

SIGNIFICATION
OF THE
PROPER NAMES, ETC.,
OCCURRING IN
THE BOOK OF ENOCH,

FROM THE
HEBREW AND CHALDEE LANGUAGES.

BY
THE REV. D. A. DE SOLA.

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LONDON:
PUBLISHED BY ISAAC FROST.

1852.



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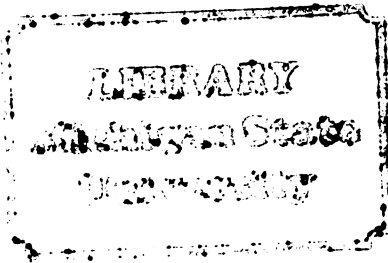
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P R E F A C E.

IN the attempt here made to translate and explain the proper names of Angels, etc., occurring in the Book of ENOCH, it is necessary to observe, that without presuming to decide between the conflicting opinions of eminent Orientalists and learned Critics,* in respect to

* Archbishop Laurence, the learned translator of the Book of Enoch into English from the Ethiopian MS. brought to this country by Bruce, favours (in his Dissertation on this work prefixed to his translation) the opinion of its having been originally written in Hebrew or Chaldee, which he supports by his quotations from Scaliger, and from a passage in the Cabbalistic book called the "Zohar," in which direct references occur to a Book of Enoch. After which he adds, "These allusions of the Zohar to the repositories of the celestial and terrestrial kingdoms, and to the tree of knowledge in the Garden of Eden shewn to Enoch after his ascent into heaven, are distinctly stated to have been taken from a book entitled the Book of Enoch, and the very same allusions will be found immediately detailed between Chaps. xvi. and xxxvii. of the present version. The reference to the tree of knowledge in the garden of Eden occurs in Chap. xxxi. Now the authors of the Cabbalistical remains wrote or conveyed down their recondite doctrines in Chaldee. Scarcely therefore, I apprehend, will it be questioned that the copy of the Book of Enoch which they cited was written either in that language or in Hebrew, for they appear to have regarded it as a genuine work of him whose name it bore, and not as the spurious production of a later age. Had they been solely acquainted with the Greek copy, which is very improbable, they never could have contemplated it as an original; but they certainly seem to invest that to which they referred with this high and distinguished character. The conclusion is obvious.

The learned Sylvestre de Sacy* does perhaps too precipitately infer,

* "Dans l'Ethiopien la lettre aspirée qui devrait commencer ce mot [Hermon] est omise, ce qui prouve que ce livre a été traduit en Ethiopien d'après un original Grec, et non sur un texte Hébreu." (Note to Chap. vii. of his Latin translation.)

the original language in which this work has been composed, it is assumed as conceded by all who have any knowledge of the Hebrew and Chaldee languages, that, at least, the names of the powerful Spirits, etc., have been written originally in one of the said languages. The internal evidence the work bears in this respect is indeed too strong to be resisted, or to leave room for any reasonable doubt. The inference we wish hence to deduce is, that the subjoined observations in respect to Hebrew names in general, must be also applicable to those contained in the Book of Enoch.

We have then to remark, in the first place, that although proper names in most languages are never translated, and, indeed are, in most cases, not susceptible of translation, yet the Hebrew names, or at least the greater part of those occurring in the Holy Scriptures, are composed of words having a known and definite meaning, which is either descriptive of the attributes and

on account of the omission of the aspirated letter in the word Hermon, that "this proves that this book had been translated into Ethiopian from the Greek, and not from the Hebrew;" particularly as he himself observes that "mistakes in spelling abound in almost every line†" of the Ethiopian text. But this very word Armon or Hermon, proves that it must have been written in Hebrew or Chaldee, as the context (Chap. vii, 8) plainly shews that it is derived from the root חרם (*Ha-ram*), which both in Hebrew and Chaldee means, *to devote to destruction, to anathematise, etc.*; and, as the learned Archbishop Laurence has well remarked on this passage, that "on the supposition that the book was written in Hebrew or in either of the kindred languages, the passage would be in itself sufficiently explicit, and the derivation of the word apparent; but on the supposition that the book was written in Greek, it would be absolutely unintelligible without some further explanation, or at least some notice that the term was derived from a foreign idiom."

