, and under פלגש), and yet in Homer, Il. vi. lin. 244, &c. (comp. Il. xxiv. lin. 495—497.) old king Priam is represented as having *fifty sons* and *twelve daughters.* Artaxerxes Mnemon, king of Persia, had by his *concubines*, who, according to Plutarch,† amounted to three hundred and sixty, no fewer than *one hundred and fifteen* sons, besides three by his queen.‡ And in our days Muley Abdallah, who was emperor of Morocco, when Mr Stewart was there in 1720, "is said by his four wives, and the many *thousand women* § he had in his seraglio during his long reign, to have had *seven hundred sons* able to mount a horse; but the number of his daughters is not known."‖ As a N. plur. שבעתים *seven times, seven fold.* Gen. iv. 15, 24. Ps. xii. 7. Isa. xxx. 26, & al. As a N. שביעי *seventh.* Gen. ii. 2, 3, & al. freq. Fem. שביעית and שביעת Jos. vi. 16. Lev. xxiii. 16, & al.

The number *seven* was denominated from this root, because on that day Jehovah יכל Gen. ii. 2, *completed* or *finished* all his work, or *made* it *sufficient* for the purposes intended by it. The *seventh* day was also sanctified or set apart, from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שבע (Ps. xvi. 11.) *completion* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of time into *weeks*, or periods of *seven* days.¶ Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen,* for which they give the very same reason as Moses doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed.* Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—30. Ps. xvi. 11. Heb. iv. 1—11. Hence also *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*,† whence in Heb. שבע is used indefinitely for *many, a good many, a sufficient number.* See Lev. xxvi. 18. Deut. xxviii. 7, 25. Ruth iv. 15. 1 Sam. ii. 5. Jer. xv. 9. Isa. xxx. 29. Prov. xxiv. 16. xxvi. 16, 25. So שבעתים *seven-fold*, indefinitely for *many-fold*, multoties. Prov. vi. 31; where see Schultens, and comp. Exod. xxii. 1, 4.

III. As Ns. שבע, fem. שבעה, in reg. שבעת, *a week*, a period of *seven* days, ἑβδομας, septimana. Gen. xxix. 27, 28. vii. 10. viii. 4, 10. Deut. xvi. 9, 10. plur. mas. שבעים *weeks.* Dan. x. 2. As a N. שבוע, plur. שבעים *a week* of years, *a period of seven* years. Dan. ix. 24—27. Comp. Lev. xxv. 8.

IV. It denotes the *sufficiency*, or *sufficient security of an oath.*

In Niph. *to be made sufficient security by an oath, to be made sufficiently credible* or *sufficient to be believed* by this mean, *to swear.* Gen. xxi. 31. xxii. 16, & al. freq. In Hiph. *to cause to give such security, to cause to swear, adjure.* Gen. l. 5, 6. Exod. xiii. 19. and al. Joined with the N. שבעה Num. xxx. 3. *to give the security of an oath.*

Thus the verb, whether in Niph. or Hiph. generally refers to an *oath*, but in Isa. liv. 9, God says נשבעתי I have been made sufficient security *that the waters of Noah should no more go over the earth*, though by the history, Gen. ix. 8, &c. there was no *oath* of God in this case, but only *a promise confirmed by a sign.* As a N. fem. שבועה and שבעת *sufficient security given by an oath, an oath.* Gen. xxvi. 3. 1 Sam. xiv. 26. Num. v. 21. Neh. x. 29 or 30, & al. freq. As a participle or participial N. mas. plur. in reg. שבעי *swearers* or *persons giving the security of an oath* to others. occ. Ezek. xxi. 23.

Though the Rabbins by their pointing have

---

* So Seneca, Epist. lxi. Vixi, *Lucili charissime*, quantum satis est, *mortem* plenus *expecto.*

† In Artaxerx. tom. i. p. 125, B. edit. Xylandr.

‡ Justin, lib. x. cap. 1, and Prideaux, Connex. part i. book vii. An. 360.

§ Comp. under פלגש.

‖ Stewart's Journey to Mequinez, in Newbery's Collection, vol. xvii. p. 147.

¶ "We find, from time immemorial, says the learned President Gouget, the use of this period among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week consisting of *seven* days. (See Scaliger De Emendat. Temporum, Selden De Jure Nat. & Gent. lib. iii. cap. 17; Memoires de l'Academie des Inscript. tom. iv. p. 65.) We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. (See Le Spectacle de la Nature, tom. viii. p. 53.) Many vain conjectures have been formed concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but tradition concerning the space of time employed in the creation [formation] of the world could give rise to this universal immemorial practice." Origin of Laws, &c. vol. i. book iii. ch. ii. art. ii. p. 230, edit. Edinburgh. "The months (of the ancient Scandinavians) were divided into *weeks of seven days*, a division which hath prevailed among almost all the nations we have any knowledge of from the extremity of Asia to that of Europe." Mallet's Northern Antiquities, vol. i. p. 357.

* See Grotius, De Verit. Relig. Christ. lib. i. cap. 16, note 23, and following; and Mr Cook's Enquiry into the Patriarchal and Druidical Religion, p. 4, 5, 2d edit. and the authors there quoted; Boyse's Pantheon, p. 168, 2d edit.; Leland's Advantage and Necessity of Christian Revelation, part i. ch. ii. p. 74, 8vo edit.; and Dr Waterland's Charge, &c. May 19, 1731, p. 41, 58.

† See inter al. Josh. vi. 3 or 4, &c.—to 15 or 16, and Mr Holloway's Originals, vol. ii. p. 58; Beausobre's Introduction to the New Testament, in Bishop Watson's Theological Tracts, vol. iii. p. 236.

presumed to split this root into two, yet the sameness of the root שבע as signifying *seven*, and as denoting the *sufficient security of an oath*, is evident by the instance of Abraham's שבע *seven* lambs, when he and Abimelech נשבעו *swore* to each other, Gen. xxi. 28—31.*

DER. Goth. *sibun*, Saxon *seofon*, and English *seven*.

שבץ

To close, inclose, straiten. Comp. שבס and שבש. The LXX render it, inter al. by περιπαλυπτω *to cover round*, συνδεω *to bind together*, and the Vulg. several times by includere *to inclose*.

I. *To inclose* or *set*, as precious stones in metal. It occurs not as a verb in Kal in this sense, but as a participle mas. plur. in Huph. משבצים *inclosed, set.* occ. Exod. xxviii. 20. As a N. fem. plur. משבצות or משבצת *ouches* or *sockets* of metal, which *inclose* and hold fast a seal or the like, palæ. occ. Exod. xxviii. 11, 13, 14, 25. xxxix. 13, 16. Psal. xlv. 14; in which latter text it is rendered by the LXX κρεσσωτωσις, and by the Vulg. fimbriis, *fringes*, but rather seems to signify *embroidery* or *brocaded* work, resembling *ouches* of gold.

II. *To close, draw close*, or *strait*, as a garment. occ. Exod. xxviii. 39. So the Vulg. stringes *thou shalt make strait* or *close*, and Aquila, Symmachus, and Theodot. preserve the idea, though they change the form of the word, in rendering it αι συσφιγξις *the strictures*; thus likewise LXX κοσυμβοι or κοσυμβωτοι. As a N. תשבץ *an inclosing.* occ. Exod. xxviii. 4, כתנת תשבץ *a coat of inclosing*, i. e. *a close, strait coat* or *garment.* So Aquila and Symmachus συσφιγκτον, Vulg. strictam *strait*, and to the same purpose the LXX κοσυμβωτον. Comp. under כתן.

In the two last-cited passages many of the lexicon-writers and translators render the words, *embroider* and *embroidery*, or the like; but this does not seem so easy and natural a sense of the word as that just proposed; nor do the ancient versions, as already cited, favour this interpretation, but concur with that above given.

II. As a noun שבץ *a strait* or *straits* in a mental sense, *distress.* So Vulg. angustiæ, and Eng. translation *anguish*, which perhaps had anciently the same sense, for so the very learned F. Junius explains it in his Etymol. Anglican. by the Latin angustia. occ. 2 Sam. i. 9.

שבק Chald.

In Kal, *to leave, let alone.* occ. Ezra vi. 7. Dan. iv. 12, 20, 23. In Ith. דשתבק *to be left.* occ. Dan. ii. 44.

שבר

I. In Kal, *to separate* contiguous parts, *to break, break* or *tear in pieces*, as a door. Gen. xix. 9. —a tree, Exod. ix. 25.—a bone, Exod. xii. 46.—an animal, 1 K. xiii. 26, 28, &c. *to break up*, as God did the great abyss, *his decreed place*, for the reception of the waters of the deluge. Job xxxviii. 10. Comp. Prov. iii. 20, under בקע II. In Niph. *to be broken, torn, hurt.* Exod. xxii. 9 or 10. 1 Kings xxii. 49, & al. As Ns. שבר *a breaking* or *breach.* Lev. xxiv. 20, & al. שברון *a breaking, destruction.* occ. Jer. xvii. 18. Ezek. xxi. 6; where it denotes *acute pain* of the loins, as if they were *breaking.* Comp. Isa. xxi. 3. Nah. ii. 10 or 11, in חלחל under חל.

Hence Eng. *to shiver, sever.* Also, *a sabre.* Qu?

II. *To break*, i. e. *slack, assuage*, or *quench*, as thirst. Ps. civ. 11.

III. *To break* the heart or spirits, *make contrite* or *sorrowful.* See Ps. xxxiv. 19. li. 19. lxix. 21. cxlvii. 3. Prov. xv. 4. Isa. lxi. 1. lxv. 14. Jer. viii. 21. On Job xli. 17 or 25, see under חטא IV.

IV. As a noun mas. plur. משברים *billows, large waves, breakers.** Jon. ii. 4. Psal. xciii. 4. Comp. 2 Sam. xxii. 5. Ps. xlii. 8.

V. In Hiph. *to break, cause to break* or *burst*, as the involucra in parturition. occ. Isa. lxvi. 9. As a noun משבר *the act* or *place of* children's *breaking forth.* 2 K. xix. 3. Isa. xxxvii. 3. Hos. xiii. 13.

VI. As a noun שבר *the enucleation, solution*, or *interpretation* of a dream, Eng. marg. *the breaking.* occ. Jud. vii. 15.

VII. *To break* or *separate into small portions.* So in Kal, *to retail, to sell* or *buy by retail.* See Gen. xli. 56, 57. xlii. 2, 3, 5. Deut. ii. 28. Isa. lv. 1. In Hiph. *to retail, sell by retail.* See Gen. xlii. 6. Prov. xi. 26. Amos viii. 5, 6. In all which, and several other texts, it is applied to *retailing of corn* or *food* ("de magno tollere acervo"), which is indeed eminently *sold* and *bought* in this manner, a little for one, and a little for another. Hence as a N. שבר *corn, victual* thus *retailed.* See Gen. xlii. 1, 2, 26. xliii. 2. xlvii. 14.

VIII. With the particle ב prefixed to the object, *to break out upon*, as the sight, or a person in seeing, *to view, look at.* occ. Neh. ii. 13, 15. Comp. Ps. cxlv. 15.

IX. With אל or ל prefixed to the object, *to break out towards, look unto, look at*, as the eyes. occ. Ps. cxlv. 15. Hence, *to look unto* or *for*, with expectation or hope. So LXX render it by προσδοκαω and προσδιχεσθαι. occ. Ruth i. 13. Esth. ix. 1. Psal. civ. 27. cxix. 166. Isa. xxxviii. 18. As a N. שבר *a looking for, expectation.* occ. Psal. cxix. 116. cxlvi. 5. So the LXX in the former text προσδοκια.

Hence perhaps Latin *spero* to hope, whence *despero*; and Eng. *despair, desperate, desperation.*

שבש Chald.

To implicate, entangle, twist or *wreath together.* The Targum use it in a natural sense, Job xl. 12 or 17. Lam. i. 14; but in the Bible it is applied only to the mind. *To perplex, confound.* Once, Dan. v. 9. Comp. שבס and שבץ.

שבת

In Kal, *to cease, leave off*, or *rest from work.*

* So the ancient Arabians, according to Herodotus, lib. iii. cap. 8, in making their solemn covenants, used *seven* stones smeared with human blood.

* Comp. Virgil, Æn. i. lin. 164, 165; Horat. lib. ii. ode xiv. lin. 14.

Digitized by Google

It is opposed not to weariness, but to work or action. Gen. ii. 2, 3. viii. 22. Ex. xxxiv. 21.

From Gen. ii. 2, 3 (*In the seventh day the Aleim* rested, ceased, *from* all *his work which he created* לעשות *to act*), it is most evident, that, though God can do whatsoever pleaseth him in the armies of heaven above, and in the earth beneath; and though he undoubtedly often hath miraculously interposed, and still doth sometimes so interpose, to overrule the *mechanism* of nature, for the protection of his servants, and the destruction of his enemies; yet that he is *not constantly* and *immediately* acting in and upon matter as a kind of *anima mundi, the cause of attraction,* or the like, as some vainly talk.*

In Niph. *to cease, be abolished.* Isa. xvii. 3. Ez. xxx. 18, & al. In Hiph. *to cause to cease, take off* or *away.* See Exod. v. 5. xii. 15. 2 K. xxiii. 5, 11. In 2 Sam. xxiii. 7, שבת may be considered either as a noun *an abolishing, an entire stop,* or as a verb infin. in Kal, בשבת *in* or *for putting a stop,* to the wicked, namely, here compared to thorns. Burning thorns with fire *destroys* them; which cutting them up does not. The Vulg. *comburentur* usque ad nihilum, they shall be burned *even to nothing,* gives the general sense, but not the precise idea of שבת. For this interpretation I am indebted to Bate's Crit. Heb. and New and Literal Translation. As Ns. שבת *a cessation* or *ceasing from work.* Exod. xxi. 19. שבת plur. שבתות *rest from work, Sabbath,* whether that of the seventh *day,* Exod. xvi. 25, 26, 29. xx. 8. Lev. xix. 3, & al. freq. or of the feast of unleavened bread, Lev. xxiii. 15. (comp. ver. 7, 11); or of the tenth day of the seventh month, Lev. xxiii. 32. (comp. Lev. xxiii. 39); or that of the seventh *year.* See Lev. xxv. 2, 4—6, 8; and in Lev. xix. 30. xxvi. 2. שבתתי *my sabbaths* include *all the sabbaths* or *times of sacred rest* ordained by God under the Mosaic dispensation. שבתון *rest, cessation.* Exod. xvi. 23, & al. משבתה, Lam. i. 7, is rendered *her sabbaths,* but seems rather to mean *her being carried into captivity,* from root שבה, so the LXX, according to the Alexandrian copy, μετοικισιας, and according to the Complutensian edition μετοικεσια; or perhaps *her being put down, caused to cease.* See Targ.

שגא

This root is nearly related to שגה *to expatiate, luxuriate,* &c. below, as בטא to בטה, חבא to חבה, חפא to חפה, &c.

I. *To expatiate, luxuriate, grow, increase.* occ. (Chald.) Ezra iv. 22. Dan. iii. 31, or iv. 1. vi. 25 or 26. In Hiph. *to increase, cause to increase* or *multiply.* occ. Job xii. 23. Also, *to magnify, exalt with praises, celebrate.* occ. Job xxxvi. 24. As a N. שגיא *great, magnificent.* Job xxxvi. 26. xxxvii. 23. So in Chald. Dan. ii. 6, 31, & al. Also plur. *many.* occ. Ezra v. 11. Dan. ii. 48. Also, adverbially, *much, very much, exceedingly.* Dan. ii. 12. v. 9, & al.

II. As a noun fem. plur. שגיאות *deviations, errors,* q. d. *expiations;* so LXX παραπτωματα. Jerome errores, Vulg. delicta. occ. Ps. xix. 3. But Bate observes, that there is nothing in the Heb. for "*his,*" before "errors," and that שגיאות may as well be referred to the *judgments of God* before mentioned—*who can understand* שגיאות the great things, of them namely, i. e. without God's teaching or help? So Ps. cxix. 18. *Open thou mine eyes that I may see* נפלאות the wondrous things *out of thy law.*"

שגב

In Kal, *to lift* or *be lifted up, to elevate* or *be elevated, to exalt, be exalted,* or *above reach.* Deut. ii. 36. Job v. 11. Ps. cvii. 41. Isa. ix. 11, & al. freq. In Niph. *to be exalted, high, above reach.* Ps. cxxxix. 6. Prov. xviii. 10. Isa. ii. 11, 17, & al. In Hiph. *to exalt* or *be exalted.* occ. Job xxxvi. 22. As a N. משגב *an elevation, height, high* or *secure place.* Psal. ix. 10. Isa. xxv. 12. xxxiii. 16.

שגה

With a radical, but mutable or omissible, ה.

To expatiate, luxuriate, run wild.

I. *To luxuriate, grow, thrive,* as a plant or tree. occ. Ps. xcii. 13. Job viii. 11; where LXX ὑψωθησεται *shall grow tall,* Vulg. crescere *grow.* Comp. Job viii. 7.

II. *To expatiate, run wild,* or *out of the way, to wander,* as sheep. Ezek. xxxiv. 6. In Hiph. *to cause to go out of the way, make to wander,* as a blind man. occ. Deut. xxvii. 18. Comp. Prov. xxviii. 10. As a noun שיג rendered *pursuing,* from root נשג, but may perhaps from this root be better translated *wandering.* occ. 1 K. xviii. 27.

III. As a noun שגיון *a wandering song, a song of wanderings;* probably composed by David in his *wanderings,* when *persecuted* by Saul and his servants; in which the Psalmist was an eminent type of Christ and his church *persecuted* by Satan and his adherents.* occ. Ps. vii. 1. As a N. fem. plur. שגיונות *wanderings.* occ. Hab. iii. 1. This word of the prophet seems to relate both to the *deviations* of the Jewish people from God's law, and also their *wanderings,* or being removed from their land on that account. See chap. i. v. & seq. Aquila, Symmachus, and Theodotion, render the word by αγνοημασιν *ignorances,* so the Vulg. ignorantiis.

IV. In a spiritual sense, in Kal, *to wander, err, deviate, transgress through ignorance* or *mistake.* Num. xv. 22. Job vi. 24. Prov. v. 23. Isa. xxviii. 7. In Hiph. *to cause* or *suffer to err.* Job xii. 16. Ps. cxix. 10. As a N. משגה and משוגה *an error, a mistake.* Gen. xliii. 12. Job xix. 4.

V. *To expatiate, give a loose, indulge* or *lose oneself,* as it were in love, "Inerrare tanquam sui oblitum, *et* amore quasi vagari." occ. Prov. v. 19. Comp. ver. 20. Prov. xx. 1.

* Comp. under כמש, and see the Rev. William Jones' excellent Essay on the First Principles of Natural Philosophy, book ii. ch. iii.; and his Physiological Disquisitions, Disc. ii.; and comp. Dr Clarke's note 6, on Rohault, Physic. pars i. cap. xi. § 15. p. 52, edit. 4; and Rowning's preface to his Compendious System, p. 7, 8, 41.

* See Fenwick's Thoughts on the Heb. Titles of the Psalms, p. 24.

שגג *to err, transgress through mere mistake, ignorance,* or *inadvertency.* Lev. v. 18. Job xii. 16, & al. As a noun fem. שגגה *mere error, mistake,* or *inadvertency.* Lev. iv. 2, 22, & al. freq.

שגשׁ *to make to grow continually, to use repeated and continual endeavours to cause growth.* occ. Isa. xvii. 11. Comp. above שגה I.

שגה

In Hiph. *to view attentively,* or *accurately to pry.* So the LXX by ἐμβλέπω *to look upon,* and by παρακύπτω *to stoop down in order to view attentively.* Thus it seems a word of *gesture.* occ. Psal. xxxiii. 14. Cant. ii. 9. Isa. xiv. 16.

Hence Lat. *sagio* * to perceive quickly, *saga* a witch, *sagax* quick-scented, also *sagacitas,* præsagio, &c. whence Eng. *sage, sagacious, sagacity, presage.* Also Gothic *sokgan,* Sax. *secan,* and Eng. *seek.*

שגל

In Kal, *to lie carnally with* a woman. occ. Deut. xxviii. 30. In Kal or Niph. *to be lain* or *lien with* as a woman, *to be violated, ravished.* occ. Isa. xiii. 16. Jer. iii. 2. Zech. xiv. 2. As a N. שׁכל *a wife, spouse.* occ. Neh. ii. 6. Ps. xlv. 10. So Aquila, in the latter passage, συγκοιτος. So Chald. As a N. fem. plur. in reg. שׁכלת *wives.* occ. Dan. v. 2, 3, 23.

Der. By transposition, Greek σαλαγω, to violate, debauch, ασιλγης and ασιλγια lascivious, lasciviousness, Lat. *salax,* whence Eng. *salacious, salacity.*

שגע

To be distracted, mad, beside oneself, or *out of one's senses* or *right mind,* ἐκστημαι. It seems to be related to שׁכה *to deviate, go out of the way,* as קצע to קצה, פדע to פדה. It occurs not as a V. in Kal, but in the form of a participle Hiph. or Huph. משׁגע *distracted, mad.* Deut. xxviii. 34. 1 Sam. xxi. 15 or 16. 2 K. ix. 11. In Hith. השׁתגע *to behave distractedly* or *madly.* occ. 1 Sam. xxi. 14, 15, or 15, 16. The LXX render the word in Sam. and Kings by παραπαιος *mad,* παραπαιειν *to play the madman.* As a N. שׁגעון *distraction, madness, fury.* occ. Deut. xxviii. 28. 2 K. ix. 20. Zech. xii. 4. The word is particularly applied to the *prophets,* whether true or false, doubtless from their *ecstatic raptures,* resembling madness. 2 K. ix. 11. Jer. xxix. 26. Hos. ix. 7. Comp. Greek and Eng. Lexicon under Μαντευομαι.

The above cited are all the texts wherein the root occurs.

Der. *Skew, askew.* Qu?

שגר

Occurs not as a V. in Heb. but in Chaldee signifies, *to emit, send forth, break forth.* As a N. שׁגר *issue, offspring.* occ. Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

Der. Islandic *skara,* and Old Eng. *skere* a multitude. Qu?

שד

I. *To shatter, demolish, destroy, waste.* occ. Ps. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *to be destroyed, wasted.* occ. Mic. ii. 4. In Huph. the same. occ. Isa. xxxiii. 1. Hos. x. 14. As Ns. שׁוד and שׁד *destruction, devastation.* Job v. 21, 22. Ps. xii. 6, & al. freq.

II. As a N. שׁיד *lime,* calx, "a soft *friable* (i. e. *crumbling* or *shattering*) substance, obtained by calcining or burning stones, shells, or the like."* occ. Deut. xxvii. 2, 4. Isa. xxxiii. 12. Amos ii. 1; where the Targum ורסדנון כגירא בביתא *and smeared them, as lime, on his house.* Hence as a V. שׁד *to lime, smear over with lime.* So LXX κονιασις—κονια. occ. Deut. xxvii. 2, 4.

שדד I. *To shatter to pieces, break all to pieces,* as we say. occ. Hos. x. 2.

II. *To break,* or *shatter to pieces the clods of ploughed ground.* occ. Job xxxix. 10. Isa. xxviii. 24. Hos. x. 11. So Symmachus excellently in Job βωλοκοπησει, and Vulg. in Job confringet glebas *will he break the clods,* in Hos. confringet sulcos *will break the furrows,* and in Isa. farriet *will harrow.* But in Job Schultens renders it by the term of art, offringet, observing in a note that the countrymen call the first ploughing of the ground proscindere, the second, offringere; † and indeed it does not appear that the ancient inhabitants of Palestine and the neighbouring countries used to *harrow* their land; and Russell expressly remarks concerning the modern manner of cultivation near Aleppo, that "no harrow is used, but the ground *is ploughed a second time* after it is sown, to cover the grain." Nat. Hist. p. 16. In Isa. xxviii. 24, יפתח seems to answer to the *first* ploughing (proscindet); ישׁדד to the *second* (offringet.) It is evident that the *second* ploughing must be easier work than the *first,* but even this the question in Job implies that the ריס would not perform.

III. *To demolish, destroy, waste.* See Jud. v. 27. Prov. xix. 26. Jer. li. 55. Ezek. xxxii. 12. Joel i. 10. Nah. iii. 7. As a participle or participial N. שׁודד or שׁדד *a destroyer, waster.* Job xv. 21. Isa. xvi. 4. xxi. 2. Jer. xv. 8, & al. freq.

שדה

With a radical, but mutable or omissible, ה.

To pour out or *forth, to SHED.* It occurs not as a V. in Heb. but the idea evidently appears from the following derivative nouns.

I. As a N. *mas.* שׁדה (the ה being radical as in the next word) plur. fem. שׁדות *a cup-bearer,* who *pours out* wine at feasts. So the LXX, preserving the idea, οινοχοον και οινοχοας, from οινος wine, and χεω to *pour out.* occ. Eccles. ii. 8. It appears from Gen. xl. 9, 11, that the kings of Egypt, and from Neh. i. 11, that the kings of Persia had one chief *male cup-bearer,* and so likewise might Solomon, with a number of *females* under him. But Aquila in Eccles. renders the Heb. word κυλικιον και κυλικια *a cup and (smaller) cups.* Jerome scyphos et urceolos (Vulg. urceos) *goblets and pots.* See Jerome and Montfaucon's Hexapla on the text.

II. As a N. mas. שׁדה *a field* or *ground,* which

* See Cicero, De Divinat. lib. i. cap. 31.

* New and Complete Dictionary of Arts, &c. in Lime.

† See Varro De Re Rustica, i. 19, and Ainsworth's Dictionary in Proscindo and Offringo.

being opened or ploughed *pours forth* part of itself, water, &c. into the tubes of seeds, plants, and trees, and so *yields sustenance* to men and animals. See Gen. xxiii. 17, 20. Lev. xxvii. 21, 24. Ezek. xvii. 8. Joel i. 10; in all which texts שדה is construed as a *mas.* N. and consequently the final ה is *radical.* Comp. Gen. xiv. 7. xxiii. 17, 19. xxv. 9. 2 K. ix. 25. 1 Chron. i. 46; where the ה is retained in regimine, and must consequently be *radical.* In the plur. this, like many other Ns. forms both mas. שדים in reg. שדי, and fem. שדות. See Isa. xxxii. 12, (*For the lamented* שדים fields, *for the* חמד שדי fields *of desire.*) 2 Chron. xxxi. 19. Neh. xii. 44. 1 Sam. xxii. 7. Ps. cvii. 37. As a N. mas. שדי (the י being substituted for ה as in רעי for רעה Isa. xxxviii. 12.) *a field.* See Psal. xcvi. 12. viii. 8. l. 11. Deut. xxxii. 13. Isa. lvi. 9. To which I think may be added some other passages where שדי is commonly taken for a plural N. as Ruth i. 1, 2, 6, 22; Jer. iv. 17; on which last text Sir John Chardin remarks, that "as in the East pulse, roots, &c. grow in open and uninclosed *fields*, when they begin to be fit to gather, they place *guards*, if near a great road, more, if distant, fewer, who *place themselves in a round about these grounds*, as is practised in Arabia." * Also, as a N. in reg. שד *a field.* Lev. xix. 9, 19. Jer. xxxii. 7, 8, & al.

III. As a N. שדי one of the *divine names* or *titles*, q. d. *the pourer* or *shedder forth*, i. e. of blessings, both temporal and spiritual, "*all-bountiful.*" Bate. See Gen. xxviii. 3. xxxv. 11. xliii. 14. xlix. 25. Exod. vi. 3, *I appeared to Abraham, to Isaac, and to Jacob* באל שדי *as the Lord* all-bountiful, *but by my name* יהוה *Jehovah I was not known to them.* That the *name* יהוה itself was known to Abraham, Isaac, and Jacob, is certain from Gen. xii. 8. xiii. 4. xiv. 22. xv. 2, 6, 7. xxvi. 25. xxviii. 13, 16, and many other passages; but God was not *experimentally* known, or had not displayed himself to them under the *character* of JEHOVAH, the *all-perfect* and *all-powerful being*, as he was now about to do in a train of astonishing miracles for the deliverance of his people and the destruction of their enemies. Comp. ver. 6—8.

IV. As a N. שד, plur. שדים *a breast* or *teat* which *sheds* or *pours forth* milk. Gen. xlix. 25. Job xxiv. 9. Ps. xxii. 10. Lam. iv. 3. Comp. Isa. lx. 16. lxvi. 11. So the Vulg. uber, mamma, and mamilla, and the LXX very frequently render it by μαστος, as Aquila, Symmachus, and Theodotion likewise do in Isa. lxvi. 11.

V. As a N. mas. plur. שדים *the pourers forth*, mentioned as objects of idolatrous worship, Deut. xxxii. 17. Psal. cvi. 37; from this latter passage it appears that the Canaanites worshipped these שדים; and from them the valley of *the Siddim*, השדים, of which we read. Gen. xiv. 3, 8, 10, so early as the time of Abraham, was probably denominated. So it seems emphatically observed by the sacred historian, Gen. xiv. 3, that this place which had been thus idolatrously dedicated to the *genial powers of nature*, was changed into the *Salt Sea*, barren and waste. Comp. under מלח II. and note under קדש V. By the שדים it is highly probable the idolaters meant the *great agents of nature*, or *the heavens*, considered as giving *rain*, causing the earth to *send forth springs*, and *shed forth* her increase, vegetables to *yield* and *nourish* their fruit, and female animals to *abound* with *milk*, for the sustenance of their young. To these refer the *multimammiæ* or *many-breasted* idols, which were worshipped among the heathen. Thus, for instance, Macrobius informs us that * "The whole body of the Egyptian goddess Isis was clustered over with *breasts*, because all things are *sustained and nourished by the earth* or *nature.*" And if this *many-breasted* kind was the idol of the Ephesian Diana, mentioned Acts xix. 24, &c. Thus Octavius, in Minucius Felix, cap. 21, p. 107, edit. Davies, elegantly describes her, Diana—Ephesia multis mammis et uberibus exstructa; and in Montfaucon's Antiquité Expliquée, tom. i. p. 156, pl. 93—96, the reader may see several of these Ephesian Dianas represented with *many breasts*, and in plate 96, one of them has this inscription, ΦΥCIC ΠΑΝΑΙΟΛΟC ΠΑΝΤ. ΜΗΤ. and another, ΦΥCIC ΠΑΝΑΙΟΛΟC. On which Montfaucon judiciously remarks, "all the learned agree that all this (i. e. the *various symbols* which accompany this goddess) signify *nature*, or *the world with all its productions.* This is not conjecture. The inscriptions which we see on two of these statues prove it. One has Φυσις παναιολος, παντων μητηρ, *all-various nature, mother of all things;* the other Φυσις παναιολος *all-various nature.*"

But to return to the Scriptures, I must add, that the *sacrificing of their sons and their daughters to the* שדים *and the shedding of their blood to those idols*, Ps. cvi. 37, 38, appears manifestly different from *burning them in the fire to Baal* or *Moloch*, which also they most horridly practised. The former kind of sacrifices seems to have greatly resembled those of the Mexicans in America, among whom, before the arrival of the Spaniards, "at the first appearance of *green corn, children were offered up;* when the *corn* was a foot above the ground; and again when it was two feet high, holidays were kept, and more *children butchered.*† VI. As a N. אשד, plur. fem. אשדות *an effusion, spring, stream*, or *rill* of water. Num. xxi. 15. Deut. iv. 49. Josh. x. 40.

שדם

Occurs not as a V. in Heb. but the cognate root סדם in Arabic signifies, *to choak, suffocate*, particularly by *excessive heat*, "Præfocare, suffocare, *et quidem speciatim* æstu, *quod Græ-*

* See Harmer's Observations, vol. i. p. 155.

* "*Hinc est quod continuatis* uberibus *corpus deæ* (Isidis *scil.*) *densetur, quia* terræ vel rerum naturæ altu nutritur *universitas.*" Saturnal. lib. i. cap. 20. Comp. Scheuchzer on Exod. xxxii. 4. tab. ccxix. and Calmet's Dictionary, vol. i. p. 512, English edit. plate.

† Millar's History of the Propagation of Christianity, vol. ii. p. 214.

cis est σπιγεσθαι, *unde* σπιγες æstus suffocans. Schultens in Orig. Heb. MS. Hence perhaps Eng. *steam*.

I. As a N. fem. שדמה *a burning up and withering*. occ. Isa. xxxvii. 27, חציר גגות ושדמה *grass of the house tops, and* (literally) of withering by heat *before it be grown up*. So Targ. שדלוק *burnt up, blasted*, and Vulg. quæ exaruit *which is dried up*. The correspondent word in 2 K. xix. 26, is שדפה *a blasting*; and so three of Dr Kennicott's codices in Isa. now read ושדמה, as one more did originally.

II. As a N. fem. plur. שדמות *fields*, considered as *parched* or *burnt up with heat*, which every one knows is a very common circumstance in Judea and the neighbouring hot countries. See especially Deut. xxxii. 32. Isa. xvi. 8. Hab. iii. 17. It occurs also 2 K. xxiii. 4.

שדף

To blast or *blight*. It occurs not as a V. in Kal, but as a participle paoul fem. plur. Gen. xli. 6, 23, 27; from these passages in Gen. compared with Ezek. xvii. 10. xix. 12, it plainly appears that the natural cause of *blasts* or *blights* is a parching wind (in Egypt and Judea, as in England, an easterly one), drying up the moisture, and so *stopping* the vegetation, and destroying the texture of plants. Which point of scriptural philosophy is also confirmed by constant experience. *Et pueri sciunt*. As a N. fem. שדפה *a blasting, blighting*. occ. 2 K. xix. 26. As a N. שדפון *a blast, blight*. Deut. xxviii. 22, & al. freq.

Der. Greek στυφω to bind up, Lat. *stipo*, Eng. *to stuff*. Also, *to stifle, stop, stiff*.

שדר

Occurs not as a V. in Heb. but appears nearly related in sense as well as in sound to סדר *to order, dispose, arrange*.

I. As a N. fem. plur. שדרות and שדרת *ranges* or *rows of pillars*. occ. 1 K. vi. 9. 2 K. xi. 8, 15. 2 Chron. xxiii. 14. In the three latter passages the word denotes the * *ranges* of pillars which formed the *court of the priests*, as appears, I think, from a comparison of 2 Kings xi. 8, with 2 Chron. xxiii. 7; for שדרות in the former text is explained by בית *the house, of Jehovah*, namely, in the latter. So in 2 Chron. xxiii. 14, שדרות are equivalent to בית יהוה.

II. Chald. in Ith. *to exert oneself, to take pains* or *labour, to strive*. (So Theodotion ηγωνισατο, and Vulg. laborabat) or perhaps more agreeably to the sense of the Heb. *to make arrangements, take measures*. occ. Dan. vi. 14.

III. Chald. as a N. from the Ithpehal form of the verb, in a bad sense, אשתדור *sedition*, q. d. *a seditious plan* or *scheme*. Qu? occ. Ezra iv. 15, 19.

שה

I. As a N. *a lamb* or *kid*. Exod. xii. 3—5. Num. xv. 11, & al.

II. *One of the smaller kind of cattle*, of whatever age. Exod. xxii. 1. xxxiv. 19. Deut. xiv. 4. Ezek. xxxiv. 17. It differs from צאן, as an individual from a collection or number. In reg. it is written שי with a י, Deut. xxii. 1. 1 Sam. xiv. 34; as פי in reg. from פה. See Bochart, vol. ii. 420, 438.

Since שה never occurs as a V. in Heb. the ideal meaning is uncertain. In Syriac however the V. is retained in the sense of *cooling, making* or *growing cold*, &c. (see Castell under שהה) and it is, as Columella* observes, remarkable of *sheep*, that though of all animals the best clad, they are very *chilly*, and *least able to endure cold*. So Virgil† calls them molle pecus, *tender cattle*, and advises that they should be *housed*‡ during the winter, and not only they, but *goats* likewise, be carefully protected from the *cold wintry winds*. It is evident also that, according to this derivation, the *younger* the animal the *more proper* the name שה, and this is agreeable to the Scripture's applying it most frequently to *lambs* or *kids*.

III. As a N. שיני *urine*. See under שין.

שהד

Occurs not as a V. in Heb. but in Arabic signifies *to witness, bear witness, testify*, properly as *an eye-witness*, and the Chaldee Targum often uses the cognate V. סהד in the sense of *witnessing*. As a N. שהד *a witness, an eye-witness*. So the LXX συνιστωρ, and Vulg. testis. occ. Job xvi. 19. It also enters into the composition of the word שהדותא, which see among the Pluriliterals.

שהם

Occurs not as a V. but as a N. שהם a kind of *precious stone, an onyx*, thus called in Greek, Lat. and Eng. from the Greek ονυξ *a nail* or *hoof* which it resembles in colour, and in being semipellucid. Gen. ii. 12, & al. So the LXX once, and Aquila, Symmachus, and Theodotion several times, render it ονυξ, and the Vulg. throughout, onyx.

As the Greeks call this gem ονυξ *a nail* or *hoof*, so it is not improbable that the Heb. שהם might have the same meaning, though used in the Bible only as the name of *a precious stone*; for in Arabic the V. signifies *to be nimble, active, strong*, as a horse, "Celer, agilis, validus fuit *equus*." Castell. And every one knows that it is by the *hoofs* that horses and such kind of animals exert their *strength* and *activity*,§ according to that well-known verse of Virgil, Æn. viii. lin. 596,

Quadrupedante *putrem* sonitu quatit ungula *campum*.
With *bounding hoofs the trembling field* resounds.

Or as in Georgic iii. lin. 88,

—*Solido* graviter sonat ungula *cornu*.
His hoof sounds deep with solid horn.

Comp. Jud. v. 22. Isa. v. 28. Jer. xlvii. 3. Micah iv. 13.

* See the place marked 10, in Prideaux' plan of the temple, in his Connexion, part i. book iii. an. 535; inserted also in Calmet's Dictionary, English edit. vol. iii. p. 24.

* "Id pecus, *quamvis ex omnibus animalibus vestitissimum*, frigoris *tamen* impatientissimum *est*." Columella, lib. viii. cap. 3.

† See Georgic iii. lin. 295—321, and comp. Bochart, vol. ii. 453, 454.

‡ It is not very usual with us to *house our sheep*, notwithstanding our climate is less mild than that of Italy; yet this is sometimes practised in England, and, it is said, with advantage. See Martyn's note on Georgic iii. lin. 295.

§ Is not the Eng. *hoof* in this view ultimately derived from the Heb. עיף *to agitate*.

Digitized by Google

Hence perhaps Islandic *skumpa* to run violently, and Eng. *to scamper*. Qu? Also Italian *zampa*, the fore-foot of a quadruped, and *zampare* to stamp or beat the ground with the feet, as horses do.

שׁדר

Occurs not as a V. in Heb. but seems nearly related to סהר *round*. As a N. mas. plur. שהרנים *round ornaments*, or *round ornaments like the moon*. occ. Jud. viii. 21, 26. Isa. iii. 18. So the LXX throughout μηνίσκους, and Vulg. in Isa. lunulas, *little moons*. The Chaldee Targum uses the Ns. סהרא and סיהרא for *the moon*, and in Arabic סרהור and סרהרת are used for the *orb of the moon* ("lunæ orbis." Schultens MS. Orig. Heb.) and שהר for *the new moon*; and it seems probable that the Midianites, mentioned Jud. viii. were, like the Arabs, (comp. Job xxxi. 26.) great *moon*-worshippers. It is well known that the Mahometans, and particularly the Turks, however averse to images of all kinds, still adorn the minarets of their mosques with *crescents*. See Bochart, Phaleg. lib. ii. cap. 19, and Selden De Diis Syris, Syntag. ii. cap. iv. p. 213, 214.

שׁוא

With the ו radical and immutable, as in נוע, שוע, &c.

It occurs not as a V. in Heb. but

I. As a N. שוא *vanity, a vain thing, falsehood, a lie*. See Exod. xx. 7. xxiii. 1. Deut. v. 20. Mal. iii. 14. It is used adverbially, *in vain, to no purpose*. Ps. cxxvii. 1. So לשוא. Jer. ii. 30. iv. 30, & al.

II. As a N. שוא *a vain idol, a vain false god*. Jer. xviii. 15. Comp. Ps. xxxi. 7. Hos. xii. 11 or 12. Jon. ii. 8 or 9.

שׁוד See under שׁדד I.

שׁוה

With a radical, but mutable or omissible, ה and a radical but mutable ו, as in ברה.

To make equal, plain, level.

I. In Kal, *to make plain, level, smooth*, Isa. xxviii. 25.

II. *To smooth, soothe, compose*. Ps. cxxxi. 2. (where Symmachus ἐξίσωσα *I have made even*) Isa. xxxviii. 13, I composed (myself) *for the morning: (but) as a lion, so did he break all my bones*, namely by the violence of the distemper, in that very night. Thus Vitringa, whom see. But comp. Targum and Bishop Lowth.

III. *To be* or *put upon a level* or *equality, to be* or *make equal by comparison*. Isa. xl. 25. xlvi. 5. Lam. ii. 13. Prov. xxvi. 4. As a participle Pehil (Chald.) שוי *made equal* or *like*. Dan. v. 21. In Kal and Hiph. with כ following, *to make equal* or *like*. 2 Sam. xxii. 34. Ps. xviii. 34. In Hith. *to be equal* or *on a footing*. occ. Prov. xxvii. 15; where observe that נשתוה seems of a mixed form between Niph. and Hith. as נמבוה, 1 Sam. xv. 9, of Niph. and Hiph.

IV. Chald. in Ith. *to be made*, fio. occ. Dan. iii. 29.

V. *To be of equal value, to countervail, to answer* in this sense. See Esth. iii. 8. v. 13. vii. 4.

VI. With לנגד following, *to place exactly* or *diametrically opposite* or *before* one. Ps. xvi. 8. Comp. Ps. cxix. 30.

VII. *To equalize* or *make one thing equal* or *equiponderant* to another, as a means to the end, or vice versa. Ps. lxxxix. 20. שויתי עזר I have equalized *help*, that is, I have laid *or* given sufficient *help, upon a mighty one*. Ps. xxi. 6, תשוהו *thou hast* equalized *upon him honour*, or laid *upon him honour* and *majesty* equivalent or equal, to his desire namely. Comp. ver. 3, 5, and John xvii. 5. Job xxxiii. 27, ולא שוה לי *and it* was *not* equalled or balanced, or rather, he (God) hath *not* balanced (*it*) *to me*, i. e. as the Vulg. explains it, ut eram dignus *non* recepi, *I have* not *received according to my deserts*. See Scott. Hos. x. 1, פרי ישוה לו *Israel is a wasting vine; his fruit* is accordingly. Comp. בקק under בק.

VIII. As a N. שו occurs Job xv. 31, and, seems used for *continued, equable prosperity; Let him not trust* בשו *in continued* prosperity, נתעה *being deceived*. LXX μη πιστευσατω ὁτι ὑστερησει, *let him not trust that* he shall continue.

IX. As a N. שי (formed as כי from ברה), *a gift for benefits received*, q. d. *a compensative present*. occ. Ps. lxviii. 30. lxxvi. 12. Isa. xviii. 7.

שׁוע

With a ו radical, fixed, and immutable, as in שוא, נוע, and some others.

"*To open*, as in calling out, and it is opposed, Isa. xxxii. 5, to כילי *tenacious*, as *rich* or *liberal* is to *poor* or *stingy*." Bate.

I. In Kal and Hiph. *to open, cry out, vociferate*. Job xix. 7. xxiv. 12. xxix. 12. Ps. lxxii. 12, & al. freq. As a N. שוע *a crying out*. Ps. v. 3. Job xxx. 24. *But yet he will not stretch out his hand against the grave: surely in his destruction* or *destroying* (*of me* namely) להן שוע a shout (would be) *to them*; i. e. *to death and the grave* before-mentioned. The sense of this violently pathetic and obscure passage seems to be, that *God would not extend Job's punishment beyond the grave, and therefore that even in death and the grave he would* shout for joy *in being relieved from his present sufferings*. As a N. fem. in reg. שועת *vociferation, cry, SHOUT*. Exod. ii. 23. 1 Sam. v. 12, & al.

II. As a N. שוע *open, liberal*. occ. Isa. xxxii. 5. Also *openness, liberality, munificence*. occ. Job xxxvi. 19. היערך שועך *will he* (God) *estimate* or *set in array* thy munificence? (of which Job had boasted, ch. xxix. 11—16.) or according to Schultens, "An in acie stabit *munificentia tua? Will* thy munificence *stand in array* (*that* thou *shouldest*) *not* (*be*) *in distress?* So Schultens, "ut non sis in arcto." Hence

III. As a N. שוע *rich, opulent*, as opposed to דל *poor, exhausted*. occ. Job xxxiv. 19.

שׁוף See under שׁפף.

שׁור

With a radical, fixed, and immutable ו; comp. under שׁוע.

I. In Kal, transitively, *to view, behold, regard*. Num. xxiii. 9. xxiv. 17. Job vii. 8. xvii. 15—particularly *with accuracy and attention*. Job xxxv. 5. Hos. xiii. 7. Job xxxiii. 14. *Indeed God speaketh once, yea twice* (*to him who*) has

not regarded *it*. To this purpose Diodati's Italian, Egli e ben vero, che talhora Iddio parla una volta; e due, *a chi non v' ha atteso*. And Martin's French, Bien que le Dieu fort parle une prémière fois, et un seconde fois *à celui qui n'aura pris garde à la prémière*.

II. As a N. fem. תשורה *a present* offered to a superior as a kind of fee for *beholding him*, or *being admitted* into his presence. occ. 1 Sam. ix. 7. "It is accounted *uncivil*," says Mr Maundrel, Journey, March 11, "to *visit* in this country [Syria] without an offering in hand. All *great* men expect it as a kind of *tribute* to their *character* and *authority*, and look upon themselves as *affronted* and indeed *defrauded* when this compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower or an orange, or some such *token of respect* to the person visited: the Turks in this point keeping up the *ancient oriental custom* hinted, 1 Sam. ix. 7, *If we go*, (says Saul) *what shall we bring the man of God? There is not* a present, &c. Which words are unquestionably to be understood in conformity to this eastern custom, as relating to a *token of respect*, and *not a price of divination*." See more in Harmer's Observations, vol. ii. p. 1, &c.

III. As a N. שור *a beeve* of any age, or of either sex. See Lev. xxii. 27, 28. Ps. cvi. 19, 20. Exod. xxi. 28. xxxiv. 19. Num. xviii. 17. Job xxi. 10. Also collectively, *beeves*. Gen. xxxii. 5. This species of animals seems to be so called from the *steady* and *attentive manner* in which they *behold* or *survey objects*. Comp. under בקר VI.

Deut. xxii. 10, *Thou shalt not plough with* an ox *and an ass together*. As to the spiritual sense of this law, see 2 Cor. vi. 14. With regard to its outward sense, it is certain from Isa. xxx. 24, that asses as well as oxen were anciently employed in Judea for ploughing, and so they are in the East to this day.* And Niebuhr, Description de l'Arabie, p. 137, tells us that near Bagdad he twice saw an *ass* harnessed to a plough *together with oxen*.

IV. *To look about, take a full view, survey insidiously*; as he who setteth snares. occ. Jer. v. 26; where Vulg. insidiantes *watching insidiously*; and in this view Bate understands it, Hos. ix. 12, *Woe unto them* בשורי מהם *when* I spy my advantage *against them*; when their foot slippeth as it is elsewhere," Ps. xxxviii. 16; or rather perhaps, *when* I am spying, i. e. in order to take advantage *against them*. Comp. Hos. xiii. 7. Jer. xxxi. 28. xliv. 27. But see Bp Newcome on Hos. ix. 12. As a participle or participial N. mas. plur. in reg. שורי *insidious enemies watching* and *eyeing* one. occ. Ps. xcii. 12. So Jerome, qui insidiantur.

שורר occurs not as a V. in this reduplicate form (for Job xxxvi. 24, see under שור), but as a participial N. mas. plur. in reg. שורי *insidious enemies, frequently eyeing* those for whom they lie in wait. occ. Ps. v. 9. xxvii. 11. liv. 7. lvi. 3. lix. 11. Observe that in Ps. xxvii. 11. liv. 7, very many of Dr Kennicott's codices insert the ו.

שזב Chald.

In Kal and Aph. *to rescue, set free, deliver*. So Theodotion, ἐξελεῖται, and Vulg. eripere and liberare. The Targums often use the V. in the same sense. occ. Dan. iii. 17, 28. vi. 14, 20, 27. And with the epenthetic נ inserted, as usual, before the pronoun suffix. occ. Dan. iii. 15. vi. 16 or 17.

שזף

I. *To look* or *glance at*. So LXX παραβλέψω. occ. Job xx. 9. xxviii. 7.

II. *To shine upon*. occ. Cant. i. 6.

Hence perhaps by transposition Latin *specio* to look, *aspicio*, *conspicio*, *despicio*, *respicio*, *prospicio*, &c. whence Eng. *species*, *specious*, *specimen*, *specify*, &c. also, *aspect*, *conspicuous*, *despise*, *respect*, &c. *prospect*, *prospective*, &c. From the Latin *specio* are also derived *specto*, *speculor*, &c. whence *spectator*, *spectre*, *spectacle*, *speculate*, *speculation*, *speculative*, *speculum*, &c.

שזר

To twist together, to twine. Hence in the form of a participle Huph. משזר *twisted, twined*. So the Vulg. retorta, and LXX κεκλωσμένον *twisted, spun*. Exod. xxvi. 1, & al. freq.

שח

I. In Kal, *to incline, bow, bend downwards, stoop, be humbled*. Psal. x. 10. xliv. 26. Prov. xiv. 19. Isa. ii. 9, 11, 17. li. 23, & al. In Hiph. the same. Lam. iii. 20. Also, *to make to bow*, or *incline, to depress, bring down*. Isa. xxv. 12. Prov. xii. 25.

