

A
LIST
OF THE
PROPER NAMES
OCCURRING IN THE
OLD TESTAMENT
WITH THEIR INTERPRETATIONS.
PRINCIPALLY COMPILED FROM
SIMONIS AND GESENIUS.

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KINGSTON-ON-THAMES, SURREY, ENGLAND

Reprinted in England by Price, Barnet

PREFACE.

THE following Dictionary of the Proper Names, found in the Hebrew Bible, exhibits:—1st, the Names arranged in alphabetical order;—2nd, the pronunciation of the Hebrew name in English letters;—3rd, the form in which the name appears in the English authorised version;—and 4th, the meaning of the Hebrew names;—the especial object of this list has been to give the interpretations.

To some it might seem, at first sight, to be a thing of but little importance what the signification may be of the names used in the Scripture; but it is believed that but a little consideration will suffice to convince any Christian mind, that even such a thing as this, in the word of God, ought not to be overlooked. Indeed, the use made of proper names in the word of God, and arguments founded on their meaning, must prove sufficiently that even these things are “written for our instruction.” For instance, in Heb. vii. 1, &c., we read “this Melchizedek, king of Salem, priest of the most high God,” “first being by interpretation *king of righteousness*, and after that also king of *Salem*, which is king of *peace*.” So too with regard to the change of the names of Abram and Sarai to Abraham and Sarah; and the additional name of Israel given to Jacob, “for as a prince hast thou power with God and with men, and hast prevailed.”

The names given to our blessed Lord also mark the importance of attending to the meaning of the Hebrew proper names, for in them we find both the glory of His person and also His work pointed out in the express interpretations which the Scripture itself affords; thus we read in Mat. i. 21, &c., “She shall bring forth a son, and thou shalt call his name JESUS, for *he shall save* his people from their sins.” Here we find the Hebrew name יֵשׁוּעַ so explained as to exhibit that

its meaning was to be to us a source of instruction as to the work of Him who should bear it—"he shall SAVE." "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel* אֱמָנֻוֹל, which being interpreted is GOD *with us*." This symbolic name is so explained by the Holy Ghost, as distinctly to shew, even in the account of our Lord's birth as man, that He was really and truly God; the symbolic name being shewn to involve most valuable and important doctrine, this first mention of *God* in the New Testament being used in speaking of our Lord.

It would be easy to increase the number of instances from Scripture of proper names, the meaning of which involves some truth of interest or importance, but the above may suffice to prove that they ought not to be overlooked.

It is true, that many of the proper names in the Old Testament, are of obscure derivation;—it should also be remembered that many of the persons whose names are mentioned are those of whom we are told scarcely anything further; and the fact that some part of the subject is obscure, is no reason for us to overlook that part which is clear and manifest; were we so to act, we might neglect the whole of the Scripture on account of the difficulties which we may find in particular portions.

In doubtful and difficult cases, Gesenius and J. Simonis have been consulted in drawing up the interpretations in the following list; the initials of these two writers indicate explanations given on their authority.

There yet exists a good deal of uncertainty as to the principles of composition and contraction of Hebrew proper names; attention being called to the subject, may lead to its being so fully investigated that we may arrive at settled principles of general application.

Some of the proper names in the Old Testament, are not Hebrew, but Babylonian, Egyptian, &c.; the explanations which are given of such, rests entirely on the authority of the writers who are cited at the close of each article.

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* * In the following Index to the Proper Names the references are made to the page and column in which the Hebrew word is to be found: the letters *a*, *b*, are used to denote the two columns into which the page is divided. When an English name occurs more than once in the following Index, even though in the same page and column, it will be found under different Hebrew headings. The variations of rendering found in the English translation are here given.

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Rehabiah	114 a	Salem	121 a	Serah, <i>see</i> Timnath- } serah	128 a
Rehob	114 a	Sallai	89 a	Seraiah	117 a
Rehob, <i>see</i> Beth-rehob	23 a	Sallu	89 a	Seraiah	117 b
Rehoboam	114 a	Sallu	89 a	Sered	90 b
Rehoboth	113 b	Salma	116 b	Serug	117 a
Rehum	114 a	Salmon	107 b	Seth	125 b
Rei	115 a	Salmon	116 b	Sether	90 b
Rekem	116 a	Salmon	116 b	Shaalabbin	124 a
Remaliah	114 b	Salmon	116 b	Shaalbim	124 a
Remeth	114 b	Salmon	116 b	Shaalbonite	124 a
Remmon	114 b	Salmon	116 b	Shaaph	124 a
Rephael	115 b	Salmon	116 b	Shaaraim	124 a
Rephah	115 b	"salt, city of"	96 a	Shaashgaz	124 b
Rephaiah	115 b	Salu	89 a	Shabbethai	118 b
Rephaim	115 b	Samaria	123 a	Shachia	118 a
"Rephaim, the val- } ley of"	98 a	Samaritans	123 b	Shadrach	118 b
Rephaims	115 b	Samgar-nebo	89 b	Shage	118 b
Rephidim	115 b	Samlah	117 a	Shahar, <i>see</i> Zareth- } shahar	109 b
Resen	115 a	Samson	123 b	Shaharaim	120 a
Resheph	116 a	Samuel	122 a	Shahazimah	120 a
Reu	115 a	Sanballat	89 b	Shalem	121 a
Reuben	112 b	Sannah, <i>see</i> Kirjath- } sannah	112 a	Shalim	124 a
"Reuben, children of"	112 b				

Shalisha	122 a	Shechem	120 b	Shilhim	121 a
Shalisha, <i>see</i> Baal- }	26 b	Shechem	120 b	Shillem	121 a
shalisha		Shechemites	120 b	Shillemites	121 b
Shallecheth	121 a	Shedeur	118 b	Shiloah	121 a
Shallum	121 a	Shehariah	120 a	Shiloh	120 b
Shallum	121 a	Shelah	120 b	Shiloh, <i>see</i> Taanath- }	126 a
Shalmai	116 b	Shelah	121 a	shiloh	
Shalmai	121 b	Shelanites	121 b	Shiloni	120 b
Shalmai	122 b	Shelemiah	121 b	Shilonite	120 b
Shalman	121 b	Shelemiah	121 b	Shilshah	122 a
Shalmaneser	121 b	Sheleph	121 b	Shimea	123 a
Shama	122 b	Shelesh	121 b	Shimeah	122 a
Shamer	123 a	Shelomi	121 b	Shimeah	123 a
Shamgar	122 a	Shelomith	121 b	Shimeah	123 a
Shamhuth	122 a	Shelomoth	121 a	Shimeam	122 a
Shamir	122 b	Shelumiel	121 b	Shimeath	123 a
Shamir	122 b	Shem	122 a	Shimeathites	123 a
Shamma	122 a	Shema	122 b	Shimei	123 a
Shammah	122 a	Shemaah	38 a	Shimei	123 a
Shammai	122 b	Shemaah	123 a	"Shimei, of"	123 a
Shammoth	122 b	Shemaiah	123 a	Shimite	123 a
Shammua	122 b	Shemaiah	123 a	Shimma	123 a
Shamshera	123 b	Shemariah	123 b	Shimon	120 b
Shan, <i>see</i> Beth-shan ..	23 a	Shemariah	123 b	Shimrath	123 b
Shapham	124 b	Shemeber	122 a	Shimri	123 b
Shaphan	125 a	Shemer	123 a	Shimrith	123 b
Shaphat	124 b	Shemesh, <i>see</i> Beth- }	23 a	Shimrom	123 b
Shapher	125 a	shemesh		Shimron	123 b
Sharai	125 b	Shemesh, <i>see</i> En- }	95 b	Shimron-meron	123 b
Sharar	125 b	shemesh		Shimronites	123 b
Sharezer	125 a	Shemesh, <i>see</i> Ir- }	96 a	Shimshai	123 b
Sharezer, <i>see</i> Nergal- }	87 b	shemesh		Shinab	124 a
sharezer		Shemida	122 b	Shinar	124 a
Sharon	125 a	Shemidah	122 b	Shiphi	125 a
Sharonite	125 a	Shemidaite	122 b	Shiphmite	125 a
Sharuh	125 a	Shemiramoth	122 b	Shiphrah	125 a
Shashai	125 b	Shemuel	122 a	Shiptan	124 b
Shashak	125 b	Shen	124 a	Shisha	120 b
Shaul	117 b	Shenazar	124 a	Shishak	120 a
Shaulites	118 a	Shenir	124 a	Shishak	120 b
Shaveh	119 a	Shepham	124 b	Shitrai	120 a
Shaveh Kiriathaim	119 a	Shephatiah	124 b	Shittah, <i>see</i> Beth- }	22 a
Shavsha	119 b	Shephatiah	124 b	shittah	
Sheal	118 a	Shephi	124 b	Shittim	120 a
Shealtiel	118 a	Shepho	124 b	Shiza	120 a
Shealtiel	122 a	Shephuphan	124 b	Shobab	119 a
Shean, <i>see</i> Beth-shean ..	23 a	Sherah	118 a	Shobach	119 a
Shear-jashub	118 a	Sherah, <i>see</i> Uzzen- }	6 b	Shobai	118 a
Sheariah	124 a	sherah		Shobal	119 a
"shearing house"	22 b	Sherebiah	125 a	Shobek	119 a
"shearing house"	22 b	Sheresh	125 b	Shobi	118 a
Sheba	118 a	Sheshach	125 b	Shocho	116 b
Sheba	118 b	Sheshai	125 b	Shocboh	116 b
Sheba, <i>see</i> Bath-sheba ..	29 a	Sheshan	125 b	Shoham	119 a
Shebah	118 b	Sheshbazzar	125 b	Shomer	119 b
Shebam	116 a	Sheth	125 b	Shophach	119 b
Shebaniah	118 b	Shethar	126 a	Shophan, <i>see</i> Atroth- }	94 b
Shebaniah	118 b	Shethar-boznai	126 a	Shophan	
Shebarim	118 b	Sheva	119 a	Shua	119 b
Sheber	118 b	Shibmah	116 a	Shua	119 a
Shebna	118 b	"Shicron, to"	120 b	Shua, <i>see</i> Bath-shua ..	29 a
Shebuel	118 a	Shihon	120 a	"Shua, daughter of" ..	29 a
Shechaniah	120 b	Shihor	120 b	Shuah	119 a
Shechaniah	120 b	Shilhi	121 a	Shuah	119 b

Shual.....	119 b	Suah.....	88 b	Tebah.....	49 b
Shual, <i>see</i> Hazar-shual	47 b	Succoth.....	89 a	Tebaliah.....	50 a
Shubael.....	119 a	Succoth-benoth.....	89 a	Tebeth.....	50 a
Shuham.....	119 a	Suchathites.....	116 b	Tehaphnehes.....	127 a
Shuhamites.....	119 b	Sukkiims.....	89 a	Tehinnah.....	127 a
Shuhite.....	119 a	Susah, <i>see</i> Hazar-susah	47 b	Tekoa.....	128 b
"Shulamite, the".....	119 b	Susanchites.....	49 a	Tekoah.....	128 b
Shumatbites.....	123 b	Susi.....	88 b	"Tekoah, of".....	128 b
Shunamite.....	119 b	Susim, <i>see</i> Hazar- susim.....	47 b	Tekoite.....	128 b
Shunem.....	119 b	Syene.....	88 b	Tel-abib.....	127 b
Shuni.....	119 b	Syria.....	16 b	Tel-haresha.....	127 b
Shunites.....	119 b	Syrian.....	16 b	Tel-harsa.....	127 b
Shupham.....	124 b	Syrians.....	16 b	Tel-mela.....	128 a
Shuphamites.....	119 b	Syrians.....	16 b	Telah.....	127 b
Shuphim.....	124 b	Syrians.....	114 b	Telaim.....	50 a
Shur.....	119 b	Taanach.....	129 b	Telassar.....	127 b
Shushan.....	119 b	Taanath-shiloh.....	126 a	Telem.....	50 a
Shuthalhites.....	126 a	Tabbaath.....	50 a	Tema.....	127 a
Shuthelah.....	120 a	Tabbath.....	50 a	Teman.....	127 a
Sia.....	88 b	Tabbeal.....	49 b	Temani.....	127 b
Siaha.....	88 b	Tabeel.....	49 b	Temanite.....	127 b
Sibbechai.....	88 a	Taberah.....	126 a	Temeni.....	127 b
Sibmah.....	116 a	Tabor.....	126 a	Tera.....	129 a
Sibram.....	88 a	Tabor, <i>see</i> Aznoth- tabor.....	7 a	Teresh.....	129 a
Siddim.....	116 b	Tabor, <i>see</i> Chisloth- tabor.....	69 a	Thahash.....	127 a
Sidon.....	107 a	Tabrimmon.....	50 a	Thamah.....	128 a
Sidonians.....	107 a	Tachmonite.....	127 a	Tharshish.....	129 b
Sihon.....	88 b	Tadmor.....	126 b	Thebez.....	126 a
Sihor.....	120 b	Tahan.....	127 a	Tibbath.....	50 a
Silla.....	89 a	Tahanites.....	127 a	Tibni.....	126 a
Siloah.....	121 a	Tahapanes.....	127 a	Tidal.....	126 b
Simeon.....	123 a	Tahath.....	127 a	Tiglath-pileser.....	126 a
"Simeon, tribe of".....	123 a	Tahpanhes.....	127 a	Tikvah.....	128 b
Simeonites.....	123 a	Tahpenes.....	127 a	Tikvath.....	127 a
Simri.....	123 b	Tahtim-hodshi.....	42 a	Tikvath.....	128 b
Sin.....	88 b	Talmal.....	128 a	Tilgath-pilneser.....	127 b
Sinai.....	88 b	Talmon.....	50 a	Tilon.....	126 b
Sinim.....	88 b	Tamar.....	128 a	Tilon.....	127 b
Sinite.....	88 b	Tamar, <i>see</i> Baal-tamar	26 b	Timna.....	128 a
Sion.....	116 b	Tamar, <i>see</i> Hazazon- tamar.....	47 a	Timnah.....	128 a
Siphmoth.....	117 a	Tammuz.....	128 a	Timnah.....	128 a
Sippai.....	90 a	Tanach.....	128 b	Timnath.....	128 a
Sirah.....	90 b	Tanhumeth.....	128 b	Timnath-heres.....	128 a
Sirion.....	125 b	Taphath.....	50 a	Timnath-serah.....	128 a
Sirion.....	117 b	Tappuah.....	128 b	Timnite.....	128 a
Sisamai.....	90 a	Tappuah, <i>see</i> Beth- tappuah.....	23 a	Tiphseh.....	App.
Sisera.....	88 b	Tappuah, <i>see</i> En- tappuah.....	95 b	Tiras.....	127 b
Sitnah.....	116 b	Tarah.....	129 a	Tirathites.....	129 a
So.....	88 a	Taralah.....	128 b	Tirhakah.....	129 a
Socho.....	116 b	Tarea.....	126 a	Tirhanah.....	129 a
Sochoh.....	116 b	Tarea.....	127 a	Tiria.....	127 b
Socoh.....	116 b	Tarea.....	127 a	Tirshatha.....	129 b
Sodi.....	88 a	Tarea.....	127 a	Tirzah.....	129 a
Sodom.....	88 a	Tarea.....	127 a	Tishbite.....	129 b
Solomon.....	121 a	Tarea.....	127 a	Tizite.....	127 b
"son of Geber, the".....	24 b	Tarea.....	127 a	Toah.....	126 b
"sons of Gershon".....	32 b	Tarea.....	127 a	Tob.....	50 a
"sons of Kore".....	111 b	Tarea.....	127 a	Tob-adonijah.....	50 a
Sophereth.....	37 b	Tarea.....	127 a	Tobiah.....	50 a
Sophereth.....	90 b	Tarea.....	127 a	Tobijah.....	50 a
Sorek.....	117 b	Tarea.....	127 a	Tochen.....	127 b
Sotai.....	88 b	Tarea.....	127 a	Togarmah.....	126 b
"spies".....	18 b	Tarea.....	127 a	Tohu.....	127 a

Toi.....	128 b	Zaanannim.....	108 b	Zephi.....	108 b
Tola.....	126 b	Zaavan.....	40 b	Zepho.....	108 b
Tolad.....	126 b	Zabad.....	39 a	Zephon.....	108 b
Tolaïtes.....	126 b	Zabbai.....	39 b	Zephon, <i>see</i> Baal- }	26 a
Tophel.....	App.	Zabbud.....	39 a	zephon.....	
Tou.....	128 b	Zabdi.....	39 a	Zephonites.....	108 b
"tower of Edar".....	73 a	Zabdiel.....	39 a	Zer.....	109 a
"tower of the flock".....	73 a	Zabud.....	39 a	Zeradatha.....	109 a
"troop, that".....	29 b	Zaccai.....	40 a	Zerah.....	40 b
Tubal.....	126 b	Zaccur.....	40 a	Zerahiah.....	40 b
Tubal-cain.....	126 b	Zachariah.....	40 a	Zered.....	40 b
Tyre.....	107 a	Zachariah.....	40 a	Zereda.....	109 a
"Tyre, men of".....	109 a	Zacher.....	App.	Zererath.....	109 b
"Tyre, of".....	109 a	Zadok.....	106 b	Zeresh.....	40 b
Tyrus.....	107 a	Zaham.....	39 b	Zereth.....	109 b
		Zair.....	108 a	Zeri.....	109 a
Ucal.....	10 b	Zalaph.....	108 a	Zeror.....	109 a
Uel.....	6 a	Zalmon.....	107 b	Zeruah.....	109 a
Ulai.....	6 a	Zalmunna.....	107 b	Zerubbabel.....	40 b
Ulam.....	6 a	Zamzummims.....	40 a	Zeruiah.....	109 a
Ulla.....	96 b	Zanoah.....	40 b	Zetham.....	41 a
Ummah.....	96 b	Zaphnath-paaneah.....	108 b	Zethan.....	40 a
Unni.....	98 b	Zaphon.....	108 b	Zethar.....	41 a
Uphaz.....	6 b	Zarah.....	40 b	Zia.....	40 a
Ur.....	6 b	Zareathites.....	109 a	Ziba.....	107 a
Uri.....	6 b	Zared.....	40 b	Zibeon.....	106 b
Uriah.....	6 b	Zarephath.....	109 a	Zibia.....	106 a
Uriel.....	6 b	Zaretan.....	109 b	Zibiah.....	106 a
Urijah.....	6 b	Zareth-shahar.....	109 b	Zichri.....	40 a
Uthai.....	92 b	Zarhites.....	40 b	Ziddim.....	106 b
Uz.....	92 b	Zartanah.....	109 b	Zidkijah.....	106 b
Uzai.....	6 a	Zarthan.....	109 b	Zidon.....	107 a
Uzal.....	6 a	Zattu.....	41 a	"Zidon, them of".....	107 a
Uzza.....	92 a	Zaza.....	39 b	Zidonians.....	106 b
Uzza.....	92 a	Zebadiah.....	39 a	Zidonians.....	107 a
Uzzah.....	92 a	Zebah.....	39 b	Ziha.....	107 a
Uzzah, <i>see</i> Perez-uzzah.....	105 b	Zebaim, <i>see</i> Poch- }	103 a	Ziklag.....	107 b
Uzzen-sherah.....	6 b	ereth of Zebaim.....		Zillah.....	107 b
Uzzi.....	92 a	Zehina.....	39 b	Zilpah.....	40 a
Uzzia.....	92 a	Zehoiim.....	106 b	Zilthai.....	108 a
Uzziah.....	92 b	Zeboim.....	106 a	Zimmah.....	40 a
Uzziah.....	92 b	Zeboim.....	106 b	Zimran.....	40 b
Uzziel.....	92 b	Zeboim.....	106 b	Zimri.....	40 b
Uzzielites.....	92 b	Zebudah.....	39 a	Zin.....	108 a
		Zebul.....	39 a	Zina.....	39 b
Vajezatha.....	38 b	Zebulonite.....	39 a	Zion.....	107 a
"valley of Achor".....	98 a	Zebulun.....	39 a	Zior.....	107 b
"valley of Berachah".....	98 a	Zechariah.....	40 a	Ziph.....	40 a
"valley of the giants".....	98 a	Zechariah.....	40 a	Ziphah.....	40 a
"valley of Keziz".....	98 a	Zedad.....	106 b	Ziphims.....	40 a
"valley of Rephaim".....	98 a	Zedekiah.....	106 b	Ziphion.....	108 b
Vaniah.....	38 b	Zeeb.....	39 a	Ziphites.....	40 a
Vashni.....	38 b	Zelah.....	107 b	"Ziphron, to".....	40 b
Vashti.....	38 b	Zelek.....	108 a	Zippor.....	108 b
"vineyards, plain of } the".....	3 b	Zelophehad.....	108 a	Zipporah.....	109 a
Vophsi.....	38 b	Zelzah.....	108 a	Zithri.....	90 b
		Zemaraim.....	108 a	Ziz.....	107 b
		Zemarite.....	108 a	Ziza.....	39 b
"what he did" (<i>marg.</i> } Vaheb).....	38 b	Zemirah.....	40 b	Zizah.....	39 b
		Zenan.....	108 a	Zoan.....	108 a
Zaanaim.....	108 a	Zephaniah.....	108 b	Zoar.....	106 b
Zaanan.....	106 a	Zephaniah.....	108 b	Zoba.....	106 b
		Zephath.....	109 a	Zobah.....	106 b

Zobebah	106 a	Zophar	107 a	Zuph.....	106 b
Zohar.....	107 a	Zophim	108 b	Zuph.....	107 b
Zohemoth	39 b	Zophim, <i>see</i> Rama- }	114 b	Zur	107 a
Zoheth	39 b	thaim-zophim.... }		Zur, <i>see</i> Beth-zur	23 a
Zoheth, <i>see</i> Ben-zo- }	24 b	Zorah	109 a	Zuriel	107 a
heth		Zorathites	109 a	Zurishaddai	107 a
Zopha	106 b	Zorites	109 a	Zuzims.....	39 b
Zophai	106 b	Zuar	106 b		

APPENDIX TO PROPER NAMES.

The following words, omitted in the List, are here supplied as an Appendix.

הַנֹּחַם, הַנֶּחֱם [hinnōhm'], Hinnom; lamentation. From הָנַן, Arabic *to groan* (S.).

זָכָר [zē'hhker], Zacher (taken from the word in pause, זָכָר 1 Chron. viii. 31); remembrance. Compare Appellatives.

הַרְבֵּה, הָרֵב [khōhrēhv'], Horeb; dry, arid, desert, From הָרַב *to be dry*.

מֹרִיָּה, מְרִיָּה [mōhriy-yāh'], Moriah; chosen of God, for מְרִאִי יָהּ = מְרִיָּה יָהּ, Hophal part. of רָאָה *to see*. Comp. Gen. xxii. 8, 14.

נְטוֹפֶתִי [n'tōhphāthēē'], Netophathite; gentile noun of נְטָפָה q. v.

נְטוֹפָה [n'tōhphāh'], Netophah; distillation. From נָטַף *to drop, distil*.

נְפִישִׁים [n'phush'sēem'], Cheth. נְפִישִׁים [n'phēesh'sēem'], Keri, Nepsheshim; this word, Neh. vii. 52, seems to be an error of the transcribers, standing for נְפִישִׁים or נְפִישִׁים Ezr. ii. 50.

עֹרֵב [ngōhrēhv'], Oreb; raven. Comp. Appellative עֹרֵב.

תִּפְסָח [tiphsakh'], Tiphseh; passage. From פָּסַח *to pass over*.

תֹּפֶל [tōh'phel], Tophel; murmuring; from תָּפַל Arab. *to spit out, despise, resist* (S.). Or, lime, cement, from its insipidity (G.).

HEBREW PROPER NAMES.

THE following attempt at a brief Dictionary of the Proper Names found in the Old Testament, does not pretend to any originality as to the explanation. It is chiefly a compilation from the Onomasticon Simonis, and the Thesaurus and Manuale of Gesenius. The meanings given by the former are marked thus (S.), those by the latter writer (G.). It will hardly be needful to notice the use of the following abbreviations—'comp.' for 'compare;' 'cont.' for 'contraction;' 'constr.' for 'construct;' 'Heb.' for 'Hebrew,' &c. &c.—Observe, the pronunciation of the Hebrew is given immediately after the word, and then follows the name found in the English Bible.

א

אֲבָגְתָּה [ävagthäh], Abagtha, the same as אֲבָגְתָּה, of doubtful derivation: *great* (S.); *fortunate, or cunning* (G.).

אֲבָגְלִי defective, and
אֲבָגְלִי Kethib, from the Aramean dialect, where אֲבָ takes א before the affix (S.), for אֲבָגְלִי.

אֲבִי [ävee'], Abi, abbreviated from אֲבִיכָּה.

אֲבִי, or contracted אֲב, אֲב, requires special notice in relation to the Hebrew proper names, in which it is frequently found compounded with other words.

It affects the interpretation according as we consider it; First, as the construct of אֲב, not in its primitive signification of *father**, but in the sense of אֲבִיכָּה *possessor*, as in the Arabic and Ethiopic (Gesenius' Thesaurus). In this view of it, it will refer to the *bearer* of the name, as אֲבִיכָּה (here compounded with אֲב *strength*), *possessor of strength, i.e. strong one*.

* We do not set up ourselves as arbiters of the question, yet we do use this signification generally, leaving the decision with the competent reader.

But, secondly, finding the same also compounded with some proper names of *women*, as אֲבִיכָּה, 2 Chron. ii. 24; אֲבִיכָּה, ii. 18; אֲבִיכָּה, 2 Sam. iii. 4; we are forced sometimes to consider it in the primitive signification of *father*, in which case אֲבִי is not to be taken in the common sense of its construct state, *father of*, but, *of whom the father*, or *whose father* (compare Simonis Onomasticon, p. 448, אֲבִיכָּה *patris gaudium*; Gesenius' Manuale, *cujus pater exultatio*); thus, אֲבִיכָּה whose father [is] the Lord.

Thirdly, אֲבִי from אֲבִיכָּה to *will or desire*, as אֲבִיכָּה *will or desire of the Lord, &c.*

Or, fourthly, אֲבִי may be considered sometimes not as a construct, but ' as a mere conjunction between the two words; comp. אֲבִיכָּה (S.).

This analogy is also in a great measure connected with other compounds, as אֲבִיכָּה, אֲבִיכָּה, &c., to which the reader would do well to attend.

אֲבִיכָּה [ävee-ēhl'], Abiel, *father of strength, i.e. strong one* (G. and S.), or, *the father's strength* (S.), from אֲבִי

and אֵל; but perhaps *whose father [is] God*. Comp. note.

אֲבִי־אֶסָף [ǎvee-āh-sāph'], Abiasaph, he [God] took away [his] father (S.); father of gathering, i.e. gatherer, collector (G.), from אָב and אָסַף to gather, take away.

אֲבִיגַיִל [ǎveegāh'yil], Abigail; the father's joy (S.); comp. id. and גַּיִל to rejoice.

אֲבִיגַל [ǎveegal'], marg. Abigal, contraction of the same.

אֲבִידָן [ǎveedāhn'], Abidan; whose father He [God] judged (S.); father of the judge (G.), comp. id. and דָּן to judge.

אֲבִידָה [ǎveedāhng'], Abidah; the father's prayer, i. e. a son obtained by the father's prayer (S.); father of knowledge, i. e. wise (G.). Comp. id. and Arab. دَعَا to invoke, or Heb. יָדַע to know.

אֲבִיָּה [ǎviy-yāh'], Abijah; desire of the Lord (S.); whose father [is] the Lord (G.), comp. id. or אֲבָהָה to will or desire, and יָהּ Jah.

אֲבִיָּהוּ [ǎviy-yāh'hoo], Abijah; the same as אֲבִיָּה, with הוּ more fully written of יְהוָה.

אֲבִי־הוּא [ǎveehoo'h'], Abihu; whose father [is] He, i.e. God. Comp. אָב father, and הוּא he.

אֲבִי־הוֹד [ǎveehood'], Abihud; father of glory, comp. id. and הוֹדִיר, i. q. דִּיר glory, (S.).

אֲבִי־הַעֲזָרִי [ǎvee-hāh-ezree'], Abiezrite, patronymic of אֲבִיעֲזָרִי which see.

אֲבִי־חַיִל [ǎveekhāh'yil], Abihail; the father's strength, or, father of strength, i. e. a strong one; from אָב father, and חַיִל strength or valour.

אֲבִי־טוֹב [ǎveetoov'], Abitub; the father's goodness (S.); father of goodness, i. e. a good one; comp. id. and טוֹב goodness.

אֲבִי־טָל [ǎveetal'], Abital; the father's dew or protection; comp. id. and טָל dew or protection, from מָלַל to cover (S.).

אֲבִיָּהִם [ǎviy-yāhm], Abijam; great* desire (S.); father of the sea (G.); comp. id. or אֲבָהָה to will, and יָם sea.

אֲבִי־מָאֵל [ǎveemāh-ēhl'], Abimael; father of fatness; comp. id. Arab. مائل to be fat (S.). According to others, Mael, the name of an Arabian nation.

אֲבִי־מֶלֶךְ [ǎveemeh'lekh], Abimelech; father of the king, or whose father [is] king; comp. id. and מֶלֶךְ king.

אֲבִי־נָדָב [ǎveenāhdāhv'], Abinadab; father of the noble, or whose father [is] noble or liberal; comp. id. and נָדַב to be liberal.

אֲבִי־נֶעֱם [ǎveenōh'ngam], Abinoam; the father's pleasantness; comp. id. and נֶעֱם pleasantness.

אֲבִי־נֶר [ǎveenēhr'], marg. Abiner; the father's light, comp. id. and נֶר light (S.); but, perhaps, whose father [is] Ner. See 1 Sam. xiv. 50.

* א and נ preceded by (ר) and (י) has been considered by philologists as a formative, signifying augmentation and intensity; comp. Sin. Onomast. p. 357.

אֶבְיָסָף [ev-yāhsāph'], Ebiasaph; contracted from אֶבְיָסָף q. v.

אֲבִיעֶזֶר [āvee-ngēh'zer], Abiezer; the father's help, or father of help; comp. אָב and עֶזֶר help.

אֲבִי עֲלִבּוֹן [āvee-ngalvōhn'], Abialbon; the father's strength, or father of strength; comp. id. and עֲלִבּוֹן strength.

אֲבִירָם [āveerūhm'], Abiram; the lifted up or high father, or father of exaltation, or the father's exaltation; comp. id. and רָם as a participle or noun of רִים to be high.

אֲבִישָׁג [āveeshag'], Abishag; the father's delight or error; comp. id. and שָׁגָה to delight one's self (S.), or שָׁגָה to err (G.).

אֲבִישׁוּעַ [āveeshoo'ang], Abishua; the father's or father of deliverance, comp. id. and שׁוּעַ, for יְשׁוּעַ, help.

אֲבִישׁוּר [āveeshoor'], Abishur; the father's wall, comp. id. and שׁוּר wall.

אֲבִישַׁי [āveeshāy'], Abishai; the father's present; comp. id. and שַׁי gift, present.

אֲבִישָׁלוֹם [āveeshāhlōhm'], Abishalom; the father's, or father of peace; comp. id. and שָׁלוֹם peace.

אֲבִי־תָר [ev-yāthtāhr'], Abiathar; whose father was left, i. e. after his mother's death (S.); the father of abundance (G.), or the father's abundance; comp. id. and יָתַר to be left.

אָבֶל [āhvēhl'], Abel (different from אָבֶל Abel, the son of Adam); mourning, the name of a place, from

the comparison with Gen. i. 11; but, from the Arabic, moist, watered, a meadow (S.) and (G.).

אָבֶל בֵּית-מַעֲכָה [āhvēhl bēhth-magnākhāh'], Abel-beth-maachah; meadow of, i. e. near בֵּית-מַ.

אָבֶל הַשִּׁטִּים [āhvēhl hashshitteem'], Abel-Shittim; meadow of acacia trees, the name of a place.

אָבֶל פְּרָמִים [āhvēhl-k'rāhmeem'], marg. Abel of the vineyards, from פָּרָם a vineyard, id.

אָבֶל מְחֹלָה [āhvēhl m'khōlāh'], Abel-meholah; meadow of dancing; מְחֹלָה from חָוֵל to dance.

אָבֶל מַיִם [āhvēhl mah'yim], Abel-maim; meadow of water.

אָבֶל מִצְרַיִם [āhvēhl mitsrah'yim], Abel-Mizraim; marg. mourning of, others, meadow of the Egyptians.

אָבֶן הָעֵזֶל [eh'ven hāh-eh'zele], the stone Ezel; marg. that sheweth the way; stone of departure (S.); from אָזַל to go away.

אָבֶן הַזֹּהֶלֶת [eh'ven hazzōhkeh'leth], the stone of Zohehleth, i. e. smooth; זָהַל Chaldee, to shine (S.).

אָבֶן הָעֶזֶר also עֶזֶר [eh'ven hāh-ngēh'zer], Eben-ezer; stone of help, from עֶזֶר to help.

אָבָנָה [avāhnāh'], Abana; marg. Amana; Kethib, probably by permutation of the labials, for אָבָנָה Keri.

אָבְנֵר [avnēhr'], Abner; cont. from אָבְנֵר q. v.

אֶבֶץ [ēh'vets], Abez; *tin* (G).

אִבְזָן [ivtsāhn'], Ibzan; the same as אִבְצָן Chaldee, *labour*, or *great labour* (S.); comp. note to אִבְיָם.

אֲבִרָהִם [avrāhām'], Abraham; *father of a great multitude*, contracted from אֲבִי *father of*, רַב *great*, הֵם *multitude*, from הָקָה *to make a tumultuous noise*; comp. מְהִמָּהֶם Eze. vii. 11. Lest the sense might be limited to one peculiar multitude or nation, the Lord gives immediately his own blessed and fuller exposition. Gen. xvii. 4.

thus: אב { רב הֵם } *a father of a multitude* (see marg.) of nations.

אֲבִרָם [avrāhm'], Abram: comp. אִבְרָם.

אֲבִשַׁי [avshay'], Abishai; contracted from אֲבִישַׁי.

אֲבִשָּׁלוֹם [avshāhlōhm'], Absalom; cont. from אֲבִישָׁלוֹם.

אֲבוֹת [ōhvōth'], Oboth; *skin bottles*, the name of a place where travellers used, and still are in habit, to fill their *bottles* (Hillari Onomast).

אֲגֵי [āgēh'], Agee; *fugitive*, from Arabic אָגַה *to flee* (S).

אֲגָג [āgāhg] and אֲגָג, Agag; *tall*, i. q. Arabic and Persic אֲגָג *very high* (S.); Latin, *gigas*, a giant.

אֲגָגִי [āgāgee'], Agagite; either a gentile or patronymic noun of the same.

אֲגוּר [āhgoor'], Agur; *collected*, participial of אָגַר *to gather*.

אֲגִלַּיִם [eglah'yim], Eglaim; *two borders*, *two lakes* or *pools*, dual of אֲגַל, from the Arabic, *to set a mark* (S.), or a *pool* (G.).

אֲדָבֵאל [adb'ēhl'], Adbeel; *sorrow of God*, i. e. *great sorrow*; *miracle of God*, from אָדַב *sorrow* (S.), or from an Arabic derivation *wonder* (G.), and אֵל *God*.

אֲדָד [ādād'], Adad; by permutation, i. q. אֲדָר.

אֲדָו [iddōh'], Iddo; *affliction*, *sorrow*, from an Arabic root אָדָה (S.).

אֲדֹמ [ēdōhm], Edom; *red*, from אָדָם *to be red*.

אֲדֹמִי [ādōhmeē'], Edomite; a gentile noun of the same.

אֲדֹהַן [addōhn'], i. q. אֲדָו.

אֲדֹרַיִם [ādōrah'yim], Adoraim; *two habitations* (S.); *two chiefs* or *princes* (G.); dual from אָדַר *to dwell*, or אֲדָר i. q. אֲדָר *magnificent*, *mighty*, from אָדָר.

אֲדָלְיָה [ādal-yāh'], Adaliah; *strong of heart*, collated from the Arabic.

אָדָם [āhdāhm'], Adam; *earth*, or *red*, from אָדָמָה *earth* and אָדָם *to be red*.

אָדָם for אָדָם.

אֲדָמָה [admāh'], *red*, from אָדָם.

אֲדָמָה [ādāhmāh'], Adamah; *earth*, *ground*; comp. Appellatives.

אֲדָמִי for אֲדָמִי.

אָדָמִי [ādāhmee'], Adami; *human*, from אָדָם *man*.

אָדָמִים [ādummeem'], Adummim; *red (rocks)*, plural of אָדָם adjective, *red*.

אָדָמִית feminine of אָדָמִי.

אָדָמָתָא [admāhtāh'], Admatha; *red*, from אָדָם *to be red*.

אָדָן [addāhn'], Addan; i. q. אָדוֹן and אָדוּ; compare also note under אָבִים.

אָדֹנִי [ādōhnāy'], the Lord; from אָדוֹן of the root דָּוָן *to judge*, with י־ formative.

אָדֹנִי בֶזֶק [ādōhnee vēh'zek], Adoni-bezek; *lord of Bezek*, from אָדוֹן *lord*, and בֶּזֶק the name of a city.

אָדֹנִיָּה [ādōhniy-yāh'], Adonijah; *my lord* [is] *Jah*, contr. from אָדָמִי and יָה contr. from יְהוָה *Jehovah*.

אָדֹנִיָּהוּ [ādōhniy-yāh'hoo], id.

אָדֹנִי צֶדֶק [ādōhnee-tsēh'dek], Adoni-zedek; *lord of righteousness*, from אָדוֹן *lord*, and צֶדֶק *righteousness*, comp. Appellatives.

אָדֹנִיָּקָם [ādōhneekāhm'], Adonikam; *the Lord has risen* (S.); *lord of foes* (G.), from אָדוֹן *lord*, and קָם preterite or participle of קָם *to arise*.

אָדֹנִיעֶרָהִם [ādōhneerāhm'], Adoniram; *the Lord was exalted*, or *lord of exaltation*, from אָדוֹן *lord*, and רָם pret. or noun of רָם *to be high, lifted up*.

אָדָר [addāhr'], Addar; *chief*, comp. אָדָרִים.

אָדָרָם [ādōhrāhm'], Adoram; contracted from אָדָרִים.

אָדָרְמֶלֶךְ [ādammēh'lekh], Adrammelech; *magnificence of the king*; others, *king of fire*, i. e. *of the sun*, compounded of אָדָר *magnificence, majesty*, or from a Persian root, *fire*, and מֶלֶךְ *king*.

אָדָרְעִי [edr'ngēe'], Edrei; *plenty of pasture*; compounded of אָדָר *amplitude*, רְעִי *pasture*, from רָעָה *to feed* (S.); *arm*, i. q. אָדָרְעִי Chaldee (G.).

אָהָד [ōh'had'], Ohad; *part, portion* (S.).

אָהוּד [ēhood'], Ehlood; id.

אָהָוָא [ahāvāh'], Ahava; *continual defluxion*, from the Arabic הَوִי (S.).

אָהֶל [ōh'hel'], Ohel; *tent*, compare Appellatives.

אָהֹלָה [ōhōlāh'], Aholah; *her tent*, from the same.

אָהֹלְעֶאֱהָב [ōhōlceāhv'], Aholiab; *tent of the father*, from the same, and אָב *father*.

אָהֹלְעִיבָה [ōhōleevāh'], Aholibah; *my tent* [is] *in her*, from the same, and עִבָה *in her*.

אָהֹלְעִיבָמָה [ōhōleevāmāh'], Aholibamah; *tent of the high place*, from the same and עִבָמָה.

אָהֲרֹן [ahārōhn'], Aaron; *mountainous*, from אֶרֶץ *mountain*; or, perhaps, diminutive, *little mountain*, with א prosthetic. (It may possibly signify *progenitor*, from אָהָרָה with א prosthetic; the verb is used in this sense, Gen. xlix. 26.)

אָהַל [oo-ēhl'], Uel; *strength of God*, contracted from אָהַל *strength*, and אֱלֹהִים *God*.

אָוֶבִּיל [ōhvēel'], Obil; *an overseer of camels*, collated from the Arabic (G.).

אָוַי [oozāy'], Uzai; of doubtful derivation; perhaps i.q. עָוִי *strong*.

אָזַל [oozāhl'], Uzal; *progressing*, from אָזַל *to go, pass on*.

אָוִי [ēvee], Evi; *desire*, from אָוָה *to desire*.

אָוִיל מְרֹדַח [ēveel-merōhdakh'], Evil-merodach; *the chief* [god is] *merodach*, collated from the Arabic (S.); if we consider אָוִיל as a Hebrew word, *fool*, we are led to suppose it as a contemptuous expression applied, instead of some previous, dignified appellation, as *wise* or *prudent*, to Merodach, the name of a Babylonish idol.

אָוַי [oolay'], Ulai; *pure water*, from the Persian (*d'Anville* by Gesenius); according to the Hebrew, *strength*, from אָוַל with וֹ formative; comp. also יִחוּי.

אָוֶלָם [oolāhm'], Ulam; *first of all*, i. e. *first-born*, collated from the Arabic (S.); but rather *strength*, from the Hebrew אָוַל, and also with the secondary meaning of *first-born*; comp. אָוֶן (Gen. xlix. 3) and note under אָוֶן.

אָוֶמַר [ōhmāhr'], Omar; *high*, from אָוַם; comp. אָוֶמֶר *height, summit* (S.), *eloquent* (G.).

אָוֶן [ōhn], On; *pain or strength*, comp. Appellatives; as the name of an

Egyptian city; *light*, collated from the Egyptian (S.).

אָוֶנֹן [ōhnōh'], Ono; *his strength or pain*, comp. the preceding.

אָוֶנָם [ōhnāhm'], Onam; *their strength or pain*, id., comp. also note to אָוֶנָם.

אָוֶנָן [ōhnāhn], Onan; *their strength*, id.

אָוֶפָז [oophāhz'], Uphaz; *isle of pure gold* (S.), compounded of אָוֶ i. q. אִי for אִי *an island*, from אָוָה, and פָּז *fine gold*.

אָוֶפֶר [ōhpheer'], Ophir; *fat*, from the Arabic אָוֶפֶר *to be fat* (S.).

אָוֶר [oor], Ur; *light*, compare Appellatives.

אָוֶרִי [ooreé'], Uri; id. or *my light*.

אָוֶרִיָּאֵל [ooree-ēhl'], Uriel; *light of God*, compounded of אָוֶר *light*, and אֱלֹהִים *God*.

אָוֶרִיָּה [ooriy-yāh'], Uriah; *light of Jah*, id. and יִחִיָּה.

אָוֶרִיָּהּ [ooriy-yāh'hoo], Uriah; *light of Jehovah*, apocope of יִחִיָּהּ.

אָוֶרְנָה [ōh'rnāh'], Kethib, i. q. אָוֶרֶן (S.).

אָוֶזַי [ēzbay'], Ezbai; perhaps a *dwarf*, collated from the Persian (G.).

אָוֶל see אָוֶן.

אָוֶזֶן שֶׁהָרָהּ [uzzēhn Shehērāh'], Uzen Sherah; *armoury of* (from אָוֶן

to arm) *Sherah*, see שֶׁרָה; or from אָזְן ear i.e. arch, palace.

אֲזֹנוֹת הַתְּבוֹר [aznōhth' tāhvōhr'], Aznoth-tabor; ears or heights of Tabor (Rabbi Solomon), from the same.

אֲזְנִי [oznee'], Ozni; having large ears or hearing well (auritus), from אָזְן ear.

אֲזַנְיָה [āzan-yāh'], Azaniah; *Jah* gave ear, from אָזַן to give ear, and יָהּ.

אֲזַרְחִי [ezrākhhee'], Ezrahite; patronymic from אֲזַרַח.

אָחָב [akhāhv'], Ahab; father's brother, compounded of אָח brother, and אָב father.

אֶחָב [ekhāhv'], Ahab; contraction of the same.

אֲחָבָן [akhbāhn'], Ahban; brother of understanding, compounded of אָח brother, and בָּן from פִּין to understand.

אֶחָד [ēkhhood'], Ehud; oneness, from אָחַד one.

אֲחֹה [akhōh'-akh'], Ahoah; evidently from אָח, but without a suitable sense for this name; in 1 Ch. viii. 7, אֲחֹה is put instead.

אֲחֹחִי [ākhōhkhhee'], Ahohite; patronymic of the same.

אֲחֻמַּי [ākhoomay'], Ahumai; brother of water, i.e. pusillanimous, from אָחַי for אָחִי brother; comp. מֵי and מִי as if singular of מַיִם water.

אֲחָז [akhāhz'], Ahaz; possessor, from אָחַז to lay hold of.

אֲחָזַי [akhzay'], Ahazai; id. a great possession, with י־ formative.*

אֲחָזִיָּה [ākhaz-yāh'], Ahaziah; [whom] *Jah* sustained, from the same and יָהּ.

אֲחָזִיָּהּ [ākhaz-yāh'hoo], Ahaziah; [whom] *Jehovah* sustained, from the same and יְהוָה apocopated.

אֲחֻזָּם [ākhuzzāhm'], Ahuzam; their possession, comp. אֲחָז; or a large possession, comp. note under אֲחֻזִּים.

אֲחֻזָּת [ākhuzzath'], Ahuzzath; possession; אֲ- a termination found annexed to Philistine, Idumæan, and Egyptian names: as, גִּלְיָת, גִּנְדָר, אֲסַת, &c.

אֶחִי [ēkhhee'], Ehi; a Syriac formation for אָחִי or אֲחִי which see.

אֶחִי [ākhee'], Ahi; brother: comp. אָח Appellatives.

אֲחִיָּאם [ākheeāhm'], Ahiam; brotherhood, id. for the formative אָח, see note under אֲחֻזִּים, and א inserted may find some analogy in אֶתִּי and אֶתִּיאִים.

אֲחִיָּה [ākhiy-yāh'], Ahiah; brother, (i. e. friend) of *Jah*, from אָח brother, and יָהּ.

אֲחִיָּהּ [ākhiy-yāhoo'], id. from אָח and יְהוָה apocopated.

* This formative י־ or י־ has been considered by philologists as an abbreviation from יְהוָה *Jehovah*, for הִי (qui est), comp. Sim. Onomast. p. 350; thus אֲחֻזִּי possession of *Jehovah* or the Lord, hence also great possession.

אַחִיהוּד [ākheehood'], Ahihud; *brother of glory*, comp. אֶבְיָהוּד.

אָחִי [akh-yōh'], Ahio; *brotherly, kinsman*, i. q. אֶחָיון (G.).

אַחִיהוּד [ākheekhood'], Ahihud; *brother of conjunction or unity*, for אָחִי *brother*, and יָחַד *conjunction*, from יָחַד *to be joined, united*.

אַחִישׁוּב [ākheetoov'], Ahitub; *brother of goodness*, from אָח *brother*, and טוֹב *goodness*.

אַחִילוּד [ākheelood'], Ahilud; *brother of [the one] born*, for יָלִיד *born* of יָלַד *to bear*, participle passive.

אַחִימוֹת [ākheemōth'], Ahimoth; *brother of death or the brother's death*, from אָח *brother*, and מוֹת *to die*.

אַחִימֶלֶךְ [ākheemeh'lekh], Ahimelech; *brother, associate, or friend of the king*, from אָח *brother*, and מֶלֶךְ *king*.

אַחִיעַמָן [ākheecman'], Ahiman; *the brother's image*, compound id. and מָן (comp. תְּמוּנָה) *a likeness*, from מִין *kind* and מִין *a species, kind*.

אַחִיעַמָּצַץ [ākheemang'ats], Ahimaaz; *brother of wrath*, compounded of the same, and מַצָּץ; according to the Arabic, *wrath* (G.).

אַחִיָּה [akhyāhn'], Ahian; i. q. אָחִי.

אַחִיעֲזָר [ākheenāhdāhv'], Ahinadab; *brother of the noble*, compounded of אָח *brother*, and עֲזָר *to be liberal*.

אַחִיעֲנֹם [ākheenōh'ngam], Ahinoam; *brother of pleasantness*, comp. id. and עֲנֹם *pleasantness*.

אַחִיעֶמֶךְ [ākheesāhmākhk'], Ahisamach; *brother of support*, compound id. and עֶמֶךְ *to support*.

אַחִיעֶזֶר [ākhee-ngeh'zer], Ahiezer; *brother of help*, comp. id. and עֶזֶר *help*.

אַחִיקָם [ākheekāhm'], Ahikam; *the brother has risen*, i. e. *succeeded, followed* (S.); *brother of the rising* [one] (G.); comp. id. and קָם pret. or part. of קָם *to rise*.

אַחִירָם [ākheerāhm'], Ahiram; *brother of the high, exalted, or exaltation*, comp. id. and רָם part. or subst. of רָם *to be high*.

אַחִירָמִי [ākheerāh'mee], Ahiramite; *patronymic of the same*.

אַחִירָע [ākheerang'], Ahira; *brother of the evil, wicked*, comp. id. and רָע adj. *evil*.

אַחִישָׁהָר [ākheeshah'khar], Ahishahar; *brother of the morning star*, comp. id. and שָׁהָר *the morning star*.

אַחִישָׁר [ākheeshāhr'], Ahishar; *brother of the singer* (G.), or, perhaps, *brother or friend of the upright*, compound of the same, and שָׁר participle of שָׁר *to sing*; or a contraction for אָחִי יָשָׁר.

אַחִיתוֹפֶל [ākheetōh'phel], Ahithophel; *brother of insipidness, foolishness*, compare id. and תוֹפֶל *insipidness*.

אַחִלָּב [akhlēhv'], Ahlab; *fat*, from חֵלֶב.

אַחֲלֵי [akhlay'], Ahlai; *O that! would God!* see אֲחֲלֵי Appellatives.

אַחְמֶתָּה [akhm'thäh'], Achmetha, marg. Ecbatana, or in a coffer; supposed to be compounded of **אח**, i. q. Persian *ak*, *lord*, and **מֶתָּה** Chaldee, *city*; thus, *the lord's*, i. e. *the king's*, *city* or *residence*: see Sim. Onomast. p. 578.

אֲחַשְׁבַּי [äkhasbay'], Ahashbai; *I [the father] will confide in the Lord* (S.), of **אֲחַשְׁבָּה** future of **אָחַשׁ**; **ב** *in*; **י**; see note to **אֲחִיזַי**.

אָחֵר [akhêhr'], Aher; *another [son]*; comp. Appellatives.

אַחְרָה [akhrakh'], Aharah; *after the brother*, for **אָח**.

אַחְרָהֶל [akharkhêhl'], Aharhel; *behind the pomarium*, i. e. *the space about the wall of a city* (G.); compounded of **אַחֲרֵי** *after*, and **חֵל**; see **חֵל** Appellative.

אַחַשְׁוֶרֶשׁ [äkhshvêhrösh'], Ahasuerus; *excellency or majesty of the prince*; according to Persian **אחש** *excellence*, and **ורוש** for **ברוש** *prince* (S.).

אַחֲשֵׁרֶשׁ Kethib for the same.

אַחַשְׁתָּרִי [äkhshatälree'], Haahashtari; perhaps *a muleteer* (G.); compare **אַחַשְׁתָּרָנִים** *mules*.

אָתֵר [ähtêhr'], Ater; *closed or impeded*, i. e. *in one's right hand*, *left-handed*, comp. **אֲתֵר** Appellative.

אַיָּה [ay-yäh'], Ajah; *falcon*, compare Appellatives.

אִיּוֹב [ty-yöhv'], Job; *treated with*

hostility, from **אִיב** *to hate*, *be an enemy to*; for the form of which comp. **יָלוֹד**.

אִיזְבֵּל [eezêh'vel'], Jezebel; *no habitation*; compounded of **אִי** *not*, and **זְבֵּל** *habitation*.

אִי־כָבוֹד [ee-khäh-vöhd'], I-chabod (marg. *where is the glory?*); *no glory*, i. e. *inglorious*.

אֵילָן [ay-yäh-löhn'], Ajalon; (*cer-vinus*) *of a stag* (G.); but, perhaps, diminutive, *a little stag*, comp. **אֵיל** Appellative.

אֵילָן [êhlöhn'], Elon; *an oak*, or *terebinth*, comp. **אֵיל** Appellative.

אֵילֹת [êhlöhtl'], Eloth; *oaks*, or *terebinths*, pl. of **אֵילָת**.

אֵילִים [êhleem'], Elim; id. plural of **אֵיל**.

אֵיל־פָּאֶרָן [êhl-pährähn'], El-paran; *the oak or terebinth of Paran*; see also **פָּאֶרָן**.

אֵילָת [êhlath'], Elath, for **אֵילָה**, comp. **אֵילֹת**; i. q. pl. **אֵילֹת**.

אֵימִים [êhmeem'], Emims; *terrors* from **אִים**.

אֵיעֶזֶר [ee-ngêh'zer], Jeezer; contracted from **אֵי־עֶזֶר**.

אֵיעֶזְרִי [ee-ngezree'], Jeezrite; contracted from **אֵי־עֶזְרִי**.

אִישׁ־בֹּשֶׁת [eesh-bösh'sheth], Ish-bo-sheth; *man of shame*, compounded of **אִישׁ** *man*, and **בֹּשֶׁת** *shame*, from **בּוֹשׁ** *to be ashamed*.

אִישְׁהוֹד [*eesh-hōhd'*], Ishhod; *man of glory*, compounded of **אִישׁ** id. and **הוֹד** *glory*.

אִישְׁתוֹב [*eesh-tōhv'*], Ish-tob; marg. *man of Tob*; **אִישׁ** is here commonly received as an Appellative, compare **טוֹב**.

אִישַׁי [*eeshay'*], Ishai; for **יִשַׁי** with **נ** prosthetic.

אִיתַי [*eethay'*], Ithai; although this word may easily be explained by **אִית** Chaldee, *there is*, and **י** the termination for **הי**, comp. **אִתְּי**, yet since this name is elsewhere always written **אִתְּי** it is more likely to signify the same when written fully.

