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# A DICTIONARY

OF THE TARGUMIM

AND YERUSHALM

L'

M'

# A DICTIONARY

OF THE ENGLISH LANGUAGE

AND AMERICAN DIALECTS

BY

W.



ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שְׁלֹשָׁתָּה a. שְׁשָׁרְתָּה; שְׁרָרְתָּה a. שְׁלֹשָׁתָּה &c. — ל as first radical letter often rejected in inflection, e. g. קָח, לְקַח, קָח, קִיחָה, קָח, לְקַח &c.

ל, as a numeral letter, *thirty*, v. 'א.

לֵּ (לֵּי, לֵּי, לֵּי, לֵּי) prefix (b. h.) *unto, to, toward, for*; (before infinitive of verbs) *to*. Pes. I, 1 אָרַר לְאַרְבַּעָה וְכ' אִרְי, v. אִרְי II. לְחָבֵא — לְחָבֵא, v. חָבֵא III. Ber. I, 1 לְאָכֹל to eat; לְרֹדֵה to read; a. v. fr. — Ib. לְיוֹם אֶחָד to one day, i. e. within one day (until morning). Zeb. 5, 3 לְיוֹם וּלְלַיְלָה within a day and a night until midnight (v. comment.). Ib. לְפָנֶיהָ בֵּין אֱלֹהֵיכֶם לְאַמֶּתה 14<sup>a</sup> between *Elohekhem* a. *Emeth*. Ib. 13<sup>a</sup> וּלְרַבִּי נָמֵר וְכ' but as to Rabbi's opinion, might not also argument be raised &c. ?; a. v. fr. — With personal pronouns: לִי *to me*, לְךָ, לְבָהּ, לְךָ; Ch. לְךָ &c. — Ex. R. s. 3, v. וְנָאִי Ber. 2<sup>b</sup> לֹא שָׁמִיעַ לְהוּי was unknown to them. — Chald.: לְיַהֲנִי (v. יַהֲנִי) let the text read; לְיַמָּא (v. יַמָּא) let him say. Ib. 2<sup>a</sup>, sq.; a. v. fr.

לֹא (b. h.; v. לֹאִי) *not, no*. Ber. I, 1 לֹא קָרִינוּ וְכ' we have omitted to recite &c. Ib. III, 4 לֹא וְכ' neither before nor after. Nidd. 5<sup>a</sup> לֹא אֵין לְהַן וְכ' no; it means &c., v. לֹאִי. a. v. fr. — *indeed not?* Hull. 4<sup>b</sup> וְכ' וְהִכְרִיב וְכ' indeed not (is it so that the verb יִסְרֶה never refers to persuasion by speech)? Do we not read &c. ?; a. v. fr. — *a prohibitory law*, opp. *עֲשֵׂה*, a positive command; v. לֹאִי. Kidd. I, 7. Macc. 14<sup>b</sup> bot.; a. v. fr. — *without*. Ber. 35<sup>a</sup> bot. בְּרַכָּה בְּ לֹא without pronouncing a benediction; a. v. fr. — *וְהוּא שְׂלֵא*, v. הוּא.

לֵּ I ch. same. Targ. Gen. II, 5; a. v. fr. — Pes. 10<sup>b</sup> לֵּ אֵין בְּתֵר . . . מִקְמִיָּה before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לֹא שְׂנֵא there is no difference; a. v. fr.

לֵּ II m. (preced. wds.) *particle, mote*. Yoma 20<sup>b</sup>, v. הִרְגָּא. Midr. Till. to Ps. LXVIII, 3 כֻּלָּא חֲשִׁירֵי they are like a mote.

לֵּ III pr. n. m. *La*, abbrev. of לֵּא, v. Fr. M'bo, p. 75<sup>b</sup>.

לְאַגְרָה, לְאַגְרָה, Koh. R. to VII, 11 end, — misplaced; read: סִלַּק לְאַגְרָה וְכֵלֵק . . . וְאַבְרָהָה אִתָּה קִצְרָא וְכ' v. ib. to IX, 10, end.

לְאַתָּה, v. לְאַתָּה.

לְאַתָּה h. a. ch. (v. לְאַתָּה) *no, not*. Targ. Y. II Deut. XXXIII, 3. — B. Kam. 60<sup>a</sup> לְאַתָּה וְכ' but if not, opp. אֵין יֵשׁ. — Hull. 24<sup>a</sup> לְאַתָּה הוּא לְאַתָּה but without it (if the text did not say so). — B. Kam. 10<sup>a</sup> לְאַתָּה בְּלִי אִיהוּ but without him. Ib. לְאַתָּה לְאַתָּה but for thee (sitting on it); לְאַתָּה לְאַתָּה בְּרִידִי had you not been (sitting on it) with me. Ib. כְּחוּץ לְאַתָּה כְּחוּץ לְאַתָּה his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr. — לְאַתָּה לְאַתָּה but, must you not admit?, i. e. *but to be sure*, v. לְאַתָּה. Ber. 2<sup>b</sup>; a. v. fr. — לְאַתָּה מָאִי what (does this mean)? Does it not (mean) that &c. Nidd. 5<sup>a</sup>; a. fr. — Esp. לְאַתָּה (לְאַתָּה) m. (= לְאַתָּה) *a plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. אֲרִבְּעִים, s. v. אֲרִבְּעִים). Men. 58<sup>b</sup>, a. e. לְאַתָּה לְאַתָּה an implied prohibition, e. g. Lev. II, 11 (where כֹּל implies any mixture of leaven or honey); Ex. XII, 9 (where אֵל הַמַּבֵּל refers to כֹּל, to *חֶמֶץ*, and implicitly to any preparation not through the action of fire). Ib. לְאַתָּה כֹּל וְכ' the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41<sup>b</sup>. — לְאַתָּה לְאַתָּה (בְּלֵל) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34<sup>a</sup> . . . לְאַתָּה לְאַתָּה לְאַתָּה the transgression of an implicit prohibition is punishable with lashes; ib. אֵין לְאַתָּה לְאַתָּה is not punishable. Pes. I. c. לְאַתָּה לְאַתָּה לְאַתָּה a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Hull. 81<sup>a</sup>; a. fr. — *Pl. גְּתָק*, v. הִנְחִיק לְעֵשֶׂה. — *Pl. לְאַתָּה* (לְאַתָּה). B. Mets. 111<sup>a</sup> לְאַתָּה לְאַתָּה to make the transgressor answerable for two acts. — לְאַתָּה לְאַתָּה those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. to מִיָּהוּת, הִיבִיב כְּרִירוּתָה (v. הוּב h.). — Yeb. 10<sup>b</sup>; a. fr. — Ch. pl. לְאַתָּה Hull. 80<sup>b</sup>. Tem. 4<sup>b</sup>. — [Tosef. Erub. XI (VIII), 23, v. לְאַתָּה.]



(v. אַרְיֵר) says instead of הָאֵר דַּאֲרֵיךְ חֵלְבָא (come, I will give thee cream to eat): הָאֵר הוּכְלִיךְ לָבָא Ms. M. a flame consume thee (ed. אַרְיֵר a lion &c.), v. Rabb. D. S. a. l.—[Pes. 42<sup>b</sup> צַבְעֵי בְהוּ לָבָא לָבָא, v. לָבָא.]

לָבַא = לָבָא, v. לָבָא.

לָבַא, Targ. Y. Gen. XVIII, 8, v. לָבִיא.

\* לָבִיא or לָבִיא (v. לָבָא) [to grow white; cmp. Joel I, 7,] to be dried up, v. infra.

Pa. לָבִיא or לָבִיא to lay dry. M. Kat. 11<sup>a</sup> פּוֹב בְּרִיחָא לָבִיא Ar. ed. Koh, the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300) בַּפִּיחַ כוּרִי בְרִיחָא לָבִיא at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. בְּרִיחָא לָבִיא (read בְּרִיחָא) the B'ditha dried up].

לָבִיא m. pl. (preced.) dried up, laid dry. Kidd. 72<sup>a</sup> אֲפִי פִירָא דְכוּרִי לִי כְּשִׁבְרָא Ar. they surrounded (with nets, mats &c.) a pond of fish that were laid dry on the Sabbath (to prevent the fish from being swept along with the coming flood); [for differ. version and interpret., v. קָפָא].

לָבִיא, v. לָבִיא.

לָבַב m. (b. h.) = לָב, heart; (in rabbinical homiletics) double heart, seat of two opposite inclinations (v. יָצַר). Ber. IX, 5 (ref. to Deut. VI, 5) וְכָל לְבָבְךָ בְּשֵׁי יִצְרִיךְ וְכָל לְבָבְךָ בְּשֵׁי יִצְרִיךְ וְכָל לְבָבְךָ בְּשֵׁי יִצְרִיךְ &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וְכָל לְבָבְךָ אֵין וְכָל לְבָבְךָ אֵין וְכָל לְבָבְךָ אֵין it does not say here, 'comfort ye your *l'bab*, but your *leb*', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'lih., p. 166<sup>a</sup>, v. next w.]—Pl. f. לָבָבִית. Tanh. Ki Thabo 1 (ref. to Deut. XXVI, 16) שְׂרֵי לִי וְכָל לְבָבִית בְּשַׁעַה שְׂאֵמָה מֵהַפְּלִיאִים... שְׂרֵי לִי וְכָל לְבָבִית when you pray before the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 גַּבְבִּי גַבְבִּי גַבְבִּי (Bab. ed. p. 9<sup>b</sup> גַּבְבִּי) he deceived three hearts (v. לָבַב). B. Bath. 12<sup>b</sup> בְּפִי וְכָל לְבָבִית before eating and drinking man has two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

לָבַב (b. h.) 1) to join closely; to tie.—Part. pass. לָבִיב, pl. לָבִיבִין. Sabb. V, 2 (52<sup>b</sup>) לָבִיבִין וְכָל לְבָבִית wethers may be taken out (on the Sabbath) coupled; expl. ib. 53<sup>b</sup> תְּהֵיבִיבִין. Ib. where is the proof that this root לָבַב has the meaning of bringing close together? Answ. ref. to לָבִיבִין (Cant. IV, 9) 'thou hast chained me'; Ulla says (l'ubibin refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7<sup>b</sup> bot. שְׂרֵי לִי וְכָל לְבָבִית (v. בְּקִיבִין).—2) (denom. of לָב) part. pass. לָבִיב (עֵרֵר) a hide showing a hole in the place corresponding to the heart.—Pl. לָבִיבִין, לָבִיבִין &c. (are forbidden, because the heart has been cut out for idolatrous

purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41<sup>b</sup>; Bab. ib. 32<sup>a</sup>.

Nif. לָבִיב to be tied around. Y. Sabb. X, end, 12<sup>d</sup> הַכְּזִיבָה לִי לָבִיב... he who makes a strap to be tied around (an animal's chest &c., v. supra); Tosef. Kel. B. Bath. IV, 13 לָבִיב Pi.

Pi. לָבִיב 1) to join, tie, v. supra.—2) (denom. of לָב) to encourage; to strengthen. Tanh. Sh'moth 14; Ex. R. s. 2 (play on לָבִיב, Ex. III, 2) (כְּדָר) לָבִיבִי וְכָל לָבִיבִי in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 וְכָל לָבִיבִי בְּאֵרִי הִיהָ the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 מִלְּבָבוֹ וְהִיהָ זִיווָג אֶת הָאֵרִי וְהִיהָ מִלְּבָבוֹ he attacked the lion and incited him against his son. Pesik. S'lih., p. 166<sup>a</sup> [read:] יִפְּחֵה כַחַךְ לָבִיב כַחַךְ גְּבוּרָה יִפְּחֵה כַחַךְ לָבִיב כַחַךְ גְּבוּרָה improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. לָבִיב כַחַךְ בְּגִבּוּרָה, oth. ed. לָבִיב כַחַךְ בְּגִבּוּרָה join physical strength to valor).

לָבַבָא, לָבַבָא, v. לָבַבָא.

לָבַד, v. ר. III.

לָבַד [to join,] to full, stamp.—Part. pass. לָבִיד q. v.

לָבַד m. (preced., Arab. libd, v. Fl. to Levy Targ. Dict. I, p. 429<sup>1</sup>) felt; thick, fulled or felted stuff made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבִיד).—Pl. לָבִידִין, לָבִידִין. Ib. 3.—Esp. felt-cloaks. Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 אֲבוּרִים לִי אֲבוּרִים felt-clothes (of mixed material) are forbidden.

לָבִידָא, לָבִידָא ch. same.—Pl. לָבִידִין, לָבִידִין. Y. Ber. 11, 5<sup>a</sup> top אֶתְכֵר וְכָל לִי וְכָל לִי he took to selling felt-clothes for children; Lam. R. to I, 16 לָבִידִין. Y. Sabb. VII, 10<sup>c</sup> bot. לִי לִי לִי like those felt-garments (which cannot be torn apart, but must be cut).

לָבִידָא m. (preced.) the hairy side of cloth. Targ. Y. Lev. XIII, 55.

לָבִידָא, v. לָבִידָא.

לָבִידָקוֹן m. pl. (v. לָבִידָקוֹס) Libyan asses. Targ. Y. Gen. XXXII, 16 Ar. (ed. לָבִידָקוֹן, לָבִידָקוֹן, לָבִידָקוֹן).

לָבִידָקוֹס, v. לָבִידָקוֹס.

לָבִידָה, v. לָבִי.

לָבִיד m. (לָבִיד) 1) = לָבִיד.—2) compact, solid. Sabb. 97<sup>a</sup>; Succ. 16<sup>b</sup> כָּל פְּתִיחָה מְשֻׁלְשָׁה כָּל דְּמֵי רֵמִי wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. לָבִידָה).—Hence labud, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. כָּל דְּמֵי רֵמִי כָּל דְּמֵי רֵמִי לִי אֲבִידִין תְּרֵי לִי וְכָל לִי אֲבִידִין but not two labud (a fictitious connection with

the ceiling and with the floor); Erub. 9<sup>a</sup> ברוח אהה אמרינן 'ל' משהי וכ' ל' הגור וקל' וכ' Ib. 4<sup>b</sup> the traditional rule applies 'וב' משהי וכ' to the fiction of stretching (v. קָנַר), of *labud* &c.; Succ. 6<sup>b</sup> Ms. M. (ed. יל', corr. acc.). Erub. 9<sup>a</sup>, v. תְּהַיֵּשׁ.

לְבוּי, v. לְבוּי.

לְבוּיִים, v. לְבוּי.

לְבוּיָן, v. לְבוּי.

לְבוּנָא m. (לְבוּן) *foundation*. Sabb. 104<sup>a</sup>, v. לְבוּן.

לְבוּנָה f. (b. h.; לְבוּן) [*white*] *frankincense*. Ker. 6<sup>a</sup>. Snh. 43<sup>a</sup> they gave the culprit של ל' וכ' קורט של ל' וכ' a grain of frankincense in a cup of wine to benumb his senses (v. שָׁחַף); Treat. S'mah. ch. II, 9; a. fr.

לְבוּנָה, לְבוּנָה ch. same. Targ. Is. LX, 6 (some ed. לְבוּנָה). Targ. Ō. Ex. XXX, 34; a. fr.

לְבוּצִין, v. לְבוּצִין.

\*לְבוּרְנִיקָא m. pl. (Liburnicus, emp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) *Liburnian mantles*. Targ. Is. III, 22 (h. text מַטְפְּחוֹת); ed. Wil. a. Bxt. 'ל' שושיפוא ל' taking ל' as an adjective: *Liburnian clothes*; (ed. Lag. ול'); Var. לְבוּרְנִיקָא, וְלְבוּרְנִיקָא; Ar. reads ברניקא to which emp. בורני I).

לְבוּשׁ m. (b. h.; לְבוּשׁ) *garment, covering*. Ex. R. s. 1 הַל' שלה לְבוּשׁוֹ his dress was Egyptian. Ukts. I, 2 הַל' שלה לְבוּשׁוֹ the *husk* of the wheat grain; a. fr.—Pl. לְבוּשִׁים (במלבושיהו); Snh. 90<sup>b</sup> צדיקים שנקברין בלבושיהו (v. לְבוּשׁוֹ); Meg. 16<sup>b</sup> חמשה לְבוּשִׁים מלכותה five official garments; Yalk. Esth. 1059 לְבוּשִׁים של מלכותה; a. fr.—V. מְלַבְּשׁ.

לְבוּשׁ, לְבוּשָׁא ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בלְבוּשִׁיהָ (ed. Lag. בלְבוּשִׁיהָ); h. text בלְבוּשׁוֹ שְׂאִילִי מאני לבוש וכ' (Keth. 63<sup>a</sup>); a. fr.—Keth. 63<sup>a</sup> borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 דְּלְבוּשִׁיהָ מינייה וביה a part of (inseparable from) its body. Taan. 21<sup>b</sup>, v. פוֹסְטִילָהָא. Sabb. 77<sup>b</sup> (playful etymology) לא בושׁא לא בושה no shame. Nidd. 20<sup>a</sup>; a. fr.—Pl. לְבוּשִׁים, לְבוּשִׁים. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Tam. 32<sup>a</sup> לְבוּשִׁין דארגון purple garments; a. fr.—2) *circumvallation*. Targ. Zech. XII, 6 דורר ל' (h. text אש וכ').

לְבוּשׁוֹ, לְבוּשׁוֹ, contr. לְבוּשׁוֹ, לְבוּשׁוֹ m. (לְבוּ, emp. לְבוּשׁוֹ) [*that which is joined to an object,*] *vertical rim, edge* (by which a flat utensil is made into a vessel-like receptacle, v. פְּשִׁיטָה a. פְּשִׁיטָה. Pes. 48<sup>b</sup> Ms. M. (ed. לְבוּשׁוֹין) a board which has no edges; Kel. II, 3 טבלה שיש (R. S. in some ed. לְבוּשׁוֹ). Tosef. Ukts. II, 18 לְבוּשׁוֹ (R. S. in some ed. לְבוּשׁוֹ). Tosef. Oh. XII, 5 an inverted vessel (v. פְּשִׁיטָה) which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam. VI, 17 יש לה הליבו (read יש

לְבוּשׁוֹ); Kel. VIII, 9, v. אֶסְתַּיְרוּת. Mikv. IV, 2 לְבוּשׁוֹ Mish. ed.; a. fr.—Pl. לְבוּשׁוֹין, לְבוּשׁוֹין, לְבוּשׁוֹין. Pes. I. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לְבוּשׁוֹין); Tosef. ib. B. Mets. VIII, 1 (ליבושיון ed. Zuck. (Var. לְבוּשׁוֹין); oth. ed. לְבוּשׁוֹין).

לְבוּחָה pr. n. m. *Libzah*. Y. Shebi. IV, 35<sup>a</sup> bot. בעלייה ב' ביה, v. נְתָחָה.

לְבוּחָה (b. h.; emp. Sam. לְבוּחָה = ענה, Ex. XXII, 21, sq.) to knock about, to send from place to place. Mekh. B'shall., Amal., s. 2 לְבוּחָה לא לְבוּחָה when Abraham was to be shown the holy land (Gen. XIII, 14) they did not trouble him to leave his place, ומשה לְבוּחָה but Moses they did put to the trouble &c. (Dent. III, 27).—Part. pass. לְבוּחָה, pl. לְבוּחָה outcasts. Gen. R. s. 52, beg., v. next w.

*Nithpa*. לְבוּחָה to be troubled; to go from place to place. Sifré Num. 84 they began to murmur against the king וז שְׁתָּחַלְבוּ עָלָיו דרך זו journey (to meet him); ib. שבשביילם נהל' וכ' the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. רִשַׁע).

לְבוּחָה m. (preced.) *trouble, misery*.—Pl. לְבוּחָה, constr. לְבוּחָה. Gen. R. s. 52, beg. (ref. to Prov. X, 8 לְבוּחָה, with play on לְבוּחָה) הביא לוט לְבוּחָה (לוט) Lot brought upon himself the miseries of the outcasts (ref. to Deut. XXIII, 4 sq.); Yalk. Prov. 946 לְבוּחָה לְבוּחָה troubles after troubles.

לְבוּי, v. לְבוּי.

לְבוּיָה, לְבוּיָה (contr. of להב, to be bright; emp. לְבוּיָה, לְבוּיָה II); Pl. לְבוּיָה, לְבוּיָה to blow ablaze, enkindle. B. Kam. VI, 4 (59<sup>b</sup>) בא אהר ולי' הִלְבִּיחָה הַיָּיב (if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; לְבוּיָה הַרוּחַ וכ' (Y. ed. לְבוּיָה, Mish. Nap., Ms. H. a. R. לְבוּיָה, לְבוּיָה, v. Rabb. D. S. a. l. note 30) if the wind enkindled it, all are free. Ib. 60<sup>a</sup> וליביתה הרוח אם יש בְּלְבוּיָהוּ if he blew and the wind set the fire ablaze, all are free if there was in his blow enough force to set it ablaze, he is guilty; Tosef. ib. VI, 22 וְלִיבָתָהּ מֵאֵן רַחֲמֵי לָהּ... ed. Zuck. (Var. ל' ל' ל'—B. Kam. I. c. לְבוּיָה, לְבוּיָה he who teaches libbah is not at fault, nor is he who teaches nibbah (ref. for libbah to labbath, Ex. III, 2, for nibbah, יריב, Is. LVII, 19); Y. ib. II, 5<sup>c</sup> top (ref. for nibbah to Jer. XX, 9 'it (the word of prophecy, v. נְבִיאָה) was in my heart like a burning fire'). Bab. ib. I. c. כּוֹנֵן שְׁלִי' ברוח מצויה וְלָבָתָהּ וכ' it means, if he blew while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59<sup>b</sup> מִסַּר לו' גַּחְלָה he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. to מִסַּר לו' שְׁלִי' הִלְבִּיחָה עליה נטורה וכ' לו' שלהבה hatchelled flax blaze over the hot ashes (so as to form a cover on which to place dishes for the Sabbath; Tosef. ib. III, 2 והדליקו).

*Nithpa*. וְנִתְּחָה לְבוּיָה. Sabb. 37<sup>a</sup>

if after having covered the embers with ashes, the flames blazed up again; Y. ib. l. c. ויהלפת.

**לביא** m. (b. h.; preced.) [*the flame-colored*, cmp. ארדיה,] lion. Snh. 95<sup>a</sup> the lion has six names לו' ארי כשיר לו' Ib. 106<sup>a</sup> ללביאה בין לו' ללביאה who will dare to throw his garment between the lion and the lioness?—Pl. לביאים. Y. Peah I, 16<sup>a</sup> (ref. to Ps. LVII, 5) שיהיו לו' בהורה זה refers to Abner and Amash who were lions in the Law (v. ארדיה); Pesik. Par., p. 31<sup>b</sup>; a. e.

**לביא** pr. n. pl. (?) *Labia*. Y. Shek. VII, 2 Bab. ed. דלי בפונדקא Ms. M. (v. Rabb. D. S. a. l., p. 63, note, ed. דלוי; Y. ed. 50<sup>c</sup> bot. דלוי (אש) in the inn of L.

**לביאה** f. (v. לביא) lioness. Snh. 106<sup>a</sup>, v. לביאה.—Midr. Till. to Ps. XXXIX; Yalk. ib. 721, v. לביאה.

**לבידון**, v. לבדון.

**לביזבז**, v. לבזבז.

**לבילרון**, v. לבילרון.

**לבין**, Tosef. Shebi. V, 7, v. פרח.

**לבינה**, v. לבנה.

**לבינהא** f. ch. = h. לבנה, brick. Targ. Y. Ex. XXIV, 10, v. גלגליתא. Targ. Gen. XI, 3 ed. Berl. לבנינהא (oth. ed. לבנינהא).—B. Kam. 96<sup>b</sup> לו' ועבריה לו' האר... and made it into a brick; לו' ועבריה עפרא if one stole a brick and crushed it to powder; a. e.—Pl. לבנינהא, ליב' Targ. Gen. l. c.—Targ. Ex. V, 7 sq.; a. e.

**לביסא** m. pl. (v. לבס) caldrons. Targ. Y. Num. XXXI, 23.

**לביסין**, v. לבסין.

**לביצין**, תלביצין, v. תלביצין = הל', (לב') לבניצין.

**לביש**, v. לבש.

**לבישא**, v. לבוש ch.

**לבישה** f. (לבש) putting on, dressing, opp. פשיטה undressing. Yoma 32<sup>a</sup> וכו' מיה לו' כשון וכו' as well as dressing (the priest's putting on his priestly garments) requires sanctification (washing), so does &c.; Y. ib. III, 40<sup>c</sup> ביה לו' מקדש וכו' as well as he must sanctify himself for dressing &c. Lev. R. s. 22 לו' בלישה כלאים התורה וכו' (I forbade thee) to wear clothes of mixed material, as an offset I permitted thee &c.

**לבן** to hold fast (v. P. Sm. 1882). Targ. Prov. XXXI, 19.

**לבנ**, v. לבנ II.

**לבנ** (v. לבנ) to bloom, sprout. Yoma 39<sup>b</sup> (ref. to ביה יעד, I Kings X, 21 as designating the Temple) ביה יעד וכו' as the forest produces sprouts, so does the

Temple. Ib. 81<sup>b</sup> (expl. גשורב וכו' (לולבר גשורב) כל such as sprouted forth between New Year and the Day of Atonement; a. e.

**לבנ** I ch. same. Targ. Ps. I, 3. Targ. Job. VIII, 19; a. e.—Ab. Zar. 38<sup>b</sup> מלביבין מלביבין by the time they leave (the bathroom), the seeds blossom.

*Ithpalp.* מלביבין same. Targ. Ps. XCII, 8.

**לבנ** II, לו'לו' (v. preced.; cmp. meanings of צהל) to shout. Targ. Y. I Ex. XIV, 13 מלביבין; II מלביבין; (corresp. to מציח, Mekh. B'shall. s. 2).—Pesik. Dibré, p. 110<sup>b</sup> (expl. קולך, צהלי, Is. X, 30) מלביבין קולך (Ms. O. לבליבין, read מלביבין; oth. Var., v. Buber a. l. note); Yalk. Is. 284 לבליבין (corr. acc.).

**לוב**, לבנ, לבנ m. (לבנ I) bloom, blossom. Targ. Job XV, 33 מלביבין (ed. Lag. ליבנ); h. text נצה.—Pl. לבנ, לבנ, לבנ, לבנ. Targ. O. Gen. XL, 10 (Y. ed. Amst. לבנ). Targ. Num. XVII, 23 (Y. II פרחין). Targ. Ps. I, 3 מלביבין (ed. Lag. ליבנ, Ms. לבנ).

**לבנ** pr. n. pl. *Lablabo*, on the road from Acco to Ecdippa. Gitt. 7<sup>b</sup>; Tosef. Ohol. XVIII, 14 לבנ; Y. Shebi. V, 36<sup>b</sup> bot. לבנ.—Tosef. l. c. 2 לבנ ed. Zuck. (Var. לבנ; R. S. to Ohol. XVIII, 7 לבנ).

**לבנ**, v. לבנ II.

**לבנ** f. (= לבנ, preced. art.), pl. לבנ Lab-labo grapes. Y. Bicc. I, 63<sup>d</sup> bot.

**לבנ**, Pesik. Dibré, p. 110<sup>b</sup>, v. לבנ.

**לובלר**, לובלר m. (librarius) copyist, clerk, scribe. Sabb. I, 3 (11<sup>a</sup>) ולא הלבי' וכו' (Y. ed. הלבי') nor must the scribe go out (shortly before the beginning of the Sabbath) with his pen (behind his ear); Y. ib. 3<sup>b</sup> top. Gitt. III, 1 וכו' אמר לו' וכו' if one says to the scribe &c., v. פריקה. Snh. 17<sup>b</sup> (among the requirements of a town in which a scholar should live) ול' רופא, איבן ול' a physician, a surgeon and a clerk.—Peah II, 6 נחום הל' (Ms. M. הרבלי); Naz. 56<sup>b</sup> נחום הל' Nahum the scribe; a. fr.—Pl. לבנ, לבנ. Sabb. 11<sup>a</sup>. [Ib. 92<sup>b</sup> וכו' מלכות וכו' שכן לבנ מלכות וכו' for the imperial scribes carry their bags that way; prob. to be read לבנ, v. לבנ.]

**לבנ**, לבנ, לבנ ch. same. Targ. II Chr. XX, 34. Ib. XXIV, 11; a. e.—Pl. לבנ, לבנ. Ib. XXXIV, 13; 17; a. e.—Targ. Y. II Num. XII, 7 לבנ, לבנ, read: לבנ chief clerk (a gloss to לבנ, read: לבנ, read: לבנ q. v.).

**לבנ** I (b. h.; denom. of לבנ) to make or pile bricks. B. Mets. X, 5 (118<sup>b</sup>) ואת לבנין לבנים but you are not permitted to pile up bricks (on the public road). Ib. גבלין. אבל לא לובנן Ms. M. (v. Rabb. D. S. a. l. note); ed. לבנים; Y. ed. ללבינים you may knead clay on the public road (for immediate use), but you are not permitted to form bricks; (Y. ed.: but not for making bricks). Tosef. Kel. B. Kam. III, 7; ib. Ohol. XVII, 7.



Bath. I, 1; a. fr.—Trnsf. *l'benah*, the larger portion of a line filled out with writing; [Rashi: the blank], v. אָרִיחַ.

עֲרַקְתָּ לָּ, לְבָנָה v. עֲרַקְתָּ.

לְבָנָה f. (b. h.) 1) fem. of לָבָן q. v.—2) moon. Ber. 59<sup>b</sup>. Erub. 56<sup>a</sup> וְהָיָה דְאִתְּלִיד לִי אִי בְלִי וְכִי provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour succeeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מוֹנִיִּים לָלִי, v. מִנְּהָה II. Ib. בּוֹלֵד הֵלִי, v. מוֹלֵד. Gen. R. s. 33, end יְמוֹת הֵלִי, v. יוֹם; a. fr.

לְבַנּוֹב, לְבַנּוֹב v. לְבַנּוֹב.

לְבַנּוֹן (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 . . . שְׂהָרָא עַד שְׂהָרָא until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לְבַנּוֹן); a. fr.—*Metaph. King; Temple*. Sifré Deut. 6; Gitt. 56<sup>b</sup>; Yoma 39<sup>b</sup>, v. לְבָן.—[Y. Kil. I, 27<sup>a</sup> bot., v. בִּירְדֵי לָ, v. בִּירְסוֹלְבַנּוֹן.]

לְבַנּוּוֹתָ f. (לְבָן) whiteness. Neg. IV, 4 בְּמָה יִהְיֶה בַלְּבָן how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 לְבָן אֶתְּלִיד (not לבנה) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. תְּלִידָא; של לבנות; Yalk. l. c. של לבנות; של לְבָן; (Ar. לבנות, some ed. one w. שלבנות, corr. acc.).

לְבַנּוּוֹתָ v. preced.

לְבַנּוּוֹתָ, לְבַנּוּוֹתָ pl. of לְבַנּוּוֹתָ.

לְבַנּוּוֹתָ ch.=l. לְבַנּוּוֹתָ. Targ. Is. XXIX, 17; a. e.—אֶרְקָא, v. אֶרְקָא II.

לְבַסָּא m. (λέβης; cmp., however, לבסם) *caldron*. Kel. XIV, 1 (Var. לבס); Tosef. ib. B. Mets. IV, 1 הֵלִי כִּי כִּי הֵלִי כִּי הֵלִי (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness).—Pl. לְבַסָּא. Sifré Num. 158 לבוסין (corr. acc.); Pesik. Zutr. Matt., p. 279 ed. Bub. לבוסין; v. לבוסין.

לְבַקָּן v. לְבַקָּן.

לְבַרוּתָּ pr. n. *Libruth*, a river or canal. B. Mets. 87<sup>a</sup> צְרִיכָה וְיִי כִּי מוֹרְדִיא דִּלִי כִּי מוֹרְדִיא דִּלִי (Ms. M. לברות, Ms. R. לברות, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L.; Meg. 16<sup>b</sup> (v. Rabb. D. S. a. l. note 6, a. לברות II).

לְבַרְמוֹן, לְבַרְמוֹן m. (λαβραῖον, λαυραῖον, S.) the emperor's portrait wreathed with laurels. Yalk. Ez. 356 נִשְׂלַח לְבַרְמוֹן שֶׁל מֶלֶךְ זֶכֶר (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. לבונמן שלי (corr. בלב); Lam. R. to I, 9 לֹרְטִיא, read לֹרְטִיא (laureata, sc. imago). [Ar. s. v. ברנט, quotes a Var. לֹרְטִיא, for לֹרְטִיא, a. expl. our w. = קוֹמוֹס.]

לְבַרְיוֹן, Yalk. Esth. 1056, v. בְּרִיּוֹן.

לְבַרְנִיאָ, לְבַרְנִיאָ m. pl. (v. בְּרִיּוֹן I) *Liburnian ships*. Targ. Y. II Num. XXIV, 24 בִּלְבָן מִן זֶכֶר (ed. Amst. לבנניא, בְּבִרְבְּנִיאָ)

corr. acc.) on Liburnian ships from Rome; (Y. I לברניא בן לבניא from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אִרְלִיָּא; v. אִרְלִיָּא).

לְבַשׁ (b. h.) [to join closely; denom. לבוש garment, whence] לבש לבש to be dressed; to put on (an undergarment), contrad. to עָטָה, בָּסָה. Y. R. Hash. I, 57<sup>b</sup> top 'וב' אדם a defendant before a human court puts on dark clothes and wraps himself in dark clothes, . . . ; אבל ישראל אינו כן אלא לובשין וכ' but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17<sup>a</sup> וְהָיָה שְׂהוֹרִים וְהָיָה שְׂהוֹרִים let him put on dark clothes &c.; Kidd. 40<sup>a</sup>; Hag. 16<sup>a</sup>.—Gen. R. s. 75 לֹבְשֵׁי בְרוֹז; Yalk. ib. 130 לְבַשְׁתִּי, v. פְּרָזֵל. Ex. R. s. 15 לְבַשׁ כִּי לְבַשׁ בְּרִיאִים כִּי לְבַשׁ וְכִי strong enough to wear helmets &c.; a. fr.—Part. pass. לבוש, pl. לבושים. Ib. אהרן ערום ואהרן ל' one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Ahārē, p. 177<sup>b</sup> לבנים וכ' לבנים לב' clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

לְבַשָׁא Pi. לבש to invest; part. pass. מְלַבֵּשׁ. B. Bath. 122<sup>a</sup> בִּלְבָן invested with the Urim and Tummim. Tosef. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4] מְלַבֵּשׁ תְּהִיָּא a bed frame upholstered with tufts.

לְבַשְׁתִּי Hif. לבשתי to clothe, invest. Ex. R. l. c. . . . הַפְּשִׁיט הַחֲבֵרִי הַפְּשִׁיטָה לְבַשְׁתִּי he caused one slave to take off his garment and the other to put it on. Sot. 14<sup>a</sup> אֵהָא . . . הָיָה הוּא מְלַבֵּשׁ אֶתְּלִידָא as He clothes the naked . . . , so do thou &c. Tanh. Hayē 3 וכ' וְיִי כִּי וְיִי כִּי (not לבשתי) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) וְיִי כִּי הַיָּמִים הַיָּמִים וְיִי כִּי that is the strength with which I invested thee at the Red Sea. Ib. בְּהוֹרֵךְ וְהוֹרֵךְ הַיָּמִים לְבַשְׁתִּי part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma<sup>5b</sup> וְיִי כִּי הַיָּמִים וְיִי כִּי in what order did Moses clothe them?—Y. Shek. V, 49<sup>a</sup> (expl. כל המלבוש, ib. V, 1, Mish. ed. המלבוש) שִׂירָה וְיִי כִּי הַיָּמִים בְּגָדֵי וְיִי כִּי he invested (the appointed person) with (had in charge) the high priest's garments; a. fr.

לְבַשְׁתִּי, לְבַשְׁתִּי ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לבשתי, לבשתי. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28<sup>a</sup> מִדָּא וְיִי כִּי מִדָּא וְיִי כִּי let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. בְּרָה. Keth. 54<sup>a</sup> לְבַשְׁתִּי וְיִי כִּי לְבַשְׁתִּי she put on all her dresses and wraps. Sabb. 10<sup>b</sup> [read:] וְיִי כִּי אֶלְבָּשִׁי (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who are invested with them, i. e. a pupil likes to quote his teacher; a. fr.

לְבַשְׁתִּי Af. לבשתי 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. מְלַבֵּשׁ, v. supra.—2) לבשתי. Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 וְיִי כִּי וְיִי כִּי and it clothed (protected) me; a. e.—Kidd. 30<sup>b</sup> וְיִי כִּי וְיִי כִּי (not לבשתי) and let him clothe and cover her. Y. Keth. XII, 35<sup>a</sup> top לבשוני (corr. acc.), v. אֶלְבָּשִׁי; Y. Kil. IX, 32<sup>b</sup> top לבשוני. Tam. 32<sup>a</sup>; a. e.—Trnsf. to take hold of, seize. Kidd. 81<sup>b</sup> יִצְרָה אֶלְבָּשִׁי (her bashfulness in the presence of







לָהֶן = אֶתְהֵי־לָהֶן, *but, only*. Taan. 12<sup>a</sup> (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. לָהֶן).

לָתֶה (v. לָהֵי), *Af. אָלְתֶה to bend (one's self)*. Targ. 11 Kings IV, 34, sq. (ed. Wil. a. Bxt. אֶתְהֵי, v. לָהֵי; Ar. אֶלְתֶה; h. text גָּהַר).

לוֹ unto him; v. לֵי.

לוֹ (homiletic interpret.) = לֹא. Gen. R. s. 73 .. כל דבר . . היה היור בו ר' פעמים למפרע ש' הן לו . . whatever agreements Laban made with Jacob, he retracted mentally ten times, for we read (Gen. XXX, 34) *hen, lu* yes, no; Yalk. ib. 130.

לָהֵי, v. לָהֵי.

לָהֵי, v. לָהֵי.

לָהֵי, v. לָהֵי.

לָהֵי, v. לָהֵי.

לִּבְיָא (b. h.) pr. n. *Libya*, v. לִּבְיָא. Y. Kil. VIII, 31<sup>c</sup> הוּא זהו אמרה היא ל' היא מצרים are the same, v. לִּבְיָא.

לִּבְיָא m. (preced.) = לִּבְיָא *Libyan*. Sabb. 51<sup>b</sup> חמרא ל' a Libyan ass.—*Pl.* לִּבְיָא. Targ. Nah. III, 9. Targ. 11 Chr. XII, 3; a. e.—*Tam.* 32<sup>a</sup> ל' דְּבָרֵי, v. supra.—*V.* לִּבְיָא, לִּבְיָא.

לִּבְיָא, v. לִּבְיָא.

לִּבְיָא m. h. a. ch. (b. h., v. לִּבְיָא) *Libyan*. Y. Kil. VIII, 31<sup>c</sup>; Y. Sabb. V, beg. 7<sup>b</sup> an Egyptian bean when fresh צוּרְחִין is named Libyan, when dried, they call it Egyptian bean; . . . היא אמרה היא ל' היא מצרי . . . proves that Libyan and Egyptian means the same (v. לִּבְיָא). Ib. גַּר מִלִּיבְיָא a proselyte descendant of a Libyan. Y. Shebi. II, 34<sup>a</sup> bot. bunches of Libyan beans.—*Pl.* לִּבְיָא. Y. Kil. I. c.; Y. Sabb. I. c., v. לִּבְיָא. Ib. לִּבְיָא, לִּבְיָא. v. לִּבְיָא.

לִּבְיָא, v. לִּבְיָא.

לִּבְיָא, v. לִּבְיָא.

לִּבְיָא m. 1) (לָבֵן) *white matter, white color*. Gitt. 57<sup>a</sup>, a. e. בִּיבָה ל' the white of an egg. Neg. IV, 1 מֵרָאה ל' the white color (of leprosy). Nidd. 31<sup>a</sup>, a. e. הַל' the white substance (semen virile). Ib. שֶׁבֶרֶן הַל' the white of the eye; a. fr.—*Pl.* לִּבְיָא. Koh. R. to V, 10 לִּבְיָא הַל' the white (semen) out of which are formed the white substances of the embryonic body.—\*2) (לָבֵן I) *the mass of clay for bricks*. Pirké d'R. El. ch. XLVIII הַלְבָּנִים follow R. El. to L.; a. fr.

לִּבְיָא, m. (b. h.; לָג onomatop. *to lick, lap; to gurgle* v. Ges. H. Dict.<sup>10</sup> s. v. לָג) *a small narrow-necked vessel, Log*, a liquid measure equal to the contents of (or the space occupied by) six eggs (v. Herzfeld Metrol. p. 46, sq.). Men. IX, 2. B. Bath. 90<sup>a</sup>; Tosef. ib. V, 10. Tosef. Kel. B. Kam. II, 2; a. fr.—*Pl.* לִּבְיָא, לִּבְיָא. Ib.; Kel. II, 2; a. fr.

לִּבְיָא (or לִּבְיָא) ch. same, 1) *small bottle*.—*Pl.* לִּבְיָא or לִּבְיָא. Yoma 83<sup>b</sup> [read:] וְצִיָּה בְּל' וְצִיָּה (v. Rabb. D. S. a. l. note, a. פְּלִיגָה) they surrounded him with bottles (of cordials) and dishes; (Ms. O. אֶדְר' צִיָּה וְלִבְיָא they placed around him dishes &c.).—2) *Log*, v. preced. Targ. Lev. XIV, 10; a. fr. (some ed. לִּבְיָא).—Pes. 109<sup>a</sup> ל' הַמִּקְדָּשָׁא ל' the Log measure of the Temple. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Shek. III, 47<sup>c</sup> top דְּאִוְרִיחָא ל' the Biblical Log, v. הַמִּקְדָּשָׁא; a. fr.—*Pl.* לִּבְיָא. Targ. Y. Ex. XXX, 24.—*Y. Ter.* X, 47<sup>b</sup> top; a. e.

לִּבְיָא pr. n. m. *Loga*. Tosef. Yoma II, 7 שְׁמִינ' ל' Cant. R. to III, 6 לִּבְיָא; Y. Yoma III, 41<sup>a</sup> bot. לִּבְיָא (corr. acc.).

לִּבְיָא m. (λογιστής = curator orbis among the Romans) *market commissioner*. Tanh. Tsav 1 לִּבְיָא, ed. Bub. לִּבְיָא (corr. acc.); Yalk. Lev. 479 לִּבְיָא; Yalk. Mic. 555 לִּבְיָא (corr. acc.); (Tanh. Balak 12 בעל הַשְּׂוִיָּה).

לִּבְיָא m. (לָבֵג) *sneerer*. Y. Ber. VI, 10<sup>c</sup> top ed. Lehm. (לִּבְיָא).

לִּבְיָא c., pl. לִּבְיָא (לִּבְיָא, v. לִּבְיָא) *puffed up cheek (filled with a quaff)*; ל' *a mouthful, quantity of liquid filling one cheek*. Pes. 107<sup>a</sup> מִלָּא לִּבְיָא (Ms. M. לִּבְיָא). Yoma VIII, 2; Tosef. ib. V (IV), 3 ל' הַשְּׂוִיָּה מִלָּא לִּבְיָא he who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80<sup>a</sup> and corrected ל' say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44<sup>d</sup> bot. [read:] ל' הֲיֵי מִלָּא אִתָּא there is a version (for מִלָּא מִלָּא) and what is the difference? (לִּבְיָא מִלָּא) means a mouthful which can be kept in one cheek. Ib. לִּבְיָא שֶׁל בֶּן רֹבֵי the mouthful of Ben Abatiah which is more than a quarter of a Log; a. e.

לִּבְיָא, Num. R. s. 2 ל' דְּבָרֵי שֶׁל ל' a corrupt. for לִּבְיָא or לִּבְיָא (λαγνεία or λάγνευμα) *lewdness*; (Lev. R. s. 20 שְׂמִיחָה, Ar. לִּבְיָא).

לִּבְיָא, v. לִּבְיָא.

לִּבְיָא m. ch. = הַבֶּשֶׁשׁ. Y. Sabb. II, beg. 4<sup>c</sup>:

לִּבְיָא (b. h. לִּד) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 ל' בֶּן הַמֵּטֶרֶב ל' Lod was the westernmost term (of one day's journey from Jerusalem). Tosef. Erub. IX (VI), 2. Y. Meg. I, 70<sup>a</sup> bot. ל' Lod and Ge Haharashim belong to the fortified towns of the conquest days (v. רְחוֹשֵׁי). B. Mets. IV, 3 ל' הַרְגִּירֵי ל' the merchants of L. Snh. 32<sup>b</sup> אֲחֵרֵי ל' follow R. El. to L.; a. fr.

לִּבְיָא (b. h.) *Lud, Lydia*, a district of Asia Minor. Pes. 50<sup>a</sup>; B. Bath. 10<sup>b</sup>, a. e. ל' הַרְגִּירֵי ל' v. לִּבְיָא. —Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) ל' אֲנִי הֲרַגְתִּיו בְּכִנְסִיהִי ל' I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4<sup>b</sup>; Bab. ib. 25<sup>b</sup>.

לִּבְיָא (לִּבְיָא) (cmp. next w.) pr. n. m. *Luda, (Ludaah)*, an Amora. Sabb. 96<sup>b</sup> (Ms. M. לִּבְיָא; Ms.



Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

לוח II m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8<sup>a</sup> בַּאֲיֶלֶךְ וּבְנֵגֶדֶן corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68<sup>c</sup> bot. (ref. to שָׁקֵד, Jer. I, 11) הוּזָה מִהָּ ה' as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 הַשָּׁקֵד). Gen. R. s. 69 (ref. to גִּזּוּ, v. preced.) מִהָּ ל' אֵין לוֹ פֶּה וּב' (some ed. לִה, fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. ל' הִיּה עִמָּד וּב' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. רָעִיב; a. fr.—Pl. לוחים. Y. Kil. I, 27<sup>a</sup> bot., v. בּוֹטָנָא.—Trnsf. ל' שֵׁל הַמִּיתָה the nut of the spinal column, a hard vertebra. (Judenknöchlein, v. Löw Pfl., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165.) Lev. R. s. 18; Koh. R. to XII, 5; a. e.

לוח ch. same. Targ. Gen. XXX, 37.—Pl. לוחין, לוחין. Targ. Y. I Num. XVII, 23 (Y. II לוחין בר לוחין; h. text שקרים). Targ. Y. Gen. XLIII, 11.

לוח III (b. h.) *to turn, bend, twist*. Nif. לוח to be perverse, v. infra. Hif. לוח or להיזו to turn. Kil. IX, 8 (play on זו in וּמְלִיזוּ (or לוחו ומליוזו הוא את אביו שבשמים עליו נזו), שֶׁעָנָה he (who disregards the law of מליוזו) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father . . . on his account'].

לוח IV (v. להיזו) *to talk about, sneer, talk disrespectfully*. Hif. להיזו same. Y. Dem. II, 22<sup>c</sup> bot. היו הכל מְלִיזִין עָלָיו all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 וְכִי הָיָה מְלִיזִין אַחֵר וּב' heard the people talk evil of his daughters. Gen. R. s. 54 בארין מליוזו spoke disrespectfully of the ark (v. Sot. 35<sup>a</sup> sq.); a. fr.—Y. Shek. V, 49<sup>a</sup> bot. מליוזין (some Bab. ed. מְלִיזִין).

לוח, v. לוח II ch.

לוח, v. לוחה.

לוח I (or לוח) (cmp. לוח) *to join*. Pi. לוח (denom. of next w.) *to place straps close together so as to form a boardlike surface*. Part. pass. לוח. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מְלִיזִין, v. רָתַה).

לוח II m. (b. h.; preced.; cmp. לה) *tablet, board*. Y. Shek. VI, 49<sup>d</sup> bot.; Ex. R. s. 47, a. e. חמשה על זה וּב' five commandments on one tablet &c.; a. fr.—Pl. לוחות (mostly of the tablets containing the ten commandments); לוחות, constr. לוחות. Ib. Ber. 8<sup>b</sup> וּב' ל' the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14<sup>a</sup>; Men. 99<sup>a</sup>.—Y. Kil. IX, 32<sup>b</sup> top הבריה ל'; Y. Keth. XII, 35<sup>a</sup> top ל' (metaphorically for R. Jehudah han-Nasi; (Keth. 104<sup>a</sup> ארון הקודש, v. אֶרְצָאֵל; a. fr.—Meg. 32<sup>a</sup>, v. בְּרִימָה.—Tosef. Kel.

B. Mets. VIII, 4 לוחין וּב'; Sabb. 47<sup>a</sup> לוחים (Ar. ed. Koh. לוחים, oth. ed. לוחיים); Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13<sup>c</sup>, v. סְטִיבָס. Sabb. XII, 4 עַל שְׁנֵי לִוְחֵי פִּנְסָא (Bab. ed. 104<sup>b</sup> לוחי; Y. ed. דפי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117<sup>a</sup> (expl. לוחים boards of the ceiling; a. e.

לוח ch. same. Targ. Y. Ex. XXXVI, 19, a. e. (O. דשא, h. text קרש). Targ. Prov. III, 3. Targ. Is. VIII, 1 (h. text לוחין; a. fr.—Pl. לוחין, לוחין. Targ. Y. I Ex. XXVI, 15 (Y. II לוחין). Ib. 20. Targ. Ex. XXXI, 18; a. fr.—[Sabb. 18<sup>a</sup>; Gitt. 61<sup>a</sup> top, v. next w.]

לוח m. (= לוח; v. להיזו) 1) *jaw, cheek*. Y. R. Hash. I, 58<sup>b</sup> top לוחין, v. רשא.—Pl. לוחין. Targ. Y. Deut. XVIII, 3.—2) *fish-hook*.—Pl. לוחי, לוחי. Sabb. 18<sup>a</sup> לוחי וּקוקרי Ms. O. a. Ar. (ed. לוחי) hooks (fish-lines) and traps of little joists; Gitt. 61<sup>a</sup> top.

לוח I pr.n.m. (b. h.) *Lot, the nephew of Abraham*. Ber. 54<sup>a</sup> אֲשֶׁתוֹ שֶׁל ל' he who sees... Lot's wife (the pillar of salt, Gen. XIX, 26). Erub. 65<sup>a</sup> ל' הַגִּיב לְשִׁכְרוּתוֹ שֶׁל ל' who is as drunk (unconscious) as Lot. Gen. R. s. 44 (play on the name) לוח לוח לוח Lot shall not be Abram's heir; a. fr.

לוח II m. (b. h. לוח) *lotus*. Gen. R. s. 91, end, expl. מְסִיבֵי q. v.

לוח (v. next w.) *to curse*. Part. לוח, f. לוחה, pl. לוחות. Num. R. s. 9 (ed. Wil. p. 56) הַכֹּל נִשְׁבַּעַת בְּךָ וּל' זוֹ וּב' all (women) shall swear by thee and curse each other saying, if thou hast done this, may thy end be &c.

לוח, לוח, לוח ch. [to cover, talk secretly; cmp. לוח,] *to curse*. Perf. לוח, לוח. Targ. Lev. XX, 9. Targ. I Kings II, 8 לוחין; a. fr.—Part. לוח, לוח, לוח, לוח. Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—Part. pass. לוח, לוח, לוח. Ib. III, 14; a. fr. Gen. R. s. 44 לוח לוח; Yalk. ib. 76 לוח, v. לוח I.—Snh. 49<sup>a</sup> top (prov.) לוח לוח (Ms. M. לוח, v. Rabb. D. S. a. l. note, Rashi לוח) be cursed rather than cursing. Ib. 111<sup>a</sup> קַח לוח קַח לוח wilt thou curse me?—Ib. 113<sup>a</sup> [read:] וְיִלְמָא כִּי לוח וְיִהוּשֵׁעַ הִבִּי לוח is it so that when Joshua cursed (Jericho) he meant &c.?—Lev. R. s. 17 (בגוה) לוח בֵּיתָא בֵּיתָא בֵּיתָא (Yalk. ib. 563 לוח) cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (play on שקערות, Lev. XIV, 37, as if שקערות) לוח לוח לוח to ruin goes the house with such &c.

לוח, לוח, לוח m. (preced.) *curse*. Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קלין דל' (h. text קלית); Y. ib. 34; a. fr.—Pl. לוחין, לוחין. Targ. Gen. XXVII, 12, sq.; a. e.

לוח, Midr. Sam. ch. II ל' (some ed. לוח) a corrupt. of לוחין.

\*לוחינינוס pr. n. m. (corrupt. of Diocletianus?) *Lutianus, a Roman emperor*. Gen. R. s. 83, end שמלך יום





81<sup>b</sup>, v. לַבֵּל. — Gen. R. s. 41, beg. לולבין להלל its branches are used for praise (v. הַלֵּל); Num. R. s. 3, beg., v. הַלֵּל; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 אה זולבין אה 'זולבין they used to bring their festive wreaths to the Temple mount &c.; a. fr. — 2) לולבין twigs used as *brooms in the wine press* (Rashi), cmp. אַבְרָמָא; the two posts supporting the beams of the press (Ar.). Ab. Zar. 75<sup>a</sup>; Y. ib. V, end, 45<sup>b</sup>; Nidd. 65<sup>a</sup>; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

**לולבא** ch. same, esp. *palm-branch, palm-tree*. Targ. Cant. VII, 9 (h. text 32<sup>a</sup> מרביא ... how do you know that this *kappoth* (Lev. XXIII, 40) means a green sprout? — B. Kam. 96<sup>a</sup> רבי ראי מאן דגזל לולב' וכו' v. ראי מאן דגזל לולב' וכו' when thou tiest thy *Lulab* for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5<sup>b</sup>; Yalk. Is. 317. — Pl. לולבין, לולבין. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לולבא, v. next w.] — Targ. Ps. I, 3, v. לולבא — Ab. Zar. 57<sup>a</sup> (משיטתא לולבא) took branches down. Ib. לולבא (some ed. לולבא, Ms. M. ראשה דלולבין).

**לולבנא** m. (preced.) *palm-gardens*. Targ. II Esth. III, 8 לולבנא (ed. Lag. לולבנא, corr. acc.) our palm-gardens.

**לולבין**, Tosef. Kel. B. Kam. II, 3 ל' v. לולבין.

**לולבזום**, Midr. Sam. ch. II, read לולבין ב' (v. Yalk. Sam. 78).

**לולין** f., pl. לולין (b. h.; redupl. of לולין) *loops, couplings*. Yalk. Esth. 1048. Sabb. 99<sup>a</sup> top וכו' ראיין קרסין בל' וכו' the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

**לוליןאני, לוליןאני, לוליןאני**, v. sub לוליןאני.

**לוליןא** I, v. לוליןא.

**לוליןא** II pr. n. m. *Luleba*. Y. Orl. II, beg., 61<sup>d</sup> ר' לוליןא; Y. Ab. Zar. II, beg. 40<sup>e</sup> ל' בר' ל' וכו' (in M'bo, p. 83<sup>b</sup>), ed. לוליןא q. v.

**לולין**, Ab. Zar. 18<sup>b</sup>, read לולין (ludi) *games*, v. לולין.

**לוליןא** pr. n. m. *Lulianus* (popular corrupt. of Julianus) 1) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huçk., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. זָאָה) like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66<sup>a</sup> top וכו' ל' וכו' the day on which L. and P. were put to death; Bab. ib. 18<sup>b</sup> לוליןא; v. fr., v. לוליןא. — 2) לוליןא (emperor) *Julian*. Y. Ned. III, 37<sup>d</sup> bot.; (Y. Shebu. III, 34<sup>d</sup> לוליןא).

**לוליןא** pr. n. m. (preced.) (*son of*) *Lulian* (Julian). Cant. R. to IV, 12 [read:] לוליןא.

ל' they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.). — Y. Ned. III, beg. 37<sup>d</sup> ר' רייה בר' לולין ed. Krot.; Y. Yoma II, 39<sup>d</sup>; Y. Naz. IV, 53<sup>e</sup> top; a. fr.

**לוליןא** f. (preced. wds.; sub. *Lulian style of hair-cutting, clipped hair*. Ned. 51<sup>a</sup> (expl. בסיה רבסמו Ez. XLIV, 20) ל' like the L. style, expl. ה' יהודה 'the style of a distinguished person', ראשו של זה וכו' the top of one (row of hair) touching the root of the other; Snh. 22<sup>b</sup> ל'.

**לוליןא**, v. לוליןא.

**לוליןא**, v. לוליןא.

**לוליןא**, v. לוליןא.

**לוליןא** m. (popular corrupt. of nummus = sestertius) *sesterce* (v. Sm. Ant. s. v. Sestertius). — Pl. לוליןא. Ab. Zar. 34<sup>b</sup> קיסנא רמוריים בלומא ... בר' לוליןא ... בלולבא וכו' ; Ms. M. omits לוליןא a *cestos* of brine sells for one *nummus*, while one of wine sells for four *nummi*. — Tosef. Dem. III, 12 לימין מדה גסה וכו' (R. S. to ib. II, 5 לימין read: לוליןא or לוליןא = *nummi*) as to baskets of figs or grapes and piles of vegetables, quantities sold for a *nummus* (and upward) are considered wholesale, those sold for less than a *nummus*, retail; Y. ib. II, end, 23<sup>a</sup> (read: ל' for ל'; R. S. l. c. לימין) a quantity sold for a *nummus* (or less) is retail, for more than a *nummus* is wholesale.

**לוליןא**, v. preced.

**לוליןא**, Y. Hor. I, 46<sup>a</sup> top, read לוליןא.

**לוליןא** I (b. h.) *to stay over night, to take (night-) lodging; to be kept over night*. Num. R. s. 12, beg. (ref. to Ps. XCI, 1) שָׁנָן שֶׁם לַיְלָה הַרְבֵּה v. לוליןא. Ib. ... הקב'ה ... is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 וכו' but if his body was allowed to hang over night. Pes. 42<sup>a</sup> מים שְׁלֵמֵי וכו' water which has been kept in vessels over night (misunderstood for 'our water', v. לוליןא). Ber. 18<sup>b</sup> בביה הקברות and stayed over night in the burial ground; a. fr. — [Gen. R. s. 60, distinction between לוליןא, Gen. XXIV, 23 and לוליןא, ib. 25, v. לוליןא.]

*Hif.* לוליןא *to keep over night*. B. Kam. 99<sup>a</sup> לוליןא (ל'א) transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'; B. Mets. IX, 12 משיח וכו' לוליןא the prohibition to keep the wages of the hired man over night applies to it; ib. 111<sup>b</sup>; a. fr. — Esp. *to leave a corpse unburied over night*. Snh. VI, 5 לוליןא וכו' whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); לוליןא but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr. — V. לוליןא.

*Hithpol.* לוליןא, *Nithpol.* לוליןא *to seek shelter; to take refuge*. Num. R. l. c. (ref. to Ps. l. c.) [read:] לוליןא.







thou shalt die in the possession of vigor (cmp. Deut. XXXIV, 7); a. fr.—*Fem.* לְחָה. Sabb. 49<sup>a</sup> לְחָה a moist garment; a. fr.—*Pl.* לְחָה, לְחָה, לְחָה. Ib. מִחֲמַת עֲצָמַי לְחָה naturally moist, לְחָה דְּבַר אַחֵר moist through some incident. Y. Ber. I, 2<sup>e</sup> bot. לְחָה הַשָּׁמַיִם וְכִי the heavens were liquid . . . and on the second day they congealed (v. גָּלָה); Gen. R. s. 4, beg. לְחָה הַיָּם מִשְׁתַּיֵּהם (corr. acc.); a. fr.—*V.* לְחָה.

לְחָה m., v. לְחָה.

לְחָה II, v. לְחָה.

לְחָה f. (b. h. לְחָה; v. לְחָה) *moisture, secretion.* Sifre Deut. 357 (ref. to Deut. XXXIV, 7) אָמַר לֹא נִסְּ לְחָה אָמַר לֹא נִסְּ לְחָה read not, 'his moisture (vigor) had not failed' but 'was not failing now' (that he was dead) (i. e. נִסְּ is not meant for the perfect tense but for the partic. present), whoever touched Moses' body, felt moisture burst forth from it in all directions; Yalk. ib. 963. Shebi. II, 1 לְחָה שֶׁבַח הָאֵרֶץ until the moisture in the ground is gone; Y. ib. 33<sup>e</sup> לְחָה הַנֶּחֱמָה what Tannai is it that makes moisture a condition?—Sabb. 107<sup>a</sup> לְחָה לְחָה לְחָה לְחָה to let the pus escape. Makhsh. VI, 7 לְחָה הַלְּחָה ill-smelling moisture (purulent substance); a. fr.—*Transf.* לְחָה (product of) *ill-smelling secretion*, i. e. *man.* Cant. R. to VII, 9 אַי הַיָּם לְחָה Oh, thou wicked mortal! Ex. R. s. 20; a. e.

לְחָה, v. לְחָה.

לְחָה adv. (v. לְחָה II) 1) *singly, separately, only.* Targ. Ex. XXVI, 9 (לְחָה). Targ. Gen. VI, 5 (לְחָה); a. v. fr.—*Taan.* 21<sup>b</sup> לְחָה לְחָה the men separately and the women separately. Ber. 2<sup>b</sup> לְחָה שִׁיעוּרָא there is a separate (different) standard of time for the poor man (when he goes to his meal) and another for the priest (when he goes to eat T'rumah), opp. לְחָה הַר שִׁיעוּרָא the same time. Hull. 55<sup>a</sup> לְחָה וְנִתְקַדּוּ לְחָה a perforated milt is one thing, and a removed one another (the laws are different); a. fr.—*With suff.* לְחָה, לְחָה, לְחָה for, by myself, לְחָה, לְחָה, לְחָה for, by thyself &c. Targ. Num. XI, 14. Targ. O. Ex. XVIII, 14 לְחָה לְחָה; Y. Men. 38<sup>a</sup> אָמַר לְחָה לְחָה לְחָה לְחָה he went to him by himself. Men. 38<sup>a</sup> לְחָה לְחָה לְחָה לְחָה each for itself (one independent of the other), opp. לְחָה לְחָה both combined as one; a. fr.—*With suff.* לְחָה (= h. וְכִי, v. לְחָה III) *provided, but.* Y. Ber. I, 3<sup>d</sup> top לְחָה לְחָה לְחָה לְחָה provided that he does not do &c., v. לְחָה. Y. Peah I, 16<sup>b</sup> bot. לְחָה לְחָה לְחָה לְחָה provided that he does not return to it (his sin); a. fr.—2) (v. לְחָה) *jointly, also* (h. לְחָה). Targ. Ps. LII, 7. Ib. CXIX, 23 Ms. (ed. אָמַר); ib. 24. Targ. Job XXVIII, 27; a. e.

לְחָה, v. preced.

לְחָה, v. לְחָה.

לְחָה m. (v. לְחָה I) *flaming, red.* Targ. Y. Gen. XXX, 32, sq. a. e. (O. לְחָה, h. text אָמַר).

לְחָה I (b. h.) pr. n. pl. *Lehi* (v. next w). Gen. R. s. 98.

(ref. to Jud. XV, 19) לְחָה הַמְּקוֹם הַזֶּה שְׁמוֹ לְחָה the name of the place was . . .

לְחָה m. (b. h.; לְחָה; emp. לְחָה) [*joint.*] 1) *jaw.* Tanh. Ki Thissa 18 לְחָה שִׁיעוּרָתָא בְּלִי the tablets are called *lehi* a, because they must be studied with weariness of the *lehi* (jaw).—*Du.* לְחָה. Erub. 54<sup>a</sup> (play on לְחָה, Ex. XXXI, 18) אִם מְשִׁים אֶרֶם לְחָהוֹ כִּבְדָן וְכִי Ms. M. (v. Babb. D. S. a. l. note) if one will make his jaws as (untiring in repeating lessons as) a stone &c. Cant. R. to IV, 15; ib. to V, 12 (ref. to ib. 13) לְחָה מְלָחִים . . . עד שֶׁתֵּחַת הַלְּחָה יוֹצֵאת כְּמִין לְחָה one scholar inserts one thing, another another thing, until the *halakhah* (decision) comes forth like jaws (well adjusted). Sabb. 57<sup>b</sup> (expl. סְרַבְיָתָא, ib. VI, 1) לְחָה לְחָה ed. (Ms. M. הַמְּגִיעִין עַד הַלְּחָהִים) ornaments of the head which hang down so as to reach her cheeks. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2 לְחָה לְחָה וְכִי grass will grow through thy jaws (thou shalt be dead and buried), and the son of David shall not yet have appeared. Tosef. Ohol. I, 6 וְהִלְחִינָן עִבְדָּהּ (ed. Zuck. וְהִלְחִי) and the jaw-bones count among them. Hull. X, 1; a. fr.—2) *various objects resembling a jaw, or attached to another object;* a) *that part of the bridle which encompasses the jaw.* Kel. XI, 5.—b) *the cheek-pieces of a casque.* Ib. 8 (v. Maim. comment. ed. Dehr.).—c) *inserted sticks, with which the plough is guided.* Ib. XXI, 2.—Esp. 3) *lehi, a stake fastened in the ground by the side of a wall, serving as a mark or as a fictitious partition (enclosure) for the purpose of enabling the inmates of an alley to move objects, on the Sabbath, within the space thus enclosed* (v. לְחָה). Erub. 12<sup>b</sup> לְחָה מְשִׁים מְשִׁים לְחָה a *lehi* is to serve the place of a partition (palisade), *contrad.* to מְשִׁים מְשִׁים מְשִׁים a mark to distinguish the alley from the public road. Ib. I, 2 הַכְּשֵׁר לְחָה לְחָה the means of fitting an alley for movements on the Sabbath . . . are a stake and a beam on top; ר' אֶלְיָהוּ לְחָה לְחָה R. E. says two stakes. Ib. 6 לְחָה לְחָה לְחָה לְחָה the stakes about which they speak must be ten handbreadths high &c. Ib. 15<sup>a</sup> לְחָה לְחָה לְחָה a pole put up accidentally (not with the intention of making it a Sabbath mark) . . . serves the ritual purposes of a *lehi*. Ib. 12<sup>b</sup> לְחָה לְחָה לְחָה לְחָה if the alley has been made available for Sabbath movements by means of a *lehi*; a. v. fr.

לְחָה ch. same, 1) *the cheek-piece of a bride.*—*Pl.* לְחָה לְחָה Hos. XI, 4 לְחָה לְחָה לְחָה ed. (ed. Lag. לְחָה לְחָה לְחָה); oth. ed. לְחָה לְחָה לְחָה, omitting the suffix) lengthening (loosening) their brides (h. text לְחָה לְחָה).—2) *stake as a Sabbath mark, lehi*, v. preced. Erub. 15<sup>a</sup> לְחָה לְחָה the *lehi* had fallen over.—*V.* לְחָה לְחָה.

לְחָה adv. (לְחָה, emp. Aeth. la-ha-ya *to be beautiful*; emp. לְחָה) *very well, all right.* Targ. Ruth III, 13.—Gitt. 67<sup>b</sup> bot. לְחָה לְחָה said he to him, Very well (do so). Erub. 15<sup>a</sup> לְחָה לְחָה לְחָה as regards grain stacks, very well (they may have been so arranged on purpose); a. fr.

לְחָה f. pl. (v. לְחָה 2) *palisades, whence Fort (of Moab).* Targ. O. Num. XXI, 15 לְחָה לְחָה; Y. לְחָה. Ib. O. 28 לְחָה לְחָה

מואב (Y. II ב' קרחהון וב' ל'). In gen. *fortresses*.<sup>1</sup> Targ. Esth. IX, 27.

לְחִיף, v. לְחִיף.

לְחִיפִים, v. לְחִיף.

לְחִיפָה f. (לְחִיף) *licking, lapping* (of flames). Y. Hag. II, 77<sup>b</sup> bot. ויחירה האש מלחבה איהן בלתי־מִסִּינִי and flaming tongues lapped them (the words) as they were lapped when coming down from Sinai.

\*לְחִיפָתָא f. (v. next w.) *maid-servant*. — Pl. לְחִיפָתָא. Ex. R. s. 40, end; (Tanh. Ki Thissa 13 טפחיה).

לְחִיפָתָא (לְחִיפָתָא) f. (לְחִיף, cmp. לִוַּח, to join; cmp. לְחִיפָה II) 1) *concubine* (=ח. פלגש; 2) *maid-servant* (=ח. אמה). Targ. O. Gen. XXXV, 22 (some ed. קָא . . .). Targ. Jud. VIII, 31; a. e. — Pl. לְחִיפָתָא. Targ. I Kings XI, 3. Targ. O. Gen. XXV, 6. Targ. Y. ib. XX, 17. Targ. Job XIX, 15.

לְחִיפָתָא, v. לְחִיפָתָא.

לְחִיפָתָא f. (לְחִיפָה II) 1) *whisper; spell, charm*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. לְחִיפָתָא, Is. III, 20) קרשייא רבר שהיא נהון לְחִיפָתָא ear-rings, (namely) that which is put on the place where the whispering for charming purposes is done (the ear). — *in a low voice*. Gen. R. s. 3, beg.; a. fr. — [Y. Ber. I, 3<sup>d</sup> top, v. לְחִיפָתָא.] — 2) *hissing* (of the serpent), *emission of venom*. Ab. II, 10, לְחִיפָתָא לְחִיפָתָא their (the scholars') hissing is that of &c.; Num. R. s. 3, beg. — Trnsf. *invidious talk, tale-bearing, insinuation*. Pes. 57<sup>a</sup> אוי לי מלחישתן woe to me on account of their talk; Tosef. Men. XIII, 21 אוי לי מלחישתן their mouth. — Pl. לְחִיפָתָא. Tosef. Sot. XIV, 3; Sot. 47<sup>b</sup> בדין לְחִיפָתָא those influencing the court by means of secret talk or insinuations.

לְחִיף (b. h.) to lick, lap (cmp. לְחִיפָה). Y. Meg. I, 71<sup>c</sup> bot.

לְחִיפָה he licks it (the ink) off with his tongue (from the interspaces of the letters) so that the Divine Name remains intact. Hull. 142<sup>a</sup> פה . . . לְחִיפָה עַבְרָא Oh that the mouth which gave forth pearls must now lick dust!; Kidd. 39<sup>b</sup> לְחִיפָה (Pi.). Esth. R. to IV, 15 לְחִיפָה כִּי לְחִיפָה לְחִיפָה for I should have been willing to lick the shoe of his (Haman's) foot; a. e.

Pi. לְחִיפָה same, esp. (of lapping flames) to lick up, dry make glowing. B. Kam. 6<sup>a</sup> לְחִיפָה נִירוֹ (Rashi לְחִיפָה) it (the fire) lapped his neighbor's ploughed field. Gen. R. s. 4, beg.; Yalk. Job 914. Y. Hag. II, 77<sup>b</sup> bot. לְחִיפָה, v. לְחִיפָה. (Ruth R. to III 13 בלחשה).

לְחִיפָה ch. same. Targ. I Kings XXI, 19 (h. text לְחִיפָה). Ib. XVIII, 38. Targ. Mal. III, 19 לְחִיפָה ed. Lag. (some ed. לְחִיפָה Af.; h. text לְחִיפָה, v. preced.); a. e. — Ab. Zar. 28<sup>a</sup> לְחִיפָה לְחִיפָה they burned (cauterized) his shoulder (to get the poison out)..

Pa. לְחִיפָה same. Targ. Jud. VII, 5. Targ. Is. LXIV, 1; a. e. — Pes. 49<sup>a</sup> לְחִיפָה פִּינְיָא dish-licker.

לְחִיפָה m. (לְחִיף, v. לְחִיפָה) *moisture*. Cant. R. to II, 1 כְּבֵר לְחִיפָה there is still some moisture in it; (Midr. Till. to Ps. I לחלוותיה). — V. לְחִיפָה.

לְחִיפָה ch. same. — Pl. לְחִיפָתָא. Y. Ab. Zar. II, 42<sup>a</sup> לְחִיפָתָא if it gives out juice.

לְחִיפָתָא f. same, *moisture, juice; vitality*. Gen. R. s. 48 לְחִיפָתָא זְקֵנָה שִׁישׁ בָּהּ לְחִיפָתָא old age combined with vitality. Ib. s. 61, beg. (ref. to וינקתי, Job XIV, 7) עֲרִיזָה לִי שֶׁל וַיִּזְוֵי לְחִיפָתָא that means his vitality. Snh. 49<sup>a</sup> עֲרִיזָה לִי שֶׁל וַיִּזְוֵי David was yet in full vigor. Ib. 92<sup>b</sup> (ref. to Ez. XXXVII, 4; 11) 'dry bones' are men שֶׁל בְּרִיחָה לְחִיפָתָא in whom there is no sap of good deeds; Sot. 46<sup>b</sup> bot.; Yalk. Kings 226; a. e. — [Cant. R. to I, 6 לְחִיפָתָא, read: לְחִיפָתָא.]

לְחִיפָתָא ch. same. Y. Ab. Zar. II, 42<sup>a</sup> אִסוּרָא לְחִיפָתָא the juice (brine of fish prepared by gentiles) is forbidden.

לְחִיפָתָא m. (לְחִיפָה, v. לְחִיפָה) *lapping with the tongue into the mouth*. Lev. R. s. 22; Pesik. Eth Korb., p. 58<sup>a</sup>; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Job 926; Tanh. Pinh. 12 [read:] וְכִי יֵשׁ בָּהֶם כָּרִי לְחִיפָתָא (not לְחִיפָתָא, לְחִיפָתָא) is there in them (the waters of the Jordan) enough (for the Behemoth) for a lapping? [or לְחִיפָתָא כָּרִי לְחִיפָתָא and there is just enough for etc.] — Ib. לְחִיפָתָא לְחִיפָתָא there is not enough &c.

לְחִיפָתָא (redupl. of לְחִיפָה, v. לְחִיפָה) to moisten. Nithpa. לְחִיפָתָא to be moistened. Gen. R. s. 36 (expl. לְחִיפָתָא, Gen. IX, 20) שֶׁבִשְׁבִיבוֹ נִלְחִיפָתָא since for his sake the ground became moist again (cmp. Gen. R. s. 33, end, quot. s. v. לְחִיפָתָא). Y. Sabb. IV, 6<sup>d</sup> bot. לְחִיפָתָא לְחִיפָתָא which have been moistened again; opp. לְחִיפָתָא, v. לְחִיפָתָא.

לְחִיפָתָא ch. same. Gen. R. s. 41 (expl. לְחִיפָתָא, Is. LI, 23) לְחִיפָתָא אֵילָן דְּמִיגְוֵן בְּחַתְוֵךְ דְּבִלְחִיפָתָא בְּחַתְוֵךְ those who make thy wounds flow, who moisten thy wounds, v. לְחִיפָתָא.

לְחִיפָתָא I (cmp. לְחִיפָה), to join, or to be joined, be inserted. Hif. לְחִיפָתָא to fit, insert; to tenon. Y. Sabb. XII, 13<sup>c</sup> לְחִיפָתָא אֵת הַשְּׁטִיבָה he who inserts the shutters (of a shop); Y. Bets. I, 60<sup>c</sup> הַשְּׁטִיבָה (corr. acc.). Cant. R. to V, 12; ib. to IV, 15, v. לְחִיפָתָא. Lev. R. s. 3 (ref. to the harmonious parallelism of Is. LV, 7) אֲדָמָה שֶׁדְּוָא מְלַחֵם שְׁנֵי סְרִיסִים וּמְדִבִּיקָן as one fits (with tenon and mortise) two boards and glues them to one another; Y. Ar. s. v. לְחִיפָתָא (בִּלְחָה) as one inserts two legs of a bedstead.

