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AN
INTRODUCTION
TO
HEBREW GRAMMAR;

IN WHICH

The Genius of the Language

IS EXPLAINED,

BY A NEW AND SIMPLE PRINCIPLE OF ANALYSIS;

APPLIED TO THE IMPROVEMENTS OF

THE LATEST AND MOST APPROVED GRAMMARIANS:

And particularly intended

To reduce the Irregularities of the Inflected Parts of Speech, to the common Analogy of the Language, and to explain the Peculiarities of the Construction, by assimilating it to the Idiom of the English.

BY THE REV.

FREDERICK NOLAN,

Author of "An Inquiry into the Integrity of the Greek Vulgate," &c.

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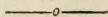
FREDERICK KOLAR,

OF THE LATEST AND MOST IMPROVED GRAMMARS

LONDON:

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ADVERTISEMENT.



It may be presumed, that no very laboured explanation can be necessary, to recommend to those who are engaged in the acquisition of languages, an elementary work, which purposes to render itself practically useful, by its comprehensiveness and brevity, its uniformity and simplicity.

While its professed object is to unfold the grammatical structure of the principal MODERN AND ANTIEN T LANGUAGES; the specimen, which is subjoined, is offered as an exemplification of the plan and execution of the work; and as an earnest of the limited compass in which it will be accomplished. While no elementary principle, necessary to a grammatical knowledge of the different languages of which it treats, or inculcated by the most approved grammarians will be designedly overlooked; the work will be comprized in limits, within which even their labours are rarely circumscribed, who merely purpose to explain the genius of a single language.

As the simplicity of the plan will be estimated, as not probably among the lowest of its recommendations, it may be necessary to state, that the principle of analysis, by which the varieties of *inflection*, in the different parts of speech, are explained, is so easy of acquisition, that a knowledge of their diversity, is generally conveyed by a single exemplification, or inculcated in the compass of a rule. In the declension of nouns, this object is generally attained. But in those parts of speech, which are the most important, as they are the most difficult of attainment, the analytical principle has been even more effectually applied; the diversity of conjugations is not only superseded, but the great body of the verbs, with a particular specification of those generally classed as irregular, are reduced to the same analogy, and inflected after the form of one example, which is generally chosen, as the most simple in its structure.

In explaining the *construction* of the different languages, which come within the author's plan, fewer liberties were

allowed him, to depart from the ordinary path pursued by his predecessors. In this respect, it has been his object, to embody and simplify the rules of the most approved grammarians, to reject all abstruse or metaphysical distinctions, and by a familiar exemplification in English, to remove the difficulties of the foreign tongue, by assimilating them to the native idiom. With a view, however, still more closely to accommodate the theory of the rule to the praxis of the exemplification, letters of reference are inserted in both, by which their immediate dependence will be directly perceived; and the general principle of the one be illustrated and confirmed, by the specifick induction in the other.

The simplicity of plan which the author has thus endeavoured to secure, he has further aimed at rendering useful, by the uniformity of his mode of discussion. As one mode of treating the different languages is adopted, and the same code of laws applied to each, with very inconsiderable modifications; the labour of the learner will be proportionably reduced, as his knowledge of one language will be rendered subsidiary to his acquisition of another. And still more effectually to promote this object, the definitions of terms, which are common to all grammars, are separated from the body of the work, and prefixed to the two parts into which it is divided, as containing the antient and modern languages. The work is also printed with that diversity of type, which will serve as a guide to the reader in his method of studying each language, or of attaining that portion of it, which may suit his peculiar views or inclinations. Thus separating the fundamental rules from the exceptions, and examples, he will be directed in his selection of those parts which are to be carefully committed to memory; not merely by the person who would make a moderate proficiency in any language, but who would form a competent idea of the plan adopted in the following analysis.

A Classed Vocabulary will be added, containing the most useful and necessary words of the different languages introduced in the annexed grammars.

AN
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INTRODUCTION

TO

HEBREW GRAMMAR.

I. OF PRONUNCIATION.

THE Hebrew alphabet contains twenty-two letters, which are named as follows, and sounded as in the annexed words of the Hebrew and English; *viz.*

Form.	Name.	Power.		Hebrew.	English.
א	aleph,	<i>a,</i>	sounded as in	אבל	abbot.
ב	beth,	<i>b,</i>	- - - - -	בטל	better.
ג	ghimel,	<i>g,</i>	- - - - -	גדף	giddy.
ד	daleth,	<i>d,</i>	- - - - -	דמע	demon.
ה	he,	<i>e,</i>	- - - - -	הלל	able.
ו	vaw,	<i>u,</i>	- - - - -	כוכב	cruel.
ז	zain,	<i>z,</i>	- - - - -	זמר	zenith.
ח	cheth,	<i>h,</i>	- - - - -	הכב	hectic.
ט	theth,	<i>th,</i>	- - - - -	טנה	thistle.
י	iod,	<i>i,</i>	- - - - -	יקר	filial.
כ	caph,	<i>c,</i>	- - - - -	כתב	cator.
ל	lamed,	<i>l,</i>	- - - - -	להד	letter.
מ	mem,	<i>m,</i>	- - - - -	מלך	mellow.
נ	nun,	<i>n,</i>	- - - - -	נקט	nectar.
ס	shamech,	<i>sh,</i>	- - - - -	ספק	sheep cot.
ע	ain,	<i>o, guttural,</i>	- - - - -	עמל	omen.
פ	phe,	<i>ph,</i>	- - - - -	פטר	pedant.
צ	tsade,	<i>ts,</i>	- - - - -	צמה	tablets.
ק	koph,	<i>kh,</i>	- - - - -	קטר	kindred.
ר	resh,	<i>r,</i>	- - - - -	רגם	regal.
ש	sin,	<i>s,</i>	- - - - -	שכן	sever.
ת	tau,	<i>t,</i>	- - - - -	תקו	tender.

The simple sounds, *common to both languages*, may be acquired by the above scale; from which it is evident, that the

Hebrew and English letters are pronounced nearly alike, with a very few exceptions. The Diphthongal sounds are reducible to six, which are said to be common to the cognate Oriental Languages, and may be represented by the following combination of letters ; *viz.*

אי	- - by	- - ai,	- - as	- - איר	- pronounced -	âeer.
הי	- - - -	- - ei,	- - - -	היה	- - - -	aeey.
עי	- - - -	- - oi,	- - - -	עין	- - - -	oee.
אור	- - - -	- - au,	- - - -	אור	- - - -	âoor.
הור	- - - -	- - eu,	- - - -	הור	- - - -	aoon.
וי	- - - -	- - ui,	- - - -	גוי	- - - -	gooe.

Of the mode of pronunciation which is here described, it must be observed, that it is founded on general principles deduced from a collation of antient alphabets, and differs very considerably from that adopted by the Jews, which is now generally rejected by the learned. In attaining a competent knowledge of reading *without points*, which is now generally adopted, it will be necessary to attend to the following observations.

1. OF THE SOUND OF THE LETTERS*.

No letter is silent in Hebrew, as read without points, but each character generally preserves the sound ascribed to it in the alphabet. The mode of reading is from the right hand of the line to the left, like the generality of the Oriental Language.

The *Vowels* are divided into *open*, as, א, ה, י, ע, ו; and *close* which are not expressed in writing. The *former* are pronounced with the sound of the correspondent vowels in the words, garden, theatre, filial, modal, cruel; as אבל, הלל, ישר, עמל, pronounced âbel, eylel, eeser, ômel, cookeb. The *latter* are pronounced with the sound of the final vowel† in

* The learner, who follows the method of reading *with points*, should omit the following observations on Pronunciation, and acquaint himself with the nature and use of the vowel points, as described in the Section on the Accents, at the end of the Grammar. He who follows the method of reading *without points* should, on the other hand, neglect those marks altogether, and omit those passages of the following Grammar, which are enclosed in brackets.

† The sound of these vowels is properly expressed by e terminating a syllable, as in the words babble, nitre; the pronunciation of which is so close and rapid, that it does not vary, whatever be the vowel

the words pillar, master, elixir, donor, murmur, as גִּדְף, בֶּטֶל, זֶמֶר, pronounced, bethel, gedeph, zemer.

The *Consonants* are pronounced with the sound ascribed to them in the alphabet. But it should be observed; (1) that ג, ק, are uniformly pronounced with the hard sound which the letters *g, c*, possess before *a, o*, in English; as קֶטֶר, גִּדְף, pronounced ghedeph, kether. (2) The letter ח is ascribed by some the guttural sound of *ch*, or *gh*, in the word *loch* or *lough*, as pronounced by the Scotch or Irish; as חֶכֶם, חֶדֶל, pronounced chekem, chedel. (3) The letters ט, ס, are ascribed by some the simple sound of *t, s*, instead of the aspirate sound of *th, sh*; as טֶנֶפֶק, סֶפֶק, pronounced tenep, sepek. (4) The letters פ, ש, ת, on the other hand, are ascribed by some the aspirate sound of *ph, sh, th*, instead of the simple sound of *p, s, t*; as פֶּטֶר, שֶׁקֶל, תֶּלֶל, pronounced, pheter, shekel, thelē.

The characters ך, ם, ן, ף, ץ, are but a different form, which the letters כ, מ, נ, פ, צ, assume when they are final.

2. OF THE DIVISION OF SYLLABLES.

The omission of the close vowels occasions some difficulty in the division of the syllables in Hebrew words, which an attention to the following observations will tend to remove.

(1) Those words are pronounced as *monosyllables*, which are composed of two letters, or of two consonants with a vowel interposed; as, בֶּן, אֵב, בֶּא : בָּאָר, בֵּהַל, בֵּית, בֵּעַל, בּוֹר, pronounced, ben, ab, bâ; bâr, bêl, bît, bôl, bûr. (2) Those words are pronounced as *dissyllables*, which are composed of three consonants, or of two consonants, with a vowel prefixed or subjoined, or of one consonant with two vowels prefixed or subjoined; as, בֵּרֶךְ, קֶשֶׁת, אֲשֶׁר, דֶּשֶׂא, אוֹת, יַעַשׂ, קוֹא, שׁוּה : pronounced berek, keset; âser, desa; â-oôt, ee-ôs, koo-â, soo-é. (3) Words not reducible under the foregoing denominations may be generally divided into monosyllables, so as to constitute words of two syllables; as, נַחֲשֶׁת, קֶרֶבֶן, אֲבֹנֶט : נַחֲשֶׁת, קֶרֶבֶן, אֲבֹנֶט : pronounced

inserted. Thus the word *nitre* is similarly pronounced, whether written according to the German or Hebrew orthography *nittr*; to the French or English *nitre* : or, by inserting a close vowel, as nitar, niter, nitir, nitor, nitur.

kerben, nehset; abneth, nekbê; cookeb, belîl; ashîp, bînê; abdê, bêîr. (4) Words which contain a vowel in the middle are easily divided into trisyllables; as, *אנושה*, בתורות, pronounced *anoosê, betoolê, behoorût*. (5) Words, which contain several vowels or consonants in the middle, are, in like manner, easily divided into trisyllables; as, *משכרת*, רעיון, pronounced *roceûn, meskeret*.

3. OF THE ACCENT OF WORDS.

Hebrew words may be generally accented on the penultimate; as, *קרן*, כוכב, בתולה, pronounced, *kéren, coókeb, betoóle*: but if they receive an increase by inflexion, they draw the accent forward, on the increasing syllable; as *טוב*, טובה, טובים, טובות, pronounced *thoob, thoobé, thoobéem, thooboót*,

II. OF INFLEXION.

NOUNS.

THE only change to which NOUNS are subject by Inflexion is that of *Number* and *Gender*; the Hebrew, like most of the Oriental languages, supplying the variation of *Case* by Prepositions.

The letters which are changed or added by inflexion, are termed *serviles*, and are combined in the following artificial words, *אלבש*, כנהם, יית. The remaining letters of the Hebrew alphabet, which undergo no change by inflexion, are termed *radicals*, and are combined in the words *גדוהט*, סעה, צקר. A servile is often used as a radical; but a radical cannot be used as a servile.

1. OF NUMBER.

NOUNS of the *masculine* gender form their *Plural* by adding י^a, to the Singular; omitting ת^b, and frequently י^c, before the termination. Nouns of the *feminine* gender form their *Plural* by adding מ^d to the Singular; omitting ה, ת^e, (when they are serviles,) before the termination, but changing ית, ית, into יית^f. Nouns of the *common* gender generally form their *Plural* in both terminations^g.

[The pointed Hebrew adds to these Numbers a *Dual*,

INFLEXION OF NOUNS.

which is formed by adding ים to the Singular; but if the noun ends in ה, not being a radical, this letter is changed into ח, before ים.]

EXAMPLES. *Mas. sing.* ^aזֶקֶן, sage, pl. זִקְנִים, sages: שָׂדֶה^b, field, pl. שָׂדִים, fields; גֹּי, nation, pl. גֵּוִים, or גִּוִּים^c, nations. *Fem. sing.* ^dאוֹת, sign, pl. אוֹתוֹת, signs: תּוֹרָה^e, law, pl. תּוֹרוֹת, laws: אֵגֶרֶת^e, letter, pl. אֵגְרוֹת, letters: מַלְכוּת, kingdom, pl. מַלְכוּתִים, kingdoms: רֵאשִׁית, beginning, pl. רֵאשִׁית, beginnings. *Com. sing.* עֶצֶם^f, bone, pl. עֲצָמִים, bones. *[Sing. יוֹם, day, Dual. יוֹמִים, two days: שָׁנָה, year, Dual. שְׁנָתַיִם, two years.]*

EXCEPTIONS. 1. Of Nouns masculine, the following form the Plur. in וֹת; viz. אָב, father, אוֹב, familiar spirit, אוֹצֵר, treasure, אֶרְמוֹן, palace, אֲשָׁכּוֹל, bunch, בָּהֶן, thumb, בּוֹר, well, גַּג, roof, גּוֹרֵל, lot, דְּרָבָן, good, זֶנֶב, tail, הוּיוֹן, vision, חוּה, breast, חוּץ, street, חֲלוּם, sleep, חֲשָׁבוֹן, count, טָפַח, palm, כַּח, vigour, כִּסֵּא, throne, לַיִל, night, לֹחַ, table, מִזְבֵּחַ, altar, מוֹלֵג, fork, מַחֹל, pipe, מֶטֶר, rain, מַעֲשֵׂר, tithe, מַקֵּל, staff, מַצֵּד, fastness, מָקוֹם, place, נֶאֱד, skin, נֵר, candle, עָפָר, dust, עוֹר, skin, עֶשֶׂב, herb, פּוֹת, hinge, צִוּר, purse, קוֹל, voice, קִיר, wall, קֶרֶב, battle, רְחוּק, chain, שֶׁלַחַן, table, שֵׁם, name, שֶׁמֶשׁ, sun, שׁוּפָר, trumpet, שׁוֹר, wall, שֵׁת, posterior. 2. Of Nouns feminine the following form their Plur. in יִם; viz. אֵלֶּה, oak, אֲשׁוּר, path, בַּת, bath (a measure), בִּיצָה, egg, בִּכְרָה, dromedary, דְּבֵלֶּה, fig-cake, דְּבוּרָה, bee, דֵּת, statute, וּמְרָה, vine-branch, וּנְוָה, fornication, חֲשֵׁכָה, darkness, חֲטָה, wheat, יַעֲנָה, ostrich, יוֹנָה, pigeon, כֶּד, cask, כֶּסֶם, rye, כֶּסֶמֶת, brick, מֵלֶה, dietion, נִמְלָה, ant, סֵאָה, measure, פֶּת, morsel, פִּשְׁתָּה, linen, פִּילְגָשׁ, concubine, רִצְפָה, pavement, שְׁבֵלֶת, ear of corn, שְׁבוּת, or שְׁבִית, captivity, שִׁטִּימ־wood, שְׁעֵרָה, barley, תְּאֵנָה, fig, תּוֹנוֹת, fornication. 3. Of Nouns common, the following form the Plur. in יִם; viz. אֲבֵן, stone, גֶּפֶן, vine, דֶּרֶךְ, way, דֵּב, bear, יוֹבֵל, ram, צֶפֶר, bird, רֶחֶם, juniper, שבט, tribe: the following form the Plur. in וֹת; viz. אֲנִי, ship, אוֹת, sign, אָרֶץ, earth, כִּנָּף, wing, לָשׁוֹן, tongue, נֶפֶשׁ, soul, עֵין, eye, עֶרֶב, evening, קֶרֶן, horn, קֶשֶׁת, bow, רוּחַ, spirit, רֶחֶב, street, שַׁבָּת, sabbath, תְּהוֹמוֹת, abyss. 4. Of Plural terminations, those in ים frequently omit י, and those in וֹת omit ו; as מֶלֶךְ, king, pl. מַלְכִים, or מַלְכָם, image. pl. תְּמוּנָה, for תְּמוּנוֹת. Some drop י or ו in the penultimate; as צֶפֶר, bird, pl. צִפְרִים, יוֹם, day, pl. יָמִים, and יוֹמִים, contention, pl. עִיר, city, pl. עִירִים, and

ערמים. Some assuming א, make אים and ים; as צבי, goat, pl. פתי: חלאים and חליים, ornament, pl. צבאים and צבים; פתאים, פתיים, פתים, credulous, pl. פתאים. Some merely omit ס; as, יד, hand, pl. ידי and ידים; חלון, window, חלונים and חלוני: some combine both terminations, ים, יות; as, במה, high place, pl. במותים; and some, following the Chaldee, form the pl. in ין; as, מלכים for מלכין, kings; ימים for ימין, days.

Many nouns in Hebrew are only used in one number; the names of metals, liquors, virtues, and vices, being generally not used in the singular; and some signifying age or habit being not used in the plural; but the Hebrew possesses some nouns which are superabundant, forming their plural in different terminations.

EXAMPLES. 1. Of nouns only used in the *Singular*; viz. כסף, silver, גפרית, sulphur, יין, wine, ילדות, youth, עקב, calumny, &c. 2. Of nouns only used in the *Plural*; viz. בתולים, virginity, וקונים, old age, נעורים, childhood, עלומים, youth, פנים, faces, חיים, life, &c. 3. Of nouns superabundant, the following of the mas. gender have both plural terminations, ים, יות; viz. אריה, lion, גב, back, גדוד, troop, דור, age, הובל, palace, זבח, sacrifice, זכרון, memorial, יום, day, יער, wood, יוק, spark, כנור, urn, מנודל, tower, מבצר, fastness, מאור, luminary, לבב, heart, כנור, harp, מנור, suburbs, מוסר, restraint, מועד, meeting, מוקש, snare, מושב, seat, מוקש, bason, מכאב, grief, מסב, circuit, מעגל, track, מעין, fountain, מקצע, corner, משכן, bed, משכן, tabernacle, נוח, habitation, סביב, circuit, סף, threshold, עובר, rope, עון, iniquity, עקב, heel, פה, mouth, פריץ, breach, צבא, host, צוואר, neck, קבר, sepulchre, קנה, reed, קרדם, ax, שדה, field, שריון, armour, תענוג, delight. The following likewise, of the feminine gender, have both terminations; viz. אימה, terror, אלמה, sheaf, אשרה, grove, בכורה, primogeniture, חנית, lance, ככר, talent, כתף, shoulder, מדה, measure, מנה, tract, עדמה, heap, עב, cloud, פנה, corner, פרסה, hoof, קינה, lamentation, שנה, year, תהלה, praise.

2. OF GENDER.

ADJECTIVES form their feminine^a by adding ה to the masculine, omitting ה^b before the formation; both terminations form their *plural* regularly^c according to the rule given for the formation of that number.

EXAMPLES. טובה, f. טובה, good; יפה, f. יפה, beautiful, f. טובים, Plur. טובות, f. יפים, f. יפות.

SUBSTANTIVES have their gender determinable, either by the signification or the termination. 1. Nouns relating to the names and offices of males^a, and being the names^b of months,

ivers, mountains and people are masculine; those relating to the names and offices of females^c, and being the names^d of countries, provinces, cities, or of the members of animals being double, are feminine. 2. Nouns ending in a radical, or ויון, are masculine; those ending in ה, ת, when serviles, are feminine. The Neuter is generally supplied, in Hebrew, by the feminine.

EXAMPLES. 1. Of Gender determined by the signification. MAS. דוד, David; מלך, king; ניסן, Nisan; ירדן, Jordan; כרמל, Carmel; עברי, Hebrew. FEM. חוה, Eve; אם, mother; שגל, wife; ערב^d, Arabia; שמרן, Samaria; בבל, Babel: יד, hand, רגל, foot, עין, eye. 2. Of Gender determined by the termination; MAS. חשך, darkness; מענה, answer; מות, death; חלי, necklace; השבון, device. FEM. חכמה, wisdom; מלחמה, war; דעת, knowledge; כסילות, folly.

EXCEPTIONS. Of nouns having their gender generally determined by the termination, the following (though ending like mas. nouns) are *fem.* viz. אגן, bason, אפעה, arm, אפעה, viper, אצבע, finger, אשור, step, אטון, ass, באר, well, בטן, belly, בור, knee, בת, bath (a measure), גרן, floor, גת, vat, דת, statute, חרב, sword, ימין, right hand, יתד, nail, כד, cask, ככר, talent, כוס, cup, לחי, cheek, נגה, splendor, נעל, shoe, סלת, flour, עב, cloud, עיש, arcturus, ערש, bed, פילגש, concubine, פת, morsel, צאן, sheep, צפון, north, רחל, sheep, שלו, fraud, שוק, hip, תבל, world. The following are *com.* or used alike in the *fem.* and *mas.* viz. אני, ship, ארון, floor, אות, sign, גדר, inclosure, זקן, beard, חלון, window, יציע, lower story, מזבח, altar, מחנה, camp, מצח, forehead, סיר, pot, רחם, juniper, שמיר, thorn, שן, tooth, תער, razor: with the following, which are rarely used in the *fem.*: viz. איל, stag, בגד, clothes, המון, multitude, זית, olive, חבל, rope, חמור, ass, לב, heart, לחם, bread, מגן, shield, מקנה, possession, עם, people, ערב, confusion, קרן, horn, שבט, sceptre, שח, flock: and the following which are rarely used in the *mas.* viz. אבן, stone, אורח, way, ארץ, earth, אש, fire, גפן, vine, דב, bear, דלת, door, דרך, way, וורע, arm, חור, court, יובל, sheep, יד, hand, כנף, wing, לשון, tongue, מטה, rod, נפש, soul, עין, eye, עיר, city, עצם, bone, עת, time, פעם, turn, צפור, bird, קשת, bow, רגל, foot, רוח, wind, רחב, street, שאול, grave, שבת, sabbath, שמש, sun, תהום, abyss. The cardinal numbers from one to ten are *mas.* under the feminine termination, and *fem.* under the masculine; but all

numerals from twenty to a hundred are *common*. To the above nouns must be added several in ה, which though ending as feminines are notwithstanding used in the *mas.* as לילה, &c.

3. OF COMPARISON.

The varieties of inflexion, in the Comparison of Adjectives, are generally supplied in Hebrew by particles. 1. In the Comparative Degree, by כִּי, or כִּי, *before*, subjoined to the Positive. 2. In the Superlative Degree, by בֵּין, *among*, subjoined in like manner to the Positive. But a superlative absolute is also formed by a repetition of the Positive, or by subjoining to it מְאֹד, *very*.

EXAMPLES. חכם אתה מדניאל, thou art wise before (or, wiser than) Daniel: טובים שנים מן אחד, two are good before (or better than) one. ליש גבור בבמה, the lion strong among (the strongest of) animals. עמק עמק, very deep; טוב מאד, very good.

ARTICLES.

The definite Article ה, *the*, is indeclinable^a, occasionally possessing the force of the genitive and vocative^b.

The Hebrew employs several particles^c to supply the place of the other cases; viz. לְ, for לִי, *to*; אֶת, *the, with the*; מִן, or מִן, *from, out of*; to which may be added עִם, *with*, בְּ, *in, through*, אֲשֶׁר, *as*, which follow the same analogy.

But the possessive case^e is distinguished by its juxtaposition to another noun^f; which noun, if it end in ה *sing.* changes this letter into ט, and if in ים *plur.* drops the final ה.

EXAMPLES. מלך, a king; המלך, the king, ^bof the king, O king: לְמלך, to the king, את המלך, the king, מִמלך, from the king, עם רשע, with the wicked; בבית, in the house; כַּעץ, as a tree. מלך ארץ, king of the earth: מלכות שמים, kingdom of heaven: תורת יהוה (for תורה) law of the Lord; מלכי ארץ (for מלכים,) kings of the earth.

PRONOUNS.

1. The Pronouns Substantive possess the following varieties of inflexion; viz.

1st Person.			2d Person.		
	SING.			SING.	
	Com.			Fem. Com. Mas.	
Nom.	אֲנִי	I.	Nom.	אַתָּה	Thou.
	PLUR.			PLUR.	
	Com.			Fem. Mas.	
Nom.	אֲנֵנוּ	We.	Nom.	אַתֶּם	You.

3d Person.

SING.	PLUR.
Fem. Mas.	Fem. Mas.
Nom. הוא היא He, She.	Nom. הם הן They.

[aIn the pointed Hebrew את, thou, is written, when mas. את, and when fem. את.]

The particles ל, או, מ, or מ, are used with the Conjunctive Pronouns to supply the cases of the Personal Pronoun; as, 1st Pers. Sing. לי of or to me, אותי, me, ממני, from me; Plur. לנו, of or to us, אותנו, us, ממנו, from us. 2d Pers. Sing. לך, of or to thee, אותך, thee, ממך, from thee: Plur. לכם, of or to you, אותכם, you, מכם or ממכם, from you. 3d Pers. Mas. Sing. לו, of or to him, אותו, him, ממנו, from him; Plur. להם, of or to them, אותם, them, מהם, from them: Sing. לה, of or to her, אותה, her, ממנה, from her; Plur. להן, of or to them, אותן, them, מהן, from them.

2. Of Pronouns Adjective, the following are indeclinable, and as connected with the substantive and verb may be termed Conjunctives, to distinguish them from the preceding, which are properly termed Disjunctives.

[SING.]

1st Pers.	י	my.	1st Pers.	נִי	our
				Fem. Mas.	
2d Pers.	ךָ	thy.	2d Pers.	נִיךָ	your.
	Fem. Mas.				
3d Pers.	הָ	his, her.	3d Pers.	הֶם הֵן	their.

[In the pointed Hebrew כָּ, thy, fem. is thus written כָּ, and the Plur. of the preceding Pronouns, which are pointed merely as used in the Sing. are thus expressed.

PLUR.

1st Pers.	י	my.	1st Pers.		our.
2d Pers.	ךָ	thy.	2d Pers.	נִיכָם	your.
3d Pers.	הֶם הֵן	his, her.	3d Pers.	הֵם הֵן	their.]

The Conjunctive Pronouns are regularly connected with *mas.* nouns *sing.* as, דברי, (from דבר) my word, דברך, thy word, דברו, his word, דברה, her word, &c. But *mas.* nouns *plur.* drop ם before the Pronoun omitting י where it would be repeated; as דברי, my words, דבריך, thy words, דבריו, his words, דבריה, her words, &c. And *fem.* nouns *sing.* ending in ה, change this letter into ת, before the Pronoun; תורתי, (from תורה) my law, תורתך, thy law, תורתו, his law, &c. when *plur.*

they insert *י* before the Pronoun, unless where that letter would be repeated; as, תורותי, my laws, תורותיך, thy laws, תורותיו, his laws, &c. Both *mas.* and *fem.* nouns assume ה before ם, ן, their; as, *mas.* דבריהם, their words; *fem.* תורותיהן, their laws.

The same analogy is not only observed before ם, ן, but sometimes before ו, making הו, his. But ה is sometimes subjoined not only to the foregoing terminations, but to the pronouns in the 2d *pers.* making המה, (for ם, ן,) their; כה (for ך) thy, כנה (for כן) your; though, by an addition of י, ו, sometimes כי, is used for ך, thy; מו for ם, their.

The Conjunctive Pronouns when joined to Verbs acquire the force of Personals instead of Possessives; as מסרי (from מסר) he delivered me; מסרך, he delivered thee, &c. but the Pronouns י, ו, ה, *me, him, her*, prefix נ; as מסרני, he delivered me, מסרנו, he delivered him, מסרנה, he delivered her, &c.

The Demonstrative Pronoun is inflected as follows; viz.

Coin. Fem.	Com.
SING. זאת זה וג' this, that.	PLUR. אלה אלו these, those.

For the Sing. com. are used זה, הלו, הלוה, הלו, this that. And by prefixing the usual prepositions, the cases of the above Pronouns are supplied as follows; Sing. זה, this, לזה, of or to this, את זה, this, מזה, from this. Plur. אלה, these, לאלה, of or for these, את אלה, these, מאלה, from these. [In the pointed Hebrew, *mas.* זה, *fem.* זו; *com.* הו, *fem.* זו, are thus distinguished.]

The Relative אשר, שׁ, *who, which, what*, the Interrogatives, מי, מה, [מה] מ, *who, which, what?* the Indeterminates כל, אין כל, none, כל אשר, *all who*, admit of no distinction of number. But *mas.* איש, *some one*, makes *fem.* אישה: Plur. אנשים *some*.

By prefixing the usual prepositions the cases of the above Pronouns are easily supplied; as, לאשר, *whose, to whom*, את אשר, *whom*, &c. (למה) למי, *whose to whom?* (מה) מי, *whom?* &c.

VERBS.

Hebrew Verbs may be distributed into three classes; 1. Those which preserve the whole root in the Indefinite and Future. 2. Those which drop the first letter, after י in the Future. 3. Those which drop the middle letter, in the Indefinite. They are inflected in the Future and Infinitive, as in the annexed examples.

1st CLASS.

Indef.	Future.	Infinitive.
מָסַר he delivered.	יָמַסֵּר he will deliver.	מָסַר to deliver.
גָּלָה he revealed.	יָגִילָה he will reveal.	גָּלָה to reveal.

2d CLASS.

יָשַׁב he inhabited.	יָשִׁיב he will inhabit.	יָשַׁב to inhabit.
גָּנַח he approached.	יָגִישׁ he will approach.	גָּנַח to approach.

3d CLASS.

קָם he stood.	יָקִים he will stand.	קָם to stand.
סָב he surrounded.	יָסִיב he will surround.	סָב to surround.

EXAMPLES AND EXCEPTIONS.

1st CLASS.—1. With מָסַר are classed the generality of Hebrew verbs; as, Indf. פָּקַד; fut. יַפְקִיד; inf. פָּקַד : Indf. קָטַל, fut. יַקְטִיל; inf. יַקְטִיל. Several verbs of this class occasionally insert ו in the Fut. and Inf.: as, יִמְסֹר, יִמְסֹרוּ. 2. With גָּלָה are classed verbs ending in הָ (termed in Lamed-he*): as, Indf. נִכְסָה; fut. יִנְכֹּס; inf. נִכְסָה : Indf. צָלָה; fut. יִצְלָה; inf. יִצְלָה.

2d CLASS.—1. With יָשַׁב are classed verbs beginning with י, (termed in Phe-jod); as, Indf. יָסַר; fut. יִסֵּר; inf. סָרַת : but יִשָּׁן, יִשָּׁר, יִצֹר, יִשָּׂר, occasionally prefix י to the fut. making יִישָׁן, יִישָׁר, &c. and יָדַע, יִלְד, יִדַּע, יִלֵּךְ, occasionally prefix י to the fut. making יִישָׁן, יִישָׁר, &c. and יָדַע, יִלְד, יִדַּע, יִלֵּךְ, omit ת in the Inf. or supply its place by הָ; as, דַּע, דַּעְהָ, דַּעְהָ, דַּעְהָ. 2. With גָּנַח, are classed verbs beginning with נ, (termed in Phe-nun); Indf. נָבַל; fut. יִבֵּל; inf. בָּלַת : likewise, לָקַח; fut. יִקַּח; inf. קָחַת : and לָחַץ; fut. יִלְחֹץ; inf. חָצַת.

3d CLASS.—1. With קָם are classed verbs having ו or י in the middle, (termed in Ain-vau, or Ain-jod); as, Indf. שָׁם; fut. יִשָּׂם; inf. שָׂם : Indf. גָּל; fut. יִגִּיל; inf. גִּיל. 2. With סָב are classed verbs ending in a double letter, (termed verbs doubling Ain); as Indf. גָּל or גָּלָל; fut. יִגִּיל; inf. גִּיל.

* The original paradigm of the Hebrew Grammar having been the verb גָּלַל, the characters of this verb have been taken, in their order, to designate other verbs, according to the letters in which they begin, end, &c. Thus Phe being the *first* letter of פָּעַל, a verb *beginning* with jod or nun, is termed in Phe-jod, or Phe-nun: Ain being the *second* letter, a verb having jod or vau in the *middle* is termed in Ain-jod or Ain-vau: and Lamed being the *final* letter, a verb *ending* in He or Aleph is termed in Lamed-he, or Lamed-aleph.

1. OF MODE AND TENSE.

Hebrew Verbs possess three Modes; viz. the Indicative, the Infinitive, and the Imperative; of which the Indicative possesses an Indefinite and a Future Tense, but the Infinitive and Imperative merely an Indefinite. As the Indicative (with the Inf. Imperat. and Particles) forms three Conjugations*; viz. in the Active Kal, in the Passive Niphal, and in the Middle Hithpael; the Potential is supplied by two Conjugations, viz. in the Active Hiphel, and in the Passive Hophal. They are regularly formed from the Indef. the Fut. and the Infin. according to the annexed scale.

[The pointed Hebrew adds to the above, an Active Conjugation termed Piel, and a Passive termed Pual; which are merely the Conjugative Kal with a different punctuation.]

EXAMPLES.

Active Voice.

By inserting in the Indef. Kal.	הָמָסַר	Hiphil, Indef.	as מָסַר	הָמָסַר	he got delivered.
	יָמָסַר	— Fut.		יָמָסַר	he will get delivered.
	מָסַר	— Part. pres.		מָסַר	got delivered.
	מֹסֵר	Kal, Part. pres.		מֹסֵר	delivering.
	מָסַר	— Part. past.		מָסַר	delivered.

* Hebrew Grammarians have distributed the regular verb into seven Conjugations, which, with the exception of the first, are termed from the original paradigm פעל, according as this verb is differently inflected and pointed. 1. יָלַל *Kal*, with an active force; 2. נִפְעַל, *Niphal*, its passive; 3. פָּעַל, *Piel*, with an intensitive force; 4. פֻּעַל, *Pual*, its passive; 5. הִפְעִיל, *Hiphil*, with a causative force; 6. הִפְעִיל, *Hophal*, its passive; 7. הִתְפַּעֵל, *Hithpael*, with a reflective force. As the regular verbs are pointed alike; by means of the vowels in those names, the points by which the Conjugations are distinguished, may be easily remembered.

Passive Voice.

By changing of the Fut. Kal. into	נִ	Niphal, Indef.	יִמָּסַר	he is delivered.
	יִ	— Fut.	יִמָּסַר	he will be delivered.
	נִ	— Part. pres.	יִמָּסַר	being delivered.
	הִ	Hophal, Indef.	הִיִּמָּסַר	he is got delivered.
	יִ	— Fut.	יִמָּסַר	he will be got delivered.
	נִ	— Part. pres.	יִמָּסַר	being got delivered.
<i>Middle Voice.</i>				
By adding to the Infin.	הִ	Hithpael, Indef.	הִתְיַמָּסַר	he delivered himself.
	יִ	— Fut.	יִתְיַמָּסַר	he will deliver himself.
	נִ	— Part. pres.	מְיַמָּסַר	delivering himself.
<i>Imperative and Infinitive.</i>				
By adding to the Infin.	•	Kal, Imperat. Indef.	מִסַּר	deliver ; to deliver.
	הִ	Niphal, Imp. & Inf. Indef.	הִמָּסַר	be delivered ; to be delivered.
	הִי	Hiphil, Imp. & Inf. Indef.	הִמָּסִיר	get delivered, to get delivered.
	הִ	Hophal, Infin. Indef.	הִמָּסַר	to be got to deliver.
	הִה	Hithpael, Imp. & Inf. Indf.	הִתְיַמָּסַר	deliver thyself, to deliver himself

[The pointed Hebrew adds to the foregoing the subjoined conjugations, which are merely Kal, with a different punctuation.]

*Piel. (Active.)**Pual. (Passive.)*

INDEF.	מִסַּר	he delivered	INDEF.	מִסַּר	he was delivered.
FUT.	יִמָּסַר	he will deliver	FUT.	יִמָּסַר	he will be delivered
PT. PRES.	מִמָּסַר	delivering	PT. PRES.	מִמָּסַר	being delivered
INF. & IMPER.	מִסַּר	to deliver.	INFIN.	מִסַּר	to be delivered.

vehemently.

vehemently.

EXCEPTIONS.

IN THE ACTIVE VOICE.

Verbs (of the 1st Class) in Lamed-he, and (of the 3d Class) doubling Ain, drop י in Hiphil; thus, גלה, makes Hiph. indf. הִגְלָה; fut. יִגְלֶה: pt. מִגְלָה: Inf. הִגְלֵה. סב, makes Hiph. indf. הִסָּב; fut. יָסֵב: pt. מִסָּב: Inf. הִסָּב. Verbs (of the 2d Class) in Phe-jod, change י into ו, and those in Phe-nun drop נ, in Hiphil, thus ישב makes Hiph. indf. הוֹשִׁיב; fut. יוֹשִׁיב; pt. מוֹשִׁיב: Inf. הוֹשִׁיב. נגש makes Hiph. indf. הִנָּש; fut. יִנָּש; pt. מִנָּש: Inf. הִנָּש. Verbs (of the 3d Class) in Ain-jod, Ain-vau, drop ו in the pres. part. Kal; as קם pt. pres. קָם pt. past. קָם.

IN THE PASSIVE VOICE.

Verbs (of the 2d Class) in Phe-jod insert ו after the first letter in Niphal and Hophal; thus, ישב makes Niph. indf. נוֹשֵׁב; fut. יוֹשֵׁב: pt. מוֹשֵׁב: Inf. הוֹשֵׁב: Hoph. indf. יוֹשֵׁב; fut. יוֹשֵׁב; pt. מוֹשֵׁב: Inf. הוֹשֵׁב; but verbs in Phe-nun retain נ, in the Indic. fut. and Inf. Niphal; thus נגש makes Niph. fut. יִנָּש; pt. מִנָּש: Inf. הִנָּש. Verbs (of the 3d Class) doubling Ain omit ו in Niphal, and change י of the fut. into ו in Hophal; thus סבב makes Niph. indf. נָסַב; fut. יָסַב: pt. מָסַב: Inf. הָסַב: Hoph. indf. הוֹסַב; fut. יוֹסַב: pt. מוֹסַב: Inf. הוֹסַב.

IN THE MIDDLE VOICE.

Verbs of the 3d Class double their final letter in Hithpael; thus קם makes Hithp. indf. הִתְקַוְּמָם; fut. יִתְקַוְּמָם; pt. מִתְקַוְּמָם: Inf. הִתְקַוְּמָם. Verbs, of every class, which begin with the sibilants, ס, ש, ז, transpose these letters between הִת, prefixed to this voice; but change ת into ד after ז, and into ט after צ; as, סב, Hithp. indf. הִתְסַבְּבָה; fut. יִתְסַבְּבָה; pt. מִתְסַבְּבָה: Inf. הִתְסַבְּבָה. זמן, Hithp. indf. הִתְזַמְּנָה; fut. יִתְזַמְּנָה; pt. מִתְזַמְּנָה: Inf. הִתְזַמְּנָה. But Verbs beginning with ד, ט, ת, נ, omit ת of the prefix, before those letters, [which in the pointed Hebrew are absorbed by Dages:] as, דבר, Hithp. indf. הִתְדַּבְּרָה; fut. יִתְדַּבְּרָה; pt. מִתְדַּבְּרָה.

The Imperative Mode is the same as the Infinitive; but Verbs of the 2d Class drop ת in the Imperative; as ישב, Imper. יִשֵּׁב; נגש, Imper. יִנָּש.

2. OF NUMBER AND PERSON.

The Tenses of Hebrew Verbs are regularly inflected in number and person, according to the subjoined scheme.

INDICATIVE MODE.

Indefinite.

PLUR.			SING.			
1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.	
מִסְרִי	מִסְרִי	מִסְרֵי	מִסְרִי	מִסְרִי	מִסְרֵי	KAL.
מִסְרִי	מִסְרִי	מִסְרֵי	מִסְרִי	מִסְרִי	מִסְרֵי	NIPH.
מִסְרִי	מִסְרִי	מִסְרֵי	מִסְרִי	מִסְרִי	מִסְרֵי	HIPH.
מִסְרִי	מִסְרִי	מִסְרֵי	מִסְרִי	מִסְרִי	מִסְרֵי	HOPH.
מִסְרִי	מִסְרִי	מִסְרֵי	מִסְרִי	מִסְרִי	מִסְרֵי	HITHP.
c. יִי	f. הִי m. הֵם	c. יִי	c. הִי	f. הִי m. הֵם	f. הִי	*

Future.

PLUR.			SING.			
1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.	
אֶסְרֶה	תִּסְרֶה	יִסְרֶה	אֶסְרֶה	תִּסְרֶה	יִסְרֶה	KAL.
אֶסְרֶה	תִּסְרֶה	יִסְרֶה	אֶסְרֶה	תִּסְרֶה	יִסְרֶה	NIPH.
אֶסְרֶה	תִּסְרֶה	יִסְרֶה	אֶסְרֶה	תִּסְרֶה	יִסְרֶה	HIPH.
אֶסְרֶה	תִּסְרֶה	יִסְרֶה	אֶסְרֶה	תִּסְרֶה	יִסְרֶה	HOPH.
אֶסְרֶה	תִּסְרֶה	יִסְרֶה	אֶסְרֶה	תִּסְרֶה	יִסְרֶה	HITHP.
c. * f. יִהְיֶה m. יִהְיֶה		f. יִהְיֶה m. יִהְיֶה	c. *	f. * m. *	f. * *	

IMPERATIVE MODE.

PLUR.		SING.	
2 pers.		2 pers.	
מִסְרֵי	מִסְרֵי	מִסְרֵי	KAL.
מִסְרֵי	מִסְרֵי	מִסְרֵי	NIPH.
מִסְרֵי	מִסְרֵי	מִסְרֵי	HIPH.
מִסְרֵי	מִסְרֵי	מִסְרֵי	HITHP.
f. יִהְיֶה	m. יִהְיֶה	f. יִהְיֶה	m. יִהְיֶה

In inflecting the above tenses, the termination, which is placed in the lowest line, and which is common to all the Conjugations, is added to the different persons, proceeding from the right hand to the left; as, Indef. Kal. Sing. 3 p. m. מִסְרֵי, f. מִסְרֵה: 2 p.m. מִסְרֵה, f. מִסְרֵה: 1 p. מִסְרֵה, &c. But in the Indefinite, the characteristick of the *conjugation* placed on the right side of the line ג, ה, ה, must be prefixed to

every person ; as, Niph. Indef. Sing. 3 p. m. נִמְסַר, f. נִמְסְרָה : 2 p. m. נִמְסַרְתָּ, f. נִמְסַרְתְּ : 1 p. m. נִמְסַרְתִּי, &c. And in the Future, the characteristick of the *person* י, ת, א, נ, placed on the upper line, must be, in like manner, prefixed to every person ; as Kal. Fut. Sing. 3 p. m. יִמְסַר, f. תִּמְסַר : 2 p. m. תִּמְסַרְתָּ, f. תִּמְסַרְתְּ : 1 p. m. אִמְסַר. An asterism in the lowest line indicates that the pers. admits of no increase ; as Kal. sing. 3 p. m. indf. מִסַּר : fut. יִמְסַר.

[To the above tenses, the pointed Hebrew adds the Conjugations, Piel and Pual, which are inflected like Kal, but take Dages in the second radical. The Indefinite of both conjugations is pointed like that of Kal ; but that the *first radical* of each instead of (,) retains its characteristick vowel ; viz. Piel (.) and Pual (,) as, Pi. מִסֵּר, Pu. מִסְּר. The Future (with the imperative) of Piel takes the final vowels of Hithpael ; as, fut. יִמְסֹר, imper. מִסֵּר : but the Future of Pual (which wants the Imperative) takes those of Hophal, unless that the first radical retains the characteristic vowel (,) of the conjugation, as, יִמְסְר. These conjugations may be consequently supplied with ease, from the above scheme.]

EXCEPTIONS.

IN THE PREFIX א, OF THE FUTURE.

Verbs beginning with א, (termed in Phe-aleph) omit this letter after the prefix of the Future ; as Fut. 1 p. sing. אֶמְסַר, for אֶאמְסַר.

IN THE TERMINATIONS BEGINNING WITH ת, נ.

Verbs ending in ת, נ, drop those letters, in order to prevent a repetition of the same letter in the terminations, נו, נה, and ת, תם, תי, תן : [marking the omission by Dages] as Kal. נָתַן, Fut. 3 p. f. pl. תִּתְּנָה, for תִּתְּנֶנָּה : Kal. מִיתָ, Indf. 2 p. sing. מִיִּתְּ, for מִיִּתְּתָּ ; 1 p. m. מִיִּתְּתִי, for מִיִּתְּתֶנִּי : נָתַן omits ת also before ת.

IN THE TERMINATIONS OF VERBS ENDING IN ה, א.

Verbs of the 1st Class, ending in ה (except תמה, גבה, כמה, נגה,) change this letter into י, before the terminations beginning with a consonant, but omit it before those in ו, and change it into ת before those in ה. The same analogy is observed in the Imperative ; as,

INDEFINITE.

גִּלִּי	גִּלִּי	גִּלִּי		גִּלִּי	גִּלִּי	גִּלִּי		גִּלִּי	גִּלִּי	KAL.
גִּלִּי	גִּלִּי	גִּלִּי		גִּלִּי	גִּלִּי	גִּלִּי		גִּלִּי	גִּלִּי	NIPH.
נִי	תָּן	תָּם		תָּן	תָּן	תָּן		תָּן	*	

Future.

כִּי	תִּי	תִּי	יִי	אִי	תִּי	תִּי	יִי	תִּי	KAL.
גִּלְהָ	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	NIPH.
גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	
•	נָה	נָה	נָה	נָה	נָה	נָה	נָה	נָה	

IMPERATIVE.

גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	KAL.
גִּלְהִי	גִּלְהִי	גִּלְהִי	גִּלְהִי	NIPH.
נָה	נָה	נָה	נָה	

After the form of Niphal are inflected Hiphil, Hophal and Hithpael; by substituting ה, הָ, הַ, for the prefix נ in the Indefinite; and annexing the proper characteristicks in the Future: [Piel and Pual follow the inflexion of Kal; and each Conjugation should be assigned the regular pointing.]

Verbs ending in א, frequently follow the same analogy; omitting the final א, or changing it into ה; as, Indf. 1. p. מַצֵּה, for מַצְאֵה: Fut. 1. p. יַמְלֶה, for יַמְצֵא.

IN THE TERMINATIONS OF VERBS ENDING IN A DOUBLE LETTER.

Verbs of the 3d Class (doubling Ain) assume י before the terminations beginning with ה, נ; but י before those in נה.

Indefinite.

סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	KAL.
סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	NIPH.
סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	סֵבִי	
וֹנִי	וֹנִי	וֹנִי	וֹנִי	וֹנִי	וֹנִי	וֹנִי	וֹנִי	

IMPERATIVE.

סֵבִי	סֵבִי	סֵבִי	סֵבִי	KAL.
סֵבִי	סֵבִי	סֵבִי	סֵבִי	NIPH.
וֹנִי	וֹנִי	וֹנִי	וֹנִי	

After the form of Niphal are inflected Hiphil, Hophal and Hithpael, by substituting ה, הו, הַ for the prefix נ in the indefinite; and annexing the proper characteristicks in the Future: which makes 2 and 3 p. pl. הַסֵּבִי.

Verbs of the same class, (in Ain-vau, Ain-jod,) follow the

analogy of the above verbs in the Indef. Niphal, but are *regularly* inflected in Kal; as, Kal. Indef. sing. קָם, קָמָה : קָמָה, קָמָה : pl. קָמוּ, &c. reg. Niph. נִקְמוּ, נִקְמוּהָ : נִקְמוּהוּ, נִקְמוּהוּ, &c. as נִסְבּ. [Piel and Pual, in all verbs of the 3d Class, following the analogy of Hithpael, double the final radical; as Piel, סִוְּבַג, קִוְּסַם ; Pual, סִוְּבַג, קִוְּסַם. In both Conjugations, as appears in these examples, the vowel (i) absorbs the proper characteristic (.) and (), and is preserved through all the persons of the Indf. and Fut.]

The above exceptions, (which relate almost exclusively to verbs which begin or end with the characteristic vowel of a prefix or termination) being set out of the case, all Verbs may be inflected, in Person, and Number, regularly, according to the prefixed scheme. (*supr.* p. 17.)

[Verbs of the second class, in Phe-nun, as they drop the first radical, omit the vowel point (.) with which it is properly attended; as, Indf. Niph. נָנַשׁ (for נִנְנַשׁ); Hiph. הִנְיַשׁ, (for הִנְנַשׁ): but in Hoph. they follow the common pointing of Pual; as הִנְיַשׁ, for הִנְנַשׁ: and in Kal, they substitute (-), for (') under the second radical, which is changed into (:), when a vowel is subjoined by inflecting; as Fut. 3 p. נָנַשׁ, (for נִנְנַשׁ), f. הִנְיַשׁ, (for הִנְנַשׁ): 2 p. f. הִנְיַשׁ, (for הִנְנַשׁ), pl. 2 p. m. הִנְיַשׁ, (for הִנְנַשׁ), &c. Verbs in Phe-jod take under the two first letters, Fut. Kal. the point (-), which is changed into (:), under the first radical, when a vowel is added in inflecting; as, Fut. 3 p. תָּשַׁב, f. תָּשַׁב, 2. p. תָּשַׁב, f. תָּשַׁב, &c.: in the Indef. they are regularly pointed, as תָּשַׁב, תָּשַׁב, &c. The pointing of Niph. Hiph. Hoph. have been already described: in Piel, Pual, Hithpael, verbs of the 3d Class are regularly pointed.]

The *Irregular Verbs* of the Hebrew language are properly those which, from beginning in י or נ, and ending in ת, exhibit a defect in the first and last radical. But the irregularity of those verbs creates no difficulty; as they follow verbs in Phe-jod, or Phe-nun, as far as respects the first radical, and those in Lamed-he, as far as respects the second; they are thus easily reduced under the exceptions of verbs to the 1st and 2d Class, according as the irregularity to which they are

III. OF SYNTAX.

As in the order of discussion, the first part of Inflexion respects the variation of Nouns, the first part of Syntax respects their agreement or concordance.

OF NOUNS.

The *Adjective*, (whether it be noun^a, pronoun^b or participle^c,) agrees with the substantive^d, which it qualifies, in gender and number.

EXAMPLES. בן^d חכם^a, a wise son; אשה^d גדולה^a, a great woman; אבן^d שלמה^a, a just weight, בימים ההם^b, in these days; כסף^d נבחר^c, chosen silver; אשה^a משכילה^c, an intelligent woman.

EXCEPTIONS. 1. If the Adjective^a qualifies *two or more* substantives^b, connected by a copulative, it is put in the *plural*. 2. If those substantives are of different genders, it is put in the *masculine plural*^c; it, however, frequently agrees with the noun^d which is nearest. 3. If the word thing be the substantive agreeing with the adjective, it^c is put in the feminine most commonly^{ee}. Numerals in the Sing.^f are joined with plur. substantives; and contrariwise, in the plur.^g with sing. substantives; and when numerals of both numbers are joined, the substantive agrees with the smaller^h.

EXAMPLES. 1. אני^b ובני^b שלמה חטאים^a, I and my Son Solomon having sinned. 2. חקים ומצות טובים^c, good statutes and precepts, אפי והמתי^d, נתכת^a, my anger and my fury poured out. 3. אתם השבתם עלי רעה^c, you conceived against me evil; דבר אתנו קשות^c, he spoke with us harsh things: לא טוב^{ee} היות האדם לבדו^d, it is not (a) good (thing) that the man should be alone. ארבעה מלכים^b, four kings; עשרים שנה^b, twenty years: (חמשים צדיקים, fifty just persons.) אש^b שמנים והמשה^b אש^b, eighty and five men; שלש ושמנים שנה^b, eighty and three years.

The *Noun* in regimen^a precedes the substantive which it governs, by its change of termination, by the particle ה, or merely by its juxtaposition. The Adjective^b generally follows the substantive which it qualifies; but numerals^c are indifferently prefixed or subjoined to their substantives, and have that^d which expresses the smallest number generally placed first.

EXAMPLES. זקנים^b ישראל, the elders of Israel; עץ^b החיים, the tree of

life: *אורך ימים*, length of days. *יד חזקה*^b, the strong hand; *ביום ההוא*, in that day; *בן מבין*^b, an intelligent son. *שלושים בנים, ושלושים בנות*^c, thirty sons and thirty daughters: *כל ימיו תשע^d ושישים שנה ותשע^d מאות שנה*, all his days (were) nine and sixty years and ninety years.