† "Il y a des semblables fautes d'orthographie presque à chaque ligne." (Note on Chap. i. 8.)

qualities of the individual, or, as is often the case, the name consisted of some pious wish or prayer by parents or others, at the birth of an infant expressive of their hope that the character, powers, and conduct of the child might agree with the name thus given. Some names also were given allusive to, and on account of, some remarkable event which happened at the time of the infant's birth, either to the infant itself, to its parents, or on the occurrence of some event of more general or national interest. Instances of all these abound throughout the Scriptures. It will, however, suffice to adduce a few instances of each kind. The names of Adam and Eve, Noah, and Deborah * (Gen. ii. 7; iii. 19, 20; v. 29; xxxv. 8; and Judges iv.), may be adduced as instances of the first-mentioned kind. For examples of the second class, vide Gen. xviii. 12; xxv. 26; xxix. *passim*; Exodus ii. 10; Isa. vii. 14; *ibid.* viii. 1, 4; Hosea i. 4, 6, 8.—where the motives are assigned for the names given to Isaac and Jacob, for the names of the twelve patriarchs or sons of Jacob, and for those of Moses, Immanuel, Maher-shalal-hash-baz, Jezreel, Lo-hami, and Lo-Ruhama.

It remains to be observed, with respect to the names occurring in this Book of Enoch, that the difficulty of explaining them and tracing their derivations is considerably increased by the transformations they have undergone in having been expressed with Ethiopian and Greek characters, and by having their orthography so much altered, to suit the pronunciation of the various languages in which the work has come to us: that many words can scarcely be recognised to have been of Chaldee or Hebrew origin. In endeavouring to restore them to their primitive sounds and language, we do not by any means intend to assert, that ours is the

* Deborah is the Hebrew name of the bee, or symbol of industry.

only true reading and signification, as, owing to the causes stated, much has of necessity been inserted which is only conjectural and open to other explanations. We have, however, taken care diligently to compare the names with the context in which they are mentioned, which in most cases corroborate the derivation and meaning we have ventured to affix to them, and which no doubt also strengthens the opinion of those who contend that this Book was originally written in Hebrew or Chaldee.

PROPER NAMES, ETC.,
OCCURRING IN
THE BOOK OF ENOCH.

ARDIS (Chap. vii. 7), אַרְדִּית (*Ar-dith*), in Chaldee means a tubular or pipe-formed eminence. It is possible that the summit of Armon was thus formed.

ARMON (ibid. 8), from אַרְמון (Heb. and Chald.), *to devote to destruction, to anathematise*, which perfectly agrees with the context: "that mountain was therefore called Armon, because," etc. הַר אַרְמוֹן Mount Hermon, in Palestine, appears to be the one here alluded to.

AKIBEEL (ibid. 9), אֶקִּיב בְּאֵל *a reward in (or from) the Lord.*

AZKEEL (ibid.), אֶזְכֵּל עוֹ כְּאֵל (*Az ka-el*), i. e. *strong or powerful*, like God, or one who has superhuman strength.

ASAEEL (ibid.), either from אֶשֶׂה אֵל (*Asa-el*), *made by God, or the manifestation of God's power*; or it may be derived from אֶשׂ הָאֵל (*As-ael*), i. e. *the blighting or destroying (angel) of the Lord.*

ARMERS (ibid. and Chap. viii. 4), or, as M. de Sacy spells it, *Armoris*. Perhaps from the Chald. אַרְמוֹן (*A-remon*), *a mighty Lord*; or possibly in an opprobrious sense, from אַרְמָאוֹת (*Ha-ra-ma-ooth*), *the deceiver*, or rather, *the deception*, which perhaps might find countenance from what is stated concerning Armers in chap. viii. 4, viz. that he taught sorcery; but as אַרְמָאֵי (*Ara-ma-ee*), signifies in Chald. *a root*, it is more likely that it must be deduced from the last mentioned word, as it is affirmed in the preceding verse that another spirit also "taught all the sorcerers and *dividers of roots*," which seems also to have been a species of sorcery.