II. As a N. שיח *a shrub, a low* or *dwarf tree, a woody plant* less than a tree, "and *bending* to the ground, as brambles and many sorts [of shrubs] do." Bate. occ. Gen. ii. 5. xxi. 15. Job xii. 8. xxx. 4, 7.

III. *To couch, crouch*, or *lie down*, as wild beasts. occ. Job xxxviii. 40.

IV. *To incline, tend downwards*. Prov. ii. 18. *For her house* שחה inclineth *to death*. Vulg. inclinata est *is inclined*; where observe that בית the N. to שחה is construed as a *feminine*, though almost every where else as a *masculine* N.

V. *To be brought low*. Eccles. xii. 4. So the LXX excellently ταπεινωθήσονται, which suits both *the active* and *the passive daughters of music*. comp. under שר VIII.; and on this text I farther observe, that the verb ישחו seems to receive its number from בנות, and its gender from שיר. Comp. under חמד II.

As a N. יחש *a bringing low, casting down, faintness*. Vulg. humiliatio. occ. Mic. vi. 14.

VI. As Ns. fem. שוחה *a pit, a hole sunk* in the earth. occ. Prov. xxii. 14. xxiii. 27. Jer. ii. 6.* xviii. 20, 22. שיחה the same. occ. Ps. lvii. 7. cxix. 85. So שחת Ps. vii. 16. ix. 16. xciv. 13. Prov. xxvi. 27. Isa. li. 14. Ezek. xix. 4, 8, & al. And to illustrate the two last cited texts we may observe from Dr

* See Dr Russel's Nat. Hist. of Alleppo, p. 16, and Harmer's Observations, vol. i. p. 279.

* See Harmer's Observations, vol. iv. p. 350, &c.

Digitized by Google

Shaw, Travels, p. 172, that the Arabs still practise the ancient method of catching lions in *pits* slightly covered over with reeds or small branches of trees.

VII. שוח or שיח *to be deep in thought, to be in profound meditation, to meditate* or *think profoundly* or *deeply*. Gen. xxiv. 63. Jud. v. 10. Ps. cxix. 148, & al. freq. As a N. שיח *profound meditation, deep thought, care*. 1 Sam. i. 16. Ps. lv. 3. Prov. xxiii. 29, & al. freq. It is once in reg. printed שח, Amos iv. 13, but very many of Dr Kennicott's codices there read שיחו. Fem. שיחה and in reg. שיחת the same. occ. Job xv. 4. Ps. cxix. 97, 99. In Prov. vi. 22. תשיח may be a N. *meditation, subject of meditation*. See Targum.

VIII. שוחה *to swim*. See root שחה.

שחח I. *To bow, stoop*, or *bend very much*. See Job ix. 13. Ps. xxxv. 14. xxxviii. 7. Isa. lx. 14. In Hith. *to bow oneself*. Gen. xlvii. 31. Also, *to prostrate oneself, fall prostrate on the ground*. This latter was the *profoundest* act of religious and civil adoration, as it is in the East to this day. freq. occ.

This verb שחח, like many others formed by the reduplication of the last radical * uses ו instead thereof, sometimes in Kal, as Ps. xxxv. 14. xxxviii. 7. שחותי for שחחתי; and generally in Hith. as Gen. xviii. 2. וישתחו for וישתחח; Gen. xlii. 6. xliii. 26, וישתחוו for וישתחחו; Gen. xxxiii. 6, תשתחוין for תשתחחין or תשתחחינה, and so the rest. But farther this V. often admits ה after the final ו, as Gen. xxii. 5. xxiv. 48; and in this particular, as also in its inserting י before the personal affixes (see Exod. xxiv. 1. Deut. 4. 19. 2 Sam. xvi. 4. 2 K. v. 18,) it is formed as if it were a quadriliteral verb שחחה or שחוה, with ה for the last radical.

השתחויה is used, 2 K. v. 18. either as a N. *prostration*, or rather as the infin. of Hith. בהשתחיתי *in my prostrating myself*. As a N. fem. with a formative מ prefixed, and ם *their* postfixed. occ. Ezek. viii. 16, *And as for them* משחויתם their prostration (*was*) *towards the east, to the sun*.

II. שוחח *to meditate, reflect deeply*. occ. Isa. liii. 8, *And who* can (bear to) reflect on (*the men of*) *his generation?*

שחד

To make a present, to present a gift, a bribe. occ. Job vi. 22. Ezek. xvi. 33. The Chaldee and Syriac use the verb in the same sense. As a N. שחד *a gift, a present, a bribe, bribery*. Exod. xxiii. 8. Job xv. 34. Mic. iii. 11, & al. freq.

שחה

With a radical, but mutable or omissible, ה.

To swim, as a man. occ. Isa. xxv. 11, twice. So Vulg. natans *ad* natandum. In a Hiph. sense, *to cause to swim*. occ. Ps. vi. 7; where LXX λουσω, and Vulg. lavabo *I will wash*. As a N. שחו (formed as עגו, בחו, חדו, &c.) *a swimming*. occ. Ezek. xlvii. 5. מי שחו *waters* to swim in. Eng. translat.

שחט

To drain, exprimere.

I. *To shed* or *drain off* the blood of men or animals in sacrifice or otherwise. Gen. xxii. 10. xxxvii. 31. Exod. xii. 6. Jud. xii. 6. Jer. ix. 8, חץ שחוט *a* wounding *arrow*. So the LXX, βολις τιτρωσκουσα, and Vulg. sagitta *vulnerans*, In Niph. *to be so drained*. Lev. vi. 25. Num. xi. 22. It is once joined with דם *the blood*, which determines the true sense of the word. Exod. xxxiv. 25. As a N. שחט *blood-shedding*. occ. Hos. v. 2. Fem. in reg. שחיטה the same. occ. 2 Chron. xxx. 17.

II. *To drain* grapes, *squeeze* or *press out* their *juice* or *blood*. occ. Gen. xl. 11; where the LXX εξιθλιψα, and Vulg. expressi, *I squeezed*.

III. Applied to gold, *to drain* or *clear* it of its dross. It occurs as a participle paoul, 1 K. x. 16, 17. 2 Chron. ix. 15, 16. To this purpose the Vulg. renders it in Kings by purissimo *most pure*, and probato *proved, refined*, and LXX in Chron. ix. 15, by καθαρου *pure*.

שחל

Occurs not as a V. and the ideal meaning is uncertain; but from the application of it as a N. it seems to denote *to be dark-coloured, black, blackish*.

I. As a N. שחל *a black* or *blackish lion*, of which colour these animals are said to have been found in Ethiopia, India, and Syria. Job iv. 10, & al. freq. *

II. As a N. fem. שחלת. occ. Exod. xxx. 34, where LXX ονυχα, and Vulg. onycha. It appears therefore to mean the *onyx, an odoriferous shell*, properly, I apprehend, the Babylonish *onyx*, which we learn from Dioscorides, lib. ii. cap. 10, was of a *black* colour, and yielding in incense a sweet perfume. Comp. Ecclus xxiv. 15 or 21; where it is mentioned with the other odoriferous ingredients of the holy incense, and called ονυξ. See Bochart, as above, who observes, that as it was very unusual to see either *black shells* or *black lions*, so their *uncommon colour* afforded a name to both; and for farther satisfaction see Scheuchzer, Physica Sacra on Exod. xxx. 34, who introduces the learned naturalist Rumphius remarking, that as aloes are the basis of all the oriental pills, so is the *onyx*, i. e. the *murex shell*, of all their kinds of *incense*.

שחן

Occurs not as a V. in Heb. but in Chaldee and Syriac (as likewise the Arabic סחן) signifies, *to be warm, hot*. See Castell. As a N. שחין *an inflammatory swelling, a burning boil, a morbid tumour, attended with a sense of heat*. Exod. ix. 9. Deut. xxviii. 27, 35. 2 Kings xx. 7. Job ii. 7, & al. freq. In the last cited passage one of the versions in the Hexapla renders it ελεφαντι *the elephantiasis*, a king of *leprosy*; a translation particularly remarkable; since in all probability this was the very distemper with which Job was afflicted, as I have had frequent occasion to remark in the course of this work, when explaining the words expressive of the symptoms. Comp.

* See Hebrew Grammar, § VII. 30.

* See Bochart, vol. ii. 717; Johnston, Nat. Hist. de Quadruped. p. 81; Scheuchzer, Phys. Sacr. and Scott's Note on Job iv. 10; and Gusset, Comment. Ling. Heb. in שחל.

under נקר III. and see Michaelis in Lowth, Prælect. p. 688, edit. Gotting. and his Recueil de Questions, Quest. xxxvi.

DER. The Islandic *skiin*, Saxon *scinan*, Eng. *shine*. *The sun.* Qu? Also, *to singe.*

שחס

To spring up. It occurs not as a V. but hence as a N. שחיס *corn springing up the third year of its own accord.* Once, Isa. xxxvii. 30. To this purpose Aquila and Theodotion *αυτοφυη self-growing.* Comp. סחש.

שחף

Occurs not as a V. in Heb. but from the Chaldee use of the word, and from the ancient versions, the idea appears to be *to waste, consume away.* Comp. סחף.

I. As a N. fem. שחפת a species of *distemper, a wasting, consumption, atrophy.* occ. Lev. xxvi. 16. Deut. xxviii. 22. The Vulg. in both passages renders it by egestate *want,* and one of the Hexaplar versions in the former by *ανεμοφθοριαν blasting.*

II. As a N. שחף a kind of *bird, the seagull* or *mew,* thus called on account of its *leanness, slenderness,* or *small quantity of flesh,* in proportion to its apparent size. So the LXX *λαρον,* and Vulg. larus. occ. Lev. xi. 16. Deut. xiv. 15.*

III. As a noun שחיף occ. Ezek. xli. 16. It may signify either *slender,* so שחיף עץ may be rendered *slender planks* of wood; or else שחיף may be a compound of ש *which,* and חיף *covered,* and the words may be translated, *covered* with wood; thus the Targum for שחיף has דחפי, a word compounded of ד, *which,* and חפי *covered.* Comp. 1 K. vi. 9, 15.

שחץ

Occurs not as a verb in Heb. but in Arabic signifies *to lift up, be lofty.* As a noun שחץ *elation, pride, height.* occ. Job xxviii. 8. xli. 25 or 34. So the Vulg. renders it in the latter passage by superbiæ *pride,* and the LXX in the former by *αλαζονων lofty, haughty.* בני שחץ *the sons of elation,* or *height,* in both these texts plainly mean the *larger* and *stronger* kinds of animals or wild beasts. See Bochart, vol. ii. 718, 719. vol. iii. 790, 791. Comp. notes under לויתן.

שחק

I. *To conflict, collide, grind, beat,* or *wear to pieces.* occ. Exod. xxx. 36. 2 Sam. xxii. 43. Job xiv. 19. Ps. xviii. 43. So the LXX in Exod. *συγκοψις,* and Vulg. contuderis. As a noun שחק *small dust* formed by *division.* occ. Isa. xl. 15.

II. As a noun שחק, plur. שחקים *the celestial fluid,* which is in a perpetual state of *conflict* and *struggle,* q. d. *the conflicting ether, ethers,* or *airs.* See Psal. lxxxix. 7, 38. Deut. xxxiii. 26. Job xxxvii. 18. Prov. viii. 28.† Aquila renders the word by *αηρ the air,* Job xxxvii. 21; Symmachus by *αιθηρ the ether,* Job xxxvi. 28. xxxvii. 18, & al. freq.; and the LXX by *αερων airs* (a word used by Shakspeare, Milton, and Thomson) 2 Sam. xxii. 12. Ps. xviii. 12.

III. *To conflict, contend, fight, skirmish,* as men do. 2 Sam. ii. 14; where it is rendered *play.* This however was a very *rough sort* of play; for, ver. 16, *They caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together.* The true meaning of שחק in this text is *fighting* or *skirmishing;* and a like *skirmishing by small parties* is still used among the Arabs, when one of their tribes is at variance with another. See Shaw's Travels, p. 250.

IV. *The reciprocations* or *reciprocal motions* of the body in dancing, sporting, and laughing, are expressed by this word.

In Kal and Hiph. *to dance, sport, play, laugh.* See Jud. xvi. 25, 27. 1 Sam. xviii. 7. 2 Sam. vi. 5, 21. Job v. 22. Zech. viii. 5.

With ב following, *to play with.* occ. Job xl. 24, or xli. 5. Also, *to laugh* or *sport at.* occ. Prov. i. 26.

With אל following, *to laugh* or *smile on.* occ. Job xxix. 24.

With ל or על following, it sometimes signifies, *to make sport at, deride.* See 2 Chron. xxx. 10. Job xxx. 1. xxxix. 7, 18. Ps. xxxvii. 13. As a noun שחוק and שחק *laughter.* Job viii. 21. xii. 4. Eccles. ii. 2. vii. 7. Also, *a laughing stock, derision.* Jer. xx. 7. xlviii. 26. Lam. iii. 14. Comp. צחק. As a N. משחק *a laughing-stock.* occ. Hab. i. 10. On Amos vii. 9, 16, Michaelis, Supplem. p. 1171, observes that "in those two texts alone the Israelitish people, who are usually called after Israel or Jacob, are denominated after their more remote progenitor Isaac, whom they had in common with Esau, and that therefore it can hardly be doubted but the name ישחק, not יצחק, (comp. Gen. xviii. 11—15. xxi. 6.) contains an allusion to their *ridiculous* idolatries, and that accordingly the LXX render במות ישחק at ver. 9, by *βωμοι του γελωτος* altars of *laughter* or *derision,* the Arabic by חיאכל אלסחק the temples of *derision,* the Syriac by פרכא דכחובא the tabernacles of *derision,* and Vulg. *excelsa* idoli, the high places *of the idol,* and at ver. 16, the Vulg. has *domum* idoli, the house *of the idol,* which version Jerome embraces, and observes, that "for the house *of the idol* is written in the Heb. *beth Isaac,* i. e. the house of *laughter,* which the LXX have translated, the house of Jacob, understanding the noun for another name, and not for a thing."

DER. *To shake.* Also, French *choquer, choc,* and Eng. *shock, shog, jog.*

שחר

I. *To be dark-coloured, dusky, swarthy.* occ. Job xxx. 30. (comp. under חם I.) Cant. i. 5; on which latter text see Shaw's Travels, p. 220; to which I add from Niebuhr, Voyage, tom. i. p. 187, speaking of the Bedoweens or wandering Arabs. "Les *pavillons*—sont d'une toile épaisse, *noire* ou rayée de *noir* et de blanc. Their *tents*—are of a thick stuff, *black* or striped with *black* and white." And Volney, Voyage, tom. i. p. 364, "Ces *tentes* [des Bedowins] tissues de poil de chévre ou

* See Bochart, vol. iii. 263, and Johnston's Nat. Hist. de Avibus, p. 92, 93.

† See Hutchinson's Moses' Princip. pt. ii. p. 266—275, and Pike's Philosophia Sacra, p. 15.

de chameau, sont *noires* ou *brunes*. These tents of the Bedoweens, woven of goat's or camel's hair, are *black* or *brown*." As nouns שחור *dark-coloured, blackish.* occ. Lev. xiii. 31, 37. Cant. v. 11. Zech. vi. 2, 6. שחור occ. Lam. iv. 8; where LXX and Symmachus render it *ασβολη soot*, but perhaps it has the same sense as the following word.

II. As a noun שחר *the dawn; grey, gloom*, or *dusk* of the morning. Gen. xix. 15. xxxii. 24. Isa. lviii. 8. Joel ii. 2, & al. freq.

Ps. xxii. title, *To the conqueror*, על אילת השחר *upon* or *concerning the interposition of the* dusk, or such darkness as prevails at the dawn of day. The scene of this Psalm is the crucifixion of Christ, when the *Divine Light* appeared *almost* overwhelmed by the interposing powers of *darkness*, and when the *sun*, sympathizing with his great *antitype*, was *darkened* for three hours, and afforded to all believers a sensible and affecting image of what the *Sun of Righteousness* then endured. See Luke xxii. 53. Comp. Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44, 45. The LXX and Symmachus render אילת in the above passage of the Ps. by *αντιλημψεως a laying hold on*; so the Vulg. by susceptione. As a N. with a formative מ, משחר *the dawn.* occ. Ps. cx. 3, מרחם משחר לך טל ילדתך *more than* (*the dew from*) *the womb of* the dawn (shall be) *the dew of thy progeny*, i. e. more abundant and numerous. Thus Cocceius, and the learned Bp Lowth, De Sacra Poes. Heb. Prælect. x. towards the beginning, explain this difficult text, the latter of whom cites Psal. iv. 8. Isa. x. 10. Job xxxv. 2, as affording instances of similar ellipses. Comp. Deut. xxxii. 5. Job xxxiii. 25. xl. 9.

III. As a noun שחר *the dawn*, or *dawning*, in a figurative sense, as of evil. occ. Isa. xlvii. 11; where Vulg. ortum ejus, *its rising*. Fem. שחרות *the dawn* of human life, when the joys and pleasures thereof are new, and the faculties begin to taste and relish them. occ. Eccles. xi. 10, comp. ver. 6—9. and ch. xii. 2.

IV. In Hiph. *to rise early in the morning*, q. d. *to morning*, diluculare. occ. Job xxiv. 5.

V. In Kal, *to seek*, as it were, *early in the morning*, i. e. diligently and earnestly. Job vii. 21 or 22. Ps. lxiii. 2, & al. In this sense it is followed by אל, Job viii. 5.

VI. *To do a thing betimes*, or, as it were, *early in the morning*. occ. Prov. xiii. 24, *And he that loveth him* שחרו מוסר is early (to) him (in) *correction*, q. d. *diluculat* ei correctionem.

VII. As a N. שחור שיחור and שחר *the* river Nile, so called from its turbid, *dark-coloured* water. See Jos. xiii. 3. Jer. ii. 18. 1 Chron. xiii. 5. Isa. xxiii. 3. "שיחור," says the learned Ger. Johan. Vossius,* "literally denotes *black*—now the Nile is turbid and *blackish*, namely from the mud it rolls down with it from the southern countries. There is also another reason for its having this name, because it makes the land overflowed by it *black*. But as in Gen. xv. 18, by the נהר מצרים † *river of Egypt*, so in Jos. xiii. 3, by the שיחור, is to be understood not the *whole Nile*, but *that branch of it* which is called, Amos vi. 14, נחל הערבה *the river of the wilderness*. And as the Nile, from its *blackish* waters, and from its giving a *black* colour to the country it overflows, was called by the Hebrews שיחור; so for the same reasons it was called by the Greeks Μιλας *black*, according to the testimony of Plutarch and Eustathius; and from them by the old Latins, Melo." See more on this subject in Jablonski's Pantheon Egypt. lib. iv. cap. i. § 4, &c. But comp. Bruce's Travels, vol. iii. p. 656.

DER. Eng. *swart, swarth, swarthy.* Old Lat. *scurus*, whence *obscurus, obscuritas*, and Eng. *obscure, obscurity.*

שחת

I. In a natural sense, in Kal and Hiph. *to corrupt, spoil, mar, destroy.* Gen. vi. 13, 17. ix. 15. xiii. 10. xviii. 28, 31. xix. 29. Exod. xxi. 26, & al.

Jer. li. 1, רוח משחית *a* destroying *wind*, in allusion to the "*hot pestilential wind*, as the Arabic version renders these words, which is frequent in those parts, and when it lights among a multitude *destroys* great numbers of them in a moment, as it frequently happens to those vast caravans of the Mahometans who go their annual pilgrimages to Mecca." Thus Dr Prideaux, Connex. part i. book i. an. 710. I shall add a farther account of this *destructive wind* from Niebuhr, Description de l'Arabie, p. 7, 8. "It is," says he, "in the desert between Basra, Bagdad, Aleppo, and Mecca, that they speak most frequently of the *poisonous wind* called *sam, smum, samiel*, or *sameli*, according to the various pronunciations of the Arabs. But it is not unknown in some parts of Persia, of the Indies, and even of Spain. It is to be feared only in the greatest heats of summer.—There often pass years without the pestilential *smum* being felt between Basra and Aleppo. According to the relation of the Arabs, men and animals are suffocated by this wind in the same manner as by the ordinary hot wind of summer.—When any one is suffocated by this wind, or, as they express it, when his heart is broken, the blood sometimes flows out violently from his nose and ears two hours afterwards. The corpse preserves its heat for a long time; it swells, turns blue and green; at length, when they want to raise it by an arm or a leg, those limbs come off."—

In Niph. *to be spoiled, marred.* Exod. viii. 24. As a noun שחת *corruption.* Psal. xvi. 10. (Comp. Acts ii. 27, 31. xiii. 36, 37.) Job ix. 31. xvii. 14. Comp. under שת VI. As Ns. משחת *corruption, destruction.* Lev. xxii. 25. Ezek. ix. 1. משחית *spoiling, destruction.* Exod. xii. 13. 2 Chron. xx. 23. Ps. cvii. 20, & al. Also, *an instrument of destruction, a trap, a gin, a snare.* So LXX παγιδας. Vulg. laqueos et pedicas, Montanus exterminatorium. occ. Jer. v. 26.

II. In a spiritual sense, in Kal and Hiph. *to corrupt, spoil*, or *be corrupted, spoiled.* See Ezek. xxviii. 17. Amos i. 11. Mal. ii. 8. Exod. xxxii. 7. Deut. ix. 12. Gen. vi. 12.

* De Orig. & Prog. Idol. lib. ii. cap. 74, p. 691. 4to. edit. Comp Bp Lowth on Isa. xxiii. 3.

† Comp. under חל X. 2.

Deut. iv. 25. Jud. ii. 19. In Hiph. *to act corruptly.* 2 Chron. xxvii. 2. In Niph. *to be corrupt* or *corrupted.* Gen. vi. 11, 12. As a N. שחת *corruption.* Deut. xxxii. 5.

DER. *Scath,* hurt, waste, *scathful.*

שטה

With a radical, but mutable or omissible, ה.

I. *To decline, go,* or *turn aside.* Num. v. 12. Prov. iv. 15. vii. 25, & al. freq. Comp. סטה.

II. *To go* or *run this way and that,* or *to and fro,* obambulare, discurrere. Num. xi. 8. 2 Sam. xxiv. 2, & al.

III. As Ns. שוט *a whip* or *scourge,* from the manner of its *motion,* when used. 1 K. xii. 11, 14. Prov. xxvi. 3. Nah. iii. 2, & al. שיט the same. Isa. xxviii. 15.

IV. *To row, move* the oars *to* and *fro,* or *backwards* and *forwards.* It occurs not as a verb, but as a participle or participial noun mas. plur. שטים *rowers, persons rowing.* occ. Ezek. xxvii. 8, 26. As Ns. שיט *an oar,* or collectively, *oars.* occ. Isa. xxxiii. 21; where Aquila renders אני שיט by ναυς κωπης *a ship* of oar, i. e. an oared vessel, Symmachus by πλοιον κωπηλατου *a vessel* of the rower, and Vulg. by navis *remigum, a ship* of rowers. משוט *an oar, instrument of rowing.* occ. Ezek. xxvii. 6, 29.

V. As a N. שטה. occ. Isa. xli. 19. plur. שטים, Exod. xxv. 5, & al. freq. The *shittah* tree, or *shittim* wood, of which great part of the sacred furniture of the tabernacle was made. The LXX generally render it by ασηπτα *incorruptible:* the Vulg. after Theodotion, translates it in Isa. by spinam *the thorn.* "Jerome says that the *shittim* wood resembles the *white thorn;* that it is of an admirable beauty, solidity, strength, and smoothness. It is thought he means the black *acacia,* which is, they say, the only tree found in the deserts of Arabia." Calmet's Dictionary in SHITTIM; who observes farther, that this tree is *very thorny,* and even its bark covered with *very sharp thorns,* and hence perhaps it had the Heb. name שטה, from making animals *decline* or *turn aside,* lest they should be wounded by it, q. d. *a* noli me tangere.

To confirm the interpretation just given, I add the words of Dr Shaw, Travels, p. 444, note 9. "The *acacia* being *by much the largest,* and *the most common* tree of these deserts [of Arabia Petræa] we have some reason to conjecture that the *shittim* wood, whereof the several utensils, &c. of the tabernacle, &c. Exod. xxv. 10, 13, 23, &c. were made, was the wood of the *acacia.* This tree abounds with *flowers* of a globular figure, and of an *excellent smell,* which may farther induce us to take it for the same with the *shittah* tree, which in Isa. xli. 19, is joined with the myrtle and other sweet-smelling plants." Comp. also Scheuchzer, Physica Sacr. on Exod. xxv. 5.

VI. בית השטה *the house of declination,* or *of the declinator,* the name of a place mentioned Jud. vii. 22, and not improbably so called from a temple there dedicated to the heavens, considered as causing the *declination* of the earth, and thereby the successive variation of seasons, and their beneficial effects to man.* Neither is it at all wonderful that these ancient Canaanitish heathen should be acquainted both with the *annual motion,* and with the *declination* of the earth, since we find the same doctrines expressly taught by some of the Greek philosophers. Thus Philolaus the Pythagorean, according to Plutarch, De Plac. lib. iii. cap. 13, thought, Γην—κυκλῳ περιφερεσθαι περι το πυρ, KATA KYKΛOΥ ΛOΞOΥ, that the earth was carried round the fire *in an oblique circle,*" i. e. in an orbit, which is *oblique* or *inclined* to the equator in an angle about 23° 30′. So Aristarchus taught that the heaven was *immoveable* ἐξελισσεσθαι δε KATA ΛOΞOΥ KYKΛOΥ την γην, ἁμα και περι τον αὐτης αξονα διευμενην, but that the earth moved *in an oblique circle,* revolving at the same time round its own axis." Plutarch De Facie in Orbe Lunæ, tom. ii. p. 933, edit. Xylandr. And consult the very learned Mr Duten's Inquiry into the Origin of Discoveries attributed to the Moderns, part ii. ch. 9. Did not the Greeks give to Apollo or the Sun the epithet Λοξιας originally from his *oblique* course or apparent *declination?* See Hederic's Lexic.

שטט I. In Kal and Hiph. *to go* or *run about hither and thither,* or *to and fro, repeatedly.* occ. Jer. v. 1. Dan. xii. 4. Amos viii. 12. 2 Chron. xvi. 9. Zech. iv. 10. In Hith. התשוטט the same. occ. Jer. xlix. 3.

II. As a N. שטט *a whip* or *scourge,* either from its *litheness,* or its *repeated motion* in scourging. occ. Josh. xxiii. 13. Comp. שטה III.

DER. *Shoot, shot.* Swedish *skutta,* Eng. to *scud, scuddle.*

שטח

To spread abroad, stretch out, expand. occ. Num. xi. 32. 2 Sam. xvii. 19. Job xii. 23. Psal. lxxxviii. 10. Jer. viii. 2. As a N. משטח *a place for spreading.* occ. Ezek. xxvi. 5, 14. xlvii. 10. On the former texts see Bp Newton's Dissertations on the Prophecies, vol. i. p. 347—350, 8vo. To which I add from Mr Bruce's Travels, Introduct. p. 59. "Passing by Tyre, from curiosity only, I came to be a mournful witness of the truth of that prophecy, that Tyre, the queen of nations, should be *a rock for fishers to dry their nets* on; two wretched fishermen with miserable nets having just given over their occupation."—

DER. *A stick.* Qu?

שטם

To bear malice against, to hate or *persecute with rancour,* infestum *vel* infensum esse. occ. Gen. xxvii. 41. xlix. 23. (where LXX ενεχον αυτῳ *stuck close to him*) 1, 15. Job xvi. 9. xxx. 21. Psal. lv. 4. As a N. fem. משטמה *implacable malice* or *hatred, spite, rancour.* occ. Hos. ix. 7, 8.

שטן

I. *To oppose, to be adverse, an adversary* or *enemy to.* occ. Ps. xxxviii. 21. cix. 4, 29. Zech. iii. 1. As a participial N. שטן *an adversary, opposer.* Num. xxii. 22. 1 Sam. xxix.

* See Hutchinson's Moses' Princip. part ii. p. 410.

4, & al. freq. And so I would understand it, 1 Chron. xxi. 1, of a *human adversary*. Comp. 2 Sam. xxiv. 1, which perhaps may best be rendered; *And again the anger of Jehovah was kindled against Israel* ויסת את דוד *and David* was *moved against them by* (*one's*) *saying*, or rather indefinitely, *and* one *moved David against them, saying, Go, number Israel and Judah*. See Dr Chandler's Life of King David, vol. ii. p. 410, &c. As a N. fem. שטנה *an opposition* or *opposite accusation*. occ. Gen. xxvi. 21. Ezra iv. 6.

II. As a N. שטן *Satan, foe* to God and man, and the *accuser* of the brethren. See Job i. and ii. Zech. iii. 1, and Rev. xii. 10. The LXX in Job and Zech. render it by *ὁ διαβολος the accuser*.

שטף

I. *To cover with water, to immerge, wash by immersion*. Lev. vi. 28. xv. 11. Ezek. xvi. 9, & al. freq. In Niph. *to be thus washed*. Lev. xv. 12.

II. *To overflow, overwhelm*, or *rush upon*, as waters. Psal. lxix. 3, 16. lxxviii. 20. cxxiv. 4. Jer. xlvii. 2, & al. As a N. שטף *an inundation*. Ps. xxxii. 6.

III. In a metaphorical sense, *to overflow, to rush over* or *upon*, like water. Isa. viii. 8. xxviii. 15. Jer. viii. 6, *As the horse* שוטף במלחמה rushing into *the battle*, says our translation, but rather, bounding over, i. e. all obstacles, *in the battle*. Thus Bate. As a N. שטף *an overflowing* or *inundation*. Prov. xxvii. 4. Nah. i. 8. Also, *an overflowing shower* or *rain*. Job xxxviii. 25.

Der. *To steep*, soak, *a stope* or *stoop*, a large vessel for liquids.

שטר

I. Occurs not as a V. but as a participial N. שטר or שוטר *an inferior magistrate* or *officer*, who attended on a superior magistrate or judge, to execute his orders, answering in some measure to a *sheriff* among us. Exod. v. 6. Deut. xvi. 18. 2 Chron. xxvi. 11. Prov. vi. 7. As a N. משטר *ministerial authority* or *power*. occ. Job xxxviii. 33.

II. Chald. As a N. שטר *a side* or *part*. So Theodotion *μερος*, and Vulg. parte. occ. Dan. vii. 5, *And it raised up itself on* one side. The Persian empire was founded by the Medes and Persians, but after the short *titular* reign of Cyaxares or Darius I. all the succeeding kings were Persians, and this empire is always called the Persian. סטר (with ס) is used in the same sense in the Targums, and in the Syriac language. See Castell's Lexicon in סטר.

Der. מ or M, being prefixed, the Saxon, *mæster*, and Eng. *master*. Also perhaps the Latin *magister*, whence *magisterial, magistrate, magistracy*, &c.

שי See under שוה IX. and שה II.

שין

With the י radical and immutable, as in חיה איב, &c.

To urine, piss, whence the ש, as in other instances, being changed into ת, the cognate Syriac V. תון, of the same import. See Castell. שון however occurs not as a Heb. V. in Kal, but as a participle Hith. משתין (the radical ש and formative ת being transposed as usual), *one pissing, he who pisseth*. So the LXX constantly render it by *ουρων*, and Vulg. mingens. 1 Sam. xxv. 22, 34. & al. In which, as in all the other passages wherein it occurs, משתין בקיר is a periphrasis for *a male*. As a N. mas. plur. in reg. שיני *urine, piss*, literally *urines*. occ. 2 Kings xviii. 27. Isa. xxxvi. 12; so the LXX in both passages *ουρον*, and Vulg. urinam.

שך

To stop, assuage, CHECK.

I. Intransitively, or in a Niph. sense, *to stop, be stopped, assuaged*, or *checked*, as the waters of the deluge, from rising higher. occ. Gen. viii. 1. So the LXX *ησυασαν ceased, were at quiet*, and Aquila *ισταλησαν were restrained*. Let the reader attentively peruse from Gen. vii. 11, to ch. viii. 4, in the Heb. and I think he will perceive the case (which seems to have puzzled some very learned and good men) to be as follows: The flood began on the 17th day of the 2d month, on which day Noah and his family entered into the ark; then it rained, or the flood was upon the earth forty days and forty nights, by which time the waters were so high as to bear up the ark; but the rain still continued to fall (comp. ch. viii. 2, 3.) and the waters to increase (ch. vii. 18,20.) till the end of 150 days, reckoning from the 17th of the 2d month, and then, ch. viii. 1, *the Aleim caused the spirit to pass upon the earth* (as at the formation, Gen. i. 2.) וישכו המים *and* (immediately) *the waters* stopped or were checked, i. e. from rising higher. Ver. 2, *And* (the spirit continuing to act) *the fountains of the abyss and the air-cracks were closed up*, and the spherical shell of earth consolidated, as at the formation, Gen. i. 6, 7, between two spheres of water, *and the rain from heaven was restrained*, or *fell no longer*. Ver. 3, *And* (the shell of earth being cracked or broken in various places by the continued action of the spirit or expansion, as at Gen. i. 9.) *the waters returned from off the earth*; whither? surely, from whence they came; namely, to the great deep (see ch. vii. 11)—*going and returning; and the waters failed* or *abated at the end of a hundred and fifty days*: which, at thirty days to a month, is five months; and as soon * almost as the waters, which had *prevailed fifteen cubits above the highest mountains*, (ch. vii. 20.) began to fail, we find that the ark, which we may suppose to draw near fifteen cubits, or half its own height (see ch. vi. 15.) of water, grounded on a high mountain; for ver. 4, *The ark rested in the* seventh month, on the 17th day of the month, *on the mountains of Ararat*.

II. In Kal, intransitively, *to stop, be assuaged*

* I say *almost*, because we probably ought to allow *two* or *three* days above the hundred and fifty, in order to bring the time to the seventeenth day of the seventh month: for some of their months must have consisted of more than thirty days, otherwise twelve of them could not have been equal to the solar tropical year of 365¼ days, for 12 multiplied by thirty equals only 360. Comp. under חדש II.

or *appeased*, as anger. occ. Esth. ii. 1. In Hiph. transitively, *to stop, appease*, as murmurings. occ. Num. xvii. 5.

III. As a N. שכין (formed as סרין from סר) *a check, stop, restraint.* occ. Prov. xxiii. 2. The Targum renders it סכינא *a knife*, so Aquila and Theodotion μαχαιραν, and Vulg. cultrum, taking the sense from the Chaldee סכין. And indeed seventeen of Dr Kennicott's codices now read סכין, as two more did originally; but this, as just intimated, is a Chaldee word, and the Jews knew nothing of that language till long after the time of Solomon. But I suspect that some Chaldaizing transcribers, either by mistake, or from not understanding the Heb. שכין, substituted their סכין for it, whence the word still appears in so many MSS. Comp. Ecclus xxxi. 12.

IV. In Kal, *to stop, stop up, obstruct*, as a way with thorns; so LXX φραξω. occ. Hos. ii. 6 or 8. Hence

V. *To fence, hedge.* occ. Job i. 10. As a N. שך *a hedge.* occ. Lam. ii. 6. In this text twenty of Dr Kennicott's codices now read סכו *his tabernacle*, as two more did originally; and though this reading, which is followed by the ancient versions, and our English translation, might make a good sense, (comp. Isa. i. 8.) yet the other seems preferable. Comp. under חמס I. plur. שכים *sharp stakes* or *thorns*, such as are used in making *fences.* occ. Num. xxxiii. 55; where the LXX σκολοπες *stakes, thorns*, and Vulg. clavi *stakes, spikes.* As a N. fem. שוכה, and in reg. שוכת *a stake.* occ. Jud. ix. 48, 49. Fem. plur. שכות *stakes* forming the wall of a fisherman's hut. occ. Job xl. 26, or xli. 7. Comp. צלצל IV. under צל. As Ns. fem. in reg. משוכת and משכת *a fence, hedge.* occ. Isa. v. 5. Prov. xv. 19.

VI. *To stake*, as toils or nets, i. e. *fix* them *with stakes.* occ. Jer. v. 26; where LXX ιστησαν *set.*

שכך I. Intransitively, *to assuage* or *be assuaged entirely*, as anger. occ. Esth. vii. 10.

II. *To fence* or *hedge thoroughly.* occ. Job x. 11.

DER. *To check, checker*, or *chequer.* Qu? Also, *to suage, assuage.*

שכב

I. In Kal, *to lie, lie down*, as a man. Gen. xix. 4, & al. freq.—as a beast. Num. xxiv. 9. In Hiph. *to cause to lie*, or *lie down.* 1 K. iii. 20. xvii. 19, & al. *To cast down*, as cities and towns, including perhaps the destruction of the inhabitants. 2 Sam. viii. 2. ιδαφιζων, comp. Luke xix. 44, and see Bp Patrick's note, and Dr Chandler's Review of Hist. of the Man after God's own Heart, p. 179, 180, and notes. As a noun fem. שכבה *a lying* or *lying down.* Exod. xvi. 13, 14, & al. freq. Comp. Lev. xv. 16—18. As a N. משכב *a place of lying down, a bed.* Lev. xv. 4, 5, & al. freq.

II. *To rest, be at quiet.* Job xxx. 17. Eccles. ii. 23. So the Vulg. in Eccles. requiescit.

III. *To lie down*, as in the grave or sepulchre. 2 Sam. vii. 12. Job iii. 13. Isa. xiv. 18, & al. freq. Comp. Isa. lvii. 2.

DER. *Squab, squabbish.*

שכה

With a radical, but mutable or omissible, ה.

It occurs not as a verb in Heb. but in Arabic signifies, inter al. *to be like, resemble*, and the cognate verb סכה in Chaldee imports *to view, look at with attention, contemplate.* See Castell. The former notion seems best to suit the following Heb. nouns.

I. As a noun fem. plur. שכיות *resemblances, representations*, i. e. *engravings*, or *pictures.* occ. Isa. ii. 16. As a noun משכית *imagery, sculpture.* occ. Lev. xxvi. 1. Num. xxxiii. 52. Ezek. viii. 12. Comp. ver. 10. So plur. משכיות. occ. Prov. xxv. 11, (*As*) *apples of gold* (citrons or oranges. Qu?) במשכיות in curiously engraved work *of silver,** (*so is*) *a word spoken upon its wheels*, i. e. not only, as the Vulg. explains it, in tempore suo, *in its season*, but in every respect *properly*—"delectando pariterque monendo," so as to be set a running, as it were, *upon wheels*, till it reaches the heart of the hearer, its destined goal.

II. As a participial N. שכוי (formed as שקוי from שקה) *the imagination* or *conception.* occ. Job xxxviii. 36; where Targum לבבא *the heart*, Montanus contemplationi *the contemplation.* As a N. fem. in reg. משכה *the imagination.* occ. Prov. xviii. 11. As a noun fem. plur. משכיות, joined with לבב, *the imaginations* or *effigiations of the heart.* occ. Psal. lxxiii. 7.

שכח

It is frequently opposed to זכר *to be strong, vigorous*, and thence *to remember*, so the primary idea of שכח seems to be *to fail, relax, let go.* See Deut. xxxi. 21. Ps. cxxxvii. 5.

I. In Kal, *to forget, let go the remembrance of.* Gen. xxvii. 45. xl. 23, & al. freq. Comp. Lam. ii. 6. In Niph. *to be forgotten.* Gen. xli. 30, & al. freq. Applied to subterraneous waters. Job xxviii. 4. Comp. מים זרים strange *waters.* 2 K. xix. 24. In Hiph. *to cause to forget.* occ. Jer. xxiii. 27. In Hith. השתכח *to be forgotten.* occ. Eccles. viii. 10.

II. Chald. in Aph. *to find.* Dan. ii. 25, & al. In Ith. *to be found.* Dan. ii. 35, & al.

שכל

I. In Kal, intransitively, *to direct onself wisely, be wise, prudent, behave wisely.* occ. 1 Sam. xviii. 30. Also, transitively, *to direct wisely*, or *knowingly.* occ. Gen. xlviii. 14. As a N. שכל *directing wisdom, prudence.* 1 Sam. xxv. 3. 1 Chron. xxii. 12. Job xvii. 4. So שכיל Job xxxiv. 35. But observe that forty of Dr Kennicott's codices here read without the י, בהשכל. As a N. fem. plur. שכלות *acts* or *instances of wisdom* or *prudence.* occ. Eccles. i. 17, where LXX επιστημην *knowledge.* But observe that thirty-four of Dr Kennicott's codices read סכלות, which seems best to suit the context, and will account for the Vulg. and modern versions of the word by stultitiam *folly.* In Hiph. *to understand.* Deut. xxxii. 29. Psal. xxxvi. 4, *to behave wisely.* Deut. xxix. 9. Josh. i. 7. So, *to prosper.*† See

* Harmer's Observations, vol. i. p. 401; Lowth's Prælect. xxiv. towards the beginning.

† See Meric Casaubon De Ling. Heb. p. 88, &c.

Josh. i. 7, 8. Prov. xvii. 2. Jer. xxiii. 5. Also, *to cause to understand, make wise, give understanding.* Gen. iii. 6. Neh. ix. 20, & al. Hence Eng. *skill, &c.*

And since Eve's desire of *being made wise*, not only independently on, but in opposition to, her Creator, was the original moving cause which, in the language of Milton,

> Brought *death* into the world, and *all our woe*,
> *With loss* of Eden,——

hence, constantly to remind believers of this *grand privation*, and its cause, and thereby continually to caution them against all *infidel* schemes of seeking *wisdom* in any other manner than that appointed by God, the word שכל signifies

II. In Kal, *to waste, destroy*, so Vulg. vastabit. Deut. xxxii. 25. Ezek. xiv. 15. Comp. Ezek. xxxvi. 12, 13. Jerem. xv. 7, where see Eng. marg. As a noun שכול *a spoiling, depriving*, as of comfort. occ. Ps. xxxv. 12.

III. *To deprive, bereave*, or *to be deprived* or *bereaved*, as of children, orbare, orbari, Gen. xxvii. 45. xlii. 36. xliii. 13. Lev. xxvi. 22. 1 Sam. xv. 33.—as a bear of his mate. 2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8; in all which passages the Vulg. explains דב שכול by *a she-bear bereaved of her cubs*; so LXX in Sam. αρκτος ητεκνωμενη Theodotion in Prov. αρκτω ητεκνωμενη and another Hexaplar version in Hos. ατεκνουμενη. But this interpretation, I apprehend, cannot be right, because in all the three texts we have שכול *masculine*, and that without any various reading in Dr Kennicott's Bible, except in Prov. where one MS. has שכל, but still this is masculine; and as I know not that the *he-bear* shows any remarkable affection for his *cubs*, I choose to refer שכול to his being *bereaved of his female*, on which occasion, no doubt, he would be *fierce* and *dangerous* enough. Thus Brookes, Nat. Hist. vol. i. p. 192, says, that "in rutting season they are *much more formidable* than at other times, which is perhaps owing to *jealousy*." In Hiph. *to bereave* of children. occ. Jer. l. 9. As a noun שכול *a bereaving, privation*, as of children. occ. Isa. xlvii. 9. xlix. 20.

IV. As a N. אשכול, plur. fem. in reg. אשכלת *a cluster* or *bunch of grapes*, which when ripe is *plucked* from the vine. Gen. xl. 10. Num. xiii. 24, 25, & al. So Martinius (Lex. Etymol. in *Uva*) derives the French *grape*, whence our Eng. *grape*, from *griper* to pull or pluck off.—of dates, Cant. vii. 7 or 8. But comp. ver. 8 or 9, and See Harmer's Outlines, &c. p. 337.

On Num. xiii. 24, observe that Dandini, though an Italian, speaks with wonder of the *bigness* of the *grapes* on Mount Libanus, which he says were equal to a *prune*; and the *grapes* of Palestine were not inferior *in size*;* and Lucas affirms that near Damascus some of the *bunches of grapes weigh from thirty to forty pounds*.† But Qu? And I think with Le Clerc and Scheuchzer, that the reason why the spies bare the bunch of grapes on a staff between two was not on account of its enormous *size*, as if one man might not easily, have carried it, but for fear the grapes should be broken or crushed in his so doing.

V. Spoken of animals. In Kal and Hiph. *to suffer abortion, miscarry, be bereaved of* offspring by its untimely birth. occ. Gen. xxxi. 38. Exod. xxiii. 26. Job xxi. 10. Cant. iv. 2. vi. 6. Hos. ix. 14.

VI. *To cast* its fruit, as a vine. occ. Mal. iii. 11. Comp. Job xv. 33.

VII. In Hiph. *to blight*, as the land its fruit. occ. 2 K. ii. 19. Comp. ver. 21.

VIII. Chald. In Ith. השתכל *to consider attentively.* occ. Dan. vii. 8. As a noun fem. שכלת *understanding.* occ. Dan. v. 11, 12. Comp. above sense I.

שכלל occurs not as a V. in Heb. but in Chaldee, from the Heb. כלל, in Kal and Aph. *to finish, complete.* Ezra iv. 13. v. 3, 11. vi. 14.

שכם

It denotes *readiness, forwardness, diligence, alertness.*

I. As a V. in Kal and Hiph. *to be ready, forward, diligent, alert.* Gen. xix. 27. וישכם אברהם בבקר אל המקום *and Abraham* was ready *in the morning at*, or went hastily *in the morning to, the place, where he had stood before Jehovah.* 2 Chron. xxxvi. 15, *And Jehovah the Aleim of their fathers sent to them by the hand of his messengers* השכם (infin.) being diligent *and sending.* So Jer. vii. 13, 25. xi. 7. xxv. 3. Prov. xxvii. 14, & al. freq. Ps. cxxvii. 2, *It is vain for you* משכימי קום being forward *to rise (and) delaying to lie down.* Zeph. iii. 7, *But* השכימו השחיתו they were forward, *they corrupted* (i. e. *in corrupting*) *their doings.* Hos. vi. 4 or 5, and xiii. 3, כטל משכים הלך *as the dew*, ready or forward *to go off.* As to משכים in Jer. v. 8, it seems best to refer that word to the root משך *to draw*, and so Aquila and Theodotion render it ἱλκοντες *drawing*, and Symmachus ἱλκομενοι, and perhaps the LXX nearly to the same sense θηλυμανεις *raging with lust.* Vulg. emissarii *stallions.* Comp. under זן I.

This verb is generally rendered *to rise up early*, but since it is constructed with קום *to rise*, Ps. cxxvii. 2, *rising up* is excluded from its meaning; and since it is very frequently joined with בבקר *in the morning early*, (comp. Josh. vi. 14.) it cannot in itself strictly import *earliness*, though this may sometimes be implied from the circumstances of the case, or from the context, as in Gen. xix. 2. 1 Sam. v. 3. xv. 12.

II. As a N. שכם *the shoulder* of the human body, so called from its *readiness* in bearing burdens or the like. See Gen. ix. 23. xxi. 14. xlix. 15. Ps. lxxxi. 7. Isa. x. 27. xiv. 25. And since several men frequently join in carrying one burden between them, hence שכם אחד *one*, or *united, shoulder* denotes *one consent*, as rendered in our translation, Zeph. iii.

* Harmer's Observations, vol. ii. p. 313, where see more.

† Complete System of Geography, vol. ii. p. 109. col. 1. Lucas' words (Voyage, tom. i. p. 192.) are—"*plus* de quarante livres, *more* than forty pounds;" and observe the French pound is somewhat more than the English.

Digitized by Google

9. So שכמה Hos. vi. 9, is translated in the text *by consent*, and in the margin *with* one *shoulder*; but perhaps with Bate we should rather refer it, as an adverb, to sense I. and render it, *forwardly, eagerly*.

Isa. ix. 4, 6, *And the government shall be upon* his shoulder. "I believe," says Raphelius in his note on this text, "that because we carry *burdens on our shoulders*, therefore *government* is said to *be laid upon them*." Herodotus [lib. ii. cap. 106,] mentions a statue of Sesostris, king of Egypt, on which some sacred Egyptian letters were engraved, reaching from one shoulder to the other, of this import, "Εγω τηνδε χωρην ωμοισι τοισι εμοισι εκτησαμην. I obtained this country by my *shoulders*." In like manner Pliny, in his Panegyric, cap. 15. "*Quum abundè expertus esset quàm benè* humeris tuis sederet imperium. When he had abundantly experienced how well *the empire would sit on your shoulders*." Thus far Raphelius. I add, that our Queen Elizabeth concluded one of her speeches to the House of Commons, in answer to a remonstrance about monopolies, thus:—"Princes—cannot themselves look narrowly into all things, upon whose *shoulders lieth* continually *the heavy weight* of the greatest and most important affairs." *

Psal. xxi. 13. כי תשיתמו שכם *for thou shalt put them* the shoulder or shoulder-wise, i. e. thou shalt make them turn *the shoulder* or *the back*. To this sense Symmachus ὁτι παξεις (al. θησεις) αυτους απεστροφους. See Merrick's Annot. Comp. Es. xviii. 41, under ערף IV.

III. As a N. שכם *a district, portion* of a country, as *the shoulder* of the back. occ. Gen. xlviii. 22. Comp. כתף IV.

IV. As a N. fem. שכמה *the shoulder-bone*, or *-blade*. occ. Job xxxi. 22. Comp. under כתף I.

שכן

I. In Kal, *to dwell, inhabit*, particularly in a *tent* or *tabernacle*. Gen. ix. 27. xiv. 13. Ps. lxxviii. 60. Deut. xxxiii. 16, שכני סנה Those who dwelt *in the bush*, i. e. the Aleim. See Exod. iii. 4, 6. But comp. Jer. xlix. 16. Obad. ver. 3. Also in Kal and Hiph. *to place, to cause to dwell* or *inhabit*, particularly in a *tent* or *tents*.† Jer. vii. 3, 7, 12. Job xi. 14. Ps. lxxviii. 55. As participial Ns. שכן *an inhabitant*. Num. xvi. 24. Hos. x. 15. Prov. xxvii. 10. Jer. vi. 21. מושכן, plur. משכנים and משכנות *a place to dwell in, an habitation*. Isa. xxii. 19. Jer. ix. 19. Ezek. xxv. 4, & al. Particularly, *a tent* or *tabernacle*. Num. xvi. 24. xxiv. 5, & al. Also, *the sacred tabernacle*, for God to *dwell in* among men. See Exod. xxv. 8, 9. xxix. 45, 46. Lev. xxvi. 11, 12. Num. xxxv. 34.