In *simple or absolute comparison*, *מאד* is used to express *very*^a, and a repetition of the positive^b to express *most*; *רב* is used to express *much*^c, and *רב מאד, מאד מאד*, *very much*, in comparison.

EXAMPLES. *עמק^b עמק^b*, and behold (it was) very good: *עמק^b עמק^b*, it is most deep; who will find it? *רבת^c שבעה לה נפשנו*, our soul (is) much satiated: *ובני ישראל עזמו במאד מאד^d*, and the children of Israel were strengthened very much: *וזהב רב מאד^d*, and very much gold.

The comparison of *equality* is expressed simply by the particle *כ*^a, prefixed to the latter of the terms which are compared.

EXAMPLES. *יפה כלבנה^a, ברה כחמה^a*, fair as the moon, bright as the sun.

1. The Comparison of *excess* is expressed simply by *מן*^a, prefixed to the latter of the terms compared; these particles supplying the place of the comparative termination, and of *than*, the adverb of excess. 2. But *of*^b in superlative phrases, is sometimes expressed by *ב*, and *above* in comparative^c, by *ל*, *על*: these particles being used in the same manner as *מן*^a, *מ*. 3. The particles *רב*, *מעט* are used to express *much*, *little*, before a substantive^d; with which they are generally made to agree^e, as adjectives. 4. A superlative force is frequently given, by adding one of the Divine names^f to the noun which is used in the lightest degree.

EXAMPLES. 1. *קלו מנשים^a, מאריות^a גברו*, swifter than eagles, stronger than lions. 2. *יפה בנשים^b*, fairest among women: *עליון למלכי^c ארץ*, higher than the Kings of the earth: *עליון על כל^c גוים*, higher than all the nations. 3. *כי רב^d הכסף בארון*, that (there was) much money in the chest; *ויגור בארץ פלשתים ימים^e רבים*, and he dwelt in the land of the Philistines many days: *יקח נא מעט^d מים*, let a little water, I pray, be fetched; *וענפיה ארזי^f אל*, therefore let thy words be few. 4. *נשיא אלהים אתה בחוכנו*, and its boughs (were) the mighty cedars: *ישבעו עצי יהודה*, the mighty trees shall abound (in sap.)

OF THE ARTICLE.

The Article is employed for emphasis or distinction, and is accordingly used in Hebrew, as it is in English^a, to qualify a noun which is generally known^b, or previously mentioned^c. It is prefixed to the word which it modifies, and which suffers no change, but that of sense, by the connexion.

EXAMPLES. ^bהַמָּטֶלֶט ^aהַשָּׁמַיִם ^cמִשְׁמַנֵּי הָאָרֶץ, of the dew of (the) heavens, and of the fatness of (the) earth: וְכָל הַבְּרִית ^cאֲשֶׁר הִפְרוּ, and all the wells which they had digged.

OF THE PRONOUNS.

PRONOUNS SUBSTANTIVE, with reference to composition, are distinguishable into two kinds; viz. *Conjunctive* and *Disjunctive*. The former are so called, from their close connexion with the verb, as immediately joined to it, in the accusative: the latter are so called from their remote reference to it, as separated from it, in the nominative. The former are easily distinguished, by their conjunction with the verb; the latter by their disjunction from it.

The construction of the Conjunctive Pronouns is attended with no difficulty, as they are merely subjoined to the word which they modify, according to the rule previously laid down, for connecting them, (supr. p. 11. l. 26. seq.) In using these pronouns, it may be laid down as a general rule, that verbs follow the analogy of nouns, in changing final ה fem. of the Indef. into ת; they likewise change final נָ of the Fut. and ס of the Indef. into ו; and if they are of the 1st Class and in Lamed-he, they omit their final ה, before the pronoun; the conjunctives ו, ה, (assuming ה, ו,) are frequently written וְה, וְו, וְנ, and the Conjunctives וּנִי, וְך, וְהוּא, frequently prefix ו after the Future. But not only this rule, but the construction of those pronouns will be best understood, by the subjoined scales, in which they are disposed in their proper order.

In reading the scales, the modified word, which lies to the right, may be connected, in order, with all the Pronouns, which lie to the left, according to the meaning which the writer wishes to express; as, מִסְרֵנִי, he gave or delivered me; מִסְרָנוּ, he gave us; מִסְרְךָ, he gave thee; מִסְרוּ, he gave him, &c. מִסְרֹתִי, she gave me; מִסְרֹתָ, she gave us; מִסְרְתָּךְ, she gave thee, &c. It is almost superfluous to observe

that Verbs in the first or second person are not used with Pronouns in the same person, as the combination would be nonsense.

[It is to be observed, that the great body of Verbs are pointed like the subjoined example: and that the three persons plur. of the Indef. and all the persons of the Fut. possess the same points. The ordinary vowel-points prefixed to the conjunctives (supr. p. 11.) are generally used in connecting those particles with the Verb, they being placed under its final letter; though they are wholly absorbed by final י, ה, as will appear in the annexed example.]

EXAMPLES. Indef. 3 p. m. מָכַר^a; f. מָכְרָה^b; 2 p. m. מָכַרְתָּ^c; f. מָכַרְתְּ^d; 1 p. c. מָכַרְתִּי^e; Pl. 3 p. c. מָכְרוּ^f; 2 p. m. מָכַרְתֶּם^g; f. מָכַרְתֶּן^h; 1 p. c. מָכַרְנוּⁱ. Fut. 3 p. m. יִמְכֹּר^j; 2 p. f. תִּמְכְּרִי^k. Infin. and Imper. לִמְכֹּר^l: in conjunction as follows;

us, me	נִי בִּי	{	מָכַרְתִּי ^{de} I (thou) gave.	us, me	נִי בִּי	{	מָכַר ^a he gave.
thee	ךָ		מָכְרוּ ^f they gave.	thee	ךָ		מָכְרָה ^b she gave.
her, him	הָ הָ		מָכַרְתֶּם ^g ye gave.	her, him	וְ הָ		מָכַרְתָּ ^c thou gavest.
you	כֶּם כֶּן		מָכַרְנוּ ^h we gave.	you	כֶּם כִּי		יִמְכֹּר ⁱ I will give.
them	ם		תִּמְכְּרוּ ^k ye will give.	them	ם		לִמְכֹּר ^l Give; to give.

[EXCEPTIONS. In the subjoined instances there is a departure from the simplicity of the preceding form; the 3d pers. of the Indef. changing its pointing, on the one hand; and the Fut. Infin. and Imperat. taking conjunctives which prefix not only נִי, but הָ, on the other.

us, me	נִי בִּי	{	יִמְכֹּר ⁱ I will give.	you	כֶּם כֶּן		מָכַר ^a he gave.
her, him	הָ הָ		מָכַר ^j Give.	us, me	נִי בִּי		מָכְרָה ^b she gave.
them	ם		מָכַר ^k To give.	them, thee	ם		מָכְרָה ^b she gave.

It must be observed, that, in the right compartment, the verb is only used with the pronouns in the same line, as appears from the omission of the bracket.]

The Disjunctives, אֲנִי, אַתָּה, הוּא, &c. are merely used when the Pronoun^a which modifies the Verb, is in the nominative. Consequently when a preposition or like particle comes

between the verb and pronoun, the latter^b must be a conjunctive, and assigned the force of a substantive. The Disjunctives^c are, on the other hand, sometimes assigned the force of adjectives, in which case, they follow their substantives, and take an article.

EXAMPLES. ויאמר נתן אל, I (am) the Lord thy God; וידוד אתה^a דאיש, and Nathan said unto David, thou (art) the man; ויאמר יהוה דוא, and he said, it (is) the Lord; ואחותי היא^a, she (is) my sister; ואגיד לך^b, I will tell (to) him; וישלם לך^b, he will repay (to) thee; אלהים עמך^b בכל אשר אתה^a עשה, God is with thee, in all that thou doest: ואשלך אליהם^b, I will send thee unto them. בעת ההוא^c, in that time; בימים ההם, in those days.

The Reciprocal Pronoun is supplied in Hebrew by the Disjunctives, the third person^a הוא, היא being subjoined, with such a force, to the first and second. A reciprocal force is also expressed by the word^b עצם, applied to things, and נפש, applied to persons.

EXAMPLES. אני יהוה ראשון—אני הוא^a, I the Lord, the first,—I myself; אתה הוא^a מלכי, thou thyself art my king. בעצם היום הזה, in that very same day; נשבע אדני יהוה בנפשו^b, the Lord God has sworn by himself.

PRONOUNS ADJECTIVE, with reference to composition, are distinguishable into two kinds; viz. *Conjunctive* and *Disjunctive*. The former may be so called, from their close connexion with the substantive; as they are united with it in one word: the latter may be so called, from their remote reference to it, as standing by themselves. Of the former kind are the Conjunctives already described, as united, with the force of substantives, to the verb; of the latter kind are all other pronouns with which substantives can be connected, as adjectives.

Of Pronouns Adjective, 1. The demonstrative^a present no difficulty in the construction; and, as in English, they acquire distributive force when opposed to one another^b. 2. The possessive pronouns present no other difficulty, than that it is not at first obvious, whether they are to be understood in an active^c or passive^d signification; which is only to be determined by the sense or context.

EXAMPLES. 1. הנה אלהים רשעים^a, lo! these (are) the wicked. ויקרא זה^b אלהים ברכב אלהים^c, and the one (this) said to the other (that):

בסיסים, these in a chariot, those on horses. 2. כה אמר יהוה—שמעתי את, thus saith the Lord—I have heard thy prayer : ושמהחיתים בבית, תפלתך, and I will exhilarate in the house of my prayer.

[The difficulty which attends the construction of the Possessive Pronouns in the pointed Hebrew, and which arises from the change that the Noun undergoes, in its connexion with the Conjunctive, may be easily overcome by attending to the following scale, which is constructed on the same principle as that of the Verb and Conjunctive (supr. p. 25.) and is to be read, or decyphered, in the same manner.

EXAMPLES. דבר, word ; מלך, king ; מקנה, flock ; צרה, strait ; ידקה, right ; אדמה, earth : in conjunction as follows :

Plur.			Sing.		
my	י	דבר words.	my	י	דבר word.
thy	יך יך	מלך kings.	thy	יך יך	מלך king.
her, his	יה יו	מקנה flocks.	her, his	יה יו	מקנה flock.
our	ינו	צרות straits.	our	נו	צרה strait.
your	יכם יכן	ידקות rights.	your	יכם יכן	ידקה right.
their	יהם יהן	אדמות earths.	their	יהם יהן	אדמה earth.

EXCEPTIONS. Nouns having a mas. termination change the vowels of their two first radicals into (·) when prefixed to the plural conjunctives כם, כן, הם, הן ; as מלביכם יכי ; דבריכם כן ;

Participles, in their connection with the same Pronouns, follow the analogy of nouns ; but that they assume, before י, and ה before י, after the analogy of verbs ; as, Pt. pres. sing. מוסרי, giving me ; מוסרה, giving thee ; מוסרו or מוסרני, giving him ; Plur. מוסרי, giving me ; מוסריי, giving thee, &c. Pt. past, sing. מסיירי, having given me ; מסיורה, having given thee ; מסיורו having given thee, &c. [They are regularly pointed when in conjunction, as in the foregoing examples : Pt. pres. מוסר ; Pt. past, מסור ; but before יך, כם, כן, the second radical changes (י) into (·) ; as מוסרה·ך כם כן.]

Of the *Pronouns Relative*, 1. אשר answers to *who*, when it is applied to persons^a, and to *which, what*, when it is applied to persons or things^b : in both senses it is sometimes supplied by the article ה, by the interrogative מה^d, and the

personal *הוא*^e. 2. As *at which, by which, in which, of which, &c.* can be turned into *whereat, wherein, whereby, &c.* they are often expressed by the relative^f, with this adverbial force. 3. The pronoun *אשר* also answers to *that*^g; and is used in Hebrew, as *that* in English, to supply the place of a conjunction^h. The demonstrative pronouns *זה, זו*, which answer to *this, that*, are frequently substituted for the relativeⁱ, and indifferently applied to persons or things. 4. *מה ש* is synonymous with *that which*^k, also rendered *הוא*^l, when taken relatively to an antecedent phrase. The relative, in this compounded form, is generally supplied by a participle^m, which includes in itself, the force of the pronoun and verb; in this form it is used to express *he who, she who, they, which*, in reference to an antecedent, are expressed by *הוא אשר, היא אשר*, &c. and sometimes simply by *אשר*ⁿ. As either term^p is modified by different prepositions, it expresses, *to (with, against) him who, her who, them who, &c.* The genius of the Hebrew will admit of the relative's being suppressed^q even more frequently than would be tolerated in English, consistently with the propriety of the language.

EXAMPLES. 1. *וגרך אשר^a בשעריך*, and thy stranger who is within thy gates: *נתתה עמדי אשר^d האשה*, the woman whom thou gavest (to be) with me: *אלה המשפטים אשר^b תשים לפניכם*, these (are) the judgments which you shall set before your faces: *וכל^c ההקדש שמואל יראני והגדתי לך*, and all that Samuel had consecrated: *יראה וידבר מה^e יראני והגדתי לך*, and the word which he will shew me, I will declare to thee: *אלה תלדות עשו הוא^f אדם*, these (are) the generations of Esau, who (he) is Edom. 2. *ויעמוד רך במקום צר אשר^g אין דרך*, and he stood in a narrow place wherein (in which) no way (was): *המה מי מריבה אשר^h רבו בני ישראל*, these (are) the waters of strife, at which the children of Israel strove: *ונבלה שם שפתם אשרⁱ לא ישמעו*, and let us confound there their tongue, whereby they will not understand. 3. *את הצלה אשר^j לקח מן האדם*, the rib that he had taken from the man: *הגיד להם אשר^k יהודי*, he told them that he was a Jew: *עם זו יצרת לי ברשת זו^l טמני*, in the net which they hid: *עם זו יצרת לי*, the people which I formed for myself. 4. *מה^m שהיה הואⁿ שיהיה*, that which is (is) that which shall be; *מה^k שנעשה הוא^o שיעשה*, that which is done (is) that which shall be done. *יבשו הבוגדים^p ריקם*, they who transgress causelessly shall be shamed; *ויאמר איש האלודים הוא^q אשר מרה*, and he said (it is) the man of God, he who disobeyed: *ויאמר יוסף לאשר^r יצא ביתו*, and Joseph said to him who (was) over his house: *סוד יהוה^s פליראיו*, the secret of the Lord (is) with those fearing (them who fear) him; *פני יהוה^t רע^u בעשי רע*, the face of the Lord is against those doing (them who do) evil. *ויפל בשחת ויפול*, and he is fallen into the trench

(which) he has made : שפת־לֹא יִדְעֵתִי אֲשַׁמֵּעַ, the tongue (which) I know not I will hear ; יִכַּל צִישׁ לוֹ נָתַן בְּיָדוֹ, and all (which) was his, he gave into his hand : בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי, because of that (which) the Lord did to me.

Of *Indeterminate Pronouns*, the Hebrew generally supplies the use by other pronouns, or nouns, which present no difficulty in the construction. Thus כָּל expresses *all*, *whole*, *every*^a ; אֵין, *no*, *none*^b ; כֵּד אֵין, *not any thing*^c ; הוּא, *the same*^d ; אֲחֹר, *another, other*^e ; מֵאֻמָּה, *any thing, something*^f ; שְׁנֵיהֶם, *both*^g. A repetition of a noun in the sing. expresses *each*^h ; but in the plur. expresses *many*ⁱ ; פְּלָנִי אֶלְמָנִי, *such and such*^j, &c. כָּל אֲשֶׁר, *all that which*^k ; אִישׁ אִישׁ, *whoever*^l ; אִישׁ אִישׁ, *whosoever*^m ; כָּל אִישׁ אִישׁ, *what man soever*ⁿ ; כָּל הָאוֹמָה, *any thing whatever, all whatever*^o, &c.

EXAMPLES. וְכָל הָאָרֶץ באוּ מִצְרַיִם, and all the country came into Egypt ; וְיִשְׁחָו כָּלָּה בְּנוֹת הַשִּׁיר, and all the daughters of the song shall be brought low ; וַיְבָרֶכֶּה בָרַךְ אֲבְרָהָם בְּכָלָּה, and the Lord blessed Abraham in every thing. וְאִישׁ אֵין בָּאָרֶץ, and no man (is) in the earth ; חָרֵב הוּא מְאֹד, it shall be desolate ; with no man, and with no beast : אֵין מַחְסוֹר כָּל דָּבָר, let it look for light, and (there be) none. (there is) no defect of any (every) thing : יֶלֶדֶשׁ אֵין כָּל כִּי אֶם כְּבִשָּׂה אֶחָת, and to the poor (man) not any thing except one lamb. הוּא הִסְבִּיחַ אֶת הָאֶרֶץ הַחַיִּילָה כָּלָּה, the same (is) that compassing the whole land of Havilah ; וְלָהֶם אֲבָנִים אֲחֵרוֹת—וַעֲפָר אֲחֵרָה יִקַּח, and they shall take other stones—and he shall take other mortar. וְלֹא תַעַשׂ לוֹ מְאֻמָּה, and do not to him any thing. וַיִּדְקֶר אֶת שְׁנֵיהֶם, and he transfixes both ; וַיִּצְבְּרוּ אֹתָם מִטָּה מִטָּה, and take from them a rod, a rod, (each a rod). וַיִּצְבְּרוּ אֹתָם, and they gathered them in heaps heaps (many heaps) : וְאֶת הַנְּעָרִים יִדְעֵתִי אֶל מְקוֹם פְּלָנִי אֶלמָנִי, and I have appointed my lads to such and such a place : וְכָל אֲשֶׁר לְרֵעֶךָ, and all that which (is) thy neighbour's : אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן, whoever (each man) of the seed of Aaron : אוּ אִישׁ אִישׁ יִגַּע בְּכָל שֶׂרֶץ, or whoever (the man who) shall touch any reptile : כָּל אִישׁ אִישׁ יִקְרַב מִכָּל זֶרַעֲכֶם, what man soever (every man who) shall approach of thy seed : כָּל מְאֻמָּה אֶת כָּל מְאֻמָּה אֶת כָּל מְאֻמָּה, neither (was) the governor of the prison house looking to any thing whatever (which was) in his hand.

Of *Pronouns Interrogative*, מִי, *who*, is used disjunctively^a, מַה, *what*, conjunctively^b or disjunctively^c ; the former being applied to persons, the latter to things ; though this rule is not without exceptions^d. The latter of those pronouns is sometimes joined with כַּ, and thus expresses, *how many, how great*^e ; and both are frequently modified by ל, ב, מ, and other

prepositions^f. *Whose? of whom? to, from, and with whom?* are rendered by למי^g, ממי, אל מי, את מי; though *whose* is sometimes expressed merely by subjoining מי to its antecedent^h.

EXAMPLES. מי^a בקש זאת מידכם, who has sought this at your hands? מה^b משפט, who (are) these (that) fly as a cloud? מה^c קול התרועה, what sort of a man (is he) who came up? מה^d אעשה לכם ובמה^e אכפר, what (is the) noise of this great shouting in the camp of Hebrews? מה^f שמך, what (is) your name? כמה^g ימי שני חיך, how many (what are) the days of the years of thy life? למה^h ארע, for what (why) did the heathen rage? כי אירשנה, and by what (whereby) shall I know, that I shall inherit it? ועל מיⁱ נטשת מעט הצאן, and with whom hast thou left those few sheep? על מה^j חבו עוד, for what (why) should ye be stricken any more? למה^k אתה, אתה אנה תלך ולמי^l אלה פניך, whose (art) thou, whither wilt thou go, and whose (are) these before thy face? יהוה אורי וישעי מי^m אירא, the Lord (is) my light and my salvation, from whom shall I fear? אל מיⁿ דמית, את מי^o אין כמו אלה, to whom art-thou-like in thy greatness? with whom (are) not (the same) as these? מי^p לקחתי וחמור^q מי^r לקחתי, מי^s עשקתי, את מי^t עשקתי, whose ox have I taken, and whose ass have I taken, whom have I defrauded?

OF VERBS.

In Concordance, 1. Every *Verb*^a has a noun^b, (either a substantive or a pronoun, expressed, or understood,) for its nominative, with which it agrees, in number, person, and gender. 2. If *two or more nouns*^c singular are nominative to a verb, it must be *plural*; provided they are connected by a conjunction copulative, and their joint force falls on the verb^d, by which they are followed. 3. If *two or more nouns*^e, of different persons, are nominative to a verb^f, it must agree with that in the first person, rather than that in the second; and with that in the second, rather than that in the third. All substantives are of the third person; pronouns only can be of the first or second as well as of the third.

EXAMPLES. 1. איש^b האלהים בא^a אלי—ויאמר^c לי, a man of God came unto me, and said unto me; ותבא^d האשה^e ותאמר^f אישה, and the woman came, and told her husband. 2. וימתו^g גם שניהם מחלוק^h וכליוןⁱ, and Mahlon and Chilion died also both of them. 3. ואתה^j בניך אתך תשא^k, and thou and thy sons with thee shall bear the iniquity of thy priesthood.

EXCEPTIONS. 1. If two or more nouns of the same person govern a verb^a, and are connected or disjoined by a conjunction, the verb may agree with that which is next it^b, or that which is most worthy^c. 2. When a collective noun^d singular governs a verb^e, it may be put in the plural; particularly if the nominative governs another noun^f in the plural. 3. The relative^g must be made the nominative to the verb^h if no noun comes between them; and if it agrees with a pronounⁱ, it governs the verb in the person of the substantive.

EXAMPLES. 1. ויצא נח ובני ואשתו ונשי בניו אתו, and Noah came out, and his sons, and his wife, and his sons' wives with him; האשה וילדיה תהיה לאדניה, the wife and her children shall be her master's: וכתבה אסתר המלכה—ומרדכי היהודי, and Esther the queen wrote,—and Mordecai the Jew. 2. ויעלו כל העם אחריו, and all the people came up after him: נצפנו שנים למספר, and number of years are hidden from the oppressor. 3. וישמע הנביא אשר השיבו מן הדרך, and the prophet heard who brought him back out of the way: אנכי יהוה, I am the Lord thy God, who brought thee out of the land of Egypt; ויאמר איש אלהים הוא אשר מרה, and he said, (it is) the man of God, he who disobeyed.

In Regimen, 1. The Noun^a on which the force of a Verb Active^b passes is put in the accusative, and generally has the particle את prefixed; unless it expresses some tendency to, when it (generally^d) takes the particle אל before it^e. 2. The Noun^c by which a Verb Substantive^f is succeeded, is put in the same case as that by which it is preceded; but if it signifies possession, it takes the particle אל before the noun^g which follows. 3. The Noun^h by which a Verb Passiveⁱ is succeeded is governed by the preposition מן, ל, which designates the agent; but that^k by which it is preceded is frequently attended with the particle את, which designates the patient, or sufferer.

EXAMPLES. 1. בראשית ברא אלהים את השמים, in the beginning, God created the heavens and the earth, (ברא אלהים אדם, God created man;) ויבאו אל יעקב—ויגיד לו את כל הקרת אתם, and they came to Jacob—and told him all that befell to them: חבלתו הובד ישיב, hath restored (to) the debtor his pledge). 2. והארץ היתה תהו ובהו, and the earth was a chaos and vacuity: לכם יהיה לאכלה, to you it shall be for food: כל יש לי, all that he has. 3. ויחלו מן היורים, and he was wounded by the archers: נבלעו מן היין, they are saturated with wine: ויהי כאשר נשמע לסנבלט, and it came to pass, when it was heard by Sanbalat: לא תנתן את העיר הזאת ביד מלך, this city shall not be deli-

vered into the hand of the king: וימלאו אסמך שבע) and thy barns shall be filled with plenty.)

The Verb^a on which the force of another Verb^b passes is put in the *Infinitive Mode*; the sign *to* being expressed in Hebrew, by different prepositions. 1. If the Infinitive can be rendered or turned by *to*, *of*, or *for*, and the present-participle^o it requires ל before it; if it can be rendered by *from*, and the same participle^d, it requires מ; and if by *in*^e, it requires ב, before it: but if the phrase can be turned by *when* and the present tense^f, the Infinitive then assumes כ, before it. 2. The Infinitive^g, not unfrequently with ה or ת subjoined, is used as *a substantive*, in the same manner as the present participle is used in English. It is not only used for *the participle*^b, but, by an elliptical construction, for any mode or tenseⁱ of the Verb.

EXAMPLES. הטיבו^b נגן^a בתרועה, do well to sing with rejoicing. 1. ולא יגשו^b אלי לכהן^a לי ולגשת^c על כל קדש, and they shall not approach to me, to officiate, nor to approach any of my sanctifications: וימת וימת, בשנת ארבעים ואחת למלכו, and he died in the forty-first year of his reigning: (there is) עת לבכות^c ועת לשחק^c, (there is) a time for weeping and a time for laughing: עיניהם מראות^d עיניהם מהשכיל^d לבתם, כי טה מראות^d, for he hath closed their eyes from seeing, and their ears from hearing: בבואו^e מפדן ארם, in his coming from Padan-aram. ויהיה כשכב^f אדני המלך, and it shall be, when my lord the king lies down: ויהי כהרימי^f קולי ואקרא, and (it) was, when I raised my voice and cried. 2. אתה ידעת שבתים וקומים, thou knowest my down-sitting, and my up-rising: מכל עץ הגן תאכל^h תאכל, of every tree of the garden eating thou shalt eat, (i. e. thou shalt surely eat): והמים הליוך^h חסור^h עד החודש העשירי, and the waters (were) departing and decreasing until the tenth month; (i. e. continually decreased): Pres. רשעים ארבוⁱ דם, the wicked (are wont) to lie in wait for blood: Indef. והחיות רצאוⁱ ושובⁱ, and the animals (were observed) to run, and to return: Fut. הסרו משוכתו ויהי לבער, and (I am) to remove its hedge, and it shall be for burning: כי ביום אכלך מית תמות, for in the day (that thou happenest) to eat of it, dying thou shalt die; (i. e. thou shalt surely die.)

1. A Verb is generally put in the same *Tense*, in Hebrew, as in English; the analogy being observed in the Indefinite^a and the Future^b, which are distinguished by the signs, *did* and *shall*. 2. But as the Indefinite is used in Hebrew, with a latitude which includes the Imperfect and the Pluperfect; when the action is passed and *simultaneous* with an antece-

dent it is rendered by the former tense^c, but when it is past and *prior* to an antecedent, it is rendered by the latter^d. As the past and future tense which the Hebrew employs are properly indefinites; they are not only used for the Present^e, but substituted for each other^f, when the conjunction ו is prefixed: which from its power of changing the time is termed *vau* conversive: though the substitution^g is made even when the conjunction is omitted. 3. The Indicative is used in Hebrew to express the Conjunctive^b; hence where the signs *may, might, should, &c.* are required by the sense, they should be substitutedⁱ, for *shall, will, &c.* of the Future.

EXAMPLES. 1. בָּצַלַם אֱלֹהִים עָשָׂה^a אֶת הָאָדָם, in the image of God made he man: בֹּעֵת אַפִּיךָ תֹאכַל^b לֶחֶם, in the sweat of thy face shalt thou eat bread. 2. הָיָא יֹשֵׁב^c פֶּתַח הָאֹהֶל, and he sat (was sitting) at the door of the tent: וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה^d, and God saw every (thing) which he (had) made. וַיֹּאמֶר קִין לֹא יָדַעְתִּי^e, and Cain said I know (knew) not: וְנָהָר יֵצֵא מֵעֵדֶן—מִשֶּׁם יִפְרָד^f לָאַרְבַּעָה אֲשִׁים, and a river going out of Eden—is (will be) divided into four heads: וַעֲבַר^g יְהוָה לִנְגַף אֶת מִצְרַיִם, and the Lord will (did) pass through to smite the Egyptians: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי יִקְדָּשׁ^h אֹתוֹ, and God blessed (will bless) the seventh day, and hallowed (will hallow) it. וַיֹּאמֶר אֶלְעָזָר אֶתְכֶם מִצְרַיִם, and he said I have brought (will bring) you up out of Egypt: כִּי נָפַלְתִּי קָמְתִּיⁱ, though I have fallen I shall rise (have risen). 3. בּוֹאִי תִימֹן הַפִּיחִי גְנִי יִזְלֹף^a בְּשִׁמּוֹ, come (thou) South, blow on my garden, (that) the spices may (shall) flow out: מִפְּרֵי עֵץ הָגֶן תֹּאכַל^b, of the fruit of the tree of the garden thou mayest (shalt) eat: וַיָּבֵא אֶל הָאָדָם לִרְאוֹת מָה יִקְרָא^c לוֹ, and he brought it to the man, to see what he would (will) call it.

Besides the regularly inflected Tenses, the Hebrews employ the verbs, אָבָה, יָאֵל, יִכַּל, in a manner nearly analogous to that in which the English use the auxiliaries, *will, can, would, could, &c.* 1. By joining יָאֵל, אָבָה, יִכַּל, in the future tense^a, to a verb in the infinitive, they express the English compound tenses formed by the auxiliaries *will, can*; but by joining them, in a past tense^b, to the infinitive, they express those formed by the auxiliaries *would, could, &c.* In construction, those verbs, which are only used when the English auxiliaries are emphatick, may be connected by *vau* conversive^c, and subjected to the peculiar government of that conjunction, the latter of them being rendered by the infinitive. 2. By joining יִסָּף, יוֹב, to another verb^d, in the same form of construction, they express an action which is repeated; but when the verb רָבָה is

thus used^e, it expresses an action which is frequently renewed.

3. To express an action which is taking place, they join the verb *היה*, to the participle present^f, called *Benoni*, and the verb thus compounded is analogous to the English Middle Voice; though the auxiliary in Hebrew is rarely expressed with the pronoun^g.

EXAMPLES. 1. *ויאמר דוד אל שאול לא אוכל^א ללכת באלה*, and David said to Saul, I cannot go in there: *ובית ישראל לא יאבו^ב לשמע*, and the house of Israel will not hear: *ויאמל^א הכנעני לשבת בארץ הזאת*, * and the Canaanite would dwell in the land: *ולא אבה^ב האיש ללון*, and the man would not stay the night: *כי הואיל^ל יהיה לעשות אתכם לו לעם*, because the Lord would make you to himself a people. *ואיככה אוכל^ל וראיתי*, and how can I see (can I and shall I see) the destruction of my kindred; *אם תאבו^ל ושמעתם טוב הארץ תאכלו*, if you will hear (you be willing and hear) ye shall eat the good of the land: *ויאל^ל אלוה וידכאנו*, and that God would destroy me (would be willing and destroy me). 2. *ויספ^ד שלח את יונה מן התהבה*, and he again sent, (added to send) a dove from the ark; *הנשוב^ד להפר מצותיך*, shall we again infringe (return to infringe) thy precepts. *אל תרבו^ו תדברו גבהה גבהה*, do not repeatedly talk. (multiply (nor) talk) very proudly. *דבר אל פרעה*, speak to Pharaoh all that I (am) speaking to thee: *לא טוב הדבר אשר אתם עשים*, the thing (is) not good which you (are) doing: *והיא^ו יושבת^ו בשדה*, and she (was) sitting in the field: *והוא^ו הולך^ו יחף*, and he (was) going bare-foot.

The *Passive Voice* is very generally used in Hebrew, but is not attended with the same difficulties which attend it in other languages, as it generally expresses each tense, without having recourse to the auxiliary and participles. When a Compound Tense is used, (as in expressing the Present^b,) the *Auxiliary* is generally omitted: the Participle is subject to the rules which govern adjectives. and accordingly agrees with the noun^c which governs the auxiliary.

EXAMPLES. *כי כתב אשר נכתב^א בשם מלך*, for the writing which is written in the name of the king: *ובכתב^א בספר*, and it was written in a book; *אם על המלך טוב יתב^א לאבדם*, if (it seemeth) good to the king, it shall be written to destroy them. *נכתב^ל עונך לפני*, thy iniquity (is) marked before me; *דורי נסע ונגלה^א מני*, my life (is) departed, and has passed forth from me.

1. The *Middle Voice*^a, which is expressed by the Conjugation Hithpael, is used in Hebrew to supply the place of Re-

* The time is changed, from future to past, by *van* conversive.

flective Verbs, and is accordingly employed when the action of the verb reverts on a reciprocal pronoun. The construction of verbs in this voice^b is attended with no difficulty, as they are active verbs having a pronoun of the same number and person as that by which they are governed, supposed to follow them. 2. Of a nature nearly allied to the former is the Conjugation Hiphil^c, with its Passive Hophal^d, which express an action, not merely performed, but ordered, or procured by means of the agent. Verbs in this conjugation are accordingly rendered by the infinitive; the verb *to make*, *to get*, &c. being prefixed, in the proper tense of the verb expressed in the original. [The Conjugation Piel^e, with its Passive Pual^f, is even less difficult in the construction; as it is regularly rendered by a verb in the Active or Passive Voice, but qualified by the adverbs, *intensely*, *vehemently*, &c.] 3. Participles^g generally retain the government of the verbs from which they are derived: they are not unfrequently followed by a noun^h in regimen.

EXAMPLES. 1. וישת מן היין וישכר ויתגלה^a, and he drank of wine, and was drunk, and uncovered-himself: וְיָרִיזוּ, יִרְאִי, יִרְאִי, יִרְאִי, יִרְאִי, he-raises-himself, thou-raisest-thyself, I-raise-myself, they-raise-themselves, &c. 2. כְּנִיּוֹם אֲשֶׁר הִגְלָהּ יְהוָה מִפְּנֵיהֶם, as the nations which the Lord made-to-pass-away before their faces: עִם יְכִנְיָה מֶלֶךְ יְהוּדָה עָם הִגְלָה אֲשֶׁר הִגְלָתָהּ^d, with the deportation which was-made-to-pass-away with Jeconiah king of Judah. מִלְּעֵינֵי הַגּוֹיִם גָּלָהּ צְדָקָתָהּ^e in the eyes of the nations he hath-intensely-revealed his righteousness; וַיִּהְיֶה גָלְתָהּ^f הַעֲלָהּ and Huz-zab was-led-away-forcibly, she was-ordered-to ascend.].—כֹּה אָמַר יְהוָה, על הרועים הרועים את עמי, thus saith the Lord—to the shepherds feeding my people; יגלו שמים עונו ארץ מתקוממה^g לו, the heavens shall reveal his iniquity, and the earth raising-itself against him; בוא ברוך^h יהוה, enter thou blessed of the Lord; כִּי חֹלֵתⁱ אֶהְיֶה אֵי, for I (am) sick with love; וְכָל בְּנֵיךָ לְמוֹד^j יְהוָה, and all thy sons (shall be) taught of the Lord.

1. The Adverb^a generally precedes the verb^b, or other word^c which it qualifies; but the perspicuity of the sentence is often consulted in placing this particle. Adverbs are principally of use in rendering the construction negative or interrogative. 2. As negatives, the following adverbs are principally used, לא, אל, אין, no not, בל, בלתי, not, never, &c. Of these adverbs, אל is used in prohibitory sentences^d, and generally joined with the future^e; לא is used before all modes^b but

the imperative, and is generally used to qualify adjectives^c; בלתי is generally prefixed to the infinitive, and is frequently interjected between the verb^f and the governing particles^g ל, מ; אין is used to qualify participles^h, pronounsⁱ and nouns^k, and frequently^l takes before it the particles ל, ב, מ, כ. 2. The Adverbs principally used as *interrogatives*, are ה, whether? and the negatives הלא, האין, הכי, is not? למה, מדוע, why, wherefore? היך, איך, how? מתי, when? כמה, how often? עד מה, עד אן, how far? &c. These adverbs are placed at the beginning^m of the sentence, which is rendered negative by qualifying the verbⁿ with לא, or a similar particle. But when two or more verbs are used, a negative placed before the first is frequently understood before the succeeding^o: and the negative particle^p usually imparts a privative force, by that form of construction which is merely restrictive in English.

EXAMPLES. 1. והן לא יאמינו לי ולא ישמעו בקלי, and behold they will not believe me, and they will not listen to my voice; יחדו ישכבו, בלא יקומו, together shall they fall, never shall they rise: הוא בן לא, חכם, he (is) a son not wise. 2. ויאמר אל נא אחי תרעו, and he said, Do not, I pray, my brethren, transgress: יתכחש שרה לא צחקתי, לא יאמינו וגו', they will not believe, &c. וישם יהוה לקין את זבלתו הכותל ארו, and the Lord set on Cain a mark, *not-to smite* him; וחזקו ידי מרעים זבלתי שבו, and they strengthen the hands of the wicked, *that they-do-not return*; גמבלתי, the Lord *in-not being able* to bring the people into the land which he swore, &c. ואין ראה^h: ואין ידע^h ואין מקיין^h, and not (one was) seeing, nor knowing, nor waking: ואם אינך משיב דע וגו', and if thou dost not make (her) return, know, &c. אינני נתן לכם תבן, I gave not straw to you: ואיש^k אין בארץ, and there is no man in the earth: ועצי ארזים לאין מספר, and cedar trees *with-no* (without) number: באין תהמות חוללתי באין מעינות, *in-no* depths was I brought forth, *in-no* fountains. 3. ויהשפט כל הארץ לא יעשה משפט, shall not the judge of all the earth do right? מות, כי לא שואל תרוך, death (will not) praise thee: והללך, for the grave will not confess thee, death (will not) praise thee: כי לא ינקח^k יהוה את אשר ישא את שמו לשוא, for the Lord will not absolve him, that taketh his name in vain.

Conjunctions possess the government of particular Modes in Hebrew, but are followed by the Indicative. 1. The Conjunctions used as *Copulatives* are ו, and, אף, also; of these ו is not only used as a copulative^a, but is employed to express a consequence^b, a reason^c, a condition^d, or an exception^e. It

has a particular force in governing the Fut. where past time is expressed^f, and the Indef. where future time^g is mentioned.

2. The Conjunctions used as disjunctives are או, or, ולא, nor, ואם, although, &c. In the disjunction of clauses, ה—ה (אם) express *whether—or*; וְכִי—כִּי, *as—so*, &c. but in such oppositions, ו frequently stands before the second clause^k, in place of the repeated conjunction.

EXAMPLES. 1. כִּי בָאֵם הָרָגוּ אִישׁ וּבְרָצָם עָקְרוּ שׂוֹר, for in their anger they slew a man, and in their self-will they digged down a wall: וּפָנְעוּ לִי בַּעֲפָרוֹן בֶּן צֹהַר לוֹיִתָּן לִי אֶת מְעֹרָת הַנֶּךְ מִתּ, and entreat for me to Ephron, the son of Zohar, and he will (that he may) give me the cave: הֵן עַל בְּעַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהוּא בְּעַלְתָּ בְּעַל וְאִמְרָתִי לָהֶם אֱלֹהִי; and (for) she is a man's wife; וְאִמְרָתִי לָהֶם אֱלֹהִי, and I will tell them, the God of your fathers hath sent me unto you, and (but) they will say to me, what (is) his name? מִפְּרֵי עֵץ הָגֶן נֹאכְלִי; מִפְּרֵי עֵץ הָגֶן נֹאכְלִי, of the fruit of the tree of the garden, we may eat, and (but) of the fruit of the tree which is in the midst of the garden, &c. וְנִתַּנִּי מִמֶּנָּה לְךָ בֶּן וּבְרַכְתִּיהָ, and also I will give thee a son from her, and I will bless her; וַיִּפֹּל וַיִּבְרַח עַל פְּנֵי וַיִּצְחַק וַיֹּאמֶר אֲבָרָהָם וַיִּבְרַח עַל פְּנֵי וַיִּצְחַק, and Abraham fell on his face, and laughed and said. 2. הֲיֵשׁ בָּהּ עֵץ אִם אֵין, whether they [the people] are strong or weak, whether few or many: וְהֵשׁ בָּהּ עֵץ אִם אֵין, whether there (is) wood in it, or not; וְהֵשׁ בָּהּ עֵץ אִם אֵין, and it shall be as with the people so with the priest, as with the servant so with the master: וְכַעֲבוֹר סוּפָה כִּאֲוֵן רֶשַׁע, as passeth the whirlwind, and (so) the wicked (is) not.

Prepositions are used, in Hebrew, for the purpose of supplying, not of governing, cases. With regard to the various relations which they are intended to express;—1. In respect to the *instrument* employed; מ denotes the thing *whereof* we make a use^a, ב the instrument *wherewith* we perform^b: 2. In respect to *quality*, מ expresses the *matter*^c and *form*^d, כ the *manner*^e, and ל the *use*^f: 3. In respect to *dimension*, the *measure* is expressed by the constructive^g preceding a noun^h signifying the length or breadth: 4. In respect to *time*, ב expresses the time *in which*ⁱ, or *during which*^k, ל the time *whereat*^l; but the noun^m without a preposition, the time *how long*: 5. In respect to *place*, מ expresses the place *from whence*ⁿ, ל the place *where*^o or *whither*^p, the latter being also expressed by the adverbial particle^q ה; ב expresses the place *wherein*^r, as also the *price*^s. In most of the above cases, the preposition is omitted; as in expressing the matter^t, use^u, and dimension^v; the place^w whither, whereat, wherein, and from whence; and the time^x when, as well as how long^m.

EXAMPLES. 1. אַל תֹּאכְלוּ מִמֶּנּוּ נָח, eat not of it raw; בְּרוֹל בְּבִרְזֵל יִהְיֶה, iron is sharpened by iron: בְּשֵׁלֶשׁ מֵאוֹת הָאִישׁ אוֹשִׁיעַ, by the three hundred men will I save; 2. וּפְרַחֶיהָ מִמֶּנָּה יִהְיוּ (זָהָב), and its flowers shall be of it (gold); שְׁלֹשָׁה גִבְעִים מִשְׁקָדִים, three cups like almonds; כִּשְׁהָ, ועֲשִׂיתָ גִידִים לְמִזְבֵּחַ, he is led as a sheep to the slaughter; and thou shalt make staves for the altar. 3. אַמָּה וְחֻצִּי רַחֲבָהּ, a cubit and a half in breadth; אַמָּתַיִם וְחֻצִּי אֲרָכִי, two cubits and a half in length. 4. וַיֵּשֶׁב עִמּוֹ מֵהַדָּשׁ יָמִים, וּלְעֵת עֶרֶב, in the six hundredth year of the years of the life of Noah; וַיִּבְשֶׁתָּ בְּעֶרְבַּיִם, in the twilight, in the evening of the day; וַיֵּצֵאֲכִי מֵאֶרֶץ מִצְרַיִם, at the time of evening: וַיֵּשֶׁב עִמּוֹ מֵהַדָּשׁ יָמִים, and he dwelt with him a month of days. 5. הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, I brought thee out of the land of Egypt; צֵא מִן הָאֶרֶץ הַזֹּאת, depart from this land: לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל, thou wilt not leave my soul in hell; וַיֵּצְאוּ, וַיֵּשְׁבוּ, let them depart, each to his house; וַיֵּשְׁבוּ, and we went into the desert; וַיִּשְׁבּוּ רָשָׁעִים, the wicked shall be turned into hell; שְׁבֵה בְּבֵיתְךָ, abide in thy house; מוֹת, death (is) in the pot; אֶקְנֶה בְּכֶסֶף מָלֵא, I will buy it for the full price; וַיַּעֲשׂוּ, מִזְבֵּחַ זָהָב, and they shall make the ephod of gold; וַיִּמְלֵא אֶת הַמִּקְדָּשׁ, and the temple was filled with the cloud; וַיָּבִיֵא יְרוּשָׁלַם, and he came to Jerusalem (place whither); וַיַּעֲמֵד בְּפֶתַח הָאֹהֶל, and he stood at the door of the tabernacle (place whereat); הַכֵּלִים הַנִּמְצָאִים בְּבֵית יְהוָה, the vessels found in the temple of the Lord (place wherein); הֵם יֵצְאוּ אֶת יְהוָה, they went out of the city (place from whence); וָאָקָם אֵלַיָּה, and I arose at night (time when).

Verbs implying some tendency to^a, or signifying to bestow or acquire^b, to expect, call, or interrogate^c, to seduce, despise, or oppress^d, to adore, honour, embrace, or kiss^e, are attended with ל: some signifying to regard, choose, reject, or hold^f, to urge, chide, protest^g, or inhale^h, are attended with ב: some signifying to enjoin, serveⁱ, tell, answer^k, or meet^l, are attended with אַת. Verbs signifying to fill^m are attended with ב, מ, or אַת; those signifying to be calledⁿ acquire an impersonal force, and are accompanied by ל: as many verbs^o are occasionally in Hebrew.

EXAMPLES. בּוֹאֵת יֹאמְרוּ לָנוּ הָאֲנָשִׁים, in this will the men consent unto us; וְאֵת בְּנֹתֵינוּ נִתֵּן לָהֶם, let us give our daughters to them; וְנִקְחָם לָנוּ, let us take their daughters unto us. כְּתֹרֶץ לִי זָעִיר, stay for me a little; וְשָׁאוֹל לֶךְ לְשָׁלוֹם, call (for) the mourners; וְשָׁאוֹל לֶךְ לְשָׁלוֹם, and they shall ask about peace: אַל יִשְׁאֹדְךָ לָכֵן הַנְּבִיאִים, let not your prophets seduce you; וַתְּבֹדֵה לֹו בִלְבָבָהּ, and she despised him in her heart; וְצִיָּקָה לֶךְ בְּשַׁעְרֶיךָ, he will oppress thee in thy gates; וַיִּשְׁתַּחֲוֶה לַיהוָה, worship the Lord: וַיִּסְכַּד לָמוֹ, and he falleth down to it; וַיִּכְבְּדוּ לְשִׁמְךָ, and they shall honour thy name; וַיִּחַקֵּם לֹו וַיִּנָּשֶׁק לֹו, and he embraced him, and kissed him. רֹאֵה בָעֵינִים, he who looketh on the clouds; מֵאוֹם בָּרוּךְ וּבָחוּר, to reject evil, and choose good; אֲחוֹזֶיךָ בְּיָד יְמִינִי, thou hast holden my right hand: וַיִּפְצֹר בָּם מֵאֵד, and he urged them greatly;

בִּים, chiding the sea; הָעֶדָּה בְּנֵי הָאִישׁ, the man protested to us: יִצְוֶיתְהוּ אֹתוֹ, I will not inhale in your festivals. וְאַתָּה תַּעֲבֹד אֶתְּחִיבִי, and thou shalt enjoin him; וְאַתָּה תַּעֲבֹד אֶתְּחִיבִי, and thou shalt serve thy brother: וְאַתָּה תַּעֲבֹד אֶתְּחִיבִי, I will inform the king; וְאַתָּה תַּעֲבֹד אֶתְּחִיבִי, and the people answered him not a word: וְאַתָּה תַּעֲבֹד אֶתְּחִיבִי, and they met Moses. מִלֵּאֵם יָדוֹ בִּקְשֶׁת, he filled his hand with a bow? וְיִמְלֵאֵם הַבֵּית, he fills his belly with my delights: לְוָאֵת יִקְרָא אִשָּׁה, and the temple was filled with the cloud: אִשָּׁה, she shall be called (to her it shall be called) woman. קָנָא לְאֱלֹהָיו, he was zealous for his God; נָקַם יְהוָה לְצָרָיו, the Lord avenging his enemies; סֹלֶכֶל כְּלָיו תַּעֲשֶׂה נְחֹשֶׁת, all its vessels you shall make of brass; הָרְגוּ אֶבְנֵי, they slew Abner; עֲשָׂקָה מֵלִי, he oppressed me.

It may be laid down as a general rule, that many words are occasionally retained, or suppressed, in Hebrew, where the English would not bear a like redundancy or deficiency.

1. Besides the pronouns, nouns, and prepositions, which have been already noticed*, the auxiliary verb^a is frequently omitted before the dative; and the conjunction between two verbs, when the sense requires a copulative^b. And when many common nouns^c relating to things, persons, times, measure, &c., as דָּבָר, אִישׁ, יוֹם, חֹדֶשׁ, פֶּעַם, מִדָּה, בְּנֵי, are sufficiently indicated by the context, they are very often suppressed.
2. Superabundant words are, on the other hand, employed occasionally. Thus the personal pronoun^d is introduced with the noun or pronoun which it represents; and frequently joined to nouns and verbs in the dative^e. Verbs also take after them a verbal noun^f repeating the sense which they express. The terms^g בֵּן, אִישׁ, בֶּעַל, are connected with nouns, to supply the place of adjectives: and שָׁם, קוֹל, יָד, פָּנִים, פֶּה, are used, in the same manner^h; though not required by the sense or context.

EXAMPLES. 1. וּשְׂפָה אַחַת לְכֻלָּם, and one tongue (was) to all of them; וְיִלְשָׁה בֵן, and to Sarah (shall be) a son. תַּהֲמֹר יִכְסִּימוּ, בִּירְדוֹ, the abyss covered them, they descended into the deeps. בְּמַצֹּלֹת, in the deeps, and he saw rest that (it was) a good (thing); וִירָא מְנוּחָה כִּי (דָּבָר) טוֹב, I am (a man of) peace; בְּרִשְׁוֹן בְּאַחַד לַחֹדֶשׁ, in the first (month) on the first (day) of the month; וְלֹא אַחַת, not one (time), nor two; וַיִּמַּד שֵׁשׁ שָׁעִים, and he measured six (measures) of barley; וְתִלְבַּשׁ אֶסְתֵּר מַלְכוּת, and Esther put on (the robes of) the kingdom. 2. וּמִעֵץ הָדָעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ, and of the tree of the knowledge of good and evil you shall not eat of it; כִּי אֲתוּ בְּהוּיִם, because you shall find him, at this hour him; — בְּרֹךְ יְהוָה.

* Vid. *supr.* p. 22. l. 14. p. 27. l. 34. p. 28. l. 18. p. 32. l. 14. p. 34. l. 5, 29. p. 36. l. 13. p. 37. l. 41.

thee out, for אֶתְּךָ ; יִבְרַכְהוּ, he will bless him, for יִבְרַכְךָ ; לִתְתּוֹק, to give, for לִתְתּוֹת ; בִּאֲבֹד, in destroying, for בִּאֲבֹד ; יִרְוּיִן, they shall be inebriated, for יִרְוּיִן ; כִּבְשֵׁהָ, subdue it, for כִּבְשֵׁהָ ; סָבְנִי, they surrounded me, for סָבְנִי ; הִשְׁבִּנּוּהוּ, we esteemed him, for הִשְׁבִּנּוּהוּ ; חֵית, מֵד, חֵית, for חֵית, מֵד, חֵית.

IV. OF PROSODY.

PROSODY being that part of Grammar, which determines the *accent* or *quantity* of words, chiefly as disposed in verses ; under this head every thing may be reduced, which remains to be advanced on the subject of the points and accents.

I. In the pointed Hebrew, the twenty-two letters of the alphabet are considered consonants. 1. Six^a may be termed aspirates ; viz. א, ה, ו, י, ח, ע, the first of which is expressed by a lenient breathing, and the two last by forcible gutturals. 2. Six^b are properly aspirated consonants ; viz. ב, ג, ד, כ, פ, ט ; to which may be added ש, pointed over the dexter horn. The remaining letters^d, consisting of the liquids, ל, מ, נ, ר, the mutes, ט, ק, and the sibilants, ז, ס, צ, are possessed of an uniform sound.

EXAMPLES. 1. ^aא, q, ה, h, ו, v, י, y, ח, ch, ע, gh. 2. ^bב, bh, ג, gh, ד, dh, כ, ch, פ, ph, ט, th, ש, sh. ^dל, l, מ, m, נ, n, ר, r : ט, t, ק, k : ז, z, ס, s, צ, ts.

The points added to the letters are chiefly employed to express the *Vowels*, being generally placed under them. The Vowels* thus expressed, are divided into long^a ; as, (ֿ) ā, (ֿ) ē, (ֿ) ī, (ֿ) ō, (ֿ) ū ; and short^b, as, (ֿ) ā, (ֿ) ē, (ֿ) ī, (ֿ) ō, (ֿ) ū. To these may be added (ֿ) sh'va, which properly denotes the absence of a vowel^c ; but which, when added to the short vowels, expresses the very short^d ; as, (ֿ) a, (ֿ) e, (ֿ) o.

* The long vowels are termed thus ; viz. ā, kametz ; ē, tsere ; ī, long chirec ; ō, cholem ; ū, shurek : the short, thus ; viz. ā, patach ; ē, segol ; ī, short chirec ; ō, kametz chatuph ; ū, kibbutz : the very short, thus ; viz. a, chateph-patach ; e, chateph-segol ; o, chateph-kametz.

† The point (ֿ) which has a double force, *generally* expresses the vowel ā, being then termed long *kametz*, as מָסָר māsār. But when it concurs in the same syllable with a *shva*, quiescent and unaccented, it expresses the short vowel ō, and is then termed *kametz-chatuph* ; as קֹרְבָן kōrbān ; it is, however, observable, that the *shva* is not expressed when it is final, as כֹּל cōl ; and that it is sometimes implied in a *dages* or *chateph-kametz* ; as רֹנִי rōnni ; מֹגְהָמָד mōghamādh.