אִיתְּיָאֵל [*eethee-ēhl'*] Ithiel; *there is a God*, or *God [is] with me*, either for **אִתְּי** Chaldee, *there is*, or for **אִתְּי** *with me*, from **אֵת** (compare the preceding), compounded with **אֵל** *God*.

אִיתְּמָר [*eethāhmāhr'*], Ithamar; *desire of palm-tree*, i. e. *a desirable palm-tree*; *island of palm-trees* (G.), compounded of **אֵי** (for **אִי**, from **אִוָּה** *to desire*, or **אֵי** *an island*), and **מָר** *a palm-tree*.

אִיתָן [*eethāhn'*], Ethan; *constant*, *never-failing*, (*perennis*), or *strong*; comp. Appellatives.

אֶכָד [*akkad'*], Accad; *band*, from the Arabic **أَكَد**, comp. the Chaldee **אָכַד** *to bind*, or *tie fast* (S.).

אֶחְזִיב [*akhzeev'*], Achzib; *lying*, *failing*; comp. **קָזַב** *to lie*.

אֶחֱשִׁי [*āh-kheesh'*], Achish; *fearcd*, *reverenced*, from the Arabic (S.).

אֶכָל [*okkāl'*], Ucal; *I shall prevail*, for **אֶכָל** fut. from **יָכַל** *to prevail*.

אֶכְשָׁף [*akhshāph'*], Achshaph; *bewitching*, comp. **כָּשַׁף**.

אֵלָה [*ēlāh'*], Elah; for **אֱלֹהֵי** q. v.

אֵל אֱלֹהֵי יִשְׂרָאֵל [*ēhl-ēlōhēh-yis-rāh-ēhl'*], El-elohe-Israel; marg. *God the God of Israel*.

אֵל בֵּית-אֵל [*ēhl-bēth-ēhl'*], Elbeth-el; marg. *the God of Bethel*, comp. **בֵּית-אֵל**.

אֶלְדָּד [*eldād'*], Eldad; contracted for **אֶלְדָּדִיד** q. v.

אֶלְדָּעָה [*eldāh-ngāh'*], Eldaah; [*whom*] *God has called*, from **אֵל** *God*, and Arabic **دَعَا** *to call* (S.).

אֵלָה [*ēhlāh'*], Elah; *an oak* or *terebinth*, for **אֵילָה** from **אֵיל** or **אֵיל** *to be strong*.

אֶלֹן [*allōhn'*], Allon; *an oak*, from **אֵלָה** *to be strong*.

אֶלֹן [*ēhlōhn'*], Elon; id. from **אֵיל** or **אֵיל** *to be strong*.

אֶלֹן בָּכָה [*allōhn bāh-khooth'*], Allon-bachuth; *oak of weeping*, **בָּכָה** from **בָּכָה** *to weep*.

אֶלוֹשׁ [*āh-loosh'*], Alush; *a troop* or *company*, from **לוּשׁ** *kneud*, *make compact*.

אֶלְזָבָד [*elzāhbād'*], Elzabad; [*whom*] *God has given*, from **אֵל** *God*, and **זָבַד** *to present*.

אֱלִיחָנָן [elkhāhnākn'], Elhanan; [whom] *God has favoured, or graciously given*, compounded of id. and חָנַן *to favour or give graciously*.

אֱלִיאָב [ēlee-āhv'], Eliab; [to whom] *God was a father*, from אֵל *God*, and אָב *father*.

אֱלִיאֵל [ēlee-ēhl'], Eliel: [to whom] *God [was] God*.

אֱלִיאֲתָה [ēleeāh'tāh], Eliathah; [to whom] *God came*, compounded of id. and אָתָה *to come* (G.), *great lamentation*, from אָלָה *to lament*, with הַ intensitive (S.), which the accent on the penultimate confirms.

אֱלִידָד [ēleedāhd'], Elidad; [whom] *God loved*, compounded id. and דָּד *preterite of דָּד to love*.

אֱלִידָע [el-yāhdāhng'], Eliada; [whom] *God knew*, compounded of id. and יָדַע *to know*.

אֱלִיָּה [ēh-liy-yāh'], Elijah; [whose] *God [is] Jah*, compounded of id. and יָה *Jah*.

אֱלִיָּהוּ [ēh-liy-yāh'hoo], Elijah; compounded of id. and יְהוּה *apocopated*.

אֱלִיהוּ & אֱלִיהוּא [ēleehoo'], Elihu; [whose] *God he is*, compounded of id. and הוּא *he*.

אֱלִיהוּעֵינִי [ēl-y'hōh-ngēh-nay'], Elihoenai; *unto Jehovah [are] mine eyes*, comp. אֵל *to*, יְהוּה *Jehovah*, עֵינֵי *mine eyes*, from עֵין.

אֱלִיוּעֵנִי [el-yōh-ngēh-nay'], Elioenai; contracted from the same.

אֱלִיוּעֵנִי id.

אֱלִיחַבָּא [el-yakh-bāh'], Eliahba; [whom] *God will hide*, i.e. *protect*, compounded of אֵל *God*, and future of חָבָא *to hide*.

אֱלִיהֶרֶף [ēleekhōh'reph], Elihoreph; [to whom] *God [is] recompense*, compounded of the same, and הֶרֶף from the Arabic, *to recompense* (S.).

אֱלִימֶלֶךְ [ēleemeh'lekh], Elimelech; [to whom] *God [is] king*, compounded of id. and מֶלֶךְ *king*.

אֱלִיָּסָף [el-yāhsāph'], Eliasaph; [whom] *God added*, compounded of id. and יָסַף *to add*.

אֱלִיעֶזֶר [ēlee-ngeh'zer], Eliezer; [to whom] *God [is] help*, compounded of id. and עֶזֶר *help*.

אֱלִיעֵנִי [ēlee-ngēh-nay'], Elienai; contr. of אֱלִיהוּעֵנִי.

אֱלִיעָם [ēlee-ngāhm'], Eliam; *God's people*, compounded of id. and עָם *people*.

אֱלִיפָז [ēleephaz'], Eliphaz; [to whom] *God [is] exultation* (S.), compounded of id. and פָּז from פָּזַז *to leap nimbly*.

אֱלִיפָל [ēleephāh], Eliphah; [whom] *God has judged*, compounded of id. and פָּל from פָּלַל *to judge*.

אֱלִיפְלֶהוּ [ēlee-ph'lēh'hoo], Elipheleh; *God shall distinguish him*, for אֵל *God*, וּפְלֶהוּ Hiphil future, from פָּלַח *to be separate*.

אֱלִיפְלֵט [ēleepheh'let], Eliphelet; [to whom] *God [is] deliverance*, compounded of פְּלֵט from פָּלַט *to escape*.

אֱלִיעֶזֶר [ēlee-tsoor'], Elizur; [whose] God [is] a rock, compounded of id. and **צֶרֶר** a rock.

אֱלִיעֶזֶר [ēlee-tsāhphāhn'], Eliza-phan; [whom] God has hidden, protected, compounded of id. and **עָפַן** to hide.

אֱלִיקָה [ēleekāh'] Elika; God's con-gregation, compounded of id. and **קָה**, contr. from **קָהָה** Chaldee, to congregate.

אֱלִיָּקִים [el-yāhkeem'], Eliakim; [whom] God shall establish, com- pounded of id. and **קִים** Hiphil future, from **קָם** to arise.

אֱלִישֶׁבַע [ēlee-sheh'vang], Elisheba; God's oath; [to whom] God [is] the oath, i. e. who swears by, worships God (G.), compounded of id. and **שֶׁבַע**.

אֱלִישָׁה [ēleeshāh'], Elishah; of doubtful derivation: a tight band (S.), from an Arabic root: comp. also **אֶלְיָשָׁה** a troop, from the same root, or the Hebrew **לָגַשׁ** to make compact, knead.

אֱלִישׁוּעַ [ēleeshoo'ang], Elishua; to whom God [is] salvation, com- pounded of id. and **שׁוּעַ** for **יְשׁוּעַ** sal- vation, from **יָשַׁע**.

אֱלִישִׁיב [el-yāshshev'], Eliashib; [whom] God shall restore, compounded of id. and **יָשִׁיב** Hiphil future of **שָׁב** to return.

אֱלִישָׁמַח [ēleeshāhmāhng'], Eli- shama; [whom] God has heard, com- pounded of id. and **שָׁמַע** to hear.

אֱלִישָׁה [ēleeshāhng'], Elisha; to whom God [is] salvation, for **אֱלִי יְשׁוּעַ**.

אֱלִישַׁפְתַּח [ēleeshāhphāht'], Elisha- phat; [whom] God has judged, com- pounded of id. and **שַׁפְּטָה** to judge.

אֱלִיָּתָה [ēliy-yāh'thāh], Eliathah; i. q. **אֱלִיָּתָה** (G.); great lamentation, from **אָלָה** to lament, with **יָ** intensi- tive (S.), of which **אֱלִיָּתָה** q. v. is the less regular form.

אֱלִמֹדָד [almōhdāhd'], Almodad; immeasurable, immense, from **אֵל** not, and **מָדַד** to measure.

אֱלִמֶּלֶךְ [allammeh'lekh], Alame- lech; oak of the king, compounded of **אֵל** i. q. **אֱלָה** an oak, and **מֶלֶךְ** king (G.).

אֱלֹנִי [ēhlōhnee'], Elonite; patro- nymic from **אֵלֹן**.

אֱלִנָּגָם [elnah'ngam], Elnaam; [to whom] God [is] pleasantness, delight, compounded of **אֵל** God, and **נָעַם** plea- santness.

אֱלִנָּתָן [elnāthāhn'], Elnathan; [whom] God has given, compounded of id. and **נָתַן** to give.

אֱלִסָּר [ēllāhsāhr'], Ellasar; of un- certain derivation.

אֱלָד [el-ngūhd], Elad; [whom] God has acknowledged, compounded of **אֵל** God, and **עָדָה** from **עָדָה** to testify.

אֱלָדָה [el-ngāhdāh'], Eladah; [whom] God adorned, compounded of id. and **עָדָה** to adorn.

אֱלֻזַּי [el-ngoozay'], Eluzai; God [is] my strength, compounded of id. and **עֹז** i. q. **עֹז** strength or praise; compare also note to **אֱלֻזַּי**.

אֶלְעָזָר [el-ngāhzāhr'], Elāzar ; [whom] *God has helped*, compounded of id. and עִזָּר *to help*.

אֶלְעָלָה & אֶלְעָלָה [el-ngāhlēh'], Elealeh, *towards the ascent*; compounded of אֵל *to*, עָלָה and עָלָה *an ascent*; comp. the Arabic עָלָה, and Hebrew עָלָה *to go up* (S.).

אֶלְעָשָׂה [el-ngāhsāh'], Elasah ; *God has done [it]*, compounded of אֵל *God*, and עָשָׂה *to do, make*.

אֶלֶף [ēh'leph], Eleph ; *thousand* ; compare Appellatives.

אֶלְפֶּלֶט [elpeh'let], Elipalet ; contraction of אֶלְפֶּלֶט.

אֶלְפָּעַל [elpah'ngal], Elpaal ; *God's work or reward*, compounded of אֵל *God*, and פָּעַל ; compare פָּעַל.

אֶלְצָפָן [el-tsāhphāhn'], Elzaphan ; contraction of אֶלְצָפָן.

אֶלְכָּנָה [elkāhnāh'], Elkanah ; [whom] *God hath taken into possession*, compounded of אֵל *God*, and קָנָה *to buy, take into possession*.

אֶלְקֹשִׁי [elkōshee'], Elkoshite ; gentile noun from אֶלְקֹשׁ.

אֶלְתּוֹלַד [eltōhlād'], Eltolad ; *God's generation*, compounded of אֵל *God*, and תּוֹלַד i. q. תּוֹלִידָה *a generation*, from יָלַד *to bear*.

אֶלְתֵּקַח [el-t'kēh'], Eltekeh ; *to which God [is the object of] fear*, compounded of id. and תֵּקַח *fear*, from the Arabic (S).

אֶלְתֵּקַח id.

אֶלְתֵּקוֹן [el-t'kōhn'], Eltekon ; *to which God [is] the foundation*, compounded of id. and תֵּקוֹן ; compare תֵּקוֹן.

אֶמָּח [ammāh'], Ammah ; *cubit*, compare Appellatives.

אֶמּוֹן [ahmōhn'], Amon ; *artificer*, compare Appellatives.

אֶמּוֹץ [āhmōts'], Amoz ; *strong*, from עָמַץ *to be strong*.

אֶמִּי [āhmeē'], Amī ; found once instead of אֶמּוֹן, the analogy of which is obscure.

אֶמִּים i. q. אִמִּים.

אֶמְנִיּוֹן [āmeenōhn'], Amnon, (margin, Aminon) ; *faithful*, for אֶמְנִיּוֹן, of which some consider it to be a diminutive ; root אָמַן *to be firm*.

אֶמָּם [āmāhm'], Amam ; *mother*, i. q. אִמָּם from אִמָּם obsolete.

אֶמֶן see אֶמּוֹן.

אֶמְנָה [āmāhnāh'], Amana ; *constancy*, from אָמַן *to be firm, true*.

אֶמְנִיּוֹן [amnōhn'], Amnon ; *faithful*, id.

אֶמְצִי [am-tsee'], Amzi ; *strong*, from עָמַץ *to be strong*.

אֶמְצִיָּה [āmats-yāh'], Amaziah ; [whom] *Jah has strengthened*, compounded of id. and יָצָה.

אֶמְצִיָּהוּ [āmats-yāh'hoo], id. with הוּ apocopated.

אִמֶּר [immēhr'], Immer; *word or promise*, from אָמַר *to say*.

אִמֹּרִי [ēmōhree'], Amorite; *mountainous* (S.).

אִמְרִי [imree'], Imri; *word or promise*, i. q. אָמַר with the termination י, from אָמַר *to say*.

אִמְרֵיָּה [āmar-yāh'], Amariah; [whom] *Jah has promised*, compare id. and יָהּ.

אִמְרֵי־הוּ [āmar-yāh'hoo], id. and יָהּ.

אִמְרָפֶל [amrāphel'], Amraphel; of obscure analogy; supposed to be compounded of אָמַר *word or command*, אָפֵל *failure*, from an Arabic verb, obsolete in the Hebrew.

אִמִּטַּי [āmittay'], Amittai; *truth*, from אָמַת with the termination י, (compare אִמְצִי) from אָמַן *to be firm*.

אֵן [ōhn], On; see אֹן.

אֵנוֹשׁ [ēnōhsh'], Enos; marg. Enosh, *man*, compare Appellatives.

אֲנַחְרַת [ānāhkhārath'], Anaharath; *a snorting*, comp. נַחֲרַח Appellative.

אֲנִיעַם [ānee-ngāhm'], Aniam; *mourning of the people*, compounded of אָנַי, from אָנַה *to mourn*, and עַם *people*.

אָסָא [āhsāh'], Asa; *physician*, from the Chaldee אָסַא *to heal*.

אָסִיר [aseer'], Assir; *prisoner*, compare Appellatives, from אָסַר *to bind*.

אֲסָנָה [asnāh'], Asnah; *thorn, bush*, compare Chaldee אֲסָנָה and Hebrew סָנָה (S.).

אֲסַנְפָּר [osnappār'], Asnapper; *very quick or ready*, compounded of אָס, synonymous with the Arabic *very*, and נָפַר Syriac and Arabic *to hasten* (S.).

אֲסַנְתָּ [āhs'nath'], Asenath; *beauty*, according to the Ethiopic (S.).

אָסַפֵּה [āhsāph'], Asaph; *gatherer, collector*, from אָסַף *to gather*.

אֲסַפְּתָנָא [aspāhtāh'], Aspatha; *a young horse*, from the Persian (S.).

אָסַר see אִסִּיר.

אֲסַר־חַדְדוֹן [ēhsar-khaddōhn'], Esar-haddon; *prince of power*, חַדְדוֹן (probably for אֲחַדְדוֹן) from Chaldee אַחַד *to hold*, and Syriac *to have dominion*, (S.), אָסַר probably from אָסַר *to bind, imprison*; hence, *a governor, prince*. Compare also אָסַר in אֲסַר־פֶּלֶא and אֲסַר־מִנְאָסָר.

אֲסֵתֶר [estēhr'], Esther; *star*, (Targum); compare sitareh Persic, ἀστὴρ, English, *star* (G.).

אֶפְדֹּד [ēh-phōhd'], Ephod; *the sacerdotal robe*; comp. אֶפְדֹּד Appellative.

אֶפְיָה [āphee'akh'], Aphiah; *refreshed, recreated* (G.), from פָּיַח *to blow, breath*.

אֶפְיִים [appah'yim], Appaim; *face or a double portion*, compare אָף from אָפָה.

אֶפְיָה [āphee'k'], Aphik; *strong*, from אָפַק.

אֶפְלַל [ephlahl'], Ephlal; *justice*, from פָּלַל to judge.

אֶפְסֵי דַמִּים [ehphes'-dammeem'], Ephes-dammim, margin, the coast of Dammim; *ceasing of blood* or *bloodshed*; comp. Appellatives for both.

אֶפֶק [āphēhk], Aphek; *strong, firm*, from אָפַק.

אֶפְקָה [āphēhkāh'], Aphek, id.

אֶפְרַיִם [ephrah'yim], Ephraim; *double fruit* (S.), *double earth* or *ground* (G.), dual of אָפַר, from פָּרַח to be fruitful, or comp. Appellatives.

אֶפְרָסָיָה [āphārsāh-yēh'], Apharsites, and—

אֶפְרָסָחִיָּה [āphars'khāh-yēh'], Apharsachites, and—

אֶפְרָסָחִיָּה [āpharsathkhāh-yēh'], Apharsatchites, names of unknown nations; yet they also seem to have פרס Persia in their analogy.

אֶפְרָתָה [ephrah'th'], Ephrath; and with ה paragogic.

אֶפְרָתָה [ephrah'thāh], id.; *fruitfulness, fertility*, from פָּרַח to be fruitful.

אֶפְרָתִי [ephrah'thee'], Ephrathite; or Ephraimite, gentile noun of אֶפְרָיִם.

אֶצְבּוֹן [etsbōhn'], Ezbon; probably ornament (G.).

אֶזֶל [āhtsēhl'], Azel; in pause אֶזֶל Azal; *separate, distinguished, noble*, comp. Appellatives, and אֶזֶל from אֶזֶל (S.).

אֶזְלָהּ [ātsal-yāh'hoo], Azaliah; [whom] Jehovah separated or re-

served, compounded of id. and יָדוּ for יָחַו.

אֶזֶם [ōh'tsem], Ozem; *strength*, i. q. אֶזֶץ Appellative.

אֶזֶר [ēh'tser], Ezer; *treasure*, from אָזַר to lay up.

אֶרָא [ārāh'], Ara; probably i. q. אֶרֶי lion, q. v.

אֶרֶלִי [arēhlee], Areli; *heroic*, from אֶרֶל lion of God; also patronymic Arelite.

אֶרֶב [ārāhv'], Arab; *lurking-place*, from אָרַב to lay in wait.

אֶרֶבֶל see אֶרֶי.

אֶרְבּוֹת [āroobbōht'], Aruboth; *lattices* or *windows*, comp. אֶרְבּוֹ Appellative.

אֶרְבִּי [arbee'], Arbite; see אֶרֶב.

אֶרְבַּע [arbang'], Arba; *squared, well set or made* (comp. Latin *quadratus*), i. e. *giant*, compare Appellative אֶרְבַּע four, from רָבַע, participle passive, Ex. xxvii. 1. *four-square*.

אֶרְגֹב [argōhv'], Argob; *lion's den*, for אֶרֶי lion and דֵּן den (S.); *heap of stones*, רֵגַב kindred with רָגַם to heap up stones (G.).

אֶרֶד [ard], Ard; *excellent*, for אֶדֶר (S.); *mushroom*, i. q. Chaldee אֶרְדָּא (G.).

אֶרְדּוֹן [ardōhn'], Ardon; from the same, וֹן formative.

אֶרְדִּי [ardee'] Ardite; see אֶרֶד.

אַרְוָד [arvāhd], Arvad; for אַרְוָד with א prosthetic, *a straying*, i. e. *a place for fugitives*, from אָרַד to wander (G.).

אַרְוֹד [ārōhd], Arod; perhaps i. q. אַרְוֹד *a wild ass* (G.); but comp. also אַרְוֹד.

אַרְוָדִית [arvāhdee'], Arvadite; see אַרְוֹד.

אַרְוֹדִית [ārōhdee'], Arodite; see אַרְוֹד.

אַרְוָמָה [āroomāh'], Arumah; i. q. אַרְוָמָה *a high place*.

אַרְוָנָה [ārvnāh'], Araunah: of obscure derivation.

אַרָה [āhrakh'], Arah; for אַרָה departing (G.), comp. Appellatives.

אַרִי see אַרְיִי.

אַרְיֵה [ar-yēh'], Arie; *lion*, comp. Appellatives.

אַרְיָדַי [āreeday']. Aridai; *great* (S.), *strong* (G.), from the Persian.

אַרְיָדָתָה [areedāthhāh'], Aridatha; id.

אַרְיֵאל [āree-ēh'], Ariel; *lion of God*, compounded of אַרְיֵי *lion*, and אֵל *God* or *strength*.

אַרְיֹחַ [ar-yōhkh'], Arioch; *great lion*, from אַרְיֵי *lion*, and the Assyrio-Chaldean 𐎶 augmentative (S.).

אַרְיָסַי [āreesay'], Arisai; *lion-like*, collated from the Hebrew and Persian (Hiller), comp. the preceding.

אַרְעַח [ēh'rekh], Erech; *length, longitude*, comp. Appellatives.

אַרְכִּיָּי [ark'vāh-yēh'], Archevites; Chaldee, see the preceding.

אַרְכִּי [arkee'], Archite; see אַרְכִּי.

אַרָם [ārāhm'], Aram, Syria, Syrians; *high*, from אָרַם to be high, or אַרָם id. (S.).

אַרָם בֵּית רְחוֹב [āram bēhth rēh-khōhv'], Syrians of Bethrehob; *Syria of Bethrehob* q. v.

אַרָם דַּמְשֶׁק [āram dammeh'sek'], Syrians of Damascus; *Syria of Damascus* q. v.

אַרָם דַּרְמְשֶׁק [āram darmeh'sek'], Syrians of Damascus (marg. Dar-meh-sek); *Syria of Damascus*.

אַרְמֵי [āramee'], Syrian; see אַרָם.

אַרְמִיָּי [arammiy-yāh'], Aramitess; fem. of the same.

אַרְמֵיִם [ārammeem'], Syrians; pl. masc. of the same.

אַרָם מַעַכָּה [āram mah-ngākhāh'], Syria-maachah; *Syria of Maachah* q. v.

אַרְמֹנִי [armōhnee'], Armoni; *belonging to the palace* (Palatinus), from אַרְמוֹן *a palace*.

אַרָם נַהֲרָיִם [āram nahārāh'yim], Aram-naharaim, Mesopotamia; *Syria of the two rivers*, dual of אַרְיֵי *a river*.

אַרָם צֹבָה and אַרָם צֹבָה [āram tsōhvāh'], Syrians of Zoba; *Syria of Zoba*, q. v.

Aran; *wild goat*, as in the Syriac.
 Oren; *ash* or *pine-tree*.
 Arnon; *noisy*.
 Ornan; *ash* or *pine-tree*.
 Arnan; *brisk*, from the Arabic.
 Arpad; *couch* or *bed*.
 Arphaxad; of obscure derivation.
 Arza; *earth*.
 Ararat; of obscure derivation.
 Hararite.
 Artaxerxes; *strong* or *mighty king*,
 collated with the Persian.
 Asareel; *God has bound*.
 Asrielite; patronymic from the fol-
 lowing.
 Asriel; *vow of God*.
 Ashbel; *reproof of God*.
 Ashbelite; patronymic of the same.
 Eshban; *reproof*.
 Ashbea; *I will adjure*.
 Eshbaal; *fire of Baal*.
 Ashdod; *strong, fortified* ^{*best place*} place.
 Ashdodite.
 Kethib.
 Ashdodites; masculine plural of the
 same.
 In the speech of Ashdod. Compare
 the preceding.
 Ashur and Assyria; *step*.
 Ashurite; gentile name.
 Ashurim; plural of the same.

Ashhur; *blackness*.
 Ashimah; *lion*, as a symbol of the
 sun, compared with the Arabic
 (Hiller); *heaven*, compared with
 the Persian.
 Eshcol; *cluster, grape*, compare Ap-
 pellatives.
 Ashkenaz; of uncertain derivation.
 Ashnah; *strong, firm, mighty*, from
 the Arabic.
 Eshan; *a prop, couch, or bed*.
 Ashpenaz; *quick assistance*, com-
 pounded of Syriac and Arabic,
to run swiftly.
 Askelon; *emigration*, from Syriac,
to emigrate.
 Eshkalonite.
 Asher; *happy, blessed*.
 Asherite.
 Asarelah; *upright towards God*.
 Eshtaol; *petition*, an infinitive form
 of Hithpael.
 Eshtaulite.
 Eshton; *effeminate*.
 Eshtemoh; probably for
 Eshtemoa; *obedience*
 Ethbaal; *with Baal*.
 Ittai; *with the Lord*.
 Etham; compared with the Egyptian
 it is supposed to mean *end* or
border (terminus) of the sea.
 Ethni; *liberal*.
 Ethnan; *gift* or *wages*.
 Athahreem; *spies*.
 Beer; *a well*.
 Beera; *a well*.

Beerelim ; *well of the mighty heroes.*

Beerah.

Beeroth ; *wells, plural of*

Beeri ; (*fontanus*) *of a spring.*

Beer-lahai-roi ; *margin, the well of him that liveth and seeth me.*
Compare Gen. xvi. 14.*

Beersheba ; *well of oath.*

Beeroth ; *the children of Jaakan.*

Beerothite.

Bebai ; *desire of the Lord.*

Babel, Babylon ; *confusion.*

Babylonians ; Chaldaic gentile noun
of the same.

Bigvai ; *with exultation.*

* Others, *the well of the life of vision*,
i.e. where after the vision of God, life has
notwithstanding been preserved.

NOTE.—To complete the few remaining
copies of this edition, these eight pages
have been reprinted, omitting the Hebrew.

Bigtha and

Bigthan and

Bigthana.

Bedad ; *separate or separation.*

Bediah ; *by the power of Jah.*

Bedan ; *stout, strong.*

Bidkar ; *son of thrusting through*,
i.e., *he who thrusts through.*

Bohan ; *thumb.*

Buz ; *contempt.*

Buzi or Buzite ; *id. or patronymic*
of the same.

Bavai ; *perhaps of Persian origin.*

Bunah ; *understanding, prudence.*

Bozez ; *shining, from the Arabic.*

Bizjothjah ; *contempt of Jah.*

Bezek ; *lightning.*

Biztha ; *bound, namely, in a member*,
i.e., *castrated, a eunuch, collated*
with the Persian.

Bahurim ; *youths.*

Baharumite ; *gentile noun of the*
same.

Betah ; *confidence, security.*

Beten ; *belly.*

Betonim ; *pistachio nuts.*

Bajith ; *house or temple.*

Beth-aven ; *house of vanity.*

Bethel; *house of God.*

Beth-arbel; *house of the snares of God.*

Beth-baal-meon; *house or place of Baal's habitation.*

Beth-birei; *house of my (own) making.*

Beth-barah; *house or place of passage.*

Beth-gader; *house of the wall.*

Beth-gamul; *house of the weaned child.*

Beth-diblathaim; *house of two fig-cakes.*

Beth-dagon; *house or temple of Dagon.*

Beth-elite; *gentile noun.*

Beth-ezel; *margin, a place near, house or place of the neighbourhood.*

House of Gilgal; *house or place of rolling.*

Beth-jeshimoth; *house or place of the desert.*

Beth-haccerem; *house or place of the vineyard.*

Bethlehemite.

Bethemek; *house or place of the valley.*

Beth-arabah; *house or place of the plain or desert.*

Beth-haram; *house or place of Har-ram; house of height, high place.*

Beth-haran; *house or place of Haran.*

Bethshittah; *house of the acacia.*

Beth-shemite; *gentile.*

Beth-hoglah; *house or place of Hoglah, or partridges.*

Beth-horon; *house or place of the cave.*

Elon-beth-hanan; *house or place of Hanan or grace.*

Beth-car; *house of pasture or lamb.*

Beth-lebaoth; *house or place of lionesses.*

Bethlehem; *house of bread, i.e., fruitfulness.*

Beth-meon; *house of habitation.*

Beth-maachah; *house of Maachah.*

Beth-marcaboth; *house or place of chariots.*

Beth-nimrah; *house or place of clear waters.*

House of Eden, margin, Beth-eden; *house or place of pleasure or loveliness.*

Beth-azmaveth; *house of Azmaveth.*

Beth-anoth; *house or place of answers, i.e., echoes.*

Beth-anath; *the same, or house of Anath.*

Shearing-house; *margin, house of shepherds binding (sheep), lit. house of the binding of the shepherds.*

Beth-palet; *house of escape.*

Beth-peor; *house or temple of Peor.*

Beth-pazzez; *house or place of dispersion.*

Beth-zur; *house of rock or refuge.*

Beth-rehob; *house or place of streets.*

Beth-shean; *house or place of quietness or ease.*

Beth-shemesh; *house or temple of the sun.*

Beth-shan.

Beth-tappuah; *house or place of apple-trees.*

Bechorath; *of primogeniture, i.e., first-born.*

Bochim; *weeping or weepers, i.e., place of the weepers.*

Becher; *first-born, a young camel.*

Bocheru; *he (is) the first-born, compare the preceding.*

Bichri; *first-born, youthful.*

Bachrite; *gentile noun.*

Bel; *commonly considered as a contraction of Baal.*

Baladan; *of whom Bel (is) lord, or whose lord (is) Bel, i.e., lord.*

Bilgah; *recreation.*

Bilgai.

Bildad; *son of st.ife.*

Balah; *probably contracted from Bilhah.*

Bilhah; *terror, bashfulness.*

Bilhan; *terror, bashful.*

Belteshazzar; *Bel's prince, i.e., prince whom Bel favours.*

Bela; *a devouring, destruction.*

Belaite; *gentile noun of the same.*

Balaam; *a devouring or destruction of the people.*

Balak; *empty.*

Belshazzar.

Bilshan; *son of tongue, i.e., eloquent.*

Bimhal; *in quietness, from the Arabic to do quietly.*

Bamoth; *high places.*

Bamoth-baal; *margin, high places of Baal.*

Ben; *son.*

Ben-oni; *son of my sorrow.*

Ben-hadad; *son, i.e., worshipper, of Hadad, a Syrian idol (Adodus).*

Binnui; *a building.*

Benzoheth; *only 1 Chron. iv. 20, probably son of Zoheth, grandson of Ishi, and not, as it would appear from our English version, brother of Zoheth.*

Ben-hail; *son of valour.*

Ben-hanan; *son of grace.*

Bani; *built up.*

Bunni; *built up.*

בְּנֵי־בְרַק [b'nēh b'rak'], Bene-be-rak; sons of Berak, the name of a town; בְּרַק the same as בְּרִיק light-ning.

בְּנֵיָּה [b'nāh-yāh'], Benaiah; [whom] the Lord builded up, compounded of בָּנָה to build, and יָה Jah.

בְּנֵיהֶּי [b'nāhyāh'hoo], id.; but more fully of יְהוּדָה.

בְּנֵי־יָעֶקֶן [b'nēh yahngākāhn'], Bene-jaakan; sons of Jaakan, the name of a place; יָעֶקֶן he shall surround like a necklace, i. e. he shall be the glory [of his parents] by transposition, i. q. יָעֶקֶן.

בִּנְיָמִין [binyāh-meen'] Benjamin; son of the right hand, i. e. support of the father; or, son of days, i. e. of the father's old age, compare Gen. xxxvii. 3; compounded of בֶּן son of, and יָמִין the right hand, or plural of יום day, compare Appellatives.

בְּנֵי־מִינִי once in Kethib, and בְּנֵי־מִינִי [ben y'meenē'], Benja-mite; gentile noun of the same.

בְּנֵי־נִי [b'neenoo'], Beninu; our son (G.).

בִּנְעָה [bin-ngāh'], Binea; i. q. נְבִיעָה a spring, source, from נָבַע to spring, flow (S.).

בְּנֵי־עַמִּי [ben ngammee'], Ben-ammi; son of my people, compounded of בֶּן son of, and עַם people, with suffix.

בְּסוּדִיָּה [b'sōhdyāh'], Besodiah; in the counsel or secret of the Lord, בְּ in, סוּד counsel, יָה Jah.

בְּסַי [bēhsay'], Besai; contempt, or

contemner, בְּסַי or בְּסַי to tread under foot, with formative י perhaps of intensity, compare אִחָיו.

בְּעוֹר [b'ngōhr'], Beor; torch, lamp, from בָּעַר to burn (G.).

בְּעוֹז [bōh'ngaz], Boaz; contracted from בּוֹ עוֹז in him [is] strength (S.); readiness, from the Arabic, בַּעַז to be swift (G.).

בַּעַל [bah'ngal], Baal; lord, possessor, compare Appellatives.

בַּעַל־בְּרִית [bah-ngal b'reeth'], Baal-berith; lord of covenant, compare Appellatives.

בַּעַל־גָּד [bahngal gad'], Baal-gad; lord or possessor of fortune, or Gad, the name of a divinity worshipped in that place, compare גָּד proper name, and גָּד Appellative.

בַּעַלָּה [bah-ngālāh'], Baalah; mistress, the name of a town, fem. of בַּעַל.

בַּעַל־הַמּוֹן [bah-ngal hāhmōhn'], Baal-hamon; possessor of, or possessing a multitude, compare Appellatives.

בַּעַלְלוֹת [b'ngāhlōthh'], Bealoth; mistresses, fem. plural of בַּעַל.

בַּעַל־זְבוּב [bah-ngal z'voov'], Baal-zebug; lord, or Baal the fly, compare Appellatives.

* Baal is the name of an idol: once (1 Chron. iv. 33) also the name of a town. In composition with other names of towns, it may have reference to the place itself in the sense of possessor or having, for the masculine מְקוֹם place, as also בַּעַלָּה and בַּעַלָּת for the feminine עִיר city.

בַּעַל הַחֵן [bah-ngal khāhnāhn'], Baal-hanan; *lord of grace*, from חָנַן to be gracious.

בַּעַל הַחֵצִיר [ba-ngal khāhtsōhr'] Baal-hazor; *possessor of*, i. e. *having a villa*, חֵצִיר a court, a villa (G.); compare note under בַּעַל.

בַּעַל הַרְמוֹן [bah-ngal khermōhn'], Baal-hermon; *having Hermon*, i. e. *situated near mount Hermon*, compare חֵרְמוֹן.

בַּעַלְיָדָע [b'ngelyāhdāhng'], Beel-ada; [whom] *the Lord knows*, compounded of בַּעַל a Syriac form for Lord, and יָדָע to know.

בַּעַלְיָה [b'ngalyāh'], Bealiah; [whom] *the Lord governs* (G.), from בָּעַל to master, יָהּ Jah.

בַּעַלִּים [bah-ngālees'], Baalis; *with exultation* (S.); contracted from בָּן עֲלֵים son of exultation (G.), עָלַם to exult.

בַּעַל מְעוֹן [bah-ngal m'ngōhn'], Baal-meon; *Baal's habitation* (S.); *place of habitation* (G.), compare note under בַּעַל & מְעוֹן בַּעַל & בֵּית מְעוֹן.

בַּעַל פְּעוֹר [bah-ngal p'ngōhr'], Baal-peor; *lord or Baal of (mount) Peor*, compare פְּעוֹר.

בַּעַל פְּרָצִים [bah-ngal p'rāhtseem'], Baal-perazim, marg. *plain of breaches*; *place of overthrow, defeat* (G.); comp. note under בַּעַל פָּרָץ a breach, overthrow, plural פְּרָצִים.

בַּעַל צִפּוֹן [bah-ngal ts'phōhn'], Baal-zephon; *place of Zephon*, i. e.

sacred to Zephon (Typhon), an idol (G.); צִפּוֹן a hiding, concealment, refuge from צָפַן.

בַּעַל שָׁלִישָׁה [bah-ngal shāleeshāh'], Baal-shalishah; *Baal of*, i. e. *situated in Shalishah*, compare שָׁלִישָׁה the name of a country.

בַּעַלָּה [bah-ngālah'], Baalath; *mistress*, the name of a town; compare בַּעַלָּה.

בַּעַלָּה בִּיר [bah-ngālah b'ēhr'], Baalath-beer; *possessor of or having a well*, compare note under בַּעַל.

בַּעַל תְּמָר [bah-ngal tāhmāhr'], Baal-tamar; *possessor of or having palm-trees*, compare id. and Appellatives.

בִּעוֹן [b'ngōhn'], Beon; contracted from בֵּית מְעוֹן (S.).

בַּעֲנָא [bah-ngānāh'], Baana; *in answer (to prayer)*, i. e. *obtained by prayer* (S.); contracted from בֶּן עֲנָה son of affliction (G.), עֲנָה for עֲנָה from עָנָה to answer, also to suffer.

בַּעֲנָה [bah-ngānāh'], Baanah; id.

בַּעֲרָא [bah-ngārāh'], Baara; for בַּעֲרָה fool (G.), compare בַּעֲרָה stupid.

בַּעֲשִׂיָּה [bah-ngāsēhyāh'], Baa-seiah; for בַּעֲשִׂיָּה יְיָ through the work or operation of the Lord, from עָשָׂה to make (S.).

בַּעֲשָׁה [bangshāh'], Baasha; *wickedness*, בַּעֲשָׁה Chaldee, i. q. בָּאֵשׁ to be evil.

בַּעֲשִׂתָּרָה [b'ngesht'rāh'], Beeshte-

rah; contracted for עֶשְׁתֶּרָה בית house or temple of Eshterah (Astarte), plural Ashtaroth, comp. בְּעוֹן (S.).

בְּצִי [bēhtsay'], Bezai; white, compare Gesenius' Manuale on the root בָּצַח to be white, and בָּצָה an egg; for the formative ' compare אֶחָד.

בְּצִלְאֵל [b'tsal-ēhl'], Bezaleel; compounded of צֶלַל in the shadow of God, compare Appellatives.

בְּצִלּוֹת [batslooth'], Bazluth; nakedness, from בָּצַל i. q. פָּצַל to peel, hence to make bare (G.). The same person is also called:

בְּצִלִּית [batsleeth'], Bazlith.

בְּצִקָּה [botskath'], Bozkath; a tumid or high place, from בָּצַק to swell.

בְּצֵר [beh'tser], Bezer; fortification or ore, compare בָּצַר to fortify, and בְּצָר gold or silver ore.

בְּצִרָה [botsrāh'], Bozrah; fortification, from בָּצַר to fortify.

בִּקְבוּק [bakbook'], Bakbuk; bottle, from בָּקַח to pour or empty out.

בִּקְבוּקָה [bakbookyāh'], Bakbukiah; effusion, i. e. devastation of the Lord, from the same root.

בִּקְבֻקָּר [bakbakkar'], Bakbakkar; perhaps contracted from בִּקְבוּק הַר destruction of the mountain (G.), of the same root.

בִּקְיָה [bookkee'], Bukki; abbreviated from

בִּקְיֵיָה [bukkiyyāh'hoo], Bukkiah; devastation [come forth] from the

Lord (G.), compounded of בָּק infinitive form of בָּקַח to empty out, and יְהוָה Lord.

בְּרֹאדָךְ בַּלְאֲדָן [b'rōhdakh balā-dāhn'], Berodach-baladan; by permutation of מ into ב i. q. בְּרֹאדָךְ בִּי; Hiller considers it as a contraction for בֶּר מְרֹאדָךְ בִּי son of Merodach-baladan, compare בְּעוֹן (S.).

בְּרֵאִיָּה [b'rāh-yāh'], Beraiah; [whom] the Lord elected (S.); whom the Lord created (G.), compounded of בָּרָא to create, or for בָּרַח i. q. בָּרַר to choose, and יָה Jah.

בְּרֵד [beh'red'], Bered; hail, i. q. בְּרַד Appellative.

בְּרֻכָּה [bāhrookh'], Baruch; blessed, participle passive of בָּרַךְ to bless.

בְּרוֹתָה [bēhrōh'thāh], Berothah; a well or wells, contracted for בְּאֵרוֹתָה or בְּאֵרוֹת with local ה.

בִּרְזוֹת Kethib [birzōhth'], Birzavith; holes, wounds, from the Chaldee and Talmudic בָּרַז to thrust through (G.), for which

בִּרְזִית Keri [birzāh'yith], Birzavith; choice olive, compounded of בָּרַח or בָּרַר to choose, and יִית olive.

בִּרְזִילַי [barzillay'], Barzillai; of iron, [ferreus], from בִּרְזִל iron, with the adjective ending יַי.

בִּרְחוּמֵי [barkhoomee'], Barhumite; a gentile noun, by transposition, and defective for בְּחֻרְמוֹתֵי Baharumite, compare 1 Chron. xi. 33.

בִּרְיָ [bēhree'], Bere; contracted from בְּאֵרֵי (fontanus) of a spring (S.).

בָּרִיָּה [bāhree'akh], Bariah; *fugitive*, compare Appellatives.

בְּרִים [bēh'reem'], Berites; gentile noun of בְּרִי.

בְּרִיעָה [b'ree-ngāh'], Beriah; *in evil or calamity*, compare 1 Chron. vii. 23. But ב in this word, is generally considered radical, according to the Arabic ברע *to give*, hence the name here; and בְּרָעָה in the passage mentioned, is rendered *gift, present*.

בְּרִיעִי [b'ree-ngee'], Beriite; patronymic of the same.

בְּרִית [b'reeth'], Berith; *covenant*, once Jud. ix. 46, for בְּרִית; compare Jud. vii. 33.

בְּרַכָּאֵל [bah'rakhēh'], Barachel; [whom] *God has blessed*, compounded of בָּרַךְ *to bless*, and אֵל *God*.

בְּרַכָּה [b'rāhkhāh'], Berachah; *blessing*, compare Appellative.

בְּרַכְיָה [beh'rekh-yāh'], Berechiah; [whom] *the Lord blessed*, contracted from בָּרַךְ יְהוָה.

בְּרַכְיָהוּ [beh'rekh-yāh'hoo], Berechiah; id.

בְּרַנֵּג see קְדָשׁ.

בְּרַע [bēh'rang'], Bera; *gift, present*, according to the Arabic ברע *to give* (S.).

בָּרַק [bāhrākh'], Barak; *lightning*, compare Appellative.

בָּרְקוֹס [barkōhs'], Barkos; *painter*, contracted from בֶּן *son of*, and רְקוֹס.

according to the Arabic, *to paint with colours* (G.).

בִּרְשָׁע [birshāhng'], Birsha; *stout man*, collated with the Arabic (S.); a contraction from בֶּן רָשָׁע *son of malice* (G.), compare Appellatives.

בִּרְתִּי [bēhrōthay'], Berothai; *my wells*, for בְּאֵרִי, compare בְּאֵר and also note under יֶחֱזִי.

בִּרְתִּי [bēhrōthee'], Berothite; contracted from בְּאֵרִי gentile noun of בְּאֵרוֹת.

בְּסוֹר [b'sōhr'], Besor; *cold*, collated with the Arabic (S.).

בְּשָׁמַת [bāhs'math'], Bashemath; *smelling sweetly*, from בָּשַׁם i. q. Chaldee בָּשַׁם *to smell sweetly*.

בִּשְׁלָם [bishlāhm'], Bishlam; contracted from בֶּן שָׁלָם *son of peace*, compare Chaldee שָׁלָם *peace*, also בָּעוֹן.

בָּשָׁן [bāhshāhn'], Bashan; *level soil*, collated with the Arabic (S.).

בְּתוּאֵל [h'thooēhl'], Bethuel; *separation, or separated of God*, i. e. *consecrated to God*, contracted from בְּתוּל *separation*, or as a participle passive of the obsolete בָּתַל *to separate*, and אֵל *God* (S.).

בְּתוּל [b'thool'], Bethul; a simple form of the same.

בִּתְיָה [bithyāh'], Bethiah; for בִּת *daughter*, i. e. *worshipper of the Lord*.

בְּתִירָבִים [bath rabbeem'], Bath-

rabbim; *daughter of many*, compare Appellatives.

בִּיתְרוֹן [bithrōhn'], Bithron; *dissection*, from בָּתַר to cut asunder.

בַּת שֶׁבַע [bath sheh'vang], Bath-sheba; *daughter of oath*, from בַּת *daughter*, and שָׁבַע to swear.

בַּת שׁוּא' [bath shoo'ang], Bath-shua, margin Bath-sheba; id. contracted from בַּת שְׁבוּעָה, compare Appellatives.

ג

גְּאוּל [g'oo-ēhl'], Geuel; *redeemed of God* (S.), *majesty of God* (G.). Either contracted from גְּאוּל participle passive of גָּאֵל to redeem, and אֵל God, or גְּאוּ a Chaldee form of גָּאֵה to be exalted.

גֹּב, גֹּב [gōhv], Gob; *pit*, as in the Chaldee, from the obsolete גָּבב to be hollow.

גַּבַּי [gabbay'], Gabbai; *tax-gatherer*, from the Syriac (G.).

גְּבִים [gēh-veem'], Gebim; *cisterns or locusts*, plural of גֵּב, compare Appellatives.

גֶּבַל [g'val'], Gebal; *bound, border* (S.), *mountain* (G.); either i. q. גְּבֹל a border, or collated with the Arabic.

גְּבָל [g'vāhl'], Gebal; i. q. גְּבֹל (S.), *mountainous* (G.), compare the preceding.

גִּבְלִים [givleem'], "stone-squarers," marg. "Giblites," gentile noun of גְּבֹל.

גֶּבַע [geh'vang], Geba; *hill*, i. q. Appellative גְּבָעָה.

גִּבְעָא [giv-ngāh'], Gibea; id.

גִּבְעָה [giv-ngāh'], Gibeah; id. compare Appellatives.

גִּבְעוֹן [giv-ngōhn'], Gibeon; *belonging to a hill*, i. e. *built upon a hill* (G.).

גִּבְעוֹנִי [giv-ngōhnee'], Gibeonite; gentile noun of גִּבְעוֹן.

גִּבְעָת [giv-ngath'], Gibeath; *of a hill*, construct of גְּבָעָה, compare note under אֲבִי.

גִּבְעַת הָעֶרְלוֹת [giv-ngath hāh-ngārāh-lōht'], "hill of the foreskins," marg. *Gibeah-haaraloth*, compare the preceding, and Appellative עֶרְלָה *foreskin*.

גִּבְעָתִי [giv-ngāh-thee'], Gibeathite; gentile noun of גְּבָעָה.

גֶּבֶר [geh'ver'], Geber; *man*, compare Appellatives.

גִּבְבָּר [gibbāhr'], Gibbar, margin, *Gibeon*; as in the Chaldee, i. q. גְּבֹר *strong, mighty*.

גַּבְרִיֵּאל [gavree-ēhl'], Gabriel; *man of God*, compounded of גֶּבֶר *man*, and אֵל *God*.

גִּבְתָּוֶן [gibb'thōhn'], Gibbethon; *high place, declivity*, compare Chaldee גִּבְתָּא (G.), root גָּבַב.

גָּד [gāhd'], Gad; marg. (Gen. xxx. 11.) *troop or company; fortune* (fortuna) (G.).

גִּדְדֹהַד [gōdgōhd'], Gudgod; *a well of much water*, collated with the Arabic (S.); *thunder*, i. q. גִּדְדֹהַד from the Ethiopic (G.).

גִּדְדֹהַר [g'dōhr'], Gedor; *wall*, compare Appellatives גִּדְדֹהַר and גִּדְדֹהַר.

גִּדְדֵּי [gāhdee'], Gadee, Gadite; *fortunate*, from גִּדְדֵּי *fortune*. Also patronymic of the same.

גִּדְדֵּי [gaddee'], Gaddi; *fortunate*, compare the preceding.

גִּדְדֵּי־עֵהִל [gaddee-ēhl'], Gaddiel; *troop, company*, or *fortune of God*, compare גִּדְדֵּי.

גִּדְדֵּהִל [giddēhl'], Giddel; *too great, a giant* (G.), an adjective form of Piel, from גִּדְדֵּהִל.

גִּדְדֵּי־יָהּ [g'dal-yāh'], Gedaliah; [whom] *the Lord has made great*, compounded of גִּדְדֵּי Piel of גִּדְדֵּי *to be great*, and יָהּ *Jah*.

גִּדְדֵּי־חֹהוּ [g'dalyāh'-hoo], Gedaliah; id.

גִּדְדֵּלְתֵּי [giddaltee'], Giddalti; [whom] *I have brought up*, Piel of גִּדְדֵּלְתֵּי *to be great*.

גִּדְדֵּהוֹן [gid-ngōhn'], Gideon; *cutler*, from גִּדְדֵּהוֹן *to cut down*.

גִּדְדֵּהֹם [gid-ngōhm'], Gideom; *a cutting down*, from גִּדְדֵּהֹם *to cut down*.

גִּדְדֵּהֹנֵי [gid-ngōhnee'], Gideoni; id.

גִּדְדֵּר [geh'-der], Geder; *a wall*, compare Appellative.

גִּדְדֹהַר & גִּדְדֹהַר [g'dōhr'], Gedor; id.

גִּדְדֵּרָה [g'dēhrāh'], Gederah; id.

גִּדְדֵּרֹת [g'dēhrōth'], Gederoth; *walls*, or *sheepcotes*, compare Appellative גִּדְדֵּרֹת.

גִּדְדֵּרִי [g'dēhree'], Gederite; *gentile noun of גִּדְדֵּרִי*.

גִּדְדֵּרָתִי [g'dēhrāthēe'], Gederathite; *gentile noun of גִּדְדֵּרָתִי*.

גִּדְדֵּרֹתַיִם [g'dēhrōthah'yim], Gederothaim; *two sheepcotes*, dual of גִּדְדֵּרֹת *wall or sheepcote*.

גִּבּוֹ see גִּבּוֹ.

גִּוֹג [gōhg], Gog; of doubtful derivation; according to Simonis, from the Arabic *to extend, spread out*, hence גִּוֹג *extension*.

גִּזְזֹן [gōhzāhn'], Gozan; *quarry*, from גִּזְזֹן *to cut stones*, according to its derivative גִּזְזִית *hewn stone*.

גִּזְלֹן [gōhlāhn'], Golan; *exile, captivity*, from גִּזְלֹן *to emigrate*.

גִּזְנִי [goonee'], Guni, Gunite; *form, or likeness* (S.), *painted with colours* (G.); collated with the Syriac.

גִּיר [goor], Gur; *dwelling*, from גִּיר *to dwell for a short time*, hence an inn.

גִּיר־בַּעַל [goor bah'-ngal], Gurbaal; *dwelling or inn of Baal*, comp. the preceding and גִּיר־בַּעַל.

גִּזְזֵהֹנֵי [geezōhnee'], Gizonite; *gentile noun of the absolute גִּזְזֵהֹנֵי quarry* (G), from גִּזְזֵהֹנֵי comp. גִּזְזִית *hewn stone*.

גָּזַז [gāhzēhz'], Gasez; *shearer*, from גָּזַז to shear.

גָּזַם [gazzāhm'], Gazzam; *devouring* (G.), from גָּזַם, of which גָּזַם locust.

גֶּזֶר [geh'zer], Gezer; *part, piece*, hence, a detached, precipitous place, from גָּזַר to cut, divide.

גִּזְרִי [gizree'], Gizrite; gentile noun of the same.

גִּזְרִי see גִּזְרִי.

גָּחַם [gah'kham], Gaham; *having large inflamed eyes* (S.), collated with the Arabic.

גָּחַר [gah'khar], Gahar; *red, having red hair* (rufus) collated with the Chaldee (S.), *shelter, retreat* (G.), according to the Arabic.

גִּיחַ [gee'akh], Giah; *a bursting forth*, i. e. of water, from גָּיַח or גִּיחַ to burst forth.

גִּיחוֹן [gee-khōhn'], Gihon; *stream* compare the preceding.

גִּיחָזִי & גִּיחָזִי [gēhkhāzee'], Gehazi; *valley of vision*, compounded of גִּי i. q. גִּי valley, and גָּזַז from גָּזַז to see.

גִּילוֹנִי [geelōhnee'], Gilonite; gentile noun of גִּלְוֹן.

גִּינָת [geenath'], Ginath; *form, likeness* (S.), collated with the Syriac, *garden*, i. q. גִּנָּה (G.).

גֶּשָׁן [gēh-shāhn'], Geshan; *filthy*, collated with the Arabic (G.).

גִּלְבּוֹא [gilbōh'äng], Gilboa; *spring*

of bubbling, i. e. a bubbling spring, compounded of גָּל spring, source, and בַּע from בָּיַע or for נָבַע from נָבַע to bubble.

גִּלְגָּל [gilgāhl'] Gilgal; *circle* or *devolution*, from גָּלַל to roll.

גִּלְלוֹחַ [geelōh'], Giloh; *exile, captivity*, from גָּלַח to emigrate.

גִּלְיָל [gāhlee'l'], Galilee; *circuit, region*, from גָּלַל to roll.

גִּלְלִים [galleem'], Gallim; *springs*, from the same.

גִּלְיָת [gol-yath'], Goliath; *great, corpulent, stout*, from the Arabic גָּלַל (S.), with the Philistine, Egyptian, and Punic formation גִּלְיָת, compare גִּלְיָת, *captivity, captive* (G.), from גָּלַח to emigrate.

גָּלַל [gāhlāhl'], Galal; *weighty, worthy* (dignus) compare Appellative גָּלַל a cause, circumstance, matter.

גִּלְלָי [geelālay'], Gilalai; *stercoracious*, compare גִּלְלִים dung.

גִּלְלוֹנִי [geelōhnee'], Gilonite; gentile noun of גִּלְוֹן.