II. In Kal, *to remain, rest, continue*. Exod. xxiv. 16. xl. 35. Num. x. 12. Job iii. 5. Ps. xvi. 9. Nah. iii. 18, *rest, sit still*. In Hiph. *to cause to remain* or *rest*. Josh. xviii. 1. Ezek. xxxii. 4.

III. As a N. שכין rendered *a knife*. See under שך III.

Der. Greek σκηνη *a tent*, and its derivatives; whence Lat. scena, Eng. *scene, scenic, scenography*. Also, perhaps, *the skin*.

שכר

To satisfy, satiate.

I. In Kal, *to satisfy thirst*, or *the desire of drinking* (as שבע *of eating*), *to drink heartily* or *freely, to be cheered with drink*, in a middle or indifferent sense. Gen. xliii. 33, (where Eng. translat. *were merry*) Can. v. 1. And so I apprehend the word is used, Gen. ix. 21. Comp. under אהל I. In like manner the Greek μεθυομαι, by which the LXX often render שכר, sometimes signifies *to drink freely*, though *not to drunkenness*, and is plainly used in this sense John ii. 10. As a N. fem. שכרה *a being satisfied* or *cheered with drink*. occ. Hag. i. 6; where it is applied to שתה *drinking*, as שבעה to *eating*.

II. In Kal, *to satisfy one's lust of drinking, even to inebriation, to be drunk, intoxicated with liquor*. Jer. xxv. 27. Lam. iv. 21. Comp. Isa. xxix. 9. xlix. 26. In Kal and Hiph. *to make drunk, inebriate*. Hab. ii. 15. Jer. xlviii. 26. li. 7, 39, 57. Applied metaphorically to arrows. Deut. xxxii. 42. In Hith. השתכר *to be drunken, make oneself drunk*. occ. 1 Sam. i. 14. As Ns. שכר *drunk, a drunkard*. 1 Sam. xxv. 36. Isa. xxviii. 1, 3. Also, *intoxicating* or *inebriating liquor* in general, sicera. It is once used for *wine*, Num. xxviii. 27. (comp. Exod. xxix. 40.); but most commonly for any *inebriating liquor* besides wine. So Aquila, Symmachus, and Theodotion render it in Isa. xxviii. 7, by μεθυσμα. Lev. x. 9. Num. vi. 3. Isa. xxviii. 7, & al. freq. Jerome* informs us, that in Heb. "any *inebriating liquor* is called *sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit." As a N. שכרון *drunkenness*. occ. Ezek. xxiii. 33. xxxix. 19.

III. In Kal, *to satisfy*, or *give a satisfaction* for service done, or to be done, *to hire, to reward*. Deut. xxiii. 4. Jud. ix. 4. xviii. 4. Prov. xxvi. 10, & al. freq. In Niph. *to be hired, let out for hire*. 1 Sam. ii. 5. In Hith. השתכר *to let oneself out for hire*. occ. Hag. i. 6, twice. As a N. שכר *satisfaction, hire, wages, reward* for service or labour. Gen. xxx. 28, 32, 33, & al. freq. עשי שכר Isa. xix. 10, *those who make* gain or *earn* wages. As a N. שכיר *a hired servant, a mercenary*. Exod. xii. 45. xxii. 15. Lev. xix. 13, & al. freq. As a N. fem. in

* Rapin's History by Tindal, folio, vol. ii. p. 155, at the year 1601.

† May we not hence assign the true interpretation of ישכן Gen. iii. 24? *And Jehovah Aleim* caused to dwell, or placed, in a tabernacle *at the east of the garden of Eden, the cherubim*, &c. So the word ישכן here expresses that there was a *tabernacle* (resembling, doubtless, the Mosaic) in which the *cherubim* and *emblematic* fire or glory were *placed* from the fall (comp. Wisd. ix. 8.); and which surely continued in the believing line of Seth. Whether this *same* sacred *tabernacle* was preserved by Noah in the ark, and remained in the family of Eber, till the descent of the children of Israel into Egypt, and was brought up by them from thence, I pretend not to determine. Certain it is from Exod. xxxiii. 7—9. (comp. Exod. xvi. 33, 34. 1 Sam. iv. 8.) that the Israelites had a *tabernacle* or *tent* (see 2 Sam. vii. 6), sacred to Jehovah, before that erected by Moses; and it appears from Amos v. 26, and Acts vii. 42, that soon after the Exodus the idolaters and apostates had such likewise for their idols. Comp. under שך I.

* Epist. ad Nepotianum De Vita Clericorum, and in Isa. xxviii. 1.

Digitized by Google

reg. משכרת *hire, wages, reward.* occ. Gen. xxix. 15. xxxi. 7, 41. Ruth ii. 12. As a N. אשכר *a compensative present,* made on account of benefits received. occ. Ps. lxxii. 10. Ezek. xxvii. 15. In the former passage the LXX render it δωρα *gifts,* in the LXX μισθους, *rewards.*

שׁל

To loose, loosen, let loose.

I. *To loose, loosen,* as a shoe or sandal from the foot. occ. Exod. iii. 5. Josh. v. 15. So the LXX λυσον, and Vulg. solve; and Symmachus in Exod. ὑπολυσαι.

II. *To let loose,* as corn from the handfuls in which it is gathered. occ. Ruth ii. 16. Montanus solvendo solvetis.

III. *To loosen* or *cast* its fruit, as the olive-tree. occ. Deut. xxviii. 40.

IV. *To dissolve,* as the animal frame in death. Qu? Comp. under נשל II. occ. Job xxvii. 8.

V. As a N. שׁול, plur. in reg. שׁולי *the loose-flowing skirt* or *skirts* of a garment, syrma. Exod. xxviii. 33. Nah. iii. 5, & al. freq. Comp. Isa. vi. 1.

VI. As a N. שׁל *looseness, licentious freedom, rashness.* occ. 2 Sam. vi. 7. Comp. 1 Chron. xiii. 10, and under שׁמט II.

VII. Chald. As a N. שׁלה, *licentiousness, licentious speech.* occ. Dan. iii. 29; where Theodotion βλασφημιαν, and Vulg. blasphemiam, *blasphemy.*

VIII. Chald. as a N. שׁלו *negligence.* See under שׁלה III.

שׁלל I. *To loose* or *loosen entirely, to strip off,* as clothes. It occurs not as a verb strictly in this sense, but as a participial N. שׁילל (Keri and Complut. שׁולל) *stript* of clothes. occ. Mic. i. 8; where Vulg. spoliatus *spoiled,* but LXX αυυποδητος *unshod, without sandals.* Comp. under שׁל I.

I. *To strip off, spoil,* as goods or things. Ezek. xxvi. 12. xxix. 19. xxxviii. 12, 13. Also, *to strip, spoil,* as persons. Ezek. xxxix. 10. Zeeh. ii. 8. In Hith. השׁתולל *to make oneself,* or *become, a spoil.* occ. Isa. lix. 15. Ps. lxxvi. 6; in which latter text אשׁתוללו is in the Chaldee form, with the initial א instead of ה; and this seems some confirmation of the common opinion that this Psalm was composed on occasion of the miraculous destruction of Sennacherib the king of Assyria's army, 2 K. xix. 35. So in the LXX it is entitled Ωδη προς τον Ασσυριον An Ode concerning the Assyrian, and in the Vulg. Canticum ad Assyrios. As Ns. שׁלל *spoil, plunder, prey.* Gen. xlix. 27. Exod. xv. 9. Josh. vii. 21, & al. freq. שׁולל nearly the same. occ. Job xii. 17, where Aquila λαφυρα *a prey,* and LXX αιχμαλωτους *captives.*

Der. Gr. συλαω to spoil. Perhaps, Lat. *solvo* to loose, whence *solutus, solutio,* and in composition *absolvo, dissolvo, resolvo,* whence Eng. *solution, absolve, dissolve, resolve, absolution, dissolution, resolution,* &c. Also, *a shell,* and *shale,* a husk. Shakspeare.

שׁלב

I. *To be disposed* or *put in order, to correspond, answer.* Hence as a participle Hiph. fem. plur. משׁלבת *answering, corresponding.* occ. Exod. xxvi. 17. xxxvi. 22. So the LXX αντιστιστοντες.

II. As a N. mas. plur. שׁלבים *parallel ledges, horizontal projections correspondent* to each other; so LXX ἐξεχομενα *projections;* or, according to others, *the little pillars* or *upright standards* by which the upper and lower brazen tables of the bases were connected, and which *answered* each other. occ. 1 K. vii. 28, 29; on which passage see Scheuchzer's Physica Sacra.

Der. *A shelf, a slab.* Qu?

שׁלג

The radical idea of this word seems to be nearly the same as that of the Greek σιλαγιω, σιλαγιζω, which appear to be evidently derived from it, namely, *to be bright, shine,* "splendeo, fulgeo." Hederic.

As a noun שׁלג *snow,* from its *shining whiteness,* which is often taken notice of in scripture. See Exod. iv. 6. Num. xii. 10. Ps. li. 9. Isa. i. 18. Lam. iv. 7.

Ps. cxlvii. 16, *He giveth his* snow *like wool:* "* Sir John Chardin tells us, that towards the Black Sea, in Iberia, and Armenia, and he should imagine therefore *in some other countries,* the snow falls in *flakes as big as walnuts,* but not *being hard* or *very compact,* it does no other hurt than presently covering and overwhelming a person." Such large flakes of snow are not common in England, though they may be sometimes observed even larger than those just mentioned, whence I suppose our expression of *fleeces* of snow. Comp. under צמר I.

Prov. xxv. 13, *As the cold* of snow *in the time of harvest (so is) a steady agent to those who send him; for he refresheth the soul of his master.* This seems plainly to allude to the ancient custom of cooling their wine and other liquors, by putting preserved *snow,* as we do *ice,* into them, which is still much practised in the hot eastern countries, particularly in Syria.† It appears from Xenophon that the Greeks had the same practice, Memor. Socrat. lib. ii. cap. i. § 30, where Virtue says to Pleasure, "You provide expensive wines, και του θερους χιονα περιθεουσα ζητεις and run about in summer to procure *snow.*" See Simpson's note, Jer. xviii. 14, *Will* the snow *of Lebanon fail from the rock of the field? or will the issuing cold flowing waters* (from that mountain namely) be exhausted? (See Targ. LXX, and Vulg.) No more could I fail my people if they trusted in me. Comp. ch. ii. 13. "The chief benefit the mountain of Lebanon serves for, is, that by its excelling height it proves *a conservatory for abundance of snow,* which thawing in the heat of summer affords *supplies of water to the rivers and fountains* in the valleys below." Maundrell's Journey, at May 6.

Prov. xxvi. 1, כשׁלג בקיץ *as* snow in spring, *and as rain in harvest, so honour is not* נאוה *desirable for a fool.* All three in such circumstances do mischief. "The [beginning of the]

* Harmer's Observations, vol. i. p. 16, note.
† See Harmer's Observations, vol. i. 393, &c.; Complete Syst. of Geography, vol. ii. p. 99, col. 1.

month of February (O. S.) is the usual time at Jerusalem for the *falling of snow.*" * קץ or *the awakening season* therefore must here denote the time subsequent to that, and (as the text shows) previous to קציר or *the harvest*, i. e. the end of February, March, &c.

From the noun, שלג is once used as a verb, Ps. lxviii. 15, *When the Almighty scattered kings* בה *for her* (i. e. the dove, or triumphant people of God, mentioned in the preceding verse), תשלג it snowed, (3d per. fut. fem. sing. used impersonally as תמטיר *it rained.* Amos iv. 7.†) *in Salmon*, a mountain near Shechem, Jud. ix. 48. But what is the meaning of the expression, *It snowed in Salmon?* Is it not that every thing seemed as *bright and cheerful* to the minds of God's people, as Salmon does to their eyes when *glistering with snow?* So Buchanan in his version,

Squalida quæ luctu et tenebris Solyma ante jacebat,
Nivea tum luce refulsit:
Ceu nive vicinos inter candentia colles
Salmonis culmina fulgent.

As snow is much less common, and lies a much shorter time in Judea than in England, no wonder that it is much more admired. Accordingly the son of Sirach speaks of it with a kind of rapture, Ecclus xliii. 18 or 20, Καλλος λευκοτητος αυτης εκθαυμασει οφθαλμος, και επι τον ὑψιστον αυτης εκστησεται καρδια. *The eye will be* astonished *at the beauty of its whiteness, and the heart* transported *at the raining of it.* And this passage, I think, affords a good illustration of the Psalmist. ‡

Der. *Sleek*, also, Lat. *siligo*, a very white kind of corn.

שלה

With a radical, (see 2 K. iv. 28.) but mutable or omissible, ה.

I. *To be quiet, easy, secure.* Job xii. 6. Jer. xii. 1. Lam. i. 5. Comp. Job iii. 36. In a Hiph. sense, *to make quiet, easy, secure.* occ. 2 K. iv. 28. So Montanus, securam reddas. It is here equivalent to חכזב *fail*, ver. 16, and accordingly Bate, Crit. Heb. explains it by *giving* a false *ease* and *peace of mind.* As nouns שלו *quiet, secure.* Job xvi. 12. Ezek. xxiii. 42. Also, *quietness, ease.* occ. Job xx. 20. שלו *quiet, security.* occ. 2 Sam. iii. 27. שליו *quiet, secure.* Job xxi. 23. Jer. xlix. 31. As a noun fem. שלוה, in reg. שלות *quietness, security.* Ps. cxxii. 7. Prov. i. 32. xvii. 1. Ezek. xvi. 49. Comp. Jer. xlix. 31. In 1 Sam. i. 17, שלחך might be rendered thy *peace, quiet* or *content*, but observe that fourteen of Dr Kennicott's codices now read שאלתך thy *petition*, as one more did originally.

Chald. As a noun שלה *quiet, secure.* occ. Dan. iv. 1 or 4. As a noun fem. in reg. שלות *security, tranquillity.* occ. Dan. iv. 24 or 27.

II. *To be easy, careless, negligent.* occ. 2 Chron. xxix. 11; where LXX διαλιπητε *intermit, leave off*, Vulg. negligere *to neglect.*

III. Chald. As a N. שלו *negligence, neglect, fail.* occ. Ezra iv. 22. vi. 9. Dan. vi. 4 or 5.

IV. As a noun fem. in reg. שליה. occ. Deut. xxviii. 57. It is strangely rendered by the LXX and Vulg. *the secundine* or *after-birth.* The Targum seems to come nearer to its true meaning by interpreting it זעיר בנהא her *little child.* So Eng. translat. *young one*, and Montanus still closer, parvulum *little* (*daughter*). The word seems properly to express *a young female child, quiet, secure*, and *easy*, and apprehending no harm or mischief—A most affecting image! The ב in בשליחה is not radical, as I once thought with Bate it might be. This appears from ב's being prefixed, as a particle, to the three preceding, and to one following noun.

V. As a N. mas. with a radical ה, שלה *Shiloh, the giver of peace, tranquillity*, or *security; the Saviour, Salvator.* occ. Gen. xlix. 10; where the Samaritan Pentateuch, and at least twenty-six of Dr Kennicott's Hebrew codices read שלה without the י, but the sense is nearly the same. The word is a title of the Messiah, as the three Chaldee Targums rightly explain it: that of Onkelos by משיחא *the Messiah*, and those of Jerusalem, and of Jonathan Ben Uziel by מלכא משיחא *the King Messiah.*

Bochart has shown, vol. i. 453, 454, that the fabulous account of Silenus, the drunken companion of Bacchus, in the Greek and Roman mythology, took its rise from a horrid distortion of Jacob's prophecy concerning שילה, from which name Silenus is an easy derivative. And for farther satisfaction see Bochart himself, and the learned Mr Spearman's Letters on the LXX translation, and Heathen Mythology, p. 100.

VI. As a noun fem. שלו, plur. שלוים, *the quail*, or collectively, *quails*, so called, I apprehend, from their remarkably living in *ease* and *plenty* among the corn. "An amazing number of these birds," says Hasselquist, Travels, p. 209, "come to Egypt at this time (i. e. in March), for in this month the wheat ripens. *They conceal themselves amongst the corn*, but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they spread a net over the corn, and surround the field, at the same time making a noise by which the birds are frightened, and endeavouring to rise, are caught in the net in great numbers, *and make a most delicate and agreeable dish.*" Abbe Pluche tells us in his Histoire du Ciel, tom. i. p. 247, that the *quail* שלו was among the ancient Egyptians the emblem of *safety* and *security.*

Several learned men, particularly the famous Ludolphus, our Bishop Patrick and Scheuchzer, have supposed that the שלוים eaten by the children of Israel in the wilderness were *locusts.* But, not to insist on other arguments against this interpretation, they are expressly called, Psal. lxxviii. 27, שאר *flesh*, which surely *locusts* are not; and the Heb. word is con-

* See Dr Shaw's Travels, p. 335, text and note. Comp. 2 Sam. xxiii. 20.

† Comp. חמולא Job xv. 32. תלעיג Job xxi. 3. תמשך Ezek. xii. 25, 28. חזבר Ezek. xxv. 10, where see LXX and Vulg.

‡ The reader may find other interpretations of this *very difficult* text of the Ps. in Dr Chandler's History of the Life of K. David, vol. ii. p. 69, &c.

stantly rendered by the LXX ορτυγομητρα *a large kind of quail*, and by the Vulg. coturnices *quails*. (Comp. Wisd. xvi. 2. xix. 12.) occ. Exod. xvi. 13. Num. xi. 31, 32. Ps. cv. 40. And on Num. xi. 31, 32, observe that באמתים should be rendered, not *two cubits* high, but, as Bate translates it, *two cubits* distant, i. e. from each other; for as * he well observes, *quails* "do not settle, like the locust, upon one another, but *at small distances.*" And had the *quails* lain for a day's journey round the camp, to the great height of two cubits, or nearly three feet, the people need not have been employed two days and a night in gathering them. The *spreading them round the camp* was in order to dry them for use in the burning sands, as is still practised in Egypt. See Harmer's Observations, vol. ii. p. 439, &c. and Merrick's Annotation on Ps. cv. 40.

DER. Lat. *salus, saluto, salubris, salvus*, &c. and Eng. *salute, salubrious, salve, salvation.* Also French *sauf*, whence Eng. *safe.*

שלח

I. In Kal, *to send*, in almost any manner, *to send forth, out*, or *away*. Gen. iii. 23. viii. 7. xxi. 14. xxiv. 56. 2 K. xiv. 9, & al. freq. In Niph. *to be sent*. occ. Esth. iii. 13; where נשלחו seems to be for נשלחו. In Hiph. *to send*. Exod. viii. 21. Lev. xxvi. 22. As a N. fem. משלחת *a sending, immission*. occ. Psal. lxxviii. 49. Also, *a dismission, discharge*. occ. Eccles. viii. 8.

II. *To send* or *shoot forth*, as arrows. 2 Sam. xxii. 15. Psal. cxliv. 6. As a N. שלח *a missile*, or *missive weapon, a dart* or *javelin*. 2 Chron. xxiii. 10. xxxii. 5. Job xxxiii. 18, literally, *and his life passing on* the javelin, as we say, *falling* on the sword. Neh. iv. 11, 17, or 17, 23, which verse may be considered as a continuation of Nehemiah's speech, *And neither I, nor*, &c. *will put off our clothes, each* (*with* or *having*) *a javelin and water*, i. e. necessaries, ב being understood before שלח, and the ו at the end of that word being prefixed to המים. Comp. under הרצב. On Joel ii. 8, see under בעד 2.

III. *To employ*. Ps. l. 19.

IV. Joined with יד *the hand*, or אצבע *the finger*, *to stretch forth*. Gen. iii. 22. viii. 9. Isa. lviii. 9. Does not this last text refer to the *insolent behaviour* of the Jewish masters in giving their orders, not by speaking, but *by signs of the hands*, as is still usual with the great men in the East, particularly the Turks and Persians? See Harmer's Observations, vol. ii. p. 124. Comp. under ענה V. on Psal. cxxiii. 2. Joined with מגל *a sickle, to thrust forth*. Joel iii. 18.

V. As a participial N. mas. plur. שלוחים or שלחים *gifts* or *presents sent* or *transmitted* from one to another. occ. 1 K. ix. 16. Mic. i. 14.

VI. *To emit, send* or *shoot forth*, as a tree its branches. occ. Psal. lxxx. 12. Ezek. xvii. 6, 7. xxxi. 5. Comp. Gen. xlix. 21. Ps. xliv. 3, ותשלחם *and madest* them, i. e. our fathers, *shoot out and spread*, like a vine, answering to the preceding תטעם *plantedst them*. Comp. Ps. lxxx. 12. Ezek. xvii. 6; and see Ainsworth on Ps. and Merrick's Annot. As a N. mas. plur. in reg. שלחי *branches* or *shoots sent forth* from a tree. occ. Cant. iv. 13; where both the LXX and Vulg. preserve the idea of the word, the former rendering it by αποστολαι, the latter by emissiones. Fem. plur. in reg. שלחתי the same. occ. Isa. xvi. 8.

VII. As a N. שלחן *a table*, which is "*set out* or *put forth* to place provisions upon." Bate. Jud. i. 7. 1 Sam. xx. 29, 34. On 1 Kings xviii. 19, see Harmer's Observations, vol. iv. p. 436.

The table of show-bread is often called by this name. This table being made of *shittim* wood (LXX ξυλα ασηπτα *incorruptible* wood) and both overlaid and crowned with gold, was a type of the *compound* nature of Christ, *God-man*, invested with regal power, whose flesh should *never see corruption*, but *be given for the life of the world.* See Exod. xxv. 23, & seq. Comp. John vi. 51, and Mr Catcott's first Sermon on the Tabernacle. It appears from Isa. lxv. 11, that the idolaters had such *tables* in their worship. Comp. under מנה IX. and 1 Cor. x. 21. Both the altar of incense, and that of burnt-offerings, are called שלחן from their resemblance to *tables* on which provisions are placed. See Ezek. xli. 22. xliv. 16. Mal. i. 7.

DER. Greek στελλω to send, whence in composition αποστολος, επιστολη, &c. and Eng. *apostle, apostolic, epistle, epistolary.*

שלט

To be over or *before*, either *for protection* or *rule.*

I. As a N. mas. plur. שלטים *shields, arms of protection* or *defence*. 2 Sam. viii. 7. 2 Ki. xi. 10.

II. In Kal, *to rule, have dominion, authority*, or *power*. It is followed by ב or על, Esth. ix. 1. Ps. cxix. 133. Eccles. ii. 19. viii. 9. Neh. v. 15, & al. In Hiph. *to make to rule, to give power*. Eccles. v. 18. vi. 2. As a N. שליט *one who is appointed ruler, a constituted ruler* or *governor*. Gen. xlii. 6. Eccles. viii. 8. As a noun fem. שלטת *imperious, domineering*. occ. Ezek. xvi. 30. As a N. שלטון *power, authority*. Eccles. viii. 4, 8.

III. Chald. as a verb with ב or על following, *to have rule, authority*, or *power over*. See Dan. ii. 39. iii. 27. v. 7. vi. 24. Dan. iv. 23 or 26, *From the time that*, or *as soon as, thou shalt know that* שלטן שמיא *the Heavens* do rule. A comparison of this with the immediately preceding verse, and with ver. 14 or 17, and with ch. v. 21, does, I think, clearly determine, that by שלטן here is denoted *absolute*, not delegated, *rule* or *authority*, and that by שמיא *the Heavens*, are signified the *true Aleim*, or *Persons of Jehovah.* (See שמים under שם XII.) Comp. Ezra iv. 20. In Hiph. *to make a ruler*. Dan. ii. 48. As a N. שליט *a ruler, one who hath authority* or *power*. Dan. ii. 10. As a N. שלטן *power, dominion*. Dan. iv. 19 or 22. vi. 26. & al. As a N. mas. plur. in reg. שלטני or שלטוני *governors*. Dan. iii. 2, 3.

DER. *Shield, shelter.* Also, Arabic سلطان *a sultan.*

* Note in New and Literal Translation, &c.

Digitized by Google

שלך

I. In Kal and Hiph. *to cast, cast down* or *away.* Gen. xxxvii. 20, 22. Josh. x. 11, 27, & al. freq. Jud. ix. 17, וישלך את נפשו מנגד *and* threw *his life before (him)*, i. e. hazarded, exposed it in battle—ΨΥΧΗΝ ΠΑΡΑΒΑΛΛΟΜΕΝΟΣ παλιμιζιν, as Homer expresses it, Il. ix. lin. 322. Comp. Wetstein, Var. Lect. on Ph. ii. 30.

II. *To let go*, i. e. gently, without violence. Gen. xxi. 15; where observe that Ishmael was now between fourteen and seventeen years of age; but had he been an infant, surely his tender mother would not have *cast* him from her.*

III. *To let fall, cast*, as an olive-tree doth its flowers. Job xv. 33. As a N. fem. שלכת *a casting*, as of the leaves of a tree. occ. Isa. vi. 13. Thus it is rendered in our translation, *when they* cast their leaves; but שלכת seems rather to mean *a casting down* or *felling*, as of the tree itself. The whole verse may be thus translated and explained. *And* (though) a tenth (*shall*) *yet* (be or *remain*) *in it* (the land of Judea mentioned in the preceding verse, namely after the taking of Jerusalem and the havoc of the Jews by Titus) *that (tenth) also shall again be cleared off* (comp. Num. xxiv. 22, in Heb. This was dreadfully accomplished in the second destruction of the Jews by Adrian); *as an oak and an ilex, whose stock remains* בשלכת in felling, or when they are felled, *the holy seed* (*shall be*) *its*, i. e. the land's or nation's *stock.* Comp. Rom. xi. 16, 28, 29; and see Vitringa, Comment. on Isa. and Bp Lowth's note.

IV. As a noun שלך a kind of *sea-fowl, the cataract* or *plungeon.* So the LXX καταρακτης, which Suidas explains by εἶδος ὀρνέου θαλασσιου *a kind of sea-fowl.* Its Heb. and Greek names are taken from a very remarkable quality, which is, that when it sees in the water the fish on which it preys, it flies to a considerable height, then collects its wings close to its sides and *darts down*, like an arrow, on its prey. See Bochart, vol. iii. p. 278, and Johnston, Nat. Hist. de Avibus, p. 94, who adds, that by thus darting down it *plunges* a cubit depth into the water, whence, evidently, its English name *plungeon.* occ. Lev. xi. 17. Deut. xiv. 17.

שלם

To make whole, entire, complete, integrare, perficere.

I. In Kal, *to complete, perfect, finish.* 1 K. ix. 25. Also, in a Niph. sense, *to be completed, finished.* 1 K. vii. 51. 2 Chron. v. 1. viii. 16. Isa. lx. 20. In Hiph. *to complete, finish, make an end of.* Job xxiii. 14. Isa. xxxviii. 12, 13. xliv. 26. Comp. Dan. v. 26. As a participial noun שלם *whole, entire, complete, perfect.* Gen. xv. 16. Deut. xxv. 15. xxvii. 6. 1 K. viii. 61, & al. freq. Zech. viii. 12, *The seed* (*shall be*) שלם prosperous, so our translators render it, but rather *perfected*, i. e. in the fruit it produces τελισφορουμενον. See Greek and Eng. Lexicon in Τελισφορεω. Chald. in Pehil שלים *finished.* Ezra v. 16.

II. *To make up*, or *make good*, as a loss, resarcire. Used absolutely, Exod. xxi. 34. xxii. 5, 6, & al. freq. Also, transitively, *to repay* or *restore* one thing for another. Exod. xxi. 36. xxii. 1, & al. freq. Comp. Gen. xliv. 4. Job xxxiv. 33. He hath requited *that which is from thee* (as דממנו *what came from him*, 1 Kings xx. 33.); *but thou hast despised* (his correction namely). Comp. ch. v. 17, and see Scott. As a noun fem. in reg. שלמת *retribution, recompense.* occ. Ps. xci. 8. As a noun mas. plur. שלמנים *recompenses, rewards.* occ. Isa. i. 23. Chald. in Hiph. *to restore.* Ezra vii. 19.

III. *To make up a difference.* In Kal, *to have peace, be at peace.* occ. Job xxii. 21. As a participle paoul or participial N. שלום *at* or *in peace.* Gen. xliii. 27. 1 Sam. xxv. 6. Job v. 24. In Hiph. *to make peace.* Deut. xx. 12. Josh. x. 1, 4, & al. freq. As a noun שלום, and sometimes, though rarely, שלם, *peace, reconcilement, tranquillity*; also *happiness, welfare* in general; for every blessing, temporal and spiritual, is included in restoring man to that *peace* with God (and I may add in a lower sense with the whole creation) which was lost by the fall. See Deut. ii. 26. xx. 10. xxiii. 6. Josh. x. 1. Gen. xv. 15. xxviii. 21. xli. 16. xliii. 27, 28. 2 K. ix. 22. Hence the expression שאל לשלום *to petition* or *wish for happiness* to another. See Exod. xviii. 7. Judg. xviii. 15. 1 Sam. xxv. 5, 6. But since in this world *happiness* or *welfare* is by no means certain or constant, hence שלום is used in an indifferent sense like the N. *success*, and verb *fare* in English; Gen. xxxvii. 14,—*Go now and see* את שלום אחיך ואת שלום הצאן how it fareth *with thy brethren, and* how it fareth *with the flocks.* Comp. Esth. ii. 11. Gen. xliii. 27. And in this view I would understand שלם or, as thirty-four of Dr Kennicott's codices read שלום, Jer. xxii. 11, *Thus saith Jehovah* אל שלים *concerning* the success *of the son of Josiah king of Judah, who reigned instead of Josiah his father.*—Now this son was *Jehoahaz*, 2 K. xxiii. 30. 2 Chron. xxxvi. 1; and since by 1 Chron. iii. 15, Josiah had a fourth son called *Shallum*, שלום, it would seem very odd and puzzling for the prophet to call Josiah's successor by the same name.

IV. As a noun שלם a kind of *sacrifice, a peace-offering.* It occurs once in the singular, Amos v. 22; but frequently in the plural, שלמים *peace-offerings.* Exod. xx. 24. xxiv. 5, & al. So called as eminently typifying the *peace* and *reconciliation* of God with man, through the death of the *Prince of Peace*, (Isa. ix. 6.) of HIM who is *our Peace* (Eph. ii. 14.); for it must be particularly observed, that of these sacrifices both God and man, both priest and people, were to partake. See Lev. vii. 11, & seq. Comp. Rom. v. 1, 10. 2 Cor. v. 18, 19. Eph. ii. 14—17. Col. i. 20.

V. As a noun fem. שלמה *an outer garment*, covering the *whole* body, q. d. *a complete covering.* It seems to have been much the same kind of garment as the *hyke*, which is still

* See by all means Harmer's Observations, vol. v. p. 324, &c.

worn by the Kabyles and Arabs in Africa and the Levant. "These *hykes*, or blankets, as we should call them, are of different sizes, and of different qualities and fineness. The usual size of them is six yards long, and five or six feet broad, serving the Kabyle or Arab for *a complete dress* in the day; and as *they sleep in their raiment*, as the Israelites did of old, Deut. xxiv. 13, it serves likewise for his bed and covering by night.—The *plaid* of the highlanders in Scotland is the very same." Dr Shaw's Travels, p. 224, 225. See Exod. xxii. 26, 27. 1 K. xi. 29, 30. Ps. civ. 2.

VI. As a noun fem. שולמית, or, according to the reading of many of Dr Kennicott's codices, שלמית. occ. Cant. vi. 13, or vii. 1, twice. It is rendered *Shulamite*, but might perhaps be more justly expressed *Salemitess*, and seems to be the appellation, not of Solomon's Egyptian bride, but of his * former or Jewish wife, so called from שלם *Salem* or *Jerusalem*, the place of her birth. Comp. Ps. lxxvi. 3.

שלח

To draw, or *push out*, or *off*.

I. *To draw out*, as a sword. See Josh. v. 13. Jud. iii. 22. viii. 10. 1 Chron. xxi. 5, & al. freq. Job xx. 25, שלף He (i. e. God) draweth out, from the quiver namely, the arrow shot out of the brazen bow just mentioned, *and it cometh out of his body*.

II. *To draw*, or *pluck off*, as a shoe. Ruth iv. 7, 8.

III. Intransitively, *to push out, unsheath*, as corn its ear. occ. Ps. cxxix. 6. Aquila renders it ἀνθαλεῖν *sprung up*. See Harmer's Observations, vol. ii. p. 462, &c.

שלש

I. As Ns. of number, שלש and שלוש, שלשה and שלושה *three*. Gen. v. 22. ix. 19. Esth. i. 3. iii. 12, & al. freq. Plur. mas. שלשים and שלושים *thirty*. Gen. v. 3. Esth. iv. 11, & al. freq. Also, *of the third generation*. Gen. l. 23. Exod. xx. 5. שלישי and שלשי *the third*. Gen. i. 13. ii. 14. xxii. 4, & al. freq. Fem. שלישית *the third*. 1 K. xviii. 1. xxii. 2, & al. Also, *a third* or *third part*. 2 Sam. xviii. 2. 2 K. xi. 5. So שלשית and שלישת Num. xv. 6, 7. xxviii. 14. Fem. שלישיה *a third*. occ. Isa. xix. 24.

II. *To divide into three parts*, q. d. *to third*. occ. Deut. xix. 3. So the LXX τριμιεῖς, and Vulg. in tres æqualiter partes—divides.

III. *To do a third time, to treble* or *triple*, q. d. tertiare. occ. 1 K. xviii. 34, twice. As a participle or participial noun משלש *treble, triple, tripled*. occ. Eccles. iv. 12.

IV. As a participial noun spoken of animals, משלש, fem. משלשת, *three years old*. occ. Gen. xv. 9, thrice.—of a building, *of three stories*. occ. Ezek. xlii. 6. Comp. Gen. vi. 16.

V. As a N. שליש and שלש, a certain *measure of capacity*, containing a *third* part of some other known and common measure, q. d. *a tierce* (Eng. marg.); but as this in English denotes the *third part* of a pipe, so it is probable, from a comparison of Ps. lxxx. 6, with Isa. xl. 12, which are the only places where the word occurs in this sense, that it denotes the *third part* of the *bath*, and so is equal to somewhat more than two gallons and a half English.

VI. As a noun mas. plur. שלשים *three stringed instruments of music*. occ. 1 Sam. xviii. 6. So עשור is used for a *ten*-stringed instrument. See under עשר III.

VII. As a N. שלש, שליש, or שלוש, *a commander, a general*; properly *a third man*, so called, perhaps, because in military affairs he was *third* from the king, the generalissimo or commander-in-chief being immediately above him: (but comp. below sense VIII.) 1 K. ix. 22. 2 K. xv. 25. 1 Chron. xi. 11, & al.

We read Exod. xiv. 7, *And he* (Pharaoh) *took six hundred chosen chariots, and all the chariots of Egypt*, and שלשם captains (third men) לע כלו *over all this* (armament namely; so Vulg. duces totius exercitus) or *over all these chariots*, not *over every one of them*, as we translate it, and the words express no more than that there were several *generals* or *third men** to command the chariots: agreeably to which we find, Exod. xv. 4, that the choice of Pharaoh's שלשי, or *third men*, were drowned in the sea.

VIII. As a noun mas. plur. שלשים, according to the reading in Walton's Polyglott, in Plantin's Interlineary Bible of 1572, and in thirteen of Dr Kennicott's codices, or שלשים according to the Keri, and seventeen of Dr Kennicott's codices. Prov. xxii. 20. The best and most natural interpretation of the word in this place seems to be *rules, directions*, or the like; and from this passage in Prov. compared with the sense of שליש 2 K. vii. 2, 17, 19, and of שלשים 2 Kings x. 25; and from considering that the other Hebrew names of number, as רבע, חמש, &c. to *seven* inclusive, are taken from roots descriptive of some act performed on those respective days of the formation, it may reasonably be doubted, whether the ideal meaning of שלש be not *to rule, direct*, or the like, and whether the *third* day might not be thus denominated, because on that day the heavens began to *exert that rule*, which God had given them on the preceding day, (when he called, or constituted them שמים *disposers*, Gen. i. 8.) in draining the earth, and causing it to bring forth vegetables. See Gen. i. 9—13.

IX. As a particle of time, שלשם or שלשום (formed as יומם *by day*, פתאם and פתאום *suddenly*) *a third time past*. It is always preceded by, תמל, חמול, or אתמול *yesterday, lately* (which see among the pluriliterals in ת), to which it refers, and denotes *some time before*. Gen. xxxi. 2, 5. Exod. v. 7, 8, 14. 1 Chron. xi. 2, & al. freq.

* See Harmer's Outlines of a New Commentary on Solomon's Song, p. 169, and note in Mrs Francis' Poetical Translation.

* Since writing the above, I have observed that the LXX render the Heb. words, και τριστατας επι παντων *and* tristatas *over all*. And Jerome, on Ezek. xxiii. says, "Tristatæ among the Greeks is the name of the second rank after the royal dignity." See Flamin. Nobil. in LXX, Exod. xiv. 7, note *c*, in the vi. vol. of Walton's Polyglott.

שם

I. In Kal, *to place, set, put,* generally in order, with care and art. Gen. ii. 8. vi. 16. xxiv. 47, & al. freq. In Hiph. the same. Gen. xxx. 42. xliv. 2, & al. freq. The formative ה of Hiph. is often dropped, as in Gen. xxiv. 2. xxxi. 37. And in Num. xxiv. 21. Obad. ver. 4. שים seems used for the participle Hiph. משים. As a noun fem. in reg. תשומת *a placing* or *putting.* Lev. v. 21, or vi. 2; where תשמת יד *the putting, joining,* or *striking of the hand,* seems to denote *suretyship,* which was confirmed by that action. Comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

Hence perhaps Eng. *to sham,* put one thing for another.

II. *To place, give.* See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *to constitute, make.* Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 11, & al. freq.

IV. In Kal and Hiph. with ב following, *to lay upon, lay to the charge of, impute to.* 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. a military term, *to set in array, form.* 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

VI. *To adjust, set off.* 2 K. ix. 30; where Vulg. depinxit *painted.*

VII. In Hiph. שים *to lay up,* i. e. *in mind,* reponere, Isa. xli. 20; where perhaps אל לבכם *to your heart* is understood: or rather perhaps, *to attend to, consider,* אל לבכם being understood, comp. ver. 22. See under לב I.

שם על לבו *to put upon his heart, to purpose* or *resolve in his heart.* Dan. i. 8. Mal. ii. 2.

VII. As a N. שם plur. fem. שמות.

1. *A name, an articulate sound,* which is * *placed* or *substituted* for a thing, as its *sensible mark* or *sign.* Gen. ii. 11, 19. xxv. 13. 2 Sam. vii. 9. viii. 13, & al freq.

2. *Name, fame, reputation, renown.* See Gen. vi. 4. Num. xvi. 2. 1 Sam. xviii. 30. 1 Chron. v. 24. xiv. 17. xvii. 8. Eccles. vii. 1 or 2. Comp. Ezek. xxiii. 10.

IX. שם יהוה *the name of Jehovah,* שם אלהים *the name of the Aleim,* and simply שם השם or שם *the name* (Lev. xxiv. 11, 16. Comp. 1 Cor. xii. 3.) are used as titles of the *second person* of the ever-blessed Trinity. Isa. xxx. 27. (comp. ch. xxxvii. 36. 2 K. xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Deut. xii. 11. Jer. xiv. 7, 21. Ps. xx. 2. liv. 1 or 3. lxxv. 2. (comp. John xii. 28.) The reason of the title seems to be this. A *name* is the *representative* of a being or thing; Christ is in the N. T. called *the image of God,* 2 Cor. iv. 4. and *the image of the invisible God,* Col. i. 15; so being not only *Jehovah* or *very God,* but also being the *visible representative* of the whole ever-blessed Trinity, he is in the Old Testament styled *the name of Jehovah,* or *of the Aleim.* Comp. John xii. 28. xvii. 1, 5, and Greek and Eng. Lexicon in Ονομα VI.

X. As a particle of place, שם *there, thither.* Jer. ii. 6. Deut. i. 37. Jer. xxii. 11, & al. freq. שמה the same. Gen. xix. 20. xxiii. 13, & al. freq. Job i. 21. *Naked came I out of my mother's womb, and naked shall I return* שמה thither, i. e. either *into the earth,* "the common *womb,* receptacle, or repository of all the dead. Gen. iii. 19. Eccles. xii. 7," (Clark) or—thither, pointing to the earth δυκτικως.

XI. As a participial N. mas. plur. שמים *the heavens,* literally, *the disposers, placers* (in which sense the word is plainly used, Isa. v. 20. Mal. ii. 2.) This is a descriptive name of the *heavens,* or of that immense *celestial fluid,* subsisting in the three conditions of *fire, light,* and *spirit,* or *gross air,* which fills every part of the universe not possessed by other matter. (comp. *under* אל II.) In this not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, see Gen. xxvii. 28; Deut. xi. 11. xxviii. 12. xxxii. 2. Isa. lv. 10. but also the *sun, moon,* and *stars,* are, according to the scriptural philosophy, placed not in *vacuo,* but in the same *celestial expanse.* Gen. i. 14—17. Aquila and Theodotion render שמים by αηρ, Job xxxv. 11; and our translation frequently by *the air.* See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccles. x. 20.

This appellation was first given by God to the *celestial fluid,* or *air,* when it began to act in *disposing* and *arranging* the earth and waters. Gen. i. 8. And since that time the שמים have been the great *agents* in *disposing* all material things in their places and orders, and thereby producing all those great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the fashion to ascribe to *attraction, gravity, repulsion,* &c. which (though the *effects* are manifest) are, when taken for *causes,* as occult as the *sympathy* of some of the preceding philosophers. But on this great and important subject, which would soon lead one far beyond the bounds of a Lexicon, I with pleasure refer the reader for farther satisfaction to the Rev. Wm. Jones' Physiological Disquisitions, Disc. ii. and particularly to p. 47, and following.

That the *heavens,* under different attributes, corresponding to their different conditions and operations, were, together with the heavenly bodies, the first and grand object of heathenish idolatry, is certain, not only from the ancient names of their gods, but also from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wisd. xiii. 1—3. The reader may find this point farther proved, with a variety of useful learning, and by numerous testimonies, both divine and human, sacred and profane, in the 2d and 4th vols. of Mr Hutchinson's Works. And to these authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient* Hymns called

* See Mr Locke's Essay on Human Understanding, book iii. ch. i. and ii.

† It is justly observed by the author of Letters on Mythology, p. 167, 168, that the hymns which we now have under the name of Orpheus are the *very same* which

Orpheus', and from * Phornutus, the Stoic, Of the Nature of the Gods; the former of which are a rich treasure of this kind of learning, and the latter, a philosophical explanation of the heathen worship and ceremonies, written in the reign of the emperor Nero. †

It may be here worth observing, that Phornutus, in his first chapter, Περι Ουρανου, *Concerning Heaven,* derives θεους the Greek name for the gods, from θεσις *position* or *placing.* "For the ancients," says he, "took those for gods, whom they found to move in a certain regular manner, thinking them to be the causers of the changes of the air, and of the conservation of the universe. These then are *gods* (θεοι) which are the *disposers* (θετηρες) and formers of all things." ‡ And this species of idolatry was not confined to the ancient Greeks, Romans, and Asiatics, or even to the *old world.* The inhabitants of the *new world,* or America, who had any religion at all, were, when first discovered, universally addicted to it. Some of the West Indian heathen, among their other *physical* gods, had in particular their Chemens or Chemim, that is with little variation, שמים, whom they represented by idols of such a *compound form,* as appears an evident though monstrous perversion of the *cherubic* emblems, and may, in some measure, serve to confirm the explanation above given thereof. Comp. under כרב V. 1.

שמי השמים *the heavens of heavens* are supposed by some to mean only the *highest heavens;* but § "the propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been at the beginning of the formation, Gen. i. 6, 7, in *two* places; part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, constituted the שמי השמים, or *whole of the material heavens.*" And it is, I apprehend, in reference to their *original* situation, that the Psalmist calls them, Psal. lxviii. 34. שמי שמי קדם *the heavens of heavens of old;* where observe, that the latter שמי is put in regimine or construction with קדם, which shows that it relates to that N. and not to the preceding participle רכב *riding;* so our Eng. translat. *which were* of old. See Deut. x. 14. 1 Kings viii. 27. Neh. ix. 6.

XII. As the שמים are eminently what *declare* or *exhibit the glory of God,* Psal. xix. 1, and are, I apprehend, according to that of St Paul, Rom. i. 20, the created, visible emblem of his *eternal power and godhead;* and as each of the *three Divine Persons,* and their *economical* acts are described to us in Scripture, by the *three conditions of the heavens,* and their operations (comp. under כרב p. 342, 3.) so the Heb. שמים, and Chald. שמיא, are sometimes used as a name of the *eternal and ever-blessed Trinity.* See 2 Chron. xxii. 20. (comp. 2 K. xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26. (comp. under שלט III.) Psal. lxxiii. 9. (comp. Rev. xiii. 6.) and 1 Mac. iii. 18, (Alexand.) 19, 60. iv. 10. Thus also in the New Testament Ουρανος *Heaven* is used for *God.* Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18. xx. 4, 5. John iii. 27. So βασιλεια των ουρανων, literally, *the kingdom of the heavens* (plur.), occurs frequently in St Mat. for *the kingdom of God.* Comp. inter al. Mat. iv. 17, with Mark i. 15; Mat. xix. 14, with Mark x. 14; and Mat. xix. 23, with ver. 24.

XIII. As a N. mas. plur. שומים some species of *onion,* so denominated from the *regular disposition* of their several involucra, or integuments. occ. Num. xi. 5.

Mr Hutchinson has ingeniously remarked, (vol. iv. p. 262.) that the worshipping of *onions,* by the Egyptians, with which they have been so sarcastically upbraided by * others of the heathen, was, like the rest of their idolatrous service, merely *emblematical.* "Our (common) *onion,*" adds he, "is a perfect *emblem* of the *disposition* of this *fluid system* (of the *heavens*) supposing the root, and top of the head, to represent the two poles. If you cut any one transversely or diagonally, you will find it divided into the same number of spheres, including each other, counting from the sun or centre to the circumference, as they knew the motions or courses of the orbs (or planets) divided this *fluid system* into; and so the divisions represented the courses of those orbs." This observation has since been made or *borrowed* by Dr Shaw, Travels, p. 358. "The *onion,*" says he, "upon account of the root of it (which consists of many coats enveloping each other, *like the orbs* [*orbits*] *in the planetary system*) was another of their sacred vegetables."

XIV. In Kal and Hiph. *to make waste* or *desolate, to reduce* to such a state as to leave *place* or *room* for other things; so the Latin

---

were revered by the *ancient* Greeks *as his,* and used in their solemn worship. This he proves from an evident and direct reference which Demosthenes makes to Orpheus' Hymn to ΔΙΚΗ, or RIGHT, in his first speech against Aristogiton. (Comp. Wetstein's note on Η Δικη, Acts xxviii. 4.) One thing is most certain, that a clear vein of *physical* heathenism runs through them all, which seems to prove them more ancient than the time of Homer. The words of Demosthenes above referred to are these: Την απαραιτητον και σεμνην Δικην, ην ο τας ανωτατας ημιν τελετας καταδειξας ΟΡΦΕΥΣ ΠΑΡΑ ΤΟΝ ΤΟΥ ΔΙΟΣ ΘΡΟΝΟΝ φησι ΚΑΘΗΜΕΝΗΝ ΠΑΝΤΑ ΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΦΟΡΑΝ. And the lines of the Orphic Hymn in Eschenbachius' edition run thus:

Η και Ζηνος ανακτος ιστι θρονον ιερον ιζει
Ουρανοθιν καθεδρωσα βιον θνητων πολυφυλων.

* Published by Thomas Gale, among the Opuscula Mythologica, Ethica, & Physica, under the title of ΦΟΤΡΝΟΤΤΟΤ Θεωρια περι Θεων φυσεως.

† See also Vossius De Orig. & Prog. Idol. lib. ii. cap. 30, and Leland's Advantage and Necessity of Christian Revelation, part i. ch. iii.

‡ Comp. Herodotus, lib. ii. cap. 52.

§ See Greek and Eng. Lexicon, under Τριτος II.

* So Juvenal, Sat. xv. lin. 9—11.

Porrum et cepe *nefas violare, et frangere morsu.*
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

So Lucian, in his Jupiter Tragœd. tom. ii. p. 233, C. edit. Bened. where he is giving an account of the different deities worshipped by the several inhabitants of Egypt, says Πηλουσιωταις δε κρομμυον, "Those of Pelusium worship the *onion.*" Comp. Plin. Nat. Hist. lib. xix. cap. 6; Minucius Felix, cap. xxviii. p. 145, edit. Davisii, and note.

vasto, *to waste*, is derived from vastus, *vast, wide*. Ezek. xxxvi. 3. Psal. lxxix. 7. Jer. x. 25. xlix. 20. In Niph. *to be desolate, reduced to a vast solitude*. Lev. xxvi. 22. Isa. xxxiii. 8. & al. freq. As a N. fem. שמה *desolation, waste*. Isa. v. 9. xxiv. 12. Hos. v. 9. Plur. שמות *desolations*. occ. Ps. xlvi. 9. Ezek. xxxvi. 3. In this latter passage it is commonly taken for a V. infin. but then the root ought to be שמה, and I do not find that the ה in this word is ever radical. As a N. mas. plur. with the formatives א and נ אשמנים *desolate places*. So Montanus, desolatis locis. occ. Isa. lix. 10. But see under שמו VI.

XV. In Niph. *to be desolate in mind, to be astounded, amazed, confounded*, so as to have no sense left. 1 Kings ix. 8. Job xviii. 20. Jer. iv. 9, & al. As a N. fem. שמה *amazement, astonishment*. Jer. v. 30. viii. 21, & al.