לְחִיפָתָא II (b. h.; v. preced.) to join. Nif. לְחִיפָתָא (cmp. use of לְחִיפָה Nithpa.) to come in (hostile) contact, to battle; with לְחִיפָתָא of person, to assist, battle for. Mekh. B'shall. 2 (ref. to Ex. XIV, 14) לְחִיפָתָא לְחִיפָתָא . . . לְחִיפָתָא לְחִיפָתָא לְחִיפָתָא not only this time will he assist you, but he will always battle against your enemies. Tanh. Masé 6 כְּשֶׁחֲנָה לְחִיפָתָא בִּישְׂרָאֵל when he (Sisera) went to war against &c. Ib. Vayera 7 (ref. to בלחמי, Job XX, 23) לְחִיפָתָא לְחִיפָתָא על הַמְלָחָמֹת שֶׁחָנָה לְחִיפָתָא לְחִיפָתָא for the battles which they fought against the Lord; a. fr.

Hithpa. לְחִיפָתָא לְחִיפָתָא to contest, dispute. Y. M. Kat. III, 81<sup>d</sup> top לְחִיפָתָא לְחִיפָתָא if scholars are at variance with









לימא, v. אקא II.

למור, למור m. (b. h. לְמֹר) teaching, learning, study (interch. with הלמור; training; habit. Kidd. 40b להלמור study is more (than practice), for study leads to practice; B. Kam. 17a; Meg. 27a (Ms. M. הלמור). Hor. 13a משכחם ב' cause man to forget what he has learned; ib. להלמור brings back to recollection the study of seventy years. Ex. R. s. 43 לשון (the root ירה in Hif.) means to teach. Ber. 7b יורה במתנה the ministrations (of the disciples to the doctors) of the Law are more valuable than the direct teaching of it. Tanh. Ki Thetsé I להלמור he seeks for the enjoyments to which he has been used and fails to find them; a. fr.—Pl. להלמור, להלמור, להלמור. Snh. 65b; Yalk. Deut. 918 (expl. רש"י, v. עין) (who says) להלמור it is usual for the wheat crops to be fine in the ante-Sabbatical years; Tosef. Sabb. VII (VIII), 14; Sifre Deut. 171 להלמור רפיה... להלמור the ante-Sabbatical years are usually good (in crops); Sifra K'dosh. Par. 3, ch. VI להלמור רפיה... להלמור.

למור, למור m. pl. [junctions.] 1) mortised shingles or boards used as frames. Kel. V, 9 להלמור an oven which came in parts from the workshop and which (after being put up) was surrounded with a frame. Ib. סלק את להלמור ed. Dehr. (oth. ed. להלמור) if the frame was removed; Tosef. ib. B. Kam. IV, 12. Ib. VII, 9 להלמור... להלמור a chimney-flue which is lined with boards. Tosef. Pes. VII, 1. M. Kat. II, 2 להלמור he makes a frame of shingles and covers the vat that the wine may not get sour; a. e.—2) a sort of common bread, 'shingles'. Tosef. Hall. I, 7; Y. ib. I, end. 58a להלמור if he made the 'dog's dough', into 'shingles', it is exempt (from Hallah); Ber. 38a להלמור; v. שפן.

לימון, לימון, Tosef. Bekh. V, 9, prob. a. Var. Lect. להלמון, v. לימון.

לימון, לימון harbor, v. להלמון.

לימון, Tosef. Dem. III, 12, v. להלמון.

\*לימצא (Provençal, corresp. to French limace) snail. Gen. R. s. 51, beg., a gloss to בולמי סילמי, v. להלמון.

לין, ליין, v. ליין.

לין, ליין, v. ליין.

לין, Y. Sabb. II, 5a להלמון... להלמון, read: להלמון.

לינת, לינת, v. להלמון.

לינת f. (לינת) night-rest, staying over night, lodging. Y. Maasr. II, 49d top להלמון איה תובלה להלמון taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. להלמון II). Ib. להלמון why should there be a distinction between a night-rest and a day-station?—Ib. להלמון אדם מהלמון one has to put up with a night's lodging (cannot help

taking it and is contented with an improvised meal) &c., v. להלמון. Hull. 91b להלמון... להלמון this righteous man (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18a, a. fr. להלמון become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to להלמון, Gen. XXIV, 23, a. להלמון, ib. 25) להלמון... להלמון lodging for one, for many.—Pl. להלמון. Num. R. s. 12, beg. (ref. to להלמון, Ps. XC, 1) להלמון where he (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

לינת, לינת f. (linea) line; string. Tanh. B'midb., ed. Bub., 23 להלמון איה של להלמון one string of fine pearls; (Tanh. ib. 20 להלמון איה; ed. Const. להלמון, ed. Ven. להלמון, corr. acc.); Yalk. Is. 316 להלמון (corr. acc.; Num. R. s. 4, beg. להלמון). Cant. R. to I, 10 להלמון; Yalk. ib. 983 להלמון, read: להלמון, v. להלמון.

ליניוס, v. preced.

לינפה, Yalk. Gen. 127, v. להלמון.

ליסמאה, ליסמאה m. ch. = להלמון, robber. B. Mets. 84a, v. להלמון. Koh. R. to VII, 26 [read:] להלמון להלמון that night the robber (with his band) marched out, but the guard was close behind them. Esth. R. to I, 12 להלמון (not להלמון), v. להלמון. Lev. R. s. 30 להלמון איה להלמון להלמון; Yalk. ib. 651 להלמון איה להלמון that robber was captured. Snh. 106b (in a gentile record concerning Balaam) להלמון... להלמון when Phineas, the robber, slew him; a. e.—Pl. להלמון, להלמון, להלמון. Targ. Job IV, 11 (Ms. להלמון... להלמון). Targ. Jud. V, 11.—Pesik. Shub., p. 165b (synon. with להלמון). Gen. R. s. 60; Y. Shek. V, 48d top; a. fr.

ליסמאה, v. preced.

ליסמיה f. (denom. of להלמון) robber's life, lawlessness. Kidd. 30b להלמון... להלמון whosoever does not teach him (his son) a trade, trains him for robbery; a. e.—Pl. להלמון. Yeb. 25b להלמון he was arrested on account of robberies (that had been committed). Snh. 46b להלמון turned to lawlessness; (Ms. M. להלמון = להלמון).

ליסמירין, ליסמירין, read: להלמון.

ליסמיה, ליסמיה ch. = preced. art. B. Mets. 84a (applied to Rešh Lakish) להלמון להלמון (Ms. F. להלמון) the (former) robber understands his handicraft (knows the nature of deadly weapons).

ליסמיה, ליסמיה (frequ. incorr. ליסמיה) m. (ליסמיה) 1) robber, pirate, freebooter, in gen. rover. Targ. Y. Gen. XXI, 13.—B. Kam. 57a, a. fr. להלמון, v. להלמון. B. Mets. 43a; 58a להלמון (corr. acc.). Y. Ber. IX, 13b top; a. fr.—Pl. להלמון, להלמון, להלמון. Gen. R. s. 64 (v. להלמון II) להלמון rovers had come to his house and revelled with him the whole night. Sabb. 10a; Pes. 12b להלמון the meal-time of the lawless (prize-fighters &c., cmp. להלמון);





ליקוין v. ליקוין.

ליקוין v. ליקוין.

ליקוין I m. (b. h.) lion. Snh. 94<sup>b</sup> bot. (ref. to ליקוין, Is. X, 30) דמחיל באריה לא . . . of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). Ib. 95<sup>a</sup> לא כד רבי רחם ארי הכא לא how can you draw an analogy between these two passages?; there (Is. I. c.) layish is used, while here it is arit!—Ib. . . . ליקוין the lion goes by six appellations &c., v. ליקוין; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLII; Yalk. Prov. 959, v. ליקוין; a. e.

ליקוין II (b. h.) pr. n. pl. 1) Laish, the northern limit of Palestine, called Dan. Tanp. Ki Thissa 14 (ref. to Jud. XVIII, 27) ליקוין is Pameas; ib. R'eh 16; a. e.—2) Laish, or (Laishah), prob. between Anathoth and Gallim. Snh. 94<sup>b</sup>, v. preced.

ליקוין III dough, v. ליקוין.

ליקוין ch. same. Targ. O. Ex. XII, 39 ליקוין (Ms. I ליקוין; Y. ליקוין). Targ. Y. ib. XVI, 2. Targ. Jer. VII, 18 ליקוין ed. Lag.; a. e.—Y. Pes. III, beg. 29<sup>d</sup> ליקוין crumbs of dough. Ab. Zar. 76<sup>b</sup> top, v. ליקוין. B. Kam. 18<sup>a</sup> בליקוין (not בליקוין, v. ליקוין.—Y. Hag. III, beg. 78<sup>d</sup> [read:] ליקוין as if (they drove nails) into dough.—Pl. ליקוין. Targ. Y. Ex. XII, 34 ליקוין (O. ed. Berl. ליקוין, Bxt. ליקוין).

ליקוין v. ליקוין.

ליקוין f. (ליקוין) kneading. Pes. 45<sup>b</sup> ליקוין that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10<sup>b</sup> bot. ליקוין for kneading it. Y. Snh. X, 29<sup>a</sup> top ליקוין the kneading of the show-bread; a. fr.—[B. Kam. 18<sup>a</sup>, v. ליקוין.]

ליקוין v. ליקוין.

ליקוין v. sub ליקוין.

ליקוין m. ch.=h. ליקוין, tongue; language; expression; meaning; version. Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 ליקוין קודשא sacred tongue (Hebrew); Targ. Y. ib. 47 ליקוין ברת קודשא; ib. XLV, 12; a. fr.—Lev. R. s. 33 את זבן לך לך ודא אלא וכו' when I told thee to buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Hull. 142<sup>a</sup> ליקוין he saw the tongue of R. H. lying on the dunghill.—B. Kam. 6<sup>b</sup> ליקוין (Lub for hayab, v. ליקוין h.) is the easier form (of the Jerusalem dialect).—ליקוין refined expression, euphemism. Ber. 11<sup>b</sup>; a. fr.—Ib. 28<sup>a</sup> ליקוין has the meaning of breaking. Hull. 3<sup>b</sup> ליקוין according to this, thy interpretation that &c. Sabb. 154<sup>a</sup> (in an editorial gloss) ליקוין according to the latter version (ליקוין for אריה); a. v. fr.—ליקוין (abbrev. ליקוין) another version (reads). Ib. 104<sup>a</sup>; a. fr.—ליקוין ביש-

ליקוין = h. ליקוין = evil gossip, calumny, denunciation; also ליקוין the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakh. 15<sup>b</sup> ליקוין the talk about third persons kills three persons. Ib. ליקוין בה משום ליקוין . . . כל מילהא what-ever evil is spoken in the presence of the person concerned is not to be called evil gossip; ליקוין כל שכן דזעפא ול' כל so much the worse, it is impudence and calumny. Ib. 16<sup>a</sup> ליקוין בה משום ליקוין . . . כל מילהא whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—Pl. ליקוין, ליקוין, ליקוין. Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65<sup>a</sup>, v. ליקוין. —Keth. 91<sup>a</sup> ליקוין ליקוין ליקוין those first two versions; a. e.

ליקוין f., pl. ליקוין = ליקוין. Targ. Y. Ex. XII, 17. Targ. O. ib. 34 ed. Bxt.

ליקוין I (= ליקוין) there is (was) not, none. Targ. O. Gen. II, 5 ליקוין (some ed. ליקוין; Y. ליקוין). Ib. XLVII, 13 ליקוין.—Targ. Prov. XXV, 14 ליקוין. Targ. Ps. XXXVIII, 4; a. fr.—B. Mets. 4<sup>a</sup> ליקוין ליקוין . . . ליקוין ליקוין the creditor has witnesses, the debtor has none. Ib. 5<sup>a</sup> ליקוין ליקוין now, likewise, when R. Hiy'a's opinion is not adopted. Ib. ליקוין ליקוין he does not hold the opinion that the admission of the defendant must be of the nature of the claim; a. v. fr.—With suffix: ליקוין I (am) not; ליקוין thou (art) not; ליקוין he (is) not (no more) &c. Targ. Y. I Dent. XXXII, 1. Targ. Gen. XLIII, 5. Ib. O. XLII, 13. Ib. XXXIX, 9 (Y. ליקוין) there is none. Ib. XXXI, 2; 5 ליקוין ed. Berl. (ed. ליקוין, ליקוין). Targ. Ps. LIX, 14 ליקוין ed. Lag. (ed. Wil. ליקוין). Targ. Esth. III, 8 ליקוין; a. fr.—Shebu. 48<sup>a</sup> ליקוין איתא ליקוין if the opinion of . . . is to be adopted, it must be applied in each case; if rejected, in neither. Keth. 22<sup>a</sup> ליקוין and one (of us judges) is no more. Shebu. 14<sup>b</sup> ליקוין ליקוין (not ליקוין . . .) which do not occur in the Torah, opp. דא ליקוין; a. fr.

ליקוין II, ליקוין m. ch.=h. ליקוין I. Targ. Gen. XLIX, 9 (h. text ליקוין). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8 (h. text ליקוין). Targ. Ez. XIX, 2 (h. text ליקוין); a. e.

ליקוין imperat. of ליקוין; v. also ליקוין.

ליקוין unto thee, v. ליקוין; v. ליקוין.

ליקוין (ליקוין); cmp. Arab. lakka, Lat. lacca) juice of a plant, used for dyeing. Pes. 42<sup>b</sup> ליקוין ליקוין Ms. M. margin (ed. ליקוין ברת ליקוין) which they use as a priming for lacca. Hull. 28<sup>a</sup> ליקוין . . . ליקוין its blood is used to be mixed with lacca.

ליקוין (v. ליקוין) here. Targ. II Esth. I, 9.

ליקוין, v. ליקוין I.

ליקוין (b. h.) to seize, conquer. Yalk. Ex. 168.

ליקוין to be caught, seized. Ib. ליקוין העיר the city was taken. Ex. R. s. 30 ליקוין ליקוין and finally in his old age he was caught (in the tempter's net), and began to be afraid &c. Pesik. R. s. 31 ליקוין ליקוין when will she (Jerusalem) be taken?; a. e.





harbor; (Yalk. Ps. 876 במיתם).—Erub. IV, 2 (41<sup>b</sup>) כחסי: לנניך Ar. (ed. לנניך). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships 'one leaving the harbor, and one entering it; Midr. Sam. ch. XXIII; (Yalk. Koh. 973 נניך). Koh. R. to VI, 5; a. e.

למיתה ch. same. Y. Ber. III, 6<sup>a</sup> bot.

למלא, v. next w.

למלא (transpos. of למלא, v. למלא; cmp. למלא) to talk against, murmur, sneer. Pesik. R. s. 6 ל' ל' no longer did any one talk behind Moses. Ib. למלא (not למלא); Yalk. Kings 184; (Ex. R. s. 52 למלא). Koh. R. to VIII, 8 למלא (fr. למלא); Lam. R. introd. (R. Hān. 1) למלא sneering with their mouths; v. למלא.

למן v. למלא.

למס (v. למס II) unto tribute, tributary (used homiletically as an independent word). Lam. R. to I, 1 שרה (ref. to למס, ib.) למס because the Israelites worshipped idols (למס), therefore she (Jerusalem) became tributary, the letters of למס and למס being the same; ib. [read:] למס the inversion of למס is למס. Ib. למס (130) is the same as that of למס. Ib. למס (v. למס I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint); v. למס I.

\*למס (v. למס) unto him who refuses (used homiletically as an independent word, meaning in Greek) dog. Sabb. 63<sup>b</sup> (ref. to Job VI, 14, v. Targ. a. l.) למס למס for in Greek they call a dog *lms* (?). [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6<sup>a</sup>; Keth. 96<sup>a</sup>; Gen. R. s. 76, end. The interpolator may have had in mind *λογμολός* 'a plague', used as adj. in LXX for למס.]

למפד m. (καμπός, -λόος) torch, light, lamp. Targ. Y. Ex. XX, 2 למפד למפד lamp, למפד למפד torch.—Greek genitive: למפד. Y. Yoma III, 41<sup>a</sup> top (ref. to Dan. V, 5; v. LXX) למפד (not למפד) Aquila translates *likbel nabrashta*: opposite the lamp.

למפדס, למפדס, v. preced.

\*למין m. pl. (lanae) woollen garments. Y. Sbn. II, 20<sup>c</sup> bot. למין למין (not למין); corresp. to למין למין in the second version ib.).

למין למין Y. Peah III, 17<sup>d</sup> top למין למין (abbrev. למין, v. R. S. to Mish. ib. III, 6) and why do we not say . . . למין (in place of למין)?

לסומא (sub. למס, בגד, חלוק) m. (orig. = למס, used as an independent w. as if from a root למס, cmp. למס) the thin web worn by loose women (= למס של יוצאת ההיין, Kel. XXVIII, 9, v. למס II); in gen. fine veil. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. למס, Is. III, 23) למס למס it is the dress of the ill-reputed, as we read (Cant. V, 7) they took my veil

&c. (believing her to be a harlot). Ib. XIII, beg., 14<sup>a</sup> למס למס (not למס) as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81<sup>b</sup> top למס למס decided concerning (the sale of) stuff for veils (during the festive week) &c.—Pl. למס למס. Y. Sabb. IV, 7<sup>a</sup> top, v. למס.—Chald. form: למס למס. Y. B. Mets. IV, end, 9<sup>d</sup> למס למס . . . היה עסוק בל' R. A. was engaged in weaving veils. Ib. למס למס what dare we do with those veils (dare we use means to give them a fine appearance)?

לסטים, לסטים v. sub למס.

לסטים (denom. of למס) to attack, as a free-booter, to commit robbery. Ex. R. s. 1, beg. למס למס היה למס attacked and robbed the people. Sbn. 72<sup>a</sup> למס למס he will go out to the cross-roads and rob &c.; Yalk. Deut. 930.

לסומא, v. למס.

לסת f. (contr. of למס, v. למס) cheek, jaw. Nidd. 23<sup>b</sup>; Y. ib. III, 50<sup>c</sup> bot.—Pl. למס למס. Nidd. l. c. Y. Yeb. XVI, beg. 15<sup>c</sup>. Sabb. 151<sup>b</sup>; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. למס למס ib.) למס למס that means the flesh-covered cheek-bones.

לסית, לסית ch. same. Targ. Y. Deut. XIV, 9. Ib. XXXIV, 7. Targ. Job XL, 26.—Pl. למס למס. Targ. Lam. III, 30. Targ. Is. XXX, 28; a. e.—[Targ. Job III, 9, v. למס.]

לסית, v. למס.

לסית, Hif. למס (b. h.; cmp. למס) to mock, talk lasciviously (with למס).—Y. Sot. III, 19<sup>a</sup> למס למס who sits down and quotes Biblical phrases in a lascivious manner (e. g. Gen. XXX, 16).

לסית, Ithpa למס ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. למס למס, v. למס).—Targ. Hab. I, 10 למס למס (some ed. למס למס, fr. למס).

לסית, למס m. (preced.) sport, mockery. Targ. Jer. XX, 7 (some ed. למס). Targ. Ez. XXXVI, 4 (b. text למס). Ib. XXII, 4 (Levita למס), v. למס ch.

לסית (b. h.; cmp. preced. wds) to jest, mock. Pesik. R. s. 34 למס למס in vain did we deride their words.

Hif. למס same. Y. Peah I, 15<sup>d</sup> top (ref. to Prov. XXX, 17) למס למס the eye that mocked at the law commanding to honor father and mother and despised the law (Deut. XXII, 6) &c. Erub. 21<sup>b</sup> (ref. to למס, Koh. XII, 12) למס למס whosoever derides the words of the wise, v. למס. Gen. R. s. 94 למס למס spoke lasciviously. Esth. R. to III, 9 למס למס they deride us and our religion. Num. R. s. 16 למס למס they spoke irreverently of me. Y. Naz. I, beg. 51<sup>a</sup> [read:] למס למס how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 250 למס למס and the Spirit of Holiness laughs at him; a. e.

לָשׁוֹן *lāshōn* *lāshōn*. *Pl.* אֲשֶׁר־יִשְׁכַּח. *Pa.* אֲשֶׁר־יִשְׁכַּח ch. same. *Targ. Jer.* VIII, 18. *Targ. Is.* XXVIII, 11.

לָשׁוֹן *lāshōn* m. (b. h.; preced.) *sport, mockery*. *Erub.* 21<sup>b</sup> (ref. to *Koh.* XII, 12, v. לָשׁוֹן לֵב רַב) does the text read *lāshōn* (mockery)? does it not read *lahag* (thought)?; v. לָהֵג.

לָשׁוֹן *lāshōn* ch. same. *Targ. Jer.* XX, 8 (ed. Lag. לָשׁוֹן); v. לָשׁוֹן.

לָשׁוֹן *lāshōn* m. (לָשׁוֹן) *speaking a foreign tongue, esp. Greek*. *Y. Meg.* II, beg. 73<sup>a</sup> בְּלִשׁוֹן בַּהּ הִצְטָא הַלְּיָצֵה הַלְּיָצֵה הַלְּיָצֵה if the Book of Esther was written according to law (in Hebrew), the Greek-speaking (reading from it) in Greek (translation) performs his duty.—*Pl.* לָשׁוֹן. *Mish. ib.* II, 1 (לָשׁוֹן) it is read to those speaking a foreign tongue in their tongue, but the foreigner that heard it in Hebrew &c. *Y. ib.* IV, 75<sup>a</sup> bot. *Tosef. ib.* IV (III), 13 לֵב הַבְּנוֹת שֶׁל לֵב (Var. לָשׁוֹן) in a synagogue of foreigners; a. e.

לָשׁוֹן *lāshōn* ch. same.—*Pl.* לָשׁוֹן. *Macc.* 6<sup>b</sup> לֵב רַב לֵב רַב foreigners (not speaking Chaldaic) came to court before Raba.

לָשׁוֹן *lāshōn* m. pl. *garden-orache* (*Artiplex Hortensis*, v. *Lōw Pil.* p. 274). *Kil.* I, 3; *Y. ib.* 27<sup>a</sup>, expl. לָשׁוֹן 'having eyes' or 'colors'.—[*Sabb.* 90<sup>a</sup>; *Nidd.* 62<sup>a</sup>, v. לָשׁוֹן]

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* (b. h.; cmp. לָשׁוֹן) [to talk, babble:] 1) to speak a foreign tongue, esp. to speak Greek. *Meg.* II, 1 לָשׁוֹן, pl. לָשׁוֹן, v. לָשׁוֹן.—2) (v. לָשׁוֹן IV) to talk against, criticise, cast suspicion. *Pes.* 51<sup>a</sup> לָשׁוֹן כָּל רַב־לֵב the entire country criticised him; a. e.

*Hif.* לָשׁוֹן same. *Y. Shek.* V, 4 in some e.l. of *Talm. Babli* לָשׁוֹן, v. לָשׁוֹן IV.

לָשׁוֹן *lāshōn* m. (preced.) 1) *foreign tongue, esp. Greek*. *Meg.* 18<sup>a</sup> לָשׁוֹן בְּלֵב הַלְּיָצֵה the *lāshōn* (of *Mish.* II, 1) means Greek. *Ib.* לָשׁוֹן שֶׁבְּיָדָהּ בְּלֵב הַלְּיָצֵה *Ms. M.* (ed. יוֹנֵה) written in Greek (translation). *Ib.* לֵב בְּלֵב in any foreign tongue. *Y. ib.* I, 71<sup>b</sup> bot.; *Y. Sot.* VII, 21<sup>e</sup> top; *Esth. R.* to I, 22, v. לָשׁוֹן I; a. fr.—2) *evil talk, disrepute*.—לָשׁוֹן לֵב רַב to spread evil talk against, to cast suspicion, discredit. *Kidd.* 81<sup>a</sup> הָאֵל הָאֵל שֶׁלָּהּ בְּיָדָהּ לֵב רַב that you may not (by punishing her for private meeting with a man, v. לָשׁוֹן) cast suspicion on the legitimacy of her children. *Snh.* 43<sup>b</sup> לֵב רַב לֵב רַב do not discredit the decision by lots; a. fr.

לָשׁוֹן *lāshōn* abbrev. of לָשׁוֹן, q. v.—[*Y. Sot.* III, 19<sup>a</sup> top, v. לָשׁוֹן]

לָשׁוֹן *lāshōn* (b. h.; cmp. לָשׁוֹן) to swallow, glut. *Deut. R.* s. 1, beg. (ref. לָשׁוֹן לֵב רַב, *Ez.* XLVII, 12, cmp. *Men.* 98<sup>a</sup> לָשׁוֹן לֵב רַב whoever is tongue-tied and eats greedily of it (the Law), will have his tongue loosened &c.

*Hif.* לָשׁוֹן לֵב רַב to feed an animal by putting food into its mouth, *contrad.* to לָשׁוֹן. *Sabb.* XXIV, 3 אֲבָל לָשׁוֹן לֵב רַב but

you may put food into the camel's mouth; *Gen. R.* s. 63 (with ref. to לָשׁוֹן לֵב רַב, *Gen.* XXV, 30); *Num. R.* s. 21. *Tosef. B. Kam.* VI, 17, *ib.* *Hull.* III (IV), 19 לָשׁוֹן לֵב רַב if he made the animal eat asafœtida &c.; a. e.—*B. Kam.* 69<sup>a</sup> לָשׁוֹן לֵב רַב let the wicked (robber) glut it and die.

לָשׁוֹן *lāshōn* a mnemonical word, intimating לָשׁוֹן לֵב רַב, *Ber.* 51<sup>a</sup> לָשׁוֹן לֵב רַב it is good for the heart, the eyes and the milt.

לָשׁוֹן *lāshōn* (v. לָשׁוֹן) 1) to labor, work; to study. *Targ. Y. Gen.* III, 18; a. fr.—*Targ. Prov.* XVI, 26 לָשׁוֹן לֵב רַב.—*Lev. R.* s. 32 לָשׁוֹן לֵב רַב work right (*Tanḥ.* *Emor* 24 לָשׁוֹן לֵב רַב). *Ib.* s. 34 לָשׁוֹן לֵב רַב לָשׁוֹן לֵב רַב why doest thou not go working and have something to eat?—*Y. Keth.* V, 30<sup>b</sup> top לָשׁוֹן לֵב רַב because they are working beasts. *Y. Sabb.* VI, 7<sup>d</sup> bot. לָשׁוֹן לֵב רַב that he might be able to study the Law; a. fr.—*Y. Erub.* I, 18<sup>d</sup> top לָשׁוֹן לֵב רַב (cmp. לָשׁוֹן לֵב רַב for לָשׁוֹן) and he studied (repeated) it after him forty times; *ib.* לָשׁוֹן לֵב רַב (read לָשׁוֹן לֵב רַב)—2) to be tired. *Targ. Y. Ex.* XVIII, 18 לָשׁוֹן לֵב רַב *Ar.* (ed. מִיָּתֵר הַמֵּת; *O.* לָשׁוֹן לֵב רַב). *Targ. Lam.* V, 5. *Targ. Prov.* XXVI, 15 לָשׁוֹן לֵב רַב ed. Lag. (oth. לָשׁוֹן); a. e.—*Lam. R.* introd. (*R. Isaac* 3), v. לָשׁוֹן לֵב רַב.—*Y. Gitt.* VIII, beg. 48<sup>c</sup>; *Y. Ter.* I, 40<sup>b</sup> לָשׁוֹן לֵב רַב and he became tired (ceased from raving).

*Af.* לָשׁוֹן לֵב רַב to tire out, ruin. *Targ. I Chr.* XVII, 9 לָשׁוֹן לֵב רַב (not לָשׁוֹן לֵב רַב).

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* f. (לָשׁוֹן) putting food into an animal's mouth. *Hull.* 55<sup>b</sup>, v. לָשׁוֹן לֵב רַב.

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* pr. n. m. *Lāshōn*, name of a Tanna. *Y. Dem.* I, beg. 21<sup>c</sup>; (*Tosef. ib.* I, 3 אֲשֶׁר־יִשְׁכַּח, cmp. אֲשֶׁר־יִשְׁכַּח).

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* f. (לָשׁוֹן) *pap or paste*; *pap* made of grits of beans. *Nidd.* IX, 7 (expl. לָשׁוֹן לֵב רַב); *Tosef. ib.* VIII, 9.

לָשׁוֹן *lāshōn* m. ch. same. *Y'lamd.* to *Deut.* beg., quot. in *Ar.* לָשׁוֹן לֵב רַב remove this paste from off thy eyes (said to a bribed judge).

לָשׁוֹן *lāshōn* v. לָשׁוֹן.

לָשׁוֹן *lāshōn* I pr. n. m. לָשׁוֹן בֶּן לָשׁוֹן *Ben Lāshōn*. *Y. Snh.* X, 28<sup>a</sup> top (כִּסְפֵּי בֶן לָשׁוֹן); (*Koh. R.* to XII, 12 לָשׁוֹן בֶּן לָשׁוֹן).

לָשׁוֹן *lāshōn* II f. (b. h.; Arab. *la'an* to curse) *bitterness; wormwood*. *Tanḥ.* B'shall., ed. *Bub.*, 21; *Yalk. Ex.* 258, v. לָשׁוֹן I.



moulding, drying, putting into the stove &c. Ib. בגין דמינן דמינן Ms. M. (ed. דמינן ויביש' corr. acc.) when they have been moulded and dried.—2) to join, couple, loop. Targ. Ex. XXXVI, 10. Ib. 18 לְפַצֵּא (Var. לְפַצֵּא, לְפַצֵּא; a. fr.—Part. pass. לְפַצֵּא, לְפַצֵּא. Ib. XXVI, 3; a. fr.

lthpa. לְפַצֵּא to be swathed, v. supra.

לְפַצֵּא, לְפַצֵּא, לְפַצֵּא c.=לְפַצֵּא. Y. Peah VIII, 21<sup>a</sup> bot. לְפַצֵּא, v. לְפַצֵּא.—Y. Shebi. II, 34<sup>a</sup> bot. לְפַצֵּא as much only as is required for the stew-pot (immediate use).

לְפַקְקוֹת, Targ. Y. Lev. I. 16 in Ar. s. v. לְפַקְקוֹת some ed., read: לְפַקְקוֹת; v. לְפַקְקוֹת.

לְפַתֵּחַ (b. h.; cmp. לְפַתֵּחַ 1) to twine around, cling to, clasp. Ruth R. to III, 8, v. לְפַתֵּחַ; Tanh. B'har 3 (expl. לְפַתֵּחַ, Ruth l. c. 'he felt himself embraced') וב'ו דאמרת וילפתה וב' as you read (Jud. XVI, 29) and Samson clasped &c.—2) (cmp. לְפַתֵּחַ) to wrap up, to insert, combine (dishes).—Part. pass. לְפַתֵּחַ, pl. לְפַתֵּחַ. Koh. R. to VII, 7 (expl. לְפַתֵּחַ) שני המשלחין לְפַתֵּחַ ל' זה בזה זה two messes combined.

Pi. לְפַתֵּחַ same. Ab. Zar. 38<sup>a</sup>; 59<sup>a</sup> אתה השהתה בו אתה השהתה to go with bread as a relish.

לְפַתֵּחַ ch., Pa. לְפַתֵּחַ as preced. Pi. Bets. 16<sup>a</sup> מידה דלפתה דמינן (Alf. לְפַתֵּחַ) something used as a relish is required, לְפַתֵּחַ (Ms. M. לְפַתֵּחַ, Alf. לְפַתֵּחַ) whereas bread is not used for that purpose.

lthpe. לְפַתֵּחַ to be used as לְפַתֵּחַ; v. supra.

לְפַתֵּחַ f. (v. preced. wds.) something which goes with bread; vegetables. Ber. 44<sup>b</sup>, v. לְפַתֵּחַ 4.—Gen. R. s. 15 הוה פתה לא פתה אתה one says לפתה was lo-path (no food of man before he sinned, i. e. bread fully seasoned grew out of the ground, and no relish was required); in the Messianic days; Y. Ber. VI, 10<sup>a</sup> bot.; Tanh. Ekeb 7 [read:] והאחד אומר היהתה פת אלמא עתידה לעשותה לא פתה (with ref. to Ps. LXXII, 16; cmp. Sabb. 30<sup>b</sup>, Midr. Till. to Ps. CIV, 12).—Esp. לפתה, turnip. Kil. I, 3. Ib. 9. Keth. 111<sup>b</sup> שועל קינן בל' ושקליהו וב' and when they weighed it &c.; a. fr.—Pl. לפתה. Y. Ter. II, 41<sup>a</sup> bot. לְפַתֵּחַ turnip-heads. Yalk. Deut. 944. Snh. 19<sup>b</sup> bot. (ref. לְפַתֵּחַ, Ruth III, 8, v. Targ.) שנתה לְפַתֵּחַ his body became as soft as (boiled) turnip heads. Ber. 56<sup>a</sup> Ar., v. לְפַתֵּחַ; a. e.

לְפַתֵּחַ, לְפַתֵּחַ ch. same. Targ. Ruth III, 8, v. preced.—Ber. 44<sup>b</sup> בני הזיה ל' וב' when thou seest turnips in the market, ask not, what wilt thou eat with the bread. Ib. 56<sup>a</sup>, v. לְפַתֵּחַ; a. fr.—Bekh. 43<sup>b</sup>, v. לְפַתֵּחַ.

לְפַתֵּחַ, לְפַתֵּחַ f. (preced.) לְפַתֵּחַ bread seasoned with a relish. Tanh. Ekeb 7 (ref. לְפַתֵּחַ, Ps. LXXII, 16) יש פיסתה לְפַתֵּחַ there are places where they call seasoned bread piss'tha.

לְפַתֵּחַ I m. (v. לְפַתֵּחַ), one whose head is turnip-

shaped. Bekh. VII, 1 (43<sup>a</sup>) לְפַתֵּחַ Mish. (Talm. ed. לְפַתֵּחַ), expl. ib. 43<sup>b</sup> לְפַתֵּחַ דרבי וב' (read ... or ...), v. לְפַתֵּחַ.

לְפַתֵּחַ, לְפַתֵּחַ II m. (לְפַתֵּחַ) relish. Ber. 40<sup>a</sup> עד שיבראה until salt or some relish is placed before each one, v. לְפַתֵּחַ. Neg. XIII, 9; Tosef. ib. VII, 10; Hull. 71<sup>b</sup> כשב ואוכל (ה) בל' reclining and eating (the named quantity of bread) with some relish; Koh. R. to VII, 7 נ' ב' (corr. acc.); expl. ib., v. לְפַתֵּחַ; a. e.

לְפַתֵּחַ, לְפַתֵּחַ ch. same. Targ. Job VI, 6 Var. Ms. (h. text לְפַתֵּחַ), v. לְפַתֵּחַ.

לְפַתֵּחַ, v. לְפַתֵּחַ.

לְפַתֵּחַ, לְפַתֵּחַ m. (b. h.; לְפַתֵּחַ) scornor, scoffer, frivolous person. Pl. לְפַתֵּחַ, לְפַתֵּחַ. Sot. 42<sup>a</sup> לְפַתֵּחַ the class of scornors. Snh. 101<sup>a</sup>, v. לְפַתֵּחַ; a. fr.—לְפַתֵּחַ (Ps. I, 1) scornors' gathering, bad company. Kidd. 41<sup>a</sup> לְפַתֵּחַ his company is the bad company (meant in Ps. l. c.). Ab. Zar. 18<sup>b</sup> (אסור) לְפַתֵּחַ (is forbidden as) coming under the category of being in bad company; a. fr.

לְפַתֵּחַ f. (preced.) 1) scorn, lasciviousness. Cant. R. to III, 4 (play on לפתחה, Is. XXI, 4) לְפַתֵּחַ the mouth which spreads words of lasciviousness; לְפַתֵּחַ because they went out for lascivious entertainment; cmp. לְפַתֵּחַ.—2) sport, pleasure. Tosef. Sabb. VI (VII), 4 לְפַתֵּחַ לה ל' that she may be entertained; Yalk. Lev. 587 שההחילה לצאה (corr. acc.).

לְפַתֵּחַ, לְפַתֵּחַ, v. sub לְפַתֵּחַ.

לְפַתֵּחַ m. (לְפַתֵּחַ) lapping, greedy. Pesik. Zakh., p. 26<sup>b</sup> לְפַתֵּחַ אמהלך עש לק אמהלך a people that came to lap the blood of Israel like a dog; Yalk. Deut. 938; Yalk. Ex. 262; a. e. Tanh. Ki Thetsé 9, a. e. לְפַתֵּחַ, v. לְפַתֵּחַ.

לְפַתֵּחַ, v. לְפַתֵּחַ.

לְפַתֵּחַ f. pl. (לְפַתֵּחַ) bought property, esp. mortgaged property sold; trans. the purchaser of mortgaged property. Keth. IX, 8 והיה נפרעה מן הל' if her husband sold his property to strangers, and she wants to collect (her K'thubah) from the sold property (sues the purchaser). B. Mets. 12<sup>b</sup> ואח' למיטרף ל' שלא בדין וב' and he might seize the sold property unlawfully.—B. Bath. 107<sup>a</sup> שהחריבם ל' after the heirs have divided up the estate, they are considered as purchasers (from one another, and the brother whose portion has been seized for his father's debts has no redress), opp. לְפַתֵּחַ they are heirs (and the estate, minus the seized portion, has to be redivided); a. fr.

לְפַתֵּחַ, v. לְפַתֵּחַ.

לְפַתֵּחַ, לְפַתֵּחַ m. (לְפַתֵּחַ; v. לְפַתֵּחַ) grain-gleaner, a sort of huckster dealing in grains bought up in small quantities. B. Mets. 72<sup>b</sup> יזוף מלקוט הבריה ... מ'ש לוקט ed. (Ms. M. throughout לוקט; Ms. R. a. ed. Ven. לוקט, v. Rabb. D. S. a. l. note 7) why is it different with the gleaner? Because, if he has none, he will borrow from a fellow-gleaner. Ib.



until the market price has been announced for (the goods of) the gatherer and the merchant alike; Tosef. ib. VI, 1 לְלוּקַח (corr. acc.).—[Keth. 54<sup>a</sup> בְּלוּקֹת Ar., v. לְקַרֵּשׁ.—]—Pl. לְקַוֵּיחוֹת. B. Mets. 1. c. וְשֵׁל ל'... וְשֵׁל ל' דְּהוּוּ שֵׁל ל' כל אֲדָמָה וְשֵׁל ל' Ms. H. a. R. (v. Rabb. D. S. l. c.) if the gleaners' goods (mixed goods) were worth four S'ah (and more) a Sela, and those of other people three &c.; [ed. דְּהוּוּ שֵׁל ל' וְשֵׁל ל' לְקַוֵּיחוֹת if the gleaned grains were worth &c.; Tosef. l. c. הָיוּ לְקַוֵּיחוֹת הוֹלְכוֹת בְּאַרְבַּע (not והוֹלְכוֹת)].

לְקַוֵּיחָא ch. same, esp. the poor gleaner.—Pl. לְקַוֵּיחָא. B. Mets. 21<sup>b</sup> (expl. נְמוּשָׁה ל' בְּרֵר ל' gleaners after gleaners (the poor who come for the second gleanings)).

לְקַוֵּיחָא v. נְקַוֵּיחָא.

לְקַוֵּינִימִים v. לְקַוֵּינִימִים.

לְקַוֵּינָא v. לְקַוֵּינָא.

לְקַוֵּישִׁי v. לְקַוֵּישִׁי.

לְקַוֵּישִׁין v. לְקַוֵּישִׁין II.

לְקַוֵּיהָא f. (לְקַרֵּי) 1) punishment. Targ. O. Deut. XXXII, 32.—2) being beaten. Yoma 71<sup>b</sup> לְקַוֵּיחָא v. קִיפָּה; Zeb. 18<sup>b</sup>; Yalk. Ex. 380.—3) disorder, disease, defect. B. Bath. 16<sup>b</sup> a complexion like the color of the horn of the unicorn is a defect (and not a perfection). Hull. 43<sup>a</sup> לְרַחֲשִׁי the disorder of the kidneys mentioned by Rakhish. Ib. 55<sup>a</sup> bot. דְּמַטְּאֵי ל' וְכ' when the disorder extends to &c.; a. fr.

לְקַח (b. h.) 1) to take, receive. B. Kam. 119<sup>a</sup> צְרוּקָא גְבַאי צְרוּקָא collectors of charity may receive from them small contributions. Ex. R. s. 3 אֵה שֵׁלוּ ל' he received his due (punishment). Tanh. Korah 3 נִלְיָהוּ ל' he took up his cloak; a. fr.—2) to carry away; to persuade. Ib. 1 (ref. to Num. XVI, 1) אֵין וִיקַח אֵלָהּ מִשִׁיבָה וְכ' vayikkah means attraction by soft words; ib. 2 לְשׁוֹן פְּלִיגָה ל' אֵין וִיקַח אֵלָהּ has the meaning of separation, for his heart (pride) carried him away; Num. R. s. 18.—3) to buy, acquire. Dem. IV, 5 וְכ' לֵי ל' buy (provision) for me of one who is reliable &c. Ib. וְלְקַחְתָּהּ... לְקַחְתָּהּ... not finding him I bought of &c. Ib. V, 1 הַלּוּקַח בֵּין וְכ' when I shall have bought it; a. v. fr.—Buyer. Ib. 15<sup>b</sup> bot. וְכ' שִׂמְחָה וְכ' שִׂמְחָה Ber. 5<sup>a</sup> וְכ' שִׂמְחָה when the buyer is dead. Ber. 5<sup>a</sup> וְכ' שִׂמְחָה when the purchaser is glad; a. v. fr.—Part. pass. לְקַחְתָּהּ, f. לְקַחְתָּהּ. Y. Pes. II, 29<sup>b</sup> בְּכֶסֶף מִשְׁעָר ל' לְקַחְתָּהּ that which has been bought with tithe-money. B. Mets. 110<sup>a</sup> ל' I have it as a purchased property. Y. Snh. IX, beg. 26<sup>d</sup> [read:] ל' until the first wife has been legally acquired (betrothed) by him; (Y. Yeb. XI, 11<sup>d</sup> top וְקַוֵּיחָא v. לְקַוֵּיחָא; a. fr.—V. לְקַוֵּיחָא).

Nif. לְקַחְתָּהּ to be taken, bought, acquired. Maas. Sh. I, 3 בְּכֶסֶף מִשְׁעָר ל' must not be bought with tithe-money; Hull. I, 7 אֵינִי נִיקַח. Men. 42<sup>b</sup> לְקַחְתָּהּ; a. fr.—Kidd. 2<sup>b</sup> (ref. to Deut. XXII, 13) it is not written כִּי

אִשָּׁה אִשָּׁה לְאִישׁ if a woman is married (marries herself) to a man (Var. תָּקַח).

Hithpa. לְקַחְתָּהּ to be enclosed, squeezed in. Num. R. s. 12; Cant. R. to III, 11; Pesik. Vayhi, p. 4<sup>a</sup> (expl. מְחַלְקֵתָהּ, Ex. IX, 24), v. קַשְׁטֵיחָא.

\* לְקַחְתָּהּ ch., Ithpe. לְקַחְתָּהּ to be taken, married. Keth. IV, 11 (52<sup>b</sup>) דְּהוּוּ לְקַחְתָּהּ לְגַבְרִין Bab. ed. (Mish. a. Y. ed. דְּהוּוּ לְקַחְתָּהּ) until they shall be married; ib. 53<sup>b</sup> דְּהוּוּ לְקַחְתָּהּ.

לְקַח m. (b. h.; preced.) purchase; (acceptable) gift; lesson. Taan. 7<sup>a</sup> (ref. to לקחתי, Deut. XXXII, 2) אֵין ל' אֵלָהּ לְקַחְתָּהּ means the Law (with ref. to Prov. IV, 2); Tanh. Haáz. 3; a. fr.—אבן הַלְּקַח auction-stone. Yalk. Lev. 667, v. לְקַחְתָּהּ.

לְקַט (b. h.) [to seize,] 1) to gather, glean; to pick, v. Pi.—Part. לְקַטְתָּהּ gleaner, huckster, v. לְקַוֵּיחָא.—2) (in sewing) to gather, pucker. M. Kat. 26<sup>a</sup> bot. לְקַטְתָּהּ וְלַעֲשׂוֹתָהּ כְּמִין לְקַטְתָּהּ to mend (the rents for the dead) by gathering or making a sort of stairs (chain-stitches), v. סוּגְלָם.

Pi. לְקַטְתָּהּ same, 1) to pick, harvest; to pick up, collect. Tosef. Shebi. IV, 21 אֲהָרֹג בְּאֵהָרֹג וְכ' he harvested Ethrogs on the first of Sh'bat; R. Hash. 14<sup>a</sup>; Erub. 7<sup>a</sup>; Yeb. 15<sup>a</sup>. Tosef. R. Hash. I, 9 רִיקַח ל' if one picked vegetables; a. v. fr.—Maas. Sh. II, 5 וְכ' מִה שִׁלְתָּ ל' מה שִׁלְתָּ ל' מה שִׁלְתָּ ל' what coins he picked up singly belong to the second-tithe fund. Y. ib. 53<sup>c</sup> ל' אֲבָל ל' מִיָּבֵן וְמִיָּבֵן אֲבָל ל' (not אֲבָרֵן) provided he picked up here and there (deliberately selecting), but if he did so at random &c. Bekh. 7<sup>b</sup> כָּל הַמִּטְטִיל בְּצִיָּם מְלַקֵּט וְכ' every animal that lays eggs supports its brood by picking up food for it, except the bat... which gives suck.—M. Kat. I, 5 מְלַקֵּט וְכ' one may (during the festive week) collect for final burial the bones of &c., v. לְקַוֵּיחָא. Snh. VI, 6 לְקַטְתָּהּ the bones (of the convict) may be collected and buried in their family tomb; a. fr.—Esp. to glean, to take the poor man's share in the crop. Peah IV, 9 מִי שִׁלְתָּהּ וְכ' (Y. ed. שִׁלְתָּהּ) if one gleaned the corner of the field and said, this is to belong to &c.; Gitt. 11<sup>b</sup>; B. Mets. 9<sup>b</sup>.—Peah V, 6 לְקַוֵּיחָא (Y. ed. לְקַטְתָּהּ). Y. ib. IV, 18<sup>b</sup> וְיִקְרְבוּ לְקַטְתָּהּ let them have an opportunity to go and glean in another field &c., v. פְּרִיזֵי, a. v. fr.—[Peah IV, 5, v. Hif.].—[Sot. 11<sup>b</sup> וְכ' לְקַטְתָּהּ, v. לְקַטְתָּהּ.—] 2) to pluck (hair) out singly. Naz. 40<sup>b</sup> לְקַטְתָּהּ בְּמַלְקָט if he plucked it singly with pinchers; Macc. III, 5 לְקַטְתָּהּ. Ib. 20<sup>b</sup> מִי שִׁלְתָּהּ לְבִינְתָּהּ וְכ' when one plucks out the white hair among the black; Sabb. 94<sup>b</sup>; a. e.—[Naz. l. c. שִׁיבְלַטְתָּהּ בְּהַעֲרֵר, read שִׁיבְלַטְתָּהּ as Macc. III, 5.]

Nif. לְקַטְתָּהּ 1) to be collected, harvested. Tosef. Shebi. IV, 21 שִׁגְדָל בְּהוֹבָה וְכ' בְּהוֹבָה what has been growing under obligation (as eventually subject to tithes) and been harvested under obligation; וְכ' בְּשַׁבְּעִיחָהּ וְכ' בְּשַׁבְּעִיחָהּ what has been growing in the Sabbatical year and collected in &c.; R. Hash. 15<sup>a</sup>; a. e.—2) to be made smooth by plucking. Sabb. 97<sup>a</sup>, v. לְקַטְתָּהּ.

Pu. לְקַטְתָּהּ to be gleaned. Peah V, 1 הַחֲרָזוּ ל' אֵין הַחֲרָזוּ a stack of grain under which the gleaner for the poor has been left.

Hif. לְקַטְתָּהּ 1) to cause picking, to strew feed for birds.

Tosef. Sabb. XVIII, 4 מְלַקְטִין, *contrad. to מהלקטין* (v. הרלקט); Sabb. 155<sup>b</sup>.—2) to arrange the gleaning by the poor. Peah IV, 5 (3) היה מְלַקְטִין על ההבל Y. ed. (Bab. ed. a. Mish. מילקטין) arranged the gleaning by the line, leaving a corner at the end of each furrow.

Hithpa. מְלַקְטִין to be collected; to require collection. Maas. Sh. II, 5 הַמְלַקְטִין those coins which have been picked up singly, opp. הַמְבַלְלִין.—Hull. 46<sup>a</sup> מְהַלְקֵט מהו if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77<sup>a</sup> מהו מהו how is it, if the quantity of flesh required to cover the broken bone is scattered?

לָקַט, ch. same, to pick up; to gather. Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לָקַט). Targ. Ex. XVI, 26; a. e.—Part. לָקַט, לָקַט. Targ. O. Deut. XXIX, 10 (הַלְקֵט ed. Berl. (ed. Amst. לָקַט, corr. acc.; h. text הַלְקֵט); Targ. Josh. IX, 21 לָקַט Bxt. (ed. מְלַקְטִין).—Sabb. 156<sup>a</sup> דְּלֵא לָקַט (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

Pa. לָקַט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II Pe.); a. fr.—Targ. II Esth. III, 8 וּמְלַקְטִין (not וּמְלַקְטִין), v. הַלְקֵט.—Lev. R. s. 6 לָקַט אֵל מְלַקְטֵי הַדֵּנָרִים he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10<sup>a</sup> bot. וּמְלַקְטִין (not וּמְלַקְטֵי) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

Af. לָקַט to cause to take up, to put the mouth to. Sabb. 156<sup>a</sup> מְלַקְטִין יִהְיֶה Ms. O. (Ms. M. לִיה מְלַקְטִין, ed. מְהַלְקֵט, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

לָקַט m. (b. h.; preced. wds.) 1) gleanings; the poor man's share in the crop (Lev. XIX, 9). Peah IV, 3. Ib. 10 מהו מְלַקְטִין what is called *leket* (the poor man's share)? That which drops &c. Ib. 11 לָקַט where there is a doubt about *leket*, it is *leket*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 לָקַט אֵל מְלַקְטֵי הַדֵּנָרִים we calculate how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18<sup>d</sup> שָׂגַד מְלַקְטֵי הַדֵּנָרִים for he piled up the stack over the poor man's share; a. fr.—2) pucker, seam. M. Kat. 26<sup>b</sup> הַלְקֵט הַיּוֹנֵק הַחֵרֶשׁ he who rends his garment . . . in a place which has been mended by a pucker (after having been rent for a death).

לִיקְטָא, לָקַט ch. 1) same, gleanings, poor man's share. Targ. Lev. XIX, 9.—2) the accumulated food in a bird's crop. Targ. Y. I Lev. I, 16.

לְקַמְיוּתָא Maasr. III, 7; Ohol. XVIII, 10 הַלְקֵט Ar., v. מְלַקְטִין.

לְקַמְיוּתָא f. (lectica) sedan-chair. Mekh. Mishp. s. 1 לְקַמְיוּתָא הַלְקֵט he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. מְלַקְטִין.

לָקַח [to become less.] 1) to suffer, be under a disadvantage. B. Mets. III, 12 הַלְקֵט בְּחֵסֶד יִהְיֶה he suffers the disadvantages of loss or gain, i. e. he must pay ac-

ording to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 לֹקְחָא בּוֹן מִידָה הָרִין לֹקְחָא justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4<sup>a</sup>; a. e.—Esp. to be smitten, afflicted with disease (esp. leprosy); (of crops) to be struck (by hail &c.); to be blighted. Sabb. 87<sup>b</sup> לֹקְחָא בְּכוֹרוֹת לֹקְחָא the first-born (in Egypt) were smitten. Ib. 97<sup>a</sup>; Yoma 19<sup>b</sup> הַחוֹשֵׁב לֹקְחָא בְּגוֹפוֹ he who entertains a suspicion against worthy men, will be smitten with disease; Ex. R. s. 3 לֹקְחָא אֵת אֲתָה רְאוּי לֹקְחָא thou, likewise, deservest to be afflicted with leprosy. Hull. 55<sup>a</sup> אֲחֵהּ בְּכוֹלֵיהּ אֲחֵהּ לֹקְחָא if one of its kidneys is disordered.—B. Mets. IX, 7 לֹקְחָא the wheat crop was blighted.—Ber. 18<sup>b</sup> לֹקְחָא שְׁלֵן לֹא לֹקְחָא was not struck by hail.—Makhsh. IV, 3, a. e. שְׁלֵן יִלְקָה הַחֹשֶׁל that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) to be eclipsed. Mekh. Bo. s. 1 לֹקְחָא כְּשֶׁהָרְחָבָה when there is an eclipse of the sun; כְּשֶׁהָמַזְלוֹת לֹקְחָא when planets are eclipsed; Succ. 29<sup>a</sup>; a. fr.—Part. pass. לֹקְחָא disordered, sickly, stunted. Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) קָצַר דַּק לֹקְחָא dak means diseased (parse) and short hair. Yeb. 80<sup>a</sup> לֹקְחָא בְּנֵי מְלֻבְּבֵי מִלְּבָבָא one born with defective genitals. Tosef. ib. X, 6 קוֹלֵוֹ לֹקְחָא his voice is abnormal (womanly, thin). Ib. 7 קוֹלֵוֹ לֹקְחָא her voice is abnormal (manlike; Yeb. 80<sup>b</sup> צְבָה). Ib. 7 שְׁעָרוֹ לֹקְחָא his hair is abnormal; a. fr.—3) (law) to be punished with lashes. Macc. I, 1 לֹקְחָא אַרְבַּעִים he receives forty lashes (v. אַרְבַּעִים). Ib. III, 1 לֹקְחָא אֶלֹּו הַלְקֵט אֶלֹּו the following persons receive (thirty nine) lashes. Shh. IX, 5 וְשֵׁנִי מִי שֶׁלֹּו מִי שֶׁלֹּו he who has been lashed twice (and commits the same offence again); a. v. fr.

Hif. הַלְקֵט 1) to disaffect, weaken, strike. Ber. 18<sup>b</sup> בְּרֵד מְלַקְטֵי הַחֵטִי הַלְקֵט hail will ruin his crops. Sabb. 113<sup>b</sup> מְלַקְטֵי הַחֵטִי הַלְקֵט because it makes thin (weakens one's constitution); a. e.—Part. pass. מְלַקְטֵי הַחֵטִי sickly, broken down. Ruth R. to I, 5 מְלַקְטֵי הַחֵטִי הַלְקֵט אֵת הַיּוֹנֵק מְשׁוּבֵר וְמִי אֵת הַיּוֹנֵק מְשׁוּבֵר וְמִי he (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66<sup>a</sup>; Pesik. R. s. 17 מְלַקְטֵי הַחֵטִי (part. Pu.).—2) to punish with lashes, flog. Macc. III, 10 מְלַקְטֵי הַחֵטִי אֲוֵרוֹ how many lashes does the court inflict? Ib. 12 כִּיִּצְדַּר מְלַקְטֵי הַחֵטִי אֲוֵרוֹ how is the flogging done? Kidd. 81<sup>a</sup> מְלַקְטֵי הַחֵטִי אֲוֵרוֹ the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אֲוֵרוֹ מְלַקְטֵי הַחֵטִי, v. קְבָלָה; a. fr.

לָקַח, לָקַח ch. same, to be affected, disordered, smitten, punished. Targ. O. Ex. V, 14 לָקַח (Y. לָקַח). Ib. 16 לָקַח (Y. לָקַח). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4<sup>b</sup> לָקַח אֲוֵרוֹ לָקַח אֲוֵרוֹ why should he be punished?—Ib. 5<sup>a</sup> לָקַח אֲוֵרוֹ let him, too, be punished. Y. Kidd. I, 61<sup>b</sup> bot. לָקַח אֲוֵרוֹ if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 הַלְקֵט (corr. acc.); a. fr.

Af. אֲלָקַח as preced. Hif. Targ. Deut. XXII, 18 וְלָקַח אֲוֵרוֹ (not וְלָקַח). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113<sup>b</sup> לָקַח אֲוֵרוֹ because it is ruinous to health.—Kidd. 81<sup>a</sup> מְלַקְטֵי הַחֵטִי וּמְבַרְיוֹ punished the woman of bad repute and published the cause (for the protection of her children, v. לָקַח). Ib. 7 מִי שֶׁלֹּו מִי שֶׁלֹּו why do you not likewise punish and publish?; a. fr.





**לתת** ch. same. Pes. 36<sup>a</sup> [read:] מילתת נמי נילתותה (v. Rabb. D. S. a. l. note 9; Ms. M. ליתתה, read לתתה *Pa.*) let it also be permitted to wash (the grain for the meal-offerings), Y. Gitt. I, 43<sup>c</sup> מה ארזן לתתן how do you moisten

the wheat (without fitting it for levitical uncleanness)?— Pesik. Vattom., p. 131<sup>b</sup> הכר שתרם ב' חסר טהרם ב' ninety-eight; a. fr.—*Du.* Ex. R. s. 23; Mekh. B'shall., s. 6. Macc. I, 2. Keth. I, 2, v. פתושה; a. fr.—*Pl.* מ'איה. Macc. 23<sup>b</sup>; a. fr.

מ

**מ** *Mem*, the thirteenth letter of the Alphabet. It interchanges with נ, esp. in the plural termination מים (Chald.)—, e. g. קוראים=קוראין &c., with ב, v. letter ב. — מ is frequently inserted for emphasizing a succeeding labial, cmp. וּמְבַלְגָּא a. סְפִיר a. סְפִירִינוּן &c.— מ as a preformative letter in denominatives, e. g. מְבַלְגָּת from זבחה & מְבַלְגָּת from מדבבא, זבחה & מְבַלְגָּת from ארבע &c.

**מ**, as a numeral letter, *forty*. [מ' the letter *Mem*, v. מ'ם.]

**מ**, **מ** (followed by Dagesh forte), **מ** (before gutturals) prefix for (בן, 1) *from, of*, e. g. מְבַקְשִׁים *from a place*; מֵאֲמַתִּי *from what time* &c.— (2) מֵאֵל. v. אֵל. — (3) *from the time that, when; from the fact that, since*; also separated מֵי, e. g. Sot. IX, 7 משנתרפה הגולה after the heifer has been killed; Num. R. s. 2 מֵי שְׂדוּא אומר 2 מֵי שְׂדוּא אומר when I come back; Y. Shek. V, end, 49<sup>b</sup> מֵי שְׂדוּא when I come back; Y. Peah VIII, 21<sup>b</sup> top מֵי שְׂדוּא when we come back,—when they came back &c.; Y. Ber. II, 5<sup>c</sup> bot. מֵי שְׂדוּא ed. Lehm. (ed. מֵי שְׂדוּא) because I thought; Y. Taan. IV, 69<sup>a</sup> מֵי שְׂדוּא (Lam. R. to II, 2 מֵי שְׂדוּא) when they came forth; a. fr.

**מא** ch.=h. מיה, 1) *what?* Targ. O. Gen. XXXI, 26 ed. Berl. (mostly מיה, q. v.) מיה, contr. מיה *what* (will happen) *if?*, *suppose*, *perhaps*. Targ. O. Gen. XVIII, 24 מיה ed. Berl. (oth. ed. a. Y. מיה); a. fr.— מיה מיה, contr. מיה מיה *what is this?, why?* Targ. I Kings I, 13 מיה מיה (ed. Lag. מיה; h. text מיה) Targ. Jer. XII, 1. Targ. O. Gen. XL, 7 (some ed. מיה); a. fr.—2) *how!* Ib. XXVIII, 17 (ed. Berl. מיה, oth. ed. a. Y. מיה).

**מאגניות**, Pesik. R. s. 33 אחד עשר מ', a corruption, prob. for אחת עשרה אוהות, v. אוה II.

**מאד** m. (b. h., v. Schr. KAT<sup>2</sup>, p. 564) *much*; (adv.) *very*. Ber. IX, 5 (ref. to מאד Deut. VI, 5) בכל מדה ומדה. . . הוי מודה לו במ' מ' (Ms. M. a. Y. ed. מ' מ'; Bab. ed. 54<sup>a</sup> מ' omitted) whatever measure he may measure out to thee, give thanks to him very, very much. Ab. IV, 4 מ' מ' be exceedingly lowly in mind (humble).

**מאדים** m. (אדם) *the planet Mars*. Gen. R. s. 10. Sabb. 129<sup>b</sup>, v. זוה I; a. e.

**מאדנין** scales, v. מודנא.

**מאה** (b. h.) *one hundred*. Tosef. Ber. VII (VI), 24 one hundred religious acts. Ib. 8; a. v. fr.— Pesik. Vattom., p. 131<sup>b</sup> הכר שתרם ב' חסר טהרם ב' ninety-eight; a. fr.—*Du.* Ex. R. s. 23; Mekh. B'shall., s. 6. Macc. I, 2. Keth. I, 2, v. פתושה; a. fr.—*Pl.* מ'איה. Macc. 23<sup>b</sup>; a. fr.

**מאת** ch. same. Targ. Gen. V, 3, sq.; a. fr.—*Du.* מ'אתן. Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—*Pl.* מ'אתן. Targ. II Sam. XVIII, 4 ed. Lag. (ed. מ'אתן; corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מ'אתן ed. Berl. (oth. ed. מ'אתן; Y. מ'אתן); a. fr.—Y. Kil. IX, 32<sup>b</sup> bot. מ'אתן three hundred fasts; Y. Keth. XII, 35<sup>a</sup> bot. מ'אתן (corr. acc.). Y. Naz. V, end, 54<sup>b</sup> מ'אתן three hundred Nazarites; Y. Keth. XII, 35<sup>a</sup> bot. מ'אתן (corr. acc.). Y. Naz. V, end, 54<sup>b</sup> מ'אתן nine hundred sacrifices; (Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91 מ'אתן, תלת מאה, תלת מאה); a. fr.

**מאוז** (or **מאון**) m. (Arab. *mawz*) *the fruit of the wild Strawberry-tree or Arbutus* (v. Löw Pf. p. 334; Sm. Ant. s. v. Arbutum).—מ' the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. מאוס, מאוס, מאוס); Tosef. B. Bath. V, 6 מאון ed. Zuck. (corr. acc.; Var. מ'אתן, read: מ'אתן); Sifra Vayikra, Hoba, Par. 12, ch. XXII; Yalk. Lev. 479 מ'אתן (corr. acc.).

**מאוס**, Y. Ab. Zar. V, 44<sup>l</sup> bot. מאוס=למב, v. מאוס.

**מאון**, v. מאה.—[Tosef. B. Bath. V, 6 מאון ed. Zuck., v. מאון.]

**מאוס** or **מאוס**, Koh. R. to VI, 1; IX, 13, v. מאון.—[Part. pass. of מאוס, q. v.]

**מאוסה**, v. מאוס, מאוסה.

**מאור** m. (b. h.; אור) 1) *luminary, light*. Ber. VIII, 5 Beth-Shammai reads שברא באור האש (Blessed be &c.) who created the light of fire; Beth Hillel מאורי האש the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ מ' על האש' as to the order of the benedictions over light and over spices; Ber. 52<sup>b</sup>; Pes. 103<sup>a</sup>; a. fr.—*eye-sight*. Ib. 62<sup>b</sup>. Y. Taan. IV, 68<sup>d</sup> top.—Hag. 5<sup>b</sup> (euphem.) מ'אתן הוא *blind* (cmp. מ'אתן הוא)—Ber. 17<sup>a</sup> מ'אתן . . . מ'אתן may thy eyes shine through the light of the Law. Midr. Till. to Ps. CXIX, 135 מ'אתן with a shining face (benevolence); a. fr.—*Pl.* מ'אתן; constr. מ'אתן. Ber. 52<sup>b</sup> באור מ' יש באור there is a com-

bination of lights (colors) in the artificial light. Ib. פליגרי. *maor* or *m'oré*, v. supra. Meg. IV, 6 מ' מימיו ראה כל שלא ראה מ' מימיו ראה he who has never seen the luminaries (born blind). Ber. 12<sup>a</sup> (closing formula of a morning benediction) יוצר המ' the Creator of the luminaries; a. fr.—2) *light-hole, opening, window*. Ohol. XIII, 1 בתהילה מ' בהתהילה he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1' פחה שנשאו לכו' an opening which one made to serve as a window; מ' הגיפו לכו' if he filled the window up. Sabb. XXIV, 5; a. fr.

**מאורע** m. (אָרע) I) *event, occasion*. Sifré Deut. s. 1; Yalk. ib. 792 נקראו על שם הב' they were named from a certain event which occurred there. Gen. R. s. 37, end פ' היו מיצראין שבו לשם הב' they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63<sup>d</sup> bot. לפי הזמן... לפי הב' according to the season, according to the needs of the occasion. Sabb. 24<sup>a</sup> ואומר הב' and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מ'דק. ed. Zuck., Var. באורע; a. fr.

**מאושבן, מאושבן**, v. אָשָׁב.

**מאונן, מאונן**, v. מוֹנֵן.

**מאננים, מאננים** m. du. (b. h.; אָנן) 1) *balances*. Ab. II, 8, v. פ'ה. Pesik. R. s. 20 בעשיו שקוליה במ' his deeds are weighed on balances; a. fr.—2) *Libra*, a sign in the Zodiac. Ib. Yalk. Ex. 418; a. e.

\* **מאחא** m. collect. n. (אחוי) *harmonious singers, chorus*. Targ. II Esth. I, 2, beg. איך מ' ידהיבו וכו' (Var. איך מ' ידהיבו) like a chorus that renders praise &c.

**מאחחא**, v. מתחא.

\* **מאחחוי** m. (אחחוי; cmp. מחוי) = *seam* made by stitching together the rents of a garment after mourning time. Treat. S'mah. ch. IX.

**מאי** (= די) *what?; why?* Ber. 2<sup>a</sup> שנה דחני וכו' what does the change in putting evening before morning mean? i. e. why does the redactor of the Mishnah put &c.? Ib. וקצבאי דהאי וכו' and whence is it proven that this &c.?—Ib. וכוהר וכו' and what does *v'taher* mean? Ib. מ' why this *v'omer*, i. e. why is another citation required? Ib. 3<sup>b</sup>, a. fr. לאי, v. לאי. Ib., a. fr. טעמא מ', v. טעמא. Hull. 107<sup>b</sup> הוי נוגע... מ' הוי and even if one touch the other, what of it? Ib. אמר, v. אמר. Gitt. 56<sup>b</sup> אסורא אבאי... those remedies (mentioned before) which cured R. Z.,—what are they? Pes. 3<sup>b</sup> האי רבנן מ' what does this (case) before us mean? Snh. 39<sup>a</sup> האי מ' what does this (sigh) mean?—Pes. 9<sup>a</sup>, a. fr. הא, v. הא; a. v. fr.—In Talm. Y. also כה, כה. Y. Ber. VI, 10<sup>b</sup>; ib. III, 6<sup>b</sup> bot., v. כה; a. fr.

**מאים**, v. אָא. [Koh. R. to VI, 1; IX, 13, v. אָאוי.]

**מאין** m. pl. = מַיִן, *water*. Targ. II Chr. XXXII, 4; a. e.

**מאינון**, Pesik. R. s. 33 ר' אומר מ' (Y. Sabb. II, 4<sup>d</sup> bot. אלטינון, corrupt. of יאנטינון, v. שרינון).

**מאים**, Koh. R. to VI, 1; IX, 13, v. אָאוי.

**מאים** (v. אָאס) *to be sticky, soiled; to be repulsive* (cmp. והם). Targ. Ps. XXXVIII, 6 (Ms. אירימסיו, v. בָּסִי).—B. Kam. 18<sup>a</sup> בלישא דמ' (not דמאוס, v. ווס.—Part. אָאס. Targ. Ps. LVIII, 9 (ed. Wil. אָאס, read אָאס).—Keth. 63<sup>b</sup> מ' עלי he is repulsive to me. Yoma 63<sup>b</sup> מ' משום דמ' because it is offensive (on account of blemishes).—Ber. 50<sup>b</sup> מ' מירי Ms. M. (ed. בְּמָאִיס) something which is not sticky (the handling of which does not create aversion); a. e.—Pl. (מנטלין). Targ. Y. Deut. XXVIII, 13 (opp. מְאִיסִין).—Yeb. 100<sup>a</sup> מ' משום דמ' because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. ומואוס, ib.) פְּסִילָא. מ' פְּסִילָא loathsome, outcasts, v. פְּסִילָא.

*Ilhpc.* אָאס *to become repulsive, to decay*. Ber. 50<sup>b</sup>, v. supra. Pes. 28<sup>a</sup> המין דמְאִיסִים Ms. M. 1 (Ms. M. 2 דמאוס; ed. דמְאִיסִים) leavened matter which decays in course of time; ib. מ' דלא מ'אוס Ms. M. 1 (Ms. M. 2 מאוסה; ed. מ'אוסה, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

**מאוסה** f. (אָאס) *rejection, contempt; use of the verb אָאס*. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332. Lam. R. to V, 22 (ref. to מאס ib.) אם מ' לית דרא סבר וכו' if it be a rejection, there is no hope (of a reconciliation), but if it be anger, there is hope.

**מאוסותא** f. (אָאס) *repulsiveness*. Men. 69<sup>a</sup> מ' משום מ' (דמאוסותא) Ms. R. (ed. דמאוסותא) is it on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

**מאיר** pr. n. m. *Meir*, esp. R. M., a renowned Tannaï, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darkhe Mish., p. 154, a. אָלְרִישָׁע). Erub. 13<sup>b</sup> שמו מ' לא ר' מ' שמו מ' אלא ר' מ' מישא שמו (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13<sup>b</sup>, v. אָהר. Gen. R. s. 9, a. fr. מ' בתורתו של ר' מ' in R. M.'s copy of the Pentateuch. Hull. IV, 4; a. v. fr.

**מאירחא, מאירחא**, v. sub מאר.

**מאישא**, v. מִישָׂא II.

**מאיה**, v. מיה.

**מאן**, v. מיה.

**מאן** ch. (v. ביה) *to sink; to be humbled*. Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 רמאבין (ed. Ven. רמ; ed. Wil. רמאבין, corr. acc.). Ib. XXIX, 4; a. fr.

*Af.* אָאָא 1) *to lower, humble*. Ib. LI, 23; a. fr.—Targ. Ps. XLIV, 20 אָאָא Ms. (ed. אָאָא, v. מיה).—2) *to lower one's self, bow down*. Targ. Is. l. c.

*Pa.* אָאָא *to lower, humble*. Ib. XXV, 5. Ib. XXVI, 5 Levita (ed. *Af.*). Targ. Job XVII, 13. Targ. Ps. CXLVII, 6

Ms. (ed. מְפַדֵּי, v. מְפַדֵּי. Targ. Prov. XXIX, 11 ed. Wil. [read:] מְפַדֵּי lowers it (appeases the fool's anger), v. מְפַדֵּי.

מאכא, v. מְפַדֵּי.

מאכולת f. (אָכַל) 1) louse. Nidd. 14<sup>a</sup>. Ib. 52<sup>b</sup>. Tosef. Sabb. XVI (XVII), 21; Sabb. 12<sup>a</sup>; a. fr.—Pl. מְפַדֵּי. Y. Nidd. II, 49<sup>d</sup> bot. (ed. Krot. sing.).—2) wood-worm.—Pl. as ab. Y. Taan. IV, 69<sup>c</sup> מְפַדֵּי מְפַדֵּי do not produce worms (are never worm-eaten); Lam. R. introd. (B. Z'era) מְפַדֵּי . . . (sing.).

מאכל m. (b. h.; אָכַל) food; meal; meal-time. Sabb. 10<sup>a</sup>; Pes. 12<sup>b</sup> מְפַדֵּי לֹדֵי, v. מְפַדֵּי. Ber. 40<sup>a</sup> מְפַדֵּי . . . אֲסִיר אֲסִיר a person is forbidden to eat before giving food to his animal. Taan. 20<sup>a</sup> אֲרַם מְפַדֵּי food fit for human beings; a. fr.—[Y. Hag. II, end, 78<sup>c</sup> אֲפִי מְפַדֵּי, read: אֲפִי מְפַדֵּי, v. מְפַדֵּי.]—Pl. מְפַדֵּי. Gen. R. s. 20 אֲפִי מְפַדֵּי אֲפִי מְפַדֵּי that thou shouldst eat food like human beings; (Tosef. Sot. IV, 17 מְפַדֵּי, Var. מְפַדֵּי).

מאכלת f. (b. h.; אָכַל) [preparing food,] slaughtering knife. Gen. R. s. 56, v. מְפַדֵּי I. Pirké d'R. El. ch. XXXI. Pesik. R. s. 40. Gen. R. l. c. מְפַדֵּי אֲפִי מְפַדֵּי through the merit of (taking up) that knife (Gen. XXII, 10).

מאכסני, Targ. Prov. XXIV, 25, v. מְפַדֵּי.

מאכלא m. (אָכַל) spy.—Pl. מְפַדֵּי. Targ. Josh. II, 1. Targ. O. Num. XXI, 2; a. fr.

מאמל, Tosef. Maasr. I, 7 ed. Zuck., v. מְפַדֵּי.

מאמר m. (b. h.; אָמַר) 1) command, order. Ab. V, 1 מְפַדֵּי אֲדֵרֵיב could not the universe have been created by one divine command?—Meg. 21<sup>b</sup>; R. Hash. 32<sup>a</sup> מְפַדֵּי הַיָּמִים the first verse of Genesis is also to be considered a command. Gen. R. s. 4 מְפַדֵּי הַיָּמִים the upper waters are suspended (in the air) by a divine ordinance; Taan. 10<sup>a</sup>.—Sabb. 63<sup>a</sup> מְפַדֵּי מְפַדֵּי who executes a divine command as it has been ordained; a. e.—Pl. מְפַדֵּי. Ab. l. c. מְפַדֵּי מְפַדֵּי the world was created by ten divine orders (counting nine מְפַדֵּי in Gen. ch. I, and the first verse, v. supra).—2) word, esp. maamar, the Yabam's betrothal (v. מְפַדֵּי) by word of mouth, contrad. to the consummation of marriage (מְפַדֵּי). Yeb. II, 1 מְפַדֵּי אֲדֵרֵיב what he betrothed her to himself; Y. ib. 3<sup>c</sup> מְפַדֵּי אֲדֵרֵיב what is a maamar with regard to a Y'bamah? Saying, 'Be betrothed unto me', while handing to her money or money's worth. Ib. מְפַדֵּי מְפַדֵּי betrothal consummates the yabam's marriage (carrying with it all the legal consequences of his marriage), v. מְפַדֵּי; a. v. fr.

מאמריא, constr. מְפַדֵּי ch. same, word, sentence. Targ. Prov. XVI, 24. Targ. Cant. V, 13; a. e.—Pl. מְפַדֵּי, constr. מְפַדֵּי. Targ. Prov. IV, 5 (ed. Lag. מְפַדֵּי).