גִּלְעָד [gil-ngāhd'] Gilead; as the name of a person, *hard, rough*, collated with the Arabic (G.); as the name of a region, compare Gen. xxxi. 44, *heap of witness*.

גִּלְעָדִית [gil-ngāhdee'], Gileadite; patronymic of the same.

גַּמְמָדִּים [gammāhdeem'], Gammadims; commonly not taken as a proper name; according to the LXX φύλακες,

guards, warriors, collated with the Arabic.

גַּמּוּל [*gāhmool'*], Gamul; *recompensed* or *weaned*, participle passive of **גָּמַל**.

גִּמְזוֹ [*gimzōh'*], Gimzo; *sycamore-tree* (S.), collated with the Arabic.

גִּמְלִי [*g'mallee'*], Gemalli; *owner of camels*, compare Appellative **גִּמְלָא** a camel.

גַּמְלִיֶּה [*gamlee-ēh'*], Gamaliel; *kindness of God*, from **גָּמַל** to show kindness, and **אֱלֹהִים** God.

גֹּמֶר [*gōh'mer*], Gomer; *perfection* or *accomplishment*, from **גָּמַר** to finish.

גִּמְרִיָּה [*g'mar-yāh'*] Gemariah; [whom] *the Lord perfected*, from the same, and **אֱלֹהִים** God.

גִּמְרִיָּהוּ [*g'mar-yāh'-hoo*], Gemariah; id.

גִּנְבַּת [*g'noovath'*], Genubath; *stolen*, participle passive of **גָּנַב** to steal.

גִּנְתְּוִי [*gin-n'thōhy'*], Ginnetho; probably (compare margin of Neh. xii. 14) a corrupt reading for

גִּנְתְּוֹן [*gin-n'thōhn'*], Ginnethon; *gardener*, compare **גִּנָּה** and Chaldee **גִּנְתָּא** garden.

גֹּהֵר [*gōh-ngāh'*] Goath (better, Goah); *bellowing*, participle active feminine of **גָּעַר** to bellow.

גָּעַל [*gah'ngal*], Gaal; *aversion*, from **גָּעַל** to loath.

גָּעַשׁ [*gah'-ngash*], Gaash; *a shaking*, from **גָּעַשׁ** to shake.

גָּעַתָּם [*gah-ng'tāhm'*], Gatam; *their touch*, **גָּעַת** infinitive of **נָגַע** to touch, compare **גָּעַתָּה** from **נָגַע**.

גֵּרָא [*gēhrāh'*], Gera; *grain*, i. q. **גֵּרָח** Gerah, a Hebrew coin.

גָּרֵב [*gāhrēhv'*], Gareb; *scabby*, compare Appellative **גָּרֵב** scab.

גִּרְגָּשִׁי [*girgāhshee'*], Girgashite; gentile noun of the obsolete **גִּרְגָּשִׁי** i. q. Chaldee **גִּרְגָּשָׁתָא** clay, hence an inhabitant of the clay country.

גִּרְזִי or **גִּרְזִי** [*g'rizee' or gir'zee'*] Kethib: English, Gezrites, margin, Gerzites; gentile noun of **גִּרְזָא** a sterile soil (G.).

גִּרְזִיִּם [*y'rizeem'*], Gerizim; preceded by **הַר** mountain of the Gerizites, compare the preceding.

גִּרְמִי [*garmee'*], Garmite (perhaps better, Garmi); *bony*, from **גֵּרָם** a bone.

גֵּרָר [*g'rāhr'*], Gerar; *a sojourning*, hence, a *lodging*, or an *inn*, from **גָּרַר** i. q. **בֹּר** (S.).

גֵּרְשֹׁם & **גֵּרְשֹׁם** [*gēhrshōhm'*], Gershon; according to Ex. ii. 22, **גֵּר שָׁם** i. q. **גֵּר שָׁם** a stranger there, but perhaps also i. q.

גֵּרְשֹׁן & **גֵּרְשֹׁן** [*gēhr'shōhn'*], Gershon; *expulsion, banishment*, from one's own country, from **גָּרַשׁ** to drive out.

גֵּרְשֹׁנִי [*gēhr'shoonnee'*], Gershonite; patronymic of the same.

גְּשׁוּר [g'shoor'], Geshur; *bridge* (G.), collated with the Arabic and Syriac.

גְּשׁוּרִי [g'shooree'], Geshurite; gentile noun of the same.

גֶּשֶׁם [geh'shem], Geshem; *rain*, compare Appellative.

גֶּשְׁמוֹ [gashmoo'], Gashmu, marg. *Geshem*, once for גֶּשֶׁם.

גֹּשֶׁן [gōh'shen], Goshen; as the name of a city, *coat of mail*, collated with the Arabic; as the name of a country in Egypt, *region of Hercules*, collated with the Coptic (Jablonski by Joh. Simonis).

גִּשְׁפָּא [gishpāh'], Gishpa; *flattery*, collated with the Syriac (S.).

גַּת [gath], Gath; *winepress*; compare Appellative.

גַּת־חֶפֶר [gath-khēh'pher], Gath-hepher; *wine-press of the pit*, from the same, and חֶפֶר from חָפַר to dig.

גִּטֵּי [gittee'], Gittite; gentile noun of גִּת.

גִּטַּיִם [gittah'yim], Gittaim; *two wine-presses*, dual of גַּת.

גֶּתֶר [gek'ther], Gether; *dregs, sediment*, collated with the Syriac (G.).

גַּת־רִמּוֹן [gath-rimmōhn'], Gath-rimmon; *pomgranate-press*, compare גַּת and רִמּוֹן *pomegranate*.

דּוֹג [doh-ēhg'], Doeg; *timorous, a*

participial form of דָּאָב to be troubled about any thing, to fear.

דָּוָר see דָּוָר.

דְּבוֹרָה [d'vōhrāh'], Deborah; *bee*, comp. Appellatives.

דְּבִיר [d'veer'], Debir; *recess, a most sacred place of a temple (Adytum)*; compare Appellatives.

דִּבְלָה [divlāh'], Diblath; *fig-cake, a round cake of dried figs pressed together*, i. q. דְּבָלָה Appellative.

דִּבְלַיִם [divlah'yim], Diblaim; *two cakes*, dual of דְּבָל, probably i. q. דְּבָלָה; comp. the preceding.

דִּבְלָתַיִם see דָּבִית ד'.

דִּבְרִי [divree'], Dibri; *eloquent*, from דָּבַר to speak, comp. דְּבָרִי.

דֹּבְרָת [dovrath'] and דָּבְרָת [dāh-v'rath'], Doberath; *a pasture*, fem. of דָּבָר, from דָּבַר to lead or drive cattle upon the pastures; comp. also מִדְּבָר a wilderness, properly an uncultivated country, into which cattle are driven to feed.

דַּבְּשֶׁת [dabbēh'sheth], Dabbasheth; *a bunch or protuberance on the back of a camel*, comp. Appellatives.

דָּגוֹן [dāhgōhn'], Dagon; *great fish*; compare דָּג Appellative, the syllable וֹן as intensive.

דָּדִי, כתיב, see דָּדוֹר.

דְּדָן [d'dāhn'], Dedan; *progress*, from דָּדָה to move on.

דִּדָּנִים [dōhdāhneem'], Dodanim ; gentile noun of an obsolete דִּדָּן, and of obscure origin, since in 1 Chron. i. 7, רִדְדָּנִים is found instead.

דִּדָּנִים [d'dāhneem'], Dedanim ; gentile noun of דִּדָּן.

דִּהֲבָה [dehāhvēh'], Kethib, דִּהֲבָיָה [dehāhyēh'], Keri, Dehavites ; *villagers*, collated with the Persian (S.).

דִּהֲבָה see דִּהֲבָה.

דִּדֹּה [dōhdōh'], Dodo ; *his beloved*, comp. דִּדֹּר Appellative.

דִּדֹּהָבָה [dōhdāhvāh'hu], Dodavah ; *beloved of the Lord*, compound of the same and דִּהֲבָה abbreviated.

דִּדֹּר see דִּדֹּר below.

דִּדָּי [dōhdahy'], Dodai ; *my love*, lit. loves (amores) ; comp. the plural of דִּדֹּר Appellative. The termination י may also be here the ancient absolute plural form.

דִּהֲבָה Kethib for דִּהֲבָה.

דָּוִד more frequently דָּוִד [dāhveed'], David ; *beloved*, a passive form of דָּוָה = דָּוָה *to love*, like מָשִׁיחַ *anointed*, from מָשַׁח, אֶסִּיר *prisoner*, from אָסַר.

דִּמָּה [doomāh'], Dumah ; *silence*, comp. Appellatives.

דִּמְשֵׁק an uncommon form for דִּמְשֵׁק or דִּמְשֵׁק.

דֹּר, דָּאָר [dōhr], Dor ; *a dwelling*, compare Appellatives.

דִּרְאָה [doorāh'], Dura ; *roundness*, collated with the Arabic (S.).

דִּיבֹּן [deevōhn'], Dibon ; *consumption, decline*, from דִּיבַּ to waste away.

דִּזָּהָב [dee zāhāb], Dizahab ; *abounding with gold*, from דִּי i. q. יָ *abundance*, and זָהָב *gold*.

דִּימֹן [deemōhn'], Dimon ; *silence*, from דִּימַּ, stands for דִּיבֹּן.

דִּינָה [deenāh'], Dinah ; *judged, freed*, from דִּין or דָּוָן *to judge*.

דִּינָיָה [deenāhyēh'], Dinaites ; of doubtful signification.

דִּיפָּת [deephath'], Riphath, marg. Diphath ; of doubtful signification, the parallel passage Gen. x. 3, reads דִּיפָּת instead.

דִּישֹׁן [deeshōhn'], Dishon ; *roe-buck*, comp. Appellatives

דִּישָׁן [deeshāhn'], Dishan ; id.

דִּלָּיָה [d'lāhyāh'], Delaiah ; [whom] *the Lord has delivered*, from דָּלָה *to draw up, out*, and יָהּ *Jah*.

דִּלְהָיָה [d'lāhyāh'hoo], id.

דִּלְלָה [d'leelāh'], Delilah ; *languishing, longing*, a passive form of דָּלָה *to hang down, be exhausted*.

דִּלְעָן [dil-ngāhn'], Dilean ; *a field of gourds*, comp. Chaldee דִּלְעָת *a gourd*.

דִּלְפֹּן [dalphōhn'], Dalphon ; *strenuous*, collated with the Arabic (S.) ; but as the name of a son of

Haman we should expect it to be of Persic origin.

דִּמְנָה [dimnāh'], Dimnah; *dung-hill*, compare Appellatives, דִּמְנוּ *dung*, מְדִמְנָה *dung-hill*.

דַּמְשֵׁק [dammeh'sek], Damascus; *activity*, perhaps for trade or merchandise; collated with the Arabic (G.).

דָּן [dāhn], Dan; *a judge*, a participial noun of דִּין or דִּיין *to judge*, comp. Gen. xlix. 16.

דְּנִיאל see דְּנִיאל.

דָּנָה [dannāh'], Dannah; *humble* or *low place*, from the Arabic דָּנָה *to be pressed down* (S.).

דִּנְהָבָה [dinhāh'vāh], Dinhabah; [a place] *yielding oil*, contracted from דִּנְהָבָה, דִּהָבָה, Chaldee, *fat*, Arabic *oil*, and דִּהָבָה from דָּהָב *to give* (S.).

דָּנִי [dāhnee'], Danite; paronymic of דָּן.

דְּנִיאל [dāhniy-yēhl'] and דְּנִיאל [dāhnee-ēhl'], Daniel; *God [is] my judge*, compare דָּן, אֵל *God*.

דָּן יָעַן [dāhn yah'-ngan], Dan-jaan; *purpose* or *aim of Dan*, יָעַן from עָנָה *to answer*.

דְּעוּאָל [d'ngoo-ēhl], Deuel; *invocation of God*, i.e. obtained by *intreating God*, from the Arabic דָּעָה *to invoke* (S.); but perhaps, *know* [ye] *God*; דְּעִי imperative plural of יָדַע, comp. הוֹדוּיָה; or *known of God*, i.e. *cared for by God*, contracted (and transposed) from יְדַעְאֵל.

דֹּפְקָה [dophkāh'], Dophkah; *a pushing* or *driving on*, from דָּפַק *to push, drive on*.

דִּקְלָה [diklāh'], Diklah; *palm-tree*, i. q. Chaldee דִּקְלָה.

דֶּהֶר [dēh'ker], Dekar; *branch*, i. q. Chaldee דִּיקְרָן (S.), or *a piercing* or *thrusting through*, from דָּקַר *to pierce, thrust through*.

דָּרְדַּע [dardang'], Darda; *pearl of knowledge*, compounded of דָּר *a pearl*, compare Appellatives, and דָּע *knowledge*, from יָדַע *to know*.

דָּרְיוֹשׁ [dāhr'yāh'vesh'], Darius; collated with the Persian, we are told that this word signifies *king*.

דָּרְיוֹשׁ [dar-yōhsh'], Darius; id.

דַּרְמֶשֶׁק [darmeh'sek], Damascus; a Syriac orthography for דְּמֶשֶׁק q. v.

דָּרַע [dah'rang], Dara; *a contraction* from דָּרַדַּע.

דָּרְקוֹן [darkōhn'], Darkon; *scatterer*, i.e. liberal, from obsolete דָּרַק a Chaldee form, i. q. זָרַק *to scatter*.

דִּישׁוֹן see דִּישׁוֹן.

דוּתָּיִן [dōhthah'yin], Dothan; *two cisterns*, dual of דוּתָּה as in the Chal. *a cistern*.

דוּתָּהֵן [dōhthāhn'], Dothan; *a contraction* of the same.

דָּתָן [dāhthāhn'], Dathan; perhaps *of a fountain, fontanus*, from דָּתָה = דָּת *cistern* (G.), comp. the preceding.

ה

הֶבֶל [heh'vel], Abel; *breath, vapour, vanity*, compare Appellatives.

הֶגֶה [hēgheh'], Hege, and הֶגַי [hēh-gay'], Hegai; *venerable*, collated with the Persic (S.).

הָגָר [hāhgāhr'], Hagar; *fugitive*, collated with the Arabic (G.).

הַגְרִי [hagree'], Haggri, Hagerite; *fugitive*, compare the preceding. In the plural הַגְרִיִּים and הַגְרִיָּאִים Hagarites, as a gentile noun of הַגְרִי.

הָדָד [hādād'], Hadad; *fear*, hence *object of fear or reverence*, collated with the Arabic (S.); it is besides the name of men, also the name of an Assyrian idol.

הָדָד־נֶגֶז [hādād-neghez'], Hadad-ezer; [whose] *help* [is] *Hadad*, compounded of הָדָד q. v. and נֶגֶז *help*, compare Appellatives.

הָדָד־רִמּוֹן [hādād-rimmōhn'], Haddrimmon; the name of a place bearing the names of two Syrian idols, *Hadad* and *Rimmon*; see הָדָד and רִמּוֹן.

הָדוּד [hōhd'doo], India; contracted from הִינדוּ (G.) *India* or *Indus*, the river of that name; collated with the Arabic, it signifies *making a humming noise* (S.).

הָדוּרָם [hādōhrāhm'], Hadoram; *ornament, glory*, from הָדַר *to adorn, honour*, or as a contraction from הָדוּרָם *a great ornament*, compare רָם *to be high*.

הִידַי [hidday'], Hiddai; *great*

shouting or joy, compare הִיד Appellative, and note under אֶחָזִי (Hiller).

הַדַּסָּה [hādassāh'], Hadassah; *myrtle*, compare Appellatives.

הָדָר [hādar'], Hadar; *ornament, glory*, compare הָדוּרָם.

הָדָר־נֶגֶז [hādar-neghez'], Hadar-ezer; *glory of help*, i. e. *a glorious help*, compare the preceding; this frequently stands for הָדָד־נֶגֶז q. v.

הוֹד [hōhd], Hod; *glory*, compare Appellatives.

הוֹדִיָּה Kethib for הוֹדִיָּה.

הוֹדַב־יָאֵה [hōhdav-yāh'], Hodaviah; *praise* [ye] *the Lord*, contracted from הוֹדַב הוֹדַב יָאֵה Hiph. of יָאֵה *to praise*, and יָאֵה *Jah*, compare יָאֵה־יָאֵה.

הוֹדַב־יָאֵה־חֹרִי Keri [hōhdav-yāh'hoo], Hodaviah; id.

הוֹדֵבָה Keri [hōhd-yāh'], Hodevah; marg. Hodiah; *glory of the Lord*, compare הוֹד and יָאֵה.

הוֹדִיָּה [hōhdiy-yāh'], Hodijah; id.

הוֹדִיָּה־יָאֵה Kethib for הוֹדִיָּה־יָאֵה.

הוֹהָם [hōh-hāhm'], Hoham; *multitude of multitude*, i. e. *a great multitude* (Hiller); or [whom] *the Lord confounded*, contracted either from הוֹהָם *multitude*, or from הוֹהָם *יהוה* preterite of הוֹהָם *to confound*.

הוֹהָם־חֹרִי [hōhmāhm'], Homam; *destruction*, from חֹרֵם *to confound, destroy*.

הוֹשָׁמָה [hōhshāhmāh'], Hoshama; [whom] *the Lord has heard, answered*,

for יהושמע and יהוה, Kal preterite of שמע to hear, comp. also הוהם and ידענאל.

הושע [hōshēh'ang], Hoshea; *help, deliverance*, infinitive noun of the Hiph. of ישע.

הושעיה [hōshangyāh'], Hoshai; [whom] *the Lord has holpen*, Hiph. preterite of ישע, compare the preceding, and יה Jah.

הוהיר [hōhtheer'], Hothir; [whom] *he [the Lord] has preserved*, Hiph. preterite of יתר to remain.

הימם [hēmāhm'], Hemam; only found once (Gen xxxvi. 22), instead of which we find in the parallel passage (1 Chron. i. 39) הומם q. v.

הימן [hēmāhn'], Heman; *faithful*, from מהימן *faithful*; a Chaldaic participle of אמן to confide in, in the Hebrew, to be true, compare Dan. ii. 45, and vi. 5.

הלוחש [hallōh-khēhsh'], Holohesh; *the enchanter*, participial of לחש to conjure, with the article ה prefixed.

הלל [hillēh'], Hillel; *praise*, from הלל to shine, in Piel to praise.

הלם [hēh'lem], Helem; *a stroke*, from הלם to strike.

הם [hāhm], Ham; *multitude*, compare Appellatives.

המדאה [hamm'dāh'tāh], Hammedatha; with the article ה prefixed, doubtless of Persian, but obscure derivation; of twins (S.).

המונה [hāmōhnāh'], Hamonah; *multitude*, i. q. המון comp. Appellatives.

המלכת [hammōhlekheth'], Ham-molekheth; *the queen*, participial of מלך to rule, reign, with the article ה prefixed.

המן [hāmāhn'], Haman; *only, alone*, i. e. born alone, in contradistinction to his father, who was Hammedatha [born] of twins, collated with the Persian (S.).

הנע [hēh'ang'], Hena; *a shaking*, from the Hiph. of נע to shake.

הסנאה & הסנאה [hass'noo-āh'], Senuah; *the hated*, participle passive of סנא i. q. שנא to hate, with the article ה prefixed.

הספרי [hassōphreheth'], Sophereth; *the scribe*, viz. female scribe, participial of ספר to write, with the article ה prefixed.

הפצץ [happits-tsēhts'], Aphses; *the dispersion*, from an obsolete פצץ i. q. פוצ to scatter, with the article ה prefixed.

הצלפוני [hats-ts'lelpōhnee'], Hazeleponi; *the shadow looks upon me*, of צל i. q. צלל shadow, with the article ה prefixed פנה participle of פנה to turn, look, with suffix.

הקוז [hakkōhts'], Koz; *the thorn*, compare Appellatives.

הקטן [hakkāhtāhn'], Hakkatan; *the little or younger*, comp. Appellatives.

הר [hōhr], Hor; *mountain*, i. q. Appellative הר.

הָרָה [hāhrāh'], Hara; *mountainous*, denominative of הָר *a mountain*.

הָרֹהֶה [hāhrōh-eh'], Haroeh; *upon* [whom] *He* [the Lord] *looketh*, a participle of רָאָה *to see*, with the article ה prefixed, found only once (1 Chron. v. 5) instead of the usual רָאָה *upon* [whom] *the Lord has looked*.

הָרֹרִי [hārōhree'], Harorite, marg. Harodite; only once found (1 Chron. xi. 27) instead of הָרִדִי, its signification is evidently *mountaineer*, but its reading very spurious.

הֹרָם [hōhrāhm'], Horam; *height or mountainous*, either from an obsolete הָרָם i. q. רָם [to be high] according to the form of עוֹלָם from עָלָם, or from הָר with the termination ם (G.).

הָרָם [hāhrum'], Harum; *high, exalted*, participle passive of הָרָם compare the preceding.

הָרָן [hāhrāhn'], Haran; *mountainous*, denominative of הָר *mountain*.

הָרָרִי [hārāhree'], Hararite; *mountaineer*, denominative from הָרָר *mountain*; but it may in all the passages of its occurrence be taken as an Appellative.

הָשֵׁם [hāhshēhm'], Hashem; *fat*, i. q. הָשֵׁם *fat* (G.).

הַשְׁמָעָה [hash-sh'māhngāh'], She-maah, marg. Hasmaah; *report*, from שָׁמַע.

הָתָה [hāthāhkh'], Hatach; *gift*, collated with the Persian (S.); *truth* (Bohlen by Gesenius).

וְ

וְדָן [v'dāhn], and Dan; the ו beginning this word in the occurrence of Eze. xxvii. 19, as the name of a place, is by some considered radical and not a prefix.

וָהֵב [vāhhēhv'], "What he did," marg. "Vaheb;" *gift*, from וָהֵב i. q. וָהֵב *to give*, which Clericus supposes to be the same with מִתְּנָה *gift* (the name of a place). The translators, according to their translation as an Appellative, seem to have supposed an understood אֲשֶׁר in the text, וָהֵב אֲשֶׁר וָהֵב* (Num. xxi. 14.)

וַיְזַתָּה [vah-y'zāh'thāh], Vajezatha; *white, pure*, collated with Persic (S.).

וַיָּנִיָּה [van-yāh'], Vaniah; *oppression*, for וַיָּנִיָּה from וָנִיָּה *to oppress*.

וּפְסִי [vophsee'], Vophsi; *my addition*; וּפְסִי by transposition for וּפְסִי from וּפְסִי *to add*, with a personal suffix.

וַשְׁנִי [vashnee'], Vashni; *my gift*, וַשְׁנִי according to Simonis, from a collation with the Arabic, *a gift*, with the personal suffix.

וַשְׁתִּי [vashtee'], Vashti; *beauty*, collated with the Persic (S.).

* If we read וָהֵב וָהֵב in one word, with some MSS. found by Kimchi, this Aram. Hith. may be rendered *and it happened*. The Kal *to give*, and the Hithp. *to give itself*, for *it happened*, finds a striking analogy in the German *geben* to give, and *ſich* (se) *begeben* to happen, *Begebenheit* an event.

ז

זֶהב [z'ēhv'], Zeeb; *wolf*, compare Appellatives.

זָבָד [zāhvāhd'], Zabad; *gift*, i. q. Appellative זָבַד from זָבַד to *present*.

זַבְדִּי [zavdee'], Zabdi; *my gift*, from זָבַד with suffix, compare the preceding, unless it be an abbreviation from זָבַדְדִּי, and ז' standing for יה.*

זַבְדִּיאל [zavdee-ēhl'], Zabdriel; *gift of God or God [is] my gift*, comp. the preceding, and אל God.†

זַבְדִּיָּה [z'vad-yāh'], Zebadiah; *gift of the Lord*, compare the same, and יה Jah.

זָבֻד [zāhvood'], Zabud; *given, presented*, participial of זָבַד to *present*.

זַבְּבֻד [zabbood'], Zabbud; id.

זְבוּדָּה [z'vood-dāh'], Zebudah; *given, presented*, participial passive form of זָבַד to *present*.

זְבוּל only defective זָבַל [z'vool'], Zebul; *a dwelling*, from זָבַל to *dwell*.

זְבוּלוֹן, זְבוּלָן, זְבוּלוֹן [z'vooloon'], Zebulun; id.

זְבוּלוֹנִי [zevoolōhnee'], Zebulonite; gentile noun of the same.

* This would in a great measure confirm the supposition given in the note under אֶחָזִי.

† The ם between two words need not necessarily be taken as a suffix of the first, but as a mere conjunction.

זֶבַח [zēh'vakh'], Zebah; *sacrifice*, compare Appellatives.

זַבַּי [zabbay'], Zabbai; of uncertain signification, it evidently stands for זָבַי; but by collation with the Arabic (S.) *just* (justus).

זְבִידָה Kethib for זְבִינָה.

זְבִינָה [z'veenāh'], Zebinah; *a purchase*, from זָבַן in the Chaldee, to *buy, purchase*.

זָבַל see זְבוּל.

זְבוּלָן see זְבוּלוֹן.

זָהָם [zah'ham'], Zaham; *aversion*, from זָהַם to *loathe*.

זֻזִּים [zoozeem'], Zuzims; a gentile noun from obsolete זָזַן to *move one's self*. Hence according to Clericus *a wandering nation*.

זוּהֶת [zōh-khēhth'], Zoheth; of obscure signification.

זָזָה [zāhzāh'], Zaza; *motion, life, or abundance*, from זָזַן to *move one's self*, compare זָזָה.

זוּחֶלֶת [zōh-kheh'leth'], Zoheleth; *serpent*, participle from זָחַל to *creep*, comp. the Latin *serpens*, from *serpere*.

זִזָּה [zeezāh'], Ziza; *motion, life or abundance*, from זָזַן, see זָזָה. According to others *splendour*, from the same root to *shine*; comp. Appellative זִי Ps. l. 11 and Isa. lx. 11.

זִיזָּה [zeezāh'], Zizah; id.

זִינָה [zeenāh'], Zinah; *splendour*,

ornament, collated with the Arabic (S.), stands (1 Chron. xxiii. 10), for זִיָּה (v. 11), comp. זִיָּה.

זִיע [zee'-ang], Zia; commotion, from זִיע to move one's self.

זִיָּה [zeeph], Ziph; loan, from the Chaldee זִיָּה to lend.

זִיפָּה [zeephāh'], Ziphah; id.

זִיפִּים [zeepheem'], Ziphites, Ziphims; gentile noun of the same.

זִיְהוֹן [zēthāhn'], Zethan; olive-tree, from זִית olive-tree, to which }, forms the personification like the English *er*, compare the English name *Oliver*.

זִכּוֹר [zakoor'], Zaccur; mindful or grateful, from זָכַר to remember.

זָכָי [zakkay'], Zaccai; innocent, from זָכַה to be pure.

זִכְרִי [zikhree'], Zichri; celebrated, from זָכַר to remember; or my memorial, comp. Appellative זִכָּר.

זִכְרֵיָּה [z'khar-yāh'], Zechariah; [whom] the Lord remembered, from זָכַר and יָה Jah.

זִכְרֵיהוּ [z'khar-yāh'hoo], Zechariah; id.

זִלְפָּה [zilpāh'], Zilpah; a drop, from זָלַף Chaldee, i. q. Hebrew זָלַף to drop.

זִמָּה [zimmāh'], Zimmah; a purpose, compare Appellatives.

זִמְזוּמִים [zamzoommeem'], Zam-

zummins; noisy ones, from זִמְזוּם collated with the Arabic to hum (G.).

זִמִּירָה [z'meerāh'], Zemirah; song, זִמַּר to sing.

זִמְרִי [zimree'], Zimri; praised, from זִמַּר to sing, praise; or my song, comp. Appellative זִמְרָה song, suffixed.

זִמְרָנוּ [zimirāhn'], Zimran; praised, compare the preceding.

זִנְחוֹ [zāhnōh'akh], Zanoah; perhaps fen, moor, from זָנַח to stink, be rancid (G.).

זִנְעוֹן [zah-ngāvāhn'], Zaavan; restless, from זָרַע to move one's self.

זִפְרוֹן [ziphrōhn'], Ziphron; pleasant smell, collated with the Arabic (S.).

זִרְבָּבֶל [z'rubbāh'vel], Zerubbabel; sown [i. e. begotten], in Babylon, contracted for זִרְעֵי בָּבֶל, from זָרַע to sow.

זֶרֶד [zeh'red], Zered; a pruning of trees, i. e. abounding with trees; collated with the Arabic (S.).

זֶרַח [zeh'rakh], Zerah; a rising (of the son), comp. Appellatives.

זֶרְחִי [zarkhee'], Zarhite; patronymic of the same.

זֶרַחְיָה [z'rakh-yāh'], Zeraiah; a rising of the Lord, i. e. whom the Lord caused to shine forth; compare the preceding.

זֶרֶשׁ [ze'resh], Zeresh; gold (G.), collated with the Persic.

זָטוּ [zattoo'], Zattu; ornament (S.), collated with the Arabic.

זֶהְתָּהִם [zēthāhm'], Zetham; olive, probably personified by the ending ם (comp. the English *Oliver*), from זֵיתָן *an olive*.

זֶהְתָּר [zēthar'], Zethar; perhaps i. q. שֶׁתָּר *a star* (G.).

ח

חֻבָּב [khōhvāhv'], Hobab; beloved, from חָבַב *to love*.

חֻבְּבָה [khoobbāh'], Jechubbah (reading according to the כתיב); love (as a noun) from חָבַב *to love*.

חָבוֹר [khāhvōhr'], Habor; joining, from חָבַר *to join*.

חֲבִיָּה [khāvay-yāh'], and חֲבִיָּה [khōvāh-yāh'], Habaiah; (whom) *the Lord has hidden* i. e. *protected*. But according to the second, passive form, *the Lord has hidden* or *hid himself*, of which latter reflexive sense, the passive forms often admit, compound of חָבַה *to hide, protect* and יָחַה *jah*.

חֲבַצְלֵי־יָחַה [khāvats-tsin-yāh'], Habaziniyah; [whom] *the Lord covered with [his] shield*, contracted for חֲבַצְלֵי־יָחַה (S.), comp. the preceding, and יָחַה i. q. חֲבַצְלֵי Appellative; but Gesenius compares it with the Chaldee חֲבַצְלֵי, taking ח as a prepositive; hence *light* or *lamp of the Lord*.

חֲבַקְקֻק [khābakkōok'], Habakkuk; an embrace, from חָבַק *to embrace*, after the form of שְׁעִירָה (G.),

חֵבֶר and חֶבֶר [khēh'ver'], Heber;

a joining, company, compare Appellatives.

חֶבְרֹן [khevrōhn'], Hebron; id.

חֶבְרֹנִי [khevrōhnee'], Hebronite; patronymic of the same.

חֶבְרֵי [khevree'], Heberite; patronymic of חֶבֶר.

חָגָב [khāhgāhv'], Hagab; locust, comp. Appellatives.

חָגָבָה & חָגָבָה [khāgāhvāh'], Hagaba; id.

חָגַי [khaggay'], Haggai; festive, pleasant, from חָג *a feast*, personified by the termination י; but, comp. note under חֲגִי.

חָגִי [khaggee'], Haggi; id.

חָגִיָּה [khaggiy-yah'], Haggiah; feast of the Lord, comp. חָגִי.

חָגִית [khaggeeth'], Haggith; festive, pleasant, as a feminine of חָגִי (*festiva*).

חֲגֹלָה [khoglah'], Hoglah; ^{פֶּרֶץ} *part-ridge*, so in the Syriac and Arabic (S.),

חֲדָד [khādad'], Hadad; sharpness from חָדַד *to be sharp*.

חֲדָדִיד [khāhdeed'], Hadid; sharp, acute, from the same.

חֲדַלַּי [khadlay'], Hadlai; forsaken, rejected of the Lord, comp. Appellative חֲדַל, and the note under חֲדַל.

חִידְדֶּקֶל [khiddehkel'], Hiddekel;

swift and light; according to the Jewish interpreters, on account of the rapidity with which the water of that river (the Tigris) flows, from חדר *sharp swift*, and חדר *light, swift*. But, saith Gesenius (Thesaur. in rad. חדר), the Hebrews appear to have been ignorant, that, the simple word חדר means *swift*, and then the Hebrew חדר is put before it.

חדר [khädar'], Hadar; only according to some copies (Gen. 25:15), where others read חדר [Hadad], see above; which latter reading is confirmed by the parallel passage (1 Chr. 1:50).

חדר [khadrähkh'], Hadrach; roundness, round, collated with the Syriac חדר, with formative ח (S.).

חדש [khö'h'desh], Hodesh; new-moon or month, comp. Appellatives.

חדשה [khädäshshäh'], Hadashah, new, feminine of חדש. compare Appellatives.

חדשי [khodshee'], Hodshi; metronymic of חדש.

חובה [khöhväh'], Hobah; hiding-place, from חבה to hide.

חַוְּתָה [khavtah'], Eve; life, חַוְּתָה from an obsolete חַוְּתָה to live, i.q. חַוְּתָה from which חַוְּתָה life is derived, comp. חַוְּתָה and חַוְּתָה.

חִיבִי [khivvee'], Hivite; villager, from חִיבִי a village, comp. Appellatives.

חַוְּלָה [khäveeläh'], Havilah; terror fear, from חיל to tremble, fear.

חול [khool'], Hul; id.

חופם [khoophähm'], Hupham; prob. covering, with ח formative from obsolete חוף i. q. חוף to cover. It occurs only once (Num. 26:39) in this form for חוף q. v.

חופמי [khoophähmee'], Huphamite; patronymic of the same.

חוקק [khookähk'], Hukak; i. q. חוקק q. v.

חור [khood'], Hur; freeborn, noble, from חור i. q. חור to be free, noble, comp. Eccl. 10:17.

חורב see חורב.

חורי more frequently חורי [khohree'], Hori, Horite, freeborn, noble, from חור or חור (compare חור above) as the name of a man, but as the name of a people, perhaps inhabitant of caves, compare Appellative חור a hole.

חורי [khoree'], Huri; i. q. חור; from חור linen, or according to Gesenius, linendraper.

חורי [khoodray'], Hurai; only once (1 Chr. 11:32.) for חורי (2 Sam. 23:30.) Prob. i. q. חורי linendraper.

חורם [khoodrahm'], Huram; noble or most noble, if the formative ח expresses intensity, comp. חור.

חורן [khavrāhn'], Havran; white or very white, if ח expresses intensity, from חור to be white.

חושח [khooshah'], Hushah; haste, from חוש to make haste.

חֹשֶׁי [khooshay'], Hushai; *making haste, hastening*, participial of חָשָׂה to *haste*, personified by formative -.

חֹשֶׁשׁ and חֹשֶׁשִׁים [khoosheem'], Hushim; *hastening, haste*, comp. the preceding.

חֹשֶׁם and חֹשֶׁםִּים [khooshāhm'], Husham; *haste*, see the preceding articles.

חַיְתֵי יַאִיר [khavvohth-yāh-eer'], Havoth-jair; *towns of Jair, villages of Jair*, the first word signifying *villages*, may, in all its occurrences, be taken as an Appellative.

חֹתָם [khōhthāhm'], Hotham; *seal-ring*, comp. Appellatives.

חֹזֶה־אֵל and sometimes plenè חֹזֶה־אֵל [khāzāh-ēhl'], Hazael; *upon [whom] God has looked from חָזָה to see*, and אֵל God.

חֹזֶה [khāzōh'], Hazo; *vision*, from the same.

חֹזֶה־אֵל [khazze-ēhl'], Haziel; *seen of*, i. e. *looked upon by God*, from חָזָה a passive form, corresponding with Chaldee participle P'il, of חָזָה to *see*, and אֵל God.

חֹזֶה־יָהּ [khāzāh-yāh'], Hazaiah; *upon [whom] the Lord has looked*, from the same, and יָהּ Jah.

חֶזְיוֹן [khez-yōhn'], Hezion; *vision*, from חָזָה to *see*, comp. Appellatives.

חֶזִיר [khēzzeer'], Hezir; *returned, converted*, from obsolete חָזַר i. q. Chaldee חָזַר to *return*.

חִזְקִי [khizkee'], Hezki; *strength*, from חָזַק to *be strong*.

חִזְקִיָּה [khizkiy-yāh'], Hezekiah; *strength of the Lord*, from the same, and יָהּ Jah.

חִזְקִיָּהוּ [khizkhy-yāh'hoo'], Hezekiah; id.

חַטְטוּשׁ [khattoosh'], Hattush; *congregated*, collated with the Arabic (G.).

חַטְיָא [khāteetāh'], Hatita; *a digging from חָטַט*, collated with the Syriac to *dig* (G.).

חַטְטִיל [khatteel'], Hattil; *shaking*, from חָטַט, collated with the Arabic (G.).

חַטְיפָא [khāteephāh'], Hatipha; *seizure, captivity*, from חָטַף to *seize*.

חִיָּעַל [khee-ēhl'], Hiel; an abbreviation of יַחֲיִיעַל q. v.

חִיָּלָם [khēhlāhm'], Helam; *great army*, from חָיַל *host*, and the intensive termination -ָם (S.).

חִילָן [kheelēhn'], Hilan; *only once* (1 Chr. vi. 58). for חִלָּן and חִלָּן q. v.

חִירָה [kheerāh'], Hirah; *nobility, noble origin*, comp. חִירָה.

חִירָם [kheerōhm'] and חִירָם [kheerāhm'], Hiram; i. q. חִירָם q. v. comp. the preceding, and חִירָה.

חִכְלִיָּה [khākheelāh'], Hachilah; *obscurity*, collated with the Arabic (S.).

חִכְלָיָה [khākhal-yāh'], Hachaliah; *hoping or hope in the Lord*, contrac-

ted from חָכָה of חָכָה to wait with confidence, and לִיָּהּ to or in Jah. But if compared with the preceding, it may signify, [whom] the Lord has troubled.

חַכְמוֹנִי [khakhmōhnee'], Hachmonite ; wise, from חָכַם to be wise.

חֶלֶאָה [kheġ-āh'], Helah ; rust, compare Appellatives. Or perhaps ornament, necklace, i. q. חֶלְיִ pl. חֶלְאִים.

חֶלְאָם [khēhlahm'], Helam ; in Chethib for חֶלְבָּם q. v.

חֶלֶב [khēh'lev'], Heleb ; fat, fatness, comp. Appellatives.

חֶלְבָּה [kheġbāh'], Helbah ; id.

חֶלְבֹּן [kheġbōhn'], Helbon ; fat.

חֶלֶד [khēh'led'], Heled ; only once (1 Chr. xi. 30.) instead of חֶלֶב (2 Sam. xxiii. 29). both of which Simonis thinks to be the same in sense, by a collation with Arabic.

חֶלְדָּה [khooldāh'], Huldah ; weasel, comp. Appellative חֶלְדִּי.

חֶלְדַּי [khelday'], Heldai ; lively, worldly, from חֶלֶד life, world (S).

חֶלֹן [khōhlōhn'], Holon ; sandy, from חֹל sand (G.).

חֶלָּה [khālahk'], Halah ; perfection, i. q. חֶלָּח by permutation of ח into ח.

חֶלְחֹל [khalkhool'], Halhul ; trembling, from חֹל ; comp. Appellative חֶלְחָלָה.

חֶלִי [khālee'], Hali ; ornament, necklace, comp. Appellatives.

חֶלֶם [khēh'lem'], Helem ; fat, from חָלַם to be fat.

חֶלֹן [khēhlōhn'], Helon ; strong, from חוּל comp. חֶלֶל.

חֶלֶף [kheġ'leph'], Heleph ; exchange, comp. Appellative חֶלְפִי.

חֶלֶץ and חֶלֶץ [khēh'lets'], Helez ; deliverance, from חָלַץ to draw out, in Piel, to deliver.

חֶלֶק [khāhlāhk'], Halak ; margin smooth, comp. Appellatives. This may, perhaps, be better taken as an Appellative.

חֶלֶק [kheġ'lek'], Helek ; portion, comp. Appellatives.

חֶלְקִי [kheġkee'], Helkite ; patronymic of the preceding.

חֶלְקַי [kheġkay'], Helkai ; portion of the Lord, abbreviated of the following.

חֶלְקִיָּה [khilkiy-yāh'], and חֶלְקִיָּהּ [khilkiy-yāh'hoo'], Hilkiah ; portion of the Lord, from חֶלֶק portion and יָהּ, and יָהּ, more fully of יְהוָה.

חֶלְקָת [kheġkāth'], Helkath ; portion, possession, hence i. q. Chald. חֶלְקָא (by transposition) a field, possession, from חָלַק to divide.

חֶלְקַת הַצּוּרִים [kheġkath hats-tsooreem'], Helkath-hazzurim ; marg. the field of strong men, but more correctly, field of swords, comp. the preceding and Appellative חֶלְקַת הַצּוּרִים sharpness, edge.

חם [khāhm'], Ham; *black*, from חָמָה collated with the Arabic and Coptic (S.).

חֶמְדָּן [khemdāhn'], Hemdan; *desirable, pleasant* from חָמַד *to desire*.

חַמּוּל [khammoo-ēhl'], Hamuel; *heat* (i. e. *anger*) of God, from חָמָה *to be hot* and אֱלֹהִים God.

חַמּוּטָל [khāmootal'], Hamutal; *father-in-law of dew* i. e. of *benevolence*, from חָמָה and טָל, comp. Appellatives.

חַמּוּל [khāhmool'], Hamul; *spared*, part. pass. of חָמַל *to pity, spare*.

חַמּוּלִי [khāhmoolēe'], Hamulite; patronymic of the same.

חַמּוֹן [khammōhn'], Hammon; *sunny*, from חָמָה *sun*.

חַמּוֹר [khamōhr'], Hamor; *ass*, comp. Appellatives.

חַמּוּטָה [khoomtah'], Humtah; *lizard*, comp. Appellatives חֲמֻטָּה.

חַמִּיעָל [khāmeetal'], Hamutal; *אֲבִיגַיִל* i. q. חַמּוּטָל, comp. *אֲבִיגַיִל* and *אֲבִיגַיִל*.

חַמְרָן [khamrāhn'], Amram, marg. Hemdan; only (1 Chr. i. 44) stands for חַמְדָּן (Gen. xxxvi. 26).

חַמָּת [khāmāht'h'], Hamath; *fortification*, collated with the Arabic (S.); comp. Appellative חוֹמָה *wall*, from the obsolete חָמָה.

חַמְמָת [khammath'], Hammath; *hot bath*, the name of a city in the tribe Naphtali, which is thus interpreted by

Josephus (G.). its derivation is from חָמָה *to be hot, warm*.

חַמְמֹת דֹּר [khammōht'h dohr'], Hammoth; *hot baths of Dor*, comp. the preceding and דֹּר.

חַמְמָתִי [khāmāht'hee'], Hemathite; gentile noun of חַמָּת.

חֵן [khēhn'], Hen; *grace, favor*, comp. Appellatives.

חֶנָּדָד [khēhnāhdāhd'], Henadad; *favor of Hadad*, for חֵן הָדָד comp. the preceding and הָדָד (G.). But, perhaps, contracted from חֵן הָדָד *favor is departed*, comp. הָדָד and נָדָד *to wander*.

חַנָּה [khanneh'], Hannah; *grace, favor* i. q. חֵן.

חֲנֻכָּה [khānōhkk'h'], Enoch; *initiated, dedicated*, from חָנַךְ *to initiate*.

חֲנֻן [khāhnoon'], Hanun; *avored, or graciously given*, part. pass. of חָנַן *to be gracious, favorable, give graciously*, comp. חַנּוּנָאֵל.

חַנְיָאֵל [khannee-ēhl'], Haniel; *grace or favor of God*, comp. חֵן and אֱלֹהִים God.

חֲנֻכִּי [khānōhkk'hee'], Hanochite; patronymic of חֲנֻכָּה.

חַנְמֵאֵל [khānamēhl'], Hanameel; prob. for חַנְנֵאֵל (G.). q. v.

חֲנָן [khāhnāhn'], Hanan; [whom God] *has graciously given*, comp. חֲנֻן. Gesenius supposes this to be an abbreviation of יְהוָה [whom] *the Lord gave*.

חֲנָנִאל [khānan-ēhl'], Hananeel; [whom] God has graciously given, for this sense of חֲנָן, Gen. xxxiii. 5.

חֲנָנִי [khānāhnee'], Hanani; He [God] has been gracious to me, or perhaps an abbreviation of the following.

חֲנָנִיָּהּ and חֲנָנִיָּהוּ [khānan-yāh', and khānnan-yāh'hoo], Hananiah; [whom] the Lord has graciously given, comp. חֲנָנִאל.

חָנָס [khāhnēhs'], Hanes; of doubtful signification.

חֲנָנִית [khannālhthōhn'], Hannathon; procured by favor, from חָנַן see, above, with the addition of the termination יָתִי.

חֶסֶד [kheh'sed], Hesed; kindness, love, comp. Appellatives.

חֲסָדִיָּהּ [khāsad-yāh'], Hasadiah; [whom] the Lord loves (G.), compare the preceding, comp. also the Hithpael of חָסַד to show one's self kind.

חֹסֶה [khōhsāh'], Hosah; refuge, from חָסַה to seek shelter.

חֲסָרָהּ [khasrāh'], Hasrah; poverty, indigence, from חָסַר to want.

חֹפֶה [khooppah'], Huppah; a covering, comp. Appellatives.

חֹפִים [khooppeem'], Huppim; coverings, from the singular חֹף a covering, and the verb חָפַה to cover, protect.

חֹפְנִי [khophnee'], Hophni; perhaps, champion, fighter (G.), from חָפַן, as an Appellative only occurring in the

Dual חֲפִינִים the hollow-hands, hence here probably the fist, personified by the termination י, lit. a fister, comp. pugnus and pugnator.

חֶפְצִיָּהּ [kheptsee-vāh'], Hephzibah; my delight is in her, from חָפַץ; compare Appellatives, with suffix and the preposition בְּ with suffix.

חֶפֶר [khēh'pher], Hephher; a well, pit, from חָפַר to dig.

חֶפְרִי [khephree'], Hephrite; patronymic of the same.

חֲפָרַיִם [khāphāhrah'-yim], Haphraim two wells, Dual of חָפַר q. v.

חֲצֹר [khāhtsohr'], Hazor; a court, fortification comp. חָצִיר and Appellatives חֲצִיר.

חֲצֹר הַדָּתָהּ [khāhtsōhr' khādat-tāh'], Hazor, Hadattah: new-castle or new Hazor, comp. the preceding; and as to the second word, it is Chaldee, i. q. Hebrew חֲדָשָׁה feminine of חָדָשׁ new. The translators of the English Version, however, have taken this to denote two different places (Josh. xv. 25).

חֲצִי הַמְּנַחֲתִים [khātsee hammēnoo-khohtē'], half of the Manahethites, marg. half of the Menuthites, or Hatsi-hamenuchoth; [born] midst quiet or resting places, comp. Appellatives חֲצִי and מְנַחֲתָהּ.

חֲצִי הַמְּנַחֲתִי [khātsee hammāh-nakhtē'], half of the Manahethites; patronymic of the same. According to this punctuation, the sense of the preceding may be half of the presents,

or *gifts*; the second word as a Participle feminine of חָנַח, compare Appellatives מְנַחֵחַ, and not from חָנַח.

חֲצֵצוֹן תָּמָר and חֲצֵצוֹן [khāhts'ōhn' or khāhtsāts'ōhn' tāhmāhr'], Hazazon and Hazezon-tamar; a cutting off of palm trees, viz. a place abounding with palm-trees, where many were wont to be cut down for use. For the first word, compare Pual of חָצַץ, and for the second, Appellatives.

חֲצָר אֲדָר [khāzar' addāhr'], Hazar-addar; village of Addar, prob. built by Addar; the first in construction of חֲצָר a court, village, comp. Appellatives; see also אֲדָר.

חֲצָר גְּדָה [khātsar' gaddāh'], Hazar gaddah; village of fortune (G.), comp. גְּדָה.

חֲצָר [khetsrōh'], Hezro; prob. an abbreviation of חֲצֵרֹן.

חֲצֵרֹן [khetsrōhn'], Hezron; fortification, comp. חֲצִיר.

חֲצֵרֹנִי [khetsrōhnee'], Hezronite; patronymic of the same.

חֲצֵרֹת [khātsēhrōhtl'], Hazeroth; villages, comp. חֲצָר אֲדָר.

חֲצָרַי [khetsray'], Hezrai; villager, comp. the above.

חֲצֵרִים [khātsēhreem'], Hazerim; villages, comp. חֲצֵרֹת.

חֲצֵר מָוֶת [khātsarmāh'veth'], Hazarmaveth; court of death, for חֲצָר comp. חֲצָר אֲדָר, & חֲצָר מָוֶת death. comp. Appellatives.

חֲצָר סוּסָה [khātzar soosāh'], Hazar-susah; village of a mare, or mares, mare-village, comp. the preceding and Appellatives.

חֲצָר סוּסִים [khātsar' sooseem'], Hazar-susim; village of horses, horse-village, comp. Appellatives.

חֲצָר עֵינֹן [khātsar'ngēhnōhn'], Hazar-enon; village of the fountain, fountain village, compare the articles above עֵינֹן i. q. עֵין fountain.

חֲצָר עֵנָן [khātsar' ngēhnāhn'], Hazar-enan, id.

חֲצָר שׁוּעַל [khātzar' shao-ngāhl'], Hazar-shual; village of the fox, fox-village, comp. Appellatives.

חֲצָר הַתִּיכּוֹן [khātsēhr'hattee-khōhn'], Hazar-hatticon; middle village, comp. Appellatives.

חֲקוּפָה [khākoophāh'], Hakupha; bent, bowed, collated with the Arabic (G.).

חֲרִיב sse חֲרִיב.

חֲרִבּוֹנָה and חֲרִבּוֹנָה [kharvōh-nāh'], Harbona, Harbonah; warlike (S.); according to Bohlenius by Gesenius, ass-driver, both collated with the Persic.

חֹר הַגִּידְגָד [khōhr haggidgāhd'], Hor-hagidgad; cavern of (i. e. near) Gidgad; cavern of thunder (G.), collated with the Ethiopic; comp. חֹר and גִּידְגָד.

חֲרָדָה [khārāhdāh'], Haradah; terror, fear, comp. Appellatives.

חַרְדִּי [khārōhdee'], Harodite ;
gentile noun of חָרֹד.

חַרְהַיָּה [kharhāyah'], Harhaiah ;
there was a parching, drought, from
חַר of חָרַר *to be burned, dried up*, and
חָרַר *he was*.

חַרְוּמָה [khāroomāph'], Harumaph ;
flat-nosed, contracted from חַרְוֵם
comp. Appellatives ; חָרוּם participle of
חָרַם and חָרַף.

חַרְוִפִּי [khāroophe'], Haruphite ;
either a patronymic or gentile noun
from חָרוּף *reproached* (comp. Appel.)
nowhere occurring in this form.

חַרְוִץ [khāhroots'], Haruz ; *dili-*
gence, compare Appellatives.

חַרְחֹוּר [kharkhoor'], Harhur ; *in-*
flammation, fever, comp. Appellative
חָרַחֵר.

חַרְחָס [kharkhas'], Harhas ; only
once (2 Kin. xxii. 14) instead of which
(1 Chr. xxxiv. 22) it is written חָסַרָה
q. v.

חַרְרִיף [khāhreeph'], Hariph ; *au-*
tumnal rain, collated with the Arabic ;
instead of which we find (Ezr. ii. 18)
חָרַף of the same signification (S.).

חָרֵם [khahreem'], Harim ; *flat-*
nosed, i. q. חָרֵם (Lev. xxi. 18), for
this passive form, comp. חָרַד, see also
חַרְוּמָה *above*, which may be con-
sidered an expletive form of this.

חָרֵם [khāhrēm'], Harem ; *devoted*,
comp. חָרַמָה.

חֹרְמָה [khormāh'], *a devoting, de-*
solate place, from חָרַם *to devote*.

חֶרְמוֹן [khermōhn'], Hermon ;
high mountain, collated with the Arabic
(Clericus).

חָרָן [khāhrāhn'], Haran ; *parched*,
day, from חָרַר *to be burnt, dried*.

חֹרְנִי [khōhrōhnee'], Horonite ;
gentile noun of חֹרְנִים.

חֹרְנַיִם [khōhrōhnaik'-yim'], Horo-
naim ; *two caverns* dual of חֹרֶן, i. q.
חֹר or defective חֹר *a cavern*.

חֶרְנֶפֶר [kharneh'pher], Harnepher ;
snorting of the breath, for נִחְרַנְפֶּר,
from נָחַר *to snort*, comp. Appellative
נִחְרַר *a snorting*, and נָפַר according to
the Syriac, *to breathe* (S.).

חֶרֶס [kheh'res], Heres ; *the sun*,
comp. Appellatives, once (Jud. i. 35),
preceded by חָר ; *mount of the sun*.

חֶרֶף [khāhrēph'] Hareph ; *picking*,
(G.).

חֶרֶשׁ [kheh'resh'], Heresh ; *silence*,
comp. Appellatives.

חֶרְשָׁא [kharshāh'], Harshah ; prob.
for חֶרֶשָׁה id.

חֶרָשִׁים [khārāhsheem'], Charashim,
craftsmen ; this is better taken as an
Appellative altogether.

חֶרֶשֶׁת הַגּוֹיִם [khārōk'sheth haggōh-
yim'], Harosheth of the Gentiles ;
חֶרֶשֶׁת *a working in wood or stone, a*
working place, comp. Appellatives.

חֶרֶת [kheh'reth], in pause חֶרֶת,
Hareth ; *a cutting*, the name of a forest,
from the wood which was cut there ;
comp. חֶצְצוֹן תָּמַר, from חֶרֶת in the

Appellatives only in the sense of engraving, but doubtless also i. q. פָּרַת.

חֲשׂוּפָא and חֲשׂוּפָה [khäsoophäh'], Hasupha; nakedness, from חָשַׁף to make bare.

חֲשׂוּבָה [khäshooväh'], Hashubah; esteemed, participle passive of חָשַׁב to count, esteem.