A letter joined to any of these vowels is sounded before them, and is said to be *moveable*.

EXAMPLES. אָ sã, עֵ sē, סִי sî, סוֹ sō, סוּ sū; סָ sã, סֶ sě, סִי sî, סֹ sō, סוּ sū: אֲ yā, יֵ yē, יִי yî, יוֹ yō, יוּ yū; חָ hã, חֶ hě, חִי hî, חוֹ hō, חוּ hū; גָ ghã, גֶ ghě, גִי ghî, גוֹ ghō, גוּ ghū; וָ vã, וֶ vě, וִי vî, וּוּ vū; וֶ vě, &c. סָרã, סֵרē, סִרְרã, סֵרְרě, &c. סָ sa, סֵ se, סִ so.

EXCEPTIONS. 1. The aspirates, when devoid of subscribed points, merge their sound in that of the vowels which precede them, and are then said to be *quiescent*: thus א, wherever placed^a,—י, if mediate^b, or if final^c and preceded by (.) ĩ, (.) ē, —ו, wherever placed^d, if attended with (.) ō, (.) ū, and not subscribed,—and ה, when final^e, are respectively silent. But י, ה, when final^f, the latter being inscribed with the point mapick (·), retain their proper sound; and ו, ה, ו, when final^g, and subscribed with patha-genufa (·) a, are sounded *after* the vowel placed under them. 2. The aspirated consonants, א, א, א, א, א, when inscribed with a lenient dages (·), and the letter ש, when pointed over the left horn, lose their aspirated sound^h; and all consonants which are inscribed with a forcible dages (·), (which may be applied to all letters except א, ה, ח, ע, ו), are doubled in pronunciation: the dages is lenientⁱ when it is inscribed in א, א, א, א, א, beginning a word, or following shva quiescent^j, but otherwise it is forcible^k. The *shva* is moveable^l, and sounded as a close e, when it begins a new syllable*, but otherwise it is quiescent^m.

EXAMPLES. 1. אָ sã, עֵ sē, סִי sî, סוֹ sō, סוּ sū; סָ sã, סֶ sě, סִי sî, סֹ sō, סוּ sū: סָרã, סֵרē, סִרְרã, סֵרְרě, &c. סָ sa, סֵ se, סִ so, סוֹ sō, סוּ sū: סִי sî, סֵי se; סוֹ sō, סוּ su, סוּ sur: סָ sa, סֵ se, סִ si, סוֹ so, סוּ su. סִי sai, סֵי sei, סוֹ soi, &c. סָ sah, סֵ seh, סִ sih, &c.: סָ saah, סֵ saach, סִ saagh, &c. בָ b, גָ g, דָ d, פָ p, טָ t, שָ s; סָ sassa, סֵ sessa, סִ sissa, &c. סָ sabba, סֵ segga, סִ &c. בָ bosa, בִּבְבָּsa, בִּבְבָּsa, בִּבְבָּsa, בִּבְבָּsa: סֵ ses, סִ ses'ri.

* *Shva* begins a new syllable, not only when it commences a word, but when it occurs after a long vowel having an euphonical accent, (as יָחֵל yáchelu); after a short syllable compensated by an accent, (as לָמֵנַתְּשָׁח lāmenatseach); or after another *shva*, (as יִרְדֵּפְהוּ yirdephu; פָּקְדֵהוּ pakkedu) in the last instance the first *shva* is implied in a *dages*.

Every sounded letter has either a vowel point^a, or *shva*^b placed under it: but the latter is not expressed in writing, when it is final^c; unless with ך^d, or when it is preceded by another *shva*^e. The points of װ supply the place of () *ō*, when the consonant that precedes or follows it is destitute of a vowel^f: and the points^g () *ō*, () *i*, are sometimes written without ם, ם; in which case they are said to be defective.

EXAMPLES. ם sarab, ם sarab, ם sarac, ם sarb. ם sos, ם sosh: ם sos.

The Accent () naturally falls on the last syllable^a: but words^b ending in () *ai*, () *e*, or () *ā*, (put for (), in the serviles ם, ם, ם, ם, ם, ם, ם, ם, or ם, paragogick, are accented on the penultimate, when they have not a *shva* moveable preceding. By *vau* conversive the accent is shifted on the last syllable (from the penultimate) in the Indefinite^c; and on the penultimate (from the last syllable) in the Future^d. The latter effect is also produced in words^e ending in ם, ם, ם, ם, when they fall under a pause: and the accent is wholly obliterated by the tie *Maccaph* (-), in the words^f that precede it.

EXAMPLES. ם dhabhár; ם Yisraél: indf. ם masár: fut. ם yimsór; ם mesór. ם Abigáil; ם Abimélech; ם Bathshéba: ם masárta; ם masárti; ם yismáchu; ם masárnu; ם timsórna; ם mesartáni; ם yimseréhu; ם debharécha; ם tsarothéha; ם láila; ם yimserú; ם asapperá. ם vemasarti; ם vayóseph. ם naphálu; ם darkécha; ם eth-haquérets.

The changes to which the points are subject depend on the increase of the words, and the tendency of the accent to fall on the last syllable; a concurrence of many unaccented syllables either sinking or shortening the vowels, or requiring them to be lengthened for the ease of pronunciation. A syllable, to have its full complement, should consist of a consonant and a long vowel^a, or of a consonant and a short vowel^b compensated. A short syllable is compensated by having subjoined to its short vowel a consonant (either expressed^b, or implied in a *dages*^c or guttural^d), or by becoming the seat of an accent^e. A long syllable is shortened^f, by having a short vowel substituted for a mutable vowel; () *ā* being changed into () *ā*, () *e*, or () *i*; () *ē* into () *i*, or () *e*; and () *ō* into () *ā*, or () *ā*. All the

short vowels are mutable, and occasionally changed into long vowels^g, or substituted for each other^h; but the long vowels attended with י, ו, are immutableⁱ; and the very short vowels^j are proper to the gutturals.

EXAMPLES. מָסַר^a mā-sār : שָׁחַד^b ghō-sē; מָסַר^c mās-ser; פִּיל־הֵל^d pīl-hel; דֶּשֶׁה^e dé-she'. הַשְׁכֵּם^f hašhkem, compounded of יָהּ יֵשׁ יָכֵם^g ghabhādhim, pl. of עָנָה^h ghebhēdh. פֶּתַחⁱ pethach, for פֶּתֶחַ^j pethech. תּוֹשִׁיבִי^k tōshībēni. חָדָס^l chadas; רוּחַ^m ruach.

GEN. RULE. A short vowel^a, not followed by a consonant or its equivalent, should be compensated^b, or obliterated^c, or changed into its correspondent long vowel^d. A long vowel^e, if unaccented, when followed by a moveable consonant having *shva* expressed or understood, is changed into its correspondent short^f. A long vowel^g, preceding the penultimate of words accented on the last syllable, sinks into *shva*^o if it is mutable; but merely takes an euphonic accentⁱ if it is an immutable. If a *shva* thus falls under a guttural, it is changed into a compounded *shva*^k; but if it comes in contact with another *shva*, the antecedent of them is changed into a vowel.

EXAMPLES. חָדָס^a chadas, חֲדָסִים^b chadassim : עָבַד^c ghebed. עֲבָדִים^d ghabhādhim; בִּהְרֵךְ^e bhērech, for בִּהְרֵךְ^f bhērrech : עֹז^g ghōz, בִּעְזָה^h beghuzeka. זָקֵןⁱ zāken, זִקְנִים^j zekenim, &c. see p. 7. מָסַר^k māsar, מְסָרָנִי^l mesarani, &c. see p. 27. דָּבַר^m dābhar, דְּבָרִיⁿ debhari, &c. see p. 27. תּוֹשִׁיבִי^o tōshībēni, compounded of תּוֹשִׁיב and יָנִי^p. עָבַד^q ghebedh, עֲבָדִים^r ghabadhim : בְּחִילִי^s bhichli, compounded of בְּחִילִי^t.

On suffering an increase, 1. A word^a takes (,) *shva*, in the syllables^b preceding the penult., for (,) ā, (,) ē, (,) ō; and in the penult.^c for (,) ē, also for (,) ē, (,) i, unless in the plural^d, and for (,) ō, (,) ā in verbs^e. But (,) a is substituted in the plural for (,) ō, (,) ē, (,) i, in the penult. of nouns^f; for (,) in the inflectible tenses of verbs^g before a conjunctive pronoun, and for (,) ^h if derived from (,). And (,) ēⁱ is substituted for (,) āy, and (,) ō for (,) āv^j, in dissyllables accented on the penult.

EXAMPLES. 1. זָקֵן^a, pl. זִקְנִים^b; רָחוֹק^c f. רִחוּקָה^d; קָרוֹב (with the conjunctive pronoun) קְרוֹבִי^e; סָפַר^f pl. סָפְרִים^g; רָחַם^h pl. רַחֲמִיםⁱ; עָלָה^j pl. עֲלִיָּה^k; אָצַק^l in conjunction אֶצְקִי^m; אָשַׁםⁿ in conjunc. אֶשְׁכֹּמוּ^o; אָפַר^p in conjunc. אֶפְרִי^q; 1 s. fut. אֶשְׁמַר^r in conj. אֶשְׁמְרֶה^s, inf. אֶפְתַּח^t in conj. אֶפְתְּחֵה^u. 2. רָאָה^v pl.

רָאִיִּים pl. יָאִיִּים; דָּרְרָה pl. דָּרְרִים; פָּנָשׁ pl. פָּנָשׁוֹת; עֲנִיָּה pl. עֲנִיָּוֹת; עָנִי pl. עָנִיִּים; חָלַל imper. שָׁמַע in conj. שָׁמַעְנִי; 3 p. indf. דָּקְרוּ in conj. הִדְקִירוּהוּ. חָלַל in conj. חָלַל; מָוֶה in conj. מָוֶה. EXCEPTIONS. In the penult. (.) ē remains unchanged after (ר) ā, (:) ' ; as, שָׁכֵן pl. שָׁכֵנִים; וָאֵב pl. וָאֵבִים.

Secondly. A *Guttural*^a, instead of a *shva*, takes (.) a^b; but if *shva* comes from (.) ē, it takes (.) e^c; and if from (.) ō preceding (.) ē, it takes (.) o^d. In place of a *dages*, it *lengthens* the short vowels,—(.) ā into (ר) ā^e, (.) ĩ into (.) ē^f, and (.) ŭ into (.) ō^g; but contrariwise, defectives^h, in taking a *dages*, *shorten* the long vowels,—(ר) ā into (.) āⁱ, (.) ē into (.) ĩ^j, (.) ō into (.) ŭ^k or (ר) ō^l; and (.) ā into (.) ĩ^m. A forcible *Guttural*ⁿ (ה, ח, or ע) takes (.) ā;—instead of *shva* quiescent, under the penult.^o or the last^p, when preceded by a long vowel (., י, ך, or ך); and instead of (.) ē, or (.) ō, before it^q, when it is final in verbs; but generally instead of (.) ē, before the last^r, or before^s or under the penultimate^t; and, contrariwise, when (.) ā precedes, and (ר) ā is subscribed to, those gutturals, the former is changed into (ר) ē^u. The letter ר^x and some other consonants^y have occasionally the force of Gutturals, in changing the points.

EXAMPLES. הָיָה pl. הָיָוִם; 3 indf. שָׁחַטוּ; רָצִי in conjunct. רָצִי; שָׁחַט in conj. שָׁחַטוּ; הָיָה pl. הָיָוִם. Pi. 1 fut. אָחַד for אָחַד; 3 fut. יִשָּׁחַט for יִשָּׁחַט; Pu. 3 indf. מָנַח for מָנַח. הָיָה pl. הָיָוִם; נָחַח in conj. נָחַח; 3 indf. הָיָה in conj. הָיָה; מָנַח pl. מָנַח. 2 indf. מָנַח for מָנַח; Piel inf. שָׁחַט; 3 fut. יִשָּׁחַט; נָחַח for נָחַח; pt. נָחַח. 3 fut. יִשָּׁחַט; pt. נָחַח; שָׁחַט, derived from שָׁחַט. שָׁחַט in conj. שָׁחַט; מָנַח compounded with מָנַח, 3 indf. Piel שָׁחַט for שָׁחַט; Pual מָנַח for מָנַח; מָנַח pl. for מָנַח; מָנַח pl. for מָנַח.

Thirdly. If *two* moveable *shvas* concur at the beginning of a word, the first^a is changed into (.) ĩ; and if י follows, the second omitted; but if that which precedes is simple, and the other compounded, the preceding is changed into the component vowel^b of the following. If they concur in the beginning and middle of a word, and come in contact with a guttural; that under it, if coming from (.) ē preceding (.) ē^e, is changed into (.) ē^d, and that before or under it, if coming from (.) ē^e, or its substitute (.) ā, is changed into (.) ā^f; but if that which precedes is compounded^g, its vowel is retained^h,

EXAMPLES. לִבְנוֹת אֶל from בְּנוֹת; כּוֹכְבֵי הַשָּׁמַיִם from כּוֹכְבִים; לִבְנוֹת אֶל from לִבְנוֹת; מוֹסֵר מוֹסֵר from מוֹסֵר; וְזֶה from זֶה; אֲדִירִי הָאָרֶץ from אֲדִירִים; אֲדִירִי מִקְנֶה צֹאן from מִקְנֶה צֹאן; אֲנִי מִקְנֶה צֹאן from מִקְנֶה צֹאן; אֲנִי מִקְנֶה צֹאן from מִקְנֶה צֹאן.

II. It is unnecessary to enter into the subject of the metres, as nothing is known with certainty respecting the Hebrew versification. It is probable it consisted in a musical rhythm to which the poetry was recited; to the ends of which the various accents which are found in the sacred text, are obviously accommodated. But as these points, which amount to thirty-five, are confessedly modern, and of no authority even among the advocates of the pointed system; we shall be pardoned in passing them by, without further notice.

On the subject of DIALECT, it is merely necessary to notice that which is termed the Rabbinical, as adopted in the later writings of the Jewish Doctors.

This Dialect generally consists in Hebrew, with some peculiarities, adopted not only from the Chaldee and Syriack, but from the Greek and Latin. 1. It includes ק (from קא) among the serviles^a; inserts א, ו, י, in place of the vowel-points^b; sometimes drops a radical^c at the beginning, middle, or end of a word; extends^d some terms by ת, מ, י; and connects^e others by the figure *crasis*. 2. In Nouns, it puts^f, mas. pl. ין for ים; fem. pl. יות for ות; forming^g some nouns in ות, ז, and some in אי, after the Chaldee: in the Cases, it supplies^h the gen. by של, ד; the acc. by ית, ל, for את; puttingⁱ א for אל, ל; ל for מ. 3. In the Pronouns,—for the Conjunctives, it takes^k א, for י, *my*; ה (ה), and after the pl. וְהִי (וִי) for ה, *his*; ו for נו, *our*; ס, *their*; rejecting^l ו of כּוֹן, כִּין, *your*, and ו or ה of הִין, הִין, *their*: connecting^m them respectively to their adjuncts by יי. For the Possessive Pronouns, it usesⁿ שֶׁל, דִּיל, דִּיר, joined with the Conjunctives: and for the Demonstrative, it uses^o הֵלֶּה, *ille, this*, pl. הֵלִין, (הֵלִלוּ, אֵלוּ, הֵנִי, הֵנָּה); also^p אֵוֶת, (אֵת) אֵוֶת, *that*, modifying^q the latter with the prepositions used in supplying cases. For the Relative ש, it puts^r דִּי, ד; and for the Interrogatives מִי, מַה, it puts^s הִי: and it forms^t some Compounds, by combining different pronouns with הוּ (from הוּא), הִי (from הִיא), in the sense of the auxiliary. 4. In Verbs, it drops in the Indef. ת, of 1st and 3d p. sing. ter-

PARKHURST'S

HEBREW LEXICON

AND GRAMMAR,

Abridged :

BY T. A. TEULON.

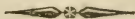
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1821.

TO THE HEBREW STUDENT.



WHEN I first attempted to obtain the knowledge of that most ancient of all languages, the Hebrew, I commenced my undertaking by reducing Parkhurst's Grammar and Lexicon to this small abridgment, for the purpose of having a convenient instructor always with me. It has been nearly, my sole teacher, and having used it for above twenty years, and found it well adapted for the learner of the Hebrew, containing the substance of the language, in a compass which may be consulted at all times without inconveniency, in the field or the house, at home or on a journey, at small expence, and yet of more general utility, from its very portable size, than larger works. I now submit it to the public, with the hope, that it may prove as beneficial to others as I have found it for my own improvement.

I do not pretend, even to suppose, that its use will render useless such excellent larger works as those of Buxtorf, Taylor, Parkhurst, and many others, but as these never can become pocket companions, the use of this will enable the student to consult them with advantage, and prepare him to attain all those improvements from them, for which he can alone be prepared, by that habitual, and every where intercourse with the language, for which their size renders them incapable. If the learner finds it a most useful pocket companion, and the learned a convenient assistant to his studies, and a safe refresher of his memory, it is all that I can expect or desire from it.

Mr. Bagster of Paternoster Row having published a very beautiful stereotype pocket edition of the Hebrew Bible, I have had this printed of the same size, not only as being the most convenient for portability and consultation, but as a valuable companion to that admirable work, for any one who would wish to bind them together; I have also, for the same reason, printed a few of the size of Mr. Bagster's beautiful quarto Polyglot edition of the Scriptures.

ALPHABET.

Hebrew Name.	Characters.	Finals.	English Sound	Figures.
Aleph	א		a	1
Beth	ב		b	2
Gimel	ג		g	3
Daleth	ד		d	4
He	ה		e	5
Vau	ו		u	6
Zain	ז		z	7
Heth	ח		h	8
Teth	ט		th	9
Yod	י		i	10
Caph	כ	ך	k	20
Lamed	ל		l	30
Mem	מ	ם	m	40
Nun	נ	ן	n	50
Samech	ס		s	60
Oin	ע		o	70
Pe	פ	ף	p	80
Tsaide	צ	ץ	ts	90
Koph	ק		q	100
Resh	ר		r	200
Shin	ש		s	300
Tau	ת		t	400

HEBREW GRAMMAR.



1. Hebrew is read from the right hand to the left.
2. א, ה, ו, י, ך are Vowels, all the rest are Consonants.
3. Where there is no Vowel between two Consonants, supply in reading a short *a*, or *e*, as דבר pronounce *deber*.
4. Pronounce the written Vowels *long* and *strong*, the supplied ones *short* and *quick*.
5. A root is a word usually of three Letters whence others are formed.
6. The eleven Letters forming the words משה, וכלב, איתן, are servile or serve for the grammatical inflexions, &c. &c.
7. The other eleven are radical, or always make part of the root.
8. Serviles are often radicals, but radicals are never serviles, except ט when used for ת.

2. OF NOUNS.

1. Nouns or names, are of two kinds, Substantive which denotes a substance or thing, as איש, *a man*; and Adjective, which denotes some quality of the Substantive, as טוב *good*.
2. Nouns in Hebrew have two Genders, Masculine, and Feminine, and two Numbers, Singular and Plural.
3. Most Feminine Nouns end in ה or ת servile, most others are Masculine.
4. Feminine Nouns are formed by adding ה and sometimes ת to the Masculine, as מטיב. מטיבה fem. מצרי an Egyptian Man, מצרית an Egyptian Woman, and sometimes a letter is dropped, as בן *a Son*, בת *a Daughter*.
5. The plural Masculine is formed by adding ים and sometimes only ם to the singular, as מלך *a King* מלכים or מלכם *Kings*.
6. The plural Feminine is formed by adding ות to the Singular, as ארץ *a Land*, ארצות *Lands*, or by changing ה or ת into ות as תורה *a law*, תורות *laws*; or ית into יות as מצרית plu. מצריות, but in Feminine Plurals the ו is often dropt.
7. Feminine Nouns have another plural, formed by changing ה into תים as רחמה *a damsel*, plural רחמותים, this plural often denotes only two.
8. Nouns Feminine singular in Regimine change ה into ת, as תורה *a law*, תורת יהוה *the law of Jehovah*, אשה *a woman*, אשתי *his wife*.
9. Nouns Masculine plural in Regimine drop their ם, as מלכים *Kings*, מלכי ארץ *Kings of the Earth*, so nouns feminine plural in תים when in Regimine, drop their ם.
10. A Noun is in Regimine when in construction with another Noun, as מלך ארץ *King of the Country*, or has a Pronoun suffix, as מלכו *his King*.

3. OF PRONOUNS.

I. Pronouns stand instead of Nouns and are of three persons.

I. אני, אתי sing. I, whence א pref. forms 1st. per. sing. future.

א post. 1st. preter.

י or י post. *me* and *mine*.

אני plural *we*, א pref. forms 1st per. plu. future.

א post. 1st. preter.

א post. *us* and *our*.

II. אתה, אתה sing. *thou*, ת pref. forms 2nd per. sing. future.

ת post. 2nd. preter,

י post. to 2nd per. fem. sing. future

י post. forms 2nd. imper.

אתה sing. *thee*, ת post. *thee* and *thy*.

אתם m. plu. *ye*, הם post. forms 2nd per. ma. plu. preter.

ת pref. to 2nd future.

אתה, אתה f. plu. *ye*, ת pref. and נה post. form 2nd per. fem. plu. fu

ת post. 2nd preter.

אתם m. plur. *you*, כם post. *you*, and *your*, mas.

אתה f. plur. *you*, כן post. *you*, and *your*, feminine.

III. הוּא, הִיא sing. *he, she*, ו pref. forms 3rd. per. sing. mas. future.

ו, הוּ post. *him*, and *his*.

ה post. forms 3rd per. fem. sing. preter.

ה, נה post. *her*.

הם, מו, plu. *they*, ו post. to 3rd. per. plu. pret. fu.

ם, מו, הם, post. *them*, *their*, mas.

הנה, הן, f. plu. *they* נה post. to 3rd per. fem. plu. fu.

ן, הן, or נה post. *them* and *their* fem.

2. The parts of Pronouns postfixed to Nouns and Verbs, and denoting *my, me, thy, thee, his, him*, and their plurals, are called pronoun suffixes

3. The parts of Pronouns forming the persons, &c. of Verbs, are called personal affixes.

N.B. Compare this Table of the Pronouns with the following example of a Regular Verb in Kal. 4:

4. OF VERBS.

1. Verbs signify to do, or to be.

2. In Hebrew they have three Conjugations, Kal, Hiphil, and Hithpael.

3. Kal denotes simply to do, as פקד *he visited*, its passive is Niphal, which prefixes א in the preter tense, and signifies to be done, as פקד *he was visited*.

Hiphu prefixes ה in the preter, and inserts י before the last radical, and signifies to cause another to do, as הפקיר, *he caused to visit*; its passive Huphal generally drops the י.

Hithpael is formed from Kal, by prefixing ה to the preter, and signifies to act upon oneself, as היתפקר *he visited himself*; but is often passive.

4. Verbs in each Conjugation have three Moods, two Tenses or Times, one Participle, (Kal has two) two numbers, three persons, two Genders.

Participle is from participo, partake, because it partakes both of the nature of the verb, and the adjective; so far as it expresses the circumstance of the noun, it has the nature of the Adjective, but as implying the action of some Agent, it has the nature of the Verb.

Example of the Regular Verb פקר to visit, in Kal.

INDICATIVE MOOD.

Plural	Preter or past tense.		Sing.	
	פקרו	They	פקר	He 3
Fem. תן	פקרתם	Ye	פקרת	Thou 2
	פקרנו	We	פקרתי	I 1
				} Person.
Plural	Future tense.		Sing.	
Fem. נה	תפקר	They	תפקרת	He 3
Fem. נה	תפקרת	Ye	תפקרת	Thou 2
	נפקר	We	אפקר	I 1
				} Person

INFINITIVE MOOD.

פקר and פקר *to visit.*

Plural Participle active or Benoni, visiting.

Fem. ות פוקרים Fem.

Plural Participle passive or Paoul, visited.

Fem. ות פוקרים Fem. ת פקר and ה פקר

IMPERATIVE MOOD.

Fem. נה פקרו Ye Fem. י פקר *visit thou.*

5. Throughout all the Conjugations the Personal affixes are added, and the Participles declined, as in Kal.

6. In Niphal the נ is prefixed only to the preter and the Participle, but ה to the Imperative, and to the Infinitive.

7 In Hiph. Huph. and Hith. the formative ה is always dropt after another servile, so throughout the future; and מ is prefixed to the Participle of each.

8. Huph. is the same as Hiph. the formative י being dropped as it often is in Hiph.

9. In the Hith. of Verbs beginning with ש, or מ, ת is transposed, as in השתמר for השמר and in those with צ, ת is changed into ט as in נצטרק for נצטרק.

5. OF IRREGULAR VERBS.

1. Irregular Verbs are either defective, which sometimes drop a Radical Letter, or Reduplicate, which double one or more Radicals.

2. Defectives have either but two Radicals, or י or נ for their first Radical, or ה for their last.

3. Verbs of but two Radicals oftentimes take ו before the latter, as יושם from שם, and לו Huph before the former, as הוּקם from קם.

4. Verbs with י for the first Radical, often drop it in the Future, Imperative, and Infinitive of Kal, to which last they postfix ת (לקח to take, follows this form) and in Niph. and Hiph. they change their י into ו.

5. Verbs with נ for their first Radical, drop it in the Future, Imperative and Infinitive of Kal, (to which last they postfix ת) and in the preter of Niph. and throughout Hiph. and Huph.

6. In Hith. the two latter kinds of Verbs are generally regular.

7. Verbs with ה for their last Radical, often drop it or change it into י and before a ה servile into ת and generally form the Infinitive by changing ה into ות.

8. Verbs that have י or נ for the first Radical, and ה for the last, are doubly defective, i. e. sometimes drop both the first and the last Radical.

9 The Verb נתן often drops both its נ's.

10. In Verbs, א is often dropt after a servile א, and נ and ת, before נ and ת servile.

11. Reduplicate Verbs are declined regularly.

12. Except that those resembling גלל in some forms, use ו instead of the last letter, as כבתי for כבתי and in Hith. and sometimes in other Conjugations, take ו after the first Radical as in התבונ from בנ יעיפה from עפה.

6. OF SYNTAX.

1. The Adjective generally agrees with its Substantive in Gender and Number, as איש טוב a good man.

2. A Verb generally agrees with its Nouns in Gender, Number and Person, as הנחש היה the serpent was.

3. ו and, prefixed to Verbs in the future, denotes succession.

4. ו and, prefixed to Verbs, often supplies the signs of the Grammatical inflexions, as וכבשה and subdue (ye) it.

5. Infinitive Verbs have sometimes the particles ל, כ, ב, prefixed, of which Particles see vii. 2, 6, 7, 8.

7. OF THE USE OF THE SERVILES.

1. א prefixed forms 1st person singular future of Verbs.

2. ב prefixed, in, &c.

3. ה prefixed, sign of Conjugation, Hiph. or Huph. postfixed, denotes a N. Fem. also 3rd per. Fem. preter. likewise her, to, towards.

THIRD CONJUGATION.		SECOND CONJUGATION.				FIRST CONJUGATION.				Persons.			
HITHPAEL.		HUPHAL.		NIPHAL.		NIPHAL.		KAL.					
Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.				
התפקרה	התפקר התפקרת התפקרתי התפקרו	התפקרה	התפקר התפקרת התפקרתי התפקרו	התפקרה	התפקר התפקרת התפקרתי התפקרו	נפקרה	נפקר נפקרת נפקרתי נפקרו	פקרה	פקר פקרת פקרתי פקרו	3 sing. 2 1 3 plur.	Preter Tense.	INDICATIVE MOOD.	
התפקרוּן	התפקרתם התפקרנו	התפקרוּן	התפקרתם התפקרנו	התפקרוּן	התפקרתם התפקרנו	נתפקרוּן	נתפקרתם נתפקרנו	תפקרוּן	תפקרתם תפקרנו	2 1			
תתפקר	יתפקר תתפקר אתפקר	The same as the future of Niphal.		תתפקר	יתפקר תתפקר אתפקר	תתפקר	יתפקר תתפקר אתפקר	תתפקר	יתפקר תתפקר אתפקר	3 sing. 2 1			Future.
תתפקדנה	יתפקדו תתפקדו			תתפקדנה	יתפקדו תתפקדו	תתפקדנה	יתפקדו תתפקדו	תתפקדנה	יתפקדו תתפקדו	3 plur. 2 1			
תתפקדנה	תתפקדו תתפקדו			תתפקדנה	תתפקדו תתפקדו	תתפקדנה	תתפקדו תתפקדו	תתפקדנה	תתפקדו תתפקדו				
התתפקרי	התתפקר התתפקדנה	Hath none.		התתפקרי	התתפקר התתפקדנה	התתפקרי	התתפקר התתפקדנה	התתפקרי	התתפקר התתפקדנה	3 sing. 2 plur.	IMPE- RATIVE		
	התתפקר	The same as the Infinitive of Niphal.			התתפקר		התתפקר		התתפקר or פקר פקד		INFINI- TIVE		
or מתפקדנה מתפקדות	מתפקר מתפקרים	or מתפקדנה מתפקדות	מתפקר מתפקרים	or מתפקדנה מתפקדות	מתפקר מתפקרים	or מתפקדנה מתפקדות	מתפקר מתפקרים	or מתפקדנה מתפקדות	מתפקר מתפקרים	sing. plur.	Particip. Benoni		
								or מתפקדנה מתפקדות	מתפקר מתפקרים	sing. plur.	Particip. Panul		

Feminine Marks in Hithpael are the same as Huphal.

Preter, Visit thou. Infinit. To visit,

Future, He is visited.

Future, He caused to be visited.

Kal, Preter. I visited. Future, I shall visit.

Participle Benoni, Visiting. Paoul, Visited.

Hithpael, He caused to visit. Participle, about or going to visit.

Hithpael, He visited himself, or was visited.

5. OF IRREGULAR VERBS.

1. Irregular Verbs are either defective, which sometimes drop a Radical Letter, or Reduplicate, which double one or more Radicals.

2. Defectives have either but two Radicals, or י or נ for their first Radical, or ה for their last.

3. Verbs of but two Radicals oftentimes take ו before the latter, as יָשׁוּם from שָׁם, and in Huph before the former, as הִוּוּקָם from קָם.

4. Verbs with י for the first Radical, often drop it in the Future, Imperative, and Infinitive of Kal, to which last they postfix, ת (לָקַח to take, follows this form) and in Niph. and Hiph. they change their י into ו.

5. Verbs with נ for their first Radical, drop it in the Future, Imperative and Infinitive of Kal, (to which last they postfix ת) and in the preter of Niph. and throughout Hiph. and Huph.

6. In Hith. the two latter kinds of Verbs are generally regular.

7. Verbs with ה for their last Radical, often drop it or change it into י and before a ה servile into ת and generally form the Infinitive by changing ה into ות.

8. Verbs that have י or נ for the first Radical, and ה for the last, are doubly defective, i. e. sometimes drop both the first and the last Radical.

9 The Verb נָתַן often drops both its נ's.

10. In Verbs, א is often dropt after a servile א, and נ and ת, before נ and ת servile.

11. Reduplicate Verbs are declined regularly.

12. Except that those resembling גָּל in some forms, use ו instead of the last letter, as סָבַתִּי for סָבַתִּי and in Hith. and sometimes in other Conjugations, take ו after the first Radical as in הִתְחַבֵּן from בָּן יְעֹפָהּ in יְעֹפָהּ from עָפָהּ.

6. OF SYNTAX.

1. The Adjective generally agrees with its Substantive in Gender and Number, as אִישׁ טוֹב a good man.

2. A Verb generally agrees with its Nouns in Gender, Number and Person, as הִנְחַשׁ הָיָה the serpent was.

3. ו and, prefixed to Verbs in the future, denotes succession.

4. ו and, prefixed to Verbs, often supplies the signs of the Grammatical inflexions, as וּכְבַּשְׁהָ and subdue (ye) it.

5. Infinitive Verbs have sometimes the particles ל, כ, ב, prefixed, of which Particles see vii. 2, 6, 7, 8.

7. OF THE USE OF THE SERVILES.

1. א prefixed forms 1st person singular future of Verbs.

2. ב prefixed, in, &c.

3. ה prefixed, sign of Conjugation, Hiph. or Huph. postfixed, denotes a N. Fem. also 3rd per. Fem. preter. likewise her, to, towards.

נפל pref. ג to the two Radicals ויפול

ידע pref. י to the two Radicals דעו

קים insert ו and the Root will be

עשה affix ה and the Root will be ויעש

גלל the last Radical doubled גל

3. ה prefixed, sign of Conjugation, Hiph. or Huph: postfixed, denotes
a N. Fem. also 3rd per. Fem. preter. likewise *her, to, towards.*

4. ך prefixed and inserted after 1st Radical, forms participle active, after 2nd Radical forms participle passive:—postfixed *him, his*, and 3rd person plural of Verbs, also forms Nouns, prefixed converts perfect tenses to future, and future tenses to perfect, always excepting—

When the word to which ך is prefixed, follows a Verb to which ך is not prefixed in the same sentence, the ך is then only conjunctive, and must, with all the other Verbs with the ך prefixed in that sentence, be construed in their own proper tense.

A ך prefixed does not convert any Verb in the Imperative mood, nor any in the future, which in the same sentence follows an imperative.

After an interrogation either of the emphatical ך or ך or ך the prefixed ך does not influence any Verb in the present or future, but does in the perfect.

If a future tense be put for a preterperfect (which must be by having a pref. ך) precedes a preter tense, (having also a pref. ך) the latter is merely copulative.

5. ך Prefixed, 3rd. per. Mas. future, sing. and plural of Verbs, also forms Nouns; inserted, forms Conjugation Hiph. and nouns postfixed, denotes names of people masculine plural in Regimine; also *me, mine*.

6. ך prefixed, *like, as*—Postfixed, *thee, thine*.

7. ך prefixed, *to, for*.

8. ך prefixed, participle Hiph. and Huph. whence it forms Nouns, *also, from*.—Postfixed *them, their*, masculine.

9. ך prefixed to preter and participle, Niph. also forms 1st. person future plural of Verbs and Nouns, postfixed *them, their*, feminine.

10. ך prefixed, *who, which, that*.

11. ך prefixed, 2nd person future singular and plural of Verbs, also forms Nouns. Postfixed 2nd. person sing. preter. of Verbs, also used in Regimine for ך and forms Nouns.

TO FIND THE ROOT.

The serviles cast off, if three * radicals remain,
These three you will find, the words true Root to contain;
If only two radicals are then to be seen,
ך or ך place before, or insert ך between;
Or ך affix after, or last radic. ך double,
And most roots you will find, without farther trouble,
Or if but one radical you only should find,
Prefix ך or ך, or ך or ך put behind.

EXAMPLES.

* יפקד the three Radicals פקד are the Root.

פקד pref. ך to the two Radicals פקל

פקד pref. ך to the two Radicals פקע

פקד insert ך and the Root will be פקם

פקד affix ך and the Root will be פקע

פקד the last Radical doubled פקל

THE POINTS.

Without entering on the question of their authority, it will be useful to notice the Points used in reading.

The points:—take it for granted that all the letters are consonants, and the points are themselves the vowels.—which are divided into

Long. sound. Short. sound. Very short. sound. Sheva. sound.

a far.	a last.	a at.	
τ			
e great.	e bed.	e open.	e loved.
..
i dinner.	i diet.		
.			
o pole.	o lot.	o	
τ	τ	τ	
u tune.	u bulk.		

OBSERVATIONS.

1. The points are pronounced after the letter they are under.
2. The short a, only, is pronounced before them under אָהֵל.
3. When the Sheva is pronounced it is syllabical, at other times mute.
4. A dot placed in the middle of a letter as בֿ is called a Dagesh, and doubles the letter sometimes, as ב. ב. instead of b. and at others harden it---הֵחָדָשׁ never admit of it. נ and מ very seldom.
5. In פֿ it is called Mappik, and gives it the sound of ah.
6. The absence of the Dot leaves to the letter its natural sound.
7. The symbol of the long a and the short o, is always a, except when the letter following has the middle or Dagesh point, when it has the sound of o; and also when the letter following is pointed with the Mute Sheva, unless a mark is placed between the Sheva and it, when it gives the a sound, and makes the Sheva syllabical.
8. The Sheva: is syllabical. 1. At the beginning of words. 2. When two Sheva's follow each other in the middle of a word, the latter is syllabical and the former mute. At the end of words they are both mute. 3. It is syllabical when a long vowel precedes it. 4. Also when it is preceded by a Dagesh. 5. And when two letters alike follow each other, though after a short vowel.
9. The Sheva is generally mute. 1. after a short vowel. 2. If affixed to א at the beginning of a word it is changed into the short i.
10. Of the very short vowels the a is generally adopted when it precedes a guttural, in the middle of a word the o is sometimes used for the same purpose, and the e when any guttural preceded by the semi-point comes in the middle of a word, and it is always put beneath the נ in words beginning with אֵל.

From these observations it may be noticed that reading the Hebrew without points supposes the א is a, ה is e, ו is u, י is i, and ש is o, when two consonants follow each other, the short e is inserted between them.

In reading with the points all the letters are consonants, and the points are the vowels to the words.

Genesis xxxvii. 3.—"Now Israel loved Joseph more than all his other brethren, because he was the son of his old age, and he made him a coat of two colours."

וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בְּנָיו כִּי בֶן זְקֻנִים הוּא לוֹ

lo hoo zekunim ben ke bannav mikol Yosseph eth ahav Vesrael
levau eva zequim ben ci beaiya me-cel Jusep at aab Va-tshral

וַעֲשָׂה לוֹ כְּתֹנֶת בָּסִים

passim. ke thopeth lo vhang-asah
pesim. cetenet levau va-otche

LEXICON.

א

אזה

אכ to swell, heave, distend, 1. **אבות** bottles of skin, **אבה** a bottle, a jug, Latin Obba. 2. **אכ** as a n. mas. greenness, viridity **אכי** fruits, 3. **אכה** papyrus. 4. **אוב** n. mas. fem. plu. **אבות** **אבת** the spirit of divination, m. divining damsels, fem. i. e. ventriloquists. **אביב** new corn still green, swollen to its full size. **הרש האביב** the month Abib of green corn.

אכר lost missed, strayed, failed, ceased, destroyed. 1. to be lost, destroyed, n. f. **אכרה**, and in Regim. **אכרת** a thing lost. 2. undone, nigh to perishing. 3. lost, destroyed, perished **אכרון** destruction. 4. to destroy, corrupt, pervert, be profligate, **אכדמא** Rev. 14. 11.

אכה 1. to acquiesce, be willing, submit. 2. transitively, to consent (וּ). 3. acquiesce, rest content. 4. **אב** a father, ancestor, first author, origin, a father in honor, governor, protector, instructor, teacher, tender constant benefactor. 5. **אכיון** Acquiescent from poverty, poor, submissive. 6. **אכיונה** satisfaction. 7. Alas! hence **אסו** alas! hence abbot, abbess, abbey.

אכח noisy.

אכח to mount up, be dispersed.

אכל to be desolate, waste. 2. to mourn. 3. a particle, of sorrow. Alas! indeed. Indeed in truth. But indeed, yet indeed. **אכל**, **אוכל**, a river, see **יכל** 3. Der. **אכל** alas! oh that!

אכז see **כנה** a plummet.

אכס to stuff, cram. **אכוס** a stall, crib, **אכס** stalled, fatted, **מאכס** a storehouse, magazine, fattening stall. Der. **Obesus**. Obesity, booze, a stall.

אכק to collide, wrestle, struggle, small dust-powder.

אכר 1. strong, stout, mighty, or bulls. 2. the material heavens; the mighty ones. 3. the wing of a bird, in which is his strength der. Abiri, a city of Wiltshire so called from a Druid Temple dedicated to the **אכריים** the material-heavens.

אגד in Chald. to bind, collect. 1. **אגדת** a bunch, bundle (of herbs.) 2. **אגדות** the bunches or knots (of a yoke.) 3. **אגדה** a close body or knot (of men) or band of men. 4. **אגדת** the celestial fluid com-

pressing itself and the earth on every side. Ps. civ. 13. Amos ix. 6.

אגל see **גל** pruning.

אגל see **גל** a drop of dew.

אגם see **גם** a pond, or pool.

אגן see **גן** a bason, or goblet.

אגף see **גף** the body (of an army.)

אגר to gather, collect. 2. **אגרות** an epistle, a letter, (from rolling them up). 3. **אגרא** Chald. ditto. **אגרתא** emph. 4. **אגורת** a small piece of silver coin. Der. Gr. **αγρω** to gather. Lat. agger a heap. Eng. aggrate, or exaggerate, or heap up.

אד see **ידה** a vapour.

אדכ see **דכ** a groan.

אדמ to be red, reddish, ruddy 2. A ruby.

3. **אדמה** ground vegetables, noun see **דמה**

4. Man see **דמה** **אדמדם** intensely red.

אדן a ruler, a socket, see **דן**. 2. Chald. a particle see **אדן** then, at that time.

אדר to be or become magnificent, pompous, illustrious, glorious, in Hiph. to magnify, glorify, **אדיר** magnificent, glorious. 2. a magnificent robe, mantle. 3. Chald. threshing floors **אדרי** 4. Chald. Adar, the 12th month the pleasant eastern month February. Der. **adās** great, rich, strong. Lat. adorea, glory, praise renown.

אהב to love.

אהה an interjection, ah!

אהל to pitch or spread a tent 2. a settled habitation. 3. tent. 4. **אהלים** aloe trees, lign aloes. Der. Gr. **αἷλα**, Lat. Aula. Eng. hall. **Αλων** Aloes.

אוב see **אב** a ventriloquist.

אור see **ידה** a firebrand.

אווה to desire, covet, lust after, choose, in Niph. to be beautiful, desirable, as a part n. desirable things, **אואת** jewels, pleasant places, **או** desire, appetite, concupiscence. 2. **או** a particle, implying choice either, or whether, or else, otherwise, interrogative, an? 3. as a particle, **אוי, אויה, אוי** oh! ah! woe. Gr. **οὐαι** Lat. Vae. 4. **אי** ah! what! **אי & אי** where! 5. as an interjection, with following, 5. **אי** ah! alas! woe! 6. **איה** a vulture 7. **איים** ditto. or jackalls. 8. **אי**, the name of a country. Der. **aveo**, desire.

אחר

אכנ

אִר grossness. 2. gross, stupid, sottish, foolish. 3. ignorant, uninformed, uncertain, dubious state of mind, **אִר** perhaps, may be. Der. Teut. uvel. Eng. evil.

אִן with **מִן** denotes a point of time **אִן מִן** from the, or that time. 2. at that time, then, sometimes, **אִן**. 3. at this time, now, Josh. xxii. 31. 4. instantly, immediately, Ps. lxi. 5.

אִר אִר and **אִר** Chald. make hot with fire. Der. Gr. **αῖς** to dry up, **αῖς** soot.

אִר see **זב** hyssop.

אִר Chald. escape, get away, Dan. ii. 5. 8.

אִר to go away, go off, fail. 2. Chald. to go away, go, Ezra, iv. 23. v. 8. 15.

אִר to weigh, **מאזני** scales, Chald. **מאזניא** the scales. 2. the ear, to hear, hearken. 3. to weigh, consider with attention, Eccles. xii. 9.

אִר see **זק** a fetter.

אִר to surround, encompass. 2. to bind round, to gird, **אִר** a girdle 3. to gird (up the loins). 4. to gird (with strength).

אִר see **יִר** one.

אִר in Chald. to join, connect. 1. **אִר** Regim. **אִר** a brother, relation, cousin, countryman, like, similar, **אִר** or **אִר** a sister. 2. **אִר** an hearth or brasier. 3. **אִר** a flag, sedge, or reed, for making ropes. 4. **אִר** a particle **אִר**! hah! 5. **אִר** ah me! oh that! 6. **אִר** howling, or moaning monsters, or doleful creatures.

אִר to catch, seize, lay hold. 2. to possess, have in possession.

אִר behind, after. 1. **אִר** the back parts. 2. **אִר** behind, I Chron. ix. 10 Ez. ii. 10. backwards, Gen. xlix. 17. Jer. xv. 6. the west, Job xxiii. 8. Isa. ix. 19. 3. **אִר** Backwards. Gen. ix. 23. I. Sam. iv. 18. 4. **אִר** the hindermost, extreme part. Ps. cxxxix. 9. 5. **אִר** the hindermost, western, Dent. xi. 24. xxxiv. 2. Joel ii. 20. plural, **אִר**. 6. as a particle **אִר** and **אִר** after; after that, besides. 7. to delay, postpone, defer, stay. 8. **אִר** end, latter time, futurity. 9. **אִר** latter or last time. 10. an other, after, posterior. 11. posterity, **אִר**. Der. after other.

אִר 1. stopping, I Kings xxi. 27. **אִר** condescendingly, gently. Gen. xxxiii. 14. Isai. viii. 6. 2. **אִר** conjurer, charmers, from their creeping, Isa. xix. 3.

אִר Arab. to fasten, a bramble, Jud. ix. 14. 15. Ps. lviii. 10. Der. **Αῤαδῖς** the Rhamnus or Christ's thorn.

אִר to shut, close, stop. Prov. xvii. 28. Ps. lviii. 5. I. Kings, vi. 4. Ez. xl. 16.

אִר thread, Prov. vii. 16. Chald. a rope. Gr. **ὄπισθεν**. **ὄπισθεν**. a linen cloth.

אִר to obstruct, shut. Ps. lxi. 16. Jud. lii. 15. xx. 16. Der. Gr. **αῖς** but, **αῖς** without.

אִר to settle, 1. plu. **אִר**, Chald. **אִר** settlement, habitation, Job xxii. 30. Isai. xx. 6. xlii. 4. 2. Where **אִר**. 3. as a *n.* see **אִר** 6. 7. Der. **Αῖα**, a region or country.

אִר to be an enemy, infest, persecute. Gen. xxii. 17. xlix. 2. an enemy. **אִר** the persecuted one, Job.

אִר particle of desiring, or asking. 1. how! in what manner, Gen. xxvi. 9. II Sam. xi. 5. I Kings. xii. 6. 2. how much? Prov. v. 12. as a particle **אִר** thus, how, Deut. xviii. 21. II. Kings, vi. 15. to what degree, how much? Jer. xlviii. 17. Lam. i. 1. ii 1. 3. Where. **אִר** II. Kings, vi. 13. Cant. 1. 7. 3. as a particle **אִר**, thus, how? Cant. v. 3. Esther viii. 6.

אִר see **אִר** a ram, stag, or deer.

אִר terrible, Hab. i. 7. Cant. vi. 4. 10. **אִר** Chald. terrible.

אִר see **אִר** not without.

אִר see **אִר** a being, a man.

אִר see **אִר** is, are.

אִר see **אִר** strong, forcible.

אִר particle denoting earnestness. 1. indeed, surely, Gen. xli. 28. 2. at least, Exod. x. 17. 3. Yet indeed, but yet. II Kings, xxiii. 26. 4. indeed, only, Gen. vii. 23. ix. 4.

אִר to eat, devour, Gen. ii. 16. xxxvii. 20. 33. xl. 19. Joel i. 4. the devourer, Mal. iii. 11. Joel. ii. 25. Amos. iv. 9. 2. to corrode consume, Lev. ix. 24. a moth, Job xlii. 28. Food Gen. xli. 35. **אִר** a large knife. Jud. xix. 29. Gen. xxii. 6. 10. 3. to accuse, Chald.

אִר see **אִר** surely.

אִר see **אִר** the hand, to urge.

אִר see **אִר** an husbandman.

אִר to interpose, intervene, mediate, I. Sam. xiv. 24. 2. God, the interposer, intervene. Gen. xiv. 18. 19. Job. xxxi. 28. 3. the heaven. Isai. xiv. 13. 4. **אִר**. **אִר** a leader, Ez. xxxi. 2, 5. an interposing *parti-*

אלף

אז

cle the, that, I Sam. xiv. 32. **אלה** these Gen. ii. 14. 6. not, no. 7. a *particle*. before nouns, to, into, among, within, at, near to, towards, against, as to, concerning, for, because. 8. **אל** for, belonging to. 9. **אלה** an oak. 10. **אלון** another species of oak. 11. **אילן** Chald. a tree ditto. 12. see **אול** for **אול**, **אולי**, **אולת**, **אולת**; 13. **אול** defence, aid, assistance. 14. **אילת** interposition. 15. **איל** an horned animal, a ram, a stag, or deer, hind or doe. 16. **אילים** leaders conducting their people, as rams do their flock. 17. **איל** some kind of tree 18. the coins of stone, on each side of the door frames. 19. **אלול** nought, vain, nothing worth, **אילולים**, nullities, worthless. **אולול** wo! alas! **אולול** Elul, the sixth month, August.

אלה to curse, denounce a curse, adjure. 2. **אלהים** he by whom men swear and adjure, the names given to God, the Creator, to Christ, Ps. xlv. 7. to the heavens by idolators, to the heavens as the agents of Jehovah, to judges, magistrates, Ps. lxxxii. 6. but only as viceregents, representatives of God. 3. **אלוה** a par. *n. passive*, accused, or subject to a curse. 4. **תאלת** *n. Fem.* sing in Reg. a curse. 5. **אליה** the tail of the eastern sheep.

אל a *particle* from **אל** interpose, and **ו** it, if, supposing. 2. Chald. see, behold, lo! **אלה** Arab. to grow sour, to be corrupted, leavened.

אלי ah to me! from **אח**! and **לי** to me.

אלך Chald. these, those.

אל to compress, constringe, bind: 1. a bundle or sheaf (of corn). 2. a band (of men). 3. silent, mute. 4. **אלם**, **אלם**, **אילם** a vault, arched porch, or portico. 5. **אלמנות** vaulted porticoes or palaces. 6. **אלם** a *particle* of firmness, confidence, yet, notwithstanding, truly. 7. **אלמנה** widowed, a widow. 8. **אלמני** passed over in silence, not expressed. Der. Lat. Alumen, and Eng. Alum.

אל an oak, Chald. these, those.

אלף chief, principal, leader. 1. **אלוף** chief, a leader, a chief. 2. **אלף** a chief number, a thousand. 3. **אלוף** an ox, beeve, 4. to lead, guide, teach. Der. **Ελεφας**, an elephant.

אלץ to urge, teaze, distress. Der. **αλγος** trou-

ble, anxiety, from which came moles, trouble, difficulty.

אם to support, sustain, comfort. 1. **אמות** posts, pillars, supporters. Isaiah vi. 4. 2. a mother. 3. ditto in dignity, protectress, instructress. 4. a mother city, metropolis. 5. the mother of a way, or where ways part. 6. **אמה** a family, race, nation. Chald. ditto, and **אמיה**. 7. that part of a man's arm, which supports him in leaning, from the elbows to the tip of the middle finger, about 18 inches, a cubit.

אמעות cubits, Chald. **אמין** 8. **אמת** confirmation, firmness. 9. a *particle*, of supposition, if, supposing, that, since, though, although, certainly, of interrogation, whether, if, truly, in swearing, denieth. 10. **עך אשר אם עך** until **אם** **כי אם** certainly. 2. but in truth. 3. When indeed. Der. amo, I love, mamma, mother.

אמה a maid servant, female slave, a bondmaid. Der. Span. ama, a maid servant, a nurse.

אמל to languish, be weak, feeble, pine away.

אמלל to be extremely weak. Der. **αμαλός** and **αμαβλός** weak, languid.

אמן steadiness, stability, constancy. 1. to make steady. 2. **אמנות** stays, props, thresholds. 3. to be steady, stable, settled, confirmed, constant, established. 4. steadiness, faithfulness, amen, it is true, truly, in faith. 5. to tend, take care of. a nursing, or foster father. **אמנים** nursing, a being nursed. **אמון** a nurse child, a darling. 6. to believe, trust, rely, depend. 7. **אמון** an Egyptian idol, the fostering (sun.). Der. amen, omen, ominous.

אמץ to be strong, vigorous, **אמצי** exertions. 2. a lively bright bay, or sorrel.

אמר to branch out, spread, diffuse. 2. to say, speak, a word, speech. 3. to branch out, (an opinion, resolution) to conceive, form, imagine, think. 4. Chald. a lamb. pl. **אמרון**.

אמש a *particle*, from **אש** to recede, time past, lately, yesterday, yesternight.

אז labor, pains, activity, **אזין** labor, pains, activity. 2. an Egyptian idol, (the sun), **אזין** labors, fatigues, 4. to labor grieve, **אזין** grief, affliction, distress, wickedness, iniquity, vanity. 5. as a *particle* of place

אז, see under **אנה** iv. i. 6. **אנה** oh! alas!

אמר

I pray. 7. תאנה the fig tree, the grief tree, תאנים figs, אנן to be exhausted, אנן Chald. these, those, אין not, without, none, nobody, nothing, אין כל nothing at all, כאין all but, כאין from whence.

אנה as a particle, see נא 2. Chald. 1.

אנה Chald. fruit.

אנה occurrence, presence. 1. to occur, happen, Ps. xci. 10. תאנה an occurrence, occasion. 2. אני I. אנו we. 3. אני a ship. 4. a particle of place, or time, whither where, עד אנה or עד אן how long? when, מאין from whence.