Hence perhaps Eng. *shame*, &c.

שמם I. *To place*, or *dispose with great care, regularity, and order*. It occurs not as a V. in this sense, but hence as a N. fem. שממית a name of the *spider*; q. d. "*The placer, disposer*, as the spider *eminently* is, in the *curious*, and *almost mathematically exact disposition* of the threads of her web; for as Mr Pope says,

> Who made the *spider parallels design*,
> Sure as Demoivre, without rule or line?

Thus Mr Catcott, in his Answer to Observations on a Sermon, &c. Bochart, however, (though I think with less probability,) interprets שממית to be a kind of *lizard*, which frequents the walls of houses. See his Works, vol. ii. 1083, & seq. And it is observable, that to this purpose the LXX render it by καλαβωτης, and the Vulg. by stellio. occ. Prov. xxx. 28, *The* שממית *layeth hold with her hands*. See this illustrated of the *spider* in Nature Displayed, vol. i. p. 57, & seq. Eng. edit. 12mo.

II. In Kal, *to be exceedingly desolate* or *waste*. Ezek. xxxiii. 28. xxxv. 15, & al. As a N. fem. שממה *great desolation*. Joel iii. or iv. 19.

III. In Kal, *to be amazed* or *astonished exceedingly*. Lev. xxvi. 32. Isa. lii. 14. Ezek. xxvii. 35, & al. freq. So as a participle Hiph. or Huph. *astonishing*. Ezra ix. 3, 4. Ezek. iii. 15; where observe, that two of Dr Kennicott's codices read משמם. In Hith. חשתוממם the same as in Kal. occ. Isa. lix. 16. Dan. iv. 16. (Chald.) viii. 27. Comp. Ps. cxliii. 4. As a N. שממון *great astonishment*, stupor. occ. Ezek. iv. 16. xii. 19. As a N. fem. שממה nearly the same. Ezek. xxiii. 33.

שמד

To destroy, abolish, demolish, or *dissipate utterly*, disperdere, delere. It occurs not as a V. in Kal in this sense, but in Niph. *to be destroyed utterly*. Gen. xxxiv. 30. Jud. xxi. 16, & al. In Hiph. *to destroy utterly*. Lev. xxvi. 30. Num. xxxiii. 52. Deut. i. 27, & al. freq.

DER. Saxon *smitan*, Eng. *smite*; Saxon *smith*, Eng. *smith*. Comp. under צמת.

שמח

I. *To move briskly and alternately, to move to and fro*, or *vibrate with a quick motion*, as the heart in joy. Psal. xvi. 9. xxxiii. 21, & al. freq. In Hiph. *to cause to move* thus. Psal. xix. 9. civ. 15. As a N. fem. in reg. שמחת *the quick beating, throbbing*, or *palpitation* of the heart. Isa. xxx. 29. Jer. xv. 16, & al.

II. *To move* or *vibrate briskly*, as light emitted and reflected. Prov. xiii. 9.

III. *To move backward* and *forward*, as the fluid of the heavens doth in light and spirit. "This *vibration* or *vibrative motion* of the heavens, which is even visible through telescopes," and with which the livelier thermometers are sensibly affected, * "is produced by the irradiation of the light outward from the centre, and the irradiation of the spirit (gross air) inward to the centre, and produces the constant gyration of the earth, and other planets round their own axes, and round the sun."† 1 Chron. xvi. 31. Ps. xcvi. 11. Comp. under גל II.

IV. From the *briskness* and *agility* of the body, occasioned by joy. In Kal, *to rejoice, exult*. Lev. xxiii. 40. Deut. xii. 7. Job xxxi. 25. Also, *to cause to rejoice*. Jer. xxxi. 13. In Hiph. *to make joyful, cause to exult*. Ps. lxxxix. 43. As a N. fem. שמחה *joy, exultation*. Isa. xxii. 13. li. 3, 11; in which three passages the LXX, rendering it by αγαλλιαμα, have given nearly the idea. Isa. xxxv. 10,—*And everlasting* joy *upon their heads*. This alludes to the *oil* with which they used to anoint their heads on public festivals and occasions of rejoicing, Eccles. ix. 7, and which was an emblem of the Holy Spirit, the *true oil of gladness*. Comp. Isa. lxi. 3. Ps. xlv. 8. John xvi. 22; and see more in Vitringa.

On Psal. civ. 14, 15, we may remark that Homer in like manner, Il. iii. lin. 146, styles *wine* ευφροσυνα *cheering*, and καρπον αρουρης *the produce of the earth*.

Deut. xxiv. 5. *When a man hath taken a new wife, he shall not go out to war—(but) he shall be free at home one year*, ושמח את אשתו *and* rejoice *with his wife* (comp. Prov. v. 18.) *whom he hath taken*. It is remarkable that Alexander the Great, in his expedition against Persia, nearly conformed to this law. For after the battle of the Granicus, and "before he went into winter-quarters,‡ he ordered all of his army *who had married that year* to return into Macedonia, *and spend the winter with their wives*, appointing three captains over them to lead them home, and bring them back at the time appointed; which, agreeing with the Jewish law, Deut. xxiv. 5, and being without any instance of the like to be found in the usages of any other nation, it is most likely Aristotle learned it from the Jew § he so much conversed with while in Asia, and approving of it as a most equitable usage, communicated it to Alexander, while he was his scholar, and that

* This *vibration of the heavens* the great Boerhaave calls "*the perpetual unintermitting systole and diastole of the air*." Chemistry by Shaw, vol. i. p. 224; where the reader may find the description of a thermometer so contrived as to render this *vibratory motion* visible to the eye.

† See Hutchinson's Moses' Princip. part. ii. p. 525, and note, edit. Hodges.

‡ "Arrian. lib. i."

§ But comp. Bayle's Dictionary in Aristotle, note A. III. and B. who disputes the story of Aristotle's converse with the Jew. Alexander, however, might by some other means have been informed of the Jewish custom and law.

he from thence had the inducement of practising it at this time." Thus the learned Prideaux, Connexion, part i. book vii. an. 334.

שמט In general, *to let go, remit.*

I. In Kal, *to let go, let drop,* or *fall down.* occ. 2 K. ix. 33, twice; where observe, that for שמטוהו twenty-one of Dr Kennicott's codices read שמטוהו.

II. Intransitively, *to drop, slip, stumble;* so Montanus labascebant. occ. 2 Sam. vi. 6. 1 Chron. xiii. 9. Jehovah had given particular directions by Moses, Num. iv. concerning the manner in which the ark of the testimony was to be removed, and had commanded, ver. 5, that on such occasions it should be covered with the vail, &c. by Aaron and his sons, i. e. by the priests only, and when so covered, that *it should be carried by its staves on the shoulders of the Levites of the family of Kohath,* (ver. 15. Comp. Exod. xxv. 14.) *who were expressly forbidden to touch it under pain of death,* ver. 15. This prohibition Uzzah presumed to disobey, and על השל *for this freedom,* or *rashness,* was struck dead by Jehovah. But it is manifest that this misfortune would not have happened, had not the law been first violated by placing on a carriage drawn by oxen, (perhaps in imitation of the heathen, comp. 1 Sam. vi. 7, &c. and Tacitus cited under רן V. 3.) the ark which ought to have been borne on the shoulders of the Kohathites; and to this deviation from the law David ascribes it, 1 Chron. xv. 12, 13; comp. ver. 2, 14, 15; and for farther satisfaction on this subject I with great pleasure refer the reader to Dr Chandler's Life of K. David, book iii. ch. iv. vol. ii. p. 38, &c.

III. In Niph. *to be let go, dismissed.* occ. Ps. cxli. 6, *Their judges* נשמטו have been dismissed *in the sides of the rock, and have my words that they were sweet.* This plainly refers to David's letting Saul escape out of the cave at Engedi, and the kind manner in which he addressed him after that *glorious* transaction, 1 Sam. xxiv. See more in Mr Peters on Job, p. 348, &c. and in Dr Horne's Commentary on the Psalms.

IV. In Kal, *to remit, release,* as a debt. occ. De. xv. 2, 3. As a N. fem. שמטה *a remission, release.* occ. Deut. xv. 1, 2, 9. xxxi. 10. See Vitringa, Observ. Sacr. lib. iv. cap. 4.

V. Of land, *to let it alone, let it rest, leave it uncultivated, give it a remission.* occ. Exod. xxiii. 11. And in allusion to the ordinance contained in this text, Jehovah threatens Judah, Jer. xvii. 4, ושמטתה ובך מנחלתך *and* thou shalt have a remission or discharge, *even for thyself, from thine inheritance.* See Lowth's note. Comp. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21.

The above-cited are all the passages wherein the root occurs.

שמך

Occurs not as a V. in Heb. but in Ethiopic signifies *to recline, lie down* or *along.* As a N. fem. שמיכה, probably *a rug, mattress,* or *something of that kind,* which served, as still usual in the East (comp. under נטה XIV. 1.) for a bed. Once, Jud. iv. 18.

שמל

Occurs not as a V. in Heb. but in Arabic signifies *to surround on all sides, to clothe, involve.*

I. As a N. fem. שמלה *a garment, vestment, hyke.* Gen. xix. 23. Deut. x. 18, & al. freq. Comp under שלם V.

On Deut. xxii. 5, observe that "the reason why men and women's *interchanging dresses* was so severely forbidden seems to be, that this was an *idolatrous custom* practised by several nations in the worship of particular idols, especially by the Egyptians in that of *Isis;* to set forth, I suppose, the * *all-generative* nature of the *heavens* or *air,* that it was ἀρρενοθηλυ *both male and female,* as some of them called it. Hence we may guess at the *unnatural* and *abominable* impurities that accompanied this service." † But see more on this subject under נבר II.

II. It is applied to the left hand, which, according to the eastern custom, was generally *involved* in the *hyke,* while the right hand was usually at liberty. We do not, however, meet either with the N. שמל or שמלה in this sense, but as a V. in Hiph. השמיל *to turn to the left hand,* q. d. sinistrare. occ. 2 Sam. xiv. 19. Ezek. xxi. 16 or 21. Comp. under שמאל among the pluriliterals.

שמן

I. *To abound, superabound.* It occurs not as a V. simply in this sense, but hence as a participial N. שמן *one who abounds in strength, robust, strong.* So the Vulg. robustos. Jud. iii. 29. Also, *plenteous, abundant.* Isa. xxx. 23. Comp. Gen. xlix. 20. As a participial N. mas. plur. in reg. משמני *those who were gorged with food,* or *had eaten most abundantly.* Ps. lxxviii. 31.

II. As a N. שמן *the superabundant fertility,* or *fatness* of the earth. See Gen. xxvii. 28, 39. Also, *abundant, fertile, fat,* as a land or country, Num. xiii. 20 or 21. Neh. ix. 25.—or pasture, 1 Chron. i. 40. Comp. Hab. i. 16.

III. *The fat* of men or animals, *that superabundant unctuous humour,* which, if not absolutely necessary to their life, yet, when in moderate quantity, contributes greatly to their well-being and health.‡ Ps. cix. 24. As a V. in Kal, *to be fat, abound in fatness.* Deut. xxxii. 15. Jer. v. 28. In Hiph. *to make fat,* Isa. vi. 10. Comp. under טפש.

IV. *Oil, an unctuous substance,* resembling the *fat* of animals, and thence called by the same name. Gen. xxviii. 18. Exod. xxx. 24, & al. freq.

V. עץ שמן is mentioned with זית *the olive-tree,* Neh. viii. 15; and so seems in that text to mean the *resinous* or *gummy* kind of *trees,* whose juices *superabound* and *exude.*

VI. As a N. mas. plur. with a formative א, אשמנים *abundant, affluent, circumstances,* "res opimæ." occ. Isa. lix. 10; where it corresponds to צהריים *the noon-day light* in the preceding hemistich.

---

* Comp. under קדש V.

† Editor's note in Bate's New and Literal Translation, &c.

‡ See Haller's Physiology, lect. ii. sect. 24 p. 21, edit. Mihles.

VII. As Ns. of number, שמנה, שמונה, and, as it were, in reg. שמנת, and שמונת, *eight*, q. d. the *superabundant* number. See inter al. Gen. v. 4, 10. xvii. 12. Num. iii. 28. 1 Chron. xxv. 25. xxix. 7. Eccles. xi. 2. Plur. שמנים and שמונים *eighty*. Gen. v. 25. xvi. 16, & al. freq. שמיני *eight*. Exod. xxii. 30. Lev. ix. 1, & al. Fem. שמינה *eight*. occ. Lev. xxv. 22. The *seventh* was the day on which Jehovah *finished* or *completed* his work of creating and forming this system, and all things therein; and as the number *seven* was hence denominated שמע from *completion* (see שבע), so *eight* was called שמנה, because the *eighth* day was *superabundant*, or *over* and *above* the grand completion.

VIII. As a N. fem. שמינית. It occurs 1 Chron. xv. 21. Psal. vi. and xii. titles. —In 1 Chron. xv. 16, *David spake to the chief of the Levites to appoint their brethren (to be) singers* בכלי שיר *with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy;* and at ver. 21, some Levites were accordingly appointed to sing בכנרות *with harps* על השמינית. Here it is evident that השמינית cannot possibly denote *a musical instrument*, as it has been supposed to do in the Psalms. It seems much more natural to interpret that word which is preceded by על *concerning*, of the *subject matter* of their hymns, which we are informed were addressed לנצח *to the conqueror* or *triumpher*, i. e. *to Jehovah in Christ*. (Comp. under נצח III.) And if so, what interpretation can be more natural than to refer שמינית either to the *abundant riches* of God's mercy in Christ, (comp. Isa. xxv. 6.) or more particularly to that *unction* from the Holy One, mentioned 1 John ii. 20, 27? Comp. 2 Cor. i. 21. And if the 6th and 12th Psalms be understood as spoken prophetically in the person of the man Christ Jesus, שמינית in their titles may well be explained of that *oil of gladness with which he was anointed*, (Ps. xlv. 8. Comp. Acts x. 38.) and which on the day of Pentecost he was pleased to shed forth abundantly on those whom he is not ashamed to call his friends, his fellows, or companions, and even his brethren. Comp. Acts ii. 33, and see Mr Fenwick's Thoughts on the Hebrew titles of the Psalms, p. 18, &c.

שמע

I. In Kal, *to hear, perceive by hearing*. Gen. iii. 8. xiv. 14. In Niph. *to be heard*. Gen. xlv. 16. In Hiph. *to cause* or *make to hear*. Deut. iv. 36. *To cause to be heard, to declare*. Isa. xlv. 21. *To make a loud sound*. 1 Chron. xv. 16, 28. *To make a proclamation unto, to summon* or *muster by proclamation*. 1 Sam. xxiii. 8. 1 K. xv. 22. Jer. l. 29. As a N. שמע *a hearing*. Job xlii. 5. Psal. xviii. 45. Also, *somewhat heard, a report, tidings*. Gen. xxix. 13. Exod. xxiii. 1. Fem. שמועה and שמועה *a rumour, report, somewhat heard*. 2 K. xix. 7. Ezek. vii. 26. As a N. משמע *a hearing*. occ. Isa. xi. 3. So fem. in reg. משמעת *a hearing*. occ. 1 Sam. xxii. 14. Also, *rumour, noise*. occ. Isa. xi. 14. Also, *a mustering by proclamation*. occ. 2 Sam. xxiii. 23. 1 Chron. xi. 25. "This was an office of great consequence and power." Bate. Comp. 2 Sam. xx. 4.

II. Transitively, with ב, אל, or ל following, *to hearken, listen to, mind, obey*. See Josh. i. 18. Jud. ii. 17. (Comp. Gen. xi. 7.) Deut. i. 45. Zeph. iii. 2. Gen. xxi. 17. Josh. i. 17. Gen. iii. 17. 2 Chron. x. 16. Ps. lxxxi. 12.—with על, Hag. i. 12. Jer. xxiii. 16; but in this last cited text, fourteen of Dr Kennicott's codices read אל.

III. *To understand*. Deut. xxviii. 49. 2 K. xviii. 26. Isa. xxxvi. 11. Jer. v. 15. Applied to the heart. 1 K. iii. 9.

שמץ

To mutter, murmur, whisper. This seems a word formed from the sound, as ψιθυρίζω, &c. in Greek, *susurro, murmuro* in Latin, and as *murmur, mutter, whisper* in Eng. It occurs not as a V. but as a N. שמץ *a muttering, whispering*. occ. Job iv. 12. xxvi. 14. So Symmachus in the former passage ψιθυρισμοι, and in the latter, ψιθυρισμα. As a N. fem. שמצה nearly the same. occ. Exod. xxxii. 25, לשמצה בקמיהם *for* a muttering (or *so as to occasion* a muttering) *among their enemies;* "so that their enemies *muttered* among themselves: Is this the people of God? Are they any more the people of God than we?" Cocceius.

שמר

I. In Kal, *to keep, keep safe, preserve*. Gen. iii. 24. xxviii. 15, 20. xxx. 31, & al. freq. In Niph. *to be kept, preserved*. Psal. xxxvii. 28. Hos. xii. 14. In Hith. *to keep oneself*. occ. 2 Sam. xxii. 24. Psal. xviii. 24. Also, *to be kept*. occ. Mic. vi. 16. As a participial N. שמר *a guard, watchman*. Psal. cxxvii. 1. Isa. xxi. 11, & al. Sir John Chardin illustrates Jer. iv. 17, by remarking, that "as in the east, pulse, roots, &c. grow in open and unenclosed fields, when they begin to be fit to gather, they place *guards*, if near a great road, more, if distant, fewer, who place themselves *in a round* about these grounds, as is practised in Arabia." Harmer's Observations, vol. i. p. 455. As a N. fem. שמרת *a watch, guard*. Psal. cxli. 3. Comp. Psal. lxxvii. 5. As a N. משמר *a keeping*. Prov. iv. 23. Also, *custody, ward*, Gen. xl. 4. xlii. 17.

II. As a N. fem. with a formative א, אשמורה, in reg. אשמרת, plur. אשמרות *a watch*, i. e. *a third part of the night, reckoned from sun-setting to sun-rising*. occ. Exod. xiv. 24. Jud. vii. 19. 1 Sam. xi. 11. Ps. lxiii. 7. xc. 4. cxix. 148. Lam. ii. 19. * It appears pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that, whatever the modern Jews might do after their conquest by the Romans, (see Mat. xiv. 25. Mark vi. 48.) yet that the more ancient ones distinguished their night into *three* watches. It is also plain from Lam. ii. 19. Ps. cxix. 148, that they had some means of knowing the several nocturnal watches; and as they had no clocks nor bells, and as it is certain from Ps. cxxvii. 1. Cant. iii. 3. v. 7, that in the Jewish cities there were *watchmen* (שמרים) who went about in

* See Greek and Eng. Lexicon under Φυλαξ, VI.

the night, it seems very natural to suppose that these, somehow or other, gave notice of the different watches, but whether by the voice only, or by drums or other instruments of music, * as still usual in some parts of the east, I pretend not to determine.

On Psal. cxix. 148, I add Dr Horne's excellent comment. "David delighted in the holy exercises of prayer and meditation; therefore *he prevented the dawning of the morning*, and was beforehand with the light itself; therefore his *eyes prevented* the watches, that is, the last of those watches into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given."

III. *To keep, observe.* See inter al. Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. As a N. fem. משמרת *a charge, somewhat to be kept* or *observed*. Gen. xxvi. 5. Lev. viii. 35, & al.

IV. In Kal and Hiph. *to observe, take heed, be cautious.* Gen. xxiv. 6. Deut. xxxii. 46. Josh. vi. 17. xxiii. 11. 2 Sam. xx. 10.

V. *To watch* or *observe insidiously, lie in wait for.* Psal. lvi. 7. lxxi. 10. Comp. Job xxiv. 15.

VI. As a N. mas. plur. שמרים *the dregs, sediment*, or *lees* of wine, which are *preserved* at the bottom of the vessel, and "*preserve* the strength and flavour of the wine." occ. Psal. lxxv. 9. Jer. xlviii. 11. Zeph. i. 12. So in Ps. LXX τρυγιας, Symmachus τρυγια, Vulg. fæces. Also, *wine kept* on the lees. occ. Isa. xxv. 6, twice; where see Bp Lowth's note.

VII. As a N. שמיר *a thorn* or *briar*, which by its prickles is *preserved* from being plucked up or cropped, Isa. v. 6, & al. Comp. 2 Sam. xxiii. 6, 7.

VIII. As a N. שמיר some kind of *very hard stone.* It is rendered *adamant* and *diamond*, but Scheuchzer, Phys. Sacr. on Jer. thinks it rather means *a very hard kind of stone*, called, agreeably to the Heb. name, *smiris*, and serving for the engraving, polishing, and cutting of other hard stones and glasses; so called from its *durableness.* occ. Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12.

IX. As a N. fem. plur. משמרות. occ. Eccles. xii. 11 or 13, which may be thus translated, *The words of the wise* (*are*) *as goads*, i. e. to quicken, stimulate men to their duty, וכמשמרות נטועים *and like* the fences *of plantations*, i. e. to guard the plants and trees of righteousness; *the masters of collections*, or *those who have made collections* of such words or sayings, as Prov. xxv. 1, (LXX *οι κατα των συνθεματων*), *have given forth* or *published* (*them*) *from one shepherd*, namely, God. See Gen. xlix. 24. Ps. xxiii. 1. lxxx. 1. The Heb. words in Eccles. וכמשמרות נטועים are rendered by the LXX *και ως ηλοι πεφυτευμενοι*, *and as* nails *planted*, by the Vulg. et quasi *clavi* in altum defixi, *and as* nails *fixed deep*, and by our English translators, *and as* nails fastened, as if they all had read וכמסמרות, which is indeed the reading of twenty of Dr Kennicott's codices; and this sense might be admitted if נטועים agreed with מסמרות in gender. But I observe that Bp Lowth in his 25th Prælection (p. 486, edit. Gotting.) refers נטועים to the preceding דברי, "*the words of the wise are like goods, and deeply infixed* like nails; they sharply stimulate the mind, penetrate deeply, and *stick firmly.*" And this sentiment he very happily illustrates from Horace, Art. Poet. lin. 336,

Quicquid præcipies esto brevis; ut cito dicta
Percipiant animi dociles, teneantque fideles.
Short be the precept, which with ease is gain'd
By docile minds, and *faithfully retain'd.*
FRANCIS.

On the latter part of Eccles. xii. 11. comp. Harmer's Observations, vol. iv. p. 70, &c.

שמש

I. *To serve, minister unto.* It occurs not as a V. in Heb. but in Chaldee, Dan. vii. 10. So Theodotion ελειτουργουν, and Vulg. ministrabant. The Chaldee Targums often use it in this sense. See Castell.

II. As a N. שמש *the sun*, that is, *the solar light*, which is the great **minister* in this system, which *God causeth to rise on the evil and the good*, which *bringeth forth the precious fruits* of the earth, and *from the heat whereof nothing is hid.* See Mat. v. 45. Deut. xxxiii. 14. Psal. xix. 6, 7. Job xxv. 3. Ecclus xliii. 2. Baruch vi. 60.

That שמש doth indeed signify *the solar light*, and not *the solar orb*, appears plainly from Deut. iv. 19. xxxiii. 14. Josh. x. 12, 13. Exod. xvi. 21. 1 Sam. xi. 9. Jonah iv. 8. Ps. cxxi. 6. Eccles. xi. 7.† Hence שמש is frequently joined with ירח the lunar *light*, but never with לבנה the lunar *orb* or *disc.*

In Mal. iii. 20 or iv. 2, *Christ* is called שמש צדקה the light *of righteousness* or *justification arising*, or rather *spreading* or *diffusing itself, with healing in its expansions*; not *fire*, but *light*, with its benign, healing, and enlivening influences, being the emblem of our divine Redeemer, both in the Old and New T. See the texts cited under כרב II. p. 342, col. 2. Comp. Wisdom v. 6.

III. As a N. fem. plur. in reg. שמשתי. occ. Isa. liv. 12. It is rendered in our English and other modern translations, *windows*, through which, namely, *the solar light* enters. But it should be observed with Vitringa (whom see), that the prophet is speaking of the church under the image, not of a palace, but of *a city.* Comp. Rev. xxi. 10, &c. Accordingly the LXX render the word by επαλξεις, and Vulg. by propugnacula, *bulwarks*, i. e. *works projecting for the defence of the gates*; and as these *bulwarks* had *slits* or *openings* whence the defenders threw various missive weapons, they might have the name שמשתי from *admitting the* שמש, q. d. *lightsome towers*; or else they might be so called from *ministering*, as it were, to the gates, according to sense I.

* See Harmer's Observations, vol. i. p. 210.

* See this illustrated by Mr Hervey towards the beginning of his Reflections on a Flower Garden.

† The reader may find this point amply confirmed in Mr Hutchinson's Moses' Principia, part ii. p. 462, & seq. and proved with great clearness in Mr Pike's Philosophia Sacra, p. 45, & seq.

שׂנא

I. In Kal and Hiph. *to hate, dislike, be averse from.* It is often opposed to אהב *to love.* See inter al. Gen. xxiv. 60. xxvi. 27. xxix. 31. xxxvii. 4, 5. 2 Sam. xiii. 15. xix. 7. Job xxxi. 29. Ps. lv. 13. In Niph. *to be hated.* Prov. xiv. 17, 20. So Eccles. viii. 1, *A man's wisdom maketh his face to shine,* maketh it look pleasant and agreeable; ועז פניו ישנא *but he who is strong,* i. e. *impudent with his face, shall be hated.* So LXX και αναιδης προσωπῳ αυτου μισηθησεται.

II. As a N. שנא *sleep.* occ. Ps. cxxvii. 2. See under ישן I.

III. Chald. from Heb. שנה *to change,* or *be changed.* Dan. vi. 17. So 2 K. xxv. 29, ושנא and *changed* for which in Jer. lii. 33, we have ושכנה. Lam. iv. 1, *How is the gold* יעעם *become dim!* (*How*) is *the stamped gold* ישנא changed! But twenty-three of Dr Kennicott's codices here read ישנה. *To be diverse* or *different.* Dan. vii. 23, 24. In Aph. *to change.* Dan. ii. 21. vi. 8, 15, or ix. 16. In Ith. *to be changed.* occ. Dan. ii. 9.

שׂנב

Occurs not as a V. in Heb. but in Arabic signifies *to be cool,* as a particular day, "frigida fuit *dies.*" Castell. As a N. with a formative א, אשנב *a lattice* or *latticed window* (so the LXX, Complut. and Alexand. and Theodotion in Jud. διατυωτης, and Vulg. in Prov. cancellos *lattices*), perhaps thus named in Heb. from its use in *cooling* their chambers, for which purpose such windows are designed in the hot eastern countries to this day. See under קרה VIII. and query, whether אשנב may not strictly denote one of the *kiosks* or *bow-windows* there noticed; and whether the LXX translation in Jud. by τοξικιον from τοξον *a bow,* does not mean this? occ. Jud. v. 28. Prov. vii. 6.

שׂנה

With a radical, but mutable or omissible, ה.

I. In Kal, *to iterate, repeat, do again,* or a *second time,* 1 Sam. xxvi. 8. 2 Sam. xx. 10. 1 K. xviii. 34. In Niph. *to be repeated.* Gen. xli. 32.

II. As a N. mas. שני, and plur. שנים, *two.* Gen. i. 16. vi. 19. vii. 9, & al. freq. Fem. שתי and שתים (as if it were שנתים, the נ being dropped before a servile ת, as in בת, for בנת, *a daughter,* תת, for תנת, *to give,* &c.) *two.* Gen. iv. 19. v. 18, & al. freq. As an ordinary N. of number שני *second, the other,* of two. freq. occ. The word is first applied to the grand *iteration* of light at the formation. Also, *second* or *next,* in rank or succession. Eccles. iv. 15. Plur. שנים *second,* in order. occ. Num. ii. 16. Fem. שניה *second, the other,* of two. Gen. iv. 19. Exod. i. 15. Num. i. 1, & al. freq. Also, adverbially, *secondly, the second time.* Gen. xxii. 15. xli. 5, & al. freq. As a N. משנה *second* in order, age, or dignity. See Gen. xli. 43. 1 Sam. xvii. 13. xxiii. 17. 2 K. xxiii. 4. xxv. 18. 1 Chron. xv. 18. Ezra i. 10. *The second* (*city*) a part of Jerusalem so called. 2 K. xxii. 14. 2 Chron. xxxiv. 22. Zeph. i. 10. Also, *double.* Gen. xliii. 11, 14. Exod. xvi. 5. Job xlii. 10. Jer. xvi. 18. xvii. 18. Zech. ix. 12. Also. *a duplicate* or *copy* of a writing. Deut. xvii. 18.

III. As a N. fem. שנה, in reg. שנת, plur. שנים and שניה *a year, the iteration* or *repetition* of the * *solar light's* revolution over the whole face of the earth by its annual and diurnal motion and declination; or as Buxtorf, though not with such philosophical strictness,† "*The year* is called שנה from *iteration* or *repetition,* because it is *iterated* by the sun's returning to the same point whence he set out, and always *revolves* and *returns* upon itself by its own path." It is well observed by the learned Mr Kennedy, Scripture Chronology, p. 37, that we cannot define שנה, as applied to the *sun,* without defining at the same time the *tropical year.* Gen. i. 14. v. 3. Deut. xxxii. 7, & al. freq.

IV. As a N. שני, plur. שנים (Isa. i. 18.) *double-dyed;* so the LXX render it διπλουν, Exod. xxv. 4; and Symmachus διβαφον, and Vulg. bis tinctum, Exod. xxviii. 8, & al. שני is often joined with תולעת, being sometimes placed before it, as Exod. xxv. 4. xxxvi. 8, & al. and sometimes after it, as Lev. xiv. 4, 6, 49, & al. In the former case it may be rendered *worm-colour, double-dyed,* in the latter, *double-dyed of worm colour.* (Comp. under תולע II.) and these Heb. phrases, I think, show that שני cannot be (as Bate in Crit. Heb. suggests that it may) the name of the fish *murex,* thus called from its *pointed* or *craggy* form (see next Sense), and so signify muricatus *muricated,* or *dyed with the murex.* The truth seems to be this, that as the *murex* and *kermes* were the principal dyes with which the ancient Israelites were acquainted, and both of them yielded a *scarlet, crimson,* or *purple* tinge, so שני *double,* when spoken of a colour, means, of course, *double-dyed of crimson* or *purple.* And that it was usual in later times *to double-dip* or *-dye* their *purples* is certain from many passages in the Roman writers. Thus Horace, Carm. lib. ii. ode xvi. lin. 35,

——*Te* bis Afro
Murice tinctæ
Vestiunt lanæ.

Thy *wools with Afric's purple double-dye d.*

And again, Epod. xii. lin. 21,

Muricibus Tyriis iteratæ *vellera* lanæ.

The *wools with Tyrian purple double-dyed.*

And Pliny, Nat. Hist. lib. ix. cap. 16, mentions dibapha Tyria, called dibapha, says he, "because it was *twice-dyed* [bis tincta] at a great expense." See more in Bochart, vol. iii. 624. In Gen. xxxviii. 28, 30, שני is used for a *crimson* or *purple thread,* or the like, just as κοκκινος of the LXX, and coccinum of the Vulg.

V. As a N. שן, plur. שנים.

* See Eccles. i. 4—6, under שאף II. and Mr Spearman's Enquiry after Philosophy and Theology, p. 138, & seq. edit. Edinburgh.

† "Annus שנה *dicitur ab* iteratione: *quod, sole ad punctum, unde digredi cæperat, redeunte,* iteratur, *et in se sua per vestigia semper volvatur, et* redeat." Buxtorf. Lexic.

1. *A tooth*, because these are remarkably cast and *renewed* in men, and most other animals. Gen. xlix. 12. Exod. xxi. 24.
2. The most eminent kind of *tooth, elephant's tooth, ivory;* so in Latin dens *tooth* is used for the *elephant's tooth.* 1 K. x. 18. Cant. v. 14, & al. That *elephants shed their teeth* "is not only related for truth by Pliny, and from him adopted by succeeding naturalists, but is also asserted by Smith, and corroborated with such arguments as one would think sufficient to confirm it. Atkins joined in the same opinion; but then he confines it to the young ones, believing that they *change* the old for young teeth, like children, and some brute animals. To this may be added the testimony of the Negroes, from experience, who never find but a single tooth at a time, and that frequently where no dead elephant or skeleton had ever been found." Modern Universal Hist. vol. xvii. p. 171. But query? See Buffon, Hist. Nat. tom. ix. p. 266, 12mo. The *ivory-house* built by Ahab, 1 K. xxii. 39, and those mentioned Amos iii. 15, were probably so called from the great quantity of *ivory* used in ornamenting and inlaying the apartments; just as the emperor Nero's palace mentioned by Suetonius, in Nerone, cap. 31, was named aurea or *golden*, because lita auro *overlaid with gold.* This method of *ornamenting* or *inlaying* rooms was very ancient among the Greeks. Homer seems to mention it, Odyss. iv. lin. 72, 73, as employed in Menelaus' palace at Lacedæmon.

Χαλκου τε στιβοεντα, και δωματα ηχηεντα
Χρυσου τ', ηλεκτρου τε, και αργυρου, ηδ' ΕΛΕΦΑΝΤΟΣ.

Above, beneath, around the palace shines
The sumless treasure of exhausted mines;
The spoils of elephants the roof inlay,
And studded amber darts a golden ray.
POPE.

And Bacchylides, cited by Athenæus, lib. ii. says, that "in the island Ceos, one of the Cyclades, the great men's houses Χρυσῳ δ' ΕΛΕΦΑΝΤΙ τε μαρμαιρουσιν glister with gold and *ivory.*" Lucan, in his description of Cleopatra's palace, Pharsal. lib. x. lin. 119, observes, that "Ebur *atria vestit, ivory* overlays the entrances." And that the Romans sometimes ornamented their apartments in like manner seems evident from Horace, Carm. lib. ii. ode xviii. lin. 1,

Non ebur, *neque aureum*
Mea renidet in domo lacunar.

Nor *ivory* nor * golden roof.
Adorns my house——

And, no doubt, when Ovid, Metam. lib. ii. lin. 3, said of the *palace* of the Sun,

Cujus ebur *nitidum fastigia summa tegebat,*
Its lofty roof with shining *iv'ry* bright.

his idea was taken from some ancient palaces or temples. So in modern times Lady M. W. Montague affirms, Letter xxxix. vol. ii. p. 146, that in the Haram of the fair Fatima at Constantinople, which she had seen, "the winter-apartment was wainscotted with inlaid work of mother-of-pearl, *ivory of different colours*, and olive-wood."

Amos, ch. vi. 4, speaks of מטות שן *sofas of* (i. e. adorned or inlaid with) ivory. So in Homer Odyss. xix. lin 55, 56, we read of κλισιην—διωτην ΕΛΕΦΑΝΤΙ και αργυρῳ a couch wreathed with *ivory* and silver; and Odyss. xxiii. lin. 199, 200, of "λεχος—δαιδαλλων χρυσῳ τε και αργυρῳ ηδ' ΕΛΕΦΑΝΤΙ, variegating a bed with gold, silver, and *ivory.*"

3. *A point* or *crag* of a rock, resembling a *tooth.* occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

VI. In Kal and Hiph. *to do over again*, so *to change, alter.* 1 Sam. xxi. 13. (where observe that ישנו is remarkably used for ישנה 3d pers. masc. *sing.* fut. in Kal, and that without any varjous reading noted in Dr Kennicott's Bible, comp. Psal. xxxiv. 1.) Job xiv. 20, (where perhaps there is an allusion to the facies Hippocratica, or *Hippocratic face*,* as physicians call it, which is a certain symptom of approaching death.) Jer. lii. 33. In Hith. *to change, alter*, or *disguise oneself*, occ. 1 K. xiv. 2.

VII. Chald. *to be changed.* Dan iii. 27. In Hiph. or Aph. *to change.* Dan. vi. 8, 15. Comp. under שנא III.

VIII. It appears from 1 Sam. xxxi. 10. 2 Sam. xxi. 12, that the Philistines had a בית or *temple* to שן, i. e. I apprehend, to the heavens under the attribute of the *changer, renewer*, or *reiterator*, from their *reiterating* the years and seasons, and thereby producing, ripening, casting off, and consuming the flowers and fruits of the earth, and so *renewing* and *changing* the face thereof.† We may easily guess what the Philistines aimed at by fastening the body of Saul to the walls of בית שן. Was it not in acknowledgment of the power of their god, to subdue the people of Jehovah, and to *turn* to corruption and dust the body of their king? בית שן does not appear to be the same as the temple of Dagon, as Bate by mistake asserts. By 1 Sam. xxxi. 10, the Philistines fastened the *body* of Saul to the walls of Bethshan; but by 1 Chron. x. 10, they fastened his *head* (which they had cut off, 1 Sam. xxxi. 9.) in the temple of Dagon.

IX. As a N. masc. plur. in reg. שיני *urine*, See under root שין.

שנן I. *To repeat over and over again.* occ. Deut. vi. 7; where one of the Hexaplar versions renders it διωτιεωσεις *thou shalt repeat a second time.*

II. As a N. fem. שנינה *a by-word, somewhat frequently repeated.* occ. Deut. xxviii. 37. 1 K. ix. 7. 2 Chron. vii. 20. Jer. xxiv. 9. Hence Lat. *sanna* a scoff, &c.

III. *To whet, sharpen*, which is performed by *reiterated* motion or friction. occ. Deut. xxxii. 41. So LXX παροξυνω, and Vulg. acuero. This word is, by a beautiful metaphor, applied to a wicked tongue, Psal. lxiv. 4. cxl. 4. Bate, however, in this last cited passage, would

* i. e. *overlaid with sheet-gold*, like Nero's palace above mentioned; for the Romans had not the art of gilding or covering with leaf-gold.

* See Hippocratis Aphorism. sect. viii. § 13, 14, and K. Solomon's Portrait of Old Age, by Dr Smith, p. 195, 196. 2d edit.

† See Hutchinson's Trin. of Gent. p. 436, &c. and Holloway's Originals, vol. i. p. 199.

Google

rather render it *vibrate*, as it is certain a serpent does his tongue. As a participle or participial N. שנון. *whetted, sharp.* Prov. xxv. 18, & al.

IV. In Hiph. השתנן *to be affected with pain*, as from a *sharp* weapon, *to feel acute pain.* occ. Ps. lxxiii. 21.

שנס

To gird up. So the LXX συνεσφιγξεν, and Vulg. accinctis. Once, 1 K. xviii. 46.

Hence perhaps Latin *cinxit, cinctum*, whence Eng. *cincture*, and in composition, *surcingle.*

שסה

With a radical, but mutable or omissible, ה.

I. In Kal, *to rob, plunder, pillage*, diripere. Jud. ii. 14, 16. 1 Sam. xvii. 53. Hos. xiii. 15. In Niph. *to be plundered.* Zech. xiv. 2. As a N. משסה and משוסה *a plundering, spoil.* 2 K. xxi. 14. Isa. xlii. 22, 24. & al.

Der. French *chasser*, and Eng. *chase.* Qu ?

שסע

I. *To split, cleave, rend*, yet not so as to separate entirely. occ. Lev. i. 17. Jud. xiv. 6.

II. This word is applied to those animals that are *cloven-footed*, i. e. whose hoof is not only divided into two parts or claws, (see under פרס II.) but those two claws *cleft* from each other, without any connecting membrane. In Kal, *to cleave*, in this sense. As a N. שסע *a cleft.* occ. Lev. xi. 3, 7, 26. Deut. xiv. 6, 7.

III. *To rend, cut off*, or *separate from one's purpose.* occ. 1 Sam. xxiv. 8. Vulg. confregit *broke.*

שסף

To cut or *hew in pieces.* So the Vulg. in frusta concidit. Once, 1 Sam. xv. 33.

Der. *To chip, chop.* Qu ? comp. under קצב.

שעה

With a radical, but mutable or omissible, ה.

I. *To look, regard, turn, have respect.* It is used either absolutely, as 2 Sam. xxii. 42 ; or with the preposition ב, Exod. v. 9. Ps. cxix. 117; or על, Isa. xvii. 7. xxxi. 1 ; or most commonly with אל following, Isa. xvii. 7, 8. Gen. iv. 4, 5. in which last cited passage Theodotion interprets שעה by ενεπυρισεν *set fire to*, or *sent fire upon*, which, though not the strict meaning of the Heb. word, yet expresses the *manner* of God's *testifying of Abel's offering* (Heb. xi. 4.) to have been similar to the miraculous attestation of his acceptance on other great occasions. See Lev. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 K. xviii. 38. Comp. Ps. xx. 3 or 4. And from some early instances of this kind the heathen seem to have derived their notion that *when a sacrifice took fire spontaneously*, it was a happy omen. See Virgil, Eclog. viii. lin. 105, 106 ; Georgic. iv. lin. 384—386 ; and Vitringa, Obs. Sacr. lib. iv. cap. 15, § 2, 3. To the passage he has produced, I add from Pausanias, in Atticis, concerning Seleucus, " Σελευκῳ γαρ ὁς ὡρματο ἐκ Μακεδονιας συν Αλεξανδρῳ θυοντι ἐν Πιλλῃ τῳ Διι, τα ξυλα ἑστι του βωμου κειμενα περιβητο αυτοματα περος το ἀγαλμα, και ανευ πυρος ηφθη. When Seleucus, who accompanied Alexander in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and *was kindled* without fire."

II. With מ or מעל following, *to turn away* or *from.* Job vii. 19. xiv. 6. Isa. xxii. 4. In Hiph. *to turn, turn away*, as the eyes. Isa. vi. 10. xxxii. 3. comp. Ps. xxxix. 14. And in Isa. vi. 10, observe that the השמן, הכבד and השע may be in the indicative mood, and that Symmachus accordingly has Ὁ λαος ουτος τα ωτα ἐβαρυνε, και τους ὀφθαλμους αυτου ἐμυσε, *This people* hath made *their ears* heavy, and hath closed *their eyes.* Comp. LXX, Mat. xiii. 14. Acts xxviii. 26; and Randolph on the Prophecies, p. 29.

III. In Hith. השתע *to turn oneself*, or *look about*, as in terror. Isa. xli. 10; where LXX πλανω *wander*, and Vulg. declines *decline.* Comp. Isa. xli. 23. (where Vitringa, *ut* dispiciamus that we may *look about on every side.* Comp. Targ.) and below שעשע III.

IV. שוע *to cry aloud, shout.* See root שוע.

V. As a N. משע. Ezek. xvi. 4. See root משע.

VI. Chald. As a N. fem. שעה, and emphat. שעתא, *an hour.* Dan. iii. 6. iv. 16, or 19, & al.

שעשע I. *To turn this way and that, in play, to sport, play.* Isa. xi. 8. lxvi. 12 ; where Eng. translat. excellently, *be dandled.*

II. In Kal, *to turn this way and that*, or *jump for joy.* Ps. cxix. 70. In a Hiphil sense, *to cause to turn in this manner.* Ps. xciv. 19. In Hith. השתעשע *to turn oneself* thus. Ps. cxix. 16, 47. As a N. mas. plur. שעשועים and in reg. שעשע *delights.* Prov. viii. 30, 31. Ps. cxix. 24, & al.

III. In Hith. *to turn oneself*, or *look this way and that*, as in doubt and uncertainty. occ. Isa. xxix. 9. so the Vulg. nearly to this sense, fluctuate. Comp. above שעה III.

שעט

Occurs not as a V. but the idea seems to be either *to stamp* or *to rush forward ;* for hence as a N. fem. in reg. שעטה *a stamping* or *rushing.* LXX, ἐρμης *a rushing.* Once, Jer. xlvii. 3.

Der. *To shoot*, Qu ? comp. under שט.

שעל

Occurs not as a V. but the idea appears to be *hollow, concave*, or the like.

I. As a N. שעל *the hollow of the hand*, when shut. occ. Isa. xl. 12. plur. שעלים *handfuls*, as much as may be contained in the *hollow of the hand.* occ. 1 Kings xx. 10. Ezek. xiii. 19 : where LXX δραξ, and Vulg. pugillum, *a handful.*

II. As a N. משעול *a hollow, narrow way.* occ. Num. xxii. 24 ; where Vulg. angustiis *narrow passes.*

III. As a N. שועל, plur. שועלים and שעלים, the name of an animal, probably so called from his *burrowing* or *making holes* in the earth to hide himself or dwell in. occ. Jud. xv. 4. Neh. iv. 3. Psal. lxiii. 11. Cant. ii. 15. Lam. v. 18. Ezek. xiii. 4. In all which texts the LXX render itby αλωπηξ *the fox*, so the Vulg. vulpes, and our Eng. translation, *fox :* and it must be owned that this seems a very proper appellation for that animal, from his *burrowing.* Thus Oppian,

Digitized by Google

Και πινυτη ναιει πυμαστοις ενι φωλειοισιν.
Cunning he dwells in *burrows* deep——

And our blessed Saviour observes, Mat. viii. 20. Luke ix. 58, *the foxes have holes.* But still it is no easy matter to determine whether the Heb. שועל means the *common fox*, canis vulpes, or the *jackall*, canis or vulpes aureus, *the little eastern fox*, as Hasselquist* calls him. comp. Cant. ii. 15. Several of the modern oriental names of the *jackall*, that is the Turkish *chical*, and Persian *sciagal*, *sciugal*, *sciachal*, or *schachal*, (whence French *chacal*, and Eng. *jackall* or *jackcall*,) from their resemblance to the Heb. שועל, favour the latter interpretation. And Delon,† in his Voyage, observes of the *jackalls* on the coast of Malabar, that "when they are wild, they hide themselves *in holes under the ground* in the day-time, never keeping abroad but in the night in search of their prey." And Hasselquist, Travels, p. 277, says, that in Palestine he saw many of the *jackall's caves* and *holes* in the hedges round the gardens. The Heb. name שועל therefore may suit the *jackall* as well as the *fox*. And Dr Shaw, Travels, p. 175, remarks that "as the *jackalls* are creatures by far the most common and familiar, as well as the most numerous, of those countries, several of them feeding often together, so we may well perceive the great possibility there was for Samson (Jud. xv. 4.) to take, or cause to be taken, three hundred of them. The *fox*, properly so called, *is rarely met with*, neither is it gregarious." Thus the Doctor. But Hasselquist, whose evidence in the present case seems more to be depended on, informs us in his Travels, p. 184, that "the *fox*, canis vulpes, is *common* in Palestine, that they are *very numerous* in the stony country about Bethlehem, (Comp. p. 119,) and sometimes make great havoc among the goats. There is also *plenty* of them near the convent of St John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched." He subjoins however concerning the *jackall*, canis aureus, that "there are *more* of this *species of fox* to be met with than of the former, particularly about Jaffa, near Gaza, and in Galilee. I leave others." says he, "to determine which of these is the *fox of Samson*. It was certainly ‡ one of these two animals." And so say I too. And that the שועל did likewise anciently abound in Palestine, we may be pretty certain from the number of places denominated from it. See 1 Sam. ix. 4. xiii. 17. Josh. xv. 28. xix. 3. 1 Chron. iv. 28. Neh. xi. 27. And however strange the history of *setting fire to corn by tying firebrands to foxes' tails* may sound to us, yet we find such a practice mentioned in the 38th fable of Aphthonius; and what is more remarkable, Ovid, Fast. lib. iv. lin. 681, mentions a custom observed at Rome every year about the middle of April, of turning out *foxes* into the circus *with burning torches at their backs*,

——missæ junctis ardentia tædis
Terga ferunt vulpes——

which custom Bochart derives from this very exploit of Samson. I shall only add, in order to illustrate Ps. lxiii. 11, that both *foxes* and *jackalls* will prey on human carcases, but the latter more remarkably. And for farther satisfaction on the subject of these שועלים the reader will do well to consult Bochart, vol. ii. 850, &c.; Michaelis, Recueil de Questions, Qu. xxxviii.; and Mr Merrick's learned and entertaining Annotation on Ps. lxiii. 11.

שען

To incline, recline. It occurs not however as a V. in Kal, but

I. In Niph. *to be inclined* or *reclined, to lean, recline, rest.* Gen. xviii. 4.

II. With על following, *to lean, rely upon*, both in a bodily and mental sense. Jud. xvi. 26. 2 Sam. i. 6. 2 K. vii. 2. 2 Chron. xvi. 7, 8, & al. In this view it is once followed by ב, Isa. l. 10. With אל following, it denotes, *to incline* or *lean to*. Prov. iii. 5. As Ns. משען, and fem. משענה, and in reg. משענת, *a staff, prop, support.* Exod. xxi. 19. Isa. iii. 1, where Vitringa, "every prop both *greater* and *less*—baculum et bacillum." freq. occ.

III. *To lie on*, as a brook on the border of a country. occ. Num. xxi. 15. So the LXX προσκειται.

שעף

Occurs not as a V. in Heb. but in Arabic signifies, *to seize, hurry away, madden*, as love does the heart. See Castell. As a N. mas. plur. שעפים *ecstatic, hurrying*, or *maddening thoughts.* occ. Job iv. 13. xx. 2. In the former text "Aquila renders it παραλλαγεις, abalienationes, a state of mind wherein a man *loseth the possession* of himself;" in the latter it denotes "*a multitude of agitating thoughts.*" See Schultens and Scott.

שער

To stand erect or *upright.* Hence Eng. *to shore up, a shore*, and perhaps *to soar.*

I. *To stand erect, upright*, or *on end*, as the hair in astonishment or horror. Ezek. xxvii. 35, שערו שער had *their hair* stand on end. (To this purpose Montanus *horripilaverunt* crine.) So Ezek. xxxii. 10. comp. Job iv. 15. This effect of astonishment or horror is often observed by the poets. Thus Virgil, Æn. ii. lin. 774, and iii. lin. 48,

Obstupui, steteruntque comæ——

Again, Æn. iv. lin. 280, and xii. lin. 868,

Arrectæque horrore comæ——

So Ovid, Metam. lib. iii. lin. 100,

——Gelidoque comæ terrore rigebant.