מאנן, Pl. מְפַדֵּי, מְפַדֵּי (b. h.; v. מְפַדֵּי) to deny, refuse, esp. 1) (of a woman betrothed in childhood, on arriving at majority) to protest against, to annul one's marriage. Yeb. XIII, 1 מְפַדֵּי אֲדֵרֵיב אֲדֵרֵיב only betrothed (not

married) women may have their obligation cancelled. Ib. מְפַדֵּי אֲדֵרֵיב אֲדֵרֵיב she may protest (have her marriage cancelled) even while yet a minor, and even four or five times in succession. Ib. 2 מְפַדֵּי אֲדֵרֵיב what minor is bound to make declaration (before leaving her husband)?—Ib. 4 מְפַדֵּי אֲדֵרֵיב אֲדֵרֵיב if a woman refuses her husband by declaration, he is permitted to marry her kindred (who otherwise would be forbidden to him); a. v. fr.—2) to advise a protest. Eduy. VI, 1 מְפַדֵּי אֲדֵרֵיב אֲדֵרֵיב that the court eventually advises women married as minors to protest; Nidd. 8<sup>a</sup>; Ber. 27<sup>a</sup>.—V. מְפַדֵּי.

מאן (cmp. מא) who?, what?, which?; (relat.) who, which. [Targ. מְפַדֵּי] Sabb. 57<sup>a</sup>, a. fr. מְפַדֵּי מְפַדֵּי, v. מְפַדֵּי I. Yeb. 107<sup>b</sup> מְפַדֵּי מְפַדֵּי who is meant by 'they did not agree with him'? Ib., a. fr. מְפַדֵּי מְפַדֵּי who is the authority for the law just quoted?, i. e. whose opinion is here represented?—Hull. 50<sup>a</sup> מְפַדֵּי אֲדֵרֵיב somebody said; Bets. 27<sup>a</sup>; M. Kat. 22<sup>a</sup>; (Nidd. 48<sup>a</sup> מְפַדֵּי מְפַדֵּי). Y. Kil. IX, 32<sup>b</sup> מְפַדֵּי מְפַדֵּי go out and see who it is that wants thee outside (an intimation of a teacher's displeasure); Gen. R. s. 33 (some ed. מְפַדֵּי). Ber. 30<sup>b</sup>; Hull. 7<sup>a</sup> מְפַדֵּי מְפַדֵּי see how great a man gives testimony about him. Y. Maas. Sh. II, 53<sup>b</sup> bot. מְפַדֵּי מְפַדֵּי according to him who says &c.; a. v. fr.—V. מְפַדֵּי.

מאנא, מאן, מאן m. (v. preced.) [thing,] 1) vessel, utensil. Targ. Ps. II, 9. Targ. Lev. XI, 33; a. fr. (interch. with מְפַדֵּי, מְפַדֵּי).—B. Kam. 17<sup>b</sup> מְפַדֵּי מְפַדֵּי it was a broken vessel he broke. Ib. מְפַדֵּי מְפַדֵּי we judge by the final cause by which the vessel was broken; a. v. fr.—Pl. מְפַדֵּי מְפַדֵּי, מְפַדֵּי מְפַדֵּי, מְפַדֵּי מְפַדֵּי, Targ. Ex. XI, 2; a. fr.—Sabb. 105<sup>b</sup> מְפַדֵּי מְפַדֵּי broke broken vessels (pretending to be angry); a. fr.—2) (cmp. מְפַדֵּי) garment, dress. Ib. 113<sup>b</sup>; Snh. 94<sup>a</sup> מְפַדֵּי מְפַדֵּי called his dress (garments) &c., v. מְפַדֵּי I; B. Kam. 91<sup>b</sup> מְפַדֵּי (corr. acc.; v. Rabb. D. S. a. l.).—B. Mets. 47<sup>a</sup> מְפַדֵּי מְפַדֵּי (symbolical possession has been given) by means of a garment fit for the purpose; a. fr.—Pl. as ab. Ber. 6<sup>a</sup>. Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> top מְפַדֵּי מְפַדֵּי. v. מְפַדֵּי; a. fr.—3) (=h. מְפַדֵּי) [handle,] coulter of the plough. B. Mets. 80<sup>a</sup>.

מאס (b. h.; cmp. מְפַדֵּי) [to melt, faint,] (with מְפַדֵּי) to be tired of, loathe; (with accus.) to cast away, reject. Ber. 8<sup>a</sup> מְפַדֵּי מְפַדֵּי אֲדֵרֵיב אֲדֵרֵיב the Lord never tires of the prayer of assemblies. Sifra B'ḥuck. ch. III, Par. 2 מְפַדֵּי מְפַדֵּי despises others (for being his betters); (ib. מְפַדֵּי מְפַדֵּי, corr. acc.). Tanḥ. Mishp. 11 מְפַדֵּי מְפַדֵּי their god has rejected them; Ex. R. s. 31. Ib. מְפַדֵּי מְפַדֵּי is it true that thou hast rejected thy son?; a. fr.—Part. pass. מְפַדֵּי, f. מְפַדֵּי; pl. מְפַדֵּי, מְפַדֵּי. Midr. Till. to Ps. LXXV, 9 (play on מְפַדֵּי, Deut. XXXII, 34) מְפַדֵּי מְפַדֵּי reserved for the rejected (nations; differ. in Sifré Deut. 324). Der. Er. ch. II מְפַדֵּי מְפַדֵּי those who are despised in their own eyes (think little of themselves); a. e.

Nif. מְפַדֵּי to be repulsive, loathsome, to be rejected. Sifra B'ḥuck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44) . . . מְפַדֵּי מְפַדֵּי what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Hag. 5<sup>a</sup> מְפַדֵּי and be-





this (drowning) is his *mabbul* (v. infra); מ' של דבר an epidemic.—Esp. ('המ') *the flood* of Noah's days. Snh. X, 3, v. הור. Gen. R. s. 31 אנשי המ' the men of the flood-period; a. v. fr.

**מַבְרָא** ch. same. Targ. Hab. III, 6; a. e.—Gen. R. s. 33 במ' ... לא נספה Palestine was not submerged during the flood; Cant. R. to IV, 1. Gen. R. s. 32, v. מַבְרָא ch.; a. fr.

**מַבְרָא** m. (b. h.; נָבַע; well, spring. Koh. R. to XII, 7 (ref. to Koh. ib. 6) על מְבִיעוֹ וּכ' the (drawing) pitcher of Barukh over the well (of prophecy) of Jeremiah; Lam. R. introd. (R. Josh. 2).—Pl. מְבִיעִין, מְבִיעִים. Mekh. B'shall., Vayassa, s. 1; Yalk. Ex. 257; a. e.

**מַבְרָא** ch. same. Targ. Jer. XVIII, 14 (ed. Wil. מְבִיעִין pl.). Targ. Prov. XIV, 27; a. e.—Y. Ab. Zar. V, 44<sup>d</sup> וּכ' וְהָא מ' וְהָא מ' the well is before thee, drink! (i. e. do what you please, I shall not assist you). Y. Dem. I, 22<sup>a</sup> top מְבִיעִין לִיה מְבִיעִין וּכ' our well does not supply us.—Pl. מְבִיעִין, מְבִיעִים. Targ. O. Ex. XV, 27. Targ. Is. XLIX, 10; a. e., v. supra.—[Targ. Ps. CIV, 6 מְבִיעִין Ms., v. מְבִיעִין.]

**מַבְרָא** m. (v. מְבָרָא) *ferry-man*. Hull. 94<sup>a</sup> מְבִירִין (not מְבִירִיה) our ferry-man, v. מְבָרָא ch.

**מַבְרָא** m. (מְבָרָא) *shred* of a garment.—Pl. מְבִיעִין. Targ. Ps. CIV, 6 (Ms. מְבִיעִין).

**מַבְרָא** m. (= מְבָרָא; ל' rejected as in מְבָרָא, fr. לָקַח, comp. מְבָרָא fr. מְבָרָא; v. מְבָרָא II) *broom*. Targ. Is. XIV, 23 (some ed. incorr. מְבָרָא).—Gen. R. s. 79 end אִמְרָה אִשְׁאֵל לִי מְבָרָא וּכ' (not מְבָרָא) wanted to say, Lend me thy broom, and she said, Lend me מְבָרָא; [Y. Meg. II, 73<sup>a</sup> bot. מְבָרָא; correct etymol. s. v. מְבָרָא].

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא** f. (מְבָרָא) *the uppermost part of the gullet*. Hull. 43<sup>b</sup>, expl. הוֹרֵבֶן הוֹשֵׁט.

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא** pr. n. m. *Mabsima*. Y. Maasr. V, end, 52<sup>a</sup> מְבָרָא בר' מ'.

**מַבְרָא** Ar., v. מְבָרָא.

**מַבְרָא** m. (מְבָרָא I) *despiser; haughty*.—Pl. מְבָרָא. Targ. Ps. LXVIII, 17. Ib. CXXXIII, 4.

**מַבְרָא** (מְבָרָא), v. מְבָרָא.

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא**, v. מְבָרָא. [Tosef. B. Kam. IX, 1 והמבעיר, read with ed. Zuck. והמבער.]

**מַבְרָא** m. (= מְבָרָא) *ferry, ford, crossing board*. Hull. 94<sup>a</sup> עבר במ' was crossing on a ferry-boat; Keth. 105<sup>b</sup>

הוה יתיב במ' וב' on a board (emp. מְבָרָא). Hull. 95<sup>a</sup> היה יתיב במ' וב' v. אישיתתיר. Ib. ב' בדיק במ' made the readiness of a ferry-boat a foreboding test (whether it was auspicious to undertake the journey).

**מַבְרָא** f. (מְבָרָא) *a woman making an assignment before marrying in order to exclude her husband from the right of inheritance*. Keth. 79<sup>a</sup> מ' שטר' the document of assignment. B. Bath. 150<sup>b</sup> מ' צריכה וּכ' a *mabrahath* must assign all her belongings. Ib. 151<sup>a</sup> מ' קני' (sub. שטר') an assignment of a woman &c. gives possession to the assignee (although it is merely formal); a. e.

**מַבְרָא** (מְבָרָא) f. (inf. Af. of מְבָרָא) *strengthening food* (v. מְבָרָא). Targ. Ps. XLII, 4 (ed. Wil. מ').

**מַבְרָא**, Y. Hull. I, 58<sup>a</sup> top, ed. Krot., v. מְבָרָא.

**מַבְרָא** pr. n. pl. (v. next w.) *Mabrakhta*, a caravan station and market near Mahoza. Erub. 47<sup>b</sup> דברי דאנו למ' rams that came to M. (on a Holy Day). Ib. בני מ' the inhabitants of M.; ib. 61<sup>b</sup>. Keth. 10<sup>a</sup>, v. מְבָרָא.

**מַבְרָא** (מְבָרָא) f. (מְבָרָא; emp. Gen. XIV, 11) *a caravan* (of camels). Y. Keth. XIII, 35<sup>d</sup> top היה עוברת מ' a caravan passed (Shiloh); Y. Sot. I, 17<sup>a</sup> top; Gen. R. s. 85 במ' בכאר שבע שבע.

**מַבְרָא** m. (מְבָרָא) [*what is known by searching*], *innermost, true nature* (corresp. to b. h. מְבָרָא).—Pl. מְבָרָא. Targ. Job XXXVII, 16 (h. text מְבָרָא, emp. מְבָרָא I).

**מַבְרָא** f. (מְבָרָא) *night-lodging*. Targ. Jer. XIV, 8 (some ed. מְבָרָא). Targ. Is. I, 8 ערסל מ' (ed. Wil. מְבָרָא, corr. acc.; Regia מְבָרָא; some ed. מְבָרָא, corr. acc.) the hammock for night-lodging (h. text מְבָרָא).—*lodging place*. Targ. Gen. XLII, 27; a. e.—Targ. Jer. IX, 1 מְבָרָא (מְבָרָא, constr.).

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא**, v. מְבָרָא.

**מַבְרָא** f. (מְבָרָא) *collection*. Y. Keth. IX, 33<sup>b</sup> bot.; Y. Gitt. V, 46<sup>d</sup> top מ' הרבר תלוי במ' it (the widow's right of alimentation) depends on (ceases with) the collection of her widowhood; Y. Shebu. V, 36<sup>b</sup> bot.—Y. Meg. I, 70<sup>b</sup> bot.; B. Mets. 78<sup>b</sup>, 106<sup>b</sup>; מ' קַבְלָה מְבָרָא וּכ' the collection for Purim must be given to the poor for the Purim festival; Tosef. Meg. I, 5 מְבָרָא. Ib. מְבָרָא מה שנתקבץ מה שנתקבץ עסק מגברת עזקה להכניסם 5 Gen. R. s. 5 מְבָרָא the business of collecting contributions for the maintenance of students; Esth. R. to I, 4 מְבָרָא החמרים.

**מַבְרָא** m. (מְבָרָא; comp. Syr. מְבָרָא coagulum, P. Sm. 2001) [*stringent*], *alum*.—א' גילא (v. גילא II) *liquid alum*. Sabb. 110<sup>a</sup> (in a prescription) מ' מתקל חוזה מ' Ar. (ed. גילא, Ms. M. only מְבָרָא; Ms. O. מְבָרָא) alum of the weight of a Zuz. Men. 42<sup>b</sup> bot. גילא מ' (Ms. R. 2 גילא, v. Rabb. D. S. a. l. note 8).

**מגבילה** pr. n. m. *Magbilah*. Y. Ber. III, 6<sup>a</sup> bot. 'ב כהן; אבליה דר' אבא בר כהן; Y. Naz. VII, 56<sup>a</sup> גבילה; Pesik. R. s. 33 אבליה (corr. acc.).

**מגפית**, v. מגפה.

**מגפיתא** f. (dial. for מגפחה; מגפה; comp. Sam. מגופי, Lev. XIX, 14, a. גברי Ex. XXIII, 33; v. Fränkel Zeitschr. f. Assyriol., April 1894, p. 3) *stumbling block*. Targ. Is. III, 6 (h. text מכשלה).

**מגע** m. (v. next w.) *megeg*, a species of *reed*. Par. III, 9; Tosef. ib. III (II), 9; 'ב חבל של מ' a rope made of *m.*; Erub. 58<sup>a</sup>.

**מגע** (comp. מוגע) *to soften, dissolve, steep*. Y. Maas. Sh. II, 53<sup>c</sup> top מוגע בידים כמאוח you may steep (fenugrec in a lotion) with levitically unclean hands.

*Hithpalp.* **מגע** to be dissolved, melt. Pesik. R. s. 21 (ref. to Targ., Ps. LXXV, 4) כבר היה העולם מהמגע והולך the world would have gone on melting away; Cant. R. to VII, 1 מהגמגם (transpos.).

**מגע** ch., v. מוגע ch.

**מגנא** m. (preced.) *solution, maceration*.—Pl. מגני. Pes. 107<sup>a</sup> מ' הליטר בר שיכרא Ar. (ed. בני, Ms. M. מאני; Ms. M. 2 מנאני; Ms. O. מנאני) a date beer of thirteen solutions (the same water poured over thirteen basins of crushed dates in succession).

**מגד** m. (b. h.; מגד, as מגד fr. מגד; comp. מגד *fortune*) [*allotted gift,*] *precious goods, esp. fine fruit*.—Pl. מגדים. Sabb. 127<sup>b</sup> מ' מיניו all sorts of delicacies.

**מגדא**, **מגד'**, **מגד'** I ch. same, *precious ware, fine fruit*.—Pl. מגדי, מגדי, מגדי, מגדי. Targ. Job IX, 26. Targ. Y. Ex. XV, 19. Targ. Y. Deut. XXVIII, 23. Ib. XXXIII, 13, sq., v. מגדין. [Targ. Y. I Num. XXII, 7 מדין דקיסמין; Y. II אגרין *letters*.]—Men. 43<sup>b</sup> מגדין ארבעין דיבנות? spices and choice fruits.

**מגדא** II f. (מגד), constr. מגדת, *guidance, leading string*. Targ. Hos. XI, 4 (ed. Wil. מגדה); comp. מגדת.

**מגדורה**, v. מגדרה.

**מגדל** m. (b. h.; מגדל) *tower, turret*. Sabb. XIII, 5. Tosef. Ohol. XVIII, 5 במ'... הנכנס he who enters gentile lands... in a portable turret. Ohol. IV, 1, v. מגדל. Hag. 15<sup>b</sup>; Snh. 106<sup>b</sup> three hundred *halakhoth* (about levitical cleanness) concerning a turret flying (moving) in the air (comp. Tosef. l. c.); [oth. opin. = מגדל באויר, Ohol. l. c.; for oth. explan. v. Rashi to Hag. a. Snh. l. c.].—Erub. 34<sup>a</sup> שאינו מסומר ב' a turret which is not fastened (which can be let up and down). Kel. XII, 3 מ' של בעלי, 3 a turret (spice chest) of private people, של רופאים the builders of the Tower of Babel, v. מגדל; a. fr.—Pl. מגדלים. Y. B. Bath. IV, 14<sup>c</sup> bot.; Tosef. ib. III, 3 מ' the turrets (store closets) in bath-houses. Tosef. Kel. B. Mets.

II, 8, v. אקונב' B. Mets. 25<sup>a</sup> כמ' עשוין; Tosef. ib. II, 7 כמ' עשוין coins piled up pyramidally; ib. כמ' עשוין some of them piled up; a. fr.—Esp. מגדל pr. n. pl. *Migdal, Magdala*, near Tiberias. Tosef. Erub. VI (V), 13; Y. ib. V, 22<sup>d</sup> bot.—In compounds: מגדל, e. g. מ' עדר, v. respective determinants.

**מגדל**, **מגדל'**, **מגד'**, **מגד'** ch. same. Targ. Is. II, 15. Targ. Gen. XI, 4 (ed. Berl. מ'). Targ. Jud. VIII, 9; a. fr.—Pl. מגדל, מגדל. Targ. II Chr. XXVI, 9, sq. Targ. Ez. XXXVIII, 20 (h. text מדרגות); a. fr.—Esp. מגדל *Magdala*, v. preced. Y. Snh. II, beg. 19<sup>d</sup> ערק לרא מוג' he fled to M.; Y. Hor. III, beg. 47<sup>a</sup> ערק ברא דמ' (read: לרא, sub. כנישה) to the synagogue (and school house) of M.; ib. ברא דמ' he is in the synagogue of M.; Y. Snh. l. c. 20<sup>a</sup> top מ' בהרא; Midr. S' in. ch. VII מ' עבדיה Y. Maasr. III, 50<sup>c</sup> top. Koh. R. so X, 8 כנישה דמ', v. supra; a. fr.—In compounds: מגדל, v. בגדל, v. respective determinants.

**מגדל'**, **מגדל'**, **מגדל'** m. (preced.) of *Magdala*, surname of several scholars. B. Mets. 25<sup>a</sup>, a. e., v. ר' ערק. Y. Ber. IX, 14<sup>a</sup> מ' ערק; Y. Taan. I, 64<sup>b</sup> top; a. e.

**מגדלת** f. (מגדל) 1) *child's nurse*. Lev. R. s. 36, end.—2) *hair-dresser, hand-maid*, v. מגלת.

**מגדן**, Koh. R. to VII, 26 some ed., v. מגיר.

**מגדנין**, **מגד'**, **מגד'** m. pl. ch. (v. מגד) *precious goods*. Targ. O. Gen. XXIV, 53 (Y. דרונין, h. text מגדנין). Targ. O. Deut. XXXIII, 13, sq., v. מגדא.

**מגדנה**, v. מגדא II.

**מגדו**, v. מגדו.

**מגדו\*** m. (מגד) *rake*, an agricultural implement with many teeth, forming a sort of sieve to separate the grain from the chaff. Kel. XIII, 7; T'bul Yom IV, 6; [Ar. s. v.: a sort of *glove*, oth. expl.: reading מגדו, fr. מגד, an implement for drying the grain by winnowing].

**מגדו** (b. h.) pr. n. gent. *Magog*, גוג ו' Gog and Magog, the two allied nations, the defeat of which, it is believed, will precede the redemption of Israel (v. Ez. XXXVIII, sq.). Eduy. II, 10 ו' ו' the judgment of Gog and Magog in the Messianic days will last twelve months. Ber. 13<sup>a</sup> מלחמת גוג ו' the war with G. a. M. Snh. 95<sup>b</sup>; a. fr.

**מגדו** m. (מגד); comp. מגד) *a frame to spread clothes on*. B. Mets. 30<sup>a</sup>; Pes. 26<sup>b</sup> מ' ו'... לא ישכחנה ע' the finder must not spread a lost object in his charge over a bed or a frame for his own use.

**מגופא**, v. מגופא.

**מגוסתה** pr. n. f. (?) *M'goseth*. Yeb. VIII, 4 (79<sup>b</sup>) בן מ' one Ben M.

**מגוסתא**, v. מגוסתא.

**מגוסתה** f. (מגוסתה) constr. מגוסתה 1) *bung, stopper*. Kel. IX, 1.



D. S. a. l. note 60; ed. (אטו הוא גופיה וכו') did he burn them on the very plate?; Yoma 67<sup>b</sup> במ' בקטר להו' Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 הבגס (ed. Dehr. המגיס; Tosef. ib. B. Mets. V, 10 קטרה). Y. Yoma V, beg. 42<sup>b</sup> כף ב' Kaf (Mish. V, 1) means plate.

**מגוסא, מגוסא** ch. 1) same, *plate, dish*. Targ. Ps. CXXIII, 2 ב' ו' looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (not דמוריק) — Lev. R. s. 28 ב' ו' כיון דהיה ב' עלול s. 28 whenever a dish was brought in; ib. וכוון דהגוסא עליל as soon as a dish of mine comes in; (Koh. R. to I, 3 (הבשילא) — Pl. מגוסא, מגוסין. Targ. O. Num. IV, 7 (ed. Amst. (מגין); a. fr. — Targ. Ez. XIII, 19 plates with morsels (not ב' ; ed. Lag. (מגוסין) plates with morsels from the tables (h. text פתוחה) — Lev. R. l. c. 'מגו' למה מגו' why are the plates carried out without having been tasted? — 2) (=Lat. *accubatio*) *dinner, banquet*. Koh. R. to I, 3 דבגין מגוסא אהרה that I came for the sake of thy dinner. Lam. R. to I, 1 רבהי [read:] אעליה ועבדי ליה אעליה (or מגוסא) he took him into his house and prepared a dinner for him. — [Targ. Y. Ex. XXVIII, 39 מגוסין, v. מגוס I ch.] — [Pesik. Ha'omer, p. 70<sup>a</sup> מגוסין, v. מגוס I ch.]

**מגוסמי, מגוסמאר** v. next w.

**מגוסין, מגוסין** m. (magister) a *high imperial officer* (v. Sm. Ant. s. v.). Ex. R. s. 30 קרב קיסין למ' put the Magister in stocks. Lev. R. s. 28 מאן דעביר מ' פלטון וכו' he who used to appoint the Magister Palatii is now to be made a bather &c. — Pl. מגוסין (magistri). Gen. R. s. 26 (expl. ובזכרי, Deut. II, 20, v. I) מגוסין מנטרומין מגוסין (some ed. מנטרומין בג' ; Yalk. ib. 47 מגוסין מגוסין read: מגוסין ומגוסין) mensores (camp-surveyors) and magistri militum (chief commanders).

**מגוסין, מגוסין** Targ. II Esth. IX, 3 (Var. מגוסין) מגוסין, מגוסין read: (מגוסין) m. pl. (magistratus) *officials* (h. text אהשרדפין).

**מגוסין, מגוסין** I f. (v. מגוסין) *tray, plate*. Targ. O. Num. VII, 13 (ed. Amst. (מגוסין); h. text קטרה); a. fr. — Pl. מגוסין, מגוסין. Y. Snh. VIII, end, 26<sup>a</sup> [read:] מגוסין מגוסין read: מגוסין (silver) plate.

**מגוסין, מגוסין** II f. (גוס I) *haughtiness, violence*. B. Kam. 114<sup>a</sup> בדינא רמי' (Ms. M. דמגו'; Rashi in early prints מגוש; oth. vers. מגור'; Ms. F. מגורא read מגורא, v. Rabb. D. S. a. l. note) in a court of violence, opp. בי דוואר regular Persian courts. V. מגוסין II.

**מגוסין, מגוסין** v. sub. מגוסין

**מגוסין** rest, v. מגוסין

**מגוסין, מגוסין, מגוסין** m. (גור I; v. מגוסין II) *fellow-inhabitant, neighbor*. Koh. R. to II, 20; Lev. R. s. 25 אהרהיה דב' the wife of a neighbor (of the old man). Y. Yoma VIII, 45<sup>b</sup>; Y. Ned. IV, end, 38<sup>d</sup> היה היה מגוסין was a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15<sup>d</sup> במגורא (corr. acc.). Y. B. Bath. II, end, 13<sup>c</sup> היה מגוסין היה was his neighbor

in the field and in the house (living in the same court). Koh. R. to VII, 26 ליסטס (מגור) a neighbor who was a robber. Ib. מגוסין (not מגוסין) our neighbor. Ib. X, 19; a. fr. — Pl. מגוסין, מגוסין. Y. Peah III, 17<sup>d</sup> top מגוסין gentile neighbors. Lam. R. to I, 5 מגוסין do all neighbors, bent on doing evil, do it to their neighbors? — Midr. Till. to Ps. XLVIII (prov.) לא כמה (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr. — [Lam. R. to II, 22 ביהאר (מגוסין) read: (מגוסין) inmates of my house, v. קוסטרפיון.] — Fem. מגוסין, מגוסין. Targ. Y. II Ex. III, 22 אהיה לגבי ב' (not קהה . . .). — Lev. R. s. 5, end . . . she comes to a neighbor . . . , peace with thee, my neighbor! Ib. s. 6; a. fr. — Pl. מגוסין. Ib. s. 9 אהיה לה (some ed. אהיה . . .) said her neighbors to her. Ned. 21<sup>b</sup> עלה דברהך וכו' that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5<sup>d</sup> bot. [read:] ובלתיד דלא ידעין ב' (not מגוסין) provided the neighbors do not know it.

**מגוסין, מגוסין** f. (b. h. מגוסין; גור I) 1) *saw*. Kel. XIII, 4. Bets. IV, 3. Hull. I, 2; a. fr. — 2) *plane*. Tosef. B. Kam. XI, 15; B. Kam. 119<sup>b</sup>, v. גור I. — [Tosef. Kel. B. Mets. VIII, 1 מגוסין ed. Zuck., v. מגוסין I.]

**מגוסין, מגוסין** m. (מגוסין) *baker, cook*. Lam. R. to III, 16 אצל המגוסין Ar., v. פרכוסין. Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. (מגוסין) מגוסין אנה I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70<sup>a</sup> מגוסין (corr. acc.). Ib. כמו גרוס read: כמגוסין. Num. R. s. 4, end של ב' (not מגוסין) the cook of a human master. Y. Keth. I, 25<sup>c</sup> קול מגוסין בעיר when it was announced that a cook (or baker) was in town (Snh. 32<sup>b</sup> קול רחים) — Pl. מגוסין, מגוסין. Lev. R. s. 7; Yalk. Num. 777 מגוסין; Pesik. R. s. 16 מגוסין (corr. acc.); Pesik. Eth. Korb., p. 61<sup>a</sup>. — [Lam. R. to II, 22 מגוסין Ar., v. מגוסין.]

**מגוסין, מגוסין** v. מגוסין

**מגוסין, מגוסין** m. (מגוסין) *cook-shop, kitchen*. Y. Bets. V, end, 63<sup>b</sup>.

**מגוסין, מגוסין** Y. Sabb. III, 5<sup>d</sup> bot., v. מגוסין end.

**מגוסין, מגוסין, מגוסין** v. מגוסין

**מגוסין, מגוסין** v. מגוסין

**מגוסין** m. (b. h.; perh. contr. of מגוסין, v. מגוסין) 1) *sickle, scythe*, an implement with indentations. Succ. 32<sup>a</sup> עקום דומה לכו' a Lulab curved like a sickle. Y. ib. III, 53<sup>c</sup> bot. מגוסין עשויה כמין מגוסין (and serried) like a sickle; Bab. ib. 34<sup>a</sup> עקום דומה לכו' a sickle; a. e. — 2) *an implement combining knife and saw*. Kel. XIII, 1. Hull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr. — Snh. 95<sup>b</sup> מגוסין (fem.), v. מגוסין I.

**מגוסין, מגוסין, מגוסין** ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text חרש מגוסין). — Taan. 31<sup>a</sup> יום חרש מגוסין the day of breaking the *maggal* (suspending the chopping of wood

for the Temple).—*Pl.* מַגְלָיִן, מַגְלָיִן. Targ. Is. II, 4; Mic. IV, 3; Joel IV, 10 (h. text בזמורה).

**מַגְלָב** m. (גלב, v. Fl. to Levy Targ. Dict. II, p. 567<sup>a</sup>) [*scraper*,] an instrument of torture, *goad* or *whip*. Gen. R. s. 41, beg.; s. 52; Yalk. Gen. 69 מגלבה; (Tanh. Lekh. 5 לך והבהו.—*Pl.* מַגְלָבִים, מַגְלָבִין. Ex. R. s. 14, beg. (שרביט מ' המשיים go and give him fifty lashes. Tanh. M'tsora 4 chains and straps; Num. R. s. 13. Ib. ח' חמשה ומ' five afflictions. Ib. s. 10, beg.; Lev. R. s. 27; Cant. R. to V, 16, v. מְרֹבְבוֹת).

**מַגְלָבָא, מַגְלָבָא** ch. same. Targ. Prov. XXVI, 3 (Var. ומגלבה, Ms. מגלבה, corr. acc.; h. text מהג).—*Pl.* מַגְלָבָא, מַגְלָבִין. Lev. R. s. 15 הלן מ' חמה she saw the straps hanging. Gen. R. s. 84, beg.; Yalk. ib. 140; Yalk. Job 904 באה מ' one hundred lashes.

**מַגְלָבָה**, v. מַגְלָב.

**מַגְלֵלָה, מַגְלֵלָה** f. (b. h.; גַּלַל) *roll, scroll, volume, part of a scroll*. Treat. Sof'rim V, 9 מ' מ' (או הלל מ' מ' או) שפיר אין you must not prepare the section of *Sh'ma* or of *Hallel* as a special volume for children; Gitt. 60<sup>a</sup> בדו לכהוב מ' וב' v. גַּלַל; Yoma 37<sup>b</sup>. Gitt. l.c. הורה מ' מ' ניהנה the Pentateuch was published in sections, opp. חרומה. Deut. R. s. 8 תהלה קורא מ' when beginning, the student reads (the Pentateuch) in a detached scroll, opp. בספר.—Y. Shek. V, 49<sup>a</sup>; Yoma 38<sup>a</sup>; Cant. R. to III, 6 מנין (מ' מנין) a volume containing prescriptions for frankincense; a. fr.—מ' יוהסין.—*Pl.* מַגְלֵלָה, מַגְלֵלָה, &c., v. respect. determinants.—*Pl.* מַגְלֵלָה, מַגְלֵלָה. Cant. R. l. c. היו מוסרין מַגְלֵלָהּ וכו' they handed over their rolls (containing the prescriptions) one to the other; (Y. Shek. l. c. המגלה הזאת).—Esp. מַגְלֵלָה = (ה) מַגְלֵלָה, a. אַסְתָּר. Meg. I, 1. Ib. 19<sup>a</sup> ספר אסתר is called a book and also a letter. Ib., sq. הקורא מ' וב' he who recites from a Book of Esther as written among the Hagiographa (instead of using a special scroll); a. v. fr.—*M'gillah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, treating chiefly of the Festival of Purim.—*M'gilloth*, the five books: Esther, Ruth, Canticum, Lamentations and Koheleth.

**מַגְלֹנָאָה**, v. מַגְלֹנָאָה.

**מַגְלִינָא** m. (גלי) *decreer of exile*. Y. Yoma III, 40<sup>c</sup> top מ' כרעס *kerets* (Jer. XLVI, 20) means *sweeper*, that is, he who will banish (v. Deut. XXVIII, 63).

**מַגְלֵלָה, מַגְלֵלָה**, constr. מַגְלֵלָה ch. =h. מגלה. Targ. Jer. XXXVI, 2; a. e.

**מַגְמָר**, v. מַגְמָר.

**מַגֵּן** m. (b. h.; גָּן) *shield, defense*. Pesik. Ha'omer, p. 70<sup>a</sup>,<sup>b</sup> (ref. to אלה מצנים, Job V, 5) ואל מצנים מ' not with weapon or with shield (will he prevail); Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.—Cant. R. to IV, 4 end (ref. to אלה המגן, ib.) אורה דור . . . אורה המ' I folded together (skipped over) a thousand generations and brought unto

them that shield (the Torah).—Midr. Till. to Ps. I, 5, v. מגן; a. fr.—*Pl.* מַגְנִיזִים, מַגְנִיזִים. Lam. R. introd. (R. Joh. 1) (ref. to Is. XXII, 5) . . . עושין אותן מ' they broke down the walls of their houses and made of them defenses. Cant. R. l. c. הרהב מ' נשבה מ' unto thy children I shall be many defenses. Gen. R. s. 44 של מ' של צדיקים shields of the righteous (protectors of their generation by dint of their righteousness); a. e.—Esp. *Magen*, the first section of the Prayer of Benedictions closing with אברהם (usu. called אבות, v. אב). Deut. R. s. 11, beg. חזר להחלה (Ber. 34<sup>a</sup> לראש) he must go back to the beginning of the first section. Erub. 65<sup>a</sup>, v. שפך h.—מַגְנִיזָא, Tosef. Kil. IV, 7, v. מַגְנִיזָא.

**מַגְנִיזָא, מַגְנִיזָא** ch. same, v. מַגֵּן.

**מַגְנָנָא, מַגְנָנָא** m. (מגן; cmp. מַגֵּן fr. מַגֵּן) *grace, undeserved gift*; (adv. with or without prep.) *for nothing, in vain*. Targ. Prov. XV, 27.—Targ. Gen. XXIX, 15. Targ. Ex. XX, 7; Targ. Deut. V, 11; a. e.—Y. Bicc. III, 65<sup>c</sup> bot. it is not for nothing that he has been allowed a long life. B. Kam. 85<sup>a</sup> אסיה דמ' a physician (that will cure thee) without pay; כמ' שוי Ms. M. a. oth. (ed. incorr., v. Rabb. D. S. a. l. note) a physician without pay is worth as much as unpaid service can be expected to be, i. e. an unpaid physician is likely to be careless. Y. Shh. X, 29<sup>a</sup> bot. מ' על מ' even if the curse has been pronounced gratuitously (without cause), cmp. מַגְנָנָא s. v. קללה חנם.

**מַגְנָנָא** m. (מגן) *couch, or couch-room*.—*Pl.* מַגְנָנָא. Targ. II Esth. I, 9 (ed. Lag. a. oth. מַגְנָנָא, corr. acc.).—[Pes. 107<sup>a</sup> מַגְנָנָא, v. מַגְנָנָא.]

**מַגְנָנָה**, v. מַגְנָנָא.

**מַגְנָנִין**, v. מַגְנָנִין.

**מַגְנָנָה** f. (part. Ithpe. of מַגֵּן) =h. מַגְנָנָה (v. מַגְנָנָה, *blame-worthy*; מ' מילה *blemish, defect*. Gen. R. s. 60 (prov.) what blemish there be in thee, be the first to tell it; B. Kam. 92<sup>b</sup> מילה דמ' Ms. M. (ed. גנאה).

**מַגְנִיזָה**, v. מַגְנִיזָא.—[Mekh. B'shall. s. 2 מגניזה, emend. for מגניזה, read: סגניזיה, v. סגניזיה.]

**מַגְנִימִין**, v. מַגְנִימִין.

**מַגְנִינָה, מַגְנִינָה** f. =מגן, *protection, defense*. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 (expl. מגן, Gen. XV, 1) אני מ' I am a defense to thee.

**מַגְסָא** or **מַגְסָא**, v. מַגְסָא.

**מַגְסָא, מַגְסָרִנִי, מַגְסָמִיר, מַגְסָמִיר**, v. sub 'מגיס.

**מַגֵּעַ** m. (מגע) *touch, contact*. Kel. I, 1, a. fr. בטמא מ' makes unclean by contact. Toh. VI, 4 מ' מ' אבא מ' a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70<sup>a</sup>, a. e.—מ' נכרי wine touched by a gentile suspected of idolatrous manipulations. Ib. 58<sup>b</sup>.—Ib. 69<sup>a</sup> מ' אבירי another ignorant



... מכלל... since the second clause reads 'R. Judah says &c.', we must conclude that the first clause does not express R. Judah's opinion.—Gitt. 19<sup>b</sup> מִדָּהּ 'וכ' since one (of the papers found) was undoubtedly there (before the letter of divorce was thrown there), the other was surely there, too, and the letter of divorce may have been carried off by mice. B. Mets. 83<sup>b</sup> כִּדְּבָרָה כֹּלֵי הָאֵר since he is so bold.—מִדְּבָרָהּ, מִדְּבָרָהּ, v. מִדְּבָרָהּ, v. מִדְּבָרָהּ.—Gitt. 37<sup>a</sup>, a. fr. מִדְּבָרָהּ as concluded from what R... said; a. v. fr.

מִדָּה m. ch. = (b. h. מִדָּה; בִּדְר) the priest's cloak. Ber. 28<sup>a</sup>, v. קָבַשׁ.

מִדָּהּ, v. מִדָּהּ.

מִדָּהּ, v. מִדָּהּ.

מִדָּהּ f. (v. P. Sm. 2011) מִדָּהּ, tribute, tax, fine. Targ. Prov. XII, 24 מִדָּהּ לֵבִי Ar. s. v. מִדָּהּ (ed. לִמְשָׁא).

מִדָּהּ, v. מִדָּהּ.

\*מִדְּבָרָהּ m. (דְּבָר) guide; torch or torch-carrier directing the work of night laborers.—Pl. מִדְּבָרָהּ. M. Kat. 12<sup>b</sup> Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. מִדְּבָרָהּ, Alf. מִדְּבָרָהּ).

מִדְּבָרָהּ m. ch. (דְּבָרָה) = הַמִּזְבֵּחַ, altar. Targ. Josh. XXII, 10. Targ. Gen. XII, 8; a. fr.—Zeb. 54<sup>a</sup> רַב וְיָבֵן כַּהֲנָנִים מִתְּרֵגֵם בְּאַחְסַנְתֵּיהֶם יִהְיֶה מִן דֵּיבִי רַב מִתְּרֵגֵם מִתְּרֵגֵם בְּאַחְסַנְתֵּיהֶם יִהְיֶה מִן דֵּיבִי Rab translated (יָבֵן כַּהֲנָנִים שֶׁכֵּן) on his possession shall the altar be built; a. e.—Pl. מִדְּבָרָהּ, מִדְּבָרָהּ; fem. מִדְּבָרָהּ. Targ. O. Num. XXIII, 1; 4; a. e.—Targ. Ps. LXXXIV, 4.—בִּשְׂקֵי מִדְּבָרָהּ liquids used on the altar (wine, oil), contrad. to מִדְּבָרָהּ בִּי מִטְּבַחְיָא liquids of the slaughtering place (blood, water). Pes. 17<sup>a</sup> (ref. to Eduy. VIII, 4); Tosef. Kel. B. Mets. V, 7 (ed. Zuck. מִדְּבָרָהּ).

מִדְּבָרָהּ, v. מִדְּבָרָהּ.

מִדְּבָרָהּ m. (דְּבָר) junction, welding. Targ. I Kings VII, 29; 36 (h. text מִדְּבָרָהּ).—Pl. constr. מִדְּבָרָהּ. Targ. Jer. XXXVIII, 12. Targ. Ez. XIII, 18 ed. Lag. (Var. מִדְּבָרָהּ; ed. Wil. מִדְּבָרָהּ).

מִדְּבָרָהּ m. (דְּבָר) 1) speaker.—Pl. מִדְּבָרָהּ. Ber. 63<sup>b</sup>, a. e. הַיּוֹם הַרִאשׁוֹן הַזֶּה מִדְּבָרָהּ the first among the speakers on all occasions (attribute of R. Judah).—2) the anterior part of the tongue. Bekh. VI, 8; Tosef. ib. IV, 11; Kidd. 25<sup>a</sup>.

מִדְּבָרָהּ m. (b. h.; v. דְּבָר) pasture-ground, desert. Gen. R. s. 31, end. Cant. R. to IV, 4 (play on מִדְּבָרָהּ ib. 3) אֲנִי אֶשׂ אֶת־הַמִּדְּבָרָהּ אֲנִי אֶשׂ אֶת־הַמִּדְּבָרָהּ although the Temple is a desert, you are bound to observe the sacredness of its precincts now that it is ruined &c.; a. fr.—בְּיָמֵינוּ הַזֶּה the generation that died in the wilderness. B. Bath. 73<sup>b</sup> bot.; a. fr.—Tosef. Macc. III (II), 2; Macc. 9<sup>b</sup>; Y. ib. II, 31<sup>d</sup> top בְּמִדְּבָרָהּ (b. h.) Bezer in the Wilderness, on the eastern side of the Jordan.—Tosef. Men. IX, 13, בְּשֵׁיטֵי מִדְּבָרָהּ, read: מִדְּבָרָהּ מִן הַמִּדְּבָרָהּ from the pasture-ground of Hebron; v. Men. 87<sup>a</sup>; Sot. 34<sup>b</sup>.—Pl. מִדְּבָרָהּ. Ber. IX 2. Ib. 54<sup>b</sup> בְּמִדְּבָרָהּ those travelling in the deserts; a. e.

מִדְּבָרָהּ m., מִדְּבָרָהּ f. ch. same. Targ. Ex. III, 1; a. fr.—B. Bath. 73<sup>b</sup>; 74<sup>b</sup> בְּמִדְּבָרָהּ we were travelling in the desert; a. fr.—Cant. R. to IV, 4 (ref. to מִדְּבָרָהּ, ib. 3) מִדְּבָרָהּ יָפִי תְּהִי מִדְּבָרָהּ thy midbar is beautiful, this means thy waste (the ruined Temple) is beautiful, v. preceding; [Comment.: thy speech].—Pl. מִדְּבָרָהּ, f. מִדְּבָרָהּ. Targ. Ps. LXXV, 7. Targ. Is. LI, 3. Targ. Cant. II, 14.

מִדְּבָרָהּ m. (דְּבָר) leader. Targ. Prov. XI, 14 (Levita מִדְּבָרָהּ; h. text מִדְּבָרָהּ, comp. מִדְּבָרָהּ).—Targ. II Esth. IV, 1 Var. ed. Lag. (ed. מִדְּבָרָהּ).—Pl. constr. מִדְּבָרָהּ. Targ. Cant. I, 8.

מִדְּבָרָהּ f. pl. (דְּבָר) 1) conduct, manners. Koh. R. to III, 18 (ref. to דְּבָרָהּ, ib.) מִן הַדְּבָרָהּ הַיְשָׁרָה מִדְּבָרָהּ themselves.—2) (b. h.) conversation, talk. Ib. מִן הַדְּבָרָהּ הַיְשָׁרָה מִדְּבָרָהּ the conversations which the wicked hold. Snh. 67<sup>b</sup>, a. fr. מִדְּבָרָהּ, v. מִדְּבָרָהּ; ib. 38<sup>b</sup>; (בְּלִי אֶצֶל מִדְּבָרָהּ אֶצֶל מִדְּבָרָהּ Ms. M. (ed. אֶצֶל מִדְּבָרָהּ); Hag. 14<sup>a</sup> מִדְּבָרָהּ מִדְּבָרָהּ, v. מִדְּבָרָהּ).

מִדְּבָרָהּ m., מִדְּבָרָהּ f. (denom. of דְּבָר) belonging to the desert. Erub. 83<sup>a</sup>, a. e. מִן הַמִּדְּבָרָהּ the S'ah of the Israelites in the desert, containing six desert Kab, or five Jerusalem Kab.—Pl. מִדְּבָרָהּ, מִדְּבָרָהּ. Men. VII, 1, a. e., v. מִדְּבָרָהּ.—Esp. מִדְּבָרָהּ pasture-animals. Bets. V, 7 (40<sup>a</sup>), opp. מִדְּבָרָהּ; Tosef. ib. IV, 11.

מִדְּבָרָהּ f. pl., v. מִדְּבָרָהּ.

מִדְּבָרָהּ m. = מִדְּבָרָהּ, leader. Targ. II Esth. IV, 1. Targ. Prov. XI, 14, v. מִדְּבָרָהּ.—Snh. 14<sup>a</sup> מִדְּבָרָהּ (Ms. K. מִדְּבָרָהּ, v. מִדְּבָרָהּ) leader of his people; Keth. 17<sup>a</sup>.

מִדְּבָרָהּ, מִדְּבָרָהּ f. (preced.) command, strategy; scheme (b. h. מִדְּבָרָהּ). Targ. Prov. I, 5; XX, 18; XXIV, 6. Ib. XII, 5.

מִדְּבָרָהּ, v. מִדְּבָרָהּ.

מִדְּבָרָהּ pr. n. pl., v. מִדְּבָרָהּ.

מִדְּבָרָהּ (b. h.) [to stretch,] to measure. Sabb. 149<sup>b</sup> sq. מִדְּבָרָהּ (play on מִדְּבָרָהּ, Is. XIV, 4) the nation that said יָדוּר וְהָבֵא מִדְּבָרָהּ measure (the area of thy land) and bring (tribute); Lev. R. s. 15, end (Ar.: מִדְּבָרָהּ מִדְּבָרָהּ measure and give). Erub. V, 4 מִדְּבָרָהּ אֵין מִדְּבָרָהּ אֵין מִדְּבָרָהּ Sabbath distances must be measured only with a rope of &c. Ib. 5 מִדְּבָרָהּ אֵין מִדְּבָרָהּ the measuring must be done only by the best experts. Y. Succ. I, 51<sup>d</sup> אֵין מִדְּבָרָהּ בֵּין וְכִי אֵין מִדְּבָרָהּ if he measures from &c. Maas. Sh. V, 9 מִדְּבָרָהּ עֵתֵד מִדְּבָרָהּ one tenth (as tithe) which I shall measure off (when I come home); a. fr.—Sot. I, 7 מִדְּבָרָהּ מִדְּבָרָהּ מִדְּבָרָהּ the measure with which man measures will be measured out to him, i. e. as man deals, he will be dealt with, v. מִדְּבָרָהּ; Tosef. ib. III, 1 מִדְּבָרָהּ מִן הַמִּדְּבָרָהּ he measured by the S'ah (committed great wrong). Ber. IX, 5, v. next w.—Ib. 30<sup>b</sup> מִדְּבָרָהּ אֵין מִדְּבָרָהּ man must always measure himself (examine the disposition of his mind; comp. מִדְּבָרָהּ, if he feels that he can direct his mind, let him pray, if not &c).

Nif. מִדְּבָרָהּ to be measured. B. Bath. VII, 1 מִדְּבָרָהּ אֵין מִדְּבָרָהּ are not included in the measure. Arakh. VII, 1 מִדְּבָרָהּ אֵין מִדְּבָרָהּ are included &c.; a. fr.







מְדוּרָה f. (מְדוּר) *measuring*. B. Mets. 61<sup>b</sup> (ref. to בְּמִדָּה, Lev. XIX, 35) מְדוּרָה קִרְקַע this refers to land-measuring. Pesik. Vayhli, p. 7<sup>a</sup> (ref. to Ex. XXVI, 6 a. 11) אַחַר 'אחר' the one refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23<sup>c</sup> bot.; Shh. 14<sup>b</sup>, v. גִּיסוּמָן.—Sot. 45<sup>a</sup>, v. מְדוּרָה; a. e.

מְדוּרָנִים, Pesik. Ekliah, p. 122<sup>b</sup>, v. מְדוּרָנִים.

מְדוּרָה, Targ. Prov. XIV, 14 ed. Wil., v. מְדוּרָה II.

מְדוּרָה, מְדוּרָה, מְדוּרָה, v. מְדוּרָה.

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה I pr. n. (h. h.) *Midian*, a nomadic tribe. Targ. Ex. II, 16; a. fr.—Num. R. s. 20, v. מְדוּרָה; Shh. 105<sup>a</sup>; a. fr.—Denom. מְדוּרָה, pl. מְדוּרָה. Num. R. l. c.; Tanh. Balak 3; a. fr.

מְדוּרָה II m. (b. h.; רִיב) *strife*.—Pl. מְדוּרָה. Hor. 10<sup>b</sup> שֶׁהֵחִיל מ' בֵּין וּב' he (Lot) cast strife between Israel and Ammon; Naz. 23<sup>b</sup> (corr. acc.).

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה f. (b. h.; רִיב) [*jurisdiction*,] *district, country*. Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr.—In gen. *province; large town, capital*. Pes. 51<sup>a</sup> הַמ' בָּל כָּל הָעָם all the people of the place. Gen. R. s. 50, end, v. מְדוּרָה. Esth. R. to I, 1 עִיר מ' אֶרֶצְיָה where ever 'ir is used in the Scriptures, it means a capital, wherever *m'dinah* is used, it means an hyparchia (province); a. fr.

מְדוּרָה, מְדוּרָה, מְדוּרָה m. (רְחֵק) *East*. Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text קִדְמָה); a. fr.—Y. Gitt. II, 44<sup>b</sup> top בְּנֵי מ' (= h. בני קִדְמָה) nomads. Gen. R. s. 37, end (translating הַר הַקִּדְמָה, Gen. X, 30) הַר הַקִּדְמָה the mountains of the East.—Constr. מְדוּרָה. Targ. Num. XXXIV, 11; a. e.—Y. B. Bath. II, 13<sup>c</sup> top מְדוּרָה on the east-side of him.

מְדוּרָה f. ch.=h. מְדוּרָה. Targ. Is. X, 13 (ed. Lag. מְדוּרָה). Targ. II Esth. VIII, 9.—Targ. Prov. XVI, 32 (h. text עִיר). Targ. Y. II Num. XXIV, 24 Constantinople (or Rome); a. e.—Taan. 19<sup>b</sup>, v. מְדוּרָה. Lam. R. to I, 1 רְבִירָה beg. מ' הָרֵעַ פִּילֵי רְהָרִי מ' the gate of that city; a. fr.—Pl. מְדוּרָה, מְדוּרָה. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

מְדוּרָה m. (רְחֵק) I =h. מְדוּרָה, *winning fan*. Targ. Is. XXX, 24 (ed. Lag. pl.).—Pl. מְדוּרָה. Targ. Jer. XV, 7.

מְדוּרָה m. (רְחֵק) *marker, mark*.—Pl. מְדוּרָה, מְדוּרָה.

מְדוּרָה f. (רְחֵק) *cleansing, house-cleaning*. Targ. II Esth. III, 8.

מְדוּרָה f. (רְחֵק) *clean fat* (permitted to eat). Bekh. 30<sup>a</sup> Var. in Ar., v. מְדוּרָה III.

מְדוּרָה, part. *Hif.* of מְדוּרָה.

מְדוּרָה, מְדוּרָה, מְדוּרָה m. (compound of מְדוּרָה, a. ל.) *belonging, property*. Y. Keth. VI, 30<sup>d</sup> bot. אַחַפְקִירי . . . orphan's money was given in tr of R. . . ; Y. Gitt. V, 46<sup>d</sup> bot. (insert גְּבוּיה מְדוּרָה דִּיהֶמֶן); Y. Shek. 48<sup>a</sup> bot. Y. Ned. IX, 41<sup>c</sup> מְדוּרָה הוּא הִלֵּךְ himself and . . . never belonged to him. Lam. R. to I, 1 רְבִירָה beg. מְדוּרָה. Y. Shek. 48<sup>a</sup> bot. and gave him his belongings in cl . . . Ib. end דְּחִלְיָהוּ כָּל עֲתֵרָהוּ וּמְדוּרָהוּ all these riches and belongings. Ib. דְּחִלְיָהוּ (מְדוּרָה) I was afraid lest his relatives may take away his belongings; a. e.—V. מְדוּרָה.

מְדוּרָה I m. *watchman's lodge*, v. מְדוּרָה.

מְדוּרָה II m., pl. מְדוּרָה (רְחֵק) *drawing, resorbing*. Pes. 40<sup>a</sup> כָּל אֲגַב מְדוּרָהוּ וּב' as long as the grains absorb liquid, they do not ferment; v. מְדוּרָה.

מְדוּרָה, v. next w.

מְדוּרָה f., pl. מְדוּרָה (רְחֵק) *gourd-fields*. Shebi. II, 1 בְּמִקְשָׁאוֹת וּבְמ' (ed. Y. a. Ms. M. 'מִקְשָׁאוֹת' not (מְדוּרָה) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33<sup>c</sup> . . . וּמוּרָה R. S. a. l. c. (ed. רְחֵק וּמוּרָה) when he himself has a field of &c; a. e.—Erub. 104<sup>b</sup> מְדוּרָה Ms. M. (ed. רְחֵק), v. מְדוּרָה.

מְדוּרָה, מְדוּרָה m. (רְחֵק) *sleeping*.—מ' רְחֵק *resting place, bed-room*. Targ. Job XXXIII, 15. Ib. 17 (Ms. 'מִדְרָה). Targ. Y. Gen. II, 24 (מִדְרָה); a. e.

מְדוּרָה = מִן דְּאִמְרָה, v. מִן דְּאִמְרָה I.

מְדוּרָה, v. מְדוּרָה.

מְדוּרָה, מְדוּרָה m. (= מְדוּרָה; b. h. מְדוּרָה, *Hif.*) *knot* in reed-matting. Tosef. Kel. B. Mets. XI, 12 מְדוּרָה מְדוּרָה (בֵּין) two handbreadths of matting between each two knots.—Pl. מְדוּרָה, מְדוּרָה. Ib. 11 מְדוּרָה (מִדְרָה) before he knotted the tops of the knots. Ib. VII, 11 [read:] מְדוּרָה מְדוּרָה (v. R. S. to Kel. XVII, 17). Kel. XX, 7 מְדוּרָה Succ. 13<sup>b</sup>; Y. ib. II, end, 52<sup>c</sup> מְדוּרָה.

מְדוּרָה ch. same, *bunch, bouquet*.—Pl. constr. מְדוּרָה. Sabb. 33<sup>b</sup> Ar. (ed. מְדוּרָה).

מְדוּרָה m. (רִיב) *object of strife*. Targ. Ps. LXXX, 7 (Ms. a. Regia מְדוּרָה).

מְדוּרָה, מְדוּרָה, v. מְדוּרָה.

מְדוּרָה m. (b. h.; רְחֵק) *intelligence*. Macc. 23<sup>a</sup>, v. רְחֵק.

מְדוּרָה, מְדוּרָה, מְדוּרָה ch. same, *knowledge, teaching; reason*. Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. רְחֵק) מְדוּרָה (euphem. for בְּקִיר מְדוּרָה) *male adult*. Targ. I Sam. XXV, 22; a. fr.—Pl. (fem. form) מְדוּרָה, מְדוּרָה *objects worth knowing or well-known, (used of persons) notables*. Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text רְחֵק).—V. מְדוּרָה.

מְדוּרָה, מְדוּרָה m. (comp. of מְדוּרָה, v. preced., a. enclitic מְדוּרָה for מְדוּרָה) [*noticeable*,] *something; anything* (corresp. to h.





מְהוּבֵּית, מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא II.

מְהוּבֵּיתָא, מְהוּבֵּיתָא m. (מְהוּבֵּית I) *circumciser*. Sabb. 156<sup>a</sup>. — Pl. מְהוּבֵּיתָא. Ib. 135<sup>a</sup>.

מְהוּבֵּיתָא I f. = מְהוּבֵּיתָא II. Keth. 8<sup>a</sup> בִּי בִּי a festival of circumcision.

מְהוּבֵּיתָא II m. (מְהוּבֵּית) *sieve*. — Pl. מְהוּבֵּיתָא. Y. M. Kat. I, 81<sup>b</sup> top וְהוּבְּרַח בְּיַד הַדָּרַח הַדָּרַח הַדָּרַח הַדָּרַח permitted to make sieves during the festive week for the use on the Festival.

מְהוּבֵּיתָא I f. same. Gen. R. s. 81, v. מְהוּבֵּיתָא; Tanh. Vayishl. 8, v. מְהוּבֵּיתָא II. — Bets. 29<sup>b</sup> אָנָּה עָלָה עָלָה עָלָה עָלָה on an inverted sieve. — Pl. מְהוּבֵּיתָא. Ib. M. Kat. 11<sup>a</sup> לְמַגְדֵּל בִּי לְמַגְדֵּל בִּי to plait sieves (during the festive week), v. preced.

מְהוּבֵּיתָא II f. (מְהוּבֵּית I) *circumcision; foreskin*. Targ. Ex. IV, 25, sq. (O. ed. Berl. מְהוּבֵּיתָא). Targ. Y. Gen. XLV, 4; a. e.

מְהוּבֵּיתָא f. (b. h.; מְהוּבֵּיתָא or מְהוּבֵּיתָא) *commotion, trouble*. Ab. V, 8 בִּי רָעָב רָעָב רָעָב רָעָב a famine in consequence of (war) trouble. Koh. R. to XII, 12 הוּא בִּי שָׁבַל... מְהוּבֵּיתָא מְהוּבֵּיתָא (ib.) read *m'hummah*, for whosoever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4<sup>a</sup> מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.]

מְהוּבֵּיתָא ch. same. Pl. מְהוּבֵּיתָא. Targ. Esth. I, 10.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא ch.

מְהוּבֵּיתָא (מְהוּבֵּיתָא), v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא f. (מְהוּבֵּית I) *circumcision*. 'מְהוּבֵּיתָא בִּי בִּי fit for circumcision. Yeb. 71<sup>a</sup>.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא I m. *quick*, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39<sup>d</sup> bot. [read:] מְהוּבֵּיתָא מְהוּבֵּיתָא מְהוּבֵּיתָא מְהוּבֵּיתָא is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30<sup>d</sup> bot. (corr. acc.); Y. B. Kam. VII, end, 6<sup>a</sup> (out of place).

מְהוּבֵּיתָא f. (מְהוּבֵּית I) *quickness, speed*. Gen. R. s. 10, oppos. מְהוּבֵּיתָא.

מְהוּבֵּיתָא (= מְהוּבֵּית) *to circumcise*. Y. Yeb. VIII, 8<sup>d</sup> top עָלָה עָלָה עָלָה עָלָה with the condition that he will circumcise them. Ib. bot. מְהוּבֵּיתָא בִּי בִּי thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr.—Part. pass. מְהוּבֵּיתָא. Yeb. 71<sup>a</sup>, v. מְהוּבֵּיתָא. Ib. מְהוּבֵּיתָא מְהוּבֵּיתָא born without a prepuce; a. fr.

מְהוּבֵּיתָא I ch. 1) same. Yeb. 71<sup>b</sup> מְהוּבֵּיתָא בִּי בִּי לא מְהוּבֵּיתָא בִּי בִּי and why did they not practice circumcision in the desert? Ib.

72<sup>a</sup> we do not perform the operation on it (a cloudy day &c.). Sabb. 134<sup>a</sup> מְהוּבֵּיתָא מְהוּבֵּיתָא Ms. M. (ed. מְהוּבֵּיתָא, v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136<sup>a</sup> מְהוּבֵּיתָא לִיהִי מְהוּבֵּיתָא לִיהִי how dare we circumcise him (on the Sabbath)? Ib. מְהוּבֵּיתָא מְהוּבֵּיתָא let us circumcise him at all events (v. מְהוּבֵּיתָא); a. fr.—Part. מְהוּבֵּיתָא. Ib.; a. fr.—2) (neut. verb) *to be circumcised*. Snh. 39<sup>a</sup> אֲנִי וְדַרְדְּרִי אֲנִי וְדַרְדְּרִי אֲנִי אֲנִי we who are circumcised cannot become like you; אֲנִי וְדַרְדְּרִי אֲנִי אֲנִי (Ms. M. מְהוּבֵּיתָא, read מְהוּבֵּיתָא) have yourselves circumcised and be like us.

מְהוּבֵּיתָא II (emp. מְהוּבֵּיתָא, a. מְהוּבֵּיתָא; emp. Is. I, 22), *Af. מְהוּבֵּיתָא to attenuate, dilute*. Pesik. Ekchah, p. 122<sup>b</sup> (ref. to Is. I. c.) מְהוּבֵּיתָא מְהוּבֵּיתָא dilute it (the wine); Yalk. Is. 258 מְהוּבֵּיתָא.—V. מְהוּבֵּיתָא.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא m. (b. h.; מְהוּבֵּיתָא) *way, journey, diurnal distance*. Hag. 13<sup>a</sup> חֲמֵשׁ עָשָׂר מְהוּבֵּיתָא a journeying distance of five hundred years; Pes. 94<sup>b</sup>; Y. Ber. I, 2<sup>e</sup> bot.; a. fr.

מְהוּבֵּיתָא (מְהוּבֵּיתָא) ch. same. Targ. Jonah III, 3, sq. Targ. Y. Ex. XII, 31.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא f. pl. (b. h. מְהוּבֵּיתָא; מְהוּבֵּיתָא, emp. מְהוּבֵּיתָא, *debris, mounds* used as burying places for executed criminals. Y. M. Kat. I, 80<sup>e</sup> bot. בִּי בִּי in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23<sup>d</sup> bot. בִּי בִּי (correct the entire passage in accordance with Y. M. Kat. I. c.).

מְהוּבֵּיתָא m. ch. same. Targ. Ps. CXL, 11 Regia (ed. מְהוּבֵּיתָא).

מְהוּבֵּיתָא Y. Shebi. IV, 35<sup>a</sup> bot. מְהוּבֵּיתָא בִּי בִּי (Y. Snh. III, 21<sup>b</sup> מְהוּבֵּיתָא) who told thee &c.?—[Y. Erub. V, end, 23<sup>a</sup>, read אֲנִי וְדַרְדְּרִי מְהוּבֵּיתָא.]

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא m. (מְהוּבֵּיתָא) *perverse*. Targ. Prov. XVI, 28.

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא (b. h.; emp. מְהוּבֵּיתָא) *to exchange, buy*. Denom. מְהוּבֵּיתָא. Pi. מְהוּבֵּיתָא (emp. מְהוּבֵּיתָא 1) *to hurry, be speedy*. Sabb. 97<sup>a</sup> מְהוּבֵּיתָא מְהוּבֵּיתָא comes quicker than &c. B. Kam. 93<sup>a</sup> מְהוּבֵּיתָא מְהוּבֵּיתָא he who cries for revenge will sooner be punished than he who is cried against. Sifré Deut. 277 מְהוּבֵּיתָא מְהוּבֵּיתָא I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr.—2) *to expedite*. Kidd. 31<sup>b</sup> מְהוּבֵּיתָא מְהוּבֵּיתָא expedite me (on my journey).

מְהוּבֵּיתָא, v. מְהוּבֵּיתָא.

מְהוּבֵּיתָא m. (b. h.; preced. art.) *quick, ready*. Ab. V, 12 מְהוּבֵּיתָא מְהוּבֵּיתָא quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

מְהוּבֵּיתָא f. (b. h.; preced.) *speed; speedily, easily*. Ab. V, 20 מְהוּבֵּיתָא מְהוּבֵּיתָא soon, in our life-time. Ber. 17<sup>a</sup> מְהוּבֵּיתָא





מורה, v. קהי.

מוהל, Tosef. Toh. VIII, 7, v. רבל 1.

מועי, v. קשא.

מוהין m. (μαυρός) *black*. Gen. R. s. 7 Ar. (ed. בירין), אספין v.

מוהרימינס, v. מורקטינס.

מוזא m. (זא; emp. זאזא) 1) *chaff*. Targ. Ps. I, 4; a. e., v. מוזא. — 2) *leaves of onions, leek*. Kidd. 52<sup>b</sup> (Ar. דירקא. ב' דש' ב' דש' Rash: a handful of onions).

מוזבה, Y. Keth. XI, 34<sup>b</sup> (דב' אמר וכו' read: ררמו בה v. Asheri to Keth. 53<sup>a</sup>).

מוזחן, Yalk. Deut. 945, v. זח.

מוזיפא m. (זיף) *creditor*. Targ. Ps. CIX, 11 Ms. (ed. מזיפא).

מוזיקא, v. ביזקא.

מוזלא, I, v. מזלא.

מוזלא II m. (זול II) *yarn*. Midr. Sam. ch. XXIII (ב' פסקי מוזליה וכו' cut thy yarn and cease thy talk (a proverbial expression)).

מוזנון, מוזנון f. pl. = h. לאזנא, *scales*. Targ. O. Lev. XIX, 36 (some ed. מאזנון). V. בזנא.

מוזניא m. pl. same. Targ. Y. II Lev. XIX, 36 (ed. Amst. מוזניא, corr. acc.). Targ. Is. XL, 12; 15.

מוזפי, v. זפי.

מוזפנא m. = בזפנא. Targ. Prov. XXII, 7.

מוח m. (b. h. מח; מחה, v. מחה) *marrow*, esp. (with or without ראש) *brain*. Tosef. Pes. VI, 10, v. קגליה. Hull. III, 1 (קרום של ב' מ' the membrane which surrounds the brain, v. תייהא IV. Ib. 45<sup>a</sup> מ' כל בה . . . as to *moak*, whatever is contained in the skull is considered as brain. Ib. רוב מוחו the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80<sup>b</sup>; Yeb. 9<sup>a</sup> בקרקרו אין לו מ' בקרקרו he has no brains in his head.

מוחא, מוחא ch. same, *brain*; also *head*. Targ. O. Deut. XXVIII, 35 (h. text קרקר).—Hull. 45<sup>a</sup>, v. תייהא IV. Meg. 19<sup>b</sup> וזכו לה אב' and they struck it (R. Hia's opinion) on the head, i. e. opposed it (Rashi: and he (R. H.) struck it, &c., i. e. modified it, read: וזכו לה אב', v. פנא; a. fr.—Pl. בזיא. Targ. Y. Deut. XXVIII, 22 (some ed. מוחא) *marrow of bones*.

מוחה, מוחו, Tosef. Ned. I, 2, v. מחה.

מוחל m. (denom. of מוחה, v. מוחל) *thin secretion*. Toh. IX, 2 (הב' הרוצא בהן the fluid which runs out of the olives (before they are pressed); ib. 3 (הב' הרוצא בהן that which runs (after the oil is pressed out); ib. הרוצא מן הבור

which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 הרוצא מעיקת ביה הבר Makhsh. VI, 5 ירר צהצוהו שומן (read: the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144<sup>a</sup>, v. צקציה; a. fr.

מוחק m. (חק) *the flat end of the writing instrument, used for erasing*, v. פותח. Kel. XIII, 2; a. e.

מויב (b. h.) *to incline, waver, decline; to give way, bend*. Y. Snh. X, 27<sup>d</sup> bot., v. infra. Tanh. B'har 1 כשהמוט ירדם לפני רב' when their power shall sink before Nebuchadnezzar. Tanh. Vayishl. 3 (ref. to Prov. XXV, 26) כשהמוט לפני רב' when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א"א לצדיק למוט וכו' (Yalk. Gen. 130 למוט) it is impossible to the righteous to bend &c.; a. e.

Nif. מויב *to be shaken, bent*. Yalk. l. c., v. supra.

Hif. מויב *to bend, to shake*. Zab. III, 3 שמינה יבולה כל שאינה יבולה (בה אדם) (להסיט, v. סיט) a ship which has no staggering effect on man. Gen. R. l. c. מויב 'humbles himself.

Hithpol. מויב, התיב, *Nithpol. מויב to be declining; to sink*. Y. Snh. X, 27<sup>d</sup> bot.; Yalk. Is. 338 (ref. to Is. LIV, 3) שנתמוטטה . . . שנתמוטטה וכו' when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end שנתמוטטה וירדו מן המושבין והולכין—Y. l. c. 28<sup>b</sup> שנתמוטטה וירדו ויבטחו (into poverty). B. Mets. 71<sup>a</sup> כסו ממוטטין (Ms. M. ממוטטין) his wealth will be reduced; Yalk. Ps. 665 מן המושבין he will sink. B. Mets. l. c. הללו מה' וכו' (Ms. R. 2 מושבין, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

מויב ch. same. Targ. Lev. XXV, 35. Targ. Y. Deut. XXXII, 35; a. fr.

Af. מויב *to balance, weigh*. Pesik. B'shall., p. 82<sup>a</sup> באמריה דאמיטין (אמריט) איתתת להן with the balances with which they weighed, weighing was done to them; v. מויב.

Ithpe. מויב *to be weighed*, v. supra (v. Bub. a. l. note 42).

Ithpol. מויב *to sink, waver, be reduced*. Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71<sup>a</sup> ומן המושבין Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

מויב m. (b. h.; preced.) *balancing pole, staff*. Bets. III, 3 (25<sup>a</sup>) במ' במוטה לא . . . (Y. ed. במטה, v. Rabb. D. S. a. l. note 4) he must not bring it to town on a staff or on a barrow. Sot. 34<sup>a</sup> (ref. to Num. XIII, 23) ממשיע שנאמר 'וב' מ' it being said 'on a staff', do I not know that it was carried by two persons?—Pl. מויב. Ib., v. מויב. Tosef. Ohol. VII, 1, v. נדקה; a. e.

מויב m. (יטב) 1) *(it is) good, better*. Tanh. B'har 1 מ' שיהיו if he amends, it is good. Bets. 30<sup>a</sup>, a. fr. שיהיו מ' ואלו רב' it is better that they fail unwittingly than &c. Snh. 7<sup>a</sup> (in Chald. diction) מ' דליעברו רב' it is better that they worship the golden calf (than commit murder). Ber. 28<sup>a</sup> מ' דאקום רב' it is best that I get up and go to



them myself; a. fr.—2) *the better, the right conduct*. Lam. R. introd. (R. Abba 2) היה הנאמר . . . היה מהזוין לכו' the light in it (the Law) would have led them back to the right way. Snh. 101<sup>b</sup>; a. fr.

**מוֹטָה** f. (b. h.; v. בּוֹט) 1) *a small barrow*. Bets. III, 3 (25<sup>a</sup>), v. בּוֹט. —2) pl. בּוֹטוֹת *bands of a yoke; yoke*. Tanh. B'shall. 23 והיו ב' וברכביה וב' the yokes and the chariots ran (of themselves) &c.—\*3) *balances*. Pesik. B'shall., p. 82<sup>a</sup> והיו ארבעה מאותין ארבעה להון וב' Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. בּוֹט); oth. opin.: בּוֹטוֹת with the staff with which they struck, were they struck].

**מוֹטָה** f. (b. h. מוֹטָה; מוֹטָה) [*bend*], *the radial bone of a bird's wing*. Tanh. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) מוֹטָה the radial bone of a chicken is one sixtieth portion of its wings; [Rashi to Is. l. c. quotes מוֹטָה, pl.]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 27<sup>9</sup>.

**מוֹטָה** *reclining*, v. מוֹטָה.

**מוֹטָה**, v. מוֹטָה.

**מוֹטָה**, Gen. R. s. 44 some ed., v. מוֹטָה.

**מוֹטָה** m. pl. (מוֹטָה) *business* (?), an adaptation of the name of a *Persian festive season and fair*. Ab. Zar. 11<sup>b</sup> (Ms. M. בוֹטָה; Y. ib. I, 39<sup>c</sup>, a Median festival, בוֹטָה; Ar. בוֹטָה).

**מוֹטָה**, read: מוֹטָה.

**מוֹטָה** m. pl. = מוֹטָה, *water*. Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 מוֹטָה (ed. Lag. *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—מוֹטָה *her (its) waters*. Ib. I, 38; a. e.—Targ. Is. XIX, 10 מוֹטָה (Var. ed. Lag. מוֹטָה) read מוֹטָה = מוֹטָה—Y. Erub. X, 26<sup>c</sup> הוֹטָה הוֹטָה מוֹטָה that he add no water to it. Y. Pes. III, beg. 29<sup>d</sup>; a. e.

**מוֹטָה** (b. h.) *to be crushed; to be low, sink; to be poor*. Tanh. B'har 3 מוֹטָה בטינה כל שפך שפך בטינה because he sank into sins.—V. מוֹטָה.

**מוֹטָה** 1) same. Mekh. B'shall., Amal., s. 1 מוֹטָה וְל' when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanh. B'shall. 27.—2) *to lower, let sink*. Ib., v. supra.—Sifré Num. 90 באן הקב"ה מוֹטָה here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 מוֹטָה (fr. מוֹטָה).

**מוֹטָה**, part. מוֹטָה; f. מוֹטָה; pl. מוֹטָה. *low*. Kil. IV, 7 מוֹטָה lower than ten handbreadths. Ruth R. to III, 3 מוֹטָה in the lowest part of the city. Y. Maas. Sh. V, end, 56<sup>d</sup>; Y. Sot. IX, 24<sup>a</sup> bot. מוֹטָה in a low voice, opp. גבוה. Ber. 10<sup>b</sup>. Sifré Num. 58. Ib. 83, v. מוֹטָה. Ab. V, 19 מוֹטָה a lowly spirit, v. מוֹטָה.—Cant. R. to IV, 4 מוֹטָה the lower mountains; a. fr.

**מוֹטָה** ch. same, 1) *to decline, sink*. Targ. Y. II Ex. XII,

42. Targ. Hab. III, 6; a. e. (v. מוֹטָה).—2) *to become soft*. Snh. 95<sup>a</sup> מוֹטָה ליה א"טא וב' the ground under him became soft.—3) (denom. of מוֹטָה) *to lay under, make a bed*. Targ. Ps. CXXXIX, 8.—Pes. 49<sup>a</sup> מוֹטָה רבט בר' one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup> (prov.) מוֹטָה שקוד וגו' . . . מוֹטָה בב' if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver, and sleep (do not export, for provisions will be cheap); a. e.—Part. מוֹטָה. B. Mets. 84<sup>b</sup> מוֹטָה רבט ליה וב' (Rashi: מוֹטָה; Var. מוֹטָה, v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21<sup>b</sup> bot. מוֹטָה Ar. (ed. מוֹטָה, v. מוֹטָה.—V. מוֹטָה.

**מוֹטָה** 1) *to lower*. Targ. Ps. CXIII, 6 מוֹטָה Ms. (ed. מוֹטָה; מוֹטָה; h. text מוֹטָה).—2) *to make soft, crush*. Ib. XLIV, 20 (h. text מוֹטָה).—3) *to lay under, make a bed*. Targ. Job XLI, 22 (h. text מוֹטָה).

**מוֹטָה** m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint &c.* Sabb. VI, 5 מוֹטָה ב' שבעה מוֹטָה wool in her ear (to resorb running pus); מוֹטָה ב' שבעה מוֹטָה in her shoes (to soften them). Ib. 134<sup>b</sup> מוֹטָה רבט וב' a dry compress or dry sponge. Tosef. Nidd. II, 6 מוֹטָה מוֹטָה insert a resorbent (to prevent conception); a. fr.—Pl. מוֹטָה. B. Kam. X, 10 מוֹטָה ב' מוֹטָה the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr.—[מוֹטָה, v. מוֹטָה, מוֹטָה.]