- ANANE (ibid.), חַנְנִי (*A-na-ne*), *he has favoured me, or the favoured one*. This name occurs in Jeremiah and in Ezra. M. de Sacy spells it *Ananyou*, which, if it be the right reading, is probably חַנְנִיָּה (*Anan-ia*, or *Hanan-ia*), i. e. *the Lord has favored, or the favoured of the Lord*. This name occurs also in Daniel.
- ARAZYAL (ibid.), אֲרֵז הָאֵל (*Arez-ael*), *the cedar of God*, the cedar being, as is well known, a symbol of beauty, strength, and permanency; or it may be derived from עֲרֵץ הָאֵל (*Aretz-el*), *the terrible or formidable of the Lord*. Compare for this last definition Job vi. 23.
- AZAZYEL (Chap. viii. 1), עֲזֹז הָאֵל (*Azaz-el*), i. e. *the strength of the Lord*.
- AMAZARAK (ibid. 3), הַמִּזְרֵק (*Am-za-rak*). This, in Hebrew, signifies one who throws or casts solids, or pours out liquids, which name might have been given in reference to some libation or other idolatrous and magical practice. If we derive it from the Chald. מַזְרֵק (*Ma-za-rak*), from מִזְר (*Ma-zar*), *to corrupt*, with the prefixed denoting article הַ (*a*), it may mean one who gathers for corruption, which will also agree with the context. Vide also above under "Armners."
- AZARADEL (ibid. 8), probably עֲזֹר דָּאֵל (*Azar-dael*), *the aid of (or from) the Lord*; or perhaps from אֲזֹר דָּאֵל (*Azar-dael*), *the girdle of G—*, which it is possible was applied in respect to some astronomical allusion.
- ARSAYALALUR (Chap. x. 2). This is probably a compound of the following words, עֲרֵשָׁא יְהִלְל אֲוֹר (*Arsa-yealal-or*), *the seat of him who praises or worships light*; or we may read עֲרֵשָׁא הִלְל וְאֲוֹר (*Arsa-alel-ve-or*), i. e. *the seat of praise and light*, which may be applied to the good angel sent to instruct and *explain* to the son of Lamech (Enoch), vide ver. 1 to 5.
- AI.VA (Chap. xxx. 1), this appears to be the *aloe*, called in Hebrew אֶהֱלָה (*A-ha-lah*).

ADAM (Chap. xxxvii. 1), *Ad-dam*, from אַדָמָה (*Adam-ma*), or earth from which the first man was taken, Gen. ii. 7, and iii. 19.

ABEL (Chap. xxii. 7), הַבֵּל (*Ay-bel*), i. e. *vanity*.

ALVA (Chap. xxx. 1), probably the הַאֲלָה (*A-ala*, or *Aloe*), a species of tree, indigenous in Palestine and in warm climates; often mentioned in Scripture.

AZAZEEL (Chap. liii. 5), עֲזַאזֵל. This word is mentioned in Lev. xvi. 8 and 10, where the English version renders it, *the scapegoat*, according to its derivation of עֲזַז (*A-zaz*), and אֵל (*El*), i. e. *strong and mighty*. Commentators have explained it as referring to the high and steep eminence from which the goat was thrown down. It may, therefore, also be understood here as referring to the strength and power of the angels, *Aza-zeel*, i. e. *the strong or powerful* (or, *of the Lord*).

ARSTIKAPHA (Chap. lxviii. 2), from the Chaldee אַרְקַפְתָּה (*Ar-kaphta*), a *prince*, or rather one who is next in degree of honor to the reigning king.

ARMEN (ibid.), probably from חָרַם *to devote to destruction, the destroying angel*.

AZAZEEL (ibid.), *the strong one of the Lord*. It is remarkable that the same name is here given to the tenth and also to the twenty-second of the fallen angels.

ANANEL (ibid.), from אֵל and עֲנַן i. e. *the cloud of the Lord*, or more probably from חַנַּנְאֵל *Hananel*, or *the Lord's favor*.

ARYARIS (Chap. lxxvii. 1), from אֹר יָרִית *or Yarith, to dart, or the darting*, i. e. that which darteth light. This is an apt description of the rays of light darted as it were by the sun. Its second name, *Tomas*, is probably תּוֹמַת *Toomath*, i. e. *perfection*, alluding to its splendid light, excelling in power and perfection any of the other luminaries.

ASONYA (ibid. 2). The four names here given to the moon seem to be indicative of the four phases or changes the moon undergoes or appears in every month to the inhabitants

of earth. Thus, *Ason-ya*, עֲזוֹן יְהוָה i.e. *the strength of Yah*, or of *the Lord*, may be taken as allusive to the full state of the moon when it shines on the earth with its full power and strength. בֶּן עֲזָה (*Ben-asa*), *the son of the powerful*, may be indicative of the third quarter when the moon is in a *secondary* degree of power and recedes from its full strength. *Ebla*, from הַבֵּל (*Abel*), *vanity*, or *instability*, or from אֲבֵל (*Ay-bel*), *mourning*, may allude to the last quarter, when the moon constantly decreases and finally disappears for some time; whilst *Eraë*, from רָאָה (*ra-äh*), *to see*, or *to appear*, may indicate the first quarter of the month in which the moon first appears.