—Fast. lib. i. lin. 97,

Obstupui, sensique metu riguisse capillos.

Comp. under סמר III. But I know not of any poet, ancient or modern, who has described this symptom of *horror* so particularly and

* Travels p. 119.

† Cited by Buffon Hist. Nat. tom. xi. p. 191, 12mo, note; and by Brooke's Natural Hist. vol. i. p. 223.

‡ In another place indeed, p. 227, he says of the *jackall*, "*This is, past all doubt, the fox of* Samson." The good-natured critic however will remember that Hasselquist's is a posthumous work, and will therefore overlook little slips and inconsistencies.

strongly as our Shakspeare, where the royal ghost says to Hamlet,

——But that I am forbid
To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotty and combined locks to part,
And each particular hair to stand on end
Like quills upon the fretful porcupine.
HAMLET, act i. scene 3.

Hence

II. In Kal, transitively, and intransitively *to fear, be afraid,* horrere. Deut. xxxii. 17. Jer. ii. 12.

III. As a N. שער *the hair* of the head. Num. vi. 5, 18. Jud. xvi. 22, & al. *The pile* or *down* of the body. Lev. xiii. 3, 4, & al. freq. Prov. xxiii. 7, *because* as שער hair *in one's frame* (body or stomach) *so is he.* To this purpose the LXX Ὁν τρόπον γὰρ ἡ τίς καταπίοι τρίχα.—*For in like manner as if one swallowed* hair. The reader will readily perceive how well this interpretation suits the context. Isa. vii. 20, שער הרגלים hair *of the feet,* i. e. *the pubes.* Comp. under סמד I. Fem. שערה *hair, down.* I Sam. xiv. 45. Job iv. 15. As a N. שעור *hairy, rough with hair,* hirsutus. Gen. xxvii. 11. Dan. viii. 21. Fem. plur. שערות the same. Gen. xxvii. 23. Mas. plur. שעורים applied to *figs,* which, when corrupt, are often *hoary,* or covered with a *mould* resembling *hair, vinnewed.* Jer. xxix. 17.

IV. As a N. שעיר, fem. in reg. שעירת, *a he-* or *she-goat,* from their *shaggy-hair,* q. d. *a rough hairy one.* So the Greek τράγος *a he-goat,* is from τραχὺς *rough,* on account of the *roughness* of his *hair,* and the Latin hircus *a he-goat,* from hirtus *rough.* This word is frequently followed by עזים *of the goats,* as in Gen. xxxvii. 31. Lev. iv. 28. v. 6. xvi. 5, 7, & al. freq. Comp. Dan. viii. 21. And in the same sense of a *he-goat* I would understand שעיר in Isa. xiii. 21. xxxiv. 14; in which latter text Aquila and Symmachus render it by τριχίων, and Vulg. by pilosus *a hairy one.* The qualities mentioned in the texts just cited, eminently agree to *he-goats,* which are remarkable for calling to one another, for their skipping motion, and also for delighting to browse on the spontaneous vegetables springing up among ruinated buildings. Thus Dr Chandler, Travels in Asia Minor, p. 150, describing the ruins of the temple of Apollo Didymeus, observes, that "at evening a large flock of *goats* returning to the fold, their bells tinkling, spread over the heap, climbing to browze on the shrubs and trees growing between the huge stones." The poets fail not to present us with the like image:

——Globose and huge
Grey mouldering temples swell, and wide o'er-cast
The solitary landscape, hills and woods
And boundless wilds; while their vine-mantled brows
The *pendent goats* unveil, regardless they
Of hourly peril, though the clefted domes
Tremble to every wind.—
DYER'S Ruins of Rome, lin. 32, &c.

So l'Abbé de Lisle, in his poem entitled Les Jardins, describing the same ruins of Rome,

Voyez rire ces champs au laboureur rendus,
Sur ces combles tremblans ces *chevreaux suspendus.**

I shall not trouble the reader with the nonsense of the Rabbins and their followers, who will have it that these שעירים in Isa. were *devils,* who, they say, used to appear in a *hairy form.* But if ציים, אוחים, &c. in these texts, be the names of some kind of *animals,* so must שעירים be likewise. It is not, however, improbable that the Christians borrowed their *goat-like* pictures of the *devil,* with a tail, horns, and cloven feet from the heathenish representations of Pan *the terrible.* See Spence's Polymetis, dialog. xvi. p. 255. Comp. sense IX.

V. As a N. fem. שערה, plur. שערים *barley,* from its *rough, bristly beard.* So its Latin name hordeum is from horreo *to stand on end, as the hair.* See Martinii Lexic. Etymol. in *hordeum.* Exod. ix. 31. Lev. xxvii. 16, & al. freq. So Gen. xxvi. 12, *Isaac sowed and received in the same year* מאה שערים † *a hundred fold* of barley. So LXX ἑκατοστεύουσαν κριθήν. *Barley* being less productive than wheat, this increase was the more extraordinary.

In 1 K. iv. 28, *barley* is mentioned as food for *horses,* and so it is by Homer, Il. v. lin. 196; Il. vi. lin. 506, & al. And in the east *horses* are still fed with *barley.* Thus Hasselquist, Travels, p. 129, observes, that, in the plain of Jericho, "the Arabians had sown *barley* for their *horses.*" Comp. under חבן.

VI. As a N. שער *a gate,* from its *erect position,* Gen. xix. 1, & al. freq. The Targum on Prov. xxiv. 7, though I apprehend it misinterprets that passage, may yet serve to illustrate and confirm the reason here given of the name שער, תרעא רמא מטול דאיך *because as a gate is* erect.—Hence as a N. שוער and שער *a porter, keeper of a gate* or *door.* 2 Chron. xxxi. 14. 2 K. vii. 10. Neh. xi. 19.

"Among the Israelites the *gate* of the city was the *forum* or place of public concourse. Prov. i. 21. [viii. 3.] There was the *court of judicature* held for trying all causes, and deciding all affairs. Deut. xxv. 7. Ruth iv. 1, 9. [2 Sam. xv. 2. 2 Chron. xviii. 9. Lam. v. 14.] Ps. cxxvii. 5. Prov. xxii. 22. xxiv. 7. xxxi. 23. Amos v. 15. There also was the *market,* where corn and provision was sold. 2 K. vii. 1, 18." Taylor's Concordance. And nearly the same observations might, I suppose, be extended to the other ancient nations of the east. See Gen. xxxiv. 20, 24. Job v. 4. xxix. 7. xxxi. 21. Esth. ii. 19. iii. 3. v. 9, 13. Dan. ii. 49. Compare Harmer's Observations, vol. ii. p. 524, &c. and Shaw's Travels, p. 253. To which I add, that the square tower which is the present principal entrance to the alhambra or red palace of the Moorish kings in Grenada, "from its being the place where justice was summarily administered, was styled *the Gate of Judgment.*" Annual Register, 1779. Antiquities, p. 124.

VII. As Ns. שער, and fem. שערה *a rough* or *horrible storm* or *tempest.* occ. Job ix. 17. Isa. xxviii. 2. Nah. i. 3. Hence as a V. in Kal,

* Cited in Maty's Review for June 1782, p. 399.
† See Wetstein on Mat. xiii. 8, and Niebuhr Description de l'Arabie, p. 133, &c.

to hurl or *hurry away, as with a storm* or *tempest.* occ. Job xxvii. 21. Ps. lviii. 10; where twenty-six of Dr Kennicott's codices read. יסערנו. Comp. Jer. ii. 12. In Niph. *to be tempestuous.* occ. Ps. l. 3. In Hith. *to make oneself,* or *be, like a tempest, to assault as a tempest.* occ. Dan. xi. 40.

VIII. As a N. mas. plur. שעירם *hasty showers.* So the LXX ομβροις, and Vulg. imber. occ. Deut. xxxii. 2; where the Samaritan Pentateuch and twenty-four of Dr Kennicott's codices read כשעירים.

Hence Eng. *shower.*

IX. As a N. mas. plur. שעירים, שעירם, and שערים, *certain idols,* representing the power of the heavens in *storms, tempests, rains.* Most probably they were in the form of *wild goats,* or of other *rough, shaggy, animals.* occ. Lev. xvii. 7. 2 K. xxiii. 8. 2 Chron. xi. 15. That such representative animals were worshipped in Egypt, whence the Israelites and Jeroboam derived this species of idolatry, the learned reader may see proved at large from the testimony of ancient writers, by Bochart, vol. ii. 641, & seq. And that this species of idolatry was very ancient among the Egyptians appears from Exod. viii. 26, compared with Gen. xlvi. 34. xliii. 32; in which last passage the words, *for that is an abomination to the Egyptians,* are thus paraphrased in the Chaldee Targum of Jonathan Ben Uziel, *because it is not right with the Egyptians to eat with the Jews, because the Jews eat* the beast which the Egyptians worship. Comp. senses III. IV.

שערר occurs not as a V. but as Ns. fem. שערורה *horrible wickednesses,* such as makes one *shudder, and* one's *hair stand on end.* occ. Jer. v. 30. xxiii. 14. שערורת the same. occ. Jer. xviii. 13. שעיריה the same. occ. Hos. vi. 10. Comp. Ecclus xxvii. 14.

שׁף

In Kal, *to cover, overwhelm,* as with a tempest or darkness. occ. Job ix. 17, אשר בשערה ישופני *who* will overwhelm *me with a tempest.* Psal. cxxxix. 11, *Surely the darkness* ישופני will cover *me;* thus Symmachus σκοτισκασει *will hide,* and another Hexaplar version καλυψει *will cover,* and so Jerome operient. This latter text, compared with the context, appears to me to fix the true meaning of the verb, and therefore, according to the common reading, I am obliged to understand it in the same sense in the only remaining passage where it occurs, namely Gen. iii. 15, which in this view will contain an allusion to that *outer darkness* to which Satan should finally be condemned, as well as to that *darkness of death and the grave* to which the mortal part of the promised seed should be reduced when the *power of darkness* (Luke xxii. 53.) should prevail against him. The LXX render the sentence, Αυτος σου τηρησει κεφαλην, και συ τηρησεις αυτου σπερναν *he shall* keep, observe, watch, *thy head, and thou shalt* keep, or &c. *his heel.* I am not clear what they meant. See Le Clerc's note on the text. *

שׁפף occurs not as a V. in this reduplicate form, but as a N. שׁפיפן a species of *serpent,* probably so called from its *concealing* itself in the sand, or holes of a road, and infesting travellers. occ. Gen. xlix. 17, *Dan shall be a serpent by the way, a* שׁפיפן *by the path, that biteth the horse's heels, so that his rider falleth backward.* The Vulg. renders the word by cerastes *the horned serpent,* and Nicander, in his Theriacæ, lin. 262, remarkably describes this species as *lurking* in the sand or wheel-tracks by the path:

——ιν δ' αμαθοισιν,
Η και αμαιτοξιχησι κεκρυπται στιβον.——

The Arabs call a species of *serpent sipphon* or *supphon,* which may be the same as the Heb. שׁפיפן. See more in Bochart, vol. iii. p. 416, &c. and in Michaelis, Recueil de Questions, Qu. lxi.

שׁפה

With a radical, but mutable or omissible, ה.

To clash, crush, or *break by impulse.*

I. In Niph. *to be broken* or *craggy.* occ. Isa. xiii. 2, הר נשפה *a* craggy *mountain* (so Montanus, montem *præruptum,*) *a mountain* broken into rugged inequalities, at the deluge namely. Comp. under בקע XIII. As a participal N. שׁפי *a high, craggy place.* occ. Num. xxiii. 3. mas. plur. שׁפים *craggy,* or *rugged eminences.* Jer. iii. 2. xiv. 6. (where LXX ναπαι *woody cliffs,* and Vulg. rupes *rocks*) & al. שׁפיים the same. occ. Isa. xli. 18. (where LXX ορεσιν *mountains*) xlix. 9. Jer. iii. 21.

II. In Kal, intransitively, it is spoken of the bones of a person emaciated. occ. Job xxxiii. 21, *And his bones* (*which*) *they did not see,* שׁפר are craggy, Eng. translat. stick out. To this sense the Vulg. Et ossa, quæ tecta fuerant, *nudabuntur. And his bones, which had been covered,* shall be made bare.

III. As a N. fem. plur. שׁפות. occ. 2 Sam. xvii. 29; where שׁפות בקר "is used for some sort of provisions, and translated *cheese of kine,* but perhaps was *flesh of kine* or *beef,* prepared in such a manner as we call *potted,* by *beating* and *bruising.*" Thus Bate, in the Appendix to his Enquiry into the Similitudes, p. 258. And his conjecture is confirmed by observing that the eastern people in modern times prepared *potted flesh* for food on a march or journey. Thus Busbequius (Epist. iii. Legat. Turcic. p. 173, edit. Elzevir,) speaking of the Turkish soldiers going on an expedition into Persia, says, "Some of them filled a leathern bak (siccatæ et in pollinem redactæ carnis bubulæ) *with beef dried, and reduced to a kind of meal,* which they use with great advantage, as affording a strong nourishment." And Dr Shaw, Preface to Travels, p. xi. mentions *potted flesh* as part of the provisions carried

* One of Dr Kennicott's MSS. in Gen. iii. 15, reads ישׁפך and תשׁפנו without the ו in the 2d order, as if the root were שׁפה, and these readings would well agree with the Vulg. conteret (whence our Eng. translation *shall bruise,*) and likewise with the apostle's συντριψει Rom. xvi. 20. So the Venetian MS. lately published by Ammon, πληξει, and πληξεις *shall smite.* The Complut. LXX has τυψησι, and τυψησυς. But these words are *not* Greek. In short I suspect that the Jews have been tampering both with the Hebrew and Greek of this important prophecy.

with him in his journey through the Arabian deserts.

IV. As a N. fem. שפה, in reg. שפת, plur. שפתים, and שפתות.

1. *The lip*, so called, from *squeezing* or *breaking* the air into distinct articulations in speaking. Ps. xxii. 8. xxxiv. 14. Prov. iv. 24. Cant. iv. 3, & al. freq.

דבר שפתים *a word* or *talk* of the lips, i. e. *mere* talk. 2 K. xviii. 20. Isa. xxxvi. 5. Prov. xiv. 23.

איש שפתים *a man* of lips, i. e. a *vain* prater. Job xi. 2.

Hence *chap*, *chaps*.

And because the *lip* is one of the chief organs or instruments of speaking, hence,

2. *Speech*, *language*. Isa. xxxiii. 19. Ezek. iii. 5, 6. Isa. xxviii. 11, 12. Comp. 1 Cor. xiv. 21, 22.

3. *Speech*, *talk*. Job xii. 20. Prov. vii. 21. xii. 19. xvii. 4. Lam. iii. 62. Comp. Ps. xii. 3, 5. And thus I apprehend the word is used in those controverted passages, Gen. xi. 1, 6, 7, 9; and that the meaning of the former part of this chapter in brief is this; that mankind in general כל הארץ (Comp. Gen. vi. 12. 1 K. x. 24,) were unanimous in their *speech* or *talk*, and appeared so in their *sentiments*, *intentions*, or *designs* * (probably because united under one *political* government,) and coming to the delightful plain of Shinar, they intended all to settle there, instead of spreading themselves into the unknown countries of the earth, and to this purpose encouraged one another *to build a city*, and *a high tower* or *temple*,† to prevent their separation, *lest*, say they, *we be scattered abroad over the face of the whole earth*, but that God miraculously interposed, and *confounded* or *frustrated* this wicked and rebellious scheme, which was inconsistent with his will, (comp. Gen. x. 25. Deut. xxxii. 8. Acts xvii. 26,) and thereby *dispersed them over the face of the whole earth*. Comp. under עשה II.

4. *Religious confession* or *sentiment*, in particular. Ps. lxxxi. 6; where, as ‡ Bate hath justly observed, God is the speaker, and therefore the words must be rendered, *I heard* (not a language *I understand not*, but) a religious confession *I acknowledged* or *approved not*. So § Isa. xix. 18. Hos. xiv. 3. Zeph. iii. 9. Comp. Isa. vi. 5.

5. *The edge*, *border*, *margin* of any thing, as the lips are of the mouth;—of the sea, Gen. xxii. 17;—of a river, Gen. xli. 3;—of a curtain, Exod. xxvi. 4;—of a garment, Exod. xxviii. 32;—of a vessel, 2 Chron. iv. 2;—of a table, Ezek. xl. 43;—of a country, Jud. vii. 22. So Ezek. xxxvi. 3, *Ye are come up* על שפת לשון *on* the edge *of the tongue*, or as we should say in English, *ye are at the tongue's* end, i. e. *ye are become a* by-word.

V. As a N. fem. אשפה, in reg. אשפת, *a quiver* to hold arrows, so called from the arrows dashing against it or against each other, according to that of Homer, Il. i. lin. 45, 46, cited under נשק III. which see

——αμφηρεφέα τε ΦΑΡΕΤΡΗΝ,
ΕΚΑΛΥΨΑΝ δ' ἀϛ' ὤμοιϊ τε πάντα τε σμερδαλέον χαναχήσειε—

So perhaps our Eng. name *a quiver* is from its quivering or shaking.* Job xxxix. 23, & al.

VI. As Ns. שפות and אשפות *a dunghill*. See under שפת.

שפח

I. *To depress*, *humble*, *subject*. So the LXX ταπεινωσει *shall humble*, and to this purpose the Targum ישעביד *shall subject*, *reduce to a servile condition*. occ. Isa. iii. 17. As a N. משפח *depression*, *oppression*. occ. Isa. v. 7.

II. As a N. שפחה, in reg. שפחת, *a woman of a servile condition*, *a maid-servant*, *a hand-maid*. Gen. xii. 16. xvi. 1, 2, & al. freq.

III. As a N. fem. משפחה, in reg. משפחת, plur, משפחות, *a family*, *household*, so denominated from being *subject to*, *or under the authority* of the master of the family. So in Latin familia *a family* is from famulus *a servant*; see under עמל. Deut. xxix. 17, or 18. Lev. xxv. 47. Ps. xxii. 28, & al. freq. It is applied to the different *species* of beasts, reptiles, and birds, Gen. viii. 19;—to different *kinds* of punishments, Jer. xv. 3.

שפט

"It denotes at large all *regulation* and *disposal*, *omnem* ordinationem et discretionem," says Cocceius. Comp. שפת.

In Kal, *to judge*, *discern*, *determine*, *order*, *regulate*, *direct*. Gen. xvi. 5. Lev. xix. 15. Jud. iii. 10. 1 Sam. viii. 20, & al. freq. In Niph. *to be judged*. Ps. ix. 20. Also, *to contend in judgment*, *set oneself to be judged*, *to plead*. Prov. xxix. 9. Isa. xliii. 26. lix. 4. Ezek. xx. 35, 36. Comp. 1 Sam. xii. 7, where Vulg. judicio contendam *I will contend in judgment*. As Ns. שפט *a judge*. Gen. xviii. 25. Jud. ii. 18, & al. freq. שפרט or שפט *judgment*, *punishment*. 2 Chron. xx. 2. Ezek. xxiii. 10. Exod. vi. 6. vii. 4. משפט *judgment*. "It hath a very extensive signification, including all *distinction*, *regulation*, *ordering*, *right*, *custom*." Cocceius. Comp. Bishop Lowth on Isa. xlii. 1. freq. occ.

From this root the Suffetes, or rather Sufetes, who were the supreme magistrates among the Tyrians, Carthaginians, and some other nations, and in some measure answered to the Israelitish שופטים or *judges*, had their name.*

DER. *to shift* (in old Eng.) to assign.

---

* Since writing the above, I am glad to find the interpretation here proposed confirmed by the learned Vitringa, Observationes Sacræ, lib. i. cap. ix. whom see.

† It is very probable that this tower was *originally* destined to idolatrous worship, (See Targum Jerusalem, and of Jonath. Ben Uziel on Gen. xi. 4.) to which it is well known that it served in after ages. Hence its top was to be בשמים *carried up far into the heavens*. Comp. Deut. i. 28. ix. 1. It was repaired and beautified by Nebuchadnezzar, and called the temple of Bel or Belus. See Prideaux' Connex. vol. i. pt. i. book ii. an 570.

‡ Appendix to Enquiry into the Similitudes, page 266, 267. Comp. Crit. Heb. p. 683, col. 1.

§ See Vitringa's Comment. on the place, and the learned Bishop Newton's Dissertation on the Prophecies, vol. i. p. 370.

* See Junius' Etymol. Anglican. in QUIVER.

† See Prideaux' Connex. vol. i. an. 573; Bochart, vol. i. p. 472, 473; Universal History, vol. xvii. p. 251; Vossius, Etymol. Latin in SUFES; and Vitringa in Isa. vol. i. p. 670.

שפך

I. In Kal, *to pour out, shed,* applied to liquids, Gen. ix. 6. Exod. iv. 9. & al. freq.—to things dry, 1 K. xiii. 5. Ezek. xxvi. 8; and metaphorically to the heart, Ps. lxii. 9;—to the soul or affections. 1 Sam. i. 15;—to meditation, Ps. cxlii. 3.—to contempt, Ps. cvii. 40;—to anger, Lam. iv. 11. In Niph. *to be poured out.* 1 K. xiii. 3. Lam. ii. 11. Ps. xxii. 15. In Hith. התשתפך *to pour out oneself,* or *be poured out.* Lam. ii. 12. iv. 1. As Ns. שפך *a pouring out.* occ. Lev. iv. 12. Fem. שפכה *an effusion, a slipping* or *sliding,* applied to the steps. occ. Ps. lxxiii. 2; where the Keri, and at least six of Dr Kennicott's codices have שפכו, the LXX render it ἐξέχυθη, and Vulg. effusi sunt, *were effused.*

II. As a N. fem. שפכה *a man's privy member,* from its functions, "*urinam et semen* effundens, *quasi* fusorium *dices.*" Leigh. occ. Deut. xxiii. 1. So Vulg. veretro.

שפל

I. In Kal, *to humble oneself, be humbled, brought low.* Isa. ii. 9, 11, 12, 17. xl. 4. & al. freq. In Hiph, *to humble, bring down, bring* or *make low.* Isa. xxv. 11, 12. xxvi. 5, & al. freq. As a N. שפל *low, below, deep, humble.* Lev. xiii. 20. 2 Sam. vi. 22. Ezek. xvii. 24, & al. freq. As a N. fem. plur. שפלות *lowness, remissness, hanging down,* as of the hands. occ. Eccles. x. 6. Comp. Isa. xxv. 3. Heb. xii. 12.

II. As a N. fem. שפלה *a low plain country,* as opposed to a mountainous one. Deut. i. 7. Josh. ix. 1, & al. So Holland, the Low Countries, or Netherlands, have these English names, as also their French one, Pais Bas, from their *low* (flat) situation.

DER. Perhaps the Latin *sepelio, sepulchrum, sepultura,* whence Eng. *sepulchre, sepulture.*

שפם

Occurs not as a V. but as a N. שפם *the upper lip,* or *hair growing there, the mustache* or *mustachio.* So the LXX in 2 Sam. xix. 24. μυστακα. occ. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17, 22. Micah iii. 7.

שפן

Occurs not as a V. in Heb. but plainly appears to be nearly related to טמן *cover in,* and to צפן *hide;* as שרב to סרב and to צרב.

I. As a N. mas. plur. in reg. שפני *hiding places* or *hidden treasures.* So the Vulg. renders the two words שפני טמוני by thesauros absconditos. occ. Deut. xxxiii. 19.

II. As a N. שפן a kind of *unclean animal,* probably so called from *hiding itself* in *holes* or *clefts* of the rocks. occ. Lev. xi. 5. Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26. It is in Lev. and Deut. joined with ארנבת *the hare,* and mentioned as a *ruminant* animal.

In the second edition of this work I followed Bochart's interpretation of שפן by the *jerboa,* i. e. the *mus jaculus* or *jumping mouse;* but am now inclined to embrace Dr Shaw's opinion, that it signifies the *daman Israel,* or *Israel's lamb,* "an animal" says he, (Travels, p. 348,) "of Mount Libanus, though common in other parts of this country [namely Syria and Palestine]. It is a harmless creature, of the same size and quality as the *rabbit,* and with the like incurvating posture, and disposition of the fore-teeth. But it is of a browner colour, with smaller eyes, and a head more pointed, like the *marmot's.*—As its usual residence and *refuge* is in the *holes* and *clefts* of the rocks, we have so far a more presumptive proof that this creature may be the *saphan* of the scriptures, than the *jerboa;* which latter he says, p. 177, he had never seen burrow among the rocks, but either in the loose sand of the Sahara, especially where it is supported by the spreading roots of *spartum, spurge-laurel,* or other the like plants."

Mr Bruce likewise opposes the *jerboa's* (of which he has given a curious print, and a particular description in his Travels, vol. v. p. 121,) being the שפן of the scriptures, and thus sums up his observations on the subject, p. 12. "It is the character of the *saphan* given in scripture, that he is gregarious, that he lives in houses made in the rock, that he is distinguished for his feebleness, which he supplies with his wisdom:* *none of these characteristics agree with the jerboa;* and therefore, though he chews the cud in common with some others, and was in great plenty in Judæa, so as to be known to Solomon, yet he cannot be the *saphan* of the scripture." And in the following section Mr Bruce contends that this is no other than what is called in Arabia and Syria *Israel's sheep* [the *daman Israel* of Shaw] and in Amhara *ashkoko,* of which animal also he has given a print, p. 139, and a minute description, and thus applies to him, p. 144, the characters just mentioned. "He is above all other animals so much attached to the *rock,* that I never once saw him on the ground, and from among large stones in the mouth of *caves,* where is his constant *residence;* he is *gregarious,* and lives in families. He is in Judæa, Palestine, and Arabia, and consequently must have been familiar to Solomon.—Prov. xxx. 24, 26, very obviously fix the *ashkoko* to be the *saphan,* for the weakness here mentioned seems to allude to his feet, and how inadequate these are to dig holes in the *rock,* where yet, however, he lodges. These are perfectly round; very pulpy or fleshy, so, liable to be excoriated or hurt, and of soft fleshy substance. Notwithstanding which *they build houses in the very hardest rocks,* more inaccessible than those of the *rabbit,* and in which they abide in greater safety, not by exertion of strength, for they have it not, but are truly, as Solomon says, *a feeble folk,* but by their own sagacity and judgment, and therefore are justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs, particularly Damir, say, that the *saphan* has no tail; that it is less than a cat and lives in houses, that is, not houses with men, as there are few of these in the country where the *saphan* is;

* See Prov. xxx. 24, 26, and Ps. civ. in Heb.

Digitized by Google

but that he *builds houses*, or nests of straw, as Solomon has said of him, in contradistinction to the rabbit and rat, and those other animals that burrow in the ground, who cannot be said to build houses, as is expressly said of him." Thus Mr Bruce; and for farther satisfaction I refer the reader to his account of the *jerboa* and *ashkoko*. I add, that Jerome, in his epistle to Sunia and Fretela, cited by Bochart, says the שפנים are a kind of "animal not larger than a hedge-hog, resembling a mouse and a bear;" (the latter, I suppose, in the clumsiness of its feet) "whence in Palestine it is called *ἀρκτόμυς*," q. d. *the bear-mouse*; and that "there is great abundance of this genus in those countries, and that they are always wont to dwell in the caverns of the rocks, and caves of the earth." This description well agrees with Mr Bruce's account of the *ashkoko*. And as this animal bears a very considerable resemblance to the *rabbit*, with which Spain anciently abounded, it is not improbable but the Phenicians might, from שפן, call that country שפניה, whence are derived its Greek, Latin, and more modern names; and accordingly on the reverse of a medal of the emperor Adrian (given by * Scheuchzer, tab. ccxxxv.) Spain is represented as a woman sitting on the ground with a *rabbit* squatting on her robe.

שפע

Occurs not as a V. in Heb. but in Chaldee signifies, *to flow together, be abundant*, ("affluxit, abundavit." Castell.) and in Syriac, *to overwhelm, overflow*; accordingly Aquila has given the idea of the word, Deut. xxxiii. 19, by rendering it *πλημμυρὰν inundation*; and so the Vulg. in Isa. lx. 6. Ezek. xxvi. 10, inundatio. Comp. שבע.

I. As a N. fem. in reg. שפעת *an inundation* or *deluge* of waters. occ. Job xxii. 11. xxxviii. 34. Comp. שפע Deut. xxxiii. 19.

II. *Affluence, abundance*, of other things. occ. 2 K. ix. 17. Isa. lx. 6. Ezek. xxvi. 10.

שפק

I. In Kal and Hiph. *to clap, strike*, or *smite together*, as the hands, and that whether in contempt and insult. occ. Job xxvii. 23; where twenty-seven of Dr Kennicott's codices now read יספק, as three more did originally. LXX *κρούσουσιν*.—or in applause. occ. Isa. ii. 6, where seven of Dr Kennicott's codices read יספיקו. Comp. root ספק. As a N. שפק *a clapping* of the hands in derision, *an exploding*. occ. Job xxxvi. 18. Comp. under סח III.

II. *To suffice*, as the V. signifies both in Chaldee and Syriac (see Castell), and as we may well suppose the Syrian Benhadad would apply it. occ. 1 K. xx. 10.

שפר

It occurs not as a V. in Heb. (see below Chald. sense V.) but the idea is *seemly, goodly, elegant, beautiful*, or the like.

I. As a N. שפר *seemliness, beauty*; so LXX, *καλλος*. occ. Gen. xlix. 21, אמרי שפר *branches of* beauty. Comp. Dan. iv. 9, 18, or 12, 21, and under אל XVII. Also, *goodly, fair*, as an inheritance. occ. Ps. xvi. 6.

II. As a N. fem. שפרה is applied to the *serenity and beautiful appearance* of the heavens after a storm, *στιλπνότητες καθαριότητος*, Ecclus xliii. 1. occ. Job xxvi. 13, *By his wind the heavens* שפרה (become) a serenity or serene; when in Virgil's language, Æn. i. lin. 147,

Collectasque fugat nubes, solemque reducit.

See Scott on the text, and comp. below שפרפר.

III. As a N. שופר and שפר, plur. שופרות *a trumpet*, from its *goodly, majestic, cheering* sound. Exod. xix. 6. Lev. xxv. 9. Josh. vi. 4, & al. freq. On Jud. vii. 16, &c. see Niebuhr, Description de l'Arabie, p. 263: and Harmer's Observations, vol. iv. p. 237.

IV. As a N. with a formative א, אשפר *a handsome piece*, of flesh namely. occ. 2 Sam. vi. 19. 1 Chron. xvi. 3. The LXX render it in Sam. by *ἰσχαδιτὴν a roast, a piece of roasted* or *broiled flesh*, the Vulg. assaturam carnis bubulæ *a roast of beef*, and in Chron. partem assæ carnis bubulæ *a piece of roasted beef*.

V. Chald. *to be good, seemly, right*. occ. Dan. iii. 32, or iv. 2, 24 or 27. vi. 1 or 2. As a participial N. שפיר *goodly, fair, beautiful*, as the branches of a tree. occ. Dan. iv. 9, 18, or 12, 21.

שפר occurs not as a V. in this reduplicate form, but as a N. שפרור *a grand tent* or *pavilion*. occ. Jer. xliii. 10.

שפרפר Chald. as a N. emphat. שפרפרא *the clear morning light* or *morning*. occ. Dan. vi. 19. Comp. above Sense II. The Chaldee Targums use the word in the same sense in Job iii. 4, for the Heb. נהרה; in Isa. lviii. 8, for שחר; in Isa. lxii. 1, for נגה.

שפת

In general, *to put* or *set in order, to dispose*. Comp. שפט.

I. *To set* or *put on*, as a pot on the fire-ranges for boiling. occ. 2 K. iv. 38. Ezek. xxiv. 3.

II. As a N. mas. plur. שפתים *fire-ranges, rows of stones* on which the caldrons or pots were placed for boiling, somewhat like, I suppose, but of a more durable structure than, those which Niehuhr, Voyage, tom. i. p. 188, says are used by the wandering Arabs. "Their fire-place is soon constructed; they only set their pots *upon several separate stones* (sur des pierres detachées), or over a hole digged in the earth." occ. Ps. lxviii. 14; where lying among these denotes the most abject slavery; for this seems to have been the place of rest allotted to the vilest slaves. So old Laertes, grieving for the loss of his son, is described in Homer. Odyss. xi. lin. 189, 190, as in the winter sleeping *where the slaves did, in the ashes near the fire*:

——ἀδμῶες, ὅτε αἶσα,
Ἐν κονί, ἀγχοῦ πυρός——

Comp. Odyss. vii. lin. 153, 154, 160, and Harmer's Observations, vol. iii. p. 55. As to Ezek. xl. 43, the meaning of שפתים in that text is very dubious, the Vulg. translation of it by labia *lips*, meaning, I suppose, *borders* or *edges*, seems as probable as any. Comp. שפה IV. 5.

III. *To dispose, place*. occ. Ps. xxii. 16.

* See also Addison on Medals, dialogue ii. series iii.

IV. *To dispose, ordain.* occ. Isa. xxvi. 12.
V. As a N. mas. plur. משפתים *the regular divisions* in a stall or stable, i. e. *the bars* or *boards which divide it into distinct standings.* occ. Gen. xlix. 14. Also, *sheep-folds*, or *pens for sheep.* occ. Jud. v. 16.
VI. As a N. אשפות, plur. אשפתות *a dunghill, a heap of dung* or *ordure.* The Heb. is a name of decency, like the Eng. *laystall.* 1 Sam. ii. 8. Ps. cxiii. 7. Lam. iv. 5; all which passages seem to refer to the stocks of *cow-dung* and other *offal stuff*, which the easterns for want of wood were obliged to *lay up* for fuel. See Harmer's Observations, vol. i. p. 254.
One of the gates of Jerusalem was called שער האשפות. occ. Neh. ii. 13. iii. 14. xii. 13. iii. 13; in which last cited text the common printed editions have דשפות, but the true reading seems to be האשפות, as six of Dr Kennicott's codices give it.
VII. As a N. fem. in reg. שפת, plur. שפתים, and שפתות *a lip.* See under שפה IV.

שין See שיצי among the pluriliterals.

שצף

Occurs not as a V. but as a N. שצף *little, small,* or *short.* Once, Isa. liv. 8; where the LXX μικρῳ *a little,* Vulg. momento *a moment.*

שק

I. In Kal, *to move, run,* or *push forwards,* as locusts. occ. Joel ii. 9. As a N. משק *a motion, running* or *pushing forwards.* occ. Isa. xxxiii. 4. (Comp. below שקק I. and שקשק) Also, *one who runs about.* occ. Gen. xv. 2, ובן משק ביתי *And the son of* him who runs about *my house,* and so superintends it (thus Theodotion ὁ υἱος του ἐπι της οἰκιας μου), i. e. of my house-steward (so Vulg. filius procuratoris domus meæ), דמשק הוא namely *this Dammasec* (thus LXX οὑτος Δαμασκος, and Vulg. iste Damascus), אלי עזה (in two words, comp. under חרצב) *is my help,* "or hope and dependance, i. e. for an heir, as it follows." Bate's note on his New and Literal Translation, where see more.
II. As a N. שק *a sack* or *large bag* made of coarse hair (comp. Rev. vi. 12.) or the like, into and out of which things dry, as corn, &c. are *moved, shot,* or *made to run.* Gen. xlii. 25, 27, 35. Also, *sackcloth.* Gen. xxxvii. 34, & al. freq.
Hence Greek σακκος, Lat. *saccus,* Eng. *sack;* a word which, as hath been often observed, has from the Hebrew passed into many other, particularly the north-western, languages. Menander cited by Porphyry De Abstin. lib. iv. cap. 15, takes notice of the Syrians observing the ancient custom of wearing *sackcloth* in times of *religious humiliation:*

——παραδειγμα τους Συρους λαβοι——
——υτα ΣΑΚΚΙΟΝ ιλαδον, ως 3' ὁδον
Εκαθισαν αυτα ἐπι κοπρου, και την Διον
Εξιλασαντο του ταπεινωσαι σφοδρα.

They then wear *sackcloth,* and besmear'd with filth
Sit by the public road, in humblest guise,
Thus placating the dread Atergatis.

And it appears from Plutarch De Superstit. tom. ii. p. 168. D. edit. Xylandr. that the same was sometimes practised among the Greeks: Εξω καθηται ΣΑΚΚΙΟΝ ἐχων, κ. τ. λ. The superstitious man sits out of doors wearing *sackcloth,* or sordid rags, and often rolls himself in the dirt. Comp. under עפר I.
III. As a N. שוק *a street,* where men. &c. *pass* or *push forward.* occ. Prov. vii. 8. Eccles. xii. v. Cant. iii. 2. The word is metaphorically applied, Eccles. xii. 4, in a collective sense, to "those *open ways* or *passages* in the *body of man,* which the matter of nourishment *passeth along* without let or molestation." See king Solomon's Portrait of Old Age, &c. by Dr Smith, p. 108, 3d edit.
IV. As a N. שוק *the leg* of a man, or *fore-leg* of an animal, which is eminently formed for, and is a principal organ of, their *motion* or *pushing forward.* Exod. xxix. 22. De. xxviii. 35. Jud. xv. 8. Prov. xxvi. 7. Cant. v. 15. Isa. xlvii. 2.
In Jud. xv. 8, Samson smote the Philistines שוק על ירך, literally, *leg upon thigh,* with a great slaughter, i. e. either after they were fallen upon their knees, in such a manner *that their legs touched their thighs,* or, rather, so as to bring them to the ground, *and make their legs touch their thighs.*
In 1 Sam. ix. 24, Samuel reserves for Saul השוק והעליה *the shoulder, and what was upon it* (so LXX, according to the Alexandrian and Complutensian reading, την καλιαν και το ἐπ' αυτης) as a *delicacy,* namely, for him whom God had appointed king. Thus Abdolmelich, the Arabian chaliph, proposes, as a treat for his friend, a leg or a *shoulder* of a sucking lamb well roasted, and *covered over with butter and milk.* See more in Mr Harmer's Observations, vol. i. p. 319, &c.
V. It expresses *eager desire* or *appetite, to run towards in affection, to desire eagerly,* appetere. It occurs not in this sense as a V. in the simple form, (comp. below שקק II.) but hence as a N. fem. in reg. תשוקה *eager desire.* occ. Gen. iii. 16. ix. 7. Cant. vii. 10.

שקק I. *To run* or *rush forwards violently.* occ. Isa. xxxiii. 4.
II. *To desire earnestly, have eager appetite.* occ. Psal. cvii. 9. Prov. xxviii. 15. Isa. xxix. 8.

שקשק In Hith. השתקשק *to run* or *push forward violently, repeatedly,* or *in great numbers.* occ. Nah. ii. 5.

שקד

I. In Kal, *to wake, watch.* Psal. cii. 8. cxxvii. 1. Jer. xxxi. 28, & al. In Niph. *to wake, be watchful, wakeful.* occ. Lam. i. 14. נשקד He is awake, or hath watched, *over my transgressions.* So the LXX ἐγρηγορηθη ἐπι τα ασεβηματα μου. Comp. Jer. v. 6. Dan. ix. 14. Job xxi. 32, ועל גדיש ישקוד "*Et ad tumulum* vigilat aliquis, vigilatur." Cocceius, rightly; *and they* (indefinitely, French *on*) watch over *his tomb,* i. e. to keep it clean and nice with plants,* flowers, and verdure, as it follows in the text, and as is still the custom in the east. So Sandys, Travels, fol. p. 56, says that "the Turks of a second condition are buried in their

* This ancient custom still prevails in North Wales; see a most interesting account of it in Evans' Tour through North Wales, p. 17, &c.

gardens in sepulchres—set with *varieties of flowers*, according to the custom of the Pythagoreans and universal wishes of Ethnism, (Juvenal, sat. vii. lin. 207, 208.) they being as they thought sensible of burden, and delighted with *savours* or with the honour therein done them." And Hasselquist, Travels, p. 28, speaking of Smyrna, "The burying-places of the Turks are handsome and agreeable, which is owing chiefly to the *many fine plants* that grow in them, and which they *carefully place over the dead:* cypresses of remarkable height and an innumerable quantity of rosemary were the plants chiefly found here. The latter were now in full blossom, and afforded a delicious odour, &c." Comp. 2 K. xxi. 18, 26. John xix. 41; Arnald on Ecclus xlvi. 12; Complete Syst. of Geog. vol. ii. p. 306, col. ii. and Harmer's Observations, vol. iii. p. 443.

II. As a N. שקד *the almond-tree*, "*quæ* prima *inter arbores* evigilat, because this tree, before all others, *first waketh* and riseth from its winter repose: * it flowers in the month of January, and by March brings its fruit to maturity [that is, in the hot southern countries]. The *forwardness* of this fruit-bearing tree is intimated unto us by the vision of Jeremy; for *the word of the Lord came unto* him, *saying, Jeremiah, what seest thou? And I said, I see a rod* שקד of an almond-tree. *Then said the Lord unto me, thou hast well seen, for* שקד אני על *I am hastening*," † or rather *I am* walking or watching *over*, or *on account of, my word to fulfil it.* So the LXX, ὑγρηγορεῖ ἐγὼ ἐπὶ τοῖς—and Vulg. vigilabo ego super—occ. Jer. i. 11. Eccles. xii. 5. Also, the *almond fruit.* occ. Gen. xliii. 11. Num. xvii. 8. Hence as a participle Huph. mas. plur. משקדים *made like almonds, almond-shaped.* occ. Exod. xxv. 33, 34. xxxvii. 19, 20.

It is probable from Num. xvii. 6—8, that the chiefs of the tribes bore each an *almond* rod as emblematical of their *vigilance;* and Aaron's dead *almond* rod, that blossomed and bore fruit, was a very proper emblem of him who *first rose from the dead.* And as the *light* appears first to affect the same *symbolical tree*, it was with great propriety that the bowls of the *golden candlesticks* were shaped like *almonds.*

שקה

With a radical, but mutable or omissible, ה.

In general, *to irrigate, wet, moisten, with water* or *other liquor.*

I. In Hiph. *to irrigate, wet, moisten, water*, as the earth, Gen. ii. 6; comp. ch. xiii. 10—the mountains, Ps. civ. 13.—a garden. Gen. ii. 10.—a wood, Eccles. ii. 6. In Niph. *to be watered.* occ. Amos viii. 8, ונשקה *and* watered *as (by) the river of Egypt*, i. e. *overflowed* with enemies and calamities as the Nile *overflows* Egypt. But observe that the Keri, the Complutensian edition, and twelve of Dr Kennicott's MSS. now read, as four more did originally, נשקעה *sink down.* Comp. ch. ix. 5. "The rising and *falling* of the ground *with a wave-like motion*, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile." Bishop Newcome.

II. In Hiph. *to be wet, moist*, as the vats with wine and oil. occ. Joel ii. 24. iii. or iv. 13.

III. *To moisten*, as marrow doth the bones of a healthy well fed person. occ. Job xxi. 24. As a participial N. שקוי *such moistening* or *moisture.* occ. Prov. iii. 8. Comp. under next sense.

IV. In Kal and Hiph. *to give drink to, cause* or *let to drink*, whether men or animals, as Gen. xix. 32. xxi. 19. xxiv. 14. * 18. 46. xxix. 3, 7. Num. v. 24. xx. 8. Esth. i. 7, & al. freq. As a N. fem. שקת, plur. שקתות *a drinking-* or *watering-trough.* occ. Gen. xxiv. 20. xxx. 38. As a participial N. שקוי (formed as שכוי from שכה), *drink.* occ. Ps. cii. 10. Hos. ii. 5. As a N. mas. משקה, plur. משקים *one who furnisheth* or *provideth drink, a butler, cup-bearer.* Gen. xl. 1, 2, & al. freq.

From this root, no doubt, are derived the names of the ΣΑΚΕΑΙ ἡμέραι *Sakean* days, and of ΣΑΚΑΙΑ idolatrous *drunken* feasts of the Babylonians and Persians. See Selden De Diis Syris. syntag. ii. cap. 13, and Glassii Philologia Sacra, lib. iv. tract iii. observ. xiii. p. 1334. edit. Lips. 1743.

שקק *to drench with moisture, to water plenteously.* occ. Ps. lxv. 10; where LXX, ἐμέθυσας and Vulg. inebriasti, *thou hast inebriated.* Symmachus ποτίσεις *thou shalt water*, and Jerome irriga, *irrigate, water.*

Der. Lat. *succus*, juice, whence Eng. *succulent, succulence;* perhaps Lat. *sugo*, Eng. *to suck.* Also, *to soak*, and *shuckish*, a word used in some parts of England for wet, moist.

שקט

In Kal and Hiph. *to be quiet, at quiet*, or *rest*, Josh. xi. 23. Ruth iii. 18. Job iii. 13. Isa. vii. 4. In Hiph. *to quiet, make quiet.* Ps. xciv. 13. Prov. xv. 18. As a N. שקט *rest, quietness.* 1 Chron. xxii. 9.

Der. *Squat.*

שקל

I. In Kal, *to weigh*, 2 Sam. xiv. 26. Job xxxi. 6. Isa. xl. 12. In Niph. *to be weighed.* Job vi. 2. Ezra viii. 33. As a N. משקל *weight.* Gen. xxiv. 22. & al. freq. for 2 Sam. xii. 30, see under מלך V. Job xxviii. 25,—*when he constituted* the weight *of the spirit* or *gross air*, and so regulated what is called *the pressure of the atmosphere*,—a regulation of the utmost importance to men and animals. See Jones' Physiological Disquisitions, p. 232.

* Thus Pliny, Nat. Hist. lib. xvi. cap. 25, *floret* prima omnium amygdala *mense Januario, Martio vero pomum maturat.* So Dr Shaw, Travels, p. 144, says, that in Barbary *the almond, the most early* bearer, flowers in January, and gives its fruit in the beginning of April. Russel, Nat. Hist. of Aleppo, p. 13, speaks of "*the almond-tree* (near Aleppo,) when latest, being in blossom *before the middle of February;*" Hasselquist, Travels, p. 25, 26, says, that on *February the twelfth*, "*the almond-tree* flowered round Smyrna on bare boughs;" and Dr Chandler, speaking of Smyrna, "*Early in February the almond-tree* blossomed." Travels in Asia Minor, p. 79.

† King Solomon's Portraiture of Old Age, by Dr Smith, p. 142. Comp. Amos viii. 1, 2, in Heb.

* See this passage agreeably illustrated in Niebuhr, Voyage, tom. ii. p. 332, 333.

Digitized by Google

II. As a N. fem. משקלת *a weight used to estimate perpendicularity, a plummet.* occ. 2 K. xxi. 12. Isa. xxviii. 17.

III. In Kal, *to weigh money, put it by weight,* appendere. Gen. xxiii. 16. Jer. xxxii. 9, 10. In Niph. *to be* thus *weighed* or *paid.* Job xxviii. 15. Comp. Gen. xliii. 20. "This practice of weighing money, says Mons. Volney, is customary and general in Syria, in Egypt, and in all Turkey. No piece, however light, is refused: the tradesman takes out his money-weights (*trebuchet*) and values it. it. It is the same as in the time of Abraham, when he bought his burying-ground." Voyage en Syrie, tom. ii. p. 389.

IV. As a V. שקל *a shekel, the weight,* by way of eminence, or *the standard weight* among the Israelites, to which all their other weights were reduced, as they are in England to our *pound,* a word derived in like manner from the Latin *pendo* to weigh. The Jewish *shekel* was, according to Bp Cumberland, equal to nine pennyweights and three grains troy, i. e. to the Roman, or (nearly) to our avoirdupois *half-ounce.* In money the bishop reckons the *shekel* of silver to be equal to 2*s.* 4½*d.* But Michaelis, Supplem. ad Lex. Heb. p. 367, estimates the weight of the *shekel* at no more than one gros 20⅗ grains, or 92⅘ grains Paris weight; and its value in silver, according to his estimation of the silver talent given under ככר 3. (of which the *shekel* is the 3000th part), will amount to little more than elevenpence English. The weight of Absalom's hair, mentioned 2 Sam. xiv. 26, will, according to Michaelis' account, be little more than two Paris pounds, instead of 6¼ pounds avoirdupois, as others have reckoned it. And the weight of Goliath's armour, 1 Sam. xvii. 5, 7, will be proportionally reduced.

The shekel of the sanctuary, mentioned Exod. xxx. 13, & al. was not different in weight from the *common* or *civil shekel,* as is evident from Exod. xxx. 13, compared with Ezek. xlv. 9, 12; from which passages it is evident they were *both* equal to *twenty gerahs;* and besides, all estimations are expressly ordered, Lev. xxvii. 25, to be made according *to the shekel of the sanctuary,* containing *twenty gerahs.* The reason of the appellation, *shekel of the sanctuary,* was, because the standard of this, as of all other weights and measures, was kept *in the sanctuary,* according to 1 Chron. xxiii. 29; as with us in the exchequer.

V. *To ponder, weigh mentally.* It occurs not as a V. in this sense, but as a participial N. שקל *a ponderer, considerer,* occ. Isa. xxxiii. 18; where LXX, *οἱ συμβουλευοντες the counsellors.*

Der. Old Eng. *to skill,* to be of weight or importance, *a scale* for weighing.

שקם

Occurs not as a V. but as a N. mas. plur. שקמים *sycamore* or *sycamine-trees* and *-fruit.* 1 Kings x. 27. Amos vii. 14. Fem. שקמות *sycamore-trees.* occ. Ps. lxxviii. 47. The LXX and Theodotion render the word *συκαμινοι* Aquila and Symmachus by *συκαμοροι* a species of trees, "called the *Egyptian fig-tree.* Its Greek name *συκαμορος* is composed of *συκος* (*sycos*) *a fig-tree,* and *μορος* (*moros*) *a mulberry-tree.* It partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which is pretty like a fig in its shape and bigness. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild fig." Calmet's Dictionary in Sycamore. Comp. under בלם, and see Scheuchzer, Physica Sacra on 1 Kings x. 27, and tab. ccccixiv. Shaw's Travels, p. 435; Harmer's Observations, vol. ii. p. 309, &c.; and Bishop Lowth on Isa. ix. 9.