**מוֹטָה** m. (מוֹטָה) *evidence*, v. מוֹטָה.

**מוֹטָה**, v. מוֹטָה.

**מוֹטָה**, v. מוֹטָה.

**מוֹטָה** f. (μωτῶνα) *machine for lifting weights, wheel-work*. Yoma III, 10 מוֹטָה ב' מוֹטָה made a machine for sinking the wash-basin (v. מוֹטָה) into the well; Tam. III, 8. Kel. XVIII, 2 (ed. Dehr. מוֹטָה). Tosef. Par. III (II), 9 מוֹטָה. Hull. 15<sup>b</sup> מוֹטָה מוֹטָה if one slaughters by means of a machine; a. e.

**מוֹטָה** ch. (pl. form) same, *rollers*. Targ. II Esth. I, 2.—V. מוֹטָה.

**מוֹטָה** m. (מוֹטָה) *storage*. Tosef. Ab. Zar. VIII (IX), 1 מוֹטָה אלו עשויות לכו' these (vessels) are made for storage; (Ab. Zar. 74<sup>b</sup> מוֹטָה לקיבו Ms. M.).

**מוֹטָה** m. (denom. of מוֹטָה) *revenue farmer, publican, custom-collector* (considered a robber in Jewish law). B. Kam. 113<sup>a</sup> מוֹטָה לוי קימבה ב' a publican who is not limited by legal stipulations; מוֹטָה ב' מוֹטָה a self-constituted collector. Ab. Zar. 39<sup>a</sup>; Bekh. 30<sup>b</sup> bot. מוֹטָה the publican's knots (seals or written receipts); a. e.—Pl. מוֹטָה. B. Kam. X, 2 מוֹטָה ב' מוֹטָה if publicans took away his ass and gave him one taken from somebody else. Ib. 1; Tosef. ib. X, 22 מוֹטָה מוֹטָה the treasury of the publicans. Ned. III, 4; Tosef. ib. II, 2, v. מוֹטָה. Sabb. VIII, 2 מוֹטָה קשר ב' מוֹטָה paper large enough to write on it a tax-receipt (v. supra). Shebu. 39<sup>a</sup> מוֹטָה אין לך . . . מוֹטָה there is no family in which there is a publican, whose members may not all be considered as publicans (in Jewish law); a. fr.

**מוֹכֵס** **מוֹכֵסָא**, **מוֹכְסָא**, **מוֹכְסֵי** ch. same. Y. Snh. VI, 23<sup>c</sup>; Y. Hag. II, 77<sup>d</sup> bot. בִּרְיָה דְּמֵינִין בִּי the son of Mayan the publican; Snh. 44<sup>b</sup> בִּי בִּיטָא, v. בִּיטָא. — Y. Sabb. VI, end, 8<sup>d</sup> [read:] לִיה לִיה חִמְרָא וְאִוִּיל לִיה he came near (was caught by) a publican, and he gave him his ass and was let off, v. דִּרְפָּלָא. — Pl. בּוֹזְסִין. Targ. Jud. V, 11 (ed. Lag. בּוֹזְסִין). — [בּוֹזְסִין, Ab. Zar. 14<sup>a</sup> Ms. M., v. next w.]

**מוֹכְסִין**, **מוֹכְסֵי** m. pl. a species of figs. Bekh. 8<sup>a</sup> (inferior to שוֹה). Ab. Zar. 14<sup>a</sup> (Ms. M. בּוֹזְסִין; Ar. מְבֹסִין).

**מוֹל**, **מוֹל** I m. (b. h.; Assyr. māla, prob. a comp. of מ a. אָל, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Hull. 19<sup>b</sup> (expl. מְבוֹל עַרְפוֹ, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) הַיְרוּחָה אֵת הַיְמוּרָה the edge which sees the 'oref (but not the 'oref itself). Ib. דְּרִידִיה . . . מִ' דְּרִידִיה 'וּכְ' הַיְכָא if you will say, we know not where 'oref itself is, how can we know where its border is? — Sifre Num. 59 פָּנִים (מִ' וַפָּנִים . . . מִ' דְּרִידִיה) give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 פָּנִים מִ' פָּנִים.

**מוֹל** II (b. h.; v. preced.) 1) *to make an edge, to hem or fringe*. Tosef. Kel. B. Bath. V, 7 שָׂנָה שְׁתַּבּוּגַל עַד שֶׁנֶּחֱמַת הַגִּידָה until he hems the girdle. Ib. וְקָל מְרוּחַ אַחַת when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth). — 2) *to circumcise*. Sabb. XIX, 4 וְכִי אֶחָד לְכוּל אַחַד one child which was to be circumcised after the Sabbath &c.; and by mistake he circumcised &c. Ib. 6 מִל וְלֹא פָּרַע וְכִי if he circumcised but failed to split the prepuce &c. Ib. 5 (137<sup>a</sup>) אֵין . . . קָבֵן מוֹלֵין Ms. M. (ed. בוֹהֲלֵין) a sick infant must not be circumcised. Pesik. R. s. 25 וְכִי בִל לְשִׁמִּי וְכִי who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מִלֵּל (corr. acc.); a. fr. — Part. pass. מוֹלֵין, pl. מוֹלֵין, Yalk. Jer. 285.

*Nif.* מוֹלֵין *to be circumcised*. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 וְיַחֲדָן מוֹלֵין on what part of the body should one be circumcised? — Y. Shebi. IV, end, 35<sup>e</sup> בְּשִׁמּוֹלֵין מִזֶּמַּן הָיוּ מוֹלֵין from the time they are circumcised. Gen. R. l. c. גִּזְרָה הָרוּפָא גִּזְרָה הָרוּפָא the physician ordered that they must be circumcised; a. fr. — [Polel מוֹלֵין, v. בָּלֵל.]

**מוֹל** ch., *Ithpol.* אֶתְמוֹלֵל (v. מִלֵּל) *to become brittle, fade*. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. 'יהֲקַטֵּשׁ). Targ. Ps. XC, 6; a. e.

**מוֹלָא** I, **מוֹלָא** m. (מִלָּא; emp. b. h. מִלָּא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מִדֵּל; ed. מִזֵּלָא). Targ. Job XII, 6 first vers. מִ' דְּמוֹתֵין אֵל מִ' וְכִי ed. Lag. (some ed. אֶתְמוֹלֵל corr. acc.; in oth. ed. our w. is omitted).

**מוֹלָא** II m. (mulus) *mule*. Pesik. Shub., p. 162<sup>a</sup> (ref. to חֲשִׁרָה, II Chr. XXXIII, 11) אֵין מִ' שֶׁל חֲשִׁרָה Ar. (ed. מִזֵּלָא) a sort of mule of bronze; Y. Snh. X, 28<sup>e</sup> bot. מִזֵּלָא;

Deut. R. s. 2 מוֹלֵין; Ruth R. to II, 14 מוֹלָה; Yalk. Kings 246 מוֹלָה. — Pl. מוֹלָאוֹת. Sabb. 52<sup>a</sup> (Ar. masc.). — Ch. v. מוֹלָהָא.

**מוֹלָאֵי**, v. מְבוֹלָאֵי.

**מוֹלָגִיתָא**, **מוֹלָגִיתָא**, **מוֹלָגִיתָא** (מוֹלָגִיתָא), Lev. R. s. 12, read: מוֹלָגִיתָא.

**מוֹלָגִין**, v. מוֹלָגִין.

**מוֹלָד** m. (emp. b. h. מוֹלָדָתָא; מוֹלָדָתָא) *issue, descendant*. — Pl. מוֹלָדִים, with suffix, emphatic form מוֹלָדִיוֹ. Keth. 72<sup>b</sup>, v. מוֹלָדִי.

**מוֹלָד** m. (מִלָּדָתָא) *birth-time*. Sot. 11<sup>b</sup> זְמַן מוֹלָדֵיהֶון זְמַן מוֹלָדֵיהֶון their time of giving birth; Ex. R. s. 1 מוֹלָדֵיהֶון (corr. acc.). — מוֹלָדָתָא (or only מִ') the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 מוֹלָדָתָא הָיָה הָיָה הָיָה הָיָה the New-Moon took place on a Wednesday at noon-time. — \*2) *travail*. B. Bath 16<sup>b</sup> מוֹלָדָתָא מוֹלָדָתָא (not מוֹלָדָתָא) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

**מוֹלָדָא** ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מוֹלָדָא מוֹלָדָא = h. מוֹלָדָתָא, v. preced.

**מוֹלָדָתָא** f. = h. מוֹלָדָתָא, *midwife*. Ab. Zar. 26<sup>a</sup> מוֹלָדָתָא מוֹלָדָתָא thou, midwife of Jewesses &c.

**מוֹלָדָוֹתָא**, v. מוֹלָדָתָא.

**מוֹלֵי** *mule*, v. מוֹלָא II.

**מוֹלֵין**, pl. מוֹלֵין m. (v. מוֹלָא) *mule-drivers*. Y. Yoma I, 38<sup>c</sup>; Y. Meg. IV, end, 75<sup>c</sup>, v. מוֹלֵין II.

**מוֹלֵין** f. (מִלָּי) *filled up ground, mound*. B. Bath. 54<sup>a</sup> וְכִי יִשְׁלַח מִ' וְשָׂקֵל מִ' וְשָׂקֵל מִ' וְשָׂקֵל מִ' if one takes earth from the mound and throws it on the low ground; 'בִּי' מִ' if one throws from mound on mound (to make them even); M. Kat. 10<sup>b</sup>. — Pl. מוֹלֵין. Erub. 56<sup>b</sup>, v. מוֹלֵין. — V. מוֹלֵין. — [For pr. n. pl. with מוֹלֵין or מוֹלֵין, v. respective determinants.]

**מוֹלֵין** m. (miliarium, μιλιαριον) *a large vessel to boil water in, caldron*. Sabb. III, 4 מוֹלֵין מוֹלֵין a miliarium from under which the coals have been removed; Y. ib. III, 6<sup>a</sup> bot.

**מוֹלֵין**, v. מוֹלֵין. — Ex. R. s. 1 מוֹלֵין, v. מוֹלֵין.

**מוֹלֵין** m. (מִלָּי) *parent*. — Pl. מוֹלֵין. Cant. R. introd.; Yalk. Sam. 134, v. מוֹלֵין.

**מוֹלֵין** m. (mulio) *muleteer, a figure in a Roman play*; emp. מוֹלֵין. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613. — [Y. Ber. VIII, 12<sup>b</sup>, v. מוֹלֵין.]

**מוֹלֵין** m. pl. (מִלָּי) *filling*. Y. Bets. II, 61<sup>e</sup> top; Y. Maas. Sh. V, 56<sup>e</sup> top; Y. Hag. II, 78<sup>a</sup> bot., v. מוֹלֵין. [Hiddushé Me'iri to Bets. 20<sup>a</sup> quotes: כְּשׁוֹרְתָא בִּיטָא מִלָּי a joist (to be felled) requires the (wooden) handle (of an axe), i. e. the teacher is beaten by his own pupil.]









מוצקהב, v. מוצקהב.

מוצמבה, v. מוצמבה.

מוצנינא, Cant. R. to IV, 1, read: מוצנינא, v. מוצנינא.

מוצער m. (מצער) small, lesser.—Pl. מוצערין. Sabb. 10<sup>b</sup> because its (Zoar's) settlement was more recent, its sins were less (Yalk. Gen. 84 מוצערין).

מוק (cmp. מוקה a. בוקק) to be crushed, stamped upon; to be soft; v. next w.

Pa. מוק (cmp. מוק I; b.h. Hif.) to talk contemptuously, sneer, mock. Targ. Prov. XIX, 28 (Ms. corruptly מוק, for מוק, read: מוק).

Af. מוק same. Ib. IX, 12 (some ed. מוק, v. מוק).—Targ. Is. XXXVII, 22 מוק ed. Lag. (oth. ed. מוק); Targ. II Kings XIX, 21 מוק Bxt. (ed. Lag. מוק).

מוק m. (preced.) [a soft hackled substance (cmp. מוקה.)] felt-sock or stocking. Tosef. Yeb. XII, 10 (Ms. Erf. מוק, marginal correction בוק; Yeb. 102<sup>b</sup> bot).

מוקא ch. same, pl. מוקאי. Targ. Esth. VIII, 15, v. מוקאי.—Yeb. 102<sup>b</sup> top מוקא (Ar. מוקא, corr. acc.) five pairs of socks. Gitt. 68<sup>b</sup> מוקא he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXVIII, 45.—[Snh. 93<sup>a</sup> מוקא Ar., read: מוקא or מוקא, v. מוקא II.]

מוקד m. (b. h.; מוקד) fire-place, hearth where fire is maintained.—מוקד ביה המ the room (in the Temple) in which fire is perpetually maintained. Tam. I, 1; Midd. I, 1; a. fr.—Sabb. I, 11 (19<sup>b</sup>) מוקד ביה המ the pile in the fire-room (in the Temple or in private houses).

מוקדא, מוקדא I ch. same. Targ. I Chr. II, 54.—Snh. 33<sup>b</sup> מוקדא (not מוקד; v. Rabb. D. S. a. l. note; Rashi: מוקדא) while thy fire is burning, (go) cut thy gourd and roast it, i. e. when listening to your teacher give him your full attention, and you need ask no questions.—מוקדא ביה המ the hot spring of Tiberias. Esth. R. to I, 9 מוקדא ביה המ the waters of the hot spring &c.; Yalk. Gen. 133 מוקדא; Gen. R. s. 79 מוקדא ביה המ the baths of &c.; Pesik. B'shall. p. 89<sup>b</sup> מוקד (corr. acc.).

מוקדא II m. (=h. מוקדא) top, crown of the head (differ. fr. מוקדא). Targ. Job II, 7 (ed. Lag. מוקדא, Var. מוקדא). Targ. Y. Deut. XXVIII, 35. [Ib. 28 read: מוקדא.] Targ. Ps. VII, 17 (ed. Lag. מוקדא, Var. מוקדא).

מוקדון, מוקדון m. (Μακεδων) Macedonian. Targ. I Chr. I, 7 (h. text מוקדון, v. מוקדון).—Esp. מוקדון Alexander the Macedonian (Alex. the Great), v. מוקדון. [Mekh. Yithro, Bahod. s. 9<sup>a</sup> מוקדון or מוקדון = Rome.]—Pl. מוקדון. Targ. Esth. VIII, 15 מוקדון Macedonian gilt shoes.

\*מוקדונה same. Targ. Esth. VIII, 15 מוקדונה... מוקדונה the great Macedonian gold crown; Targ. II Esth. VI, 10 מוקדונה... מוקדונה.

מוקדונה, מוקדונה מוקדון (Μακεδωνία) Macedonia, esp. the Greek empire founded by Alexander the Great and his successors. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (h. text מוקדון); Gen. R. s. 37, beg.; Yoma 10<sup>a</sup> [read:] מוקדון; v. מוקדון.

מוקדושא, מוקדושא, v. מוקדושא.

מוקין = מוקים v. מוקין.

מוקין m. (Maccus, adapted to מוקין) Maccus or Macchus, a buffoon in Roman farces. Ab. Zar. 18<sup>b</sup>, a. e.; v. מוקין.

מוקירוס, v. מוקירוס I.

מוקרא f. (מוקרא) 1) stand; with suffix מוקרא. Targ. II Chr. XXXV, 15 מוקרא על מוקרא ed. Lag. (ed. Beck מוקרא; h. text מוקרא). \*2) place of combats, arena. Ex. R. s. 30 מוקרא שנייה (some ed. a. Matt. K. מוקרא) two entered the arena (for a combat), one a professional, the other a private (amateur).—V. מוקרא ch.

מוקראמא m. (preced.) standing by, attendance. Targ. II Chr. IX, 4; v. מוקרא.

מוקראמא, v. מוקראמא a. מוקראמא.

מוקסין m. pl. (מוקסין; cmp. מוקסין a. מוקסין) a sort of state garments. Gen. R. s. 36; Cant. R. to VII, 9; Esth. R. to I, 12 (expl. מוקסין, Dan. III, 2); v. מוקסין.

מוקרא, v. מוקרא I a. II.

מוקצה m. (Part. Hof. of מוקצה) [cut off, set aside, stored away.] 1) a space back of the dwelling, containing stored up wood, cattle in sheds &c. Erub. II, 3; ib. 22<sup>a</sup>. Ib. X, 8. Bets. IV, 1 מוקצה מוקצה wood in the muktseh (stored for the winter); a. e.—2) store of fruits. Maasr. III, 2. Ib. I, 5 מוקצה עד מוקצה until the melon is stored away. Y. Ter. II, 41<sup>d</sup> top מוקצה על מוקצה... מוקצה he took ten dry figs from the storage as tithes for ninety in the basket (designated for immediate use, v. מוקצה); (Men. 54<sup>b</sup>; 55<sup>a</sup> מוקצה).—3) (sub. מוקצה) the tool specially intended (for cutting figs). Shebi. VIII, 6, v. מוקצה; [Maim. the shed where figs are spread for drying].—4) an animal set aside (in a shed) for a sacrifice. Tem. 28<sup>b</sup> מוקצה שנים מוקצה set aside until it would be seven years old. Ib. 29<sup>a</sup> מוקצה מוקצה where in the Torah is muktseh intimated? (misunderstood by Abbaye as meaning, 'where is it intimated that an animal must be kept in an enclosed space for some time before it can be offered on the altar?'—and corrected as meaning, 'where is it intimated that an animal designated for idolatry is forbidden for the Jewish altar?').—Tosef. Ab. Zar. V (VI), 10 מוקצה מוקצה what is meant by m. (as forbidden for the altar)? That which has been set aside (in a special place designated for the purpose) for idolatrous use, but if one merely devoted it by word of mouth &c. Tem. VI, 1. Tosef. l. c. 9 מוקצה מוקצה when is an animal called m. (for idolatry)? From the time that an act (of dedication) has





for in Greek they call a foolish woman *mora*; Yalk. Zeph. 567 מורה (corr. acc.). Midr. Till. to Ps. IX, 21 (play on מורה, ib.) מ' . . . שכן בל"י . . . הכנס בהן let folly enter into their hearts, for in Greek they call a fool *mora* (= בורוס).

מורָאָה, constr. מורָאָת, v. מורָאָ I.

מורָאָה f. (b. h. מְרָאָה; v. מְרָאָ *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21<sup>a</sup>; a. e.—*Pl.* מורָאָת. Tam. I, 4; Sifra Vayikra, N'dab., Par. 7, ch. IX.

מורָאָת, v. מורָאָ.

מורָבִיּוּת, מורָבִיּוּתָא, v. מורָבִיּוּתָא.

מורָבִיּוּת I f. (רָבָה) *young tree or bough*.—*Pl.* מורָבִיּוּתָא. Succ. IV, 5 (45<sup>a</sup>) מ' של עֵיבָה (Mish. a. Ms. M. מְרָ) *young willows*; Yalk. Ps. 876. Tam. II, 3<sup>a</sup>.

מורָבִיּוּת II f., pl. מורָבִיּוּתָא (= מורָבִיּוּתָא, v. מורָבִיּוּתָא) *watering times*. Y. Shebi. II, 34<sup>a</sup> מ' מִמֵּי שֶׁלֶשׁ ב' (sub. מִיָּם) he omitted to water it for three periods (Mish. ib. 9 עֵוֶת); Tosef. ib. II, 4 מררעוּתָא ed. Zuck. (read: מְרָבִיּוּתָא; Var. מְרָבִיּוּתָא). —2) *layers, piles of hewn stones*. Ib. III, 1; Shebi. III, 5.

מורָגָא, מורָגָא, v. מורָגָא.

מורָגוֹן, Targ. Y. Lev. XIX, 36 some ed., v. מורָגָא.

מורָגָשָׁה f. (רָגַשׁ) *perception*.—*Pl.* מורָגָשָׁתָא. Num. R. s. 14 (some ed. מְרָגָשָׁתָא, v. מְרָגָשָׁתָא).

מורָד, v. מְרָד I.

מורָדָא f., v. מְרָדָא.

מורָד I m. (b. h.; רָדָד) *descent*.—*Pl.* מורָדוּתָא. Erub. 56<sup>a</sup>.

מורָד II (or מורָדָא) m. name of a species of *locusts*. Tosef. Hull. III, 25.

מורָדוּתָא f. pl. (רָדָד to plough) *furrows*. Targ. Ps. CXXIX, 3 מורָדוּתָאָא ed. Lag. (Regia מורָדוּתָא; ed. Wil. מורָדוּתָא; ed. Ven. מורָדוּתָא, corr. acc.).

מורָדָא m. (preced.; cmp. רוּדָד, Jon. I, 13) *rudder*. B. Mets. 87<sup>a</sup>; Meg. 16<sup>b</sup>, v. מְרָדָא.

מורָדוּתָא, מורָדוּתָא, v. מורָדוּתָא.

מורָדָא m. (Pers. *murdah* mortuus, v. Fl. to Lev. Targ. Dict. I, p. 418<sup>1</sup>; cmp. מְרָדָא) *dead, withered flesh*. Hull. 121<sup>a</sup> (expl. אַלֵּל, Mish. ib. IX, 1) R. J. says מורָדָא Ar. s. v. אַלֵּל (ed. a. Yalk. Job 906 מורָדָא); R. Lak. says, מורָדָא (v. שְׁפֵלְטָא סָבִין); [Targ. Job. XIII, 4, a gloss to אַלֵּל, combining both opinions: מורָדָא דְשֵׁלְטָא סָבִינָא ed. Lag. (ed. Wil. מורָדָא; Ar. ed. Koh. s. v. אַלֵּל: 'דָּמ').

מורָדָא *myrrh*, v. מורָדָא.

מורָדָא I m. (b. h.; = מְרָדָא, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II מ' כ' הַאמּוּרָה) וכ' as the word *morah* which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazarite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (הַרָדָא)

called *morah*? שְׂאֵרֵי הַשֵּׁנַיִם מִתּוֹרָה) וכ' for the hair is afraid of nothing but the razor (v. מורָדָא); v. Midr. Sam. I. c.

מורָה II m. (cmp. מְרָדָא) *authority*. Naz. IX, 5 והלא בר'ד'ד אין ב' אלא של בר'ד'ד does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)?' שֹׁכֵר הִיָּה עָלָיו ב' של בר'ד'ד (Var. מורָא) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

מורָה III f. *stupid*, v. מורָה II.

מורָה I, part. *Hif.* of מורָה; v. next w.

מורָה II m. (b. h. מְרָה; part. of מְרָה) *rebellious*.—*Pl.* מורָהָא. Tanh. Huck. 9 (ref. to הַמּוֹרִים, Num. XX, 10) מ' מהו המ' . . . המ' סרבנים what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'troublesome'; מ' מְרָהָא 'המ' מְרָהָא means 'fools', for in the sea towns they call fools *morim* (v. בורוס); ויש אומרם ויש אומרם אה מלמדיהן and some say, *hamm.* means those who presume to teach their teachers; (or) המורדים הצים המורדים הים (with ref. to I Sam. XXXI, 3); v. מורָה; Num. R. s. 19.

מורָה III (μωρός, vocat. of μωρός, v. next art.) *fool!* Pesik. Shim' u. p. 118<sup>b</sup> אַל תְּהִי קוֹרָא לְבִנִּי מ' like to a king who gave his son in charge of a pedagogue and said, never call my son fool; . . . כְּהִדְרִין מ' לִישׁוּאָה מ' מהו מורוס . . . what does this *moré* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 265; Yalk. Num. 764 לְבָנִי מ' מורוס (corr. acc.).

מורוֹן, Targ. Ps. LV, 22, v. מורָהָא.

מורוֹס m. (μωρός) *fool*. Pesik. Shim' u. p. 118<sup>b</sup>, a. e., v. preced. art.—*Pl.* מורוֹסָא. Ib. מ' לְבִנִּי מ' אַל . . . לְבִנִּי מ' you shall not call my children fools (play on מורָהָא, v. preced. art.). Tanh. Huck. 9, v. מורָה II.

\*מורוֹמָא m. supposed to be the name of a clean *bird with long legs and of a red color*, Rashi (differ. in Ar.). Hull. 63<sup>a</sup>. [The sense of מ' וְסִימְנִיךְ is obscure.]

מורָחָה, Tosef. Ter. IV, 15 = מְרָחָה, v. מְרָחָה.

מורָחָא m. (= מְרָחָא) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46<sup>b</sup> מורָחָא).

מורָחָא, מורָחָא pr. n. *Mawretania*, a district of northwestern Africa. Sifré Deut. 320; Yeb. 63<sup>b</sup> (מורָחָא), v. מְרָחָא.

מורָה, Yalk. Gen. 149, read מורָה.

מורָהָא m. (b. h. מורָה, מורָה; cmp. מְרָה Pi) 1) *an implement with grooves or indentations, esp. threshing sledge*.—*Pl.* מורָהָא, מורָהָא. Zeb. 116<sup>b</sup>; Men. 22<sup>a</sup>; Ab. Zar. 24<sup>b</sup> (expl. מורָהָא, II Sam. XXIV, 22), מורָהָא. —2) *palate* (Rashi: *all parts of the animal which are rough and indented*).—*Pl.* as ab. Ber. 55<sup>a</sup>; Sabb. 81<sup>a</sup> מורָהָא בהמה the palate (or tongue &c.) of an animal.

**מוריקא** ch. same; 1) *threshing ledge*. Targ. Is. XLI, 15.—*Pl.* מוריקא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מוריקא ברזלא (ed. Lag. מוריק; h. text מוריקין).—Tem. 18<sup>a</sup> במוריקאיהו אפי' Ar. (ed. במוריק; Rashi (במרק) even if you have to take them away from the threshing sledges.—2) *palate*. Targ. Job XII, 11; a. fr.—*Pl.* as ab. (with *sing.* meaning). Targ. Ps. XXII, 16 (ed. Wil. *sing.*). Targ. Cant. V, 16; a. e.

**מוריקין** *morigan*; a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (ed. בריגו).

**מוריקת** (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. בהר הב' וב' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16<sup>a</sup>; Y. Ber. IV, 8<sup>a</sup> top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

**מוריקין**, v. מוריקין.

**מוריקאנינוס**, מוריקאנינוס pr. n. m. *Mawriatinus*(?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. במריאני).

**מוריקא** m. pl. (v. מוריקא, a. מור) an ingredient of *frankincense*, supposed to be *unguis odoratus*. Targ. Y. II Ex. XXX, 34 (not שובלל; h. text שחלה).

**מוריקת** f. (= הוריקת; דיקה) *decision, law*. Y. Shn. IV, beg. 22<sup>a</sup> (in Chald. dict.) לא ידע ב' that scholar did not know the law.

**מוריקת**, Cant. R. to II, 16, צמר ב', v. צמר מוריקת.

**מוריקא** m. (ררי) *teacher, scholar*. Keth. 23<sup>a</sup> איניק ב' they are the daughters of a scholar. Y. Sabb. VIII, 11<sup>b</sup> top דנשא ב' (not דנש) the teacher of the Nasi (R. Judah); Y. Shek. III, 47<sup>c</sup>; ib. VIII, beg. 51<sup>a</sup> מוריקת דנשיא.

**מוריקס** (ch. form מוריקסא) m. (muries) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34<sup>b</sup> אונין מוריק ב' you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. קסחא דב' a ship-load of *muries*. Pes. 109<sup>a</sup> דב' ארבא דמוריקסא which corresponded to the Log of the Temple; Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot. רב' תומנתא עתיקתא דב' an old Tumant (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45<sup>b</sup> bot., v. מוריקא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Hull. 6<sup>a</sup>; a. fr.

**מוריקסא** *morifath*, a word in an incantation. Sabb. 67<sup>a</sup> Ms. M. (missing in ed.).

**מוריקא** m. 1) (ירק) *crocus, saffron*. Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. ירק].—Y. Kil. II, 28<sup>a</sup>, v. ירק. Gitt. 70<sup>b</sup>, v. ירקא. Hull. 47<sup>b</sup> רבמי... רבמי which has the color of cuscutha or saffron; a. e.—2) v. מוריקא I.

**מוריק** m. (part. *Hif.*, denom. of ריר) *spitting, discharging secretion*. Tosef. Par. IX (VIII), 6 מפני שהוא מוריק R. S. to Par. IX, 2 (ed. מוריק, corr. acc.) because it

secretes liquid matter.—*Pl.* מוריקין. Ib. R. S. l. c. (ed. מוריק, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. l. c.; v. מוריק.

**מוריק** m. *testator, ancestor*, v. ירקש.

**מוריק** m. (b. h. מוריק; מוריק) *faintness, cowardice*. Sifra B'huck. Par. 2, ch. VII (ref. to מוריק, Lev. XXVI, 36, without ו) [read:] אלא... מוריק... it does not read *morekh* (with ו, which may be derived from מוריק and mean *hope*, v. מוריק) but *morekh* (without ו) which means fear, terror, despair &c. (v. מוריק); Yalk. Lev. 675 (corr. acc.).

**מוריקותא**, מוריקותא, מוריקותא f. pl. (מוריק) *long boards, esp. the trough at the well* (h. רהטים). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מוריקות, corr. acc.); Y. II ואתתה מוריקה, corr. acc.). Ib. XXX, 38; 41 (Y. II מוריקותא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מוריקותא, corr. acc.).

**מוריקנין**, Y. Shebi. VI, end, 37<sup>a</sup>, v. מוריקנין.

**מוריק**, Part. *Hof.* of ריק q. v.

**מוריק** m. (prob. contract. of מאוריק; אור) *morán*, name of a *compartment* of the house (the Greek peristyle?). B. Bath. I, 6 (11<sup>a</sup>) המ' (Ms. M. המוריק; Ms. H. המוריק).

**מוריקא** (Ar. מוריקא, מוריקא) name of a *parasite worm*. Ab. Zar. 26<sup>b</sup> לישום ב' (a circumcision performed) on account of a *murana*.—Hull. 49<sup>a</sup> מ' פליגי רב' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67<sup>b</sup> Ar. (ed. רדני).—*Pl.* מוריקי, מוריקין. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מוריק); a. e.—[V. next w. a. מוריקתא.]

**מוריקין**, מוריקין (or מוריק) f. pl. (emp. מוריק) 1) *ash-trees* (b. h. מוריק). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מוריקין; ed. Ven. I מוריקין).—2) *lances*, v. מוריקתא.

**מוריקמא**, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מוריקתא, v. מוריקתא.

**מוריקת** f. (v. preced. art., emp. מוריק) *ash a spear, lance*.—*Pl.* מוריקתא. Ex. R. s. 17, end מ' שלי רב' הוא לכב'... מ' שלי רב' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. מ' שלי רב' my (the Lord's) darts are ready.

**מוריקתא**, מוריקתא ch. same, *lance, pole*. Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXI, 19 מוריקתא his staff, v. מוריקתא].—[Targ. Ps. CXXIX, 3 מוריקתא ed. Ven., v. מוריקתא].—*Pl.* מוריקתא, מוריקתא. Targ. Ps. LV, 22 (ed. Wil. מוריק, corr. acc.). Targ. Jer. Chr. XI, 4. Targ. II Chr. XI, 12; a. fr.—Targ. Ez. XXXIX, 9 מוריקתא (h. text מוריקתא, v. מוריקתא).—Pesik. B'shall, p. 94<sup>a</sup>; Koh. R. to XI, 2 מ' מוריקתא with sticks and poles.

**מוריקס**, Pesik. R. s. 21, v. מוריקס.

**מוריקסא** m. (emp. מוריקס) *abscess*. Eduy. II, 5; Tosef. ib. I, 8, a. e., v. מוריקס. Gitt. 69<sup>b</sup> לבי' a remedy for an abscess.

**מוריקין**, v. מוריקין.



what must man do in order to live? . . . Let him starve himself (his appetites). Ber. 63<sup>b</sup> only with him who kills himself (denies himself all enjoyments) for its sake (with play on Num. XIX, 14); a. v. fr.

*Hof.* to be put to death. Keth. 37<sup>b</sup> מוֹתְתִין בסִיפֵה those put to death by the sword. Snh. 55<sup>b</sup> מוֹתְתִין על יְדֵהָ are put to death on her account; a. fr.

מוֹת ch. same, v. מוֹת.

אל . . . עד יום מוֹתֵךְ m. (b. h.; preced.) death. Ab. II, 4 מוֹתֵךְ do not trust thyself (that thou wilt not sin) until thy dying day; Ber. 29<sup>a</sup>. Ib. 17<sup>a</sup> מוֹתֵךְ אֵם לְבָבְךָ man's final destiny is death; a. v. fr.—מוֹתֵךְ (abbrev. מוֹתֵךְ) the angel of death. Ab. Zar. 5<sup>a</sup>. Gen. R. s. 9 וַהֲבֵינָה נֵיב בְּאֵד זֶה מוֹתֵךְ 'and behold, it was very good' (Gen. I, 31) this refers to the angel of death; a. fr.

מוֹתֵךְ I ch. same. Targ. Ex. X, 17. Targ. Jer. XI, 19 מוֹתֵךְ סִבָּא רַבָּא poison; a. fr.—Targ. Y. Gen. XXXV, 18 fem.—Sabb. 88<sup>b</sup> מוֹתֵךְ סִבָּא רַבָּא, v. supra; Yoma 72<sup>b</sup>.—Yeb. 63<sup>a</sup> מוֹתֵךְ מִיָּד דְּקָשִׁי מִיָּד something harder than death. M. Kat. 28<sup>b</sup>, v. מוֹתֵךְ; a. fr.

מוֹתֵךְ II f. (קִרְיָא) oath, v. מוֹתֵךְ.

מוֹתְתָא מוֹתְתָא m. (יָתֵב)=h. בּוֹשֵׁב, seat, dwelling; session. Targ. Ez. XLVIII, 15. Targ. O. Ex. XII, 42; a. fr.—B. Bath. 165<sup>b</sup>, a. fr. מוֹתְתָא זְלֵרָא in a session of three judges. Koh. R. to III, 6 [read:] מוֹתְתָא לְהוֹן מוֹתְתָא לְהוֹן he assigned to them their place in a dark compartment of the ship; a. fr.—'מ בית ביה מ' בבית מ' רבה מ' ביה מ' in the Great College; Yalk. Ex. 224 מוֹתְתָא.—Pl. מוֹתְתָא, constr. מוֹתְתָא. Targ. Ez. XXXIV, 13.—[Targ. Y. I Dent. XVIII, 8 מוֹתְתָא, v. מוֹתְתָא.]

מוֹתְתָא, constr. מוֹתְתָא f. (preced.) settlement. Targ. Y. Num. XXI, 15 (some ed. מוֹתְתָא; h. text מוֹתְתָא).

מוֹתְתָא m. (preced.) 1) residence.—Pl. מוֹתְתָא. Targ. Ex. X, 23. Ib. XXXV, 3 (Y. II מוֹתְתָא); a. fr.—2) seat, chair.—Pl. as ab. Targ. II Esth. I, 2.

מוֹתְתָא, v. מוֹתְתָא I.

מוֹתְתָא, pl. מוֹתְתָא, v. מוֹתְתָא.

מוֹתְתָא m. (מִיָּד) pestilence. Sifra B'hucl. Par. 2, ch. IV (ref. to בהגה, Lev. XXVI, 16) מוֹתְתָא מִיָּד מִיָּד a plague which causes confusion among men, and which is that? It is the plague of pestilence (epidemic); Yalk. Lev. 673.

מוֹתְתָא ch. same. Targ. O. Num. XVII, 15 (Y. fem., sub. מוֹתְתָא). Ib. XXXI, 16. Targ. Ps. LXXVIII, 50 Ms. (ed. מוֹתְתָא); a. fr.—Taan. 8<sup>b</sup>, v. מוֹתְתָא. Snh. 29<sup>a</sup>; Yeb. 114<sup>b</sup> (prov.) מוֹתְתָא שֶׁב עֵינֵיךְ הִיא מ' וְכ' a pestilence may last seven years, yet none dies before his time, a. e.—[Targ. Y. II Num. XXIII, 10. מוֹתְתָא קְשִׁי מִיָּד, read מוֹתְתָא דְקָן.]

מוֹתְתָא rope, v. מוֹתְתָא.

מוֹתְתָא m. pl. ch.=h. מוֹתְתָא, loins. sides. Targ. Y. Gen.

XXI, 14.—Hull. 51<sup>a</sup> מוֹתְתָא שְׂדוֹ לְהוֹן (Rashi: מוֹתְתָא) they throw them so that they fall on their sides.

מוֹתְתָא f. pl. (?) = מוֹתְתָא. Targ. Y. Lev. XXVI, 16 (ed. Amst. מוֹתְתָא, corr. acc.).

מוֹתְתָא, v. מוֹתְתָא.

מוֹתְתָא m. (b. h.; קָרָה) remainder, surplus. Shek. IV, 3 מוֹתְתָא שְׂדוֹ לְהוֹן what remains over of the surplus fund of &c. Ib. 4. Men. 83<sup>b</sup> מוֹתְתָא מ' הַפְסַח מ' what has not been used of the money (or the animals) dedicated for the Passover sacrifice; a. fr.—Pl. מוֹתְתָא. Y. Yoma V, beg. 42<sup>b</sup> הוֹנָא מוֹתְתָא (not תְּנִינָא) it is a silent agreement of the authorities that surpluses (from sacrificial appropriations) shall be applied to burnt-offerings. Sifra Tsav, Mill., end מוֹתְתָא מוֹתְתָא their remnants.

מוֹתְתָא, מוֹתְתָא ch. 1) same. Targ. O. Ex. XVI, 23. Targ. Y. II Ex. XII, 34 (h. text מוֹתְתָא); a. e.—Lev. R. s. 34, end מוֹתְתָא מִלֵּין וְכ' . . . מוֹתְתָא מִלֵּין וְכ' when she talked a surplus of words (more than necessary) on the Sabbath.—Pl. מוֹתְתָא. מוֹתְתָא מִלֵּין וְכ' Num. R. s. 11 מוֹתְתָא מ' וְכ' how many days (above 3000) are there?—2) superabundance. Targ. Is. I, 9.—3) preference, advance. Targ. Koh. II, 13; a. e.

מוֹתְתָא m. (b. h.; זָבַח) altar. Zeb. V, 1, a. fr. מוֹתְתָא ב' הַדְּרוֹצִין, v. הַדְּרוֹצִין Tam. III, 1, a. fr. מוֹתְתָא מ' הַפְּנִימִי the inner altar (in the interior of the Temple).—Gitt. V, 5 מוֹתְתָא מִפְּנֵי תְּקוּן הַמ' in order to prevent neglect of the altar. Ib. 55<sup>b</sup> מוֹתְתָא יִמְרוּ מ' שְׂלָא יִמְרוּ מ' lest people say, the altar receives stolen goods. Ber. 55<sup>a</sup>, v. מוֹתְתָא. Gen. R. s. 80 מוֹתְתָא כְּמ' כִּן כְּהֵנִיז as the altar, so are its priests; Y. Snh. II, end, 20<sup>d</sup>; a. v. fr.—Ab. Zar. 53<sup>b</sup>; Tosef. ib. V (VI), 8, a. e. (of an idolatrous altar), v. מוֹתְתָא. מוֹתְתָא Lam. R. to I, 16 מוֹתְתָא שְׁבַע בְּנֵי מוֹתְתָא הִירִי אִמְנוּ בְּנֵיהָ שְׁבַע בְּנֵי מוֹתְתָא behold, our mother built seven altars and offered seven children on one day (as martyrs of their faith). Num. R. s. 20; a. e.

מוֹתְתָא m., pl. מוֹתְתָא (v. זָבַח) foliage in a bag, bolster used by the shepherd; [Ar. short pieces of matting]. Succ. 20<sup>a</sup>, expl. מוֹתְתָא, q. v. Ib. מוֹתְתָא Ms. M. (ed. מוֹתְתָא).

מוֹתְתָא, מוֹתְתָא m. (זָבַח) seller. Targ. Is. XXIV, 2 (some ed. מוֹתְתָא).—Y. B. Mets. V, beg. 10<sup>a</sup> מוֹתְתָא וְכ' if prices rise above that, woe to the seller (on time). Esth. R. to III, 6 מוֹתְתָא לִיהוֹן לִיהוֹן (not לְמִיָּד) woe to him who sells it (the king's purple). Pesik. R. s. 21, v. מוֹתְתָא II.

מוֹתְתָא, מוֹתְתָא same. Targ. Ez. VII, 12, sq. (ed. Wil. מוֹתְתָא). Targ. II Esth. III, 11; a. e.

מוֹתְתָא (denom. of מוֹתְתָא; b. h. מוֹתְתָא) to mix wine with water, spices &c.; to temper; in gen. to fill the cups, to offer drink. Ab. Zar. 58<sup>b</sup> (to one who used מוֹתְתָא) מוֹתְתָא מ' וְכ' why do you not say מ'זָגוֹ? Ib. 59<sup>a</sup> מוֹתְתָא מ' וְכ' wine which a gentile mixed for drinking. Ib. 59<sup>a</sup> מוֹתְתָא מ' וְכ' wine which gentiles mixed and Jews drank. Pes. X, 2 מוֹתְתָא מ' וְכ' the attendants offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) מוֹתְתָא מ' וְכ' מוֹתְתָא מ' וְכ' (not מוֹתְתָא) he who mixes wine properly, mixes one third wine with two thirds water; Tanh. B' midb. 4.

Pes. VII, 13 לְמִזְגֵי to serve the wine; a. fr.—Part. pass. מִזְגֵי a) *mixed* (wine), opp. מִי. Ib. 108<sup>b</sup>. Neg. I, 2 בשלג כִּי־הוּבַלְּבַל the color of red wine mixed with snow, v. מִזְגֵי. Nidd. II, 6 כְּמִי לִּמְזֵי like mixed wine; expl. ib. 7 שְׁנֵי הַלְקִיָּה וְכֵן two thirds water &c., v. supra; Sabb. 75<sup>a</sup>; a. fr.—b) *combined*. Num. R. s. 2, beg. מִזְגֵי מִמֹּסֵי.. מִזְגֵי in eighteen biblical passages are Moses and Aaron combined (the predicate being in the singular number as if they were one person).

Nif. מִזְגֵי to be mixed. Y. Ab. Zar. V, 45<sup>a</sup> bot. כֵּן אֵל בַּל אֵשׁ־לֵךְ even if the quantity finally added to produce the required proportion was a permitted substance; Y. Orl. II, 62<sup>b</sup> bot.

Pi. מִזְגֵי to clarify, make clear. Cant. R. to VII, 4 (play on בָּזַג, ib.) the Sanhedrin שְׁהִיא מְזִיגָה וְכֵן which makes the law clear for her (the congregation).

מִזְגֵי ch. same. Targ. Y. Ex. XXX, 33 (h. text יִרְקָה). Targ. Prov. IX, 2. Targ. II Esth. I, 8; a. fr.—B. Mets. 60<sup>a</sup> מִזְגֵי he mixed it, (and) when he tasted it &c. Erub. 54<sup>a</sup> רָקַע אֶשְׁכֵּהוּ... רָקַע מִזְיָג לִיהוּ וְכֵן he found his servant when he was about to mix the wine for him; מִזְגֵי אֶרְבִּי I will mix it myself; Ned. 55<sup>a</sup>. Lam. R. to I, 1 רְבִירֵי (הֵרֵב) (in an enigma) מִזְגֵי מִזְגֵי two give drink (the breasts). Ex. R. s. 45 מִזְגֵי אֶפְסֵי הַרִיחַ two angry faces putting hot water into the drink!, i. e. one adding to the other's wrath, instead of placating; Midr. Till. to Ps. XXV, 4 מִזְגֵי (corr. acc.; cmp. Deut. R. s. 3). [Lev. R. s. 28, end מִזְגֵי, v. מִזְגֵי.] Gen. R. s. 63 (read: מִזְגֵי קִרְבֵיהֶן and tempered the bath before them (v. מִזְגֵי); a. e.—Part. pass. מִזְגֵי Yoma 81<sup>b</sup> אֲרִי מִזְגֵי Ar. (ed. מִזְגֵי) did I say, 'tempered' (vinegar)?

Pa. מִזְגֵי same. Targ. Is. LXV, 11. Af. מִזְגֵי same, esp. to mix drugs. Part. מִזְגֵי apothecary. Targ. Y. Ex. XXX, 25 [read: מִזְגֵי בְּשֵׁשׁ כֹּהֵן]; ib. 35 (h. text מִזְגֵי).

מִזְגֵי (מִזְגֵי) pr. n. *Mizag* (*Mizgag*), eponymous hero of a tribe answering to *Mazices*, *Mazyes* (*Maxyes*) in Northern Africa (v. Sm. Greek a. Roman Geogr. s. v. Mauretania). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. מִזְגֵי); ib. 32 (h. text מִזְגֵי).

מִזְגֵי m. (b. h.; מִזְגֵי, cmp. מִזְגֵי fr. מִזְגֵי [clearing, refining; fr. which מִזְגֵי to clear (dark) wine by dilution &c.]) 1) *mixture*. Sifra Vayikra, N'dab., Par. 5, ch. VII כֵּן לֹא בְּכֵן not in a mixture of water and wine. Nidd. II, 7 (19<sup>a</sup>) וְכֵן Y. a. Bab. ed. (Mish. מִזְגֵי), v. מִזְגֵי. Y. ib. II, 50<sup>b</sup> top וְכֵן 'and like mixed wine', says Abba . . . , like a cup filled with mixed wine, seen from without (through the glass). Bab. ib. 20<sup>a</sup> הַרִיחַ מִזְגֵי except the discharge which has the color of a mixture of one third wine &c.; a. e.—2) *temperament, disposition*. Gen. R. s. 28 רַע מִזְגֵי (not מִזְגֵי) the king's disposition is bad (he is illiberal).

מִזְגֵי I, מִזְגֵי ch. same, *mixed wine, drink*. Targ. Prov. XXIII, 30 מִזְגֵי בֵיתֵי drinking house (h. text מִזְגֵי).—Ned. 55<sup>a</sup> מִזְגֵי מִזְגֵי this prepared wine tastes like that prepared by &c.; Erub. 54<sup>a</sup> מִזְגֵי מִזְגֵי B. Mets. 60<sup>a</sup> מִזְגֵי מִזְגֵי M. Mets. 60<sup>a</sup> מִזְגֵי מִזְגֵי which I mixed is easily distinguished

(because I make it very weak).—Trnsf. מִזְגֵי דַלְכָּה the banquet of the world, the needs of life. Cant. R. to VII, 4; [Matt. K.: מִזְגֵי the butler of the world (the Lord)].—Pl. מִזְגֵי, v. next w.

מִזְגֵי II or מִזְגֵי I m. (cmp. מִזְגֵי) *crystal, glass*. Yoma 35<sup>b</sup> מִזְגֵי כְּמִי as the wine shines through a glass cup (be it ever so thick).—Pl. מִזְגֵי or מִזְגֵי. B. Bath. 73<sup>b</sup> מִזְגֵי מִזְגֵי (Rashb. מִזְגֵי, v. Rabb. D. S. a. l. note 300) two cups of wine. [Y. Nidd. II, 50<sup>b</sup> top וְכֵן מִזְגֵי, v. מִזְגֵי.]

מִזְגֵי II pr. n. pl. *Mazga*. Gen. R. s. 34, end; Yalk. Gen. 61 מִזְגֵי מִזְגֵי מִזְגֵי where are you from? Said they, from Mazga. Ib. מִזְגֵי מִזְגֵי מִזְגֵי I am a scholar from M., and it contains no more than two stands (for students).

מִזְגֵי m., v. מִזְגֵי.

מִזְגֵי f. מִזְגֵי Wine-Mixer, name of an unclean bird; מִזְגֵי מִזְגֵי Little Wine-Mixer, name of a clean bird. Hull. 62<sup>b</sup>, sq.

מִזְגֵי, v. מִזְגֵי.

מִזְגֵי מִזְגֵי, v. מִזְגֵי.

מִזְגֵי m. (מִזְגֵי) *seed*. Targ. Y. Gen. IV, 3, v. מִזְגֵי II.

מִזְגֵי I (b. h.) = מִזְגֵי מִזְגֵי, *what is this?* Tanh. Sh'moth 23 (ref. to Ex. IV, 2) מִזְגֵי מִזְגֵי מִזְגֵי 'what is this in thy hand?' It may be read *mizzeh*, out of that which is in thy hand thou deservest punishment.

מִזְגֵי II m. (מִזְגֵי) *the priest appointed to do the sprinkling* (Num. XIX, 21). Tosef. Par. XII (XI), 12.—Trnsf. *priest, man of distinction*. Y. Ber. IV, 7<sup>d</sup> top מִזְגֵי מִזְגֵי בֵּן let him sprinkle (occupy the office) who is a sprinkler, son of a sprinkler (a scholar of scholarly ancestry); dare he who is neither himself a sprinkler . . . say to him who is . . . , Thy water is plain cave water, and thy ashes mere ashes from the stove (thy decisions are of no legal value)?; Y. Taan. IV, 67<sup>d</sup>; Ber. 28<sup>a</sup>; cmp. מִזְגֵי.

מִזְגֵי = מִזְגֵי מִזְגֵי *what is this? why is this?* Y. Ab. Zar. III, 43<sup>b</sup>; ib. IV, 44<sup>b</sup> top.

מִזְגֵי, v. מִזְגֵי.

מִזְגֵי m. (מִזְגֵי) *wine-mixer, butler*. Targ. Y. Gen. XL, 5; a. e.—Y. Sabb. I, 3<sup>a</sup> bot.—Pl. מִזְגֵי. Targ. Y. Gen. XL, 1; a. e.

\* מִזְגֵי or מִזְגֵי f. (v. מִזְגֵי) *travelling bag containing provision &c.* Kel. XX, 1 Mish. ed. (Talm. ed. מִזְגֵי, מִזְגֵי, corr. acc.; ed. Dehr. מִזְגֵי, Var. in Maim. מִזְגֵי).

מִזְגֵי f. (b. h.; מִזְגֵי=מִזְגֵי; cmp. מִזְגֵי) [coupling, set,] *door-frame, esp. door-post*. Kidd. 22<sup>b</sup> (ref. to Ex. XXI, 6) מִזְגֵי מִזְגֵי door and post were my witnesses in Egypt (ib. XII, 23) when I passed . . . and said, my servants are the sons of Israel and not servants of servants &c. Ib.

ל' מזוזה as *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34<sup>a</sup> אהה לבי אהה where there is only one door-post; a. e.—*Pl.* מזוזה. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) the inscription on the door-post (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4<sup>a</sup> ל' הזבת הדור וכו' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44<sup>a</sup> כל שאין לו ל' בפתחו requires no *m.* Ib. 34<sup>a</sup> אהה במ' אהה is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75<sup>c</sup> bot. ל' ביה מזוזה the case of the *m.* in the house of Rabbi.—Yoma 11<sup>a</sup> מזוזה יחיד *m.* in a private house.—*Pl.* as ab. Men. l. c. ל' הזבת בשהי must have two door-post inscriptions; Yoma l. c.; a. fr.

**מזוזה** ch. same, door-post; door-post inscription. Targ. Ps. CXXI, 5 ל' בלל ל' וכו' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33<sup>a</sup> ל' קבע ל' fasten the *m'zuzah* for me.—Ab. Zar. 11<sup>a</sup> אהה הוא ל' saw the inscription at the entrance; a. e.—*Pl.* מזוזה, מזוזה, מזוזה. Targ. Lam. II, 9 (h. text 'בריה'). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 מזוזה, missing in ed. Lag.]

**מזוזה** = מזוזה q. v.

**מזון** m. (b. h.; זון) food, sustenance; meal; alimentation. Erub. III, 1 אהה מזון הנדר ל' וכו' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30<sup>a</sup>; Ber. 35<sup>b</sup> ל' דלא איקרי ל' וכו' only water and salt are not called *mazon*, but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 לאהה מזון ל' ב' כסודה for the after-meal (dessert). Ib. מזון על הד' he says the grace after meal. Ib. 5 ל' וכו' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103<sup>a</sup>. —Ber. VI, 8 מזון זה והיה מזון and this was his meal.—Y. Yeb. XV, 14<sup>d</sup> bot. מזון האשה והבנות ל' the alimentation of wife and daughters (after a man's death). Ib. VII, 8<sup>a</sup> bot. מזון מדבריהן ל' the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מזון. Ber. 35<sup>b</sup> ל' בורא מזון (abbrev. ז' מזון) (Blessed be he) who created various kinds of food. Keth. IV, 6 ביה מזון bound to support his daughter. Ib. XI, 2 ל' אין לה ל' she cannot claim alimentation. Ib. 3 ל' ל' I have sold (a portion of my widowhood) for my support. Ib. XII, 2 ל' רמי ל' ל' her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

**מזון** ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44<sup>a</sup>, v. מזון. —*Pl.* מזון. Y. B. Bath. IX, beg. 16<sup>d</sup> ל' ל' she cannot claim alimentation. Keth. 65<sup>a</sup> ל' ל' decree alimentation to be given me (by my husband's heirs). Bets. 16<sup>a</sup> מזון זה דהא דק לישנא דמ' הוא that this *lok* (Ps. LXXXI, 5) means sustenance; a. e.

**מזוזה**, v. מזוזה.

**מזוזה** f. (preced. art.) support, comfort. Gen. R. s. 48 (ref. to Gen. XVIII, 5) דלבא מזוזה bread is the comfort of the heart; Yalk. Gen. 82; Yalk. Jud. 75 מזוזה (corr. acc.).

**מזוזה** m. (זוזה) creditor. Targ. Ps. CIX, 11 (Ms. מזוזה).

**מזוזה** I f. (preced.) loan; מזוזה creditor. Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מזוזה).

**מזוזה** II f. (זוזה) threatening, rebuke, wrath. Targ. O. Deut. XXVIII, 20 ל' ed. Berl. (oth. ed. a. Y. מזוזה). Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

**מזוזה**, v. מזוזה I.

**מזוזה** m. (b. h.; זרה or זרה) compress. Y. Sabb. II, 5<sup>a</sup> top ל' כמי ששאה מ'... לא כמי ששאה מ' if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

**מזוזה** m. ch. (v. preced.) an implement for mashing olives &c. Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>c</sup>, v. מזוזה. —*Pl.* מזוזה. Sabb. 123<sup>a</sup>.

**מזוזה**, Kel. XX, 1, v. מזוזה.

**מזוזה**, v. מזוזה.

**מזוזה** f. (זוזה) gutter, spout. B. Bath. II, 5 מזוזה מזוזה... you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22<sup>b</sup> מזוזה מ' an inclined spout (under which people can pass). Ib. 59<sup>a</sup> ל' מזוזה מ' a spout made of masonry. Tosef. Toh. IX, 15 מזוזה מ' a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

**מזוזה** pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 22<sup>d</sup> top; Tosef. Shebi. IV, 7 מזוזה ed. Zuck. (Var. מזוזה).

**מזוזה** m. collect. noun (זא, emp. מזוזה; Syr. pl. מזוזה, P. Sm. 2064) hair. Targ. Y. Deut. XXI, 12.—Naz. 39<sup>a</sup> מזוזה מ' וכו' האר מ' וכו' the hair grow from beneath or from above?—Meg. 18<sup>a</sup> מזוזה מזוזה was busying himself with his hair; R. Hash. 26<sup>b</sup> Ms. M. (ed. בשטריה). Ned. 50<sup>a</sup>. Snh. 110<sup>a</sup> top מזוזה מזוזה she loosened her hair. Ib. למי מזוזה he cut your hair off (shaved you all over). Yeb. 116<sup>b</sup> מזוזה loosen thy hair. Ab. Zar. 75<sup>a</sup> רמי (filters made) of human hair.—[Targ. Is. III, 20 קולמוז קולמוז קולמוז (Lag.), Var. קולמוז. קולמוז, Ar. קולמוז, read: קולמוז; קולמוז; LXX ἐμπελάουτος; emp. LXX Ex. XXXV, 22.]

**מזוזה**, v. מזוזה I.

**מזוזה** I pr. n. pl., v. מזוזה.

**מזוזה** II f. (זוזה) mixing the wine, offering drink.



**מזמז** (Pilp. of מזז) to soften.

**Nilhpalp.** תְּהַמְזִיז; to be softened. Hull. 45<sup>b</sup> תְּהַמְזִיז פסול ל' כשר if the spinal cord is a pulpy mass, the animal is unfit, if merely softened, it is fit for food (*Kasher*). Tosef. ib. III, 1 תְּהַמְזִיז an animal whose brain is softened; quoted Hull. l. c. בהמה שתמזזו וכו' and corrected into תְּהַמְזִיז. Ib. (in Chald. dict.) ל' מזמז דרין this man's brain is softened.

**מזמז**, *Ilthpalp.* תְּהַמְזִיז, אֲתִמְזִיז ch. same. Targ. Y. I Gen. XXXIII, 4 דִּאֲתִמְזִיזו which became soft (that they could not bite). Targ. Job XXVI, 5 תְּהַמְזִיזו softened (decayed in the ground).

**מזמן**, Targ. Prov. V, 19 some ed., read: זמן.

**מזמנא** m. (זמן) *he who invites; host*. Ned. 24<sup>a</sup>.—[מזמנא, pl. constr. מְזַמְנֵי, v. זמן l.]

**מזמסא**, v. מזמז end.

**מזמריא** m. pl. (h. מזמרות; זמר I) *snuffers*. Targ. I Kings VII, 50; a. e.

**מזמון** m. (denom. of מזון; emp. אֲרִיזָן I; Hai G.: denom. of זון) *a plate with many partitions* (each of which, if separated, may be a receptacle). Kel. XVI, 1.

**מזופי** f. (זופה) *loan*. Targ. Y. Deut. XXIII, 20. Ib. XXIV, 10 מְזוּפֵי (some ed. מִזוּפֵי).

**מזקפתא** f. (זפתה) *brushing up* an animal's hair to give it a delusive appearance of fatness. B. Mets. 60<sup>b</sup> (expl. משרביטת).

**מזר** (sec. r. of זרר, זרר) *to twist yarn*. Sot. VI, 1 עד מזרה בלבנה... מזרה שישא until the women twisting yarn by moonshine talk of her; ib. 6<sup>b</sup>. Y. ib. VI, beg. 20<sup>d</sup> אַן תִּזְנֵן מזרה וכו' we read *mots'roth*, some read *moz'roth*; he who reads *mots'roth* עמר מְזַרְתָּן means 'they twist wool'; he who reads *moz'roth* means, 'they spin flax yarn', v. זרר. — [מזרה, v. מזרה, בְּמִזְרָה].—שָׁזַר.]

*Pl.* מזר *to weave over, cover with a web*. Gen. R. s. 10 (ref. to מזרות, Job XXXVIII, 32) *הַפְּרִיזוֹת אֵת הַפְּרִיזוֹת* it is the planet that covers the fruits with webs (emp. בְּרִיזָה).

**מזרה** m. (b. h.; זרה) *winnowing fan*. Kel. XIII, 7; T'bul Yom IV, 6. Tosef. Kel. B. Bath. VII, 3. Sifra B'hucl. Par. 2, ch. VI; a. e.

**מזרות** f. pl. (b. h.) *mazzaroth*, name of a constellation of stars. Gen. R. s. 10, v. זר.

**מזרח** m. (b. h.; זרה) *sunrise, East*. Men. 110<sup>a</sup> מִקְרִיבֵינִי מִזְרָח מִכְּלַפֵּי מִזְרָח from Carthagene eastward. Tam. I, 3 דרך המזרח למזרחו של כבש east of the bridge. Ib. II, 4 מִזְרָחָהּ facing east. Ib. III, 2; Yoma III, 1 ומוקמינא מזרח I. — Sabb. 156<sup>b</sup> (Chald. dict.) פני כל המזרח and I will place it in the eastern horizon; a. fr.

**מזרחא** m. (preced.) *eastern*. Tam. VI, 1 המזרח the easternmost light on the candle-stick; a. fr. — *Pl.* מְזַרְחֵיהּ. Ib.

'מזרחא (Talm. ed. מערביים) the two easternmost lights. Gen. R. s. 43, beg. מזרחא לבם של מ' the heart of the eastern kings (Gen. XIV, 1); Yalk. Is. 311 אֲזִרְחֵיהּ (corr. acc.).—*Fem.* מְזַרְחֵיהּ. Tam. IV, 1 צפוניתא קרן מזרחא the north-eastern corner of the altar. Zeb. V, 3; a. fr.—*Pl.* מְזַרְחֵיהּ. Tam. III, 9 (Talm. ed. מזרחית, Var. מערבית, a. e.

**מזררים** m. pl. *Mzarim*, name of a constellation of stars (*those scattering the clouds*, v. זרה). Targ. Job XXXVII, 9.

**מזרון**, v. next w.

**מזרון** m. (זר) *girth, strap of cloth which is wound over the bed to keep the covering in position*, Maim.; [Hai G. a. Ar.: (fr. זרר to spread under) a sort of carpet under the mattress; v., however, Tosef. quot. bel.]. — Kel. XIX, 3 מ' היוצא וכו' a piece of the girth hanging from the bed. Ib. מ' שריי מ' the remnants of a torn girth. Ib. 4 מ' ועל המזרון... נישא... was carried (in his bed) by the bed and by the girth (the carriers holding the ends of the strap). Ib. 5, sq.; Tosef. ib. B. Mets. IX, 6. מ' שהוא מוכרז בו וכו' the girth which one ties around the bed. Ib. מזרון ed. Zuck. (corr. acc.).

**מזרון** m. (b. h.; זרק) *the bowl* out of which the sprinkling is done. Yoma IV, 3 וכו' קבל במ' received the blood in the bowl. Num. R. s. 13 כנגד היבשה מ' the bowl is typical of the dry land; a. v. fr.

**מזרר', מזרקא, מזרק** ch. 1) same. Targ. O. Num. VII, 13 מְזַרְקָא ed. Berl. (Mss. מְזַרְקָא; Y. מזרק, מְזַרְקָא; a. fr.—*Pl.* מְזַרְקָא. Targ. O. Ex. XXVII, 3 מְזַרְקָא ed. Berl. (Y. מְזַרְקָא). Targ. Zech. XIV, 20.—2) *blood-vessel, jugular vein*. — *Pl.* מְזַרְקָא, מְזַרְקָא, מְזַרְקָא *the neck with the jugular veins*. Hull. 93<sup>b</sup>; Pes. 74<sup>b</sup> מזרר'. Ib. (used as a sing.) וכן מ' תחביה וכו' (missing in Ms. M.) and so the neck-piece, if he cut it &c.

**מזרת**, Tosef. Men. XI, 2, read: מְזַרְתָּת.

**מזחא I, מזחא I**, v. מזר h. a. ch. — [מזחא, Targ. Is. XIX, 10, Var. ed. Lag. בהא, read: מזחא her water, v. מזר.]

**מזחא II** f. (מזח II) *stroke, plague*. Targ. Ex. VIII, 15.—*Constr.* מְזַחָהּ, מְזַחָהּ, v. מזח.

**מזחא II** m. (preced.) *whip*. Targ. Nah. III, 2.

**מזחאה** f. (מזחה) *protest* to prevent the claim of undisturbed possession (v. מזחאה). B. Bath. 38<sup>a</sup>, a. e. שלא מ' מ' שלא מ' a protest (before witnesses) in the absence of the usurper is a legal protest (prevents the claim of undisturbed possession being recognized). Ib. מ' רמי מ' what is a legal protest? If he merely says, This man is a robber, it is not a legal protest. Ib. 39<sup>b</sup>, sq. מ' מ' a protest is valid, if made in the presence of two witnesses, nor is it necessary to say, Write; i. e. they may write a document to that effect without being especially authorized; a. fr.

**מחבא I** m. (b. h.; חבא) *hiding place* in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99<sup>a</sup> במ' ילדו gave birth to two children (each to one child) in a hiding



place (so that the motherhood of each child could not be ascertained).

**מַחְבָּה II, (מַחְבוּא)** f. (preced.) a rod with which hidden olives are knocked down (Maim.); [the working men searching after the hidden olives (other comment.)]. Peah VII, 2 משהלך המ' (Bart. המחבוא; Ms. M. משהחלך) from the time the mahābē is gone; Y. ib. 20<sup>a</sup> bot. הלכה המ' (ed. Ven. הילבא); expl. משיגיה את הכיכר (v. מפרפר 2) when he lays down the searching rod; v. next w.

**מַחְבוּא m., מַחְבוּאָת I, מַחְבוּוֹת f. 1) = מַחְבָּה I.** Keth. 27<sup>a</sup> אחת מן מחבואות אחת אם יש שם מחבואות אחת if there was only one hiding place (where the troops did not enter); Y. Gitt. III, 45<sup>a</sup> top מהבייה שם מהבייה היה (read היתה). — Pl. מַחְבוּאָם, מַחְבוּאָם (b. h. מַחְבוּאָם). Y. Keth. II, 26<sup>d</sup> שם המ' דאתיה אמהבואי הלב (מַחְבָּה) הלב (מַחְבָּה) הלב דאתיה אמהבואי הלב (sinful) thoughts of the heart. — Y. Peah VII, 20<sup>a</sup> bot. (expl. כרכר a. כרכר as a substitute for מַחְבָּה II) שהוא משייר את המ' (not משייר) for it (the rod) causes the hidden olives to fall off. — 2) = מַחְבָּה II, q. v.

**\*מַחְבוּאָת II, pl. מַחְבוּאָים m.** (homiletic transpos. of מַחְבָּה, as if from נָבַח) bursting forth, idle talk. Men. 63<sup>a</sup> (play on מַחְבָּה) דאתיה אמהבואי הפה (מַחְבָּה) it atones for the outbursts of the mouth, מראברי אינשי מַנְבַּח נַפְתְּחִי (Ar. ed. Koh. s. v. חַבַּח: קא מַנְבַּח בְּבַחֲבִירִי: חַבַּח, prob. to be read קא מַנְבַּח נַפְתְּחִי) as people say 'he blabs'. [Our w. seems to be a corrupt. for מַנְבַּח, formed like מַנְבַּח, fr. נָבַח.]

**מַחְבוּאָת m.** (חַבַּח) stick for beating cumin &c. Targ. Is. XXVIII, 27.

**מַחְבוּוֹת, מַחְבוּוֹת, v. מַחְבוּא.**

**מַחְבָּתָא, v. מַחְבָּתָא.**

**מַחְבֵּל m.** (מַחְבֵּל) destroyer, esp. (= מַחְבֵּל) messenger of injury. — Pl. מַחְבֵּלִים, מַחְבֵּלִים. Num. R. s. 14. Ib. s. 20; a. e.

**מַחְבֵּלָא ch.** same. Targ. Y. II Ex. IV, 25.

**מַחְבֵּלָא m.** (preced.) destroyer. Targ. Prov. XVIII, 9; XXVIII, 24.

**מַחְבֵּלָתָא f.** (מַחְבֵּל Pa.) travelling woman. Koh. R. to III, 2 דהיא ממשכנתא וכו' דהיא ממשכנתא וכו' she is called mahabbalta (v. חַבַּל 1), because she is pledged in the hands of death (with ref. to Ex. XXII, 25). Gen. R. s. 60, v. חַבַּלָתָא II.

**מַחְבַּת f.** (b. h., v. חַבַּתִּים) pan. Men. V, 8 אין המ' the mahābath has no lid; כ' צפה וכו' the m. is flat, and what is baked in it is a thick mass (contrad. to מַחְבַּת); Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3; a. e.

**מַחְבָּר m.** (חַבַּר) the rope around the neck of the animal tied to the wagon (Hai G. a. oth.); [the pin fastening the yoke to the pole to prevent the wagon from vacillating (being חַבַּר), Maim.]. Kel. XIV, 4.

**מַחְבָּרָא m.** (v. preced.) *Mhaggra* (girdler (?) or the lame one (?)). Yeb. 116<sup>a</sup> surname of one Anan bar Hya of Nehardea.

**מַחְדוּר, Targ. Y. II Num. XXXIV, 6, v. מַחְזוּזָה.**

**מַחְחָה, v. מַחְחָה.**

**מַחְחָה, v. מַחְחָה.**

**מַחְחָה m.** (חַחַח) drawing figures in the air, gesture. Ber. 46<sup>b</sup> טחור ליה במ' he talks to him by gestures. Hag. 5<sup>b</sup> גברא דלא רדע מאי מחוור ליה במ' וכו' (differ. in Ms. M., v. Rabb. D. S. a. l. note) should a man who knows not what they indicate to him in gestures hold converse in signs before the King?

**\*מַחְחָה, מַחְחָה f.** (חַחַח) indication, sign. — Pl. מַחְחָה, מַחְחָה, מַחְחָה, מַחְחָה. Targ. Y. Deut. XXIX, 1. Targ. Job X, 17. [Targ. Y. Deut. XXIX, 21, read: מַחְחָה, v. מַחְחָה.]

**מַחְחָהָא f.** (preced.) indication; בר ב' the officer of a community who indicates the boundaries of properties; topographical engineer. B. Bath. 68<sup>a</sup>, sq. (Var. in Mss. 'מַחְחָהָא'; v. Rabb. D. S. a. l. note 400).

**מַחְחָהָא, מַחְחָהָא, מַחְחָהָא, v. חַחַח.**

**מַחְחָהָא, v. מַחְחָהָא, a. מַחְחָהָא.**

**מַחְחָהָא m.** (b. h., חַחַח, חַחַח, comp. τέμενος, templum; Assy. mahāza town, Del. Hebr. Langu. p. 62) harbor, market-place (emp. Ber. 57<sup>a</sup> identifying מַחְחָהָא with חַחַח, Ps. CVII, 30), esp. Mahoz, prob. a coast district. Arakh. III, 2; Tosef. ib. II, 8 מַחְחָהָא; v. חַחַחָא.

**מַחְחָהָא ch.** same, 1) harbor, trading place. Targ. Ps. CVII, 30. — Pl. מַחְחָהָא. Targ. Y. I Num. XXXIV, 6 מַחְחָהָא (מַחְחָה) its harbors (or trading places); Y. II מַחְחָהָא, מַחְחָהָא, corr. acc.). Targ. Lam. II, 19; IV, 1 (h. text חַחַחָא). Targ. O. Num. XXII, 39 קריית מַחְחָהָא (h. text חַחַחָא) his city of markets. Targ. Job V, 10. — 2) in gen. large town (= כַּרְדִּי). Tam. 32<sup>b</sup>. Sabb. 12<sup>a</sup> בני מ' city people, opp. בני הקלליה. Ber. 37<sup>b</sup>, opp. הקלליה. — Pl. מַחְחָהָא. B. Bath. 73<sup>b</sup>. — Esp. pr. n. pl. Mahoz, a) a district in Palestine, v. preced. — b) Mahozza (Mhuzza), a large Jewish trading town on the Tigris. Targ. Esth. VIII, 15 (?). — Ber. 59<sup>b</sup>. Yoma 11<sup>a</sup>. Sabb. 95<sup>a</sup>; a. v. fr.

**מַחְחָהָא m.** (preced.) 1) belonging to harbors or trading places. — Pl. מַחְחָהָא. Targ. II Esth. VIII, 13. — 2) of Mahozza, v. מַחְחָהָא.

**מַחְחָהָא m.** (preced. wds.) of Mahoz. Mekh. B'shall. s. 3 Abba José המ' of Mahoz.

**מַחְחָהָא f.** ch. a woman of Mahozza. — Pl. מַחְחָהָא. Kidd. 72<sup>b</sup> מיניסב אהא אהא מ' Asheri (ed. 'מ' Rashi 'אהא מ') to marry one of those Mahozza women.

**מַחְחָהָא m.** (preced.) of Mahozza. Erub. 57<sup>a</sup>; Yalk.

Num. 787. Sabb. 87<sup>b</sup>; B. Kam. 72<sup>a</sup>. Macc. 16<sup>a</sup>. Gitt. 85<sup>b</sup>; Kidd. 6<sup>b</sup> מְחַוֵּרָה.—V. הוֹצֵאָה II.

מְחַוֵּרִי m. pl. (חָוֵּר) *idolatrour oracles*. Targ. Hos. III, 4 (h. text תְּרַפִּים). Cmp. מְחַוֵּרָה.

מְחַוֵּר m. (מְחַוֵּר) 1) *dissolved, watery*. Y. Naz. VII, 56<sup>b</sup>, v. בְּהַלֵּל.—Trnsf. *wasted by dissipation*. Esth. R. to II, 3.—2) *blotted out*. Yeb. 24<sup>a</sup> (ref. to Deut. XXV, 6) פֵּרַט 'מְחַוֵּר לְכַרִּיס שְׁמִינֵי ב' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5<sup>c</sup> top 'מְחַוֵּר זֶה שְׁמִינֵי ב' (not שְׁמִינֵי ב'). Ib. 'מְחַוֵּר אֵת שְׁמִינֵי ב' he whose name would otherwise be blotted out. V. מְחַוֵּרָה.

מְחַוֵּרִי, v. מְחַוֵּרָה.

מְחַוֵּרָהּ f. pl. = מְחַוֵּרָה, *protests*. B. Bath. 39<sup>b</sup> הוֹרִיא הוֹרִיא (Ms. R. מְחַוֵּרָה, Ms. H. מְחַוֵּרָה, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

\*מְחַוֵּרֵי I m. (חָוֵּר II) *laughter; obscenity*. Sabb. 64<sup>a</sup> Ms. M.; Yalk. Num. 786, v. מְחַוֵּרֵי.

מְחַוֵּרֵי II, מְחַוֵּרָהּ m. ch. (v. חָוֵּר I) *gold hooks over the female bosom* (h. פְּחִיזוֹ). Targ. O. Ex. XXXV, 22 (ed. Amst. מְחַוֵּרֵי); Num. XXXI, 50.—Sabb. 64<sup>a</sup> הוֹרִינוּ דְּמַהֲרַגְמִינֵי מְחַוֵּרֵי ב' that is the reason why the Biblical כִּרְמוֹ is rendered in the Targum with *mahokh* (obscenity, v. preced.), v. מְחַוֵּרֵי.—Pl. מְחַוֵּרֵי, מְחַוֵּרֵי. Targ. Y. Ex. I. c.; Targ. Y. I Num. 1. c. (not מְחַוֵּרֵי; Y. II מְחַוֵּרֵי).

מְחַוֵּל m. (b. h.; חוּל) [*circle*], 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מְחַוֵּל הַבְּרֵם; Erub. 3<sup>b</sup>. Y. Kil. IV, 29<sup>b</sup> top וְלֹא לְכַרֵּם מְחַוֵּל לְכַרֵּם מְחַוֵּל nor does the law concerning the planting of the *mahol* apply to a small vineyard. Ib. 'מְחַוֵּל לְכַרֵּם מְחַוֵּל לְכַרֵּם מְחַוֵּל it has no more the nature of a *mahol*.—2) *chorus of singers and dancers*. Taan. 31<sup>a</sup> מְחַוֵּל לְעִשְׂרוֹת מְחַוֵּל to arrange a chorus. Yalk. Is. 294, v. מְחַוֵּלֵי II.

מְחַוֵּלֵי f. (b. h.) as preced. 2. Koh. R. to I, 11, v. מְחַוֵּלֵי II.—Pl. מְחַוֵּלֵי. Cant. R. to VII, 1.

מְחַוֵּס, v. מְחַוֵּס.