חֲשִׁבְדָּנָה [khashbaddäk'näh], Hashbadana; linen girdle, from חָשַׁב a girdle, and בָּדָן i. q. Appellative בָּד לִנְיָן linen with הַ paragogic, therefore with the accent on the penultimate.

חֲשִׁבּוֹן [khashböhü'], Heshbon; a reckoning, counting, from חָשַׁב to reckon, count.

חֲשָׁבִיָּה [khäshav-yäh'], Hashabiah; [whom] the Lord esteemed, loved, comp. חֲשָׁבָה, and יָה Jah.

חֲשָׁבִיָּהוּ [khäshav-yäh'hoo,] Hashabiah; id.

חֲשָׁבִנָּה [khäshavnäh'], Hashabnah: Gesenius supposes this to be the same with the preceding, י being changed into נ.

חֲשָׁבִנָּיָה [khäshavn'yäh'], Hashabnah; id. But this appears rather to be an epenthetic נ between חָשַׁב and יָה, as it is often the case before the suffixes; comp. יְבָרְכֵנָהוּ (Ps. lxxii. 15), from which the preceding may be contracted.

חָשׁוּב [khash-shoov'], Hashub; esteemed, comp. חֲשָׁבָה.

חֲשִׁים see חֲשִׁים.

חֲשִׁים [khoosh-sheem'], Hushim; i. q. חֲשִׁים hastening, haste.

חֲשִׁים [khähshoom'], fat, rich, from obsolete חָשַׁם to be fat.

חֲשִׁים see חֲשִׁים.

חֲשִׁמּוֹן [kheshmöhn'], Heshmon; fatness, from an obsolete חָשַׁם to be fat.

חֲשִׁמּוֹנָה [khashmölnäh'], Hashmonah; id.

חֲשִׁתִּי [khooshähthee'], Hushathite; patronymic of חֲשִׁתָּה.

חֶת [khēth'], Heth; terror, from חָתַת to be broken, terrified.

חִתִּי [khittē'], Hittite; patronymic of the same, and then a gentile noun.

חִתִּים [khittēm'], Pl. of the same.

חִתִּית [khittēth'], singular fem. of חִתִּי.

חֶתְלוֹן [khethlōhn'], Hethlon; shelter, retreat, from חָתַל to wrap up, cover, hide.

חֶתֶת [khäthath'], Hathath; terror, compare Appellatives.

ט

טָבָאֵל [tähv'ēhl'], Tabeel; in pause טָבָאֵל [tah-v'al'], Tabeal; goodness of God, compound of טָב goodness, a Syriac form, i. q. Hebrew טוֹב, and אֱלֹהִים God.

טָבַח [teh'vakh'], Tcbah; slaughter, compare Appellatives.

טִבְחָת [*tivkhat'*], Tibhath; once (1 Chr. xviii. 8), for which, in the parallel passage (2 Sam. viii. 8), it is **בִּטָח**; here probably by transposition for **בְּטָחָת** *confidence, security*, as the construct of **בְּטָחָה**.

טַבְלִיָּה [*t'vulyāh'hoo*], Tebaliah; [whom] *the Lord immersed*, i. e. *purified*, compound from **טָבַל**, in a transitive sense, and **יָחוּ** abbreviated for **יַחֲוֹה**.

טַבְּעוֹת [*tabbāh-ngōhth'*], Tabbaoth; *seal-rings, rings*, compare Appellative **טַבְּעָה**.

טַבְּרִמּוֹן [*tavrimmōhn'*], Tabrimon; *the goodness of Rimmon*, comp. **טַבְּרָאֵל**. *Rimmon*, the name of a Syriac idol.

טַבְּחָת [*tabbāhth'*], Tabbath; *famous*, collated with the Chaldee (S.).

טֶבֶת [*tēhvēhth'*], Tebeth; the name of a Hebrew month, the signification of which is doubtful.

טוֹב [*tohv'*], Tob; *good*, compare Appellatives.

טוֹב אֲדוֹנִיָּה [*tōhv ādōhniy-yāh'*], Tob-adonijah; *the good or kindness of the or my Lord Jah*, comp. the preceding and **אֲדוֹנִיָּהּ**.

טוֹבִיָּה [*tōhviy-yāh'*], Tobiah; the Lord (is) *good*, or *the good or kindness of the Lord*, comp. the preceding.

טוֹבִיָּהּ [*tōhviy-yāh'hoo*], Tobiah; id.

טֵלָאִים [*t'lāh-eem'*], Telaim; *young lambs*. From **טָלָה**: by some considered to be an Appellative.

טֵלֵם [*tēh'lem*], Telem; *oppression* collated with the Arabic { *Kimchi and Clericus* }.

טַלְמוֹן [*talmōhn'*], Talmon; *oppressed*, compare the preceding.

טַפְּחָת [*tāhphath'*], Taphath; *drop*, construct (comp. **נָבַחַת**, **נָבַחַת**, **נָבַחַת**) of **טָפַח** from the root **טָפַח** in the Chaldee, i. q. **נָטַח** *to distil, drop*.

טַרְפִּלִּיָּה [*tarp'lāh-yēh'*], Tarpelites; a Chaldee gentile name. Simonis compares it with *Tauropylæi*, i. e. the inhabitants of the passages of Taurus. The Chaldæans may have retained foreign names of this kind.

יֹהֲשִׁיָּהּ [*yōhshiy-yāh'hoo*], once (Jer. xxvii. 1.) in Kethib for the usual **יֹהֲשִׁיָּה**, which see.

יֹהֲזִנִּיָּה [*yah-āzan-yāh'*], Jaazniah; *may the Lord hear [him]*, compound of Hiph. future of **זָנַן**, comp. Appellatives, and **יָהּ** *Jah*.

יֹהֲזִנִּיָּהּ [*yah-āzan-yāh'hoo*], Jaazaniah; id.

יֹהֲיִר [*yāh-eer'*], Jair; *may He [God] enlighten [him]*, Hiph. future of **יָהַר**. Compare Appellatives.

יֹהֲיִרִי [*yāh-eerec'*], Jairite; patronymic of the same.

יֹהֲשִׁיָּהּ [*yōhshiy-yāh'*], only once (Zech. vi. 10,) but in all other occurrences,

יֹהֲשִׁיָּהּ [*yōhshiy-yāh'hoo*], *may the Lord heal [him]*, compound of the

fut. of אשה collated with the Arabic
to heal, and יהוה or יהו (G.).

יֵאֲתָרִי [y'ātht'ray'], Jeatrai;
[whom] the Lord shall cause to re-
main. Only 1 Chr. vi. 6. supposed by
Simonis to stand for יֵאֲתָרִי ה', the א
taking the place of י, instead of יֵאֲתָרִי,
from the verb יָתַר to remain. For
the termination see note under יֵאֲתָרִי.
Note, other copies read יֵאֲתָרִי.

יְבוּס [y'voos'], Jebus; a treading
under foot. From בָּרַס to tread under
foot, like יְקוּס from יָקַם.

יְבוּסִי [y'voosee'], Jebusite; a gen-
tile noun of the same.

יִבְחָר [yivkhāhr'], Ibhar; may the
Lord choose [him]. Fut. of בָּחַר to
choose.

יִבְיִן [yāhveen'], Jabin; may the Lord
consider [him], comp. Hiph. fut. of בָּיַן.

יְבִישׁ see יָבֵשׁ.

יָבֵל [yāhvahl'], Jabal: stream,
compare Appellatives.

יִבְלַעַם [yiv-l'ngāhm'], Ibleam; he
consumeth to or shall consume the people.
Fut. of בָּלַע to swallow, consume, and
עַם people. According to Gesenius,
for יִבְלַעַם, but the verb בָּלַע no-
where occurs in a transitive sense.

יִבְנֶהֱלָ [yav-n'ēhl'], Jabneel; may
God cause [him] to be built up, lit, cause
him to build, compound of Hiph. fut.
of בָּנָה to build, and אֱלָ God.

יִבְנֶה [yavneh'], Jabneh; may He
cause [him] to be built up, comp. the
preceding.

יִבְנֶהָ [yivn'yāh'], Ibneiah; may the
Lord build [him] up, comp. the pre-
ceding.

יִבְנִיָּה [yivniy-yāh'], Ibnijah; id.

יְבוּסִי see יְבוּסִי.

יָבֹק [yabbōhk'], Jabbok; a pouring
out, emptying. From בָּקַק to pour
itself out, empty itself.

יִבְרַכְיָהוּ [y'vehrekhyā'hoo'], Jebere-
chiah; may the Lord bless [him].
Compound of Piel fut. of בָּרַךְ to bless,
and יהוה the Lord.

יִבְשָׁם [yivsāhm'], Ibsam; he shall
be pleasant, sweet. Fut. of an obsolete
בָּשַׁם, whence בְּשָׁם sweet odour.

יָבֵשׁ and יָבֵשׁ [yāhvēshsh'], Jabesh;
dry, compare Appellatives.

יָבֵשׁ גִּלְעָד [yāhvēshsh gil-ngāhd'],
Jabesh Gilead; Jabesh of or in Gilead,
comp. the preceding and גִּלְעָד.

יִגְאָל [yig-āhl'], Igal, Igeal; may
He [God] redeem [him]. Fut. of גָּאָל
to redeem, comp. Appellatives.

יִגְבְּהָה [yogb'hāh'], Jogbeah; it
shall be exalted. הָ is paragogic,
the simple form of which would be
יִגְבֶּהָ, Hoph. fut. from גָּבַהּ to be high.

יִגְדַּלְיָהוּ [yigdalyā'hoo'], Igdaliah;
the Lord shall be exalted, compound
of the fut. of גָּדַל to be great, and יהוה
the Lord.

יָגוּר [yāhgoor'], Jagur; an inn,
from גָּר to sojourn, live as not at home.

יִגְלִי [yoglee'], Jogli; He [God]

revealeth Himself. Hoph. fut. of גָּלָה *to uncover, open.*

יְגַר שְׁהָדוּתָא [y'gar sāhhādoothāh'], Jegar-sahadutha; *margin, the heap of witness.* Two Aramaic words.

יִדְאָלָה [yiddālāh'], Idalah; [which] *God exalthe or shall exalt.* Simonis takes it as a Syriacism for יִדְלָלָה, with הַ paragogic.

יִדְבָּשׁ [yidbāsh'], Idbash; *he is sweet as honey.* Fut. of דָּבַשׁ, compare Appellative דִּבְשָׁ.

יִדּוֹ [yiddōh'], Iddo; *loving, given to love.* For יִדּוֹן (G.), from יָדַד *to love.*

יָדוֹן [yāhdōhn'], Jadon; *He [God] shall judge; [Judex] judge (G.).* Either fut. of יָדַן *to judge*, or a noun derived from the same verb.

יָדְדוּעַ [yaddoo'-äng'], Jaddua; *known, from יָדַע *to know.**

יָדַי [yadday'], according to Keri, *Jadau* (Ex. x. 43.) in the English version it is according to Kethib; prob. i. q. יָדָי.

יְדוּתָא and יְדוּתָא [y'doothoon'], Jeduthun; *praising.* From an obsolete noun יְדוּתָא *praise*, from יָדָה in Hiph. *to praise*, with the termination וֹן added. (G.). This termination gives the word its personification.

יִדְדָה [y'deedāh'], Jedidah; *beloved.* A passive form of יָדַד *to love*, like יְדָד from יָדַד=יָדַד, compare Appellative יְדִיד, of which this is the feminine form.

יְדִידָה [y'dee-d'yāh'], Jedidiah;

beloved of the Lord, comp. the preceding.

יְדַיָּה [y'dāh-yāh'], Jedaiah; *praise the Lord.* From יָדָה, in Hiph. *to praise* יְהָ *the Lord.*

יְדִיעָאֵל [y'dee-ngāēhl'], Jediael; *known of God.* From יָדַע a passive form of יָדַע, (comp. יְדִידָה), and אֵל *God.*

יְדִיבָן Kethib for יְדִיבָן

יְדִלָּה [yidlāhph'], Idlaph; *he weepeth.* Fut. of יָדַל *to drip, shed tears.*

יָדָע [yāhdāhng'], Jada; *wise.* From יָדַע *to know.*

יְדַנְיָה [y'dang-yāh'], Jedaiah; *may the Lord know[him] i.e. care for him, comp. the preceding, and יְהָ *the Lord.**

יְדוּתָא see יְדוּתָא

יָה [yah'], the Lord, once (Ps. lxxviii. 4). Jah; *unanimously acknowledged* to be an abbreviation of יְהוָה, whatever the true pointing of the latter ought to have been originally, comp. יְהוָה; it is frequently found in composition with other proper names, such as יְהוֹיָה. In which case another less abbreviated form יְהוֹיָה is often used instead, as יְהוֹיָה, which additional י confirms the above derivation of this name.

יָהֳד see יָהֳד

יְהִידָי [yehdāy'], Jahdai; *may the Lord direct [him].* Fut. of יָהַד *to direct*, and יָ see יְהוֹיָה.

יְהוּדִיָּה [y'hoodiy-yāh'], Jehudiah;

Jewess. The feminine of the gentile noun יהודי *Jew* used as a proper name.

יהוה [yēhoo'], Jchu; *He* [is] *Jehovah*. For יהוה (G.) or יהוה (S.). The inconvenience of an audible H being repeated in the pronunciation, makes such a contraction not unlikely.

יהוהאחז [y'hōh-āhkhāz'], Jehoahaz; [whom] *the Lord holdeth*. contracted from יהוהאחז, comp. Appellatives.

יהושע [y'hōh-āhsh'], Jehoash; [whom] *the Lord has given*. From the same, and אש preterite of an obsolete אש *to give*, (S.) collated with the Arabic.

יהודה [y'hood'], Judah, Judea, Jewry; the Chaldee for the Hebrew name יהודה [Judah], but only as referring to the country or people of that name.

יהודהים [y'hoodāh-ēen'], Jews; the plural of the Chaldee gentile noun of יהודי.

יהודה [y'hoodāh']. Judah; *praise*. From ידה (compare Gen. xxix. 35. and xlix. 8). According to Gesenius *praised*, verbal of Hoph. future of the same.

יהודי [y'hoodēe'], Jew, Jehudi; a gentile noun of the same, but used also as a proper name.

יהודית [y'hoodēeth'], the Jews' language, Judith; the feminine of the gentile noun יהודי *Jewish*, in refer-

rence to the language, and used also as a proper name of a woman.

יהוה [y'hōhvāh'], the Lord, Jehovah, and, when pointed יהוה, God; *The Eternal*. Whether the pronunciation according to the present pointing be the original* or not, the consonants

* That the pronunciation of this name according to its consonants has been considered unlawful among the Jews from a very remote period, is not only well attested by their doctors, but also by the fact of the adoption of two sets of vowel points for the same consonants, יהוה and יהוה, for the former of which they substituted, and still do substitute אֱלֹהֵי (Lord), and for the latter אֱלֹהִים (God), so that in neither case are the consonants pronounced. The Jews maintain that the pronunciation was not known generally, but only to some, and that traditionally. But no trace of that supposed mystical pronunciation being now left, the whole fact of there *ever* having existed *another* besides the one יהוה may fairly be questioned, from the following considerations. 1. If the vowels of יהוה be those of אֱלֹהֵי, we should have expected under י in the same way as we find י under the same for אֱלֹהִים. But the fact may have been, that יהוה was the true pronunciation, but the Jews, led away by tradition, and perhaps based upon Ex. xx. 7, and Lev. xxiv. 31, read אֱלֹהֵי instead, independent of the proper, standing vowels. But in the case of אֱלֹהֵי יהוה, where the first would have been repeated twice, and for some cause or other unwilling to do so, read according to, and substituted the vowels of אֱלֹהִים, hence the form יהוה in the one, and not יהוה in the other case. And let it also be remarked that the circumstance of the Septuagint rendering the words אֱלֹהֵי אֱלֹהֵי by Κυριος Κυριος sets some bounds to the antiquity of that practice.

2. The preservation of the vowels of יהוה as found in the composition of this name with other proper names of the greatest antiquity, as יהושע, יהונתן, יהושפט, &c, the vowel י being found again

in comparison with (Ex. iii. 14.) sufficiently attest the signification of the name. **אֲנִי הָאֵל אֲשֶׁר אֲהִיָּהּ** *I am that I am*, i. e. I am He who am *always*, and doubtless also, with reference to His *unchangeableness*, I am *the same* that I am; of which the relative **אֲשֶׁר** easily admits. But, however suitably in a grammatical point of view, the Hebrew form of the future may stand here for the *present*, as expressing *continuance*, yet ought the fact of its being the future, *I shall be* that *I shall be*, not to be lost sight of. Nay, the assurance of God's existence throughout all *futurity* is the prominent point of the Spirit's expression to Israel, surrounded by Egypt's idols and idol-worship. Pre-existence may have been ascribed to them by their worshippers, the eye-witnesses of their

in the abbreviated form **יְהוָה** and its compounds, as **אֲדֹנָיִהּ**, **אֱלֹהֵינוּ** &c., by permutation of ו into י. In these cases, we should have expected the true vowels again, if there had been any other; the full word **יְהוָה** not being found in either. For the Jews assert that the teaching of the pronunciation of this name was by pointing out each letter separately, so as not to pronounce the whole of the name at once, which need not be feared in compounds. And this must prove for the present pronunciation of **יְהוָה**, unless we extravagantly suppose, that the punctuators did, with these compound names, the same as they did with this name itself, establish the tradition of the unlawfulness of the pronunciation of this name, as a truth vouched for by its so very remote antiquity even up to Moses, and that we have not the right pronunciation even of these proper names.

The fact that ו and ל have before this name *Pattah*, as if they were prefixed to **אֲנִי** (**אֲנִי הָאֵל** and **אֲנִי הָאֵל**), can prove nothing more but the punctuators' consistency with the tradition they had received and believed.

then present existence, but questions of the character "Where are the gods of Hamath and of Arpad? &c." were doubtless nothing unusual then with regard to those perishable elements. But God in His future, uninterrupted, blessed existence, assures them of deliverance not only from their then present bondage, but *always*, in opposition to those dumb idols, as He does afterwards (Is. xl. xliii. and xliv.) when sending them a message of deliverance. The looking forward to futurity is the true exercise of faith in the children of God, even as it is now with us, to whom the things of God prepared for them that love him, which "eye hath not seen nor ear heard, neither have entered into the heart of man" are revealed by His Spirit. As we have learned to know Him as the Alpha, we are now, or at least ought to be, looking forward for the future vindication of His power and glory, when He shall be all in all, as the Omega.

יְהוָה, the more antique, and indeed acknowledged as the primitive form of **יְהוָה** to be, stands in this name in the third person future. Thus, God speaking of His blessed Self, speaks and reveals Himself as the *I shall be* "*I am (I shall be) has sent me unto you*". The believers in Him with an Amen upon their lips call Him **יְהוָה** *He shall be*.

יְהוָה יִרְאֶה [*y'hōhvāh' yir-ēh*], *Jehovah-jireh*; marg. *the Lord will see or provide*. From the same, and fut. **יִרְאֶה**, compare Appellatives.

יְהוָה נָסִי [*y'hōhvāh nisse'*], *Jehovah-nissi*; marg. *the Lord my banner*. From the same, and נָס *a banner*, see Appellatives.

יְהוָה שָׁלוֹם [y'hōh-vāh shāhlōhm'], Jehovah-shalom, marg. *the Lord* [send] *peace*; lit. *the Lord* (is) *peace*. From the same, and שָׁלוֹם *peace*.

יְהוֹזָבָד [y'hōhzāhvāhd'], Jehozabad; [whom] *the Lord* has bestowed, compound of יְהוָה and זָבַד to give as a present, comp. Appellatives.

יְהוֹחָנָן [y'hōhkhāhnāhn'], Johanan; [whom] *the Lord* has graciously given. From the same and חָנַן to be gracious, give graciously.

יְהוֹיָדָע [y'hōh-yāhdāhng'], Jehoiada; [whom] *the Lord* hath known. From the same and יָדַע to know.

יְהוֹיָכִין [y'hōh-yāhkheen'], Jehoiachin; *may the Lord* establish [him]. From the same and יָכִין Hiph. fut. of בָּיַן, comp. Appellatives.

יְהוֹיָקִים [y'hōh-yāhkeem'], Jehoiakim; *may the Lord* establish [him]. From the same and the Hiph. fut. of קָם, comp. Appellatives.

יְהוֹיָרִיב [y'hōh-yāhreev'], Jehoiarib; *the Lord* plead for [him]. From the same, and fut. of רִיב.

יְהוּכָל [y'hookhal'], Jehuchal; *may he prevail*. Hoph. fut. of כָּל.

יְהוֹנָדָב [y'hōhnāhdāhv'], Jehonadab; [whom] *the Lord* has freely given. From יְהוָה and נָדַב of which comp. Hiph. in the Appellatives.

יְהוֹנָתָן [y'hōhnāthāhn'], Jehonathan [whom] *the Lord* has given. From the same, and נָתַן to give.

יְהוֹסֵף [y'hōhsēph'], Joseph; *He* [God] shall add, comp. Gen. xxx. 24. An uncontracted Hiph. form of יָסַף to add.

יְהוֹעָדָה [y'hōh-ngaddāh'], Jehoadah; [whom] *the Lord* has adorned. From יְהוָה, and Piel of עָדָה to adorn.

יְהוֹעָדָן [y'hōh-ngaddeen'], Jehoadan; in Kethib prob. the same as the following.

יְהוֹעָדָן [y'hōh-ngaddāhn'], Jehoadan; *the Lord's* delight. From the same, and עָדָן, comp. the verb עָדָן, and the noun עֵד.

יְהוֹזָדָק [y'hōhtsāhdāhk'], Jehozadak; *the Lord* is righteous. From the same, and צָדַק to be just, righteous.

יְהוֹרָם [y'hōhrāhm'], Jehoram; *the Lord* is exalted. From the same, and רָם preterite of רָם to be high.

יְהוֹשֶׁבַע [y'hōhshek'vang], Jehosheba; *the Lord's* oath; or *the Lord* (is his) *oath*, i. e. he swears by, worships the Lord, comp. Is. xlviii. 1. From the same, and שָׁבַע, *oath*, occurring only in this sense in compound proper names, comp. בְּאֵר שָׁבַע with Gen. xxi. 31.

יְהוֹשָׁבֵעַת [y'hōhshav-ngath'], Jehoshabeath; found 2 Chr. xxii. 11. for the preceding.

יְהוֹשֻׁעַ and יְהוֹשָׁעָה [y'hōhshoo'äng'], Jehoshua, Joshua; *the Lord's* salvation, contracted of the same, and יָשַׁע help.

יְהוֹשָׁפָט [y'hōhshāphāht'], Jeho-

shaphat; [whom] *the Lord judges*.
From the same, and שפֹּט *to judge*.

יְהַלֵּל [y'hallel-ēhl'], Jehaleleel;
may he praise God. From הָלַל
Piel fut. of הָלַל only in Piel, *to praise*,
and אֱלֹהִים *God*.

יָהֵץ [yah'haz], Jahaz; *a place*
trodden down, prob. a threshing-floor
(G.), collated with the Arabic יָהֵץ *to*
tread under foot.

יָהֵצָה [yahtsāh'], Jahazah; id.

יֹאבָב [yōh-āhv'], Joab; [whose]
father (is) the Lord. Contracted for
יֹאבָב, comp. the preceding compounds
of יְהוֹה, as יְהוֹאָחָז, יְהוֹאָשׁ &c.

יֹאחָב [yōh-āhkh'], Joah; [whose]
brother [i. e. helper] is the Lord.
Compound of יְהוֹחָב and אָחָא *brother*.

יְהוֹאָחָז [yōh-āhkhāz'], Joahaz,
Jehoahaz; contracted from יְהוֹאָחָז;
q. v.

יֹאֵל [yōh-ēhl'], Joel; *the Lord (is*
his) God. Contracted for יְהוֹאֵל,
יְהוֹה *the Lord*, and אֱלֹהִים *God*.

יֹאָשׁ [yōhāsh'], Joash; contracted
from יְהוֹאָשׁ q. v.

יֹאֲבִיב [yōhv'], Job; *desire*. For יֹאֲבִיב
from יֹאֲבִיב *to desire*, comp. Appellatives
(S); or *cry*, from יָבַב compare the
following. But this name only occurs
(Gen. xlv. 13.) for יְשׁוּבָה (Num. xxvi.
24).

יֹאֲבִיב [yōhvāhv'], Jobab; *desert*,
wilderness, properly *a howling*, a place
where wild beasts howl, collated with
the Arabic (G.).

יֹבָב [yoovāhl'], Jubal; *river*,
compare Appellative יֹבָב.

יֹזָבָב [yōh-zāhvāhd'], Jozabad;
contracted from יְהוֹזָבָב q. v.

יֹזָכָר [yōh-zāhkhāhr'], Jozachar;
[whom] *the Lord remembers*. Con-
tracted for יְהוֹזָכָר, compare the pre-
ceding, from יְהוֹה *the Lord*, and זָכַר
he remembered.

יֹחָא [yōhkhāh'], Joha; *haste*.
For יֹחָא from the Chaldee יַחַה in
Aph. *to make haste* (S.).

יֹחָנָן [yōhkhāhnāhn'], Johanan;
contracted from יְהוֹחָנָן q. v.

יֹטָח [yootāh'], Juttah; i. q. יֹטָח.

יֹיָדָע [yōh-yāhdāhng'], Joiada, Je-
hoiada; contracted from יְהוֹיָדָע q. v.

יֹיָכִין [yōh-yāhkhēen'], Jehoiachin;
contracted from יְהוֹיָכִין q. v.

יֹיָקִים [yōh-yāhkhēem'], Joiakim, Je-
hoiakim; contracted from יְהוֹיָקִים q. v.

יֹיָרִיב [yōh-yāhreev'], Joiarib;
contracted from יְהוֹיָרִיב q. v.

יֹכְבֵּד [yōhkhēh'ved'], Jochebed;
[whose] *glory [is] the Lord*. Con-
tracted from יְהוֹכְבֵּד, יְהוֹה *Lord*, and
כְּבֹד *glory*, comp. Appellative כְּבֹד.

יֹחָל [yoohāh'], Juchal; contracted
from יְהוֹחָל q. v.

יָוָן [yāhvāhn'], Javan, Greece,
Grecia; *soft* (S.).

יֹנָדָב [yōhnāhdāhv'], Jonadab;
contracted from יְהוֹנָדָב q. v.

יוֹנָה [yōhnāh'], Jonah ; *dove*.
Compare Appellatives.

יוֹנִים [y'vāhneem'], Grecians ; patro-
nymic of יוֹן.

יוֹנָתָן [yōhnāthāh'n'], Jonathan ;
contracted from יְהוֹנָתָן, q. v.

יוֹסֵף [yōhsēph'], Joseph ; contrac-
ted from יְהוֹסֵף, q. v.

יוֹסִיפָה [yōhsiph-yāh'], Josipiah ;
[whom] *the Lord shall increase, en-
large*. From Hiph. fut. of יָסַף *to add*,
increase, and יָהּ *Jah*,

יוֹעֲלָה [yōh-ngēhlāh'], Joelah ;
perhaps *may He help*. For יוֹעֲלָה
(G.) ; or perhaps a contraction for יוֹעֲלֵ
אל *may God help* : from the Hiph.
fut. of יָעַל and יָהּ *the Lord*.

יוֹעֵד [yōh-ngēhd'], Joed ; *the
Lord [is] witness*, contracted from
יְהוֹעֵד, comp. the preceding com-
pounds with יְהוֹ and יוֹ from יְהוָה
the Lord, עֵד *witness*, comp. Appel-
latives.

יוֹעֶזֶר [yōh-ngēh'zer], Joezer ; *the
Lord [is his] help* ; contracted from
יְהוֹעֶזֶר, comp. the preceding and יְעֹזֵר
help, among the Appellatives.

יוֹשֵׁשׁ [yōh-ngāhsh'], Joash ; *the Lord
is gathering together*. For יְהוֹשֵׁשׁ,
from יְהוָה *the Lord* and עָשָׂה from יָשָׁה
in Joel iv. 11. in an intransitive, here
perhaps in a transitive sense.

יוֹזָדָק [yōhtsāhdāh'k'], Jozadak ;
contracted from יְהוֹזָדָק, q. v.

יוֹקִים [yōkeem'], Jokim ; contracted
from יְהוֹקִים, q. v.

יֹרֵחַ [yōhrāh'], Jorah ; *early rain*,
i. q. יֹרֵחַ Appellative.

יֹרֵי [yōhrah'y], Jorai ; *may the
Lord instruct [him]* ; contracted from
יֹרֵחַ Hiph fut. of יָרַח ; see Appella-
tives, and יְהוָה *the Lord* ; comp. אֲחֵי.

יֹרָם [yōhrāhm'], Joram ; contracted
from יְהוֹרָם, q. v.

יֹשֵׁב חֶסֶד [yooshāhv'kkeh'scd], Ju-
shab-hesed ; *grace is restored*. יֹשֵׁב
Hoph. fut. of שָׁוַב *to return*, חֶסֶד
kindness, grace.

יֹשִׁבְיָה [yōhshiv-yāh'], Josibiah ;
may the Lord cause [him] to dwell, i.e.
safely, quietly. From יוֹשִׁיב Hiph.
fut. of יָשַׁב *to dwell*, and יְהוָה *the Lord*.

יֹשָׁה [yōhshāh'], Joshah ; perhaps
existence. From the obsolete root
יָשָׁה ; comp. the following article.

יֹשָׁהוּיָה [yōhshav-yāh'], Joshaviah ;
[whom] *the Lord raises* (G.). perhaps
as Hiph. form of יָשָׁה *to stand, stand
upright, exist*, with יְהוָה *the Lord*.

יֹשָׁפָט [yōhshāphāht'], Joshaphat ;
contracted from יְהוֹשָׁפָט, q. v.

יֹתָם [yōhthāhm'], Jotham ; *the
Lord [is] perfect*. For יְהוֹתָם, from
יְהוָה and תָּם *perfect*, compare Appel-
latives.

יֹזָאֵל [y'zoo-ēhl'], Kethib, for

יִזְיָאֵל [y'zee-ēhl'], Keri, Jeziel ;
assembly of God. יִזְיָ from יָצָה colla-
ted with the Arabic *to come together*
(G.), and אֵל *God*.

יִזְיָה [yizziy-yāh'], Jeziah ; *may*

the Lord besprinkle, i. e. purify [him].
Fut. of זָרַק to sprinkle, and יְהוָה the Lord.

יָזִיז [yāhzeez'], Jaziz; he shall shine. Fut. of יָזַז comp. יָזַז.

יִזְלִיחַ [yizlee-āh'], Jezliah; may he draw [him] out, i. e. save. From an obsolete זָלַח perhaps i. q. זָלַח (G.), and perhaps by transposition for יִזְלִיחַ.

יִזְנִיחַ [y'zan-yāh'], Jezaniah; contracted from יִזְנִיחַ.

יִזְנִיחוֹ [y'zan-yāh'hoo], id.

יִזְרַח [yizrākhk'], the Israhite; with the article יִזְרַח, once (1 Chron. xxvii. 8) for the patronymic יִזְרַחִי.

יִזְרַחַהּ [yizrakh-yāh'], Jezrahiah; the Lord shall rise, i. e. shine forth (as the sun). Fut. of יָרַח to rise (as the sun) and יְהוָה the Lord.

יִזְרַעַל [yizr'ngēhl'], Jezreel; [which] God shall sow or plant. Fut. of יָרַע to sow, plant, and אֱלֹהִים God.

יִזְרַעְלִי [yizr'ngēhlee'], Jezreelite; gentile noun of the same.

יִזְרַעְלִית [yizr'ngēh'eeth'], Jezreelitess; feminine of the same.

יָהְדוֹ [yakhhdōh'], Jahdo; united, tor יָהְדוֹ.

יָהְדִּיעַל [yakhdee-ēhl'], Jahdiel; may God make [him] to rejoice. Fut. of יָהַד to rejoice, and אֱלֹהִים God.

יָהְדִּיעָהּ [yekh-d'yāh'hoo], Jehdeiah; may the Lord make [him] to rejoice; comp. the preceding.

יִחְיֶה [y'khav-ēhl'], Kethib for יִחְיֶה; may God preserve [him] alive. For יִחְיֶה from יָחַה (G.), i. q. יָחַה to live, in Piel to preserve alive.

יִחְיֶהּ [yakhzee-ēhl'], Jahziel; he shall behold God. Fut. of יָחַה to see אֱלֹהִים God.

יִחְזִיק [yakhz'-yāh'], Jahaziah; he shall behold the Lord; comp. the preceding.

יִחְזַקַּל [y'khez'k'ēhl'], Ezekiel; may God strengthen [him]. This stands, according to Gesenius, for יִחְזַקַּל אֱלֹהִים like יִחְזַק אֱלֹהִים Ex. xxxiii. for יִחְזַק. Piel fut. of יָחַז to be strong, and אֱלֹהִים God.

יִחְזַקִּיחַ [y'khizkiy-yāh'], Hezekiah; may the Lord strengthen him; comp. the preceding.

יִחְזַקִּיחוֹ [y'khezkiy-yāh'hoo], id.

יָחֶזְרַח [yakh-zēhrāh'], Jahzehrah; may he bring back. Hiph. of חָזַר, according to the Chaldee to go back.

יִחְיֶהּ [y'khee-ēhl'], Jehiel; may God preserve [him] alive. For יִחְיֶהּ, Piel of יָחַה to live, and אֱלֹהִים God.

יִחְיֶהּ [y'khee-ēhlee'], Jehieli, better Jehielite; patronymic of the preceding.

יִחְיֶהּ [y'khiy-yāh'], Jehiah; may the Lord preserve [him] alive; comp. יִחְיֶהּ.

יָחֶלַל [yakhhl'ēhl'], Jahleel; expectation of God, i. e. [a son] expected of God (S.). From יָחַל in Piel to wait, hope. According to Gesenius

for יחלה אל [whom] *God has made sick*. From Hiph. of חלה to be sick, and אל *God*.

יחלהלי [yakhlē'ehlee'], Jahleelite ; patronymic of the same.

יחמאי [yakhmah'y], Jahmai ; *may the Lord keep or preserve* [him]. Fut. of an obsolete חמה whence חומה a wall is derived, and 'the Lord ; comp. אחיו.

יחזאל [yakhts'ēhl'], Jahzeel ; [whom] *God does bestow*, i.e. as a portion bestowed by God. Hiph. fut. of חצה to divide and אל *God*.

יחזלהלי [yakhts'ēhlee'], Jahzeelite ; patronymic of the same.

יחזיאל [yakhtsee-ēhl'], Jahziel ; i. q. יחזאל.

יחא [yah'khath], Jahath ; *He shall take away*. Apocopated form of Hiph. fut. יחאה from חאה to take away. According to Gesenius *union* ; a contraction for יחאה.

יטבה [yotvāh'], Jotbah ; *goodness*. From יטב to be good.

יטבתה [yotvāhthāh'], Jotbathah ; id. with paragogic ח.

יטח [yoottāh'], Juttah ; *extended*. Verbal of Hoph. fut. of נטה (G.).

יטור [y'toor'], Jetur ; *enclosure, village of Nomades*, i. q. טירח, from an obsolete טור to surround, according to the form יקום from קום (G.).

יכוניה [y'khoonyāh'], Kethib for יכניה.

יכילהי [y'kheel'yāh'], Kethib for יכניה.

יכין [yahkheen'], Jachin ; *may He establish* [him]. Hiph. fut. of פון compare Appellatives.

יכני [yāhkheenee'], Jachnite ; patronymic of the same.

יכלהי [y'khol-yāh'], Kethib for יכליהו.

יכליהו [y'khol-yāh'hoo], Jecholiah ; [for whom] *the Lord hath shewn himself mighty*. From יכל to be able, to prevail, and יהו the Lord.

יכניה [y'khon-yāh'], Jeconiah ; *may the Lord establish* [him]. For יח fut. of פון here in a transitive sense.

יכניהו [y'khon-yāh'hoo], Kethib id.

יכון [yāhlōhn'], Jalon ; *may he remain*. Fut. of לון to pass the night, also to abide, remain.

ימואל [y'moo-ēhl'], Jemuel ; *may God circumcise* [him]. For מואל, instead of which Num. xxvi. 12, and 1 Chr. xxiv. 4 ; we find מואל for מואל circumcised of God, from נמל to circumcise (S.) ; day of God ימו i. q. שמו, יום i. q. שם, יום i. q. מות (G.).

ימימה [y'meemāh'], Jemimah ; *dove* ; collated with the Arabic. Kromayer by Simonis.

ימין [yāhmeen'], Jamin ; *the right or right hand*, compare Appellatives.

ימיני [yāhmeenee'], Jaminite ; patronymic of the same.

יְמִינִי [y'meenēē'], Jemini; found elliptically for the patronymic יְמִינֵי יִשְׂרָאֵל.

יִמְלֵא [yimlāh'], Imla; *He shall fill or fulfil.* Fut. of מָלָא compare Appellatives.

יִמְלָה [yimlāh'], Imlah; id.

יַמְלֶכֶּה [yamlēkhk'], Jamlech; *may He make [him] to reign.* Hiph. fut. of מָלַךְ, *to reign.*

יִמְנָה [yimmāh'], Imnah; *felicity,* collated with the Arabic (S.).

יִמְנַע [yimmānāh'], Imna; *may He spare [him].* Fut. of מָנַע *to hold back, withhold,*

יִמְרָה [yimrāh'], Imrah; *rebellion* (G.). From מָרָח *to be perverse, rebellious.*

יָנוּחַ [yāhnōh'ākh'], Janoah; *rest, quiet.* From נָח comp. Appellatives.

יָנֹם [yāhnoom'], Keri; יָנִים [yāh-neem'], Kethib; Janum; *slumber.* From נָם *to sleep, slumber.*

יִסְכָּה [yiskāh'], Iscah; *covering.* It has the form of יָסַף, but the signification of נָסַף or סָכַף *to cover* (S.).

יִסְמַכְיָהוּ [yismakh-yāh'hoo'], Ismahiah; *the Lord support [him].* From סָמַךְ comp. Appellatives, and יָחַי *the Lord.*

יַעֲבֹץ [yangbēhts'], Jabez; *who causeth pain.* By transposition for יַעֲצֹב Hiph. fut. of עָצַב, comp. 1 Chr. iv. 9, 10.

יַעֲדֹה [yengdōh'], Keri; יַעֲדִי [yeng-

dah'y], Kethib, Iddo; once (2 Chr. ix. 29) for עֲדֹד probably of the same signification, *seasonable*; comp. the verb יָעַד.

יְעֹזָאֵל [y'ngoo-ēhl'], Jeuel; *treasure of God.* From יָצָה collated with the Arabic *to gather, preserve*, (G.), and אֱלֹהִים *God.*

יְעֻזָּי [y'ngoots'], Jeuz; *counsel.* From יָעַץ *to advise*, like יָקִים from קָם.

יַעֲהוּר [yāh-ngoor'], Kethib for יַעֲזִיר.

יַעֲשֹׁשׁ [y'ngoosh'], Jeush; *assembly.* From עָשָׂה *to come together*; comp. יַעֲרִיץ.

יַעֲזִיזָאֵל [yah-ngāzee-ēhl'], Jaaziel; *may God console [him].* Hiph. fut. of עָזָה, collated by Simonis with the Arabic עָזִי *to be comforted*, and אֱלֹהִים *God.*

יַעֲזִיחַ [yah-ngāziy-yāh'], Jaaziah; *may the Lord console [him];* compare the preceding.

יַעֲזִיר [yah-ngāzēhr'], and יַעֲזֹר [yangzēhr'], Jazar; *may He help [him].* Hiph. fut. of עָזַר compare Appellatives.

יַעֲיָאֵל [y'ngee-ēhl'], Jeiel; i. q. יַעֲזִיב.

יַעֲיִיר [yāh-ngeer'], Jair; *may He stir [him] up.* Hiph. fut. of עָרַר *to be awake.*

יַעֲיֵשׁ [y'ngeesh'], Kethib for יַעֲשֵׂה.

יַעֲכָן [yang-kāhn'], Jachan; *afflicted.* From an obsolete עָכַן prob. i. q. עָבַר (G.).

יַעַל [yāh-ngēhl'], Jael; *wild he-goat*, comp. Appellatives.

יַעְלָא [yah-ngālāh'], Jaalah, i. q. יַעֲלָה.

יַעֲלָה [yah-ngālāh'], Jaalah; *wild she-goat*, feminine of יַעַל q. v.

יַעֲלָם [yang-lāhm'], Jaalam; *may He hide*, i. e. protect him. Hiph. fut. of עָלַם, comp. Appellatives.

יַעַן see יַעֲנֵן.

יַעֲנֵן [yangnah'y'], Jaanai; *may the Lord answer [him]*. Fut. of עָנָה to answer, יַ, comp. אַחֲזִי.

יַעֲקֹב, a few times also in Kethib יַעֲקֹב [yah-ngākōhv'], Jacob; *laying hold by the heel, supplanter*. From עָקַב a heel, compare Gen. xxv. 26.

יַעֲקֹבָה [yah-ngākōh'vāh'], Jaakobah; id.

יַעֲקֹן [yah-ngākāhn'], Jakan; *he shall adorn*. Fut. of עָקַן i. q. עָקַן to surround like a necklace (S.). Gesenius compares עָקַן with the Aramaic עֲקַם to wreath, twist.

יַעֲרָה [yang-rāh'], Jarah; only once (1 Chron. ix. 42.) for יַחֲוֹעַדָה.

יַעֲרֵי אֲרָגִים [yah-ngārēh' ōhr'geem'], Jaare-oregim; only once 2 Sam. xxi. 19, for יַעֲרֵי 1 Chron. xx. 5. Doubtless the woods of the weavers, but not suitable when compared with the latter passage.

יַעֲרֵשׁ יְהוָה [yah-ngāresh-yāh'], Jareshiah; [whom] the Lord nourishes.

From עָרַשׁ after the Syriac to fatten (G.) and יָרָה the Lord.

יַעֲשֵׂי [yah-ngāsāh'y'], Jaasau (according to Kethib יַעֲשֵׂו); contracted from יַעֲשֵׂה (G.), the Lord does [it]. Fut. of עָשָׂה to do, and יָרָה the Lord.

יַעֲשֵׂה לַיְהוָה [yah-ngāsee-ēhl'], Jasiel; *God does it*, comp. the preceding.

יִפְדֶּה [yiphd'yāh'], Iphedeah; the Lord redeem [him]. Fut. of פָּדָה to redeem, and יָרָה the Lord.

יָפָה and יָפֹא [yāhphōh'], Joppa; *beauty*. From יָפָה to be beautiful.

יָפִיעַ [yāhphēe'äng'], Japhia; *shining*. From יָפַע; comp. Appellatives.

יָפֵלַת [yaphlēht'], Japhlet; *may He deliver [him]*. Hiph. fut. of פָּלַט to escape.

יָפֵלְתִּי [yaphlēhte'], Japhleti, better Japhletite; patronymic of the same.

יָפְנוּהָ [y'phoonneh'], Jephunneh; *may he be regarded with favor*. Pual fut. of פָּנָה to turn, turn one's eyes, look graciously.

יָפֶתַח [yeh'pheth], Japheth; *enlargement*, from פָּתַח to be open, wide, in Hiph. to enlarge, compare Gen. ix. 27.

יָפֶתַח [yiphthāhkh'], Jephthah; *may He free [him]*. Fut. of פָּתַח to open, set free.

יָפֶתַח-אֵל [yiphthakh-ēhl'], Jiphthah-el; [which] the Lord openeth, comp. the preceding.

יִצְהָר [yits-hāhr'], Izhar; oil, comp. Appellatives.

יִצְהָרִי [yits-hāhree'], Izeharite; patronymic of the same.

יִצְחָק [yitskhāhk'], Isaac; he laugheth. Fut. of יִצְחָק to laugh, comp. Gen. xvii. 17, &c.

יֶזֶר [yēh'tser], Jezer; form, comp. Appellatives.

יֶזְרִי [yitsree'], Jezerite; patronymic of the same.

יַקְבִּצְאֵל [y'kavts'ēhl'], Jakabzeel; [which] God shall gather. Piel fut. of יַקְבֹּץ to gather together, and אֵל God.

יִקְדֵּם [yok-d'ngāhm'], Jokdeam; burning of the people. יִקְדֹּר or יִקְדֹּרָה a burning, from יִקְדֹּר to kindle, burn, עַם people.

יָקֵה [yāhkeh'], Jakeh; pious. From יָקַח according to the Arabic to venerate, fear God, be pious (G.).

יְקוּתִיָּאל [y'koothee-ēhl'], Jekuthiel; godly piety, lit. piety of God. Compound of יְקוּתִי piety, comp. the preceding, joined to אֵל [God] by י conjunctive.

יִקְטָן [yoktāhn'], Joktan; diminished. Verbal of the Hoph. fut. of יִקְטֹן to be small.

יָקִים [yāhkeem'], Jakim; may He raise [him]. Hiph. fut. of קָם to arise.

יְקָמִיָּה [y'kam-yāh'], Jekamiah; [whom] the Lord gathereth. For יְקָמִיָּה, Piel fut. of קָם according to the Arabic to gather (G.).

יְקָמְעָם [y'kam-ngāhm'], Jekameam; [who] gathereth the people. For יְקָמִיָּה (G.) Piel fut. of קָם, comp. the preceding.

יְקָמְעָם [yokm'ngāhm'], Jokmeam; gathered of the people. Of Hoph. fut. of קָם, comp. the preceding, עַם people.

יְקָנְעָם [yokn'ngāhm'], Jokneam; possessed of the people. For יְקָנִיָּה, Hoph. fut. of קָנָה to possess, and עַם people.

יְקֹשָׁן [yokshāhn'], Jokshan; fowler. From יִקְשֹׁן to lay snares.

יְקֹתְהָל [yokth'ēhl'], Joktheel; subdued by God. For יְקָתָה אֵל, Hoph. of קָתַח according to the Arabic to serve as a slave (G.).

יִרְאֹן [yir-ōhn'], Iron; fearing [God]. From יִרָא to fear, reverence.

יִרְאִיָּה [yir-iy-yāh], Irijah; the Lord look upon [him]. Fut. of רָאָה to see, look upon, and יָה the Lord.

יָרֵב [yāhrēhv'], Jareb; only Hos. v. 13 and x. 6, perhaps more correctly rendered as an Appellative, as it is in the margin, [the king that] should plead. Fut. of רִיב.

יִרְבַּעַל [y'roobah'-ngal], Jerubbaal; marg. (to Judg. vi. 32) Let Baal plead. For יָרֵב פֶּעַל, comp. Appellatives for רִיב and פֶּעַל.

יִרְבֻּעָם [yāhrov-ngāhm'], Jeroboam; [whose] people is numerous. Fut. apoc. of רָבַב to be numerous, many, and עַם people.

יִרְבֹּבֶשֶׁת [y'roobbeh'sheth], Jerub-

beseth; *let shame* (i. e. the shameful idol) *plead*. Once (2 Sam. xi. 21) for **בְּשַׁת**, q. v. **בְּשַׁת** *shame*, i. q. **בְּשַׁת**, comp. Appellatives.

יִרְדַּ [*yeh'red*], Jared, Jered; *descent*. From **יָרַד** to *descend*.

יַרְדֵּן [*yardēhn*], Jordan; *flowing down*. From **יָרַד** to *descend*. According to Simonis, *continual noise, murmuring*. From **יָרַד** to *make a bustling noise*.

יְרוּאֵל [*y'roo-ēhl*], Jeruel; *founded by God*. Part. pass. **יָרַח** to *cast, lay foundation*, and **אֵל** God.

יְרוּחַ [*yāhrōh'ākḥ*], Jeroah; *moon*; i. q. Appellative **יָרַח**.

יְרוּשָׁה, **יְרוּשָׁה** [*y'rooshāḥ*], Jerusha, Jerushah; *possessed*. From participle pass. fem. **יָרַשׁ** to *possess*.

יְרוּשָׁה־יִמִּין [*y'rooshāhlah'-yim*]; only 2 Chron. xxxii. 9, Est. ii. 6, and according to some copies also 1 Chron. iii. 5, in all other places **יְרוּשָׁה** (in pause **יְרוּשָׁה**), Jerusalem; *possession of quietness*, i. e. *a quiet possession*. For **יָרַשׁ** to *possess*, and dual of **יָרַשׁ** *quietness*, **יָרַשׁ**. But the correctness of this dual punctuation may fairly be questioned, since the dual י only occurs in the above-mentioned three passages out of 643 times of this word's occurrence. It is most likely a later adopted Chaldee form (compare Hebrew **שָׁמְרוֹן** and Chaldee **שְׁמַרְיִן**) according to which it was pointed. In the Chaldee part of the Scriptures it is **יְרוּשָׁה** and **יְרוּשָׁה**. All this would speak for the opinion that the י is radical, and with the vowels of **יָרַשׁ** (comp. Gen. xiv. 18,

and Ps. lxxvi. 3) signifies *peace*. Hence according to Saadia, *house of peace*, **יְרוּ** collated with the Arabic *habitation, house*, in the Hebrew literally *founded*, as a participle of **יָרַח**.

יְרוּשָׁה־יִמִּין & **יְרוּשָׁה־יִמִּין** [*y'rooshlēhm' & y'rooshlem*], Chald. Jerusalem; id.

יָרַח [*yeh'rakh'*], in pause **יָרַח**, Jerah; *month*, comp. Appellatives.

יְרִיחוֹ [*y'rēhkhōḥ*], Jericho; *sweet odour*. From **יָרַח** for **יָרַח**.

יְרוּחָם [*y'rōhkhāhm'*], Jeroham; *may he be loved*. Pual fut. of **יָרַח** to *love*.

יְרוּחָם־אֵל [*y'rakhm'ēhl*], Jerahmeel; *may God have compassion upon [him]*. Compound of Piel fut. of **יָרַח** to *pity, love*, and **אֵל** God.

יְרוּחָם־אֵלִי [*y'rakhm'ēhle'*], Jerahmeelite; patronymic of the same.

יָרַח־עֵגִי [*yarkhāhg'*], Jarha; of uncertain signification, probably of Egyptian derivation, since it is the name of an Egyptian servant, 1 Chr. ii. 34, 35.

יְרִיֵּאֵל [*y'ree-ēhl*], Jerial; *established of God*, for **יְרִיֵּאֵל**—**יְרִי**, a passive form for **יָרַח**, comp. **יְרוּאֵל**, see also **יְרִיֵּאֵל**.

יָרִיב [*yāhreev*], Jarib; *adversary*. From **יָרַב** to *contend*, compare Ps. xxxv. 1.

יְרִיבַי [*y'reevah'y*], Jeribai; id. with the adjective termination י (G.).

יְרִיחַ [*y'riy-yāḥ*]. Jerijah; *estab-*

lished of the Lord, for יִרִי יְהוָה, comp. יִרְיָאֵל and יִרְיָאֵל.

יִרְיָהוּ [y'riy-yāh'hoo], Jeriah; id.

יִרְיָהוּ (only once 1 Kin. xvi. 34.) and יִרְיָחוֹ [y'reekhōh'], Jericho; i.q. יִרְיָחוֹ.

יִרְמֹת [y'reemōhth'], Jerimoth; *elevations, high places*, comp. יִרְמֹת.

יִרְמֹת [y'rehmōhth'], Jerimoth; id.

יִרְעֹת [y'ree-ngōhth'], Jerioth; *curtains*. Pl. of יִרְעָה, comp. Appel-latives.

יִרְמוּת [yarmooth'], Jarmuth; *elevation, high place*. From יָרַם i. q. יָרַם and יָרַם *to be high* (G.).

יִרְמוּת [y'rēhmōhth'], Jeremoth; *elevations, high places*, compare the preceding.

יִרְמָי [y'rēhmah'y], Jeremai; *inhabiting high places* (G.). comp. the preceding, יִרְמָי an adjective form.

יִרְמְיָה [yirm'yāh'], Jeremiah; *may the Lord establish [him]*. Future of יִרְמָה i. q. Chaldee יִרְמָה or יִרְמָה *to cast, set, place*, and יְהוָה *the Lord*.

יִרְמְיָהוּ [yirm'yāh'hoo], Jeremiah; id.

יִרְפָּאֵל [yirp'ehl'], Irpiel; *may God heal [him]*. Fut. of יִרְפָּא *to heal*, and אֱלֹהִים *God*.

יִרְקָעַם [york'ngāhm'], Jorkoam; *may the people spread themselves*. Hoph. fut. of יִרְקַע *to spread out*, and עַם *people*.

יִשְׁחָק [yiskhāh'k'], Isaac; (i. q. יִשְׁחָק) from שָׂחַק *to laugh*.

יִשְׁמַעֵל [y'seemee-ēhl'], Jesimiel; *may God establish [him]*. Hiph. fut. of שָׂם *to set, place, establish*, and אֱלֹהִים *God*.

יִשְׂרָאֵל [yisrāh-ēhl'], Israel; *he shall be a prince with God*. Fut. of שָׂרָה *to be a prince, shew one's self a prince*. Others, *to contend, struggle*, hence this name, *a wrestler with God* comp. Gen. (xxxii. 24.) אֱלֹהִים *God*.

יִשְׂרָאֵלִי [yisr'ēhlee'], Israelite; a man of Israel; gentile noun of the same.

יִשְׂרָאֵלִית [yisr'ēhleeth'], Israelitish [woman], fem. of the same.

יִשְׁשַׁכָּר [yissāhkhāhr'], Issachar; *He [i. e. God] brings reward*. Without regard to the points, יִשְׁשַׁכָּר for יִשָּׂא *he beareth*, fut. of נָשָׂא and שָׂכָר *reward*, compare Gen. xxx. 18. But according to the pointing, יִשְׁשַׁכָּר *he is hired*, i. e. gotten by hire (as Niph. fut. of שָׂכַר), compare ver. 16.

יִשְׁשֶׁבֶאֱב [yehshev-āhv'], Jeshebeab; *seat of the father*. From יָשַׁב *to sit, dwell*, and אֲבִי *father*.