שקע

I. In Kal, *to sink, subside,* as fire. occ. Num. xi. 2. To this purpose the LXX *ιλεσθαι.*

II. In Kal, *to sink, be sunk,* as in water. occ. Jer. li. 64; or, as the water itself. occ. Amos ix. 6. Comp. Amos viii. 8, under שקה I. In Hiph. *to cause to sink,* as in water. occ. Job xl. 20 or xli. 1, *Thou canst drag Leviathan with a fishhook,* ורחבל תשקיע לשונו *and his tongue with a cord (which)* thou sinkest, or lettest down. Also, *to cause to subside,* and so *make clear,* as water that had been fouled or muddied. occ. Ezek. xxxii. 14; where LXX, *ἡσυχασει shall be* quiet, and Targum אשקיט *I will make quiet,* and Vulg. purissimam reddam *I will* make *very pure.* So, as a N. משקע rendered *deep,* but seems rather to mean *clearness,* or *what is clear.* occ. Ezek. xxxiv. 18.

Der. Gothic sigquan, Saxon *sencan,* and Eng. *sink.*

שקף

I. In Kal, intransitively, *to look, turn towards,* or *front* an object. Though it may sometimes imply *seeing,* yet it does not strictly express it; so it is joined with ירא *he saw.* Gen. xix. 28. xxvi. 8. 2 Sam. xxiv. 20. In Hiph. the same, Deut. xxvi. 15. 2 K. ix. 32. Ps. xiv. 2. liii. 3. In Niph. intransitively, *to be turned,* so *to look.* See Jud. v. 28. 2 Sam. vi. 16. 2 K. ix. 30. Cant. vi. 10. It is applied to a mountain, as *βλεπων* in Greek, and *look* in Eng. Num. xxi. 20. (where LXX *βλεπον*) xxiii. 28. Comp. Jer. vi. 1, and see Greek and Eng. Lexicon under Βλεπω VII.

II. As a N. שקף, plur. שקפים, *a window to look out at.* So Aquila in 1 K. vii. 4, *αποβλεπτας.* 1 Ki. vi. 4, חלוני שקפים אטמים *openings* or *apertures,* i. e. in the walls, *for* windows *which shut.* This text shows the difference between חלון and שקף. It occurs also 1 K. vii. 4, 5.

III. As a N. משקוף *the frontispiece* or *lintel* (so Aquila *ὑπερθυρον,* and Vulg. superliminare) of a door, thus called as being the most *conspicuous* part belonging to it. occ. Exod. xii. 7, 22, 23; where sprinkling the blood of the paschal lamb *on the two side-posts, and on the upper door-posts* was, as Bate has justly remarked, *making* "*ostentation* of the blood of Christ, and *glorying* in it as the salvation of the house."

Der. Greek *σκεπτομαι* to look, whence *σκοπος,* and Eng. *sceptic, sceptical, scepticism, scope,*

and from the compounds ἐπισκοπέομαι, ἐπισκοπος, ἐπισκοπη, &c. Lat. *episcopus*, Eng. *episcopal, episcopacy, * bishop*, French *eveque*, &c. See also the derivatives under שזף, which perhaps should rather be referred to this Heb. root. Let the reader judge.

שקץ

To abominate, abhor, detest, as unclean and filthy. Lev. xi. 11, 13. Ps. xxii. 25. Also, *to make abominable* or *filthy, to pollute*. Lev. xi. 43. xx. 25. As a N. שקץ and שקוץ, *an abomination, abominable thing*. Lev. vii. 21. xi. 10, 41—43. These three last texts show that the term שקץ is peculiarly applied by Moses to *reptiles*, which it likewise seems to denote in Isa. lxvi. 17, where see Vitringa, and comp. Ezek. viii. 10.

שקץ is particularly applied to the heathen *idols*, 1 K. xi. 5, 7. 2 K. xxiii. 13. & al. freq.

שקר

In Kal, *to lie, speak, act*, or *deal falsely*. Gen. xxi. 23. Lev. xix. 11. Ps. xliv. 18, & al. freq. In Hiph. *to deceive*. occ. Isa. iii. 16, משקרות עינים deceiving *with (their) eyes*, which the Targum explains by מסרבקן עינין having *their eyes* tinged with stibium; and Bishop Lowth renders, "falsely setting off *their eyes* with paint." The LXX however interpret the words by ἐν νυσσαις ὀφθαλμων, and Vulg. by *nutibus* oculorum, with winks or leers *of the eyes*; which our translation well expresses *with* wanton *looks*, the "oculorum *mobilis petulantia*" of Petronius Arbiter. And to this latter exposition I own myself most inclined. Comp. Ecclus xxvi. 9, and Arnald there. As a N. שקר *a lie, a false* or *deceitful word* or *thing*. Exod. v. 9. xxi. 16. Ps. xxxiii. 17. Prov. xxxi. 30. Isa. xliv. 20, & al. freq.

שקת See under שקה IV.

שר

I. *To regulate, direct, rule*. So LXX ἀρχω. occ. Jud. ix. 22. (comp. ver. 6.) Prov. viii. 16. Isa. xxxii. 1. This root in sense as well as in sound bears a resemblance to ישר *to be* or *make straight*, and to שרה *to have power, strength*; and in some particular instances it may be difficult to determine whether a word belongs to one or to another of these roots, but still the notions of *straightness, power*, and *regulation*, are different. I would however refer ישר Job xxxvii. 3, and תשרי *thou hast gone straight, directly*, Isa. lvii. 9, to ישר I. which see. As a participial N. שר plur. שרים, in reg. שרי *a director, ruler, commander, chief*. Gen. xii. 15. xxi. 22. xxxix. 1, 21. xl. 2. Josh. v. 14, 15, & al. freq.

Hence French *Sieur*, whence *Monsieur*, Eng. *Sir, Sire*.

As a participle or participial N. fem. sing. in reg. שרתי (formed either poetically with the ־ paragogic, or rather with ־ *my* postfixed, as רבתי in the same verse, ישבתי and מקננתי Jer. xxii. 23, שכנתי Jer. li. 13, ישבתי Ezek. xxvii. 3. Comp. קנן I. under קנה) *a directress, lady, princess*. occ. Lam. i. 1. Plur. שרות *chief women, princesses, ladies*. occ. Jud. v. 29. 1 K. xi. 3. Esth. i. 18. Isa. xlix. 23. As a N. fem. משרה *regulation, direction, rule, government*. occ. Isa. ix. 5, 6, or 6, 7.

II. *To regulate by measure*. It occurs as a participle paoul fem. In Kal, Isa. xxviii. 25, חטה שורה measured *wheat, wheat* of a certain measure. So Bishop Lowth (Prælect. X.) Far *certâ mensurâ*. As a N. fem. משורה *a measuring*, or *measure of capacity*, which *regulates* the quantity. occ. Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16.

Hence French *mesure*, Eng. *measure*, and perhaps Latin *mensura*, whence Eng. *mensurate, mensuration, admensuration, commensurate*, &c.

III. As a N. שור *a wall*, from the *regularity* of its structure, or from its *regulating* the extent of the building, city, or &c. occ. Gen. xlix. 6, 22. 2 Sam. xxii. 30. Ps. xviii. 30. Plur. fem. שורות and שורה. occ. Job xxiv. 11. Jer. v. 10.

IV. Chald. as a N. mas. plur. in reg. שורי, and emphat. שוריא, *the walls*, occ. Ezra iv. 12, 13, 16.

V. Chald. as a N. fem. אשרנא *a wall*. Ezra v. 3, 9.

VI. As a N. שר *the* funis umbilicalis, or *navel-string*, consisting, according to the anatomists, of two arteries, a vein, and the urachus, whose use is to *regulate* the motion of the blood which passes between the mother and the fœtus, and so to keep up the continuity or communication between them. occ. Ezek. xvi. 4. Hence, *the navel*. occ. Prov. iii. 8, רפאות תהי לשרך *it shall be healing medicines* to thy navel; so the eastern people to this day chiefly use *external medicines* (as plasters, ointments, oils, &c.) applied to the stomach and *belly*. See Harmer's Observations, vol. ii. p. 488.

VII. As a N. fem. plur. שרות. They are mentioned among the female ornaments, Isa. iii. 19, and seem to have had their name from their *regular* structure. The word is rendered by the Vulg. monilia *necklaces*, and in the French translation, by chainettes *little chains*. It probably means a kind of *necklaces* of pearls or other stones,* or rather *chains* of gold, or &c. such as the eastern women still wear about their necks. Thus Judith, when she was desirous of charming Holofernes, (ch. x. 3 or 4.) did not forget χλιδωνας her *chains*; and in Stewart's Journey to Mequinez, the maids of the Moorish emperor's palace are described with *gold chains about their necks*.

From the sing. שרה may be derived Greek σειρα, a chain, also the Lat. and Eng. *series*.

VIII. In Kal, *to regulate the voice in singing, to sing, utter musically*. Jud. v. 1. Ps. vii. 1. Prov. xxv. 30. And in this sense, I would, after Schultens and Scott, understand the

* It may not be amiss to remark, for the sake both of the friends and enemies of etymological inquiries, that the French *eveque*, and Eng. *bishop*, have not one letter the same, though both undoubtedly derived from the Greek ἐπισκοπος, or Lat. *episcopus*. And to this observation may I be permitted to add another etymology, than which, *at first sight*, nothing can appear more whimsical and absurd? I mean that of the Eng. *strange* and *stranger*, from the Greek proposition ἐκ, out, from. Thus however runs the pedigree: ἐ, ἐξ, Lat. *ex, extra, extraneus*. Old French *estrange, estranger* (now *etrange, etranger*), Eng. *strange, stranger*.

* Comp. under חרר, and Niebuhr, Description de l'Arabie, p. 57, and Voyage, tom. i. p. 242. note.

Digitized by Google

word, Job xxxiii. 27, ישר על אנשים he shall sing *before men and say*—Comp. Ezek. xxvii. 25. In Hiph. but the formative ה always dropped, שיר *to sing*. Exod. xv. 1, 21, & al. freq. Observe that the final ה in אשירה, Exod. xv. 1, & al. and in נשירה, Ps. xxi. 14, is not radical, but paragogic, as in many like instances. In Huph. *to be sung*. occ. Isa. xxvi. 1. As a participial N. mas. שרים, fem. שרות, *singing men*, and *singing women*, cantores *et* cantatrices. freq. occ. So good old Barzillai says, 2 Sam. xix. 35, *Can I hear any more the voice* of singing men *and* singing women? Juvenal, Sat. x. lin. 210, &c. mentions the same melancholy circumstance of old age:

——Quæ *cantante* voluptas,
Sit licet eximius citharœdus, *sitve* Seleucus,
Et quibus aurata mos est fulgere lacerna?
What *music*, or *enchanting voice*, can cheer
A stupid, old, *impenetrable ear?*
DRYDEN.

As Ns. שור *a song* or *singing*. occ. 1 Sam. xviii. 6, שיר, plur. שירים and שרים, fem. שירה, plur. שירות, *a song* or *ode*. See Jud. v. 12. 1 Chron. xiii. 8. Gen. xxxi. 27. Exod. xv. 1. Num. xxi. 17. Amos viii. 3. Eccles. xii. 4, *And all* בנות השיר the daughters of song or music *shall be brought low*, i. e. all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice, both *the passive* and *the active daughters of music*, as Dr Smith* styles them, shall be greatly obstructed in their respective functions. As to the former, the Vulg. renders the Heb. words, et *obsurdescent* omnes filiæ carminis, *and all the daughters of song* shall grow deaf; and we have just heard the complaints of Barzillai, and the remarks of Juvenal; and with regard to the latter, let us observe that Homer compares old king Priam and his aged counsellors to the eastern † Cicadæ,

Who on the trees in summer-days rejoice,
A bloodless race, that send a *feeble voice*.
POPE altered.

——Τεττιγεσσιν ιοικοτες, οἵτε κατ' ὑλην
Δενδρεῳ ἰφιζομενοι οπα ΛΕΙΡΙΟΕΣΣΑΝ ιεισι.
Il. iii. lin. 151, 152.

On which passage Dionysius Halic. Περι της Ὁμηρου Ποιησεως, § 18, remarks Οἱ δε γεροντες, τεττιξιν ιοικοτες, ζωοις ΟΞΥΦΩΝΟΙΣ ισαζονται, The old men, being likened to *cicadæ*, are compared to *shrill-voiced* animals."
So Shakspeare describing the effects of age,

——his big manly voice,
Turning again towards *childish treble*, pipes,
And *whistles* in his sound——
AS YOU LIKE IT, act ii. scene 9.

Hence the melodious σειρηνες or *sirens* of Homer (Odyss. xii.) had their name.

IX. שור *to behold, a beeve*, תשורה *a present*, &c. See under root שור.

X. As a N. משור *a saw*. See under נשר I.

XI. As a N. משרת *a preparation*. See under שרת II.

שרר I. As a participle or participial N. שרר *regulating, directing*, or *ruling absolutely*, or *an absolute ruler*. occ. Esth. i. 22. In Hith. השתרר *to make oneself an absolute director* or *ruler*. occ. Num. xvi. 13, twice.

II. As nouns fem. plur. שרירות and שררות, joined with לב *the heart, the ruling principles, directions*, or *determinations* of the heart. Deut. xxix. 19. Psal. lxxxi. 13. Jer. iii. 17. vii. 24. & al.

III. As a noun שרר *the navel*, or *part of the body about the navel*. So LXX ομφαλος, and Vulg. umbilicus. Comp. שר VI. occ. Cant. vii. 2 or 3; where in describing the *dress* of Solomon's queen, it is said שררך *Thy* navel *(like) a round goblet which wanteth not liquor*, i. e. "the *clasps of her girdle* were so formed as to look like a goblet filled with liquor or mixed wine (המזג) as it might easily be made to do by a proper disposition of the precious stones." Harmer's Outlines of a New Commentary on Solomon's Song, p. 110, where see more. Dr Chandler, Travels in Greece, p. 123, 124, describing the dress of a Grecian lady, says, "A rich zone encompasses her waist, and is fastened before by *clasps* of silver, gilded, or of *gold set with precious stones*." In Russel's Nat. Hist. of Aleppo, p. 101, is a print of a Turkish lady, whose *clasp* looks like three artificial flowers, *of precious stones* I suppose. And Niebuhr, Voyage en Arabie, tom. i. p. 135, presents us in tab. xxiv. with a Grecian lady of Alexandria in Egypt; the *clasp* of whose girdle resembles two little oval shields having a flower in the middle. As a noun mas. plur. in reg. שרירי *the navel* or *parts about the navel*. So LXX ομφαλη, and Vulg. umbilico. occ. Job xl. 11 or 16, בטנו ואונו בשרירי *and his (active) force* in the navel *of his belly*, i. e. in the muscles about that part. It is spoken of the *behemoth*; and this circumstance seems to agree both with the *elephant* and with the *hippopotamus*, to which latter Buffon, Hist. Nat. tom. x. p. 211, 12mo. ascribes "une force prodigieuse de corps, *a prodigious strength of body*," of which he gives some remarkable instances, p. 211, 212. As for what Bochart observes, vol. iii. 756, 757, of the *penetrability* and *softness* of the *elephant's* skin under the belly, to prove that the particular here mentioned in Job cannot be referred to this latter animal, I think it is inconclusive; for the muscles of the *elephant* in that part may be very strong, though the skin be soft.

IV. *To sing repeatedly* or *melodiously*, decantare. occ. Job xxxvi. 24. (where Vulg. cecinerunt *have sung*) Zeph. ii. 14. As a participial noun משורר, plur. משררים *a singer*. See 1 Chron. vi. 18 or 33. ix. 33. xv. 16. 2 Chron. xxix. 28. Fem. plur. משררות *singing women*, cantatrices. occ. Ezra ii. 65. Neh. vii. 67.

שרשר occurs not as a V. in this reduplicate form, but as a noun fem. plur. שרשרות and שרשרת *chains*, so called from *regulating* the situation of a thing, or keeping it in its place. Comp. under שר VII. occ. Exod. xxviii. 14, twice. xxxix. 15. 1 K. vii. 17. 2 Chron. iii. 5, 16. So LXX in Chron. render it χαλασεται *chains*; Aquila and Symmachus in ‡Exod.

* K. Solomon's Portraiture of old age, p. 117, &c. &c. 2d edit. which see.
† See Martin's note on Virgil, Georgic. iii. lin. 328.
‡ See Appendix to Montfaucon's Hexapla.

xxviii. 14, ἁλυσεις *chains*, and the Vulg. throughout catenulas *little chains*. Exod. xxviii. 14,—שרשרת מעשה עבת chains *of wreathen* or *plaited work*, and שרשרת חעבתת *wreathen* or *plaited* chains, i. e. not consisting of distinct links, but of links intwined with each other. These are also called, Exod. xxviii. 22, שרשת *roots*, from their *tapering shape*, as שרשרת from their *chain-like texture*. As for the שרשרת in 2 Chron. iii. 5, they seem to have been *carved chains* joining the engraved palm-trees together all round the sanctuary, and as they are not, I think, at all mentioned in 1 K. are supplied here. *The chains* on which the *pomegranates* were placed, 2 Chron. iii. 16. (comp. 1 K. vii. 17, and under גדל II.) were, I apprehend, (as Mr Hutchinson hath observed, Columns, p. 50—53,) intended to represent the *columns of condensed stagnant air*, on the back part of the *fixed stars*, which *confine* or *keep* them *steady* in their places. Comp. Job ix. 7, and under חחם VIII. and עבה V.

שרא and שרה

I. Chald. *to loose*. occ. Dan. iii. 25. In Ith. *to be loosed*. occ. Dan. v. 6. So Theodotion renders it by λυω, and Vulg. by solvo.

II. Chald. *to begin*. occ. Ezra v. 2.

III. Chald. *to solve* or *resolve*, as difficulties. occ. Dan. v. 12, 16.

IV. Chald. *to dwell, remain*. occ. Dan. ii. 22.

The Targums often use the word in all these senses. See Castell under שרה.

שרב

Occurs not as a V. in Heb. but appears to be nearly related to שרף *to burn* (as צרב to צרף) and in Chaldee signifies, *to scorch, parch*. As a N. שרב *scorching heat*. So the LXX καυσων, and Vulg. æstus. occ. Isa. xlix. 10; where it is distinguished from שמש *the solar light* or *rays*. Also, *a parched place*. occ. Isa. xxxv. 7.*

שרג

I. *To be wreathed, twisted*, or *twined together*. occ. Job xl. 12 or 17. So the LXX συμπεπλεκται, and Vulg. perplexi sunt. In Hith. השתרג the same. occ. Lam. i. 14. So the LXX συνεπλακησαν, and Vulg. convolutæ sunt.

II. As a N. שרג or שריג *the pliable*, or *flexible shoot* of a vine or fig-tree. So Vulg. propagines; and Montanus still more accurately, rami plicatiles, *pliable branches*. occ. Gen. xl. 10, 12. Joel i. 7.

שרד

To leave, or *be left, behind*.

I. In Kal, *to be left, remain*, after the destruction of others, superesse, superstes esse. occ. Josh. x. 20. As a N. שריד *one* thus *left*, superstes. Num. xxi. 35, & al. freq.

II. בגדי שרד, or בגדי השרד *clothes* of leaving, לשרת *to do service in the holy place, the garments of holiness for Aaron the priest, and the garments of his sons to minister in the priest's office*, Exod. xxxv. 19, and called *garments of leaving*, because *left* in the sanctuary after the priests had officiated. (See Ezek. xlii. 14. xliv. 17—19.) It occurs also, Exod. xxxi. 10. xxxix. 1, 41.

III. As a N. שרד. occ. Isa. xliv. 13; where the LXX render it πηγλη *glue*, Vulg. runcina, *a carpenter's plane*, Eng. transl. *a line*; but this last is expressed by the preceding קו, and the most probable interpretation of שרד seems to be that of Aquila, παρεμγεφιδι *a pencil*, thus called from the substance or mark it *leaves behind it*.

Hence Eng. *a shred*, and perhaps *sherd* or *shard*.

שרה

With a radical, but mutable or omissible, ה.

I. *To be strong, have strength* or *power*. occ. Hos. xii. 4, *By his strength*, שרה he (Jacob) had power *with the Aleim*; ver. 5, *Yea* ישר he had power *over the angel, and prevailed*. Here in שרה, mas. the ה is clearly radical, in ישר it is dropped. The LXX in both verses render the V. by ισχυσε *he was strong*; so the Vulg. in the latter by invaluit. In שרית Gen. xxxii. 28, the radical ה is, as usual, supplied by י, and the LXX render it by ισχυσας, so the Vulg. by fortis fuisti, *thou hast been strong*.

II. As a N. שריון or שרין, plur. שריונים *a coat of mail*, a kind of defensive armour, so called from its *strength*. See 1 Sam. xvii. 5. 1 K. xxii. 34. 2 Chron. xxvi. 14. Jer. xlvi. 4.

III. As a N. שריה a kind of *strong javelin, spear*, or *halberd*. It seems to have been of a *stronger* make than either the חנית or מסע, and therefore is mentioned after them. occ. Job xli. 17 or 26.

IV. As a N. שריח *the remainder*. 1 Chron. xii. 38. See under שאר I.

שרט

To scarify, cut, or *wound*. It is only spoken of the flesh. occ. Lev. xxi. 5. Zech. xii. 3. As Ns. שרט, and fem. שרטת *a cutting, incision*. occ. Lev. xix. 28. xxi. 5. The frantic custom condemned in these passages still prevails among the Circassians, whose religion is almost heathenism; for, "to show their sorrow for the deceased they *cut* their forehead, stomach, arms, &c. till the blood gushes out in large streams; and their mourning is to last till these wounds are healed; or if they want to have it last longer, they open them afresh."* Comp. נדד I. under נד.

Der. *Scratch*. Also, *a sword*. Qu?

שרך

To twine, wind, or *bend about*. The cognate Chaldee סרך is used in these senses in the Targum; "pervertit, evertit, perplexit, implexit." Castell. And in Arabic שרך signifies *to furnish* a sole *with strings*, "corrigiis, astrigmentis instruxit *calceum*." Castell. Comp. also שרג.

I. As a noun שרוך *the latchet*, or *string*, which fastened the ancient *sandals* or soles to the feet. Comp. under נעל II. "These strings," says Bynæus, De Calceis Heb. p. 164, "the Hebrews call שרוך, from *going about*, because they are *twined round* the foot; as the LXX

* See Bishop Lowth's note, but Qu? and comp. Vitringa's Comment.; Harmer's Observations, vol. i. p. 433, note; and Shaw's Travels. p. 439, 440.

* Complete System of Geography, vol. ii. p. 168. col. 2.

also call them *σφαιρωτηρες* from *σφαιροω to involve, roll round.*" And a little after, "These *strings* among the ancients were *twined round* the feet in various manners, as appears from antique statues and medals." occ. Gen. xiv. 23. Isa. v. 27.

II. In Hiph. *to wind, cross,* or *traverse* a way or path. occ. Jer. ii. 23. In this sense it is applied to a female dromedary *running up and down* in a *disorderly* manner for lust. So Montanus, *implicans* vias suas.

שרם

Occurs not as a V. in Heb. but in Arabic signifies, *to cut, cleave,* and as a noun in that language, *a cleft, a chink.* See Castell.

As a noun fem. plur. שרמות. Once, Jer. xxxi. 40. The LXX retain the original word, *ασαρημωθ*, the Targ. render it by אריתא *pools, fountains, aqueducts.* If this be the true reading, may it not mean the *fountains,* and *aqueducts,* which Hezekiah made for the supply of Jerusalem? (comp. under נב VI.) But it should be observed that the Keri and seventeen of Dr Kennicott's codices read השדמות *the fields,* and so one of the Hexaplar versions gives the original word *ασαδημωθ*, and Aquila renders it *περασεται.* It may denote the *fuller's* and the *potter's fields* which were to the south of the city of David, beyond the valley of Tophet. See Dr Shaw's Plan of Jerusalem, Travels, p. 277.

שרע

To stretch out, or *grow beyond the usual size* or *manner.* As a participial paoul שרוע *one who has any part stretched* or *grown out unnaturally.* occ. Lev. xxi. 18. xxii. 23. In the former passage it is opposed to חרם *maimed;* in the latter, to קלוט *contracted, shrunk.* In Hiph. השתרע *to extend, stretch oneself out.* occ. Isa. xxxviii. 20.

שרף

I. In Kal, *to burn, burn up.* Gen. xi. 3. Deut. vii. 5, & al. freq. Comp. Lev. x. 6. In a Niph. sense, *to be burnt.* Gen. xxxviii. 24. Lev. iv. 12, & al. As a N. fem. שרפה *a burning.* Lev. x. 6. Num. xvi. 37. Deut. xxix. 23, & al. As a noun fem. plur. משרפות *burnings.* Isa. xxxiii. 12. Jer. xxxiv. 5. Comp. 2 Chron. xvi. 14. xxi. 19, and under סרף.

II. As a noun שרף, plur. שרפים a species of *serpents.* The word in this sense is sometimes found with, sometimes without נחש. These *serpents* might have this name either from the *heat* and *burning pain* occasioned by their bite, or from their *vivid fiery colour.* occ. Num. xxi. 6, 8. Deut. viii. 15. (where LXX *οφις δακνων the biting serpent*) Isa. xiv. 29. xxx. 6; on which passages of Isaiah comp. עפה I. under עף.

That the שרף of brass, which Moses lifted up in the wilderness, was a type of Christ lifted up on the cross, is certain from our Saviour's own words, John iii.* 14, 15; and it appears from Wisdom, ch. xvi. 5—7, that the ancient Jews regarded it in the same view. Comp. under נס III. 2. This species of serpent, by its *radiancy* and *glorious brightness,* was a very proper emblem first of the material, and then of the divine *Light.*

It may perhaps be worth remarking, that Esculapius, the Roman god of *health,* was feigned to have been brought to Rome from Epidaurus, a city of Peloponnesus, in the form of a large *serpent,* and that his image was usually represented holding in one hand a knotted *stick* with a *serpent* twisted round it.†

III. As a noun mas. plur. שרפים *seraphim* or *seraphs,* a supernatural exhibition (like those to Ezekiel, ch. i. x.) of the sacred *cherubic emblems,* thus named, no doubt, from their *burning brightness* or *radiancy.* For as *Jehovah descended* in fire *upon mount Sinai* (Exod. xix. 18.) *and the mountain* burnt with fire *unto the midst of heaven* (Deut. iv. 11. Comp. Deut. v. 24—26.); so the *cherubim* in Ezekiel were not only *surrounded by the involving fire,* but themselves also *sparkled like the colour of burnished brass* or *copper,* yea, *their appearance was like burning coals of fire, and like the appearance of torches,* חלפדים—*and the fire was bright, and out of the fire went forth lightning.* See Ezek. i. 4, 5, 7, 13. This name שרפים occurs in this sense only in Isa. vi. 2, 6; which passage, from the beginning of the chapter, I would request the reader carefully to compare with Rev. iv. and then would beg his attention to the following remarks. 1st. As it is said in Isa. vi. 2, above, or upon (as ממעל ל־ likewise signifies Gen. xxii. 9, & al.) *it,* i. e. *the throne, stood the seraphim;* so in Rev. iv. 6, *the four* emblematic *animals* are represented as being *εν μεσῳ του θρονου* in the midst *of the throne,* as well as *κυκλῳ του θρονου round about the throne;* § and therefore neither *the seraphim* nor *the animals* in Rev. can denote *created angels,* of how high an order soever; for *angels* are not *on the throne of God.* 2dly. By Isa. vi. 2, 3, there were *several seraphs* in the exhibition to Isaiah. And 3dly. Each *seraph* had, like each *distinct animal* in Rev. iv. 8, *six wings;* whereas the *cherubs* in the temple had but *two wings* each, (see 1 K. vi. 24, 27,) and those in Ezekiel's vision *but four* each. (See Ezek. i. 11.) 4thly. The reason of the *seraphs* in Isaiah having each *six* wings is given, ver. 2; *With twain he covered his face* or *faces* (Heb. פניו) *and with twain he covered his feet, and with twain he did fly.* Two of the wings then signified the *secrecy* and *inscrutability* of the divine *proceedings;* two, their *energy* or *rapidity;* and the third pair of wings, *covering the seraph's faces,* denoted that THEY whom the *seraphs* represented were now in wrath *hiding their faces* (comp. Isa. liv. 8. lix. 2. lxiv. 7.) from the Jewish people. See ver. 9—12. 5thly. As כרובים signifies not only several *compound cherubs,* but also several *che-*

* See Preface to Mr Cooke's Enquiry into the Patriarchal and Druidical Religion, &c. p. 3, 5, & seq. 2d edit.

† See Livy, Epitome, lib. xi.; Valerius Max. lib. 1. cap. 8; Ovid, Metam. lib. xv. lin. 651, &c.; Spence's Polymetis, dial. ix. p. 232; Boyse's Pantheon, p. 59, &c.; and Leslie's Works, fol. vol. i. p. 120.

‡ It is remarkable that the Vulg. renders ממעל לו in Isa. vi. 2, by super illud *upon it* (i. e. the throne), but the LXX by *κυκλῳ αυτου round about it* or *him,* for *αυτου* may refer either to *θρονου the throne,* or to *Κυριου the*

rubic animals (see under כרב I.) so שרפים seems used in Isa. not only for the two *compound figures*, ver. 2, but also ver. 6, for the *constituents of each compound*. Lastly, The *seraphic* hymn in Isa. vi. 3, is of the same import with that of the four *cherubic* animals in Rev. iv. 8, and proclaims the glory of that *Holy, Holy, Holy Lord, three Aleim* or *Persons*, and *one Jehovah*, of whom the *seraphim* in Isaiah's vision, and the *animals* in St John's, were the *emblematic representatives*. Comp. under כרב VI. p. 299, col. 1.

שרץ

I. In Kal, *to produce* or *increase abundantly*. Gen. i. 20. ix. 7. Exod. i. 7. viii. 3. Ps. cv. 30.

II. As a N. שרץ *a reptile, a creeping thing*, either of the land or water, from their *abundant production* or *increase*. See Gen. vii. 21. Lev. xi. 10, 20. Hence as a V. *to move*, as a land or water reptile, *to creep, crawl*, Gen. vii. 21. Lev. xi. 29. Ezek. xlvii. 9.

שרק

To be yellow, yellowish, tawny. It occurs not as a V. in this sense, but hence

I. As a N. mas. plur. שרקים *yellowish, tawny*, spoken of horses. So Aquila, ξανθοι. occ. Zech. i. 8.

II. As a N. fem. plur. שריקות *yellowish*, spoken of raw flax, such as fishermen made their nets of. occ. Isa. xix. 9.

III. As Ns. שרוק, שרק, and fem. שרקה, a kind of *excellent wine*, so called from the *yellowish* colour of the grape and wine it produces. occ. Gen. xlix. 11. Isa. v. 2. xvi. 8. Jer. ii. 21.

It is evident, as Bochart has well observed, from Zech. i. 8, that the word denotes some kind of *colour*; and, from the other passages here produced, that it must be some *colour* common to horses, grapes, and raw flax, and this can be no other than a *yellowish* one. See Bochart, vol. ii. 107—9.

IV. *To hiss, whistle.* In this sense it seems a word formed from the sound, like the Greek συρίζω (by which the LXX almost constantly render it) the Lat. *sibilo*, and the Eng. *hiss, whistle, shriek* (comp. צדל II. and צל III.) 1 K. ix. 8. Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. Isa. vii. 18, *The Lord shall* hiss *or* whistle *for the* bee *that is in Assyria*. Comp. Isa. v. 26, (where see Bp Lowth.) Zech. x. 8. This method of gathering *bees* together, by *hissing* or *whistling* (συρισμασι) as we now do by beating of brass, was practised in Asia in the fourth and fifth centuries. Cyril speaks of it as a thing very common in his time; and so it still is in Lithuania and Muscovy, countries abounding with bees, where the master of the hives leads them out to feed, and brings them home again by a blast of his *whistle*.* As a N. fem. שרקה *a hissing*. 2 Chron. xxix. 8. & al. plur. שרקות is once applied to the *shrill bleatings* of the flocks. Jud. v. 16, where the LXX συρισμου, and Vulg. sibilos.

V. Chald. as a N. fem. משרוקיתא *a pipe, flute, flageolet*. occ. Dau. iii. 5, 7, 10, 15. So Theodotion συριγγος, and Vulg. fistulæ.

* See Nature Displayed, vol. iii. p. 23. English edit

שרש

I. In Kal and Hiph. *to root, take root*, or *cause to take root*. occ. Ps. lxxx. 10. Isa. xxvii. 6. xl. 24. Jer. xii. 2. Job v. 3. As a N. שרש *a root*. Deut. xxix. 18. Job xiv. 8, & al. freq. On Isa. xi. 10, comp. Rev. v. 5. xxii. 16; and see Vitringa on all these texts, and also on Isa. liii. 2. Job xiii. 27, שרשי רגלי the roots, i. e. soles *of my feet*. Comp. under חקה I. Job xxxvi. 30, שרשי הים the roots, bottom, *of the seas*. So in the Orphic Hymn to Nereus (which see under נהר I.) we have ριζαν μιξας. Comp. under כסה I.

II. As a N. fem. plur. שרשת *root-work, chains* of a *tapering* form, like *roots*, occ. Exod. xxviii. 22.

III. In a privative sense, in Kal, *to root up, eradicate*. occ. Job xxxi. 12. Ps. lii. 7. In Niph. *to be rooted up*. occ. Job xxxi. 8. Comp. לבב II. under לב and עצם III.

שרת

Denotes *personal attendance* or *ministry*.

I. In Kal, absolutely, *to attend, wait*, or *minister personally*. Num. viii. 26; where it evidently denotes an *attendance* or *ministry less servile* and *laborious* than what is expressed by עבד. Comp. Exod. xxviii. 35, 43. Also, in Kal and Hiph. transitively, *to attend upon, minister unto, serve*. See Gen. xxxix. 4. xl. 4. 1 Sam. ii. 11, 18. Ps. ci. 6. Isa. lx. 10. As a N. שרת *ministry*. occ. Num. iv. 12. 2 Chron. xxiv. 24. So שרות. occ. Jer. xv. 11, which text has puzzled the translators and commentators,* but which Bate has very happily explained in his Crit. Heb. "Jeremiah complains that he was set to oppose all mankind, without any good to himself or them, being cursed by all; but God tells him he would support him against all opposition, and his שרות *ministry* should turn out *to good* both to himself and others. Read the whole chapter." The word in this view very exactly answers the Greek διακονια, which see in Greek and Eng. Lexicon. As a N. משרת *a minister, attendant*. Exod. xxiv. 13. xxxiii. 11. (where LXX διακονον) 2 Sam. xiii. 18. 2 K. iv. 43. vi. 15.

II. As a participial N. משרת *somewhat prepared* for drinking or eating. occ. Num. vi. 3, וכל משרת *and any* preparation of *grapes he shall not drink*; where the LXX ὁσα κατεργαζεται, *whatever is prepared*; Vulg. quicquid exprimitur, *whatever is pressed out*. 2 Sam. xiii. 9, *And she took* את המשרת the preparation or cookery,—so Vulg. quod coxerat, *what she had dressed*.

Der. Lat. *servio*, whence *serve, service, servant, servitor*.

שש

I. In Kal and Hiph. *to be brisk, active, sprightly, cheerful*. It is spoken of the solar light, Ps. xix. 6;—of the Arabian war-horse, Job xxxix. 21, where the LXX excellently γαυριᾳ (a word expressive of *joy* mingled with *pride*)

* As also the ancient transcribers, if we may judge from the variety of readings in Dr Kennicott's Bible—שאריתיד—שאורתיד—שריתך—שרותיך—שריתך—

and Vulg. exultat *exults*. So Homer, in his admirable description of a *pampered horse*, Il. vi. lin. 506, &c. uses the epithets ΚΥΔΙΟΩΝ *glorying*, ΑΓΛΑΗΦΙ ΠΕΠΟΙΘΩΣ *confiding in his excellence*.—of the heart in joy, Isa. lxvi. 14. *to rejoice*. See Deut. xxviii. 63. xxx. 9. Job iii. 22. Ps. xl. 17. Isa. lxii. 5. x. 13, I rejoiced, triumphed, over (ב being understood) *their prepared fortifications, and as a mighty man I brought down the garrisons*. As Ns. שׂשׂון and ששׂן *hilarity, exultation, triumphant joy*. Esth. viii. 16. Ps. cxix. 111. Isa. lxi. 3, & al. freq. משׂושׂ *hilarity, cheerfulness, joy, the object* or *affection of joy*. See Isa. xxiv. 8. lxv. 18. Lam. v. 15. Hos. ii. 11.

In Isa. x. 13, observe that very many of Dr Kennicott's codices for שׂרשׂתי read שׂוסיתי, שׂוסתי, שׂוסתי, or שׂסתי, all with a ס, as if שׂסה or שׂס; and that the LXX accordingly render the V. by προνομευσω *I will plunder*, the Targum by בזיתי *I have plundered*, and so Vulg. by deprædatus sum.

II. As Ns. of number שׁשׁ, and ששׁה, and in reg. ששׁת, *six*. Gen. vii. 6. xxx. 20, & al. freq. ששׁת ימים a six *of days*, i. e. six *days*. Exod. xvi. 26. xx. 9, & al. ששׁי *sixth*. Gen. i. 31. Exod. xvi. 22, & al. So fem. ששׁית *a sixth*. Exod. xxvi. 9. Also, *a sixth part*. Ezek. iv. 11, & al. "This number is first applied to the *sixth day*, the day of *exultation* for the *finishing* of the *creation* of this system and man, when (as the Lord says in Job) the morning stars *sang together*, and all the sons of God *shouted for joy*. ch. xxxviii. 7."* The scene in this passage of Job appears evidently from the context to be the *creation* of the world, and therefore by כל בני אלהים must, I think, be here understood all those *blessed spirits* or *angels who kept their first estate*, and *abode in the truth*, and shouted for joy at the † *creation*, as they did at the birth of the *Redeemer*, of the world, Luke ii. 14. Comp. Job i. 6. ii. 1, and under בנה VI. 6.

Hence as a V. ששׁה *to give* or *take a sixth part*, q. d. sextare, as עשׂר means *to decimate, tithe, to give* or *take a tenth part*. occ. Ezek. xliv. 13.

Hence Greek ἑξ six, the aspirate breathing being, as in other instances, substituted for the sibilant letter, which however appears in the Lat. *sex*, and in the Saxon, Eng. and French *six*.

III. As a N. שׁשׁ *fine white linen-* or *cotton-cloth*. By comparing Exod. xxv. 4. xxvi. 1, with 2 Chron. ii. 14; and Exod. xxvi. 31, with 2 Chron. iii. 14; it appears that בוץ *cotton* is called שׁשׁ; and by comparing Exod. xxviii. 42, with Exod. xxxix. 28, that בד *linen* is also called שׁשׁ: so that שׁשׁ seems a name expressive of either of these from their *cheerful vivid whiteness*.

IV. As Ns. שׁשׁ a kind of *white marble*. occ. Esth. i. 6. Cant. v. 15. In Esth. the LXX render it Παριανου λιθου, and Vulg. Pario lapide, *Parian-stone*; in Cant. Aquila and Theodotion Παριανοι *Parian*, שׁיש the same. שׁשׁ אבני *stones of* white marble. occ. 1 Chron. xxix. 2; where the LXX Παριον or Παριανον, and Vulg. marmor Parium, *Parian marble*, which was of a *bright white* colour. As Pindar, Nem. iv. lin. 132,

Παριαν—λιθον λευκοτερᾳ——
Whiter than *Parian marble*.

And Horace, lib. i. ode xix. lin. 6,

Splendentis Pario marmore purius:
Of purer hue than *Parian marble*.

V. As a N. שׁושׁן, fem. שׁושׁנה, and in reg. שׁושׁנת, plur. שׁושׁנים a well known species of *plant* and *flower*, *a lily*, so called from its *six* leaves, or rather from its *vivid cheerful whiteness*. 1 K. vii. 26. 2 Chron. iv. 5. (*And its brim like the form of the brim of the cup of the* lily *flower*, i. e. not even and continued, upright and blunt, but indented and bending outwards with easy elegance.) Cant. ii. 1, 16, & al. Comp. Mat. vi. 29. Cant. v. 13, *his lips* (*are*) lilies, i. e. not in colour or form, but in odoriferous sweetness, as the context shows. But comp. Mrs Francis' note. 1 K. vii. 19. (comp. ver. 22.) *and the* כתרת *chapiters which* (*were*) *on the heads of the pillars* (*were*) מעשׂה שׁושׁן *of the form of*, or *made like* (as מעשׂה signifies, ver. 17, 26, and Exod. xxvii. 4.) a lily, *within a porch, vault*, or *opening, of four cubits*. And what is the form of a *lily*? The *lily*, to speak in the style of Linnæus, belongs to the *hexandria monogynia* class of plants, or in other words, its six-leaved flower contains within it *seven* apices or *chives*, i. e. *six single-headed ones* and *one triple-headed one in the* midst. And as the lustre of the molten brass or copper, of which the chapters upon Solomon's pillars were made, represented the body of the heaven in its clearness, the pomegranates the fixed stars, and the net-work the circumferential density in which those stars are placed, so the *six single-headed chives* or *filaments* of the *lily* seem very proper emblems of the * *five primary planets* (the earth not being reckoned), *and of the moon*, and the *triple-headed chive* or *style in the midst, of the sun in the centre of this system*, at whose orb or body the *three* great agents of nature, *fire, light*, and *spirit*, are in the highest degree of agitation or activity. Thus likewise the golden candlestick in the tabernacle, which was to represent first the *material light* of this world (comp. Heb. ix. 2.), and then *the Divine Light*, was furnished (Exod. xxv. 31, &c.) with *six lamps*, and *six branches shooting out from the shaft in the midst*, which also had its own *lamp*; the former representing the *five primary planets*, and *the moon* (as above), and the latter the *sun communicating his light to all of them*. Nor has this explanation of the golden candlestick, which is so obvious and striking, and so strongly illustrates that just given of the artificial *lilies* on the top of the pillars, any pretensions to novelty. Josephus, Ant. lib. iii. cap. 6, § 7, long ago observed, "αυτην συγκειμενην ως μαιρας ως οσας τους πλανητας και τον ηλιον καταπεμουσιν, that it consisted of as *many divisions* as they distribute the *planets* and *sun* into; that it

* Holloway's Originals, vol. i. p. 338.
† See Milton's Paradise Lost, book vii. lin. 601, & seq.

* i. e. as we call them Mercury, Venus, Mars, Jupiter, and Saturn.

Digitized by Google

went off ως ἑπτα κιφαλας in *seven* tops placed on a level, at equal distances; that on these were put *seven* lamps, one for each, των πλανητων των ἀριθμον μιμημενοι, imitating the *number of the planets*. And again, De Bel. lib. v. cap. 5, § 5, Ενιφαινον οἱ μεν ἑπτα λυχνοι τους πλανητας. The *seven* lamps represented the *planets*. So Milton, Par. Lost, book xii. lin. 254,

———before him burn
Seven lamps as in a zodiac representing
The heavenly fires———

VI. As a noun. שרשן, occ. Psal. lx. 1; plur. שרשנים, occ. Ps. lxix. 1; and ששנים occ. Ps. xlv. 1. lxxx. 1. The meaning of these words, as here used, I cannot pretend absolutely to determine. Aquila constantly renders the Heb. למנצח על שרשנים or ששנים—in the titles of Psal. xlv. lxix. lxxx. by τω νικωντι ἐπι τοις κρινοις, *to the giver of victory, concerning* the lilies. And as we have already seen that the *lily* is an emblem of *light*, so true believers, who are the *children of light*, and are accordingly described as clothed in *white*, i. e. the righteousness which is by faith, here, and in *white*, or glory hereafter (see Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 14. xix. 8, 14.), may be emblematically denoted by the name שרשנים or ששנים *lilies*. See Ps. xlv. 11, 14, 15. lxix. 7, 33—37. Psal. lxxx. 2—5, 8, 18—20, in the Heb. The LXX version of על שרשנים, or על ששנים in the above cited titles is very remarkable, ὑπερ των ἀλλοιωθησομενων, *concerning those who are to be changed* or *transformed*, as in reality *true believers in Christ* will be, from corruption to incorruption, from dishonour to glory, from weakness to power, from natural to spiritual. Comp. 1 Cor. xv. 42—44, 51—53. Phil. iii. 21.

In the title of Ps. lx. we have למנצח על שושן *to the giver of victory, concerning* the lily, i. e. *the divine light*, who is *a banner to them that fear God*, and is *his right hand by which they are delivered*. See ver. 6, 7, 12, 14, in the Heb.

ששא

Rendered in our translation, *to leave a sixth part*, as if a dialectical word from שש *six*; but the LXX explain it by καθοδηγησω *I will lead*, Vulg. by educam *I will bring out*, and Targum by אטעינך *I will seduce* thee. Once Ez. xxxix. 2.

ששר

Occurs not as a verb, and the ideal meaning is uncertain, but as a noun ששר, *vermilion, a very beautiful red colour*. So the LXX μιλτῳ. Pliny informs us, that this, which the Greeks call μιλτος, was found in silver mines, in the form of *reddish* sand, and was much used by the Romans in his time as *a paint*, and formerly applied to sacred purposes. Nat. Hist. lib. xxxiii. cap. 7. occ. Jer. xxii. 14. (Comp. under משח II.) Ezek. xxii. 14. Bochart, vol. i. 484, 485, observes, that there is a lake in Africa, called from the Phenicians Sisara, so named, he thinks, both on account of the *vermilion* or *red paint* (ששר) for which those parts were famous, and also of the neighbouring river, called likewise in Latin rubricatus *red-coloured*.

שת

I. In Kal and Hiph. *to set, place, settle, dispose, constitute, appoint*. It implies *design, order, ornament*, or *stability*. Gen. iii. 15. iv. 25. xxx. 40. Ps. cxl. 6. Isa. xxvi. 1, & al. freq.

II. In Kal, *to set*, or *be set, in array* or *order of battle*. occ. Ps. iii. 7. Isa. xxii. 7.

III. In Niph. *to be set, stiff*, as the tongue (לשון fem.) with thirst. occ. Isa. xli. 17; where LXX ἐξηρανθη, and Vulg. aruit *was dry*.

IV. With מ following, *to let alone*, q. d. *set from*. occ. Job x. 20.

V. As a noun שית *array, dress, a garment*. occ. Ps. lxxiii. 6. Prov. vii. 10.

VI. As a noun שית a kind of *thorn*, so called from its *stability, strength*, or *toughness*. Isa. v. 6, & al.

VII. As a noun שתות *settled* or *fixed foundations*. occ. Psal. xi. 3. comp. Psal. lxxxii. 5; but see Pole's Synopsis on the place.

VIII. As a noun plur. in reg. שתי. occ. Isa. xix. 10. The word is here rendered by some, *purposes* or *counsels*; by others, *nets*; but it seems rather to mean such *weels* or *toils for taking fish* as are represented on the Prænestine table, and which Dr Shaw informs us continue to be used by the Egyptians to this day. "They are made," says he, "of several hurdles of reeds, *fixed*, in some convenient part of the river, in various windings and directions, and ending in a small point; into which the fish being driven are taken out with nets and baskets, as is here represented." Travels, p. 424, note.

IX. As a N. שת, plur. שתות that part of the body on which men *sit, the buttocks*. occ. 2 Sam. x. 4. Isa. xx. 4.

X. As a N. שתי *the warp*, in weaving, that *range* of *threads* which are *set* or *fixed* lengthwise in the loom, and through which the weaver shoots the cross threads called the woof. The *warp* is in like manner called in Greek στημων, and in Lat. stamen, q. d. *the standing* or *fixed threads*, and by these words the LXX and Vulg. constantly render the Heb. שתי Lev. xiii. 48, & al. Comp. ערב VI.

XI. Chald. as a N. שת, from the Heb. שש, *six*, plur. שתין *sixty*. Ezra vi. 15. Dan. iii. 1, & al.

XII. As a N. שתי and שתים *two*. See under שנה II.

שתת occurs not as a verb, but hence as a noun mas. plur. in reg. שתתי *toils* or *weels*. See above under שת VIII.

Der. *Set, sit, seat, sooth, stout, sheath*, Lat. *situs*, whence Eng. *site, situation*. Latin *sto, standi, status*, whence Eng. *stand, &c. state, station, &c. estate.* Latin *sedeo, sido, sedo, resideo, subsideo*, whence Eng. *sedentary, sediment, sedate, &c. reside, &c. subside, &c.*

שתה

With a radical, but mutable or omissible, ה.

I. *To drink, swallow liquids*, as men or other animals. Gen. xxiv. 14, 19, 22. Exod. xvii. 6.

xxxiv. 28. 1 Sam. xxx. 12. Isa. xliv. 12, & al. freq. As a N. שתי *a drinking, indulgence in drinking, debauch.* occ. Eccles. x. 17. So fem. שתרה. occ. Esth. i. 8. As a participial noun *mas.* משתה, plur. in reg. משתי *drink.* Ezra iii. 7. Dan. i. 5, 8, 10, 16; in which four last texts משתי may be singular, as Theodotion and the Vulg. render it, י being substituted for ה. Also, *a drinking bout, a compotation, feast,* or *banquet accompanied with drinking.* So the LXX frequently render it by ποτος, and once, Esth. vii. 7, by συμποσιον. Gen. xxi. 8. Isa. v. 12, & al. freq. On Esth. v. 6, see Harmer's Observations, vol. i. p. 389, who remarks from Chardin and Olearius, that the easterns at their feasts drink wine *before* eating, not after, as we do.