אנה to sigh, groan. 1. אנהה oppression, sighing. 2. אנהה we. Der. אנה grief, sorrow.

אנה a plumb line, from נכה to hit. 2. a pronoun אנכי I.

אנה to press, urge. Esth. i. 8. 2. Chald. to give trouble, Dan. iv. 6.

אנה to breathe or snuff with the nostrils, to be angry. 2. אנפה an unclean bird, (the heron) 3. Chald. face, countenance.

אנה to moan, or groan. 2. אנקה a kind of lizard, Der. anguish.

אנה to be infirm, ill, bad. 1. to be sick, II. Sam. xii. 15. 2. to be hurt, wounded, Job xxxiv. 6. 3. to be violently grieved, Ps. lxxix. 21. 4. bad, weak, frail, Jer. xvii. 9. 5. אנשים infirmities, I Sam. xvii. 12. 6. אנוש, a human being, a wretch.

אנה Chald. thou, אנתון ye.

אנה see סם a barn.

אנה see סן dissipation.

אנה to gather, collect, take away. 1. to gather, collect, assemble, אספות collections, 2. to gather in, collect. 3. to take in, receive 4. to gather up, to draw back, withdraw 5. to gather up, מאספה the rear, rear guard. 6. to take away, take off, withdraw, wane. 7. to take off, destroy, 8. to recover, withdraw from, אספספה a rabble, or mixt multitude. Der. אספה the asp, from its coiling up, Ea haap.

אנה to confine, restrain. 1. to confine, restrain, bind, (with a cord,) 2. to set in array, marshal. 3. to confine, oblige, bind, (by oath). 4. to restrain, or be restrained, (by fear.) 5. to lay under restraints, (by laws) 6. Chald. an obligatory decree.

אמר

אמר and אמר Chald. wood. אמר to bind close. 2. אמר, and אמר an ephod. 3. אמרת a waistcoat, vestment, vest, the girdle of the ephod. 4. אמר, Chald. a pavilion, royal tent. Der. אמר to bind.

אמר to heat through bake, אפים a baker, flesh drest by fire. 2. an ephah, about seven gallons and a half, the baking measure. 3. איפה where. 4. אף heat, anger, wrath. 5. אף the nose, plu. אפים the nostrils. 6. לפני before, in the presence of. 7. אפך verily. 8. אפך indeed. 9. אפך yea, when. 10. ואפך and that, yea that 11. אפך see פה. 12. אפך to face, (nose,) on all sides, to surround, encompass.

אמר to hide, conceal. 2. thick, darkness.

אמר see פנה a wheel.

אמר to fail, cease to be, as n. end, extremity, failing, sole of the foot. 2 as a particle, only, אפך only, because, nevertheless.

אמר see פעה a puff.

אמר to constrain. 2. to force oneself. 3. אפיק compact, firm, strong. 4. אפיק a torrent, see נפק Der. אפיק, Lat. figo, whence fix.

אמר see פה ashes.

אמר to press, urge, hasten. 2. to press upon, straiten, confine, Der. haste, hasten, hasty.

אמר to set apart, keep, reserve, אצילה a reserve, a something over. 2. אצילו persons set apart, select ones. 3. near, hard by, with. 4. אצילי arm pits, (retired parts.)

אמר to lay up, store, treasure up, אוצר a treasure, an armoury, אצרות treasures. 2. to appoint a treasurer. Der. the formative א being prefixed אצרות, treasury.

אמר the wild goat, or goat deer.

אמר to flow, a river, flood. 2. אר and אר a river, stream. 3. אור light, used for lightning, the sun, joy, prosperity, as a verb to be light shine, be enlightened אורים streams, fluxes of light, אור a mean of light, (the sun), a lamp. אורות a frame of orbs, giving or reflecting light. 4. אורים, arm, lights, (and perfections), 5. אורות a light hole. 6. to curse, i. e. to pronounce, flux, fleeting, vile. 7. Grass from its fleeting, perishing nature. 8. ארר to curse greatly. 9. אורר causing a curse, or destruction. Der. ארר, Aer, alr,

אתא

לומתא

also hora, hour, anrum, gold, colour like the light, also year.

אָרְבֵּה an ambush, fissures, cracks, chinks, holes, lurking places, holes (in rocks,) windows, openings (for the eyes.) 3. a locust.

אָרַג to weave, a shuttle. Der. אַרְגָּל a spider.

אָרַג to pluck off, crop. 2. אָרִיִּית stalls. 3. a lion.

אָרֹא Chald. see, behold, lo!

אָרֹא as a n. a cedar, see אָרֶז.

אָרֶז to go in a track, or high road, a traveller, a way, path, road, a way, manner, custom 2. אָרֶזֶת a customary, or settled allowance.

אָרֶז to be or grow long, length. 2. to lengthen, prolong. 3. to advance, proceed, prosper אָרַבְתָּ advance, progress. 4. אָרֶזֶת Chald. expedient, fitting.

אָרֶז, a n. אָרְשֹׁן a palace, see אָרֶשׁ.

אָרֶן see אָרֶן.

אָרַע Chald. low, inferior. 2. Chald. the earth.

אָרֶץ the earth, dry land.

אָרֶץ as a n. fem. אָרְקָא Chald. the earth.

אָרֶשׁ to betroth, espouse.

אָשׁ fire. 2. or אִישׁ is. 3. אִשָּׁה a fire offering. 4. אִשָּׁה, אִשָּׁה, see under אִשָּׁה a person, or thing. 5. אִשִּׁיָּא Chald. foundations 6. אִשִּׁיָּתִי or אִשִּׁיָּתִי foundations. 7. אִשָּׁה to be grieved, angry, fired at oneself. אִשִּׁיָּתִי flagons or jars baked in fire. Der. Lat. asso, to roast Eng. ashes.

אִשָּׁה see אִשָּׁה a stream.

אִשָּׁה a testicle, or testis.

אִשָּׁה an oak.

אִשָּׁה to be guilty, liable to punishment, guilt, damage. 2. אִשָּׁמָה an idol.

אִשָּׁה see אִשָּׁה under אִשָּׁה the very substance.

אִשָּׁה a sort of conjurors or magicians.

אִשָּׁה a quiver, see אִשָּׁה. אִשָּׁה dung, or dunghill, see אִשָּׁה.

אִשָּׁה to proceed, go forward, be successful, prosperous, a step, proceeding, progress. 2. to esteem, wish success to. 3. the pronoun who the conjunction that, because that, in the manner that, when, where, whereas, כִּאֲשֶׁר as, according as. 4.

אִשָּׁה and אִשִּׁיָּתִי a grove, or idol dedicated to the material heavens, the blessed.

5. אִשָּׁה the box tree. 6. אִשָּׁה Chald. a wall, see אִשָּׁה.

אִתָּא Chald. to come.

אִתָּא to come, come near, approach, אִתָּא things coming, אִתָּא access, entrance. 2.

אִתָּא a sign, or token. 3. אִתָּא ensigns. 4.

אִתָּא a coultter. 5. אִתָּא me. 6. אִתָּא

אִתָּא thou, of thee, thine. 7. a particle

אִתָּא the, the very, it denotes the accusative

if the verb be active, but nominative if

passive or neuter. אִתָּא thee, אִתָּא

אִתָּא from him, with, to, towards אִתָּא from

with, from the. 8. אִתָּא, אִתָּא Chald. to

come. Der. at, with, the, thee, thou.

אִתָּא strong, (like bone.) 2. אִתָּא strong,

(like a fortress). 3. אִתָּא a she ass. 4.

אִתָּא strong, forcible, violent. 5. אִתָּא

אִתָּא the 7th month, Sept. 6. אִתָּא a furnace.

אִתָּא see אִתָּא a cloister or gallery.

אִתָּא Chald. a place.

אִתָּא see אִתָּא a belt.

אִתָּא see אִתָּא a species of melon.

אִתָּא see אִתָּא tumours.

אִתָּא the father of blessing.

אִתָּא chargers, bagons.

אִתָּא Chald. nobles, prefects.

אִתָּא Chald. magnificently.

אִתָּא a daric, about 25 shillings.

אִתָּא Adramlech, an idol.

אִתָּא Ectabana, the capital of Media.

אִתָּא viceroys, satraps.

אִתָּא a large mule.

אִתָּא a particle where, in what place of what appearance.

אִתָּא see אִתָּא where, here.

אִתָּא see אִתָּא large hailstones.

אִתָּא Thyne wood.

אִתָּא ditto

אִתָּא see אִתָּא widowhood.

אִתָּא the irresistible.

אִתָּא we.

אִתָּא Chald. speedily, diligently.

אִתָּא see אִתָּא here.

אִתָּא Chald. tribute, revenue.

אִתָּא see אִתָּא a small case.

אִתָּא see אִתָּא the purpura.

אִתָּא Chald. purple.

אִתָּא the lion of God. 2. Jerusalem. 3. the hearth of the altar.

כה

ארנכת the hare.
אשתדות see **שרר** sedition.
אתמול see **תמל** yesterday.

כ

כ a *particle*, abridged from **כה** hollow, or **כיה** within, in, within, among. 2. prefixed to infinitive verbs, when. 3. to. 4. against. 5. with, together with. 6. concerning, of. 7. into. 8. by, by means of. 9. after. 10. For, on account of. 11. according to. 12. upon, above. 13. of.

כא to come, or go. **מבוא** or **מבא** going in, entrance, the final א of this root, is often dropped. 2. to come, advance. 3. **תבואה** a coming in, a revenue.

באר to open. **בארות** a pit. 2. to engrave deeply. 3. to open, declare, make evident.

באש to stink, a stench. 2. **כאשים** a stinking berry the hoary nightshade. 3. **כאשה** the aconite. 4. to become loathsome, abominable. 5. Chald. with **על** following, to abominate. **כאושטא** abominable.

כב hollow, empty, vain. 2. **נכוב** hollow, made hollow. 3. **ככת** the sight, or pupil of the eye.

כנ meat, food.

כנר a covering, clothes, an outer garment, a cloak, robe. coverlet of a bed. a cloth covering for the tabernacle. 2. a cover or cloak, hypocrisy, falsehood. 3. to use a cloak of dissimulation, deceive.

כר to separate, disjoin, separate, alone. **לכר** apart. **לכר מן** without, besides.

כרל besides. 2. flax. 3. **כרים** branches. 4. staves, poles. 5. the branching, spreading limbs of the crocodile. 6. a sort of conjurers. **כדר** to be all alone, quite alone. Der. Lat. viduus, whence widow &c.

כרא to feign, devise.

כרל to divide, separate, distinguish, a-part, separated. 2. **כריל** tin.

כרק a breach, rupture, fissure.

כדר to scatter, disperse.

כה hollow, empty. 2. **בת** the apparent hollow or pupil of the eye. 3. **תבת** an ark, an hollow vessel.

כחמ red marble, porphyry.

בכר

כהל to hurry, be hasty. **כהלה** an hasting away, terror. **כהילו** haste hurry. 2. to be agitated. 3. to be hurried, terrified, affrighted

כחם Ethiopic, and Arab. to be dumb. **כחמה** a brute, a dumb beast, any brute, any terrestrial quadruped of some size. 2.

כחמות the hyppotamus, or river horse.

כחן the thumb, or great toe.

כחק to shine, shining spots in the leprosy

כחר Arab. to shine very much. **כחיר** bright, shining, resplendent. **כחרת** a shining leprous spot.

כז to spoil, plunder, strip. 2. to detract from, reproach, upbraid. **כזז** to plunder repeatedly.

כזא overwhelmed.

כזה to despise, condemn, slight, **נכזה** despise. **כזיון** contempt.

כזק a flash of lightning.

כזר to disperse, dissipate.

כהל to nauseate, retch.

בחן to try, prove, examine. **כהן** and

בחון a watch tower. Der. beacon, beckon.

בחר to admire. 2. a choice man. 3. **בחר ב** to look at with affection. 4. Eccles. ix. 4. should be. **יחבר**

במא to speak rashly.

במה ditto Prov. xii. 18.

במח to hang close, cling. 2. to trust, rely upon, confidence. 3. **אבטחים** fruits of the melon kind.

כטל to cease, leave off.

בטן Syriac to conceive, the belly. 2. the belly or central part of a pillar. 3. **בטנים** pistachio nuts. Der. to batten, make fat, or great bellied

בי from: **ב** to me. attend to me, Gen. xliii. 19. have pity on me, Exod. iv. 10.

בין see **בן** between

בית see **בת** large &c.

בכא the name of a large shrub.

בכה to ooze, to weep, shed tears. 2. to weep for, bewail. 3. an oozing **בכיה**.

בכר to be forward, precede, to precede, the first-born **בכור** a firstling. 2. **בכורים** first fruits. 3. **בכורה** the first ripe fig. 4. a dromedary.

כל to mix, mingle. 2. to confound, destroy (by mingling.) 3. a Babylonish

בן

בער

idol, Baal. 4. **בול** see **בלה** 5. **מבול** a flood, deluge. 6. **תבל** a mixture, confusion. 7. the mixt globe of earth and water. 8. **בל** Chald. the heart. **בלל** to mix very much. **בליל** a mixture (of provender). **תבלל** a spot or blemish in the eye. **בלוא** Chald. to wear out consume. **בלוא** old worn out. 2. **בלו** Chald. a kind of tax.

בלל to laugh, smile.

בלה to wear, waste away, 1- to wear, be worn out. **בלוי** old worn out (pieces.) 2. to be worn out (by age, disease, &c.) 3. to wear out spend entirely, (time.) 4. tire (by opposition.) 5. to wear away, waste (as enemies.) 6. to waste away, consume (in the grave) **בלי** consumption, dissolution. 7. **בלהה** wasting. 8. **תבליה** dissolution, destruction. 9. **בול** the 8th, month October, provender, the rotten stump of a tree. 10. **בל** a negative particle not, in no wise, that, not, lest. **בלו** a negative particle. not, without. 12. **בלתי** as a particle, not, unless, besides, before a noun but, except. Der. Old Eng. bale, mischief, destruction, whence baleful.

בלם, to confine restrain, 2. **בלימה** that which binds or restrains, a tether, bridle. **בלם** to scrape, scratch.

בלע to swallow, swallow up. 2. to swallow up, (remove out of sight.) Der. belly, Lat. bellua.

בלק to ravage, lay waste. Der. bleak, blight.

במה to be high, elevated. 1. high place, a hill, hillock, waves. 2. an high place, or lofty altar dedicated to the powers of the heavens.

במו see **מו** under **מה** in, into, the, very.

בן to divide, separate. 1. to distinguish, discern, understand. **בינה** discernment, discretion. 2. as a particle, **בין** between, within, in the midst, repeated, whether. 3. **בינות** intervals. 4. **בנים** an inter-ferer, a champion. **בנן** to teach, instruct, cause to discern.

בנה to build. **בנין** a building. **מבנה** a frame, model, **תבנית** a form, pattern, model. 2. to build again, repair. 3. to

repair, restore. 4. to fortify. 5. to build up, increase a family by children. 6. a son, a grandson, the offspring of bird or beast. **בנים** youth; young men. **בני** my son, (a term of affection.) **בני אלהים** sons of God. (who resemble him.) **בן שנה** the son of a year, a year old. **בני קדם** children, (natives) of the east. **בן היל** a son. (a man) of courage, a disciple, a scholar. **בן הכות** a son [worthy] of beating. **בן קשת** the son of the bow, [an arrow.] 7. a daughter a grand daughter, female young of a bird. **בנות** young woman. **בתי** my daughter, a term of affection, **בנות האדם** daughters of men or [apostates] **בת** a daughter of ninety years, ninety years old, the daughter (city, community) of Zion. **אבנים** stones, precious stones, a stone weight, a stone image, stone vessels, cisterns, troughs, stones for moulds, hail stones. **אבן הברזל** stone of tin, a plummet.

בנט a binding, band, knot belt, **אבנט** a belt, girdle. Der. to bind.

בנס Chald. to rage with anger.

בס to trample, tread upon. **תבוסה** a treading down. **בסס** a violent treading. Der. French, bas, abaisser; whence Eng. base, abase, &c.

בסר to reject, an unripe grape.

בער Syr. and Arab. to remove. 1. after. 2. behind. 3. behind (for defence.) 4. without. 5. **מבעד** from behind. Der. to bound, limit. Qu? French. Bout, end, extremity. Eng. but, butment, abut.

בעה to swell. 1. to be bulged, swelling, jutting out. 2. in high. to bubble, cause to swell. 3. Chald. to seek, ask, request. **אבעבעת** tumours, pushes, pustules.

בעט to kick up. **בעטב** to spurn at.

בעל to have, or take possession of. 2. to marry. 3. Baal, the ruler.

בער to clear off, take clean away. 2. to clear away, consume; waste. 3. to be kindled, barn (with anger.) 4. to clear off [in grazing.] 5. a brutish person.

בעה to disturb, affright. **בעתה** terror.

בין soft mud. 2. **ביון** Byssus. 3. **ביצים** the eggs of birds.

בעא soft mud; mire.

בעל an onion.

בעע to break, cut off. 2. to finish, com-

כרא

בת

plète. 3. to clip, or cut silver for Money. 4. gain advantage, 5. to defraud.

בצק to be made soft by moistening. 1. to be made soft, tender. 2. moistened meal, paste, dough.

בצר to restrain, shut up. 2. to inclose, fortify. 3. to house, gather in. 4. **בצרת** or **בצרות** drought. Der. a bazaar.

בק to empty. 1. to be emptied. 2. to empty, exhaust. **בקק** to entirely empty. **בקבק** a bottle. Der. Lat. Vaco.

בקע to sepearate, cleave, split, burst. 1. to cleave [a rock.] 2. break forth. 3. to split, cleave (wood.) 4. to divide. sepearate. 5. to tear in pieces. 6. to rip up. 7. to break into a camp or city. 8. to hatch as eggs. 9. to break forth, as light. 10. to burst, rush forth, as wind. 11. a breach, in a building. 12. a shekel broken, an half shekel. 13. **בקעה** a valley, or break between hills.

בקר to look upon, survey. 1. to look, search, examine. 2. to look for, seek. 3. to seek, enquire, 4. **בקרת** an enquiry, animadversion. 5. morning light. 6. a beeve. **בקר בן** a calf. Der. perhaps, Lat. vacca, a cow.

בקש to seek. 1. to seek, to search after, a lost thing. 2. to seek an unknown thing. 3. to seek, require. 4. to seek, endeavour to obtain. 5. **בקש ל** to seek to do. 6. to seek Jehovah (in worship.) 7. **בקש את נפש** to seek the life, to endeavor to kill.

בר to clear, cleanse, purify. 1. to clear, cleanse (from chaff.) corn so cleansed. 2. clean. **ברה** pure, bright, (a solar flame.) **ברי** pure ether. 2. the clear open country. 3. **ברות בור בר** a pit, a well. 4. to purify. 5. to be pure, purify. 6. a son, child, innocent, (a bearn.) 7. to make clear, plain, manifest. 8. **ברית** a purifier, purification, purification sacrifice, salt wort, or some cleansing herb. 9. **בור בר** lixivial or alkaline salt. 10. **בעל ברית**, Baal, the purifier. 11. **בירתא** a palace, a metropolis. **בירתא** Chald. a palace. **בירניות** palaces. 12. **ברר** to cleanse, purify thoroughly, **ברבר** clean fowl.

ברא to create, produce into being. 2. to form by concretion of matter. **בריא**

plump, grown full (in flesh.) 3. to do something wonderful, a new creation. 4. to be renewed, renew, make anew. 5. to dress, prepare. 6. Chald. a field.

ברר hail, congealed rain. 2. gristed, (white spots upon black.)

ברה to feed, eat. **בריה** victuals.

ברה to pass, flee, flee away. **בריה** a fugitive, run away. 2. a bar, to pass, shoot along. 3. **נחש ברה** the straight serpent, crocodile, or sea monster.

ברך to couch, lie down. 1. to couch, rest, kneel, the knee. 2. **ברכה** a reservoir, a pool. 3. to bless, give, promise, (like God.) 4. bow, (like man) **ברכה** a present, a blessing. 5. to salute, wish a blessing to. Der. From **ברך** the knee, perhaps the gaulish braaca, a part of dress covering the knees, and Eng. breeches.

ברם ברומים rich apparel. 2. Chald. but, truly, a flash.

ברק to lighten, lightening. 2. a glister, glitter. 3. **ברקת** a carbuncle. 4. **ברקן** a thorn. Der. Bright.

ברש ברש the fir or cedar. 2. **ברושים** things made of fir or cedar. Der. brush.

ברת species of the cypress.

בש to flag, grow spiritless, inactive. **בשש** to flag very much, loiter, delay, be ashamed, quite confounded. Der. Bashful, abash.

בשל to concoct, ripen. 2. to dress with fire, roast. **בשלות** places for dressing victuals. 3. as a particle see **ש** in all that, for.

בשם Chald. sweet, agreeable, an odorous plant or flower.

בשם to tread, trample.

בשר to spread, spread out. 2. to spread, spread abroad. **בשורה** news, tidings. 2. flesh of men, and all animals, the inner skin, man, as infirm, and weak, soft, pliable, carnal, sensual (appetites,) near relation, consanguinity, the secret parts.

בת capacity, room, place. 1. bath, a large measure, seven gallons and a half.

2. **בתים** receptacles. **בתי** 3. boxes. 4. **בתות** capacities. 5. **בית** large, inside a house, (a receptacle for man,) household family, house, substance, estate, a temple, **בתים** hangings, canopies, pavilions, in, within. 6. a palace. 7. **בת** the pupil of the eye. Chald. to pass the night.

נח

נז

בת Arab. to separate, sever. 1. **בתולה** a marriagable virgin. **בתולים** the marks of virginity.

בתק to cut in pieces.

בחר to divide asunder. **בחרי** divisions. 2. Chald. after.

ברלה a pearl.

בלעדו without, besides, except.

בליעל unprofitableness, wickedness. 2. worthless, wicked, good for nothing. 3. worthless, wicked men.

ברזל iron (the bright fuser.)

בשגם see **גם** in as much as.

בשכבר see **כבר** a long while.

בשלמי see under **ש** on account of whom.

גאות to increase, rise, swell. **גאות** a rising up [of smoke,] a swelling. 2. **גיא** *pt.* **גיאות** a rising ground, lawn. 3. to be exalted. **גאון** exaltation. 4. proud, vainly, elated, lifted up. **גאון** and **גאות** pride, haughtiness. Der. Greek **γαύω** to be proud, exult, French, and Eng. gay, gaiety. Italian gioia.

גאל to vindicate, avenge, recover. 1. to vindicate, recover, deliver. 2. to redeem (an inheritance,) a near kinsman. **גאולה** redemption, right of redemption, price of redemption. 3. pollute, defile. 4. to avenge, take vengeance.

גב gibbosity, protuberance. 1. the back, [of a man.] 2. the base (of an altar,) or back. 3. **גוב** the locust in its caterpillar state. 4. **גבים** a vaulted, and arched room. 5. **גב** a brothel. 6. **גבים** vaulted, reservoirs (for water,) or aqueducts. 7. **גבי** the bosses [of a shield.] 8. the fellows or rings of a wheel. 9. **גבה** fellows or bending rings of wheels. 10. the eye-brows. 11. **גבים** heaps, banks, ridges. 12. **גב** and **גבה** a pit, dungeon. Chald. 13. **גבים** husbandmen. 14. **גבן** gibbons, humpbacked. **גבינות** gibbosity, summit. 15. **גבינה** cheese. Der. gibbous, &c.

גבא a pit, ditch, pool.

גבה to be high, elevated, lofty, height, majesty. 2. to be elated, haughty, proud, haughtiness. 3. to take courage. 2. Chron. xvii. 6. Der. gibbet

גבה Chald. before, forehead bald.

גבל to bound, terminate, a bound, limit, border. 2. **גבול** a land-mark, boundary. Der. gabble. Islandic gabl, Eng. gabel.

גבן see **גב** humpbacked.

גבע conicalness. 1. **גבעה** a mountain, or hill slope. 2. **גביע** a goblet, or a large drinking vessel. 3. **גביעים** the bowls of the candlestick. 4. **מגבעות** caps, or bonnets.

גבר to be strong, powerful, to prevail. **גבורה** strength, might, victory. 2. a man. **גבורים** mighty men. 3. **גביר** a lord, master, chief. **גבירה** a lady, mistress. Der. Greek **κυβερνα** Latin gubernator, French gouverner, English gubernation, govern.

גכש Arab. to shave off. 1. **גכיש** hail. **גכיש** large hail stones. 2. **גכיש** a large pearl, or crystal.

גג Arab. to expand, a flat roof or top.

גד to assault, attack, rnsb. 2. **גדות** banks.

3. **גרי** a kid. 4. coriander. 5. **גיר** a nerve, tendon, sinew. 6. an heathen god. **גדר** to assault or attack oneself, **גדרת** wounds, cuts. **גדור** an invasion to invade, the surface of the ground.

גדל to increase, grow great. 2. a cone, or conical cluster of flowers. 3. **גדל** a tower growing wider from top to bottom, a turret, a pulpit. 4. to magnify, make illustrious, to esteem greatly, grow proud, triumph.

גדע to break, cut, cast down, demolish.

גדף to reproach, revile, blaspheme, defy.

גדר to make a fence, inclose, a mason.

גדש to heap up. 1. **גדוש** a heap of corn. 2. a heap of stones.

גה to repair, restore. **גהה** to heal entirely.

גהה to stoop, bend downwards.

גוה a body or society of men. 2. a body, association. 3. **גוי** a multitude, congregation, people or nation. 4. an animal body. 5. firmness, obstinacy. 6. Chald. the body or interior.

גוע to labor, pant for breath. 2. to expire, breath out with pain.

גז to take off, away. 2. eaten grass. 3. **גזי** grazings. 3. to cut away, shear. 4. to clip short, poll. 5. **גזית** hewn or polished stone. 6. **גזון** a lopping, pruning. **גזז** to shear.

גלה

גף

גזל to plunder, ravage. 2. **גזול** the young of pigeons. Der. guzzle.

גזם to cut short, or down, a locust, or caterpillar.

גזע to cut, cut off a stump.

גזר to divide, cut off. **מגזרות** instruments for cutting. 2. to cut or chew eagerly. 3. Arab. to slaughter. 4. to cut, polish. **ז.** a polish. 5. to decree, decide, cut short. 6. Chald. **גזריא** soothsayers.

גח to break, burst, thrust forth. 4. **גחון** the breast or belly of crawling reptiles.

גחל a live coal. 2. fiery meteors, flashes of fire. 3. **גחלת** a live coal, an oily son. Der. a coal.

גחן to bow down, fall prostrate, the belly of reptiles.

גי and **גיא** see **גאה** and **גוה** a lawn or valley.

גיה see **גנה** to strike.

גל to roll, (as a stone.) 2. to roll (as the earth in its diurnal motion.) 3. (together as a scroll.) 4. (as waters.) **גלי** waves. **גל** a spring, fountain, well.

5. **גלה** the bowl (of the candlestick).

6. **גיל** revolution (of time.) 7. to exult,

leap, jump, (for joy.) **גול** exultation. 8.

with **אל** or **על** to devolve, commit,

trust. 9. a roundish heap of stones. 10.

גלת round hemispherical tops, convex

without, concave within. 11. **גאל** a

globular drop of dew. 12. **מגל** a sickle.

גלל to roll over and over. **גלילים**

folding, rings, rollers, pulleys. **גלילה**

a border, limit, confine. **בגלל** because

of. **גלל** dung. **גלולים** dungy gods.

גללל to roll over and over, the matter

of the heavens, whirlwind, thistle, down,

a wheel. **גלגלת** the human skulls.

גלה Chald. to discover, reveal.

גלב a barber, shaver. Der. **glib** Greek

גשטלך Lat. **glaber**.

גלד Chald. to congeal, crust over, skin.

Der. Lat. **gelidus**. Eng. **gelid**. Welch

called.

גלה to remove, carry away. Chald. the

same. **גולה** a transmigration, a removal.

2. to remove turn back (garments.)

to uncover. 4. to discover, reveal. 5.

גליון a mirror. 6. **גלינים** transparent

garments. Der. **galei**, or **galeotæ**.

גלה to shave.

גלם to wrap, roll together, an embryo,

the unformed mass. Der. Lat. **glomus**.

Eng. **globe**, **globular**.

גלע to deride, scorn, taunt.

גלש to shine, glister, glisten. Chald.

גלוש bald. Der. **gloss**. Lat. **glacies**.

גם over and above, moreover, even,

also. **גם** as well as. **בגם** in as

much as, even since. 2. **אגם** a pond,

a pool. 3. a reed, or bull-rush. 4.

אגמן a caldron, or great kettle, a rush,

a rope.

גמא to sup-up, swallow. 2. the papyrus.

גמד shorter, contracted, **גמדים** gamma-

dims, (a nation.)

גמה Arab. to appear, the conspicuous

part of a thing.

גמר to yield, return. 2. to wean a child.

3. to return, requite, recompense, re-

tribution, requital. 4. a camel.

גמץ Chald. to dig, a pit.

גמיר to perform, finish, complete

consummate, perfect. 2. (intransitively)

to fail.

גן to protect, defend. 2. (a garden.) 3.

מגן a shield, a defender. 4. **מגנת** a

covering. 5. **אגנות** a goblet, a bason

with a cover. **גנן** to protect entirely.

גנב to steal or be stolen, a thief. 2. to

steal away privately, withdraw. 3. to

steal as the heart by deceit &c. 4.

with **אל** to be spoken secretly. Der.

Teutonic **knappen**, Eng. to **knap**.

גנז to treasure up, Chald. **ננזי** treasures.

Chald. **גנזיא** treasures. Der. Lat. **gaza**.

Eng. **magazine**.

געה under **בוע** and **געה**.

געה to low, bellow. Der. a cow.

געה to cast away. 2. to reject, loath,

alth. Der. a goal, Eng. **gall**. Greek

cholera, **choleric**.

גער to restrain, repress, 2. to rebuke,

check, **גערה** a rebuke.

געש to shake as (an earthquake.) 2. to

shake (with terror.) 3. to totter (with

intoxication.) 4. to toss themselves. Der.

to gush.

גף see **גנה** a body.

נבנה

נר

נָפֶה see נָפֶה the vine.
 נֶפֶר Gopher wood, cypress or cedar. 2.
 גִּפְרִית sulphur, brimstone. Der. Gr.
 κυπρίσις Lat. cypressus. Eng. cypress.
 נָר to sojourn, a stranger. מְנַרְיָה pere-
 grinations. 2. נֹר a whelp, cub, נָר
 to sojourn continually.
 נֶרֶס a scab, scurf, scurvy. Der. scurf.
 נָר to scrape. Der. French gratter.
 נָר to excite, move, stir up. 2. to
 raise, draw up. 3. to ruminate, chew
 the cud. 4. מְנִירָה a threshing floor.
 5. נָר a threshing floor. 6. נָר rabbish.
 7. Chald. גִּירָא plaster of lime. 8.
 נָר the throat. 9. to saw. מְנִירָה a
 saw. 10. a'gerah, about 11 grains. 11.
 אֲנִירָה a small coin. נָר to be violently
 agitated, to stir up oneself violently,
 to saw, cut with a saw. נִרְגָּה the
 throat or neck. גִּרְגִּים berries or fruits
 left at the top of the tree, (agitators.)
 נָר to cut off. נָרֶן an axe or hatchet.
 נֶרֶל a stone, mark, or lot. 2. an inheri-
 tance, portion, lot. Der. Gr. κληρος
 clerus. Eng. clerk, clerical, clergy.
 נָר to make bare, clean. 2. a large bone.
 Der. grim and grum.
 נָר see נָר a threshing floor.
 נָר to break or wear to pieces.
 נָר to substract, abate, diminish. 2. to
 diminish make small. 3. to withhold.
 4. to be substracted, taken away.
 נָר to wrap, roll together. 2. the fist
 clenched. מְנִרְגָּה clods. Der. garb.
 נָר to expel, drive, thrust out. גִּרְשָׁה
 expulsions. 2. to drive, cast, throw
 out, or up. 3. to thrust out, put away,
 divorce. 4. מְנִרְשָׁה a subarb. 5. to
 push, thrust forth (as vegetables.) Der.
 g ass.
 נָר Syr. to touch, feel, search by feeling.
 נָר to feel for, repeatedly, to grope
 after.
 נָר heavy rain, Chald. a body, a pal-
 pable substance.
 נָר a wine press. 2. גִּתִּית wine pressing-
 גִּתִּית podded, or in pod, hulled.
 נָר Chald. a treasurer.
 נָר Chald. and Persic a treasurer.
 נָר a rock, concreted, barren, desolate.

נָר a treasury.
 נָר see נָר the throat. a berry.
 נָר
 נָר Chald. this.
 נָר to faint, fail. נָר fainting.
 נָר faintness. Der. Lat. debilis, whence
 debility.
 נָר to be in agitation, troubled. נָר
 agitation, uneasiness. 2. to be troubled,
 disturbed in mind. 3. fish.
 נָר to fly, with wings expanded. 2. a
 kite. Der. a daw.
 נָר see נָר to judge.
 נָר see נָר a circular camp or village.
 נָר to murmur, grumble. מְנִרְבָּה causing
 to murmur. 2. the bear. רָבֵב to mur-
 mur repeatedly. Der. Gr. διαβολος Lat.
 diabolus. Goth. dubo. Islandic dufa.
 Eng. devil.
 נָר strength.
 נָר Chald. to sacrifice. מְנִרְבָּה an altar.
 נָר a row, a layer.
 נָר Arab. to dry, dry up, wither. רָבֵל
 a cake of dried tigs.
 נָר to adhere, cleave together. 2. soder.
 3. to join, overtake. 4. with. מְנִרְבָּה fol-
 lowing, to pursue hard after, stick close
 to.
 נָר to drive, lead, a driving. 1. מְנִרְבָּה
 a wilderness, an uncultivated place. 2.
 מְנִרְבָּה floats, rafts. 3. celestial fluid,
 light. 4. מְנִרְבָּה as a bee. 5. to produce,
 bring forward, speak. 6. a word, a
 speech, a matter, business. 7. מְנִרְבָּה
 the oracle, the speaking place. 8. the
 plague or pestilence, to smite. 9. a
 murrain [of cattle.] Der. Gothic deri-
 ban, Eng. drive.
 נָר Syr. to glue. 1. honey. 2. מְנִרְבָּה
 the lump upon a camel.
 נָר to multiply, increase exceedingly. 2.
 fish. מְנִרְבָּה to fish. מְנִרְבָּה fishing. 3. מְנִרְבָּה
 corn. מְנִרְבָּה dagon the Aleim of the
 Philistines. Der. a dog. Gr. κυν.
 נָר a luminous standard, beacon. 2. a
 light or lamp.
 נָר to warm, to foster, cherish.
 נָר the breast, or pap (of woman.) 2. a
 pot or cauldron, a basket. 3. מְנִרְבָּה
 loves, the pleasures of love. 4. מְנִרְבָּה

דלה

a lover, a beloved one. 5. an uncle, a consin german. **ידד** **ידדות** **ידד** a beloved one, a dearly beloved. amiable. **דדה** an aunt. Der. **דידו** Gr. **διδος** a breast, **דדד** **דדד** **דדד** Eng. teat. Welch tadd.

דרא **דרא** baskets. 2. **דראים** mandrakes.

דהר Chald. gold. 2. **מדהבה** abounding, with gold.

דהם overwhelmed, astonished.

דהר to prance, spring, bound. 2. **תדהר** some species of tree. Der. deer.

דוה to languish, be faint. **דוי** langour sickness. 2. the female periodical langour.

דוה to drive, impel, push. **דחי** a fall, stumbling. **מרהה** ruin. 2. to dispel, purge away. 3. to plunge, thrust (in water.) 4. **דח** millet. 5. **דחן** Chald. an instrument of music.

דחל Chald. to fear. **דחיל** affright, terror, terrible.

דחן see **דחה** millet.

דחף to urge, impel, hasten. **דחופים** hastened. **מרחפת** precipices, destruction. Der. deep.

דחק to thrust, press upon, distress.

די fulness, sufficiency, more than plenty. 2. Chald. who, which, that. 3. for, because, of.

דיה the black vulture. 2. **דיו** ink.

דיך **דיך** Chald. this, that.

דכא to break, break down. crush. 2. to crush, humble, oppress, humiliation.

דכה to beat or bray **מרכה** a mortar. 2. to break, (as bones) 3. **דכי** waves, breakers. 4. to bruise, by crushing. 5. to beat down, afflict. 6. **דכי** bruising, calumnies, slanders.

דקף **דוכיפת** the hoop or hoopæ [an unclean bird.]

דכר Chald. to remember. **דכרניא** the records. 2. **דכרון** ruins.

דלג to leap, bound.

דלה to draw, draw out. **דלי** a bucket.

2. to exhaust, be exhausted. **לל** one exhausted. **דלת** the poorest people, lean. thin. 3. **דליות** branches 4. **דלות** hair. 5. **דל** a door or gate, or leaf of one. 6. **דלתות** leaves or columns in

דקר

writing. **דלל** to be entirely exhausted. Der. dull. Lat. doleo. Greek **δεδω** Eng. delete, deleterious.

דלח to trouble, disturb (waters.)

דלף to drop, distil, a dropping. 2. to moulder, waste away, decay. 3. to drop down, piece meal. Der. drop.

דלק to press eagerly upon (as fire.) in Hiph. to kindle, light up. 2. **דלקת** an inflammatory discourse, an inflammation. 3. to pursue eagerly, burn after. **דלקים** ardent pursuers, persecutors. 4. warm, eager (professions)

דלת see **דלה** a door, gate.

דמה to make equal, compare, level. **דמות** a similitude, likeness. 2. to design, to form a likeness. 3. **דם** blood. 4. equability, conformity, fitness. 5. quietness. rest, stillness, silence. **דומה** stillness, silence, cessation. **דמי** rest, inactivity, silence. 6. to level, cut down, cut off, destroy. 7. **אדם** man, the likeness of God. 8. **דממה** vegetable mould. **דמם** to soothe, compose, quiet, to make entirely equable. quiet. **דומם** entirely still, inactive. **דממה** great stillness, equability. Der. to dam. Dutch dom. Gr. **δωμεν** Lat. domo.

דמן dung. 2. **מרכמה** a threshing van, or floor where straw is broken.

דמע to weep, **דמעה** a tear. 2. liquor.

דן to direct, rule, judge. in Hiph. to strive, plead, Niph. contend. **דין** a judge **מרון** a strife, dispute. 2. **כרינה** a province, a judicial district. 3. **ארון** a ruler, director, lord. 4. **אננים** bases, sockets. Der. Lat. damno, Eng. damn. condemn.

דנג **דונג** wax.

דנה Chald. this.

דערך to go, or burn out.

דף see **דף** reproach, calumny.

דפק to knock, strike. 2. to beat forward, drive forward.

דץ to leap, springs, bound, exult. Chald. to leap for joy. Der. Dutch dānsen. Danish dantze, French danser. Eng. dance.

דק to beat small. thin, small, minute, a dwarf. 2. to thresh, thresh out. 3

ה

הוה

דיק a battery. 4. a thin cloth or covering atoms, fine dust.

דק to stab, pierce. מוקרות stabs, piercings. Der. dagger, dirk.

דר Arab. to encompass, go round, compass circuit; 1. to go round, go about. 2.

הדורים crooked, tortuous ways. 3. a round bal, a round heap, a circular disposition of an army. 4. מהרת

pyre, a round pile. 5. Arab. דואר, a circular village, a generation of men.

6. Chald. to inhabit, dwell. מדר an habitation. 7. Chald. a pearl. רור

freedom, a rattle, myrrh. רדרר a thistle.

דרא to repel. דראון rejection, abhorrence.

דרב to be sharp. דרבן the iron part of a goad.

דרג to proceed gradually. מדרגה a precipice, a lofty cliff.

דרך to go along, come, proceed. 2. a way, path, road, a way, journey, proceeding.

distance, custom, manner, a particle, straitway, immediately. 3. to go along, walk or tread as men. 4. to go upon, tread down. 5. to tread upon, a treading. 6. to tread, cause to be trodden. 7. to hold; stretch forth, extend. Der.

Greek. דרע to run. Eng. to trudge.

דרם the south.

דרי Chald. the arm. Der. draw, throw.

דרש to inquire; ask. 2. to inquire of, consult. 3. with ל following, to inquire after, 4. to inquire after, regard, care for. 5. to be concerned, careful for, seek, 6. to inquire after, require.

דש to thresh, beat, shatter, דיש a threshing. 2. to thresh, beat to pieces. 3. to tear to pieces. Der. to dash, dust.

דשא to spring, sprout forth, germinate grass.

דשן to fill up, make fat, plump, fat, oil, 2. ashes. דישן a species of clean animal the lidmee, resembling the antelope.

דת an appointment of law. 2. Chald. a decree, a law.

דתנה Chald. grass.

דרכמן a daric, about 25 shillings.

דחב Chald.

ה

ה a particle. 1. prefixed to a ה. this, that. 2. prefixed to a ה. hearken. 3.

prefixed to a part. which, he, who. 4. prefixed to several particles, that, which, what. 5. who, which. 6. prefixed, it expresses doubt, what? what not? (or aspiration like ha!) whether? 7. postfixed to words of time, and place, to, towards.

הא behold! lo! see here! see! hah! Chald. the same.

האח aha! 1. in rejoicing. 2. in insulting.

הב elephant. 2. הובנים ebony. 3. come, come give. see הבה

הבלי to exale, evaporate, emit, a vapour. 2. vanity, emptiness, a vain idol, in vain.

הבן see הב.

הבר Arab. to cut, divide, an augur, as trologer.

הבה to bring, carry forth, away. 2. to bring forth, utter. 3. to roar, growl, coo, moan, a moaning. הגיון a murmuring. 4. to bring forth, propose, a meditation. 5. הגית בו thou shalt study in it (thou mutter.) הניח intense meditation.

הנך directly, strait forward, elegant, decent.

הרה to send, thrust, dart forth. 2. הור the darting forth (of light.) 3. glory, majesty, honour, to glorify. 4. a loud, brisk, vehement noise. הירד loud shouting.

הרד see רכה the crushing.

הרם a footstool. 2. Chald. to cut in pieces.

הרם the myrtle tree.

הרה to thrust, push, 2. to expel, cast out by force.

הרה to adorn, deck, decorate, ornament, beauty. 2. to honor, reverence, respect, honor, glory.

הה ah! alas! 2. אהה ah! ah!

הה to be, abide, remain. 2. חל to be. 3. he who exists, hath permanent existence. 4. a permanent being, person. 5. he, she, it. 6. that. 7. Chald. to be. Der. Saxon hua. Scotch wha. Eng. who.

הה see הרה the darting forth (of light.)

הה to be, subsist, continue, 2. הין means of subsistence, riches. 3. יהוה Jehovah. (the being who necessarily exists, of himself, and from himself, with all actual perfection originally in his essence.)

הלם

הרם

4. a grievous affliction. 5. הוות הות oppression, injustice.

הוי ah! oh! encouraging. 2. wo, threatening.

הוה היום sleepy, drowsy.

הי hey! ho!

היא to subsist, be, she, it.

היה to be, exist. 2. to be. 3. to happen, come to pass. 4. to be reckoned or reputed. 5. to be, subsist, remain, continue. 6. with ל and a n. following, to become. 7. an infinitive verb. was, (to be.) 8. in niph. to become, be done, 9. to be continued, or be heavy. 10. to be oppressed, depressed, afflicted. 11. יה Jah, he who is, the essence. 12. אהיה I will be.

היך how

הך Chald. to go, come.

היכל the sanctuary. 2. a large spacious house, a palace. 3. Jehovah's temple.

הכר to recollect, own, acknowledge. 2. הכרת acknowledgement. 3. to respect, regard.

הל to move briskly, violently, irregularly. 2. to exult, toss about, through pride. 3. to move briskly, irradiate, glister, shine. 4. תהלה praise, glory. הלל to be mad, foolish, or more properly, to be moved violently, tumultuated. הלולים merriments, הוללות agitations, extravagancies. to toss, exult through pride, (Venus,) to irradiate briskly, shine brightly, to give lustre, praise, glorify, a commendable tree, Der. Gr. Ἀλλομαι to leap, 'Eלה, and 'Eלה the splendour of the sun, 'Ηλιος the sun. Eng. hail! in saluting, and perhaps hallow, holy.

הלל to remove, cast to a distance. 1. beyond, further. 2. onward, forward, thenceforth,

הל see הל

הלך to go away, along, proceed, walk. 2. behaviour, manner of life, conversation. 3. before a v. going on increasing. 4. Chald. to walk, a toll, custom. Der. walk. Lat. velox. Eug. velocity.

הלם to beat, smite, strike upon. הלמות a hammer. 2. to beat, smite, מהלמות

strokes, blows. 3. to knock, break (by beating.) 4. to knock, beat down (with liquor.) 5. to smite with the tongue, reprove, afflict. 6. here, thither. ער הלם hitherto. 7. יהלם the diamond.

המה multitude, tumult, turbulency. 1. they, them, המו Chald. them. 2. to be turbulent (as the sea.) 3. to tumultuate, make an uproar. מהומה disturbance, confusion. 4. a confused noise, growl, moan, howl. המיה noisy, rioters. 5. המון or המון a multitude, abundance, tumultuous motion, tumultuous noise. 6. תהום or תהומות a confused multitude of atoms, a chaos, a mass, body, multitude of waters, the abyss, or deep, that vast body of waters which is in the hollow sphere of the earth. המם to put into great tumult; disturb, discomfit exceedingly, to agitate very much.

הל see מל

המן see המה a multitude.

המר Arab. to impel, break, destroy. מהמרות breaches, disruptions from an earthquake. Der. hammer.

הנה to be ready. 2. these, those, they 3. see! lo! behold! 4. hither, thither.

הין Hin, about one and a half gallons.

הי Chald. if whether.

הם hist, hush, to be silent. Der. hush, hist.

הפך to turn, change, inverse, the contrary. 2. to overturn, subvert. 3. to pervert. תהפכות perverseness, distortion, change from the right. 4. מהפכת a sort of stocks. הפכפך irregular, unsteady, turning this way, and that, continually varying. Der. havoc.

הפר see פר break, dissolve.

הצן a kind of warlike chariot.

הרנ to kill, a slaughter.

הרה to protuberate, swell, rise in height.

הר a mountain. 2. to be pregnant,

big with child. 3. to teem, be big with.

היר looking big, haughty, proud.

הרר a high continued mountain, הרר

Chald. conceptions, thoughts.

הרם Arab. to cut into little pieces הרמן a butchery, shambles.

הרם to break through, or in. 2. to break down, destroy, demolish, destruction. Der. harass, crush, craze.

זר

זכ

התת to hasten, bring with haste. התת
ל to assault, rush violently upon.

התל to mock, banter, trifle. מהתלות
illusions, delusions.

הרב see יהב repeated offerings.

הרב Chald. principal men, counsellors,
leaders.

היתי see אתה

הלכוא who went.

המנוכא see מנך Chald. awreathed chain.

הראל the mountain of God.

י

י Arab. to marry. 1 an hook. 2. י a con-
nective particle. and also, with, to-
gether with, or, but, but yet, even, to
wit, that, so that, because, therefore,
to the end that, when, if, as, so, al-
though, then, after a negative particle.
and not, nor, neither. Der. Lat. vicio.
Eng. woo.

ירב valeb, a place near the river Arnon.

יז Arab. to carry a burden, Wazir, or
Vizier.

ילר a child.

י

יזא Arabic impetuosity, swiftness a wolf.
יזא Chald. see זע trembling.

זאת see זה this, that.

זב to gush, spring, issue out. 2. to spring,
with, זוב a flux, an issue. 3. to flow
out, pine away, waste away. 4. זוב
hyssop. כעל זובב a fly. Baal-
zebul.

זכר to endow, a dowry, portion.

זכה זכתה a sacrifice. זכתה
to slay, sacrifice. זכתה a sacrifice.

זבל to dwell, cohabit with. זבל an
habitation. Der. Islandic duella, Eng.
dwell.

זבן Chald. to buy, redeem, to gain, pro-
tract it.

זב Chald. Syriac, and Arabic to join,
connect, the outer skin or husk of the
grape. Der. husk.

זר to swell be tumid. זירון swelling. 2.
to boil. זיר broth, pottage. 3. to swell,
be proud, presumptuous. זירן pride.

presumption, arrogance. Der. Islandic
sieda, Saxon seodan, and Eng. sod
sodden, seethe.

זה a particle this, this here, such a one
here, in this place, hither, this way,
here, in this and that, one and another,
which, who. 2. זאת this, this here,
this and that. 3. זי this, this here, it is
used as a relative to both genders and
numbers.

זהב clear, bright weather. 2. pure limpid
oil. once Zach. iv. 12. 3. gold.

זהב Chald. to pollute defile.

זהר to shine, be clear, bright, pellucid,
brightness, transparency. 2. to enlighten,
instruct clearly. 3. זהירין heedful,
cautious.

זהה Arab. to verge, incline to. זהה angles
corners. 2. זהה storehouses. 3. זהה
this, this here.

זז an animal endowed with motion. 2
motion, commotion, vibratory motion,
bustle. 3. מזוז a door-post.

זח 1. to impel. 2. to remove,

זחל to skulk withdraw, hide oneself. 2.
any creatures that hide themselves in
holes, as serpents, worms. 3. זחל
the rock of Zohelath.

זי Chald. brightness, splendour. 2.
Chald. grace, liveliness, beauty of coun-
tenance. 3. זי or זי Zif about April.
4. זית the olive tree.

זכה to be clear, clean, pellucid, clear,
almost transparent, 2. to be clear, clean,
pure. 3. זכו purify, innocence. Chald.
זכך to cleanse. זכוכית glasses.

זכר strength, vigour. 1. a male. 2.
strength, vigour of mind and memory,
to remember, memory, mention. זכרה
a memorial מזכיר an historiographer.

זל to let go, loosen. 2. to be loose ir-
regular, gad about. 3. to be lavish,
prodigal, contemn. זלות vileness, worth-
lessness. 4. זולת וולת זולת besides,
except. זולל profuse, prodigal, vile,
worthless.

זל a flesh-hook.

זל see זל besides, except:

זם to devise imagine, think. זמה a de-
vice; זמות devices, schemes. זמה

זק

חבה

thought, consideration. **זמם** thoroughly consider, stedfastly purpose. Der. to seem, seemly.

זמן to appoint, constitute an appointed time. 2. Chald. to appoint, constitute an appointed time. **זמן** to prepare. Der. to summon.

זמר to cut off, **זמרת** a cutting, twig, branch. 2. to prune. **זמורה** a pruning knife. 3. **זמורות** snuffers. 4. to sing. 5. the antelope, goat, or some other clean animal. 6. Chald. **זמרה** music.

זן to prepare, provide. 2. preparation, provision, store. 3. **זון** provision, 4. Chald. to be provided for, fed. 5. **זני** preparations.

זנב the tail, extremity. 2. meanness, inferiority, subjection. Der. snub.

זנה **און** a belt, girdle. 2. **זנות** defensive armour, which encompasseth the body. 3. unlawful embraces, whoredom, a harlot. **זנות** fornication. **זנן** repeated whoredoms.

זנח to cast off, remove to a distance. 2. to cut off, fail through heat. Isai. xix. 6. Der. snatch.

זנק to spring, leap forth.

זועה and **זועה** to move, agitate. **זועה** an agitation. 2. **זאעין** trembling, Chald. 3. to tremble, shake. 4. **זועת** sweat. 5. **זוע** sweat. **זוע** to be violently agitated. Der. Gr. **ζωω** and **ζωω** Eng. to sway.

זעך to be abridged, shortened.

זעם Arab. to foam with anger.

זעף to be troubled, disordered, agitated, 2. to be troubled, fret, be agitated. troubled, fretful, uneasy. 3. to be angry, wrath.

זעק to cry out. **זעקה** a cry, clamor, vociferation. 2. to convoke, call together.

זער to be small, little. **זעיר** small, little. **זעיר** small (quantity.)

זפת bitumen. Der. Greek **Πισσα** Lat. **pix**. Eng. pitch.

זק to fuse, purify by melting. 2. to be (dissolved,) strained off. 3. **זקים** manacles, fetters. 4. matter in a state of fusion. **זקק** to strain off thoroughly, to

refine, to fuse thoroughly, purify by fusing. **זקק** well purified.

זקן to be old, old age, an old man. 2. the beard.

זקף to set upright, erect.

זר to compress, squeeze. **זורר** squeezing, compressing (a wound.) 2. a trap, or gin. **זורים** grains of air, which in winter being too large to thin the fluids, (compress) and fix them producing cold. **זוריר** compressed, strait, narrow.

זרא nauseous, loathsome.

זרב to grow warm.

זרה to scatter, disperse. 2. to cast away. 3. to scatter, spread, diffuse. 4. to spread, spread abroad (as a net.) 5. to disperse, dissipate. 6. to scatter, winnow. **זורה** a shovel. 7. to examine thoroughly, sift. 8. **זר** a stranger, foreigner. 9. a rim or crown (to the ark. 10. **זרת** the hand, a span, nine and a half inches. **זרר** to sneeze.