יִשְׁבַּת בִּשְׁבַת [yōhshēv' bashshek'veth] sat in the seat. This is according to some taken as a proper name, with the signification *dwelling quietly*, lit. *dwelling in [his own] seat*.

יִשְׁבִּי בִנּוֹב Kethib [yishbōh'b'nōhv'] Ishbi-benob; *whose seat is Nob*. From יָשַׁב *seat*, with suffix, and בִּנּוֹב with prefix.

יִשְׁבָּח [yishbakh'], Ishbah; *may he*

praise [God]. Fut. of שָׁבַח (in Piel) to *praise*.

יִשְׁבִּי [yāshshoovee'], Jashubite; patronymic of יִשְׁבִּי.

יִשְׁבִּי בִּנְבִי [yishbee b'nōhv'], Keri, Ishbi benob; *my seat is in Nob*, comp. יִשְׁבִּי בִּנְבִי.

יִשְׁבִּי לֶחֶם [yāshshoovee' leh'khem], Jashubilehem; *may bread return* (perhaps to me). Fut. of שָׁבַח to *return*, ' perhaps for לֵי, and לֶחֶם *bread*.

יִשְׁבְּעִם [yāshshov-ngāhm'], Jashobeam; *the people shall return*. Fut. apocopated of שָׁבַח to *return*, and עַם *people*.

יִשְׁבַּק [yishbākh'], Ishbak; *he shall leave*. Fut. of שָׁבַח in the Chaldee, to *leave*.

יִשְׁבַּקְשָׁה [yoshb'kāl'shāh], Joshbekashah; *seek a dwelling*. For בְּקָשָׁה, יִשְׁבַּקְשָׁה, *a dwelling*, imperative of בָּקַשׁ to *seek*, with הַ paragogic.

יִשְׁבֹּב [yāshshoov'], Jashub; *he shall return*. Fut. of שָׁבַח to *return*.

יִשְׁוֶה [yishvāh'], Ishvah; *likeness, similarity*. From שָׁוָה to *be like, similar*.

יִשְׁוֹחֶה [y'shōhkhāh-yāh'], Jesho-haiah; *the Lord boweth down, humbles*. For יִשְׁוֹחֶה to *bow*, fut. of שָׁוָה to *bow down*, (trans.), and הַ the Lord.

יִשְׁוִי [yishvee'], Ishui; *like, similar*. From שָׁוָה to *be like, similar*. Also as a patronymic, English version, *Jesuite*.

יִשְׁוֹעַ [yēshshoo'āng], Jeshua; a contracted form for יִשְׁוֹעַ, q. v.

יִשִּׁי [yeeshah'y], Jesse; of doubtful signification. According to some, *rich*, from the obsolete יִשִּׁי.

יִשְׁשִׁיב [yāshsheev'], Jashub; *he shall bring back*, once (1 Chron. vii. 1), in Kethib for יִשְׁשִׁיב, q. v.

יִשְׁשִׁיחַ [yishshiy-yāh'], Ishiah (1 Chron. vii. 3), Jesiah (xxiii. 20) Isshiah (xxiv. 21), Ishijah (Ez. x. 31); [whom] *the Lord lendeth*. Fut. of נָשַׁח to *lend*, הַ the Lord.

יִשְׁשִׁיחוֹ [yishshiy-yāh'hoo], Jesiah; id.

יִשְׁשִׁישַׁי [y'sheeshah'y], Jeshishai; [born] of an old man (G.). From נָשַׁח an old man.

יִשְׁמָא [yishmāl'], Ishma; *desolation*. From שָׁמָ to *be desolate*.

יִשְׁמַעֵאל [yishmāhngēh'l], Ishmael; *God heareth*. Fut. of שָׁמַע to *hear* and אֱלֹהִים God. Compare Gen. xvi. 11.

יִשְׁמַעֵאֵלִי [yishmāngēhlee'], Ishmaelite; patronymic of the same.

יִשְׁמַעֵיָה [yishmang-yāh'], Ishmaiah; [whom] *the Lord heareth*, or *shall, may hear*, compare יִשְׁמַעֵאל.

יִשְׁמַעֵיָחוֹ [yishmang-yāh'hoo], Ishmaiah; id.

יִשְׁמֶרַי [yishm'rah'y], Ishmerai; *the Lord keep [him]*. Fut. of שָׁמַר, and הַ the Lord, compare יִשְׁמֶרֶת.

יִשְׁנֹן [yāshshēhn'], Jashen; *sleeping, asleep*, compare Appellatives.

יִשְׁנָה [y'shāhnāh'], Jeshanah; *old*.
The fem. of יָשָׁן *old*, compare Appellatives.

יִשְׁעִי [yish-gee'], Ishi; *salutary*.
From יִשַׁע *help, salvation* (G).

יִשְׁעִיָּה [y'shang-yāh'], Jeshaiiah,
Jesaiah; *salvation of the Lord*. From
יִשַׁע *salvation* and יְהוָה *the Lord*.

יִשְׁעִיָּהוּ [y'shang-yāh'hoo], Isaiah; *id*.

יִשְׁפָּה [yishpāh'], Ispah; *eminence*.
From an obsolete שָׁפָה *to stand out*,
be higher.

יִשְׁפָּן [yishpāhn'], Ishpan; *eminent*,
compare the preceding.

יֶשֶׁר [yeh'sher], Jeshier; *uprightness*.
Compare Appellative יֶשֶׁר.

יִשְׂרָאֵלָה [y'sharēh'lāh], Jeshare-
lah; *upright towards or with God*.
From יֶשֶׁר *straight, upright*, and אֱלֹהִים
God with local ה.

יִשְׁוֹרֹון [y'shooroon'], *upright, right-
eous*. Part. pass. of יֶשֶׁר *straight*,
right. The termination, יֹון is, accord-
ing to some, intensitive, hence *very* or
most righteous, according to others
diminutive, *the little righteous* [peo-
ple], speaking of Israel. If this be
the true meaning, the word *righteous*
here, ought, perhaps, be taken in the
sense of *justified*.

יַתְתִּיר [yatteer'], Jattir; *eminent*.
From יַתֵּר, compare the Chaldee יַתֵּר
very great, eminent.

יִתְלָה [yithlāh'], Jethlah; *may He
exalt [him]*. From תָּלָה according
to the Chaldee *to lift up, exalt*.

יִתְמָה [yithmāh], Ithmah; *the
being without a father, orphanhood*
(orbitas). From יָתוֹם *fatherless, an
orphan*.

יִתְנִיאל [yathnee-ēhl'], Jathniel;
[whom] *God gives as a present*.
Hiph. fut. of תָּנָה *to give presents*,
and אֱלֹהִים *God*.

יִתְנָן [yithnāhn'], Ithnan; *given*
(G.), compare the preceding.

יֶתֶר [yeh'ther], Jether; *excellence*
or *excellent*, compare Appellatives.

יֶתֶר see יֶתֶר.

יִתְרָה [yithrāh'], Ithra; *excellence*.
For יִתְרָה, as an Appellative, *abun-
dance*.

יִתְרוֹ [yithrōh'], Jethro; *excellent*.
For יִתְרוֹ with the above signification,
since it stands for יֶתֶר, compare יִתְרוֹ.

יִתְרִי [yithree'], Ithrite; *patrony-
mic of יֶתֶר*.

יִתְרָן [yithrāhn'], Ithran; *excellent*.
Probably i. q. יִתְרוֹ compare יִתְרוֹ.

יִתְרֵם [yithr'-ngāhm'], Ithream;
abundance of people. From יֶתֶר *a-
bundance*, compare Appellatives, and
עַם *people*.

יֶתֶת [y'thēthl'], Jetheth; *pin*,
tent-pin. For יֶתֶת (S.), from יֶתֶר,
compare Appellatives.

כ

כָּבִיל [kāhvool'], Cabul; *received*
as a pledge [of friendship]. From

כבל, collated with the Arabic, i. q. חבל *to bind* (S.), whence חבל *a cord*, and חבל *a pledge*. But Gesenius supposes it to be the same with גבול *limit, border*.

כבון [kabbōhn'], Cabbon; *band*. From כבן collated with the Talmudic *to bind* (S.). But Gesenius in Thes. compares it with the Syriac כבונה *a cake*, under the root כָּבַב.

כָּבַר [k'vāhr'], Chebar; *greatness or might*. Compare the verb כָּבַר and adjective כָּבִיר.

כְּדָרְלָעֶמֶר [k'dorlāh-ngōh'mer], Chedorlaomer; *handful of sheaves*. From כדר collated with the Arabic *a handful*, and עֶמֶר *a sheaf* (S.).

כוֹב [koov'], Chub; *thorn* (paliurus), collated with the Syriac (Hiller).

כוֹן [koon'], Chun; *stability*. From כִּין compare Appellatives.

כוֹנְנִיָּהּ [kōhnan-yah'hoo], Cononiah; [whom] *the Lord has established*. According to Kethib, from Piel of כָּנַן, see כְּנָנִיָּהּ.

כוֹר עָשָׂן [kōhr ngāhshāhn'], Chorashan; *smoking furnace*. כֹּר i. q. כֹּר *a furnace*, compare Appellatives.

כֹּרֶשׁ and only twice, כֹּרֶשׁ [kōh'resh], Cyrus; supposed to signify *the sun*, in the Persic (G.).

כוּשׁ [koosh'], Cush, Ethiopia; *terror*. Collated with the Arabic and Chaldee (S.). According to some, *multitude, assembly*.

כוּשִׁי [kooshee'], Ethiopian, Cushi;

gentile noun of the same, and also as a proper name, probably of the same signification with the preceding.

כוּשִׁית [koosheeth'], Ethiopian woman; feminine of the preceding gentile noun.

כוּשָׁן [kooshāhn']. Cushan; i. q. כּוּשׁ.

כוּשָׁן רִשְׁעִים [kooshan rish-ngāh-thah'-yim], Chushan-rishathaim; perhaps *Chushan of [the city] Rishathaim*, רִשְׁעִים *double wickedness*, i. e. great wickedness, as a dual of רָשָׁע.

כוּת [kooth], Cuth; probably i. q. כּוּשׁ.

כוּתָּהּ [koothāh'], Cuthah; id.

כוּזָבָא [kōhzēhvāh'], Choziba; *lying, false*. Participle of כּוּזַב *to lie*.

כוּזְבִי [kozbee'], Cozbi; *lying, false*. Compare the preceding.

כוּזִיב [k'zeev'], Chezib; *a lie*. Compare the preceding.

כִּידֹן [keedōhn'], Chidon; *dart*, or perhaps, *destruction*. Compare Appellatives.

כִּיּוֹן [kiy-yoon], Chiun; *statue*. From כִּין *to stand erect*. For this form may, perhaps, be compared כִּיּוֹר from כּוּר, as also קוּי, Piel. קוּי, compare Rabbinic קוּי *standing, existence*.

כִּלְאָב [kil-āhv'], Chileab; *like unto the father*. For כִּלְאָב, to prevent the collision of double sh'va; at the beginning the two consonants form one syllable, compare כִּתְּמַל.

כָּלֵב [kālēhv'], Caleb; *rabid*. Col-
lated with the Arabic (G.). Accord-
ing to others, *barker*, compare Gesenius
on the obsolete כָּלֵב.

כָּלֵב אֶפְרָתָה [kālēhv - ephrāh-
thāh], Caleb-ephatah; perhaps, *Caleb on the way to Ephrath*, literally
towards Ephrath. For the signification
see the preceding, and אֶפְרָתָה.

כְּלִיבִי [kāhlibbee'], of the house of
Caleb; patronymic of כָּלֵב. Thus it
is according to Keri in its only oc-
currence 1 Sam. xxv. 3, but if the
Kethib be correct, it may be taken as
an Appellative, (וְהוּא) and *he was*
כְּלִיבוֹ according to his own heart, i. e.
his (Nabal's) actions were regulated
by the impulse of his wicked heart, and
not by the law of God.

כְּלוּב [k'loov'], Chelub; *cage* or
basket. Compare Appellatives.

כְּלוּבַי [k'loovā'y], Chelubai; once
(1 Chr. ii. 9), for כָּלֵב, probably of
the same signification.

כְּלוּחִי [k'looh'hoo], Keri, כְּלוּחִי
[k'loohah'y] Kethib, Chelluh; in
neither case is the signification evident.

כְּלַח [keh'lakh], only found in
pause כְּלַח [kāh'lakh], Calah; *per-
fection* or *old age*. Compare Apel-
latives.

כָּל-חֹזֶה [kol khōhzeh'], Col-hozeh;
all-seeing, כָּל *all*, חֹזֶה participle of
חָזַה *to see*.

כִּלְיוֹן [kilyōhn'], Chilion; *a pining*.
Compare Appellatives.

כַּלְכֹּל [kalkōhl'], Calcol; *susten-*

ance, from כָּלַל, in Piel כְּלַל *to sus-
tain*.

כְּלָל [k'lāl'], Chelal; *completeness*.
From כָּלַל *to be complete*.

כִּלְמָד [kilmad'], Chilmad; of
doubtful signification.

כַּלְנֶה [kalnēh'], Calneh;
and כַּלְנוֹ [kalnōh], Calno; id.

כִּמְחָם [kimhām'], Chimham;
longing. From כִּמְחָה comp. Ps. lxiii. 2.

כִּמְחָן [kimhāhn'], Chimhan; id.

כְּמוֹשׁ [k'mōsh], Chemosh; pro-
bably *subduer, vanquisher*. From
כְּמוֹשׁ i. q. כָּבַשׁ *to subdue* (G.).

כְּמִישׁ [k'meesh], once (Jer. xlviii.
7), in Kethib for the preceding.

כַּנְנֶה [kannēh'], Canneh; supposed
to be a contraction of כַּנְיָה.

כְּנִיָּה [kon-yāh'hoo], Coniah; ab-
breviated from יְכַנְיָהוּ, by dropping
the י, see יְכַנְיָהוּ.

כְּנָנִי [k'nāh'nee], Chenani; *He
(God) has established me*. For כְּנָנִי
to prevent the concurrence of three
Nuns, from כָּנַן (only according to
the derivatives) *to establish*, compare
כְּנָנִי from חָנַן. Or this may merely
be an abbreviation of the following.

כְּנָנִיָּה [k'nān-yāh'], Chenaniah;
[whom] *the Lord has established*.
From כָּנַן *to establish* (compare כְּנָנִי),
and יָיָ *the Lord*.

כְּנָנִיָּהוּ [k'nān-yāh'hoo], Chenan-
iah; id.

כְּנַנְיָהוּ [kāhnan-yāh'hoo], only in Keri, Cononiah, (the English version here reading with Kethib, see כְּנַנְיָהוּ), id.

כְּנַעַן [k'nah'-ngan], Canaan; *humiliation*. From כָּנַע to be low.

כְּנַעֲנָה [k'nāh-ngānah'], Chenaanah; id.

כְּנַעֲנִי [k'nāh-ngāne'e'], Canaanite; gentile noun of כְּנַעַן.

כְּנַעֲנִית [k'nāh-ngāneeth'], Canaanitess, Canaanitish woman; feminine of the preceding.

כִּנְנֵרוֹת [kinn'rōth'], Chinneroth; plural of the following.

כִּנְנֶרֶת [kinneh'reth'], Chinnereth; *harp*, i. q. Appellative כְּנֹר.

כְּסָדִי for כְּשָׁדִי q. v.

כְּסִיל [k'seel'], Chesil; perhaps i. q. Appellative כְּסָל *confidence, hope*.

כְּסִלֵּו [kislēv'], Chislev; *torpor* Collated with the Arabic (S.).

כְּסִלֹּן [kislōhn'], Chislon; *confidence, hope*, compare Appellative כְּסָל.

כְּסָלוֹן [k'sāhlōhn'], Chesalon; id.

כְּסִלּוֹת [k'sollōth'], Chesulloth; *hopes*, compare the preceding.

כְּסָלוּחִים [kaslookheem'], Casluhim; of obscure signification.

כְּסִלּוֹת־תָּבוֹר [kislōth tāhvōhr'], Kisloth-Tabor; *confidence of Tabor*, compare כְּסִלֹּן, see also תָּבוֹר.

כַּסְפִּיָּא [kāhsiph-yāh'], Casiphia; the signification of this word is not evident.

כְּפִירָה [k'pheerāh'], Chephirah; probably i. q. כְּפָר *village*.

כְּפָר הָעַמּוֹנִי [k'phar hāh-ngām-mōhnee'], Kethib Chephar-haammonia; *village of the Ammonites*. From כְּפָר a *village*, compare Appellative כְּפָר and also עַמּוֹנִי. The reading according to Keri is הָעַמּוֹנָה [hah-ngam-mohnah], probably *population*. The English version reads with the vowels of Keri and the letters of Kethib.

כַּפְתּוֹר [kaphtōhr'], Capthor; *knob* or *pomegranate*. Compare Appellative.

כַּפְתּוֹרִים [kaphtōhreem'], Capthorims; gentile noun of the same.

כְּרוּב [k'roov'], Cherub; *cherub*, compare Appellatives.

כְּרִית [k'reeth'], Cherith; *a cutting, separation*. From כָּרַת to cut.

כַּרְכֵּםִישׁ [kark'meesh'], Carchemish; *fortress of retreat* or *refuge*. From כָּרַךְ in the Chaldee *fortress*, and מֵישׁ *retreat*, from מוֹשׁ to depart, *retreat*. But according to some מֵישׁ is taken as the name of a man, compare מֵישָׁא.

כַּרְכָּס [karkas'], Carcas; *eagle*. According to the Persic (S.).

כַּרְמֵי [karmē'], Carmi; *vine-dresser*. From כָּרַם *vine-yard*, compare Appellatives.

כַּרְמֶל [karmel'], Carmel; *fruitful place, vine-yard, or field*, compare Appellatives.

כַּרְמֵלִי [karm'lee'], Carmelite; gentile noun of the same.

כַּרְמֵלִית [karm'leeth'], Carmelitess; feminine of the preceding.

כֶּרֶן [k'rāhn'], Cheran; harp. Collated with the Arabic (G.).

כֹּרֵשׁ occurs only in this form twice, Est. i. 1, 2, otherwise כּוֹרֵשׁ which see.

כַּרְשֵׁנָה [karsh' nāh'], Carshenah; collated with the Persic, some suppose it to mean *shining, illustrious*, compare כּוֹרֵשׁ, others, *pillaging of war*, i. e. *spoiler*.

כֶּרֶתִּי [k'rēthtee'], Cherethites; gentile noun, perhaps from some place כֶּרֶת or כֶּרֶת (a cutting off, from כֶּרֶת to cut off).

כֶּשֶׁד [keh'sed], Chesed; increase. Collated with the Arabic (S.).

כַּסְדֵּי [kasdee'], and Chaldee כַּסְדָּי [kasdah'y], Chaldean; gentile name of the preceding.

כִּתְיִים [kitteem'], and כִּתִּי [kittiy - yeem'], Kittim, Chittim; perhaps, better *Chittites*, as in the Latin Chittæi; a gentile noun of some unknown name; כֶּת, a beating or breaking in pieces, from כָּתַת to beat, break in pieces.

כִּתְלִישׁ [kithleesh'], Kithlish; wall of man. Contracted from כִּתְלִי in Chaldee, and כֶּתֶל wall, and אִישׁ man (G.).

ל

לֹא דֶבָר [lōhd'vāhr'], Lo-debar; no-pasture, לֹא not, דֶּבָר pasture, i. q. Appellative דֶּבָר, compare מִדְבָּר a desert, properly, a large place whither cattle is driven for pasture.

לֵאָה [lēh-āh'], Leah; wearied. From לָאָה to be wearied.

לֵאל [lāh-ēhl'], Lael; of God. אֵל God, with prefix לֵ.

לְאֻמִּים [l'oomneem'], Leummim; people, nations. Plural of לָאָם compare Appellatives.

לֹא עַמִּי [lōh-ngamnee'], not my people Hos. i. 9, &c.; compare Appellatives.

לֹא רֻחַמָּה [lōh-rookhāh'māh], Lo-ruhamah; marg. not having obtained mercy. רֻחַמָּה Pual pret. of רָחַם.

לְבָאוֹת [l'vāh-ōlth'], Lebaoth; lions. compare Appellatives.

לְבוֹנָה [l'vōhnāh'], Lebonah; frankincense. Compare Appellatives.

לִבְיָנִים [loobheem'], Libyans; once (Dan. xi. 43), for לִבְיָנִים, q. v.

לָבָן [lāhvāhn'], Laban; white. Compare Appellatives.

לְבָנָה and לְבָנָה [l'vāhnāh], Lebanon, Lebanah; moon. Compare Appellatives.

לִבְנָה [livnāh'], Libnah; whiteness. Compare Appellatives.

לְבָנוֹן [l'vāhnōhn'], Lebanon; the

white one, i. e. *white mountain*, *snow mountain*. From לבן *white*.

לבני [livnee'], Libni, Libnite; *white*, compare the preceding.

לד [lōhd], Lod; *birth*, *nativity*, for ילד from ילד *to bear*, *bring forth*. According to Gesenius, *strife*, *quarrel*, from an Arabic root לרד *to strive*.

להבים [l'hāhvēm'], Lehabim; gentile noun, in the plural *Lehabites*, of the singular להבי from להב *burning flame*. Supposed to be the same with להבים.

להד [lah'had], Lahad; *oppression*. Collated with the Arabic (G.).

לובים [looveem'], Lubim, Lubims; a gentile noun, in the plural *Lubites* (Libyans), of the singular לובי, from לוב *thirst*, *drought*, collated with the Arabic verb *to thirst* (S.).

לוד [lood], Lud, Lydia; *born*, for ילוד, from ילד *to bear*, *bring forth*.

לו דבר [lōh-d'vāhr'], Lo-debar; stands 2 Sam. ix. 4, 5, for דבר לא 2 Sam. xvii. 27.

לודים [loohdeem'], Ludim; gentile noun of לוד.

לוז [looz,] Luz; *almond-tree*, compare Appellatives.

לוחית [lookhooth'] Kethib, and לוהית [lookheeth'], Luhith; *boarded*, *floored*, from לוח *tablet*, *table*.

לוחש [lohkhēsh'], Halohesh; only occurring with article ה *the en-*

chanter. Participle of לחש, compare Appellatives.

לוט [lōht'], Lot; *covering*, *protection*, from לוט *to wrap*, *cover*.

לוטן [lōhtāhn'], Lotan; id.

לוי [lēhvee'], Levi, Levite; *joining*, *adhesion*, from ליה *to join oneself to*, *adhere to*, compare Gen. xxix. 34, where the margin reads *joined*. In the singular and plural used as a patronymic.

לוויא [lēhvāh-yēh'], Levites; the Chaldee plural of the preceding.

לוש [loosh], Laish; once (2 Sam. iii. 15), for ליש, q. v.

לחי [l'khee'], occurs only in pause לחי [leh'khee'], Lehi; *jaw-bone*. Compare Appellatives, and Jud. xv. 17.

לחמי [lakhmee'], Lahmi; *fighter*, from לחם *to fight*, *war*.

לחמם [lakhmāhs'], Lahmam (according to the reading of some MSS.); *of violence*, i. e. *place of violence*. לחם i. q. Appellative לחם, with prefix ל.

לשושם [l'toosheem'], Letushim, a gentile noun in the plural, of the singular לטוש, as a participle passive of לטש *to sharpen*, hence *sharpened*.

ליש [lah'-yish], Laish; *lion*, compare Appellatives.

לכה [lēkhkāh'], Lecah; *a going*, *journey*, for לכה from לך *to go*, compare לך from ידע, נאח from נאח.

לְכִישׁ [lähkeesh'], Lachish ; *the obstinate*, i. e. impregnable, collated with the Arabic (G.).

לְמוּאֵל [l'mōh-ēhl'], Lemuel ; *of God*, i. q. לְמוֹ, לְאֵל being a poetic form for לְ.

לְמוּאֵל [l'moo-ēhl'], Lemuel ; id.

לֶמֶךְ [leh'mekh'], Lemech, (in pause) Lamech ; *strong*, collated with the Arabic (S.).

לַעֲדָה [lang-dāh'], Laadah ; *for an ornament*, for לַעֲדָה, לְעָדָה i. q. Appellative לְעָדִי. But according to Gesenius, collated with the Arabic *order*.

לַעֲדָן [lang-dāhn'], Laadan ; perhaps, id. According to Gesenius, *put in order*, compare the preceding.

לַפִּידוֹת [lappeedōth'], Lapidoth ; *torches*, i. q. Appellative לַפִּיד.

לַקּוּם [lakkoom'], Lakum ; *obstruction of the way*, collated with the Arabic (S.).

לִקְחִי [lik-khee'], Likhi ; *attractive*. From לָקַח *to take*.

לֶשֶׁם [leh'shem'], Leshem ; *Ligure*, the name of a gem, or according to Castell, *Jacinth*. Compare Appellatives.

לְשַׁע [leh'shang], only in pause לַשַּׁע [lah'shang], Lasha ; *a chasm in the earth*. Compare Gesenius under the obsolete root לָשַׁע.

מ

מֵאָה [mēh-āh'], Meah ; *hundred*. Compare Appellatives.

מִבְּחָר [mivkhāhr'], Mibhar ; *the choicest*. Compare Appellatives.

מִבְּנִי [m'voonnahy'], Mebunai ; *built up*, i. e. made prosperous, and perhaps, *of the Lord*, if בָּנִי expresses *Lord* ; compare מִבְּנֵי. Pual participle of בָּנָה *to build*.

מִבְּצָר [mivtsāhr'], Mibzar ; *fortress*. Compare Appellatives, and Jer. vi. 27.

מִבְּשָׁם [mivtsāhm'], Mibsam ; *sweet odour*. From בָּשָׁם *fragrance, spicery*.

מִגְבִּישׁ [magbeesh'], Magbish ; *gathering*. Hiph. participle of גָּבַשׁ in the Chaldee *to gather*.

מִגִּדּוֹ [m'giddōh'], Megiddo ; [place] *of troops*. From גִּדַּד, compare Appellative גִּדָּד *a troop*.

מִגְדּוֹל [migdōhl'], Migdol ; *tower*, i. q. Appellative מִגְדָּל.

מִגִּדּוֹן [m'giddōn], Megiddon ; i. q. מִגְדּוֹ.

מִגְדִּיאל [magdec-ēhl'], Magdiel ; *precious of God*. Compound of מִגְדּוֹ *something precious, excellent*, and אֵל *God*, compare Appellatives.

מִגְדַּל-אֵל [migdal-ēhl'], Migdal-el ; *tower of God*, compare Appellatives.

מִגְדַּל-גָּד [migdal-gahd], Migdal-gad ; *tower of Gad*, compare Appellatives, and גָּד proper name.

מִגְדַּל-עֵדָר [migdal-ngēh' der], tower of Edar; *tower of the flock*. Compare Appellatives.

מָגוֹב [māhgōhg'], Magog; *extension, or, augmentation* (S.). Compare בָּוֶה.

מָגוֹר מִסָּבִיב [māhgōhr missāhveev'], Magor-missabib; marg. (Jer. xx. 3) *fear round about*. Compare Appellatives.

מִגְפֵּי־שָׁשׁ [magpee-ngāhsh'], Magpiash; *great gathering, or, assembly*. Simonis supposes this word to be a contraction of מִגְפֵּי־שָׁשׁ i. q. מִגְפֵּי־שָׁשׁ above, *a gathering*, and עָשׂ id. from עָשׂ to *come together*; but Gesenius, *moth-killer*, as it were מִגְפֵּי־שָׁשׁ, from מָגַף Hiph. Part. of מָגַף to *smite*, and עָשׂ *a moth*. Compare Appellatives.

מִגְרוֹן [mig-rōhn'], Migron; *precipice*. From מָגַר to *cast*, Chaldee מָגַר to *cast down*.

מִדְיָא [māhdāh-āh'], Median; Chaldee gentile noun in the emphatic state; in Keri, of מִדְיָא.

מִדּוֹן [māhdōhn'], Madon; *contention*, from דָּוָן to *contend*. Compare Appellatives.

מִדְיָא [māhdāhy'], Madai, Media, Medes; supposed to mean *middle, midst*.

מִדְיָא [māhdee'], Mede; gentile noun of the same.

מִדְיָא [mid-yāhn'], Midian, Midianite; *strife, contention*. Comp. Appellatives.

מִדְיָא [middeen'], Middin; *measures*. From the sing. מִדְ, root מָדַד to *measure*.

מִדְיָא [mid-yāhnee'], Midianite; gentile noun of מִדְיָא.

מִדְיָא [mid-yāhneeth'], Midianitish woman; fem. of the preceding.

מִדְמֵן [madmēhn'], Madmen; *dung-hill*, i. q. מִדְמֵנָה.

מִדְמֵנָה [madmēhnāh'], Madmenah; *dung-hill*. Compare Appellatives.

מִדְמָנָה [madmannāh'], Madmanah; id.

מִדָּן [m'dāhn'], Medan; *contention*. Compare Appellatives.

מִדְיָא [m'dāhnee'], Midianite; i. q. מִדְיָא.

מִדְחָתָא [m'dāhtāh], Hammedatha; it occurs only in the form מִדְחָתָא, the ח being considered radical (not the article) *twin-brother* (geminus), colated with the Persic (S).

מְחוּמָּא [m'hoomāhn'], Mehuman; *faithful*. A Chaldee form, from the root חָמַן; compare מְחוּמָּא (Dan. vi. 5) *faithful*, as a Part. Aph.

מְחֵטָבָא [m'hēhtav-ēh'], Meheta-bel, Mehetabeel; *God is the benefactor*. From מְחֵטָב Hiph. Part. according to the Chaldee form of חָטַב to *be good*; in Hiph. to *do good*, and חָטַב *God*.

מְחַלְלָא [mah-hālal-ēh'], Mahalaleel; *praise of God*. Compound of חָלַל *praise*, from חָלַל, and חָלַל *God*. Compare Appellatives.

מְחָרָא [mah-hārah'y], Maharai; *swift*. From מְחָרָא to *hasten*.

מָהַר שְׁלַל חַשׁ בָּז [mah-hēhr' shāh-lāh' khāsh bāhz], Maher-shalal-hash-baz (marg. in making speed to the spoil, he hasteneth the prey).

מוֹאָב [mōh-āhv], Moab; the coming in (lying with) of the father. Contracted from מוֹבָא אָב, the former as derived from בּוֹא to come in.

מוֹאָבִי [mōh-āhvee], Moabite; gentile noun of the same.

מוֹאָבִיָּה [mōh-āvīy-yāh], Moab-ite; feminine of the preceding.

מוֹאָבִית [mōh-āhveeth], Moabite; id.

מוֹלָדָה [mōhlāhdāh], Moladah; birth, origin. From יָלַד to bear, bring forth.

מוֹלִיד [mōhleed], Molid; begetter, sire (genitor). From Hiph. participial form of יָלַד to bear, bring forth.

מִזְמָן [mōhm'khāhn], Kethib for מִמְּזָן.

מוֹסֶרֶת [mōhsēhrāh], Mosera; band. From אָסַר to bind. In the plural מְסֵרוֹת [mōhsēhrōth], Moseroth; bands.

מוֹעֲדִיָּה [mōh-ngad-yāh], Moadiah; coming together, or, assembly of the Lord. Compound of מוֹעֵד assembly, and יָדָה; compare Appellatives. But from the comparison of Neh. xii. 5 with v. 17, it stands for מְעֻדִּית [ornament of the Lord], מְעֻד i. q. מְעַד both from עָדָה [to adorn], compare מְעַל (Neh. viii. 6) from עָלָה; except we point מְעֻדִּית in Neh. xii. 5, which also the margin proposes there.

מוֹפָאֵת [moophah'-ngath], in Kethib for מִיַּפְאֵת.

מוֹצָא [mōhtsāh], Moza; fountain. From יָצָא to come forth. Compare Appellatives.

מוֹרֶה [mōhreh'], Moreh; archer. Hiphil form of יָרָה to throw, shoot.

מוֹרֶיָּה see מְרִיָּה.

מוֹרֶשֶׁת גַּת [mōhreh'sheth gath], Moresheth-gath; possession of Gath. מוֹרֶשֶׁת from יָרַשׁ to take possession of, and compare Appellative גַּת.

מוֹרַשְׁתִּי [mōhrashtee'], Morasthite; gentile noun of the preceding.

מוֹשֵׁי [mooshee'], Mushi, Mushite; yielding. From מָשַׁח to give way, yield. As a p. n. and patronymic of the same. It is once (1 Chr. vi. 4) found מִשְׁשֵׁי [mushshee'].

מִזְזָה [mizzāh'], Mizzah; fear. From מָזַח in the Chaldee, i. q. מָסַח to melt, be faint-hearted, fear.

מְחִיָּאֵל [m'khoo-yāh-ēhl'], Mehujael; smitten of God. מְחִי as Participle passive in the construct state of מָחָה i. q. מָחָה to strike, smite, and אֵל God. Compare מְחִיָּאֵל.

מַחְהֻעִים [mahkhāveem'], Mahavite; a gentile noun, only occurring 1 Chr. xi. 4. According to Simonis from מְחִיָּה place of assembly, from the Arabic מָחָה to gather together; from which also מָחָה a village, is derived. But the plural form in this passage cannot easily be accounted for.

מַחֹל [māhkhōhl'], Mahol; dancing.

From **מחל** to dance. Compare Appellatives.

מחזיאות [makhzee-ōhth'], Mahazioth; vision. From **חז** to see.

מחידה [m'kheedāh'], Mehida; junction. From **חיד** collated with the Syriac to join (S.).

מחייאל [m'khiy-yāh-ēhl'], Mehujael; smitten of God, i. q. **מחויאל** for which it stands, the form **מחי** being a Chaldee Part. pass. form.

מחיר [m'kheer'], Mehir; price. Compare Appellatives.

מחלה [makh-lāh'], Mahlah; sickness, i. q. Appellatives **מחלה**.

מחלון [makh-lōhn'], Mahlon; sick. From **חל** to be in pain, be sick.

מחלי [makhlee'], Mahali, Mahli, Mahlites; id.

מחלת [mah-khālath'], Mahalath; lute, guitar. Thus Gesenius renders this word, Ps. liii. 1 and lxxxviii. 1, by a collation with the Æthiopic.

מחלתה [m'khōhlāthēe'], Mehola-thite; gentile noun of **מחלה** q. v.

מחנה דן [mahkhānēh' dāhn'], Mahaneh-dan; camp of Dan. Compare Appellatives and p. n. **דן**.

מחנהים [mahkhānah'-yim], Mahanaim; marg. two hosts (Gen. xxxii. 2), better two camps. Dual of **מחנה** a camp.

מחסה [makhseh-yāh'], Maaseiah; [whose] refuge is the Lord. **מחסה**

refuge, from **חסה** to take refuge, shelter, and **יה** the Lord.

מחח [mah'khath'], Mahath; taking, grasping. Apoc. from **מחח** Hiph. part. of **חח** to take, seize.

מחיר [mat-rēhā'], Matred; propeller, driver. Hiph. Part. of **חיר** i. q. Chaldee **חיר** to thrust, drive.

מחירי [mat-ree'], Matri; perhaps better Matrite, as a patronymic of an unknown person **מחיר**; probably i. q. **מחיר** rain.

מחיה [mēh-d'vāh'], Medeba; water of quiet. From **חי** construct state of **מים** water, and **חיה** collated with the Arabic to rest, be quiet (S.).

מחיד [mēhdāhd'], Medad; love. From **חיד** i. q. **חיד** to love.

מחיה [mēh' zāh-hāhv'], Mezahab; water of gold, or, gold water. **חי** const. **מים** and **חיה** gold. Compare Appellatives.

מחיה [mēh' hay-yarkōhn'], Me-jarkon; water of greenness, or, green-water. **חי**, compare the preceding, and **יחיה** i. q. Appellative **יחיה**, but which latter more refers to the green-yellowish colour, compare Appellatives.

מחיה [meekhāh'], Michah; for **מחיה** (compare 2 Sa. ix. 12, with 1 Chr. viii. 34), and as a contraction from **מחיה** (compare Neh. xi. 17, 22, with xii. 35) who (is) like the Lord.

מחיה [meekhāh-ēhl'], Michael; who (is) like unto God? Compound of **מי** who, **חיה** as God, compare **מחיה**.

מִיכָה [*meekhāh*'], Micah; *who (is) like unto the Lord?* Contraction from **מִיכָה** (compare 2 Chron. xxxiv. 20 with 2 Kings xxii. 12), which see; compare also **מִיכָה**.

מִיכַיָּה [*meekhāh-yāh*'], Michaiah; *who (is) like unto the Lord?* From **מִי** *who*, and **יָהוָה** *as the Lord*; for which form compare **מִיכָאֵל**, which favours this signification, so that all the preceding forms may rightly be considered contractions from this, as the references under each prove them to have been used indiscriminately; and see also **מִיכָה**.

מִיכַיְהוּדָה [*meekhāh-y'hoo'*'], Micaiah, Micah; *id.*, but more fully of יְהוּדָה.

מִיכָל [*meekhal'*'], Michal; *brook*, *i. q.* Appellative **מִיכָל**.

מִיָּמִין [*miy-yāhmeen'*'], Mijamin, Miamin; *at the right*, *i. e. the most cherished*. Compare Appellative **יָמִין** *the right*.

מֵי מֵרִיבָה [*mēh' m'reevāh'*'], water of Meribah; *waters of contention or strife*. Perhaps the whole may be best taken as a proper name, *Me-meribah*. **מֵי** *const. state of* **מֵרִיבָה** *water*, **מֵרִיבָה** *contention*, from **רִיב**, or **רִיב** *to contend* (so also the plural **מֵרִיבֹת**).

מֵי נַפְתּוֹחַ [*mēh' nephtōh'āk*'], the waters of Nephtoah; *waters of opening*, *i. e. waters flowing freely*. Perhaps the whole may be better taken as a proper name, *Me-nephtoah*. **מֵי** compare the preceding, and **נַפְתּוֹחַ** from **פָּתַח** *to open*.

מֵיפָאֵת [*mēhphāh'ngath*'], Mephaath; *splendour, beauty*, from **יָפַע** *to shine*.

מִשָּׁה [*mēshāh'*'], Mesha; *retreat*. From Hiph. of **וָשָׁה** *to depart*.

מִישָׁאֵל [*meeshāh-ēhl'*'], Mishael; *who (is) what God (is)*. Compound of **מִי** *who*, **שָׂ** *that, what*, abbreviated from **אֱשֶׁר** and **אֵל** *God*. Compare **מִיכָאֵל** and **מִיכָה**.

מִישָׁח [*mēshakh'*'], Meshach; *nimble, swift*. Collated with the Arabic. *The king's guest*, collated with the Persic (Lorsbach quoted by Gesenius).

מִישָׁע & **מִישָׁע** [*mēshāhng'*'], Me-sha; *help, deliverance*. From the Hiph. of **יָשַׁע** *to help, deliver*.

מַכְבְּנָה [*makhbēhnāh'*'], Machbena; *band*, *i. q.* **פָּבֹן** *q. v.* According to Gesenius (in Thes.), *a cloak*; from the Syriac **פָּבֹן** *to gird round, to put on*, **פָּבֶנָה** *girdle, vestment*; Talmudic **מַכְבְּנָה** *thin cloak*.

מַכְבָּנִי [*makhbannah'y*'], Machbanai; doubtless allied in signification with the preceding. Gesenius (in Thes.) proposes, *having on a cloak*; but is himself undecided about it.

מָכִי [*mākhke'*']. Machi; *pining, fainting*. Participial of **מָכָה** *to pine*, with adjectival **י** *giving it personality*.

מָכִיר [*mākhkeer'*'], Machir; *sold*. Passive form of **מָכַר** *to sell*.

מָכִירִי [*mākhkeeree'*'], "of Machir." Patronymic of the same.

מִכְמָס [*mikhmāhs'*'], Michmas; *hid treasure*, or, perhaps, *a hiding-place*. From **כָּמַס** *to lay up, hide away*.

מִכְמָשׁ & **מִכְמָשׁ** [*mikhmāsh'*'], Mich-

mash ; id. Compare Ezr. ii. 27 with Neh. vii. 31.

מִכְמֶתַח [mikhm'thāth], Michmethah ; *hiding-place*, i. q. כָּתַם in the Arabic to *hide* (S.) ; whence the Hebrew צָהָב *gold*, probably *what is hidden, laid up*.

מִכְנָדָבִי [makhnadvah'y], Machnadebai ; *what (is) like the liberal ?* Contracted for מָה כְּנָדָבִי, מָה, *what*, and נָדָב *liberal*, compare Appellatives. Some copies read מִכְנָדָבִי with compensative Dagesh in כ, compare מִנָּה.

מִכְנֹחַ [m'khōnāh], Mekonah [better, Mechonah] ; *foundation*. From פִּינוּ, compare Appellative מְכוֹנָה, of which this is written defectively.

מִכְּפֶלֶחַ [makhpēhlāh], Machpelah ; *a doubling*. From כָּפַל to *double*.

מִכְרִי [mikhree], Michri ; *price of the Lord*. For מִכְרִיָּה (G.), מִכְרִי *price* (compare Num. xx. 19) and יְהוָה *the Lord*.

מִכְרָתִי [m'khērahthee'], Mecherathite ; gentile noun from מְכָרַח (perhaps *a mine*, from פָּרַר to *dig*), the name of some unknown place.

מִכְתֵּשׁ [makhtēshk'], Maktesh [better, Machtesh] ; *a mortar*, from שָׁחַט. Compare Appellatives.

מִלְאָכִי [mal-ākhke'e'], Malachi ; *messenger of the Lord*. For מִלְאָכִיָּה, מִלְאָכִי *messenger*, and יְהוָה *the Lord*.

מִלּוֹא [millōh'], Millo ; *mound, rampart*. From מָלָא to *fill*, and *be filled*. From its being filled up with stones and earth, in the Chaldee מְלִיתָא (S.).

מִלְּוֹךְ [mallookh'], Malluch ; *reigning, or, counsellor*. From מָלַךְ to *reign*, or i. q. Syriac מְלִיךָ (G.), compare Chaldee מְלָךְ to *counsel*.

מִלְּכִי [m'lookhee'], Kethib for מְלִיכִי, probably id.

מִלּוֹתִי [mallōthee'], Mallothi ; *my fulness*. For מְלִאוֹתִי, from the Piel Infinitive of מָלָא to *fill*, and *be filled*.

מִלְטִיָּה [m'lat-yāh'], Melatiah ; [whom] *the Lord delivers*. Pret. of מָלַט to *deliver*, and יְהוָה *the Lord*.

מִלְּיָחִי [m'leekhoo'], Melicu ; probably i. q. מִלְּוֹךְ.

מֶלֶךְ [meh'lekh], Melech ; *King*. Compare Appellatives.

מֹלֶךְ [mōh'lekh], Moloch ; id., according to the Syriac dialect.

מִלְכָּה [milkāh'] Milcah ; *queen*, i. q. Appellative מְלִיכָה, or *counsel*, from the Chaldee מְלָךְ to *counsel*, compare מְלָכִי.

מִלְכִּיָּאל [malkee-ēh'], Malchiel ; *king of God, or God (is) King*. From מֶלֶךְ *king*, and אֵל *God*, with ם. conjunctive between the two nouns.

מִלְכִּיָּאלִי [malkee-ēhlee'], Malchielite ; patronymic of the preceding.

מִלְכִּיָּה [malkiy-yāh'], Malchiah, Malchijah ; *king of the Lord, or, the Lord (is) King*. From מֶלֶךְ and יְהוָה *the Lord*, compare מִלְכִּיָּאל.

מִלְכִּיָּהוּ [malkiy-yāh'hoo], id.

מִלְכִּי־צֶדֶק [malkee tze'h'dek], Mel-

chizedek; *King of righteousness*. From מֶלֶךְ *king*, and צִדִּיק *righteousness*.

מַלְכִּירָם [malkeerāhm'], Malchiram; *king of exaltation*. From מֶלֶךְ *king*, and רָם *exaltation*, from רָם *to be high*.

מַלְכִּישׁוּעַ & מַלְכִּישׁוּעַ [malkeeshoo'äng], Melchi-shua; *king of help*. From מֶלֶךְ *king*, and יִשׁוּעַ *for help*, from יָשַׁע *to help, deliver*.

מַלְכָּם [malkāhm'], Malcham, and מִלְכֹּם [milkohm], Milcom; i. q. מֶלֶךְ, but the form is taken from מֶלֶךְ, with affixed מ, and ם; according to some, expressing intensity; hence *great king*.

מַלְכֶּת [mōhle'h'keth], Hammoleketh (according as it occurs with the article הַ); *queen*. Strictly Part. fem. of מָלַךְ *to reign*.

מִלְלַי [mee-lālah'y], Milalai; *eloquent* (G.), from מָלַל *to speak*.

מַמְּוֹכָן [m'mookhāhn'], Memucan; it is compared with an Arabic root מֻכַּן *to be able* (S.); hence, *having power, authority*.

מַמְרָה [mamrēh'], Mamre; perhaps, *fatness*, from מָרָה, collated with the Arabic *to be full, well fed* (G.).

מָנוּחַ [māhnōh'ākh], Manoah; *rest, quiet*. From נָח *to rest*. Compare Appellatives.

מְנַחֵם [m'nah-khēhm'], Menahem; *comforter*. Piel part. of נָחַם *to console, comfort*.

מַנְחָה [māhnah'khath], Manahath;

rest, compare מְנוּחָה; according to some, *gift, present*, from מָנַח, of which also מְנַחָה *a gift, offering*, is derived.

מְנֵי [m'nee], "that number," marg. (Isaiah lxv. 12), Meni; *fate, fortune* (fortuna), as the name of an idol, collated with the Arabic (G.)

מִנֵּי [minnee'], Minni; perhaps, *part, portion*. Compare Gesenius on the obsolete מָנָה; according to the Arabic *to divide out, to allot*; whence the particle מִן *from*, is derived.

מִנִּימִין [min-yāhmeen'], Miniamin; i. q. מִיָּמִין, where נ is compensated by Dagesh in י.

מִנֵּית [minneeth'], Minnith; perhaps, *part, portion*. Compare מִנֵּי.

מְנַשֶּׁה [m'nash-shek'], Manasseh; marg. (Gen. xli. 51) *forgetting*; better, *causing to forget*. Hiphil of נָשַׁח *to forget*.

מְנַשִּׁי [m'nash-shee'], Manassite; patronymic of the same.

מַסָּה [massāh'], Massah; margin (Ex. xvii. 7), *temptation* from מָסָה *to try*. Compare Appellatives.

מִסְפָּר [mispāhr'], Mispar; *number*, from סָפַר *to number*. Compare Appellatives.

מִסְפֶּרֶת [mispēh'reth'], Mispereth; id.

מִסְרֹת see מִסְרָה.

מַעֲדָי [mah-ngādah'y], Maadai; *ornament of the Lord*, apoc. from the following.

מַעְדִּיָּה [*mah-ngad-yāh'*], Maadiah; ornament of the Lord. Compound of **מַעַד** ornament, from **צָדָה** to adorn, and **יָה**, the Lord; but compare **מוֹעֲדֵי**.

מָעוֹךְ [*māh-ngōhkh'*], Maoch; oppression. From **מָעַךְ** to press.

מָעוֹן [*māh-ngōhn'*], Maon; habitation, dwelling. Compare Appellatives.

מַעֲוֵנִים [*m'ngooneem'*], Meunim, Mehunim; habitations. Compare the preceding. As the name of a man, and also as a gentile noun of **מָעוֹן**, English version, *Mehunims*.

מַעֲוֹנָתַי [*m'ngōhnōhthah'y*], Meonothai; habitations of the Lord. For **מַעֲוֹנָתַי** (G.), plural of **מַעֲוֹנָה**.

מַעֲזִיָּה [*mahngaz-yāh'*], Maaziah; consolation of the Lord. Compound of **מַעַז**, from **עָזָה**, collated with the Arabic (S.) to console, and **יָה**, the Lord.

מַעֲזִיָּהּ [*mahngaz-yāh'hoo*], id.

מַעַי [*māh-ngāh'y*], Maai; fountain of the Lord. **מַעַי** from **מוֹעַ**, collated with the Syriac and Arabic to flow (S.), and **יָה**, the Lord. Compare **מַעֲזִיָּה**.

מַעֲכָה [*mah-ngākhāh'*], Maacha; oppression, from **מָעַךְ** to press.

מַעֲכָתַי [*mah-ngākhāhth'*], Maachathites (probably *Maachath*); id.

מַעֲכָתִי [*mah-ngākhāhthee'*], Maachathite; gentile noun of the preceding **מַעֲכָתַי**.

מַעֲלֵה עֲקָרִיִּים [*mah-ngālēh' ngak-rabbēem'*], Maaleh-acrabbim, ascent of Akrabbim; ascent of scorpions. From

מַעֲלָה ascent, of **עָלָה** to ascend, and the pl. of **עֲקָרִיב** a scorpion.

מַעַץ [*mah'-ngats*], Maaz; wrath. Collated with Arabic (G.)

מַעְרָה [*m'ngāhrāh'*], Mearah; cave. From **עָרָה**. Compare Appellatives.

מַעְרָתַי [*mahngārāhth'*], Maarath; place naked of trees (G.), from **עָרָה** to be naked. Compare Appellatives.

מַעֲשֵׂי [*mahngāsah'y*], Maasiai; work of the Lord. Apoc. of the following.

מַעֲשֵׂיָהּ [*mah-ngāsēh-yāh'*], Maaseiah; work of the Lord. Compound of **מַעַשָׂה** work, from **עָשָׂה** to work, and **יָה**, the Lord.

מַעֲשֵׂיָהּ [*mahngāsēh-yāh'hoo*], id.

מֶפֶחַ [*mōhph*], Memphis; this and **נֹפֶחַ** English version *Noph*, are supposed to be derived from another Egyptian form of this name, signifying full of the good (ones), as a sepulchre for the good only.

מֶפִּיבֹשֶׁת [*m'pheevōh'sheth*], Mephibosheth; the signification of this name is difficult to determine. The supposition of Simonis, also adopted by Gesenius after him, that it stands for **מַפְּאֵי בִשְׁת** exterminating the idol, is most improbable.

מִּפִּים [*mooppeem'*], Muppim; besides the uncertainty of the signification of this word, there is a discrepancy in the parallel passages (compare Gen. xlv. 21 (מִּפִּים) with 1 Chr. vii. 12 and Num. xxvi. 39), and whatever has been suggested concerning it is of very little probability.

מִצְבָּיָה [*m'isōhvāh-yāh'*], Mesobaitē; *assembly of the Lord*. From **צָבָה** to *gather together*, collated with the Syriac (S.), and **יָיָה** the *Lord*. The name of an unknown place, used as a gentile noun.

מִצְחָה [*mōhtsāh*], Mozah; perhaps for **מִצְחָה** fountain (G.). Compare Appellatives.

מִצְוֹר [*mūhtsōhr*]; this word, in 2 Ki. xix. 24; Isa. xix. 6, xxxvii. 25; and, perhaps, Mic. vii. 12, where, in the English version, it is rendered by *besieged, fortified* (places, cities), *defence, fortress*, is by many taken as a p. n., and that as a paronomasia for **מִצְרַיִם** (Egypt). For its signification, *fortress*, compare Appellatives.

מִצְפֶּה [*mitspeh*], Mizpeh; *watch-tower*. From **צָפָה** to *look about, to view*. Compare Appellatives.

מִצְפָּח [*mitspāh*], Mizpah; id.

מִצְרֵי [*mitsree*], Egyptian; gentile noun of **מִצְרַיִם**.

מִצְרַיִם [*mitsrah'-yim*], Egypt (Egyptians), Mizraim; *straitness*. Dual of **מִצְרַיִם** (compare Appellatives); hence, perhaps, *double straitness*, from **צָרַר** to *bind, to shut up*; according to which, it may also signify *fortification, fortress*, compare **מִצְוֹר**. Gesenius, by a collation with the Syriac and Arabic, supposes the obsolete root **מִצְרַר** to signify the same from which this word may be derived.

מִצְרֵית [*mitsreeth*], Egyptian, Egyptian woman; feminine of **מִצְרֵי**.

מִקְדָּה [*makkēhdāh*], Makkedah;

place of cattle-breeders, or shepherds; from **קָדַד**, hence Appellative **קָדָד** a *cattle-breeder, or shepherd*.

מִקְהֶלֶת [*makhēhlōht'h*], Makheloth; *assemblies*. From **קָהַל** to *call together*.

מִקְלֹחַת [*miklōht'h*], Mikloth; *contempts*. Plural of **מִקְלָח**, from **קָלַח** i. q. **קָלַל** to *lightly esteem*.

מִקְנֵיָהוּ [*miknēh-yāh'hoo*], Mikneiah; *possession of the Lord*. From **מִקְנָה**, of **קָנָה** to *possess, to buy*, and **יָיָה** the *Lord*.

מַקָּז [*māh-kats*], Makaz; *end*. From **קָצַץ** to *cut off*; after the form **מִסָּף** (G.).

מָרָה [*māhrāh*], Mara (marg. Ruth i. 20, *bitter*); *sad*. For **מָרָה** fem. of **מָר** *bitter, sad*, from **מָרַר**. Compare Appellatives.

מֶרֶדַח בַּלְאֲדָן [*m'rōhdakh' balā-dāhn*], Merodach-baladan. For the first of these see **מֶרֶדַח**, and for the second, compare **בַּלְאֲדָן**; hence *Merodach is lord god*.

מֶרֶשָׁה [*māh-rēhshāh*], Mareshah; *what is at the head* (G.), denom. of **רֹאשׁ** *head*.

מֶרֶב [*mēhrav*], Merab; *increase*. From **רָבַב** to *become much, or many*.

מֶרֶד [*meh'red*], Mered; *rebellion*. From **קָרַד** to *rebel*, compare Appellatives.