II. Figuratively, *to drink,* "*absorb,* as the earth *absorbeth rain.* Deut. xi. 11." Comp. Heb. vi. 7.—as trees *sup up* water, Ezek. xxxi. 14, 16.—" as poison absorbeth the spirit, Job vi. 4. *To drink,* as iniquity or scorning, is to admit and practise them with delight, as a thirsty person swalloweth down agreeable liquor, Job xv. 16. xxxiv. 7. *To drink* the wrath of God is to *feel* the dreadful effects of it, as if it were *infused* into the mind. Job xxi. 20." Taylor's Concordance. Comp. Prov. xxvi. 6. In Niph. *to be drunk.* occ. Lev. xi. 34. Also, *to be drunk up, absorbed,* as the water of the Nile by the earth. occ. Isa. xix. 5. So Aquila, απαποθησεται.

III. Chald. in Kal and Aph. *to drink.* occ. Dan. v. 1—4, 23. As a N. emphat. משתא *a compotation, banquet.* occ. Dan. v. 10.

שחל

I. *To plant,* or more strictly, *to settle,* as a tree, or shoot thereof. It is more than נטע, which is simply *to plant,* or *set.* occ. Psal. i. 3. xcii. 14. Jerem. xvii. 8. Ezek. xvii. 8, 10, 22, 23. xix. 10, 13. As a N. mas. plur. שתלי *thriving plants.* occ. Psal. cxxviii. 3. Comp. Ps. cxliv. 12.

II. *To settle,* as a people. occ. Hos. ix. 13; where Vulg. renders it fundata *founded.*

Der. Greek στυλος and στηλη a pillar, Eng. *a stool.* Also, *to settle, settlement, still,* quiet.

שתם

To shut, shut up or *out.* It is, in sense as well as sound, nearly related to סתם *to stop up, close.*

I. *To shut* or *close up,* as the eye, שתם העין closed (as to his) *eye,* as the Latins say, lumine *captus.* So Montanus, *occlusus* oculo; and to the same purpose the Vulg. cujus *obturatus est* oculus, *whose eye* was closed or shut. occ. Num. xxiv. 3, 15. " It plainly alludes to Balaam's *not seeing* the angel of the Lord at the same time the ass saw him." Bishop Newton's Dissertations on the Prophecies, vol. i. p. 129. Comp. Num. xxii. 31.

II. *To exclude, shut out,* as prayer. occ. Lam. iii. 8. To this purpose the LXX απιφραξι, and Vulg. exclusit.

שתן

It is supposed to occur as a participle Hiph. משתין, 1 Sam. xxv. 22, & al. but the N. mas. plur. in reg. שיני shows the word to be the participle Hith. or the root שין, which therefore see.

שתק

To be still or *calm,* properly as the sea after a storm. occ. Ps. cvii. 30. Jon. i. 11, 12. Applied likewise to contention. occ. Prov. xxvi. 20.

Der. *Stack, stake, stock, stick.* Qu? Lat. *stagno,* Eng. *stagnate, stagnant.*

שתר

It may be nearly related to סתר *to hide,* as שתם to סתם, &c.

In Niph. *to be hidden,* i. e. *to be in the secret parts.* Once, 1 Sam. v. 9; where two of Dr Kennicott's MSS. read ויסתרו. But if in 1 Sam. v. 9, טחרים be the true reading according to the Keri, and two of Dr Kennicott's MSS. and as Chald. Syriac, LXX, Aquila and Symmachus and Vulg. appear to have read, it may be best to render וישתרו and *were smitten,* or by some word expressive of the *disease* of the part affected, as all the just mentioned translators (except Symmachus, who is here deficient) do. Thus Aquila και περιελυθησαν αυτων αι ιξεαι, And *their fundaments* were relaxed (*prolapsæ fuerunt*), and Vulg. et *computrescebant prominentes* extales eorum, *and their* prominent *intestines* rotted. Comp. טחר.

PLURILITERALS in ש.

שהדותא

As a noun from שהד *witness,* דות or דת *to appoint,* and תא *a boundary, a witness of the appointed boundary.* Once, Gen. xxxi. 47, where LXX μαρτυρια, and Vulg. testis, *of witness.* Comp. under יגר II.

שזבן See under שוב.

שיצי Chald.

To finish, complete. It often occurs in the Targums in this sense. See Castell under שצא. As a participle pehil fem. שיציא *completed, finished.* Once, Ezra vi. 15.

שלאנן

It seems a plain compound of של *to loose,* and אנן *excessive labour* or *grief;* see under אן. So as a N. שלאנן *quiet, free from labour* or *grief.* Thus Montanus, quietus, LXX ευτα-θων *happy.* Once, Job xxi. 23.

שלהבת

As a noun fem. from של *to loose, dissolve,* and להב *a flame of fire, a dissolving, melting flame* or *fire.* occ. Ezek. xx. 47, or xxi. 3, להבת שלהבת *the flame* of the dissolving fire; where LXX, ἡ φλοξ ἡ ιξαφθισα *the* kindled or ignited *flame,* Vulg. flamma *succensionis* the burning *flame.* In Job xv. 30, שלהבת seems to denote the *flame* or *flash of lightning,* as Schultens renders it, fulmen. So in Cant. viii. 6, שלהבתיה the dolving flame *of Jah (flamma* Domini, Montanus) appears to have the same import. Comp. Ps. cxliv. 6. Job i. 16. And observe that very many of Dr Kennicott's codices read שלהבת יה in two words.

שלמה

A compound particle (from ש *for, because,* ל *for,* and מה *what?*) *For why?* Cant. i. 7.

שלשום and שלשם see under שלש IX.

שמאל

It seems a derivative from שמל *to involve* (comp. under שמל II.), and to be one of those very few words in which a servile א is inserted before the last radical. The following שנאן, and perhaps צואר (which see under צר VIII.) are instances of the like form.

As a N. שמאל or שמאול *the left hand*, so called because, among the easterns, usually *involved* in their hykes. Gen. xlviii. 13, 14. Num. xx. 17, & al. freq. Also, *the north*, because the east being considered as the fore part of the earth, the north will be to the *left hand*. Comp. under קדם III. Ezek. xvi. 46; where see Mr Lowth. As Ns. שמאלי, fem. שמאלית *left, at the left hand*. 1 K. vii. 21. Lev. xiv. 15, 26, & al. As a V. in Hiph. *to go towards the left* or *left hand*. occ. Gen. xiii. 9. Isa. xxx. 21. *Also, to use the left hand*. occ. 1 Chron. xii. 2.

שנאן

It seems to be a word formed from שנן, denoting *reiterated repetition*, by inserting א before the last radical, as in the preceding שמאל.

It occurs but once, namely in Ps. lxviii. 18, רכב אלהים רבתים *the chariots of God are twenty thousand, (even)* אלפי שנאן *thousands* of repetition, i. e. repeated, or as in Eng. marg. many *thousands* (French translat. *des milliers* redoublés) *the Lord (is) in* or *among them; Sinai is in the holy place*. The subject or occasion of this lxviiith Psalm was evidently the removal of the ark to Mount Sion. See 2 Sam. vi. 1 Chron. xv. Dr Chandler's Life of King David, vol. ii. p. 54, &c. and Dr Horne's excellent Commentary on the Psalms. Now as *the Lord descended on Mount Sinai in fire and smoke, with darkness, clouds, and thick darkness*, Exod. xix. 18. Deut. iv. 11; and as he is elsewhere said רכב to ride *upon the heavens*, Deut. xxxiii. 26. Ps. lxviii. 5—*upon* רוח *the spirit* or *gross air*, Ps. xviii. 11—*on a swift cloud*, Isa. xix. 1; so when *the ark of Jehovah* with the cherubim *was brought and set in his place in the midst of*, or rather *within, the tabernacle that David had pitched for it* (2 Sam. vi. 17.), no doubt it was attended by the miraculous *cloud* and *splendour* in which Jehovah used to *appear* over the *cherubim of glory* (comp. Lev. xvi. 2. Heb. ix. 5, and under כוה II.), so that *Sinai* might then, in a figurative sense, be said to be בקדש *in the holy*, which is often used for the *most holy, place*.

שנחבים See under חב I.

שעטנז

As a N. *cloth mixed of linen and woollen*, as the Scripture itself explains it in Deut. "*Linsie-woolsie.*" Ainsworth. occ. Lev. xix. 19. Deut. xxii. 11. May not the word (if indeed it be pure Hebrew) be a compound of ש *which*, עטן *to involve, inweave*, and נוה *to sprinkle*, and so express *a texture sprinkled*, as it were, *with different kinds of threads?* The Vulg. seems to have translated it in Lev. by texta, and in Deut. by contextum, *woven*.

שקערורת

As a N. fem. plur. (from שקע *to sink*, and רר *to flow*) *running cavities* or *hollows*. Once, Lev. xiv. 37; where the LXX render it κοιλαδας, and Vulg. valliculas *hollows*. Eng. trans. *hollow strakes*.

שרבט

A Chaldee or Persic N. of the same meaning as the Heb. שבט *a sceptre*, and probably formed from that word by inserting ר, as in the Chaldee כרסא and פרנק from the Heb. כסא and פנק. occ. Esth. viii. 4. שרביט the same. occ. Esth. iv. 11. v. 2.

שרשף

As a N. mas. plur. in reg. שרעפי *thoughts distilling*, as it were, from the heart; for it seems a compound of ש *which*, and רעף *to distil*. occ. Ps. xciv. 19. cxxxix. 23.

ת

תאב

The radical idea of this word I suspect to be the same as that of the Latin tabeo, which may be derived from it, namely, *to waste, consume, pine away*.

I. In Kal, with ל following, *to pine for* or *after, to waste* or *consume with desire of*. occ. Ps. cxix. 40, 174, where Symmachus ὑπεπεπόθησα *I have excessively desired*. As a N. fem. תאבה *longing, pining desire*. occ. Ps. cxix. 20.

II. In Hiph. with את following, *to consume with hatred* or *dislike of*. occ. Amos vi. 8. where LXX βδελυσσομαι *I abominate*, and Vulg. detestor *I detest*. And though it must be owned that the ανθρωπαθια is in this view very strong, yet comp. Gen. vi. 6. Deut. xxix. 20. Jud. x. 16. Isa. i. 14. xliii. 24. Ezek. vi. 9. xxii. 13, in Heb. But in Amos did not the LXX and Vulg. translators read מתעב?

Der. Lat. *tabeo, tabesco, tabes*, whence Eng. *tabes, tabid*.

תאה

With a radical, but mutable or omissible, ה.

I. In Kal and Hiph. *to limit, bound, set* or *draw a limit* or *bound*. occ. Num. xxxiv. 7, 8, 10; in the word התאויתם of which last text the radical ה, which itself never occurs in this root, is supplied by י, and the preceding ו is substituted for the formative י of Hiphil. As a N. fem. plur. תאות occ. Gen. xlix. 26; where by some it is rendered *bounds*, as if from this root, but more probably means *desirable things*, from אוה *to desire*. Comp. under הוה I.

II. *To set bounds to, restrain, prescribe to*. occ Deut. xxxiii. 21, *And he (Gad)* יתא shall restrain *the heads of the people*. Comp. Gen. xlix. 16.

III. As a N. תא, plur. תאים, in reg. תאי, and fem. תאות, *a chamber* or *room bounded by walls*, &c. 1 K. xiv. 28. Ezek. xl. 7, 10, 12, & al.

IV. As a N. תאו a species of *animal* of the *deer* or *goat* kind, among which it is mentioned, Deut. xiv. 5; where the LXX render it ορυγα, and Vulg. orygem, *the oryx*, which * Pliny reckons among the *wild goats*. The תאו in

* "Caprarum sylvestrium *generis sunt et* oryges." Nat. Hist. lib. viii. cap. 53.

Deut. seems to be the same as the תוא in Isa. li. 20, which is there mentioned as taken *in a net* or *toil* (comp. Ecclus xxvii. 20, and under חבל I. 5.), and so does not denote *a wild bull*, as rendered, for those animals used to be caught, not *in toils* or *nets*, as *deer* and *goats*, but *in pitfalls.** And Aquila, Symmachus, and Theodotion unanimously render תוא in Isa. by ὀρυξ, and so Vulg. oryx. But what animal precisely they meant by the appellation *oryx* I pretend not to determine. As to the two Hebrew names under consideration, I know of no animal that they more probably signify than the second kind of *bekker-el-wash*, mentioned by Dr Shaw, Travels, p. 170, and there described as "a species of the *deer kind*, whose horns are exactly in the fashion of our stag, but whose size is only betwixt the *red* and *fallow deer*." And it seems probable that it had its name תאו or תוא by an onomatopœia from its peculiar *cry*, as the Greeks called the *jackalls* θως, and the Latins *thoes*, from their *howl*.†

תאם

To be connected, cohere, or *embrace*, as twins in the womb.

I. As a noun, or rather as a participle mas. plur. תאמם and תואמים *connected*. occ. Exod. xxvi. 24. xxxvi. 29; where it is applied to the two corner boards on the west side of the tabernacle. *They shall be* תאמם connected, namely, by mortising, or the like (Eng. marg. *twinned*), to the two extreme boards of the north and south side, *below, and in like manner they shall be finished at the top, even to the first* or *uppermost ring*. See more in Cocceius' Lexicon on the word.

II. As a N. mas. plur. תאומים, or תאמים, *twins*. occ. Gen. xxxviii. 27. Cant. iv. 5. vii. 3. And without the א, תומם Gen. xxv. 4. But the Samaritan Pentateuch and one of Dr Kennicott's MSS. here read תאמים.

III. In Hiph. *to bring forth twins*, or rather, "*to stand close together* (see Exod. xxvi. 24, &c.) in a row—having no chasm, *none having lost its fellow*, according to the new translation." Harmer's Outlines, p. 287, note. Comp. Bate's Crit. Heb. and Lowth, Prælect. xxxi. p. 410, edit. Oxon. 8vo. and p. 634, edit. Gotting. and notes. occ. Cant. iv. 2. vi. 6.

Hence the proper name *Thomas*, which is interpreted Διδυμος, or *the twin*, by St John, ch. xi. 16, & al.

DER. *Teem, team*. Qu?

תאן

I. As a N. fem. תאנה *a fig-tree*. Plur. mas. תאנים *figs*, whether *trees* or *fruit*. See under אן VII.

II. As a N. mas. plur. תאנים *labours*. occ. Ezek. xxiv. 12. See under אן III.

תאר

I. In Kal, *to delineate, draw*, or *mark out*; or, *to be delineated*, &c. Josh. xv. 9, 11. Isa. xliv. 13, & al.

II. As a N. תאר *lineament, form, shape, appearance*. See Gen. xxix. 17. xli. 18. 1 Sam. xvi. 18. xxviii. 14. Jer. xi. 16. Lam. iv. 8. freq. occ.

* See Bochart, vol. ii. 974.
† See Bochart, as above.

תב Chald.

The same as the Heb. שב.

I. In Kal, intransitively, *to return*. occ. Dan. iv. 31. In Hiph, or Aph. transitively, *to return, cause to return, restore*. occ. Ezra v. 5. vi. 5.

II. *To return answer, to answer*. occ. Ezra v. 11. Dan. ii. 14. iii. 16.

תבה See under בה III.

תבל See under בל VI. VII. and בלה VIII.

תבן

Occurs not as a V. in Heb. but I suspect the idea to be, *to cut* or *shatter to pieces*, or the like.

I. As a N. תבן, *straw, cut* or *shattered to pieces*, and reduced to a kind of *chaff* by the eastern modes of threshing. (See דש חרץ I. III. and מרג.) So the LXX render it throughout ακυρον, and Vulg. palea; and the Arabic תבן signifies, according to Michaelis in Lowth's Prælect. p. 192, note, "Stramen triturando dissectum." See Job xxi. 18. xli. 18 or 27. With this kind of *chopped straw*, sometimes mingled with *barley*, the eastern people anciently fed their labouring beasts, as they still do. See Gen. xxiv. 25, 32. 1 K. iv. 28. Isa. lxv. 25, and Harmer's Observations, vol. i. p. 423, &c. The use of the *chopped straw* and *stubble in making bricks*, Exod. v. was not as fuel to burn or bake them with, for which purpose surely neither of these are proper; but to mix with the clay in order to make the bricks, *which were dried* or *baked in the sun*, cohere. So Philo, who was himself of Alexandria in Egypt, expressly informs us, in Vit. Mosis. And from Dr Shaw, Travels, p. 136, we learn that "some of the *Egyptian pyramids* are made of *brick*, the composition whereof is only a mixture of clay, mud, and *straw*, slightly blended and kneaded together, and afterwards *baked in the sun*.—The *straw which keeps these bricks together*, and still preserves its original colour, seems to be a proof that these bricks were never burnt or made in kilns." And as to the Egyptian manner of building in modern times, Mr Baumgarten,* in his Travels, ch. 18. speaking of Cairo in Egypt, says, "The houses for the most part are of† *brick* that are only *hardened by the heat of the sun, and mixed with straw to make them firm*." See also Complete System of Geography, vol. ii. p. 177, col. 1; Hasselquist's Travels, p. 100; Harmer's Observations, vol. i. p. 176, note.

II. As a N. מתבן *a place of shattering*, or *where straw is shattered by threshing*. occ. Isa. xxv. 10 ונדוש מואב תחתיו כהדוש מתבן במו‡ מדמנה, which is rendered in our translation, *And Moab shall be trodden down under him, even as* straw *is trodden down for the dunghill.*

* In Collection of Voyages and Travels, 4 vols. folio, vol. i. p. 443.
† So Niebubr, Voyage en Arabie, tom. i. p. 92. "Les maisons des petits quartiers [de Kahira] sont pour la plupart de *briques non cuites*—"
‡ So read the Keri and many of Dr Kennicott's codices, not במי.

Digitized by Google

But נדוש does not signify *to be trodden* down, but *to be threshed*, as noted in the margin; nor does מתבן signify *straw*, which is expressed by תבן; and besides *straw* * has always been too valuable in the east, whatever it is in the western countries, *to be trodden down for the dunghill*. These remarks seem to show that our translators have mistaken the meaning of this passage in Isaiah. But we may farther observe, that *severe calamities* inflicted on nations and people are in Scripture often compared to the oriental manner of *threshing* corn and straw. See 2 K. xiii. 7. Amos i. 3. Hab. iii. 12. Comp. Isa. xxi. 10. xli. 15. Dan. ii. 35. Accordingly the LXX render Isa. xxv. 10, Καὶ καταστηθήσεται ἡ Μωαβιτις, ὁν τροπον πατουσιν ἀλωνα ἐν ἁμαξαις *And the country of Moab shall be trampled as they trample a* threshing floor *with* (*threshing*) *carts*; Vulg. Et triturabitur Moab sub eo, sicuti teruntur *paleæ* in plaustro; on which versions observe not only that מתבן is rendered in the LXX by ἀλωνα *a threshing floor*, but מדמנה by ἁμαξαις (*threshing*) *carts*, and in the Vulg. more properly in the singular by plaustro; which meaning the Heb. word may very well have, if considered as a derivative from דמה *to level, lay level*, or the like. Comp. under מרג and ענל IV. and see Vitringa and Bishop Lowth on Isa. xxv. 10.

תבר Chald.

The same as the Heb. שבר, *to break*. once, Dan. ii. 42. So Theodotion, συντριβομενον, and Vulg. contritum.

תדר Chald.

It occurs not as a V. in the Bible, but as a N. תדירא *continuance, continuation*. occ. Dan. vi. 16, 20.

תהה or **תה**

Occurs not as a V. but the idea appears from Isa. xxxiv. 11, to be *confusion, loose, unconnected, without form, order*, or the like. So Aquila excellently renders it by ατακτῳ *without order*, Deut. xxxii. 10. Comp. under בה I.

I. As a N. תה *a confusion, waste*. occ. Isa. v. 6; where Vulg. renders בתה, by desertam *desert*.

II. As a N. תהו, formed like בהו, ענו, שלו, &c. *without order, form*, or *regularity, loose, unformed, waste*. See Gen. i. 2. † Isa. xxxiv. 11. Deut. xxxii. 10. Job vi. 18. xii. 24. On Job xxvi. 7, comp. under צפן I. 2.

III. As a N. תהו *a waste, unprofitable thing* or *idol, vanity, inanity*. 1 Sam. xii. 21. Isa. lix. 4. xlv. 19, *I said not to the seed of Jacob* תהו (as) a vain thing, "a thing of no consequence (Bate, whom see), *seek ye me*." Comp. ver. 18, and Isa. xlix. 4.

תהם See under המה VI.

תוה

With a radical, but mutable or omissible, ה, which is supplied by י in התויות, Ezek. ix. 4.

I. In Kal and Hiph. *to mark, make a mark*. occ. 1 Sam. xxi. 13. Ezek. ix. 4; where LXX δος σημειον *put* a mark. As a N. תו *a mark*. occ. Ezek. ix. 4, 6. So LXX σημειον.* † In Persia to this day their ink, which resembles our printer's ink, though not so thick, serves them not only for writing, but for *making the impression of their seals*, which well illustrates the above passage of Ezekiel, especially if compared with Rev. vii. 3, 4; where the servants of God are said to be *sealed* in their foreheads.

II. As a N. תו *a mark* or *gage* for standing trial with an adversary, (איש ריב). occ. Job xxxi. 35, הן תוי *behold*, or *here is* (French voici) my gage; *let the all-bountiful answer me*. Hence in Hiph. *to challenge* or *accuse*, as one who gives his *mark* or *pledge* upon a trial," (Bate,) and *causes* his adversary to do the same. occ. Ps. lxxviii. 41; where perhaps is an allusion to the very phrase in Job xxxi. 35. See Targ. on Ps.

III. Chald. in Kal, *to tremble, be terrified* or *amazed*. Once, Dan. iii. 24; where Aquila and Theodotion ἐθαυμασεν *he wondered*, Vulg. obstupuit *he was astounded*. The Targums often use it in these senses. See Castell.

תום See under תאם II.

תז

I. In Hiph. *to cut*, or rather, *to shake off*. So Vulg. excutientur, *shall be shaken off*. once Isa. xviii. 5.

DER. *To toss*, ‡ *tease, to tose* (pull), wool.

תחש

Occurs not as a V. in Heb. but as a N. תחש, plur. תחשים, denotes, according to the rabbins and some modern translations, some kind of *animal, a badger*, or the like; but not so the ancient versions, who all agree that it means not an animal, but a *colour*; so the LXX throughout, ὑακινθος and ὑακινθινος, and Jerome hyacinthus and hyacinthinus, *azure, sky-blue*; Aquila, Symmachus, and Theodotion, in Exod. xxv. 5, ιανθινα *violet-coloured*. So Vulg. throughout by ianthinus, freq. occ. See Bochart, vol. iii. p. 989, & seq. and Bynæus, De Calceis Heb. p. 46, & seq. and Scheuchzer, Physica Sacra in Exod. xxv. 5, and Ezek. xvi. 10. An *outermost covering* for the tabernacle of *azure* or *sky-blue*, was very proper to represent the *sky* or *azure boundary of this system*. Comp. under חכל.

תחת See under נחת IV. V.

תיש See תש

תך

I. *To be in the midst, between, within*. occ. Deut. xxxiii. 3, They were between *thy feet* (לרגליך plur. as the Samaritan Pentateuch and very many of Dr Kennicott's codices read). This was the ancient posture of disciples with their master. Comp. 2 K. iv. 38. Luke viii. 35. x. 39. Acts xxii. 3. The LXX render it ὑπο—ισι *are under*—Vulg. appropinquat *approaches*. As Ns. תך *the midst, middle*, or *inner part*. Gen. i. 6. ii. 9, & al. freq. תיכן, fem. תיכנה, and תיכונה, *middle, middlemost*.

* See Harmer's Observations, as above, and vol. i. p. 423.

† See Burnet, Archæolog. Philos. lib. ii. cap. 1; and the Rev. William Jones' Physiological Disquisitions, p. &c.

* See Vitringa, Observ. Sacr. lib. ii. cap. 15, § 8, &c.

† See Hanway's Travels, vol. i. p. 317. Comp. Niebuhr, Description de l'Arabie, p. 90; Harmer's Observations, vol. ii. p. 458, &c.

Exod. xxvi. 28. 1 K. vi. 8. Jud. vii. 19, & al.

II. As Ns. תך or תוך *concealed wickedness, deceit.* occ. Ps. x. 7. lv. 12. lxxii. 14.

III. As a N. mas. plur. תכיים or תוכיים *peacocks.* occ. 1 K. x. 22. 2 Chron. ix. 21. So LXX according to the Alexandrian MS. ταωνων, and Vulg. in both texts, pavos. It seems a foreign word, as perhaps שנהבים and קפים, which occur in the same texts, likewise are. These birds might have this name by an onomatopœia from their *cry.* Let any one attentively survey the *peacock* in all the glorious display of the prismatic colours in his train (mille *trahens* varios, *adverso sole*, colores), and he will not be surprised that Solomon's marines, who cannot be supposed ignorant of their master's taste for *natural history*, (see 1 K. iv. 33.) should bring some of these wonderful birds with them from their southern expedition.

תכך occurs not as a V. but as a N. mas. plur. תככים *great* or *repeated frauds* or *deceits.* occ. Prov. xxix. 13. See above תך II. and Comp. Mat. v. 45.

תכל

Occurs not as a V. in Heb. but as a N. fem. תכלת *blue, azure, sky colour.* So the LXX Aquila, Symmachus, and Theodotion, frequently ὑακινθος, and Vulg. hyacinthus and hyacinthinus. Exod. xxv. 4, & al. freq. Might not this *colour* be so called as being that of the *verge* or *extremity* of this system (as every one may observe) from the V. כלה *to finish, end?* Thus we call it, *a sky colour.* By Num. iv. 6, תכלת seems to have denoted a *deeper colour than* תחש.

תכן

I. In Kal, *to direct, regulate.* Isa. xl. 13. In Niph. *to be regulated.* 1 Sam. ii. 3. ולו (according to the Keri, and the reading of the Complutensian edition, and many of Dr Kennicott's codices; so Vulg. ipsi) *and by him events* are regulated: or if we follow the common printed reading ולא, we may render the sentence interrogatively. *And are not events* regulated? namely, by his providence. Comp. under לאה II. 4.

II. In Kal, *to regulate by weight, measure,* or *rule.* Job xxviii. 25. Isa. xl. 12. Ps. lxxv. 4. Comp. Ezek. xviii. 25, 29. xxxiii. 17, 20. Applied metaphorically to the spirits and heart. Prov. xvi. 2. xxiv. 12. In Huph. *to be weighed.* 2 K. xii. 11. As Ns. תכן *measure, tale,* Exod. v. 8. Ezek. xlv. 11. Comp. תכונה Nah. ii. 9. Fem. מתכנת the same. Exod. v. 8. Also, *proportion.* Exod. xxx. 32, 37. Fem. תכנית *measure, sum.* Ezek. xxviii. 12. xliii. 10. Comp. ver. 11, and see Bishop Newcome. Comp. root תקן.

DER. Greek τιχνη, art, τιχναομαι, τιχναζω, τιχνων, τιχτων, αρχιτιχτων, whence Eng. *technical, architect, architecture,* &c.

תל

The idea seems to be *elevation, rising above the adjacent ground,* elevari, in altum tumere instar tumuli aut cumuli. Hence Latin *tollo,* to lift up, raise.

As a N. תל

I. *An elevation, elevated situation.* occ. Josh. xi. 13; where תלם *may be* plural, and the Vulg. accordingly explains העמדות על תלם by *quæ erant* in collibus et in tumulis *sitæ* which were situated *on hills and rising grounds;* as many towns in the mountainous country of Judea were. Comp. Judith iv. 5. But if ם או תלם be considered as a suffix, *their,* the sense will be the same.

II. *A ruinous heap.* occ. Deut. xiii. 16. Jer. xlix. 2. Josh. viii. 28; in which last cited text the LXX render it χωμα ασικητον *an uninhabited heap,* and the Vulg. in all tumulum, *a heap, a hillock.* Comp. Jer. xxx. 18. and Blayney there.

תלל I. As a participial N. תלול *greatly elevated, eminent.* occ. Ezek. xvii. 22. So Vulg. eminentem, Targ. מנטל and Syriac מעלא, *elevated.*

II. As a participle Benoni mas. plur. with נר postfixed תוללינר *who laid* us (i. e. Jerusalem and the temple) *in heaps.* occ. Ps. cxxxvii. 3. Comp. Ps. lxxix. 1, and above תל II. also ילל II. under יל, and of the two senses proposed let the reader judge for himself.

תלא

Occurs not as a V. in Heb. but seems nearly related to the following תלה, as חבא to חבה, חפה to חפא, &c. As a participle or participial N. mas. plur. תלאים *hanging, suspended, in suspense.* So LXX κρεμαμενη, and Vulg. quasi pendens. occ. Deut. xxviii. 66. Hos. xi. 7. ועמי תלואים למשובתי *and my people* (shall) hang in doubt, i. e. be in the utmost suspense and anxiety, *at my turning away* from them namely. So LXX ετικρεμαμενος *suspended,* Vulg. pendebit *shall hang.*

תלג Chald.

As a N. the same as the Heb. תלג *snow.* occ. Dan. vii. 9.

תלה

With a radical, but mutable or omissible, ה.

I. *To hang, hang up, suspend.* See Gen. xl. 19. Deut. xxi. 22, 23,* 2 Sam. xviii. 10. Job xxvi. 7. Ps. cxxxvii. 2. † Ezek. xv. 3. xxvii. 10, 11; on which two last verses observe that Pausanias says "the architraves [of the temple of Apollo at Delphi] were decorated with golden armours, *bucklers suspended* by the Athenians after the battle of Marathon, and *shields* taken from the Gauls under Brennus." Chandler's Travels in Greece, p. 262. So in modern times, Sandys, p. 25, speaks of one of the gates of the seraglio at Constantinople being "*hung with shields and cimetars.*" Comp. Cant. iv. 4. 1 Mac. iv. 57. See more in Harmer's Observations, vol. ii. p. 518. In Niph. *to be hanged up.* Esth. ii. 23. Lam. v. 12.

II. As a N. תלי *a quiver,* which is *hung* on the shoulder. So LXX φαρετραν, and Vulg. pharetram. occ. Gen. xxvii. 3.

תלתל As a N. *pendulous, pendent, hanging down;* or rather as the LXX render תלתלים ελατας, and the Vulg. more plainly elatas

* See Vitringa's excellent Comment on this passage, Observat. Sacr. lib. ii. cap. 12.
† See Harmer's Observations, vol. iii. p. 200, &c.

palmarum, i. e. *the clusters* or *strings of embryo fruits* after they have burst the sheaths of the female *palm-tree*, and which then *hang down*, and resemble locks of hair freely flowing. Verbal description however can give but a very imperfect idea of them, and therefore I refer the reader for farther satisfaction to Scheuchzer, Phys. Sacra. tab. DXXIV. fig. F. and tab. DXXV. fig, 6. 16. See also Michaelis on Lowth's Prælections, p. 639, edit. Gotting. who observes that in Arabic likewise תלתלה signifies *a cluster of young dates, spatha palmarum*. occ. Cant. v. 11.

תלם

In Arabic it signifies, *to break, break in pieces*, particularly as a sword or potter's vessel on the edge, *to break* on the edge *with many jaggs* or *notches*. See Castell. The Vulg. have once, and perhaps rightly, rendered it verbally, Job xxxix. 10, בתלם, ad arandum *to plough*. As a N. תלם, plur. in reg. תלמי *a furrow* in a ploughed field. So the LXX generally render it αυλαξ, and Vulg. sulcus. occ. Job xxxi. 38. xxxix. 10. Ps. lxv. 11. Hos. x. 4. xii. 11 or 12.

תלע

Occurs not as a V. in Heb. but in Chaldee signifies *to split, cleave*. Thus the Jerusalem Targum uses it for the Heb. שסע Lev. i. 17, and hence perhaps is derived the Greek θλαω *to break*.

I. As Ns. fem. תולעה, תולעת and תלעת, plur. mas. תולעים, *a worm*, or rather *maggot* (see Bate) from its *eating* into and *dividing* certain substances. See Exod. xvi. 20. Deut. xxviii. 39. Isa. xiv. 11. Jon. iv. 7.

II. As a N. תולע, and fem. תולעת *scarlet* or *crimson-colour*, q. d. *worm-colour*, so called because made of small *worms*, which are found in the tubercles of a certain shrub. Isa. i. 18.* Lam. iv. 5. Exod. xxv. 4. Lev. xiv. 4, & al. freq. Comp. שני under שנה IV. As a particip. Huph. mas. plur. מחלעים *clothed in scarlet*. occ. Nah. ii. 4.

It may be worth observing, that the Arabs call both this *worm* and the colour it yields *al-kermez*, whence the French *cramoisi*, and Eng. *crimson*; and that the *cochineal insect* is by naturalists ranged under the same genus. See Bochart, vol. iii. 624, 625; Scheuchzer, Phys. Sacra on Exod. xxv. 4; Goguet's Origin of Laws, &c. vol. ii. 106, edit. Edinburgh; and Brooke's Nat. Hist. vol. iv. p. 81, &c.

III. As a N. fem. plur. מחלעות *the grinders*, i. e. *the teeth* which *divide* or *grind* the food in pieces. So the LXX μυλας, and Vulg. molas and molares. occ. Job xxix. 17. Prov. xxx. 14. Joel i. 6.

DER. French *tailler* to cut, whence Eng. *tailor*, *taillage*, *tally*.

תלף See among the pluriliterals.

תלת Chald.

As Ns. תלת and תלתה the same as the Heb. שלש and שלשה, *three*. Dan. iii. 24. vii. 5, & al. So תלתא Ezra vi. 4. also, *the third*. Dan. v. 29. So תלתי Dan. v. 7. Fem. תליתאה Dan. ii. 39. plur. תלתין *thirty*. Dan. vi. 7, 12, or 8, 13.

תם

To finish or *be finished*, whether in a good or bad sense.

I. *To finish, make an end of, complete, perfect.* Josh. iv. 11. Also, *to be finished, completed, ended.* Gen. xlvii. 18. Job xxxi. 40. So I Sam. xvi. 11, התמו הנערים *are the young men* complete? i. e. are they *all* come? For איתם Ps. xix. 14, see under root יתם I. In Hiph. *to finish, make an end.* 2 Sam. xx. 18. transitively, *to make an end of, take all.* 2 Kings xxii. 4. As Ns. תם *perfect, finished, complete*, τελειος. Gen. xxv. 27. Job i. 1, & al. תם *completeness, perfection, complete soundness.* Job xxi .23. *Full strength.* 1 Kings xxii. 34. *Integrity.* Gen. xx. 5. Ps. ci. 2. Observe that in Prov. x. 9, very many of Dr Kennicott's codices read בתם. Fem. תמה, in reg. תמת *integrity.* Prov. xi. 3. Job ii. 3, 9, & al. מתם *soundness.* occ. Ps. xxxviii. 4, 8. Isa. i. 6.

II. As a N. mas. plur. תמים THUMMIM, *perfections.* So the LXX, according to the Complutensian edition, render it, Neh. vii. 65, τελειωσεσιν; Aquila and Theodotion, Lev. viii. 8, τελειωσεις; and Symmachus, Deut. xxxiii. 8, τελειωτησις, by which last word the other Hexaplar versions likewise translate it, Exod. xxviii. 30. As the *precious stones* put into the high priest's breastplate were called אורים *lights* (in the Greek versions φωτισμους,) on account of their *luminous splendour*, but principally from the *illumination of the divine oracles* delivered by Jehovah to the high priest, when arrayed in them, so are they called תמים from the *completeness* or *perfection* of the said oracles, never failing, but always accomplished. Comp. אורים under אר IV.

III. In Kal, *to be finished* or *consumed, to fail.* Gen. xlvii. 15, 18. Deut. ii. 14. Josh. iii. 16, & al. freq. In Hiph. *to consume, cause to be consumed.* Ezek. xxii. 15. xxiv. 10; where Bishop Newcome, "*waste away*, percoquendo consume." Comp. under דר III. 2.

IV. Chald. as a particle תמה, the same as the Heb. שמה *there.* Ezra v. 17, & al.

תמם In Hith. התמם *to make* or *show oneself perfect.* occ. 2 Sam. xxii. 26. Ps. xviii. 26. As a N. תמים *very perfect.* Gen. vi. 9. xvii. 1. Also, *great perfection, complete integrity.* Josh. xxiv. 14. Psal. lxxxiv. 12.

From this root the Greeks seem to have had their Θεμις, denoting *law, right*, and used as the name of the goddess of *oracles.* Also, in plur. Θεμιστες *laws, oracles.*

תמד

Occurs not as a V. but the idea is evident; from hence as a N. תמיד *continuance, continual succession.* So Exod. xxix. 42, עלת תמיד is *the burnt-offering* of continuance, or continual *burnt-offering.* Lev. vi. 13 or 20. Num. iv. 16, מנחת התמיד *the bread-offering* of continuance. Also, as an adverb, *continually, perpetually.* Exod. xxv. 30. xxviii. 29, 30. xxix. 38, & al. freq. It denotes either *uninterrupted continuance*, as Lev. vi. 6 or 13; or *continual*

* See Bishop Lowth's Note, and Annual Register for

renewals at certain times, Num. xxviii. 3, 6. Jer. lii. 33, 34. Ezek. xlvi. 15. So Exod. xxvii. 20, *that the lamp may burn* תמיד continually, "both night and *day*," says Clarke in his note here; but by the next verse Aaron and his sons were to order the lamp *from evening to morning*, and by Exod. xxx. 8, Aaron *lighted* the lamps *at even*, and by 1 Sam. iii. 3. the lamp usually *went out*, יכבה, *towards morning*. But as to the fire on the brazen altar, it was expressly commanded, Lev. vi. 6 or 13; *The fire shall* תמיד ever *be burning on the altar*, לא תכבה *it shall not go out*. And this probably was a rite, not only of the Levitical, but of the ancient patriarchal dispensation, from whence it was derived to the heathen. For thus we find that "Numa [the second king of Rome] erected a particular temple to Vesta, and caused *a fire to be kept always burning in it*." Hooke's Roman Hist. book i. ch. viii. § 6, who adds the following learned note from Cartrou and Rouillé. "*The keeping up of a sacred fire* had always been a part of religion in different nations. *The fire shall ever be burning on the altar*, saith the Lord, *it shall never go out*, Lev. vi. 13. Such a fire was preserved in the temples of Ceres at Mantinea, of * Apollo at Delphi and Athens, and in that of Diana at Ecbatan, among the Persians. Setinus committed the care of the *sacred fire* in the temple of Minerva, and of the statue of Pallas, to a society of young women. The magi had the charge of *keeping a fire always burning on altars* erected in the middle of those little temples, which Strabo calls πυρεῖθια. A *lamp* was *always burning* in the temple of Jupiter Ammon; and if we believe Diodorus Siculus, this custom [i. e. of *keeping up a perpetual fire*] came from the Egyptians to the Greeks, and from them to the Romans, who made it a principal point of their religion."† Nor was this religious custom confined within the limits of the Old World. "The sun was the chief object of religious worship among the Natchez [a nation situated on the banks of the Mississippi in North America.] In their temples they preserved a *perpetual fire* as the purest emblem of their divinity. Ministers were appointed to watch and feed this sacred flame. ‡ But what was the spiritual import of that law. Lev. vi. 6 or 13? Was not the *perpetually keeping alive that miraculous fire which came from before* Jehovah, Lev. ix. 24, to exhibit *his perpetual wrath* against sin, and to show that this wrath could not be appeased or satisfied by the mere Levitical sacrifices, however numerous or costly, but would burn till the appearance of HIM who should come *to put away sin by the sacrifice of Himself?* See Heb. ix. 26. x. 1—10.

* See Callimachus' Hymn to Apollo, line 83, 84.

† Comp. Plutarch in Numa, vol. i. p. 66, edit. Xyland. and Bochart, vol. ii. 363; Virgil, Æn. ii. lin. 297, iv. lin. 200; Xenophon, Cyropæd. lib. viii. p. 460, edit Hutchinson, 8vo. and note; Selden De Diis Syris, Syntag. ii. cap. 8. Vitringa in Isa. tom. ii. p. 249. note A.

‡ Dr Robertson's Hist. of America, vol. i. p. 385. Comp. p. 344, and Gentleman's Magazine for July 1753, p. 326, and Critical Review for November 1771, p. 330.

תמה

With a radical and immutable ה, as in גבה, נבה.

I. In Kal, *to wonder, be astonished, amazed.* See Ps. xlviii. 6. Job xxvi. 11. Isa. xxix. 9. Hab. i. 5; in which last text it occurs both in Niph. and Kal, התמהמהו תמהו *and* be ye astonished; wonder *because*, &c. As a N. תמהון, *astonishment, amazement*, occ. Deut. xxviii. 28. Zech. xii. 4.

II. Chald. as a N. mas. plur. תמהין emphat. תמהיא *wonders.* occ. Dan. vi. 27 or 28. iii. 32 or iv. 2. It occurs also in construction, Dan. iii. 33 or iv. 3.

For התמהמה see under מה.

Hence Greek θαυμα *wonder*, θαυμαζω *to wonder*, by which latter V. the LXX several times render תמה. Also θαμβεω, θαμβεομαι *to be amazed*, by which V. Aquila translates it, Psal. xlviii. 6, as another of the Hexaplar versions does the N. תמהון by θαμβος, Deut. xxviii. 28. Also perhaps Latin *timeo*, to fear, whence Eng. *timid, timidity.*

תמז

Occurs not as a V. in Heb. but as a N. תמוז Tammuz, the name of an idol. Once, Ezek. viii. 14, *Then he brought me to the door of the gate of the Lord's house, which was towards the north, and behold there sat women weeping for* Tammuz, here Jerome interprets תמוז by Adonis, who, he observes, is in Hebrew and Syriac called Tammuz. Now it is well known that Adonis was a Syrian idol, of whose worship, as celebrated in the temple of Venus, at Byblus in Syria, we have an account in Lucian De Dea Syra, tom. ii. p. 878, &c, edit. Bened. as follows. The Syrians, says he, "affirm that what the boar is reported to have done against Adonis was transacted in their country; and in memory of this accident they every year *beat themselves* (τυπτονται) and *lament*, and *celebrate frantic rites* (τα οργια ωιστιλουσι); and *great wailings* are appointed throughout the country; and after they have *beaten themselves*, and *lamented*, they first *perform funeral obsequies to* Adonis, *as to one dead*, and afterwards, on the next, or another (ἑτερῃ) day, *they feign that he is alive, and ascended into the air or heaven* (ες τον αἰερα πεμπουσι), *and shave their heads*, as the Egyptians do at the death of Apis; and whatever *women* will not consent to be shaved, are obliged, by way of punishment, to *prostitute themselves* during one day to strangers; and the money thus earned is consecrated to Venus." Thus my author: and from his account we may form a tolerably just notion of the manner in which the Jewish idolatresses *lamented* Tammuz. But still what was meant by Tammuz or Adonis? * Macrobius says, Adonis was undoubtedly *the sun*, and many other writers are of the same opinion; and the fable of Adonis' descent into hell, and of Venus' (i. e. *generative nature's*) weeping on that account, they with him explain of the *sun's* passing through the six southern signs, as they do Adonis' return to Venus, of the *sun's* entering into the northern

* Adonin *quoque* solem *esse non dubitabitur*, &c. Saturnal. lib. i. cap. 21.

Digitized by Google

signs, and so returning to the northern hemisphere of the earth; and they think that the fiction of Adonis' being killed by a boar, means the diminution of the *sun's* light and heat by *winter*.* But if this had been all that the idolaters intended by Adonis, would they, as Lucian relates, have commemorated his resurrection so soon after his obsequies? Would they not rather have kept his funeral at the *winter solstice*, and celebrated his resurrection at the *vernal equinox* or thereabouts? Besides, the Jewish women are represented as *weeping for Tammuz on the fifth day of the sixth month*, (comp. Ezek. viii. 1, 15.) i. e. nearly of our August, O. S. at which season the *diminution of the solar heat* could hardly be thought a subject for *lamentation* in the hot eastern countries; and the *sun* is then more than four months distant from the *winter-solstice*. And farther, as Bate has pertinently remarked in his Crit. Heb, the worshipping of the שמש, *sun*, or *solar light*, is not only distinguished from that of Tammuz, but expressly called *a greater abomination*, ver. 15, 16. With the learned writer therefore last mentioned, I find myself obliged to refer תמוז, as well as the Greek and Roman † Hercules, to that class of *idols* which were *originally* designed to represent the *promised Saviour, the desire of all nations*. His other name Adonis is almost the very Heb. אדוני or *Lord*, a well known title of Christ: and as for תמוז I would, without being dogmatical or positive, propose the derivation of it from תם *to put an end to*, and מז *heat*, i. e. *wrath* or *punishment*. I cannot forbear adding from the learned Mr Spearman, to whose 2d Letter on the LXX I am much obliged in this article, that "according to Julius Firmicus, upon a certain night, while the solemnity [in honour of Adonis] lasted, an image was ‡ laid in a bed, and after *great lamentation* made over it, *light* was brought in, and the priest, *anointing* the mouths of the assistants, whispered to them that *salvation was come, that deliverance was brought to pass;*" or as § Godwyn gives the words, *Θαῤῥεῖτε τῷ Θεῷ, ἐστι γὰρ ἡμῖν ἐκ πόνων σωτηρία, Trust ye in God, for out of pains salvation is come unto us;*" "upon which their sorrow was turned into joy, and the image taken, as it were, out of its sepulchre."

תמך

In Kal, transitively, and with ב following, *to lay hold on, to hold, hold up*, both in a proper and metaphorical sense. See Gen. xlviii. 17. Exod. xvii. 12. Ps. xvii. 5. Prov. iii. 18. iv. 4. Comp. Job xxxvi. 17. In Niph. *to be laid hold on, holden*. Prov. v. 22.

For תומיך Ps. xvi. 5, see under root ימך.

תמל See among the pluriliterals.

תמר

Occurs not as a V. in Heb. but from the things to which it is applied, the idea appears to be *straight, upright*. The LXX have rendered תמרים by *στιλιχνη φοινικων the stems* or *trunks of palm-trees*, Exod. xv. 27. Num. xxxiii. 9; and תימרות, by *στιλιχνη*, Cant. iii. 6; and this latter form תימרות, having י inserted after the ת, would plainly prove the ת in the noun תמר, &c. to be radical, but the י is wanting in very many of Dr Kennicott's codices. ת, however, seems radical. Hence perhaps Eng. *timber*.

I. As a N. fem. plur. תימרות and תמרות *upright pillars* or *columns*, as of smoke. occ. Cant. iii. 6. (which refers to the *smoke* of the lamps and perfumes with which the royal bride was attended*) Joel ii. 30, or iii. 3. Comp. Jud. xx. 40. And as to the connexion between this and the subsequent application of the Heb. תמר, I observe that the younger Pliny, lib. vi. epist. 20, thus describes the *column of smoke* which ascended from Mount Vesuvius in that eruption by which Pliny the naturalist perished. When viewed from the distance of Misenum, "its figure, says he, resembled that of a *pine-tree*, for it shot up a *great height* in the form of a *trunk*, which extended itself at *top* into a sort of *branches*." The comparing of it to a *palm-tree* might perhaps have been equally proper, but the *pine-tree* was more familiar to Pliny.

II. As a N. תמר, plur. תמרים and תמרות, *a palm-tree*, from its *straight, upright growth*, for which it seems more remarkable than any other tree, and which sometimes rises to more than *a hundred feet*. Thus Xenophon, who was well acquainted with the eastern countries, (Cyropæd. lib. vii. p. 403, edit. Hutchinson, 8vo.) mentions *φοινιξι palm-trees ου μειον η πλεθριαιοις not less than* a plethron (i. e. about 100 feet) *in length*;" adding, *Εισι γαρ και μειζονες η τοσουτοι το μηκος πεφυκοτες*; for some of them grow even to a *greater height*." And in the same place he immediately subjoins, *και γαρ δη πιεζομενοι οι φοινικες ὑπο βαρους, ανω κυρτουνται, ὡσπερ οι ονοι οι κανθηλιοι, palm-trees* being pressed by a weight *bend upwards*, like asses of burden." From which passage probably arose that great, though common, mistake, that the *palm-tree, when growing*, will support a considerable weight hung upon it, and bend the contrary way, as if resisting its pressure. But Xenophon is there speaking of *palm-trees* when *felled* and used as *timber*; and † Strabo, ‡ Plutarch, and § Aulus Gellius, mention the same fact, not of the *palm-tree* when *growing*, but of its *δοκον, ξυλον*, or lignum, i. e. of its *beams* or *wood*. ‖ However the *straight* and *lofty growth* of this tree, its *longevity* and *great fecundity*, the *permanency* and *perpetual flourishing* of its leaves,¶ and their form, resembling the *solar rays*, make it a very proper emblem of the *natural*, and thence of the *divine light*. Hence in the holy place or sanc-

* Compare the Orphic Hymn to Adonis.

† Comp. under עין V.

‡ Comp. Theocritus, Idyll. xv. lin. 84, 85,

§ In his Moses and Aaron, p. 186.

* See Harmer's Outlines, &c. p. 124, and Mrs Francis' note, in her Poetical Translation.

† Lib. xv. p. 1063, edit. Amstel.

‡ Sympos. lib. viii. prob. 4, ad fin.

§ Noct. Att. lib. iii. cap. 6.

‖ See note in Hutchinson's Xenophon Cyropæd. as above, and Suicer's Thesaurus under φοινιξ II.

¶ See Plutarch, Sympos. lib. viii. prob. 1, towards the middle.

tuary of the temple (the emblem of *Christ's body*) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ez. xli. 18—20, 25, 26, and comp. under כרב, p. 339, 341. Hence at the feast of *tabernacles* branches of *palm-trees* were to be used, among others, in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess Deborah particularly chose to dwell under a *palm-tree*, Jud. iv. 5. *Palm-branches* were also used as emblems of *victory*, both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so *powerfully resists incumbent pressure*. But doubtless, believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *supreme author* of their *success* and *prosperity*, and to carry on their thoughts to the *divine light*, the *great conqueror over sin and death*. Comp. 1 Mac. xiii. 51. 2 Mac. x. 7. John xii. 13. Rev. vii. 9, and under נצח III. And the idolaters likewise probably used *palms* on such occasions, not without respect to Apollo or *the sun*, to whom, among them, they were consecrated. Comp. sense V. below. For a farther account of the *palm-tree*, see Scheuchzer, Physica Sacra on Exod. xv. 27, and on Job xxix. 18; Shaw's Travels, p. 141, &c. and p. 343, &c. and Hasselquist's Voyages, p. 416, &c.