AKAË (Chap. lxviii. 22), perhaps from הִכָּאָה (*Aka-ä*), or *striking*, or a *blow* given "by the hands of the holy Michael."

ADNAREL (Chap. lxxx. 14), probably from נָהַר (*Na-ar*), *to light*, and אֵל (*El*), *the mighty*, or *the Lord*, i.e. *the bright one of the Lord*, or *the bright and powerful*.

ASPHAEL (ibid. 22), from אֶסְפָּה (*A-saph* and *El*), *the gatherer of the Lord*.

AVEST (Chap. lxxxviii. 16), *Avas* or *Ovas*, in Chaldee signifies a bird of the species *Anas*.

BATRAAL (Chap. vii. 9), בַּתַּר הָאֵל (*Batar-ael*), *after God*, or a *follower of God*.

BARKAYAL } בְּרַק הָאֵל *Barak-ael* } *the lightning of God*, or *the*
BARAKEL } בְּרַק אֵל *Berak-el* } *powerful lightning*.

BEHEMOTH (Chap. lviii. 8), בְּהֵמוֹת (*Be-he-moth*), plur. of בְּהֵמָה (*Be-he-mah*), or *beast*, the animal mentioned under the name Behemoth in Ps. lxxiii. 22, and in Job xxxviii., is generally supposed to be the Hippopotamus or River-horse.

BATARYAL, vide BATRAAL.

BASASAEI (Chap. lxviii.), בַּזּוּ הָאֵל *the spoiler of the Lord*, or *the mighty spoiler*.

BEKA (ibid.), probably from בָּקַע (*Bakang*), *to split*, or *shiver*.

BEN-ASE, probably בן עזה (*Ben-asa*), vide ASONYA.

BARKEL, probably Barakael or Berakel, vide BARKAYAL and BARAKEL.

CAIN (Chap. xxii. 7), קַיִן (*Ka-in*), *possession, possessed, or acquired*, comp. Gen. iv. 4.

CAINAN (Chap. xxxvii. 1), קַנָּן (*Ka-nan*), *to acquire*.

CHERUBIM (Chap. lx. 12), כְּרוּבִים (*ke-roo-bim*), a class of angels whose form was represented in gold on the two ends of the mercy-seat which was on the ark of the covenant in the holy of holies in the Tabernacle and in the Temple; vide Exod. xxv. 18, and xxvii. 7, 8; 1 Kings viii. 7; etc. A more particular description of them is given by Ezekiel, chap. x.

DANEL (Chap. vii. 6), דָּן אֵל (*Dan-el*), *a divine judge, or judgment*.

DUDAEL (Chap. x. 6), דוּד אֵל (*Dood-ael*), *the beloved of God*.

DANBADAN (Chap. xiii. 8). The river here described is probably the Jordan, the name of which is composed of יְאוֹר (*J'or*), *river*, and דָּן (*Dan*), *judgment*, i.e. *the river of judgment*. The geographical position here assigned agrees with this supposition, the river Jordan being situated "west of mount Armon," or Hermon.

DENDAYEN (Chap. xlvi. 9), probably *the place of judgment*, or from דָּוֶן (*don*), which signifies *gift* in Chaldee, and דַּיָּן (*Dayan*), or *judge*, quasi *the gift of the judge*.

DANYAL (Chap. lxxviii. 2), דָּן אֵל (*Dan-a-el*), probably the same as *Danel*.

DABELA, DABELAT (Chap. lxxxix.), *Dabela* and *Dabelat*, from the root דָּבַל (*Dabal*), *to wither or dry up*, means in Hebrew, *a lump of dried figs*. There is no horned animal known in either language bearing that name; but the text in Jeremiah xlvi. 22, in which *Beth-dabela* is mentioned as one of the places of Moab, has been explained to refer to the house or temple of *Dabela*, that

is of an idol, so called, perhaps, from the destroying and withering influence ascribed to it.