מֶרֶדַח [*m'rōhdakh'*], Merodach; the name of a Babylonian idol, supposed to be *Mars*; whom, says Gesenius (in

Thes.), as the bloody author of slaughter, the ancient Shemitic nations appeased by human sacrifices. The root מרד being a Syriac and Chaldean formative) he compares with the German *Mort*, and the Latin *Mors*, which signify death and slaughter, which, he thinks, suits well the god of slaughter and war, since *Mars*, *Mavors*, and *Mors* seem to be of the same root. According to another opinion, by a collation with the Persic, this name is supposed to signify the little man, as an endearing appellation.

מֶרְדֵּכַי [mor-d'khā'y], Mordecai; the little man, or worshipper of Mars, from מֶרְדֵּךְ (G.), compare the preceding. If the latter be the true signification, it can only be the name which that godly man was compelled to adopt at the Persian court.

מָרָה [māhrāh'], Marah; bitterness, or what is bitter. Feminine of מַר, from מָרַר to be bitter.

מֶרֶז [mēhrōh'z'], Meroz; refuge, place of refuge. For מֶרְזִי, from מָרַז, collated with the Arabic to contract oneself, also to flee (S.).

מְרוֹם [mēhrōhm'], Merom; height, high place, i. q. מָרוֹם, from מָרַם to be raised, high.

מְרוֹת [māhrōth'], Maroth; bitter-nesses, bitter fountains (G.), plural of מָרָה q. v.

מֶרִיב בָּעַל [m'reev bah'-ngal], Merib-baal; contender against Baal. מֶרִיב from מָרַיב to contend.

מִי מְרִיבָה see מְרִיבָה.

מֶרִי בָּעַל [m'ree vah'-ngal], Merib-baal; contracted for מְרִיב בָּעַל q. v.

מְרִיָּה [m'rāh-yāh'], Meraiah; rebellion. From מָרַח to rebel.

מִזְרִיָּה see מְרִיָּה.

מְרִיּוֹת [m'rāh-yōth'], Meraioth; rebellions. Plural of מְרִיָּה.

מִרְיָם [mir-yāhm'], Miriam; rebellion, i. q. מְרִי with formative מִ (G.). Compare Appellatives.

מִרְמָה [mirmāh'], Mirma; deceit, fraud. From מָרַמה. Compare Appellatives.

מְרִמּוֹת [m'rēhmōth'], Meremoth; elevations. From מָרַם to be raised, high.

מְרֻנְחִי [mēhrōhnōthēe'], Mero-nothite; gentile noun of an unknown place. מְרֻנָּה, perhaps contracted for מִי רֻנוֹת water of songs.

מֶרֶס [meh'res'], Meres; worthy, col-lated with the Sanscrit and Zendic (Benfey, by Gesenius).

מֶרְסָנָא [mar-s'nāh'], Marsena; worthy man. By the same authority.

מְרַעֲלָה [mar-ngālāh'], Maralah; a trembling. From מָרַעַל to shake, tremble.

מְרִרִי [m'rāhree'], Merari, Merarite; bitter. From מָרַר to be bitter. The name of a man, and also as a pa-tronymic.

מְרִשָּׁה [māhrēshāh'], probably for מְרִשָּׁה q. v.

מִרְחִים [m'rāh-thah'-yim], Mera-

thaim; *doutle rebellion*. Dual of מִרְהָ *rebellion*.

מַסָּה [massāh'], Massa; *burden*. From מָסַח *to bear*. Comp. Appellatives.

מִסְגָּב [misgāhv'], Misgab; *height, high place*. From שָׁבַב *to be lifted, or raised up*. Compare Appellatives.

מִשְׁרָפוֹת מַיִם [mis-r'phōtht' mah'-yim], Misrephoth-maim; *flowings of water*. שִׁרְף Ithpeal in the Chaldee, *to drop* (S.).

מִשְׁרָקָה [mas-rēhkāh'], Masrekah; *place of noble vines*. Compare Appellatives שִׁרְק and שִׁרְקָה.

מַשׁ [mash], Mash; the signification is uncertain.

מִשָּׁה [mēshāh'], Mesha; perhaps i. q. מִישָׁא *retreat*.

מִשְׁאַל [mish-āhl'], Mishal; *entreaty*. From שָׁאַל *to ask, request, petition*.

מֹשֶׁה [mōshseh'], Moses; (marg. Ex. ii. 10) *drawn out*: so it would appear from the tenor of that passage, because that Pharaoh's daughter says, "I drew him out of the water." But he (Moses) being the *object*, we naturally expect his name to have a *passive* signification; although from the verb מָשַׁח (to draw out) being used in such close connexion with it, we would, at first sight, be inclined to derive it immediately from it. But from the considerations, that, according to this derivation, the name has the form of an *active* participle, *drawing out*, instead of a *passive*, and that Pharaoh's daughter most likely spoke in the

Egyptian tongue, the interpretation of Josephus (Antiq. ii. 9, § 6), with which the rendering of the Septuagint, Μωϋσῆς, fully agrees, is to be preferred, that its origin is Egyptian, signifying *drawn out of the water*—μω *water*, σῆς *saved*. The verb מָשַׁח, in the sacred text, is then only to be considered as the nearest by which both the form of the name and its signification (from the Egyptian) could be expressed at once in the Hebrew.

מִשְׁוֹבָב [m'shōhvāhv'], Meshobab; *brought back, restored*. Pual part. of שָׁוַב *to return*.

מִשְׁזִיבְּאֵל [m'shēzhav-ēhl'], Meshazabeel; *delivered of God*. Aphel part. pass. of שָׁוַב in the Chaldee *to free, deliver*. For the form compare Dan. vi. 28.

מִשְׁחָה [meh'shekh], Meshech; *possession*. From מָשַׁח *to draw, also to lay hold, to hold*.

מַשָּׁל [māhshāhl'], Mashal; once (1 Chr. vi. 59(74)) for מִשְׁאָל. Compare Josh. xxi. 30.

מִשְׁלָלָם [m'shullāhm'], Meshullam; *befriended*. Pual part. of שָׁלַם *to be at peace, in friendship with any one*.

מִשְׁלֵמֹת [m'shillēmōth'], Meshillemoth; *retributions, compensations*. From the Piel of שָׁלַם *to requite, recompense*.

מִשְׁלֵמִיָּה [m'sheh-lem-yāh'], Meshelemiah; (whom) *the Lord repays*. For מִשְׁלֵמִיָּה, Piel part. of שָׁלַם *to requite, repay*, and יָהּ *the Lord*.

מִשְׁלֵמִיָּהוּ [m'sheh-lem-yāh'hoo], id.

מִשְׁלֵמִית [m'shillēhmeeth'], Me-shillemith; *retribution, compensation*. Compare מִשְׁלֵמוֹת, for which it stands, 1 Chr. ix. 12. Compare Neh. xi. 13.

מִשְׁלֵמֶת [m'shoolleh'meth'], Me-shullemeth; *befriended*. Feminine of מִשְׁלֵם q. v.

מִשְׁמָנָה [mishmannāh'], Mishman-nah; *fatness*. From שָׁמַן *to be, or become fat*. Compare Appellative מִשְׁשָׁן.

מִשְׁמָע [mishmāhng'], Mishma; *a hearing*. Perhaps, *obedience*. From שָׁמַע *to hear*. Compare Appellatives.

מִשְׁעָם [mish-ngāhm'], Misham; perhaps, *a cleansing*. Compare Appellative מִשְׁעֵי.

מִשְׁרָעִי [mishrāh-gee'], Mishraite; gentle noun of an unknown place. מִשְׁרָע *slippery place*; like the Chaldee מִשְׁרֹעִיָּא.

מִתְּגֵי הָאֲמָה [meh'they hāh-ammāh'], Metheg-ammah; (marg. 2 Sa. viii. 1, *bridle of Ammah*); both words are best taken as Appellatives, and rendered *the bridle of the mother-city*; i. e., (subdued) the metropolis. אֲמָה i. q. אִמָּה *mother*.

מִתְּוֹשָׁהּ אֱלֹהִים [m'thooshāh-ēh'], Me-thusael; *man of God*. מִתְּוֹשָׁהּ *man*, as the construct state of מִתְּ (from which the plural מִתְּוֹשָׁהּ *men* only is extant), [after the form מִתְּוֹשָׁהּ (friend of God), from מִתְּוֹשָׁהּ = מִתְּוֹשָׁהּ sign of the genitive, and אֱלֹהִים *God* (G.).

מִתְּוֹשֶׁהְ לַחֲוִי [m'thoosheh'lakh], Methuselah; *man of darts* (G.). Compare the preceding. לַחֲוִי *dart*. Compare Appellatives.

מַתָּן [māttahn'], Mattan; *gift*. From נָתַן *to give*. Compare Appellatives.

מַתָּנָה [mattāhnāh'], Mattanah; id. Feminine of the same.

מַתָּנָי [matt'nah'y], Mattenai; *gift of the Lord*. Contracted from מַתָּנָיָה q. v.

מִתְּנֵי [mithnee'], Mithnite; gentle noun of some unknown place. מִתְּנֵי *gift, from מִתְּנֵי to give gifts*.

מַתָּנִיָּה [mattan-yāh'], Mattaniah; *gift of the Lord*. From מַתָּן *gift*. See above, and יְהוָה *the Lord*.

מַתָּנִיָּהּ [mattan yāh'hoo], id.

מִתְּקָה [mithkāh'], Mithcah; *sweetness*. From מִתְּקָה *to be, or become sweet*.

מִתְּרֹדָתְךָ [mithr'dāth'h], Mithredath; *given by Mithra*. Mithra, *the sun* (an object of worship among the Persians), collated with Persic (S.).

מַתָּתָהּ [mattattāh'], Mattathah; contracted from מַתָּתָהּ q. v.

מַתָּתִיָּהּ [mattath-yāh'], Mattithiah; *gift of the Lord*. From מַתָּת *gift*, from נָתַן *to give*, and יְהוָה *the Lord*. Compare Appellatives.

נ

נֹחַ [nōh'], No; *habitation, or, possession*. Either for נֹחַ *habitation*, from נָחַ, or, according to Jablonski, by a collation with the Coptic, *possession*.

נֹחַ אֲמֹנִי [nōh āhmōh'n], populous No (marg. Nah. iii. 8, *No-Amon*);

habitation, or, possession of Amon. Compare the preceding. נִמְוֹן is the name of the chief Egyptian deity, compared with Jupiter. The signification of the word is uncertain, and therefore variously interpreted from the Egyptian, as, *father, pastor, drawing out, the light, glory, &c.*

נֹב [nōhv'], Nob; perhaps, *height, hill.* From נִבַּח, collated with Arabic *to be high* (S.).

נְבוֹ [n'vōh'], Nebo; according to Gesenius, the planet *Mercury*, which the Chaldeans (Isa. xlv. 1) and ancient Arabs worshipped. He derives the word from נָבָא; hence נְבוֹ for נְבִיא i. q. נְבִיא *interpreter* of the gods.

נְבוּזַרְאֲדָן [n'voozarādāhn'], Nebuzaradan; *of Nebo chief* [and] *lord*, i. e., chief whom Mercury favours. Compounded of נְבוֹ (see the preceding, נֹב = שַׂר *chief*, and אֲדָן i. q. אֲדוֹן *Lord* (G.).

נְבוּכַדְנֶצְצַר [n'vookhadnēhtsarsar'], and נְבוּכַדְרֶצְצַר [n'vookhadretsarsar'], Nebuchadnezzar, Nebuchadrezzar; *of Mercury, the god, prince*, i. e., prince of god Mercury. Compounded of נְבוֹ q. v. *chodna*, or, *chodan*, according to the Persic *god*, and *zar*, prince (G.). But, according to others, quoted by Gesenius, *Nebo* (is) *the prince of the gods*; or, *Nebo* (is) *the god of fire*.

נְבוּשַׁשְׁבָּן [n'vooshazbāhn'], Nebushasban; *adorer of Mercury*, collated with the Persic (G.).

נָבוֹת [nāhvōht'h'], Naboth; *produce, fruit.* From נָבַח *to come forth, to sprout*; whence Appellatives נָבִי and נְבוֹתָא *produce, fruit*.

נֹבַח [nōhvakh'], Nobah; *a barking.* From נָבַח *to bark*.

נִבְחָז [nivkhaz'], Nibhaz; perhaps, *lord of darkness* (G.).

נִבְטָ [n'vāht'], Nebat; *aspect.* From נָבַט *to look, behold*.

נְבִיּוֹת [n'vāh-yōht'h'], Nebaioth, Nebajoth; *heights, hills.* From נָבַח *to be high.* Compare נֹב.

נָבָל [nāhvāhl'], Nabal; *faded, weak, foolish, or, impious.* From נָבַל *to fade, to faint, to act foolishly, wicked.* Compare Appellatives.

נְבַלָּט [n'vallāht'], Neballat; the signification is obscure.

נִבְשָׁן [nivshāhn'], Nibshan; *level and soft* (soil), collated with Arabic (S.).

נֹגַהּ [nōh'gah'], Nogah; *splendour.* From נָגַהּ *to shine.* Compare Appellatives.

נָדָב [nāhdāhv'], Nadab; *liberal, or, noble.* Compare Appellative נָדִיב.

נְדַבְיָה [n'dav-yāh'], Nedabiah; *liberal, or, noble of the Lord.* Compare the preceding. According to Gesenius, (whom) *the Lord impels*.

נְהָלִיל [nāh-hālōhl'], Nahalol; *a pasture.* From נָהַל *to lead*, spoken of leading of cattle; hence a place whither cattle is led for pasture.

נְהָלָל [nah-hālāhl'], Nahalal; id.

נִקְיָ [noovah'y], Kethib; perhaps, i. q. קֵרִי Keri.

נֹד [nōhd'], Nod ; *a wandering*. From נָדַד *to wander*. Compare Appellatives.

נֹדָב [nōhdāhv'], Nodab ; *liberality*. From נָדַב. Compare נָדַב.

נוּחָה [nōhkhāh'], Nohah ; *rest*. From נָחַח *to rest*.

נַיּוֹת [n'vāh-yōhth'], Naioth ; *habitations*. According to Kethib, plural of Appellative נָיָה *habitation*.

נוֹן [noon'], Nun ; *offspring*, i. q. Appellative נֵיִן *offspring*. According to Gesenius, *fish* ; as in the Chaldee and Syriac.

נוֹן [nōhn'], Non ; once (1 Chr. vii. 27) for נֵיִן.

נוֹעַדְיָה [nōh-ngad-yāh'], Noadiah ; *the Lord meets with (him)*. Niph. of נָעַד *to meet together*, and יָהּ *the Lord*.

נוֹחַ [nōh'ākḥ], Noah ; *rest, quiet*. From נָחַח *to rest*.

נַחְבִּי [nakhbee'], Nahbi ; *hidden*. Niph. of נָחַב *to hide*. Perhaps for נַחְבִּיָּה *hidden*, i. e., *protected of the Lord*.

נַחוּם [nakhoom'], Nahum ; *consolatory*. From נָחַם, in the Piel, *to comfort, console*. Comp. נַחֲוִים, from נָחַם.

נְחֻם [n'khoom'], Nehum ; *comforted*. Compare the preceding.

נָחוֹר [nāhkhōhr'], Nahor ; *snorting*. From an obsolete נָחַר, whence Appellative נָחַר *a snorting*.

נְחֵלְיָאֵל [nakhkhālee-ēhl'], Nehaliel ;

valley of God. According to others, *brook of God*. From נַחַל *a valley, or, brook*, and אֵל *God*.

נְהֻלְמֵי [nehkhēlāhmeē'], Nehelamite ; patronymic of some unknown strengthened. Niph. of נָחַל *to be strong*.

נָחַם [nah'kham], Naham ; *consolation*. From נָחַם, in the Piel, *to console, comfort*.

נְחֵמְיָה [n'khem-yāh'], Nehemiah ; (whom) *the Lord comforts*. Compare the preceding.

נַחְמָנִי [nahkhāmāhnee'], Nahamani ; *consolatory*. From נָחַם. Compare Appellative נַחְמָנִי.

נַחְחָרַי [nahkhāray'], and נַחְחָרִי [nahkhay'], Naharai ; *snorer*. From נָחַח *to snort, snore*, with adjectival י'.

נַחֲשַׁשׁ [nāhkhāshsh'], Nahash ; *serpent*. Compare Appellatives.

נַחֲשֹׁן [nakhshōhn'], Nahshon, Naashon ; *enchanter*. From נָחַשׁ, in Piel, *to practise enchantment*. Compare Appellative נַחֲשִׁשׁ *enchantment*.

נְחֻשְׁתָּא [n'khooshtāh'], Nehushta ; *brass*. Compare Appellative נְחֻשְׁתָּא.

נְחֻשְׁתָּאן [n'khooshtāhn'], Nehushtan ; (marg. 2 Ki. xviii. 4) *a piece of brass*. Commonly taken as an adjective, *brass*, i. e., *brass serpent* ; denom. of נְחֻשֶׁת *brass*.

נָחַת [nah'khath'], Nahath ; *rest, quiet*. From נָחַח *to rest*, or נָחַת.

נְמוּפָתִי see נְמוּפָתִי.

נִיבִי [nēhvah'y], Nebai : perhaps, *bearing fruit* (G.). Compare Appellative נִיב *produce, fruit*.

נִיּוֹת [nāh-yōthh'], Naioth ; *habitations*. From נִיּוֹת i. q. נִיּוֹת *habitation*.

נִינְוֶה [neen'vēh'], Nineveh. Commonly supposed to stand for נִינּוּ *habitation of Ninus* ; according to Greek writers, the builder of Nineveh ; and, on account of Gen. x. 8 (compare marg.), some try to find the name Ninus again in the word נִמְרֹד, which is indeed devoid of all probability.

נֶכּוֹ [n'khōh'], Necho ; as the name of an Egyptian king, its signification ought doubtless to be looked for in the Egyptian tongue.

נָכוֹן [nāhkhōhn'], Nachon ; *established*. Niph. part. of פָּנָה *to stand, be erect*.

נִמְוֹאֵל [n'moo-ēhl'], Nemuel ; found Num. xxvi. 12 ; and, for Num. xxvi. 12, we find in Gen. xlv. 12, Ex. vi. 15, and 1 Chr. iv. 24, יִמְוֹאֵל, which see ; so that it is very likely that both are alike in signification.

נִמְוֹאֵלִי [n'moo-ēhlee'], Nemuelite ; patronymic of the same.

נִמְרָה [nimrāh'], Nimrah ; Num. xxxii. 3. For the fuller name, נִמְרֹת, Num. xxxii. 36, and Josh. xiii. 27, q. v.

נִמְרֹד & נִמְרָד [nimrōhd'], Nimrod ; perhaps, *rebel*. According to some, *let us revolt* ! From מְרֹד *to rebel*. Compare also נִינְוֶה.

נִמְרִים [nimreem'], Nimrim ; per-

haps, better *Nimrites* ; as gentile noun of נִמְרָה, or, נִי, *drawn out, saved*. For נִמְשָׁה (G.), Niphal of מָשָׁה *to draw out*.

נִמְשִׁי [nimshee'], Nimshi ; *drawn out, saved*. For נִמְשָׁה (G.), Niphal of מָשָׁה *to draw out*.

נִסְרוֹךְ [nisrōhkh'], Nisroch ; *great eagle* (G.).

נִנְחָה [nōh-ngāh'], Noah ; *motion, or, quaking*. From נָנַע *to move*.

נִנְחָה [neh-ngāh'], Neah ; id.

נְעִיָּאֵל [n'ngēe-ēhl'], Neiel ; *a shutting up of God* ; i. e., a place shut up of God, greatly fortified, for נְעִילָאֵל, from נָעַל *to bolt, or bar* (S.). According to others, for נְעִיםָאֵל *pleasantness, favour of God*.

נָעַם [nāh'-ngam], Naam ; *pleasantness*. From נָעַם *to be pleasant*.

נַעֲמָה [nah-ngāmāh], Naamah ; *pleasant*. Compare the preceding.

נְעֻמִּי [no-ngōmee'], Naomi ; *my pleasantness* (G.). From נָעַם *pleasantness*, with suffix.

נַעֲמִי [nah-ngāmee'], Naamite ; patronymic of the following.

נַעֲמָן [nah-ngāmahn'], Naaman ; *pleasant*. From נָעַם *to be pleasant*, with adjectival נָ.

נַעֲמָתִי [nah-ngāmāhthee'], Naamathite ; gentile noun of some unknown place, נַעֲמָה *pleasantness*.

נַעֲרָה [nah-ngārāh'], Naarah ; *maid*. Compare Appellatives.

נַעֲרִי [nah-ngāray'], Naarai; *youthful* From נַעַר *a youth*.

נַעֲרִיָּה [n'ngar-yāh'], Neariah; *servant of the Lord*. For נַעֲרִיָּה, from נַעַר *youth, boy, servant*, and יָהּ *the Lord*.

נַעֲרֹן [nah-ngārāhn'], Naaran; *juvenile* (G.). Compare the preceding.

נֹפֶח [noph], Noph; see מֹפֶח.

נֶפֶג [neh'p heg], Nepheg; *sprout*. From נָפַג, according to the Arabic, *to come forth* (S.).

נֶפֶסִּים [n'phooseem'], Nephusim; *expansions*. From נָפַס, in the Syriac and Chaldee, *to expand* (G.).

נֹפֶח [nōh'phakh], Nophah; *blast*. From נָפַח *to blow*.

נֶפֶסִּים [n'pheeseem'], Kethib for נֶפֶסִּים.

נָפִישׁ [nāhpheesh'], Naphish; *increased*. From נָפַשׁ, in the Chaldee, *to increase*. According to the Syriac use of the word, *recreation* (G.), from נָפַשׁ, in the Niphal, *to take breath*.

מִי נֶפְתָּח see נֶפְתָּח.

נֶפְתָּחִים [naphtookheem'], Naphtuhim; *gentile noun of נֶפְתָּח, the name of some region no where occurring in Scripture*.

נֶפְתָּלִי [naphtālee'], Naphtali; (marg. Gen. xxx.8) *my wrestling*. From נָפַתַל, in the Niphal, *to wrestle*.

נֶזֶב [n'tseev'], Nezib; *station, post*.

From *to set, put, place*. Compare Appellatives.

נֶצִּיחַ [n'tsee'ākh], Nezhiah; *conquered*. A passive form of נָצַח, in the Hebrew not used in Kal; according to Syriac, *to conquer*. Compare Chaldee נָצַח.

נֶקֶב [neh'kev], Nekeb; *cavern*. From נָקַב *to hollow out, excavate, bore*.

נֶקֹּדָא [n'kōhdāh], Nekoda; *marked*. Compare Appellative נֶקֶד *marked with spots, spotted*.

נֶר [nēhr'], Ner; *light, lamp*. From נֹר. Compare Appellatives.

נֶרְגַל [nēhrgal'], Nergal; according to Gesenius, by a collation with the Arabic, *Mars, the god of war*.

נֶרְגַל שָׂרָאצֶר [nēhrgal shar-ēh'tser], Nergal-sharezzer; *Mars, prince of fire*. Compare the preceding, and שָׂרָאצֶר.

נֶרְיָה [nēhriy-yāh'], Neriah; *light, or, lamp of the Lord*. Compounded of נֶר *light*. Compare Appellatives, and יָהּ *the Lord*.

נֶרְיָהּ [nēhriy-yāh'hoo], id.

נָתַן [nāhthāhn'], Nathan; *given*, i. e., *gift*. From נָתַן *to give*. For the passive signification, compare הָלַל and שָׁלַל.

נֶתַן מֶלֶךְ [n'than meh'lekh], Nathan-melech; *gift of the king*. Compare the preceding, and מֶלֶךְ.

נֶתַנְאֵל [n'than-ēhl'], Nethaniel; *gift of God*. Compare נָתַן and אֵל.

נְתַנְיָה [n'than-yāh'], Nethaniah; *gift of the Lord*.

נְתַנְיָהוּ [n'than-yā'hoo], id.

ס

סָבָא [s'vāh'], Seba; perhaps, *man*. Collated with the Æthiopic (G.).

סָבְאִים [s'vāheem'], Sabeans; gentile noun of the preceding.

סִבְכָּי [sibb'khah'y'], Sibbechai; *sambuca-player*. From סִבְכָּא, in the Chaldee, a *sambuca*, a stringed instrument of music.

סִבְרַיִם [sivrah'-yim], Sibraim; *two-fold hope*. Dual of סִבְרָא, from סִבַּר, in the Chaldee, *to hope*.

סַבְתָּה & סַבְתָּה [savtāh'], Sabtah; *a striking, i. e., terror*. From סַבַּת, in the Arabic, *to strike*; also, *to be astonished* (S.).

סַבְתְּחָה [savt'khāh'], Sabtechah; *great terror* (S.). Compare the preceding, of which the first part of the word consists, סַבַּת, from סַבַּח, supposed to be i. q. נִכַּח *to strike, smite*.

סֹדִם [s'dōhm'], Sodom; its proper signification is not well ascertained.

סוֹא [sōh'], So; *sublime, lifted up*. Collated with the Hebrew שָׁא and the Coptic (S.).

סוֹדִי [sōhdee'], Sodi; *confidant*. Compare Appellative סוֹד *familiar intercourse, a secret*. According to Gesenius, for סוֹדִיָּה *confidant of the Lord*.

סוּאָה [soo'āk'h], Suah; perhaps, *sprout, i. q. Appellative שוּאָה*.

סוֹתַי [sōhtah'y], Sotai; *departure*. From שוּט i. q. שוּט and שוּטָה *to give way, turn away, depart*. Or, perhaps, *departure of the Lord, '., the Lord*. Compare שוּטָה.

סוֹנְהָ [s'vēhnēh'], Syene; (marg. Eze. xxix. 10) *Sevneh; opening, key*. Collated with the Coptic (Champollion by Gesenius).

סוּסִי [soosee'], Susi; *horseman*. Compare Appellative סוּס *a horse*. According to others, *joyous*; סוּס for שוּש.

סוּפָה [sooph], Red sea (Deu. i. 1). Marg. Suph; *reed, rush*. Compare Appellatives.

סִידוֹן [seekhōhn'], Sihon; *sweeping away; i. e., warrior sweeping all before him* (G.). From סִידָה *to sweep away*.

סִין [seen], Sin; *mire, i. q. Chaldee סִין*.

סִינַי [seenah'y], Sinai; *miry*. Compare the preceding.

סִינִי [seenee'], Sinite; the name of a people, from סִין, probably the same in signification as above.

סִיסְרָא [sees'rāh'], Sisera; *battle-array*. Collated with the Syriac (G.).

סִיעָה [see-ngāh'], Sia; *company, assembly*. Thus in the Syriac (S.).

סִיעָהָ [see-ngāhāh'], Siaha; id. The חָה, Simonis supposes to be the Persian plural form.

סֻכּוֹת [sookkōhth'], Succoth; *booths*.
Plural of Appellative סֻכָּה.

סֻכּוֹת בְּנוֹת [sookkōhth' b'nōhth'],
Succoth-benoth; *booths of the daughters*. Plural of סֻכָּה and בֵּית. Compare Appellatives. See 2 Ki. xvii. 30. *Tents*, in which their daughters prostituted themselves.

סֻכְּיִים [sookkiy-yeem'], Sukkiims;
dwellers in tents. Denom. of סֻכָּה a tent.

סֻכָּח [s'khāhkhāh'], Secacah; *enclosure, fence*. From סָכַף to hedge, fence.

סִלָּה [sillāh'], Silla; *a way, raised way*. From סָלַל to cast up (as a way). Compare Appellative סִלְלָה.

סֶלֶד [seh'led], Seled; either, *exultation, hardness, burning*, or, *supplication*, according as it may be derived either from the Arabic, Chaldee, or Rabbinic. Nor is the signification of the verb סָלַד, from which this name is to be derived, in its only occurrence of Job vi. 10, quite certain, as it has been variously interpreted, according to these different significations.

סָלוּ [sāhloo'], Salu; *elevated*. Part. pass. of סָלַף to lift up.

סָלוּ, סָלָה & סָלִי [salloo'], Sallu; *elevation*. Compare the preceding.

סָלַי [sallay'], Sallai; *elevated, exalted*. From סָלַח to lift up, raise.

סַלְחָה [salkhāh'], Salcah; perhaps, *a wandering*. Compare Gesenius under the obsolete סָלַח. According to the Arabic, *to move along, move about, to go*.

סֵלַע [seh'lang'], Sela, Selah; *rock*. Compare Appellatives.

סֵלַע חַמְמַחְלֵקוֹת [seh'lang hammakhhl'kōhth'], Sela-hammahlekoth; (marg. 1 Sa. xxiii. 28) *rock of division*. Compare the preceding, and Appellative מַחְלֵקֶת division.

סַמְגַר־נֶבֶךְ [samgar-n'voo'], Samgar-nebo; perhaps, *sword of Mercury*. The first of these words is collated with the Persic, and the second is i. q. נְבוֹ q. v. (G.).

סִמְכִיחַי [s'makh-yāh'hoo'], Sema-chiah; (whom) *the Lord sustains*. Pret. of סָמַח to uphold, sustain, and יָדָו the Lord.

סִנְאָה [s'nāh-āh'], Senaah, Hasse-naah; *high, exalted*. Collated with the Arabic (S.). Or, perhaps, *thorny* (spinosa), סִנָּה i. q. סִנָּה (Gesen. in Thes.).

סִנְאָה see סִנְאָה.

סַנְבַּלַּט [sanvallāht'], Sanballat; collated with the Persic, *praised by the army*; but with the Sanscrit, *giving strength to the army* (Bohlen, by Gesenius, in Thes.).

סִנְהָ [seh'neh], Seneh; *thorn-bush*. Compare Appellative סִנְהָ; but here (1 Sa. xiv. 4) it is סִנְהָ, as occurring in pause. Compare מִרִּי in pause מִרִּי.

סִנְאוּהָ & סִנְאוּהָ [s'noo-āh'], Senuah; *hated*. Part. pass. of סָנָה, probably i. q. שָׂנָא to hate. Compare also סִנְאוּהָ above, as there is doubtless some connection between *to be thorny*, and, *to be hated, or, hateful*.

סַנְחֶהְרֵעַב [sankhēhreev'], Senna-

cherib ; *conqueror of armies*. Collated with the Sanscrit (Bohlen, by Gesenius in Thes.).

סַנְסַנָּה [sānsannāh'], Sansannah ; *palm-branch*. Compare Appellative סַנְסַנָּים *palm-branches*.

סִסְמַי [sismay'], Sisamai ; its signification is obscure.

סָף [saph'], Saph ; *threshold*. Compare Appellatives. According to Simonis, *extended, long, tall*. Collated with Æthiopic.

סִפַּי [sippay'], Sippai ; stands, 1 Chr. xx. 4, for the preceding סָף, 2 Sa. xxi. 18.

סֶפֶר [s'phāhr'], Sephar ; *conspicuous*. Collated with the Arabic, a mountain in Arabia, from which the city (Gen. x. 30) takes its name (S.). According to the Hebrew, *a numbering, census*. Compare Appellatives.

סֶפְרָד [s'phāhrad'], Sepharad ; *separated tract, or, region*. From סֶפֶר, in the Chaldee, *tract of country*, and פָּרַד to *separate* (S.). But compare the preceding.

סֶפְרָוַיִּם [s'pharvah'-yim], Sepharvaim ; according to Hiller, by Simonis, for סֶפֶר פְּרָוַיִּם, i. e., *mount Sephar*, which is bordering on *Parvaim*, an Arabian region. Compare Appellatives.

סֶפְרָוִיִּם [s'pharveem'], Sepharvites ; gentile noun of the preceding.

סֶפְרֵיִם [s'phahreem'], in Kethib (Eng. version, in 2 Ki. xvii. 31, *Sepharvaim*, according to Keri) ; perhaps, a gentile noun of סֶפֶר.

סֹפֶרֶת [sōhpheh'reth], Sophereth ; *scribe*. Part. fem. of סָפַר. Compare Appellatives.

סַרְגֹּן [sargōhn'], Sargon ; perhaps, *prince of the sun*, collated with the Persic. Thus, Gesenius in his Manuale, but he abandons this interpretation in his Thesaurus. According to Simonis, *just and merciful prince* ; from סַר *prince*, and Syriac גִּבְרָה *justice, clemency*.

סֶרֶד [seh'red'], Sered ; *fear*. From שֹׁדַד, in the Syriac, *to fear, to tremble* (G.).

סַרְדֵּי [sardee'], Sardite ; patronymic of the preceding.

סִרְהָ [seerāh'], Sirah ; *a going back, retiring*. From סָוַר to *turn away, or, back, to depart*.

סְתוּר [s'thoor'], Sether ; *hidden*. Passive form of סָתַר to *hide*.

סְתָרִי [sithree'], Zithri ; *protection of the Lord*, סְתָרִיָּה (G.). From סָתַר *a hiding, covering, protection*. Compare Appellatives.

ע

עֶבֶד [ngeh'ved'], Ebed ; *servant*. Compare Appellatives.

עֲבָדָא [ngavdāh'], Abda ; id., in a Chaldee form.

עֶבֶד אֲדוֹם [ngōhvēhd' ēdōhm'], Obed-edom ; *serving Edom*. The first word as a Participle of עָבַד to *work, to serve*.

עֲבָדָאֵל [ngavd'ēhl'], Abdeel ; *ser-*

vant of God. From עָבַר and אֵל. Compare Appellatives.

עֲבֹדֹן [ngavdōhn'], Abdon; *servile*. Adj. of עָבַד to *work, to serve*.

עֲבָדִי [ngavdee'], Abdi; *servant of the Lord*, for עֲבָדִיָּה, from עָבַד and יָהּ. Compare Appellative.

עֲבָדִיָּאֵל [ngavdee-ēhl'], Abdiel; *servant of God*. Compare the preceding.

עֲבָדִיָּה [ngōhvad-yāh'], Obadiah; *servant of the Lord*. Compounded of עָבַד, part. of עָבַד to *serve*, and יָהּ the *Lord*.

עֲבָדִיָּהוּ [ngōhvad-yāh'hoo], id.

עֲבֵד מֶלֶךְ [ngeh'ved meh'lekh'], Ebed-melech; *servant of the king*. Compare Appellatives.

עֲבֵד נֶגוֹא & עֲבֵד נְגוֹא [ngävēhd' n'gōh'], Abed-nego; *servant of Nego*. עֲבֵד Chaldee for Hebrew עֲבָד, and נְגוֹ, the name of a Chaldean divinity, supposed to be i. q. נְבוֹ Mercury.

עֵבֶר [ngēh'ver'], Eber; *a passing over, passage, or, a region on the other side*. Compare Gen. xi. 2 and x. 24, 25. From עָבַר to *pass over*. Compare Appellatives.

עֲבֵרִי [ngivree'], Hebrew; *patronymic* (according to some gentile noun) of עָבַר.

עֲבֵרִיָּה [ngivriy-yāh'], Hebrewess, Hebrew woman; *fem. of the preceding*.

עֲבָרִים [ngävāh'reem'], Abarim; *regions on the other side*. Compare עָבַר.

עֵבְרֹן [ngevrōhn'], Hebron; *passage*. From עָבַר to *pass over*.

עֵבְרֹנָה [ngavrōhnāh'], Ebronah; id.

עֵגְלָה [ngeglāh'], Eglah; *heifer*. Compare Appellative.

עֵגְלֹן [ngeglōhn'], Eglon; *vitulinus* (of, or, belonging to a calf), *denom. of Appellative* עֵגֶל, or עֵגְלָה (G.).

עֹדָה [ngahdāh'], Adah; *ornament*, in the verb, to *adorn*.

עֹדוֹ & עֹדוּא [ngiddōh'], Iddo; *timely*. Compare Gesenius on the Appellative עֹדִים.

עֹדִיאֵל [ngādee-ēhl'], Adiel; *ornament of God*. Compare Appellative עֹדִי, from עֹדָה to *adorn*, and אֵל God.

עֹדִיָּה [ngādāh-yāh'], Adaiah; (whom) *the Lord has adorned*. Pret. of עֹדָה, compare the preceding.

עֹדִיָּהוּ [ngādāh-yāh'hoo], id.

עֲדִין [ngāhdeen'], Adin; *tender, delicate*. From עָדָן, compare Appellatives.

עֲדִינָא [ngādeenāh'], Adina; id.

עֲדִינוֹ הַעֲזֵנִי [ngādeenōh' hāh-ngezenē'], Adino the Eznite; according to the rendering of the English version, 2 Sa. xxiii. 8, the first would be a proper name, and the second, a patronymic of עֲזָן; but, according to some, both would form one patronymic, i. e., the Adino-eznite, from עֲדִינוֹ עֲזָן whose pleasure (is) the spear. For עֲדִין (with suff.), comp. עָדָן, and the latter

word is collated with the Arabic. But, on account of the parallel passage, 1 Chr. xi. 11, where, instead of these words, we find *עָוֹרָה אֶת הַקִּיטָּה* *lifted up his spear*, Simonis takes these as appellatives, and reading with the Kethib (*הַקִּיטָּה*), he renders it, *whose striking with his spear (was) against*, &c. The sense of the first of these words he derives from the Arabic.

עֲדִיתִים [*ngädeethah'-yim*], Adithaim; *double ornament*. Dual of *עֲדִית* i. q. Appellative *עֲדִי*.

עֲדָלִי [*ngadlah'y*], Adlai; *justice of the Lord* For *עֲדָלִי*, *justice*, collated with the Arabic (S.).

עֲדָלָם [*ngädoollāhm'*], Adullam; *justice of the people*. For *עֲדָלָם* (G.), compare the preceding.

עֲדָלְמִי [*ngädoollāhme'e*], Adullamite; gentile noun of the preceding.

עֵדֶן & *עֵדֶן* [*ngēh'den*], Eden; *delight, pleasure*. Compare Appellative.

עֲדָנָה [*ngadnāh'*], Adna; id.

עֲדָנָה [*ngadnāh'*], Adnah; id.

עֲדָדָה [*ngadngāhdāh'*], Adadah; *festival*, like the Syriac (G.).

עֲדָר & *עֲדָר* [*ngēh'der*], Eder, and Ader (from the pause in the Hebrew); *stock*. Compare Appellatives.

עֲדָרִיאל [*ngadree-ēhl'*], Adriel; *stock of God*. From *עֲדָר* and *אל*, compare Appellatives.

עֲוָה [*ngavvāh'*], Ava; *an overturning*, i. q. Appellative *עֲוָה*.

עֹבֵד [*ngōhvēhd'*], Obed; *serving, or, worshipping*. Part. of *עָבַד* *to serve*, also, *to worship*.

עֹבָל [*ngōhvāhl'*], Obal; *stripped of foliage*. From *עָבַל*, collated with the Arabic (G.).

עֹג [*ngōhg'*], Og; perhaps, contracted for *עֹגֶג*, *עֹגֶק*, i. e. *long-necked in stature, gigantic*. Compare *עֹגֶק* (G.).

עֹדֵד [*ngōhdēhd'*], Oded; *setting up again, restoring*. For *עֹדֵד* Part. Piel of *עָדָה*.

עִוָּה [*ngivvāh'*], Ivah; *overturning*, i. q. Appellative *עִוָּה*.

עִוִּים [*ngavveem'*], Avites, Avim, Avims; gentile noun of the preceding, and also with the article *הַ* the name of a town, in which latter it may have the signification of *ruins*.

עִוִּית [*ngāveeth'*], Avith; *ruins*, lit. *overturned*, from *עָוָה* *to bend*; and compare Appellative *עִוָּה*.

עֹלָם [*ngōhlāhm'*], in Kethib, *long duration*. Compare Appellatives, where the Keri is *עִלָּם* q. v.

עֹפָי [*ngōhphah'y*], in Kethib for *עִפָּי* in Keri.

עֹצֵץ [*ngoots'*], Uz; *counsel*. Either from *עָצָה* i. q. *עָצָה* *to counsel*; or, from the latter, *עָצָה* standing for *עָצָה*. Thus as the name of man (Gen. x. 23; xxii. 21; xxxvi. 28). But Gesenius only having regard to this word as the name of a country, gives it signification, by collation with the Arab. *light sandy soil*.

עֹתָי [*ngoothah'y*], Uthai; (whom)

the Lord succours. For עֲזָרָהּ עֲזָרָהּ, from עֲזַר i. q. עָשׂ to hasten, to hasten to one's assistance, to succour (G.).

עֲזָא [ngoozzāh'], Uzza; strength. From עָזַז to be strong.

עֲזָבָהּ [ngazbook'], Azbuk; strength (is) exhausted. עָזַז strength, from עָזַז to be, or, become strong; בָּרֵךְ emptied, exhausted, as part. pass. of בָּרַךְ.

עֲזָגָד [ngazgāhd'], Azgad; strong in fortune. עָזַז here as an adjective. Compare Appellatives, and עָזַד.

עֲזָזָהּ [ngazzāh'], Gazah, Azzah; strong, fortified. Adj. f. of עָזַז, compare Appellatives.

עֲזָזָהּ [ngoozzāh'], Uzzah, Uzza; strength, i. q. עָזַז.

עֲזָוָהּ [ngāzoovāh'], Azubah; left, forsaken. Part. pass. fem. of עָזַב to leave, forsake.

עֲזָזָר [ngazzoor'], Azur, Azzur; helper. From עָזַר to help.

עֲזָזָהּ [ngāhzāhz'], Azaz; strong. From עָזַז to be, or, become strong.

עֲזָזָהּ [ngāzaz-yāh'hoo], Azaziah; (whom) the Lord strengthens. From עָזַז, here translated to strengthen יְהוָה abbreviated from יְהוָה the Lord.

עֲזָי [ngoozzee'], Uzzi; might of the Lord. Abbreviated from עֲזָיָהּ. Or, perhaps, simply, strong.

עֲזָזָיָהּ [ngoozziy-yāh'], Uzzia; might of the Lord, for עֲזָיָהּ.

עֲזִיאל [ngazzee-ēhl'], Aziel; might of God.

עֲזִיאל [ngoozzee-ēhl'], Uzziel; might of God. עָזַז strength, might; אֱלֹהִים God. Compare Appellatives.

עֲזִיאלִי [ngoozzee-ēhlee'], Uzzielite; patronymic of the preceding.

עֲזִיָּהּ [ngoozziy-yāh'], Uziah; might of the Lord. From עָזַז strength, might. Comp. Appellatives, and יְהוָה the Lord.

עֲזִיָּהּ [ngoozziy-yāh'hoo], id.

עֲזִיזָהּ [ngāzeezāh'], Aziza; strong. From עָזַז to be, or, become strong.

עֲזִמָּוֶת [ngazmāh'veth], Azmaveth; strong (as) death. From עָזַז and מָוֶת, compare Appellatives. As the name of a man, and also the name of a place, for which latter it is also found (Neh. vii. 28).

בֵּית עֲזִמָּוֶת* [Beth-ngazmāh'veth], Beth-azmaveth, i. e., house, or, dwelling of Azmaveth.

עֲזָן [ngazzāhn'], Azzan; strong. From עָזַז, with formative ו, for יו.

עֲזֶקָהּ [ngāzēhkāh'], Azekah; a field dug over, broken up. From עָקַז to dig up, or, over (G.).

עֶזֶר & עֲזָר [ngēh'zer], Ezer; help. From עָזַר to help. Comp. Appellatives.

עֲזָרָהּ [ngezrāh'], Ezra; id.

עֲזָרָהּ [ngāzar-ēhl'], Azareel; (whom) God has helped, or, help of God. Either Pret. of עָזַר to help, or, construct. עֲזָר help, and אֱלֹהִים God.

* This is noticed here on account of its being omitted in its proper order, under ב.

עֲזָרָה [ngezrāh'], Ezra; *help*. Compare Appellatives, and also the preceding.

עֲזִירי [ngezree'], Ezri; *help of the Lord*, abbreviated from עֲזִירָה, from עֲזָר *help*, and יְהוָה *the Lord*.

עֲזִירֵאל [ngazree-ēhl'], Azriel; *help of God*. From עֲזָר *help*, and אֱלֹהִים *God*.

עֲזַרְיָה [ngāzar-yāh'], Azariah; (whom) *the Lord has helped*, or, *help of the Lord*. Compare עֲזַרְיָאל.

עֲזַרְיָהוּ [ngāzar-yāh'hoo], id.

עֲזִירֵקָם [ngazreekāhm'], Azrikam; *the helper is risen*. From עֲזָר *help*, often used as a concrete *helper* (compare Psa. xxxiii. 20; lxx. 6, &c.), and קָם, Pret. or Part. of קָם *to arise*. According to others, *help against the enemy*, קָם *one arising in a hostile manner*, compare Psa. xviii. 40.

עֲזַזְתִּי [ngazzāthtee'], Gazathite, Gazite; gentile noun of עֲזָה.

עֲטָרָה [ngātahrāh'], Atarah; *crown*. From עָטַר *to surround*. Compare Appellatives.

עֲטָרוֹת [ngātāhrōthh'], Ataroth; *crowns*; perhaps, *circumvallations*. Plural of the preceding.

עֲטָרוֹת אֲדָר [ngatrōthh' addāhr'], Ataroth-addar, Ataroth-adar; *crowns*, perhaps, *circumvallation of Adar*, probably the builder of the same. See the preceding, and אֲדָר.

עֲטָרוֹת בֵּית יוֹאָב [ngatrōthh' bēth yōh-āhv'], Ataroth the house of Joab (marg. 1 Chr. ii. 54), *crowns*, perhaps,

circumvallation of the house of Joab. Compare the preceding, Appellative בֵּית, and proper name יוֹאָב.

עֲטָרוֹת שׁוֹפָן [ngatrōthh' shōh-phāhn'], Atroth, Shophan (as two different names); *crowns*, perhaps, *circumvallations of Shophan*. שׁוֹפָן probably, a bruising, from שָׁוַף.

עֵי [ngah'y], Ai, Hai; *heap of ruins*. i. q. Appellative עֵי *a heap*, from עָוָה in the Piel, *to overturn, destroy*.

עֵיִא [ngay-yāh'], Aija; id.

עֵבֶל [ngēhvāhl'], Ebal; *stripped of foliage*. From עָבַל, collated with the Arabic, *to strip a tree of its leaves* (G.).

עֵיִן [ngiy-yōhn'], Ijon; *ruin*. Compare עֵי.

עֵיִת [ngay-yooth'], id. only in Kethib, 1 Chron. i. 46, for עֵיִית.

עֵיטָם [ngēhtāhm'], Etam; *place of ravenous beasts*. From עֵיט *a ravenous beast*, with adjectival ׁם.

עֵיִים [ngiy-yeem'], Iim; *heaps of ruins*. Plural of Appellative עֵי, compare עֵי above.

עֵי הַעֲבָרִים [ngiy-yēh hāh-ngādvāhreem'], Ije-abarim (marg. Num. xxxiii. 44, *heaps of Abarim*); compare the preceding, and עֲבָרִים above, the name of a mountain.

עֵילַי [ngeelay'], Ilai; *supreme*. i. q. Chaldee Appellative עֵלַי (G.).

עֵילָם [ngēhlāhm'], Elam; *long duration*. i. q. Appellative עֵילָם (S.). Compare עֵילָוּם, 2 Chron. xxxiii. 7.

עֵינַן [ngah-'yin], Ain; *fountain*. Compare Appellatives.

עֵינֵי בְּדֵי [ngēhn g'dee'], En-gedi; *fountain of the kid*. Compare the preceding, and Appellative בְּדֵי.

עֵינֵי גַנִּים [ngēhn ganneem'], En-ganim; *fountain of gardens*. See עֵינֵי above, and Appellative גַּן a garden.

עֵינֵי דֹר & עֵינֵי דוֹר, עֵינֵי דוֹר [ngēhn dōhr'], En-dor; *fountain of (the place) Dor*, or, *fountain of the dwelling*. Compare דוֹר.

עֵינֵי חַקְלָרָה [ngēhn hakkōhrēh'], En-hakkore (marg. Jud. xv. 19, *the well of him that called, or, cried*). Compare עֵינֵי; the second is a participle of קָרָא to call, cry.

עֵינֵי חֲדָה [ngēhn khaddāh'], En-haddah; *sharp*, i. e., *quick fountain*. Compare עֵינֵי above, and Appellative חָד sharp.

עֵינֵי חֲזֹר [ngēhn khāhtsōhr], En-hazor; *fountain of Hazor*, or, *near Hazor*. Compare עֵינֵי & חֲזֹר.

עֵינֵי חֲרֹד [ngēhn khārōhd'], well of Harod (Jud. vii. 1), or, *fountain near Harod*. Compare עֵינֵי & חֲרֹד.

עֵינֵי יָם [ngēhnah-'yim], the way side; (marg. Gen. xxxviii. 21, Enajim); *two fountains*. This is by most taken, not as an Appellative, but as the name of a place, supposed to be the same with the following.

עֵינֵי נָחַם [ngēhnāhm'], Enam; id. As a contracted Dual of the preceding.

עֵינֵי מִשְׁפָּט [ngēhn mishpāht'], En-

mishpat; *fountain of judgment*. Compare Appellatives.

עֵינֵי נָחַם [ngēhnāhn'], Enan; (oculatus) *having eyes* (G.). עֵינֵי eye, with adjectival נָחַם; but this word in the compound נָחַם עֵינֵי, as the name of a place, stands as contracted Dual, for עֵינֵי נָחַם *fountains*, see under נָחַם.

עֵינֵי עֲגֵלַיִם [ngēhn ngeglah-'yim], En-eglaim; *fountain of two calves*. Compare Appellatives עֵינֵי & עֲגֵלַיִם.

עֵינֵי רֹגֵל [ngēhn rōhgēhl'], En-rogel; *fuller's fountain*. From עֵינֵי *fountain*, and רֹגֵל, Part. of רָגַל to tread, as garments with the feet, denom. of רֹגֵל a foot.

עֵינֵי רִמְמוֹן [ngēhn rimmōhn'], En-rimmon; *fountain of (i. e. near) the pomegranates*. Compare עֵינֵי & רִמְמוֹן.

עֵינֵי שֶׁמֶשׁ [ngēhn shek'mesh], En-shemesh; *fountain of the sun*. Compare Appellatives.

עֵינֵי תַנְיִים [ngēhn tanneem'], dragon-well (Neh. ii. 13); according to other, *fountain of jackals*. Compare Appel.

עֵינֵי תַפְּחוֹת [ngēhn tappoo'ākh], En-tappuah; *fountain of (i. e. near) Tap-puah*. Compare תַּפְּחוֹת.

עֵינֵי עֵפָה [ngēhphāh'], Ephah; *weariness*. From עָפָה to faint, be weary.

עֵינֵי עֵפָי [ngēhphay'], Ephai; *weary*. Compare the preceding.

עֵיר [ngeer'], Ir; *city*. Compare Appellatives.

עֵירָא [ngeerāh'], Ira; id.

עִירָד [ngeerāhd'], Irad; perhaps
i. q. Appellative עִרָד *wild ass, onager*.

עִירו [ngee'roo], Iru; its signification
is doubtful.

עִירִי [ngeeree'], Iri; citizen. From
עִיר *city*.

עִירָם [ngeerāhm'], Iram; id.

עִיר הַמֶּלֶח [ngeer hammeh'lekh],
city of Salt (Jos. xv. 62); compare
Appellatives. This ought doubtless
to have been given as a proper
name.

עִיר נָחָשׁ [ngeer nāhkhāshh'], Ir-
nahash; city of serpents. Compare
Appellatives.

עִיר שֶׁמֶשׁ [ngeer sheh'mesh], Ir-
shemesh; city of the sun. Compare
Appellatives.

עֵיִת [ngay-yāthh'], Aiath; heap of
ruins. Compare עֵי.

עֶכְבֹּר [ngakhhōhr'], Achber; mouse.
Compare Appellative עֶכְבָּר.

עֶכּוֹ [ngakkōh'], Accho; sand heated
by the sun. Collated with the Arabic
(G.).

עֶמֶק ע' עֶכּוֹר see ע'.

עֶכָּר [ngāhkhāhn'], Achan; troubler.
From עֶכָּר, probably i. q. עֶכָּר to trouble,
compare Jos. vii. 1 with 1 Chr. ii. 7.

עֶכְסָה [ngakhsāh'], Achsah; ankle-
chain. i. q. Appellative עֶכְסָה an or-
nament fastened upon the ankles of
females, rendered in the English Ver-
sion, Isa. iii. 18, *tinkling ornaments*.

עֶכָּר [ngāhkhāhr'], Achar; troubler.
From עֶכָּר to afflict, trouble.

עֶכְרָן [ngokhrāhn'], Ocran; troubled,
afflicted. Compare the preceding.

עֶלָּא [ngoolāh'], Ulla; yoke. For
עֶלָּא, from the masculine עֵל.

עֶלְוָה [ngalvāh'], Alvah, Aliah;
exaltation, perhaps for concrete ex-
alted. From עֶלָּה to ascend, rise,
increase.

עֶלְוָן [ngalvāhn'], Alvan; exalted.
Compare the preceding.

עֶלִי [ngēhlee'], Eli; foster-child of
the Lord (S.). For עֶלִי, from עָלָה
to suckle, nourish.

עֶלְיָה [ngalyāh'], Aliah, in Kethib
(1 Chron. i. 51) for עֶלְיָה, probably of
the same signification, q. v.

עֶלְיָן [ngalyāhn'], Alian; exalted,
i. q. עֶלְיוֹן above.

עֶלְמוֹן [ngalmōhn'], Almon; con-
cealment. From עָלָם to hide, conceal.

עֶלְמוֹן דִּבְלָתַיִם [ngalmōhn div-
lāthahymāh'], Almon-diblathaim;
Almon towards Diblathaim. For the
first, see the preceding; and for the
second, פִּירַת דָּבָר.

עֶלְמֶת [ngalleh'meth'], Alemeth;
stands, 1 Chron. vi. 45(60) for עֶלְמוֹן
Jos. xxi. 18.

עֶלְמֶת [ngāhleh'meth'], Alemeth, A-
lameth; a covering. From עָלָם to hide.