Jericho is called *the city* of תמרים, Deut. xxxiv. 3. 2 Chron. xxviii. 15, (comp. Jud. i. 16. iii. 13; where the Targum has קרתא יריחו *the city of Jericho*); because as * Josephus, † Strabo, and ‡ Pliny have remarked, it anciently abounded in *palm-trees*. And so Dr Shaw, Travels, p. 343, remarks, that though these trees are not now either plentiful or fruitful in other parts of the Holy Land, yet "there are several of them at Jericho, where there is the convenience they require of being often watered; where likewise the climate is warm, and the soil sandy, or such as they thrive and delight in."

III. As a noun תמר *Tamar*, a city built in the desert by Solomon, and probably so named from the *palm-trees* growing about it, (comp. Ez. xlvii. 19. xlviii. 28.) as it was afterwards by the Romans called Palmyra, or rather Palmira, on the same account, from palma *a palm-tree*. occ. 1 K. ix. 18. It is otherwise named תדמר *Tadmor*, which seems a corruption of the former appellation, 2 Chron. viii. 4. Josephus, Ant. lib. viii. cap. 6, § 1, tells us, that after Solomon had built several other cities, "he entered into the desert which is above Syria, and taking possession of it, erected there a *very large city*, distant two days' journey from Upper Syria, one from the Euphrates, and six from Babylon; and that the reason of his building at such a distance from the inhabited parts of Syria, was, that no water was to be met with nearer, but that *in this place were found both springs and wells*." And this account agrees with the late learned traveller, Mr Wood's, who describes Palmyra as *watered with two streams*, and says, the Arabs even mention a *third*, now lost among the rubbish. Josephus adds, "that Solomon having built this city, and surrounded it with very strong walls, named it Θαδαμορα *Thadamora*, and that it was still so called by the Syrians in his time, but by the Greeks *Palmira*, Οἱ δὲ Ἕλληνες αὐτην προσαγορευουσι Παλμυραν." With all due deference however to such learned men as may dissent from me, I apprehend that *Palmira* was a name first imposed, not by the Greeks, but by the Romans. There is no Greek word from whence this appellation can *probably* be derived; but *Palmira*, from *palma*, is the very oriental name translated into Latin; and as the warm climate of this city, and its enjoying the benefit of *water* in the desert, make it highly probable that its Heb. and Latin names refer to the *palm-trees*, with which it *once* abounded, so * Abulfeda, a learned oriental geographer, who flourished in the 14th century, expressly mentions the *palm-tree* as common at *Palmira* even in his time. I cannot find that this city is ever mentioned by any of the old Greek writers, not even by that accurate geographer Strabo; nor indeed in the Roman history is any notice taken of it, till Appian, in the fifth book of his Civil Wars, speaks of Mark Antony as attempting to plunder it.† But for a farther account of the ancient history and present state of this once noble and powerful city, I with great pleasure refer the reader to Mr Wood's curious, learned, and magnificent work, entitled, a Journey to Palmyra, and shall only add, that the Arabs of the country, like the Syrians in Josephus' time, still call it by its old name *Tedmor*; and that Mr ‡ Bryant tells us he was assured by Mr Wood, that "if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded, nor would you find him at all better acquainted with the history of Odœnatus and Zenobia. Instead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you that it was built by Salmah Ebn Doud, that is by Solomon the son of David."

IV. As a N. תמר *Tamar*, the name of several *women*, in allusion to the *straightness*, *height*, and *beauty* of the *palm-tree*, to which the Jewish queen is compared, Cant. vii. 7, 8. So § Theocritus compares Helen to a *cypress-tree*, in a garden, Idyll. xviii. lin. 30, κατε κυπαρισσος. But Ulysses, in Homer's Odyss. vi. lin. 162, 163, makes almost the very same comparison as that in Canticles, by likening the princess Nausicaa to a young *palm-tree* growing by Apollo's altar in Delos:

* Ant. lib. iv. cap. 6, § 1; and lib. xv. cap. 4, § 2; and De Bel. lib. i. cap. 6, § 6.
† Lib. xvi. p. 1106, edit. Amstel.
‡ Nat. Hist. lib. v. cap. 14, and lib. xiii. cap. 4 & 9.

* For an account of whom see the Arabic authors mentioned at the end of Prideaux's Life of Mahomet, p. 153, and Herbelot, Biblioth. Orient. in ABOULFEDA.
† Comp. Prideaux, Connex. part. ii. book 7, anno 41.
‡ New System, vol. i. p. 214.
§ See Harmer's Outlines of a New Commentary, &c. p. 178, 335, 337.

Digitized by Google

Δηλοι δη παντι τουτον Απολλωνος παρα βωμω
ΦΟΙΝΙΚΟΣ νεον εργος αντεχομενον τροπαιω.

V. בעל תמר *Baal Tamar.* The name of a place in Canaan, mentioned Jud. xx. 33; and so called, no doubt, in honour of *Baal* or *the sun*, whose image or idol was probably there accompanied by the *palm-tree.* Comp. under פער II. We have already seen under sense II. that the *palm-tree* was among believers emblematic of the *natural*, and thence of the *divine light*, and, probably from a perversion of the sacred ritual, it was by the idolaters of various nations dedicated to, or made an emblem of, the *sun.* The Delian *palm*, consecrated to Apollo or *the sun*, was, from * very ancient times, famous among the Greeks. And Herodotus, lib. ii. cap. 156, remarks that there were likewise many *palm-trees* at Apollo's temple at Brutus in Egypt; and lib. ii. cap. 170, that at Sais, in the temple of Minerva or Athena (a name for the *solar light*) there were artificial *columns* in imitation of *palm-trees.*

תמרר occurs not as a verb but as a noun mas. plur. תמרורים *lofty pillars* or *columns*, to serve for land- or way-marks. occ. Jer. xxxi. 21.

For תמרורים *bitternesses*, see מרר IV. under root מר.

תנה

With a radical, but mutable or omissible, ה.

I. In Kal, with ל following, *to shriek, wail, bewail.* So LXX θρηνειν, and Vulg. plangant. occ. Jud. xi. 40; where the infinitive being formed in ות־ plainly refers to a root with a radical ה final. And observe that the root נתן *to give* makes נתון, נתן, and תת, but never תנות in the infinitive.

In Jud. v. 11, יתנו seems to signify, *they uttered, rehearsed*, from נתן V. which see.

II. As a noun mas. plur. תנים *dragons*, a kind of *large serpents*, from the *horrid whining* or *hissing noise* they make. This property of theirs is observed by Ælian, and to this Job alludes, ch. xxx. 29, and Micah, ch. i. 8. freq. occ. See Bochart, vol. iii. p. 437, and Scheuchzer, Phys. Sacr. in Job xxx. 29, and on Isa. xxxv. 7, see Vitringa. For תנים *sing.* see among the pluriliterals. As a N. fem. plur. תנות *female dragons* or *serpents.* occ. Mal. i. 3. So Dr Shaw, Travels, p. 448, speaking of Arabia Petræa, says, "*Vipers*, especially in the wilderness of Sin, which might be called *the inheritance of dragons*, were *very dangerous* and *troublesome*; not only our *camels*, but the Arabs who attended them, running *every moment* the risk of being *bitten.*"

III. As a N. fem. אתנה *a gift.* See under נתן I.

תנן occurs not as a verb in this reduplicate form, but

As a N. תנין.

I. *A large kind of serpent*, from its *doleful whining noise.* Exod. vii. 9, 10, 12. Deut. xxxii. 33. Comp. above תנה II. Exod. iv. 3. viii. 9, &c.

II. *An amphibious animal*, so called from its *form* resembling *a large serpent, a crocodile.* See Ps. lxxiv. 13. Isa. xxvii. 1. li. 9. Job vii. 12, where Mr Harmer, Observations, vol. iv. p. 286 (whom see), explains it of the *crocodile*, which, when it appears, the Egyptians *watch* with great attention, to prevent its doing mischief. Also, *a large aquatic animal, a sea monster, a whale*, which genus are remarkable for their *doleful cry.* Psal. cxlviii. 7. Lam. iv. 3.* Gen. i. 21, where התנינים הגדלים seems to include both the *crocodile* and *whale* † species. Comp. under לויתן.

Hence Greek θυννος, Lat. *thynnus*, and Eng. *tunny* or *tunny-fish.* See Merrick's Annot. and Scheuchzer, Physica Sacra, on Ps. lxxiv. 13.

III. As a N. אתנן. See under נתן I.

IV. Chald. as a N. fem. תנינה, from the Heb. שני *second.* occ. Dan. vii. 5. Adverbially, תנינות *secondly, the second time.* occ. Dan. ii. 7.

תנך

Occurs not as a V. in Heb. but in Syriac signifies in Hith. *to fail*, and I suspect that the radical idea of the Heb. is, *to be soft, tender*; hence as a participial N. תנוך *the tender part* or *tip* of the ear. So Montanus, tenerum. Exod. xxix. 20, & al.

תנר See under נר III.

תעב

In Kal, transitively, *to loathe, nauseate, abominate*, both in a natural and mental sense. Ps. cvii. 18. Deut. vii. 26. xxiii. 7. Job xix. 19, & al. freq. In Niph. *to be abominable.* occ. 1 Chron. xxi. 6. As a participle or participial N. נתעב *abominable.* occ. Job xv. 16. Isa. xiv. 19. In Hiph. *to act abominably.* Ps. xiv. 1. Ezek. xvi. 52. Comp. Ps. liii. 2. As a N. fem. תועבה, and in reg. תועבת, *an abomination.* Gen. xliii. 32. Lev. xviii. 22, 26. Deut. xviii. 12. xx. 18, & al. freq. It is often used for *an idol.* See 2 K. xxiii. 13. Isa. xliv. 19. Exod. viii. 26. Comp. Gen. xliii. 32; where Targum Onkelos, *For the Egyptians could not eat bread with the Hebrews, because* the beasts, which the Egyptians worship, *the Hebrews* eat. Comp. Gen. xlvi. 34. Exod. viii. 25, 26; and see Herodotus, lib. ii. cap. 41; Bochart, vol. ii. 644; and Jablonski, Pantheon Egypt. Prolegom. § 10, 11.

תעה

With a radical, but mutable or omissible, ה.

In Kal, *to err, wander, go astray*, both in a natural and spiritual sense. See Gen. xxi. 14. xxxvii. 15. Exod. xxiii. 4. Ps. lviii. 4. cxix. 176. Isa. xix. 14. xxviii. 7. xxi. 4, "*is bewildered*," Bishop Lowth. In Niph. *to be led astray, deceived.* Job xv. 31. *To be disappointed.* Job iv. 10, *The roaring of the lion,*

* See Homer's Odyss. vi. cited under sense IV.

* See Bochart, vol. ii. cap. 46; Scheuchzer, Phys. Sacr. in loc.; Brooke's Nat. Hist. vol. iii. p. 9.

† It is an erroneous opinion that *whales* are not to be found in the Mediterranean, and that therefore the Israelites could not be acquainted with them; for "John Faber saw one of the *common toothless whales* without fins on its back, thrown on shore in Italy, that was ninety-one Roman palms long, and fifty thick. The Roman palm is a little above half a foot. The same author avers, there was another at Corsica, a hundred feet long; but Frederick Martens says the largest whale caught at Spitzbergen is no more than sixty feet, or at least seldom exceeds that length." Brooke's Nat. Hist. vol. iii. p. 6.

and the voice of the black lion, and the teeth of the young lions, נתעו are disappointed, or miss, of their prey namely. Thus Bate; and perhaps this may be preferred to the common interpretation from לתע, which see. In Hiph. *to cause to wander* or *go astray, to seduce.* Gen. xx. 13. Ps. cvii. 40. 2 K. xxi. 9, & al. As a N. תועה *a trick, deception.* occ. Neh. iv. 8. Isa. xxxii. 6. In the former text the LXX render it *αφανη secret things,* and Vulg. insidias *treacheries;* in the latter, the LXX πλανησιν *error,* and Vulg. fraudulenter *fraudulently, deceitfully.*

תעתע *to err greatly* or *repeatedly.* As a participle Hiph. מתעתע *one who causeth another greatly to err, a great deceiver.* occ. Gen. xxvii. 12; where Symmachus καταπαιζων *illuding.* Plur. מתעתעים, with ב following, *Behaving very wrong* or *erroneously, towards,* or as Bate, *playing false* and *deceitful parts with.* occ. 2 Chron. xxxvi. 16. As a N. mas. plur. תעתעים *great* or *repeated errors.* occ. Jer. x. 15. li. 18.

תער

Occurs not as a V. in Heb. but the idea of the word seems to be, *to divide, cut, cleave, split,* diffindere; for the Arabic has, evidently from this root, a verb signifying, *to be cut* or *notched, to chink,* and several nouns denoting *a chink, aperture, fissure,* or the like. See Castell.

I. As a N. תער *a cutting instrument, a razor.* Num. vi. 5, & al. *A penknife,* to cut the reed, with which they wrote, into a pen. Comp. under שבט V. Jer. xxxvi. 23.

II. As a noun תער *the sheath* or *scabbard* of a sword from its *cleft* form. 1 Sam. xvii. 51, & al. So some derive the Eng. *sheath* from the Saxon *ceadan to separate.* See Junius' Etymol. Anglican. in SHEATH.

DER. Greek τερω to wound, Eng. *to tear, tore, torn.* Also perhaps Greek τιτω, Lat. *tero, tritus,* whence *contero, attero, contritus,* and Eng. *trite, contrite, contrition, attrition.*

תף

To smite, strike, beat, particularly with the hands. Comp. Nah. ii. 8. It occurs not however as a V. in the simple form, but hence

I. As a N. תף, plur. תפים, a kind of *musical instrument, a tabor, tabret,* or *small drum* carried in the hand, Exod. xv. 20, and played on by *beating with the head* or *fingers,* as is probable from Nah. ii. 8. It was used both on civil and religious occasions, and is often mentioned as *beaten* by women, see Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. Ps. lxviii. 26. Jer. xxxi. 4, but was sometimes played on by men. See 1 Sam. x. 5. There is no reason to doubt but it was very like, if not the very same kind of instrument as the modern Syrian *diff;* which is described by Dr Russell,* as "a hoop (sometimes with bits of brass fixed in it to make a jingling), over which a piece of parchment is distended. *It is beat with the fingers,* and is the true *tympanum* of the ancients; as appears from its figure in several relievos representing the orgies of Bacchus and rites of * Cybele. It is worth observing, that according to † Juvenal, the Romans had this instrument from hence," i. e. from Syria. Niebuhr also, Voyage de l'Arabie, tom. i. p. 146, has given us a similar description, and a print of an instrument which (according to his German spelling) he says they call *doff;* he informs us that "they hold it by the bottom, in the air, with one hand, while they play on it with the other." See also Shaw's Travels, p. 202, 203; Scott's note on Job xxi. 12; and Harmer's Observations, vol. i. p. 409. The oriental *diff* appears to be very like what is known to the French and English by the name of *tambourin.*

II. As a N. חפת, Job xvii. 6. See under יפת III.

III. As Ns. חפת and תפתה, *Tophet.* See under פתה I.

חפף I. In Hiph. *to smite repeatedly, to beat,* as on a *tabor* or *diff.* Eng. trans. *tabering.* occ. Nah. ii. 7 or 8; where see Bishop Newcome, and Harmer's Observations, vol. i. p. 412.

II. As a participle or participial N. fem. plur. תופפות *beating on tabors* or *diffs.* So the LXX τυμπανιστριων, and Vulg. tympanistriarum. occ. Ps. lxviii. 26.

DER. *Tap, tabor, tabret.* Greek τυπτω, τετυμμαι, τυπος, whence *thump, tympanum, tympany, tymbal, timbrel, type, typical, &c.*

תפדה See under נפח VII. VIII.

תפל

Occurs not as a V. but as a N. denotes *crude, indigested, insipid,* or the like.

I. As a N. תפל *untempered mortar,* or *plaster.* occ. Ezek. xiii. 10, 11, 14, 15. xxii. 28. So the Vulg. absque temperatura, and absque temperamento, and Symmachus in Ezek. xiii. 10, αναξυτον. In Ezek. xiii. the *building* of the wall is mentioned as distinct from the *plastering* of it (comp. Ecclus xxii. 17); and to this day in the east they sometimes build their walls of *clay* or *unburnt bricks,* and then *plaster* them over; and it is the *cracking* of this *plaster* by the rains and wind that exposes the walls to dissolution. Comp. Amos vi. 11, and see Harmer's Observations, vol. i. p. 178.

II. As a N. תפל *insipid.* occ. Job vi. 6. So Symmachus αναξυτον, and Vulg. insulsum.

III. As a N. תפל *undigested, crude, insipid,* in a metaphorical sense, that is, *inconsiderate, foolish, absurd.* occ. Lam. ii. 14. As a noun fem. תפלה *folly.* occ. Job i. 22. xxiv. 12. Jer. xxiii. 13.

תפר

To fasten or *join together.* The LXX and Symmachus render it by ραπτω and συραπτω,

* Nat. Hist. of Aleppo, p. 94, where in plate xiv. the reader may see the figure of a Turk beating the *diff.*

* So Lucretius, describing the attendants of this goddess, says, lib. ii. lin. 618,

Tympana tenta sonant palmis——

† "*Jampridem* Syrus in Tiberim *defluxit* Orontes, *Et linguam et mores, et cum tibicine chordas Obliquas, nec non* gentilia tympana *secum* Vexit—— Sat. iii. lin. 62."

Comp. the passage cited from Herodian in כרכר I. under כר, where we find the Phenician, or more properly the Syrian, *women* accompanying the orgies of Heliogabalus, ΤΥΜΠΑΝΑ μετα χυρας φερουσαι, carrying *tabrets* or *diffs* in their hands."

and Vulg. consuo, *to sew, sew together;* but these words seem too determinate. occ. Gen. iii. 7. Job xvi. 15. Eccles. iii. 7. Ezek. xiii. 18.

חפש

I. Kal, *to lay hold on, catch, apprehend.* Gen. xxxix. 12. Deut. ix. 17. Comp. Prov. xxx. 9. In Niph. *to be caught,* as in a net, pit, or crime. Ezek. xii. 13. xix. 4. Num. v. 13.

II. *To lay hold on, to handle.* Ezek. xxvii. 29. Amos ii. 15, & al. Comp. Prov. xxx. 28.

III. *To handle, play upon,* as a musical instrument. Gen. iv. 21.

IV. *To handle,* as the law, i. e. *to study and explain* it, tractare. occ. Jer. ii. 8.

V. *To undertake, manage,* as war, capessere, tractare, gerere. occ. Num. xxxi. 27.

VI. In Kal, *to take in war,* as a city or enemies. Deut. xx. 19. Josh. viii. 8. 1 Sam. xxiii. 26. In Niph. *to be taken.* Jer. l. 46.

VII. In Kal, *to inclose, overlay,* as an image with gold or silver. occ. Hab. ii. 19.

חפת

I. As a N. See under יפת III. and פתח I.

II. Chald. as a N. mas. plur. emphat. חפתיא, from the Heb. שפת *to set in order.* Some kind of *officers* or *magistrates,* rendered, *the sheriffs.* occ. Dan. iii. 2, 3.

חקל Chald.

From the Heb. שקל, *to weigh,* occ. Dan. v. 25, 27.

חקן

I. In Kal, *to direct, correct, make straight* or *even.* occ. Eccles. i. 15. vii. 13. But in Jer. xxii. 24, אחקנך seems to be the first person fut. in Kal, from the root נחק *to pluck off* (so LXX ιεσπασεν, and Vulg. evellam) with נ inserted before the pron. suffix, according to the Chaldee form, in allusion perhaps to king Coniah's or Jehoiachin's dethronement and captivity by the Chaldeans, as it follows in the text. See Chaldee Grammar, § ix. 3.

II. In Kal, *to set in order, compose.* So Vulg. composuit. occ. Eccles. xii. 9.

III. Chald. in Ith. *to be established, confirmed.* So Theodotion, ιεραταιωθην. occ. Dan. iv. 33.

DER. *A token,* Qu?

חקע

In general, *to force* or *drive* one thing *into* or *against* another.

I. In Kal, transitively, *to force, thrust,* or *drive in,* as a dagger, Jud. iii. 21.—a pin or stake, Jud. iv. 21; where the LXX, (according to the Aldine and Complutensian edition) and Theodotion ιτυκεουσι *knocked in.* Comp. Isa. xxii. 23, 25. Also, *to drive* or *fasten together,* as with a pin or the like. Jud. xvi. 14, ותחקע ביתד *and* she fastened (it) *with a pin;* where LXX ιγκρουσης πασσαλω thou shalt fasten (it) *with the pin.* Comp. 1 Sam. xxxi. 10. 1 Chron. x. 10.

II. In Kal, *to pitch,* as a tent; i. e. *to fasten* or *fix* it with pins or stakes. Gen. xxxi. 25; where LXX, ιαηξι, and Vulg. fixit, *fixed.* Comp. under יתד I.

III. *To force, drive,* as locusts by a wind into the sea. occ. Exod. x. 19; where LXX, εβαλιν, and Vulg. projecit, *cast.*

IV. With כף *the palm of the hand* following, *to drive, strike,* or *clap* one hand against the other, whether in joy, as Ps. xlvii. 2; or in insult, Nah. iii. 19. Comp. under ספק.

V. With יד or כף, *to strike* hands with another, a general and well known emblem of *agreement, bargaining,* or *suretyship.* See Prov. vi. 1. xvii. 18. xxii. 26. Job xvii. 3. So in Homer, Il. ii. lin. 341, and Il. iv. lin. 159.

——ΔΕΞΙΑΙ, ἡς ἐπαιθῶμεν.

And in Virgil, Æn. iv. lin. 597,

——*En* dextra *fidesque!*

As a N. mas. plur. תוקעים *strikings of hand,* pactiones manus (Symmachus ἐμπαγας,) *suretyship.* occ. Prov. xi. 15.

VI. In Kal, with ב following, *to force* or *drive,* as the breath *into* a trumpet, *to blow with a trumpet.* Num. x. 3, 4. Absolutely, *to blow, trumpet.* Num. x. 7. Transitively, *to blow,* as a clangour or alarm. Num. x. 6. In Niph. *to be blown, trumpeted,* occ. Isa. xxvii. 13. Amos iii. 6. As Ns. תקע *a blowing* of a trumpet. occ. Ps. cl. 3, תקוע either *the trumpet* or *the blowing thereof.* occ. Ezek. vii. 14.

תקף

I. In Kal, transitively, *to overpower, overbear, overcome.* occ. Job xiv. 20. xv. 24. Eccles. iv. 12. In Hiph. *to have overpowering strength, to be strong, mighty.* occ. Eccles. iv. 10. As a N. תקף *power, authority.* occ. Esth. ix. 29. x. 2.

II. Chald. in Kal, *to be strong* or *strengthened.* See Dan. iv. 17, 19, or 20, 22. v. 20. As a N. תקף *power, might.* occ. Dan. iv. 27 or 30. As a participial N. fem. תקיפא and תקיפה, plur. mas. תקיפין, *strong, mighty.* See Dan. ii. 40, 42. iii. 33, or iv. 3.

תר

I. *To go round* or *about.* Num. xv. 39; where the LXX, διαστρεφομαι *turn about.* As a N. with a formative י, יתור *a round* or *range.* occ. Job xxxix. 8. As a N. mas. plur. תורים, though rendered *merchantmen* or *chapmen,* seems to mean *places around, environs.* occ. 1 K. x. 15. 2 Chron. ix. 14, אנשי התרים *men* around, or in the environs. In the former passage the LXX explain the words by των φορων των ὑποτεταγμενων *the tributes* of the subjected (people), in the latter by των ανδρων των ὑποτεταγμενων of the subjected *men,* where Vulg. legati *diversarum gentium, the ambassadors* of various nations.

II. As a N. mas. plur. תורים, in reg. תורי, *borders* or *rows* of jewels or gold *round* the head, perhaps not unlike what Lady M. W. Montague mentions (Letter xxxix. vol. ii. p. 136,) as worn by the Sultana Hafiten, who "*round* her *talpoche* [or *head-dress*] had four *strings* of pearl—the finest and whitest in the world;" or else resembling the two or three *rows* of pearls which * Olearius says the Persian ladies wear *round* the head, beginning on the forehead, and descending *down the cheeks* and under the chin, so that their faces seem to be set in pearls. This coiffure

* Cited in Harmer's Outlines of a new Commentary on Solomon's Song, p. 205, where see more.

Digitized by Google

seemed to him to be very ancient among the eastern people, since, says he, mention is made of it in the Song of Songs, ch. i. 10. occ. Cant. i. 10, 11.

III. As a N. תר *a turn in order* or *succession.* occ. Esth. ii. 12, 15.

IV. As a N. תור *a turn, order, rank.* occ. 1 Chron. xvii. 17.

V. In Kal, *to go about in searching, to investigate, explore, search out.* Num. x. 33. xiii. 3. Ezek. xx. 6, & al. freq. In Hiph. *to cause to explore* or *be explored.* occ. Jud. i. 23. Hence

VI. As a N. mas. plur. אתרים *explorers, spies.* So Aquila and Symmachus κατασκοπων, and Vulg. exploratorum. occ. Num. xxi. 1. But the LXX retain the original word Αθαριν or (Alex.) Αθαριμ, and so take it for a proper name.

VII. As a N. תור and תר *a turtle-dove* (so LXX, τρυγων, and Vulg. *turtur,*) thus called in Heb. by an onomatopœia from its *cooing,* as in Greek τρυγων, in Latin *turtur,* and in Eng. *turtle.* Gen. xv. 9. Lev. i. 14. Ps. lxxiv. 19. Cant. ii. 12, & al. See Merrick's Annot. on Ps. lxxiv. 19, and Bochart, vol. iii. p. 55, & seq.

VIII. Chald. as a N. mas. plur. תורין *oxen, beeves,* from the Heb. שורים. Ezra vi. 9. Dan. iv. 22, & al.

Hence Greek ταυρος, and Latin *taurus,* a bull. Also, *thur,* the * Lithuanian name for the urus or wild bull.

IX. Chald. as Ns. perhaps from Heb. תר III. above, תרי *two.* occ. Ezra vi. 17. Dan. iv. 26 or 29. תרתין *two, second.* occ. Ezra iv. 24. Dan. v. 31, or vi. 1.

Der. *Tour, turn,* &c. Also compounded with בל to confound, *trouble;* compounded with רעל to agitate, *twirl, troll.*

Hence also the German idol *Thor,* nearly answering to the Roman Jupiter, i. e. the *heavens in circulation,* had his name. Thus Adam Bremensis saith, "*Thor* presideth in the air, causeth thunders, winds, showers, fair weather, fruits, and his sceptre seemeth to denote Jupiter." So Ericus Olaus, in his History of Sweden, "*Thor,* as being the most powerful and supreme of the gods, was set in the midst and higher than the rest, shaped like a naked man, holding in his right hand a sceptre, in his left the *seven stars* or *planets.*" And again, "They invoked *Thor* for rain and wholesome breezes (*aurâ necessariâ*) as presiding on high; by whose protection also they hoped to be preserved from hurtful blasts (*ab incommodis impressionum,*) from thunder and hail; to whom, on the fifth day of every week, they offered sacrifices by the appointed priests, whence that day was called *Thorsdag,*" by the Swedes namely, as I may add it is by us Thursday. See Vossius De Orig. et Prog. Idol. lib. ii. cap. 33; Introduct. to Camden's Britannia, edit. 1695, p. cxxx; and Mallet's Northern Antiquities, vol. i. p. 95, &c. vol. ii. p. 41, 68.

תרז See under רוז II.

תרן occurs not as a V. in Heb. but the idea seems to be, *to fix firmly, settle,* or the like. As a N. תרן *a large* and *high piece of timber* strongly settled or *fixed* in the place where it stands.

1. *An obelisk,* or the like. occ. Isa. xxx. 17.
2. *The mast* of a ship *strongly fixed* therein for sustaining the yards, sails, tackling, &c. occ. Isa. xxxiii. 23. Ezek. xxvii. 5.

The LXX constantly rendering תרן by ιστος from ιστημι *to stand, stand firm,* or *fixed,* appear to have preserved the true idea of the Heb. and confirm the interpretation here given of the root.

Der. Greek θρονος a footstool. Also, θρονοι, Lat. *thronus,* and Eng. *a throne.*

תרע Chald.

As a N. from the Heb. שער, *a gate* or *door.* occ. Dan. ii. 49.—of a furnace. occ. Dan. iii. 26; where Theodotion θυρα. As a N. mas. plur. emphat. תרעיא *porters, men who wait at* or *keep the gate.* occ. Ezra vii. 24. So the LXX πυλωροις, and Vulg. janitoribus.

Der. Greek θυρα. Eng. *a door.* Qu?

תרף

As a N. mas. plur. תרפים *teraphim.* See under רפה XV.

תרש See among the pluriliterals.

תש

Occurs not as a V. in Heb. but in Arabic signifies *to compress.* See Castell's Lexicon under תשש. As a N. תיש *a he-goat kept for breeding,* hircus admissarius. occ. Gen. xxx. 35. xxxii. 14. 2 Chron. xvii. 11. Prov. xxx. 31. Comp. Jer. l. 8. Ælian has remarked with what pride and stateliness the *he-goat* precedes the flock. And the LXX have supplied this circumstance in their version, τραγος ηγουμενος αιπολιου, *a he-goat leading the flock.* See Bochart, vol. ii. 648, and Scheuchzer, Phys. Sacr. in Prov.

תשע

As Ns. of number תשע, fem. תשעה and תשעת, *nine.* Gen. v. 5. Num. i. 23. xxxiv. 13, & al. freq. Plur. תשעים *ninety.* Gen. v. 9, 17, & al. freq. תשעי or תשיעי, fem. תשעית or תשיעת *ninth.* See Num. vii. 60. 1 Chron. xxiv. 11. Lev. xxv. 22. 2 K. xxv. 1.

Is not the numeral N. תשע a derivative, with a formative ת, from the V. שעה *to look, turn,* as denoting that number which *is looking* or *turning,* as it were, from units to a higher order of numbers? Thus Martinius, Lexic. Etymol. in *Novem,* derives the Latin *novem nine* from novus, as signifying *the last* (whence novissimus) and the Greek ενια *nine* from ενος *old* and νεος *new,* as being *old* in such a sense, that immediately after it there begins a *new* order of numbers; and, what is most to our present purpose, he remarks that the Dutch and Saxon *negne* (whence our Eng. *nine*) may be deduced from the V. neigen *to incline,* and that thence this may be named the *inclined* number, i. e. from units to tens. And I cannot forbear adding that the Vulg. renders the Heb. V. ישעה by the very word inclinabitur *shall incline* or *be inclined.* Isa. xvii. 7, 8; and so Aquila, according to the reading which Montfaucon thinks genuine, by εγκλιθησεται.

תת

The infinitive of the V. נתן *to give.* See Grammar, § vii. 26.

תתח

As a N. *some missive weapon,* or rather, *a club.* Thus Bochart, vol. iii. 785, who deduces it (with a formative ת) from the root יתח or וחח, which latter in Arabic signifies *to strike with a club.* This interpretation is confirmed by the LXX, Aquila, and Theodotion, who render it *σφυρα a hammer* or *beetle,* so the Vulg. malleum. Once, Job xli. 20.

DER. מ being prefixed to the V. *a mattock.* Qu?

PLURILITERALS in ת.

תחרא

As a N. occ. Exod. xxviii. 32. xxxix. 23. It is rendered in our translation *an habergeon,* i. e. *a kind of coat of mail,* " *armour to cover the neck and breast,*" Johnson; and nearly to this purpose the Targum Onkelos שרין. Neither the LXX nor Vulg. however favour this version, and indeed the paraphrases of both are so loose that they leave us to conjecture what is the meaning of the word. I suspect then that the ת in this noun is servile, and that it is one of those few Hebrew nouns which (if we embrace the printed readings) seem formed with a servile א final, as קליא *parched corn,* 1 Sam. xvii. 17; שנא *sleep,* Ps. cxxvii. 2; מטרא *a butt,* Lam. iii. 12; and perhaps חגא Isa. xix. 17; and I take the root to be חרה *to heat, make warm,* and that the noun תחרא denotes *some kind of cloak* or *mantle,* which was *made close about the neck* for this purpose.

תלפיות

Once, Cant. iv. 4, *Thy* (i. e. *the bride's*) *neck is like the tower of David, built* לתלפיות; *a thousand shields* תלוי (are) hung *upon it, all targets of mighty men.* The eastern custom of *hanging* arms, *shields,* and *cimeters* on the outside of *towers* has been already taken notice of under תלה I. and in the passage before us there is an evident allusion to the *glittering ornaments,* pearls, jewels, &c. on the bride's neck, and an intimation that these, when so placed, were as efficacious in subduing the hearts of the beholders as the swords and shields of mighty men in conquering their enemies. Comp. ver. 9. תלפיות then is, I think, a compound of תלה *to hang,* and פיות *edges,* and so denotes *a place for hanging up edged weapons on.* See Michaelis on Lowth, Prælect. xxxi. vol. ii. p. 636, 637. edit. Gotting.

תמל

As nouns תמל, תמול, and אתמול *yesterday.* " These words are compounded of the verb תם *to finish* or *consummate,* and מול (or מל) *to cut off. Yesterday,* or the *day immediately past,* answers to this description: It is just *consummated* and *cut off* from the present day."* See 2 Sam. xv. 20. Job viii. 9. In Isa. xxx. 33. Micah ii. 8, אתמול denotes *some time ago*; and in Ps. xc. 4, is joined with יום *day*; but in all other passages than those just cited, תמל, תמול, and אתמול, are followed by שלשם, or שלשום literally, *a third time past,* nearly as the Greeks say in prose, * *χθες και τρωην,* and in poetry † *χθιζα και τρωιζα yesterday and before,* for *lately, some time before.* Comp. שלשם under שלש IX.

תנים

As a N. mas. sing. (from תן *a dragon,* and ים *the sea,* or *a large collection of water*) *a sea-dragon, a crocodile.* occ. Ezek. xxix. 3. xxxii. 2. In the former of which texts seventeen of Dr Kennicott's codices now read התנין, as four more did originally, and in the latter two have בתנין. Comp. under לויתן I.

תרגם

To expound, explain, interpret. Once, as a participle Aph. Ezra iv. 7; so LXX *ηρμηνευμενην interpreted—written in the Syrian tongue, and* מתרגם interpreted *in the Syrian tongue,* that is, in the *Syrian,* both *character* and *language.*

DER. *Targum,* a Chaldee interpretation or paraphrase of the Bible. Of these several are still extant, and are of considerable use in explaining the Hebrew scriptures; for a particular account of which see Walton, Prolegom. xii. and Prideaux, Connex. part ii. book viii. towards the beginning.

Also, *truchman, truceman, dragoman,* or *drogman,* " a name given in the Levant to the *interpreters* kept by the ambassadors of Christian nations, residing at the Porte, to assist them in treating of their masters' affairs." New and Complete Dictionary of Arts, &c. See Targum *Onkelos* on Gen. xlii. 23. Exod. iv. 16. vii. i.

תרשיש

As a N. תרשיש, from תר *to go round,* and שש *to be vivid* or *bright in colour, a kind of precious stone, the chrysolite* of the ancients. So the LXX and other Greek versions several times *χρυσολιθος,* and Vulg. chrysolithus: " so named (i. e. in Greek and Latin) from its fine *gold yellow colour.* It is now universally called *topaz* by modern jewellers, and, when perfect and free from blemishes, is a very valuable gem; it is, however, very rare in this state. It is of the number of those gems which are found only in the *round* or *pebble form.*—They are ever of a *fine yellow colour,* but they have this like the other gems, in several different degrees; the finest of all are of a true and perfect *gold colour;* but there are some deeper, and others extremely pale, so as to appear scarce tinged." See New and Complete Dictionary of Arts in CHRYSOLITE and TOPAZ. Exod. xxviii. 20. Ezek. i. 16, & al. Comp. Dan. x. 5, 6, and Vitringa, Observations, Sacr. lib. iv. cap. 1. § 19.

II. *Tarshish,* the name of the second son of Javan, who was the fourth son of Japhet, Gen. x. 4.

III. *A place,* and *city, on the coast of Spain,* near Gades, (now Cadiz), originally settled by

* Herodotus, lib. ii. cap. 53; Lucian, tom. i. p. 913, edit. Bened.

Digitized by Google

the descendants of Tarshish, and called after his name, and thence by the Greeks Ταρτησσος, and by the Romans *Tartessus*, and anciently abounding in the commodities mentioned by Ezek. ch. xxvii. 12.* Comp. Jer. x. 9.

It was to this *Tarshish* or *Tartessus* in Spain, that Jonah, ch. i. 3. iv. 2, attempted to flee from the presence of the Lord, as being a place *at a great distance* both from Judea and Nineveh: and not, as I once thought, to *Tarsus*, in Cilicia; 1st, because this latter is no sea-port, nor situated on the sea, and therefore no *ship*, properly speaking, could be *going thither*, as Jon. i. 3: 2dly, *Tarsus* in Cilicia is *nearer* to Nineveh than Judea is, and consequently, by going thither, Jonah would have been approaching to, not fleeing from, the city he was so averse from visiting.†

Ships of Tarshish mean large. strong ships, fit to sail from Judea to Tarshish, (as Jon. i. 3.) or to undertake the like distant voyage. See 1 K. x. 22. xxii. 49. Isa. ii. 16. xxii. 1, 14. (comp. ver. 6.) Ps. xlviii. 8; which last text is to be understood as a comparison. "The meaning evidently is, that as the east wind shatters in pieces the ships of Tarshish, so the divine power struck the heathen kings with terror and astonishment." Dr Horne's note on the text, whom see. Ezek. xxvii. 25, "*The ships* of Tarshish שרותיך were thy chief *in thy merchandise.*" Geneva translat. So Vulg.—*principes tui* in negotiatione tuâ—"thy chief traders *in thy market.*" Bp Newcome.

IV. *The name of a place* supposed to be *in the East Indies*, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world may be argued from the commodities, namely, elephants' teeth, apes, and peacocks, brought from thence, and because the ships sent thither were built at Ezion-geber on the Red Sea. Bochart thinks this *Tarshish* was probably the promontory Cory, on the north of the island of Ceylon, which according to him was the land of Ophir, whither the ships of Solomon went. If this opinion be admitted, this *Tarshish* may seem to have been so called as being the farthest place then known eastward, as *Tarshish* in Spain was westward; nearly as we from the East Indies, call part of America, since discovered, the West Indies. But after all that Bochart has written on this subject, I must not omit that another very ingenious writer is of opinion, that the *Tarshish* to which Solomon's fleet sailed was no other than *Tarshish* in Spain, whither the Phenicians had before traded with vast advantage; that he fitted out his fleet from Ezion-geber, on the Red Sea (comp. 1 K. ix. 26.) because he had no convenient port on the Mediterranean; that this fleet coasted along the shore of Africa, and doubling the Cape of Good Hope came to *Tarshish* in Spain, and thence back again the same way. In this manner our author accounts for their spending so long a time as three years in their voyage out and home, and remarks that *Spain* and the *coasts of Africa* furnish all the commodities which Solomon's fleet is said to have brought back. And to confirm this, it seems certain from the account given by Herodotus, (lib. iv. cap. 42.) that in the reign of Necos or Pharaoh Nechoh, king of Egypt, above six hundred years before Christ, some Phenicians sent out with his orders, did, in like manner, set sail from the Red Sea, and coasted round Africa to the straits of Gibraltar, though indeed, instead of going back by the Cape of Good Hope, they returned to Egypt the third year by the Mediterranean. See Abbé Pluche's Nature Displayed, vol. iv. dial. ii. p. 197, & seq. English edit. 12mo. and comp. J. D. Michaelis, Spicilegium Geograph. Heb. Exter. p. 98, &c. and Bp Lowth's note on Isa. ii. 13—16.

תרשתא

As a noun, *a censor*, "*a governor*," so Eng. margin.. Castell takes it for a Persian word, and derives it from the Persic תרשת *austere, severe.* occ. Ezra ii. 63. Neh. vii. 65, 70. viii. 9. x. 1.

תרתק

As a noun, *Tartak*, the Aleim or idol of the Avites, mentioned 2 K. xvii. 31. It seems compounded of תר *to go about*, and רתק *to swathe, gird round*, as with a chain, and so may denote *the heavens* or *celestial fluid*, carrying the earth and planets *about* in their orbits, and at the same time *swathing* them *round* as it were, according to the expression in Job xxxviii. 9. Comp. also Job xxvi. 7, under בלם II.

The Jews have a tradition that the emblematic idol was an *ass*, which seems not improbable, as that animal, *when tethered*, might, though in a gross manner, represent the physical truth intended.* And from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the *cherubim*, seems to have sprung that stupid story of the heathen, that the Jews had an *ass's head*, in the holy of holies of their temple, to which they paid religious worship.†

* See Bochart, vol. i. p. 169—171, 606; and Wells' Sacred Geography, vol. i. p. 143, &c.

† See J. D. Michaelis, Spicilegium Geographiæ Hebræorum Exteræ, p. 83, 85.

* See Hutchinson's Trinity of Gentiles, p. 434; and Holloway's Primævity, &c of Sacred Heb. p. 41.

† See Bochart, vol. ii. 221, & seq. and Vossius De Orig. & Prog. Idol. lib. iii. cap. 75.

Psalm xli. 13.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן:

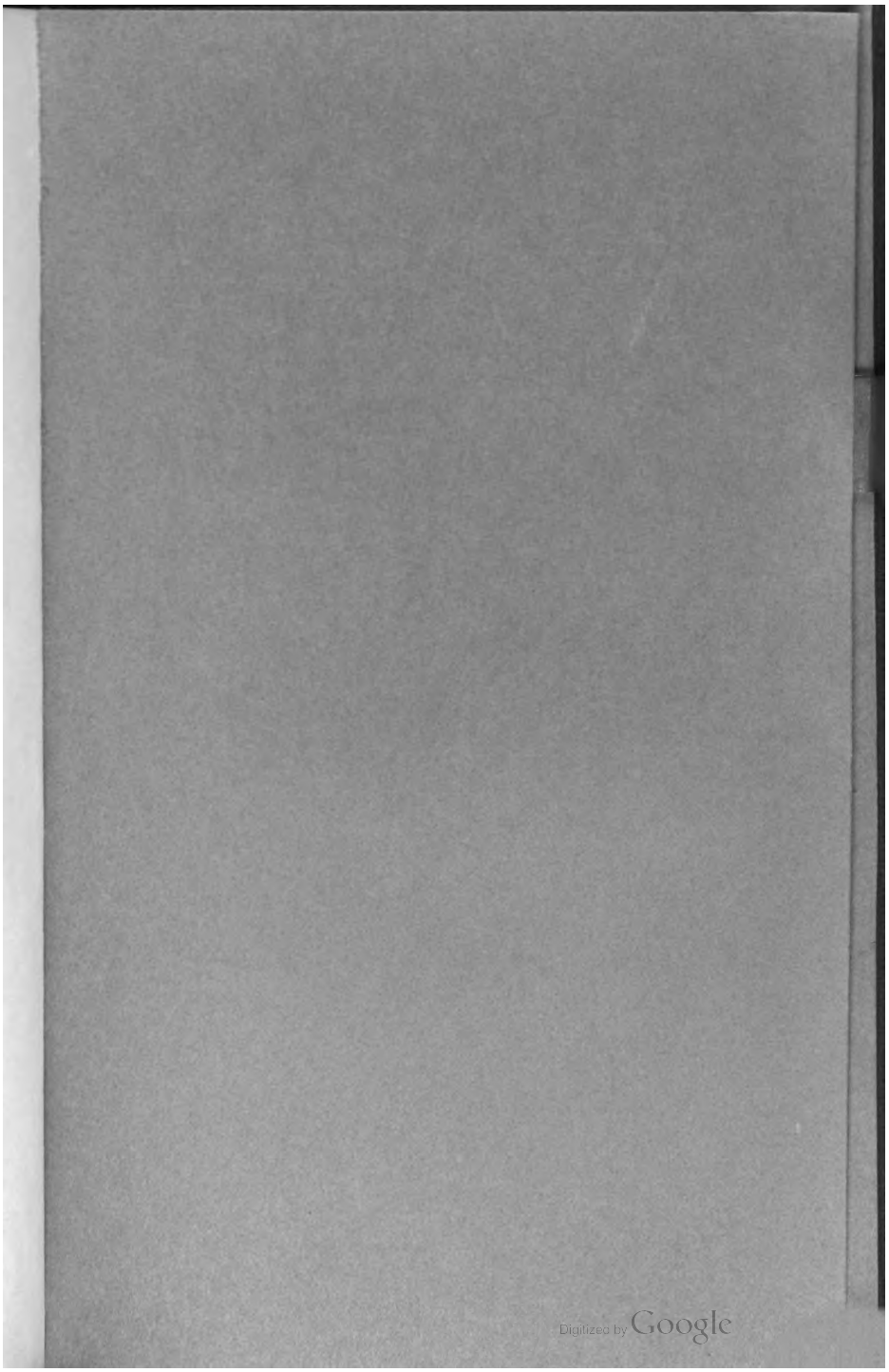
THE END.

Digitized by Google

HUTCHISON & BROOKMAN, PRINTERS, GLASGOW.

Digitized by Google

Digitized by Google


Digitized by Google

BOOK IS DUE ON THE LAST DATE

RETURN TO the circulation desk of any
University of California Library
or to the
NORTHERN REGIONAL LIBRARY FACILITY
Bldg. 400, Richmond Field Station
University of California
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

- 2-month loans may be renewed by calling (510) 642-6753
- 1-year loans may be recharged by bringing books to NRLF
- Renewals and recharges may be made 4 days prior to due date.

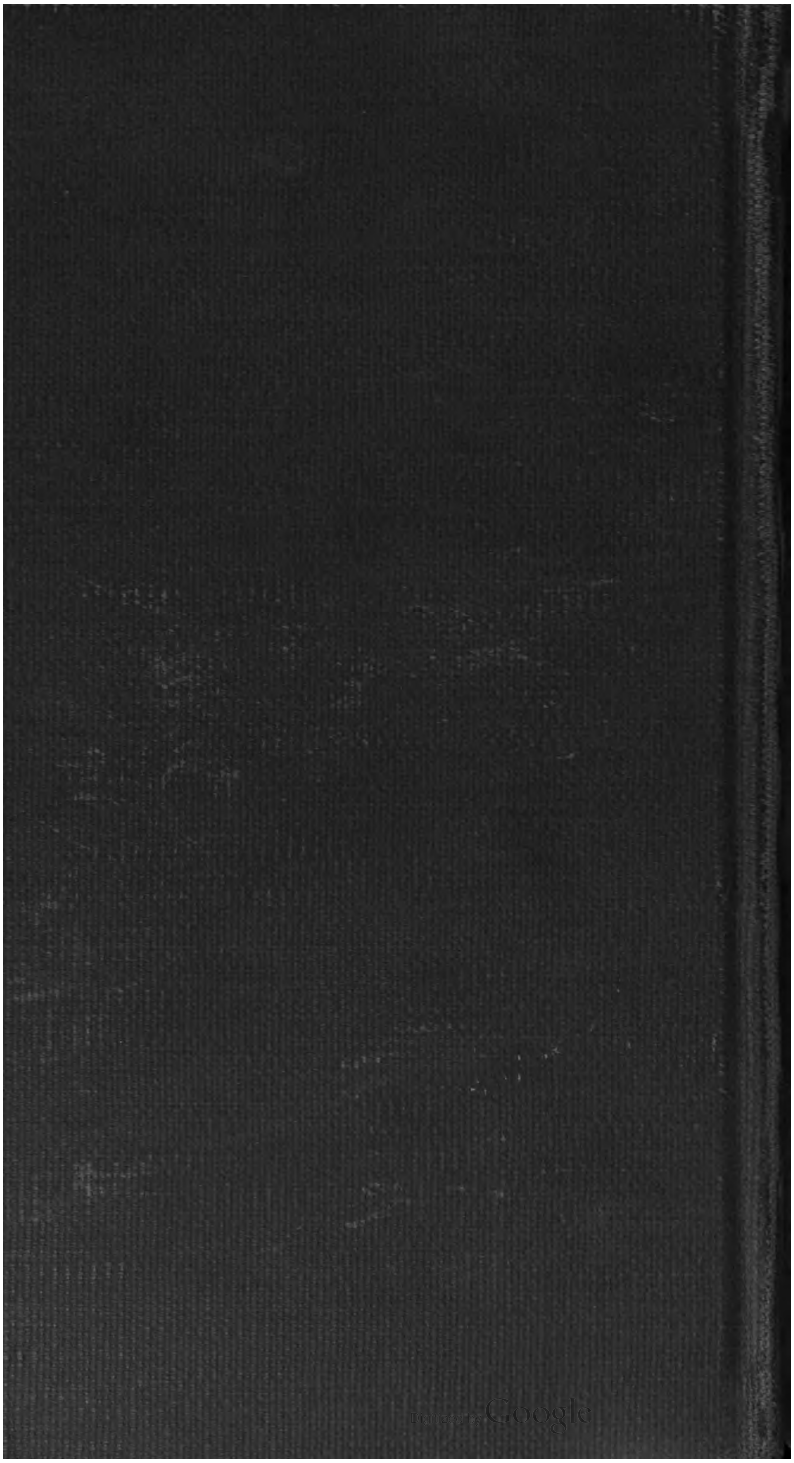
DUE AS STAMPED BELOW

DEC 12 2000

12,000 (11/95)

Digitized by Google

42907
t
6996
P24
THE UNIVERSITY OF CALIFORNIA LIBRARY
Digitized by Google


Digitized by Google