זרח diffused, spread (as the leprosy.) 2. diffused, spread (as light.) 3. **זאור** a native tree. 4. a native. Der. Eng. to stretch.

זרם to pour, pour forth, pour over, a storm, inundation, flood. **זרים** an inundation. Der. storm.

זרע to spread abroad. 1. (the seed of vegetables, animals, men,) to sow, seed. time. **זרעים** things sown. 2. the arm. 3. the shoulder, or fore leg of a beast. Der. Gr **σποω** Lat. **strao**, Eng. **strow**, or **strew**.

זרק to sprinkle, disperse. **זורק** a bason, bowl, sprinkling vessel. 2. to appear here and there, as if sprinkled. **זרקה** vii. 9. Der. streak.

זרת see **זרה** the hand, a span.

זלעפה a scorching blasting wind.

זרויף a dripping soaking rain.

ח

חכ a person bound to payment, a debtor. **חכא** to hide, conceal, shelter. **חכבא** a hiding place.

חבה to hide, hide oneself. 2. a hidden secret place, the bosom. 3. as a **ח**.

הר

הטב

see הכת a flat iron plate. חבב to cherish.

חבש to thresh.

חבל to bind, tie, connect, confine. 1. a cord, the roping (of a ship). rope, men, or sailor, a tract of land measured by a rope, a cord, a rope, toil, snare, the silver cord (spinal marrow with all the nervous branches). a string of persons following one another. 2. to be bound, confined, straitened. חבלים girding pains, throes, pangs, to travail. 3. to bind, take a pledge from. 4. to seize upon, spoil, entangle. 5. to be bound, or obliged to punishment. 6. החבלת a well connected design. 7. Chald. seizing. חבלא an encroachment.

חבך to fold together, a folding. 2. to in fold, embrace. 3. to embrace, lay hold on.

חבר to conjoin, fit together. חברה a coupling, consociate, an associate, companion, friend. 3. to join tack (words together). 4. to join tack (for enchantment). חבורה a contusion, bruise.

חברבב the black spots of the leopard.

חבש to bind round. 2. to bind. 3. to gird or saddle. 4. to bind, or be bound up (as wounds.) 5. to bind govern (by laws).

הבת a flat plate, or slice (of iron).

הג to move, reel round. 2. a circle, orbit, sphere. מחוגה a pair of compasses. 3. a sacred festival (either from its regular return, or from the circular dances they had at them). חגגי cracks or fissures (in a rock) for the circulation of the air. חגג to dance round and round in circles.

הגא circumagitation, turning round for terror.

הנב a locust or grasshopper.

הנל the revolver, goes round.

חגר to gird, gird round. חגרת a girding. 2. to gird, confine, restrain. 3. to be girded. 4. to be girded, to feel girds or pangs. Der. gird.

חר to penetrate, be penetrative, sharp, acute. 2. be sharp, eager, fierce. 3. חידה a parable, enigma, a sublime or poetical discourse. 4. אחירן Chald. enigmas, one. 5. חרוני sharp or edged things. D

הרה to brighten, polish. 2. to exhilarate חרות hilarity, joy. 3. Chald. the breast.

הרל not to act, speak, or be. 1. to cease, leave off, fail. 2. to forbear, decline, omit voluntarily. 3. transitory, transient, speedily ceasing. Der. idle. Welch hadl.

הרק a kind of sharp thorn.

הרר Syriac to surround, fence. 1. an inclosed place, room, chamber. 2. an inclosed, or inner part, of the body. 3. an incloser, a dark thick cloud.

הרש to renew, restore. 2. a new, or renewed period of days.

הרת Chald. new, from the Heb הרש Ezra vi. 4.

הרה to declare, discover, shew. אמות a declaration. הרה Eve the manifestor. 2. הרת a moveable village. 3. Chald. to shew.

חו Chald. Arabic to indent, cut in. סחונו an haven. חויו lightning.

חוא see חוה to behold.

חזה to fasten, settle. 2. a settled agreement. 3. the breast of an animal. 4. חוא Chald. to see, behold, a seer, or prophet. מחוה a window.

חוק to be bound hard, tight, 2. to as-tringe, brace, tighten up. 3. to gain strength, act with strength, with כ following, to hold fast, retain, with ל following, to grasp. 4. in Hiph. to confine, retain, contain.

חור Chald. to encompass. חורר a round ball or apple. חורא Syriac an apple.

חור a hog, or boar.

חח a hook or clasp. 2. a clenched ring (of iron for the nose of a beast. 3. חחה a hooked thorn. 4. חחח the links of a chain.

חט to compact, fasten, join. 2. חוט a thread, line or cord. 3. חטים wheat, see חטה.

חטא to deviate from, miss. 2. to miss (one's step,) tread aside. חטאת tripping, stumbling. 3. to miss (of happiness). 4. to miss oneself, be astonished. 5. to deviate from, sin, offend. 6. in Kal. and Hiph. to offer for a sin-offering, cleanse, expiate, purify.

חטב to hew. 2. to carve (wood.) 3. to carve (stone).

חלב

חלש

חמא delicate, delicious, **חמין** wheat. Der. Eng. wheat, sweet.

חטם to refrain, restrain, muzzle, bridle, curb.

חטף to seize suddenly, to catch.

חטר to move this way and that, to vibrate. 2. a twig.

חיה to be strong, vigorous, valiant. 2. to become strong, recover strength. 3. to repair, restore. 4. to live.

חיים living, springing, running waters, life. **חיין** Chald. life. **חית חיה** a living creature, an animal. **חיה** food, the sustainer of life. 5. **חי** quick, raw. **מחית** quickening, rawness. 6. **חורתי** small towns, villages. 7. Chald. **חיה** an animal a beast.

חך Arab. to scratch, rub, scrape. 1. the palate, or roof of the mouth. 2. **חכה** a fish hook. Der. a hook.

הכה to wait, tarry. 2. to wait for. 3. with **ל** following to wait for, with desire, to long for.

חכיל red, sparkling. **הכלילות** redness, sparkling (of eyes.)

חכם to be wise, skilful, prudent.

חל to make a hole, or opening, a hollow, ditch. **מהלות** holes. **הלוץ** an opening, a window. 2. to be in labour, make an opening, to be in pain, travail. 3. **מהול** a flute, pipe, fife. 4. **הלה** (a shew bread,) cake, (full of holes.) 5. to pierce or wound, be wounded. 6. to break in upon, violate, profane. 7. to make an entrance upon, begin. 8. **חול** sand. 9. **חיל** strength. 10. **נחל** a vale, valley, a torrent, (from the hollow in which it runs.) **הלל** to open eminently, pierce much, to be in labour, travail in birth, produced by travail. **חליל** a flute, or pipe with many holes, to wound very much, pierce through and through, to violate or profane eminently. **חלחל** to be in violent pain or anguish.

הלל to wear, wear away. 1. an engraved ornament. 2. **הלאת** rust of copper, 3. to be corroded, ulcerated. 4. **תחלאי** a corroding, ulcerous disease. 5. **תחלואי** wastings, consuming effects.

חלב the fat (of animals.) 2. milk. 3.

the fat, or most nutritious part of the land. 4. the richest part of oil and wine. 5. the most nourishing part of wheat. 6. **חלבנה** galbanum, the gum or white milk of the giant fennel plant. Der. Eng. calf.

חלר Syriac to creep, creep in. 1. the weazel. 2. time. 3. transient, transitory. 4. this transitory world. Der. to glide.

הלה to be languid, weak. 2. infirm, sick, diseased. 3. to be faint, afflicted, concerned, grieved. 4. to be faint, (with labour.) **חלי** sickness, infirmity. 5. **חיל** an ornament wrought with great labor and pains. 6. to make the countenance languid or ashamed.

חלט to catch at, seize eagerly. Der. to clutch.

חלך see **חלכה** and **הלכא** worn out with misery.

חלם to break, break off, away. 2. to break. break in pieces. 3. a dream. 4. **חלמה** an amethyst, (the breaker.)

חלה to pass, pass on, proceed. 2. to pass away, abolish, cease. 3. to pass, drive, strike through. 4. **מחלפים** stabbing knives. 5. to change, exchange, substitute, to cause one thing to pass away, and another to succeed. **חליפות** substitutions, successions. 6. in Hiph. to renew, be renewed. 7. to renew sprout out, spring afresh. 8. **מחלפות** locks of hair (on the head). Chald. time past, to be renewed.

חליצה to loosen, disengage, draw off **הלץ** a loose robe or garment, spoil. 2. to loosen, let loose. draw down. 3. to loosen, make flexible. 4. to disengage oneself, withdraw. 5. to set loose, deliver. 6. to expedite, free from encumbrance. 7. **חלצים** the loins, the five lower vertebrae of the spine, from being free from ribs. Der. Lat. laxo. Eug. loose.

חלק to be smooth, slippery. 2. to be smooth, soft agreeable, flattering. 3. smoothing, soothing, flattering. 4. to divide evenly, exactly, regularly, an exact, regular division. **חלקלקות** great smoothnesses, slipperinesses, adulations, flatteries. Der. Lat. calx. Eug. chalk.

חלש to cast down, subdue. 2. to be cas-

חנה

חבר

down (as a dead man). 3. to cast, or cast down (as lots).

חם to be, or grow warm or hot. חמה heat. 2. חמה the solar flame, or fire. 3. חום tanned, tawney, yellowish. 4. חמה heat, wrath, rage. 5. חמא Chald. heat, wrath, fury. 6. חמה and חמת strong liquor. poison (of serpents). 7. חמה a pitcher hardened by heat. 8. חמנים images dedicated to the sun. 9. חמה a wall, see חמה 10. חמי a husband's father. חמה-חמה to be warm.

חמא and חמאה milk. 2. חמאה butter-milk. 3. חמאת buttered.

חמר to desire earnestly, covet. חמה with a radical but mutable ה 1. חמה and חמה a wall. 2. חמי a husband's father. חמות a husband's mother. חמט a kind of lizard.

חמל tender affection, compassion, pity. חמן see חם an image dedicated to the sun.

חמק to cast, pluck, force away. 2. violent rapine, outrage, violence. 3. injustice, wrong, damage. 4. חמק a night-hawk.

חמץ to ferment, be leavened. 2. vinegar. 3. חמץ כליל a sourish mixture of provender for cattle. 4. to be soured, fidgeted, exasperated.

חמק to withdraw, retire, drawers.

חמר to disturb, trouble. 2. to trouble, make turbid. 3. wine. Chald. חמרא wine. 4. mortar, mire, potters clay, clay for sealing, bitumen. 5. an ass. 6. an homer seventy-five gallons five pints. 7. חמר the buffalo. חמרמר to be violently disturbed, to be very dirty.

חמש to array, set in array. 2. five חמשים fifty. חמישי the fifth. חמישית a fifth.

חמת see חם a pitcher.

חן to have kindness or affection for. 2. חן out of mere kindness, gratis, causlessly, fruitlessly, in vain. חנן to be very kind, to affect very much, in Hiph. an object of affection, to supplicate. Der. חן.

חנה to fix, settle, dwell. 2. to fix, be

fixed, pitched. 3. חנית dungeons, cells.

4. to encamp, pitch. מחנה מחנים an encampment, or camp. 5. חנית an encamping. חנית חנית חנית a spear or halbert.

חנמ to embalm (the dead). 2. to embalm (with clammy juice as figs). 3. wheat see חמה 4. חמין Chald. wheat.

חנך to initiate, instruct. 2. to handse, begin to use. 3. to dedicate. חנכת dedication.

חף to pollute, defile. Der. knave.

חנק to strangle, suffocate. Der. hang. Gr. αἶψα Lat. angu. Eng. anguish.

חס to wink, to spare, to pity.

חסר succulent, abundance, swelling out readily overflowing. 2. turgidity, affluence prosperity, swelling, abundant goodness, exuberant bounty. חסירה the stork 3. the exuberance or overflowing of unrestraining lust.

חסה to take shelter, refuge. 2. to hope trust. Der. Eng. house.

חסל to consume, eat up. 2. חסיל the consumer, a species of insect, the chafer or mole cricket.

חסם to shut up, muzzle. 2. to obstruct.

חסן to be strong, stout, compact. 2. in niph. to be strongly or securely kept. 3. Chald. strength. 4. Chald. in Aphel, 2. to possess, retain.

חסף Chald. clay.

חסר to abate, diminish, defect, want. 2. to be destitute, to want.

חפא to cover, conceal, do secretly.

חפה to cover, veil. 2. to cover, overlay, spread. 3. an alcove, (part of a room for a bed separated by a veil). 4. חף land overhanging the sea, and covering the ships from the wind. 5. חף protected, secure, involved, wrapt up. 6. חפנים the 2 hands joined (covering.) חפף to entirely cover or shelter.

חפז to haste, hurry. חפזון hurry

חפן see חפה 6. the hand, covering the other hand.

חפץ to bend, incline. 2. with ל to be inclined to, inclination, desire, affection, delight.

חפר to sink, or delve (a pit.) 2. to delve,

חר

fathom, penetrate, search out. 3. to sink, be ashamed, out of countenance. חפרפר moles, the diggers or perhaps snakes or sepulchres. חפש to strip, divest, uncloathe. 2. to strip off covering, search by stripping. 3. to free, set at liberty. 4. חפשות freedom, retirement from business. חצב to cut, cut out, hew. 2. to cut, cut out, divide. 3. to cut, wound. חצה to part, divide asunder. חצה division, midst, hemisphere. חצה a half. 2. חץ an arrow, figuratively, lightning, the shaft or wooden part of a spear. 3. חוץ a street. 4. חוץ the outward surface, without. חיצון outward, the outer, 5. חוץ the hole, or outer-wall. חוצץ to divide into many portions. חצץ gravel, grit, stones. חצעי separate flashes of lightning. מחצעים distinct bands, time divided, cut off, separated, completed, fulfilled. חצן to cherish, the bosom, and the folds of dress covering the bosom. חצה Chald. to be strongly urgent, to urge. חצר an open, enclosed court. 2. חציר a moveable village of tents. 3. חציר a leek. 4. חציר grass. חצור Baal the tube maker, (the pipes or tubes by which vegetation is carried on). חצרצה a compressed tube or trumpet, חק to describe, mark, trace out. 2. to delineate, pourtray. 3. to describe, delineate, write words. 4. to mark out define, a time, task, place, bound, course, statute. חקק to mark or trace conspicuously, to delineate exactly, with, לב delineations or imaginations of the heart. to define, determine, decree exactly. מחקר to imprint, incide, engrave. חקק an engraving, a carved work. 2. חק the bosom, the indented part, the bosom or bed of a waggon. &c. the bosom or base of an altar, the bosom of a vase to cast lots. 3. חק the bosom, the cavity or inner part of the body. חקר to search minutely, explore. Der. Lat. quero Eng. acquire. חר to be white, or pale. 2. חר white flour. 3. חורים nobles (from their

חרץ

white robes). 4. a hole, a peep hole. 5. חרתי network. 6. חרתי dung, from חרה. חרא Chald. to burn. I. חראי excrements, dung. 2. חראות places for dung, draught-houses, lay stall. חרב to lie waste or desolate, a ruin. 2. to waste, be diminished, exhausted. 3. any wasting thing, as sword, knife, axe, pick axe, violent heat. Der. herb. Lat. Ferbeo, Eng. fervent. חרב to shake, shudder, quake, horror. Der. with ש prefixed, shrug. חרה to hurry, bustle, be active. חרה bustle, activity, diligence. 2. to flutter palpitate. 3. to shake. 4. to tremble, shake, be terrified. חרה tremor, trembling, fear. חרה to heat, burn, be burned. 2. to be heated (by violent exertions.) 3. to be warm, inflamed (with anger). חרון heat, wrath. 4. to be warm, burn, (with grief). 5. to be warm, burn (with eagerness), fervency. 6. חרים dung, excrements. חרים places parched with heat. חרה to kindle repeatedly, extreme burning. Der. Gr. Eps Lat. ira, Eng. wrath. חרוים rows (necklaces.) חרט a pen, graving tool, graver, 2. חרטים bodkins. 3. a long bag or purse. חרץ to inclose or catch in a net or toil. 2. חרכים lattices. חרל a briar, Job. xxx. 7. Prov. xxiv. 31. Zeph. ii. 9. Der. churl. חרם to be cut off, utterly destroyed. 2. maimed, mutilated. 3. a net. 4. separated or devoted thing, unredeemable, Der. Haram, female apartments. חרם 1. a burning itch. 2. the solar orb. Job. ix. 7. Jud. xiv. 18. Jud. viii. 13. 3. a burning. חרץ to strip, make naked, divest. 2. the stripping season, winter. 3. to be violated, deflowered. 4. to reproach, disgrace. Der. Lat. carpo. Eng. carp Gr. ἄρπάζω. חרץ to shorten, cut short. 1. to cut short, curtail, maim, חרוץ maimed, heap of ruins, a broken rock. 2. חרוץ

חשר

חרצן

active gold in small pieces. 3. חריוץ an heavy sledge for threshing. 4. חריצי baskets of cheese. 5. to cut short, act speedily. חרוץ active, vigorous, diligent. 6. to cut short, decide, determine. 7. חרונים the dregs of grapes. 8. to snarl. 9. Chald. the back or loins.

חרק to grate, grind, gnash.

חרש to contrive, device secretly. 2. a machinator, a mechanic. 3. to plough. מחרשת a ploughshare. 4. to be deaf, dumb, silent, lost in thought, in liph. 6. to keep silence, silently. 5. ploughed land. Der. earsh. Lat. ars Eng. art.

חרת to engrave Exod. xxxii. 16. Der. חצאפתא to engrave. Lat. charta. Eng. chart.

חש to haste, hasten. 2. to hurry, be confounded. חשש chaff. Der. haste.

חשב to add, superadd, put together. 1. to embroider, embroidery. 2. to count, reckon. חשבון an account. 3. to reckon, think, consider. מחשבה a meditation, contemplation. 4. to impute, reckon to. 5. to impute, reckon, account. 6. to make account of, esteem, value. 7. to reckon as highly probable. 8. to contrive, device. חשבנות devices, engines.

חשה forbearance. 1. to be silent. 2. to be still, inactive. Der. hush.

חשה Chald. to have need, or occasion for.

חשך to refrain, restrain. 2. to be dark, obscure, become darkened, darkness, the celestial fluid in an inactive stagnate state. חשכים obscure, mean persons. Der. Gr. ἰσχα Lat. viscus. Eng. viscous.

חשל to wear out, spend, weaken, fatigue, 2. Chald. to wear away.

חשך to be rough, a breast plate.

חשך to strip, make bare (as trees.) 2. to strip off, or up (as a garment.) 3. to draw off (as wine.) 4. to scoop up (as water in a pit). 5. חשאי flocks a grazing.

חשק to connect, join, link together.

חשקים rodged, furnished with rods. 2. חשקי the spokes of a wheel. 3. to be connected with, attached to, the object of attachment, desire.

חשר to collect, gather together. I.

חרת collection, condensation. 2.

חרש the stocks, or naves of wheels.

חרת to be broken, give way. מחרת a ruin, buildings broken down. 2. to crack or chap. 3. to be broken, quite disabled. 4. to be daunted, dismayed, broken, dismay, dread. 5. נחת and נחת see נחת - חרת to be broken in pieces, a great ruin or destruction, 3. great dismay or dread. חרתה to be exceedingly or repeatedly dismayed.

חרת 1. to keep fire alive, or kindled (by the constant accession of fresh air.) 2.

מחרת a censor. 3. מחרות the firepans.

4. מחרתי the snuffpans.

חרך to be decided, determined.

חרל to swathe, swaddle, be swaddled.

2. חרול a swathe, roller. Der. wattle.

חרם 1. to be closed, stopped. 2. to seal, seal up, a seal. 3. to seal up, close. 4. to seal, mark. 5. to obstruct, as if sealed up. 6. to seal up (as a roll or book.) 7. to seal up, confirm. 8. applied to the stars. Job. xxii. 12.

חרן to contract affinity by marriage, or wedding, a son in law, mother in law.

חרף to take away by violence, Job ix: 12. a robber, Prov. xxiii. 28.

חרר to dig, dig downwards. 2. with כ following, to dig through. 3. to dig hard in rowing.

חבצלת a rose bud. Cant. ii. 1.

חכל see חכל redness.

חלכא afflicted, dejected, Psalms x. 10.

חלכה to be faint. Ps. x. 8: 14.

חלמיש a hard rock, Deut. viii. 15. xxxii. 13. Job xxxviii. 9. Ps. cxiv. S. Isaiah l. 7.

חנמל Rime frost, a freezing vapour, Ps. lxxviii. 47.

חספס as if pounded, Exod. xvi. 14.

חצר see חצר a trumpet.

חרגל a kind of locust, Levit. xi. 22r

חרטום a kind of diviners, Gen. xli. 8. Dan. i. 20.

חריונים see חרה 6.

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

חרצב knots of a cord, or perplexing difficulties.

חרצן see חרץ 7.

טמא

השמן Bright brass, Corinthian brass.
Ezek. i. 4. 27. Ezra viii. 2.
השמן Chasmon Ps. lxxvii. 32.

ט

טאטא to sweep (Arabic it is to sink a deep ditch.) טאטא a broom, besom
טאב Chald. well pleased, glad.
טב to be good, goodly, pleasant. טוב
good, goodly, beautiful, useful, fit.
טבח to butcher, slay.
טבל to dip, immerge, plunge. 2. to tinge, dye. Der. dabble
טבע to sink (as in water.) 2. to sink, enter, penetrate. 3. מטבעת a ring.
טבור the navel, from its rising. Der. numerous.
טבת Chald. and Persic, the month answering to December.
טהר to be pure, clean, clear. מטהר brightness, unsullied honor.
טוה to spin. מטוה somewhat spun.
מות Chald. fasting, supperless.
טה to overlay, daub over. 2. to plaster, seal up. 3. מטהת the inner parts of the body. Der. to thatch Gr. τεγος Lat. tego. Eng. tegumen.
טהה Samaritan to impel. מטההוי the shot, or range, of a bow.
טח to comminate, reduce to powder. 2. to grind. 3. טחנות the teeth. 4. טחנה digestion. Der. thin, Lat. tenuis, Eng. tenuity.
טחורא and מחרא the fundament.
טחרי emerald, piles, swellings.
טיש mire, mud, clay.
טוטפת טטפת frontlets.
טין see טן mire.
טל to cast or send forth, or out, to cast down. 2. dew. טלל Chald. to cover, shelter. טלטל to cast forth with violence. Der. tilt.
טלא to spot with large spots. 2. טלא a young lamb, or kid. 3. נטלאא patched. 4. spotted with divers colors.
טלה a young kid from its spots.
טמא to pollute, defile. Der. Lat. tamino. Eng. contaminate.

טפסר

טמה to be or become vile, contemptible. Der. Lat. temuo.
טמן to hide, cover up.
טן טינא mud, mire.
טנא a wicker basket.
טנה to defile.
טעה to err, deviate, in hiph. to cause to err, seduce.
טעם to taste, relish. 2. to taste, eat a little. Chald. to cause to eat. 3. to taste, try by experiment. 4. discernment, discretion, perception. 5. judgment, will, or pleasure of a prince. 6. Chald. a royal decree, or commandment. 7. Chald. regard, respect, relish. 8. Chald. an account, or relation of an affair.
טען to pierce or stab (with a sword). 2. to prick, egg on (with a goad.)
טף Arabic to be nimble, active, as young children. טפף to move with, a mincing tripping gait. Der. to tip. Syriac to trip.
טפח to spread out, extend. 2. a palm, a hand's breadth, about 3 inches. 3. טפחות the roofing. 4. מטפחה a kind of loose garment worn by women, perhaps the hyke.
טפל to fasten, or tye (as with a thread). 2. to fasten, tie, connect together (by lies).
טפר a nail.
טפש fat, stupid, foolish, insensible.
טור order, regularity. טור 1. a row, range, rank. 2. טירה a row, range, a palace, castle. 3. טור Chald. a mountain. Der. Lat. turris, Eng. tower.
טורד impulsive, impetuous, continual. 2. Chald. to drive, thrust out. Der. Lat. trudo, Eng. trusion.
טרה newness, freshness, moisture, a moist running (wound.)
טרה to weary, tire, wear away, dissolve, weariness, fatigue. Der. Gr. τέρω Lat. tero, Eng. to tire, tear.
טרים at the time of, the term.
טרה to tear, pluck off, a shoot, or twig. 2. to tear to pieces, ravine, prey. 3. food.
טש see נטש to loose.
טת see טות to fast.
טאטא see טא a broom.
טפסר Chald. a captain, commander.

ידע

יכל

יֵאֵב to desire earnestly.

יָאֵר to be suitable, fit, to become.

יָאֵל to will, resolve, determine. 2. גִּזְלָל to be wilful, self-willed, undertake, obstinate, foolish. 3. אִוִּיל see אִיל gross, stupid.

יֵאֵר see אֵר a stream.

נִאֵש renounce, give over, bid adieu. 2. נִאֵש with מ following, to be desperate concerning, despair of, abandon.

יָאֵר to consent, agree, acquiesce.

יֵבֵב to cry aloud, exclaim. Der. hufhuf.

יָבֵל to bring or carry along. 2. a stream, a water course. 3. אֵבֶל a river. 4. יְבוּל the fruit or produce of the earth. 5. the blast (of a trumpet.) 6. the jubilee. 7. יְבֵלָה a tetter, or spreading eruption. Der. Lat. jubulum. Eng. jubilee.

יָכַם to take to wife by right of affinity, a husband's brother. יְכֵמָה a brother's wife.

יָבֵשׁ to dry, dry up, as waters. 2. to dry, dry up, become dry, withered. יְבֵשָׁה the dry (land.)

יָגֵב see גָּב a husbandman.

יָגַע to afflict, grieve.

יָגַע to labour. 2. to be weary with labour.

יָגַר to shrink for fear, be afraid of. מַגֵּרָה the object of fear. 2. terror.

יָדָה 1. to cast forth, cast out, cast. 2.

יָדָה public professions, confessions. 3.

הוֹדָה to profess, confess (openly.) הוֹדָה open confession. 4. יְהוּדָה Jehudah.

יְהוּדִי in Hiph. to judaize, become a Jew.

5. זֶמֶן יָדִים the hand (of man,) denoting power, agency, ability, means, instrumentality, dominion, assistance, custody, the hand or Almighty power of God, a hand, side, border, extremity, a trophy.

יָדָה יָדָה handles, stays, props, handles (of wood), axletrees, handfals. אֵר an exhalation, vapor, mist. אֵר calamity, affliction, overturning. אֵר a fire-brand.

יָדָה impelling causes, motives.

יָדָע to perceive, feel, discern. 2. to know carnally. 3. to know, דָּעַת knowledge, acquaintance. מָדָע knowledge, science. מִדָּע an acquaintance. 4. to know, ac-

knowledge, respect, regard. 5. יָדָעִי a wizard, a knowing man. 6. מִדָּע and מָדָע as a particle, wherefore, for what reason, how? 7. Chald. נָדַע to know. הוֹדָע to make known. מִנָּדָע knowledge. Der. Gr. εἶδω and εἶδω Eng. idea. Lat. video.

יָהּ see הִיא he, who is!

יָהּ to give, supply, a gift. הִבְהֵבִי my repeated offerings.

יָהּ see יָהּ iv.

יָהּ see הָרָה haughty.

יָם see יָם day.

יָן see יָנָה mud.

יָן see יָן preparation.

יָע see זָע sweat

יָחַד to unite, make one, (together.) יָחִיד only, single, solitary. יָחִירִי my united one, firmly, wholly. 2. אֶחָד one, the first, a certain one. 3. חֶדָּה חֶדָּה Chald. one. כְּחֶדָּה together, as one thing.

יָחַל to remain, abide, stay, wait, הִילָה and תוֹחֵלָה patient expectation. lingering hope. 2. הִיל persevering strength, ability, virtue, strength. 3. הוֹל sand.

יָחַם to conceive, admit into the womb, conceiving conception. 2. הֵמָּה see הָם, heat, wrath. Der. Saxon, pamb: Old Eng. Wemb, Eng. Womb.

יָהָף to have the hoof, or feet, worn by walking, foot worn.

יָהַר to delay, tarry.

יָהַשׁ to reckon up, a genealogy, a register of families.

יָטַב to be good, well, right, agreeable. מִיטָב well, rightly, thoroughly. הַיֵּטֵב the good, the best.

יָטַל to cast, cast down, (see טָל).

יָן see יָנָה wine.

יָכַח to make manifest, point out. 2. to manifest, demonstrate, shew. מוֹכִיחַ an inspire, a demonstrator. נֹכַח to be shewn, תוֹכַחַת a proof, reason. 3. הוֹכַח reproof, rebuke. 4. to correct, chastise הוֹכַחַת chastisement.

יָכַל a being able. 2. to be able, may, might. 3. to prevail. 4. to endure, be able to bear. 5. to be able to attain.

יִסַּד

6. מִיבֵּל הַמַּיִם shallow, fordable water. לִיבֵּל to be able fully to support, or sustain.

יָכַת see כָּת to beat.

יָלַל to cry, shriek out (in labour). לָלַת to cry out (be big) with child. לִילֵל to shriek or howl violently, or repeatedly howling, violently yelling. לִילִית see לָלַל the screech owl.

יָלַד to procreate, or breed, beget, bear, to cause to bring forth. נִוְלַד to be born. לָדַר to declare ones pedigree. לָדַר a bringing forth, birth. יָלַד a son, a child, a young man, a lad. יָלְדָה a girl, a damsel. יָלְדוֹת youth. יָלְדָה offspring. תּוֹלְדוֹת a midwife. תּוֹלְדוֹת generations.

יָלַךְ to walk, go.

יָלַח an eruption, a tetter.

יָלַק see לָק the winged chaffer.

יָם tumultuous motion. 1. יוֹם day. p7. יָמִים two days. 2. יָם a collection of waters, sea, lake, the west. 3. מַיִם the final מ being dropt in Reg. tears, water denote the gifts of the spirit, numerous powerful nations, inevitable overwhelming calamities, posterity, (springing from a common source). 4. מִיָּם numerous abundant waters. 5. מַם the Enim or perhaps springs. Der. jumble, Eng. gleam.

יָמַךְ to enlarge, amplify, make spacious.

יָמִין 1. יְמִין the right hand. 2. יָמִין the south. 3. תְּמִין the south wind.

יָמַר to change, alter, exchange. תְּמַרָה an exchange, commutation. 2. נִמְרָא a leopard.

יָמַשׁ to feel, grope.

יָנַהּ to press, squeeze, oppress, depress. 2. יָין wine. 3. יָין mud. 4. to oppress, afflict. יָנָה an oppression. 5. יָנָה the dove, the oppressed.

יָנַח see נָח and נָחָה.

יָנַק to suck יָנֻקָּה a suckling, 2. a young twig, a sucker. מִנְקָה a wet nurse.

יָסַד to found, lay the foundation. יָסוֹד a foundation, basis. 2. יָסוֹד a beginning. 3. to found (a nation or people.). 4. to found, settle, establish. 5. to establish, ordain, decree. 6. לִיבֵּל firmly fixed,

יָצָא

resolved. 7. סָד and סוֹד see סָד a secret יָסַךְ to smear over, anoint.

יָסַף to add, increase. 2. with the infinitive mood following, or with another verb connected by ו, to repeat, do again.

יָסַר to restrain, check, discipline. 2. מִסוֹר מִסוֹרוֹת bands or bonds. restraint, discipline, correction.

יָעַד to appoint, constitute. מוֹעֵדוֹת a set regular time, a season. 2. to betroth, appoint for a wife. 3. to be convened (called together). מוֹעֵד a meeting. 4. עֵדָה a regular assembly met by appointment.

יָעָה to overturn 2. יָעָה shovels.

יָעַז to strengthen. נִיעֵז strong, robust.

יָעַט to cover. 2. Chald. to counsel, advise, a counsellor. עֲמָא counsel.

יָעַל to profit, benefit (or perhaps to) esteem, reckon again, triumph. 2. הֵיבֵּס, a species of wild goat.

יָעַן see עֵנָה the ostrich.

יָעַף to dissolve, melt, dissipate. 1. to be tired, spent (with fatigue). תוֹעֲפוֹת dissolutions, meltings. 2. תוֹעֲפָה indefatigable, overpowering strength. 4. the high tops of mountains.

יָעַץ to advise, give counsel. מַעֲצוֹת counsels designs.

יָעַר see עֵרָה a marsh.

יָעַשׂ see עָשָׂה.

יָפָה to be fair, beautiful. יָפִיפָה exceedingly beautiful.

יָפַח to breathe or blow. 2. to breathe out, utter. 3. in hiph. to puff at. 4. פִּיחַ cinders, ashes.

יָפַע to radiate, irradiate, shine forth. יָפִיעַת splendor, glory. תִּפְעָה light shining.

יָפַת to persuade. 2. כּוֹפֶת a persuasive fact, event, sign. 3. תִּפְתָּה a sign, example.

יָצָא to come, go forth, or out. יָצָא a coming, going, bringing forth. 1. the act of going or coming forth. 2. the thing which goeth or cometh forth. 3. the place, whence it goeth or cometh forth. 4. a spring. 2. Kings ii. 21. Isa. xli. 18. li. 11. תּוֹצְאוֹת goings forth. יָצָא excrement. יָצָאִים filthy. יָצָאִים produce of the earth. Isai. xlii. 5. xxxiv. 1. offspring (of man). Job. xxvii xxxi. 14. 3. Isa. xlviii. 19. spiritual offspring

יִרָה

יִשָּׁךְ

Isai. lxi. 9. Der. issue, and so rendered as a verb יִצֵּא Isai. xxxix. 7.
יָצַב to set, settle, place steadily. 2. **מִצְבָּ** a station, or situation in life, a post, a garrison, a military station. 3. **מַצְבָּה** a military station. 4. **מַצְבֵּה** a standing pillar. 5. **מַצְבֵּה** firm. 6. to set, constitute, appoint. 7. **יָצִיב** firm, certain, true, Chald.
יָצַג to place, set, leave.
יָצַע see **צָעָה** a mattress.
יָצַק to pour, pour out. **מוֹצָקוֹת** pipes pourers. 2. to pour out, fuse, found, cast. 3. to pour out, spread, abroad. 4. to pour out, pour forth.
יָצַר to form, fashion, shape, model. 2. to form, or raise from small beginnings. 3. to form, imagine, an imagination. 4. to plan, project, design.
יָצַח to burn, be burned (as fuel) in hiph. to kindle.
יָקַב see **נָקַב** a wine-fat.
יָקַר to burn (as fire). **מוֹקְדֵי יָקָר** a burning, a fire-brand. 2. **יָקָרְתָּא** Chald. burning.
יָקָרְתָּ obedience, submission.
יָקַע to strain, stretch, distend. 1. to be strained, stretched. 2. to be strained, alienated. 3. to hang, hang up.
יָקַף see **נָקַף** he shall encompass.
יָקִץ to awake. 2. **קִיץ** the awakening, spring and summer.
יָקַר to be bright, splendid, shining. 2. splendor, honor, glory. 3. to be precious, esteemed, regarded, a price or value, precious, rare.
יָקַשׁ to lay, set, spread. **יָקוּשׁ** a snare. **יָקַשׁ** a snarer, fowler.
יָרָא to fear, be afraid. **יָרָא** terrible, dreadful. **יָרָא** affrighting, terrifying. 2. to fear, venerate, reverence. 3. to reverence, respect. **יָרָא** fear, awe, reverence. **יָרָא** fear, awe, reverence, somewhat to be feared. **יָרָה** to cast, shoot. Der. Gr. **ἱερά** Eng. Hierarchy.
יָרַד to descend, go, or come down. **מִירָד** inlaid, inrun, (or run into). 2. to be brought down, dejected. **מִירָד** low, affliction, brought down, afflicted.
יָרָה to place straight, erect, lay even. 2. to direct, guide, lead. 3. to direct, guide, teach. **יָרָה**, **תִּירָה** a law, institution.

4. to direct, regulate. 5. to direct, aim, point, shoot forward: 6. **מִירָה** a razor.
יָרָה the former-rain.
יָרָה the lunar light, or flux, or stream of light reflected from it. 2. a month.
יָרַשׁ to turn aside, turn over, be perverse. Der. writhe, wreath.
יָרַךְ a side (length of a building). 2. **יָרָכָה** a side (of a country &c). 3. the thigh bone. 4. the shaft or main trunk of the golden candlestick.
יָרַע to be broken, afflicted. 2. a curtain.
יָרַק to spit. **רַק** spittle. 2. a green shoot, or twig. 3. **יָרָקִין** a disease of corn; mildew. **יָרָקִין** intensely green, inclining to yellow.
יָרַשׁ to be heir to, to inherit. **יָרִישָׁה** an inheritance. 2. in hiph. to cause another to inherit. 3. **יָרִישׁ תִּירוֹשׁ** new wine. Der. Lat. **hæres**, Eng. **heir**.
יָשַׁב to set, sit down. 2. to sit down, fix abode. **מִישַׁב** a seat, habitation. dwelling. **תּוֹשַׁב** a sojourner, stranger. **שׁוֹבָה** a setting still. **שׁוֹבֵית** staying. 3. to marry, to cause to dwell, or cohabit.
יִשְׁמַח existence, subsistence, reality. **יִשׁ** is, are, was, were, substance, reality. true, riches. **אִישׁ** as yet there is. 4. **אִישׁ** a being, thing, or person. **אִישׁ** whatsoever person, whosoever. **אִישׁ** men. **אִישִׁים** men, persons. **אִישׁוֹת** women. 5. **אִישׁוֹן** the very substance. 6. **תּוֹשִׁיָה** reality, truth, any thing real, substantial, lasting. subsistence, permanency, any thing solid, wise, sound wisdom. **תּוֹשִׁיָה** from **נָשָׂה** failure, nothing. **יִשְׁשׁ** very ancient. Der. Is, yes, Eng. **ise**, **ice**.
יָשַׁח see **שָׁחָה** to swim.
יָשַׁח to extend, stretch out.
יָשַׁח to place, set, put. 2. in niph. to be waste, desolate. 3. **יָשַׁח יִשְׁמֹן** a waste, desert.
יָשַׁן to sleep, be in a sound sleep. 2. to sleep in death. **שְׁנַת** sleep of death. 3. to be seemingly inactive, sleepy. 4. laid in store
יָשַׁע to save. **תּוֹשֻׁעָה** salvation, deliverance, victory. Der. **שָׁעַס** or **שָׁעַס** to save.
יָשַׁף a jasper.

כבר

ישר to be straight, even, smooth. 1. to direct, make straight. 2. **מישור מישר** a plain, 3. to be right, prosper. 4. to keep straight, observe exactly. 5. right, upright, righteous. **מישרים** rectitude, uprightnesses. **ישרון** uprightness (in the abstract.)

ית Chald. them. **איתי אית** Chald. is, are. **יתב** Chald. to sit, dwell.

יתר a stake, pin. 2. a pointed stake or paddle. 3. a pin (fixed in a wall). 4. a fixed settled abode.

יתם to be without, lack. **יתומים יתומים** **יתום** solitary, bereaved, destitute, fatherless, an orphan.

יתר to excel, exceed, excellence, abundance. **יתיר** **יתירה** **יתירא** Chald. excellence, abundance. 2. a rope, string, cord, 3. residue, remainder. **יתרון** remainder, overplus, profit. 4. **יתרת** **על הכבר** the redundancy of the liver, the gall-bladder. Der. Lat. iterum, Eng. iterate.

יהודי see **יהודה** 4. Judah.

יהוה see **הוה** the cause of existence.

כ

כ like, as, see **כהה** 7.

כאב to mar, spoil. 2. to be marred, corrupted, rotted. 3. to be sore ulcerated. **מכאוב** **מכאובה** **כאב**, soreness, exulceration of body or mind.

כאה to bruise, break, beat, 1. to be beaten or broken to pieces. 2. **נכאת** spicery, such as is bruised. 3. to be beaten. 4. to be broken, afflicted.

כאר to pierce, penetrate.

כבר to be heavy, weighty. 2. to be weighty, with honor, wealth. 3. to be heavy, dull (of sight.) 4. the liver. 5. **כבדה** the heavy baggage. 6. glory. 7. **כבוד יהוה** the glory of Jehovah.

כבה to extinguish, quench.

כבל a chain, bond. 2. **כבול** like nothing, worthless. Der. cable

כבס to wash, cleanse by washing.

כיבע a helmet.

ככר to multiply. **ככיר** copious, numerous, abundant. 2. a grate of net work. 3. **כברה** a sieve. 4. **כביר** a gause

כהש

curtain, a musquito net. 5. **כברת ארץ** a good distance. 6. a length of time, good while. 7. **שכבר** long ago, some time since. **בשכבר** a long while.

כבש to subdue, subject. 2. to humble, force, ravish. 3. a footstool. 4. **כבשן** a furnace, a limekiln. 5. a lamb.

כר a pitcher. 2. **כיר** sudden violent fall or ruin. 3. **כידון** a short spear or javelin. **כדר** sparks, flashes, darting forth. **כרכר** the pyropus, a precious stone. Der. Lat. cado,

כרב Chald. to fail, deceive.

כדר **כידור** an attack, a charge, military tumult.

כהה restriction construction. 1. to restrain, repress. 2. to shrink, contract. 3. smoking (flax). 4. to be languid, dull. 5. restraining, limiting. 6. **כה** a particle thus, in this manner. **ככה** exactly in this manner. **שככה** which so, because so. **כה וכה** here and there, this way and that. **כה עד** unto such a place, yonder. **כה ועד כה** here and there, on all sides. **עד כה** unto this time, hitherto. 7. **כ** as, like as, according to, about, as it were, when, as, because. 8. **כי** that, surely, certainly, yea, because, therefore, when, but, it is used for interrogations.

כהל Chald. capable.

כהן to minister, officiate. **כהנה** priesthood, or office. 2. to deck with a priestly crown. 3. an officer of the king's court.

כרה to burn, scorch. 2. **כיון** an imitation of the supernatural light. 3. Chald. windows.

כזב to fail, balk. 2. to fail, deceive, a lie. **אכזב** a failer, deceiver, a spring whose waters fail.

אכזר violent, outrageous, precipitate.

כה strength, vigour, firmness. 2. a species of lizard.

כח to take off, or away. 2. to take away, out of sight, conceal.

כחל to colour, paint, tinge. Der. Lat. color. Eng. colour. coal.

כחש to fail, be deficient. 2. to fail in truth, to lie. 3. with **ל** to fail with regard to. 4. with **ב** and a **נ** or **פ** following to fail in promise or duty to another.

כמה

כנה

כי see כהה 8. and כוח 1.

כבב 1. something glittering, shining. 2. a star. 3. the stream of light from the orb of a fixed star or planet. כוכבים planets or fixed stars.

ככר a level tract of a country, a plain. 2. a flat round cake (of bread.) 3. a flat round cake (of metal.) a talent, thirty two and a half pounds.

כל to hold, contain, comprehend. 2. ככלה a fold (for flocks). 3. to hold in, contain (wrath). 4. to hold in, retain, restrain.

כלי a tenacious, close, man, a miser.

כלל to hold, contain entirely. 2. to hold in, contain, restrain.

כלא to separate, restrict, distinguish. 2. to keep back, separate, keep off, prohibit. 3. to restrain, confine, confinement.

כלאות folds to confine cattle in.

כלב to clap close together, unite. 1. כלוב a wicker basket, a wicker cage 2. a dog.

כלבי passionate, furious, dog-like, cynical, snarling.

כלה totality, completion, finishing. 1. to finish complete. תכלית end, completeness, perfection. תכלה the same.

תכלת see תכל azure: 2. a term of affection, a perfect one. 3. to determine fully. 4. to finish, consume, bring to nought.

כלה an entire consumption. כליון a failing, consumption. תכלית end, cessation. 5. כל all, every, any one, the whole. 6. כלים a utensil. 7. כליות

כלית the reins or kidneys. 8. to restrain, keep back, withhold. כלל to complete

entirely, make perfect. מכלל all over, a loose robe, a surtout. כלל holocaust,

in which the whole was burnt, whole, or entire, consumption. כלולת complete marriage, consummation. כלכל to

nourish, to contain the whole, see כל to be able to sustain, see כל

כל extreme old age.

כלם to sneak, be ashamed, shy from shame. Der. calumny.

כלה an axe or hammer.

כסה to be warm or hot (with desire). 2. כיסה genital heat or warmth, 3. cum-

min (a warm herb and seed). Der. Gr. *χημα* Eng. chemist.

כמו see כהה 7. as like actually.

כמו to gather, compress round. כמה a girdle.

מכני to hide, lay up. board. 1. hidden treasures, boards. 2. cummin. see כמה

כמס to lay up, treasure up.

כנר convolve, contract. 1. to be rolled together, yearn. 2. to be shrivelled, scorched, contracted. 3. כנרים officers in idolatrous worship. 4. מכנר a net, or toil. כמדריר thick, convolved darkness.

כמש to be swift, active, penetrating, Chemosh, a moabitish idol to the solar light, or soul of the world.

כן to make ready, fit, adapt, dispose, prepare, confirm, establish. כן prepared, established. כן right, firm. 2. a particle. so, thus, surely, certainly.

כן therefore, wherefore, על כן therefore, wherefore, accordingly. כי על כן

because, since, now, immediately. עד כן to this time. 3. an establishment, a post office, a base. כנה a plant, scion. מכון

a place prepared. מכונה a form, fashion, preparation, store, furniture, a seat, tribunal. 4. כנות Chald. see כנה

supernatural light imitated. 5. כונים cakes. (prepared by art for idols.) 6. כיון

chiun see כיה 7. כנם a guat, or mosquito. 8. אכן surely, verily, truly.

יכין Ichin, Jachin, establishment. כנן to prepare, adapt, establish, or con-

firm entirely or completely. Der. to coin, Gr. *μηχανη* Lat. machina, Eng. machine.

כנה to surname. 2. כנות a society, denomination.

כנס to gather, collect, heap together. 2. הכנס to involve, collect oneself. 3. מכנסים swathes, bandages. Der. Gr. *κατασκευα* Lat. canistrum, Eng. a canister.

כנע to lay down, expose on the ground, a merchant, trader. כנעת merchandise.

2. כנען Canaan. a trader. 3. to be laid down, brought low, humbled. Der. Gr. *γενυ* Lat. genu, Eng. knee,

כנה extremity, outermost, 1. to remove

כפר

to the extremity, put at a distance. 2. **כַּנְפוֹת כִּנְפֵי כִנָּף** the border, skirt of a garment. 3. the border, extremity of the earth. 4. the wing of a bird.

כַּנְרִי a lute or harp.

כִּנֵּשׁ Chald. to gather together.

כֶּסֶף to reckon, number, count. **מִכְסֵּת** a reckoning, numbering. 2. **נִכְסִים** money, jewels &c. assessments. 3. Chald. riches, goods. Der. Lat. censeo, Eng. cess.

כִּסֵּא to set, settle. 1. a seat. 2. a throne. Prov. vii. 20, time settled.

מִכְסָּה to cover, overspread, veil **כִּסְתָּה** a covering, raiment. 2. to cover, hide, conceal. 3. the covered, canopied part of a throne. 4. **כִּוֶּס** a drinking cup. 5. **כִּוֶּס** the owl. 6. **כִּיס** a purse, or bag.

כִּסָּה grubbing, or cutting up.

כִּסְלִי the loins. 2. strength, support, confidence. 3. **כִּסְלִי** the cold, condensed rigid, contracted air. 5. Chislen the 9th month, Nov. and Dec. 6. stupidity, insensibility, folly.

כִּסְמָה to have long hair. **זֵאָה** Zea, spelt, a species of corn. 2. to poll, trim or clip the hair.

כִּסְפָּה to be pale, wan (with desire). 2. to be pale, wan (from fear). 3. silver, money, the price, the silver cord, spinal marrow and nerves.

כִּסְתוֹת קִסְתוֹת small pillows, cushions.

כֵּעַן Chald. now and then.

כַּעַס to be angry, irritated, vexed.

כַּעַשׁ anger, vexation.

כָּפַה to curve, bend, inflect. 2. to appease. 3. a large rush, or bulrush. 4.

a bending branch, a bough. 5. **כַּפָּה** the bend or palm of the hand. 6. the bend of a sling. 7. the hollow cup of the hip bone. 8. a spoon. 9. the handle of a lock. 10. **כַּפִּיִּים** caves, caverns. 11. the vaulted skies. 12. **אִכְפָּה** the hand, or, to press, urge. **כָּפַף** to bend down very much. Der. Gr. *κῦπτω* Lat. *cavus*, Eng. cave.

כָּפַל to double. 2. in niph to be doubled, repeated. Der. Lat. *copulor*, Eng. couple.

כָּפָן 1. hunger, famine. 2. send forth.

כַּפִּים כָּפֶס a beam, rafter

כָּכַר to smear over, asphaltus, bitum.

כרה

2. to annul. 3. the cyprus. 4. the hoar-frost. 5. a village (a place of shelter). 6. a covered bason. 7. **כַּפִּיר** a young lion. 8. to atone, expiate, appease so as to cover the face from the offence, from punishment, or from the sins. 9. a bribe, ransom, atonement. 10. **כַּפֶּרֶת** the lid or covering of the ark. Der. Greek *καρπιδω* Eng. cover.

כַּפֵּשׁ to feed with.

כַּפֵּה Chald. to bind, fetter.

כָּר a circuit, pasture. 2. a lamb, or young sheep. 3. a cor, the largest measure of capacity. 4. a large round panier. 5. **כָּרִים** battering rams. 6. **כָּרִי** patrolers, soldiers who go their round. 7. **כֹּר** a furnace. 8. **כִּיּוֹר** a kind of furnace or stove. 10. a platform, a scaffold. 11.

כָּרָכָר see **כָּרָה** produced. **כָּרָכָר** to dance in circles. **כַּרְכָּרֶת** counes or large covered panniers or baskets, see **כָּר**. Der. Lat. *currus* Eng. a car.

כְּרוּבִים, **כְּרוּבִים**, **כְּרוּבִים** Cherub, Cherubs, Cherubim.

כָּרַה to cut, cut up, penetrate. 1. to dig, cut out. 2. to dig for (water). 3. to dig a pitfall, (devise secret mischief). 4. to dig or open the ears. 5. to cut up. 6. **אֶכָּר** an husbandman. 7. Chald. to be pierced, wounded.

כָּרַז to cry aloud, proclaim. **כָּרֹז** a crier, an herald.

כָּרֶךְ an outer garment, a robe. Der. cloak.

כָּרַם a vine. **כָּרְמִים** a vine-dresser. Der. Lat. *carmen*, Eng. *charin*.

כֶּרֶס see **כָּרַשׁ** and **כָּרַסָּה** the belly.

כָּרַע to bow, sink down (as the knees). 2. to bow, sink down (upon the knees). 3. to couch. 4. to bow, sink down (the head). 5. to bow, sink down (as women in labor). 6. to bow, sink down (as wounded). 7. to bow, bring down, afflict, humble. 8. **כָּרְעִים** the legs of animals. Der. to cower, Lat. *curvus*, Eng. curve.

כָּרַשׁ to contract, the belly.

כָּרַת to cut off, cut up. **כָּרְתֵּת** beams.

כָּרְתָּה swords. 2. to cut off (by death).

כָּרְתָּה a cutting off (by divorce).

כָּרַח to chew (with the teeth). 5. to cut in pieces (as a sacrifice). Der. Lat. *curus*, Eng. short.

כרמל

לֹאט

כשב a sheep. **כשבה** a ewe.
כשה to cover, inclose.
כשל to stumble. **כשלון** a stumble or fall.
כשול a stumbling block. 2. to totter (from weakness). 3. to stumble. (in the ways of God). 4. **מכשול** a stumbling block. 5. **בשיל** a pick axe. or crow, for throwing down buildings. Der. to jostle.
כשף to discover, reveal. incantment, sorcery.
כשר straight, direct. right. 1. to proceed rightly, prosper well. 2. **מישור** a spindle, or turning pin. 3. right, agreeable.
כשרון righteousness, agreeableness.
כת to pound, beat, wear to pieces. 2. **נכתה** a beating, or pounding. 3. to beat, destroy. **כתת** to beat, over and over again. 2. to destroy by repeated beating. Der. Lat. cædo.
כתב to mark, engrave, draw.
כתל a wall.
כתם to stamp, impress, mark. 2. stamped
כתן to adhere, stick closely. **כתנת** a strait coat, inner garment or tunic.
כתף the Os Humeri or large round head of the upper bone of the arm. 2. the shoulder of a beast. 3. a side, or shoulder of a building. 4. a side, or border of a country. 5. **כתפות** shoulder pieces. 6. the shoulders or undersettlers of the lavers.
כתר to enclose, encompass, surround. 2. a diadem, royal crown. 3. **כתרת** chapters or crowns upon the Jacobin and Boaz.
כתש to bray, pound, beat to pieces.
כדבדב see **כד** the pyropus.
כלכל see **כל** and **כלה** to contain, refrain.
כנמא Chald. of this sort, in this manner.
כפתר a round or spherical knob in the golden candlestick. 2. a roundish porch over a door.
כרכר see **כר** a circular dance.
כרביל Chald. to clothe, invest. **כרביל** vests, tunics.
כרבת a ledge round the inside of the altar.
כרכם the crocus or saffron, a very fine apperient, detersive, resolvent, cordial simple.
כרמל a full ear of corn. 2. a fruitful

field, or country. 3. carmel, a city in the tribe of Judah, Carmel a mountain in the tribe of Manasseh. 4. **כרמיל** the purple fish or purpura.
כרמל Chald. a throne.
כרסם or **כרסמן** to cram or fill the belly.
כרפס calico.