עֶמְמָה [ngoommāh'], Ummah; con-
junction. From עָמַם, of which the

derivatives עַם *with*, and the construct עַמֶּת *with, by, near, &c.*

עַמּוֹן [*ngammōhn'*], Ammon; i. q. בֶּן־עַמִּי, compare Gen. xix. 38, viz. *son of my people, son of my kindred*, i. e. *born of incest*; from the noun עַם, with the syllable וֹן added, as קִדְמוֹן, from קִדַּם, ראשׁוֹן, from ראשׁ (Gesenius in Manuale).

עַמּוֹנִי [*ngammōl'nee'*], Ammonite; gentile noun of the same.

עַמּוֹנִית [*ngammōhneeth'*], Ammonitess, woman of Ammon; feminine of the preceding.

עָמוֹס [*ngāhmōhs'*], Amos; *bearer, carrier*. From עָמַס *to bear, carry*.

עֲמוֹק [*ngāhmōhk'*], Amok; *deep*. From עָמַק *to be deep*.

עַמְיָאֵל [*ngāmmee-ēhl'*], Ammiel; (of) *the people of God*. Compounded of עַם and אֵל, compare Appellatives.*

* In this compound and those following, Gesenius renders the word עַם by *kindred*; and this he again explains to mean *servant*, and all this because עַם is not only spoken of a *people and tribe*, but also of the *family race, lineage* of any one. For this he quotes Lev. xxi. 1, 4; xix. 16. But in neither of these passages does the word עַמִּי necessarily express any of the above significations, but rather the word *people* seems to be the most suitable. And, supposing the word meant here *family*, and then *kindred* in a collective sense, would it not be conjecturing too far to suppose it to mean in the end a *single kindred*, or *relative*—so as to interpret בֶּן־עַמִּי *kindred of the Giver*, עַמְיָאֵל *kindred of God*, i. e., *servant or worshipper of God*, and עַמִּי־שָׁדַי *kindred*, i. e. *servant of the Almighty*? Fürst (in Conc. Heb.) gives *individuum* as the primary meaning of עַם;

עַמִּיהוּד [*ngammeehood'*], Ammihud; (of) *the people of glory*. Compounded of עַם *people*, and הוּד i. q. הוֹד *majesty, splendour*, compare Appellatives. According to Gesenius, for עַמִּי יְהוּד *kindred of Judah*, i. e., one of the tribe of Judah. Compare also עַבְיָהוּד, which Gesenius considers to be a similar contraction.

עַמְיָזָד [*ngammeezāhvāhd'*], Ammizadab; (of) *the people of the Giver*, i. e., belonging to Him, who is the God of providence. From עַם *people*, וְזָד *to give, present with, endow*.

עַמִּינָדָב [*ngammeenāhdāhv'*], Amminadab; (of) *the people of the liberal Giver*, i. e., of the Lord who gives liberally. Compare the preceding, and Appellative נָדִיב *giving willingly, liberally*, נָדָב here doubtless the same in signification.

עַמִּי־שָׁדַי [*ngammeesha'ldah'y*], Ammishadai; (of) *the people of the Almighty*. Compare the preceding compounds, and שָׁדַי.

עַמָּל [*ngāhmāhl'*], Amal; *labour, trouble*. Compare Appellatives.

עַמְלֵךְ [*ngāmāhlēhk'*], Amalek; the signification is not ascertained.

for a proof of which he brings the Talmudic עַם הָאֲרָץ (idiota, unus (?) ex plebe). But though this is used for a single individual, it is probably nothing else than a misusage of its primary collective sense, *people of the country for the common illiterate people*. He then thinks to find the same in these compound proper names, so that both evidently had an eye to the difficulty of these names, and thus tried to evade it in this unwarrantable way.

עַמְלָקִי [ngāmāhlēhkee'], Amalekite; gentile noun of the preceding.

עֲמַנְוָאֵל [ngimmāhnoo-ēhl'], Immanuel; *God with us*. Compound of עִם with suff. and אֵל *God*.

עֲמַסְיָה [ngāmas-yāh'], Amasiah; (whom) *the Lord bears*. Pret. of עָמַס *to bear*, and יְיָ *the Lord*. According to others, *burden of the Lord*.

עֲמָגֶד [ngamngāhd'], Amad; *people of duration*. Compare Appellatives עָמַד and עֵד.

עֲמֶק בְּרָכָה [ngēh'mek b'rāhkhāh'], valley of Berachah (marg. 2 Chr. xx. 26, *blessing*). Compare Appellatives.

עֲמֶק הַמֶּלֶךְ [ngēh'mek hammeh'lekh'], the king's dale (Gen. xiv. 17; 2 Sa. xviii. 18). Compare Appellatives.

עֲמֶק עֲכֹר [ngēh'mek ngāhkhōhr'], valley of Achor; *the valley of him that causeth affliction*. עֲכֹר from עָכַר *to trouble, afflict*. Compare Josh. vii. 26.

עֲמֶק הַקֵּזִיץ [ngēh'mek k'tzeetz'], valley of Keziz; *valley of cutting off*, or, of a person of that name. From קָצַץ *to cut off*. According to others, for עֲמֶק הַקַּיִץ *valley of cassia*, compare קַיִצָּה.

עֲמֶק רִפְאִים [ngēh'mek r'phāh-eem'], valley of giants, valley of Rephaim; the latter is doubtless the best rendering. *Rephaim* is the name of a people of gigantic stature, compare רִפְאִים.

עֲמֹרָה [ngāmōhrāh'], Gomorrah; *abundance of water* (S.); probably, *immersion* (Gesenius in Thes.). Col-

lated with the Arabic עמר *the water covered, there was much water*.

עֲמֹרִי [ngomree'], Omri; for עֲמֹרִיָּה *servant of Jehovah*, from עָמַר, in the Arabic, *to serve*. Thus Gesenius in Manuale; but, in his Thesaurus, he proposes, "tiro Jova" *a novice with Jehovah*, also collated with the Arabic.

עֲמֹרָם [ngamrāhm'], Amram; (of) *the exalted people*. From עָמַר *people*, and רָם, participle of רָם *to be high*. According to Gesenius, *kindred of the High*, i. e., God. See note under עֲמִיאל.

עֲמֹרָמִי [ngamrāhmee'], Amramite; patronymic of the same.

עֲמָסָא [ngāmāsāh'], Amasa; *burden*, from עָמַס i. q. עָמַס *to bear*.

עֲמָשָׁי [ngāmāsah'y], Amasai; *burdensome*. Compare the preceding.

עֲמָשָׁחַי [ngāmashah'y], Amashai; perhaps id.

עֲנָב [ngānāhv'], Anab; *cluster of grapes*, i. q. Appellative עֲנָב.

עֲנָה [ngānāh'], Anah; *answer*, sc. of prayer (G.), from עָנָה *to answer*.

עֲנֹב [ngāhnoov'], Anub; *bound together*. Participle pass. of עָנַב, according to the Chaldee, *to bind together*.

עֲנֹךְ [ngānōhk'], Anak; *long-necked, gigantic*, i. q. עֲנֹךְ.

עֲנִי [ngoonnee'], Unni; *depressed*. For מַעֲנִי (G.) Pual part. of עָנָה *to be depressed, afflicted*.

עֲנִיָּה [ngānāh-yāh'], Anaiah ; (whom) *the Lord answers*. Pret. of עָנָה *to answer*, and יְיָ *the Lord*.

עֲנִים [ngāhneem'], Anim ; contracted for עֲנִיִּים *fountains*.

עָנִם [ngāhnēhm'], Anem ; *two fountains*. Supposed to be contracted for עָנִים = עֲנִיִּים *two fountains*.

עֲנַמִּים [ngānāhmeem'], Anamim ; the name of an unknown people, from עָנָם or עֲנָם. According to Simonis, as the name of a place, *plenty of herds*, collated with the Arabic.

עֲנַמְלֵךְ [ngānammeh'lekh], Anammelech ; *sheep-king*. Compare the preceding.

עָנָן [ngāhnāhn'], Anan ; *cloud*. Compare Appellatives.

עֲנַנִּי [ngānāhnee'], Anani ; apoc. for the following עֲנַנְיָה.

עֲנַנְיָה [ngānan-yāh'], Ananiah ; (whom) *the Lord covers*, i. e., protects (G.). From עָנָן *to cover*, kindred with גָּנָן.

עֲנָק [ngānāhk'], Anak ; *long-necked, gigantic*. Collated with the Arabic (G.).

עֲנָקִים [ngānāhkeem'], Anakim ; patronymic of the same.

עֲנֶר [ngāhnēhr'], Aner ; the signification is uncertain.

עֲנָת [ngānāhth'], Anath ; *answer*, sc. to prayer, from עָנָה *to answer*.

עֲנָתוֹת [ngānāhthōhth'], Anathoth ; *answers*. Plural of the preceding.

עֲנָתוֹתִי [nganthōhthee'], and עֲנָתוֹתַי [ngan-n'thōhthee'], of Anathoth, Anathothite, Anethothite, Anetothite ; gentile noun of the preceding.

עֲנָתוֹתֶיךָ [nganthōhthiy-yāh'], Anathothijah ; *answer of the Lord*. From עֲנָתוֹת above, and יְיָ *the Lord*.

עֹפֶל [ngōh'phel], Ophel ; *hill*. Compare Appellatives.

עֹפְנִי [ngophnee'], Ophnee ; only Josh. xviii. 24, where it ought to be taken as a gentile noun, and rendered with the preceding words, כְּפַר הָעֹפְנִי (כ') *the village of the Ammonite, and (the village) of the Ophnite*. עָפָן, in the Arabic and Syriac, *to become mouldy*.

עֹפֶר [ngēh'pher'], Ephher ; *calf, young animal*. Collated with the Arabic (G.).

עֹפְרָה [ngophrah'], Ophrah ; *female fawn*. Feminine of Appellative עֹפֶר.

עֹפְרוֹן [ngephrōhn'], Ephron ; *vitulinus* (of a calf). Compare עֹפֶר (G.).

עֹפְרָיִן [ngephrah'-yin'], Ephraim ; *two calves*. Dual of עֹפֶר above.

עֲצִיּוֹן גֶּבֶר [ngetz-yōhn' geh'ver'], Ezion-geber ; *back-bone of a man*. עֲצִיּוֹן i. q. Appellative עֲצָדָה *back-bone*, and גֶּבֶר *a man*. Compare Appellatives.

עֲצֵם [ngeh'tzem'], Ezem, Azem ; *strength, or, bone*. Compare Appellatives, and the verb עָצַם *to be strong*.

עֲצְמוֹן [ngatzmōhn'], Azmon ; *strong*. Compare the preceding.

עַקְיָב [ngakkoov'], Akkub; probably, *supplanter*. Compare יַעֲקֹב.

עֶקֶן [ngäkhän'], Akan (marg. Gen. xxxvi. 27, *Jaakan*); stands for יַעֲקֹן, 1 Chr. i. 42, compare also Num. xxxiii. 1; Deu. x. 6.

עֶקֶר [ngēh'ker], Eker; *root*, or, a *sprout*. Compare Appellatives.

עֶקְרוֹן [ngekrōhn'], Ekron; *eradication*. From עָרַר to *root out*.

עֶקְרוֹנִי [ngekrōhnee'], Ekronite; gentile noun of the same.

עֶקֶשׁ [ngikkēhsh'], Ikkesh; *perverse*. From עָקַשׁ to *pervert*. Compare Appellatives.

עֵר [ngāhr'], Ar; *city*. i. q. Appellative עִיר.

עֵר [ngēhr'], Er; *waking*. Participle of עָרַר to *awake*.

עֲרָב [ngārāhv'], Arabia; *dry*, *sterile*. From עָרַב i. q. חָרַב, hence עֲרָבָה a *desert*, and חֲרָבָה *dry land*.

עֲרָבִי [ngārāhvee'], Arabian; gentile noun of the preceding.

עֲרָבִי [ngarvee'], Arabian; id.

עֲרַבְתִּי [ngarvāthtee'], Arbathite; gentile noun of חֲעֲרָבָה.

עֲרָד [ngārāhd'], Arad; *wild ass*, *onager*. i. q. Appellative עֲרֹד.

עֲרוֹרַע & עֲרוֹרַע [ngārōh-ngēhr'], Aroer; *ruins*. From עָרַר to *be naked*, in Poel, to *lay bare* as a foundation.

עֵרִי [ngēhree'], Eri; *watchful*. Participle of עָרַר to *wake*, *watch*, with constructive י. According to Gesenius, for עֲרִיָּה *watching*, i. e., *worshipping the Lord*.

עֵרָן [ngēkrāhn'], Eran; *watchful*. Compare the preceding.

עֵרָנִי [ngēhrāhnee'], Eranite; patronymic of the same.

עֲרוֹר [ngar-ngōhr'], Aroer; i. q. עֲרוֹרַע *ruins*.

עֲרוֹרִי [ngārōh-ngēhree'], Aroerite; gentile noun of עֲרוֹרַע.

עֲרָפָה [ngorpāh'], Orpah; *a hind*, or, *fawn*. According to Simonis, for עֲפָרָה above.

עֲרָקִי [ngarkee'], Arkite; gentile noun of a city. עָרָק *flight*, from עָרַק to *flee*.

עֲשָׂהֵל [ngāsāh-ēhl'], Asahel; (whom) *God created*. From עָשָׂה *he made*, *created* אֵל *God*.

עֲשָׂו [ngēhsāhv'], Esau; *hairy*, *rough*. From עָשָׂה, collated with the Arabic, to *be hairy*, *rough* (G.). Compare Gen. xxv. 25.

עֲשָׂיֵל [ngāsee-ēhl'], Asiel; *created of God*. From עָשָׂה *created*, a passive form (compare יָדָד, and אֵל *God*).

עֲשָׂיָה [ngāsāh-yah'], Asaiah, Asahiah; (whom) *the Lord created*. Compare the preceding, and עֲשָׂהֵל.

עֲשֶׂק [ngēh'sek], Esek; *strife*, *quarrel*. From עָשָׂק to *strive*, *quarrel*. Compare Gen. xxvi. 20.

עֲשׂוֹת [ngashvāthh'], Ashvath; the signification is not evident.

עָשָׁן [ngāshshāhn'], Ashan; smoke. Compare Appellatives.

עֶשֶׁק [ngēh'shek], Eshek; oppression. From עָשָׁק to oppress.

עֲשָׁתֹרֶת [ngashtōh'reth], Ashtoreth; star (collated with the Persic by Gesenius), specially the star of Venus, the goddess of love and fortune, prof. Astarte.

עֲשָׁתָרוֹת [ngashtāhrōthh'], Ashtaroth; plural of the preceding, sc. images, or, statues of Astarte, and, as such, it is also the name of a city.

עֲשָׁתָרוֹת הַקַּרְנִים [ngasht'rōthh' karnah'yim], Ashtaroth-karnaim; Astarte with two horns. The name of a city, only Gen. xiv. 5, for the preceding simple Ashteroth. הַקַּרְנִים, Dual of קֶרֶן horn.

עֲשָׁתֶּרֶתִי [ngasht'rāththee'], Ashterothite; gentile noun of עֲשָׁתָרוֹת.

עַתִּי [ngattah'y], Attai; perhaps, opportunity, i. q. Appellative עַתִּי q. v. (G.).

עֲתֵיחַ [ngāthāh-yāh'], Athaiah; perhaps, i. q. עֲשֵׂיחַ (whom) the Lord created. עֲתֵיחַ i. q. עֲשָׂה (G.).

עֲתָחַד [ngāthāhkh'], Athach; lodging-place. Collated with the Arabic (S.).

עֲתָלַי [ngathlah'y], Athlai; apoc. for the following עֲתָלִיָּה.

עֲתָלִיָּה [ngāthal-yāh'], Athaliah; (whom) the Lord afflicts. From עָתַל,

according to the Arabic, to treat with violence (G.), and יְיָ the Lord.

עֲתָלִיָּהוּ [ngāthal-yāh'hoo], id.

עֲתָנִי [ngothnee'], Othnee; lion of the Lord. From עָתַן, collated with the Arabic, a lion (S.), and then apoc. for עֲתָנִיָּה.

עֲתָנִיָּאל [ngothnee-ēhl'], Othniel; lion of God. Compare the preceding.

עֵת הַקָּזִין [ngēthh' kāhtzeen'], Ittah-kazin (Josh. xix. 13); time of the judge. Compare Appellatives. The translators have mistaken the ה local (unto) of עָתַח ק', when they rendered it Ittah, and it ought to have been, to Eth-kazin. Compare פְּדִינָה אֶרֶם (Gen. xxviii. 2, 5, 6), from פָּדַן אֶרֶם.

עֶתֶר [ngeh'ther], Ether; abundance. From עָתַר to be rich, abundant.

פ

פְּאֵרָה [pāhrāhn'], Paran; abounding in caverns. From פָּאר, according to the Arabic, to dig, to bore (S.).

פַּגְעִיָּאל [pag-gee-ēhl'], Pagiel; event, incident from God. From Appellative פָּגַע event, incident, chance, and אֵל God.

פְּדָהֶאֱל [p'dah-ēhl'], Pedahel; (whom) God redeemed. Pret. of פָּדָה to redeem, and אֵל God. Comp. פְּדִיָּה.

פְּדָהצֹור [p'dāhtzoor'], Pedahzur; (whom) the Rock (God) redeemed. From פָּדָה to redeem, and צֹור rock. Compare Appellatives.

פָּדוֹן [pāhdōhn'], Padon; *deliverance, redemption*. Comp. the preceding.

פְּדִיָּה [p'dāh - yāh'], Pedaiah; (whom) *the Lord redeemed*. Compare פְּדִיָּהּ.

פְּדִיָּהּ [p'dāh-yāh'hoo], id.

פָּדָן [paddāhn'], Padan; *field, plain*. Compare Appellatives.

פָּדָן אֲרָם [paddan' ārahm'], Padan-aram; *plain, or, level region of Syria*. Compare the preceding, and אֲרָם.

פִּיָּאָה [pooāh'], Puah; *mouth*. Collated with the Arabic (G.).

פִּוּחַ [pooōāh'], Phuvah, Pua; *found* Gen. xlv. 13, and Num. xxvi. 23, for פִּוּחָה, 1 Chr. vii. 1.

פִּוּט [poot'], Put, Phut, Libyans, Libya; probably, *afflicted*. Compare the following.

פִּוּטִיָּאֵל [pootee-ēhl'], Putiel; *afflicted of God*. פִּוּט, according to the Syriac in Aphel, *to despise, to afflict* (G.), and אֵל *God*.

פּוֹטִיפָר [pōhteeephār'], Potiphar; abbreviated for the following.

פּוֹטִי פֶּרַע [pōhtee pheh'rang'], Potiphra; *who is of the sun*, i. e., very near, consecrated to the sun. Collated with the Egyptian (G.).

פִּיל [poot'], Pul; *elephant*, i. q. Chaldee פִּיל.

פִּוּנִי [poonee'], Punite; patronymic of an unknown person. פִּוּן probably, *distracted*. Compare אֲפִיכָה, Psal. lxxxviii. 16(15).

פִּוּנוֹן [poonōhn'], Punon; *darkness*. From פִּוּן, collated with the Arabic, *to set, spoken of the sun, to become dark* (G.).

פּוּעָה [poo-ngāh'], Puah; *splendour*. For פּוּעָה, from יָפָה, *to be bright, to shine* (S.).

פּוֹרָתָה [pōhrāh'thāh'], Poratha; *gift, portion*. Collated with Persic (S). Gesenius (in Thes.) suspects it to be a contraction from פּוֹרָתָהּ *given as a lot*, since LXX. read, according to Cod. Vat., Φαπαθαθά; Alex., Βαρδαθα, otherwise, Φαπαθαθα.

פִּוּתִּי [poothee'], Puhite; patronymic of an unknown person. פִּוּת, perhaps, *open, open-hearted*. פִּתָּה i. q. פִּתָּח (cogn. with פִּתָּח) *to be open*; whence Part. פִּתָּח *simple, foolish, one easily persuaded, seduced*.

פִּתַּת מוֹאָב [pakhath' mōh-āhv'], Pahath-moab; *prefect of Moab*. פִּתַּת construct state of Appellative פִּתָּח.

פִּי־בֶסֶת [pee-veh'seth'], Pi-beseth; the name of a city (Vulg. *Bubastus*), signifying, according to Gesenius (in Thes.), *the Diana*; *Pasht, Basht*, being the name of Diana, and *pi* the article in the Egyptian.

פִּי־חֲהִירוֹת [pee hakheerōth'], Pi-hahiroth; according to the Hebrew, *mouth of caverns*. פִּי const. state of פִּי *mouth*; חֲהִירוֹת plur. of חִירוֹת, i. q. Appellative חֹר *hole, cavern*. But, collated with the Egyptian, *place of green grass, or, sedge* (G.).

פִּיכֹל [peekhōhl'], Phichol; *mouth of all* (S.), i. e., all-commanding. Compare Appellatives פִּיחַ and פִּל.

פִּינָחַס [peen'khāhs'], Phinehas; *mouth of brass*. Compounded of פִּי. Compare the preceding, and נָחַס, collated with the Arabic, i. q. Heb. נְחֻשֶׁת brass (G.).

פִּינוֹן [peenohn'], Pinon; i. q. פֶּהן darkness.

פִּישׁוֹן [peeshōhn'], Pison; *overflowing*. From פִּישׁ to diffuse itself.

פִּיתוֹן [peethōhn'], Pithon; *enlargement*. For פִּתְיוֹן, from פֶּתַח, in the Chaldee, to be wide, extended.

פִּכְרֶת הַצְּבָיִים [pōhkkheh'reth hats-ts'vāh-yeem'], Pochereth of Zebaim; *retarding*, i. e., getting a-head of, the gazelles. פִּכְרֶת Part. act. of פָּכַר, in the Syriac Pah., to retard; צְבָיִים plural Appellative צְבִי q. v. (S.). The translators have taken the second word as the name of a place.

פָּלּוּי [palloo-ee'], Palluite; patronymic of פֶּלּוּא.

פֶּלְאִיָּה [p'lāh-yāh'], Pelaiah; (whom) the Lord distinguishes. From the Pret. of פָּלַח to separate, to distinguish, and יְהוָה the Lord.

פֶּלֶג [peh'leg'], Peleg; *division*. From פָּלַג to divide.

פִּלְדָּשׁ [pildāsh], Pildash; the etymology of this word is obscure.

פָּלּוּ [palloo'], Pallu; *distinguished*. From פָּלַח to separate, to distinguish.

פֶּלּוֹנִי [p'lōhnee'], Pelonite; gentile noun of an unknown place. פֶּלּוֹן distinguished, from פָּלַח to be separate, to be distinguished.

פִּלְחָה [pilkhāh'], Pileha; according to the Hebrew, *slice*; according to the Chaldee, *worship*, from פֶּלַח, Hebrew, to cleave; Chaldee, to serve, worship.

פֶּלֶט [peh'let'], Pelet; *deliverance*. From פָּלַט to escape.

פֶּלְטִי [paltee'], Palti, Paltite; *deliverance of the Lord*, for פֶּלְטִיָּה, compare the preceding (G.). It occurs also as a gentile noun, probably of פֶּלֶט.

פִּלְטַי [piltah'y], Piltai; apoc. from פֶּלְטִיָּה.

פֶּלְטִיָּאֵל [paltee-ēhl'], Paltiel; *deliverance of God*. Compare פֶּלֶט and פֶּלְטִי.

פֶּלְטִיָּה [p'lat-yāh'], Pelatiah; (whom) the Lord delivers. Pret. of פָּלַט, only here transitive, to deliver, and יְהוָה the Lord.

פֶּלְטִיָּהּוּ [p'lat-yāh'hoo], id.

פֶּלְאִיָּה [p'lāh-yāh'], Pelaiah; i. q. פֶּלְאִיָּה (whom) the Lord distinguishes.

פָּלָל [pāhlāhl'], Palal; *judge*. From פָּלַל to judge.

פֶּלְאִיָּה [p'lal-yāh'], Pelaliah; (whom) the Lord judges. From פָּלַל to judge, and יְהוָה the Lord.

פִּלְשֶׁת [p'leh'sheth], Philistia, Palestina, Palestine, Philistines; *sojourning*. From פֶּלַשׁ, in the Ethiopic, to rove, wander (S.).

פִּלְשֶׁתִּי [p'lishtee'], Philistine; gentile noun of the preceding.

פֶּלֶת [peh'leth], Peleth; *swiftness*.
פלת collated with the Arabic (G.).

פְּנוּאֵל [p'noo-ēhl'], Penuel; *face of God*. A sing. פָּנִי for פָּנִים (face). Compare פְּתוּ plur. פְּתִים (G.). Compare also Gen. xxxii. 32.

פְּנִיאֵל [p'nee-ēhl'], Peniel; id.

פִּנְנָה [p'ninnāh'], Peninnah; *coral*, or, *pearl*, as there are differences of opinion regarding the Appellative פְּנִינִי.

פִּסְגָּה [p'isgāh'], Pisgah; *piece*, part, i. q. Chaldee פִּסְגָּה, from פָּסַג to cut up, to divide (G.).

פַּס דָּמִים [pas dammeem'], Pasdammim; stands, 1 Chr. xi. 13, for אֲפָס דָּמִים, 1 Sa. xvii. 1, doubtless the same in signification, *a ceasing from blood*, or, *bloodshed*. פַּס from פָּסַח to cease.

פָּסֶה [pāhsēh'ākh], Paseah, Phaseah; *lame*. Compare Appellative פָּסֶה.

פָּסַח [pāhsakh'], Pasach; *He cut off*, thus according to the Chaldee.

פִּסְפָּה [p'ispāh'], Pispah; *dispersion*, for פִּסְפָּס, from פָּסַס, in the Chaldee and Syriac, *to scatter*, *disperse* (S.).

פָּעוּ [pāh'ngoo], Pau; *a bleating*, *lowing*. From פָּעָה, in the Syriac and Chaldee, *to bleat*, *to bellow*.

פְּעוֹר [p'ngōhr'], Peor; *gap*, or, *opening of a mountain*. From פָּעַר to open wide the mouth, to gape.

פַּי [pāh-gee'], Pai; stands, 1 Ch. i. 50, for פָּעַי, Gen. xxxvi. 39.

פְּעוּלְתַי [p'ngooll'thak'y], Peulthai; *wages of the Lord*. From פָּעָלָה wages, compare Appellatives, and יְ the Lord. Compare אֲחִי.

פַּעְרִי [pāh-ngārah'y], Paarai; only, 2 Sa. xxiii. 35, for נַעְרִי, 1 Chr. xi. 37.

פֶּקוֹד [p'kōhd'], Pekod; only Jer. l. 21, ought rather to be taken as an allegorical name for Babylon, signifying *visitation*, from פָּקַד to visit.

פֶּקַח [peh'kakh'], Pekah; *open-eyed*, *seeing*. Compare Appellative פֶּקַח.

פֶּקַחִיָּה [p'kakh yāh'], Pekahiah; *the Lord has opened sc. his eyes*. From פָּקַח to open, spoken of the eyes, and יְ the Lord.

פִּירָאִם [pir-āhm'], Piram; *swift*, *wild*. Compare פִּירָא wild ass, so called from its fleetness.

פָּרָה [pāhrāh'], Parah; with הָ art., פָּרָה the heifer. Comp. Appellatives.

פִּרְהָ [poorāh'], Phurah; *bough*, for פָּרָה. See Appellatives.

פִּרְדָּה [p'roo-dāh'], Peruda; *kernel*. Compare Appellative פִּרְדֹּת grains, kernels.

פָּרוּהָ [pāhroo'ākh'], Paruah; *blossoming*. Part. pass. of פָּרַח to flourish.

פְּרוּיִם [parvāh'yim], Parvaim; *fertile*. Dual of פָּרוּ, from פָּרַח to bear fruit. Gesenius compares it with the Sanscrit pūrva prior, anterior, oriental; hence here oriental regions.

פְּרִיזִי [p'rizzee'], Perizzites; *vil-lager*. Compare Appellative פְּרִיזִי.

פְּרִידָה [p'reedāh'], Perida ; *kernel*.
i. q. פְּרִידָה, for which it stands, compare Ezra ii. 54 with Neh. vii. 57.

פַּרְמַשְׁתָּה [pārmash-tāh'], Parmash-ta ; *strong-fisted*. Collated with the Persic (S.).

פַּרְנָךְ [pārnākhk'], Parnach ; *brisk, swift*. Probably for פִּנְךָ, the ר being inserted instead of doubling the נ (compare דְּרַמְשֶׁק for דְּרַמְשֶׁק, from פִּנְךָ, in the Chaldee, *to leap*. Others compare it with the name *Pharnaces*, in the Persic, *august, Augustus*.

פָּרַס in pause פָּרַס [pāh-rāhs'], Persia, Persians ; *horse, or, horseman*. i. q. Appellative פָּרַשׁ. Others compare it with the Zend, pārs, *pure*.

פָּרְסִי [pārsē'], Persian ; gentile noun from the preceding.

פָּרְסִיָּה [pārsāh-yāh'], Persian ; the Chaldee emph. of פָּרְסִי, gentile noun from פָּרַס.

פַּרְעֹה [par-ngōh'], Pharaoh ; *prince, or, king*. Either from the Hebrew פָּרַע *leader, prince*, with the termination ה, or from the Egyptian, pouro, *king*.

פַּרְעֹה הַפָּרַע [par-ngōh' khophrang'], Pharaoh-hophra ; *prince, or, king Hophra*, see the preceding. הַפָּרַע, according to Jablonsky, collated with the Coptic, *priest of the sun*.

פַּרְעֹה נָכָה [par-ngōh' n'khōh'], Pharaoh-nechoh ; *prince, or, king Necho*. Compare פַּרְעֹה. The word נָכָה, according to the Hebrew, *hurt, injured*. By the testimony of Abulpharius, Pharaoh Necho was *lame*.

פָּרֶשֶׁשׁ [par-ngōhsh'], Parosh ; *flea*. Compare Appellatives.

פִּרְעָתוֹן [peer-ngāthhōhn], Pirathon ; *principal, chief*. Compare Appellative פִּרְעָה *prince*.

פִּרְעָתוֹנִי [peer-ngāthhōhnee'], Pirathonite ; gentile noun from the preceding.

פָּרְפָר [parpar'], Pharphar ; *swift*. From פָּרַר, collated with the Arabic, *to run* (G.).

פָּרֵץ [peh'-rets'], Pharez, Perez *breach, or, breaking forth*. Compare Appellatives.

פָּרְצִי [partsee'], Pharzites ; patronymic of the preceding.

פָּרֵץ עֶזָּה [peh'-rets ngoozzāh'], Perez-uzzah ; *breach of Uzzah*. See proper names פָּרֵץ and עֶזָּה. Compare 2 Sa. vi. 8.

פָּרֶשׁ [peh'-resh'], Peresh ; *separation*. But compare Appellatives.

פַּרְשַׁנְדָּתָה [parshandāthāh'], Parshandatha ; *interpreter of the law*. פַּרְשֵׁן from פָּרַשׁ *to explain*, for דָּתָה. Compare Appellative דָּת.

פָּרָת [p'rāth], Euphrates ; perhaps, *bursting forth*. From פָּרַת i. q. פָּרַץ (G.).

פֶּשְׁחוֹר [pash-khoor'], Pashur ; *prosperity round about*. Compounded from פֶּשַׁח, Arabic, *to be wide, ample*, and סָחוּר *round about*. Appellative מְסָבִיב, compare Jer. xx. 3 (G.).

פֶּתוּאֵל [p'thoo - ēhl'], Pethuel ;

enlargement of God. From פָּתַח, in the Hiphil, to *enlarge*, compare יָפַת. According to some, for פָּתוּעַ אֵל set *free by God.* From פָּתַע, in the Samaritan, i. q. פָּתַח; compare Gesenius on this obsolete root. Compare also פָּתַחְתִּי.

פֶּתוֹר [p'thōhr'], Pethor; *interpretation of dreams*, i. q. Appellative פֶּתְרוֹן, from פָּתַר to *interpret.*

פֶּתַח־יָהּ [p'thakh-yāh'], Pethahiah; (whom) *the Lord sets free.* From פָּתַח to *open*, to *set free*, and יְיָ the Lord.

פִּתְחֹם [peethōhm'], Pithom; *narrow place*, i. e., shut up by mountains. Collated with the Egyptian (G.).

פַּתְרוֹס [pathrōhs'], Pathros; *region of the south.* Collated with the Egyptian.

פַּתְרוּסִים [pathrooseem'], Pathrusim; *gentile noun of the preceding.*

צ

צֹאֵן [tsah-ānāhn'], Zanaan; *place of flocks.* From Appellative צֹאֵן *flocks.*

צִבְאִים [ts'vōh-eem'], Zeboim; *gazelles*, i. q. Appellatives צִבְאִים.

צִבְבָּה [tsōhvēhvāh'], Zobebah; with ה, article, *the slow-moving.* Participle of צָבַב, cognate with דָּבַב, to *move gently.*

צִבְיָה [tsiv-yāh'], Zibia; *gazelle.* Feminine of Appellative צִבְיָה.

צִבְיָה [tsiv-yāh'], Zibiah; *id.*

צִבְיָה & צִבְיָה [ts'vōh-yeem'], Zeboim, Zeboim; i. q. צִבְאִים, compare plural of Appellative צִבְיָה.

צִבְעוֹן [tsiv-ngōhn'], Zibeon; *versicolour.* Compare Appellative צִבְעָה.

צִבְעִים [ts'vōh-ngeem'], Zeboim; *hyenas.* Compare Appellative צִבְעָה.

צִדָּד [ts'dāhd'], Zedad; *side*, sc. of a mountain. i. q. Appellative צִד, from צִדָּד.

צִדּוֹק [tsāhdōhk'], Zadok; *just.* From צִדָּק to *be just*, *righteous.*

צִדְדִּים [tsiddeem'], Ziddim; with ה article, *the sides.*

צִדְדִּיָּת [tsēhdniy-yōhth'], Zidonians; *feminine gentile noun of צִדְדִּין.*

צִדְקִיָּה [tsidkiy-yāh'], more frequently, צִדְקִיָּהוּ [tsidkiy-yāh'hoo], Zedekiah, Zidkijah; *righteousness of the Lord.* From צִדָּק = צִדָּק to *be just*, *righteous*, and יְיָ the Lord.

צֹבָח & צֹבָה [tsōhvāh'], Zoba, Zobah; *station.* For נָצַב = נָצַב to *set*, *put*, *place* (G.).

צֹעֵר, more frequently צִעֵר [tsōh-ngāhr'], Zoar; *smallness.* From צָעַר to *be small.*

צוּעַר [tsōo-ngāhr'], Zuar; *id.*

צוּפָה [tsōoph'], Zuph; *honeycomb.* Compare Appellatives.

צוּפָה [tsōhphakh'], Zopha; *cruse.* Compare Appellative צִפְחָה *cruse.*

צוּפִי [tsōhphah'y], Zophai; *honey-*

comb, i. e., *sweet gift of the Lord*, for *צופיה*; *צוף* i. q. *צופ* above.

צופר [*tsōhphar'*], Zophar; *exultation*. From *צפר*, according to the Arabic, *to dance* (S.).

צור, more frequently *צר*, [*tsōhr'*], Tyre, Tyrus; *rock*, i. q. *צור*.

צור [*tsoor'*], Zur; *rock*. Compare Appellatives.

צורִיאל [*tsooree-ēhl'*], Zuriel; (whose) *rock is God*. From the preceding, and *אל* *God*.

צורִישַׁדַּי [*tsooreeshaddah'y*], Zuri-shaddai; (whose) *rock is the Almighty*. From *צור* *rock*, and *שַׁדַּי* *Almighty*.

צֹהַר [*tsōh'khar*], Zohar; *whiteness*. Compare Appellative *צֹהַר* *whiteness*.

צִיבָא [*tseevāh'*], Ziba; *plant*. For *צִיבָא* = *נִבְבָּא*, Chaldee, Syriac, and Arabic, *to plant*.

צִידוֹן [*tseedōhn'*], Zidon, Sidon; *prey*. From *ציד* *to hunt, catch*. According to Justin, the city of the same name is so called from the *abundance of fish* (S.); as the word, according to him, signified *fish* in the Phœnician.

צִידוֹנִי [*tseedōhnee'*], Zidonian; *gentile noun of the preceding*.

צִיָּה & צִיָּה [*tseekāh'*], Ziha; *dryness*. Compare Appellative *צִיָּה* *dry, thirsty*.

צִיּוֹן [*tsiy-yōhn'*], Zion; *dry place, dry mountain*. Compare Appellatives *צִיָּה* *dryness*, *צִיּוֹן* *dry land*. Accord-

ing to some, *top, summit*. Compare Appellative *צִיּוֹן* *pillar, column*.

צִיעֵר [*tsee-ngōhr'*], Zior; *smallness*. From *צָעַר* *to be small*.

צִיף [*tseeph'*], Zuph; in Kethib, 1 Chr. vi. 20(35), for *צִיף*; in Keri, perhaps the same in signification, *honeycomb*.

צִיץ [*tseets'*], Ziz; with the ח article, *the flower*. From *צִיץ* *to flower, flourish*. Compare Appellatives.

צִיקְלָג, *צִיקְלָג*, but more frequently *צִיקְלָג* [*tseeklāhg'*], Ziklag; *outpouring of a fountain*. Which Simonis considers to stand for *צִיקָל*, from *צִיקָל*; but not necessarily, as *צִיקָל* may be derived from *צִיקָל* *to pour out*; and, to avoid the concurrence of two palatal letters, *קָל*, *קָל* stands, by transposition, for *קָל*.

צִלָּה [*tsillāh'*], Zillah; *shade*. i. q. Appellative *צִלָּה*.

צִלְפֹּנִי [*ts'lelpōhnee'*], vers. with ח article, Hazeleponi; *the shadow looketh upon me*. From *צִלָּל* *shadow*, and Part. *פִּנָּה* with suff., from *פָּנָה* *to turn one's face towards any thing, to look upon*.

צִלְמוֹן [*tsalmōhn'*], Zalmon, Salmon; *shadow, or, shady*. Comp. *צִלְמוֹן* *shadow*.

צִלְמוֹנָה [*tsalmunnāhng'*], Zalmunna; *shadow is removed, departed*. Contracted for *צִלְמוֹן נָע*. Compare the preceding, and *נָע*, Preterite of *נָע* *to move, to wander*.

צִלְעָה [*tsēhlāhng'*], Zelah; *side*. Compare Appellatives.

צֶלָף [tsāhlāph'], Zalaph; *fracture, wound*. From צֶלַץ, Syriac, *to break, wound*.

צֶלֶפְחָד [ts'lophkhāhd'], Zelophehad; *first rupture*, i. e., *first-born*. From צֶלַץ = צֶלָץ *to break*. See the preceding, צֶלַץ, *first*. In the Chaldee, i. q. Hebrew צֶלָץ.

צֶלְצַח [tseltsakh'], Zelzah; *shadow from the sun*. From צֶלַץ *shadow*, and צַח, collated with the Arabic, *the sun* (S.).

צֶלֶק [tseh'lek'], Zelek; *fissure*. From Chaldee צֶלַק *to cleave*.

צִלְתִּי [tsill'thah'y], Zilthai; *shadow*, i. e., *protection of the Lord*. For צֶלַת, compare צֶלַץ above, and צֶלַח *the Lord*.

צִמְרִי [ts'māhree'], Zemarite; *gentile noun*, probably, of the following.

צִמְרִים [ts'māhrah'-yim], Zemaraim; according to Simonis, from צֶמֶר *hot*. From the Chaldee צֶמֶר *to be hot*.

צִין [tsin'], Zin; *thorn*. i. q. Appellative צֶפֶת. According to others, i. q. Talmudic, צִין *a low palm tree*.

צֶנֶן [ts'nāhn'], Zenan; perhaps, *place of flocks*. Contracted for צֶנֶן above.

צַעִיר [tsāhngeer'], Zair; *small*. Compare Appellatives.

צֶעֱן [tsōh'ngan], Zoan; *low region*. Collated with the Egyptian (G.).

צַעֲנִים [tsahngānah'-yim], Zaanaim; *two removals*. Dual of צֶעֱן, compare

the following, for which this stands in Kethib, Jud. iv. 11.

צַעֲנָנִים [tsahngānneem'], Zaananim; *removals*. Plural of צֶעֱן = צַעֲנָן, collated with the Arabic, *to remove* (S.).

צִפּוֹ [ts'phōh'], Zepho; *expectation, hope*. From צֶפֶץ *to look out for, to wait*.

צֶפֶן [tsāhphōhn'], Zaphon; *north*. Compare Appellatives.

צֶפֶן [ts'phōhn'], Zephon; *expectation, hope*. Compare צֶפֶן above. It stands, Num. xxvi. 15, for צֶפֶן, Gen. xli. 16.

צֶפֶן [ts'phōhnee'], Zephonite; *patronymic of the preceding*.

צִפּוֹר [tsippōhr'], Zippor; *bird*. Compare Appellatives.

צֶפִּי [ts'phee'], Zephi; i. q. צֶפֶן (Gen. xxxvi. 11), for which this is found, 1 Chr. i. 36.

צִפְיוֹן [tsiph-yōhn'], Ziphion; *expectation, hope*. From צֶפֶץ *to look out for, to wait*.

צִפִּים [tsōhphneem'], Zophim; *watchmen*. Part. pl. of צֶפֶץ *to look about*.

צִפְנִיָּה [ts'phan-yāh'], Zephaniah; (whom) *the Lord hides*, i. e., *protects*. From צֶפֶן *to hide*, and צֶלַח *the Lord*.

צִפְנִיָּחוּ [ts'phan-yāh'hoo], id.

צִפְנָת פַּהֲנָה [tsāhph'nath pahngā-nēh'āk], Zaphnath-paaneah; by collation with the Egyptian, the meaning is supposed to be, *saviour of the age*.

צִפּוֹרָה [tsippōhrāh'], Zipporah; *bird*. Compare צָפוּר above.

צִפְתָּ [ts'phāthh'], Zephath; *watch-tower*. From צָפָה to look about.

צֶר [tsēhr'], Zer; *strait*. From צָר to straiten, to press.

צֶרֶדָּה [ts'rēhdāh'], Zeredah; a *cooling*. From צָרַד, collated with the Arabic, to be cool.

צְרוּיָה [ts'roo-yāh'], Zeruiah; *balmy, odoriferous*. From צָרִי balsam.

צְרוּעָה [ts'roo-ngāh'], Zeruah; *le-prouis*. Compare Appellative צְרוּעַ Part. pass.

צֶרֶר [ts'rōhr'], Zeror; *bundle*. Compare Appellatives.

צִרִי [tsōhree'], Tyrian; *gentile* noun of צוּר.

צֶרִי [ts'ree'], Zeri; stands, 1 Chr. xxv. 3, for צָרִי ver. 11.

צֶרֶעָה [tsor-ngāh'], Zorah; *hornet's town*. i. q. צְרָעָה *hornet* (G.).

צֶרֶעִי [tsor-ngee'], Zorite; *gentile* noun of the preceding.

צֶרֶעִיתִי [tsor-ngāhthee'], Zareathite, Zoreathite; *id*.

צֶרֶפִּי [tsōhr'phee'], goldsmith (Neh. iii. 31); ought to have been rendered as a proper name, Zorphi, or, as it is with ה article, Hazzorphi; as an Appellative, it ought simply to have been חֲצֹרָה, Part. of צָרַף to melt, smelt.

צֶרֶפָּת [tsāhr'phath'], Zarephath; a

melting, smelting. From צָרַף to melt, smelt.

צֶרֶרָה [ts'rēhrāh'], Zererath; stands, Jud. vii. 22, for צָרָה.

צֶרֶת [tsēh'reth'], Zereth; perhaps for צִהָרֶת splendour (S.), from צָהַר to shine, glitter. Comp. the following.

צֶרֶת הַשָּׁחַר [tsēh'reth hashshah'-khar], Zareth-shahar; *splendour of the dawn*. Compare the preceding and Appellative שָׁחַר.

צָרְתָּן [tsāhr'thāhn'], Zaretan, Zarthan, Zartanah; the etymology is obscure.

ק

קַבְצֵאֵל [kavts'ēhl'], Kabzeel; stands for קַבְצָאֵל q. v.

קִבְצַיִם [kivtsah'yim], Kibzaim; *two heaps* (G.). Dual of קָבַץ=קָבַץ to gather, to collect.

קִבְרוֹת הַתָּאוֹה [kivrōth hattah-āvāh'], Kibroth-hattaavah; *graves of lust*. Compare Appellatives, and Nu. xi. 34.

קֶדְמָה [kēh'd'māh], Kedemah; *eastward*. From קָדַם *east*, with ה local.

קֶדְמוֹת [k'dēhmōthh'], Kedemoth; *beginnings*. Plural of קָדַם i. q. Appellative קֶדְמָה.

קַדְמִיָּאֵל [kadmee-ēhl'], Kadmiel; *one before, in the presence of God*, i. e., minister of God (G.). From קָדַם i. q. Chaldee קִדָּם, as a preposition, *before*, and אֵל *God*.

קַדְמוֹנִי [kadmōhnee'], Kadmonite ; *oriental*. Compare Appellatives.

קֶדָר [kēhdāhr'], Kedar ; *dark skinned*. From קָדַר *to be dark coloured*.

קִדְרוֹן [kidrōhn'], Kidron ; *turbid*. From קָדַר, collated with the Arabic, *to be turbid* (G.).

קֶדֶשׁ [kāhdēshh'], Kadesh ; *consecrated*, sc., to Astarte, or Venus. Compare Gesenius on the Appellative of this form. From קָדַשׁ *to be holy, sacred*.

קֶדֶשׁ [keh'desh'], Kedesh ; *sacruary*. From קָדַשׁ *to be holy, sacred*.

קֶדֶשׁ בַּרְנֵה [kāhdēshh' barnēh'äng], Kadesh-barnea ; *Kadesh of Barnea*, of a desert of that name, only occurring in connection with קָדַשׁ. *Barnea*, according to Simonis, *desert of wandering*, sc. of the Israelites. בָּרַ, from the Chaldee, Syriac, and Arabic, *a desert*, and נָדַד *wandering*; from נָדַד *to move to and fro, to wander*. According to Hiller, contracted for בְּאֵר נֶס *cistern of the fugitive*. Others again, *son of wandering*; hence *Kedesh of the Nomades*.

קְהֵלָה [k'hēhlāh'], with paragogic קְהֵלָהּ [k'hēhlāh'thāh], Kehelathah ; *convocation*. From קָהַל *to convoke*.

קֹהַת [k'hāthh'], Kohath ; *assembly*. From obsolete קָהַת, in the Chaldee, *to assemble*.

קֹהַתִּי [k'hāthtee'], Kohathite ; *patronymic of the preceding*.

קֹהֵלֶת, once קֹהֵלֶת, [koh-heh'leth'], *preacher* (Eccl. i. 1, &c.); a masculine

proper name with feminine termination, as designating office. Literally, *the convoker*, for *preacher*, from his gathering an assembly around him. Part. fem. of קָהַל *to convoke*.

קוֹלִיָּה [köhlāh-yāh'], Kolaiah ; *voice of the Lord*. For קוֹל יְהוָה (G.).

קוֹז [köhts'], Koz, and with ה' art., Hakkoz, Koz, Coz ; *the thorn*. Compare Appellatives.

קוֹרָא, once קוֹרֵא, [köhrēh'], Kore ; *partridge*. Compare Appellative קוֹרֵא, properly, *the crier, caller*. Part. from קָרָא *to cry, to call*.

קוֹשֵׁיָהוּ [kooshāh-yāh'hoo], Kusahaiah ; *bow of the Lord*, i. e., *rainbow*. From קוּשׁ, in the Arabic, *to be curved, bent*, as a bow (G.).

קְטוּרָה [k'toorāh'], Keturah ; *incense*. i. q. Appellative קְטוּרָה.

קָטָן [kāhtāhn'], with the ה' article, Hakkatan ; *the little, or, younger*. Compare Appellatives.

קִטְרוֹן [kitrōhn'], Kitron ; *small*. Collated with the Appellative קִטְרוֹת, Eze. xli. 22, which the Vulgate, Syriac, and Arabic render *small*. It is found, Jud. i. 30, instead of which it is קִטְרוֹ in Jos. xix. 15.

קַטְתָּה [kattāthh'], or better as other copies read, קַטְתָּה [kattath], Kattath ; *small*. Supposed to be contracted for קַטְתָּה. Compare the preceding.

קַיִן [kah'-yin], Cain ; *acquisition, possession*. From קָיַן, or קָיַן, probably i. q. קָנָה *to get, acquire*. Compare Gen. iv. 1.

קִינָה [keenāh'], Kinah; *lamentation*. From קִיַן, in Piel, *to lament*.

קִינִי & קִינִי [kēhnee'], Kenite; gentile noun of קִיַן. Compare Nu. xxiv. 22, and Jud. iv. 11.

קִינִימִי [keeneem'], Kenites; id.

קִינָן [kēhnāhn'], Cainan, Kenan; perhaps i. q. קִינָן *possession* (G.), but compare קִינָן.

קִיר [keer'], Kir; *wall*. Compare Appellatives.

קִיר חֶרֶשׁ [keer kheh'res], Kirheres, Kir-haresh; *wall of tiles*. Compare Appellatives.

קִיר חֶרֶשֶׁת [keer khāreh'seth], Kirhareseth; id.

קִירֹס & קִירֹס [kēhrōhs'], Keros; from the Chaldee, *weaver's comb* (G.).

קִישׁ [keesh], Kish; *a snaring*. From קִישׁ *to lay snares*.

קִישׁוֹן [keeshōhn'], Kishon; *winding*. From קִישׁ, collated with the Arabic, *to be curved, bent* (G.).

קִישִׁי [keeshee'], Kishi; stands, 1 Chr. vi. 29 (44), for קִישִׁיָּה xv. 17.

קָלִי [kallah'y], Kallai; *swift*, sc., *servant of the Lord*. Perhaps for קָלִיָּה (G.), from קָלַל *to be light, swift*.

קִלְיָה [kēhlāh-yāh'], Kelaiah; *assembly of the Lord*. Contracted from קִלְיָה לַיהוָה (S.) for קִלְיָה לַיהוָה, from קָחַל *to convoke*. It stands, Ezr. x. 23, for the following.

קִלְיָה [k'leetāh'], Kelitah; id., from קָלַח, in the Chaldee, *to gather together*. Compare the preceding, especially Ezr. x. 23.

קְמוּעַל [k'moo-ēhl'], Kemuel; *assembly of God*. קְמוּעַל or קְמוּעַל, in the Arabic, *to gather together*, and אֱלֹהִים God (S.).

קָמוֹן [kāhmōhn'], Camon; *standing firm*. From קָמַן *to stand*.

קָנָה [kāhnāh'], Kanah; *reed, reeds*, i. e., place of reeds. Compare Appellative קָנָה *reed*.

קִנָּז [k'naz'], Kenaz; *a hunting*. קִנָּז, collated with the Arabic, *to hunt*.

קִנִּזִּי [k'nizzee'], Kenizzite; patronymic and gentile noun of קִנָּז, as the signification for the latter it is, *hunter*.

קִנָּת [k'nāht'h'], Kenath; *possession*. From קָנָה *to acquire, possess*.

קַעֲלָה [k'ngeelāh'], Keilah; *fortress, refuge*. Collated with the Arabic (S.).

קִצְיָה [k'tsee-ngāh'], Kezia; *cassia*. Compare Appellative.

קִצְיָה see קִצְיָה.

קָרָה see קָרָה.

קָרְהָ [kāhrēh'āk'h], Kareah; *bald-head*. Compare Appellative קָרְהָ.

קָרַח [kōh'rakh], Korah; *ice*. Compare Appellative.

קֹרְחִי [korkhee'], Korahite, Korhite,

Korathite; patronymic of the preceding.

קִרְיֹת [k'riy-yōhth'], Kerioth; cities. Plur. of קִרְיָה i. q. קִרְיָה.

קִרְיַת אַרְבַּע [kir-yath' arbang'], Kirjath-arba; city of Arba, one of the Anakims. Compare Appellative קִרְיָה and proper name אַרְבַּע.

קִרְיַת בַּעַל [kir-yath' bah'-ngal], Kirjath-baal; city of Baal. Compare Appellative קִרְיָה and pr. name בַּעַל.

קִרְיַת חֲצוֹת [kir-yath' khootsōhth'], Kirjath-huzoth; city of streets. Compare Appellatives קִרְיָה & חֲצוֹץ.

קִרְיַתִּים [kir-yāhthah'-yim], Kirjathaim; double city. Dual of קִרְיָה, compare Appellatives.

קִרְיַת יַעֲרִים [kir-yath' y'ngāhream'], Kirjath-jearam; city of woods. Compare Appellatives קִרְיָה & יַעַר.

קִרְיַת סַנְנַח [kir-yath' sannāh'], Kirjath-sannah; city of palms. Compare Appellative סַנְסָנִים (G.).

קִרְיַת סֵפֶר [kir-yath' sēh'pher], Kirjath-sepher; city of writing, or, books; i. e., learning. Compare Appellatives.

קִרְיַת עָרִים [kir-yath' ngāhream'], Kirjath-arim; contracted for קִרְיַת יַעֲרִים.

קִרְנֵי הַחֲפִיץ [keh'ren happookh'], Keren-happuch; splendour (lit. rays) of carbuncle. But as this meaning for the second word is uncertain, others render it horn of paint, i. e., eye-paint, stibium. Compare Appellatives.

קִירִים see קִירִים.

קִרְקָה [karkang'], Karkaa; floor, pavement. Compare Appellatives.

קִרְקֹר [karkōhr'], Karkor; an undermining. From קִיר. Compare Isa. xxii. 5.

קִרְתָּה [kartāh'], Kartah; city. i. q. Appellative קִרְתָּה.

קִרְתָּן [kartāhn'], Kartan; two cities. Dual after the Chaldee or Arabic (S.), elsewhere קִרְתָּיִם q. v.

קִישִׁיֹן [kish-yōhn'], Kishion, Kishon; hardness. From קָשָׁה to be hard.