\*מְחַוֵּסָהּ m. (חָסִי) *insult*. Targ. Y. Gen. XVI, 5 מְחַוֵּסֵי צַעֲרֵי Ar. (differ. in ed.).

מְחַוֵּק, מְחַוֵּק m. (מְחַוֵּק 2) *strike, an instrument for levelling a measure of grain* &c. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 'מְחַוֵּק שֵׁיֶשׁ וְכ' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 מְחַוֵּק. B. Bath. 89<sup>b</sup>; Yalk. Lev. 618 'מְחַוֵּק שֵׁיֶשׁ דְּלֵעָה וְכ' the strike must not be made of gourd, because it is too light &c. Ib. 'מְחַוֵּק צַדֵּי וְכ' (Yalk. I. c. צַדָּה fem.) you must not make the strike thick on one side and thin on the other; a. e.—Pl. מְחַוֵּקֵי. Y. Yoma I, 38<sup>c</sup> bot. Lev. R. s. 21 כֹּסֶף מְחַוֵּקֵי שֵׁיֶשׁ כֹּסֶף the strikes sent with the measures were of silver.

מְחַוֵּר m. (חָוֵּר) *white, white color*. Targ. O. Lev. XIII, 3, sq.; a. e.

מְחַוֵּרֵי, Y. Ab. Zar. I, 39<sup>c</sup>, v. מְחַוֵּרֵי.

מְחַוֵּשׁ, v. מְחַוֵּשׁ.

מְחַוֵּתָהּ m. (מְחַוֵּת) *going down, fall*.—Pl. מְחַוֵּתֵי. Targ. Y. Deut. XXVIII, 43. [מְחַוֵּתָהּ, Targ. Prov. XX, 30 ed. Lag., v. מְחַוֵּתָהּ.]

מְחַוֵּתָהּ, v. מְחַוֵּתָהּ, a. מְחַוֵּתָהּ.

מְחַוֵּתֵיָהּ f. (preced. art.) 1) *declivity*. Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מְחַוֵּתֵיָהּ).—2) *alighting*. Lam. R. to II, 1 מְחַוֵּתֵיָהּ כְּמְחַוֵּתֵיָהּ לֹא הוּרָה כְּמְחַוֵּתֵיָהּ his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מְחַוֵּתֵיָהּ.—Pl. מְחַוֵּתֵיָהּ. Koh. R. to XII, 5 'מְחַוֵּתֵיָהּ אֵינֶן אֵינֶן אֵינֶן אֵינֶן are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מְחַוֵּתֵיָהּ.

מְחַוֵּתֵיָהּ, v. מְחַוֵּתֵיָהּ.

מְחַוֵּרָהּ, מְחַוֵּרָהּ m. (חָוֵּר) *cycle*. Ber. 59<sup>b</sup> כָּל כַּזָּה שְׁנֵי דְּהָרֵי ב' Ms. M. (ed. יהודי) every twenty eight years when the (solar) cycle begins anew.—Pl. מְחַוֵּרֵיָהּ. Targ. Y. I Gen. I, 14.—[In later Hebrew: *the solar cycle* of twenty eight years; מְחַוֵּרָהּ 'מְחַוֵּרָהּ the *lunar cycle* of nineteen years.—In liturgy: *מְחַוֵּרָהּ prayerbook for the festivals*.]

מְחַוֵּרֵיָהּ m. pl. (used as sing.; preced.) *turning around; trans. longing* (cmp. Sam. עוֹרֵר, Gen. III, 16; IV, 7). Gen. R. s. 26 לֹא יִהְיֶה לְיָדְךָ מְחַוֵּרֵיָהּ לֹא mayest thou never long for here (home); Yalk. ib. 43 מְחַוֵּרֵיָהּ (corr. acc.).

מְחַוֵּרֵיָהּ, מְחַוֵּרֵיָהּ m. pl. (used as sing.; חָוֵּר) *appearance*. Targ. O. Lev. XIII, 3; a. e. (some ed. 'מְחַוֵּרֵיָהּ).—With suffix מְחַוֵּרֵיָהּ, מְחַוֵּרֵיָהּ. Ib. 4; ib. 20 (some ed. 'מְחַוֵּרֵיָהּ); a. fr.

מְחַוֵּרֵיָהּ m. (חָוֵּר) = מְחַוֵּרֵיָהּ, *review, revision*. Y. Sabb. I, 2<sup>d</sup> (in a defective sentence) 'מְחַוֵּרֵיָהּ אֵל וְכ' on reviewing again he said to him &c.

מְחַוֵּרֵיָהּ f. (חָוֵּר) *glass; (spy-glass?)* Mekh. Yithro, Amal., s. 2 'מְחַוֵּרֵיָהּ בְּמִי שֶׁהוּוֹרֵיָהּ וְכ' with the glass through which the kings look; Yalk. Ex. 270.

מְחַוֵּרֵיָהּ f. (preced.) 1) *mirror*.—Pl. מְחַוֵּרֵיָהּ. Targ. Is. III, 23 (h. text גְּלִינִים). Targ. O. Ex. XXXVIII, 8 מְחַוֵּרֵיָהּ. ed. Berl. (oth. ed. מְחַוֵּרֵיָהּ, מְחַוֵּרֵיָהּ).—2) *show*. Cant. R. to VII, 1 'מְחַוֵּרֵיָהּ אֵינֶן אֵינֶן אֵינֶן אֵינֶן and you shall be the admiration of the world.

מְחַוֵּרֵיָהּ, Ned. 10<sup>b</sup>, read: מְחַוֵּרֵיָהּ.

מְחַוֵּרֵיָהּ, v. מְחַוֵּרֵיָהּ.

מְחַוֵּרֵיָהּ, v. מְחַוֵּרֵיָהּ.

מְחַוֵּרֵיָהּ (מְחַוֵּרֵיָהּ Ar.) (denom. of next w.; v. Kel. XIII, 8 מְחַוֵּרֵיָהּ לְכַרֵּם לְכַרֵּם to snuff, trim with a pin. Bets. 32<sup>b</sup> מְחַוֵּרֵיָהּ לְכַרֵּם לְכַרֵּם you may trim the wick; expl. ib. מְחַוֵּרֵיָהּ לְכַרֵּם לְכַרֵּם to remove the charred top; Y. ib. IV, 62<sup>c</sup> bot.—Sabb. 90<sup>a</sup>; Men. 107<sup>a</sup> מְחַוֵּרֵיָהּ שְׁמֹחֲטֵיָהּ בָּהּ וְכ' Rashi a. Ms. M. Men. (ed.

it was used for trimming the wicks and cleansing the snouts of the candlestick.—[בוחטת], v. בוחט.]

**מחטא** f. (היגה I) 1) *needle, pin*. Sabb. VI, 1 שאינה ב' נקובה a *mohat* without a hole, i. e. a dress or hair-pin; ib: 3 הא נקובה ב' a needle. Ib. I, 3 לא יצא החייט ב'תחתיו וב' the tailor must not go out with his needle near Sabbath eve; ib. 11<sup>b</sup> ב' התחובה וב' with his needle stuck in his garment; Tosef. ib. I, 8. Sabb. XVII, 2 ב' של יד a small (sewing) needle, של סקאים the sack-needle (for loose and coarse webs); Kel. XIII, 5. Y. M. Kat. I, 80<sup>d</sup> bot. Orl. I, 4, v. ב'תחתיו; a. fr.—2) *stitch*. Y. B. Kam. X, end, 7<sup>c</sup> ב' the length of a stitch which those of . . . interpreted to mean כפליים ב' double the length of a stitch; Bar K. used the expression ב' משיכת הב' וב' as much as is required for making a stitch (carrying the needle), which R. J. interpreted (בפליים) double &c.; Bab. ib. 119<sup>b</sup> ב' מ' the length of a stitch and besides it a thread the length of a stitch (Rashi: the length of a needle).—Pl. ב'תחתיו, ב'תחתיו (m.). Y. Kidd. I, 58<sup>c</sup> bot.; Y. Shebu. VI, beg. 38<sup>d</sup> ב' שני ב' two needles (or pins). Sabb. 96<sup>b</sup> . . . תורקין ב'תחתיו וב' the embroiderers of curtains threw their *spools* (v. ב'תחתיו) one to the other; a. fr.

**מחטא** ch. same, 1) *needle, pin*. Targ. Y. Ex. XXI, 6; Deut. XV, 17 (h. text כרצב).—2) *stitching*. Targ. Y. Ex. XXVI, 36, a. fr. ב' stitched embroidery (h. text רקב).—Ber. 63<sup>a</sup> ב' התלבויותה ב' stitching in lines or furrows (quilting).—Pl. ב'תחתיו. Y. Yeb. XII, 12<sup>d</sup> bot.—Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> ב' making needles.—Targ. Is. III, 22 Ar. (ed. בתחיה) *embroideries* (h. text תורקת).

**מחטבת** f. = תחבת, *chopping*. Macc. 8<sup>a</sup> תחבת עצים felling of trees.

\***מחטון** m. (הטא II) *seducer*. Gen. R. s. 52 (play on לוי, Gen. XX, 6) תחטון לי יצדק וב' thy seducer is in my power, thy inclination which made thee sin &c.

**מחטני** *delicate*, v. תחטני. I.—Targ. Job I, 22, v. תחטני.

\***מחטפתא** m., pl. תחטפתין (prob. = מחטבין; cmp. Syr. באחטפ, P. Sm. 1247) *embroidered horse-covers*. Targ. II Esth. VI, 11.

**מחטתא** m. (הטת) *striking with the rod, punishment*. Sabb. 32<sup>a</sup> ליהוי בה ב' ליהוי בה ב' (Ar. Var. אהבה) let the maid continue her rebellion, it will all go under one rod (in her hour of need a woman's sins are remembered).

**מחי** (מחח), *to rub, wipe out; to wear out, destroy*. [In Talm. mostly מחק] Erub. 13<sup>a</sup>; Sot. II, 4 (17<sup>b</sup>) (ref. to ורחח, Num. V, 23) כתב שיובל לקחח (Mish. מחק) a writing which one can wash off. Gen. R. s. 23 (play on ותחאל, Gen. IV, 18) אהני וב' I shall wipe them out of the world; a. e.—V. תחוי.

*Pi*. ב'תחתיו [to strike out, annul.] 1) *to protest against*. B. Bath. 38<sup>b</sup> ב' בפני שנים if he entered a protest against the illegitimate occupation of his property in the presence of two (v. ב'תחתיו). Ib. וב' לקחח וב' must he protest in

the occupant's presence?—Keth. 11<sup>a</sup> ב'תחתיו she protested against her conversion in childhood. Pes. 88<sup>a</sup> רבילה לבהיה she has the privilege of protesting (declaring her preference); a. fr.—2) (with ב or ביד of the person) *to forewarn, interfere, try to prevent*. Sabb. 55<sup>b</sup> bot. בפני שהיה ב' . . . בהפני ולא ב' (not להפני, v. Rabb. D. S. a. l. note) it was for Ph. to forewarn Hofni, and he did not. Ib.<sup>a</sup> (בחי . . . קבלו Ms. M. מיהו בהם לא יקבלו מהם) that if they warned them, they would not have heeded them. Pes. IV, 8, a. e. לא מיהו ביהם they did not prohibit their doing so; a. fr.—Cant. R. to IV, 12 ב'תחתיו על (\*) כמדו הבניה (י) ב'תחתיו the daughters (in their father's absence) entered a protest concerning themselves and gave themselves away to husbands (Pesik. B'shall, p. 82<sup>a</sup>, a. e. נתבטחו בבטחו).

*Hif*. ה'תחתיו 1) *to dissolve, dilute*. Y. Pes. III, beg. 29<sup>d</sup> ה' את התחין if (by boiling) he made a mush of the leavened matter (made it unrecognizable). Hull. 120<sup>a</sup>; Y. Maas. Sh. II, beg. 53<sup>b</sup>, a. e., v. תחין; a. fr. (interchanging with תחין).—Tosef. Par. IX (VIII), 8 תחין באיר (not באיר) if he thawed the frozen water by artificial heat.—[Midr. Till. to Ps. VI, 7 read תחין, v. תחין].—2) *to rub off, cleanse, polish*. B. Bath. V, 10 תחין בשקלותיו cleanses his weights. Lev. R. s. 7 (play on מיהו, Ps. LXVI, 15) ב'תחתיו ב'תחתיו like him who wipes a dish (licks the remnants up); Pesik. Eth Korb., p. 61<sup>a</sup>; Pesik. R. s. 16; a. e.—Pirké d'R. El. ch. XVII תחין בכפיה she produces a sound by rubbing her hands (in sympathy with the mourners).—3) (denom. of תחין) *to recognize as an authority; in gen. to authorize; to appoint*. Snh. 23<sup>a</sup> ש'תחתיו רבים עליהם לא כל הריבו he cannot reject a judge whom the majority has recognized as an authority over them. B. Mets. IX, 12 תחין אצל וב' if he gave him an order to the storekeeper. Y. Pes. VIII, 35<sup>d</sup> top אה ב'תחתיו סתם האשה תחין וב' if by תחין is meant giving authority (and not merely knowing and tolerating), it is tacitly understood that a woman makes an appointment as if saying, I will dine with my children; if it means merely knowing, then the Mishnah (Pes. VIII, 1) means appointment.—[Y. Sabb. XIII, beg. 14<sup>a</sup> ה'תחתיו ed. Krot., v. תחין.]

*Nif*. תחין *to be dissolved, washed away; to be wiped out, destroyed*. Y. Pes. III, beg. 29<sup>d</sup> a cake boiled ב' without being mashed beyond recognition (v. souped). Taan. III, 8, a. e. אה תחין וב', whether the stone . . . has been washed away, v. תחין. Tosef. Par. I. c. תחין (fr. תחין) the water was thawed up. Gen. R. s. 28 . . . אפי' אסתרובלין . . . even the millstone was washed away. Ib. ובה ובה and how many of them were destroyed?; a. e.

**מחי** I, **מחא** (מחח) ch. same, 1) *to dissolve, mash* (by stirring &c.). Pes. 40<sup>b</sup> רבא גיפא תחין ליה בחסי' Ms. M. (insert קידרא) for R. himself they made a mush with flour of parched grains (v. תחין); ed. רבא ליה וב' (read ליה) R. himself had a mush made for himself &c. Ib. תחין ל'תחתיו Ms. M. (ed. ל'תחתיו) to make a mush &c. (corresp. to h. בגלל).—V. תחין.—2) *to wipe off, blot out*. Targ. Is. XXV, 8. Targ. Ex. XXXII, 32; a. fr.—3) *to protest*, v. infra.

*Pa*. תחין. *Af*. אה 1) *to protest, forewarn, interfere*.



XXVIII, 19) in my division (in heaven). Ib. אין לי רשות I am not permitted to enter thy compartment. Num. R. s. 20 מְחִיצוֹתָא their compartment.—Gen. R. s. 98 (play on הצרים, Gen. XLIX, 23) בעלי מְחִיצוֹתָא his camp-fellows (brothers); a. fr.—*Pl.* מְחִיצוֹת. Erub. 89<sup>a</sup> במ' הניכרות when the partitions (between one house and the other) are distinguishable on the roof. Num. R. s. 7 נהנו מ' the scholars fixed camps (for sacred law); Sifré Num. 1 מ' חנו חכמים למ' (v. Kel. I, 9); a. fr.—*Pl.* מְחִיצוֹת *laws concerning partitions for Sabbath purposes*, v. supra. Erub. 4<sup>a</sup>; Succ. 5<sup>b</sup>.

**מְחִיצוֹתָא** ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89<sup>a</sup>, v. next w.

**מְחִיצוֹתָא (מְחִיצוֹתָא)** f. same, 1) *partition, division*. Erub. 92<sup>a</sup> דמיכרא מ' (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מְחִיצוֹתָא). Sabb. 101<sup>a</sup>, a. fr. גיד אחיה מ' imagine the partition continued downward. Erub. 89<sup>a</sup> גיד אסיק מְחִיצוֹתָא imagine the partition continued upward, v. גַּיְד; a. fr.—2) (also מְחִיצוֹתָא) *compartment, wing, extension* (cmp. מְחִיצוֹתָא). Targ. I Kings VI, 6 (not מְחִיצוֹתָא; h. text רציע צלע). Targ. Ez. XLI, 5, 8, sq.; a. fr.—*Pl.* מְחִיצוֹתָא, מְחִיצוֹתָא. Ib. 6, sq. Targ. I Kings I. c. Ib. 15, sq.; a. fr.

**מְחִיק**, v. מְחַק.

**מְחִיקָה** f. (מְחַק) 1) *rubbing, blotting out*. Erub. 13<sup>b</sup> מְחִיקָה עשייה דידה מ' היא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18<sup>a</sup> bot. ניהנה מ' is intended to be blotted out. Bab. ib. 18<sup>a</sup>; a. e.—2) *scraping*. Y. Sabb. VII, 10<sup>e</sup> bot. מ' דיהה וכו' what scraping was done in the preparation of the Tabernacle?

\***מְחִיקָתָא** f. pl. (מְחַק) a *load counted by stricken measures*. B. Mets. 80<sup>b</sup> (oth. opin.: *reduced in weight by being worm-eaten*).

**מְחִיר** m. (b. h.; מהר, cmp. מְחַיר) *exchange, that which is obtained by exchange; price*. Sot. 26<sup>b</sup>, a. e. זינה מ' the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מתירו ed. Zuck. (missing in ed.) a corrupt. for מהיים, a misplaced gloss to בחייו ib.]

**מְחִיתָא** part. pass. *Af.* of מְחַת.

**מְחִיתָא** f. (מְחַת) *web*. Pes. 42<sup>a</sup> מ' חרדא (ב) חרדא מ' אתו כוליהו will thou weave all these things in one web (bring under one category)?; Hull. 58<sup>b</sup> מְחִיתָא (corr. acc.); Ber. 24<sup>a</sup> מְחִיתָא מְחִיתָא Ms. M. (ed. בַּחְתָּא, corr. acc.); Sabb. 148<sup>a</sup> מְחִיתָא (v. Rabb. D. S. a. l. note).

**מְחִיתָא**, v. מְחַתָּא.

**מְחִיָּה** (sec. verb of מְחַיָּה II) *to laugh*. Shebu. 34<sup>b</sup>; Bets. 14<sup>a</sup>, a. e. מְחִיָּה עלה וכו' they laughed at it &c.

**מְחִיָּה**, Targ. Is. III, 22, read מְחַיָּה, v. מְחַיָּה.

**מְחִיל** (cmp. מְחַח) [*to blot out, annul*] *to remit* (a debt); *to forgive, pardon, to forego, renounce*. Keth. 85<sup>b</sup> מְחִיל הוה וכו' if one sells a note of indebted-

ness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מְחִילָה she remitted it. Y. B. Mets. VI, end, 11<sup>a</sup> שְׂמִינְיָא ליה מְחִילָה to whom custom officers remitted the fine. Ib. מְחִילָה ליה מְחִילָה we remitted (the fine) for this man's sake (individually). Ber. 12<sup>b</sup> מְחִילָה ליה מְחִילָה all his sins are forgiven to him. Ib. 32<sup>a</sup> מְחִילָה ליה מְחִילָה I will not leave thee until thou forgivest and pondest &c.—Sabb. 30<sup>a</sup> מְחִילָה ליה מְחִילָה forgive me that particular sin (the seduction of Bathsheba); מְחִילָה thou art forgiven; a. v. fr.—*to forego the honor due to one's self*. Kidd. 32<sup>a</sup> מְחִילָה מְחִילָה if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); a. fr. הרב שמי' וכו' but if a teacher gives permission &c.; a. fr.—Num. R. s. 19 מְחִילָה מְחִילָה וכו' for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

*Nif.* מְחִילָה *to be cancelled; to be forgiven, pardoned*. B. Mets. 17<sup>a</sup>; Gitt. 26<sup>b</sup>, a. e. שְׂבַר מ' שְׂבַר מ' שְׂבַר מ' on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. מְחִילָה) has once been cancelled. Yoma 88<sup>a</sup> מְחִילָה מְחִילָה (his sins) lie ready to be forgiven. Taan. 7<sup>b</sup> מְחִילָה מְחִילָה unless Israel's sins are forgiven. B. Kam. VIII, 7 מְחִילָה מְחִילָה מ' לו' וכו' although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מְחִילָה.

**מְחִיל** ch. same. Keth. 86<sup>a</sup> ... מְחִיל מְחִילָה הוה וכו' Asheri (מְחִילָה), v. מְחִיל II ch.—Y. ib. XIII, 35<sup>d</sup> מְחִיל מְחִילָה ליה מְחִילָה he might have remitted my debt. Kidd. 32<sup>a</sup> מְחִיל מְחִילָה ליה ליקריה v. preced.

**מְחִילָא** ch. = next w., *cavity*.—*Pl.* מְחִילָא, מְחִילָא. Targ. Y. I Deut. XXXII, 18 (Y. II מְחִילָא, read: מְחִילָא; v. next w.). Targ. Is. II, 19.

**מְחִילָה** f. (b. h.; חָלַל) *cavity, cave*. Mekh. B'shall., Amal., s. 2 let me enter the land קסריון by the cave Caesarion (Sifré Num. 135 הלל). Tosef. Yeb. XIV, 6 מְחִילָה מ' של ריגים an underground fish pond; Yeb. 121<sup>a</sup>; a. fr.—*Pl.* מְחִילָה, מְחִילָה. Tosef. Kel. B. Kam. I, 11 מְחִילָה מ' the underground places under the Temple are not sacred area; Pes. 86<sup>a</sup>. Ib.; Tam. 27<sup>b</sup>, a. e. מְחִילָה מ' the caves under the Temple have not been consecrated. Keth. 111<sup>a</sup> מְחִילָה מ' נשורה וכו' underground passages are made for them (v. מְחִילָה). Ib. מְחִילָה לא יזכה לכו' perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—*Pl.* מְחִילָה מְחִילָה. Pesik. R. s. 31. Gen. R. s. 1, beg. מְחִילָה מ' מ' לו' וכו' man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מְחִילָה, Deut. XXXII, 18) מְחִילָה מ' who made thee full of cavities; Num. R. s. 9, beg. מְחִילָה מ' מ' לו' וכו' I built you with many cavities, that means the hearts and the kidneys.

**מְחִילָה** f. (b. h.; חָלַל) *sickness*. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 26) מְחִילָה מ' מ' לו' וכו' if there is to be no sickness among them, what healing will they need?

B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> 'the sickness' means (affection of) the bile &c., v. תִּקְחָה.

**מִחְלֻקָּה** f. (b. h. מִחְלָקָה; תִּקְחָה) *division; separation; difference, dissension, strife, faction*. Gen. R. s. 4 לְמַדָּה אֵין 'that it was good' written about the second day of creation? . . . Because separation was created thereon (Gen. 1, 6); אָם ב' 'if to a separation which was made for the establishment and settlement of the world, 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 שֶׁהָיָה לְשֵׁם שְׂמִימָה מ' a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37<sup>a</sup> בֵּין הֵב' . . . בֵּין הֵב' how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38<sup>b</sup> בְּב' שְׂמִימָה this has been taught under a controversy of opinion. Y. Peah I, 16<sup>a</sup> ב' בְּעַלְל' people who create strife. Y. Snh. I, 19<sup>c</sup> top וְכֹפֵר ב' in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88<sup>b</sup> וְכֹפֵר ב' לֹא הָיוּ מְדַבְּרִין ב' they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 מִחְלֻקָּה (pl.). B. Bath. 147<sup>a</sup> בְּב' אַל תְּהִיב' do not join a political faction. Hor. 11<sup>b</sup> בְּפִנֵּי מִחְלֻקָּתוֹ שֶׁל וְכֹפֵר (not בְּמִחְלֻקָּתוֹ) on account of the contention of Adoniyah (who claimed the right of succession). Ib. כִּי אֵיבָא מ' בְּשֵׂרָא וְכֹפֵר wherever there was a contest between claimants, anointing was required; a. fr.—Pl. מִחְלֻקָּה. Sot. 47<sup>b</sup> רַבּוּ מ' וְכֹפֵר the factions in Israel became numerous. Tosef. Snh. l. c., v. supra. Meg. 3<sup>a</sup> וְכֹפֵר ב' שֶׁלֹּא יִרְבּוּ מ' in order that dissensions may not spread &c.; a. e.

**מִחְלֻקָּתָא** ch. same, *division*.—Pl. מִחְלֻקָּתָא. Targ. Y. I Gen. L, 1.

**מִחְלָף** m. (b. h.; תִּקְחָה) *sharp knife*.—Pl. מִחְלָפִים. Y. Yoma III, 41<sup>a</sup> top (ref. to Ezra I, 9) אֵלוֹ הַסְּבִיבִין מ' . . . *ma-häläfim* . . . means the slaughtering knives.

**מִחְלָץ** m., *du.* מִחְלָצִים, pl. מִחְלָצִין, cmp. תִּקְצִין, *a sort of windlass, loops of a rope attached to a heavy slab for rolling over plastered roofing &c., v. מִחְלָצִיתָא*. Macc. 9<sup>b</sup> (בְּהַצֵּל) מִחְלָצוֹ מִיָּדוֹ until the entire ramming machine slips out of his hands (opp. to נִפְסַק the breaking of the rope); Y. ib. II, beg. 31<sup>c</sup> (שִׁירִידוֹ שֶׁיִּפְּלֵל עַד שִׁירִידוֹ אַחַר כָּל הַמְּחַלְצִין) until he lets go all the loops (expl. = נִפְסַק הַחֶבֶל). Ib. ר' י' (נִפְסַק הַחֶבֶל) what R. J. says ('until he drops the whole rope') refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עַד שִׁפּוּל כָּל הַמְּחַלְצִין מִיָּדוֹ (read: שִׁפּוּל . . . הַמְּחַלְצִין). M. Kat. I, 10 (11<sup>a</sup>) אֲבָל לֹא (שִׁפּוּל . . . הַמְּחַלְצִין) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81<sup>a</sup> top.—[The Var. lect. מִחְצֵל rests upon a popular transposition, as if from מְחַצֵּץ. The interpretation of מִחְצֵל by commentators as *trowel* does not fit the context.]

**מִחְלָצִינָא** m. pl., ch. same. M. Kat. 25<sup>b</sup> אִישְׁתַּעֲוָה . . . וְהוּוּ

ed. (Ms. M. לְמַחְצִינָא, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

**מִחְלֻקָּתָא, מִחְלֻקָּתָא**, v. מִחְלֻקָּתָא.

**מִחְלָת** pr. n. f. (b. h.) *Mahälath*, name of the mother of the queen of demons, v. אֲנָתָה. Pes. 112<sup>b</sup>; Num. R. s. 12.

**מִחְסָם**, v. מִחְסָם.

**מִחְסָמָא** f. (חֲסָם) *something desirable, treasure*. Kolh. R. to V, 10 דְּמוּבִידִי בְּתַמְדָּתֵיהָ דְּמִחְסָמָא who loses a dear object.

**מִיחְמִי, מִיחְמִי** m. (חֲמִי) *sight, appearance*, v. יִחְזִי. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

**מִחְמֵא, מִחְמֵא** f. (חֲמֵא) *that which is leavened*. Targ. Ex. XII, 19, sq.

**מִחְמִצִּין** m. (חֲמִצִּין) *a wash-pit containing ordure &c. to create fermentation*. B. Bath. 19<sup>a</sup>.

**מִחְמִרָא, מִחְמִרָא** (מִחְמִרָא) m. (חֲמִירָא I) *a pile of debris, mound (of a ruined place)*. Targ. Is. XVII, 1 מִחְמִרָא כִּרְךָ מ' a fortress of debris.—Pl. מִחְמִרָא. Targ. Ps. CXL, 11.—V. דְּמִחְמִרָא.

**מִחְמִרָא** (popular pronunc. מִחְמִרָא, v. חֲמִירָא).

**מִחְנֵה** m. (b. h.; חֲנֵה) *camp, esp. the encampment of the Israelites in the desert* (v. Num. II); transferred to the *limits of graded sacredness in Jerusalem* (v. מִחְנֵה II). Sifré Num. 1 מִחְנֵה יִשְׂרָאֵל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); מ' לַיִּירָה the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); מ' שְׂמִינָה the camp of the Divine Majesty (from the entrance of the court and further). Ib. מ' אֲרוֹן the camp of the Ark in the desert (= מ' לַיִּירָה); Y. Sot. VIII, 22<sup>b</sup> bot.; a. fr.—Pl. מִחְנֵה. Sifré l. c. מ' הֵן שְׁלֹשׁ there are three camps of graded sacredness (= מִחְנֵה צִוּוֹת).

**מִחְסָא** m. (חֲסָא) *mercy*. Targ. Is. LXIII, 9. V. בְּיָחוּס.

**מִחְסוּמִיתָא** f. (חֲסָם II) *polish, glaze*. Tosef. Kel. B. Mets. I, 3 מִחְסוּמִיתָא מִן וְכֹפֵר (some ed. חֲסוּמִי; R. S. to Kel. XI, 4 מִחְסוּמִיתָא, expl. *the steel-edge of an axe*) its glaze is of an unclean material.

**מִחְסוֹר** m. (b. h.; חֲסָר) *need*. Cant. R. to VII, 2 לְכָל כֹּרֵם מִחְסוֹרָה כֹּרֵם כֹּרֵם . . . כֹּרֵם כֹּרֵם to each body according to its need; Ber. 29<sup>b</sup>.

**מִחְסוֹרָא** ch. (preced.) *defect, shortcoming*. Targ. Y. Num. XI, 23.

**מִחְסוֹרִייתָא** f. pl. (preced.) *defects (of sight)*. Bekh. 44<sup>a</sup> אֲבָל מ' לֹא אֲבָל מ' לֹא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ' בִּדְקָא the disqualification from defective eye-sight is derived from דִּקָּא (Lev. XXI, 20).

**מחסיא** pr.n. pl. *Matha M'hasia* (or *Mohseia*, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4<sup>a</sup>. Ber. 17<sup>b</sup> ב' ב' ו' (gentile) inhabitants of M. M. are obstinate. Kidd. 33<sup>a</sup>. B. Kam. 119<sup>b</sup>. Snh. 7<sup>b</sup>; Hor. 3<sup>b</sup>.

**מחסיול** adv. (חסול) *complete measure*. Targ. I Kings VII, 26, a. e. (הקידל).

**מחפורא** m. ch.=next w.—Pl. מחפורין. Targ. Zeph. II, 9 (ed. Wil. מחפור) salt-mines. Targ. Ez. XLVII, 11.

**מחפורת** f. (חפר) 1) *mine*. Keth. 79<sup>b</sup> של צורה אן an alum-mine.—2) *product of the mine*. Ah. Zar. 33<sup>b</sup> (expl. כלי נרר vessels made of alum crystals.—3) (v. חפירה II) *fruits obtained by digging, bulbous vegetables*. Tosef. Maasr. I, 6 של כרי ב' stored vegetables (some ed. מחפורות pl.).

**מחפ"ץ** a mnemonical abbreviation for חפירה penalty of death, חופש fine of one fifth, חפ"ץ not redeemable, and חפ"ץ forbidden to non-priests. Yeb. 73<sup>b</sup>.

**מחפרת** (or מחפרת) f. (חפר) *a field which is cleared of trees*.—Pl. מחפרות. Tosef. Shebi. III, 18 ed. Zuck. (Var. מחפריות).

**מחפרנא** m. (חפר II) *one causing shame*. Targ. Prov. XIX, 26.

**מחץ** (b. h.; sec. r. of חצץ) *to split, strike*. Pirké d'R. El. ch. XXXIV חצץ את ירושלים ו' I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91<sup>b</sup>.

**מחץ** (חצץ, v. Jud. V, 11) [*distributor*, cmp. חצוץ] *ladle for filling vessels out of the well, or the wine- or oil-pit*. Par. V, 5 שולי הגב' the sides of a broken ladle. Ab. Zar. 74<sup>b</sup>; Y. ib. V, end, 45<sup>b</sup>; Tosef. ib. VIII (IX), 1. Toh. X, 7 אם היה וולק מ' if he emptied the pit by using a ladle (to pour into the vessels).—Pl. מחצין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309<sup>a</sup>; חצין, fr. חצין to stir, cmp. Ps. LXVIII, 24.]

**מחצא** v. חציצא.

**מחצב** m. (חצב) *quarry, mine*. Shebi. III, 5. Ib. 6 כ' פתוח כיוקן מ' if a stone fence is less than ten handbreadths high, it comes under the category of a quarry. Y. ib. 34<sup>c</sup> bot. מ' שביתו ו' a quarry situated between two estates. Ex. R. s. 15 ו' ב' blessed the quarry from which it was hewn. Lev. R. s. 26, end לפניו ו' and they filled the quarry before him with gold Denars. Esth. R. to I, 6 הגב' הזה ו' this (marble) quarry had not been revealed to any man before &c.

**מחצבא** ch. same.—Pl. מחצבא. Targ. Jud. III, 26 (h. text פסיליב).

**מחצבת** f. (b. h.; חצה) *division, half*. Shek. VII, 1 ב' למ' at an equal distance from each. Hull. 29<sup>a</sup>; Pes. 79<sup>a</sup> ב' חוב half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority

were clean. Hull. 28<sup>b</sup> על ב' חוב half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 חובה טובה repentance effects half (the atonement); a. fr.

**מחצלין** v. חצלין.

**מחצלא** f., v. מחצלא.

**מחצלא** v. מחצלא.

**מחצלת** f. (חצלת) *matting used for partition, covering &c.*, in gen. *mat*. Succ. I, 11 קנה ב' a reed mat. Tosef. ib. I, 10 של שחיה ב' a mat of bulrushes. Bets. 36<sup>a</sup> מ' ל' מ' you may spread a mat over bricks &c.; a. fr.—Pl. מחצלות. Succ. l. c. (expl. חצלות) real mats. Y. ib. II, end, 52<sup>c</sup> מחצלות אישא mattings of Usha.—Y. Erub. VII, 24<sup>c</sup> top מחצלות (not ליה... ). Num. R. s. 21 מחצלות; a. fr.

**מחצלתא** ch. same. Gen. R. s. 33... הגב' ב' . . . saw a poor man wrapped in a mat; Yalk. Ps. 727.—Pl. מחצלתא. Y. Sabb. VII, 10<sup>c</sup> top. Y. Ab. Zar. III, 42<sup>c</sup> top השין איקונתא ב' they covered the statues with matting; Koh. R. to IX, 10 [read:] השין אפיראיקונתא ב'.

**מחצורא** m. (= מחצור, v. חצור) *trumpeter*.—Pl. מחצורא. Targ. II Chr. V, 13. [חצור, part. pl., v. חצור.]

**מחק** (cmp. חקה) 1) *to rub out, blot out*. Sabb. VII, 2 ב' החחק ב' he who rubs out in order to write over the erasure. Sot. 18<sup>a</sup> ו' ו' איה אחת ו' if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. ו' ו' and washed them off in one cup. Sabb. 75<sup>b</sup> איה גדולה ב' if he erased one large letter. Ib. ו' ו' in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. חחק. Ab. IV, 20 ב' erased papyrus (palimpsest).—2) *to scrape, smooth*. Sabb. VII, 2 (73<sup>a</sup>) החחק ב' . . . Mish. a. Y. ed. (Bab. החחק) he who tans its skin, and he who scrapes it. Y. ib. 10<sup>c</sup> bot. חייב משהו ב' is guilty of an act coming under the category of scraping. Ib. 10<sup>a</sup> החחקתה ב' he who planes the beam; a. fr.—3) *to level, strike*. B. Bath. V, 11 ו' ו' . . . חחק ב' v. Sabb. 153<sup>b</sup>; Tosef. ib. I, 17 חחקי כאה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. חקש; Y. ib. I, 3<sup>c</sup>; a. fr.—V. חחק.

*Nif. חחק to be blotted out*. Sot. II, 4, v. חקה. Ib. 18<sup>a</sup> קורב שחחקתה מנילה before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164<sup>a</sup> ב' בן שני ימים ב' an erasure of one day's standing, ב' בן יומא an erasure two days old; a. e.

*Pi. חחק to smooth, shave*. Sabb. 73<sup>a</sup>, v. supra. Y. ib. VII, 10<sup>d</sup> top חחק ב' חייב משהו ב' is guilty of an act coming under the category of scraping; a. fr.

**מחוק** ch. same, 1) *to blot out, wash off, erase*. Targ. Num. V, 23.—B. Bath. 164<sup>a</sup> ו' ליה ו' he may erase it and write over it what he may choose. Ib. ו' ו' let one erase (some writing) and compare;

a. fr.—Part. pass. מְחִיק, f. מְחִיקָא. Gen. R. s. 65, beg. יררני שמא יוכס להרא מְחִיקָא שמא name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקה).—Koh. R. to XII, 5 שמיה מְחִיק אדריאנוס Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוּחַדְנֶצַּר וּב' 2) to strike. Part. pass. as ab. Y. Pes. IV, end, 31<sup>c</sup>; Esth. R. l. c., v. גְּרִיל. B. Mets. 80<sup>b</sup>, v. מְחִיקָא.

*Itupe* אֶתְחִיק. Gen. R. s. 28, end מְחִיקָא כַּאֲשֶׁר . . . מְחִיקָא כַּאֲשֶׁר as one says, that man's name be blotted out.

מָחַק m. *strike*, v. מְחִיק.

מָחַק or מְחִיק m. (preced. wds.) *erasure, erased spot*. B. Bath. 163<sup>b</sup> bot. הוּא וְעִדְדוּ עַל הַב' the document itself and the signature of witnesses written over an erasure. Ib. 164<sup>a</sup>; a. fr.—Pl. מְחִיקוּ. Ib. 161<sup>b</sup> וב' צִדְקָה וּב' all erasures written over must be ratified (on the margin).

מְחִיקָא ch. 1) same. B. Bath. 164<sup>a</sup> וב' דָּמִי מ' דָּמִי מ' the erasure (written over) of one paper cannot be compared to that of another paper. Ib. עַל מ' . . . עַל מ' we witnesses have signed our names over an erasure; a. e.—2) *papyrus*. Meg. 19<sup>a</sup> top (explaining נִיר).

מְחִיקָא m. (מְחִיק 2) *stricken measure*. Targ. Y. Lev. XIX, 35, opp. מְחִיקָא.

מָחָר m. (b. h.; = מאחר; אחר) *next day, future day*. Mekh. Bo. 18 יש מ' נכשיו וב' there is a *mahar* which means *now* (the next day), and there is a *mahar* which means *some future time*; Yalk. Ex. 225.—Ber. 28<sup>a</sup> ואזה וב' לִמָּחָר I and you &c. Sot. 48<sup>b</sup> מה אוכל וב' כל מ' . . . מה אוכל וב' he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44<sup>a</sup> bot. וב' הוא לילה הוא לילה הוא לילה it makes no difference whether the same night or the next day or after some time; a. fr.—מָחָר f., constr. מְחִירָה. Men 65<sup>b</sup> מ' יוֹם מ' the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. או אינו day after the regular weekly Sabbath?; a. e.—מְחִירָה day after to-morrow. Midr. Till. to Ps. XII וב' נלך וב' and the day after to-morrow we shall go &c.

מָחָרָא ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 הַנְּשִׂיָהּ; a. fr.—Lev. R. s. 34 לית היא הבא לִמָּחָר she (the soul) is no more here. Y. Gitt. II, 44<sup>b</sup> top מהרא דמחר the day after to-morrow; a. e.

מְחִירָה f. pl. (מְחִיר) *strings* (of meat, fish &c.). Tosef. Shek. III, 10 מ' if the meat found was on strings; Y. ib. VII, beg. 50<sup>c</sup> אֶת הַדָּגִים. B. Mets. II, 1 של קרדומה מ' axes strung together; a. e.

מְחִירָה m. (מְחִיר) *singe, barn (wound)*. Targ. Y. Ex. XXI, 25.

מְחִירָה, Tosef. Kel. B. Mets. II, 14, read with B. S. to Kel. XII, 5: מְחִירָה.

מְחִירָה f. (b. h. מְחִירָה; חָרַשׁ) 1) *plough*. Tosef. Sabb. XIV (XV), 1 מ' יחד של מ' the pin of the plough; Y. ib. XVII, beg. 16<sup>a</sup>. Y. Naz. VII, beg. 55<sup>d</sup> הַב' הַזֶּה so that the plough might not stir them up. B. Mets. IX, 13 וְאֵת הַב' and must give him back the (pledged) plough for the day; a. e.—2) *strigil*. Ib. 113<sup>b</sup> מ' דַּכְסָא a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68<sup>a</sup> מ' דַּכְסָא (such a luxury as) a silver strigil.

מְחִירָה pr. n. pl., v. מְחִירָה.

מְחִירָה, v. מְחִירָה.

מְחִירָה pr. n. pl. (הַר) *M'harta d'Yattar* (the Cave Region of Y., v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 סְחִירָה; Sifré Deut. 51 הַמְחִירָה דִּיהָר; Yalk. ib. 874 הַמְחִירָה (read דִּיהָר).

מְחִירָה f. (b. h.; חָשַׁב) 1) *thought, plan*. Ber. 61<sup>a</sup> וב' בַּחֲלֹמֵהּ עָלָה בְּמ' it was the original plan to create &c.—Kidd. 40<sup>a</sup> מ' שְׂנוּשָׁה פְרִי מ' an intention which bears fruit (is carried out). Ib. מ' טוֹבָה מְצַרְפָּה וב' the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16<sup>b</sup> top; a. fr.—2) *troubled mind, care, apprehension*. Snh. 26<sup>b</sup> מ' מוֹעֵלָה וב' trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—Pl. מְחִירָה. Ib. 19<sup>b</sup>, v. בְּעַל. Ib. 26<sup>b</sup> (ref. to Ps. XI, 3) וְכִי אִילוּ מְחִירָהוּ וְכִי if this wicked man's plans be not frustrated, what will the righteous man do?

מְחִירָה f. (b. h.; preceded.) *design, art*.—מ' מְלַאכָה מ' a productive work (with a direct purpose). Bets. 13<sup>b</sup>; Hag. 10<sup>b</sup>, a. fr. אֶסְרָה תוֹרָה מ' מְלַאכָה the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

מְחִירָה ch. (preced. wds.) 1) *plan; art*. Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—Pl. מְחִירָה. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) *trouble*. Erub. 29<sup>b</sup> מ' וּמְבַטְלֵי מ' and drive trouble away.

מְחִירָה m. (מְחִיר) *darkening, dimness of eye-sight*. Targ. Y. Deut. XXVIII, 65 וְכִי (not דָּמ; h. text כְּלִי עֵינַיִם).

מְחִירָה, part. act. a. pass. Af. of מְחִירָה.

מְחִירָה f. (preced.) *declivity*.—Pl. מְחִירָה. Lev. R. s. 18, v. מְחִירָה.

מְחִירָה f. (מְחִיר II) 1) *deficiency*. Targ. Prov. X, 20 (h. text כְּמִעַט).—2) *defect*. Targ. Cant. IV, 7 (h. text כְּמִעַט).—3) *stroke, plague, slaughter* (corresp. to h. מְחָה; v.





**מִטָּה** adv. (b. h.; מִטָּה fr. נָטָה, a. ח locale) *downward*, (used as a noun) *below*. Tanh. B'shall. 23 של מִטָּה אש של מִטָּה through the fire from above were his wheels below ignited; (Yalk. Ex. 235 שלמען ... שלמען, v. infra). Hag. II, 1 (11<sup>b</sup>) מה למעלה ומה למי what is above (in heaven) and what is below (in the nether world, Rashi: above the Hayoth, below the Hayoth, v. תָּקָה). Tosef. Ber. V, 5 שלישי לו למי היינו he who is the third in rank reclines below him (v. Sm. Ant. s. v. Triclinium); a. fr.—Euphem. for מעלה in order to avoid a blasphemous expression: B. Kam. 79<sup>b</sup> של ואוון של ... ואלוין של מִטָּה כבריבול עשה עין של מִטָּה he treated, if one may say so, the divine eye as if did not see, and the divine ear as if did not hear.—Frequ. Y. Yoma VII, 44<sup>b</sup> של מִטָּה ... של מִטָּה as the service in heaven, so is that on earth; Lev. R. s. 21, end (נשירות). Y. R. Hash. II, 58<sup>b</sup> ב'ר שלמי' the court on earth; a. fr.

**מִטְחָתָא** f. (מִטָּה) *water pipe of a bath, gutter*. Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 שלמי' שמה when the gutter of the bath opens into private ground.—Pl. מִטְחָתָא. Tosef. Erub. XI (VIII), 9.

**מִטְחָתָא** f. (מִטָּה) *inclining* (the ear &c.), *favor*.—מִטְחָתָא בשרי מִטְחָתָא *ask a favor, beg*. Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87<sup>a</sup> (in Hebr. diction.) 'המבקש מִטְחָתָא he who begs his neighbor (to forgive him).—מִטְחָתָא בְּמִטְחָתָא (comp. I pray. Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72<sup>b</sup> במי' מניכו במי' ed. (Ms. M. 97<sup>a</sup> בני' מניכו מניכו ed. (Ms. M. 97<sup>a</sup> בני' מניכו); a. fr.

**מִטְחָתָא** f. (b. h.; מִטָּה) *yarn*. Midr. Till. to Ps. LXXIII, 4.

**מִטְחָתָא** f. (מִטָּה I) *spider*. Targ. Job VIII, 14 מִטְחָתָא (מִטְחָתָא) spiderweb.

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא** f. (מִטָּה) 1) *plumb-line*, *plumb-line*. Kel. XII, 8 מִטְחָתָא Ar. a. Mish. (some ed. מִטְחָתָא; ed. Dehr. מִטְחָתָא; Talm. ed. מִטְחָתָא); Tosef. ib. B. Bath. VII, 12 מִטְחָתָא Kil. VI, 9 מִטְחָתָא (מִטְחָתָא) as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit*.—Pl. מִטְחָתָא (comp. מִטְחָתָא. Y. Ab. Zar. I, 39<sup>d</sup> so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (comp. מִטְחָתָא) *a pad or cushion made of pieces of cloth*. Sabb. V, 3 לא יצא גמל במי' the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7<sup>b</sup> bot., v. מִטְחָתָא. Bab. ib. 54<sup>a</sup> הקשורה במי' the pad tied only to his tail (hence liable to slide down); Tosef. ib. IV (V), 3 במי' התלויה וכי' with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] אבל יוצא הוא במי' הקשורה לו בזוני' ובהנהרה וכי'—Tam. V, 4 וכי' כמין' there was on the top of the lid (of the coal pan) a sort of pad (with which to handle it). Tosef. Sabb. VI (VII), 1 הקושר במי' he who

ties a pad to his hip (a superstitious custom).—Pl. מִטְחָתָא, v. supra.

**מִטְחָתָא**, Ber. 44<sup>b</sup>, v. מִטְחָתָא II.

**מִטְחָתָא I** (מִטָּה) m. (מִטָּה, v. אֶמְטָה; comp. מִטָּה) *on account of, for the sake of*. Targ. Y. I Num. XXV, 8 מִטְחָתָא on account of these persons. Targ. Ps. XLIV, 27 (h. text מִטְחָתָא because, for. Targ. Ps. I, 6. מִטְחָתָא therefore (h. על כן. Ib. 5. [Ib. 4 מִטְחָתָא ed. Wil., strike out מִטְחָתָא, as ed. Lag.])—Ib. XLIX, 15; a. fr.—מִטְחָתָא for my sake, מִטְחָתָא for thy sake, &c. Targ. Prov. VIII, 15, sq. Ms. (ed. מִטְחָתָא).—Targ. Ps. CXV, 1; a. fr.

**מִטְחָתָא II** (מִטָּה) m. (מִטָּה) *moving, march* (=h. מִטְחָתָא). Targ. O. Deut. X, 11 (ed. Berl. מִטְחָתָא), v. מִטְחָתָא II.

**מִטְחָתָא II** m. h. (מִטָּה) *handkerchief*.—Pl. מִטְחָתָא. Yalk. Gen. 7; Yalk. Ps. 848 ומי' and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מנולין, מנוולין (corr. acc.).—V. מִטְחָתָא.

**מִטְחָתָא III** (מִטָּה) m. (מִטָּה) 1) *weight, burden* (h. מִטָּה). Targ. O. Num. XI, 11 (ed. Amst. מִטָּה). Targ. ib. IV, 27 (O. ed. Amst. מִטָּה, read: מִטָּה). [Ib. 24 מִטָּה ed. Berl., מִטָּה ed. Amst.; Y. מִטָּה, infin. of מִטָּה.—Targ. Y. I ib. XXV, 8 מִטָּה through the weight (of the two bodies); a. fr.—Y. Hag. I, 77<sup>b</sup> top מִטָּה הוון מִטָּה מִטָּה הוון מחבונין. ... הוון מִטָּה they (the Romans) made them carry loads (on the Sabbath), and they (the Jews) arranged it so that each two persons should carry one load.—Pl. מִטְחָתָא. Targ. Is. XLVI, 1.—Y. Hag. I. c. —2) *burden of prophecy*. Targ. Is. XXI, 1 מִטָּה מִטָּה (ed. מִטָּה); Y. Taan. IV, 69<sup>b</sup> top מִטָּה מִטָּה a heavy burden of prophecy (charge) against Arabia. V. מִטָּה.

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא** f. 1) *booth*, v. מִטְחָתָא.—2) (with suff. of personal pronoun) *on account of*, v. מִטְחָתָא.

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא** or **מִטְחָתָא** m. (מִטָּה I, v. Targ. Y. Gen. XV, 6) *rebellion, reproach*. Targ. Job I, 22 מִטָּה מִטָּה Ar. s. v. מִטָּה<sup>2</sup> (ed. מִטָּה, fr. מִטָּה II, *sinful words*; h. text מִטָּה).

**מִטְחָתָא**, v. מִטְחָתָא.

**מִטְחָתָא** m. (מִטָּה) *grinding mill for olives*. Ex. R. s. 36, beg.

**מִטְחָתָא** f. (מִטָּה II; comp. מִטָּה Ps. LI, 8) *kidney, loin*. Gitt. 69<sup>b</sup> אהא מִטְחָתָא וכי' (Ar. ed. Koh. מִטְחָתָא, some ed. מִטְחָתָא) on this (his) loin and ... on the other loin.





מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה, v. מִטְפָּחָה.

מִטְפָּחָה m. (b. h.; נָבֵט) *plantation*. Y. Kil. IV, beg. 29<sup>a</sup> provided it was originally a large vine plantation. Lev. R. s. 25 ההלכה ב' לא התעסקו אלא ב' ההלכה ב' as the first thing be engaged in nothing but planting; a. e.

מִטְפָּחָה, מִטְפָּעֵת f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 בְּצִדְקָתָם יִשְׂבְּחוּן הַצִּדְקָתָן they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 כְּרִמְתָּם כְּרִמְתָּם כְּרִמְתָּם של כְּרִמְתָּם (prob. כְּרִמְתָּם pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII הֲיֵשֶׁת מִיָּדֶיךָ מִיָּדֶיךָ whence is thy origin?—2) *cultivated state*, opp. הוֹרֵבֵן. Y. Kil. IV, end, 29<sup>c</sup> more than when it is cultivated. Midr. Sam. ch. XXV וְכִי נִקְצַצְתָּ שְׁלוֹ נִקְצַצְתָּ he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 כִּשְׁלֵם (corr. acc.).

מִמְעִיבֵימִתָּה, הָהָה... f. (בְּעֵם) *exhilarating effect of the wine*. Y. Gitt. III, end, 45<sup>b</sup> ב' בְּשׁוֹם הָרָא ב' (the distinction between הָשֵׁן and הָרֵשֵׁן is made) on account of its effect; Y. B. Bath. VI, end, 15<sup>c</sup> מִמְעִיבֵי (corr. acc.).

מִמְעִיבָה f. (בְּעִי) [*leading astray*,] *prostitute*. Targ. Lev. XXI, 7 (some ed. מִמְעִיבָה). Targ. Y. I Gen. XXXIV, 31 מִמְעִיבָה.—Pl., v. next w.

מִמְעִיבָה f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19.—Pl. מִמְעִיבָה. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מִמְעִיבָה). Ib. 12 מִמְעִיבָה constr. (not מִמְעִיבָה).

מִמְעִיבָה f. (בְּעֵם) *savory, refreshing*. Targ. Hab. I, 16 (b. r. text בְּרִיאָה).

מִמְעִיבָה m. (preced.) *refreshment*. Y. Snh. II, 20<sup>c</sup> bot. מִמְעִיבָה (corr. acc.) bring refreshment (for the mourner)—[which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].  
מִמְעִיבָה, Gen. R. s. 63, v. מִמְעִיבָה.

מִמְעִיבָה f. ch. = next w. Y. Ned. VIII, beg. 40<sup>d</sup> הָרָא ב' the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

מִמְעִיבָה f. (בְּעֵם) *tasting*. Ber. 14<sup>a</sup> מִמְעִיבָה בְּרִכָּה ב' אינה טעינה ברכה ב' אינה טעינה ברכה ב' v. preced.

מִמְפָּחָה f. (b. h.; נָבֵט II) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap*. Tosef. Hag. III, 2 (ב') של ידיו his apron; Hag. II, 7. Kel. XXIV, 14 של ידיו bands around shrouds; and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. של הברך

bands used for tying up the instruments &c.). Ib. XXVIII, 5 ב' כסת ששטאה a bag of a bolster which was changed into a plain sheet; a. fr.—Pl. מִמְפָּחָה. Ib. XXIV, 14 ב' הן ו' there are three kinds of *mitpahoth*, v. supra. Snh. 100<sup>a</sup> (in Chald. dict.) ב' מִמְפָּחָה ספרים ב' Ms. M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

מִמְפִּיחָה f. pl. (בְּעִי II, emp. בַּעֲטָה) *drippings*. Lam. R. to I, 1 רבתי ב' (7 זה באר) from the nature of the drippings.

מִמְפִּיחָה, v. מִמְפִּיחָה.

מִמְפִּיחָה *silk*, v. מִמְפִּיחָה.

מִמְדָּה m. (b. h.; נָדָה to *drip*; emp. נָדָה) *rain*. Taan. 6<sup>b</sup> (ref. to הַמְדָּה, Am. IV, 7) ב' הוּא מְקוּם ב' it will be a place where the rain will stand (in pools). Ib. 9<sup>a</sup> ב' בשביל יהיה rain is sent for the sake of an individual; a. fr.

מִמְדָּה Hif. הַמְדָּה (b. h.; denom. of preced.) *to let rain*. Tanh. ed. Bub., B'shall. 20 דהיה הַמְדָּה I let rain bread &c.

מִמְדָּה ch., Af. אֶמְדָּה same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

מִמְדָּה, מִמְדָּה ch. = h. הַמְדָּה. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text אֶמְדָּה!); a. v. fr.—Sabb. 65<sup>b</sup>; Bekh. 55 פרה... במערבא ב' that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6<sup>a</sup> ב' בעלה ו' ב' בַּעֲטָה; a. fr.—Pl. מִמְדָּה. Targ. Y. Gen. XIX, 24. Targ. Ps. LXV, 10 Ms. (ed. *sing.*).—Taan. 9<sup>b</sup> מִמְדָּה their rains are faithless (the signs of rain are deceptive). [מִמְדָּה, מִמְדָּה *womb*, v. מִמְדָּה.]

מִמְדָּה, מִמְדָּה, v. מִמְדָּה.

מִמְדָּה m. (נָדָה); emp. Arab. *mitrad*, hasta brevis) *the hunter's spear*. Targ. Y. II Gen. XXXVI, 39 (play on נָדָה, ib.) גברא רהוה לני בני' (Rashi' to Gen. R. s. 83 quotes: גברא מְדָּה רהוה לני בני' read: ב' a (busy) man, for all his life-time he worked with the hunting spear; Y. I ובסרדיהא ב' with hunting spear and with net; Targ. I Chr. I, 50 ובסרדיהא ובסרדיהא.

מִמְדָּה, מִמְדָּה f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. מִמְדָּה. Ib. s. 52 ב' שטאה he raised her to the rank of a lady (who is protected from the gaze of men, v. פְּסָה II). Ex. R. s. 44 ו' שטאה... נטלה he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr.—Pl. מִמְדָּה, מִמְדָּה, v. next w.

מִמְדָּה f. (preced.) *lady-like*. Ex. R. s. 3 שטאה אהה ב' a maid, opp. כושיה a negress (slave). In gen. *lady*. Num. R. s. 16 (not מִמְדָּה); a. e.—Pl. מִמְדָּה. Y. Ned. III, end, 38<sup>b</sup> מִמְדָּה מִמְדָּה ו' (not מִמְדָּה) this is to be compared to two ladies meeting one another (in car-

riages). Ex. R. s. 19 שְׁתֵּי מִטְרוֹפּוֹלִיטוֹת דְּמוּתֵיהֶן ed. Wil. (oth. ed. נִיחָה . . .) two ladies apparently of equal rank. Sifrē Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אֵלֶּי מִי this alludes to their (the Roman) ladies (living in luxury); a. fr.

**מִטְרוֹפּוֹלִיטָא** ch. same. Hull. 105<sup>b</sup>. Ned. 50<sup>a</sup> bot. וַיֵּן מִי and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40<sup>a</sup>; a. e.—Pl. מִטְרוֹפּוֹלִיטָא. Targ. Esth. II, 14 (not מִי . . .; h. text שְׂלֵמִים). Targ. II Chr. XXXV, 25 (h. text שְׂרָתָה וּפְלִי).

**מִטְרוֹפּוֹלִיטָא** f. (μ.τ.ρ.ο.λ.ι.τ.ι.) *metropolis, capital; city*. Meg. 6<sup>a</sup> שְׁתֵּי מִטְרוֹפּוֹלִיטוֹת . . . שֶׁל כְּסָרִי . . . שְׁהָיְתָה מִי שֶׁל כְּסָרִי that is Caesarea . . . for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read:] מִי שְׁהָיְתָה כְּסָרִי (strike out מִי) Caesarea became &c. Gen. R. s. 92 מִי שְׁהָיְתָה רֹבֵל it was a metropolis and you say, 'they returned to the town!'; a. fr.—[Gen. R. s. 42, v. אֲנִי מִטְרוֹפּוֹלִיטָא.]

**מִטְרוֹפּוֹסָא**, v. מִטְרוֹפּוֹסָא.

**מִטְרוֹפּוֹרָה**, v. מִטְרוֹפּוֹרָה.

**מִטְרוֹפּוֹרֵד** m. (פּוֹרֵד) *funnel*. Tosef. Kel. B. Mets. III, 12 מִי שֶׁנִּשְׁפָּרַן וְכִי (ed. Zuck. שֶׁנִּשְׁפָּרַן) a funnel which is broken into or the pipe of which is off.

**מִטְרוֹפּוֹרֵן** *womb*, v. מִטְרוֹפּוֹרֵן.

**מִטְרוֹפּוֹלִיטָא**, v. מִטְרוֹפּוֹלִיטָא.

**מִטְרוֹפּוֹלִיטָא**, Sifrē Deut. 204, v. מִטְרוֹפּוֹלִיטָא.

**מִטְרוֹפּוֹלִיטָא**, v. מִטְרוֹפּוֹלִיטָא.

**מִטְרוֹפּוֹסָא** m. = מִטְרוֹפּוֹסָא I, *leaf*.—Pl. constr. מִטְרוֹפּוֹסָא. Targ. Y. Gen. III, 7.

**מִטְרוֹפּוֹלִיטָא**, v. מִטְרוֹפּוֹלִיטָא.—[Midr. Till. to Ps. XXXVI, v. הֲקִסְלוֹפּוֹסָא.]

**מִטְרוֹפּוֹלִיטָא**, Tosef. Ohol. XVIII, 13, v. מִטְרוֹפּוֹלִיטָא.

**מִטְרוֹפּוֹסָא** m. (מִטְרוֹפּוֹסָא) *debt matured for collection by seizure; 'to get one's due, to be punished*. Pes. 57<sup>b</sup> . . . בְּרִיךְ הַחַיִּיטָא דְּאִשְׁקִיָּה לִישְׁשֵׁר . . . blessed be the Lord who caused Issachar . . . to receive his due at his (the king's) hand in this world; (Ms. M. לְמִטְרוֹפּוֹסָא לִישְׁשֵׁר; Yalk. Lev. 469 דְּשִׁקְלִיָּה לִישְׁשֵׁר; Ker. 28<sup>b</sup> דְּשִׁקְלִיָּה רַבִּי לְמִטְרוֹפּוֹסָא; Yeb. 105<sup>b</sup> דְּשִׁקְלִיָּה לִישְׁשֵׁר) Rabbi received his due (it served him right). Snh. 21<sup>a</sup> מִיכָל לְמִטְרוֹפּוֹסָא Michal received her due.

**מִטְרוֹפּוֹקָא** m. (מִטְרוֹפּוֹקָא) *goad, whip*. Yoma 23<sup>a</sup> (expl. מִטְרוֹפּוֹקָא) מִי קְטִיבָא דְּרִיטֵי וְכִי Ar. (ed. omit קְטִיבָא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77<sup>a</sup> דְּרִיטָא מִסִּיסָא וְכִי Ar. a. Ms. M. 2 (Ms. M. 1 דְּרִיטָא; ed. וְכִי, corr. acc.) perhaps *yalef* (II Sam. XV, 30) means without horse and whip?

**מִטְרוֹפּוֹסָא**, v. מִטְרוֹפּוֹסָא.

**מִטְרוֹפּוֹקָא** *service, post, watch, guard*. Targ. O. Num. III, 36 מִטְרוֹפּוֹקָא, v. מִטְרוֹפּוֹקָא. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text מִטְרוֹפּוֹקָא). Targ. Ex. XIV, 24 (Bxt. מִטְרוֹפּוֹקָא; h. text אֲשֶׁמְרָה).—M. בית מִי *prison*. Targ. Gen. XLII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) מִי רִישׁ מִי the chief of the city guard.—Pl. מִטְרוֹפּוֹקָא, מִטְרוֹפּוֹקָא, מִטְרוֹפּוֹקָא. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXXIII, 7 (ed. Wil. *sing.*; h. text אֲשֶׁמְרָה); a. e.—V. מִטְרוֹפּוֹקָא—2) *safe, leather bag*.—Pl. מִטְרוֹפּוֹקָא, מִטְרוֹפּוֹקָא. Ab. Zar. 10<sup>b</sup> מִי לִיָּה . . . בְּמִי הָיָה שָׂדֵר לִיָּה זה מִי שְׂדֵר לִיָּה זה מִי שְׂדֵר לִיָּה זה מִי שְׂדֵר לִיָּה (Rashi in early eds. מִי שְׂדֵר לִיָּה, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110<sup>a</sup> לִי לִיָּה מִי לִיָּה מִי לִיָּה why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

**מִי** I, מִי *from, of; because*, v. מִי.

**מִי** II h. a. ch. (b. h.) 1) *who?; which?; he who*. M. Kat. 16<sup>b</sup> מִי קִירָא מִי קִירָא מִי קִירָא see who calls thee outside. Keth. 64<sup>b</sup> מִי שׁוֹכֵר אֶה מִי שׁוֹכֵר אֶה מִי שׁוֹכֵר אֶה which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מִי שֶׁנִּשְׁחַט וְכִי מִי שֶׁנִּשְׁחַט וְכִי מִי שֶׁנִּשְׁחַט וְכִי (if one) died and left &c. Ib. VI, 7 מִי שֶׁנִּשְׁחַט דְּרִיךְ וְכִי מִי שֶׁנִּשְׁחַט דְּרִיךְ וְכִי מִי שֶׁנִּשְׁחַט דְּרִיךְ וְכִי he through whose field there is a public passage. Ib. 6 מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41<sup>b</sup> מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי M. M. (ed. דְּבִנְיָה) who can say (how do we know) that he cancelled it?—2) [*who will?*]. Oh that! Sot. V, 2, a. e. מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי M. I had a scholar before me, and I would &c.; a. fr.—3) [*is there any?*; in gen. introducing a question:] *is there?, does he?* &c. Sabb. 31<sup>a</sup> מִי בְּכָן הֲלֵל מִי בְּכָן הֲלֵל מִי בְּכָן הֲלֵל does Hillel live here? Hull. 33<sup>a</sup> מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי is there anything which is permitted &c. Ber. 34<sup>a</sup> top, v. מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי Hull. 32<sup>b</sup> מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי how is it? can the first cut be combined with the second to effect &c.? Naz. 32<sup>b</sup> מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי M. I had come . . . would you have vowed? Ib. מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי did they know when? Ib. מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי did they know on what day?—Pes. 14<sup>b</sup>, a. fr. מִי שֶׁנִּשְׁחַט לִי גִינָה וְכִי (sub. הֲאֵל לֵאמֹר) is there an analogy between the two cases?; v. מִי I; a. v. fr.

**מִי** *what?*; v. מִי.

**מִי** *water*, v. מִי.

**מִיָּא** ch. pl. *water*, v. מִיָּא.

**מִיָּאָא** m. (מִיָּאָא) *a woman's protest against a marriage contracted during her minority, annulment of marriage*. Yeb. XIII, 4 מִיָּאָא אַחֲרָא גַּט אַחֲרָא גַּט אַחֲרָא גַּט a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); מִיָּאָא אַחֲרָא גַּט annulment following divorce (having divorced and remarried her during minority). Ib. 108<sup>a</sup>; Tosef. ib. XIII, 1 מִיָּאָא מִיָּאָא in what way is *miun* performed? Ib. מִיָּאָא מִיָּאָא there can be no surer protest than this; a. v. fr.—Pl. מִיָּאָא מִיָּאָא מִיָּאָא letters of protest. Yeb. 108<sup>a</sup> מִיָּאָא מִיָּאָא מִיָּאָא her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

**מִיָּאָא** m. (מִיָּאָא) *repulsiveness, creating*

*aversion*.—מִ, מחמת מ', מוקצה. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> היא מ' היא it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מִיִּקְצָה).

**מִיאוֹסָא** ch. same. Y. Maas. Sh. II, 53<sup>b</sup> bot.; Y. Sabb. XIV, 14<sup>c</sup> מאי בנייהו מ' what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

**מִיאמוֹס**, Lam. R. to III, 13 Ar., v. מוֹסוֹס.

**מִיאָשָׁא**, v. מִיָּשָׁא.

**מִיאָשָׁן**, v. מִיָּשָׁן.

**מִיבֵלָא**, v. מִיבֵל.

**מִיגָדָר**, v. מִיגָדָר.

**מִיגָו**, v. גָּו.

**מִיגוֹס**, v. גָּסס.

**מִיגוֹזִין**, Y. Sabb. VI, 8<sup>b</sup> bot., v. מִיגוֹרָא.

**מִיגוֹרָא**, v. מִיגוֹרָא.

**מִיגִיס**, v. מִיגִיס.

**מִיגָס**, v. גָּסס.

**מִיגָרָר**, Targ. Y. Ex. XV, 19 some ed., read: מִיגָרָר, v. מִיגָרָא.

**מִידְבָּא**, **מִידְבָּא** (b. h.) pr. n. pl. *Medeba*, a town on the Eastern side of Jordan. Mikv. XII, 1.

**מִידָת**, v. מִידָת.

**מִידָי** m. (cmp. of מִי, מִי, or מִי) 1) [*whatever it may be, something, anything*. Targ. Job VI, 8 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56<sup>b</sup> מ' מ' ask something of me that I may grant thee. Hor. 13<sup>b</sup> .. דילמא מ' (Ms. M. בירלחא) is perhaps something (a conspiracy against me) going on at college? Snh. 38<sup>a</sup> מ' ולא היו קאמרין ולא and they did not speak at all. Gitt. 14<sup>a</sup> מ' ולא פש גביה ולא there was no surplus whatever in his account. Sabb. 62<sup>b</sup> מ' ולא אמר ליה ולא and he said nothing to him (did not object). Ib. מ' דאית ביה וב' whatever is connected with enjoyment. Erub. 103<sup>b</sup> מה מ' and there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 במדוי דבבסא מ' (ed. Wil. במדוי; read: במדוי) if we find that he argues with us about an affair of custom; Yalk. ib. 148 במדוי דבבסא (corr. acc.).—2) (cmp. מ' מ' [is there?] will he, will it? is it? &c. Ab. Zar. 53<sup>b</sup> מ' מ' will the war of Joshua come up again?; a. fr.—Shebu. 20<sup>b</sup> מ' מ' is this an argument?, v. מ' מ'—א. מ' מ' something which can be placed by the side of, because it is analogous to. Nidd. 3<sup>a</sup> מ' מ' because it is like the sensation of &c. Hull. 19<sup>a</sup>; a. fr.—[Not to be confounded with מ' מ' out of the power of, v. מ' מ']

**מִידָלָא**, v. מִידָלָא.

**מִידָם** m. (= מִידָם, with enclitic מ' for מ') *anything*. Targ. Prov. XXVII, 7 מ' מ' (ed. Lag. דמרידורה; Ms. מִידָם, corr. acc.) anything however bitter.

**מִידְמָא**, v. מִידְמָא.

**מִידְמָם**, v. מִידְמָם.

**מִידָק**, v. מִידָק.

**מִידָת**, **מִידָת** (contr. of מִי or מִי a. מִי) [*whatever it be, be it as it may, however, at all events*. B. Kam. 106<sup>b</sup> מ' מ' לא אורי מידו Ms. M. (ed. מ' לא אורי) now, however, you see, he has not confessed. B. Mets. 84<sup>b</sup> מ' מ' גדול מ' גדול מ' גדול מ' גדול in knowledge, at all events, (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125<sup>a</sup> מ' מ' אורי מ' מ' do at least admit that &c., v. מ' מ'. Nidd. 6<sup>b</sup> מ' מ' at all events it says 'loaves of T'rumah'; a. v. fr. [Not to be confounded with מ' מ' from this, v. מ' מ']

**מִידָה** (preced.) [*be it as it may, but*. Snh. 39<sup>a</sup> מ' מ' Ms. M. (ed. omit מ') very well; but we &c. Ib.; Ab. Zar. 10<sup>b</sup> מ' מ' thou spokedst well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41<sup>a</sup> מ' מ' דעיל מ' מ' read with Ms. M. מ' מ']

**מִידָה** = מִידָה. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. מִידָה.

**מִידָה**, v. מִידָה.

**מִיזוֹמָא** (not ... m.) (*μαζομομα*, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanh., ed. Bub., Sh'mini 8; Num. R. s. 10 מ' מ' each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.:] ומ' מ' but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 מ' מ'; Ex. R. s. 29 מ' מ' II; Sifre Num. 102 מ' מ').—[Pl. מ' מ'. Lev. R. s. 5 Ms. M. (ed. מ' מ').]

**מִיזוֹשָׁב** 1) (adv.) *seated, in a sitting position*, opp. מ' מ'. Shebu. 38<sup>b</sup>, v. מ' מ'. M. Kat. 20<sup>b</sup> מ' מ' he recalled to mind that he had rent his garment while seated; a. fr.—2) *sedate, collected*, v. מ' מ'.

\***מִיזוֹת** f. pl. (homiletically=מ' מ') *hundreds, (at least) two hundred*. Num. R. s. 13 (play on קיבוציה, Lev. XXVI, 13) מ' מ' a height of hundreds (Tanh. B'resh. 6; ed. Bub. 18 מ' מ'). Num. R. l. c. מ' מ' מ' (not קומ) *kom* (=קומה) is one hundred cubits, *meyoth* is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanh. l. c.

**מִיזָא**, v. מִיזָא.

**מִיזָדָת**, v. מִיזָדָת.

**מִיזָא**, v. מִיזָא.

**מִיזוֹפֵר**, v. מִיזוֹפֵר.

**מִיזְוָה**, **מִיזְוָקָא**, **מִיזְוָק מִיזְוָה**, v. sub 'מִיזְוָה.

\* **מִיזְוָה** m. (מִיזְוָה, v. מִיזְוָה 1) *stirred flour in a dish, paste*. Sabb. 37<sup>b</sup>.—Ber. 37<sup>b</sup> Ar. a. Ms. M. margin (ed. קרימחא).

**מִיזְוָה** m. (מִיזְוָה) 1) *cleansing*. Pes. VI, 1 קרבינו ב' (the cleansing of its bowels, expl. ib. 68<sup>a</sup>).—2) (= מִיזְוָה) *protest, declaration*. Ib. 88<sup>a</sup> אין לך ב' וב' there can be no more distinct manifestation of will than this.

**מִיזְוָה** m. (מִיזְוָה) *gracc.* Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מִיזְוָה טַיְוִי my gracious look.

**מִיזְוָה** m. (מִיזְוָה II) 1) *apprehension, doubt*. Kidd. 5<sup>b</sup> אין ב' אין ב' in this case there is no room for any doubt.—2) *indisposition, ailment*. Sabb. 11<sup>a</sup> ראש ב' ולא ב' כל ב' ולא ב' only no headache. Tem. 16<sup>a</sup>; Mekh. Yithro, Amal., s. 2.—Pl. מִיזְוָה, מִיזְוָה, Ned. 41<sup>a</sup> מִיזְוָה ראש ב' (those suffering from) headache.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, Targ. Job I, 22, v. מִיזְוָה.

**מִיזְוָה**, Gen. R. s. 77 Ar. some ed., v. מִיזְוָה.

**מִיזְוָה** m. (מִיזְוָה) *vessel for heating water, boiler for mixing wine*. Sabb. III, 5 שפינהו וב' המ' שפינהו וב' the boiler which was emptied of its hot water; (oth. explan.) המ' שפינהו וב' a boiler which has been removed from the stove; Y. ib. III, beg. 5<sup>c</sup> הנכבד המ' את המ' when he has removed the boiler. Pes. VII, 13 המ' the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 כלי מ' כלי מ' a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה I.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה** m., constr. מִיזְוָה (ב. ה.; קָטָב) *the choice of*. B. Kam. 7<sup>a</sup> (ref. to Ex. XXII, 4) שדרהו של מִיזְוָה it means the highest assessment of damage of the property of the injured party; מִיזְוָה שדרהו של מִיזְוָה the best property of the injurer is held responsible for the damage. Ib. אין מִיזְוָה לא must he pay only in the best value (as property, cash &c.) and in no other stock? Ib. מִיזְוָה הוא ב' all movable objects are payment in good value (must be accepted); a. fr.

**מִיזְוָה** ch. same; *to pay the highest assessment and in best value*. B. Mets. IX, 3; Y. Keth. IV, 29<sup>a</sup> top, a. e. (formula of a farmer's contract) 'אשלם ב' I promise to pay indemnity in full and best value.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, **מִיזְוָה** m. (metator) *measurer of boundaries*;

(v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank, or of troops, to lay out the camp or to arrange quarters; quartermaster*. Tanh. Ki Thissa 35 (ref. to Ex. XIII, 21) אני הולך לפניכם ב' I went in advance of them as a metator. Y'lamd. to Deut. II, 31, quot. in Ar. אני יהיה לפניכם ב' I will be the metator even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קולו ב' נטשה מיזְוָה לנטשה וב'... 'Rashi' (ed. מיזְוָה, corr. acc.) the voice of the Lord was the metator for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. על המים ב' the metator for the waters (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII מִיזְוָה היה מִיזְוָה ed. Bub. (ed. מִיזְוָה, corr. acc.).—[Sifré Deut. 338 באצבנו היה הקב"ה מִיזְוָה לנטשה in Sachs Beitr. I, p. 108, read: מִיזְוָה; v., however, מִיזְוָה.]—Pl. מִיזְוָה (שלוהין ב' מִיזְוָה in Ar. Tanh. Balak 10 מִיזְוָה).