ל

ל a particle derived or abridged from **אל**
 1. to, unto, 2. with a v. infinitive to, for. 3. into. 4. towards. 5. for, because of, on account of. 6. after. 7. with a v. infinitive after that. 8. according to. 9. of concerning. 10. as to, as for. 11. in respect of, for. 12. for, instead of. 13. as it were. 14. for, for the use of. 15. at about, within. 16. at, about, before. with. 17. **לי** to me. 18. with, together with. 19. in. 20. of, out of. 21. when **ל** is prefixed to the infinitive. mood, the expression is often elliptical, and must be supplied by such words as began, could, can, might, ought, must, is, are, were, wont, ought, used.
לובים thirsty. **לובים** droughts. **לובים** Libyans.
לא to be weary, tired, faint. **לא** weariness. 2. a particle denoting defect, negation. **לוא** not, nay, no, without, interrogative and strongly affirming, like noun, a not, a nothing. **לא** preceding a n. implies the total negation of the thing expressed. 3. **לא** with **ב** in, into, with **בלא** in not, i. e. before, beyond, besides, with not, without, by not, in not, in defect of, for want of, into, (what) not, for (what) not, not according to, otherwise than, not by, not by means of, without. 4. **לא** compounded with **ל** with, to, of, by, for, on account of, **ללא** with not i. e. without, to, (who) not, of, or by, (who) not, for not, on account of not, or it were not. 5. **לנא** expressing weariness, failing of mind, longing desire, O that! would to God, that!
לאט to hide, involve, secrecy. 2. **לאט** stooping. **לאט** see. Der. Gr. **Λατ** Lat. lateo, Eng. latent.

לדנ

לל

לאך 1. with מלאך is applied to a messenger, legate, agent, ambassador, general, lieutenant, (to) a prophet, a priest, (to) the created agents of nature, or powers of the heavens. Ps. ciii. 19, 22. Ps. civ. 4. Ps. cxlviii. 2, 4. Job iv. 18. the angel (of Jehovah) his agent, personator, mean of visibility, created intelligences Ps. xci. 11. Ps. ciii. 20. Ps. civ. 4. Ps. cxlviii. 2. compared with II. Thes. i. 7. I. K. xxii. 19. Job. iv. 18. Ps. lxxviii. 49. 2. מלאכה, an embassy, 3. an employment, work, workmanship, business, affair. Der. Lat. lego, Eng. legate, French laquais, Spanish lacayo, Danish lackei.

לאם a people, a nation, Der. loam.

לב to vibrate, move to and fro. 1. the heart. 2. the middle or inner part of any thing. 3. לבת the heart, or midst. לבב to toss up and down. לבבות cakes tossed, pancakes, or perhaps frequently turned. לבב the heart, denoting wisdom, understanding. Der. Lat. libro, Eng. librate.

לביא a lioness (when giving suck.)

לבר see בר apart, aside.

לבט to fall tumble.

לבן to whiten, make white, whiteness.

2. לבנה a brick kiln, a thin flat tile.

מלבן a bricked area, a brick frame. 3.

the white of the moon, the lunar disc.

4. the white poplar. 5. frankincense. 6.

לבנון Lebanon.

לבש to put on, clothe. תלבשת clothing.

2. to put on (armor). 3. to put on, be

invested with. 4. to invest, endue with

the spirit of God. Jud. vi. 34. 1. Chron.

xii. 18. 2. Chron. xxiv. 20. Luke xxiv. 49.

לנ a log, three quarters of a pint.

לה to faint, fall. 2. not. 3. להלה to make oneself very faint, to tire oneself very much.

להב to flame, burn, kindle, inflame. 1.

a flame of fire. 2. the blade (of a sword).

a spears head. 3. שלהבת a raging flame.

להג meditation, study.

להט to burn, kindle, flame, 2. להטי arti-

ficial flames. 3. להטים incendiaries,

kindlers of mischief. Der. light.

להם soft, gentle, undesigning.

להן Chald. therefore. 2. besides, except 3. but.

להקת להם a large company

להו to join, add, adjoin, couple. **לויה** an

addition, wreath, diadem. 2. to borrow,

be obligated by bond to pay. 3. **ליות**

coupled figures, (cherubs). 4. **לר** a partic-

cle. of adhesion, would to God! oh that!

assuredly, if, supposing. 5. **אליה** the large

tail (of an eastern sheep. 6. **לויתן** the

leviathan, crocodile.

לות Chald. with.

לו to turn aside, decline, depart. **נלוו**

perverse, turned aside. 2. **לוו** the hazle

tree. 3. **הלוז** this, this here. Der. lose.

להר, **להר**, **לוהר**, **לוהר**, **לוהר**, a

smooth table, or plank, of wood or stone.

2. smooth fresh, green. (vegetables).

floridity, smoothness (of complexion.) 3.

להי the lower jaw bone of an animal.

4. the jaw bone (of a man.) Der. Gr.

Λίος Lat. lævis Eng. levigate.

להך to eat, lick up.

להם food, victual, fruit, meat. Chald. an

eating, a feast. 2. bread. 3. bread corn.

4. to fight. **מלחמה** an engagement.

להן a concubine.

להץ to press, squeeze, crush. 2. to crush,

oppress.

להש a low hissing, whispering sound. 1.

to whisper, a whispering, secret prayer.

2. to whistle, to charm serpents. 3.

להשים female ornaments that have a

tinkling sound.

לט to hide, involve, wrap up. **בלט** in

covert. **לוט** a covering. 2. **לטי** con-

jurging tricks, sleights. 3. a kind of gum,

myrrh or labdanum. 4. **מלט** a hiding

place, a vault.

לטא to adhere, stick close, Arab. **לטא**

a newt, a species of lizard.

לטש to wet, sharpen, set on edge. 2. to

sharpen.

לבר to take (a city, town.) 2. to take (by

lots.) 3. to take, catch. **מלכדה** a trap.

4. to take, catch (a beast.) 5. to catch,

take hold on. lap over.

לל **לילה** winding stairs. 2. **לילה** לילה

לקט

מאכ

the night, the deviator, the dark condensed air on the back of the earth, which is the principal cause of its deviation from a rectilinear to a circular course. 3. לילית the screech owl. 4. לולא לולי if not, unless, except.

לולא round loops.

למד to accustom, habituate. 2. to learn, to teach. תלמיד a scholar. 3. מלמד an ox goad.

לן to stay, abide, remain. מלונה a lodge, hovel, shed. 2. to dwell upon, (murmur, grumble.) לנן to lodge oneself.

לע to lick up, absorb. לוע the throat, gullet, swallow. תולעה תולע a worm. see תלע. Der. Lat. lingo, French, langue, Eng. language.

לעב to deride, sneer.

לעג to mock, deride, sneer, contempt. Der. Gothic ulagan, Eng. laugh.

לעז barbarous. Ps. cxiv. 1.

לעט to swallow eagerly, gulp. Der. (ע being transposed) to glut.

לענה wormwood. Der. a loon.

לפיד a burning torch or fire-brand, also flames, flashes of fire. Der. Gr. and Lat. lampus, Eng. lamp.

לפת to incline, turn aside, Jud. xvi. 29. Ruth. iii. 8. Job. vi. 18. Der. Gr. λαφός Lat. lævus, Eng. left.

לץ to deride, scoff, scorn. לצין scorning. 2. מלוצ an advocate. see מלוצ. לצין to scoff repeatedly, continually.

לצר מלצר Chald. a house steward, a butler.

לק to lick or lap with the tongue. 2. לק the winged chafer. לקק to lick or lap repeatedly. Der. to lick, old Lat. lix, Eng. liquor.

לקח this often drops the ל to take, receive, accept. מלקח capture, prey. מלקחים tones. מלקחי the jaws. קוה a prison. מלקוח a taking, receiving. מקחת wares. Der. Gr. λαχῶ Eng. luck, Lat. locus.

לקט to pick, pick up, gather. 2. to pick up, glean, a. gleaning. 3. to pick up, gather (in small sums.) Der. Lat. lego, Eng. collect.

לקש to crop, cut off, 2. a crop of grass eaten off. 3. מלקיש the harvest rain. Der. Lat. locusta, Eng. locust.

לש to knead as dough. 2. ליש a fierce lion. 3. לשון לשון the tongue, tongue or language, a bay or arm of the sea, a piece of gold, an ingot, a tongue or flame of fire, to betongue, speak against.

לשד to be wet, moist, liquid, moisture.

לשכח לשכח, a chamber room.

לשם a figure, a precious stone, like a carbuncle.

לשן the tongue, to speak against.

לשתה מלתחה a wardrobe, vestry,

לרך a cor, half a homer.

לרע to break in pieces. מלתעות the grinders.

לויathan Leviathan, the crocodile. 2. a whale or large cetaceous fish. Ps. civ. 26.

לולא if not, unless, except. לולי if not למואל see מל vi. 6.

מ

מ a particle. from מן from מנה 1. from, by. 2. without. 3. near, toward. 4. before, in the presence of. 5. against. 6. of, concerning, for. 7. from, out of. 8. rather, than, more than. 9. because of, by reason of. 10. according to. 11. for want of. 12. with a v. infinitive it is negative, from, lest, that, not. after מ in this sense to be, is sometimes understood. 13. sometimes, though rarely, it admits another particle before it in the senses, of from, out of, more than. 14. with ער unto, or וער even unto, following. it may be rendered, both, as well. מה abbreviated what, as ממה what is this?

מח Chald. what.

מאד strength, ability, faculty. 2. as a n. very, very great. 3. as a part. very much, vehement. מאד מאד most exceedingly. מאד מאד even exceedingly, to a very great degree. Der. might.

מאת an hundred. מאת a century. מאות hundreds. מאות two hundred. מאות centuries. Der. Saxon ma. Eng. more.

מאם the least thing, any thing, Chald. מאם a blot, blemish.

מרה

מיץ

מִאֵן to refuse. 2. מִאֵנִיא Chald. vessels, instruments, utensils.

מִאֵס to crack, peel off. 2. to despise, abhor. מִאֵוֵס refuse, vile.

מִאֵר Arab. to rankle, inveterate.

מִג to dissolve, melt. 1. in niph. to be dissolved, melted. 2. to melt, be melted (through fear). 3. to melt away, be dispersed. מִגֵּג to melt or dissolve very much, to become very soft (as the earth with rain), to dissolve, dissipate; to melt, flow, run down, to melt, flow down, in hiph. to be melted away. Der. mug.

מִגֵּר Arab. to excel in glory, precious fruits, valuable produce. מִגְרִים precious plants, or flowers. מִגְדִּמֶת precious things, valuable.

מִגֵּל see גֵּל 12. a sickle.

מִגֵּן Chald. gratis, without compensation. 2. a shield see גֵּן 3.

מִגֵּר to throw, cast down. 2. Chald. nearly the same. 3. מִמְגֵּרוֹת subterraneous repositories for corn.

מִד to measure. 2. מִידָּת a share, allotted tribute. 3. מִדֵּר a long robe. מִדֵּר to measure exactly, to be measured, lengthened out, in hiph. to measure, stretch or extend oneself. Der. Lat. metior, Eng. to mete, Greek Μετρεω

מִדֵּן see דֵּן 2. a province.

מִדַּע see יָדַע 6. knowledge.

מִה 1. who, which, what, how, how much, how? by what means, in what manner, wherefore? why? 2. בְּמִה in, or by what, how? for what, wherefore, why. 3. בְּמִה how many? so many, how long, how often, Chald. how. 4. לְמִה for what, wherefore, why. 5. עַד מִה how long, until. 6. מִי who? what? of whom, whose. 7. מִי the very. בְּמִי in, into, through the very. כְּמִי as or like the very, actually. לְמִי for, to, at, on the very. מִי him, them. מִהְמָה to delay, dally, what what? how how?

מִיה to mix, mingle. Der. French mêler, Eng. pell-mell.

מִיח to haste, hasten. מִיחֵר expeditions, ready. מִיחֵרֶה haste. 2. to precipitate, fall headlong. מִיחֵרֶה hasty, precipitate, rash. 3. a dowry, portion, (expedition money). Der. to marry.

מִי see מִה 7. the very.

מִיֹּם a spot, blemish.

מִיזָּה see מִיזָּה heated.

מִיז to consume, or be consumed.

מִיג to mix, mingle, wine mingled. Der. Gr. μιγναι to mix.

מִיזָּה a girdle, or belt.

מִיזָּר a corrupt, purulent wound or sore. 4

מִיזָּר one corruptly, spuriously born. 3

מִיזָּרֶה a corrupt poisonous wind (the blows in the heat of the summer. 4

מִיזָּרִים see מִיזָּר 3. compressed air, cold

מִיזָּה to strike, clap (the hands) together. 2. Chald. strike, smite. 3. Chald. in Ith. to be smitten, destroyed.

מִיזָּה to wipe, wipe clean, smooth. 2. to wipe off (as tears). 3. to wipe off, sweep away (by a flood). 4. to wipe, blot out (an inscription). 5. to wipe off, obliterate, destroy. 6. to wipe off, totally destroy. 7. to wipe away (sins). 8. to wipe upon, brush by. 9. מִיזָּח a catapult, balista, or battering ram. מִיזָּחֶה engines of destruction. 10. מִיזָּח מִיזָּח the fat. מִיזָּחִים fat things, things covered with fat.

מִיזָּח to drive in deeply (arrows). 2. to strike, penetrate, wound deeply. 3. to plunge in, imbue.

מִיזָּח to break; pierce through, transfix.

מִיזָּח to commute, exchange, barter. 1. the price, value. 2. the morrow, hereafter. Der. morrow.

מִיזָּח to slide, slip aside, lapse. 2. slipping, gliding (of lightening). 3. to bring upon (they will cause to slide upon). 4. to be slipt, disjointed (and so disabled). 5. to slip, fall asunder. 6. מִיזָּח a lever, pole, slider. 7. מִיזָּח the cross bar, slider of a yoke. 8. מִיזָּח a couch, a rod, see מִיזָּח מִיזָּח to slip, fall to pieces, be entirely dissolved.

מִיזָּח and מִיזָּח Chald. to reach unto, come to, or upon.

מִיזָּח see מִיזָּח a bow shot.

מִיזָּח מִיזָּח a forged bar.

מִיזָּח to shower down, rain.

מִי see מִי 3. waters, and מִיזָּח who. 6.

מִי see מִי waters. 3.

מִי see מִיזָּח a species

מִי see מִיזָּח squeezing.

מלח

מלך

מלך see ימר to change
 מלך to decay, to fall to decay; grow poor.
 Der. Gr. *Μεμπος* Lat. *inaceo*, French *maigre*, Eng. *meagre*.
 מלך to deliver, give up. 2. to sell ware,
 merchandise. מלך a selling, sale. 3.
 מלך see כרת 1. כרה 1. Der. (כ
 and ר being transposed). Lat. *merx*.
 Eng. *merchant*.
 מל to cut off (as flowers, fruit.) 2. to cut
 off, cut to pieces an enemy. 3. to cut
 off) the foreskin, circumcise. 4. מלח
 an emmet or ant. 5. to divide the voice,
 articulate, talk. מלח words, speeches.
 מלח a talk, a bye word. 6. מלח a
 cutting off, termination. boundary, as a
 particle ב being understood, in the
 termination, extremity, border. אל מל
 at the termination, extremity. אל מל
 at the termination of the face,
 towards the fore front. 5. מלח at the
 extremity. מלח on my border. מלח
 from the extremity, from off. מלח
 towards the extremity. מלח to cut off
 entirely, to be divided, broken in pieces.
 מלח ripe ears of corn. מלח to speak,
 articulately, talk. Der. Gr. *Melos* Eng.
melody.
 מלח to be full, filled, in niph. to be filled,
 in hith. to satiate, glut oneself, fulness,
 multitude. 2. to fulfil, accomplish as
 counsels. 3. to fulfil, accomplish, com-
 plete. 4. after another, v. fully, strongly.
 5. מלח אהרי to fulfil after, follow
 entirely. 6. מלח יד to fill the hand. 7.
 מלח to set a stone in the
 socket made to receive it. 8. מלח
 fill up the holes of the shield.
 9. מלח לב fill, (embolden) the heart.
 מלח מלח fulness, full length.
 מלח to dissolve, he dissolved. מלח
 2. salt. 3. מלח sailors, salt water
 men. 4. מלח an herb of a salt taste. 5.
 rotten, dissolved (rags). 6. Chald. salt.
 Der. Eng. *mulch*.
 מלח to deliver, rescue. 2. bring forth (a
 child), lay (eggs). 3. to escape, leap
 out, slip away. 4. to become smooth,
 bald. 5. see למ a vault.

מלך to reign, a king. מלכה a queen.
 מלכות a kingdom. 2. Meloch, the king,
 the ruler 3. מלכת השמים the queen
 of heaven. מלאכת the frame or work-
 manship. 4. to consult, deliberate,
 counsel. 5. מלכם Milcom. 6. מלך
 Adramelech the solar fire, or, illustrious,
 glorious king. ענמלך Anamelech, the
 cloud king.
 מלך to be soothing, agreeable, sweet. 2.
 מלך an advocate, intercessor, media-
 tor. 3. מליצי the priests, ambassadors,
 typical intercessors. 4. מליצה pleasant-
 ness, sweetness, eloquence.
 מלך to wring, pinch off.
 מל see מ 14. and מן 8.
 מלח Chald. to number, reckon. מלח a
 number.
 מלח מלח a toll, tax, tribute.
 מלח to distribute by number. מלח num-
 bers, times. 2. מלח a species, kind. 3.
 מלח a species, manna. 4. מלח תמונה a
 delineation, similitude, or representation.
 5. מלח the strings of a musical instru-
 ments. 6. to distribute, allot, appoint,
 assign. מלח מלח, מלח מלח, a part,
 portion. מלח מלח a mina, one hun-
 dred shekels weight, sixty shekels money.
 8. מלח מלח a particle see מלח a part
 of Armenia. 9. מלח Meni (the dispenser,
 the distributor, an idol of the heavens).
 10. מלח Chald. to appoint, ordain. 11.
 מלח מלח from, that, who, what. מלח רי who-
 soever. Der. many, Lat. *manus*, Gr.
Μηνη Eng. *mental*.
 מלח מלח an offering or present.
 מלח מלח, מלח, מלח Chald. a
 wreathed chain or collar.
 מלח to withhold, prohibit, restrain, keep
 back, retain. Der. Gr. *μεινός* Lat. and
 Eng. *minor*.
 מלח מלח a weaver's beam, or roller.
 מלח disunion, dissolution of any thing.
 1. to melt, dissolve (by heat). 2. to
 melt, dissolve (by wet). 3. to be loosed
 disunited (as bands). 4. to waste away,
 (dissolve insensibly). מלח wasted. 5.
 applied to the heart, loosing its consist-
 ency, strength, firmness. 6. to melt, be
 melted, consume away. מלח a wasting.

מקל

משל

consuming. 7. **מס** a draught or levy of men. 8. **מס** a tribute, tax, excise. **מסס** to melt, entirely dissolve. Der. moist. **מסכת** the warp. 2. **מסוכה** an intexture, entanglement. 3. to mix. **ממסך** old turbid wine. 4. to mingle, intoxicate. Der. Lat. Misco, Eng. mix. **מסר** to deliver, give up, present, offer. 2. to deliver, teach. **מער** to totter, stagger, slip. **מוערי** slips, stumblings. 2. **מערנת** shakings, tremblings. **מער** to be lax, loose. 1. **מעי** the bowels, innerparts. 2. **מעוטי** grains of sand or gravel. **מעט** to be diminished, little, few, 2. of little worth, small value, a thing of no value, a trifle. 3. **כמעט** as it were a little, within a little, almost nigh, suddenly. Der. mote, mite, moth. **מעך** to compress, squeeze, crush. **מעל** to decline, a defection, apostasy. 2. a robe, see **עלה** xii. Der. Gr. **μαλιν** Lat. malus, Eng. malice. **מען** to remain, dwell. **מעון** a mansion, a den. **מעונה** a dwelling. 2. **מען** whence. **למען** see **ענה** x. Der. Gr. **μεινω** Lat. maneo. Eng. mansion. **מער** see **ער** xi. and **ערה** i. 2. **מעררה** cave, cavern. see **ערה** vii. **מצא** to find, meet with. 2. to find, meet with (an enemy). 3. to find, light upon, befall. 4. to find (what was lost). 5. to find out (what was unknown). 6. to find (receive in return). 7. to find obtain, procure, acquire. 8. to find (supply), suffice. 9. to find, experience, feel. 10. niph. to be found, attend, be present. 11. in hith. to cause to find, offer, present. 12. **תמצא יד** the hand findeth, ready at hand. **מצר** see **צרה** ii. a defile. **מצה** to squeeze, press. **מיץ** squeezing. 2. a cake of unleavened bread. 3. to express, squeeze, wring. 4. chaff. 5. to squeeze, wring, oppress. **מצח** see **צח** v. vi. the forehead. **מק** to dissolve, rot, pine, waste away, corruption, putrefaction, stench. Der. muck, Lat. muceo, Eng. mucid. **מקל** a light rod, or twig.

מר to be bitter. 2. myrrh. 3. to be embittered, grieved, displeased. 4. a drop, see **נמר** 3. **מרר** to be very bitter, offensive to the taste. **מרורת** the bile or gall, to imbitter exceedingly. **חמרורים** great bitternesses. **מרמר** to be exceedingly embittered, provoked. **מרא** to raise, swell up. 2. **מראה** swelling with pride, arrogant. 3. **מראת** the crop of a pigeon. 4. **מריא** a fatted beast, a fatling. 5. Chald. a sovereign, a supreme lord. **מרב** a threshing machine, van. **מרר** to rebel, revolt. 2. **מרור** affliction, dejection, see **ירר** 2. **מרה** to resist, stand up, or rebel against. **מרי** disobedience, rebellion. 2. **מורה** a razor. 3. **חמר** see **תמר**. **מרר** to overspread, smear or spread over. Der. merk, murky. **מרט** to make or wear smooth or shining. 1. to furbish, burnish, rub bright. 2. to wear smooth and shining. 3. to make smooth. 4. to be plucked, made smooth. **מרוץ** 1. to be strong, forcible. 2. to force, compel, embolden. **מרוק** to scour, cleanse. 2. to scour, furbish. 3. broth. **מש** to feel, search, examine. 2. to feel about, grope. **משש** to search repeatedly, by feeling, to grope, feel about. **משה** to withdraw, remove. 2. to draw out or forth. 3. **משי** very fine linen cloth. **משח** to anoint: **משחה** an anointing. **משיח** Messiah, anointed, 2. to smear (with paint mingled with oil). 3. Chald. oil. Der. Messiah. **משך** to draw. 1. to draw. 2. to draw, take out of a number. 3. to draw out in length, protract. 4. to draw in a yoke, 5. to draw, advance towards. 6. to draw, allure, entice. 7. to draw, attract. 8. to draw, delineate, write. 9. to draw, (as a bow). 10. to draw, stretch out, join (hands). 11. to draw forth (from a basket). 12. to draw, drag down, force away. 13. to draw, contract, draw together. **משכות** contraction, contracted particles. **ממשל** to rule, have dominion. **כממשלה**

נב

ננה

dominion rule, a royal retinue. 2. an authoritative weighty speech. 3. a weighty saying, a parable. 4. a proverb a bye word.

נמשך to wipe clean.

נמשך to comb, card, tear, lacerate. נמשך a place of tearing.

נמית to die, a dead corpse. נמות death.

נמות deaths. נמותה death, putting to death.

נמותים mortals, men, death, a dissolution or failure of all the func-

tions of the body. 2. נמתי a particle

from מה what, and יהי shall it be,

when. נמתי when, at what time, עד

to what time, how long. 3. נמתת

to kill entirely, completely,

dispatch.

נחג the bit of a bridle.

נחת to extend, distend, stretch out. 2.

נחתה a bag or sack

נחתים the loins.

נחמ to be sweet, agreeable. 2. to be

agreeable, pleasing נחמתי sweet, pleasant.

נחמה see מה delay.

נחמל see מלך Milcom.

נחש Merodach, a Babylonish idol.

נ

נא annul, disannul, frustrate, vacate. 2.

נאות a failure. 3. to discourage, cause

to fail. 4. under-done, raw. 5. now. 6.

נא now, now!

נא a goat, or kid skin bottle.

נאה see איה 1. beautiful places.

נא to be foolish, mad, to be violently

agitated.

נאם to say, assert, affirm: Der. Gothic

namo, Saxon nama, Eng. name, Greek

Όνομα, Lat. nomen.

נאם to commit adultery, debauch, 2. to

commit adultery, or idolatry: נאפופי

scandalous repeated adulteries.

נאם to cast off, reject, despise, slight.

נאם contempt, contumely. 2. to cast

off, shed (leaves, hair, &c.) Der. Lat.

and Eng. nausea.

נאם to groan. נאם a groaning.

נאם to cast off, away.

נב to put forth, bud, germinate, גב

fruit, produce. תגובה increase. 2. to

increase. 3. to put forth, utter, produce.

נב fruit. נבו a Babylonish idol. נבב

to cause to germinate. Der. knob.

נביא to prophesy. נביא a prophet. נביא

a prophetess.

נבה to prophesy. in hith. to be or become

a prophet.

נבה to bark.

נבט to look, behold, regard, the object

of regard, hope, or expectation.

נבך to be entangled, perplexed. נבכי

intricate passages. נבוכה perplexity,

נב to fall, flow down, off, away. 1. to fall

off, fade away (as leaves). 2. to wear,

waste away. 3. to wear, pine away. 4.

to cast off, reject, condemn, make or

esteem vile, refuse, contemptible,

a villain. 5. נבלת נבלה a loathsome

dead carcass. 6. an earthen jug, or jar

(for pouring). 7. a stringed musical

instrument, the naba. 8. נבול a flood,

deluge.

נבע to gush, spring, bubble out, or up,

2. in hiph. to pour out, utter. 3. in

hiph. to cause to bubble up (ferment).

נבע see בעה tumours.

נבב the dry, parched country, the desert.

נבב eminent, excellent. 2. an

eminent person, a commander, lea-

der, chief. 3. to be manifest, evident, as

a particle, before, before the eyes of,

in the presence of. 2. לנבב at, before.

3. לנבב from before. 4. to make mani-

fest, declare. 5. to issue forth to view.

ננה to be bright, glitter, shine.

ננה to push, strike, butt.

ננן to strike, play on a stringed instru-

ment. ננן a player, minstrel.

נננת stringed instruments, a psalm, a song.

נננת a singing to stringed instruments.

נננת a song, music.

ננע to touch, meddle with. 2. to reach

touch, come unto. 3. to come upon,

occur, happen. 4. to smite, strike or

plague.

ננף to hit, strike, smite. ננפה a slaughter.

2. to smite, a stroke or plague. 3. to hit,

strike, 2 stumbling against. 4. in hiph.

to clap, shut to. 5. ננף the body, גופת

a body, carcass. 6. ננף the wing of a

bird. 7. ננפי the wings, appendages of a

נהר

נחם

building. 3. אנפי the bodies, or corps of an army. 9. גפן שרה a vine. נפן the vine of the field, or bitter gourd.

ננר to spread out, or abroad. 2. to spread abroad, diffuse, pour out. ננרות torrents. 3. to pour out, shed blood. 4. to spread abroad, stretch out.

ננש being close to, confining, pressing. 1. ננש to be close to, confined by, or in. 2. ניש clods, filth, adhesive dirt. 3. to come close, very near to. 4. to straiten, oppress, distress. 5. extort, exact, tax gatherer, task master. ננשש to come very close to.

ננר to move, remove. 1. to move, wag, be agitated, shaken. ננר and ננר a shaking, wagging. 2. to flit, fly away. 3. a fugitive, vagabond. 4. flit away, [as sleep]. 5. to remove, reject, cast out, away. ננר removed, rejected, reproached. 6. the price of a whore, the retiring fee. 7. ננר the price given to an adulteress. 8. ננר a sheath, or scabbard. 9. ננר Chald. the body the scabbard of the soul. 10. a heap of things moved one upon another. ננר to remove quickly, hasten away, to depart, swiftly, flit away [like a vision], to remove hither and thither, wander, in hith. to be agitated, on one's own account.

ננר free, liberal. ננר free; spontaneous, liberal. ננר liberalities, liberal things.

ננר see ננר 5.

ננר to impel; force, thrust. ננר impulse. 2. to make an impulse or stroke. 3. to be impelled, incited, moved.

ננר see ננר 7, 8, 9.

ננר see ידע 7. to know.

ננר to drive, hurry away.

ננר to vow, promise, consecrate.

ננר to carry away, lead, bring, drive. 2. to lead, carry, carry away, conduct. 3. to bring, lead. 4. to drive. ננר a driving, marching. Der. a nag. French maneger.

ננר to lament, bewail. ננר a lamentation.

ננר to tend, lead on, gently. 2. to conduct, carry gently. 3. to tend, take care of. ננר shining, gaudy flowers.

ננר to grumble, growl. 2. to roar, or murmur (as the sea). 3. to grumble,

groan, moan. ננר murmuring, moaning.

ננר to bray. (like the wild ass). 2. to make a doleful cry, or noise.

ננר to flow, run. ננר, ננר, stream, river, flood. 2. Chald. a river. 3. to flow, run together (as people). 4. ננר a stream, or flux of light. 5. niph. to be enlightened, i. e. comforted. 6. ננר dens (enlightened by an hole.) 7. ננר Chald. light.

ננר to dwell, house, fold, sheepcote, dwelling, den.

ננר to confiscate.

ננר see זר to boil.

ננר to leap, leap out. 1. to leap, spurt out (as blood). 2. hiph. to sprinkle. 3. to exult.

ננר to distil, trickle, run down, גולל, trickling streams, rills. 2. to trickle down, melt. 3. to exhale freely, flow out. 4. ננר effluxes, streams of light from the planets, Der. Lat. stilla, Eng. to still.

ננר a ring for the ear or nose.

ננר to damage, impair.

ננר to be separated, set apart, sequestered.

2. ננר a nazirite. ננר the separation, the nazirite hair or locks. 3. ננר separated from its usual state and condition. 4. a crown, diadem, holy oil or any other mark of separation.

ננר to rest, settle, after labor, or motion.

ננר rest. ננר quietness. ננר a resting place. ננר chief chamberlain.

2. ננר a gift, oblation, present.

ננר entire rest, total appeasement. ננר Chald. sacrifices of fest.

Der. Gr. Νύξ, Lat. nox, noctis, Gothic nauts, French nuit, Eng. night.

ננר to lead, guide, conduct.

ננר to inherit, an inheritance. 2. ננר some wind instrument comp. ננר 3. and ננר 3. a valley, a torrent.

ננר to comfort, console, cheer.

ננר, ננר, consolation. 2. to repent, repentance.

ננר we, see ננר

ננר to hasten, urge.

ננר to snort. ננר the nostrils. 2. snorting. (as a war horse.) 3. to snort (as in anger).

נָטַף

נָטַף to view, eye, observe attentively. 2. to look, search, enquire accurately. 3. to augur. 4. a serpent. 5. a sea serpent. 6. נְחֹשֶׁת, נְחֹשֶׁת, נְחֹשֶׁת, copper, native brass. נְחֹשֶׁת נְחֹשֶׁת, made of brass. 7. נְחֹשֶׁת poisonous filth, verdigrease. 8. נְחֹשֶׁת a chain or fetter of brass or copper. 9. see נְחֹשֶׁת a brazen serpent. נָחַל to descend; come down. 2. Chald. to descend. 3. to descend into, pierce. 4. as a particle. under, נְחֹשֶׁת underneath, below. לְמֹתָחַת at under, under, for, instead of, in the place of, for, on account of, because of. 5. תַּחְתִּים lower, lowest, תַּחְתֹּן lower, nether, inferior. Der. neath. נָטַח to stretch, stretch out or forth, decline, incline. 1. to stretch out (as a tent. נְטִיחוֹת the stretchings out, extensions. 2. to stretch out (as a line). 3. to stretch out (the hand). 4. to stretch out, extend (as a shadow). 5. to stretch out, incline, let down, to decline (as the day). 6. to decline, turn aside, high. to reduce. נִטְחָה a declining, turning aside, apostasy. 7. in high. to cause to decline, divert, turn aside (judgment). 8. to incline or decline to a party. 9. to decline, bow, lean as a wall. 10. to incline, bow, bend oneself. 11. to extend, diffuse, pour abroad. 12. to stretch, spread out. 13. to stretch, recline oneself. 14. a mattress, a divan or sofa, a litter, palanquin, a bier. 15. a rod, branch, a stick or staff, the staff of bread, a rod or staff for beating, the staff for the shoulder, a rod of authority. נְטִיחוֹת staves or bars of a yoke, rods or shafts of arrows. 16. נְטִיחוֹת מִטָּה a tribe. 17. as a particle. נְטִיחוֹת downwards, below, beneath. לְמַטָּה downwards, to below, beneath, underground. נְטִיחוֹת beneath, underneath, at below. Der. Lat. matta, Eng. mat, mattress. נָטַח to impose, lay on. 2. to impose as a punishment. 3. נְטִיחוֹת carriers, bearers, or loaden with. 4. Chald. to lift up. raise, elevate, also, see נָטַח and נָטַח. נָטַח to plant. 2. to plant, settle a nation. 3. to plant, fix a tent. נָטַח to distil as rain. 2. to distil, flow

down. 3. to distil drop, stacte, myrrh. 5. נְטִיחוֹת drops, jewels. נָטַח to watch, mark, observe, a keeper, a watchman. 2. to watch, observe insiduously. 3. נְטִיחוֹת a mark, or butt. 4. נְטִיחוֹת a prison, a place watched. נָטַח to loose, loosen, let loose. 1. in niph. to be loosened, slackened. 2. to set loose, spread forth. 3. to be set loose, diffused, stretch out. נְטִיחוֹת the luxuriant branches of a vine. 4. to draw a sword. 5. niph. to be diffused, spread abroad. 6. נְטִיחוֹת extending fortifications. 7. to let loose, let go, leave. 8. to let go, leave off, dismiss. 9. to leave, remit. 10. נְטִיחוֹת with ל leave at liberty, permit to do. 11. to let alone, leave. 12. to set loose, forsake, abandon. נָטַח see נָטַח a son. נְכָא see נְכָא spicery. נְכָר posterity, progeny. נָכַח to smite, strike. 2. נְכָח see נָכַח 2. pounding. Der. to nick. Lat. neco, Eng. nocent, innocent. נָכַח straightness, rightness. 1. to make straight, direct. 2. directly, opposite, over against, לְנָכַח straight forwards. 3. to act, speak directly, truly. נָכַח, נְכָח right, agreeable to truth. נָכַל to devise, contrive deceitfully. נְכָל deceitful, a deceiver. נָכַס see נָכַס 2. riches. נָכַר to estrange, alienate. a foreigner. נְכָרִי a strange woman. נָכַח see נָכַח beating. נָלַח to complete, consummate. end. מְלֵא completion, prosperity. 2. Chald. נָלַח see נָלַח נָלַח to slumber, dose, sleep lightly. נְלִימָה slumbering, drowsiness. נְלִימָה slumbering, composure. Der. numb. נָלַח see נָלַח 4. an ant. נָלַח Chald. to variegate. 1. the pard or panther. 2. בֵּית נְלִימָה the temple of the pard. 3. נָלַח a spot or drop. נָלַח to propagate, spread successively, נָלַח a son. נְלִימָה to be made or become a son. נָלַח a quick, waving, tremulous motion.

נכח

נצב

1. to flee, a flight. **מנוח** a refuge. 2. to glitter. 3. a banner, ensign, a sign, signal, a sail. 4. **ניסן** Nisan. **נסס** to fly off entirely, to wave, glister with light, as stones, to erect, display.
- נסג** to recede, retire, go back.
- נסה** to try, attempt, essay. 2. to try, prove, tempt. **נסה** trials. 3. to try, tempt (God). temptation. Der. nice, Lat. *nasus*, French *nez*. Eng. nose.
- נסה** to take, pull, pluck away.
- נסך** to diffuse, pour out, a libation. 2. to diffuse, pour abroad. 3. to spread over, overspread. **מסכה** a covering, coverlet. 4. to overspread (with gold or silver). 5. to anoint, see **נסך**. 6. **מסכת** the warp. see **מסך** 1.
- נסן** see **נס** 4. Nisan.
- נסע** to remove. 1. to remove. 2. travel, be removed. **סעה** a moving, rushing along.
- נסק** to ascend, go up. 3. Chald. to cause to ascend, take up.
- נע** to move, remove, wander, a vagabond, wanderer. 2. to move, be moved, to shake, agitate. **נענע** the *sistrum*. Der. Greek *New* Lat. *nuo*. Eng. *nutation*.
- נעל** to fasten. **מנעל** a bolt or lock. 2. **מנעל** a shoe or sandal. 3. Chald. in aph. to bring in, introduce.
- נעם** to be pleasant, sweet. **מנעמים** pleasant meats, dainties.
- נעץ** to fix, infix. **נעצץ** a kind of thorn.
- נער** to agitate, move briskly. 1. to shake, agitate. 2. an agitation, violence, perturbation. 3. **נערת** tow. 4. a child, a youth, young man, or woman. **נערה** a girl. 5. a child, ignorant, simple. 6. to roar, from **ער**.
- נף** to reach out, stretch forth. 1. Hiph. to reach, stretch out. 2. Hiph. to reach, stretch out. 3. Hiph. to reach out, present, tender. 4. to stretch forth, extend. 5. to stretch forth, extend. 6. **נף** a stretching forth, extention. 7. **נפת**, **נפת** an extention, extent. 8. **נפת** honey. see **נפת** 4. **נפף** to stretch out repeatedly.
- נפה** to breathe, to blow with a blast of air, a bellows. 2. to puff, snuff at. **פה** passing. 3. to pant for breath, breathe short. 4. to bellow, in Hiph. to smite.

5. **פה** ashes. 6. **פחים** quick burning coals. **פחם** live coals. 7. **תפוח** the citron. Der. Gr. *πνευ* Eng. *pneumatic*.
- נפך** an emerald.
- נפל** to fall. 1. to fall (as lots). 2. to fall, befall, happen. 3. to fall (to the ground) fall. 4. to fall upon, (as sleep, terror). 5. to fall down, (as a **תנ**, wall). 6. **מפלה** a ruin. 6. to fall (as in battle). 7. to be fallen, to lie (as on a bed, or dead). 8. to lie, lie down. 9. to lie, be disposed (as an army. 10. to lie, be situated, dwell. 11. with **ל** following. to fall short of, be inferior to. 12. with **ל** following, to fall off, cease from. 13. to fall, sink (as the countenance). 14. to fall, decay, rot. 15. Hiph. to cause to fall, cast forth. 16. to be dejected, cast down. 17. to fail, to no purpose, or to be lost. 18. to fall, be laid, present, accept. 19. to fall upon, assault. 20. to light down, alight. 21. fall off, desert. 22. an abortion, an abortive birth. **נפל** refuse, offal (of corn). 24. **מפלי** flakes. 25. **מפלת** a dead carcase. 26. **נפילים**, **נפילים**, **נפילים** assaulters. **נפול** to fall entirely, repeatedly. Der. to fall.
- נפץ** to dissipate, disperse. 1. to disperse, disseminate. **פיץ** dispersion. dissipation. **תפוצות** dispersions. 2. to dissipate, to break in pieces, a club. 3. to loose, separate into distinct pieces.
- נפצץ** to dash, break into many pieces.
- נפצפץ** to shatter exceedingly.
- נפק** to bring, draw forth, produce. 2. **נפיק** an effusion, efflux, stream. 3. Chald. to go forth, issue out. **נפקתא** expence, disbursement.
- נפש** to breathe, respire, take breath, breath. 2. **בתי נפש** smelling boxes. 3. a breathing frame, or body. 4. a living creature, or breathing animal. 5. affections, desires, appetites.
- נפת** see **נפה** and 8. **פת** 4.
- נצא** to shoot, rush, flee away.
- נצב** to stand, stand up. 2. **נציב** a statue, a pillar. 3. to be settled. 4. the haft or handle of a sword. 5. **נציב** a military station, or, garrison. 6. **נצבים** stationary soldiers. 7. with **על** following, to

נק

נש

be set, preside over. 8. Chald. נצבתא fixedness, firmness, strength.

נצה to shoot, break, burst forth or out.

1. to shoot forth, bud, germinate. נצה

נצה a blossom. 2. to shoot forth.

spring (with vegetables). 3. the plumage

or feathers of birds. 4. נץ the hawk,

the shooter away. 5. to shoot, rush, flee

away. 6. to break out, strive, contend,

strife. נצץ to shoot out, sparkle. נצצים

sparkling. ניצוץ a spark.

נצה to be over, preside, subdue. 2. supe-

riority, excellency, strength, victory. 3.

מנצה the subduer, the conqueror. 4.

beyond, onward, enduring, continuing,

persevering. לנצה onward, still con-

tinually, for a long time, to subdue,

till subdued, עד נצה yet farther, until

subdued.

נצל to take, pluck away, escape. 2. to

deliver. 3. to take from, plunder, spoil.

נצר to keep, guard, preserve, reserve.

2. to keep, guard, watch. 3. a plant,

sucker, young tree. 4. נצורים inclosures.

נקא see נקה 5. pure.

נקב to make hollow, form cavities.

1. to pierce, penetrate, perforate.

2. נקבי pipes, fistular instruments of

music. 3. מקבה a hole or cavity. 4.

a hammer, sharp on one side to break

in pieces. 5. נקבה a female. 6. יקב

a wine fat. 7. קב a cab. three pints

one third English. 8. קבה the inner

part or room of a tent. 9. קבה the

belly of a female. 10. to pierce, wound,

blaspheme. 11. to impress, mark, dis-

tinguish, define. נקב defined, denomi-

nated.

נקד to spot. 1. spotted, speckled. 2.

נקדים mouldy spots. 3. נקדים cakes

spotted with holes or seeds. 4. נקדית

studs or spots of silver. 5. a shepherd,

who marks sheep.

נקה to clear, clean away. 1. to be clear,

cleaned away. 2. מנקית broad, shallow

bowls or dishes. 3. to clear away, נקיון

cleanness. 4. to clear from guilt. 5.

נקא clean, pure.

נקם to avenge, revenge, vengeance.

נקע see יקע alienated.

נקף to go round, surround. חקיפה

revolution, circuit. 2. to surround, en-

compass. נקף a girding. 3. to surround,

go round, a compass. 4. Hiph. to go

round, cut round. 5. קיפיים apes,

monkeys.

נקר to bore, dig, cut out. 2. niph. to be

digged, cut out. 3. niph. to be bored,

perforated, eaten in holes. 4. נקרת

a hollow cavity, a hole. 5. נקור

a spring, or fountain, see קר.

נקש to lay snares. 2. Chald. to dash or

clash together.

נר to split, separate, divide. 1. ניר to

plough, a ploughing. 2. נרת נר

a lamp. ניר a lamp giving light. נרה

a chandelier, a place for lamps. 3. תנור

a furnace. 4. Chald. נורא fire.

נרד nard, spikenard.

נשא to bear, take or lift up. 1. to bear,

bear up. 2. to take up. 3. to be r.

suffice, contain. 4. to lift up, lay on. 5.

to bear, carry. 6. to lay on, impose, a

usurer, in niph. one oppressed. 7. to

carry, bring. 8. to take away, carry off.

9. to take, receive, obtain. 10. to bring,

take [as a wife]. 11. to take up [words,

discourses]. 12. to take [as a number,

see 23. 13. to bring, present. נשאת a

gift. 14. to bear, as a tree does fruit. 15.

to bear sin as an offender, as a mulct,

fine, reproach. 16. to bear sin, take away.

17. with ל following, to bear with. 18.

to raise, take, lift up the feet, eyes,

&c. שאת an elevation, rising, swelling.

שאת elevation, height. נשיא a prince, an

elevated person. נשאים vapors. נשאת

an elevation, rising. תשאות elevations,

heights, outcries. מנשאן an elevated

cry, acclamation. 19. to raise, lift up

as waves. שאן lifting up, swelling,

insolence. 20. to consume, burn, raise,

raise in smoke. 21. to elate, puff up,

seduce by elation. 22. נשא ראש to

lift up the head. 23. נשא ראש to

take a sum. 24. נשא פנים to lift

up the face. 25. אל נשא נפש to lift up

the soul, or desires, affections.

נשכ to breathe, blow.

נשג to overtake, reach, attain. 2. to over-

נתק

- pass, go beyond. 3. in hiph, with ב or ל following, to reach or attain to.
- נָשָׂה to be relaxed. 2. to be relaxed, weakened תְּשִׁיבָה a failure. 3. נָשִׁים women. 4. to be relaxed, remiss in punishing. 5. to let go. נִשְׂיָה oblivion, forgetfulness. 6. to lend. מִשָּׂה a loan. מְשִׁי לenders.
- נָשַׁךְ to bite. 2. to hurt, damage, usury. 3. נִשְׁכָּה a chamber.
- נָשַׁל to cast, remove by force. 2. to take away. 3. to be cast. 4. to cast (its fruit as the olive). 5. to pull off (as a shoe).
- נָשַׁם to breathe, breathe out. 2. נִשְׁמָה נִשְׁמָה breath. 3. נִשְׁמַת the spirit of man. 4. נִשְׁמַת the breath or inspiration of God. 5. תְּנִשְׁמַת the chameleon. 6. תְּנִשְׁמַת the goose or some other water fowl.
- נָשַׁף to blow. 2. the evening or morning breeze. יְנִישׁוּף the Ibis or Bittern. 4. אֲשָׁפִים a kind of conjurors, see אֲשָׁף 1.
- נָשַׁק to smack, kiss. 2. to kiss, touch gently, lightly. 3. to clash (as armour). 4. to snap, crackle (as fire).
- נָשַׁר to lacerate, cut. מִשׁוֹר a saw. 2. an eagle.
- נָשַׁת see שָׁתָה, שָׁתָה, and נָשָׂה 2. Chald. נִשְׁתָּה a letter.
- נָתַב נָתִיבָה, נָתִיב a path.
- נָתַח to cut in pieces, a piece cut off.
- נָתַךְ to be poured out, distil. 2. to be fused, melted. 3. to be poured forth.
- נָתַן to give, grant, bestow. מִתְּנָה a gift. מִתְּנָה a gift. אֲתָנָן a gift, reward, present. 2. with ב. אֶל-ב. לְפָנַי, and the like following, appoint. 3. to make, to effect. 4. to give, grant, bestow, permit. 5. to give, give forth, utter. 6. to give, yield, bring forth plentifully. 7. to give, send forth, emit. 8. with עַל following, to set, to set upon, attack. 9. נִתְּנִים Nethinims, persons given to the priests and Levites to assist them.
- נָתַס to demolish, destroy, spoil.
- נָתַע see לָתַע to break.
- נָתַץ to break to pieces, break down, destroy, demolish.
- נָתַק to draw, withdraw. 1. to be drawn away, withdrawn. 2. to withdraw, draw

סנל

- off, entire, away. 3. to draw, pluck up, or off. 4. to draw off, or out. 5. to draw, pluck asunder. 6. a kind of leprosy, a scall. 7. אֲתָנָן, אֲתָנָן, an outer cloister.
- נָתַר to loose, loosen, let loose, set free. 2. to move, be moved loosely, nimbly. 2. natrum, or nitre. 4. Chald. to fall off, shake off.
- נָתַשׁ to extirpate. 2. to root up, raze. 3. to extirpate, root up, eradicate. 4. (of waters), to be drawn out, exhausted.
- נָתַבָּה Chald. a gift, reward.
- נָתַח Nibhaz the idol of the Avites.
- נָתַשׁתָּה Chald. a scone or chan-delier.
- נָתַשׁתָּה Nehustai, the brazen serpent.
- נָתַר Nisroc, an Assyrian idol.
- נָתַל Nergal, the idol of Cuth.

ס

- סָאָר to measure, a Seah, two and a half gallons. סָאָרָה repeated, exact measure.
- סָאָן to shoe, a warrior. סָאָן a greave.
- סָב to turn, turn about, aside, around. 2. to turn, (in hostility). 3. to turn aside, remove. 4. to be turned, changed, altered. 5. to turn, go about, encompass.
- סָבִי environs. סָבִיבָה circuits. 6. to encompass with. enclose. סָבִב to turn, turn about, to go about, go round, circuit. to surround, encompass repeatedly.
- סָבִיב circumference, environs. 4. to encompass, enclose.
- סָבָה to drink hard, guzzle, strong drink, inebriating liquor.
- סָבַךְ to weave, entwine, a thicket. 2. Chald. סָבָךְ a kind of harp.
- סָבַל to support, bear, carry a burden. 2. Chald. מְסֻבָּלִין strongly laid, fit to bear. Der. Lat. sabulum, sand. Eng. sabulosity.
- סָבַר Chald. to think, hope, expect.
- סָג to recede, go, retreat. 2. סָגָה with-drawn, retired. 3. סָגִים, סָגִים, dross (of metals).
- סָגַד to bow (down to the ground). 2. Chald. to bow. מִסְגָּד a place of worship.
- סָגַל Chald. to gain, acquire. סָגָלָה properly, treasure. Der. Lat. singulus, Eng. single.

סכ

ס

סגנים princes, nobles, great men.
סגר to shut, shut up. סגור an enclosure.
סגור confinement. מסגר a prison.
מסגרת a border. 2. מסגר a smith, or
locksmith. 3. סגור close, solid, massive.
סגרר to shut very close.

סד a clog, or logger. 2. סוד a secret,
or separate assembly. 2 secret.

סדן to loosen, let loose. סדין a shirt,
smock, or loose gown. Der. Gr. Σιδων
Lat. sindon.

סדר 1. סדרים rows (rays, beams). 2.
מסדרון a gallery, colonnade.

סהר 1. round, of a round form. 2. בית
הסהר a prison, roundhouse.

סה to cover, cloathe. סות a garment,
vesture. 2. מסוה a covering, a vail. 3
סיון Sivan about May, Chald. to rejoice.

סהב to drag, draw by force or violence.
2. to pull (as dogs with the teeth). 3
סחבות rags, tatters.

סהה to sweep, scrape off. סוהים re fuse,
offscouring. 2. to sweep off, remove
entirely. 3. to demolish, raze. Der. to
sack. French saccager.

סהה to sweep, drive. סחופה a
violent shower. Der. to sweep.

סהר to move to and fro. 1. to go about,
wander, traverse. 2. a hawker, merchant,
merchandise. סהרת a mart. 3. סהרה
a target, buckler. 4. סהרה fine varie-
gated marble. סהרה to flutter,
palpitate.

סחש corn growing spontaneously,
in the third year after seed time.

סחמים decliners.

סך to overspread, cover, a tabernacle,
covert, den, מסך a covering vail. מסכה
מסך a covert, shelter. 2. to cover,
protect, defend. 3. to cover overspread.
4. סך את רגליו to cover his feet. 5.
to overspread, smear over. 6. סכות

בנות Succoth Benoth, the tabernacles,
of young women, dedicated to the
productive powers. סכך to cover, over-
shadow completely. סכך to protect,
defend repeatedly.

סכל to pervert, a fool, סכלות perverse-
ness, folly.

סכן to lay in store. 1. מסכון frugal,

thrifty. מסכנות magazines, a store-
keeper, a house steward. 2. to profit,
lay up. 3. סכן עם to lay up with. 4.
to lay up store.

סכר to close, shut, shut up. 2. Chald.
to hire. Der. a scar, Gr. Σχισμα.
chirrous. Lat. sacer.

סכת to keep silence, be silent.

סל to raise, elevate, exalt. 1. to raise up.
מסלה a highway. 2. to cast, throw up.

3. a basket. 4. מסלות elevations, ex-
altations. 5. מסלות risings, ascents. 6.
to raise, elevate, hence. סלה Selah.

מסלול to raise, cast up, very high.
א way so raised. סללה a high bank,

mount, to raise opposition. סלסל to
exalt exceedingly. סלסלות large baskets.

סלל מסללים comparable.

סלר to shake or strike the ground with
exultation.

סלה to strew, lay prostrate. 2. niph. to
be estimated. 3. סלת fine flour, meal.

סליחה סליחה to loose, relax, remit.
remission, forgiveness. Der. slack.

סלכ a ladder, stairs, or steps.

סלן סלונים a kind of thorn, perhaps
the dew briar.

סלע a rock.

סלף to pervert, turn aside. 2, to subvert,
overthrow. Der. to slip.

סלק Chald. to ascend, go, come up. Der.
Lat scala, Eng. scale, French and Eng.
escalade.