ר

רֹאֶה [rōh-eh'], with the article, Haroeh; the beholding, regarding, sc. God, Part. of רָאָה to see, behold, regard. It stands, 1 Chr. ii. 52, for רָאָה (the Lord regards him); see ch. iv. 2.

רְאוּבֵן [r'oovēhn'], Reuben; See, a son! Imper. pl. of רָאָה and בֵּן a son. See Gen. xxix. 32, where the words "for she said, Surely the Lord hath looked upon my affliction," &c. are not to be understood as the cause why she (Leah) gave him this name, but why she thus joyfully exclaimed, "See, a son!" And though this fact is not expressly stated, it is most probable, from the plain signification of the name.

רְאוּבֵנִי [r'oovēhnee'], Reubenite; patronymic of the same.

רְאוּמָה [r'oomāh'], Reumah; *raised, high*. Part. pass. of רָאָם *to be high*.

רְאִיָּה [r'āh-yāh'], Reaiah; *the Lord has regarded (him)*. From רָאָה *to see, behold, regard, and יָיָ the Lord*.

רַמּוֹת and רְמֹת [rāhmōht'h'], Ramoth; *heights*. From רָאָם *to be high*.

רַמַּת־נֶגֶב [rāmath' neh'gev], Ramath of the south (Jos. xix. 8); *height, high place of the south*. Comp. the preceding and the Appellative נֶגֶב.

רֹשׁ [rōshh'], Rosh; *head*. Compare Appellatives.

רַבָּה [rabbāh'], Rabbah; *great, sc. great city, metropolis*. Fem. of רַב *great*, from רָבַב *to become much, or, many*.

רַבֵּית [rabbeeth'], Rabbith; *multitude*. From רָבַב *to become great, or, many*.

רִבְלָה [rivlāh'], Riblah; *fertility*. From רָבַל, according to the Arabic, *to be much, fertile, abundant* (G.).

רֵבַע [reh'vang], Reba; *the fourth*. From אַרְבַּע *four*.

רִבְקָה [rivkāh'], Rebekah; *binding*, hence perhaps *fascinating*. From רָבַק, comp. Lex. on this obsolete root.

רַב־שָׁקֶה [ravshāhkēh'], Rab-shah; *chief cupbearer*. רַב *great, chief*, compare Appellatives, and שָׁקֶה participle of שָׁקַח. Compare Gesenius on this obsolete root.

רֹגֵלִים [rōhg'leem'], Rogelim; *fullers'-place*. Participle of רָגַל *to tread, sc. garments in washing* (G.). Cor. עֵין רֹגֵל.

רֶגֶם [reh'gem], Regem; *friend*. Collated with the Arabic (S.).

רֶגֶם מֶלֶךְ [reh'gem meh'lekh], Regem-melech; *friend of the king*. Compare the preceding.

רַדָּי [raddah'y], Raddai; *the Lord subdues*. For רַדִּיָּה, preterite of רָדַד *to subdue*, and יָיָ *the Lord*.

רַהֵב [rah'hav], Rahab; *pride*. Compare Appellative.

רוּחָה [rohgāh'], Rohgah; *outcry, clamour*. From רוּחַ, collated with the Arabic, *to cry out* (G.). This is the reading according to Keri, but רוּחָה according to Kethib.

רוּמָה [roomāh'], Rumah; *lofty*. From רָאָם *to be high*.

רוֹמַמְתִּי עֶזֶר [rōhman'tee ngēh'zer], Romamti-ezer; *I have exalted (his) help*. Piel of רוּם *to be raised, to be high*, and עֶזֶר *help*. Compare Appellatives.

רוּת [rooth], Ruth; *appearance, beauty*. Contracted from רֹאית. Compare Appellative.

רִזּוֹן [r'zōhn'], Rezon; *prince*, i. q. רִיזֹן (G.), which latter is a participle of רִיז. See Gesenius on this root.

רַחֵב [rāhkhāhv], Rahab; *enlargement*. From רָחַב *to be, or, become wide, large*.

רְחֹבוֹת [r'khōhvōht'h'], Rehoboth; *wide places, ample room*. From רָחַב, compare the preceding, also Gen. xxvi. 22.

רְחַבְיָה [r'khav-yāh'], Rehabiah; *enlargement of the Lord*. Compare רָחַב above, and יְיָ the Lord.

רְחַבְיָהּ [r'khav-yāh'hoo], id.

רְחַבְעָם [r'khavngāhm'], Rehoboam; *enlargement of the people*. Compare רָחַב above, and Appellative עָם.

רְחוֹב [r'khōhv'], Rehob; *street*. Compare Appellatives.

רְחוּם [r'khoom'], Rehum; *beloved*. Participle passive form of רָחַם to love.

רַחֵל [rāhkhēhl'], Rachel; *ewe, sheep*. Compare Appellatives.

רַחֵם [rah'kham'], Raham; *love, compassion*. From רָחַם to love, to have compassion.

רָחַם see רְחוּם.

רִיבִי [reevah'y], Ribai; i. q. יְרִיבִי *adversary*.

רִיפַת [reephath'], Riphath; the etymology is obscure.

רֶכָב [rēhkhāhv'], Rechab; *rider*. From רָכַב to ride.

רַחֲבִית [rēhkhāhvee'], Rechabite; patronymic of the same.

רֶחָב [rēhkhāh'], Rechah; *side*. For יֶרְחָב. Compare Appellatives.

רַחֵל [rāhkhāh'], Rachal; *traffic*. From רָכַל, from which רָכַל a trader, merchant.

רָם [rāhm'], Ram; *high*. From רָם to be high.

רָמָה [rāhmāh'], Ramah; *height, high place*. From רָם to be high.

רִמּוֹן [rimmōhn'], Rimmon; *pomegranate*. Compare Appellatives.

רָמוֹת [rāhmōhth'], Ramoth; *heights*. i. q. רָמוֹת q. v.

רָמוֹת גִּלְעָד [rāhmōhth' gil-ngāhd'], Ramoth-gilead; *Ramoth in Gilead*. Compare the preceding, and גִּלְעָד.

רַמְיָה [ram-yāh'], Ramiah; *the Lord is exalted*. Pret. of רָם to be high, exalted, and יְיָ the Lord.

רַמִּים [rammeem'], Syrians; with article הַרַמִּים for הָרַמִּים.

רַמְלִיָּה [r'mal-yāh'hoo], Remaliah; (whom) *the Lord decks, adorns*. From רָמַל according to the Arabic, *to deck with gems* (G.).

רִמּוֹן פָּרֵץ [rimmōhn peh'rets'], Rimmon-parez; *pomegranate-cleft*. Compare רִמּוֹן above, and פָּרֵץ a breach.

רֶמֶת [reh'meth'], Remeth; *height*. i. q. רָמָה.

רֶמֶת הַמִּצְפָּה [rāhmāth' hammits-peh'], Ramath-mizpeh; *height of the watch-tower*. Comp. רָמָה and מִצְפָּה.

רַמְתִּית [rāhmāthtee'], Ramathite; gentile noun of רָמָה.

רֶמֶת לֶהִי [rāhmāth' l'khee'], Ramath-lehi; *height of the jaw-bone*. Compare רָמָה and appellative לֶהִי.

רַמְתַּיִם צוֹפִים rāhmaithah'-yim tsōhpheem', Ramathaim-zophim; *two heights of the Zophites, or, the watchmen*.

Dual of רָמָה *height*, and the part. of צָפָה *to look about, to watch*.

רִנָּה [rinnāh'], Rinnah; *rejoicing*. From רִנַּן *to shout*. Compare Appellatives.

רִסָּה [rissāh'], Rissah; *dew*. From רָסַס *to moisten, sprinkle*. Collated with the Chaldee, Arabic, and Sanscrit (G.).

רֶסֶן [reh'sen], Resen; *bridle*. Compare Appellatives.

רֵעוּ [r'ngoo'], Reu; *friend*, sc. of God (G.). From רָעוּה *to delight in one, to be his companion*. For this form compare רַעוּאֵל.

רַעוּאֵל [r'ngoo-ēhl'], Reuel; *friend of God*. Compare the preceding and אֵל God.

רַעִי [rēh-ngee'], Rei; *friendly, social*. Denom. of רֵע *companion, friend* (G.).

רַעֲלִיָּה [r'ngēhlāh-yāh'], Reelaiah; *trembling*, i. e. *terror of the Lord*. From רָעַל *to shake, tremble*, and יָהּ *the Lord*.

רַעְמָה [rangmah'], Raamah; *trembling, or, thundering*. From רָעַם *to tremble, thunder*.

רַעְמִיָּה [rāh-ngam-yāh'], Raamiah; *terror of the Lord*. Compare the preceding, and רַעֲלִיָּה (Ezra ii. 2), for which this stands in Neh. vii. 7.

רַעְמֶסֶס [rangm'sēhs'], Rameses, and רַעְמֶסֶס [rah-ngamsēhs'], Raamses; the first form, according to the Coptic, is composed of *man, pastor*, i. e. *shep-*

herd, and the second, *field of the sun* (Jablonski by Simonis).

רָפָא [rāhphāh'], Rapha (only 1 Chr. viii. 2), elsewhere rendered *giant* (xx. 4, 6, 8); i. q. רָפָה *giant*, q. v.

רִפְאִים [r'phāh-eem'], Rephaims; *giants*, gentile noun from רָפָה *giant*. Compare 1 Chr. ii. 4, 6, or רָפָה (2 Sa. xxi. 18, 20).

רִפְאֵל [r'phāh-ēhl'], Rephael; (whom) *God heals*. For רָפָא *to heal*, and אֵל *God*.

רָפָה [rāhphāh'], Rapha (1 Chr. viii. 37), *giant* (2 Sa. xx. 16, 18, 21, 22); *giant*. From רָפַח *to cast down, let fall*, hence this word signifies a *casting down, overthrowing*, i. e. *hero, champion, giant* (G.). But in 1 Chr. viii. 37, it has most likely the signification of *healing*, as in ix. 23, רָפִיָּה (whom) *the Lord heals*, stands instead of it.

רָפְאוּ [rāhphoo'], Raphu; *healed*. Participle passive of רָפָה *to heal*.

רִפְחָה [reh'phakh], Rephah; *rich*. From רָפַח according to the Arabic, *to be rich* (S.).

רִפְדִּים [r'pheedeem'], Rephidim; *beds, couches*. Passive form of רָפַד *to strew, to spread out a bed*. Compare רִצְוֶה, רִצְוֶה *bed, couch*, from רִצַּע.

רַפְיָה [r'phāh-yāh'], Rephaiah; (whom) *the Lord heals*. For רָפָה *to heal*, and אֵל *God*. Compare רִפְאֵל.

רִצְיָא [rits-yāh'], Rizia; *delight*.
From רָצַח to *delight in anything*.

רִצְיִן [r'tseen'], Rezin; probably
i. q. *prince*, q. v.

רִצְפָּה [reh'tseph], Rezeph; *pave-*
ment, i. q. Appellative רִצְפָּח.

רִצְפָּח [ritspāh'], Rizpah; *hot coal*,
probably *hot stone*, used for roasting
or baking. Compare Appellative. Or
perhaps *flame*, רָצַח for רָשַׁח to *inflamm*,
kindle, whence רָשַׁח q. v.

רַקְוִין [rakkōhn'], Rakkon; perhaps
(situate) *on the shore*. Compare רַקְוִית.

רִקְם [reh'kem'], Rekem; *variegated*.
From רָקַם to *variegate*. Hence, col-
lated with the Arabic (S.) *a flower*
garden.

רַקְתָּה [rakkath'], Rakkath; *shore*.
In the Chaldee רַקְתָּה *shore*.

רִשְׁפָּה [reh'sheph], Resheph; *flame*.
Compare Appellatives.

רִיתְמָה [rithmāh'], Rithmah; i. q.
רִיתָם, according to some, *juniper*. Ac-
cording to Gesenius *genista*, *broom*, a
shrub growing in the deserts of
Arabia.

ש

שֶׁבָּם [s'vāhm'], Sevam; *fragrance*.
Transposed for בשָׁם (S.), *coolness*,
collated with the Arabic (G.).

שִׁבְמָה [sivmāh'], Sibmah; *id.*

שִׁגְבִּיב [s'goov'], Segub; *elevated*.

Passive form of שָׁגַב to *be lifted up*,
to be raised.

שִׁגְבִּיב [s'geev'], Segub; *id.* Thus
according to Kethib, 1 Ki. xvi. 34.

שִׁדְדִים [siddeem'], Siddim; *plains*.
Plural of שִׁד or שִׁדָּה from שָׁדַד to *be*
straight, even (G.).

שׁוֹכֹה, שׁוֹכוֹ [sōhkhōh'], Sochoh,
Shochoh, Socoh, Shochō, Socho, Soco;
hedge, enclosure. From שָׁוַה to *hedge*,
hedge in, or, about.

שׁוֹכְתִים [sookhāhtheem'], Sucha-
thites; *gentile noun* from an unknown
place שׁוֹכְתָה *hedge, enclosure*. Com-
pare the preceding.

שִׁטְנָה [sitnāh'], Sitnah; *opposition*,
hatred. From שָׁטַן to *be an adver-*
sary. Compare Gen. xxvi. 21.

שִׁיאוֹן [see-ōhn'], Sion; *elevated*.
For שִׁיאוֹן from נָשָׂא to *lift up, to raise*.

שִׁכּוּי [sēh'khoo'], Sechu; *watch-*
tower. From שָׁכַח i. q. Chaldee שִׁכָּח
to *look, view*, whence Chaldee שִׁכָּת
watch-tower.

שָׁכָר [sāhkhāhr'], Sacar; *hire*,
wages. From שָׁכַר to *hire*. Compare
Appellatives.

שַׁלְמָה, שַׁלְמָא [salmāh'], Salma;
garment. Compare Appellative שַׁלְמָה.

שַׁלְמוֹן [salmōhn'], Salmon; *clothed*.
From שַׁלְמָה *a garment*.

שַׁלְמַי [salmah'y], Shalmāi; stands
for שַׁלְמִי Ez. ii. 46, which reading
the English version proposes also
here Neh. vii. 48.

שִׁמְלָה [samlāh'], Samlah; garment, i. q. Appellative שִׁמְלָה.

שִׁנִּיר [s'neer'], Senir; coat of mail (S.).

שִׁעִיר [sēh-ngeer'], Seir; hairy, i. q. Appellative שִׁעִיר.

שִׁעֲרִים [s'ngōhreem'], Seorim; barley. Compare Appellative שִׁעֲרָה.

שִׁפְמוֹת [siphmōhtk'], Siphmoth; according to other copies שִׁפְמוֹת, which see under ש.

שָׂרָה [sāhrāh'], Sarah; princess. Feminine of שָׂר prince. Compare Appellatives. Or perhaps as a Pret. שָׂרָה she is become princess, she has prevailed. In reference both to the past event regarding Hagar, and the promise which the Lord was about to bestow upon her immediately. Compare Gen. xvii. 15, 16.

שָׂרוּג [s'roog], Serig; shoot, tendril, i. q. Appellative שָׂרוּג.

שָׂרַח [sēh'rakh], Serah; abundance, i. q. Appellative שָׂרַח (G.), from שָׂרַח to be superfluous, redundant.

שָׂרָי [sāhrah'y], Sarai; perhaps for שָׂרָה the Lord reigns, literally has dominion. Pret. of שָׂר to be prince, to have dominion, to reign.

שָׂרִיד [sāhreed'], Sarid; remainder. From שָׂר to flee, to escape, hence Appellative שָׂרִיד one escaped, left.

שָׂרָיָה [s'rah-yāh'], Seraiah; the Lord has dominion, reigns. From שָׂרָה שָׂר and שָׂרִיד. Compare שָׂרִי and

יְהוָה the Lord. This word, besides its numerous occurrences, is also found in 2 Sa. viii. 17, as the name of David's scribe. But in every other parallel passage a different word is found instead, so שָׂרָה in Keri, and שָׂרָה Kethib, 2 Sa. xx. 25, שָׂרָה 1 Ki. iv. 2, שָׂרָה 1 Chr. xviii. 16. Simonis, who considers these to refer to one and the same person, prefers to read in 2 Sa. viii. 17, שָׂרָה habitation of the Lord, from the Chaldee שָׂרָה or שָׂרָה to dwell. And in agreement with this, by collations with the Arabic, Syriac, and Chaldee, he tries to prove that the other words, שָׂרָה or שָׂרָה and שָׂרָה, signify habitation, sc. of the Lord.

שָׂרָהָה [s'rah-yāh'hoo], id.

שָׂרִיִּן [sir-yōhn'], Sirion; coat of mail, i. q. Appellatives שָׂרִיִּן and שָׂרִיִּן.

שָׂרְסָכִים [sars'kheem'], Sarsechim; prince of the Scythians. From שָׂר prince, and סָכִים answering to Σακai of Herodot. Lib. VII. as the Persian name for the Scythians (S.).

שָׂרָפָה [sāhrāhph'], Saraph; perhaps noble, prince. Compare Gesenius on the root שָׂרָפָה, which according to the Arabic may signify to be noble, of high birth.

שָׂרְהֶק [sōhrēhk'], Sorek; shoot, tendril. Compare Appellatives.

ש

שָׂאוּל [shāh-ool'], Saul; asked for, obtained by entreaty. From שָׂאוּל to ask, request.

שְׂאוּלִי [shāh-oolee'], Shaulite; patronymic of the same.

שְׂאָל [sh'āhl'], Sheal; *petition*. From שָׁאל to ask, request.

שְׂאֵלְתִּיאל [sh'altee-ēhl'], Shealtiel, Salatiel; *I have asked (him) of God, or petition of God, the abstract for the concrete, asked for of God.* שְׂאֵלְתִּי either the participle or a noun, שְׂאֵלְתִּי with conjunctive י, from שָׁאל to ask, request, and אֵל God.

שְׂאֵרָה [shēh-ērāh'], Sheerah; *blood-relationship, kindred, concr. kinswoman, i.q. Appellative שְׂאֵרָה (G.)*.

שְׂאֵר יָשׁוּב [sh'āhr' yāshoov'], Shear-jashub; *a remnant shall return.* For the first compare Appellatives, and שְׂאֵר future of יָשׁוּב to return.

שֶׁבָּא [sh'vāh'], Sheba, Sabeans; *man*. Collated with the Ethiopic (G.).

שְׁבָאִים [sh'vāh-eem'], Sabeans; *gentile noun of the same.*

שְׁבֻאֵל [sh'voo-ēhl'], Shebuel; *captivity of God, perhaps for concr. captive of God.* שְׁבִי Chaldee form for שְׁבִיטָה *captivity* (compare מְלִכָּה and מְלִכִּית), and אֵל God.

שְׁבִי [shōhvah'y'], Shobai; *captor, one who takes captive.* Participle of שָׁבַח to take, or, lead captive.

שְׁבִי [shōhvee'], Shobi; id.

שְׁכִיָּה [shov-yāh'], Shachiah; this is the reading of some copies, but others read שְׁכָּיָה which the English version has followed.

שְׁבָנָה & שְׁבָנָה [shevnāh'], Shebna; *approach, access.* From an Arabic root to draw near, whence, according to others, *confidence, trust*, for *concr. confidant*.

שְׁבַנְיָה [sh'van-yāh'], Shebaniah; perhaps *confidant of the Lord*. Compare the preceding.

שְׁבַנְיָהוּ [sh'van-yāh'hoo'], id.

שְׁבַע [sheh'vang], Sheba; *oath*. As the name of a place, compare Gen. xxi. 14, 31, and xxvi. 33. But it being also the name of a man, compare 2 Sa. xx. 1, 2; it may signify *seven*, compare Appellatives.

שְׁבַעָה [shiv-ngāh'], Shebah; *oath*. Compare Gen. xxvi. 33.

שְׁבֵר [sheh'ver], Sheber; *breach, or, fracture*. From שָׁבַר to break. Compare Appellatives.

שְׁבָרִים [sh'vāh'reem'], Shebarim; *breaches, plural of שְׁבֵר*. Compare the preceding.

שַׁבְּתָי [shabb'tah'y'], Shabbethai; *Sabbath of the Lord, for שַׁבְּתָיָה, i.e. Sabbath-born.* Compare Appellative שַׁבְּתָה.

שָׁגָה [shāhgēh'], Shage; *erring*. Participial form of שָׁגָה i.q. שָׁגָה to err.

שְׁדֵּיאוֹר [sh'dēh-oor'], Shedeur; *darting of fire*. שְׁדָּה in the Chaldee to cast, shoot, and שְׁדָּה fire. Compare Appellatives (S.).

שְׁדַרְכָּה [shadrakh'], Shadrach; *re-joining in the way*. Collated with the Persic (Bohlen by Gesenius).

שחם [shōh'ham], Shoham; *onyx*. Compare Appellatives.

שָׁא [sh'vāh'] Keri, but שִׁיא [sh'yāh'] Kethib, Sheva; see שְׁרִיא.

שׁוּבָאֵל [shoovāh-ēhl'], Shubael; stands twice by transposition for שְׁבֹאֵל. Compare 1 Chr. xxiv. 20, xxv. 20, with xxv. 4, xxvi. 24.

שׁוּבָב [shōhvāhv'], Shobab; *rebellious, apostate*. From שׁוּב in Piel, *to turn away, to depart*. Compare Appellative.

שׁוּבָח [shōhvakh'], Shobach; probably i. q. שׁוּבָח *effusion*. שׁוּבָח i. q. שׁוּבָח *to pour out*.

שׁוּבָל [shōhvāhl'], Shoal; perhaps *increase*. From שׁוּבָל *to go up, rise, to grow*. Compare Gesenius on this obsolete verb.

שׁוּבָק [shōhvēhk'], Shobek; *forsaking*. Part. of שׁוּבָק, in the Ch., *to leave*.

שׁוּחַ [shāh-vēh'], Shaveh; *plain*. From שׁוּחַ *to be even, level*.

שׁוּחַ קִרְיָתַיִם [shāhvēh' kir-yāh-thah'-yim], Shaveh-kirjathaim; *Shaveh* (near) *kirjathaim*. Compare the preceding and קִרְיָתַיִם.

שׁוּחָה [shoo'ākh], Shuah; *bowed down*. From the verb שׁוּחָה *to be bowed down*.

שׁוּחִי [shookhee'], ShooHITE; patron. and gentile noun of the preceding.

שׁוּחָמ [shookhāhm'], Shuham; probably by transposition for שׁוּחָם; it stands Num. xxvi. 42, instead of שׁוּחָם Gen. xli. 23.

שׁוּחָמִי [shookhāhmee'], Shuhamite; patronymic of the preceding.

שׁוּלָמִית [shoolammeeth'], Shulamite; *peaceful*. From שָׁלַם *to be at peace, enjoying peace*.

שׁוּמֵר & שׁוּמָר [shōhmēhr'], Shomer; *keeper*. From שָׁמַר *to watch, to keep*.

שׁוּנִי [shoonēe'], Shuni, Shunite; *quiet*. From שׁוּן probably i. q. שָׁנָן *to be quiet*, as the name of a man, and as a patronymic.

שׁוּנֵם [shoonēhm'], Shunem; perhaps *two resting-places*. For שׁוּנֵם, compare עֲנָם לְיִשְׁרָאֵל (G.).

שׁוּנָמִית [shoonammeeth'], Shunamite; f. gentile noun of the preceding.

שׁוּעַ [shoo'äng], Shuah; *riches*. Compare Appellatives. Or perhaps שׁוּעַ *help*.

שׁוּעָה [shoo-ngāh'], Shua; *riches*. Compare the preceding.

שׁוּעָל [shoo-ngāhl'], Shual; *fox*. Compare Appellatives.

שׁוּפָח [shōhphakh'], Shophach; *effusion, i. e., profusion*. From שָׁפַח *to pour out*.

שׁוּפָחִי [shoopkāhmee'], Shuphamite; patronymic of שׁוּפָח.

שׁוּר [shoor], Shur; *wall*. Compare Appellatives.

שׁוּשָׁא [shavshāl'], Shavsha; compare שְׁרִיא.

שׁוּשָׁן [shooshan'], Shushan; *lily*. Compare Appellatives.

ששששש [shooshankhāh-yēh'], Shu-sanchites; Chaldee gentile noun of שששש.

ששש [shooshak'], Kethib for ששש.

ששש [shoothēh'lakh], Shuthelah; the etymology is obscure. According to Gesenius, for שששש crack of tearing in pieces; ששש from ששש to make a noise, and ששש from ששש Aram. to break, or, tear in pieces.

ששש [shahkhātsōhm'] in Kethib, ששש [shahkhātseem'] in Keri, Shahazimah; high place, or, high places. From ששש according to the Arabic to lift up, or, raise oneself (G.).

ששש & ששש, see ששש.

ששש [sh'khar-yāh'], Shehariah; (whom) the Lord seeks. From ששש to seek, and יה the Lord.

ששש [shahkhārah'-yim], Shaharaim; dawns. Probably two dawns. Dual of ששש dawn, morning. Compare Appellatives ששש, ששש.

ששש [shitteem'], Shittim; acacia-trees. Plural of ששש. Compare Appellatives.

ששש [shitrah'y], according to Kethib, Shitrai; writer. From ששש in the Arabic, to write (G.).

ששש [sh'yāh'] according to Kethib; see ששש.

ששש [shee-ōhn'], Shihon; destruction. From ששש; compare the Appellative of this form and ששש.

ששש [sheezāh'], Shiza; perhaps

love. From ששש according to the Arabic to love.

ששש [sheekhōhr'], Shihor; black. From ששש to be black.

ששש (only Gen. xlix. 10, which ought to be taken as an Appellative), ששש and ששש [sheelōh'], Shiloh; place of rest, or, peace. From ששש to be tranquil, at rest.

ששש & ששש [sheelōhnee'], Shilonite; gentile noun of the preceding, and also 1 Chr. ix. 5, of ששש.

ששש [sheemōhn'], Shimon; perhaps for ששש desert, from ששש to be laid waste.

ששש [sheeshāh'], Shisha; see ששש.

ששש [sheeshak'], Shishak; the etymology is obscure.

ששש [sh'khem'], Shechem, Sichem; shoulder, or, portion. Compare Appellatives.

ששש [sheh'khem], Shechem; id.

ששש [shikhmee'], Shechemite; patronymic of the preceding.

ששש [sh'khan-yāh'], Shechaniah; the Lord abides (with him). From ששש to abide, dwell, and יה the Lord.

ששש [sh'khan-yāh'hoo], id.

ששש [shikk'rōhn'], Shichron; drunkenness. From ששש to be drunken. Compare Appellative ששש.

ששש [shēhlāh'], Shelah; petition.

contr. for שאלה, from שאל to ask, request.

שָׁלוּם & שָׁלֵם [shaloom'], Shalum; *retribution*. From Piel of שָׁלַם to requite, recompense. Compare Appellatives שָׁלוּם & שָׁלֵם.

שָׁלוֹן [shaloon'], Shallum; *quiet*. From שָׁלַח to be tranquil, quiet.

שָׁלַח [sheh'lakh], Shelah, Salah, Siloah; *shoot, sprout*. Compare Appellatives.

שֵׁלֶחַ [sheelōh'ākh], Shiloah; *prop. a sending of water, i. e., conduit, aqueduct*. Compare שָׁלַח, Ps. civ. 10 (G.).

שִׁלְחִי [shilkhee'], Shilhi; *armed*. Compare Appellative שִׁלְחִי weapon.

שִׁלְחִים [shilkheem'], Shilhim; *armed men*. Compare the preceding.

שָׁלַחַת [shalleh'kheth], Shallecheth; *a casting down, overthrow*. From שָׁלַח to cast, throw.

שָׁלֵם [shāhlēhm'], Shalem, Salem; *peaceable*. Compare Appellative.

שָׁלֵם [shillēhm'], Shillem; *retribution*. Compare Appellatives, and שָׁלוּם above.

שָׁלֹמֹה [sh'lohmo'h'], Solomon; *peaceable*. From שָׁלַם to be safe, enjoying peace. Compare I Ch. xxii. 9.

שְׁלֹמֹה [sh'lohmo'hth'], Shelomoth; *prosperity, prosperous state*. Fem. pl. of שָׁלוּם as a substantive, compare Appellative נְעִים, whence נְעִימִים & נְעִימוֹת.

שְׁלֹמִי [sh'lohme'e'], Shelomi; *peaceable*. i. q. Appellative שָׁלוּם with constructive י'.

שְׁלֵמִי [shillēhme'e'], Shillemite; *patronymic of שָׁלֵם*.

שְׁלַמַּי [shalmah'y'], Shalmay; *retribution of the Lord*. Contr. for שְׁלֵמִי. Compare the following.

שְׁלֹמִיָּהּ [sh'loomee-ēhl'], Shelumiel; *friend of God*. Part. pass. of שָׁלַם to be at peace, in friendship with any one. Compare 2 Sa. xx. 19, and שָׁלַם God.

שְׁלֵמִיָּה [shehlem-yāh'], Shelemiah; *retribution of the Lord*. From שָׁלַם in the Piel, to requite, recompense, and שָׁלַם the Lord.

שְׁלֵמִיָּהּ [shehlem-yāh'hoo], id.

שְׁלֹמִית [sh'lohmeeth'], Shelomith; *peaceable*. Fem. שְׁלֹמִי q. v. as the name of a female; but as the name of a man, it may be a substantive, *peaceableness, prosperity*. Compare the use of שָׁלוּם as an adjective and as a substantive.

שְׁלֹמָן [shalman'], Shalman; *apoc.* from the following.

שְׁלֹמָנֶסֶר [shalman-eh'ser], Shalmanezzer; the etymology is obscure.

שְׁלֵחִי [shēhlāhnee'], Shelanite; *patronymic of שָׁלַח*.

שֶׁלֶף [sheh'leph'], Sheleph; *a drawing out*. From שָׁלַח to draw out.

שֶׁלֶשׁ [shēh'lesh'], Shelesh; *triad* (G.). From שָׁלוֹשׁ three.

שִׁלְשָׁה [shilshāh'], Shilshah; id.

שָׁלִישׁ [shāhleeshāh'], Shalishah; triangle. From שְׁלוֹשׁ *three*.

שְׁלִיטָה [shaltee-ēhl'], Shealtiel; contracted from שְׁלִיטָהּ.

שֵׁם [shēm'], Shem; name. Compare Appellatives.

שַׁמָּה [shammāh'], Shamma; i. q. תִּשְׁמֹחַ *astonishment*. From שָׁמַע *to be astonished, amazed*.

שְׁמַעְבֵּר [shcmēh'ver'], Semeber; *soaring on high*, for שְׁמַעְבֵּר, prop. in the abstract, *lofty flight*, from תִּשְׁמֹחַ = שָׁם (whence שָׁמַיִם *heaven*) *height*, and אֶבֶר (G.), prop. *pinion*.

שִׁמְעָה [shim-āh'], Shimeah; *astonishment*. According to Simonis, for תִּשְׁמֹחַ. Compare תִּשְׁמֹחַ. According to Gesenius, i. q. שִׁמְעָה *fame*.

שִׁמְעָם [shim-āhm'], Shimeam; stands instead of the preceding. Compare 1 Chr. ix. 32 with 38.

שָׁמְגָר [shamgar'], Shamgar; its signification is not ascertained.

שַׁמָּה [shammāh'], Shammah; *astonishment*. From שָׁמַע *to be astonished, amazed*. Compare Appellatives.

שַׁמְחוּת [shamhooth'], Shamhuth; probably id. It stands for the preceding, compare 2 Sa. xxiii. 25 with 1 Chr. xxvii. 18.

שְׁמוּאֵל [sh'moo-ēhl'], Shemuel, Samuel; *heard of God*, i. e., given of God in answer to prayer. Compare 1 Sa. i. 20. Contracted from שְׁמוּאֵל,

part. pass. of שָׁמַע *to hear*; also, *to hear and answer prayer*, and אֱלֹהִים *God*.

שַׁמְמוּעַ [shammoo'äng'], Shammua; renowned. From שָׁמַע *to hear*.

שָׁמִיר [shāhmoor'], Shamir; in Kethib, 1 Chr. xxiv. 24, for שְׁמִיר in Keri.

שַׁמְמוֹת [shammōhtk'], Shammoth; i. q. תִּשְׁמֹחַ *astonishment*, for which it stands. Compare 2 Sa. xxiii. 25 with 1 Chr. xi. 27. Compare also this Infinitive form in Eze. xxxvi. 3.

שַׁמַּי' [shammah'y'], Shammai; *astonished*. From שָׁמַע *to be astonished, amazed*.

שְׁמִידָע [sh'meedāhng'], Shemida; *fame of wisdom*. Compounded of שֵׁם *name*, with conjunctive י', and יָדַע i. q. Appellative יָדַע *knowledge, wisdom*, from יָדַע *to know*.

שְׁמִידָעִי [sh'meedāh-gec'], Shemidite; patronymic of the same.

שָׁמִיר [shāhmeer'], Shamir; *diamond*. Compare Appellatives.

שְׁמִירָמוֹת [sh'meerāhmōhtk'], Shemiramoth; of *great renown*, properly, *name of exaltations*. From שֵׁם *name*, with conjunctive י', and רָמוֹת, from רָם *to be high*.

שַׁמְלַי' [shamlah'y'], Shalmal; in Kethib, for שְׁלַמַי, Ezr. ii. 46.

שַׁמָּע [shāhmāhng'], Shama; *obedient*. From שָׁמַע *to hear*.

שֵׁמָע [sheh'mang'], Shema; *fame*. From שָׁמַע *to hear*. Compare Appellative שֵׁמָע *fame*, שֵׁמָע *sound*.

שִׁמְעָא [shim-ngāh'], Shimea, Shimei; fame. From שָׁמַע to hear. Compare the preceding.

שִׁמְעָה [shim-ngāh'], Shimeah; id.

שִׁמְעָה [sh'māh-ngāh'], Shemaah; with ה article, the hearing, sc. the answer of prayer. From שָׁמַע to hear, also, to hear and answer prayer, spoken of God.

שִׁמְעוֹן [shim-ngōhn'], Simeon; a hearing, sc. answer of prayer. Compare the preceding, and Gen. xxix. 33.

שִׁמְעוֹנִי [shim-ngōhnee'], Simeonite; patronymic of the same.

שִׁמְעִי [shim-gee'], Shimei; Shimite; renowned. From שָׁמַע to hear, compare שִׁמְעָה above. The patronymic from this name retains this same form.

שִׁמְעִיָּה [sh'mang-yāh'], Shemaiah; (whom) the Lord hears. Pret. of שָׁמַע to hear, and ה' the Lord.

שִׁמְעִיָּהוּ [sh'mang-yāh'hoo'], id.

שִׁמְעָת [shim-ngāthh'], Shimath; i. q. שִׁמְעָה fame.

שִׁמְעָתִי [shim-ngāththee'], Shimeathite; patronymic of שִׁמְעָת.

שִׁמֶר [sheh'mer], Shemer, (in pause) Shamer; keeping, preserving. From שָׁמַר to keep, to watch.

שִׁמֶר see שׁוֹמֵר.

שִׁמְרוֹן [shōh-m'rōhn'], Samaria; pertaining to a watch, watch-height (G.). Compare the preceding.

שִׁמְרוֹן [shimrōhn'], Shimron; watch-guard (custodia). From שָׁמַר to keep watch, guard.

שִׁמְרוֹן מֶרֶוֹן [shimrōhn' m'rōhn'], Shimron-meron; the etymology of the second word is unknown.

שִׁמְרִי [shimree'], Shimri; watchful. From שָׁמַר to watch.

שִׁמְרִיָּה [sh'mar-yāh'], Shemariah; (whom) the Lord keeps. From שָׁמַר to keep, watch, and ה' the Lord.

שִׁמְרִיָּהוּ [sh'mar-yāh'hoo'], id.

שִׁמְרִיָּה [shāhm'rah'-yin], Samaria; the Chaldee form for שִׁמְרוֹן.

שִׁמְרִית [shimreeth'], Shimrith; watchful. Fem. of שִׁמְרִי, for which it stands. Compare 2 Ki. xii. 22 with 2 Chr. xxiv. 26.

שִׁמְרִנִּי [shōhm'rōhnee'], Samaritan; gentile noun of שִׁמְרוֹן.

שִׁמְרִנִּי [shimrōhnee'], Shimronite; patronymic of שִׁמְרוֹן.

שִׁמְרָת [shimrāthh'], Shimrath; watch, guard. From שָׁמַר to keep, to watch.

שִׁמְשׁוֹן [shimshōhn'], Samson; sun-like (G.), from שֶׁשׁ the sun.

שִׁמְשָׁי [shimshah'y], Shimshai; sunny, id.

שִׁמְשֶׁרַי [shamsh'rah'y], Shamsheraï; the etymology is not evident.

שִׁמְתִּי [shoomāththee'], Shumathite; patronymic of an unknown person.

שח perhaps i. q. Appellative שח garlic.

שח [shēhn'], Shen; cliff. Compare Appellative שח tooth, also, sharp rock, cliff.

שח [shin-āhv'], Shinab; perhaps, the father's rest, quiet. Contracted from שחן, as a verb, to rest, be quiet, and שח father. Others, father's tooth, compare the preceding.

שח [shen-ats-tsar'], Shenazar; the signification is not known.

שח [sh'neer'], Shenir; most copies read שח q. v.

שח [shin-ngāhr'], Shinar; the etymology is obscure.

שח [shah-ngah-l' veem'], Shaal-bim, and

שח [shah-ngālabbeem'], Shaal-abbin; foxes, sc. place of foxes. שחלב, in the Arabic, a fox (G.).

שח [shah-ngalvōhnee'], Shaal-bonite; gentile noun of the preceding.

שח [shah-ngāleem'], Shalim; foxes, sc. region of foxes. Plural of שח, i. q. שח fox.

שח [shah'ngaph'], Shaaph; balsam. i. q. Chaldee שח (S.).

שח [sh'ngar-yāh'], Sheariah; (whom) the Lord estimates. From שח, collated with the Arabic, to estimate (G.), and יה the Lord.

שח [shah-ngārah'-yim], Shaar-aim; two gates. Dual of שח a gate, compare Appellatives.

שח [shah-ngashgaz'], Shaash-gaz; servant of the beautiful. Collated with the Persic (G.).

שח [sh'phōh'], Shepho; nakedness, baldness, from שח to scrape, to scrape, or, pare off; in Aram. to make smooth, bald (G.).

שח [sh'phoophāhm'], Shupham; perhaps, i. q. שח serpent, from שח, collated with the Syriac, to creep (G.).

שח [sh'phoophāhn'], Shephu-phan; id.

שח [shahphāht'], Shaphat; judge. From שח to judge.

שח [sh'phat-yāh'], Shephatiah; (whom) the Lord judges. Preterite of שח to judge, and יה the Lord.

שח [sh'phat-yāh'hoo'], id.

שח [shiptāhn'], Shiphtan; judicial. From שח to judge.

שח [sh'phee'], Shephi; i. q. שח nakedness, for which it stands, compare Gen. xxxvi. 23 with 1 Chr. i. 40.

שח [shoopheem'], Shuppim; perhaps, serpents. Compare שח (G.), but very unsuitable for the name of a man.

שח [shāhpheer'], Shaphir; fair. i. q. Chaldee שח from שח to be polished; hence, to be fair.

שח [shāhphāhm'], Shapham; perhaps, bald. From שח, compare שח.

שח [sh'phāhm'], Shepham; bare-

ness, place naked of trees. From שָׁפַח, compare שָׁפַח (G.).

שִׁפְמוֹת [shiphmōhth], Shiphmoth; perhaps, id.

שִׁפְמִי [shiphmee'], Shiphmite; gentile noun of שִׁפְמָה.

שָׁפָן [shāhphāhn'], Shaphan; coney, or, rabbit. Compare Appellatives.

שִׁפְעִי [shiph-gee'], Shiphi; *abounding, having abundance*. From שָׁפַע, in the Chaldee, *to overflow*. Compare Appellative שָׁפַע *abundance*.

שָׁפָר [sheh'pher], Shapher; *beauty*. From שָׁפַר *to be polished*; hence, *to be fair*. Compare שָׁפִיר.

שִׁפְרָה [shiphrah'], Shiphrah; *beauty*. Compare the preceding.

שָׂרָאֶזֶר [sar-eh'tser], Sharezer; *prince of fire*. Collated with the Persic (G.).

שֶׁרֶבִיָּה [shēhrēhv-yāh'], Sherebiah; *heat of the Lord*. From שָׂרַב *to be hot*. Compare Appellative שָׂרַב *heat*.

שָׂרֻהֶן [shāhrookhen'], Sharuhēn; *pleasant lodging*. For שָׂרֻהֶן *lodging*, from שָׂרַח i.q. Chaldee שָׂרַח *to put up for the night, to lodge* (comp. the forms מְלָכִי Chaldee, and מְלָכִית Hebrew), and חַן *grace, favour, kindness, gracefulness*; here, *pleasantness*, compare Appellatives (G.).

שָׂרֹון [shāhrōhn'], Sharon; *plain*. For שָׂרֹון, from שָׂרָה *to be even, level*.

שָׂרֹוֹנִי [shāhrōhnee'], Sharonite; gentile noun of the preceding.

שִׁרְטַי [shirtah'y], Shirtai; thus, according to the Keri, in 1 Chr. xxvii. 29; but the Kethib, which reads שִׁרְטַי q.v., seems to be the more correct.

שָׂרִי [shāhrah'y], Sharai; perhaps, *liberator*. From שָׂרַח i.q. Chaldee שָׂרַח *to loose, to solve*.

שִׁרְיוֹן [shir-yōhn'], Sirion; *coat of mail*. Compare Appellatives.

שָׂרָר [shāhrāhr'], Sharar; *firm, muscular*. From שָׂרַר *to twist together, to be firm*; whence שִׁרְיָרִים *nerves, sinews*, שָׂרָר *navel*.

שֶׁרֶשׁ [sheh'resh'], Sheresh; *root*. i. q. Appellative שֶׁרֶשׁ.

שֶׁשֶׁבַּצָר [shēshbatstsar'], Sheshbazzar; *fire-worshipper*. Collated with the Arabic (G.).

שָׁשַׁי [shāhshah'y], Shashai; perhaps, *whitish*. From שָׁשׁ, which probably signified, *to be white*; whence שֵׁשׁ *byssus*, and white marble; שָׁשׁ id., &c. (G.).

שֶׁשַׁי [shēhshah'y], Sheshai; id.

שֶׁשְׁחַךְ [shēhshakh'], Sheshach; *house of the prince*. Collated with the Persic (Bohlen, by Gesenius).

שֶׁשָׁן [shēhshāhn'], Sheshan; perhaps i. q. שִׁשְׁתָּי *lily* (G.).

שָׁשָׁק [shāhshak'], Shashak; *eagerness, longing*. For שָׁשָׁק, from שָׁשָׁק *to run to and fro, to be eager, to be greedy* (S.).

שֶׁתַּ [shēhsh'th], Sheth, Seth; *marg.* (Gen. iv. 25), *appointed, or, put*. From

שח or שית to *set, place*; here, *replaced*, hence *replaced*.

שחלח [shoothalkhee'], Shuthalite; patronymic of שחלח.

שחך [shēthāhr'], Shethar; *star*. Collated with the Persic (S.).

שחך בוזני [sh'ithar bōhz'nah'y], Shethar-boznai; *shining star*, properly, *star of splendour* (S.).

ת

תאנת שלח [tah-ānath' sheelōh'], Taanath-shiloh; *approach to Shiloh*. From תאח to *approach*. See also שלח.

תארע [tahrēh'āng], Tarea; *cunning*. i. q. תארע q. v.

תבור [tāhōhr'], Tabor; *height, mount*. i. q. תבר, whence Appellative תבור *high place*.

תבני [tivnee'], Tibni; *like, resembling*. From תבן to *construct, build*; whence Appellative תבנית *structure, pattern, likeness*.

תבערה [tav-ngēhrāh'], Taberah; *a burning*. From תבער to *burn up*. Compare Nu. xi. 3.

תבץ [tēhvēhts'], Tebez; perhaps, *brightness*. From an obsolete יבץ i. q. Arabic רבץ to *shine, to be bright* (G.).

תגלת פלאסר [tiglath pil-eh'ser'], and תגלת פלסר [tiglath p'leh'ser'], *lord of the Tigris*. Collated with the Persic (G.).

תדמר [tadmōhr'], Tadmor; *city of palm-trees*. Coll. with the Arab. (G.).

תדעל [tid-ngāhl'], Tidal; *fear, veneration*. From דעל, in the Samaritan, to *fear, venerate* (S.).

תובל, תובל [tooval'], Tubal; *issue, offspring*. From יבל to *flow*; whence יבל, a stream, יבול, produce.

תובל קין [tooval kah'-yin], Tubalcain; *issue of Cain*. Compare the preceding. According to Gesenius (scoriarum faber), *smith of dross; dross* prob. for *ore*. Coll. with the Arabic.

תוגרמח [tōhgarmāh'], Togarmah; the signification is not evident.

תוה [tōh'ākh], Toh; perhaps, *rest*. Properly, a *settling down*. תוה (according to Simonis, i. q. Arabic توارث) to *descend*. Compare Gesenius on the root נוח to *rest*; properly, to *settle down*; whence נחת *rest*. The person called תוה in 1 Chr. vi. 19 is called נחת in ver. 11.

תולד [tōhlāhd'], Tolad; *family, posterity*. From ילד to *bear, bring forth*. Compare Appellative תולדה *generation, family, &c.*

תולון [toolōhn'], in Kethib, Tilon; *gift*. From נתל, in Chaldee and Syriac, to *give* (S.).

תולע [tōhlāhng'], Tola; *worm*. Compare Appellatives.

תולעי [tōhlāh-gee'], Tolaite; *patronymic of the preceding*.

תומן [tōhmāhn'], in Kethib, for תומן q. v.

תִּקְוָת [tōhkah'hath], in Kethib, Tikvath; *congregation*. From תִּקַּח, whence יְקוּדָה, Gen. xlix. 10, which is also rendered *congregation* (S.).

תוּחַ [tōh'khoo], Tohu; *stands*, 1 Sa. xi. 1, for תוֹחַ q v.

תַּחְמֻנִי [takh-k'mōhnee'], Tachmonite; patronymic of an unknown *wisdom*, from חָכַם *to be wise*.

תַּחֲנָן [tah'khan], Tahan; *station, camp*. From חָנָה *to encamp*.

תַּחֲנֻנָּה [t'khinnāh'], Tehinnah; *grace, favour*. From חָנַן *to be gracious*.

תַּחֲנִי [tah-khānee'], Tahanite; patronymic of תַּחֲנָן.

תַּחֲפָנֶהס [t'khaph-n'khēhs'], Tahaphnehes, & תַּחֲפָנֶהס [takhpan-khēhs'], Tahpanhes; *head, or, beginning of the world*. Collated with the Egyptian (Jablonski, by Gesenius).

תַּחֲפָנֶהס & תַּחֲפָנֶהס [takhp'nēhs'], Tahpenes; of the same signification.

תַּחְרֵעַ [takhrēh'äng], Tahrea; *cunning*. From חָרַע, according to the Syriac; in the Æth., *to be cunning* (G.).

תַּחֲשָׁשׁ [tah'khash], Tahash; *badger*. Compare Appellatives.

תַּחַת [tah'khash], Tahath; *place, station*. Compare Appellatives.

תֵּמָה & תֵּמָה [tēhmāh'], Tema; *desert, uninhabited country*. Collated with the Arabic (G.).

תֵּמָן [tēhmāhn'], Teman; *south*. Compare Appellatives.

תֵּמָנִי [tēhmāhnee'], Temanite; patronymic of the preceding.

תֵּמֶנִי [tēhm'nee'], Temeni; perhaps better *Temenite*, as a patronymic of תֵּמָן.

תִּילּוֹן [teelōhn'], Tilon; *gift*. For תִּילִיּוֹן, from תָּתַל, in the Chaldee and Syriac, *to give* (S.).

תִּיזִי [teetsee'], Tizite; a gentile noun of some unknown place. תִּיץ, perhaps for נִתִּיץ *ruins*, from נָתַץ *to tear, break down, destroy*.

תִּירֵיָא [teer'yāh'], Tiria; *fear*. By transposition for תִּירָאָה, from יָרָא *to fear*.

תִּירָס [teerāhs'], Tiras; *desire*. Collated with the Arabic.

תִּיכֵן [tōh'khen], Tochen; *measure*. From חָבַן *to make even, to level*. Compare Appellatives.

תֵּל אֶבֶב [tēhl āhveev'], Tel-abib; *hill of corn-ears*. Comp. Appellatives.

תֵּל אֶסָר & תֵּל אֶסָר [t'lassāhr'], Telasar, Thelasar; perhaps for תֵּל אֶסָר *heap, or, hill of vow*. תֵּל *heap, or, hill*. Compare Appellatives תֵּל אֶסָר i.q. Appellative אֶסָר.

תִּלְגַּת פִּלְנֶסֶר [tilgath piln'eh'ser], & תִּלְגַּת פִּלְנֶסֶר [tilgath piln'eh'ser], Tilgath-pilneser; by transposition for תִּלְגַּת פִּלְנֶסֶר.

תֵּלַח [teh'lakh], Telah; *breach*. From תָּלַח, according to the Syriac and Chaldee, *to break* (S.).

תֵּל חֲרָשָׁה [tēhl kharshāh'], Tel-

harsha; *hill of the forest*. For the first, compare Appellatives. חרשׁ i q. חרשׁ and Chaldee חרשׁ a wood, forest.

תלמי [talma'h'y], Talmai; *full of furrows*. From Appellative תלם a furrow (G.).

תל מלח [tēhl meh'lekh], Tel-melah; *hill of salt, salt-hill*. Compare Appellatives.

תמוז [tammooz'], Tammuz; perhaps, *fear*. For תמוז, from מוז, in the Chaldee, *to flow down, melt with fear* (G.).

תמח [teh'makh], Tamah; *laughter*. Collated with the Samaritan (S.).

תמן see תימן.

תמנה [timnāh'], Timnah; *portion*. From תנח to divide out, allot, appoint.

תמני [timnee'], Timnite; *gentile noun of the preceding*.

תמנע [timnāhng'], Timna; *restraint*. From תנע to restrain.

תמנחה [timnāh'thāh], Timnath; i. q. תמנח, with ה local.

תמנת חרם [timnath' kheh'res], Timnath-heres; *portion of the sun*. Compare תמנח above, and Appellative חרם.

תמנת סרה [timnath' seh'rakh], Timnath-serah; *by transposition for the preceding*.

תמר [tāhmāhr'], Tamar; *palm-tree*. Compare Appellatives.

תנחומת [tankhoo'meth], Tanhumeth; *comfort, consolation*. From נחם, in the Piel, *to console, comfort*.

תעו [tōh-ngoo'], Tou; *error*. From תעו to wander, err. According to Simonis, *laughter, laughing*.

תעי [tōh'ngēe], Toi; id. As an Appellative the form would properly have been תעי, in pause תעי. Compare חלי, in pause חלי.

תענה [tah-ngānāhkh'], & תנחנה [tangnahkh'], Taanach; *sandy soil*. From ענה (G.).

תפוח, תפוח [tappoo'ākh], Tappuah; *apple*, i. e., *apple-region*. Compare Appellatives.

תקהת [tok-hath'], Tikovath; perhaps, *congregation*. From קהת, in the Samaritan, *to come together* (S.). It stands, 2 Chr. xxxiv. 22, for תקהת, 2 Ki. xxii. 14. Comp. the following.

תקוה [tikvāh'], Tikvah; *congregation*. Compare Niphal of קה. Thus for the sake of agreement with the preceding, q. v.; else it may signify *hope*. Compare Appellatives.

תקוע [t'kōh'āng], Tekoa; *a pitching of tents*. From פקע to pitch a tent.

תקוה [t'kōh-ngāh'], Tekoah; id.

תקועי [t'kōh-ngēe'], Tekoite; *gentile noun of the preceding*.

תקועית [t'kōh-ngeeth'], of Tekoah (2 Sa. xiv. 4, 9); *fem. of the same*.

תרלה [tar-ālāh'], Taralah; perhaps, *a reeling*, i. q. Appel. תרלה.

תִּרְחָקָה [tirhāk'kah], Tirhakah; *elevated, sublime*; properly, *elevation*. Collated with the Arabic (S.).

תִּרְחַח [teh'rakh], Terah; *delay*. From תִּרְחַח, in the Chaldee, *to delay* (S.).

תִּרְחָנָה [tirkhānāh'], Tirhanah; the signification is uncertain.

תִּרְמָח [tormāh'], Tormah; thus, according to the margin, Jud. ix. 31; but where it is best taken as an Appellative, *fraud, deceit*, from רָמַח; whence מִרְמָח, id.

תִּרְעָתִי [tir-ngāhthee'], Tirathite; gentile noun of a place, תִּרְעָה i. q. Chaldee תִּרְעָה *gate*.

תִּרְצָה [tirtsāh'], Tirzah; *pleasantness*. From רָצַח *to delight in any thing or person, to take pleasure in*.

תִּרְשָׁשׁ [teh'resh], Teresh; *severe*,

austere. Collated with the Persic (S.).

תִּרְשֵׁשׁ [tarsheesh'], Tarshish; *a breaking in pieces, destruction*. From רָשַׁשׁ *to break in pieces, to destroy*.

תִּרְשָׁתָא [tirshāh'thāh], Tirshatha; marg. (Ezr. ii. 63) *governor, severe, austere*. Compare תִּרְשָׁשׁ above, which may rightly be taken as an Appellative for *governor*.

תִּרְתָּן [tartāhn'], Tartan; the signification is uncertain.

תִּרְתָּק [tartāhk'], Tartak; *deep darkness, or, hero of darkness*. Collated with the Pehlvi (G.).

תִּשְׁבִּי [tishbee'], Tishbite; gentile noun from a city, תִּשְׁבָּה *captivity*, from שָׁבַח *to take, or, lead captivity*.

תַּתְנִי [tat-t'nah'y], Tatnai; *gift*. Collated with the Persic (S.).