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. sub 'מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה** f. (מִיזְוָה, μῆτρα, accus.) *womb, uterus*. Pesik. Zakh., p. 23<sup>a</sup> שדרהו של מִיזְוָה she severed her womb (in birth); Tanh. Ki Thetsé 4 ed. Bub. (ed. מִיזְוָה, corr. acc.); Yalk. Ps. 868 הפך מִיזְוָה (corr. acc.). Gen. R. s. 47, a. e. עיקר מִיזְוָה (Yeb. 64<sup>b</sup> בית ולד מִיזְוָה, v. עֵלָה; Pesik. R. s. 42 מִיזְוָה; a. fr.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, Gen. R. s. 45, beg. Ar., v. מִיזְוָה.

**מִיזְוָה** (מִיזְוָה) m. pl. ch. = h. מִיזְוָה, *water*. Targ. O. Gen. XXVI, 19 (Y. מִיזְוָה). Targ. Gen. I, 2; a. fr.—Constr. מִיזְוָה, מִיזְוָה. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מִיזְוָה ed. Berl (Var. מִיזְוָה, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105<sup>b</sup> מִיזְוָה מִיזְוָה, v. מִיזְוָה. Gen. R. s. 70 וב' מִיזְוָה מִיזְוָה having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Hull. 97<sup>b</sup> מִיזְוָה מִיזְוָה water in which eggs have been boiled; a. v. fr.

**מִיזְוָה**, v. sub 'מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה.

**מִיזְוָה**, v. מִיזְוָה I.

**מִיזְוָה** m. *mayish*, name of a tree, *Celtis* (v. Löw Pf., p. 250) 'a tall tree with fruits like myrtle-berries'. Sifra Vayikra, N'dab., Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.



29<sup>b</sup>.—*Pl.* מִישָׁא *fruits of the mayish.* Gen. R. s. 72, beg. (expl. הַיִּשְׁתִּים).

מִישָׁא, v. מִישָׁא.

מִישָׁת, v. מִישָׁת.

מִישָׁת, v. מִישָׁת.

מִישָׁאֵל pr. n. (b. h.) *Michael*, name of an angel. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXXXVII, 7; a. e.—Hag. 12<sup>b</sup> הַגְּדוֹל מִי הַשָּׁר הַגְּדוֹל M., the great chief; Men. 110<sup>a</sup>. Y. Ber. IX, 13<sup>a</sup> bot. one in distress וְכִי לֹא יִצְחָק לֹא לֵבֵי וְכִי לֹא יִצְחָק לֹא לֵבֵי cries not to M. nor to Gabriel, but &c.—Num. R. s. 2; Pesik. R. s. 46 מִי מִיכָאֵל בִּי מִיכָאֵל בִּי מִיכָאֵל בִּי Michael is a combination of *mi* (Ex. XV, 11) and *kaël* (Deut. XXXIII, 26); a. fr.

מִישָׁה I (b. h.) pr. n. m. *Micah*, 1) M., the owner of an idolatrous temple (Jud. XVII). Esth. R. to III, 7 עֲלֵה מִי; Snh. 103<sup>b</sup> מִי עֲשֵׂה לִי עֲשֵׂה לִי the image put up by M.; ib. עֲשֵׂה מִי the smoke rising from the sacrifices to the image &c.—Ib. 101<sup>b</sup>, v. מִישָׁה. Shebu. 35<sup>b</sup> כָּל שְׁמוֹת הַיְיָ . . . מִיכָאֵל . . . all divine names mentioned in connection with M. (Jud. l. c.) are profane (not names of the Lord). Pes. 117<sup>a</sup> מִיכָאֵל מִיכָאֵל with Micah's image at Bekhi, the Israelites should have sung the Hallel?—Ex. R. s. 41; a. fr.—2) M., the prophet. Lev. R. s. 10 מִיכָאֵל מִיכָאֵל I sent M. and they smote him. Macc. 24<sup>a</sup> מִיכָאֵל מִיכָאֵל M. came and based all the laws of the Torah on three principles; a. e.

מִישָׁה II f. (מִישָׁה) *decline, reduction to poverty.* B. Mets. 114<sup>a</sup> מִישָׁה מִישָׁה מִישָׁה can an analogy between assessments of vowed values and assessments in cases of indebtedness be based on the use of the root מִישָׁה (Lev. XXVII, 8 a. XXV, 35)?

מִישָׁהָ f. (מִישָׁה I) *food, meal.* Targ. Prov. XXIII, 3. Ib. IV, 17 (ed. Lag. a. oth. מִישָׁהָ); a. e.

מִישָׁהָ, v. מִישָׁהָ.

מִישָׁל pr. n. f. (b. h.) *Michal*, daughter of Saul and wife of David. Tosef. Sot. XI, 15; Snh. 19<sup>b</sup>. Ib. 21<sup>a</sup>. Midr. Sam. ch. XXV; a. e.—Erub. 96<sup>a</sup> מִישָׁל מִישָׁל daughter of Saul(?), v. comment.

מִישָׁלָא I m. (מִישָׁל I) 1) *food.* Targ. Lev. XI, 34. Targ. Jud. XIV, 14; a. e.—Pes. 114<sup>a</sup> מִישָׁלָא, v. מִישָׁלָא. Succ. 29<sup>a</sup>; 48<sup>a</sup> מִישָׁלָא מִישָׁלָא eating vessels, dishes, opp. to drinking vessels.—2) (infin. of מִישָׁל) *eating.* Gen. R. s. 19 מִישָׁלָא מִישָׁלָא when eating thereof; a. fr.

מִישָׁלָא II, מִישָׁלָא c. (מִישָׁל II) 1) *measure.* Targ. Y. I Lev. XXVI, 43 (II מִישָׁלָא).—2) (מִישָׁלָא, מִישָׁלָא) *system of laws, treatise, tract.* Y. Shebi. X, end, 39<sup>b</sup> מִישָׁלָא מִישָׁלָא a man that has studied one tract and comes to a place where they honor him for two tracts, is bound to tell them מִישָׁלָא מִישָׁלָא I know only one tract; Y. Macc. II, end, 32<sup>a</sup>.—*Pl.* מִישָׁלָא. Targ. Y. Num. XIII, 33, מִישָׁלָא bad manners (emp. מִישָׁלָא).—Y. Macc. l. c. מִישָׁלָא

(מִישָׁלָא). Yalk. Koh. 971 מִישָׁלָא מִישָׁלָא, read מִישָׁלָא or מִישָׁלָא, v. מִישָׁלָא.

מִישָׁלָת, v. מִישָׁלָת.

מִישָׁלָתָא f. = מִישָׁל, *food.* Targ. Prov. XXXI, 14 (ed. Wil. a. oth. מִישָׁלָתָא).

מִישָׁלָתָא same, v. מִישָׁלָתָא.

מִישָׁלָתָא, v. מִישָׁלָתָא.

מִישָׁלָתָא, v. מִישָׁלָתָא. [Snh. 44<sup>b</sup> מִישָׁלָתָא, read: מִישָׁלָתָא.]

מִישָׁלָת m. (an adapt. of mille, sub. passuum) 1) *mil (mile)* = 2000 cubits. Yoma VI, 4 מִישָׁלָת מִישָׁלָת seven and a half Ris for each mile. Y. Shebi. VI, 36<sup>a</sup> top מִישָׁלָת מִישָׁלָת twelve mil, corresponding to the encampment of the Israelites (ref. to Num. XXXIII, 8); a. fr.—*Pl.* מִישָׁלָת. Tosef. Yoma IV (III), 13. Yoma VI, 8; a. fr.—2) *milestone.*—*Pl.* as ab. Yalk. Deut. 907 מִישָׁלָת מִישָׁלָת מִישָׁלָת a road on which there were no milestones.

מִישָׁלָת I ch. same. Hull. 139<sup>b</sup>, v. מִישָׁלָת.—*Pl.* מִישָׁלָת. Targ. Y. Ex. XIV, 22. Ib. XVII, 8; a. fr.—[Y. Snh. X, 28<sup>a</sup> bot. מִישָׁלָת, v. מִישָׁלָת II.]

מִישָׁלָת I, (מִישָׁלָת II) f. ch. (v. מִישָׁלָת) 1) *a lock of wool, woolly substance.* Nidd. 17<sup>a</sup> מִישָׁלָת מִישָׁלָת cotton, Rashi (oth. opin.: lock of clean and soft wool).—2) *fine wool; a cloak of fine wool.* Targ. O. Gen. XLIX, 11 מִישָׁלָת מִישָׁלָת (ed. Berl. מִישָׁלָת); Var. מִישָׁלָת מִישָׁלָת; מִישָׁלָת מִישָׁלָת all woolen. Targ. Hos. II, 7; a. e.—[Tosef. Sabb. V (VI), 14, v. מִישָׁלָת.]

מִישָׁלָת II (a Chald. adapt. of h. מִישָׁלָת, v. מִישָׁלָת), with pref. מִישָׁלָת *of itself.* Targ. II Esth. VI, 1 מִישָׁלָת מִישָׁלָת (= מִישָׁלָת מִישָׁלָת; some ed. מִישָׁלָת) of themselves.—Yoma 42<sup>b</sup> מִישָׁלָת מִישָׁלָת מִישָׁלָת in that section (Num. XIX) there are texts intimating an exception from a preceding intimation, and texts independent of preceding or following intimations. Sabb. 140<sup>b</sup> מִישָׁלָת מִישָׁלָת and the length comes of itself, v. מִישָׁלָת. B. Mets. 16<sup>a</sup> מִישָׁלָת מִישָׁלָת an inheritance comes of itself (without an effort on the part of the recipient); a. fr.

מִישָׁלָת I, מִישָׁלָת, מִישָׁלָת f. a species of *oak* from which the gall-nut is collected (*quercus infectoria*), or the acorns of which are used as tanning material (*quercus aegilops* or *Oak of Bashan*) [not *ash-tree*]. Midd. III, 7 מִישָׁלָת מִישָׁלָת (some ed. מִישָׁלָת, Maim. מִישָׁלָת) beams of Milla; Erub. 3<sup>a</sup> Ms. M. (ed. מִישָׁלָת); Lev. R. s. 17, beg.—[Tosef. Shebi. V, 3 מִישָׁלָת מִישָׁלָת leaves of the Millath (prob. used for steeping in wine or oil). Ib. (missing in ed. Zuck.) מִישָׁלָת מִישָׁלָת the real Millath-nut(?).]—*Pl.* מִישָׁלָת. Ib. VII, 11; Y. ib. IX, 33<sup>a</sup> bot.; Pes. 53<sup>a</sup> מִישָׁלָת מִישָׁלָת an indication of highlands is the growth of Milla-trees.—מִישָׁלָת מִישָׁלָת a solution of acorns; also a solution of gall-nuts. Gitt. 19<sup>a</sup> (v. מִישָׁלָת) מִישָׁלָת מִישָׁלָת (Ar. מִישָׁלָת) for a tanned ink will not take on a tanned hide. Y. ib. II, 44<sup>b</sup> top: when one desires to write a secret letter to his friend, מִישָׁלָת מִישָׁלָת מִישָׁלָת he writes with a solution of gall-nut,







מיניקה, v. גנק.

מיניקה, מיניקה f. (גנק) nursing. Y. Nidd. I, 49<sup>a</sup> bot.; ib.° top מיניקה ימי the time during which she nurses; Bab. ib. 36<sup>a</sup>; 10<sup>b</sup>; a. fr.—[Tosef. Kel. B. Mets. IV, 5, v. מיניקה.]

מיניקה, v. גינקת.

מיניקה, v. גנק.

מיניך whence?, v. גנק.

מינס m. (אנס) oppression, violence. Targ. Is. X, 1 (h. text אנס).

מינא, מינא m. name of an undergarment (perh. a corrupt. of manica = tunica manicata). Targ. Esth. VIII, 15 (some ed. מינא).

מיניקה f. ch. = h. מיניקה. Lam. R. to I, 1 רבתי (6 חד באח) ירחי מי . . . עשרין . . . twenty-four months of nursing.

מיניקה, מיניקה f. (b. h.; גנק) 1) a woman giving suck, wet-nurse, v. גנק. — 2) (v. גנק) siphon, tube; small cup. Kel. IX, 2. Ab. Zar. 58<sup>a</sup> בה קרה tapped with a siphon. Kel. XIV, 2 מי עשה בראשו if he put a knob (cup) on the top of the cane. Tosef. ib. B. Mets. IV, 5 מיניקה ששאה מיניקה להחזיק בו (מיניקה) a cup which one put under a door (as a pivot). Tosef. Dem. III, 6 מיניקה ed. Zuck.; Y. ib. II, 22<sup>d</sup> bot. מיניקה.—Y. Ab. Zar. IV, 44<sup>b</sup> top מיניקה.—[Pirké d'R. El. ch. XLIII מיניקה, v. מיניקה.]—Pl. מיניקה. Tosef. Zeb. I, 12 בה בן ed. Zuck. (ed. מיניקה) or when he made the libation out of tubes.—V. מיניקה.

מיניקה, מיניקה m. (read מיניקה or מיניקה) f. (גנק) [sucker of animals,] hedge-hog. Targ. Y. Lev. XI, 30, v. מיניקה.—V. מיניקה.

מיניקה, מיניקה m. (mentha, μένθα) mint. Ukts. I, 2 (Mish. ed. מיניקה, corr. acc.; Var. in R. S. a. l. מיניקה q. v.). Y. Dem. II, 22<sup>c</sup> bot.

מיס, v. מיס.

מיסא, v. מיסא.

מיסא, Y'lamd. to Num. I, quoted in Ar., v. מיסא.

מיסב, מיסב, מיסב m. (גב) taking, lifting up.—מיסב, מיסב, מיסב, partiality. Targ. Y. Ex. XXIII, 3; a. e.—Targ. Y. I Gen. IV, 8 (not בהרב). Targ. Prov. XXVIII, 21 באפי מי (read: אפי) מי taking and giving, dealing. Targ. Is. IX, 4.

מיסב, v. מיסב.

מיסון, read:

מיסון m. (μέσος -ος) middle. Lam. R. to I, 1 רבתי מיסון in the middle of the road. Ib. (7 חד באח) מיסון (ed. מיסון) in the middle of the shop.

מיסון m. (missus) course at dinner. Tanh. ed. Bub. B'resh. 2 מי ב' course after course.—Pl. same. Ib. כמה לך היה מיסון how many courses had you?—Y'lamd. to Num. I, quot. in Ar. כמה מיסא (corr. acc.).

מיסבירין, מיסבירין, v. sub מיסבירין.

מיסין, מיסין, v. מיסין.

מיסיק, v. מיסיק.

מיספי, v. מיספי.

מיסמס semissis, v. מיסמס.

מיסמרא, v. מיסמרא.

מיסן, Y. Gitt. I, 43<sup>b</sup>, a corrupt., prob. for מיסן (מיסן) hot-tempered. [Comment.: = מיסן physician, — does not fit the context.]

מיספן, v. מיספן.

מיסן, מיסן m. (גס) rising, (sun-) rise. Targ. Ps. XXII, 5. Targ. Cant. III, 6, a. e., v. מיסן.

מיסרא f. (אסר) bunch.—Pl. מיסרא. Y. Shebi. II, 34<sup>a</sup> bot., v. מיסרא.

מיסרון m. (סור) seducer, tempter. Pes. 107<sup>a</sup> Ar., v. מיסרון.

מיסרון, מיסרון, v. מיסרון.

מיסרון f. (אסר) lease, rent. Y. Pes. VI, 31<sup>b</sup> bot. מיסרון (corr. acc.); v. מיסרון.

מיסרון, מיסרון, v. sub מיסרון.

מיסרון, v. מיסרון.

מיסרון m. (גב) 1) reduction of size, the space reduced. Erub. 77<sup>a</sup> אם יש בהימין וב' if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; 'ב' only as far as the reduction extends.— 2) minority. Y. Pes. VII, 34<sup>c</sup> bot. 'ב' ברוב אי (not 'ב' ברוב) do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין היבר 'ב' (not 'ב') if you will consider it a minority. Y. Kidd. I, 59<sup>b</sup> top. Yeb. 119<sup>a</sup> מיסרון a minority of women miscarry; a. e.— 3) the least of. R. Hash. 11<sup>a</sup>; Yeb. 42<sup>a</sup>; Yeb. 33<sup>b</sup> (ref. to I Sam. I, 20) מיסרון the least of 'kufoth (plural number) is two (seasons, of three months each), the least of yamin is two days; a. e.— 4) narrowing qualification, limitation. Yoma 43<sup>a</sup>; B. Kam. 86<sup>b</sup>, a. fr. מיסרון אחר מיסרון אחר מיסרון אחר this is a limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19<sup>d</sup> (corr. acc.). Y. Hor. I, beg. 45<sup>c</sup> מיסרון אחר מיסרון אחר מיסרון אחר it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.— Pl. מיסרון, מיסרון, מיסרון. Tosef. Shebu. I, 7 היה דורש מיסרון interpreted the Bible texts with a view to

widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10<sup>b</sup> 'אזי ב'רב' *akh* and *hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14<sup>b</sup> bot., v. 78 I; a. fr.

**מיעובא** ch. same. Erub. 77<sup>a</sup> 'אזי אהיה ב' if the reduction has any effect. Yeb. 119<sup>a</sup> 'ב' דמפילות וכו' add the minority of miscarrying women to the half of female births, and the male births will be a minority. Hull. 6<sup>a</sup>, a. fr. 'חריש takes into consideration the minority (the possibility of the rarer cases). Yeb. 119<sup>b</sup>, a. e. לא דמי' a minority of a minority he does not take into consideration. Kidd. 80<sup>a</sup> 'ב' במאן דליהא דמי' a minority is considered as non-existent.—Pl. מיעיטרי. Shul. 45<sup>b</sup>, sq. דריש ריבויי. v. preced.

**מיעין, מיעין, מיעים**, v. sub 'בש'.

**מיעין**, v. עין.

**מיעירקא**, v. געירקא.

**מיעילי, מיעלא**, v. געלא.

**מיעפחזנא** (a feigned part. lthp. of פחז, denomin. of פחז, a substitute of פחז which again is a substitute of פחז, v. פחז) *I will be a pahiz*. Ned. 10<sup>b</sup> 'מאי ב' how is it, if one says *mipp'hazna* (for *mipp'zikhna*)?

**מיעפמרא**, v. געפמרא.

**מיעפן**, v. געפן.

**מיעפסלת, מיעפסולת**, v. געפסלת.

**מיעפא, מיעפא** m. (עפא) 1) *exit, end*. Targ. Ex. XXXIV, 22 (ed. Berl. מיעפא; cod. 7 מיעפא; oth. מיעפא; v. Berl. Targ. O. II, p. 31); ib. XXIII, 16.—Pl. מיעפא. Y. Ter. VIII, 46<sup>b</sup> bot., sq. מיעפא = h. מיעפא, v. מיעפא III. —2) *going out*, v. געפא.

**מיעץ** to suck, v. געץ.

**מיעץ** m. (b. h.; מיעץ) [that which is won by squeezing,] juice. Y. Naz. I, 51<sup>b</sup> של טילה ב' the juice of 'Orlah fruits (v. געלה).

**מיעבא**, v. געבא.

**מיעצה** f. (מיעץ) [that which is squeezed in,] the joint or collar of reeds, stalks &c. Kel. IX, 8 שניה של שיעין ב' the second joint of a stem of oats; קנה של קנה...

**מיעצה** m. (מיעצה) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52<sup>a</sup>. Ib. 65<sup>a</sup>; a. fr.—2) (cmp. מיעצה) *exact measure*. Bets. III, 8 מפני... אה בחול... מיעצה in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29<sup>a</sup> they collected three hundred *garab* of oil מיעצה as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. מיעצה [the squeezing of the soul out of the body,] *agony of death*.

Tanh. Mick. 10 (ref. to מיעצה, Ps. XXXII, 6) 'תתפלל על מ' let him pray that he may be spared the agony of death.—[the pressing through of the day,] *sunrise and sunset*. Gen. R. s. 92 (ref. to Ps. l. c.) למה מ' היום at evening-time; Y. Ber. IV, 7<sup>b</sup> bot. למה מ' היום (pl.) at morning and at evening, v. מיעצה.—הערין.—*final* (act) *judgment* (after death); מיעצה מ' היום *final count* (of sins). Gen. R. l. c.—Pl. מיעצה, with suffix מיעצה (cmp. מיעצה for מיעצה s. v. קנה); v. supra.

**מיעצה** m. (מיעצה) *middle, midst*. Targ. Job VII, 12 (Ms. מיעצה). Targ. Y. Deut. XXIII, 11.

**מיעצמרא** m. (μυστρομας, -ov) *spoon*.—מ' מכירין (v. מיעצמרא) *mystromacherion*, an instrument having a spoon on one side and a knife on the other (cmp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) 'וכ' death on one side and life on the other; Yalk. ib. 661 מ' מצמרא ומ' מצמרא (read: 'מצמרא').

**מיעצמרו**, Sabb. 154<sup>b</sup>, v. צמרא.

**מיעצלת**, v. געצלת.

**מיעצה** m. (= מיעצה) *central, middle, between extremes*. Targ. Y. Num. XVII, 12, sq. (ed. Amst. מיעצה). Targ. Y. I, ib. XXII, 24. Targ. Y. I Ex. XIV, 27; a. fr.—B. Mets. 108<sup>a</sup> [read:] במ' דנכסיה (Rashi: מיעצה) in the centre of his (the seller's) land.

**מיעצה** m. (= מיעצה) *central, middle, between extremes*. Targ. Y. Lev. XIV, 17, v. געצלה.—Ned. 31<sup>b</sup> top מ' זבינא (R. N. מיעצה) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly), v. געצלה.—Pl. מיעצה. Targ. II Chr. VI, 18 (ed. Lag. מיעצה). —Ber. 18<sup>b</sup>. Ker. 6<sup>b</sup> במ' in between (the other ingredients). B. Mets. 108<sup>a</sup>, v. preced.—Naz. 56<sup>b</sup> לא אמרינן מ' those intermediate in the chain of tradition need not be mentioned (only the first and the last). V. מיעצה.

**מיעצה**, v. געצה.

**מיעצה** 1) part. Hif. of צר v.—2) *pathway, narrow, balk*, v. געצה.

**מיעצאה, מיעצאה**, v. sub 'מץ'.

**מיעק**, Pa. מיעק, v. מיעק.

**מיעקל, מיעקל**, v. קלל, קלל.—[Y. Dem. III, beg. 26<sup>a</sup> מיעקל, read: מיעקל בלש]

**מיעקם** m. (מיעקם) *standing*. Targ. Josh. IV, 3 אחר מ' (h. text מיעקם).

**מיעקמה**, v. געקמה.

**מיעקן** to mock. Targ. Ps. CXIX, 51 מיעקן (מיעקן; cmp. מיעקן; ed. Lag. (ed. גע... גע...)).

**מיעקר** m. (מיעקר) *cooling*. Tosef. Sabb. XVII (XVIII), 18; Sabb. 151<sup>b</sup> כלי ב' cooling vessels (glass &c.). Ib. 53<sup>b</sup> מיעקר אין ב' cooling (as placing in water) is not gener-



text אֶלְוִן. Ib. O. XXXV, 8 (h. text אֶלְוִן). Targ. Deut. XI, 30 (h. text זָבֵבָה). Ib. III, 10 (h. text מִיִּשְׂרָא); a. fr.—Lev. R. s. 12, beg. מ' דְּרֵיחַ עֲבִיר בְּרֵיחַ מ' finally he (the drunkard) will make his house a level (v. מִיִּשְׂרָא). Sabb. 110<sup>b</sup> דְּרֵיחַ (sub. בְּבִרְוֹהָא דִּי) הַב לִי מ' (sub. בְּבִרְוֹהָא דִּי) give me of what grows in the waste places of the valley (or bed) of leek.—Pl. מִיִּשְׂרָא (בְּשִׂיא) מִיִּשְׂרָא. Targ. O. Num. XXII, 1 (Y. מִיִּשְׂרָא, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. Gen. XIV, 6) בְּשִׂיא דְּפִאָן. Ib. end (ref. to אֶלְוִן, ib. 13) דְּמִיִּשְׂרָא.—Sabb. l. c. מִיִּשְׂרָא (Rashi) דְּמִיִּשְׂרָא (Rashi) מִיִּשְׂרָא, v. מִיִּשְׂרָא a. מִיִּשְׂרָא.

**מִיִּשְׂרָא II, מִיִּשְׂרָא** *camp*, v. מִיִּשְׂרָא.

**מִיִּשְׂרָא, מִיִּשְׂרָא**, v. sub. מִיִּשְׂרָא.

**מִיתָא I** ch.=h. מִיתָא *to die, be dead*. Imperf. מִיתָא. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אִיִּי מִיתָא (Var. מִיתָא מ' דְּרֵיחַ מִיתָא, v. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מִיתָא מִיתָא (ed. Amst. מִיתָא); a. v. fr.—Part. מִיתָא, מִיתָא, מִיתָא; pl. מִיתָא; f. מִיתָא; מִיתָא. Targ. Y. Num. XXII, 30 מִיתָא (ed. Amst. מִיתָא). Targ. Ex. XII, 33; a. fr.—Ber. 31<sup>a</sup> מִיתָא דְּמִיתָא that we must die. Y. Peah I, 15<sup>e</sup> bot. מִיתָא she (his mother) died. Snh. 97<sup>a</sup> מִיתָא לא היה מִיתָא none of that place ever died before his time; a. fr.

*Af. מִיתָא to cause death, slay*. Targ. O. Gen. V, 24 מִיתָא ed. Berl. (oth. ed. מִיתָא, אִיִּי). Ib. XXXVIII, 7 מִיתָא ed. Berl. Targ. I Sam. XIV, 13 מִיתָא (ed. Lag. מִיתָא *Polel*); a. fr.

**מִיתָא II m., מִיתָא I, מִיתָא c.** (preced.) *dead; corpse*. Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מִיתָא); a. fr.—Y. Bicc. III, 65<sup>b</sup> מ' דְּקִיּוּמִין בֵּן קוּמִי מ' who rise before the dead (being carried to burial); a. fr.—Pl. מִיתָא, מִיתָא. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61<sup>e</sup> bot. מ' כִּד הוּוּיִן קוּיִין עַל מ' (not קוּיִין) when they stand by the dead (lamenting); a. e.

**מִיתָא II m.** (infin. of מִיתָא) *coming*. Targ. I Sam. XVI, 4 מִיתָא ed. Lag. (ed. Wil. מִיתָא); a. fr.—Gen. R. s. 60 (ref. to מִיתָא, בא מִיתָא, Gen. XXIV, 62) מ' אִתָּא מ' he came from coming? Where did he go to?—Pl. מִיתָא (with sing. sense; cmp. מִיתָא). Targ. O. Gen. XXIV, 62 מִיתָא.—Gitt. 30<sup>a</sup> מִיתָא מִיתָא this is not called 'coming home' (as fulfilling the condition). Keth. 17<sup>a</sup> בְּרִיךְ מ' בְּרִיךְ מ' blessed by thy coming for peace; Snh. 14<sup>a</sup> מִיתָא מ'.

**מִיתָא f.**, constr. מִיתָא = h. מִיתָא. Targ. Y. I Gen. XXXV, 8; a. e.

**מִיתָא**, v. מִיתָא.

**מִיתָא f.** (b. h.; מִיתָא) *death, penalty of death*. Sabb. 156<sup>b</sup> מִיתָא מ' an unnatural death; מִיתָא מ' natural death. Snh. 68<sup>a</sup> מִיתָא מִיתָא if they shall die a natural death. Ib. XI, 4 (89<sup>a</sup>) מ' בְּכַד מ' death at the hand of the court. Ib. 5 מִיתָא מִיתָא he must be put to death by man (court); מִיתָא מִיתָא he shall be put to death by the Lord. Keth. 37<sup>b</sup> מִיתָא מ' one continued act of execution (comprising lashes and putting to death); a. fr.—Pl. מִיתָא. Snh. VII, 1 מִיתָא מִיתָא מִיתָא מִיתָא four forms of capital punishment have been entrusted to the courts.

Sot. 8<sup>b</sup> מ' וְכ' the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

**מִיתָא m.** (מִיתָא) *stretching, drawing tight*. Y. M. Kat. I, 80<sup>d</sup> bot.—מ' מִיתָא a pin used in weaving or embroidery to draw the thread tight, *spool*. Kel. XIII, 5 (Talm. ed. מִיתָא). Ib. מִיתָא מִיתָא (ed. Dehr. מִיתָא), v. מִיתָא II a. מִיתָא. Ib. 8; Yeb. 43<sup>a</sup> מ' לִנְרֵי אוֹ לִנְרֵי (Kel. ed. Dehr. מִיתָא) made for snuffing the light (v. מִיתָא) or as a spool.

**מִיתָא m.** (מִיתָא) *stretching*, v. preced. Orl. I, 4 מ' מִיתָא (Ms. M. מִיתָא), v. preced.

**מִיתָא m. pl.** (μειλιόματα) *borders, frontiers*. Gen. R. s. 50, beg. Ar. (v. אֶלְוִן I); Lev. R. s. 27 מִיתָא (corr. acc.).

**מִיתָא f.** (מִיתָא) *death, dying*. Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16<sup>b</sup>; Taan. 23<sup>a</sup>, v. מִיתָא.

**מִיתָא** (a feigned part. Ithp. of מִיתָא, denomin. of מִיתָא, a problematic substitute of מִיתָא, itself a substitute of מִיתָא; v. מִיתָא) *I will be a nahiz*. Ned. 10<sup>b</sup>; v. מִיתָא.

**מִיתָא m.** (מִיתָא) [*death*] *the deceased*. Yeb. 37<sup>b</sup>, sq. מ' מִיתָא the son of the deceased person.

**מִיתָא m.** (מִיתָא) *bringing home, drawing towards one's self*. Sabb. 102<sup>a</sup>, v. מִיתָא; [Rashi: מִיתָא *rope*].—[Ukts. I, 2 מִיתָא, v. מִיתָא.]

**מִיתָא**, v. מִיתָא.

**מִיתָא** (a feigned part. Ithp. of מִיתָא, as a dialectic substitute of מִיתָא, denom. of מִיתָא, a substitute of מִיתָא, itself a substitute of מִיתָא) *I will be a nahiz*. Ned. 10<sup>a</sup>; v. מִיתָא.

**מִיתָא m.** (b. h.; מִיתָא) *cord, rope*.—Pl. מִיתָא. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanḥ. Ki Thetsé 4 מִיתָא, read: מִיתָא.]

**מִיתָא**, v. מִיתָא.

**מִיתָא**, v. מִיתָא.

**מִיתָא** *thy water*, v. מִיתָא.

**מִיתָא m.** (b. h.; מִיתָא) *lowly*. Sot. 10<sup>b</sup> (play on מִיתָא, Ps. LVI, 1) מ' מִיתָא מ' נָדָר וְרָם לְכָל מ' he was lowly and sincere to everybody. Lev. R. s. 34 מ' מִיתָא מ' לְפָנֵי כָל מ' the poor man is called *makh*, because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מ' מִיתָא מ' מ' מ' he is lowly (bent down) to the lowest threshold.

**מִיתָא m.** (= מִיתָא) *crushed, battered*.—מ' מִיתָא a battered *Zuz* (which cannot be passed). Sabb. 129<sup>a</sup>; B. Kam. 37<sup>a</sup> (Ms. M. מִיתָא); Bekh. 51<sup>a</sup> מִיתָא.

**מִיתָא**, v. מִיתָא.

**מִיתָא m.** (מִיתָא) *broom; also the fan-shaped twig of the palm-tree*. Ukts. I, 3 מִיתָא של המ' של המ'.





striking with the hammer. Ab. Zar. 19<sup>b</sup> אחרון כ"ז the last stroke (driving the nail in).—[Tosef. Mikv. VI (VII), 17 והכבדושים, ed. Zuck., read: הכבדושים, v. קבש.]

**מבזש** I, **מבזשה** ch. same, hammer; *knocker*. Lev. R. s. 24 מאן דהוה ליה כ"ז whoever has a hammer (or a hoe, v. next w.). Gen. R. s. 44 (ed. Wil. הַבְּזִיָּה); Yalk. ib. 77 מבישה, v. קבש. Y. Meg. III, 73<sup>d</sup> bot., v. מבזשא.

**מבזשא** II ch.=h. מבזש I, *hoe, spade*. Lev. R. s. 25 ישעון פשוטיה וכ' (Var. in Ar. יסכ פסא) shall take up his spade and go out and plant trees.

**מבזיה** f. (בזיה) 1) *poverty*. B. Mets. 114<sup>a</sup>; Arakh. 17<sup>b</sup> (ref. to בזיה, Lev. XXVII, 8) ועד שיהא במבזיה וכ' he must have remained in his impoverished condition from the beginning to the end of the proceedings.—2) *humility*. Gen. R. s. 74, end (play on מבזיה, Ps. LIX, 1) מבזיה ורחמים humility (of David) and innocence; Yalk. Sam. 147 לרוד מבזיה.

**מבזיה** f. (Assyr. *makua*, v. Fränkel Zeitschr. für Assyriol. III, p. 53; Proceed. Soc. for Bibl. Archaeol. 1887, p. 103) a certain kind of *boat*, (*low boat?*). Keth. 69<sup>b</sup> אסקריא מבזיה (דבי; (Taan. 21<sup>a</sup> דספניה, v. Rabb. D. S. a. l. note 300), v. אסקריא; [Rashi: *sail*]. B. Bath. 161<sup>b</sup> צירי) drew a ship in place of his name (Rashb. *mast*); Gitt. 36<sup>a</sup>; 87<sup>b</sup> (Rashi: *sail-yard*).

**מבזיה** f. (בזיה) a *bite*. Koh. R. to VI, 11 [read:] איה דהא מבזיה, v. מבזיה.

**מבזחל** m. (בחל) *staff used for painting the eye*. Kel. XIII, 2 שניטל הבזל מ' a painting staff the spoon-shaped side of which is broken off; Tosef. ib. B. Mets. III, 5, v. נזר. Shh. 68<sup>a</sup> בשפופרה מבזחל; Cant. R. to I, 3, v. נזר. B. Mets. 91<sup>a</sup> בשפופרה מבזחל as the painting stick is inserted in the tube; Macc. 7<sup>a</sup>; a. e.

**מבזחלא** m., **מבזחלףא** f. ch. same. B. Kam. 117<sup>a</sup> דלו ליה במ' דכספא Ar. (ed. להא . . .) they lifted his eyelids with a silver stick.—Pl. מבזחלי. Gitt. 69<sup>a</sup> מבזחלףא three staff-fuls of paint.

**מבזיה** (בזיה) v. **מבזיה** to decline, bend. Targ. Jud. V, 4; a. e. (v. מבזיה).

*Af. מבזיה to lower*. Gen. R. s. 17, beg. אמתה לאפה she lowered her face (looked down sulkily); Lev. R. s. 34 אמבה על אפא (corr. acc.).

*Ithpe. מבזיה to be bent down, depressed*. Targ. Ps. XXXVIII, 9 אבזיה (ed. Wil. אבזיה; h. text מבזיה). Ib. CVI, 43. Targ. Job XXIV, 24 (Ms. אבזיה).

**מבזיה** m., **מבזיה** f. (preced.) 1) *bent, cowed, timid*. Lev. R. s. 13 [read:] הוה מן סלקא מן ימא היא Ar. (ed. בזיה) an animal coming on land from the water is timid, coming out of the forest, it is not; Cant. R. to III, 4 (corr. acc.).—2) *low*.—Pl. מבזיה. Gen. R. s. 32 הוה מן איה מן מבזיה if it is one of the low mounts; (Cant. R. to IV, 4 מבזיה, v. next w.).

**מבזיה** m., **מבזיה** f. (בזיה) 1) *low*;

*lowly, humble*. Targ. Lev. XIII, 20, sq.—Targ. Prov. XVIII, 14 (ed. Wil. מבזיה). Ib. XVII, 27; a. fr.—Pl. מבזיה. Targ. Is. LVII, 15. Targ. Job V, 11; a. fr.—Cant. R. to IV, 4, v. preced. [—2) *bolster, cushion*, v. מבזיה]

**מבזיה** f. (preced.) 1) *lowliness, humility*. Targ. Koh. X, 6; a. e.—2) *languor*. Ib. 18 מבזיה תפקידה languor in the observance of the law (h. text ירום (שפלה ירום)).

**מבזיה**, v. מבזיה.

**מבזיה** f. (בזיה) 1) *measure of capacity*; trnsf. (v. מבזיה) *retribution, dealing out*. Targ. O. Deut. XXV, 14. Targ. I Chr. XXIII, 29; a. fr.—Targ. Job IX, 22 הוה הרמ' the same destiny.—Pl. מבזיה, מבזיה, מבזיה. Targ. Y. Deut. I. c. Targ. O. Lev. XIX, 36 (Y. מבזיה, read: מבזיה . . .). Y. B. Bath. V, end, 15<sup>b</sup> הוה מבזיה על מבזיה punished for false measures.—2) *a vessel used in connection with the show-bread in the Temple*.—Pl. מבזיה. Targ. Ex. XXV, 29 (h. text מבזיה); a. e.—3) (cmp. מבזיה) *a collection of rules of interpretation, treatise, tract*. Gitt. 44<sup>a</sup> עיינ' מבזיה read it up in thy collection (Boraitha). Pes. 48<sup>a</sup> ובהוה מבזיה ליה במ' וכ' and his reply is recorded in another collection.—Y. Ab. Zar. IV, 44<sup>b</sup> top מבזיה R. Y. produced the M'khilta (v. infra; v. Mekh. Mishp. s. 20, ed. Weiss, p. 107, note 100).—Pl. מבזיה. Lev. R. s. 3, beg. מבזיה he likes to be called a man mastering many Mekhiltas; Koh. R. to IV, 6 ברר מבזיה (some ed. מבזיה, v. מבזיה II).—Esp. *M'khilta*, or *M. d'bé R. Yishmael*, a *Halakhic and Midrashic book* on Exodus from ch. XII, to XXXV.

**מבזיה**, v. מבזיה.

**מבזיה**, Pirké d'R. El. ch. XXXVIII, read מבזיה, v. מבזיה.

**מבזיה** f. (בזיה) *sale*. R. Hash. 26<sup>b</sup>; Sot. 13<sup>a</sup>, v. מבזיה I. Y. Kidd. I, 59<sup>a</sup> מבזיה מבזיה we draw an analogy between the expressions מבזיה (Deut. XV, 12 a. Ex. XXI, 7). Ib. bot. שבזיה מבזיה the seventh year counted from the date of sale, opp. מבזיה the Sabbatical year. B. Kam. 68<sup>a</sup> מבזיה הוה איה a sale which cannot be reconsidered; a. fr.—Y. Maas. Sh. III, beg. 54<sup>a</sup> מבזיה מיוהרה its sale is permitted in a special Biblical passage (Deut. XIV, 24, sq.).

**מבזיה** m. pl. (μάχαραι) *knives, daggers*. Tanh. Vayhi 9 לשון יוני הוה שקורין לחיבות (מבזיה, Gen. XLIX, 5) it is Greek, in which swords are called *machaerin*. Gen. R. s. 99 מבזיה הוה מבזיה; Pirké d'R. El. ch. XXXVIII מבזיה (read: מבזיה). Gen. R. s. 88 מבזיה קורא מ' נהנו וכ' (combine into one word: *συνδουμάχαραι*, v. S. compounds of *συνδου*) they put short daggers in to their shoes. Lev. R. s. 33, beg. מבזיה (corr. acc.), v. מבזיה.

**מבזיה**, v. מבזיה.

**מבזיה**, v. מבזיה.

**מבזיה** (v. מבזיה), *Hif. מבזיה to bend, lower*. Tosef. Naz. IV, 7 מבזיה I bent my head.

*Nif. מבזיה to be crushed*. Sifré Dent. 296 מבזיה, v. מבזיה.

*Nithpa. מבזיה*, v. מבזיה.

**מָכָה** ch. same, to lower, level; to humiliate. Targ. Y. Ex. XII, 37 לְמַכְּתֵּי הַר to level mountains. Targ. Ps. XXXV, 15 (h. text נָכַח).—*Part. pass.*: מְכֻּחָהּ pl. מְכֻּחָהּ laid under, bolstered. Targ. Ez. XXIII, 41, v. next w.

*Pa.* מְכֻּחָהּ same. Targ. Y. Num. XIV, 14. Targ. Prov. XXII, 22.—Targ. Lam. III, 34. Targ. Ps. CXLVII, 6 [read:] מְכֻּחָהּ, v. מְכֻּחָהּ; a. e.—Yoma 84<sup>b</sup> מְכֻּחָהּ רַשִׁי a. Ms. O. (ed. מְכֻּחָהּ, v. Rabb. D. S. a. l. note 9; Ms. L. מְכֻּחָהּ, v. סְבוּרֵי he subdues the flame (and produces a coal fire which can be utilized).

*Ithpa.* מְכֻּחָהּ to be humbled, cast down. Targ. Ps. XLII, 6; a. e.

**מְכֻּחָהּ** m. (preced.; cmp. מְכֻּחָהּ) bolster, cushion. Targ. Ez. XXIII, 41 מְכֻּחָהּ דִּיקָרָה ed. Lag. (ed. only מְכֻּחָהּ דִּיקָרָה, corr. acc.) bolstered with cushions of honor. Targ. II Sam. XVII, 28 ed. Lag. (ed. מְכֻּחָהּ, corr. acc.; h. text מְכֻּחָהּ). Targ. Am. VI, 7 ed. Lag. (ed. מְכֻּחָהּ).

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ** m. (מְכֻּחָהּ) fraud, adulteration. Mekh. Mishp. s. 13, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ** f. (b. h.; מְכֻּחָהּ) perfection.—*Pl.* מְכֻּחָהּ; מְכֻּחָהּ (vessels) made of pure gold. Men. 29<sup>a</sup> (expl. מְכֻּחָהּ, II Chr. IV, 21) מְכֻּחָהּ לְכָל הַזָּהָב it used up all the locked up gold of Solomon.

**מְכֻּחָהּ** m. (מְכֻּחָהּ) Destroyer, name of an angel of judgment. Deut. R. s. 3, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, Cant. R. to II, 15, v. מְכֻּחָהּ.

**מְכֻּחָהּ** pr. n. pl. (מְכֻּחָהּ) Makhlatta (Crown). Targ. Y. Num. XXXII, 3; 34 (h. text מְכֻּחָהּ). Ib. 35 מְכֻּחָהּ (Y. II d' מְכֻּחָהּ; h. text מְכֻּחָהּ).

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, Yalk. Dan. 1061 some ed., v. מְכֻּחָהּ.

**מְכֻּחָהּ**, pl. מְכֻּחָהּ, v. next w.

**מְכֻּחָהּ** f. (b. h.; מְכֻּחָהּ to hide) trap, small fisher's net, contrad. to מְכֻּחָהּ. Y. Pes. IV, 30<sup>d</sup> top; Y. M. Kat. II, end, 81<sup>b</sup> מְכֻּחָהּ צַד דְּרוּא בַּח' one may fish with the small net. Y. Yeb. XVI, 15<sup>d</sup> top (prob. to be read: רוּחַ... pl.), v. מְכֻּחָהּ.—*Pl.* מְכֻּחָהּ, מְכֻּחָהּ. Tosef. Bets. III, 1; Y. ib. 62<sup>a</sup> top. Yeb. 121<sup>a</sup> מְכֻּחָהּ; Tosef. ib. XIV, 6 מְכֻּחָהּ (Var. מְכֻּחָהּ, read מְכֻּחָהּ, fr. מְכֻּחָהּ). Kel. XXIII, 5. Makhsh. V, 7. Pirké d'R. El. ch. LI מְכֻּחָהּ will be caught in the nets laid for them; a. e.

**מְכֻּחָהּ** (v. מְכֻּחָהּ) to crush.

*Nithpalp.* מְכֻּחָהּ to be crushed. Snh. 101<sup>b</sup> (Ar. ed. pr. מְכֻּחָהּ); cmp. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. next w.

**מְכֻּחָהּ** pr. n. pl. (b. h. מְכֻּחָהּ) Mikhmas in Benjamin. Men. VIII, 1 (Bab. ed. 83<sup>b</sup> מְכֻּחָהּ, corr. acc.; v. Rabb. D. S. a. l.); Tosef. ib. IX, 2 מְכֻּחָהּ ed. Zuck. (Var. מְכֻּחָהּ . .).

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ** m. (b. h., v. מְכֻּחָהּ) trap, net. B. Kam. 117<sup>a</sup>.—[מְכֻּחָהּ, Esth. R. to VI, 10 ed. Wil., read מְכֻּחָהּ.]

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ** f. constr. (compound of מְכֻּחָהּ, מְכֻּחָהּ a. מְכֻּחָהּ; cmp. מְכֻּחָהּ) of those like. Targ. Ps. LXXIII, 15 ed. Lag., v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, v. מְכֻּחָהּ.

**מְכֻּחָהּ**, Men. 83<sup>b</sup>, v. מְכֻּחָהּ.—[Gen. R. s. 31 מְכֻּחָהּ, some ed., v. next w.].

**מְכֻּחָהּ** m. (מְכֻּחָהּ) 1) storing up, laid-in stock. Y. Kil. II, beg. 27<sup>c</sup> מְכֻּחָהּ דְּרוּךְ in the way of storing up (for home consumption). Gen. R. s. 31 מְכֻּחָהּ, v. מְכֻּחָהּ. Y. Dem. III, 22<sup>c</sup> top מְכֻּחָהּ מִשְׂרָאֵל רֹב מְכֻּחָהּ the larger portion of his storage comes from Jews.—2) מְכֻּחָהּ בֵּיתָהּ the lower side of the shovel, v. מְכֻּחָהּ. Y. B. Mets. IX, beg. 12<sup>a</sup>.

**מְכֻּחָהּ** m. du. (b. h.; מְכֻּחָהּ) [clothes of retirement,] undergarment, drawers. Yoma VII, 5. Ib. 23<sup>b</sup> מְכֻּחָהּ לְפָנֵי הַדְּבָרִים קִדְּמָה דְּהַרְבֵּי קִדְּמָה לְפָנֵי הַדְּבָרִים that there must be no garment put on before (under) the drawers; a. fr.

**מְכֻּחָהּ** ch. same. Targ. O. Lev. VI, 3; a. e.

**מְכֻּחָהּ** f. (מְכֻּחָהּ) gathering in. B. Mets. 21<sup>a</sup> מְכֻּחָהּ דְּרוּי the season of storing up the grains from the threshing floor; ib. מְכֻּחָהּ דְּרוּי (corr. acc.). [Ar. s. v. מְכֻּחָהּ, reads מְכֻּחָהּ, and explains: the sweepings of the threshing floor.]

**מְכֻּחָהּ** (denom. of next w.) to pay toll on. Midr. Till. to Ps. CXVIII, 20 מְכֻּחָהּ אֵב אֵינְךָ מְכֻּחָהּ כָּל וְכָל unless thou payest the toll on all thy goods, thou wilt have nothing left.—V. מְכֻּחָהּ.

**מְכֻּחָהּ** m. (b. h.; מְכֻּחָהּ) [marking off, counting,] toll, tax. Succ. 30<sup>a</sup> מְכֻּחָהּ בֵּיתָהּ the custom-house. Sabb. 33<sup>b</sup>; Ab. Zar. 2<sup>b</sup> מְכֻּחָהּ בָּהֶם לִישׁוּל בָּהֶם you put up bridges in order to raise toll on them. Ib. 13<sup>a</sup> מְכֻּחָהּ לֹא אֵינְךָ לֹא אֵינְךָ to him shall the toll be remitted. Tanh. Lekh 5 מְכֻּחָהּ שֶׁל תִּשְׁבֵּי collect the duty as if it were wheat; a. fr.—*Pl.* מְכֻּחָהּ. Ab. d'R. N. ch. XXVIII.

**מכסא**, **מכס** ch. same. Gen. R. s. 40 **מכסא** לכו' (כבר ב'—) when he arrived at the custom-house. Ib. הב **מכסא** pay toll. Ab. Zar. 4<sup>a</sup> **מכסא** ליה ב' **מכסא** they released him from taxes for thirteen years. [**מכסא**, infin. of **מכסא**, v. **מכסא**.]—*Pl.* **מכסא** ב' **מכסא** *Custom House*, name of a place. Keth. 112<sup>a</sup> top; Yeb. 45<sup>a</sup>; Gitt. 46<sup>b</sup>; v. **מכסא** II.

**מכסא**, v. **מכסא**.

**מכסאני**, v. **מכסא**.

**מכסה** m. (b. h.; **מכסה** II) 1) *tent-cover*. Sabb. 28<sup>a</sup>; a. e.—*Pl.* **מכסה** **מכסה** Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46<sup>a</sup> top **מכסה** (not **מכסה**) and the fat of the peritoneum.

\***מכסא**, **מכסא** m. pl. (כסר, cmp. Arab. *kasar* and denom.) *division, settlement of shares* (cmp. **מכסא**). Y'lamd. to Num. XXIII, 10, quot. in Ar. **מכסא** את שלך והעשה **מכסא** when thou (Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to **מכסא**.]

**מכסה**, Y. Sabb. VI, end, 8<sup>d</sup> **מכסה** קריב לכו' read: **מכסה**, v. **מכסה**.

**מכסאנינוס**, Mekh. Yithro, Amal., s. 2 end, read: **מכסאנינוס** m. pl. (μακιστονοσ) *magistrate's assistants*.

**מכסאנין**, v. **מכסאנין**.

**מכסא** (denom. of next w.) *to chastise*. [Targ. Ps. XCIV, 12 **מכסא**, Var. ed. Lag., read: **מכסא**, v. **מכסא**.]

*Ithpa.* **מכסא** **מכסא** *to be chastised*. Targ. Job XXXIII, 19.

**מכסאני** m. (**מכסא**) *chastiser*.—*Pl.* **מכסאני** Targ. Prov. XXIV, 25 (ed. Lag. באבבני, Ms. **מכסאני**).

**מכסאניוהא** f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. **מכסא**, corr. acc.); a. e.—*Pl.* **מכסאניוהא** (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 **מכסאניוהא** ed. Lag. (corr. **מכסאניוהא** or **מכסאניוהא**; oth. ed. sing.).

**מכסאניוהא** same. Targ. Job XXXI, 23 **מכסאניוהא** Ms. (ed. Lag. **מכסאניוהא**; ed. Wil. **מכסאניוהא**).

**מכסא**, Y. Succ. II, end, 53<sup>b</sup>, read: **מכסא**.

**מכסא** f. (b. h.; **מכסא**) *doubling, coupling*. Erub. 53<sup>a</sup> **מכסא** that is the reason why it is called 'double cave'. Ib. **מכסא** why is it called &c.—Gen. R. s. 98 **מכסא** **מכסא** hear, oh Israel, our father of the double cave!; a. e.

**מכסא** (b. h.; cmp. **מכסא**) *to sell*. Sifrê Deut. 169 (ref. to Deut. XVIII, 8) **מכסא** **מכסא** מה **מכסא** what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56<sup>a</sup>; Y. ib. V, end, 55<sup>d</sup>. B. Bath. 64<sup>b</sup>, a. fr. **מכסא** **מכסא** the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; **מכסא** **מכסא** he sells only that which is specified as sold. Ib. IV, 1... **מכסא** **מכסא** if one sells... he has not implicitly sold &c. Sot. III, 8 **מכסא** **מכסא** אן האשה **מכסא** a woman cannot sell her

daughter; a. v. fr.—Part. pass. **מכסא**; f. **מכסא**; *pl.* **מכסא**. **מכסא**. Tosef. Ab. Zar. III (IV), 18 **מכסא** **מכסא** is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 **מכסא** **מכסא** wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.

*Nif.* **מכסא** **מכסא** **מכסא** a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

\***מכסא**, *Ithpa.* **מכסא** (denom. of **מכסא**) *to be made acquainted*. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. **מכסא**, v. **מכסא**).

**מכסא** m. (b. h.; **מכסא**) *sale*. Kidd. 6<sup>b</sup> **מכסא** **מכסא** if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47<sup>a</sup> **מכסא** **מכסא** and they agree in the case of a sale. Ketl. XI, 4 **מכסא** **מכסא** her sale is invalid; a. fr.—V. **מכסא**.

**מכסא** m. (b. h.; **מכסא**) *acquaintance, friend*. Y. Gitt. III, 45<sup>a</sup> **מכסא** **מכסא** has the poor man a friend?, i. e., is he who separates the poor man's tithes permitted to reserve them for a certain person?—*Pl.* **מכסא**, constr. **מכסא**. Ib. **מכסא** **מכסא** the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30<sup>a</sup>. Ib. **מכסא** **מכסא** (sub. **מכסא**) the Mishnah does not distinctly speak of friends. Hull. 133<sup>a</sup>; a. fr.

**מכסא** ch. same. Targ. II Kings XII, 6.—*Pl.* **מכסא**. Ib. 8.

**מכסא** f. pl. 1) (**מכסא**) *sales, transf. m.* (cmp. **מכסא**) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 **מכסא**) for whom are those weapons fit? **מכסא** to their seller, to Esau who sold the birth-right (to their father).—2) (**מכסא**) fr. **מכסא**, cmp. **מכסא** *friendship, neighborhood, neighbors*. Tanh. Vayhi 9; Gen. R. s. 99 (ref. to Gen. I. c.) **מכסא** **מכסא** means their neighborhoods (ed. Wil. **מכסא**) and some say *m'kherothchem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothchen*) as we read (Ez. XVI, 3) &c.—V. **מכסא**.

**מכסא**, Y. Hall. I, 58<sup>a</sup> top **מכסא** (ed. Krot. **מכסא**) prob. to be read **מכסא**, the dough prepared by sellers (intended to be used as leaven).

**מכסא** m. (b. h.; **מכסא**) *hindrance*. Succ. 52<sup>a</sup> **מכסא** **מכסא** Isaiah called the evil inclination 'hindrance' (Is. LVII, 14).

**מכשיר** m., pl. **מכשירין** 1) (**מכשיר**) *preparatory means, preliminary acts*. Meg. 7<sup>b</sup> **מכשיר** **מכשיר** acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. **מכשירין** **מכשירין** היא ולא **מכשירין** it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. **מכשירין** **מכשירין** acts which might have been done a day before. Erub. 102<sup>b</sup>, sq. **מכשירין** **מכשירין** requirements of a religious act (to be performed on the Sabbath, v. **מכשירין**). Sabb. 136<sup>a</sup> **מכשירין** **מכשירין** requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17<sup>a</sup> top; a. fr.—2) *Makshirin* (things which make an object fit for levitical uncleanness), name of a

treatise of the Mishnah and Tosefta, of the Order of Tohároth.

מִכְשֵׁף m. (b. h.; מְשֵׁף) sorcerer. Snh. VII, 4. Ib. 11 'הַמִּכְשֵׁף הַגֵּדוּלָה הַגֵּדוּלָה אֵשֶׁת הַמִּכְשֵׁף a sorcerer, that is, he who performs a real act of sorcery; a. fr.—Pl. מִכְשָׁפִים. Tanh. Vaëra 3. Snh. 67<sup>b</sup> 'הוּא אֵשֶׁת הַמִּכְשֵׁף Ob and Yid'onî are included in the law against sorcerers; a. fr.

מִכְשֵׁפָה f. (b. h.; preceded.) sorceress. Snh. 67<sup>a</sup> אֵשֶׁת הַמִּכְשֵׁף by the expression 'sorceress' (Ex. XXII, 17) both man and woman are meant. Y. ib. II, end, 25<sup>d</sup> בְּפִישֵׁת הַמִּכְשֵׁף on the section treating of sorcery; a. e.

מִכְשָׁפוֹת f. (preced.) sorcery. Tanh. Vayetsé 12 'בְּבִישֵׁת מִכְשָׁפוֹת, corr. acc.) with sorcerous charms, v. פִּינִי II.

מִכְתָּב m. (b. h.; מְכָתֵב) writ, letter. Ab. V, 6, a. e. הַמִּכְתָּב, v. מְכָתֵב.—Pl. מִכְתָּבוֹת. Tosef. Sabb. XVII (XVIII), 8 'בְּמִכְתָּבוֹת הַבְּעִירִים (ed. Zuck. מִכְתָּבוֹת) the public announcements in cities.

מִכְתָּבָא, מִכְתָּבָא ch. same. Targ. Esth. IX, 27.—Pl. מִכְתָּבוֹת. Targ. Y. I Dent. XXXII, 8.

מִכְתָּב m. (preced. wds.) writing tool, pencil, stylus. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4 'וְכַף הַמִּכְתָּב הַשֶּׁנֶּטֶל הַבּוֹרֵחַ וְכַף הַמִּכְתָּב הַשֶּׁנֶּטֶל הַבּוֹרֵחַ, v. מְכָתֵב; Y. Sabb. VIII, 11<sup>b</sup> bot. Kidd. 21<sup>b</sup>; a. e.—Pl. מִכְתָּבוֹת. Y. Taan. VI, 69<sup>a</sup> top 'בְּמִכְתָּבוֹת אֵשֶׁת הַמִּכְתָּב (not מִכְתָּבוֹת) with these our pencils we shall march out and stab them; Lam. R. to II, 2; to III, 49.

מִכְתָּבָא ch. same. Ab. Zar. 22<sup>b</sup>, v. מְכָתֵב.

מִכְתָּבָא, v. מְכָתֵב ch.

מִכְתָּבוֹת, v. מְכָתֵב.

מִכְתָּפוֹתָא f. pl. (v. מְכָתֵב) after-crop. Sabb. 110<sup>b</sup> 'בְּמִכְתָּפוֹתָא, v. מְכָתֵב.

מִכְתָּפִיר, v. מְכָתֵב.

מִכְתָּפִים m. (b. h.; מְכָתֵב) impression, writ.—Pl. מִכְתָּפֵי. Tosef. Sabb. XVII (XVIII), 8 ed. Zuck., v. מְכָתֵב h.

מִכְתֶּשֶׁת m. (b. h.; מְכָתֵשׁ) 1) mortar. Y. Peah II, 17<sup>a</sup> top, v. מְכָתֵשׁ.—2) mortar-shaped cavity;—3) jaw. Gen. R. s. 98 (expl. Jud. XV, 19) שְׁמֵי מִכְתֶּשֶׁת הַמִּקְוֵה הַהוּא מִכְתֶּשֶׁת הַמִּקְוֵה that place was named Makhtesh (Cavity); ib. בְּלִפְנֵי שֶׁהִבִּיא לוֹ וַיִּפְתַּח הַיְיָ לְפָנָיו אֶת הַמִּקְוֵה הַהוּא מִכְתֶּשֶׁת הַמִּקְוֵה it intimates that the Lord opened to him a spring from between his (the ass') teeth (taking 'ב' as jaw).—4) an instrument of torture. Tosef. Kel. B. Mets. VII, 8, v. מְכָתֵב. Pesik. Shek. p. 15<sup>a</sup>, v. מְכָתֵב.

מִכְתָּשָׁא, מִכְתָּשָׁא m. (מְכָתֵשׁ) 1) wound, plague, affliction. Targ. Ex. XI, 1. Targ. Lev. XIII, 29; a. fr.—[Targ. Y. Gen. XII, 19 fem.]—Pl. מִכְתָּשָׁוִין. Targ. Gen. XII, 17. Targ. Ps. LXXXIX, 33.—2) [pounding.—Pl. מִכְתָּשָׁוִין, מִכְתָּשָׁוִין]

Targ. Prov. XXVII, 22, combining massoretic vers. with one from which LXX. a. Pesh. are translated, v. מִכְתָּשָׁא.]

מִכְתָּשָׁת f. (preced.) 1) mortar. B. Bath. IV, 3 'הַמִּכְתָּשָׁת הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית the stationary mortar in the house. Ib. 65<sup>b</sup>; Tosaf. ib. III, 1 'הַמִּכְתָּשָׁת הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית a mortar hewn out of a rock in the house. Taan. 28<sup>a</sup>; a. fr.—2) cavity. Tosef. Nidd. VIII, 6; Nidd. 61<sup>a</sup> 'בְּמִכְתָּשָׁת הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית a hole in the ground full of bones.

מִכְל, v. מְכָל.

מִכְל m. (מְכָל) brittle, easily crushed. Sifra Vayikra, N'dab., ch. XIV, Par. 13 (play on מְכָל, Lev. II, 14) 'הַמִּכְל הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית tender, yet brittle; Men. 66<sup>b</sup> 'רַךְ וְיִבֵּל מִכְל (Ms. M. מְכָל, v. Rabb. D. S. a. l. note); Y. Sabb. I, 2<sup>d</sup> bot. 'הַמִּכְל הַקְּבִיעִית (corr. acc.), v. מְכָל.

מִכְלָא, v. מְכָלָא a. מְכָלָא.

מִכְלָא I (b. h.) to be full, v. מְכָלָא II.—Tosef. Dem. V, 24 'הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית how could thy heart be so full of thyself, i. e. how daredst thou?

Pi. מְכָלָא, v. מְכָלָא to fill, to draw (water). Erub. VIII, 6 'אֵין מְכָלָא לִיבִידָא (Y. ed. מְכָלָא) you must not draw water out of it on the Sabbath. B. Bath. 162<sup>b</sup> 'הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית if he filled the vacant space on the document with the signatures of relatives; Gitt. 87<sup>b</sup>. Hor. 11<sup>b</sup> 'מְכָלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית he was filling his ancestors' place, was a direct successor; a. fr.

Hithpa. מְכָלָא, Nithpa. מְכָלָא to be filled. Ber. 3<sup>b</sup>; 59<sup>a</sup> 'הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית I. Y. Succ. III, end, 54<sup>a</sup> 'עַד שֶׁיִּמְלֵא וְעַד שֶׁיִּמְלֵא until he has a full beard. Y. Ber. IX, 13<sup>d</sup> bot. 'הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית be full of gold denars; and it became filled with &c. Gen. R. s. 33 'אֵלֶּיךָ הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית be merciful to one another. Ib. 'רָאִיתִי הַמִּכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית I saw her in distress and was filled with pity for her; a. fr.

מִכְלָא ch. same, v. מְכָלָא.

מִכְלָא II m., מְכָלָא, מְכָלָא f. (b. h.) full. Ab. IV, 20 'רַבִּי יִשָּׁן בִּי יִשָּׁן many a new vessel is full of old wine (many a young man is full of wisdom). Meg. 6<sup>a</sup> (ref. to Ez. XXVI, 2) 'אֵשׁ מִיָּה הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית when one (of the two cities, Jerusalem and Caesarea) is full, the other is waste; a. fr.—Esp. a full month, of thirty days. Bekh. 58<sup>a</sup> 'זִמְנִין מִכְלָא at times (in some years) it is full, at times defective, v. מְכָלָא; a. fr.—Pl. מְכָלָא, מְכָלָא; f. מְכָלָא, מְכָלָא. Ber. 57<sup>a</sup>; Erub. 19<sup>a</sup>, a. e. 'בְּמִכְלָא הַקְּבִיעִית הַקְּבִיעִית הַקְּבִיעִית are full of good deeds as a pomegranate (is full of seeds); a. fr.—[מְכָלָא as a noun, v. מְכָלָא.]

מִכְלָא h., מְכָלָא ch., v. מְכָלָא.

מְכָלָא, v. מְכָלָא II.

מְכָלָא pr. n. m. M'laï. Sabb. 139<sup>a</sup> (Ms. O. מְכָלָא, v. Snh. 98<sup>a</sup>).

מְכָלָא I m. (מְכָלָא) store, goods, merchandise. Pes. 31<sup>b</sup>



















מְלָקוּט v. מְלָקוּט II.

מְלַרְרֵן, מְלַרְרֵן, v. בְּלַרְרֵן.

מְלַרְרֵן, v. לְבַרְרֵן.

מְלַשְׁטָן m. (מְלַשְׁטָן) *slanderer, informer*. Midr. Till. to Ps. CXX.

מְלַשְׁטָנָא ch. same. Targ. Ps. CXX, 3.

מְלַשְׁטָנוּתָא f. (preced.) *slander*. Targ. Ps. LIII, 4.

מְלַתָּה, v. מְלַתָּה.

מְלַתָּה, v. מְלַתָּה I.

מְלַתָּה, v. מְלַתָּה.

מְלַתָּה mound, v. מְלַתָּה.

מְלַתָּה place for drawing water, v. מְלַתָּה.

מְלַתָּחָתָא f. (b. h.) *wardrobe*. Gitt. 59<sup>a</sup>, v. מְלַתָּחָתָא II.

מְלַתָּחָתָא, v. מְלַתָּחָתָא.

מְלַתָּחָתָא, read מְלַתָּחָתָא.

מְלַתָּחָתָא, v. מְלַתָּחָתָא.

מ"ם *Mem*, name of the thirteenth letter of the alphabet. Sabb. 103<sup>b</sup> דשם סהומיה Ms. O. (ed. סהום) the Mem in *shem* is closed (final letter); מ"ם שמיטון פרוחה; (ed. פרוחה) the Mem in *Shim'on* is open (initial letter). Ib. 104<sup>a</sup> ב"ם פרוחה ב"ם סהומיה כאמר ו' ב"ם the open and the closed *Mems* intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71<sup>d</sup> מדו דין דכריב מ"ם מ"ם ו' why is it that the letters *Mem, Nun* &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—*Pl.* מְמִינֵן, מְמִינֵן. Sabb. 103<sup>a</sup> one must not write *Mem* like *Samekh* or vice versa; a. e.

מְמִינֵן, v. מְמִינֵן.

מְמִינֵן, Y. Erub. IV, end, 22<sup>a</sup> ביה מ' v. מְמִינֵן.

מְמִינֵן, v. מְמִינֵן.

מְמוּכָן (b. h.) pr. n. m. *Memucan*, one of the seven princes of Persia and Media. Meg. 12<sup>b</sup>; Esth. R. to I, 14 (play on the name), v. פּוּן a. פּוּן.

מְמוּלָא (מְמוּלָא) m. pl. (מְמוּלָא II) *frail, short-lived people* (by the way of play on מְמוּלָא, q. v.).—*Fem. pl.* מְמוּלָא (מְמוּלָא) *frail words* (untenable arguments). Yeb. 75<sup>b</sup> sq. משום דאתי מ' אמריהו מילי \* because you are frail, you speak frail words; (Var. מְמוּלָא because you are frail, you speak frail words; (Var. מְמוּלָא because you are descendants of &c.); B. Mets. 109<sup>a</sup>; B. Bath. 137<sup>b</sup> (Ms. R. דאתון); 151<sup>a</sup> (ed. Pes. מְמוּלָא).

מְמוּלָא, v. מְמוּלָא.

מְמוֹן m. (contr. of מְמוֹן, v. מְמוֹן; מְמוֹן) *accumulation, wealth, value* (in Greek writers: *Mammon*). Tanh. Matt. 7 'more than your souls; Num. R. s. 12. 1b.; Tanh. l. c. 6 money is named *mamon*, that which thou countest is nothing. B. Mets. 2<sup>b</sup>, a. fr. property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116<sup>b</sup> the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשות according to the number of passengers. Ib. 83<sup>b</sup> עין תחת עין מ' 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עין ממש an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105<sup>b</sup>) אין בְּמִוְנוֹ עֵינַי, thou canst not define its value; Fr. a. l. emends בְּמִוְנוֹ עֵינַי, v. בְּמִוְנוֹ עֵינַי.—*Pl.* מְמוֹנוֹ. Snh. I, 1, v. מְמוֹנוֹ; a. fr.

מְמוֹנָא, מְמוֹנָא ch. same. Targ. Gen. XXXVII, 26 מ' (X. מ' מ' הניית מ' h. text בעצ מ'). Targ. Ex. XXI, 30 (h. text פקד מ'; a. fr.—B. Kam. 15<sup>a</sup> פלגא נזקא מ' the payment of 'half-damage' is considered as a due indemnity, opp. penalty. Ib. 108<sup>a</sup> מ' מ' two kinds of indemnity (for the same action); ib. מ' מ' two indemnities; a. fr.

מְמוֹנָה f. (מְמוֹנָה) *appointed, deputy, superintendent, in gen. officer*. Tosef. Pes. II (III), 11 'זונית המב' Pes. 49<sup>a</sup> מ' Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42<sup>a</sup> על גבוי מ' who has a superior in office. Ib. הוא מ' סגן לאו מ' the deputy high priest is no active officer. Snh. II, 1 מ' מ' the *m'munneh* places him between himself and the people; ib. 19<sup>a</sup> הרינו מ' the *sagan* (Tosef. ib. IV, 1) is the same as the *m'munneh* (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 מ' הוא מ' who was the superintendent of seals &c.; a. fr.—*Pl.* מְמוֹנָה, מְמוֹנָה. Ib. 1 מ' מ' those were the special officers in the Temple; a. e.

מְמוּשֵׁן m. (מְמוּשֵׁן) *touch, feeling*. Targ. Y. II Gen. XXVII, 22 (Y. I מְמוּשֵׁן ... מְמוּשֵׁן).

מְמוּתָא m. (מְמוּתָא) *pestilence, death*. Targ. Ps. LXXVIII, 50 (Var. מְמוּתָא).—*Constr.* מְמוּתָא. Targ. Jer. XVI, 4; a. e.

מְמוּזָר m. (v. מְמוּזָר) *twisted yarn, cord*. Y. Sabb. VII, 10<sup>c</sup> top.

מְמוּזָר m. (מְמוּזָר) *druggist*. Targ. Y. Ex. XXX, 25; 35, v. מְמוּזָר.

מְמוּזָר, v. מְמוּזָר.

מְמוּזָר m. (b. h.; מְמוּזָר, sec. r. of מְמוּזָר, cmp. מְמוּזָר, v. Arnheim Hebr. Gr. p. 173) [*rejected, outcast, bastard*]. Yeb. IV, 13 מ' מ' כל שאר מ' who is a *mamzer*? The issue of any connection forbidden in the *Torah*; (oth. opin.) מ' מ' כל שהיבין עליו כרה מ' the issue of a connection forbidden under the penalty of extinction; a. fr.—*Pl.* מְמוּזָר, מְמוּזָר. Kidd. III, 13 מ' מ' there is a possibility for the issue of bastards to be rehabilitated. Yeb.

VIII, 3. Y. ib. 9<sup>c</sup> bot. מְזוּרִיָּהוּן the bastards among them; a. fr.—Fem. מְזוּרָה. Tosef. Kidd. V, 2. Yeb. 78<sup>b</sup>; a. fr.

**מְזוּרָא, מְמוּרָא** ch. same. Targ. O. Deut. XXIII, 3.—Yeb. 78<sup>b</sup>; a. e.—Fem. מְזוּרָה, מְמוּרָה. Lev. R. s. 32; Y. Yeb. VIII, 9<sup>c</sup> bot. שמע קלון קריין מְמוּרָא וכו' he heard people call (certain persons) bastards.

**מְמוּרָא, מְמוּרָה** f. (preced.) the legal condition of a *mamzer*, *bastardship*. Y. Gitt. IV, beg. 45<sup>c</sup> לירי שלא הבוא לירי מ' in order to prevent cases of bastardship. Ib. בניה באין מ' בניה her children will be subjected to the restrictions of &c. Y. Kidd. I, 58<sup>d</sup> top כ' בניהם וזה וכו' the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry?); Y. Yeb. I, end, 3<sup>b</sup> במזורה (corr. acc.). Yoma 18<sup>b</sup> ב' . . . ובטלה and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37<sup>b</sup> במזרין; a. e.

**מְמוּרָא, מְמוּרָה** m. (preced.) descendant of a *mamzer*, belonging to the *mamzer* class. Kidd. IV, 1; Tosef. ib. V, 1.

**מְמוּרָה**, v. מְמוּרָה.

**מְמוּרָפָה, מְמוּרָפָה, מְמוּרָפָה**, v. מְמוּרָא.

**מְמוּקָא, מְמוּקָא** m. (ביוק) *scorner*. Targ. Prov. IX, 7; a. fr.—Pl. מְמוּקָא, מְמוּקָא. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 מְמוּקָא *scorning words* (ed. Wil. 'מְמוּקָא').

**מְמוּקָא, מְמוּקָא** f. (preced.) *scorn*. Targ. Prov. I, 22; a. e).

**מְמוּקָא** m. (b. h.; מְמוּקָא) *sale*. B. Bath. 155<sup>b</sup> ב' מְמוּקָא her sale is valid.—Ib. ב' מְמוּקָא their sale &c.; a. e.—Ib. ב' מְמוּקָא commerce, commercial transactions. B. Mets. 79<sup>b</sup>; a. e.

**מְמוּקָא**, Targ. Prov. XV, 13, read with ed. Lag.: מְמוּקָא.

**מְמוּלָא** m. (מְמוּלָא II) *crushing tool, press-beam (or stone) for olives; mill*. B. Bath. IV, 5; expl. ib. 67<sup>b</sup> מְמוּלָא. Tosef. Ter. III, 13 ומהלך וכו' when he puts them in the mill and walks over them crosswise; Y. ib. III, 42<sup>b</sup> top מְמוּלָא. Maasr. I, 7 מְמוּלָא Mish. ed. (Bab. ed. מְמוּלָא; Y. ed. a. Ms. M. מְמוּלָא) from the pulp under the press; Tosef. ib. I, 7 מְמוּלָא ed. Zuck. (Var. מְמוּלָא).

**מְמוּלָא** pr. n. m. *Mammal*. Tosef. Erub IV (III), 17 ביה מ' the family of M.; Y. ib. IV, 22<sup>a</sup> מְמוּלָא (corr. acc.).—Yeb. 105<sup>a</sup>; Y. Bets. I, 60<sup>b</sup> top, a. fr. ב' מְמוּלָא.

**מְמוּלָא** I *ore*, v. מְמוּלָא.

**מְמוּלָא** II pr. n. pl. *Mamla*, a place whose inhabitants were short-lived. Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. מְמוּלָא.

**מְמוּלָא** m. (מְמוּלָא II) *speech*. Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (h. text מְמוּלָא); a. fr.

**מְמוּסַחַת** m. (b. h.; מְמוּסַחַת) *mixture, mixed drink*. Num. R. s. 10 אלא אין ב' אלא אין ב' *mimsakh* (Prov. XXIII, 30) means a mixture of wine with wine.

**מְמוּצְיָא** pr. n. pl. *Mamtsi*, a Palestinian border town (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36<sup>c</sup> מְמוּצְיָא; Tosef. ib. IV, 11 מְמוּצְיָא (Var. מְמוּצְיָא); Sifre Deut. 51 מְמוּצְיָא; Yalk. Deut. 874 מְמוּצְיָא.

**מְמוּצְיָא** pr. n. pl. *Mamtsia*. Y. Succ. IV, 54<sup>b</sup> bot., v. מְמוּצְיָא II.

**מְמוּקָא, מְמוּקָא**, v. sub 'מְמוּקָא'.

**מְמוּקָא** m. (מְמוּקָא) *decay, worm-eaten material*. Sabb. IX, 6 (90<sup>a</sup>) מְמוּקָא מְמוּקָא Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. מְמוּקָא) worm-eaten sacred books and their worm-eaten bands.