סלת fine flour free from bran.

סמ drugs, aromatic spices. 2.

סממי barns, magazines.

סמך to support, uphold. 2. סמך על to
support, lean, lay upon. 3. with על
or אל following, to lie hard upon,
press, oppress, press hard.

סמל a figure, image, idol.

סמן to mark, appoint. נסמן marked,
appointed.

סמרים to be rough, sharp pointed. סמרים
ידה סמר 2. nails, spikes. סמר the
rough chafer. 3. to be rough, stand on
end. 4. to be rough, and shiver.

ססן to pour out, to become clean. אסן

ספר

effusion, dissolution. **סנסן** the cluster of fruit on the palm or date tree.

סנה a bush.

סנורים dazzlings, deceptions of sight.

סס to be brisk, active, sprightly, to

exult, **סוס** a horse. 2. **סוס** a swallow.

3. a moth. Der. **שס** a moth.

סער to support, sustain, uphold. 2. applied to bread as sustaining the heart.

3. **מסער** propt up work, stairs.

סעה see **נכע** a moving.

סעה to split, rive. 2. **סעפי** the branches.

3. **סעף** a rent or cleft of a rock. 4.

סעפים tearing, rending.

סער to be turbulent, tumultuous. 2. to

be violently disturbed, agitated. 3. a

violent wind, tempest, or whirlwind. 4.

to disturb, agitate, disperse. Der. **סור**.

סח a bowl, bason, concave. 2. a thresh-
old, a lintel.

ספא **מספוא** mixt provender.

ספר to moan, lament. **מספר** a moan,
wailing, lamentation

ספה to scrape. 2. to scrape, sweep. to-
gethler. 3. to scrape, sweep off, away.

4. **סופת** **סופה** a sweeping wind or

storm. 5. **סח** a threshold. 9. **ספיה** a

threshold and lintels. 9. **סוף** plants,

weeds. 7. **סוף** an extremity, or end.

8. Chald. to sweep away, consume,

finish, accomplish. **הספוף** to be at

the threshold, a door keeper.

ספה to join, unite. 2. **ספח** a scurf, or

tetter. 3. **ספיה** corn. 4. **מספחת** close

vails, rich embroidered handkerchiefs.

Der. **ספק**.

ספל a bowl, dish. Der. Lat. **simpulum**,

Gr. **φιαλ** Eng. **phial**.

ספן to cover, protect, secure. 2. to cover,

line. 3. **ספינה** a cabin (of a ship).

ספק to smite, strike, clap, smack

ספר to number, enumerate. 2. **ספיר** a

sapphire. 3. to tell, narrate, relate.

מספר a narration, relation. 4. a par-

ticular account or relation, an hiero-

glyphical, emblematical, memorial, an

account in literal writing, a book, roll,

volume, a bill or note, an epistle, letter,

a deed or conveyance, 5. a notary, re-

recorder, secretary, historiographer, scribe,

6. learning, literature.

עבר

קל to pelt. 2. to pelt, stone (to death).

קל מ to clear or pelt from.

כר to decline, turn aside, depart. 2.

displeased, fastidious, turning away. 3.

gone off, sour, turned. 4. to turn aside,

apostatise. 5. **סיר** a pot. 6. **סירי** the

straggling shoots. 7. **סיר** a thorn. 8. **סרון**

a coat of mail, **סרר** to turn away, re-

peatedly. Der. Greek **σκαρ** to sheer off.

סרב a nettle.

סרה to spread, stretch out, superfluity.

2. to become luxuriant. Der. to stretch.

סיר Chald. a president

סרן **סרני** axletrees. 2. **סרנים** princes,

chiefs, rulers.

סרס **סרים** an attendant, officer. 2. a

lord chamberlain. 3. a eunuch.

סרף to anoint.

סח to stir, raise, rouse. 2. to stir up,

incite, excite. 3. to excite, irritate. 4.

סח מ to urge from, avert, turn from.

5. **סחו** the disturbed, turbulent part

of the year, Nov. Dec. Jan. Feb.

סחל see **סלל** under **סל**. 3. to excite

opposition.

סחם to stop, obstruct. 2. to stop, shut

out (as prayer). 3. to stop, shut up

(as a vision). 4. the inner man. **סחום**

something hidden, or abstruse. Der. to

steal, stammer.

סתר to hide, conceal, secret: **סתר** a

hiding place, protection. **מסתת** a hi-

ding place, a den. 2. to destroy,

demolish, Chald. Der. store.

סיון see **סיוה**. 3. about May, the rejoicing

month.

סלעם to swallow down, consume.

סמור the bud, or budding of a flower.

סומפניה or **סומפניה** a musical instru-

ment, perhaps a pipe perforated with

many holes.

סנור see **סנר** dazzlings of light.

סנפיר the fin of a fish.

סרב Chald. to cover, a cloak.

סרעף long branches.

סרפד a briar or wide spreading thorn.

ע

עבר to serve, labor, work. 2. to serve,

ענ

עות

till, cultivate. **עבדה** a tilling or tillage. 3. to dress (a vineyard). 4. to serve, a servant, slave. **עבדת** servitude, service. 5. with **ל** following, to serve, worship. **עבדה** religious service. 6. Chald. to make, form, do. 7. Chald. to keep, observe. Der. Lat. obedio, French obeir, Eng. obey.

עבה to be thick, gross. **עבי** thickness. 2. **עב** a thick beam, or plank. 3. to become gross, unweildy, bulky. 4. the density of vapours, a cloud. 5. the gross condensed part of the celestial fluid. 6. **מעבה** density (as clay). 7. **עבים** wickets. Der. web, Lat. nubo.

עבט to turn aside, divert. 2. a pledge, or pawn.

עבר to pass off, distil, beyond, over. 2. to pass over. **עברה** a ferry boat. **מעבר** a ford. 3. to pass, go, be current (as silver). 4. to pass away, overpass. 5. **עבור** produce (of land which passes from it). 6. to cause to pass, (an inheritance). 7. to make over, give up. (as the first born to Jehovah). 8. with **על** following, to pass over, forgive. 9. to pass beyond, transgress. 10. with **על** following, to be laid or charged upon. 11. in hiph. to pass away, remove. 12. to overdo, overcome. 13. **עברה** excess (of anger or pride). 14. **בעבור** because on account of. 2. to the end that. Der. over, ever.

עבש to be shrunk up (by drought.)

עבת to twine, intwine, complicate. 2. **עבת** **עבתים** **עבות** **עבת** 3. to complicate, artfully contrive a rope. **עב** to bake (upon or under coals.)

עבב to be set or joined upon another. 1. to dote (upon). 2. a musical instrument, composed of pipes united together.

עגל round, orbicular, roundness. 2. **עגיל** a ring, ear-ring. 3. **מעגל** a round camp. 4. **עגלה** **עגלות** a car, a cornwain. 5. **מעגל** a waggon way, a highway. 6. **מעגלים** circulators, revolvers. 7. a calf, heave, steer, helper. Der. Eng. wheel.

עגב to be grieved, afflicted, groan. **עגב** to be detained, stay.

עניר a crane:

עד beyond, farther, besides. 1. as a *particle*, **עד** yet, still, besides, moreover, again, yet again, any more, a long while, any other, any else. **כעד** whilst yet, in yet. **מעד** from the long time. 2. as a *particle*, **עד** yet, still, until, unto, to, even moreover, further, whilst, during the time that, by, not later than. till, along, perpetually. **עד עד** both, and **עד כי** until. **לא עד** not yet. **בעד** whilst yet, in yet. 3. **עדי** to, unto, until. 4. time onward, futurity. 5. to bear witness, to testify. **עדת** a testimony. **תעודה** testimony. 6. **עדה** an assembly. **עדר** to preserve, continue still (in life.)

ערא see **ערה** pass away.

ערה with **ערי** following, to pass over. 2. to put on, cause to put upon. 3. Chald. to pass, pass away, ditto **ערא**.

עדן pleasure, delight. 2. **התעדן** to delight oneself. **מעדנים** delicacies, delight. 3. hitherto, yet, as a *particle*. 4. Chald. **ערא** time, occasion. Der. **Hdom** pleasure.

ערה to exceed.

ער to separate, sever, set apart. 1. to be severed, separated. 2. to be dressed, (separating the earth). **מערר** a spade or mattock. 3. to separate, dispose (as an army). 4. a flock, a herd. Der. Eng. other.

ערש a lentil, (an herb).

ערת see **ער** a testimony.

עיה to distort, pervert. 1. to pervert, overthrow. 2. **עיים** a heap of ruins. 3. a heap of earth turned up **ע** 4. the heap, or tumulous (of a grave). 5. to be distorted, wreathed. 6. to pervert, turn aside [a path]. 7. to pervert, turn aside [justice]. **עין** **עני** **ענייה** perversion, depravity, perverseness, iniquity. 8. **יעים** shovels. 9. **מע** the bowels. **מעיה** gravel. **עערה** repeated errors, perversion, deviations.

עור blind, destitute of sight. 2. the skin, 3. Chald. chaff.

עח to incline. 2. to incline, be partial, injustice. 3. to pervert, cause to decline, deviate. 4. to time, see **עתה** 1.

עלה

על strength, vigor, to be strong, vigorous, to prevail. **מעון** strong holds. 2. to hasten, move, move with vigour. 3. the strength and activity of the air. 4. a goat. 5. **כעוים** protectors, guardians. 6. **עוים** the black eagles, or perhaps the whining kite. **עוז** to strengthen, make exceeding strong.

עזב to leave, forsake, dismiss. 2. to leave, commit. 3. with **ב** following, to forsake, fall from. 4. to let go, let loose. 5. **עובני** market places, warehouses.

עוק to surround with a fence. 2. **עוקת** Chald. a ring. Der. husk.

עזר to help, aid, assist. 2. **עזרה** a lift, a platform to stand on. 3. **עזרה** a settle, inbenching, casement

עט to move, remove, cast away with quickness, to hurry away. 2. with **אל** following, to rush violently upon. 3. with **ב** following, to fly upon with insults. 4. a pen for writing. 5. **עיש** rapacious birds.

עטא see **עט** counsel.

עטה to throw over, wrap. **עטיה** wrap up, muffled. **מעטה** a robe, an upper garment. 2. with **על** to cover. 3. to overspread, cover. 4. to wrap over.

עטן *m. pl.* in reg. **עטיני** the bowels.

עפה to obscure, cover, cloak, hide. **מעפוח** mufflers. 2. to be obscured, covered, overwhelmed. 3. to be weak, faint, dull, lifeless. **עטפים** weak, faint.

עטר to encompass, surround. 2. **עטרה**

a circle, fillet of gold.

עטש to sneeze. **עטישהי** sneezings.

עי see **עיה** a ruin.

עיה see **יעה** tired.

עכס to confine, fetter. 2. **עכסים** ornamental fetters.

עבר to trouble, disturb, agitate.

על see **עלה**

עלא Chald. over. 2. Chald. an occasion.

עלל to stammer, stutter.

עלה to ascend, mount upwards, be exalted, elevated, praised up. **על** high, exalted, the high one. **מעלה** an ascent. **מעלות** steps, stairs, degrees, marks lines. 2. **יעלה** **עלה** a

עלה

burnt-offering. Chald. **עלון** burnt offerings. 3. **עלי** a pestle. 4. **עליה** an upper apartment. 5. **עליון** upper, highest, supreme. 6. **עלית** upper, superior. 7. a leaf, a twig. 8. **תעלה** a trench, canal, water course. 9. **עיל** a yoke. 10. **עול** oppression, injustice, iniquity, insolence, arrogance. 11. **יעל** the rock or wild goat. 12. **מעיל** an upper garment, a surtout. 13. to nurse, suckle, a little one, a suckling. 14. **על** as a *particle*, upon, above, of, concerning, on account of, for the sake of, before a *v.* therefore, because, against, over, beyond, more than, besides, at, near to, unto, towards, according to, by, with, together with, for, instead of. 15. with **מ** prefixed **מער** from, from upon, near, by, against, from above, more than, because, on account of, above. 16. **מעלה** upwards, above, forwards. 17. **ממעל** from above, above, with **ל** following, upon. 18. **מלמעלה** from above, upwards. 19. Chald. to enter, go, come in. **עלל** to ascend repeatedly, to come up. **מעללים** performances. **להעלל** to exalt, eminently raise one. self. **עליל** a crucible **עילל** a child, a little one. **תעללי** imaginations. Chald. to enter, go, come in. Der. hill, Lat. altus, Eng. altitude, French haut. **עלו** to exult, move, leap for joy. **עליו** exulting. 2. to flourish, thrive, vegetate. Der. to glister.

עלט dusk, thickened, obscurity.

עלם to hide, conceal. **נעלמים** dark designers, dissemblers. **העלמה** somewhat hidden, secret. 2. concealed (time) an age or dispensation. 3. a youth. **עלמה** a damsel, a maid, a virgin state. 4. to sport, wanton as in youth.

עלס to move quickly, exult, leap. 2. to be fluttered. 3. to exult, move, exultingly.

עלע to swallow, swallow down. 2. Chald. a rib.

עלה to cover over, wrap. **מעלפת** covered over, overlaid. 2. to swoon, faint.

ענה

עצב

עלץ to exult, leap for joy. **על יצת** exultation, triumph. 2. to thrive, vegetate, flourish.

על to adhere, stick close.

עלה see **עלה**

עם to collect, gather together. 1. a people, as a *particle* with, together with, in, against, as, like as, before, in the presence of, near to, as long as; together with, with an infin. *v.* when. 2. **מֵעַם** from, from with, with, unto, before, in the presence of. 4. **עִם** joined with **רוח** denotes the collected force of the wind. 5. **עַמָּת** bear to, over against. 6. **עַמִּית** a neighbour. 7. Chald. to obscure, make dim. **עַמִּים** Chald. to hide, conceal. **עַמִּימָא** peoples:

עמד to continue, subsist. 1. to stand, stand still, stay, remove. **מַעֲמַד** a standing, attendance, station. 2. to remain alive, continue. 3. with **מ** and a *v.* infin. following, to stand still from stop, stay. 4. to sustain, support. 5. a pillar, or column. 6. as a *particle*, **עַמְדִּי** in my standing or subsisting.

עמל to toil, labor, travail, affective labor, wearisomeness.

עָם to lift, bear, hold up. 2. with **ל** following, to bear for. 3. with **על** following to lift upon. **עֲמוֹסֹת** laden, loaded.

עַמֵּק to be deep, retire deep (into the deserts). 2. a deep vale or valley. 3. to be deep, profound.

עָם to press (into a narrow compass). 1. to gather (into sheaves), a sheaf. 2. an Omer, about six pints. 3. with **כ** following, to oppress. 4. Chald. wool.

עָמַשׁ to lade or load.

עָמָה see **עָם** near to.

עֵנֶב a grape.

עֵנַנְךָ delight, pleasure, joy. 1. to joy, rejoice. 2. to be voluptuous, delicate. Der. Eng. honey.

עָנָה to bind, bind round. Der. to wind, Old Eng. to wend, Lat. ventus.

עָנָה to act upon, effect. 2. to lie with (a woman). 3. to reply, answer (in slinging).

4. **מִעֵדָה** a return, in ploughing, a furrow. 5. **עֵיִן** the eye. 6. **עֵיִן** reflected light,

color, appearance. 7. **עֵיִן** a fountain or spring. 8. **עֵיִן** the vociferator or ostrich. Job. xxxix. 15. **בַּת יַעֲנָה** the daughter of vociferation, the ostrich. 9. **יַעֲנָה** because, even because, because that. 10. **לִמְעַן** before a *n.* because of, for the sake of, before a *v.* that, therefore, to that end, so that, so as. 11. to afflict, oppress, depress, humble. **עָנִי** humble, lowly, poor in spirit. numb. xii. 3. Ps. xxii. 27. **עֲנוּהָ** humility, Prov. xv. 33. Ps. xlv. 5. **עָנָן** a cloud. **עָנָן** a cloud monger, an augur.

עֵיִן care, travail, application.

עָנָה to shoot, a shoot, bough, branch.

עֵיִן to encompass, surround. **עֵיִנִים**

עֵיִנָה a chain. 2. to surround (with pride). 3. to surround with gifts.

עָנַשׁ to mulct, fine.

עֵת Chald. time, opportunity.

עָטַף to tread down, trample on. **עָטַף**

עָטַף wine.

עָרַר to roar, roar out.

עָרַף to vibrate, flutter. 1. to flutter, fly, fly away. 1. to flutter, fly away. 2. to flutter, applied to a Cherub, Ps. xviii. 11. &c. 3. spoken of light, **תַּעֲפָה** vibration. 4. **עָרַף** panting, palpitation. 5. Chald. foliage or small branches. **עָרַף** to fly swiftly, to brandish, vibrate. **עָרַפִּי** the eye lids. 2. **עָרַפִּי** vibratory rays. Der. hop, huff.

עָפָא a leaf or twig.

עָפָל to be elevated, raised up. 2. a painful swelling, emerald, pile. 3. to be proud, arrogant, presumptuous.

עָפָר to reduce to powder or dust. 1. **עָפָר** dust. 2. **עֹפֶרֶת**, **עֹפֶרֶת** lead. 3. a young stag or antelope.

עָצַב labour, travail. 1. to work, elaborate. 2. to grieve, afflict, concern. 3. **עֲצִיבִים** an idol, image.

עָצַר to cut off. **מַעֲצָר** an axe, hatchet.

עָצָה to fix, make firm, steady. 2. **עָצָה** a tree. **עֲצִיִּים** billets, timber. 3. **עָצָה** the backbone. 4. **עָצָה** counsel. see **עָצָה**

עָצָל to be slothful, idle, loiter

עָצָם strength, substance, firmness. 1. to be strong, mighty, powerful. 2. snb-

ערב

עש

stance, body, matter. 3. a bone. 4. to shut close.

עצר to restrain, detain, stop. 2. to retain, hold, possess. 3. with **ב** following to check, authority or magistracy. 4. **עצרה** a solemn assembly. 5. **עצרת** a solemn feast day.

עק to confine, straiten, compress, press, squeeze. **עקת** compression, oppression. 2. a battlement. Der. oak.

עקב the end, extremity. 2. the end, event, consequence. 3. as a *particle* because, in as much as, because of, the consequence of. 4. the extremity, sole or heel. 5. to heel, lay hold on the heel. 6. to retard. 7. to supplant, trip up. 8. to supplant, defraud, deceive.

עקר to bind, bind about. 2. ring streaked, marked with rings. 3. the shearing house.

עקל to be crooked, perverted. **עקלקל** very crooked, Der. Gr. *ἄλκαγχι* Eng. ankle.

עקר Arab, to cut off, lop. 1. to lop. 2. to raise, level. 3. to hough, hamstring. 4. to render (chariots) useless. 5. Chald. to be cut or lopped off. 6. a cutting, a branch cut off. 7. barren, unfruitful, a dry tree. 8. the stump of a tree.

עקש to pervert, distort. **עקשות** perverseness.

ער to raise, lift up oneself, or be raised. 2. to raise, rouse, stir up. 3. to stir up, excite. 4. to arise. 5. to rouse. 6. an enemy, one roused. 7. an exciter, a master. 8.

עיר a stir, bustle, commotion. 9. **עיר**, a city. 10. **עיר**, **עירים** a young ass. 11.

מער exertion, display. 12. **עור** blind. 13. **עיר** Chald. a watcher. 14. **ער**

chaff or small dust. **עדר** to raise repeatedly, to raise up, rouse, excite.

ערב to mix, mingle, a mixed multitude, rabble. **ערכות** the mixers, the light, and the spirits which mingled, constitute the heavens. 2. from mid-day to night, the mingling time. 3. **מערב** the evening or western part of the heavens. 4. a crow or raven. 5. a species of will w.

6. the woof, the intermingling threads. 7. **ערבה** the wilderness, desert. 8. to mix, engage in trade. **עברי** merchants.

מערב a market. 9. to mix, join, pledge, engage, mortgage, a surety,

עשב an herb.

עשה to make, form, fashion. **מעשה** a

bondsman. **ערב, ערבה, ערבון** a pledge, security. 10. **ערב על** to mix with. 11. **ל** to suit, be agreeable, mix readily with. **ל ערב** to be agreeable to.

ערב to stretch out, extend. 2. to desire eagerly, long after.

עדר, עורד Chald. **עדריא** the wild ass.

ערה to bear, uncover, strip. **עירות** nakedness. **עריה** naked. 2. to empty, pour out or forth. 3. to empty, pour out (as sap), green herbs. **מערה** a meadow.

יער a marsh. 4. **יער** an honeycomb. 5. **ער, עיר, עורת, עורה** the skin. 6. to pour forth, empty out, make bear. 7. **מערה** a cave. **ערר** to strip, make quite bear. **עירי** destitute, to empty out. **ערי** to be entirely poured forth, stripped, destitute, a blasted tree.

מערבה to set in order, array, dispose. **מערבה** an ordering, row. **מערבי** dispositions, arrangements. 2. to compare, value. 3. high. to estimate value. 4. high. to tax, assess. **עריך** an estimate, estimation. Der. work.

עורל superfluous, exuberant. 2. uncircumcised **עורלה** the foreskin.

עירם to be naked, uncovered. **עירם** nakedness. 2. **עירמה, עירמה, עירמה** a heap of naked (stripped, threshed) corn.

עירמן 3. the plane tree. 4. **עירם** active, subtle, wise, prudent.

עירם to knead. **עירמתי** masses of kneaded dough, paste.

עירפ to distil, fall down in drops. 2. **עירפי** defluxions, light flowing from the sun to the earth, not in atoms. 3. to batter down. 4. the neck, (the hinder part). 5. to decollate, break the neck.

עירץ to agitate, shake violently. 2. to terrify, shake, agitate. **נערץ** to be feared, revered, awful. **ערוץ** terror, terrible place. **מערץ** dread.

ערק gnawing, corroding (pains.)

ערש a couch, a mat, mattress.

עש to consume, destroy. 1. a moth, a moth worm. 2. the blight, blighting, blasting, corrosive air. **עשש** to be consumed, consume, waste away.

עשב an herb.

עשה to make, form, fashion. **מעשה** a

עכב

פה

work. 2. to do, perform, act. מעשה an action, deed, fact. 3. to form, bear. מעשה produce. 4. to prepare. 5. to prepare, dress. 6. to prepare, dress, offer. 7. to prepare, ordain, constitute. 8. to keep, observe, celebrate. 9. to dress, trim. 10. to acquire. מעשה substance. 11. to form (as an army). 12. to ordain, appoint, constitute. 13. to consecrate, dedicate. 14. to deal with. 15. to deal with, do for. 16. to inflict.

עש to smoke. 2. to fume (rage.) Der. Eng. weasand.

עש to press, oppress, rush upon. 2. to oppress, violence, extortion. 3. to contend, strive, struggle, strife.

עש to be or become rich. 2. to tenth or tithe. מעשר tithe. עשרון a tenth. 3.

עשיר a musical instrument of ten strings. עש to shine, glossiness. 2. עשתור splendor, gaiety. 3. עשת ל to shine upon. 4. Chald. to think, design. עשתי see among the pluriliterals, one, unity.

ע, עתות, עתים time, opportunity. 2. as a particle, at this time, now, now then, now therefore. מעתה from this time, henceforth. 3. עת to incline, see עות Der. Lat. ætas, Eng. eternal.

עת to prepare, make ready. עתיד prepared. 2. a ram, or he goat (full grown).

עתיב in niph. to be burnt up.

עתי to remove, withdraw. 2. to transcribe, copy out. 2. to remove out, sink, be sunk. 4. to distort, retort, turn back, 5. perverse, distorted, (words). 6. to continue, lasting, durable. 7. עתיק ancient, Chald.

עתי to expand, dilate, diffuse. 2. hiph. to diffuse (vapour, brag). 3. עתרת diffusion, expansion. 4. to expand, open. 5. עתר ל to expand, open to. Der. Gr. ἔρω, Eng. water. Lat. uter.

עקמי thick dirt, used for a load of useless, defiling gold and silver.

עוריני see ערן. 2. voluptuousness.

עורא a scape goat.

עניני see עץ. 6. eagle or kite.

עפר a bat.

עכב a mouse.

עכביש a spider,

עכשוב the asp.

עקב the scorpion. 2. a whip, or rod, armed with points or thorns.

ערער see ערה ruins, a blasted tree.

ערמון see ערם. 3. the plane tree.

ערפל from ערף to flow down. אפל thick darkness or a thick vapor.

עשה one, unity, the foundation number.

עשתרת taking a round as flocks in feeding.

2. Ashtaroth, a Philistine and Sidonian idol to the moon or lunar orb.

פ

פאת, פאת, פאת a side, or extremity.

2. פא here, this place. 3. פוא א where here, in this place. פוא now, at this time.

פאר to adorn, decorate, beautify. 2. a bonnet, tiara, head dress. 3. פארה פארתי, פארתי a bough or branch, to bough, (to go over and beat the boughs).

4. to glorify, make glorious. תפארה glory, honour. פארור beauty, shining.

Der. fair, French parade, Eng. parade.

פג to fail, faint. 2. to fail, cease, intermit. פגות cessation, intermission. 3. פגי the first young figs. Der. fag.

פגל to pollute, defile. פגול polluted, defiled.

פגע to meet, meet with, light upon. 2. פגע a mark. 3. to intercede, with. 4. מפגיע an interposer, defender. 5. to meet, reach unto. 6. to meet with, light upon.

פגר to faint, be relaxed, tired. 2. a dead inactive carcase. Der. a badger.

פגש to meet.

פד פיר destruction, calamity.

פדה to separate, sever. פרת a separation, division. 2. to separate, deliver, save.

3. to redeem, deliver from. פדין redemption, ransom. 4. פדן Padan. 5. פיר see פד. calamity.

פד see פרה 4. separated.

פרע to deliver.

פדר the fat.

פה a mouth. in reg. פי 2. פי the mouth, command, order. 3. פי the mouth,

opening, capacity, measure. פי על

פלה

פכח

according to the (measure of). לפי
according to ditto. כפי so that. כפי
אשר according as. 4. חמה here: hither.
פה on this side and on that. 5.
כפה on this side. 6. אנה where. פיפות
several or many edges. Der. Gr. *φωω*,
φωω Lat. fama, Eng. fame.

פל see פה this side.

פל to be consolidated, strengthened. 2.
pure gold, [from its great solidity].
פול great exertion. Der. fast.

פזר to disperse, dissipate, scatter. 2. to
break in pieces. Der. Lat. spargo.

פח to spread out, dilate. 1. a thin plate.
2. a net or snare [spread out]. פח,
פחה, פחת a governor, viceroy, deputy,
president.

פחד the penis, or yard. 2. to be agitated,
pant, palpitate. 3. to tremble, shake
for fear, fear, trembling, tremor. פחדת
fear, reverence.

פחו to overflow. פוחים extravagant, dis-
solute, licentious. פחווה extravagancies,
debaucheries. Der. Lat. fusum.

פחם see נפח 6. live coals.

פחר Chald. a potter.

פחת a pit, a foss. 2. פחתת the corrosion
of the leprosy. Der. pit, Lat. puteus,
French puits, a well.

פטר the topaz, or chrysolite.

פטח to open. 2. to open. 3. to let go.
set free, dismiss. 4. פטורים set free,
freed, discharged.

פטיש a hammer, 2. פטישי Chald
turbands, tiaras.

פי see פה here, hither.

פיה to be or grow fat.

פך to run out, be diffused. 2. פוך a
mineral substance supposed to be sty-
gium. Der. Gr. *φωω* Lat and Eng.
fusus, whence fucated.

פלא niph. to be extraordinary wonderful.

פלג to divide, dis sever. 2. to divide.

apportion. פלגות divisions, portions. 3.
a stream. 4. Chald. to divide, distribute,
half.

פלה a scythe.

פלח to separate, divide, distinguish.
2. פלחי a particular, distinct, certain
person or place. 3. פול a bean. 4.

תפלה intercession, interposition, medi-
tation. פלל to adjudicate, pronounce
or execute judgment, to distinguish
circumstances, judge. Hith. intercede
mediate.

פלה to cleave, cut, split, a slice, a mill
stone. 2. hiph. to cleave, split off. 3.

Chald. to serve or worship. פלח service
Der. Flake, French plaque, Gr. *ἑλκω*
Lat. fax, a sickle.

פלט to escape. 2. to escape be delivered
פלטת escape, deliverance. 3. to bring
forth. Der. to sit.

פלך a staff, stick. 2. a staff, distaff. 3.
a district, tract, region. Der. Lat. fulcio

פלם to make level, even, smooth. 2. to
weigh exactly, a balance beam. 3. to
weigh mentally, balance, contrive. 4.
to ponder, consider.

פליץ to tremble. פלצות tremor, terror. 2.
מפלצת a shaker, trembler.

פלש to roll oneself. 2. מפלשי involutions.
convolutions.

פם Chald. a mouth, aperture.

פנג some delicate spice, gum or ointment.
balsamum.

פנה to turn away, avert. 2. פנה אל to
turn too, look at, respect. 3. the cor-
ner or angle of an altar, &c. פנות

towers [at the corners]. 4. פנים the sur-
face, faces, aspects. 5. לפני before, in
the presence. 6. פנים within, inner,

see פנים. 7. to advert, to propose, pro-
vide. 8. to turn this way and that,

lest, lest perhaps, for fear that. 9. אפן

a wheel. 10. תפני rolled cakes. פנינים
magnets, loadstones or pearls.

פנים פנים inner, the interior part.

פנק hiph. to make or educate delicately
Der. banquet.

פס to diminish. פסים small shreds,
stripes. 2. פסת a small parcel or
quantity. 3. a piece, a part, Chald. 4.

אפס see אפס sole of the foot. Der.
piece, Greek *επισπασμα* and Eng. patch.

פסגה to divide, dissect. פסגה a broken
ridge. 2. to divide, distinguish, view,
consider distinctly.

פסה with על following, to pass or leap
over. 2. the passover. 3. to leap over,

פר

פרק

or upon. 4. to hop, hop about (as birds).
 5. hopping, halt, limping, lame.
 פס to hew, chip, cut, a carved image.
 פע to swell, puff up, blow. 2. אפעה a
 viper. 3. אפע a puff of breath, or wind.
 פע to work, operate, prepare, contrive,
 a work, achievement, device, also hire,
 (for work). Der. Lat. pelio, French
 polir, Eng. polish.
 פעס to smite alternately. 1. an anvil.
 2. the foot. 3. פעמי wheels, or the
 felloes of wheels. 4. a time, turn, or
 stroke, repeated, now, now. בפעם
 כפעם as time, by time, or at other
 times. 5. פיעתי jutting corners, (stri-
 kers). 6. פעמן a bell. 7. to move,
 agitate. 8. in hiph. and niph. to be
 agitated or disturbed
 פעי to gape, open wide. 2. Peor an idol.
 Der. Lat. porus, Eng. pore.
 פער to let loose, open. 2. to set free,
 deliver. פנץ. hiph. to be open, burst
 open, riven.
 פער to break forth with a loud noise;
 crash. 2. vociferate.
 פער to peel, take off the bark.
 פער to break, or burst open.
 פער to wound, hurt.
 פער to press hard, urge. 2. to be impor-
 tunate. 3. to be stubborn. 4. פצירה
 a file. Der. Lat. pressi, Eng. press.
 פפ to totter, stagger, stumble. 2. to come
 or bring forth. see נפק. Der. to pitch,
 Lat. peccare.
 פקי to take notice of, attend to, respect.
 2. to visit, פקרה a visitation. 3. to
 review, muster, reckon. 4. to look for,
 miss. 5. to appoint, charge, give in
 trust. פקיד an overseer, officer. פקרת
 oversight, superintendence. פקדון a
 deposit. 6. with כ following, to com-
 mit, to deposit.
 פקי to open.
 פקע the coloquintidas or bitter
 gourd. 2. פקעים artificial knobs in
 the shape of wild gourds.
 פור to break, burst, rive. 2. פורה a wine
 press or vat. 3. פור אפר ashes or dust
 from fire. 4. hiph. to break, dissolve,
 dissipate. 5. פור Chald. a lot. פור to

break, divide, entirely. פורר a pot or
 kettle. פורר to break, dissolve utterly.
 פורא to run wild, the wild ass. Der. ferus.
 פור to divide, separate. 2. פוררות grains
 of corn. 3. a mule. Der. part. Lat. purdo,
 Gr. παρδος Eng. a pard.
 פרה to bear fruit, be fruitful. 2. פרי
 fruit, produce, effect. 3. a heifer. פר
 a young bull. 4. אפרין a nuptial or
 bridal bed, or palanquin. Der. Gr.
 φερω Lat. fero, Eng. fertile.
 פרו to disperse, scatter. 2. פרוי joined
 with כפר or עיר an open village or
 town. פרוות villages. פרוון villages,
 open country. Der. Lat. spargo, Eng.
 asperse, disperse.
 פרה to bud, sprout, flourish. 2. פרוות
 a flower garden. 3. to break out, ger-
 minate. 4. אפרה a young bird. פרוה
 to break out, youth, puberty.
 פרט Syr. to cut or break off. 1. a bunch
 of grapes broken off. 2. to sing, chaunt,
 quaver.
 פרך violence, force, cruelty. 2. פרכת
 the inner veil. Der. fierce, French percer,
 Lat. ferox.
 פרם to rend, rip at the seams. Der.
 from.
 פרם to part, break in pieces. 2. in hiph.
 to part, divide into two. 3. a species of
 eagle, the ossifraga. 4. Chald. to divide,
 separate. 5. פרסא, פרסין, פרסא
 a Persian.
 פרע to set free, loose, disengage. 2. to
 free, exempt. 3. to free. 4. strip, make
 naked. 5. to break loose, start aside.
 6. to discard, reject. 7. to keep clear of.
 8. the hair growing loose. פרעית locks
 of hair growing thus free. Der. fro. Lat.
 frango, Eng. frank.
 מפריץ to break down, a breach. 2. מפריצי
 breaches, craggy rocks. 3. to break
 through as enemies. 4. to break, burst
 forth with violence upon. 5. to break,
 burst forth as waters. 6. to break forth
 from the womb. 7. hith. to break away,
 break loose. 8. to break forth, spread,
 abroad. 9. with כ following, press,
 urge, force, importune. Der. press.
 פרק to break, break off, rend asunder.
 2. a parting of a road, or way. 3. to
 rescue by force, snatch. 4. מפרקת the

פתל

צבע

- vertebræ of the neck. 5. Chald. to break off, cease from. Der. break, Lat. fracture, Eng. a fork.
- פרש** to spread, stretch out. **מפרשי** spreadings forth, expansions. 2. to stretch, reach out (to). 3. to spread, diffuse. 4. to explicate, explain, expound. 5. **פרשת** an exposition, declaration. 6. to spread abroad, scatter, disperse. 7. the teeth of a threshing wheel. 8. a rider. 9. excrement.
- פש** to spread, be diffused. 2. to spread. 3. to expatiate, range. 4. **פש** excess, exuberant sallies. 5. spreadings out (of wood). Der. push, Lat. fusum, Eng. fish.
- פשה** to tear in pieces.
- פשת** to divest, strip off. 2. to strip off the skin, flay. 3. to strip off, spoil, pillage. 4. to rush forth; strip of covert. Der. Lat. vestor.
- פשע** to pass, go forward, march. 2. **נפשעה** the buttock. 3. with **על** to pass over, trespass, a transgressor. Der. pass.
- פשק** to distend, open. Prov. xiii. 3.
- פשר** to expound, explain. **פשרא** Chald. an exposition.
- פשת** **פשתים** flax, linen.
- פה** to part, dispart, divide. 2. the buttocks, the share. 3. **פרות** flat plates of gold. 4. **נפת** honey dropping from the combs. 5. **נפת** a tract of land, see **נפח**. 7. **פרת** to divide minutely. Der. a bit, French petit, Eng. petty.
- פתא** sudden, hasty, precipitate. 2. **פתאום** suddenly, straightway.
- פתר** to draw aside, withdraw. 2. to entice, seduce. 3. to entice, persuade. 4. **פתים** persuasible, simplicity. **פתיים** simplicities, allurements. 5. **פתי** **פתה** Chald. to be broad, dilated.
- פתח** to open, loose, a door way. **מפתח** a key. 2. to open, open itself. 3. to draw, unsheath. 4. to loose, ungird, unbind. 5. to open, furrow, harrow. 6. to open, engrave. 7. to open, utter, declare. 8. to come, bring, set forth. Der. Gr. **πατω**, Lat. pateo, Eng. a path.
- פתל** to twist, wreath, intertwine. 2. **פתיל** a wreath, a bracelet. 3. **פתיל** thread twist, twine. 4. **נפתל** twisted about, crafty. **פתלהל** exceedingly twisting.
- פתן** to stir, move, disturb. 1. a species, of serpent, the asp. 2. **מפתן** the threshold (of a door).
- פתע** a moment, instant.
- פתי** to expound, interpret.
- פלגש** a concubine, an inferior wife.
- פלמוני** a certain one.
- פלני** see **פלה** 2. a certain.
- פסנר** a psallery, a musical instrument with strings.
- פננה** Paaneah, (secrets).
- פרבר** Parbar, (the outer part).
- פרדס** Paradise, an orchard, garden, enclosed plantation. Der. Paradise.
- פרול** Chald. iron.
- פרעש** a flea.
- פרשג**, **פרשגן** a copy or declaration.
- פרשד** evacuation. **פרשדנה** excrement.
- פרשו** to spread out, expand.
- פת** a prince, a noble.
- פתאם** see **פתא** 2. persuasive.
- פתג** a piece of meat cut off.
- פתגם** a piece, declaration, decree.
- פתיגל** a swathe for the breast.
- פתשגן** a copy, exemplar.

צ

- צא** see **יצא** excrement.
- צאל** to shade, over shadow.
- צא** to be fruitful, abundant. 1. sheep, flocks of sheep. 2. mixed flocks of sheep and goats. 3. **צאן** Zaahan, fertility.
- צאר** Arab. to incline, bend, turn. 1. **צאר** the neck. **ציר** the neck. see **צר** 7. 3. **צירי** the neck. see **צר** 9.
- צבא** to assemble, meet together. 2. to assemble (as soldiers). 3. the host (of heaven). 4. **צבאות**, **צבאים** antelopes. 5. Chald. to will, desire. **צבו** will, purpose. **כמצביו** according to his will, as he would.
- צבה** to swell, grow turgid. 2. **צב** the tortoise. 3. **צב** the covering or tilt of a waggon. 4. **צב** elation, pride, glory, majesty. 5. **צבוה**, **צבו**, **צבים**, the antelope.
- צכט** to reach, hold, or, perhaps, be heaped up.
- צבע** to form longish lines or strokes. 1.

צה

צמת

אצבע a finger or toe. 2. to streak or stripe. 3. **צבע** or **צבוע** the hyacinth. 4. Chald. to wet, moisten, imbue.

צבר to collect, gather together. heap up. **צברים** heaps. Der. to jabber.

צבת to take hold, hold tight. **צבתים** handfolds

צד either, is it true? or is it designedly?

צד צד the side. 2. **מצור**, **מצור** a defile, a strong hold. 3. to lie in wait, watch on the side of one. **צריה** lying in wait.

צרים insidious, watchful enemies. 4. to come or steal sideways (upon game)

ציר a catching or taking of prey. **צירים** hunters. **צירה** a toil, net. **צירה ציר**

צרה victuals, provision. **צוד** to hunt, frequently, continually.

צדק just, justice, righteousness. 2. to be just, of full weight, to make just, justify. **צדיק** a justifier, a justified person. Der. Lat. *judex*, Eng. *judicious*.

צהב to shine, glare, be resplendent. 2. yellow.

צהל to cause to shine, glister. 2. to neigh. **מצהלות** neighings. 3. to shout. Der. French *joli*. Eng. *jolly*.

צהר to be clear, transparent. 1. either a reflector, or a lamp. 2. **צהרים** the noon. 3. **יצהר** oil. 4. **צ** to labor at noon.

צוה to command, order, ordain. **צו** a precept, command.

צוה to cry aloud, shout. **צוהה**, **צוהה** a cry, crying out.

צהה to be white, clear, to shine. 2. to be white, pale. 3. **צח** clear drying wind. 4.

מצות things clear or plain. 5. **מצה**, **מצות** the human forehead. 6. **מצחת**

shining plates of metal. **צחיה** the smooth shining summit of a rock.

צחיהה a shining parched country. **צחיהה** shining rocky summits.

צחיהה violent intense heats or droughts. Der. Lat. *siccus*, Eng. *siccidity*, *exsiccate*.

צחן Chald. to corrupt. **צחנת** a stench, stink, Der. stain.

צחק to laugh. 2. to sport. 3. to make sport, laughter. Der. Lat. *jocor*, Eng. *joke*, *jocular*.

צח bright, shining, a white color.

צח dryness, drought. **ציה** drought. 2.

ציון dry, parched ground. 3. **ציונים** inhabitants of the wilderness. 4. **ציונים** ravenous birds. 5. **ציון**, **ציון** a decked ship, or vessel to carry goods dry.

צל shade, overshadow shelter. 1. to overshadow. **כילה** a shady place or valley. 2. **צולה** a spread or extent of water. 3. to ring, tingle, sound. 4. **מצלות**

bells, probably caparisons, warlike trappings. 5. **צלל** cymbals. **צלל** to be overshadowed; overflowed, overwhelmed, to sound, quaver, tremble. **צלצל** to overshadow exceedingly, the locust.

צללים kind of cymbals, a hut or bath.

צלה Chald. to pray, supplicate.

צלה to roast, toast, bake. **צלול** a baked cake.

צלה to pass on, advance, go forward. 2. **צלח על** to come upon. 3. to proceed go forward, prosper. 4. with **ל** to be profitable, good for. 5. to prosper, thrive. 6. Chald. to prosper. 7. **צלחת**

a pan, a stewpan.

צלם a picture, portrait, statue. 2. an image, delineation, a dumbstruck. 3. a mere image, a phantasm. 4. **צלמות** a shadow of death.

צלע a rib. 2. a side, or lateral extremity. 3. **צלעים** sides or leaves. 4. a side room. 5. **צלעת** boards lining the side of a room. 6. to lean, sidle, halt, a slipping aside. a halting. Der. to slink.

צם to fast, be empty of. **צום** a fast, fasting. **צמה** emptiness, thirst. 2. **צמת** a vail. **צמים** a starveling, a meagre wretch.

צמא to thirst. **צמאון** dry thirsty land.

צמד to couple, 2. a pair, a couple. 3. an acre, couple, or yoke. 4. to couple, join, fasten. 5. **צמד** a bracelet. 6. in high. with **ל** following, to be joined to. 7. in high. to couple, join, connect.

צמח to spring, sprout, produce. 2. to grow, 3. to spring up, arise.

צמק dry. 2. **צמקים** bunches of raisins. Der. smoke.

צמר wool. 2. **צמרת** the top shoot of the cedar. Der. *suepr*.

צמת to cut off, destroy, consume. **צמת**

צפ

צר

cut off, destroy entirely, as a noun, **צמחת** somewhat entirely cut off. Der. smite.
צן **צנים** thorn, prickles. 2. **צנות** goads.
 3. **צנת צנה** a large kind of shield or target.
 4. the piercing cold. 5. **ציון** see **צ** 2.
 6. **צנה** sheep. **צנץ** **צנינים** very sharp pointed thorns or darts. **צננת** an urn or pot.
צנה to throw, or jump off. 2. to drive downwards.
צנח **צנחת** hard, dry.
צנוע modest, humble, meek.
צף to turn, bowl. 2. **צנפה** to circumvolve, roll, wrap round. **צניף** a turband. **מצנפת** **צניבות**.
צנק **צניק** a dungeon. Der. snug.
צנר **צנור** an aqueduct. **צנורי** water spouts.
צער to step, walk, go forwards, a step. **מצערי** steps. **צערה** a stepping, marching. 3. **אצערה** a chain. 4. **צערות** a chain.
צעה to spread, stretch out. 3. **יצוע** a bed or mattress, a bed-chamber. 3. to spread out one's mattress. 4. to strew, or throw down. 5. stretched out, prostrate. **צעצעים** to spread all over.
צען to be moved, shaken.
צקה **צקה** a kind of vail.
צעק to cry out exclaim, **צעקה** cry, clamor, vociferation. 2. to convoke, call together.
צעיר smallness, meanness, little. **צעיר** little, small, young. **צערות** littleness, youth.
צפד to adhere, stick close. Der. spot.
צפה to overspread, overlay. **צפוי** a covering. 3. **צפת** a covering or shell. 3. **צוף** **צופים** an honeycomb. 4. to overspread, overflow. 5. to overspread, float upon. 6. to spread (the sight), see, survey. **צפצף** to look cautiously, circumspectly; to chirp, peep, twitter.
צפה **צפת** a pitcher, jar. **צפת** or **צפחת** a pitcher cake.
צפן to hide, conceal. **צפון** the holy of holies, vault of heaven. 2. winking of eyes. 3. to hide, lay up. **צפון** hidden treasures, stores. 4. **צפון** the northern part, north. 5. **צפון** **בעל** Baal-Zephon. 6. **צפנת** see **פננת** secrets.

צפע **צפעי** **צפעי** the basilisk. 2. **צפעת** issue. 3. **צפועי** dung, excrement. Der. Lat. spno. Eng. to spew.
צפר to move quickly, rush hastily. 2. **צפר** **צפורים** a bird. 3. **צפיר** an he goat. 4. **צפרני** the nails. 5. **צפרן** a sharp point, spike, or nail. 6. **צפירה** **צפרה** to push or hurry along. 7. **צפירת** **תפארה** a crown of glory. Der. a sparrow, Lat. spiro, Gr. *Ζεφυρος* Eng. zephyr.
צץ to break, burst forth. 1. to flower, blossom, bloom. **צצים**, **צץ**. 2. to irradiate, emit splendor. 3. **צץ** a flower (emblem of divine light). 4. **צץ** plumage, feathers, wings. 5. **ציצית** a flower like tassel or tuff. 6. **ראש ציצית** bloom, efflorescence (hair of the head).
צק to compress, straiten, **צוקה** compression, compressure. **מצוק** straitness, **ארץ מצקי** compressed, firm hard. 2. **צוק** **צוקים** the compressors of the earth, i. e. the columns of the celestial fluid. 3. to lay or set down. 4. with **ל** following to press upon, distress. **צוקה**, **צוקה**, **צוקה** distress. 5. to press out, utter with pain, and difficulty. Der. to stick.
צקל **צקל** a scrip or small bag.
צר to bind up, narrow, strait. 2. **מצור** **מצורה** a strong hold or fortress. 3. **צרה** condensation. 4. a rock, or flint. 5. a sharp stone or flint. 6. **צור** the hardness (of a sword). 7. **צור** the neck. 8. **צואר** **צוארי** the vertebral bones of the neck. 9. **צורני** ditto from the firmness. 10. **ציר** a firm compacted form. 11. to enclose, environ, beset, besiege. **מצור** a siege, blockade. 12. to straiten, oppress, distress. 13. **צרים** girding pains in travail. 14. **ציר** a hinge. 15. **ציר** an ambassador, agent. 16. **צירים** compressors. 17. **צורת** a form, see **יצר**. 1. 18. **צרי** balm. see under **צרה**.
צרר to bind up, confine closely, to bind closely, compress closely. **צריר** a stone, a grain, a piece of solid matter compressed hard by the expansion, to besiege, beleague, blockade closely, to distress, afflict exceedingly, a severe persecutor. Der. French serrer. Lat. and Eng. miser, whence misery.

קדש

קלט

צרב to burn, scorch. **צרבת** a burning, an inflammation.
צרי a gum, resin.
צרה to cry aloud, roar out. 2. a hollow place, vault, cavern.
צרך necessity, want, occasion.
צרע a leper. 2. **צרעה** the wasp, or hornet.
צרף to melt, refine. **מצרף** a cupel. 2. to refine, purify, prove, try.
צלמות the shadow of death, darkness.
צנתרות pipes, tubes.
צפרדע frogs.

ק

קא to vomit, spue out. **קוי**, **קוא** 2. **קאת** the pelican.
קאב Chald. to arise.
קבה to curse excrete. 2. **קב**, **קבה**, **קב**, **קב** see **נקב**.
קבל to receive, accept, take. **מקבילת** 2. to undertake. 3. as a *particle*, before, in the presence of, with the consent.
לקבל according to. **לקבל** because of, by reason of. 4. Chald. accordingly.
קבל כל with all respect to.
קבע to press, down. depress. 1. **קובע** an helmet. 2. **קבעת** the lees of wine. 3. to oppress, afflict, defraud.
קבוצי to gather together, collect. **קבוצי** collections, companies. 2. to gather in, withdraw.
קבר to bury, inter. **קברה** a grave, sepulchre. Der. Gr. **συνταφειν** Eng. grave, Gothic grab, grabbon.
קרקר cassia. 2. **קרקר** the skull. 3. to how, bow down.
קרה to kindle, sparkle, shine. 2. **קרהת** a burning inflammation. 3. **אקרה** a sparkling, glittering.
קדם precedency, priority, antiquity. 1. to be, come, go before, anticipate, antiquity, priority, anciently. **קדמוני** ancient, predecessor. 2. to come before, into the presence of, to meet. 3. the east. 4. Chald. **מקדמת** before, at before. 5. Chald. before, in the presence of.
קדר to be dark, obscure, black. **קדרות** darkness, obscurity. 2. to grieve, mourn, mourning. Der. Lat. *cedrus*, Eng. cedar.
קדש to separate, set apart. 2. to set

apart, select. 3. to set apart, separate, sanctify, consecrate, sanctified, holy, holiness. **מקדש** the sanctuary, the holy place. 4. **מקדש** ditto, for idolatrous purposes, to consecrate for idolatrous purposes. 5. **קדשה**, **קדש** a prostitute, male or female. 6. **קדוש**, **קדוש** holy, a holy one.
קלה to be blunt. 2. to be blunt, set on edge.
קהל to collect, assemble, an assembly, congregation. **מקהלות** assemblies, **קהלת** an assembler.
קיה to stretch, stretch out, tend. 1. towards. **יקיה** see **יקה**. 2. **קיו** matter expanded. **מקיה** thread, yarn. **תקיה** a thread. 3. **niph.** to be made to tend, tend.
מיקה a ditch, pond, lake, reservoir.
קח see **לקח** a prison.
קט to loathe, nauseate, a loathing, disgust. 2. Chald. **קוט** see **קוט** summer. **קוט** hiph. to be exceedingly disgusted. Der. **quon**, full to loathing, Gr. **γαστρις** grudge.
קטב to cut, cut off, destruction.
קטר to kill, slay, slaughter. 2. Chald. to kill, slay. Der. cattle.
קטן to be small, little.
קצר to crop, pluck off.
קטר to fume. **קטור**, **קטור** smoke, vapor. **מקטרת** a censor. 2. Chald. to bind, bind together. **קטרי** ligatures, lineaments. 3. **קטרין** knots, difficulties.
קט Chald. the summer.
קק see **קק**.
קלה to be light, alleviated, 2. **מקלות**, **מקל** a light rod or staff. 3. to be light, nimble, swift. 4. **קל**, **קל**, **קל**, **קל** voice, sound. 5. to be light, easy. 6. to be light, trifling, unimportant. 7. vile, to be light, contemptible. **קלון** vileness, ignominy. 8. to roast, parch, fry. **קלי** parched corn. 9. **קלה** a parching feverish heat. **קלה** to become exceeding vile, to curse. **קלה** malediction, to smooth, polish, burnish. **קלה** exceedingly light, to move very lightly, swiftly, to furbish by rubbing, swiftly.
קלה a cauldron, kettle.
קלט to contract. **קליט** contracted; 2.

קכ

קכ

מקלט contraction, retreat, refuge, retirement.

קלס to deride, mock, scoff, sport.

קלע a sling. קלעים slingers. 2. 2 curtain. 3. two leaves of a double wicket. 4. to hollow, scoop out. נקלעת engravings.

קלשן the tine or spike of a fork.

קם to arise, stand up, be established. 1. rise, arise. קימת a rising up. 2. in Kal. with אל, על or ב to rise up against. 3. to stand, remain. קמה מקמות a standing, stature. קומת, קומה station. as a n. יקום that which subsisteth, substance. תקומה a standing, power to stand. 4. to rise, grow up. קמה standing corn. 5. to grow consistent, thicken, stiffen. קם to rise up. קמים uprightnesses. תקוממי insurgents, adversaries. Der. Gr. *κομη* Lat. coma, Eng. a comb.

קמה meal, flour.

קמת to lay hold on, arrest.

קמל to wither, fade. Der. qualm. calm.

קמץ to grasp a handful.

קמש קימוש, קימוש a species of thistle or nettle.

קינים קינות, קינה to lament, wail. קין to lament, wail, bewail.

קנא to eat into, corrode. 1. to burn, be fervent. קנאת zeal. 2. envy, indignation, jealousy. 3. Chald. to buy.

קנה to hold, contain. 1. a hollow pipe or tube, a stalk of corn, a pipe, lamp, a reed, a hollow bone, the beam of a balance. 2. קן a nest, room, cabin, or mansion. 3. קין a casque or helmet. 4. to hold, possess, get, acquire. מקנה possession, purchase. 5. קינה lamentation, see קן. קין to build, make a nest, nestle. 2. קינן possession, property.