ENOCH (Chap. i. 1), חֲנוֹךְ (*Ee-noch*), from חָנַךְ (*Ha-nach*), to *dedicate*. There are two persons of that name, the first was the son of Cain, mentioned Gen. iv. 17, and the second, to whom this book called "The Book of Enoch" is attributed; he was the son of Jared, and was born A.M. 622, and, having lived 365 years, was taken away by God miraculously (vide Gen. v. 24).

ERTAEL (Chap. vii. 9), probably from אֶרֶת (*A-ret*), a *river*, or rather a *lake*, and אֵל (*A-el*), *God*, the *river* or *lake* of *God*.

EDEN, עֵדֶן (*Eden*), or *delight*.

ERYTHRAEAN SEA (Chap. xxxi. 2), is the ancient name of the Arabian Gulph or Red Sea, called in Hebrew יַם סוּף (*Yam Suph*), or *the Sea of Suph*. This name was also extended by the ancients to the whole expanse of water from the coast of Ethiopia to the island of Taprobana (Ceylon). This appellation is no doubt derived from Edom or Esau, whose descendants were called Idumeans, and inhabited the northern parts of Arabia; they navigated upon the Red Sea, the Persian Gulph, and also upon the Indian Ocean. The name אֶדוֹם (*Edom*), signifies *red*, and, according to Pliny, the Erythraean Sea obtained this name from a king called Erythros, which in Greek signifies *red*. That this king Erythros, or *red*, is identical with Esau or Edom, i. e. *the red*, or *ruddy*, is highly probable.

ENOS (Chap. xxxvii. 1), אֲנוֹשׁ (*E-nosh*), *man*, or rather weak and frail man.

EVE (Chap. lxxviii. 1), Heb, חַוָּה (*Ha-vah*), *the living*, or *source of life* (compare Gen. iii. 20).

EBLA } (Chap. lxxvii.), vide *ante* under ASONYA.
ERAE }

EDNA, *delight*, *pleasure*.

GABRIEL (Chap. ix. 1), from גבר (Ga-ber), *mighty*, and אל (El), *God, the mighty of the Lord.*

GADREL (Chap. lxxviii, 6), probably גר מאל (Gad-meel), or *happiness from God.*

GADRYAL, *the strong fence, or the fence of the Lord*, from גדר (Ga-der), *fence*, and (aël) *the Lord.*

HELAMMELAK (Chap. lxxx. 19), probably the Arabic form of the Hebrew מלך עולם (Me-lech Holam), *king of the world.*

HELOYALEF (ibid.), perhaps a compound from the Chald. אלוה יליף (E-lo-ha Ya-lef), *the taught one of the Lord, a disciple of the Lord.*

HEEL (ibid. 23), probably האל (Ha-el), i. e. *the mighty, or powerful.*

HYACINTH (lxx. 2), the name of a splendid gem, called תרשיש (Tarshish) in Hebrew.

HANZAR (Chap. lxxxviii.). This word is apparently neither of Hebrew nor Chaldee origin, or it is so much altered in spelling that its original form can scarcely be even conjectured.

IKISAT (Chap. xx. 7). This is either a proper name, as surmised by Archbishop Laurence, or it may be explained to mean, *the angel who presides over Ikisat* (i. e. *hell, or the place of future punishment*), *over Paradise, etc.* And whether we read here עקישת (Akisat), *the biting or stinging*, or go back to the root עקש (A-kat), i. e. *perverted, or crooked, quasi the place for those who followed perverse or crooked paths*, either of the above interpretations will agree with the context.

JARED, ירד (Ya-red), *to descend, a descendant.*

JYASUSAL, vide ante HANZAR; perhaps (from the root שוש to rejoice,) אלוה יושאל (A-ya-sus-el), or מאל, i. e. *one who rejoiceth in the Lord, or one whom the Lord hath caused to rejoice.*

JELUMEAL, יְלוּמַד מְאֵל (Yelum(d) me-al), from לָמַד to learn, and מְאֵל from God, quasi one that learned or was taught by God.

KALBONEBA (Chap. xxx. 1), vide ante HANZAR. [קַלְבוֹן (Kal-bon), in Chaldee, signifies the agio or premium given to a money-changer, etc.]

KAKABÆL, probably כּוֹכַב הָאֵל (Ko-kab-ael), the star of the Lord; or perhaps Ka(r)kaph-ael, from קַרְקָפָה (Karkaph), head or chief, a chieftain of the Lord.