**מְמוּרָא** I (b. h.) pr. n. m. (or pl.) *Mamre*. Gen. R. s. 42, end (ref. to Gen. XIV, 13) ב' מְמוּרָא it was a place called M.; ב' מְמוּרָא it was a man &c.—Men. 85<sup>a</sup> name of an Egyptian sorcerer, v. מְמוּרָא.

**מְמוּרָא** II m. (מְמוּרָא) *rebellious*, זקן ב' (על פיר ב'ד) an elder disregarding the decision of the Supreme Court. Suh. XI, 1 (84<sup>b</sup>); 2 (86<sup>b</sup>). Y. Sabb. I, 3<sup>d</sup>; a. e.

**מְמוּרָא** f. *Mamru*, name of a plant. Gitt. 69<sup>a</sup>, v. מְמוּרָא.

**מְמוּרָא מְמוּרָא**, v. מְמוּרָא מְמוּרָא.

**מְמוּרָא מְמוּרָא**, v. מְמוּרָא I.

**מְמוּרָא** m. (מְמוּרָא) [*something tangible*], *substance; substantial, real*. Ex. R. s. 14, beg. (ref. to ייבש, Ex. X, 21) ב' מְמוּרָא there was substance in the darkness (it was thick). Ab. Zar. 67<sup>a</sup> מְמוּרָא אסור כל שטעמו וכו' anything the taste of which (in a mixture) as well as its substance is forbidden. Ib. מְמוּרָא אסור ולא טעמו ולא מְמוּרָא a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108<sup>a</sup> מְמוּרָא טעמו ולא מְמוּרָא that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63<sup>b</sup> יודעתין . . . the Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83<sup>b</sup> מְמוּרָא, v. מְמוּרָא. Ib. מְמוּרָא actual putting to death. Snh. 64<sup>a</sup>, v. מְמוּרָא; a. v. fr.—Y. Der. III, 6<sup>d</sup> bot. מְמוּרָא קריים its substance remains (on the skin, even if dried up).

**מְמוּרָא, מְמוּרָא** ch. same. Targ. Y. II Deut. XXXII, 17.—Sabb. 152<sup>b</sup> bot. מְמוּרָא מְמוּרָא Ms. O. a. Ar. (ed. מְמוּרָא, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[מְמוּרָא constr. *touch*, v. מְמוּרָא.]

**מְמוּרָא, מְמוּרָא** *parable*, v. מְמוּרָא.

**מְמוּרָא** f. (b. h.; מְמוּרָא I) *rulership, power*. Koh. R.





a charm for him to choke him.—2) *art, contrivance*. Ex. R. s. 18 (play on גנינהי, Ps. LXXVII, 7) 'ב' שֶׁשִׁיית וכו' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. 'ב' יודש 'ב' וכו' (ed. Wil. נגנין, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanh. B'har 2 היפך 'ב' שלי וכו' (not שלי) I will reverse my plans and make him (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. (the Lord turned the plan of the Lord against him (v. supra).—3) *mechanic contrivance, machine*. Lev. R. s. 20, beg. לֹא הָיָה שְׁלוֹ בְּיָדָא Ar. (ed. בְּהַגְיָא) he did not know the mechanism (of the throne of Solomon); Pesik. Ahāre, p. 168<sup>a</sup> בְּיָדָא שְׁלוֹ בְּנַגְנָן (corr. acc.); Tanh. Vaēthh. 1 בְּנַגְנָן (corr. acc.).—Yalk. Esth. 1046; Targ. II Esth. I, 2 'ב' by machinery (in the throne of Solomon).—*Pl.* בְּנַגְנָנִי, בְּנַגְנָנִי. Ib. Yalk. l. c. drowning the Israelites against him (v. supra).—*Pl.* בְּנַגְנָנִי הָיוּ מְנַגְנֵי פִּיקְעִים (v. supra).—*Pl.* בְּנַגְנָנִי, v. preced.

**מִנְדָּה** f. (Ezra IV, 13; = מְדָה; cmp. מְדָה a. מְדָה) *land-tax*. Esth. R. introd.; Gen. R. s. 64, v. מְדָה; Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup> מִנְדָּה 'ב' וְזוֹ כֶּסֶף הַמֶּלֶךְ 'ב' *mindah* is the king's share (of the crops).

**מִנְדָּה**, **מִנְדָּה** pr. n. pl. *K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). Pesik. Shub., p. 163<sup>b</sup>; Yalk. Job 906; Gen. R. s. 52 a. Lev. R. s. 1 ed. Wil. מְדָה.—[Tosef. Yeb. X, 3 כֶּסֶף בְּטָרִי ed. Zuck., Var. בְּנַגְנָן.]

**מִנְדָּה**, v. preced.

**מִנְדָּה**, v. נְדָה.

**מִנְדָּה**, v. מְדָה.

**מִנְדָּמִין**, v. מְנַדְּמִין.

**מִנְדָּעָה**, **מִנְדָּעָה** m. (= מְדָעָה; cmp. מְדָעָה) *knowledge, wisdom*. Targ. Y. Deut. I, 13 'ב' possessors of knowledge (O., v. מְדָעָה). Targ. Job XXXIII, 3; a. fr.

**מִנְדָּעֵיחָא** f. same. Targ. Koh. IX, 11.

**מִנְדָּעִים**, v. מְדָעִים.

**מִנְדָּעֵתָא** f. (v. preced. wds.) *sentiment, disposition*.—*Pl.* מְדָעֵתָא (cmp. מְדָעָה). Targ. Job XXXVI, 4 (some ed. *sing.*; Ms. מְדָעָה; h. text דְּרִיבָה).

**מִנְדָּרָן**, **מִנְדָּרָן** v. מְדָרָן.

**מִנְדָּרְנָא**, Y. Naz. I, 51<sup>a</sup> bot., read: מְדָרְנָא.

**מִנְהָ** m. (b. h., from which μᾶνα, mina; [one hundred,] *Maneh*, a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talm. Münz. p. 7, sq.). Bekh. 5<sup>a</sup> כֶּסֶף הָיָה 'ב' the sacred *Maneh* was double the weight of the common. Ib. VIII, 7 צוּרִי 'ב' taking the Tyrian M. as a standard. Ib. 49<sup>b</sup> של צוּרִי 'ב' ... 'ב' צוּרִי 'ב' 'the Tyrian M.' ... means

the standard of the Tyrian system (one Sela = 4 Zuz, Rashi). Keth. I, 2 בְּאֵרוֹס וְאֶלְמִנָה 'ב' . . . בְּהִילָה the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90<sup>b</sup> בְּצוּרִי הָיָה 'ב' בְּרִינָה הָיָה 'ב' does the Mishnah (VIII, 6) mean a Tyrian or a country Maneh (twelve and a half Zuz)? Shebu. VI, 1 לֵי בִירָךְ 'ב' thou owest me one hundred denars. Snh. VIII, 2 בְּשֶׁר 'ב' meat of the weight of a Maneh. Shebi. I, 2 בְּאִיטָלְקִי 'ב' the weight of sixty M. in the Italian system. Ker. 6<sup>a</sup>; a. fr.—Erub. 85<sup>b</sup> bot. 'ב' make room for one worth one hundred M. (in gold).—Trnsf. בֶּן פְּרָס 'ב' a Maneh son of a P'ras (half a Maneh), i. e. a distinguished son of a less distinguished father. Taan. 21<sup>b</sup>.—*Pl.* מְדָה. Y. Shek. VI, 49<sup>a</sup> bot. 'ב' . . . אֵלֶּה the weight of fifteen hundred M. Ker. l. c.; a. e.—Chald. form: מְדָה. Targ. Ez. XLV, 12 (Kimhi מְדָה).—*Pl.* מְדָה, מְדָה, מְדָה. Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133<sup>b</sup> הַרְבָּא 'ב' שֶׁבַע (not מִינְיָא, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven portions of fat). Y. B. Kam. IX, 6<sup>d</sup> bot. [read as Tosaf: to Bab. ib. 100<sup>b</sup>]: 'ב' כֶּסֶף חֲמֵשׁ מֵינִי עֲמַר וְרוּ' 'ב' wool worth five M., dyeing material worth five, and ten M. waxes. Y. Meg. IV, 74<sup>d</sup> bot. בְּנִי (corr. acc.); a. e.

**מִנְהָ** I f. (b. h.; preced.) *share, portion*. Bekh. V, 1 'ב' שִׁיקְלִין 'ב' בְּנֵגֶד 'ב' you must weigh one piece (of the meat of the first-born) against another piece (of secular meat of ascertained weight). Gitt. 59<sup>b</sup>, a. e. יִשְׂרָאֵל 'ב' יִשְׂרָאֵל 'ב' that he (the priest) have the privilege of first choice (when a division is made). Sifrē Deut. 53; Yalk. ib. 875 יִשְׂרָאֵל 'ב' the best portion (at the meal). Yalk. Num. 765, end 'ב' שִׁירָר לְעַצְמוֹ 'ב' a king who selected a portion for himself, and another came and spoke disparagingly of it; a. fr.—*Pl.* מְנָה. Sabb. 149<sup>a</sup>; Tosef. ib. XVII (XVIII), 5. Ib. 4 מְנָה מְנָה מְנָה cast lots for their portions (at the table); a. e.—V. מְנָה.

**מִנְהָ** II to count, v. בִּנְיָ.

**מִנְהָגָה** m. (b. h.; נְהָג) *conduct, manner, usage*. B. Mets. VII, 1 מְנָהג הַמְדִּינָה the usage of the country. Tosef. ib. VII, 13 הַיִּלְבֵּד שִׁירָא 'ב' the usage among members of a caravan; ib. 14 הַסַּבְּיָן 'ב' the usage of shippers (in cases of jetsam). Y. Pes. IV, 30<sup>d</sup> top 'ב' אינִי 'ב' this is no religious usage (deserving recognition); 'ב' it is &c. Hull. 13<sup>b</sup> מְנָהגֵי הַבְּרִיָּה 'ב' אֵלֶּה . . . אֵלֶּה 'ב' אֲבוֹתֵיהֶן בִּידִירָן the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54<sup>b</sup> הַמְנָהגִי נִהְיָה הַיָּמִין 'ב' the world (nature) follows its laws. Pesik. Ahāre, p. 168<sup>a</sup>, v. מְנָהגִי. a. fr.—*Pl.* מְנָהגִי. Lev. R. s. 20, beg. מְנָהגִי its arrangements, v. מְנָהגִי.

**מִנְהָגָה** ch. same. Targ. Ruth IV, 7; a. e.—Snh. 46<sup>b</sup> בְּעֵלְמָה 'ב' a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. דְּלֹא לְשִׂתָּי 'ב' in order not to depart from the common custom; and דְּלִישְׂתָּי 'ב' intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66<sup>a</sup> לֹךְ אֲרִיבָא 'ב' אִיסוּרָא וְאֵת אֲמַרָה 'ב' I speak of a legal prohibition. and







**מְנוּיָוִי** מ' pr. n. m. *Minyomi*, a physician. Ab. Zar. 28<sup>b</sup> (Ms. M. מְנוּיָוִי). Sabb. 133<sup>b</sup> (Ms. M. בניימין; Snh. 99<sup>b</sup> bot. בנימין).

**מְנוּיָוִיִּין** pr. n. m. *Minyomin*. Hull. 49<sup>b</sup>, v. בְּנוּיָוִיִּין.

**מְנוּיָוִי**, part. Af. of נוּיָוִי.

**מְנוּיָוִיִּין**, v. מְנוּיָוִיִּין.

**מְנוּיָוִי**, v. מן h.

**מְנוּיָוִיִּין**, v. מְנוּיָוִיִּין.

**מְנוּיָוִי**, v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, Y. Meg. II, 73<sup>b</sup>, read מְנוּיָוִיִּין.

**מְנוּיָוִי** מ' m. (מני, v. מְנוּיָוִיִּין) [*badge of office,*] *necklace*. Targ. Gen. XLI, 42; a. e.—Tam. 32<sup>a</sup>.—Pl. מְנוּיָוִיִּין. Targ. Y. II Gen. XLIX, 22.

\***מְנוּיָוִי** f. h. form, same. Pirké d'R. El. ch. XLIII אוֹתוֹ וְאָחָזוּ אוֹתוֹ בְּמִיָּנִיִּין רָאִשׁוֹ quot. in Men. Hamm. V, ch. V, 1, 2 (ed. במיניקתו) they seized him by his necklace.

**מִיָּנִי** מ' pr. n. m. *Minyanin*, name of several persons; 1) M., an Egyptian proselyte. Tosef. Kidd. V, 4; (Sifré Deut. 253 בנימין; Sot. 9<sup>a</sup>; Yeb. 78<sup>a</sup>.—2) בר מ' (Sifré Deut. 28<sup>a</sup> Ms. M. מ' אירי v. Rabb. D. S. a. l. note).—3) Nidd. 65<sup>a</sup>, v. מְנוּיָוִיִּין.—4) Ab. Zar. 28<sup>b</sup>, v. מְנוּיָוִיִּין.

**מְנוּיָוִי**, v. מן h.

**מִיָּנִי** מ' m. (b. h.; מְנוּיָוִי) *number, count; ballot, vote*. B. Mets. 6<sup>b</sup>; Bekh. 59<sup>b</sup>, a. e. מ' הַרְאוּי פוּטֵר a count properly begun redeems, i. e. if one began to count ten or more animals for tithing purposes, and during the count one animal died or ran off, those which passed the rod are redeemed. Ib. הַרְאוּי לְהוֹ בְּמ' הַרְאוּי they were redeemed by means of the (interrupted) count properly begun.—Bets. 3<sup>b</sup> דָּבָר דָּבָר מְנוּיָוִיִּין, v. מְנוּיָוִיִּין, רֹבֵב מְנוּיָוִיִּין, רֹבֵב הַמ' דָּבָר דָּבָר שִׁישׁוּ בְּמ' Ms. M. (ed. דָּבָר שְׁבַמ'); Zeb. 73<sup>a</sup> מ' בְּמ' דָּבָר דָּבָר עַל הַמ' Y. Ber. I, 3<sup>a</sup> top נִשְׁמַד לָמָּה? Eduy. I, 5, a. fr. בַּחֲכָמָה וּבְמ' . . . . superior to a previous meeting of scholars in learning and numbers. Bets. 5<sup>a</sup> מ' מְנוּיָוִיִּין כָּל דָּבָר שְׁבַמ' צָרִיךְ מ' וְכ' a prohibitory measure passed by ballot, requires another ballot to be abrogated (although the reason for the measure has ceased to exist). Snh. 26<sup>a</sup> אֵינִי מִן הַמ' קָשֶׁר a measure passed in a meeting of wicked men does not count (deserves no consideration on the part of successors). Hull. 97<sup>b</sup> מִן הַמ' אֵין דּוֹסֵס לֹא מְנוּיָוִיִּין, is not included.—Num. R. s. 1 בְּמִצְוַת יִשְׂרָאֵל אֵין מְנוּיָוִיִּין at the census of the Israelites in the desert; a. fr.—[In later Hebrew: *the requisite number of males for congregational worship.*]

**מִיָּנִי** מ' ch. same. Targ. Gen. XXXIV, 30. Targ. Num. I, 2; a. fr.—Sabb. 73<sup>b</sup> לִמָּה לֵי לִמָּה? why does the Mishnah state the number (39)?; Kerith. 2<sup>b</sup>; a. fr.—Bekh. 60<sup>a</sup> bot. הוֹאֵל וְאִתְּרִיָּה בְּמ' פִּרְסָאָה וְכ' because it occurs in

the Persian (?) system of counting that they call ten *one*.—Snh. 36<sup>a</sup>; Gitt. 59<sup>a</sup> אֵין אֵין אֵין אֵין I was one of the voters in the school of Rabbi, and with me they commenced. Y. Snh. I, 18<sup>c</sup> top [read:] אֵין אֵין אֵין אֵין whether or not I was counted in (to make up the required number); a. fr.—Pl. מְנוּיָוִיִּין, מְנוּיָוִיִּין, מְנוּיָוִיִּין. Targ. Num. I, 44; a. fr.—Gitt. I. c.; מְנוּיָוִיִּין מְנוּיָוִיִּין וְכ' in all their ballots they began their vote from the side benches (with the juniors).—Sabb. 66<sup>b</sup> וְכ' מ' כָּל מ' וְכ' all incantations which are repeated several times, must contain the name of the patient's mother; a. e.

**מְנוּיָוִי** m. (מני) *fan*. B. Mets. 86<sup>a</sup> מ' הַנִּפְיָ עָלַי בְּמ' (Ms. M. a. oth. מְנוּיָוִיִּין) fan me with the (thy) fan; v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין** &c., v. sub מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, Y. Meg. II, 73<sup>b</sup>, read: מְנוּיָוִיִּין.

**מְנוּיָוִיִּין** (b. h.) pr. n. pl. *Minnith*, in Palestine. Lam. R. to III, 16 (play on מ' בהרש, Ez. XXVII, 17) הַמִּי דָּלָה מִיָּנִיִּין הַמִּי דָּלָה מִיָּנִיִּין without number; ib. כַּמִּיָּנִיִּין מ' as many as the numerical value of מִיָּנִיִּין (500); Koh. R. to I, 8 (corr. acc.).

**מְנוּיָוִיִּין**, Y. Sot. V, 20<sup>c</sup> bot., v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, v. מְנוּיָוִיִּין II.—[Yalk. Koh. 971 מְנוּיָוִיִּין, v. מְנוּיָוִיִּין II.]

**מְנוּיָוִיִּין**, Koh. R. to V, 11 נִחְמָהּ some ed., read: אֵתְּנָהּ לָמָּה? v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, Targ. Y. Num. XXVI, 9 Ar. (ed. מְנוּיָוִיִּין), read: מְנוּיָוִיִּין, v. מְנוּיָוִיִּין I.

**מְנוּיָוִיִּין**, מ' (= מן אן; comp. מְנוּיָוִיִּין II) *whence?* Targ. Num. XI, 13. Targ. O. Gen. XVI, 8 (Y. האן). Targ. Jon. I, 8 (some ed. מְנוּיָוִיִּין, corr. acc.); a. e.

**מְנוּיָוִיִּין**, or **מְנוּיָוִיִּין**, Targ. Prov. XXIX, 21, v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין**, Num. R. s. 12; Sifré Num. 45, v. מְנוּיָוִיִּין.

**מְנוּיָוִיִּין** (b. h.) [*to cut off,*] *to withhold, refuse, refrain*. Pes. 113<sup>b</sup> הַמְנוּיָוִיִּין מְנוּיָוִיִּין מְנוּיָוִיִּין he who denies shoes to his feet. Keth. 96<sup>a</sup> הַמְנוּיָוִיִּין מְנוּיָוִיִּין מְנוּיָוִיִּין he who denies to his pupil the privilege of attendance, is considered as if denying kindness to him. Ber. 10<sup>a</sup>, sq. אֵין מְנוּיָוִיִּין מְנוּיָוִיִּין מְנוּיָוִיִּין must not cut himself off from (despair of) divine mercy. Gen. R. s. 76, end (ref. to Job VI, 14) תוֹ מְנוּיָוִיִּין מְנוּיָוִיִּין וְכ' thou (Jacob) didst refuse kindness to thy friend (Job); a. fr.

*Nif. מְנוּיָוִיִּין* 1) *to restrain one's self; to shrink*. Eduy. IV, 8; Yeb. I, 4 לֹא מְנוּיָוִיִּין (ב' לִישָׁא וְכ') they did not refrain from intermarriage. Ib. לֹא מְנוּיָוִיִּין (לְהִירֵה) עוֹשֵׂת בְּהִירֵה וְכ' they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מְנוּיָוִיִּין מְנוּיָוִיִּין לֹא הָיוּ מְנוּיָוִיִּין (אֵבֶל) מְנוּיָוִיִּין וְכ' they did not shrink (from interchange) where the case was doubtful &c.; Yeb. 14<sup>b</sup>. Gitt. 36<sup>a</sup> מְנוּיָוִיִּין מְנוּיָוִיִּין מְנוּיָוִיִּין they hesitated to lend money to one another; a. fr.—2) *to be withheld*. Num.

R. s. 15 מִנְהָה הַשְּׂמֵחָה וּב' (some ed. מִנְהָה) joy was withheld from the wicked and given to &c.

Hif. מִנְהָה to keep apart. Y. Taan. I, 64<sup>b</sup> top שֵׁאת מִנְהָהוּן לִי כִיז for thou keepest them (the rain-drops) from comingling (v. מִנְהָה); Y. Ber. IX, 14<sup>a</sup> top בְּמִנְהָהוּן (corr. acc.).

מִנְהָ ch. same, to diminish; to withhold. Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text מִנְהָ); a. fr.

Itpe. מִנְהָה אֶתְּמִנְהָה אֶתְּמִנְהָה 1) to be diminished; to cease, omit. Targ. Ex. V, 11 (O. ed. Vien. מִנְהָה; h. text מִנְהָה). Ib. IX, 29 (h. text מִנְהָה). Targ. Deut. XXIII, 23 (O. ed. Vien. מִנְהָה). Targ. Jud. XV, 7; a. fr.—2) to restrain one's self; to refuse, shrink. Targ. Ex. XXIII, 2; a. e.—Gitt. 52<sup>b</sup> אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן (from becoming a guardian). Y. Sabb. VII, 9<sup>b</sup> bot. מִנְהָהוּן לֵא, v. מִנְהָה; a. e.

מִנְהָה m. (b. h.; מִנְהָה) lock. B. Bath. 65<sup>b</sup>; Tosef. ib. III, 1 אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן the bolt (fastened to the wall) and the lock (fastened to the door), opp. to מִנְהָה the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Trnsf. the lock of the buttock, anus. Koh. R. to III, 10; Gen. R. s. 17 (some ed. מִנְהָה); Yalk. Koh. 969 מִנְהָה; v. מִנְהָהוּן; a. e.

מִנְהָה מִנְהָה m. (b. h.; מִנְהָה, v. מִנְהָה) foot-covering, shoe, contrad. to סִדְרֵל sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. מִנְהָה. Yeb. XII, 1. Tosef. ib. XII, 10 בְּמִנְהָה שֵׁנִפְרָם וּב' with a torn shoe which still covers the larger portion of the foot; a. fr.—Pl. מִנְהָהוּן מִנְהָהוּן Sabb. 129<sup>a</sup>. Pes. 113<sup>b</sup>, v. מִנְהָה. Y. Sabb. VI, 8<sup>a</sup>; a. fr.—Kil. IX, 7 מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן cloth socks, v. מִנְהָהוּן.

מִנְהָה v. מִנְהָהוּן.

מִנְהָה f. (מִנְהָה) 1) fan. Kel. XVI, 7 (Ar. מִנְהָה). Yeb. 63<sup>a</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן Ar., v. מִנְהָה ch.—V. מִנְהָהוּן —\*2) (v. מִנְהָה) flag.—Pl. מִנְהָהוּן Mekh. B'shall., s. 2 מִנְהָהוּן (corr. acc.); v., however, מִנְהָהוּן.

מִנְהָהוּן, Pesik. R. s. 17, read: מִנְהָהוּן.

מִנְהָהוּן m. (μονοπώλιον) a trading mart enjoying a monopoly. Dem. V, 4 בְּלִיקָה בְּנֵי הַמִּין when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24<sup>d</sup> top אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

מִנְהָהוּן pr. n. pl. (Μένφει, Μέμφεις) Memphis, in Egypt. Pesik. R. s. 17 מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן; Pesik. Vayhi, p. 63<sup>b</sup> מִנְהָהוּן (corr. acc.) the Biblical Nof is Memphis; v. מִנְהָהוּן.

מִנְהָהוּן, Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מִנְהָהוּן.

מִנְהָהוּן m. pl. Mants' fakh, a vox memorialis for the five letters (מ, נ, ז, ע, א) which have separate forms at the end of words. Y. Meg. I, 71<sup>d</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן the double forms for the five letters are a Mosaic tradition. Ib. מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן what does the vox M. in-

timate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104<sup>a</sup>; Meg. 2<sup>b</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן M. intimates that the seers indited them; Num. R. s. 18; Tanh. Korah 12.

מִנְהָהוּן, v. מִנְהָהוּן.

מִנְהָהוּן, Ab. d'R. N. ch. XVIII, end, v. מִנְהָהוּן.

מִנְהָהוּן f. (מִנְהָהוּן) holder, פִּאָרִי מִנְהָהוּן a band on which various trinkets are suspended. Sabb. 59<sup>b</sup> (מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן), v. מִנְהָהוּן.

\*מִנְהָהוּן f. pl. (b. h.; מִנְהָהוּן; v. מִנְהָהוּן) tubes. Men. 97<sup>a</sup> (ref. to Ex. XXV, 29) מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן by m'nakkioth are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. מִנְהָהוּן; v. מִנְהָהוּן I Pi.—[LXX translates our v. with καθαροι.]

מִנְהָהוּן מִנְהָהוּן f. (מִנְהָהוּן II) cleanliness. Hull. 105<sup>b</sup> (Ar. 'מִנְהָהוּן'). Ab. Zar. 30<sup>a</sup> (Ar. 'מִנְהָהוּן'; Ms. M. מִנְהָהוּן.)

מִנְהָהוּן, v. מִנְהָהוּן, a. מִנְהָהוּן.

מִנְהָהוּן מִנְהָהוּן f. ch.=h. מִנְהָהוּן, lamp. Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41<sup>a</sup> top, expl. מִנְהָהוּן. Gen. R. s. 63, end (translat. מִנְהָהוּן מִנְהָהוּן, Is. XXI, 5) מִנְהָהוּן arrange the lamp; Cant. R. to III, 4 מִנְהָהוּן thou (Belshazzar) hast put up the lamp, kindled the light; a. fr.—Pl. מִנְהָהוּן. Targ. Jer. LII, 19; a. e.

מִנְהָהוּן (b. h.) pr. n. m. Manasseh, 1) son of Joseph; also the tribe of Manasseh. Gen. R. s. 84 מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Shh. X, 2; Tosef. ib. XII, 11. Yeb. 49<sup>b</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Shh. XIV, 8; B. Bath. 109<sup>b</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן was he not the son of M.? Was he not the son of Moses? Ib. מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73<sup>a</sup> bot.

מִנְהָהוּן מִנְהָהוּן pr. n. m. M'nashia. Y. M. Kat. III, 83<sup>c</sup> top; Y. Meg. III, 73<sup>b</sup> מִנְהָהוּן, מִנְהָהוּן (corr. acc.).

מִנְהָהוּן f. (b. h.; מִנְהָהוּן) 1) portion, share. B. Bath. 12<sup>a</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן I sell thee a portion of my vineyard.—מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן the king's share (annona). Ned. 62<sup>b</sup>; B. Bath. 8<sup>a</sup>, v. מִנְהָהוּן. Ab. Zar. 71<sup>a</sup> מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן settle for me the annona (in kind or money).—2) appointment; מִנְהָהוּן אֶתְּמִנְהָהוּן (abbrev. מִנְהָהוּן) on condition that, for the sake of. Tosef. Dem. VI, 13 (מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן ed. Zuck. (Var. מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן)) but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן with the condition that the tithes be mine. Y. B. Mets. V, 10<sup>b</sup> bot. מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, מִנְהָהוּן. Tosef. Shh. XI, 2 מִנְהָהוּן אֶתְּמִנְהָהוּן אֶתְּמִנְהָהוּן I know (the nature of the offence and

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 בן ע"מ (read: וי"מ). Kidd. 6<sup>b</sup> להחזיר a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37<sup>a</sup>, a. fr. מעששו ע"מ... מעששו ע"מ if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175<sup>b</sup>) על קנהו הלוהו Ar. (ed. אמונתו, v. אמונתו) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

**מִנְתָּא** ch. same. Targ. II Sam. VI, 19 (ed. Wil. מִנְתָּא).—B. Bath. 167<sup>a</sup> (in a contract) מנת ראוּבֵן ושמעון אָהִי the share of Reuben and Simeon the brothers. B. Kam. 113<sup>b</sup> דבלבך=ב' מנת המלך, v. preced. B. Mets. 109<sup>b</sup> מ' thy share. Yeb. 37<sup>b</sup>; a. e.—על ב'—v. preced. Targ. Y. II Gen. XLIV, 18 ע"מ מיעברו וכו' even if it must be done against the will &c.—Pl. מְנִיָּה. Targ. II Esth. II, 9.

**מִס** I m. (מְסֵס) 1) (cmp. מְסֵס II) *juice*. Num. R. s. 14 (play on מִסְרֵהָה, Koh. XII, 11) כבס מרורה (bitter) as the juice of bitter things, v. מְסֵס II.—2) *melting, fainting*. Lam. R. to I, 1 שררה, v. מְסֵס.

**מִס** II m. (b. h.; =מִס; נשא=נסה; מִס; impost, tribute, tax. Lam. R. to I, 1 שררה, v. מְסֵס a. מִסָּא. —Pl. מְסֵסִים. Y. Dem. II, 22<sup>d</sup> top ממי שנתכבשו the places which were made tributary (under Joshua) are considered as conquered (belonging to the Holy Land); Y. Shebi. VI, 36<sup>c</sup> bot. בעלי מִסֵּין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33, end וב' לא למסגו אלא למפלה במ' וב' (this ועברה, Dent. IV, 28) does not mean 'to worship' but 'to serve' by paying imposts, *annonae* &c. Ib.; Cant. R. to II, 14 אח... לב'... אם לב' (some ed. לפסים) if it be a question of taxes... thou art king over us... (we recognize thy sovereignty)..., but &c.

**מִסָּא** ch. same. Targ. Prov. XII, 24, v. מִסָּא. —Pl. מְסֵסִין. Targ. Josh. XVII, 13; a. fr.

**מִסָּא** I m. ch. = מִס I, *melting*; מ' רליבא; faint heartedness. Lam. R. to I, 1 שררה, v. מְסֵס.

**מִסָּא** II m. (נסא, v. מִסָּא) *peel, shovel* for taking bread out of the oven. Taan. 25<sup>a</sup> וב' bring the shovel, for thy bread is getting charred. Bekh. 27<sup>a</sup> בריש לה שקלה לה מ' she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

**מִסָּא** to melt, v. מְסֵס a. מְסֵס.

**מִסָּאָה** m. (סָּאָה) *repulsive; unclean*. Targ. O. Lev. V, 2 (Y. מְסָאָה). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. מסיאב); Ab. Zar. 37<sup>a</sup>; a. e.—Pl. מְסָאָהִין. Targ. Lev. XI, 26; a. fr.—Fem. מְסָאָהָא. Targ. Ez. IV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32<sup>c</sup> bot. ארעא מ' an unclean land (outside of Palestine); Y. Keth. XII, 35<sup>b</sup> מְסָאָהָה.

**מִסָּאָהִין**, v. מְסָאָהָא.

**מִסָּאָהִין**, v. מְסָאָהָא.

**מִסָּאָהִין**, v. מְסָאָהָא.

**מִסָּאָהִין** m. (סָּאָה to tread; v. מְסָאָה) *shoe*. Targ. Ps. LX, 10 (ed. Wil. מְסָאָה pl.); a. e.—Gitt. 56<sup>a</sup> מ' היה שליפא מ' she happened to be barefooted. Ib. מ' היה סיים הר מ' (not (מסאני) he had put on one shoe. Kidd. 49<sup>a</sup>, v. מְסָאָה. Gen. R. s. 41, beg.; s. 52, end, v. מְסָאָהִין; a. e.—Pl. מְסָאָהִין. Lam. R. to I, 5 מְסָאָהִין both my shoes. Taan. 22<sup>a</sup> מ' מְסָאָה black shoes (worn by gentiles).—Contr. מְסָאָהִין, q. v.

**מִסָּאָהִין**, Y. Dem. II, 21<sup>d</sup> bot., v. מְסָאָהִין.

**מִסָּאָהִין** m. (נסא to move; Hif. to drive; v. Fl. to Levy Talm. Dict. III, p. 313<sup>a</sup>) *ox-goad*. Pesik. Bahod., p. 153<sup>a</sup>; Lev. R. s. 29; Yalk. Lev. 645 מִסָּאָהִין (corr. acc.); Yalk. Num. 782. [Ar. s. v. סקר.]

**מִסָּאָהִין** to saw, v. מְסָר II.

**מִסָּאָהִין**, v. מְסָרָה.

**מִסָּאָהִין** f. (מְסָאָה; v. P. Sm. 2179; 2391) *balance, pair of scales*. Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מְסָאָהִין). Ib. XI, 1 ed. Lag. (Var. מִסָּאָה, corr. acc.; ed. Wil. מִסָּאָה). Ib. XX, 23 (ed. Lag. a. oth. מְסָאָהִין); v. מְסָאָהִין.

**מִסָּב**, v. מִסָּב.

**מִסָּב** m. (b. h.; סָּבב) *dining couch*. Sabb. 63<sup>a</sup> top וב' רחב וב' on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. מְסָאָהִין).—Cant. R. to I, 12 מְסָאָהִין בריקע וב' 'on his couch' (ib.), in heaven.

**מִסָּבָה** f. (preced.) 1) *banqueting party*. Sabb. 149<sup>b</sup> bot.—2) *banquet, dinner*. Ber. 52<sup>b</sup> מְסָבָה כיהיה (Ms. M. הסבת גוים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120<sup>a</sup> מ' בב' in sitting down for a festive meal age takes the precedence.—3) (b. h.) *winding staircase*. Tam. I, 1 מ' ההילכת וב' the staircase leading (to a well) under the Temple. Midd. IV, 5; a. fr.

**מִסָּבָה** ch. same, *winding staircase*. Targ. Ez. XLII, 7 (h. text מְסָבָה).—Pl. מְסָבָהִין. Ib. Targ. I Kings VI, 8 (h. text מְסָבָהִין).

**מִסָּבָהִין** m. (סָּבָה) *a netted, meshy plant, perh. pine-cone*. Par. III, 3 מ' קישרון מקל וב' (Var. מ' מ' they tied (to the top of the rope) a stick with a cone (to which the ashes would adhere).

**מִסְבֵּל**, v. מְסָבָהִין.

**מִסְבֵּלָה**, a corrupt. for מְסָבָהִין m. pl. (μῆσαλα) *medlars*. Y. Sabb. VII, 10<sup>a</sup> bot. [read:] ההן מ' ומלכמן רשטה he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).

וּמִסְגֵּר m. (מִסְגֵּר I) *multitude*. Targ. Y. Deut. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מִסְגֵּן.]—V. מִסְגֵּר III.

מִסְגֵּרָא, v. מִסְגֵּרָא.

מִסְגֵּר m. (מִסְגֵּר I) *greatness*. Targ. Is. V, 24 (ed. Lag. מִסְגֵּר).

מִסְגֵּר m. (b. h.; מִסְגֵּר 1) *enclosure*. Ex. R. s. 15 וַיַּעַל הַבַּיִת וַיִּלְכֹּד אֶת הַמִּסְגֵּר בְּפָנָיו he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4<sup>d</sup> bot.; ib. VI, 5<sup>b</sup> bot. (in Chald. diction) 'מִסְגֵּר לֵיהּ (not לֵיהּ) when it (the stack of grain) has an enclosure around it.—2) *locksmith*; (allegorically) *scholar*. Snh. 38<sup>a</sup>; Gitt. 88<sup>a</sup>; v. מִסְגֵּר.

מִסְגֵּרָא, מִסְגֵּרָא ch. same, *enclosure, prison*. Targ. Ps. CXLII, 8.

מִסְגֵּרָא pr. n. pl. *Misgaria*, in Babylonia. Kidd. 72<sup>a</sup> (Rashi: מִסְגֵּרָא).

מִסְגֵּרָא f. (b. h.; מִסְגֵּר) *rim*. Men. 96<sup>b</sup> מִסְגֵּרָתוֹ the rim of the table; Succ. 5<sup>a</sup>; Yalk. Ex. 369.

מִסָּה, v. מִסָּה.

מִסָּה f. (b. h.; מִסָּה) *trial; wonder*.—Pl. מִסָּה. Pesik. R. s. 33. Deut. R. s. 7, v. מִסָּה.

מִסְתַּדָּא m. (מִסְתַּד) *witness*. Targ. Job XVI, 19.

מִסּוֹ m. (מִסּוֹ; cmp. מִסּוֹ) *a liquid substance used for curdling*. Gen. R. s. 4, end מ' אחת של מ' one drop of m'so. Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

מִסּוֹ, Sabb. 78<sup>a</sup>, read with Ms. M. מִסּוֹ=מִסּוֹ, v. מִסּוֹ.

מִסּוֹאָה, v. מִסּוֹאָה.

מִסּוּבָּה m. (מִסּוּבָּה; v. מִסּוּבָּה) *reclining; invited guest*. Lam. R. to IV, 2 (in Chald. diction) 'מִסּוּבָּה לֵיהּ thou art not invited.—Pl. מִסּוּבָּה *guests, dining party*. Gen. R. s. 71 מ' רוב מ' של לאה היו אֵפֶ"ב וּב' most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to I. c.; Pesik. Ronni, p. 141<sup>b</sup> (not מִסּוּבָּה); a. e.

מִסּוּבִּיתָא f. (מִסּוּבָּה; v. מִסּוּבָּה) *keeper of a wine shop*. Ab. Zar. 70<sup>b</sup> מִסּוּבִּיתָא לַגֵּיחָא לַגֵּיחָא מ' רַמְסִירָא לַאֲקִלְיָא לַגֵּיחָא Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 105<sup>b</sup> Alf. Ms. מִסּוּבִּיתָא, v. מִסּוּבִּיתָא.

מִסּוּבָּלָא m. (מִסּוּבָּל) *load*.—Pl. מִסּוּבָּלָא. B. Bath. 86<sup>a</sup> מִסּוּבָּלָא Ar. (Ms. H. מִסּוּבָּלָא, Ms. M. מִסּוּבָּלָא, v. Rabb. D. S. a. l. note; ed. מִסּוּבָּלָא q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

מִסּוּבִּרָא, v. מִסּוּבִּרָא.

מִסּוּבִּרָא m. pl. (מִסּוּבָּל; cmp. מִסּוּבָּל) *low border-marks* (v. מִסּוּבָּל). Y. B. Bath. II, 13<sup>b</sup> bot. מ' וּב' if partners of a property divide off between one another by means of border-marks (which can easily be stepped over), they may object (to opening a school; v. Tosef. ib. I, 4).

מִסּוּחָ m. (b. h.; מִסּוּחָ, Ges. Thes. p. 941) *cover, sheath*; מ' שֶׁבִּטְיָדָר the (iron) sheath of the ploughshare. Tosef. Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 מ' שֶׁבִּמְעַצֵּר). Erub. 22<sup>a</sup> Ms. O., v. מִשּׁוּחָ.

מִסּוּוּוּן m., מִסּוּוּוּן f. pl. (preced.) *veils, masks*. Lam. R. to IV, 3, v. מִסּוּוּוּן.

מִסּוּוּוּרָא, v. מִסּוּוּוּרָא.

מִסּוּרָא *load*, v. מִסּוּרָא.

מִסּוּד, מִסּוּד, Lev. R. s. 22, beg. מ' לִמ', v. מִסּוּד.

מִסּוּנָא m. (מִסּוּנָא II) *critically ill*. Gitt. VI, 5 מ' אִתָּהּ הֵמָּה the same applies to one taken sick; Y. ib. 48<sup>a</sup>, sq. מ' כֹּל שֶׁקָּפַץ וּב' m'sukkan is he who was suddenly overcome, contrad. to הִלִּיךָ. Ber. 62<sup>b</sup> מ' הוּא וְהוּא סָבַר מ' הוּא and he thought his health was endangered (by a delay); Tam. 27<sup>b</sup> מ' הוּא וְהוּא סָבַר מ' הוּא a. fr.—Fem. מִסּוּנָא. Hull. II, 6 מ' הוּא וְהוּא סָבַר מ' הוּא he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII מִסּוּנָא בְּחַיִּי, v. מִסּוּנָא I].

מִסּוּנָא, v. מִסּוּנָא.

מִסּוּנָא m. (מִסּוּנָא) *stopper*. Sabb. 111<sup>a</sup> bot.; Keth. 6<sup>a</sup>; Bekh. 25<sup>a</sup> מ' דְּנוּיָא מ' (Ar. s. v. סָבַר, a. Ms. M. a. F. Sabb. l. c.: מִסּוּנָא) the stopper of the brewing boiler (made of soft material, as rags &c.).

מִסּוּלִיָּא, מִסּוּלִיָּא, מִסּוּלִיָּא, read:

מִסּוּלִיָּא m. (denom. of מִסּוּלִיָּא) *a shoe consisting of a mere sole*. Yeb. 103<sup>b</sup> מ' וּב' to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 938 'מִסּוּלִיָּא, מִסּוּלִיָּא; Kidd. 14<sup>a</sup> sq. מ' לַמִּסּוּלִיָּא (Ar. לַמִּסּוּלִיָּא).

מִסּוּמִיָּא, v. מִסּוּמִיָּא.

מִסּוּמָא, v. מִסּוּמָא.

מִסּוּמָא m. (מִסּוּמָא; v. מִסּוּמָא) *stomach* (of man). Koh. R. to XII, 4 (ref. to מִסּוּמָא, ib.) מ' עָרִי לֵיהּ מ' עָרִי because the stomach grinds no more; (Sabb. 152<sup>a</sup> מ' קוֹרְקֵבֵי; Lev. R. s. 18 מ' חֹמֶס).

מִסּוּסְמִילָא m. pl. (μειρόστυλον, -α) *intercolumniation, space between two columns*. Y. Ned. III, 37<sup>d</sup> bot. אִנָּא מ' אִנָּא (מ' שׁוּמִיָּא) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34<sup>d</sup> מ' עִבְדִּי עַל תְּמִנָּא מִסּוּסְמִילָא, v. מִסּוּסְמִילָא II.

מִסּוּסְמִילָא, v. מִסּוּסְמִילָא.

מִסּוּסְפּוּתָא, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מִסּוּסְפּוּתָא.

מִסּוּקִיחָא, v. next w.

מִסּוּקִיחָא f. (מִסּוּק) *ascent, step*. Targ. Y. I Num. XXXIV, 4 (some ed. מִסּוּקִיחָא; Y. II מִסּוּקִיחָא). Targ. Is. XV, 5.—Pl. מִסּוּקִיחָא. Targ. Y. Ex. XX, 23; a. fr.—Targ.



Ps. CXX, 1 מסוקיין דהחובא על מסוקיין דהחובא (ed. Wil. פֿסוקיין) on the rise of the depths (v. Succ. 53<sup>a</sup>); ib. CXXI, 1 מִסְקָתָא ed. Lag.; ib. CXXIII, 1 מִסְקָתָא (b. text המסכותה).—[Koh. R. to XII, 5 אית התנן מסוקיין (not במסוקיין) are there any steps to go up?, a Var. lect. inserted in the text; v. מִסְקָתָא.]

מִסְקָתָא f. (preced.) going up. Targ. Y. I Deut. XXXII, 49.

מִסְדֹר m. (מִסְר) informer, traitor (delivering Jews into the hands of the Roman government). B. Kam. 119<sup>a</sup> מִסְדֹר מִן הַיָּמִין the property of an informer. Ker. 2<sup>b</sup>; B. Kam. 5<sup>a</sup> Ms. M. (ed. בוטרי, corr. acc.); a. fr.—Pl. מִסְדֹרֵיהֶן. Y. Sot. IX, end, 24<sup>e</sup>, a. e. מִסְדֹר הַבַּיִת (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49<sup>b</sup>). R. Hash. 17<sup>a</sup> מִסְדֹרֵיהֶן (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—Fem. מִסְדֹרָה. Midr. Till. to Ps. XII הוֹדָה אֶת הַיָּמִין מִסְדֹרֵיהֶן (ed. Bub. אֶת הַיָּמִין מִסְדֹרֵיהֶן, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אֶת הַיָּמִין).

מִסְדֹרִין, Koh. R. to XII, 5, read: מִסְדֹרִין, v. מִסְדֹרֵיהֶן.

מִסְדֹרֵת f. (מִסְר) (a chain of) tradition. Sot. 10<sup>b</sup> דְּבַר זֶה הוּא מִסְדֹרֵת מִבְּיַדֵינוּ מֵאֲבוֹתֵינוּ וְכִי we hold a tradition from our fathers that &c. Hull. 63<sup>b</sup> עֵקֶף כְּהוֹרֵר נֹאכַל בְּהֵן as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. the traditional Scriptural text without vowels, contrad. to מִקְרָא the traditional vocalization, v. אָב. Y. Meg. IV, 74<sup>d</sup> bot. (ref. to Neh. VIII, 8) 'they explained the reading' (ref. to this means the traditional text; Bab. ib. 3<sup>a</sup> אֵלּוּ הַמִּסְדֹרֹת (some eds. מִסְדֹרֹת; v. Rabb. D. S. a. l.); Ned. 37<sup>b</sup> הַמִּסְדֹרֹת. Ab. III, 13 מִסְדֹרֵת לְהוֹרָה מִן הַיָּמִין the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37<sup>b</sup>, sq. אֲהֵרִי מִן הַמִּסְדֹרֹת the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—Pl. מִסְדֹרֹת. Tanh. Vaëthh. 6 מִן הַמִּסְדֹרֹת וְכִי the traditions of wisdom were taken from Moses and given to Joshua.—Meg. 3<sup>a</sup>; Ned. 37<sup>b</sup>, v. supra.—Massorah, the collection of textual readings systematically arranged.]

מִסְדֹרָתָא ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מִסְדֹרָתָא (Bxt. מִסְדֹרָתָא, corr. acc.).

מִסְדֹרָתָא, Tosef. Pes. II (III), 3 הַבַּיִת ed. Zuck. (Var. הַבַּיִת, read: הַבַּיִת or pl. הַבַּיִת (v. Pes. 40<sup>b</sup>).

מִסְדֹרָתָא f. (=מִסְדֹרָתָא q. v.) bath. Snh. 62<sup>b</sup>; Erub. 27<sup>b</sup>, v. גִּבְלִי. B. Mets. 6<sup>a</sup>, sq. מִנְצֵה עֵלְיָהּ וְכִי... (not הוֹדָה) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read:] אֶסֶר מִנִּי מִסְדֹרָתָא he put on his bathing apparel, v. מִסְדֹרָתָא.]

מִסְדֹרָתָא m. (מִסְר) balance, v. מִסְדֹרָתָא.

מִסְדֹרָתָא f. (מִסְר) bath; bath-house. Kidd. 33<sup>a</sup> הוּא הוֹרֵם מִן הַבַּיִת was sitting in the bath-house; v. מִסְדֹרָתָא.

מִסְדֹרֵת m. (מִסְר) squeezing appliance, wringer. Tosef. Kel. B. Mets. VI, 7 של דְּלֵת מִן הַיָּמִין a wringer on hinges.

מִסְדֹרֵת, v. מִסְדֹרָתָא.

מִסְדֹרָתָא, Targ. I Sam. XVII, 6 (Kimhi in ed. Ven. I מהצפא, read: מִסְדֹרָתָא (v. מִסְר) scaly. [The entire clause קוֹלֵטָא... וְכִי הוֹדָה is a misplaced and corrupted gloss to verse 5, ref. to שְׂרִיטוֹן קִשְׁטֵיהֶם of the text, v. גִּבְלִין a. מִסְדֹרָתָא.]

מִסְדֹרֵתָא m. pl. (מִסְר) emp. (מִסְדֹרֵתָא) feasters, those who feast mourners. Targ. II Esth. I, 2 (3) מִן הַבַּיִת ed. Lag. (ed. מִסְדֹרֵתָא, corr. acc.; ed. Frf. מִסְדֹרֵתָא).

מִסְדֹרָתָא, מִסְדֹרָתָא f. (מִסְר) 1) =מִסְדֹרָתָא balance, pair of scales. Targ. Ps. LXII, 10.—Pl. מִסְדֹרָתָא. Targ. Job VI, 2 ed. Lag. (ed. Wil. מִסְדֹרָתָא). Ib. XXXI, 6 מִסְדֹרָתָא Ms. (corr. acc.; ed. מִסְדֹרָתָא). Targ. Y. Deut. XXV, 15 (not מִסְדֹרָתָא).—2) weighing counter, esp. butcher's stall. Hull. 132<sup>b</sup> מִן הַבַּיִת he put up a permanent stall for selling meat. Shebu. 42<sup>a</sup> מִן הַבַּיִת אָמַר וְכִי you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23<sup>b</sup> מִן הַבַּיִת הוֹרֵם אֶת הַבַּיִת (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

מִסְדֹרָתָא m. (Ithpe. noun of סָבַב) =מִסְדֹרָתָא, porch, esp. dealer's stall with a bench attached to the house. Y. B. Bath. II, beg. 13<sup>b</sup> מִן הַבַּיִת וְכִי sold his dwelling and reserved for himself one porch.

מִסְדֹרָתָא, תָּחָה... f. same. Cant. R. to VI, 12 מִן הַבַּיִת (not מִן הַבַּיִת) if he looks up to that stall where he used to sit tailoring &c.—Pl. מִסְדֹרָתָא. Y. Bets. I, 60<sup>e</sup> bot. מִן הַבַּיִת וְכִי sit not on the outer benches of the hall of Bar Ula, for they are cold.

מִסְדֹרָתָא f. h. same (emp. מִסְדֹרָתָא). Y. Kil. IX, 32<sup>a</sup> מִן הַבַּיִת placed on a stationary stone bench, opp. מִסְדֹרָתָא, couch. Y. Erub. VII, 24<sup>b</sup> bot. מִן הַבַּיִת (not מִן הַבַּיִת) if he attached a porch along the whole front of the wall.—Pl. מִסְדֹרָתָא. Y. Pes. V, 32<sup>e</sup> bot. מִן הַבַּיִת they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65<sup>b</sup> מִן הַבַּיִת).

מִסְדֹרָתָא, Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt., v. מִסְדֹרָתָא.

מִסְדֹרָתָא m. (מִסְר) a blow, slap. Tanh. Hayé 3 מִן הַבַּיִת he slapped him in the face; a. e.; v. מִסְדֹרָתָא.—Pl. מִסְדֹרָתָא. Yalk. Koh. 968 (play on מִסְר, Koh. II, 9) הוֹדָה שְׂלֵמֵדְתִי בְּאֵז מִן הַבַּיִת the lesson which I learned with 'heat' remained to me; ... the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. הוֹדָה שְׂלֵמֵדְתִי בְּאֵז מִן הַבַּיִת (corr. acc.; v. Matt. K. a. l.).

מִסְדֹרָתָא secret, v. מִסְדֹרָתָא.

**מִסְטֵי** m. (מִסְטֵי) *one who diverts judgment from its straight path* (=h. בִּזְיָה דִּין, *prevaricator*. Targ. Is. LVIII, 6 ב' דִּין (h. text בִּזְיָה דִּין).—Gen. R. s. 50 (fictitious name of a Sodomite judge) רב בְּזִיּוּרֵי דִּין (=מִסְטֵי דִּין, some ed. בְּזִיּוּרֵי דִּין, corr. acc.) Chief Prevaricator (Snh. 109<sup>b</sup> מִצְלֵי דִינָא); Yalk. ib. 84 (corr. acc.).

**מִסְטֵי דִּין**, v. preced.

**מִסְטֵי** f. (μαστιχη) *gum mastic*. Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לֹט, Gen. XLIII, 11; ed. מִצְטַבָּה, מִצְטַבָּה, מִצְטַבָּה corr. acc.). Tosef. Sabb. XII (XIII), 8, v. קָעַס.

**מִסְטֵירִים**, v. next w.

**מִסְטֵירֵי**, **מִסְטֵירֵי**, **מִסְטֵירֵי** m. sing. a. pl. (μυστήριον, -α) *secret*. Midr. Till. to Ps. IX, 6 מִסְטֵירֵי זֶה אֲנִי 'וב' ed. Bub. (ed. מִסְטֵירֵי, corr. acc.) this secret I reveal to thee. Gen. R. s. 50; s. 68 'וב' שֶׁנִּי שָׁגַלְוּ בִּי because they revealed the mysteries of the Lord (Gen. XIX, 13); Yalk. ib. 84 מִסְטֵירֵי. Gen. R. s. 71 ב' secret-keeping, discreet men. Ib. s. 98; Tanh. Vayhi 8; Pesik. R. s. 21 מִסְטֵירִים (corr. acc.). Y. Gitt. II, 44<sup>b</sup> top מ' כתב מ' a secret letter; (Y. Sabb. XII, end, 13<sup>d</sup> מִסְטֵירֵי קִיּוּן); a. fr.—Targ. Y. I Gen. XXVIII, 12 בְּזִיּוּרֵי דִּין (some ed. בְּזִיּוּרֵי, corr. acc.). Targ. Y. Num. XVI, 26 בְּזִיּוּרֵי דִּין (some ed. בְּזִיּוּרֵי, corr. acc.).—[Gen. R. s. 50; Yalk. ib. 84, v. מִסְטֵי.]

**מִסְטֵר** m. (מִסְטֵר) *slap in the face*. Ex. R. s. 15 מ' כִּסְרוּ, ב' תִּרְן מִסְטֵר אֶחָד 'וב' Num. R. s. 20, end מ' כִּסְרוּ, v. מִסְטֵר. he slapped one of the boys; (Tanh. ed. Bub. Balak 30, note 175 מִסְטֵר).—V. מִסְטֵר.

**מִסְטֵרֵי** (**מִסְטֵר**, **מִסְטֵר**), v. מִסְטֵירֵי.

**מִסְטֵרֵי קִיּוּן** m. (μυστήριον) *of a secret nature*. Y. Sabb. XII, end, 13<sup>d</sup>, v. מִסְטֵירֵי קִיּוּן.

**מִסְטֵרֵי**, v. מִסְטֵירֵי.

**מִסְתָּה** (b. h.) *to melt, flow; to cause running off, effect curdling*. Midr. Till. to Ps. LXXVIII, 25 שֶׁלֹּא תִּמְסָה that the manna might not melt.—Denom. יִמְסָה.

**Hif.** תִּמְסָה *to cause to flow*. Ib. to Ps. VI, 7 הִתְחִיל בִּיבָה (ed. Bub. (ed. יִמְסָה מִטְרוֹ 'וב' make his bed flow with (his) tears; Yalk. Ps. 636.

**Pi.** תִּמְסָה same, *to dissolve, weaken*. Deut. R. s. 7 (play on תִּמְסָה, Deut. XXIX, 2) הַמְכַוֵּת גִּזְיָהּ הַיְּהוּדִים the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

**Nif.** תִּמְסָה *to be melted, to fall away*. Tosef. Sot. III, 4 תִּמְסָהּ her thigh will fall away.

**מִסָּה** ch. same, *to flow, melt away*. Targ. II Sam. XVII, 10 יִמְסָה יִמְסָה (ed. Wil. יִמְסָה Af.), v. יִמְסָה.—Part. יִמְסָה, f. יִמְסָה. Targ. O. Num. V, 21 (ed. Vienna יִמְסָה = יִמְסָה, v. infra).

**Pa.** תִּמְסָה *to cause melting, falling away*. Targ. Ps. XXXIX, 12 תִּמְסָה. Targ. Y. Num. V, 22 תִּמְסָה.—Part. pass. יִמְסָה, f. יִמְסָה, v. supra. Pes. 28<sup>a</sup> Bashi תִּמְסָה is not dissolved in water, v. יִמְסָה.

**Af.** תִּמְסָה same. Targ. O. Num. l. c.; a. e.—Targ. II Sam. l. c., v. supra.

**Ithpe.** תִּמְסָה *to be melted, fall away*. Targ. Num. V, 27. Targ. O. Lev. XXVI, 39 (v. תִּמְסָה); a. fr.—Targ. Y. Gen. VII, 21 תִּמְסָה (not תִּמְסָה; h. text תִּמְסָה).

**Ittaf.** תִּמְסָה same. Targ. Ps. LXXVIII, 6 Ms., v. תִּמְסָה. Ib. LXXVIII, 3 Ms. (ed. *Ithpe.*); a. fr. (in Ms.).

**מִסְיָן**, pl. **מִסְיָיִן**, v. יִמְסָה.

**מִסְיָה**, Targ. Is. III, 20 ed. Lag., v. מִסְיָה.

**מִסְיָה** = **מִסְיָה**, v. יִמְסָה.

**מִסְיָב**, Targ. Y. Gen. IV, 8 אִשְׁרֵי מ' some ed., read: מִסְיָב.

**מִסְיָבָה**, **מִסְיָבָה**, v. sub 'מִסְיָב.

**מִסְיָה** f. (מִסְיָה) *melting, losing courage*. Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 מִסְיָה).

**מִסְיָפָה**, v. מִסְיָה.

**מִסְיָךְ**, v. מִסְיָךְ.

**\*מִסְיָפָה** f. (הסך את רגליו *Hif.* סָפַךְ) *easing one's bowels*. Y. Yoma III, 40<sup>b</sup> bot. מִסְיָפָה (corr. acc.), v. תִּמְסָה.

**מִסְלָה** f. (b. h.; סֶלַל II) *path, road*. Yalk. Deut. 907, v. מִסְלָה.—Pl. מִסְלָה, מִסְלָה Ber. 59<sup>b</sup>; Lev. R. s. 23 כְּכַבְּרִים בְּמִסְלָתָם the planets on re-entering their pericodical orbits.

**מִסְמִים** (**מִסְמִים**, **מִסְמִים**) m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 שְׁנֵי קוֹנְטְרוֹנִין מִסְמִים is equal to two quadrantes; Kidd. 12<sup>a</sup> שְׁנֵי מִסְמִים קוֹנְטְרוֹנִין; Y. ib. I, 58<sup>d</sup> שְׁנֵי קוֹנְטְרוֹנִים מִסְיָה.—Pl. מִסְמִיָּין. מִסְמִיָּין. מִסְמִיָּין. Tosef. l. c. מִסְיָה an as has two semisses; Kidd. l. c. בְּמִסְמִיָּין; Y. l. c. בְּמִסְמִיָּין.

**מִסְמִים**, a species of wood, v. מִסְמִים III.

**מִסְמִיָּין**, v. מִסְמִיָּין.

**מִסְיָע**, Y. Taan. IV, beg., 67<sup>b</sup>, v. תִּמְסָה.

**מִסְיָפֶס** m. (=מִסְיָפֶס; סִיָּה; cmp. מִסְיָפֶס with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. to מִסְיָפֶס or כּוֹתֵל partition wall. Erub. 72<sup>a</sup> (Ms. O. twice מִסְיָפֶס, v. Rabb. D. S. a. l. note 10), opp. to מִסְיָפֶס a partition ten handbreadths high. B. Bath. 2<sup>b</sup> בְּמִסְיָפֶס (Ms. M. מִסְיָפֶס, v. Rabb. D. S. a. l. note) where there are only pegs as border marks, opp. כּוֹתֵל. Ib. bot. בְּמִסְיָפֶס (Ms. M. מִסְיָפֶס, emended) Ab. Zar. 70<sup>b</sup>; Y. ib. V, 44<sup>d</sup> bot. מִסְיָפֶס a court which is divided off by mere marks (cmp. מִסְיָפֶס). Tosef. Sabb. VIII (IX), 22 [read:] מִסְיָפֶס מִסְיָפֶס (כְּדִי לִשְׁוֵרָה מִסְיָפֶס) large enough to be used for a marking peg.—Pl. מִסְיָפֶס. Yalk. Ex. 422 [read:] מִסְיָפֶס מִסְיָפֶס a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 מִסְיָפֶס דְּהִיָּה 'וב').

**מִסִּיק** m. (מִסֵּק) olive harvest. Y. B. Bath. III, 14<sup>a</sup> top, v. בְּצִיר I. Hall. III, 9 בְּצִיר זיתים collected at the regular harvest, opp. גְּלִינִים זיתים gleanings (v. גְּלִינִים II); Y. Maasr. V, 51<sup>d</sup> top (not מִסִּיק). Y. Yeb. XV, 14<sup>d</sup> יצא בציר ונכנס ב' when the grape-cutting is over, the olive-harvest begins; a. e.—V. מִסִּיקָה.

**מִסִּיק**, part. Af. of נָסַק.

**מִסִּיק** I m. (נָסַק) reaching definite conclusions, decided. Hor. 14<sup>a</sup>, v. מִקְשָׁה.—V. נָסַק.

**מִסִּיק** II m. (נָסַק; sub. הָסִים &c.) one who levies contributions, in gen. a Roman collector, oppressor (interch. with מְצִיק). Tosef. Ohol. XVI, 13 (ed. Zuck. מְצִיק); Y. Pes. I, 27<sup>c</sup>; (Bab. ib. 9<sup>a</sup>, a. Ab. Zar. 42<sup>a</sup> מִצ'—Pl. מְסִיקִין. B. Kam. X, 5 וְנִגְלִיחוּ and government officers confiscated it. Ib. 116<sup>b</sup> וְכ' מִצ' he who reads *massikin* is not at fault, nor is he who reads *m'tsikim* (ref. for the latter to fault, Deut. XXVIII, 57, for the former to Chald. סופך לעשרה, ib. 42). Y. Sabb. XVI, end, 15<sup>d</sup> סופך לעשרה thou shalt be forced by the officers.—Y. Dem. VI, 25<sup>b</sup> סופך לעשרה it means that he rented the field from the officers (who had confiscated it).

**מִסִּיקָה** ch. same.—Pl. מְסִיקָה. Targ. Y. Deut. XXVIII, 42 (h. text צלצל, v. B. Kam. 116<sup>b</sup> quot. in preced.).

**מִסִּיקָה** f. מְסִיקָה. Sabb. 17<sup>a</sup>.—Pl. מְסִיקוֹת. B. Bath. 36<sup>b</sup> שלש מ' three olive-crops.

**מְסִיקוֹת**, v. מְסִיקוֹת.

**מִסִּירָה** f. (מָסַר) 1) harnessing, taking possession of a working animal by an act resembling harnessing. Kidd. I, 4, v. מוֹסְרָה. Tosef. ib. I, 8 וּמוֹסְרָה . . . וּמוֹסְרָה (ed. Zuck. וּמוֹסְרָה, Var. בְּמוֹסְרָה) what is *m'sirah*? He (the seller) hands him (the buyer) a bit and he harnesses it (the animal); Kidd. 22<sup>b</sup> מִסִּירָה בְּמִסִּירָה what is *bim-sirah* (Kidd. I, 4)? He seizes its hoof, hair &c., a. fr.—2) handing, delivery. Gitt. 9<sup>b</sup>, a. fr. מִסִּירָה, v. עָרִי מ'.—3) levy. Cant. R. to IV, 4 (ref. to Num. XXXI, 5) . . . שנים . . . twelve thousand men were raised by levy, opp. בְּנִדְבָה as volunteers.

**מְסִירִין** m. pl. (סָרַר) rebels, v. מְסִירִין.

**מִסִּית**, v. מִסִּית.

**מִסִּית** m. (סָתַר) stone-cutter. Pesik. S'lih., p. 166<sup>a</sup>; Yalk. Num. 744, v. גָּשָׁשׁ.

**מִסְכָּה** I (b. h.; denom. of מָסַךְ) to temper, mix wine (cmp. מִיזַג). Ab. Zar. 58<sup>b</sup>, v. מִיזַג. Num. R. s. 10 מִסְכָּה יין מִסְכָּה Eve mixed wine for Adam. Ib. חָיִי מוֹסְכִים יין וְכ' they mixed strong with light wine; a. e.

**מִסְכָּה** II (b. h.; denom. of מִסְכָּה I) to cast (metal). Y. Ber. I, 2<sup>d</sup> top; Gen. R. s. 12, end מוֹסְכָה Ar. (ed. Y. Ber. מוֹסְכָה; Gen. R. מוֹסְכָה, v. בּוֹלָס.—[Yalk. Ex. 165 מִסְכָּה, read מִסְכָּה, v. מוֹסְכָה].

**מִסְכָּה** m. (b. h.; מִסְכָּה II) to be clear; cmp. מִיזַג clarified, mixed drink. Ex. R. s. 42, end (play on מִסְכָּה, Ex. XXXII, 8) ה' ק"כ קִנְיָנוּן מִיִּן מִסְכָּה ה' the gold in the calf weighed 120 centenaria, corresponding to the numerical value of *mesekeh* (drink) which removes Hé (the Lord, i. e. leads to godlessness).

**מִסְכָּה** m. (b. h.; מִסְכָּה I) web, screen, curtain. Num. R. s. 6 וְכ' מִסְכָּה שַׁעַר וְכ' the curtain for the gate of the court. Yalk. Ex. 372; a. e.

**מִסְכָּה**, Sabb. 96<sup>b</sup>, v. מִסְכָּה III.

**מִסְכָּה** I f. (b. h.; מִסְכָּה) molten image. Snh. 103<sup>b</sup> (play on Is. XXVIII, 20 והמסכה לו' ב' כוֹסֵם כַּד בַּיָּד הַיָּמִין הַקְּשָׁה לו' ב' should a molten image be made a rival to him 'who gathers the waters of the sea together like heaps'?; Num. R. s. 7; Yoma 9<sup>b</sup>. Sifra K'dosh., beg. (idols are called) ב' מִסְכָּה, because they are cast.

**מִסְכָּה** II f. (b. h.; מִסְכָּה I) web, garment. Ex. R. s. 42, end (ref. to Ex. XXXII, 8) ב' רַעַב הַמִּסְכָּה לְדוֹרוֹת מִשָּׁרֵי וְכ' a bad web have you woven for future generations (follows the Chaldaic translation).—V. מִסְכָּה.

\***מִסְכָּה** III (homiletic play, מִסְכָּה = מִסְכָּה, v. אָסִי) thus healing. Ex. R. s. 42, end [read:] כִּךְ . . . כִּךְ לְשׁוֹן סוֹרְסִי הוּא . . . כִּךְ (סוֹרְסִי) it is a contraction; the Lord says, 'Shall I thus cure them?', as we read (Ex. XXXII, 8—9): 'They have made themselves a molten calf' . . . 'and the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people' (i. e. it is incurable).

**מְסִינֵנוּ, מְסִינֵנוּ, מְסִינֵנוּ, מְסִינֵנוּ**, v. מְסִינֵנוּ, מְסִינֵנוּ.

\***מִסְכָּן** m. (next w.) poverty. Cant. R. to I, 4 (interpreting מְסִינֵנוּ, v. מְסִינֵנוּ II; strike out אַחַר מְסִינֵנוּ מִפְּרוֹתַי מִפְּרוֹתַי אַחַר מְסִינֵנוּ out of my poverty, we shall run after thee).

**מִסְכָּן** I m. (b. h.; מִסְכָּן I) poor man; (adj.) scanty, scarce; transf. mean. Midr. Prov. ch. XXII בהיין מִסְכָּן מְסִינֵנוּ בְּהִיין מִסְכָּן the poor man is called *miskhen*, because he is sparsely supplied with means of livelihood; Lev. R. s. 34 בְּזוּי שֵׁהוּא בְּזוּי he is called *miskhen*, because he is despised of all men (ref. to Koh. IX, 16). Ruth R. to I, 1 (ref. to Koh. I. c.) וְכ' הַמְּסִינֵנוּ שֶׁל ר' אֶלֶף שֵׁהוּא ב' בְּזוּיָה הִיתָה אֵלֶּף מִהוּ ב' מִי שֵׁהוּא ב' בְּזוּי דְּבַרְרֵי וְכ' was the wisdom of R. Akiba who was a poor man despised? But what does *miskhen* here mean? One who proves himself mean by his own words (not practicing what he preaches); Koh. R. to I. c. [read:] אֵלֶּף אֵלֶּף הִתְחַל מִסְכָּן בְּדַבְרֵי וְכ' אֵלֶּף הִתְחַל מִסְכָּן בְּדַבְרֵי (insert מִסְכָּן). Koh. R. I. c. מִסְכָּן (insert מִסְכָּן) behold, a *miskhen* is none but he who makes his words appear mean. Ib. to IX, 15 קוֹרָא וְכ' וְכ' אֵלֶּף מִסְכָּן ב' שֵׁהוּא מִסְכָּן בְּגַל וְהִרְוּתָה וְכ' וְכ' the text call him (the good genius in man) *miskhen* (scarce)? Because he is rare among men, and (*mean*) because the majority of people do not listen to him; ib. to IV, 13; a. fr.—Yalk. ib. 979; Y'lamd. to Num. XXIV, 5 quot. in Ar. מִסְכָּן, read: מִסְכָּן, v. supra.—Denom.

**מִסְבֵּן II, מִסְבֵּן** *to make poor, make contemptible.* Koli. R. to IX, 16, v. preced. Ex. R. s. 1; Sot. 11<sup>a</sup> (play on **מִסְבֵּן**, Ex. I, 11) שְׂמֵינֵי בְנֵיהֶן אֵת בִּלְעֵיהֶן (read: בִּוְרֵיהֶן) for they (the buildings) impoverish their builders; Yalk. Ex. 162 שְׂמֵינֵיהֶן (corr. acc.). Cant. R. to I, 4 (play on **בְּשֹׁכְנֵי**, ib.) [read:] מִסְבֵּן אַחֲרָיִךְ יִרְוּצָה make me (Israel) poor, and we shall run after thee (v. preced.).

*Nithpa.* הַמְבַּסֵּן, *Nithpa.* הַמְבַּסֵּן *to become poor.* Sot. l. c. הַמְבַּסֵּן בְּבִנְיָן הַמְבַּסֵּן כל הַמְבַּסֵּן בְּבִנְיָן הַמְבַּסֵּן who ever makes building his business will get poor; Yeb. 63<sup>a</sup>; Ex. R. l. c.; Yalk. Ex. l. c.

**מִסְבֵּן, מִסְבֵּנָא, מִסְבֵּן, מִסְבֵּן** m. ch. = h. **מִסְבֵּן** I. Targ. Koh. IV, 13, sq. Targ. O. Deut. XV, 11; a. e.—Y. B. Mets. II, 8<sup>c</sup> top מ' אִישׁ מ' a poor man. Y. Peah VII, 21<sup>b</sup> top; a. fr.—*Pl.* מִסְבֵּן, מִסְבֵּנָא, מִסְבֵּן, מִסְבֵּן. Targ. Y. Deut. l. c. (not מִסְבֵּן). Targ. Prov. XXII, 7; a. e.—Y. Peah l. c. דָּפַל לְבִי... דָּפַל לְבִי gave his son Samuel money to distribute among the poor. Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> יִרְתֵּן וְיִבִּי let the poor come and eat it, that it may not go to ruin. Y. Sot. III, 19<sup>a</sup>; Y. Peah VIII, 21<sup>a</sup> bot. . . יִלְוֶה זֵר . . . מִשְׁעֵר . . . used to give him the tithes of the poor every third year; a. fr.—Denom.:

**מִסְבֵּן, מִסְבֵּן** = **מִסְבֵּן** II, *to make poor, reduce.* Targ. Ps. LVI, 8 (h. text הִרְדָּה). Ib. XCIV, 5 (h. text נִקְּהָה). Targ. Job VI, 9 (h. text הִפְסָה); a. e.

**מִסְבֵּן, מִסְבֵּנֹתָא, מִסְבֵּנֹתָא** f. (preced.) *poverty, scarcity.* Targ. O. Deut. VIII, 9 (ed. Vien. צִבְיָרִין). Targ. Job V, 11 מִסְבֵּן אֹכְלֵי מִי' those black from starvation (h. text קִדְרִים); a. e.—Lev. R. s. 35; Pesik. Shim'u, p. 117<sup>a</sup>; Yalk. Lev. 670; Yalk. Is. 256 מ' לִיהוּדָאִי וְכ' poverty is as becoming to Jews as a red line on a white horse; Lev. R. s. 13 מִסְבֵּנֹתָא (read מִסְבֵּנֹתָא).

**מִסְבֵּנֹתָא** f. (preced.) *making poor.* Targ. Jud. XIV, 15.—[Targ. Ps. XXXIX, 12, v. אֵיבָהֶינָא.]

**מִסְבֵּנֹתָא**, v. מִסְבֵּנֹתָא.

**מִסְבֵּן** f. (b. h.; **מִסְבֵּן** I) 1) *web on the loom.* Ohol. VIII, 4 מִסְבֵּן הַמְבִּיחַ the spread web, i. e. the web hanging from the transverse beam (vestis pendens, v. Sm. Ant. s. v. Tela). Kel. XXI, 1 נֶפֶשׁ הַמְבִּיחַ the woof, opp. to שֵׁרֵי עֵימֵד the warp of the standing loom. Midr. Till. to Ps. XXXVIII; Yalk. Ps. 733 וְכ' אֲנִי הַמְבִּיחַ we are the web, and Thou the weaver; a. e.—2) (cmp. Lat. textus) *construction, Talmudic treatise.* Ruth R. to II, 9 (play on מִסְבֵּן, II Sam. XXIII, 16) עֲשָׂאָה מִסְבֵּן (not מִסְבֵּנָה) he (David) constructed it and fixed it as a rule for future generations that the king forces the road &c. (v. Snh. II, 4); Midr. Sam. ch. XX; Y. Snh. II, 20<sup>c</sup> top. Sabb. 114<sup>a</sup>, v. מִסְבֵּן; a. fr.—*Pl.* מִסְבֵּנֹתָא. Midr. Till. to Ps. CIV, 25 אֵלֹהֵי הַמְבִּיחַ דָּבַר וְכ' those are the systematic collections of Bar K. &c. Num. R. s. 18 שְׁשִׁים מ' sixty Talmudic treatises [editions, however, count sixty-three]; Tan. Korah 12; Cant. R. to VI, 9 (not הִיוּתָה . . .); a. fr.

**מִסְבֵּנָא** ch. same, *text, treatise* &c. Snh. 49<sup>a</sup> דְּפִתְיָה לְכֹהֵן בְּנִי a legal subject had just been opened for them

(for discussion, and he would not disturb them). Hor. 10<sup>b</sup> וְכ' אִיבָהֶינָא have you put up such and such a web, i. e. have you mastered this and that subject?

**מִסְבֵּלָה**, v. מִסְבֵּלָה.

**מִסְבֵּלָה** m. (סְבֵּל) *rejectable, drossy.* Targ. Prov. XXVI, 23 בְּכֶסֶף סְבֵּלָה (h. text סְבֵּלָה).

**מִסְבֵּלָה** m. (v. סְבֵּל) *hair-dresser.* Lam. R. to I, 15 (expl. סְבֵּלָה, ib.) [read:] סָרְקוּ בְּמִסְבֵּלָה שֶׁבֶן בְּעֵרְבִיא צוּוּחִין שֶׁבֶן לְמִסְבֵּלָה he combed them (carded their skins) with an (iron) comb, for in Arabia they call the hair-comber hair-curler.

**מִסְבֵּלָה, מִסְבֵּלָה** f. (סְבֵּל) *closing a cavity, 'אבן מ', v. אֶבֶן.* Midd. 69<sup>b</sup> מ' בְּאֶבֶן מ' when the apparent corpse lies on a stone under which there is a cavity; Sabb. 82<sup>b</sup> (Ms. M. מִוִּסְבֵּלָה, v. Rabb. D. S. a. l. note). Sifra M'tsora, Zab., Par. 2, ch. III; a. fr.