קנמן קנמון, קנמן cinnamon. Der. Gr. *Κινναμωμον* Lat. cinnamomum. Eng. cinnamon.

נקצי קנץ snares.

קס קסם to cut, or pluck off.

קסם to divine, presage, prognosticate.

קסמים rewards of divination, sagacity penetration. Der. Dutch ghissen, Eng. guess.

קסת an inkhorn.

קע to impress a mark, stigmatise. עקע a marking, stigmatizing. Der. French coing, Eng. coin.

קער קערה, קערה a dish, charger.

קף see נקף a circuit.

קפא to be condensed, conglutated. קפאון condensation, thickness, gloominess, Der. to coop.

קפר to hasten, 2. קפור יקפר an hedgehog.

קפו קפת a serpent, the darter.

קפץ to contract, shut up, restrain. 2. to skip, bound, leap. Der. to skip.

קץ קיץ, קיץ to fret, lacerate, wound. 1. קיץ a thorn. 2. in hiph. to harrass, vex. 3. to fret, be fretted, wounded.

קצב to cut equally, exactly. 2. to shear. Der. to chop.

קצה to make an extremity. 1. to cut off. 2. to cut short, curtail. 3. in hiph. to scrape. 4. קצה יקץ extremity, end קצוי קצוים, קיצונה, קיצוניה, extreme, outermost. 5. קצין a captain, a commander. 6. a cutting off. 7. קצות the locks, the ends of the hair. 8. קיץ the summer, see יקץ 2. קצץ to cut off, cut through and through or in pieces.

קצה a kind of plant, the gith or nigella.

קצן see קצה 5. a captain.

קצץ to cut or scrape off the surface. 2.

מקצועות planes or hatchets. 3. מקצוע, מקצעת, מקצוע the termination, extremity or end. 4. קציעות cassia.

קצה to foam forth. 2. to foam with anger.

קצר to cut short, curtail. 2. to reap, mow, munit, lopping. Der. castrate.

קיקין a hole, hollow place. 2. קיקין a gourd.

קיר to spring up, gush out. מקור a spring or fountain. 2. קורי emanations, juices.

קרא to meet. 2. to occur, happen, befall.

3. a partridge. 4. to call. 5. with ל to call, invite. 6. to call, cry out, proclaim.

7. with ל to call, give a name to. 8. to pronounce. 9. to read. Der. to cry.

קרב to approach, come near to. קרבן an

קש

ראש

oblation, offering. 2. קרוב nearly related. 3. with כ following, to make nearly alike. 4. with על following, to approach, advance against, assault, attack. 5. the inmost part of a thing, that which is nearest to itself.

קר to meet, light upon. קר a meeting, justling. קרי an opposition. 2. to occur, befall, happen. מקרה an occurrence, even. 3. to contiguate, frame, or fit together. קרות קורה a beam, rafter. קרת a roof. מקרה a contiguation, fabric, building. 4. קירות קיר the flat wall of a house, or side of an altar. 5. קורי the threads of a spider's web. 6. קריה קריית a city or great town. קריה קריא a city, town, Chald. 7. קר, קרת, קרה cold, the celestial fluid in a gross, condensed, compacted state, of entering the smaller pores, and by its external pressure, rendering the light within them more dense. מקרה a cooling. קרקר to dash against each other violently. מקרקר a violent meeting, a hurly burly.

קר to be entirely smooth. 1. congealing cold, ice. 2. chrystal. 3. to make the head smooth, bald. Der. crystal.

קרם to superinduce, bring over, cover over with. Der. Lat. cremor, Eng. cream. קרן to shoot forth diffuse. 1. to irradiate, emit rays of light. 2. a horn קרנים קרנית 3. קרנית elephants teeth ivory. 4. Chald. a horn. קרנין קרניא also a cornet. Der. Greek Κεραινος Lat. cornu, Eng. a horn.

קרע to bend, stoop. 2. a hook, tache, clasp. Der. French crochu, Eng. crouch. קרע to rend, rent. קרעים pieces, rents, rags. Der. to crack. Eng. crevice.

קרבץ to move, agitate. 2. to move, wink, or twinkle. 3. agitation, the breeze or gad-fly. 4. to be moved; agitated, kneaded. 5. Chald. accusations.

קיש to contract, fasten, a board or plank compacted. Der. Lat. crassus, Eng. crass, French graisse.

קשש to collect one by one. 2. stubble קשש קשקש to pick up, collect. קשקש see קשה קשא a cucumber

קשב to hearken, attend, listen, listening with attention.

קשה to be stiff, rigid, tough, stubborn. קשי stubbornness. 2. קשית broad, shallow vessels of beaten metal. 3. מקשה curled wreathed hair. 4. a cucumber garden. קשקשת קשקש the scales of a fish. קשקשים the scales of a coat of mail. Der. Lat. cascus, Eng. cheese.

קשה to stiffen, harden, to treat hardly, cruelly.

קשמ truth, integrity, purity. קשימה a lamb or sheep. Der. Lat. castus, Eng. chaste.

קשר to bind, bind about, a band, a headband. 2. the stronger kind of sheep. 3. to band together, conspire, a conspiracy, confederacy.

קשת a bow to shoot with. 2. the rainbow קיקלז vile, shameful, vomit. קיתוס Chald. a harp.

קדרום a hatchet or axe.

קרסל the soles of the feet.

קרקע a pavement or floor, i. e. an extended surface.

ר

רא to see, look, look at. רא appearance, aspect. ראית seemingly of good aspect. מראה aspect, look, vision. 2. to understand, perceive. experience. 3. רא a mirror, looking glass. 4. the hawk or vulture. 5. מראת see מרא 3. Der. a ray, Lat. radius.

ראם to be raised up, exalted. ראמות high, exalted. 2. ראם ראים the wild bull. 3. ראמות coral.

ראש beginning. ראשית the first part, first fruits. ראשון first, ראשונים ancestors. 2. very poor, low, beginning life, extreme poverty, indigence. 3. the beginning. ראשנה first, the foremost. 4. principal, chief, most excellent.

ראשית the excellency, chief. 5. the head. 6. the head, summit, top. 7. the heads of rivers. 8. ראשים military bands under heads. 9. a head ruler, director, captain. 10. a sum, head, total. 11. a deadly poison, hissop, 12. מראשת, מראשת a pil

רגלי

רה

low, bolster. 13. מראשותי head dresses, head attires.

רב to strive, contend, contention, controversy.

רבה, see רבה.

רבד to wreath, intertwine. 1. רביד רבד a wreath, chain. 2. מרבדים tapestry, carpets. Der. Gr. *ῥαψωδία* Eng. rhapsody.

רבה to increase, multiply. רוב רב multitude, number, magnitude, abundance, enough, also greatness, amplitude, much, many. מרבירה increase, multitude, greatness. תרבות increase, progeny. 2.

תרבות increase, increment. interest. 3. to bring up, nourish, make great. 4. ארבה the locust. 6. great (with his bow a great archer). רבו multiplicity.

רבית miriads, tens of thousands. רבתיים two miriads, twenty thousand, or perhaps numerous. 7. Chald. רב רבותא majesty. 8. Chald.

רבתי ten thousand. רבבה ten thousand or generally, infinite or indefinite number, a multitude. מרבכות infinite, indefinite numbers. רביבים

rain or showers. רבוב רבובין Chald. exceeding great רבא רבא a myriad, ten thousand. Der. rabbit.

רבב to bake, or fry.

רבב to agitate, actuate, agitation, business, employment. 2. to agitate with lust, mix carnally, mix, copulate. 4. ארבע four. ארבעתם fourfold, a fourth part. רבעי רבעית רביעת רביעית quarters.

רבץ to lie down, couch, resting place. רבץ Arab. to tie, bind, a stall.

רבב to clod, gather into concretions. רגבים clods, lumps.

רגל to move, be moved, disturbed. in hith. to disturb, disquiet. 1. ארגל a small chest or case. 3. to shake or tremble (as the earth). 4. to shake or tremble (with passions). commotion, trembling, trouble, fear, anger. רגיה a trembling, fear. Der. French and Eng. rage.

רגל to smite, strike, compress. 1. רגלים distinct strokes or impressions. 2. the foot. רגלות רגלות רגלי רגלי a foot soldier. תרגלה, תרגלת a footling, going on foot. 3. to investigate, search, spy

out. מרגלים spies. 4. with כ following to calumniate, smite with the tongue.

רגם to whelm, heap together. 1. to over-whelm (with stones). 2. רגמת a heap, a bulwark of stones. 3. מרגמה a heap of stones. 4. ארגמן the purpura, purple fish. 5. ארגמא ארגמא Chald. purple.

רגן to mutter, murmur. נרגן a mutterer whisperer. Der. French and Eng. jargon.

רגע to still, quiet. רגעי those who are quiet. מרגעה rest, quiet. 2. to be still fixed, still, rigid. 3. a rest, pause, stop, instant, in a moment, suddenly. לרעים

by moments, every moment. ארגיעה a moment, instantly. Der. Gr. *ῥιγος*, Lat. *rigor*, Eng. rigid.

רגש to meet together, assemble, in a tumultuous manner.

רדה to descend, decline. 2. to subdue. רד a ruler. 3. with ב following to descend upon, rule over. רדר to subdue entirely or absolutely, a kind of vail. רריד

ארגמה Arab. to shut close, stop up. ארגמה a trance. Der. dream, Lat. *dormio*, Fr. *dormir*, Eng. dormant.

רדף to follow, 2. niph. to be followed. 3. to follow, pursue, chase. 4. to follow as a commander. 5. to pursue, pressing with words. 6. to persecute. 7. to follow, affect, endeavour after.

רהב to incite, excite, stir up. 2. high spirited, fierce, proud. 3. Rahab a name of Egypt.

רהב or רה to be irresolute, wavering. רהם a gutter, trough. Der. Old Eng. rather.

רה to be wet, soaked, soaking, drunkenness. 2. to be saturated, satiated. 3. Chald. aspect, appearance.

רה see רה the breath.

רוה to waste, make lean, famish, lean. 2. רה the pine or fir tree. 3. ארו the cedar. 4. רוה, רוה Chald. a secret, Der. reazy, Lat. *resina*, Eng. resin.

רוה to cry out, shout, shriek, a crying, also a shouting for joy.

רום to be contracted, scowl. רון to weigh, try. ריון a counsellor. Der. Lat. *ratio*, Eng. reason.

רוה motion, a breeze, breath, wind. מרוהם airy, the air. רוחת a breathing. 2. רוה space, distance, interstice. 3. the spirit or soul of a brute. 4. a spirit or an

קרא

- רס** to moisten. **רסס** drops (of water.)
רסן to bind with a rope, bind tight. a head stall, a bridle.
רע to break, break off or in pieces. 2. to break, afflict. **רעות** contrition, affliction, 3. to break, order, evil, wrong, disordered.
רעה **רעת**, 1. evil. 2. mischief. 3. wickedness.
 4. to break the air, a loud sound, to cling, shouting, vociferation. **תרועה** shouting. 5. **ירעה** a curtain. see **ירע**
 6. **ארע** Chald. see **רעע**. **ארע** in hith. to break, be broken in pieces. 7. to make a very loud repeated noise or shouting, to ring again. Der. ring,
רעב to hunger, famine. Der. Lat. rabbies, Eng. rabid.
רעד to tremble, shake.
רעה to feed, feed itself. 2. to feed upon. 3. to feed, lead to, supply with food.
רעים a shepherd, herdsmen. **רעי** a shepherd, a pasture. **מרעה** 4. to feed, nourish, take care of, tend. **רעי** pastoral cares, feeding, proceeding. 5. to feed, teach. 6. **רעה ירע** a messmate, companion, friend, neighbour. **רעיה** a female companion. 7. Chald. to will, desire, affect. **רעות** will, pleasure.
רעיתי Chald. thoughts, cogitations.
רעל in hiph or huph. 1. to be violently agitated, shaken, agitation, confusion. 2. **רעלות** spangles, little thin plates of gold or silver. Der. roll.
רעם violent commotion, concussion. 1. to be violently moved, disturbed, agitated. 2. the mane of a horse. 3. to thunder. 4. to roar.
רעץ to thrive, flourish. **רעץ** to flourish very much, be vigorous. 2. **רעץ** refreshing (oil). 3. **רעץ** Chald. flourishing, prosperous. Der. Gr. **πρωτεύω**
רעף to distil, drop, fall by drops. Der. Lat. rivus.
רעץ to crush, break by crushing. Der. crush.
רעש to tremble, quake, stagger, an earthquake. 2. to leap, bound, a bounding. Der. to rush, rash.
רפא to restore. 2. dead bodies restored to dust. 3. to heal, restore to health, a physician, a healing. 4. to restore, rebuild, repair. 5. to restore, invigorate. 6. **רפאים** Rephalim.

רק

- רפא** to strew, spread, a carpet. 2. to strew round.
רפה to give way, relax, yield. 2. corn pounded. 3. to relax, slacken. 4. to be dissolved. 5. to remit, let go. 6. to let down. 7. to be relaxed, slackened, feeble. 8. to be slack, remiss, idle. 9. to be slack, fail (another.) 10. to be slack, slay, forbear. 11. to be slackened, assuaged, appeased. 12. to be assuaged, restored. 13. an appaller who makes others faint. 14. to yield, submit, be still. 15. Tera-phim, i. e. representative. **רפף** to yield, give way very much, trembler. Der. Gr. **σαπν** Lat. rumpo, Eng. corrupt.
רפס to trample, stamp upon. 2. hith. to tramp, tramp along.
רפק advancing towards.
רפש to foul, mud, mire.
רפת stalls for oxen.
רץ to run. **רצים** light armed guards.
מרוצת a course. **מרוצה** invasion. **מרוץ** a race. 2. to ran, drive, force, dash. 3. **ארץ** the earth, earthly matter, the globe of earth and water, a land, a country, the ground. **רצץ** to run here and there swiftly, to run, dash against each other, to dash, break, bruise by collusion. 4. to break, crush, greatly oppress. Der. Gr. **παρσσω** Eng. race.
רצה to run. 2. **רצה** to be pleased with, accept.
רצר to leap, exult.
רצה to be pleased with; will, favor, delight affection, self will. 2. to be pleased with, enjoy. 3. to be pleased with accept kindly. 4. to accept with patience, acquiesce in. 5. to please, conciliate, with **עם** following, to agree, consent with.
רצה to kill, slay, murder, a manslayer, a sword, slaughter.
רצע to pierce through, perforate, bore an awl, a piercer.
רצף to strew, spread. 2. a pavement. 3. live coals or embers spread out.
רק to evacuate, empty. 2. worthless, in vain, to no purpose, without cause. 3. to draw, draw forth as a sword. 4. to extenuate, attenuate, make thin. 5. as a particle, only, except, but yet. 6. the bone of the temple. 7. spittle, see **ירק**
 1. **רקיק** a very thin cake, a wafer. Der. wreck, rack, rake.

ש

שכך

- רקב** rot, rottenness, putrefaction.
רקד to leap, skip, bound. Der. racket.
רקח to compose, compound, unguent, a perfumer. **מִרְקָחִים** perfumes. 2. in high, to spice, season, a seasoned dish.
רקם to be variegated, diversified. 1. the variegation, in feathers, &c. 2. to be variegated, brocade, embroidery. 3. to be variegated, diversified.
רקע to stretch forth, extend, expand. 2. an expansion.
רר to excern, ooze, slaver with.
רש to lack, be poor, poverty. 2. acrid poisons. **רשע** to reduce to extreme poverty.
רשה Chald. to be able, have power, a grant, licence, permission.
רשם to make, impress, mark.
רשע unfair scales. 2. to overcome, overbalance. 3. unjust, injustice, unrighteousness.
רשף to glow, flash. 1. a red hot coal. 2. a glowing fire, burning heat. 3. flashes of lightning. 4. the glittering flashing arrows of the bow.
רשת a net.
רת to tremble, shake, shudder.
רתה to boil, bubble. 2. to boil, move like boiling water.
רתם to bind tie, fasten by binding. 2. the spanish broom or genista.
רהק to swathe, gird round, a girding chain swathes, plates, sheets.
רטפש to be moist, succulent.
רפסך timbers fastened together, a raft.

ש

- ש** is used in the same sense as **אשר** 3. 1. prefixed to a *v.* or *pronoun*, who, which, that, for, because, that when. 2. prefixed to another *particle* **שלי** which belongs to me. 3. postfixed to another *particle*. **כשהיה** according to, that which it was. 4. postfixed to one *particle* and prefixed to another. **בשל** in all that, for. **בשלמי** on account of whom. **משלנו** of those who belong to us. **בשכבר**, see **גם** and **כבר**.
שאב to draw as water.

- שאג** to roar.
שאל to be confounded, confusion, desolation. 2. to tumultuate, tumult, vociferation. 3. to be confounded, astonished.
שאט to despise, insult, contempt.
שאל to ask, interrogate. 2. to ask, demand, require. 3. to ask, consult. 4. to ask, request, beg, crave, **שאלות** petitions. **משאלות** 5. to ask, borrow. 6. **שואל** the invisible state of the dead, the grave.
שאן to be tranquil, quiet, to be tranquil, secure. 2. security, confidence.
שאם to spoil, plunder.
שאף to sup in, swallow up, absorb. 2. to inspire, draw in, snuff up. 3. to gasp, pant, aspire after. Der. to sup, French soupe.
שאר to remain, be left, a remainder. 2. consanguinity (a remnant of the same flesh). 3. flesh, (the remains after death). 4. leaven, (a remnant of dough left to sour), kneading troughs. Der. share, Gr. **Σαῖς** flesh. Eng. share.
שאת see **נשא** 18. to lift up
שב to turn. 1. to turn, turn back, a backsliding. 2. to return, revert, a returning. 3. to render, repay. 4. do again, what the preceding verb expresses. 5. to return, bring, or carry, answers. 6. to turn, be turned, changed. 7. to reverse repeal. 8. old age, when all turns stiff, and rigid. 9. **שיבה** hoariness, grey hairs. 10. **שבו** the Agat, the varier.
שכב to turn, turn backward, to bring back, cause to return, restore. **שביב**, **שביבין** the flames, steam of blast of hot ignited air returned from the fire.
שבה to lead, carry away captive.
שבח to sooth, assuage, calm. 2. to sooth, calm, (an angry spirit). 3. to sooth, praise.
שכט a rod, a long staff. 2. a sceptre. 3. a tribe. 4. a staff, ensign. 5. a pen, style, reed. 6. a spear, javelin. 7. Shebat, the eleventh month, about January. Der. Gr. **σκηπτω** Lat. *sceptrum*, Eng. sceptre.
שכך complication, entanglement. 2. sticks crossing each other. 3. complicated, net, or checquer work. 4. a lattice

שבר

שהה

window. 5. שבכא Chald. a Sambuke, a kind of harp
 שבל to impel, thrust forward. 1. ears of corn. 2. shoots, branches (of an olive tree). 3. a current stream of water. 4. the leg and foot. 5. שבילי paths. שבלל, שבלול a snail, the path-maker. Der. shovel.

שבם שביסים, rich embroidered, handkerchiefs.

שבע to have enough, satisfied, plenty. 2. שבעים seven times. שבעים seventy. 3. שבועים weeks. 4. sufficiency, sufficient security. Der. Goth. Sibun. Eng. seven.

שבץ to close, inclose, straiten. 1. to inclose, set, ouches, sockets. 2. to close, strait, an inclosing. 3. a strait, distress.

שבק Chald. to leave, let alone.

שבר to seporate, a breach. שברון destruction, 2. to break, slack, assuage, quench. 3. to break, make contrite, sorrowful. 4. billows, breakers. 5. to break, burst. 6. the solution, interpretation (of a dream). 7. to break to pieces, retail. 8. with ב to break out upon, view, look at. 9. with אל or ל to break out, towards, look unto, or at, a looking for, expectation.

שבש Chald. to implicate, entangle, wreathe, perplex, confound.

שבת to cease, leave off.

שגא to expatiate, luxuriate, grow, increase, magnify, celebrate, exhale. שגיא great, magnificent. 2. שגיאות deviations, expiations.

שגב to lift, elevate, an height, secure place.

שגה to luxuriate, grow, thrive. 2. to expatiate, run wild. 3. שגין a song of wanderings. 4. to wander, err, deviate, mistake. 5. to expatiate, give loose to, indulge. 6. to transgress, err, error, inadvertency. שגשג to make to grow continually.

שגח to view attentively, to pry. Der. Gr. σαλαγ Lat. salax. Eng. sallacious.

שגל to lie carnally, violate, ravish, a wife.

שגע to be distracted, mad, fury. Der. skew.

שגר to emit, send, break forth, issue, offspring. Der. Islandic, skarra. Old Eng. skere, a multitude.

שר to shatter, demolish, destruction, devastation. 2. lime. שדר to shatter, break all to pieces. 2. to break the clods of ploughed land. 3. to demolish, a destroyer, waster.

שרה to pour forth, shed. 1. a cup bearer. 2. a field, or ground. 3. the pourer forth, the All Bountiful. 4. the breast. 5. Siddim, the pourers forth. 6. an effusion, spring, stream.

שרם a burning up, withering. 2. fields parched, burnt up.

שרף to blast, blight.

שרר ranges, rows of pillars. 2. Chald. to exert, take pains, strive. 3. Chald. אשתדור sedition.

שה a lamb, or kid. 2. one of the smaller kind of cattle. 3. שני urine see שן.

שהד a witness, an eye witness.

שהם an onyx.

שהר round ornaments.

שא vanity, falsehood. 2. a vain idol, a false god.

שור see שר 1. to shed.

שוה to make plain, level, smooth. 2. to smooth, sooth, compose. 3. to be upon a level, make equal. 4. Chald. to be made. 5. to be of equal value, counter-vail, answer. 6. to place exactly (opposite). 7. to equalize, make equiponderous, 8. continued equable (prosperity). 9. a gift, compensative present.

שוע, to open, cry out, vociferate. 2. open, liberal, munificent. 3. rich, opulent.

שוח see שח to overwhelm.

שורר to view, behold, regard. 2. a present in token of respect, 3. a heave. 4. to look about, take a full survey, insidious enemies.

שוכ Chald. to rescue, set free, deliver

שוח to look, glance at. 2. to shine upon.

שורר to twist together, twine.

שח to incline, stoop, bow, be humbled. 2. a shrub, a dwarf tree. 3. to couch, crouch, lie down. 4. to incline, tend downwards. 5. to be brought low, fainting. 6. a pit, a hole. 7. to be deep in thought, meditation. 8. שחה a swim, to bow, stoop, bend very much, prostrate oneself. השתחווית prostration.

שהה to meditate, reflect deeply.

שטר

שלה

שטר to make a present, bribe, a gift.
 שח to swim.
 שח to shed, drain off, blood shedding.
 2. to drain, squeeze, press. 3. to drain,
 (gold from its dross), refine.
 שח a black or dark lion. 2. the onyx: an
 odoriferous shell.
 שח the elephantiasis, a kind of leprosy.
 Der. Islandic, skiin. Eng. shine.
 שח to spring up, corn springing up the
 third year of its own accord.
 שח a consumption, atrophy. 2. the sea
 gull. 2. שהיה either slender, or covered
 (with wood).
 שח lofty, haughty, height.
 שח to conflict, collide, beat, grind to pie-
 ces. 2. the air or conflicting ethers. 3. to
 conflict, contend, fight, skirmish. 4. to
 dance, sport, laugh, deride, a laughing
 stock. Der. to shake, French choquer.
 Eng. shock.
 שח to be dark coloured, swarthy. 2.
 the dawn, grey, gloom, dusk (of the
 morning). 3. the dawn, dawning. 4. to
 morning, (rise early). 5. to morning,
 to seek (early). 6. to do a thing betimes
 (early). 7. the river Nile, the dark river.
 Der. Eng. swart, Lat. scurus, obscurus.
 שח to corrupt, spoil, mar, a destroying
 hot wind. 2. to be spoiled, marred,
 corruption. Der. scath.
 שח to decline, go, turn aside. 2. to go
 to and fro. 3. a whip or scourge, 4. to
 row, an oar. 5. the Shittah or shittim
 tree. 6. בית השטה the temple of de-
 clination or of the declinator. i. e. to the
 heavens as causing the declination or ob-
 lique circle of the earth. שטיט to go
 to and fro repeatedly, a whip or scourge.
 Der. Eng. to scud.
 שח to spread abroad, stretch, expand.
 Der. a stick.
 שח to bear malice against, hate.
 משמה implacable malice, spite.
 שח to oppose, an adversary, an opposite
 accusation. 2. the accuser, opposer,
 Satan.
 שח to immerge, wash by immersion. 2.
 to overflow, overwhelm, an inundation.
 3. to overflow, rush over, an overflowing.
 Der. to steep.
 שח an inferior magistrate, a sheriff.

שח Chald. a side or part. Der. Eng.
 master, Lat. magister.
 שי see שח 9. and שח 2.
 שין urine, piss.
 שך to stop, assuage, check. 2. to stop,
 assuage, appease. 3. שכן a check
 stop, restraint. 4. to stop, stop up, ob-
 struct. 5. to fence, hedge, sharp stakes,
 thorns. 6. to stake, fix with stakes. שכן
 to assuage entirely, to fence thoroughly.
 Der. to check.
 שכב to lie, lie down, a bed. 2. to rest,
 be at quiet. 3. to lie down (in the grave)
 Der. squab.
 שכב resemblances, pictures, imagery, sculp-
 ture. 2. the imagination, or conception.
 שכח to forget. 2. Chald. to find.
 שכל to be wise, prudent, behave wisely.
 2. to waste, destroy, a spoiling. 3
 to deprive, bereave, a bereaving. 4.
 אשכול a cluster of grapes. 5
 to suffer abortion, miscarry. 6. to cast
 its (fruit). 7. to blight. 8. השתכל to
 consider attentively, understanding.
 שכל Chald. to finish, complete.
 שכם to be ready, forward, alert, diligent.
 2. the shoulder, forwardly, eagerly. 3. a
 district, portion, the shoulder bone
 or blade.
 שכן to dwell, an inhabitant, habitation, tent
 tabernacle. 2. to rest, remain, continue.
 3. שכן a knife, see שך 3. Der. Gr.
 Σκηνη, Lat. scena, Eng. scene.
 שבר to satisfy, thirst, be cheered. 2. to be
 drunk, intoxicated, a drunkard. 3. to
 satisfy, hire, reward, hire, wages. אשכר
 a compensative, present.
 של to loose, loosen. 2. to let loose, let
 go. 3. to loosen, cast (its fruit.) 4. to
 dissolve. 5. loose flowing skirts. 6.
 looseness, licentious freedom. 7. licenti-
 ous speech Chald. 8. שלו negligence see
 שלה 3. שלל to loose, strip off entirely,
 to strip off spoil, plunder, prey. Der. Gr.
 σωλυ, Lat. solvo, Eng. solution.
 שלב to be put in order, answer. 3. משלבת
 answering, corresponding. 3. שלבים
 parallel ledges. Der. a shelf.
 שלג snow. Der. sleek.
 שלי, שלו to be quiet, easy, secure. שלו
 quiet, secure. 2. to be easy, care-

ש

ש

less, negligent. 3. negligence, neglect, fail, Chald. 4. שילית a young female child, quiet. 5. שילה Shiloh, the giver of peace. 6. שליום, שלו the quail. Der. Lat. salus, Eng. salute.

שלח to send forth, out or away. משלחת a sending, a dismissal. 2. to send, shoot forth, (as arrows), a dart, javelin. 3. to employ. 4. to stretch forth (the finger or hand). 5. שלחים gifts, presents (sent). 6. to emit, shoot forth (as a tree). שלחי branches, in reg. שלהתי. 7. שלחן a table. Der. Gr. στελλω to send. Eng. apostle.

שלט to be over, or before. 1. שלטים shields. 2. to rule, have dominion. שליט a ruler, governor. שלטת imperious. שלטון power. 3. Chald. with ב or על following to have rule or power. שליט a ruler. Der. shield.

שליך to cast, cast down, or away. שלכת a felling. 2. the cataract or plungeon (a sea fowl). 3. let go (gently.) 4. to let fall, cast (as a tree) its leaves or flowers.

שלם to make whole, entire, complete. 1. to make perfect, complete, finish. 2. to make up or good. שלמת recompence, retribution. 3. to make up, (a difference). שלום peace, reconciliation. 4. a peace offering. 5. שלמה an outer garment, a complete covering. 6. שלמית Shulamite, from salem.

שלף to draw out (as a sword). 2. to draw, or pluck off (as a shoe). 3. to push out, unsheath.

שלוש three. שלושים thirty, also the third generation. שלושי, שלשי, שלישי a third. 2. to third, divide into three parts. 3. to treble. משלש trippled. 4. משלש משלשת three years old, three stories. 5. שלוש, שלש a tierce, two and a half gallons. 6. שלשים three-stringed instruments. 7. שלש, שלש a commander, general, third man from the king. 8. שלשים rules, directions. 9. שלשום, שלשם a third time. שם to place, set, put. תשומת a placing.

2. to place, give. 3. to constitute, make. 4. with ב following, to lay on; impute to. 5. to set in array. 6. שים to lay up, attend to, consider. 7. a name, fame. 8. the name. 9. there, thither. 10. שמים the heavens, the disposers, placers. שמי השמים the heaven of heavens or whole of the material heavens. 11. the heavens, used figuratively for God, the glory of God. 12. שומים a species of onions. 13. to make waste or desolate. שמה, שמת, desolation. 14. to be astounded, amazed, confounded. שמה amazement, astonishment. שםם to place with great regularity. שממית the spider, to be exceedingly desolate. שממה desolation, very great, to be exceedingly amazed. שממון great astonishment.

שמד to destroy, abolish, dissipate, utterly. Der. Eng. sinite.

שמה to vibrate briskly. שמחת the quick beating or palpitation of the heart. 2. to vibrate briskly as light. 3. to move backward and forward as the fluid of the heavens. 5. to rejoice, exult. שמחה joy, exultation.

שםט to let go, remit. 1. to let go, let drop, fall down. 2. to drop, slip, tremble. 3. to be let go, dismissed. 4. remit, release. שםטה a release. 5. to let it alone, let it rest, uncultivated.

שמך to recline, lie down. שמיכה a rug. שמל to surround on all sides, to clothe, involve. 1. שמלה a garment, vestment, hyke. 2. to turn to the left hand.

שמן to abound, robust, strong, plenteous. 2. (the fertility of the earth). 3. the fat. 4. oil. 5. an olive (tree). 6. שמנה eight. שמונים eighty. 7. שמינית abundant richness. 8. אשמים affluent circumstances.

שמע to hear, a report, tidings. שמועה a rumour, report. משמעת a hearing, proclamation. 2. with אל, ב, or ל following, to hearken, listen to, mind, obey. 3. to understand.

שמץ to mutter, murmur, whisper.

שמר to keep, preserve, a guard, a watchman. 2. אשמורה a watch, third part of the night. 3. to keep, observe, watch.

שער

שק

lie in wait. **משמרת** a charge. 4. to observe, take heed, be cautious. 5. **שמים** dregs, lees. 6. **שמים** a thorn or briar. 7. **שמים** a diamond or flint. 8. **משכרה** Goads.

שמש to serve, minister unto. 2. the solar light. 3. **שמשות** windows.

שנא to hate, dislike, be averse from. 2. sleep, see **ישן**. 3. Chald. to change, be changed.

שנ N a latticed window.

שנא to repeat, do again. 2. **שני** two **שנים** second. 3. **שנת**, **שנה**, **שנים**, **שנים** a year. 4. **שני**, **שני** double dyed. 5. **שן**, **שנים** tooth ivory, a point, crag or tooth of a rock. 6. to change, alter. 7. Chald. to change. 8. the renewer. 9. **שני** urine. see **שין**. **שין** to repeat over and over. **שנינה** a bye word, oft repeated, to whet, sharpen. **שנון** whetted, sharp. 4. **השתונן** to feel acute pains.

שנ to gird up.

שנא to rob, plunder, pillage. Der. French Chasser.

שנא to split, cleave, rend. 2. to cleave, a cleft. 3. to rend, cut off, separate.

שנא to cut, hew up. Der. to chip,

שנא to look, turn, regard. 2. with **מ** or **כ** following, to turn away, or from, 3. **השתע** to turn oneself, look about. 4. **שנא** to cry aloud, shout. see **שנא** 5. **שנא** 6. Chald. an hour. **שנא** to turn this way and that, turn to oneself, look every way.

שנא to stamp, or rush. Der. to shoot. **שנא** the hollow of the hand, a handful. 2. **משעול** a hollow, narrow way. 3. **שנא** the fox or jackall.

שנא to incline, recline. 1. to be reclined, lean, rest. 2. with **על** following, to lean, rely on. **משען** a staff, prop, support. 3. to lie on.

שנא to seize, hurry, away. **שנאים** ex-tatic, hurrying, maddening thoughts.

שנא to stand erect, upright. 2. to fear, be afraid. 3. the hair. 4. **שנא** some hairy animal, a goat. 5. **שנא** barley. 6. a gate. 7. a rough horrible tempest.

8. **שנאים**, hasty showers. 9. **שנאים**, idols representing tempests, horrible wickedness, that would make the hair stand an end.

שק to cover, overwhelm. **שקיפה** a species of serpent.

שק to dash, crush, break by impulse. 1. to be broken, craggy. 2. intransitively, craggy. 3. **שקפה** potted flesh. 4. the lip, speech, language, talk, religious confession, the edge or margin. 5. **שקפה** a quiver. **שקפה** a dung-hill.

שקפה to depress, humble, subject. **שקפה** oppression. 2. **שקפה** a handmaid, a maid servant. 3. **משקפה** a family, household.

שפט to judge, discern, determine, a judge, judgement, punishment, order. Der. to shift.

שפך to pour out, shed, a pouring out, a slipping. 2. **שפכה** a man's privy member.

שפל 1. to humble oneself, be humbled, low, below, deep. 2. **שפלה** a low plain country. Der. Lat. scepeho. Eng. sepulchre.

שפם the upper lip, or mustachios.

שפן hiding places, hid treasures. 2. the jerboa.

שפע a deluge, an inundation. 2. affluence, abundance.

שפך to clap, strike, smite. 2. to suffice.

שפר seemliness, beauty. 2. serenity (of the heavens). 3. a trumpet. 4. **אשפר** a handsome piece. 5. Chald. to be good, seemly, right. **שפיר** goodly, fair, beautiful. **שפרר** a pavilion or grand tent. **שפרפרא** Chald. the clear morning light.

שמת to set, put on. 2. a fire range. 3. to dispose, place. 4. to dispose, ordain. 5. stalls, divisions, sheepfolds. 6. **אשמת** a dung-hill. 7. a lip see **שפה** 4.

שינ see **שין**.

שנא little, small, short.

שק to move, run, push forward. **משק** motion. 2. a sack. 3. **שוק** a street. 4. the leg. 5. to desire eagerly, run towards. **שקק** to rush violently towards,

שרר

שת

to desire earnestly, to have eager appetite.
שקשק to push forward repeatedly.
שקר to wake, watch. 2. the almond tree.
משקדים almond shaped. 3. **ישקיד** he flourishes (like the almond tree) once used, 21, Job. 32.
שקה to irrigate, wet, moisten, water. 2. to be wet, moist. (with water). 3. to moisten (as marrow does the bones). 4. to give drink to. **שקת**, **שקות** a watering trough. **משקים** a butler, a cup bearer.
שקק to drench with water. Der. Lat. succus, Eng. succulent.
שקט to be quiet, rest, quietness. Der. squat.
שקל to weigh. **משקל** weight. 2. **משקלת** a plummet. 3. to weigh money. 4. a shekel silver 2s 3d. gold 36s 6d. 5. to ponder, weigh mentally, a ponderer, considerer. Der. old Eng. to skill.
שקם a sycamore tree.
שקע to sink, subside (as fire). 2. to sink (as in water). **משקע** clear. Der. Gothic. Eng. sink.
שקה to look, turn towards, front 2. a window. 3. **משקוש** the frontispiece, upper lintel.
שקץ to abominate, abhor, detest, pollute, an abomination, applied to idols, and reptiles.
שקר to lie, speak, act, or deal falsely, a lie. a deceitful word.
שקת see **שקה** 4.
שר to regulate, direct, rule. **שרי** a director, ruler, chief, commander. **שרתי** a directress, lady, **שרות** princesses. **משרה** regulation, government. 2. to regulate by measure. 3. **שור** a wall. 4. Chald. **אשרנא** walls. 5. Chald. **שורי** walls. 6. **שר** the navel string. 7. **שרות** gold chains or necklaces. 8. to sing, utter musically. **שיר** a song. **שרת** sinkers and **שרים** 9. **שר** to behold. a breeze, **ה שורה** a present see **שור** 10. **משור** a saw, see **נשר** 11. **משרת** a preparation, see **שרת** 2. **שרר** an absolute rule. **שרירות** joined with **לב** the ruling principle, directions of the heart. **שרר** the navel or part of the body round it. **שרר** to sing repeatedly or melodiously. **שרשרת** chains, roots.

שרה and **שרה** 1. Chald. to loose. 2. Chald. to begin. 3. to solve, resolve. 4. to dwell, remain.
שרב scorching heat.
שרג to be wreathed, twisted. 2. **שריג** the flexible shoots of the vine.
שרר to leave, be left behind. 1. to be left, remain. 2. clothes of leaving, the priests' cloths. 3. a pencil.
שרה to be strong, strength. 2. **שריון**, **שריה** a coat of mail. 3. **שריה** a strong javelin, spear. 4. **שרית** the remainder, see **שרא** 1.
שרט to scarify, cut or wound. Der. scratch.
שרך to twine, wind, bend about. 1. **שריך** the string of a sandal. 2. to wind, cross, traverse, (as a path).
שרם, **שרמות** aqueducts, 31. Jer. 40, or probably. **ה שרמות** fields.
שרע to stretch out **ה שרע** to extend.
שרף to burn, burn up. 2. a species of serpent. 3. **שרפים** seraphs.
שרץ to produce, increase abundantly. 2. a reptile, a creeping thing.
שרק to be yellow, yellowish, tawny. 2. **שריקות** yellowish (raw flax). 3. a kind of excellent wine 4. to hiss, whistle. 5. **משרוקיתא** Chald. a pipe.
שרש to root, take root, a root. 2. **שרשת** root work, (of a tapering form). 3. to root up, irradicate.
שרת personal attendance. 1. to attend, wait upon, minister to. 2. **משרת** somewhat prepared for eating or drinking. Der. Lat. servio.
שש to be brisk, active, sprightly. 2. **שש**, **ששה**, **ששת** six. **ששית**, **ששי** a sixth. 3. fine white linen, or cotton cloth. 4. a kind of white marble. 5. **ששן**, **ששן** a lily, **ששן** the lily, an emblem of divine light and victory.
ששא to lead, bring out.
ששר vermillion.
שת to set, place, settle, dispose, constitute, appoint. 2. to set, array (for battle). 3. to be set, stiff, in hiph. 4. with **מ** following, to let alone, set from. 5. **שית** array, dress, from a garment. 6. **שית** a thorn from its stability. 7. **שית** settled, fixed, foundation. 8. **שיתי** re

תב

תב

servoir, reservations. 9. the buttock (on which men set). 10. שתי the warp, the standing thread. 11. Chald. six. שתין 60. 12. שתי two שתתי toils; weels for catching fish. Der. set, Lat. situs, Eng. site. שתי to drink. 2. to absorb. 3. Chald. to drink. כשתיא a banquet.

שתי to settle (as a root). 2. to settle (as a people). Der. Greek Στυλος Eng. stool, שתי to shut, close (the eye). 2. to exclude. שתי, כשתין, part. biph. see שין.

שתי to be still, calm. Der. stack, Lat. stagno, Eng. stagnate.

שתי in niph. to be hidden. שתי from שתי a witness. דת to appoint, and תא a boundary.

שוי see שוב to free.

שוי to finish, complete.

שלא free from labor or grief.

שלהבה a dissolving, melting flame or fire.

שלמה for why.

שלשם and שלשם see שלש 9.

שמאל the left hand.

שנא (denoting) reiterated repetition

שנהבים see הב 1.

שעטנא cloth mixed of linen and woollen.

שקערורות running cavities, hollows.

שרכט Chald. a sceptre.

שרעף thoughts distilling, from ש which

and רעף to distil.

ת

תאב to pine, long. תאבה longing,

desire. 2. with תא following, to abominate, detest. Der. Lat. tabeo. Eng. tabes.

תאב to limit, bound. 2. to restrain,

prescribe. תא, תאי, תאים a

chamber. 4. תאו a species of deer or

goat, the oryx.

תאב to be connected, cohere, embrace,

2. תאבים twins. 3. in hiph. to bring

forth twins, or to stand close together.

Der. team.

תא as 2 n. fem. תאבה a fig tree. תאנים

a noun mas. plural, figs. Ezek. xxiv.

12. labours, see אן 3.

תאב to delineate, draw, mark out. 2 as a

noun a shape, form, lineament.

תב Chald. to return, restore. 2. to answer.

תבה see בה 3. an ark.

תבל see, בל 5. 6. and בלה 8. a mixture.

תבן to cut. 1. n. straw, chaff. 2. מתבן a

place of shattering, threshing.

תבר Chald. to break.

תדר Chald. תדירא continuance.

תה or תהה confused, loose. 1. as a

noun, confusion, waste. 2. תהו irregular,

unformed. 3. vanity, a vain unprofitable

thing or idol.

תהם see תמה 6. abundance.

תה 1. to mark. 2. תו a mark, gage, in

hiph. to challenge. 3- Chald. to tremble,

be amazed, terrified, astonished.

תום see תאם 2. twins.

תו to cut, shake of. Der. to toss.

תחש a badger or a colour (violet or sky

blue.)

תחת see נחת 4. 5.

תיש see תש a he goat.

תך in the midst, between, within. תוך

the midst, middle, inner. part. תיכן,

תיכנה, תיכונה middlemost. 2. תוך,

תך concealed wickedness, deceit. 3.

תכנים, תכך peacocks. תכך,

great, or repeated frauds.

תכל blue, azure, sky colour.

תכן to direct, regulate. 2. to regulate by

measure, weight, rule. Der. Greek μέτρον

Eng. technical.

תל an elevation, elevated situation. 2. a

ruinous uninhabited heap. תלול em-

minently, greatly elevated, heaps.

תלא hanging, suspended, in

suspence.

תלג Chald. snow.

תלה to hang, hang up, suspend. 2. תלי

a quiver. תלתל a cluster of dates, pen-

dulous, pendent, hanging down.

תלם to break or plough, a furrow.

תלע Arab. to break in pieces, a furrow.

תולעת, תולעה. 1. תולע

to split, cleave. 2. תולעת crim-

son colour. 3. מתלעות the grinders.

Der. French tailler, Eng. tailor.

תלף see pluriliterals.

תלת third. תלתן Chald. three.

תם to finish, make an end of, complete

perfect, sound. 2. תמים thummim,

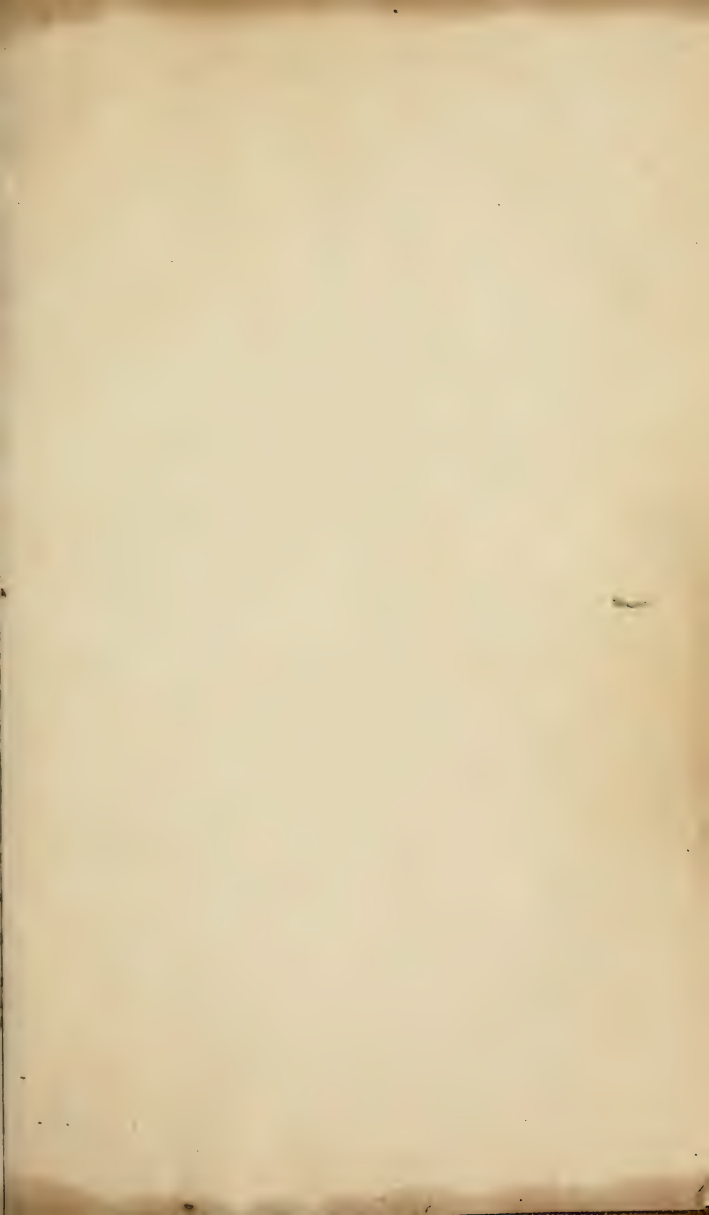
perfections. 3. to be finished, to [be]

תפש

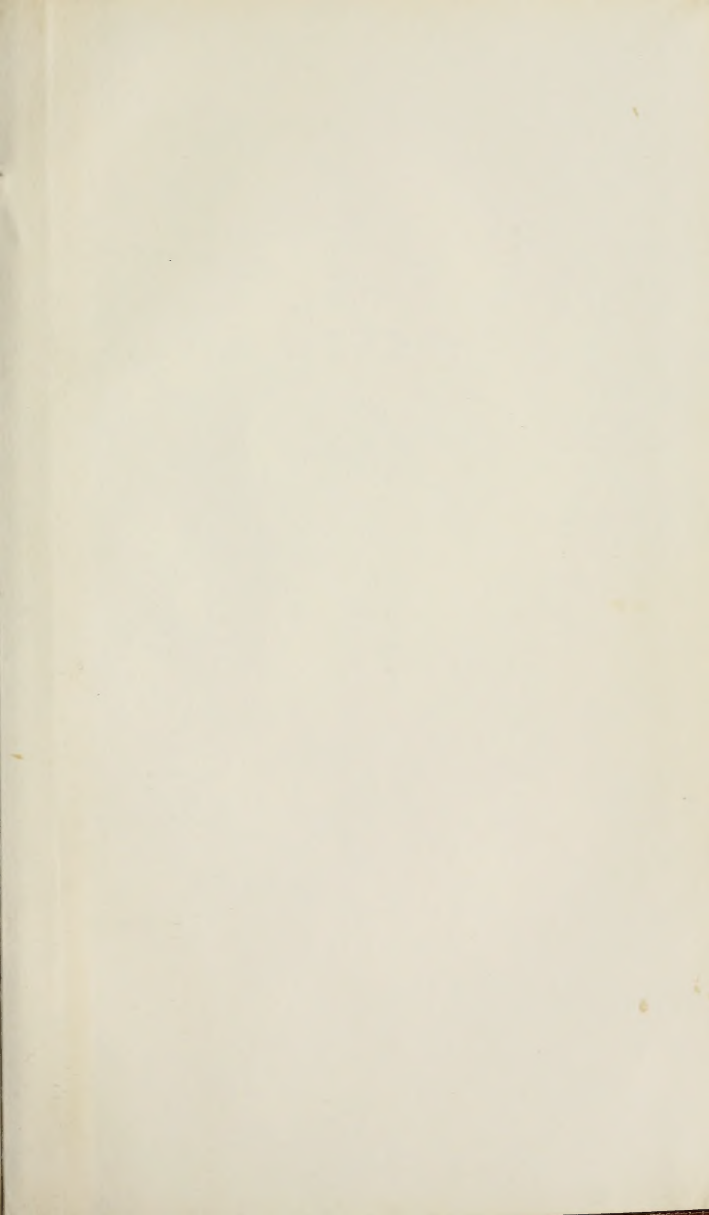
תרהק

consumed, fail. 4. **תמה** Chald. there.
תמים very perfect, great perfection.
 complete integrity.
תמיד continuance, continual suc-
 cession.
תמה to wonder, be astonished, amazed,
 2. **תמהו** wonders.
תמוז Tammuz, the idol Adonis.
תמן to lay hold on, to hold, hold up.
תמול see pluriliterals, yesterday.
תמור upright pillars. 2. a palm-
 tree. 3. Tamar, a city built in the desert. 4.
 the name of several women. 5. **תמר**,
באל Baal Tamar, the name of a place in
 Canaan. **תמורים** lofty pillars or
 columns. Bitternesses, see **מרר** 4.
תנה with **ל** following, to shriek, wail,
 bewail. 2. **תנים** dragons, a kind of
 large serpents. 3. **אתנו** a gift, see
נתן 1. **תנין** a large kind of serpents,
 whale or crocodile, **אתנין** see **נתן** 1
 Chald. **תנינה** second. **תנינות** secondly.
 the second time.
תוך in hith. to fail. **תנוך** the tip of the ear.
תנר see **נר** 3. a furnace.
תנעב to loathe, nauseate, abominate. **תנעב**
 abominable. **תועבת** an abomination.
תעה to err, wander, go astray. in hiph.
תועה to seduce, cause to wander. **תועה** a
 trick, deception. **תעתע** to wander great-
 ly, repeatedly.
תער a cutting instrument, razor, pen-
 knife. 2. the sheath or scabbard of a
 sword. Der. Greek **τσεκ** Eng. to tear,
תף to smite, strike, beat. 1. **תפ**,
תפת see **תפת** 3. **תפתה** Tophet, see
תופת 3. **תפף** to smite repeatedly.
 beating on tabors, drumming. Der. tap.
תפה see **נפה** 7. 8. the citron.
תפל crude, undigested, insipid. 1. un-
 tempered mortar or plaster. 2. insipid.
 3. undigested, i. e. inconsiderate, foolish.
 absurd. **תפלה** folly.
תפר to fasten, join together.
תפש to lay hold on, catch, 2. to lay hold
 on (handle). 3. to handle (play on). 4. to
 handle, (study, explain). 5. to undertake
 war, to take (in war). 6. to inclose, overlay.

see **תפת** 3. and **תרה** 1. 2. Chald.
תפתא a kind of officers, magistrates.
תקל Chald. to weigh.
תקן to direct, correct, make even. 2. to set
 in order, compose. 3. Chald. hith. to be
 established. Der. a token.
תקע to force, thrust, drive in. 2. to pitch,
 fasten, fix (a tent). 3. to force, drive (as
 the wind). 4. **תקע כף** to drive or clap
 the hands). 5. **תקע כף** or **יד** to strike
 (hands), agree. **תוקעים** suretyship. 6.
תקע ב to blow (with a trumpet).
תקה to overpower, overbear, overcome,
 strength, might. 2. Chald. to be strong,
 strengthened, power, might. **תקיפין**
 strong.
תור to go round. **יתור** a round, or range.
 2. **תורי**, **תורים** rows, ranges of jewels.
 3. a turn, in order or succession. 4. **תור**
 a turn, order, rank. 5. to investigate
 search, explore. 6. **תורים** explorers
 spies. 7. **תור** and **תור** a turtle dove. 8.
תורין oxen, beeves. 9. **תרי** two.
תרו see **תור** the pine.
תרן a large high piece of timber. 2. a
 obelisk. 3. the mast of a ship. Der.
 Gr. **θρονος** Lat. thronus, Eng. a throne.
תרע Chald. a gate, door. **תרעיא** porter.
תרף see **תרפא** a Teraph.
תרש see pluriliterals, Tarshish.
תש a he goat kept for breeding.
תשע nine. **תשעה**, **תשעה**, **תשעי**,
תשעית, **תשעית**, **תשעית**, **תשעית** nine.
תת infinitive of **נתן** to give.
תתה a club. Der. a mattock.
תהרא a close cloak or mantle, close
 warmth.
תלפיות an armoury or place for hang-
 ing edged weapons.
תמול, **תמול**, **תמול** yesterday (just cut o
תנים a sea dragon, a crocodile.
תרגם to expound, explain. Der. Targu
תרשיש a chrysolite or topaz. 2. Tarsl
 the second son of Javan, who was
 fourth son of Japhet. 3. a place
 Spain (now Cadiz).
תרשתא a censor, a governor.
תרתק Tartak, an idol of the Avites.



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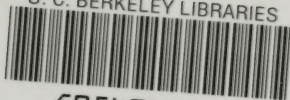
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