KA-EL, כְּאֵל (Ka-el), i. e. godlike.

KESABEL (Chap. lxxviii. 5), from כּוֹבַע (Kesab), deception, and אֵל (El), mighty, i. e. the mighty deceiver, which perfectly agrees with the context: "Kesabel, who pointed out evil counsels," etc.; "and induced them to corrupt their bodies," etc.

KASYADE (ibid. 17), probably a compound word, from כְּסֻף (Kas), something hidden or covered, and יָד (yad), power, i. e. one who has the knowledge of, or instructs in things of occult power, which agrees with the character here given to Kasyade, who discovered to the children of men every wicked stroke of spirits and demons; perhaps also, one who has power over the secret sciences, as magic and demonology were formerly called.

KASBEL (ibid. 19), from כָּסַף (Kas), which in Chaldee signifies a reproof or castigation, with the termination אֵל (El), the reproof from God.

KEEL (Chap. lxxxix. 23), probably the same as Kael, which see.

LEVIATHAN (Chap. lviii.). Wherever this word occurs in Scripture it is understood to mean a monster either of the sea or of the land, whales, very large serpents, and large crocodiles, are designated by the name *Leviathan*; comp. Isa. xxvii. 1, and li. 9; Ps. lxxiv. 13; civ. 26; Job iii. 8; and chaps. xl. and lxi. The name is derived from לוֹהַ (La-va), and תָּן (tan), to couple or join, and a serpent.

- LIBANOS (Chap. xiii. 9). The Lebanon, a mountain, or rather a chain of mountains in Syria; the name is derived from לבן (*Laban*), or *white*, on account of the whiteness of the snow with which its summit is covered. Compare Jer. xviii. 14.
- LAMECH (Chap. ix. 2), למך (*La-mek*), *poor laid low*, or *who is struck* (Cruden).
- MALALEEL (Chap. xxxvii. 1), מהללאל *he that praises God*, or *the praise of God*.
- MESSIAH, משיח (*Mas-siah*), *the anointed*.
- METHUSALA (Chap. lxxv. 13), מתושלח *he has sent his death* (Cruden).
- MICHAEL (Chap. ix. 1), מנאל *who is like unto God?*
- MELKEL (Chap. lxxx. i.), from מלכי (*Mal-kee*), *my king*, and אל (*El*), *God*, i. e. *God is my king*.
- MELIYAL (ibid. 13), from מלא *full*, and אל *God*, quasi *one who is full of God*, or *divinely inspired*.
- MELKYAS (ibid. 16), from מלך (*Ma-lek*), *a king*, and Yah, or *Melky-yah*, i. e. *my king is Yah*, or *the Lord*.
- MELALEL (Chap. lxxxii.), vide MELALEEL.
- NEKETRO (Chap. xxx. 1), perhaps from נקט (*Na-kat*), signifying in Chaldee, *to prevail* or *conquer*, to indicate that the water flowed with prevailing force, conquering all impediments, i. e. that it rushed forth, as it were, with overpowering force from amidst the trees.
- NOAH, נח (*No-ah*), from נחם (*Na-ham*), or *comfort*, vide Gen. iii. 29.
- NAREL, from נהר (*Na-har*), *river*, and אל (*El*), *God*, *the river of God*, or *the mighty river*.
- NARD (Chap. xxxi. 1), נרד (*Na-rd*), an odoriferous plant, called *spikenard* in English, mentioned in several places in the "Song of Solomon."

OUBELSEYAEI (Chap. xiii. 9), probably *Abel-ael*, from אַבֵּל (*Ay-bel*), *mourning*, and הַאֵל *mighty*, or *the place*, so called from the great or mighty mourning which then occurred.

OPHANIM (Chap. lx. 13), *wheels* (plural of אֹפָן *Ophan, wheel*), the name of a class of angels mentioned in Ezekiel, ch. i.

PHANUEL, from פָּנִי (*Phane*), *face*, and הַאֵל *God*, or *a divine aspect*.

PAPYRUS (Chap. xxxi. 1), the dried leaves of a plant so called, and anciently used to write upon.

PEMENEUE } Neither of these names appear to be either of He-
PHONKAS } brew or Chaldee origin, unless the first be a
miss-spelt word, and ought to have been *Pene-ael* (*the aspect of God*); the second appears to be of Greek origin.

RAMUEL (Chap. vii. 9), from רָם *high and exalted*, and אֵל *God*, i. e. *the exaltations of God*.

RUMYEL (Chap. lxvii. 2), from רוּמֵי (*Ru-mee*), *my exaltation*, and אֵל *God*, i. e. *God is my exaltation*.

RUMEL (ibid. 4), vide RAMUEL.

RAPHAEL (Chap. ix. 1), from רָפָא (*Rapha*), *to heal*, and אֵל (*El*), *God*, i. e. *who healeth from God*.

RAGUEL (Chap. xx. 4), רְעוּאֵל *a shepherd of God, a friend of God*.

SINAI (Chap. i. 4), from סִנְיָה *a bramble bush*, a mountain in Arabia on which the law was given to Moses.

SARAKUYAL (Chap. vii. 9), from סָרַק (*Sarak*), *to hiss or whistle*, and הַאֵל *the Lord*, i. e. *the hissing of the Lord*. Comp. Isa. vii. 18.

SAMYAZA (ib. 3), either from סָם (*Sam*), *drug*, and יָשָׁע (*Yasha*), *salvation, the saving drug*, or *Shem Yasha, the saving name*.

SAMSAVEEL (ibid. 9), probably from סם (Sam), *drug, Sav, commanded*, and El, *God*, or from Sham, *there (has), Sav, commanded, El, God*, i. e. *there has God commanded*, or a *creature in whom*, or *to whom God has ordered power*, etc.

SURYAL (Chap. ix. 1), from צורי (Sury), *my Rock or Creator is*, אל (El), *God*, i. e. *God is my Creator or Rock*.

SENESEER, probably SEM NESER, *the name of the crown*.

SETH, שת (Seth), *to place*, or *put*.

SATAN שטן (Sa-tan), *the accuser*, or *adversary*.

SERAPHIM (Chap. lx. 12), the plural of שרף (Se-raph), *to burn*, a class of angels mentioned in Ezekiel i. 2, etc.

SIMAPISEEL (Chap. lxxviii. 2), perhaps we may read here SEM-APH-AEL, in which case it would signify, *the name of the ire of the Lord*.

TAMAEL (Chap. viii. 9), תם האל (Tam-ael), *the perfection of the Lord*.

TUREL (ibid. and ch. lxxviii. 2) } תור האל (Tur-ael), *the mighty*
 TURYAL (Chap. lxxviii. 2) } *explorer or searcher, or the*
explorer of the Lord.

TUMAEL (ibid.), תום האל (Toom-ael), *the perfection of the Lord*.

TAREL (ibid.), either of the same signification as Turel (*vide ante*), or perhaps we should read טהר אל (Taar-el), or טוהר אל (Toar-el), *the purity or perfection of the Lord*.

TABAET (Chap. lxxviii. 18), טבעת (Ta-ba-et), *a ring or circle*.

TOMAS (Chap. lxxvii. 18), תומת (Too-math), *perfection*.

TAMANI (Chap. lxxxix. 16), תמני Temanee, (from תמן Teman, *south*), *the southern*.

URAKABARAMEEL (Chap. vii. 9), probably this is a compound of the following word, אור (ur or oor), *fire*, הורק (oorak or urak), *poured out*, ברם (beram), *in the exalted place of*, האל (ael), *the Lord*, i. e. *a fire or light effused in the exalted place of the Lord*.

URIEL (Chap. ix. 1), אוריאל (Ooriel or Uriel), *the flame or fire of the Lord*.

YOMY AEL (Chap. viii. 9), יום האל (Yom-ael), *the day of the Lord.*

YETAREL (Chap. lxviii. 1), יתר האל (Yetar-ael), *the mighty remnant, or the remnant of the Lord.*

YEKUN (ibid. 4), perhaps יקוד (Ye-kud), *the burning.*

ZAVEBE (Chap. vii. 9), vide ante HANZAR.

ZUSAKINON (Chap. xxix. 2), probably קנמון (Kin-amon), or *Cinamon.*

ZATEEL (Chap. xxi. 2), perhaps from זַט little or inferior, one *who is inferior to God.*

ZAHAY (Chap. lxxxii. 16), זכאי (Za-chay), *the pure one.*

ZELSABEL (ibid. 19), צל שב אל (Zel-sab-el), *the shade in (or under) which God dwells.*

ZEEBT (Chap. lxxx.), זאבית (Ze-ebit), *she-wolf.*



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