**מִסְבֵּלָה**, v. מִסְבֵּלָה III.

**מִסְבֵּלָה** I (v. מִסְבֵּלָה) *to melt, dissolve.*

*Nithpa.* הַמְבַּסֵּן *to be molten, to be in a state of dissolution or liquefaction.* Hull. 45<sup>b</sup>, v. מִבְּזָה. Ib. 53<sup>b</sup> הַמְבַּסֵּן הַבְּשָׂרִים if (in one spot of an animal known to have been attacked by a beast of prey) the flesh appears decayed; ib. הִיכִי כָל שְׁהָרוּפָא מ' what do you mean by 'decayed' (Answ.) שֶׁרָפָא מ' what a physician would peel off, until he comes on sound flesh; ib. 77<sup>a</sup> הַמְבַּסֵּן. Y. Ter. VIII, 46<sup>a</sup> top שִׁירְהִימְסֵהוּ בְּנֵי מֵינָה (a melon) the core of which is liquefied.

**מִסְבֵּלָה** ch. same, 1) *to melt, make faint.* Targ. Y. Deut. I, 28 מִסְבֵּלָה (not מִסְבֵּלָה; h. text הִבְסָה).—Y. Shek. V, 48<sup>d</sup> מִסְבֵּלָה הַיַּיִן דִּין חֲמֵר מִסְבֵּלָה מֵינָה Bab. ed. (v. Rabb. D. S. a. l. p. 43; oth. ed. סָמַס; Ms. M. סָמִי) which wine loosens the bowels.—2) *to soil, make loathsome.* Hull. 18<sup>a</sup> מִסְבֵּלָה לֵיהָ בְּפִתָּה the authority soils the meat with dung, so that it cannot be sold &c.—Part. pass. מִסְבֵּלָה. Ib. 28<sup>a</sup> כִּי מִמֵּן קוֹעֵיהָ בְּדָמָא its throat stained with blood; ib. 53<sup>b</sup>.

*Nithpa.* הַמְבַּסֵּן *to be dissolved, melt away, perish.* Targ. Job IX, 23 (h. text בִּפְתָה).

**מִסְבֵּלָה** II (cmp. מִסְבֵּלָה) 1) *to press, squeeze.*—Part. pass. מִסְבֵּלָה *mashed, shapeless.* Num. R. s. 14 (play on בְּשֵׁנָה שֶׁהֵם יוֹצְאִים מִמֶּנָּה הֵם מְרֹחֵת מִסְבֵּלָה, Kolh. XII, 10) מ' when they (the words of the Law) come out disfigured, they are bitter (drops) to those who hear them; v. י. מ. I; Y. Snh. X, 28<sup>a</sup> bot.—Nidd. 24<sup>a</sup> מ' מִסְבֵּלָה (מִסְבֵּלָה) מִי שֶׁפִּינּוּ מִמֶּנָּה מִסְבֵּלָה (מִמֶּנָּה) a foetus whose face is mashed, contrad. to נִטְוֵהוּ, v. מִינָה I.—2) (cmp. מִסְבֵּלָה) *to press, urge, esp. (of medical treatment) to sustain vital energies.* Gen. R. s. 82 כָּךְ מִסְבֵּלָה הַחַיִּים this is the way they stimulate the vital energy of the travelling woman; (Yalk. ib. 136 מִסְבֵּלָה); Yalk. Is. 263 שְׂמֵינֵיהֶן אֵת הַחַיִּים (corr. acc.).

**מִסְבֵּלָה** ch. same, 1) *to press, squeeze.* Hull. 4<sup>a</sup> מִסְבֵּלָה הַבְּשָׂרִים לֵיהָ he holds the bird's head closely in his hand (so that no mark, if there was any on it, could be rec-

ognized).—2) to stimulate, sustain strength. Yeb. 42<sup>b</sup> / וּב' לִיהָ אֵימָהּ she may sustain the child's strength with eggs and milk (replacing the mother's milk).

Ithpa. אֶהְיֶה מְסֻמָּס, אֶהְיֶה מְסֻמָּס to be squeezed, mashed. Y. Yeb. VIII, 9<sup>a</sup> top; Y. Sabb. XIX, 17<sup>a</sup> bot. [read:] אֶהְיֶה מְסֻמָּס לִיהָ חַד a son was born to him with his membrum mashed, and he died.

מְסֻמָּס III, מְסֻמָּסִים m. (v. קָסָם I) polished wood, prob. (=אֶמְגֹג, cmp. מִגְגֵּי coral-wood. Hag. 26<sup>b</sup> כִּלְיָ מְסֻמָּס Ms. M. (some ed. מְסֻמָּס, read מְסֻמָּס; Ar. מְסֻמָּס) vessels of polished wood, opp. to אֲבֻסְלָגוֹת; Men. 97<sup>a</sup>.—[Kidd. 12<sup>a</sup> בְּמֻסָּם, v. קָסָם.]

מְסֻמָּסָה, v. הַמְסֻמָּסָה.

מְסֻמָּסָה, Targ. Ez. XLIII, 14 Ar., v. קָסָה.

מְסֻמָּר m. (b. h. only in pl.; מְסֻמָּר) 1) a pointed object, nail, pin. Sabb. VI, 10 (67<sup>a</sup>) מְסֻמָּר בֵּן הַצְּלוֹב (Y. ed. הַצְּלוֹב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 הַגִּירָה מְסֻמָּר the blood-letter's pin (v. infra); מְסֻמָּר הַשֶּׁמֶשׁ the style of the sun-dial; מְסֻמָּר הַשֶּׁמֶשׁ the weaver's pin. Ib. 5 מְסֻמָּר שֶׁהַקֵּינִי וְכ' Tosef. ib. B. Mets. II, 14 מְסֻמָּר בֵּן הַשֶּׁקֶמוֹ וְכ' an iron pin which was bent in order to be used as a key. Kel. l. c. מְסֻמָּר שֶׁל שְׁלֹחֵי מְסֻמָּר the banker's pin for fastening the shutters, v. קָרִיס.—Num. R. s. 14 מְסֻמָּר שֶׁל לֵי שִׁישׁ a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מְסֻמָּר בֵּן הַחֵטָה הַזֶּה מְסֻמָּר לְחֵטָה הַזֶּה בִּוְכ' an end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 מְסֻמָּר שֶׁל הַבַּיִת הַזֶּה מְסֻמָּר הַבַּיִת הַזֶּה the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מְסֻמָּר הַגִּירָה מְסֻמָּר the scraper's pin (fastened to the smith's block); a. fr.—Pl. מְסֻמָּרִים, מְסֻמָּרִין, מְסֻמָּרִין Gen. R. s. 68, end. B. Bath. 7<sup>b</sup> מְסֻמָּר בַּהּ מְסֻמָּר drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 מְסֻמָּר שְׂבוּלָה מְסֻמָּר a store-keeper's bowl (?) studded all over with nails. Tanh. B'haäl. 15 (ref. to Koh. XII, 11) מְסֻמָּרִים בְּשִׁמְרוֹתַי וְאֵי מְסֻמָּרִים בְּשִׁמְרוֹתַי וְאֵי it is written k'mishm'roth (like guards) and we read k'masm'roth (like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 מְסֻמָּרִים הַבָּלֵם וְכ' I prepared for thee ropes and nails (for impaling); a. fr.—(pl.) מְסֻמָּרִים. Num. R. l. c. מְסֻמָּרִים כְּמִי נִשְׁמְרִים ... כְּמִי נִשְׁמְרִים as sweet to hearers as cloves.—3) a peg-shaped attachment to a loaf, knob. T'bul Yom I, 3 מְסֻמָּר הַחֵטָה מְסֻמָּר the knob on the back of the loaf (supposed to serve as trade-mark).—4) a wart or corn (cmp. Lat. clavus).—Pl. מְסֻמָּרִים. Sifra Thazr. Neg., Par. 1, ch. II מְסֻמָּרִים; Tosef. Neg. II, 12 מְסֻמָּרִים (sing.).

מְסֻמָּרָה, מְסֻמָּרָה ch. same, pin, nail. Targ. Y. Num. XXV, 3.—Y. Hag. III, beg. 78<sup>d</sup> מְסֻמָּר חַד מְסֻמָּר כֹּל חַד וְחַד נִסִּיב חַד מְסֻמָּר each took one nail and drove it in. Y. Pes. V, 32<sup>b</sup> top [read:] מְסֻמָּרָה גַּבְךָ כְּמֻסָּרָה let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13<sup>c</sup> top מְסֻמָּרָה (corr. acc.); a. e.—Pl. מְסֻמָּרִין, מְסֻמָּרִין, מְסֻמָּרִין Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13<sup>b</sup> bot. [read:] מְסֻמָּרִין אֵילִין לְאֵילִין מְסֻמָּרִין מְסֻמָּרִין refused to one another the fastening of the weaver's pin to the party wall.—[מְסֻמָּרָה, v. קָסָר.]

מְסֻמָּרָה f. wart or corn, v. מְסֻמָּר h., end.

מְסֻמָּתָה f. (סִיב) one of the marked-off tiers or settles of the altar (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מְסֻמָּתָה a. מְסֻמָּתָה; ed. Wil. first time מְסֻמָּתָה, Ar. מְסֻמָּתָה; corr. acc.; h. text מְסֻמָּתָה).

מְסֻמָּתָה m. (v. קָסָתָה) shoe. Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 מְסֻמָּתָה הַזֶּה הַזֶּה הַזֶּה הַזֶּה the other shoe; a. e.—Kidd. 22<sup>b</sup> bot. מְסֻמָּתָה (prob. to be read: מְסֻמָּתָה) my shoe.—Pl. מְסֻמָּתָה, מְסֻמָּתָה. Targ. Josh. IX, 5 (ed. Wil. מְסֻמָּתָה). Targ. Is. III, 18 (h. text מְסֻמָּתָה).—Hebr. pl. מְסֻמָּתָה. Y. Pes. X, beg. 37<sup>b</sup>, v. צוּצָל.

מְסֻמָּתָה, v. next w.

מְסֻמָּתָה m. (מְסֻמָּתָה) pure gold. Targ. Is. XIII, 12 (ed. Wil. מְסֻמָּתָה; ed. Lag. מְסֻמָּתָה; h. text מְסֻמָּתָה).

מְסֻמָּתָה f. (מְסֻמָּתָה) strainer; the strained mass. Sabb. XX, 2 (139<sup>b</sup>) מְסֻמָּתָה מְסֻמָּתָה מְסֻמָּתָה מְסֻמָּתָה a mustard mixture in the strainer (v. Rashi a. l.). Ib. 134<sup>a</sup> מְסֻמָּתָה מְסֻמָּתָה ... מְסֻמָּתָה מְסֻמָּתָה you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

מְסֻמָּתָה f. (preced.) sieve, basket. Y. Dem. II, 21<sup>d</sup> bot. Ib. מְסֻמָּתָה (corr. acc.).

מְסֻמָּתָה (b. h.) to melt, dissolve.

Nif. מְסֻמָּתָה, מְסֻמָּתָה, מְסֻמָּתָה, מְסֻמָּתָה to melt, be liquefied; to fall away; to faint; to despair. Ex. R. s. 25 מְסֻמָּתָה מְסֻמָּתָה (Var. מְסֻמָּתָה) they faint. Yalk. ib. 251 מְסֻמָּתָה מְסֻמָּתָה they began to lose heart; Mekh. B'shall, Shir., s. 9 מְסֻמָּתָה. Deut. R. s. 1, end מְסֻמָּתָה מְסֻמָּתָה may this man's (thy) eye run out. Maars. I, 2 מְסֻמָּתָה מְסֻמָּתָה pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48<sup>d</sup> bot. מְסֻמָּתָה מְסֻמָּתָה (cmp. מְסֻמָּתָה II) when the eatable portion (core) can be mashed under one's fingers; [another definition taking our w. in the sense of falling away, diminution; when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, מְסֻמָּתָה ... מְסֻמָּתָה ... מְסֻמָּתָה perhaps he learned it from the homiletical teachers who interpret hemassu &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

Hif. מְסֻמָּתָה to cause to melt away. Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) מְסֻמָּתָה מְסֻמָּתָה מְסֻמָּתָה (not מְסֻמָּתָה) all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מְסֻמָּתָה.

מְסֻמָּתָה ch. same. Targ. II Sam. XVII, 10 מְסֻמָּתָה מְסֻמָּתָה (ed. Lag. מְסֻמָּתָה מְסֻמָּתָה, v. מְסֻמָּתָה).

Ithpe. מְסֻמָּתָה to melt, decay. Targ. Ps. LXXV, 4.—[מְסֻמָּתָה, v. מְסֻמָּתָה.]

מְסֻמָּתָה m. stomach, v. מְסֻמָּתָה.

מְסֻמָּתָה, v. מְסֻמָּתָה.

מְסֻמָּתָה, v. מְסֻמָּתָה.

**מָסַע** m. (b. h.; מָסַע; נָסַע) *removal; journey; station*. Cant. R. to III, 6 'מָסַע מִבַּי לְבַי from station to station; a. fr.—*Pl.* מְסַעֲרֵיהָ (*fem.*). Snh. 94<sup>b</sup> וְכִי נָסַע וְכִי נָסַע that wicked man (Sennacherib) marched ten journeys in that one day; Yalk. Is. 284. Tanh. B'midb. 2 וְכִי נָסַע וְכִי נָסַע and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 וְכִי נָסַע and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 הַמְסַעֲרִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מְסַעֲרֵיהָ, בְּמַעֲרֵיהָ, v. מְשַׁעֲרָה.]

**מְסַעֲרֵיהָ** m. (סַעַר) *assistant, attendant*.—*Pl.* מְסַעֲרֵיהָ. Par. III, 6 פָּרָה וְכָל מְסַעֲרֵיהָ the red cow and all her attendants.

**מְסַעֲרָה**, v. מְשַׁעֲרָה.

**מְסַפֵּד** m. (b. h.) = הַסְפֵּד. Lam. R. introd. (R. Joh. 1) 'בַּי לָכֶם קוֹשֵׁרֵינִי why do you compose these lamentations?, v. הַסְפֵּד.

**מְסַפֵּדָה**, **מְסַפֵּד**, **מְסַפֵּדָה** ch. same. Targ. Gen. I, 10. Targ. Y. Deut. X, 6; a. e.—*Pl.* מְסַפֵּדָה. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

**מְסַפֵּדָה**, v. אֲסַפֵּדָה.

**מְסַפֵּרָה**, v. מְסַפֵּרָה.

**מְסַפֵּיָה** m. (סַפֵּי) *fearfulness*. Targ. Job XLI, 17 (Ms. מְסַפֵּי; h. text מְסַפֵּי). Ib. XXXI, 23 (ed. Lag. מְסַפֵּי; Ms. Var. מְסַפֵּי; h. text מְסַפֵּי).

**מְסַפֵּיָה**, **מִי** m. (סַפֵּי II; v. סַפֵּי) *strait, dilemma; difficulty*. Y. Sot. III, 19<sup>a</sup> bot. הַבְּנוֹסָה עֲצָמָה לְמִי הַזֶּה הַמְרוּבָה she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49<sup>c</sup> bot. מַה רָאִיתָ לְהַכְנִיט עֲצָמְךָ לְמִי הַזֶּה וְכִי what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 הַזֶּה בָּאוּ לִידֵי הַבָּי הַזֶּה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

**מְסַפֵּקָה**, **מְסַפֵּקָה** m. (סַפֵּק II) 1) *sufficiency*. Y. Ber. IV, 8<sup>a</sup> top [read:] אִתָּה לָךְ מִ' לְבַל הוּא וְהוּא אֲרַבְרָה מִיָּהוּיךָ you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65<sup>c</sup> top.—2) *Pa.* of סַפֵּק, q. v.

**מְסַפֵּר** m. (b. h.; סַפֵּר) *number, count*. Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מִסְפָּר מִ' זֶה הַמִּנְיָן וְכִי *mispar* means counting, *mifkad*, summing up. Pesik. R. s. 11 מִ' הָיָה מִ' זֶה הָיָה מִ' a limited number; מִ' שְׂלָא בְּמִ' innumerable; a. fr.

**מְסַפֵּרָה**, **מְסַפֵּרָה** m. (סַפֵּר) *tool for cutting hair, razor, scissors*. Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not 'בָּרָס); a. e.—Snh. 96<sup>a</sup> הָבִי לִי מִ' (Ms. F. מְסַפֵּרָה) give me a razor; ib. מְסַפֵּרָה לִּי מְסַפֵּרָה; Yalk. Is. 276 מְסַפֵּרָה.

**מְסַפֵּרִים**, **מְסַפֵּרִים** m. du. (preced.) *shears, scissors*. Kel. XVI, 8 הֵיכָן מְסַפֵּרֵינִי the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82<sup>a</sup> top בְּמִ' with scis-

sors, *contrad.* to סַכִּין a. מְסַפֵּרָה; Bab. ib. 17<sup>b</sup>; a. e.—[Tosef. Kel. B. Mets. IV, 5 מְסַפֵּרִים ed. Zuck., read מְסַפֵּרִים.]

**מְסַפֵּרֵת**, **מְסַפֵּרֵת** f. (preced.) *shearing knife, clipping tool*. Kel. XVI, 8, v. preced. M. Kat. 17<sup>b</sup>, a. e., v. preced. Kel. XIII, 1 (Maim. מְסַפֵּרָה, ed. Dehr. מְסַפֵּרָה). Tosef. ib. B. Mets. III, 4 מִ' שֶׁל פְּרָקִים מִ' shears consisting of separable blades; Sabb. 48<sup>b</sup>; 58<sup>b</sup> מְסַפֵּרָה. Tosef. Bets. III, 19, v. סַפֵּר; a. e.

**מְסַפֵּרָה** f., v. מְסַפֵּרָה.

**מְסַק** (denom. of a noun מְסַק, fr. נָסַק to ascend) *to harvest olives*, opp. to נָקַח to pick, glean. Tosef. Dem. VI, 6 זִיתָיו לְמִסְק בְּוָתִּים . . . זִיתָיו לְמִסְק בְּוָתִּים if an Israelite rented from a fellow Israelite . . . his olive trees for harvesting, the rent to be payable in olives; זִיתָיו לְמִסְק בְּשֶׁמֶן payable in oil; Y. ib. VI, 25<sup>b</sup> top. Neg. II, 4 בְּמִסְק וְכִי in the position of one taking olives down. Tosef. Toh. X, 4 עַד שֶׁלֹּא מְסַק before he plucked them; a. fr.—*Part. pass.* מְסַק; *pl.* מְסַקִּין. Tosef. B. Mets. IX, 1.—*Denom.* מְסַקֵּן, מְסַקֵּן.

**מְסַק** part. *Af.* of נָסַק.

**מְסַקָּה** m. (מְסַק) *ascent*.—*Pl.* מְסַקִּין. Lev. R. s. 18; Koh. R. to XII, 5; v. מְסַקִּיהָ.

**מְסַקָּנָה**, v. מְסַקָּנָה.

**מְסַקוּם**, Y. Bicc. III, 65<sup>d</sup>, v. מְסַקוּם.

**מְסַקָּנָה** m. (מְסַק) 1) *ascent, height, steps*. Targ. I Sam. IX, 11 (ed. Lag. מְסַקָּנָה). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot*. Meg. 14<sup>b</sup> וְכִי הָבִי הוּא וְכִי and so it finally came to pass.

**מְסַקִּין**, v. מְסַקִּיהָ.

**מְסַקִּתָּה** f. pl. (preced. wds.) *going up, procession*. Targ. II Chr. IX, 4.

**מְסַר** (b. h.; sec. r. of אָסַר, cmp. meanings of b. h. סַרַּר) 1) *to seize* (v. Num. XXXI, 5).—*Denom.* מְסַרֵּה 1.—2) *to hand over; to deliver, transmit*. Ab. I, 1 וּמְסַרָּה וְכִי and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8<sup>b</sup> (expl. מְסַרֵּה) וְכִי כְּאִם הַמְסַרֵּה דָבָר וְכִי like one handing over (giving possession) &c. Ib. 111<sup>b</sup> bot. (expl. דָּבָר שֶׁמְסַר אֶת נַפְשׁוֹ, Deut. XXIV, 15) גִּישָׁא אֶת נַפְשׁוֹ דָּבָר מְסַר. Ms. M. (ed. דְּבִיזֵר, v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112<sup>a</sup> מִ' לֹו נַפְשׁוֹ עֲלֵיו (Ms. M. מִ' אֶת עַצְמוֹ לְמִיתָה) he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifré Deut. 279 מִ' לֹו נַפְשׁוֹ אֶת נַפְשׁוֹ he surrendered his life to thee (the employer); a. v. fr.—עַל דִּין עַל to surrender one's case against a man (to Providence); v. דִּין. B. Kam. 93<sup>a</sup>; R. Hash. 16<sup>b</sup>; a. e.—Esp. a) *to surrender a person to the authorities, to inform against*. Gitt. 7<sup>a</sup> לְמַלְכוּתָא לְמַלְכוּתָא it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 וְכִי וְכִי וְכִי let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מָסַר. —b) מ' עצמו (sub. לְבִיחָה) to *suffer martyrdom*. Pes. 58<sup>b</sup> שְׂמֵרְתָּ עִצְמוֹתַי עַל קְדוּשַׁת ה' who were ready to suffer death for the sanctification of the Name (of the Lord). Yalk. Ex. 182 אִמְרָה הַמּוֹסְרָה עֲצוּמָה וְכ' a people that is ready to die for the unity of my Name; a. fr.—Part. pass. מְסַרֵּר; f. מְסַרְרָה; pl. מְסַרְרִים; מְסַרְרֵן; מְסַרְרֵי. Kidd. 32<sup>b</sup>; B. Mets. 58<sup>b</sup> דְּבַר הַמָּן לֵבָב וְכ' an injunction which is entrusted to the heart (over which human authorities have no control), the Text adds, 'and thou shalt be afraid of thy God.' Mekh. Ki Thissa (ref. to לָבַם, Ex. XXXI, 14) לָבַם לְשַׁבָּת הַשַּׁבָּת שָׂבָה מ' וְאִי אָרָם מ' לְשַׁבָּת הַשַּׁבָּת, but you are not surrendered to the Sabbath, i. e., there are higher objects for which the Sabbath law must eventually be violated; Yoma 85<sup>b</sup>; a. fr.

*Nif.* מְסַרֵּר to be delivered, transmitted. Num. R. s. 4 הַמְּסַרְרָה לוֹ בְּבוֹרָה the birth-right (priesthood) was transferred to him. B. Kam. 82<sup>b</sup> אֵינָן מְסַרְרִים בִּידֵיבָם they will not be given into your hands, you will have no power over them; Men. 64<sup>b</sup>. Y. Yoma III, 40<sup>d</sup> בּוֹת מְסַרֵּר לֹא הָיָה הַמְּסַרֵּר it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.; a. fr.

מָסַר (מָסַר) I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מְסַרֵּר; f. מְסַרְרָה; pl. מְסַרְרִים; מְסַרְרֵן; מְסַרְרֵי. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 בִּידֵךְ, a corrupt, prob. to be read: מְסַרְרֵי עִלְךְ; cmp. B. Kam. 93<sup>a</sup>.]—B. Mets. 8<sup>b</sup> מִי לִיהָ דְלִיקְתִּי מִי לִיהָ דְלִיקְתִּי who is there to deliver it to him, that he might take possession? Y. Yoma III, 40<sup>d</sup> בּוֹת אֵינָן מְסַרְרִים I will transmit it (the pronunciation of the Tetragrammaton) to you. Koh. R. to III, 11 [read:] אֵינָן מְסַרְרִים לִי is there a person here to whom I might communicate it?; בְּיַדְךָ מְסַרְרֵר when he was about to communicate it. Kidd. 12<sup>b</sup> רַבִּי מְסַרְרָה רַבִּי מְסַרְרָה who enters a protest against his own letter of divorce. Ber. 20<sup>a</sup> מְסַרְרֵר נְשִׁיחוֹ וְכ' were ready to suffer martyrdom for the sanctification of the Name; אֵינָן מְסַרְרֵר וְכ' we are not ready to suffer &c.; a. fr.

*Ithpe.* מְסַרְרָה to be surrendered, transmitted; to surrender one's self. Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66<sup>b</sup> מְסַרְרֵר; 29<sup>a</sup> מְסַרְרֵר; II. Snh. 26<sup>a</sup> מְסַרְרֵר have decided to surrender (to capitulate). Koh. R. l. c. מְסַרְרֵר לִיהָ מְסַרְרֵר (some ed. מְסַרְרֵר) he declined to have the Tetragrammaton transmitted to him (v. Y. Yoma l. c.).

מָסַר II, Pa. מָסַר (denom. of מְסַרְרָה) to saw. Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מְסַר); Targ. I Chr. XX, 3 (ed. Rahm. מְסַר).—Part. pass. מְסַרֵּר. Targ. I Kings VII, 9.

מָסַר m. (b. h. מְסַרֵּר; מְסַרֵּר) a tool with rough edges or teeth, file, saw. Sabb. XVII, 4 הַמְּסַרֵּר saw for cutting wood. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 מ' מְסַרֵּר מְסַרֵּר the frame of the saw. Y. Succ. III, 53<sup>c</sup> בְּמִין מ' מְסַרֵּר leaves serrated like a saw, v. מְסַרֵּר; Tosef. ib. II, 7; Bab. ib. 34<sup>a</sup> מְסַרֵּר. Gen. R. s. 6; Midr. Sam. ch. IX, v. מְסַרֵּר; Ex. R. s. 5 מ' (Var. מְסַרֵּר); a. e.

מָסַרְק ch. same. Targ. Is. X, 15 (ed. Wil. מְסַרְקָה).—Pl. מְסַרְרֵן. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מְסַרְרֵן).

מָסַרְבַּי, pl. מְסַרְבֵּי, v. מְסַרְבֵּי.

מָסַרְבַּי pr. n. m. *M'sarbay*, by-name of the family of Jojarib. Y. Taan. IV, 68<sup>d</sup> מְסַרְבַּי מְסַרְבַּי he was surnamed M., because he surrendered the Temple to the enemy; מְסַרְבַּי מְסַרְבַּי... the Lord went into judgment... because they rebelled against him.

מָסַרְבַּנָּא, מָסַרְבַּנָּא m. (I סָרְבַּנָּא) *rebellious*. Targ. Ps. LXXXVIII, 8 (ed. Lag. מְסַרְבַּנָּא, Var. מְסַרְבַּנָּא; ed. Wil. מְסַרְבַּנָּא) (pl. followed by sing. מְסַרְבַּנָּא; Ms. מְסַרְבַּנָּא). Targ. Is. LXV, 2.

מָסַרְדֵּי, v. מְסַרְדֵּי.

מָסַרְדֵּי m. (I סָרְדֵּי) 1) *impatient, impetuous*. Targ. Prov. XXI, 5 (h. text מְסַרְדֵּי).—2) *rebellious*.—Pl. מְסַרְרֵן. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מְסַרְרֵן; Ms. מְסַרְרֵן; h. text מְסַרְרֵן).

מָסַרְרָה adv. (preced.) *impetuously*. Targ. Prov. XXV, 8 (h. text מְסַרְרָה).

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, Y. Ned. VII, beg. 40<sup>b</sup> מְסַרְרֵן, a corrupt. מְסַרְרֵן m. (μελισσοφυλλον, cmp. Syr. מְסַרְרֵן), *Melissophyllum, melissa* or *baum*, an herb (v. Sm. Ant. s. v.); v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן m. (II סָרְרֵן) *hair-comber*. Lam. R. to I, 15, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן, v. מְסַרְרֵן.

מָסַרְרֵן m. (I סָרְרֵן; v. סָרְרֵן) *band with which the saddle is fastened around the ass' belly*. Tosef. Sabb. IV (V), 2 מְסַרְרֵן מְסַרְרֵן (v. ed. Zuck. note) he must not tie his band; Sabb. 53<sup>a</sup> מְסַרְרֵן מְסַרְרֵן Ms. M. (ed. מְסַרְרֵן) read: מְסַרְרֵן; Y. ib. V, 7<sup>b</sup> מְסַרְרֵן (read: מְסַרְרֵן).

מָסַרְרֵן m. (II סָרְרֵן) 1) *comb, strigil*. Kel. XIII, 8 מ' מְסַרְרֵן מ' מְסַרְרֵן hackle for flax. Ib. 7; T'bul Yom IV, 6 מ' מְסַרְרֵן מ' מְסַרְרֵן hair-comb; a. e.—Tosef. Kel. B. Mets. IV, 4 מ' מְסַרְרֵן (an iron) comb to which a sting is attached (an instrument of torture cmp. מְסַרְרֵן).—2) *an indented attachment to a vessel*

ora plant &c. Ib. 9 שלשלת חבור על המ' a lamp-chain is considered as joined to 'the comb'. Kel. II, 8 צרצור 'מ' של צרצור; Tosef. ib. B. Kam. II, 8 מסרוק, v. מסרוק. Ukts. II, 3 המ' the crown of a pomegranate.—Pl. מְסֻרְקוֹת. Ber. 61<sup>b</sup>, a. e. של ברזל מ' של ברזל iron combs for flaying, v. supra.

מִסְרָקָא, מְסֻרְקוֹת ch. same. Ber. 18<sup>b</sup> מִסְרָקָא my comb.—Pl. מְסֻרְקוֹת, מְסֻרְקוֹת. Gitt. 57<sup>b</sup> במ' דפרזלא with iron combs, v. preced.; Lam. R. introd. (R. Josh. 2); ib. to II, 2 מְסֻרְקוֹת (not קוֹן . . .); Koh. R. to III, 16 מסרקה (sing.)

מִסְרָתָא f. (b. h. מְסֻרְתָא; v. מְסֻרָא) a mould for frying a batter (תלית), in gen. pan. Hall. I, 4 הלית המ' Ms. M. (ed. הלית) cake formed in the mould; Pes. 37<sup>a</sup>; expl. ib. הלית של ו' home-made *ḥalut* (v. הלית 1). Y. Hall. I, 57<sup>d</sup>, v. הלית III. Y. Pes. II, 29<sup>b</sup> bot.

מִסְרָתָא, מְסֻרְתָא ch. same. Targ. II Sam. XIII, 9 (ed. Wil. מְסֻרְתָא). Targ. Lev. II, 5 (also מְסֻרְתָא; h. text מְסֻרְתָא). Targ. Ez. IV, 3. Targ. I Chr. IX, 31 (h. text מְסֻרְתָא).

מְסֻרְתָא, v. מִסְרָתָא.

מִסְתָּא f. constr. (b. h.; v. next w.) as much as, in accordance with. Hag. 8<sup>a</sup> (ref. to Deut. XVI, 10) . . . מ' מלבד . . . מביא הניגחו ו' Ms. M. (v. Rabb. D. S. a. 1.) 'in accordance with' (the free-will offering &c.), this intimates that one must procure his festal offering with secular money (not from second tithe-money). Ib. מאי משמע דהאי מ' ו' where is the intimation that this *missath* means secular? (Answ. ref. to Esth. X, 1).

מִסְתָּא, מְסֻתָּא (מְסֻתָּא), מ' f. ch. (מסס; cmp. מ' fr. מְסֻתָּא) plenty, enough. Targ. Prov. XXX, 15, sq. (h. text והוֹן).—Constr. מְסֻתָּא, מְסֻתָּא, מ' adv. (= ה'י). Targ. II Sam. XXIV, 16 (h. text רב). Targ. Ex. XXXVI, 5 (h. text בְּרִי). Ib. 7 (Y. מְסֻתָּא; h. text והוֹן). Targ. Prov. XXX, 8 מְסֻתָּא enough for me (h. text חקי). Targ. Jer. XLIX, 9 מְסֻתָּאוֹן (h. text והוֹן); a. fr.—מְסֻתָּא, מְסֻתָּא as much as required. Targ. Y. Ex. l. c., v. supra. Targ. Lev. XII, 8 (Y. ed. Amst. במ'). Targ. II Chr. VIII, 13 במ' (ed. Lag.); a. fr.—V. מְסֻתָּא, \*Lev. R. s. 3 מיסת מהרפע מיהוֹן לעלמא דהאר' they will pay for it in the hereafter (Yalk. Koh. 971 מְסֻתָּא).—V. מְסֻתָּא.

מְסֻתָּא, v. מִסְתָּא.

מְסֻתָּוֹר, v. מְסֻתָּוֹר.

מִסְתָּוֹרֵן m. pl. (מְסֻתָּוֹר II, v. next w.) confusion. Yalk. Gen. 126 ב' מ' v. מְסֻתָּוֹרֵן.

מִסְתָּוֹרֵתָא f. (מְסֻתָּוֹר II) reel. Hull. 60<sup>a</sup>, v. מְסֻתָּוֹרֵתָא.

מִסְתָּוֹרֵתָא, מְסֻתָּוֹרֵתָא f. (denom. of מְסֻתָּא) 1) (it is) enough. Targ. Y. Num. XII, 14 מְסֻתָּוֹרֵתָא it is enough for her. Targ. I Chr. XXI, 15; 27 מְסֻתָּוֹרֵתָא; (Targ. II Sam. XXIV, 16 מְסֻתָּא).—Y. Keth. I, 25<sup>c</sup> לא מְסֻתָּוֹרֵתָא ו' is it not enough for her that she has been raised to priesthood?—Gitt. 14<sup>b</sup> לא מְסֻתָּוֹרֵתָא ו' (some ed. מְסֻתָּוֹרֵתָא) not enough that he did not help us but &c. Ib. 56<sup>b</sup> מְסֻתָּוֹרֵתָא דקא חזית &c.

'thou art sufficiently rewarded by seeing the mistress of thy enemy. B. Bath. 126<sup>a</sup> לא מ' ו' was it not enough that thou didst sell his property &c.? Ber. 55<sup>a</sup> חרוריה מְסֻתָּוֹרֵתָא his joy (over his good dream) is enough for him (he must not expect its realization); a. fr.—Yalk. Gen. 62 מְסֻתָּוֹרֵתָא this (sample) is enough to prove that all the wine is bad; Gen. R. s. 38 מְסֻתָּוֹרֵתָא Ar. (ed. מְסֻתָּוֹרֵתָא); prob. to be read: (מְסֻתָּוֹרֵתָא, v. מְסֻתָּוֹרֵתָא).—2) (v. P. Sm. 2184) מְסֻתָּוֹרֵתָא, plenty. Targ. Job VI, 7 (sec. vers.) והוֹן מְסֻתָּוֹרֵתָא ו' they made me sickly, and thus there was more than enough for my meal (h. text חרוריה כדוי, play on ח' a. ח'וֹרֵתָא, v. ח'וֹרֵתָא).

מְסֻתָּוֹרֵן, v. מְסֻתָּוֹרֵן.

מִסְתָּמְתָא f. (מְסֻתָּא; cmp. מְסֻתָּא) substructure filled with earth, *tiér*; v. מְסֻתָּמְתָא.

מְסֻתָּרֵן m. (b. h.; מְסֻתָּר I) secret.—Pl. מְסֻתָּרֵן, מְסֻתָּרֵן. Gen. R. s. 82 (quot. adopted fr. Jer. XLIX, 10) גלוייה מְסֻתָּרֵן I laid open his (Esau's) secrets in order to expose his bastards; Yalk. Jer. 331; Yalk. Chr. 1073 מְסֻתָּרֵן (corr. acc.). Ex. R. s. 19 מְסֻתָּרֵן shall not learn his (Israel's) secrets. Hag. 5<sup>b</sup> מְסֻתָּרֵן ו' the Lord has one special place whose name is *mistarim* (Jer. XIII, 17).—V. מְסֻתָּרֵן.

מְסֻתָּרָא, Targ. Y. Deut. XXIX, 5, v. מְסֻתָּרָא I.

מְעָא I ch.=h. מְעָא, [grain,] m'ah, a coin and a weight. Targ. I Sam. II, 36 (h. text מְעָא). Targ. Job XLII, 11 Ms. Var. (ed. מְעָא, h. text מְעָא).—Pl. מְעָא, מְעָא. Targ. O. Ex. XXX, 13 (Y. מְעָא; h. text גרה).—B. Mets. 102<sup>b</sup> מ' מאה מ' if he said 'an Istira', (adding) 'one hundred m'ah', he must pay one hundred m'ah. Kidd. 81<sup>a</sup>, v. מְעָא. Snh. 26<sup>a</sup>; a. fr.—מְעָא=h. מְעָא, money. Targ. Esth. IX, 22.

מְעָא II ch.=h. מְעָא, belly, womb. Targ. Ps. CXXVII, 4. Ib. LVIII, 4 מְעָא (h. text מְעָא). Ib. XLIV, 26 מְעָא Ms. (ed. מְעָא; h. text מְעָא).—Mostly pl. מְעָא, מְעָא; constr. מְעָא, bowels, intestines. Targ. Gen. XXX, 2. Ib. XXV, 22, sq.; a. fr.—Hull. 93<sup>a</sup> מְעָא ריש מְעָא the starting point of the (large) intestines. Yalk. ib. 976, v. מְעָא. Lev. R. s. 3 מְעָא (some ed. מְעָא) the small bowels; Koh. R. to VII, 19 [read:] מ' בנתה מ'; a. fr.—V. מְעָא.

מְעָפָא m. (מְעָפָא) doing.—Pl. מְעָפָא. Targ. Job XXXIV, 25.

מְעָפָא, v. מְעָפָא.

מְעָפָא f. (preced.) maker; parent. Gen. R. s. 68; Yalk. Ps. 878 (play on הורים, Ps. CXXI, 1) מְעָפָא אל ההורים למלפני (הור) I lift my eyes unto the *horim*, to my teacher and my begetter.

מְעָפָא f. (preced.) making, getting. Targ. Prov. XXI, 6.

מְעָפָא, v. מְעָפָא.





מ' קוראין איהו פסח מ' (not איתן, v. Rabb. D. S. a. l. note 9; Ms. M. בנתיק, v. בנתיק) and they called it the Passover of the crowded, v. בנתיק.

מעוט, v. מעוט.

מעוטא, v. sub 'מעוט.

מעוטי, infin. Pa. of מעוט.

מעוטא, v. מעוטא, v. מעוטא.

מעוטי, v. מעוטי II.

\*מעוטי m (denom. of מעוטי) having many eyes or colors, name of a plant (prob. πολυφθαλμος = βουφθαλμος), *Chrysanthemum*. Y. Kil. I, 27<sup>a</sup>, v. לעיניו.

מעוטיא, v. מעוטיא II.

מעולה m., מעולה f. (עלה, Pi.) prominent, distinguished. Ber. 10<sup>b</sup> (expl. עולה, II Kings IV, 10) בבתי מ' the most distinguished room (the exedra); Ned. 56<sup>a</sup> (expl. העלייה, Mish. VII, 4) שבבתי מ' (Var. שבבתי) the best room. Men. 108<sup>b</sup> שבבתי מ' (Ms. M. מעלייה שבבתי) my best room. B. Kam., 13<sup>b</sup> (expl. בן העלייה, Mish. I, 4) במ' with the best portion of his estate; a. e.—Pl. מעולה the most distinguished of his family; a. e.

מעומד adv. (עמד) standing, in a standing position. Shebu. 38<sup>b</sup> מעומד מ' וכו' an oath must be taken standing, but scholars may remain seated. Ber. 30<sup>a</sup> רב הסרא אבר (the rabbi on the road) must stand still (during prayer), opp. במהלך; Y. ib. II, beg. 4<sup>a</sup>. Sifré Deut. 155 אין שירותו כשר אלא מ' no function is properly performed if the priest is not standing; a. fr.

מעון I m. (b. h.; עון) 1) [selection; cmp. מירד, גירד] residence, esp. the Temple; חב' by the Temple! Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 שמה מעונה בעליונים thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מנוני טהור my residence (in heaven) is pure; a. e.—2) *M' on*, name of one of the heavens. Hag. 12<sup>b</sup>.—3) [that which is looked for.] sustenance, support (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. של מנוני של הקב"ה the Lord is the support of his world; cmp. מקום.—[Ex. R. s. 24 בהודו גרגרתו, some ed., read: מעונו.]

מעון II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Bahod. s. l. יהודה ב'—2) מ', also מ' Maon, Beth Maon, near Tiberias. Sabb. 139<sup>a</sup> bot. בבני ישראל דמינא, read דמינא; Y. Snh. II, end, 20<sup>d</sup> בבני ברית (h.); Y. Erub. V, 22<sup>b</sup> bot. בית מ'; Y. Sot. I, 17<sup>a</sup> bot. בית מעון (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מעון אטא Var., ed. Zuck. שמעון; oth. ed. מען.]

מעונא m. (preced.) of *Maon*. Gen. R. s. 80, beg. יוסי מ' Jose of M.; Y. Snh. II, end, 20<sup>d</sup> מעוני (h.); Yalk. Ez. 357 מעונא.—Pl. מעונאי. Ib. בבני שתחון דמי; Gen. R. l. c. (not דמינא), v. preced.

מעוני m. 1) of *Maon*, v. preced.—2) מ' the Book *M' on*, name of a Pentateuch copy in Jerusalem in which מעונה was written in place of מעונה (Deut. XXXIII, 27). Y. Taan. IV, 68<sup>a</sup> bot. מסר מ'; Sifré Deut. 356 של מעונים; Treat. Sof'rim VI, 4 מסר מעונה (corr. acc.).

מעונא, v. מעונא.

מעונים, v. מעוני.

מעונא, v. מעוני.

מעוסה, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מעוסה, v. מעוסה.

מעופרת, read: מעופרת.

מעורב m. (denom. of מערב) one who has become clean with the setting of the sun (Lev. XXII, 7), opp. to טבול יום, v. טבל I.—Pl. מעורבי (ה)שמש. Par. III, 7; Tosef. ib. III, 7. Ib. 6 מערבי של שמש, מערבי שמש (corr. acc.).—Fem. מעורבת. Sifra M'tsora, Zab., Par. 5, ch. IX.—[מעורב mixed, v. מערב I.]

מעיוניא, מעיוניא, מעיוני m. (v. מעיוניא) from goats, goats-hair, horn &c. Targ. O. Ex. XXV, 4 מעיוני ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מעיוני. Ib. XXVI, 7 מעיוני ed. Berl. (מעיוני). Targ. Num. XXXI, 20. Targ. O. Ex. XXXV, 26 מעיוניא (ed. Berl. מעיוניא); Y. מעיוניא (מ').

מעויבת f. (עוב, v. infra) a concrete of stone chippings, clay &c.; used for paving floors, pavement covering the ceiling (הקרה) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 התחון.. העליון את המ' the dweller below must provide the ceiling, and the one above the pavement. Ib. 117<sup>a</sup> מ' אחזקו וכו' the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) מ' אשוורי וכו' it serves only to level the floor. Succ. I, 7 מ' עליה a ceiling not covered with pavement; a. fr.—[עוב, Neh. III, 8 is supposed to mean: to form a concrete for fortification purposes.—Our w. seems to be a hebraization of caementum (v. P. Sm. 2137), by confounding it with h. r. מלח; cmp. מלחט. א. ה'מלחט.]

מעוילא m. (עיל) spinner. Koh. R. to VII, 9 (prov.) הימנא דמי עויל על פלכתיה בן סליק ליה מפלכתיה (not בפ'; strike out) הוא נסיר, being a Var. lect. or gloss to סליק as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. מ'סא III.

מעוילא m. (preced.) the yarn on the distaff. Targ. Prov. XXXI, 19 (פלך).

מעומט (b. h.; cmp. מוט) to be thin, minute.—Part. pass. מעומט, f. מעומטה; pl. מעומטי, מעומטות. Y. Pes. V, 32<sup>a</sup> bot.; Y. Snh. I, 18<sup>c</sup> bot. רוח ומועקי הורה big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Hall. I, 7; a. e.—Tam. IV, 2 במעומט at least (Talm. ed. 31<sup>a</sup> במעומטן, comment. במעומטן on the smallest of the tables).

*Pi*. 1) to diminish, reduce; to do little. Ab. IV, 10 do less business, and busy thyself with the Law. M. Kat. 22<sup>a</sup>, v. טקסן. Taan. I, 7 קפצתו יב' במשא יב' we must reduce business transactions, building &c. Ib. IV, 6 משמחין בשמחה אב משמחין with the beginning of the month of Ab we must reduce rejoicing. Hull. 60<sup>b</sup> את עצמך את קטן go and make thyself smaller (be reduced). Shh. 17<sup>a</sup> ויפצתם עצמיכם because you made yourselves small (were modest); Num. R. s. 15. Tosef. Erub. IX (VI), 15 קפצתה באבנים וב' if he reduced the size of the gap by means of stones &c. Y. ib. VII, beg. 24<sup>b</sup> בכלים בכלים you may use utensils for reducing the opening. Bab. ib. 77<sup>b</sup> במצט effects the reduction, i. e. puts the two adjoining places in the legal condition of dwellings connected by a gate; a. fr.—(2) (interpret.) to limit, qualify, exclude from the rule. Shebu. 26<sup>a</sup> ויהיה דורש היה interpreted the entire Law on the principle of 'It includes and it excludes', i. e. on the principle that if, in the Biblical text, a specification is preceded and followed by general terms, both an extension (יריבוי) and a limitation (ביעוט) must be found; e. g. ib. (ref. to Lev. V, 4) ו' או נפש... להרע... מ' או' 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); 'ומא' מ' מ' וב' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 מ' קפצתם אתכם בהנחה וב' if I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?.; a. fr.—Part. pass. קפוצט, v. קפוצט.

*Hif*. 17<sup>a</sup> אמר אני מ' להרע... מ' או' 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); 'ומא' מ' מ' וב' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 מ' קפצתם אתכם בהנחה וב' if I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?.; a. fr.—Part. pass. קפוצט, v. קפוצט.

*Hithpa*. 17<sup>a</sup> אמר אני מ' להרע... מ' או' 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); 'ומא' מ' מ' וב' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 מ' קפצתם אתכם בהנחה וב' if I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?.; a. fr.—Part. pass. קפוצט, v. קפוצט.

*Metsa* I ch., Pa. מצט same, to reduce; to exclude. Yoma 74<sup>a</sup> ל'... לב' יב' this 'none but' is to exclude what (whom)? ... It excludes the king; Shebu. 31<sup>a</sup> Ms. M. (ed. לאשיקר); a. fr.

*Ithpe*. מצט to be reduced; to be excluded. Erub. 79<sup>b</sup> ר'א באיהמול when its size was reduced the day before; a. e.

*Metsa* II m. (b. h.; preced.) a little, little. Ab. I, 15 ו' וטשה אמיר ב' וטשה הרבה promise little and do much. Sabb. 31<sup>b</sup> (ref. to Koh. VII, 16) ל'רשע ב' הא but a little wrong one may do?; a. e.—V. ב'קצט.

*Metsa* m. (ב' ה.; preced.) vat or pit where olives are packed until they form a viscid mass. Toh. IX, 1 ו' ויטה הב' the (intended) exudation produced by lying in the vat, opp. ו' ויטה הקופה the (unwelcome) exudation originating in the pile or basket, v. ו' ה. Ib. 9; Tosef. ib. XI, 1. Tosef. Maasr. III, 7 ב'עטין. Ib. 13, a. e. ב'עטין. Y. Dem. VI, 25<sup>d</sup> טופ ויטה ב' טל ויטה a mass of olives from the vat; a. fr.

*Metsa* ch. same.—Pl. מצטין. Shh. 11<sup>b</sup> (Rashi מצטין); Tosef. ib. II, 6 מצטין; Y. ib. I, 18<sup>d</sup> top; Y. Maas. Sh. V, 56<sup>c</sup> top.

*Metsa* f. (צטה II) wrap. Tosef. Kel. B. Bath. V, 4.

מצט, v. מצט.

מצטין, מצטין, v. מצטין.

משילא, v. משילא.

משילין, v. משילין.

משילין, מצטין, v. משילין.

משיל, v. משיל.

*Mesil* m. (b. h.; ציל) cloak, robe. Ruth R. to IV, 8 (ref. to I Sam. XV, 27) מ' צילי של מ' whose cloak (did Samuel seize and rend)?; Midr. Sam. ch. XVIII; a. e.—Esp. the high priest's robe. Yoma VII, 5. Zeb. 88<sup>b</sup>; Arakh. 16<sup>a</sup>; a. e.

*Mesil* ch. same. Targ. I Sam. II, 19. Targ. Ez. XXVIII, 4; a. fr.—Pl. מצילין. Targ. Ez. XXVI, 16.

*Mesila* f. (ציל) false dealing, bad faith. Sifre Num. 7 (ref. to Num. V, 12, sq.) מ' דבר עושה this (context) proves that mal' refers to marital faithlessness (not to pecuniary defalcation). Ib. ... מ' אלא שיקיר m' ilah everywhere (in the Scripture) has the meaning of false dealing; Num. R. s. 8. B. Bath. 88<sup>b</sup> זה זה הקדים הטא לב' וב' this one (who robbed a man) makes sin precede faithlessness (ref. to Lev. V, 21), whereas that one (who robbed the Temple) makes faithlessness precede sin (ib. 15); a. fr.—Pl. מצילין. Num. R. s. 9 (ref. to Num. V, 12) מ' הללו מ' שר' why this repetition of the stem מ' ilah, the law concerning the unlawful use of sacred property (Lev. V, 15 sq.). Tosef. Meil. I, 5 מ' מ' ilah, the law concerning the unlawful use of sacred property (Lev. V, 15 sq.). Tosef. Meil. I, 5 מ' מ' ilah, the law concerning the unlawful use of sacred property (Lev. V, 15 sq.).

'א protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 'א יצא ירד מ' is no longer amenable to the law &c.; Meil. 2<sup>a</sup>. Tosef. ib. III, 2 'א להרכין מ' to what fund does this fine for mal-appropriation go? Meil. 12<sup>a</sup> 'א איה ביה מ' איה איכא מ' the law of *m.* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 'א אשם מ' the guilt-offering for mal-appropriations of sacred property; a. fr.—*M<sup>r</sup> ilah*, name of a treatise of the Mishnah, Tosefta and Talmud Babilii of the Order of Kodashim.

**מַעֲנֵה**, v. מַעֲנֵה.

**מַעֲנֵה**, v. מַעֲנֵה.

**מַעֲנֵה**, v. מַעֲנֵה.

**מַעֲנֵה** m. (b. h.; עֵינ; comp. עֵינ) 1) *spring, fountain; source, issue*. Mikv. V, 1. Ib. 3, v. קָדַל. Ned. 41<sup>b</sup> מ' הוֹבֵעַ מ' כל שער . . . מ' . . . מ' . . . מ' a bubbling well, v. בְּהַרְדָּם. Tanh. Thazr. 6 מ' כל שער . . . מ' a separate well (which feeds it). Ex. R. s. 24 'א וְכ' (מַעֲנֵה) בְּרַח הַקַּבֵּה מ' (not מַעֲנֵה) v. גְּרַגְרָתָהּ. Gen. R. s. 26; Midr. Till. to Ps. I, 2 מַעֲנֵהוּ . . . כִּבַּשׁ the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 הַחֹמֶם אֵלָיו הַזֹּכֵרִים מ' 'a sealed well' (Cant. I. c.), that means the (pure) males. Yeb. 64<sup>b</sup> גֹּרֵם מ' the well (in her womb) is the cause of the death of her successive husbands. Nidd. 11<sup>b</sup>; ib. 35<sup>b</sup> מ' אֵדָד הוּא מ' it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעֲנֵהוּ, מַעֲנֵהוּ. Ib. B. Mets. 87<sup>a</sup>, a. e. רִבַּשׁ כַּל כְּשֵׁנֵי מ' like two springs. Pesik. R. s. 42 'א רִבַּשׁ כַּל הֵמָּה' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. הַבְּבֵה מ' the well-springs of wisdom. Nidd. 28<sup>b</sup> מַעֲנֵהוּ מַעֲנֵהוּ הִיא, מַעֲנֵהוּ הִיא his, her (the leper's) discharges; a. fr.—2) (comp. מַעֲנֵה) *inside, digestive organs*. Snh. 81<sup>b</sup> עַד שִׁוְקָתָן מַעֲנֵהוּ until his bowels are shrunk.

**מַעֲנֵה** ch. same, *belly, womb, bowels*. Targ. Ps. XLIV, 26 (v. מַעֲנֵה II). Ib. XXII, 11; a. e.—Taan. 10<sup>b</sup> bot. מ' מַעֲנֵהוּ to prevent disorder of the bowels; ib. 11<sup>a</sup> מ' קִסְבֵּי מַעֲנֵהוּ he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעֲנֵהוּ, מַעֲנֵהוּ. Targ. Ps. XL, 9; a. e.

**מַעֲנֵה** f. (מַעֲנֵה, denom. of מַעֲנֵה) *a paste made of flour on which boiling water is poured*, contrad. to מַעֲנֵה. Hall. I, 6; Pes. 37<sup>b</sup> (Ms. O. הַמַּעֲנֵה); Eduy. V, 2 (Ms. M. הַמַּעֲנֵה); a. e., v. הַמַּעֲנֵה II. Tosef. Hall. I, 2 מַעֲנֵהוּ.

**מַעֲנֵה**, v. מַעֲנֵה.

**מַעֲנֵה** I m. (מַעֲנֵה) *oppressor* (=h. מַעֲנֵה). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text מַעֲנֵה). Targ. Esth. VII, 4; a. e.

**מַעֲנֵה** II f. (preced.) *oppression, distress* (=h. מַעֲנֵה). Targ. Ps. CXIX, 143; a. e.—*Pl.* מַעֲנֵהוּ. Ib. CVII, 13; 19. Ib. 6 מַעֲנֵהוּ; a. e.—[מַעֲנֵה, part. f. of מַעֲנֵה, q. v.]

**מַעֲנֵה** (b. h.; comp. מַעֲנֵה) *to crush; to dissolve by rubbing*. Lam. R. to I, 1 (חֲצִירָה) מַעֲנֵהוּ אֶת הַזֶּקֶן they crushed an old man to death. Yeb. 34<sup>b</sup> מַעֲנֵהוּ, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מַעֲנֵהוּ; f. מַעֲנֵהוּ; pl. מַעֲנֵהוּ. מ' מַעֲנֵהוּ dissolved by rubbing, crushed. Nidd. 22<sup>b</sup> מ' מַעֲנֵהוּ a foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25<sup>d</sup> top מ' הַרְבֵּוּר מ' a substance pressed into a mass (as olives in the vat) is considered as connected, v. הַרְבֵּוּר. Midr. Till. to Ps. LXXIII, 4 מַעֲנֵהוּ ed. Bub., v. קָבַעָה.—Lam. R. l. c. מַעֲנֵהוּ (not מַעֲנֵהוּ) the Passover of the crushed (crowded); Pes. 64<sup>b</sup> מ' פַּסַּח מ' . . . שְׁנַתְמַעֲנֵהוּ when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נִכְסַח מ' נִכְסַח יִשְׂרָאֵל the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מַעֲנֵהוּ the Passover of the crushers; Var. מַעֲנֵהוּ); Pes. l. c., v. מַעֲנֵהוּ.

*Pi.* מַעֲנֵהוּ 1) same. Nidd. l. c. מ' מַעֲנֵהוּ בְּרוּךְ וְכ' she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44<sup>d</sup> bot. מַעֲנֵהוּ צָרִיךְ לְמַעֲנֵהוּ אֶת הַלְלָה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34<sup>b</sup> מַעֲנֵהוּ תָמַר תָּמַר בְּאֶצְבַּע מַעֲנֵהוּ Tamar destroyed her virginity by friction with her finger; (ib. מַעֲנֵהוּ brides acting like Tamar). Y. Sabb. XX, 17<sup>c</sup> bot. מַעֲנֵהוּ (Bab. ib. 140<sup>a</sup> מַעֲנֵהוּ, v. מַעֲנֵהוּ). Keth. 36<sup>b</sup>; Gitt. 81<sup>a</sup>.—Esth. R. to I, 14, v. מַעֲנֵהוּ; a. e.—2) (comp. מַעֲנֵה) *to lower*. Ber. 45<sup>a</sup> מַעֲנֵהוּ קוּלֵה מַעֲנֵהוּ (Var. מַעֲנֵהוּ *Hif.*), v. מַעֲנֵהוּ.

*Hithpa.* מַעֲנֵהוּ, *Nithpa.* מַעֲנֵהוּ 1) *to be crushed, squashed, rubbed off*. Y. Maasr. I, 48<sup>d</sup> bot., v. מַעֲנֵהוּ. Pes. l. c., v. supra. Tosef. Mikv. VI (VII), 14 הַבְּגָדִים עַל הַבְּגָדִים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. מַעֲנֵהוּ) they are rubbed against (and stick to) the garments, v. מַעֲנֵהוּ. Men. X, 4 (66<sup>a</sup>) מַעֲנֵהוּ שֵׁלָה that its grains may not be crushed; a. e.—2) *to be lowered, flattened*. Nidd. 47<sup>a</sup>, sq., v. מַעֲנֵהוּ.

**מַעֲנֵה** ch. same. Part. pass. מַעֲנֵהוּ *having crushed genitals*. Targ. Y. Lev. XXII, 24.

*Pa.* מַעֲנֵהוּ same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מַעֲנֵהוּ, Gen. XXII, 24) מַעֲנֵהוּ crush them; v. מַעֲנֵהוּ.

**מַעֲלָה** m. (adopted fr. Deut. XXV, 9) [*from on*], *upper* of the shoe. Yeb. 102<sup>a</sup> מ' וְלֹא מ' רִמָּה the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. מַעֲלָה. Ib. אִם לֹא יִכְתּוּב רַחֲמַנָּה בְּמִי רָגְלוֹ אִם לֹא יִכְתּוּב רַחֲמַנָּה. Deut. l. c. meant 'to fasten', the text ought to have read 'on the upper part of his foot'.

**מַעֲלָה** m. (b. h.; עָלָה or עָלָה; comp. עָלָה) *circumvention; fraud, adulteration, faithlessness*. Yalk. Ex. 343, v. מַעֲלָה. Num. R. s. 7, v. next w.

**מַעֲלָה** (b. h.; denom. of preced.) *to circumvent, defraud*. Sifré Num. 7 (ref. to Num. V, 12) עֲרוּהָ מ' עַל דָּבָר עֲרוּהָ וְכ' does 'she was faithless to him' refer to marital betrayal or to money matters?; v. מַעֲלָה.—Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning* מַעֲלָה (Lev. V, 15, sq.). Meil. I, 1 מַעֲלָה בְּהֵן in using them inadvertently



Y. I Num. XXXII, 3; 37 (h. text אֶלְעָלָה; O. some ed. בעֲלֵי דַבְבָּא; Y. II לעֲלָה).

**מַעֲבָרָה** f. pl. (עָבַר) *income*. Pesik. R. s. 31 (emend. in ed. Fr.) שִׁבְבָא כְּרִשָּׁא מִנִּי מִי וְלֹא מִנִּי נִפְקָהּ a bad neighbor counts (his neighbor's) income but not (his) expenses.

**מַעֲבָד** m. (b. h.; עָבַד) 1) *standing up*; and *sitting down*, *halt of the funeral escort on returning from burial for lamentation or consolation*. Tosef. Pes. II (III), 15 'וכי' וב' ארן מ' וכו' no less than seven halts are made. Ib. 14 'וכי' וב' ארן מ' וכו' where it is customary to make halts (on the eve of Passover). B. Bath. 100<sup>b</sup> 'וכי' וב' ארן מ' וכו' arranged for hersake a *mā'amad* &c. Meg. IV, 3 (23<sup>b</sup>) 'וכי' וב' ארן מ' וכו' we arrange no *mā'amad* &c. with less than ten persons; a. fr.—B. Bath. I. c. מִקְוֵה. המוכר.. מִקְוֵה if one sells his grave, the road to his grave, or his halting place.—Pl. מִקְוֵה. Ib. מִקְוֵה. מ' וכו' ארן מ' וכו' no less than seven &c., v. supra.—2) (law) *presence of witnesses*, judges &c. Ib. 144<sup>a</sup> bot. בְּמִקְוֵה שְׁלוֹשֵׁי in the presence of us three (the owner, the trustee, and the recipient). Y. Shebu. VI, 37<sup>a</sup> top; Y. Gitt. IX, 50<sup>c</sup> bot., v. אָבֵר. Y. Keth. XIII, 36<sup>a</sup> bot. בְּמִקְוֵה when her father made the promise in her presence; a. fr.—3) *post*, a division of popular representatives deputed to accompany the daily services in the Temple with prayers, and also a corresponding division in the country towns, answering to the divisions (guards, v. מִקְוֵה) of priests and Levites. Taan. IV, 2 על כל משמר ומשמר היה מ' וכו' corresponding to every guard was a post of priests, Levites and Israelites stationed in Jerusalem. Ib. 4 'וכי' וב' ארן מ' וכו' no prayer meeting of the *mā'amad* took place.—'וכי' וב' ארן מ' וכו' a. fr.—Pl. as ab. Ib. 2 'וכי' וב' ארן מ' וכו' this is the origin of the *mā'amadoth*. Ib. 27<sup>b</sup>, a. e. 'וכי' וב' ארן מ' וכו' but for the prayer meetings of a. e. Meg. III, 6 במִקְוֵה בראשית when at the prayer meetings the first chapter of Genesis was read (one section each day of the week).

**מַעֲבָד** m. (b. h.; עָבַד II) *support, frame*. Sabb. 60<sup>a</sup>; 15<sup>b</sup> הכל הולך אחר המ' (in levitical law) everything depends on the nature of the support (e. g. the seal is judged by its setting, the ladder by its frame). Tosef. Kel. B. Bath. II, 5 למ' a piece of a web which can be used for the weaver's frame, v. מִקְוֵה.—Pl. מִקְוֵה. Y. Yeb. XII, 12<sup>d</sup> top מ' של עין the main body of the shoe made of wood. Y. Sabb. VI, 8<sup>b</sup> אחר מִקְוֵהוּ it depends on the nature of its supporters (i. e. the parts which keep the framework in position); (Bab. ib. 60<sup>a</sup> במסדותיו; Tosef. Kel. B. Mets. III, 13 השלבים).

**מַעֲבָדִים** m. pl. (b. h.; עָבַד) *depths*. Ab. d'R. N. ch. III מִשִׁירְדִּי לְמַעְבָּדִים מִצִּלָּה when I went down to the depths of the abyss.

**מַעַן**, Lev. R. s. 32 בתמינתו, v. קָשַׁט.

**מַעֲבָה** m. (b. h.; עָבָה I) *answer*. Midr. Till. to Ps. VIII 'וכי' וב' ארן מ' וכו' they knew not what to answer him.

**מַעֲבָה** f. (b. h.; preced.) 1) *turn of the plough, furrow, furrow's length*. Tosef. Hull. IV (V), 6. Ohol. XVII, 2;

a. e.—2) (perh. מִקְוֵה m.) *handle of the plough; coulter*. Tosef. Shebi. III, 20 'וכי' וב' ארן מ' וכו' provided that (in training the cow for ploughing) he will not press the coulter (so as to make the appearance of real ploughing).

**מַעֲבָרִין** m. (עָבַר I) *augur from clouds*. Targ. O. Deut. XVIII, 10 'וכי' וב' ארן מ' וכו' ed. Berl. (oth. ed. 'וכי' וב' ארן מ' וכו').—Pl. מַעֲבָרִין. Ib. 14 'וכי' וב' ארן מ' וכו' ed. Berl. (oth. ed. 'וכי' וב' ארן מ' וכו').

**מַעֲבָרָה**, v. מַעֲבָרָה.

**מַעֲבָרָה**, v. מַעֲבָרָה.

**מַעֲבָרָה** f. (denom. of עָבַר) [*duster*,] *apron, any garment for the protection of clothes*. Zeb. 94<sup>b</sup>; Hull. 123<sup>b</sup> 'וכי' וב' ארן מ' וכו' enough to be used as an apron. Sabb. 9<sup>b</sup> 'וכי' וב' ארן מ' וכו' from the time he puts the hair-cutters' wrap upon his knees. Ib. מִשִׁירְדִּי מַעֲבָרָהוּ (Rashi: מִשִׁירְדִּי) from the time he shakes his wrap off (to prepare for bathing).—Esp. a *travelling cloak with a hood* (comp. Sm. Ant. s. v. Cucullus), also a *short cloak with a hood* (palliolus). Tosef. Meg. IV (III), 30 'וכי' וב' ארן מ' וכו' for one wrap in a travelling cloak, a birrus... it is unbecoming to read &c. Sifré Deut. 234 'וכי' וב' ארן מ' וכו' exclude a *mā'aforeth* with which one cannot cover his head and the larger portion of his body; Yalk. ib. 933 (not מַעֲבָרָה). Y. Ter. VII, 44<sup>d</sup> bot. מַעֲבָרָהוּ. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> (one of a class of clothes permitted to be saved on the Sabbath). Lev. R. s. 2; Pesik. Shek., p. 17<sup>a</sup>.—Pl. מַעֲבָרָהוּ, מַעֲבָרָהוּ. Ib.

**מַעֲבָרָה** m. (denom. of עָבַר) *pitchfork for the first stage of winnowing* (to remove dust &c.), v. מַעֲבָרָה.

**מַעֲבָרָה** f. (v. מַעֲבָרָה) *cloak with a hood*. Targ. I Kings XX, 38; 41 (Ar. מַעֲבָרָה; Kimh. מַעֲבָרָה; h. text מַעֲבָרָה).—Pl. מַעֲבָרָהוּ. Y. Sabb. VI, 8<sup>b</sup> bot. (transl. מַעֲבָרָה, Is. III, 22) 'וכי' וב' ארן מ' וכו' *colobia* and *m*.

**מַעֲבָרָה**, Y. Bicc. III, 65<sup>d</sup> שמיעין דמי, v. עֲבָרָה.

**מַעֲבָרָה**, v. מַעֲבָרָה.

**מַעֲבָרָה**, v. מַעֲבָרָה.

**מַעֲבָרָהוּ**, Y. Sabb. XIV, 14<sup>c</sup> bot., v. עֲבָרָהוּ.

**מַעֲבָרָה** m. (b. h.; עָבַר) *adze*. B. Kam. X, 10 מה מ' שהחרש מוציא ממ' the chips which the carpenter makes with the adze; Tosef. ib. XI, 15. Kel. XIII, 4. Sabb. XII, 1 (the stone-cutter's trimming adze). Sifré Deut. 308; Yalk. Deut. 942, v. פָּסַל. Kel. XXIX, 6 לגיונות המ' של לגיונות the battle-axe of the legions. Tosef. ib. B. Bath. I, 7 מצַד (corr. acc.); a. e.—Pl. מַעֲבָרָהוּ. Arakh. VI, 3 (Bab. ed. 23<sup>b</sup> מצַד, corr. acc.).

**מַעֲבָרָה** m. (עָבַר) *vat*. Targ. Is. LXIII, 2, sq.; a. fr.—Ab. Zar. 60<sup>a</sup> (Ar. מַעֲבָרָה), v. מַעֲבָרָה.—Pl. מַעֲבָרָהוּ. Targ. Is. XVI, 10.

**מַעֲבָרָה** I f. (preced.) *press-room* (=h. בית

הגירות, v. גיר. Targ. Num. XVIII, 27 (h. text יקב).—Ab. Zar. 70<sup>a</sup>. Ib. 74<sup>b</sup> מצטרקא my press-room; a. e.

**מצטרקא** II f. (צטר; cmp. מצטרקא I) *meeting room, school-house*. Erub. 49<sup>a</sup>; 60<sup>a</sup>.

**מצעק** (v. מציק) *to beat, stamp; transf. to scorn*. Part. מצעיק, f. מצעיקא. Targ. II Kings XIX, 21; Is. XXXVII, 22, v. מוצק. — Y. Ber. II, 4<sup>l</sup> top ואינין מצעיקין לן למחר . . . ויאנין מצעיקין לן למחר (the dead), and now they scorn us (by treading on our graves).

**מצקא** m. (b. h.; צקא *to restrain*) *railing*. M. Kat. I, 10. Sifré Deut. 229 פטור מן הצקא not subject to the law &c. (Deut. XXII, 8). Tosef. Kel. B. Mets. VIII, 2, v. קצקה; a. e.—Beth-Ma'äkeh. Y. Maas. Sh. IV, 54<sup>l</sup> bot., v. קצקה III.

\***מצקווצי** f. (צקין) *sting*. Koh. R. to VI, 11 [read:] או מצקווצי either a bite or a sting; v., however, אמכותי.

**מצקרא**, v. מציקא II.

**מצרב** m. (b. h.; צרב) *sun-set, West*. Erub. III, 5, v. צרב. B. Bath. II, 9 מצרבא west of the town; a. v. fr.

**מצרבא**, **מצרבא** ch. same. Targ. Prov. VII, 9 מצרבא (כרב יום). Targ. Gen. XXVIII, 14; a. fr.—In Talmud Babli *the West, Palestine*. Ber. 2<sup>b</sup> בב' in the Palestinian colleges. Yeb. 117<sup>a</sup>; a. fr.—[Lev. R. s. 17 בב' אמרי, read במצרבא, v. מצרבב. — [Sot. 41<sup>b</sup> prob. pr. n. m.]

**מצרבאח** m. ch. = h. מצרבאי *western, western man*. Targ. Is. XXIII, 4. Targ. Joel II, 20; a. fr.

**מצרבבאי**, v. מצרבב.

**מצרבי** m. (denom. of מצרב) *western*. Zeb. V, 2; a. fr.—Fem. מצרבית. Ib. 3 צפנית (קרן) north-western corner of the altar. B. Bath. 25<sup>b</sup> צפנית קרן north-west; a. fr.—[Tosef. Par. III, 6, v. מצרבב.]

**מצרבלי** m. (צרבלי) *whirlpool*. — Pl. constr. מצרבלי. Targ. Job XXXVIII, 16.

**מצרה** f. (b. h.; צרה, cmp. אור) *cave*. Y. Ber. IV, 7<sup>d</sup> top, v. מצה II. Sabb. 33<sup>b</sup> למצרה go back to your cave (hiding place). Yeb. 119<sup>b</sup>; a. fr.—מצרה המצפלה, v. מצפלה. — Pl. מצרות. M. Kat. 5<sup>b</sup>; a. fr.

**מצרובה**, v. מצרובה.

**מצרוך** m. (צרוך) *board on which the baked bread is arranged* (Maim.); *rolling pin* (R. S. a. oth.). Kel. XV, 2.

\***מצרוכה** ch. same. Y. Sabb. VII, 10<sup>a</sup> bot. משה בב' (not במצרוכה) he who beats flax (on the Sabbath) using a rolling pin, is guilty of an act of the category of grinding (crushing the seeds).

**מצרוקא**, **מצרוי**, v. מציקא.

**מצריב** m. (צריב II), *who causes the evenings to set, name of the first section of the night prayer*. Ber. 12<sup>a</sup> אריב 'arabim if one began the first section with ma'arib 'arabim and closed with 'Creator of the lights'. Ib. 12<sup>a</sup> אריב if he closed with m. 'ar. (in place of 'Creator of the lights').—[In liturgy: מצריב (הפליטה) the night prayer.]

**מצרכה** f. (b. h.; צרה) 1) *arrangement, order, esp. pile of wood on the altar in the Temple*. Yoma 33<sup>a</sup> אבוי Abbayi related the order of the priestly functions in behalf of the college . . . as follows: the large pile comes before &c. Tam. II, 3, sq. Tosef. Yoma III (II), 3; Yoma 45<sup>a</sup>; a. fr.—Pl. מצרכות. Ib. IV, 6; a. fr.—2) *line of battle, battle-field*. Midr. Sam. ch. XI; Yalk. ib. 102 היה במ' היה (Saul) was in the battle.

**מצרכים**, Yalk. Gen. 115, read: מצרכים.

**מצרכים** m. pl., constr. מצרכי (b. h.; צרה) *arrangements, ordinances, esp. מצרכה (בוהן) 'the regulations concerning excuses from the army to be proclaimed before battle* (Deut. XX, 5—9). Tosef. Sot. VII, 18 on arriving at the frontier he says, כהן מלחמה let him who hears (this) go to hear the proclamation of the priest of war (v. משפה); what is said in the proclamation before the battle? Sot. 42<sup>b</sup> top שמעו דברי מ' listen to the words of the proclamation. Ib. VIII, 2 כל אלו שמעין דברי כהן מ' all these listen to the words of the priest appointed over the ordinances of battle and go back &c.; Sifré Deut. 193, sq.—V. מצרה.

**מצרעא**, v. מצרעא.

**מצרעא** m. (צרבק) *run, haste*. Targ. Ps. CXVI, 11.

**מצרעא** m. (preced.) *fugitive*.—Pl. מצרעאי. Targ. Jer. XLVIII, 19 (ed. Wil. מצרעאי; ed. Lag. מצרעאי). Targ. Y. Lev. XXVI, 36 מצרעאי (מצרעאי).

**מצרעא**, **מצרעא** f. ch. = h. מצרה. Targ. Gen. XIX, 30; a. fr.—Sabb. 33<sup>b</sup>, a. fr.—Esp. *burial cave*. B. Bath. 58<sup>a</sup> מצרה the cave where Abraham was buried; a. fr.—Pl. מצרעא. Targ. I Sam. XIII, 6.—B. Bath. l. c. היה מצרעא c. היה מצרעא to mark the burial caves.

**מצשה** m. (b. h.; צשה) *deed, act; practice; fact, event*. Yeb. IV, 9 עד מצשה until thy older brother takes action concerning her (v. הליצה a. צבים). Ab. I, 17, v. מצשה. Kidd. 40<sup>b</sup>, v. לימוד. B. Bath. 130<sup>b</sup> . . . אין למדן הלכה . . . ולא מפ' מ' . . . הלכה למ' unless they declare their decision a rule for practical guidance. Ib., a. fr. רב מ' a practical decision is a teacher (a guiding precedent). Yeb. XV, 2 והיה מצשה and only in the same way as it (the precedent) happened. Ib. 116<sup>b</sup>, a. fr. בירדן מצשה on account of an occurrence. Ib. . . בירדן מצשה only for the Jordan and for a ship exactly as the event took place, they established the ordinance &c. Ber. I, 1 והיה מצשה it happened that &c. Bets. III, 2 מצשה





מפּוּס, v. פּוּס.

מפּוּקוּם, v. פּוּקוּם.

מפּוּרֵיָא, Yalk. Lev. 547, מ' של מנוח, read: מפּוּרֵיָא.

מפּוּן inf. of פּוּן.

מפּוּלָה f. (b. h.; נפּל) fall, downfall. Gen. R. s. 17 החלה מ' the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 נפּוּלָה (pl). Snh. 39<sup>b</sup> מ' של רשעים the downfall of the wicked; Midr. Till. to Ps. IV, v. מ'פּוּלָה; a. fr.—Pl. נפּוּלָה. Yalk. l. c.; a. e.

מפּוּלָצָה f. (b. h.; פּלן) debauchery, name of an idol. Ab. Zar. 44<sup>a</sup>, v. מ'פּוּלָצָה.

מפּוּלָה, v. פּוּלָה.

מפּוּלָתָא f. ch.=h. מ'פּוּלָה, a. מ'פּוּלָה. Targ. Ez. XXXI, 13; 16; a. fr.—Pl. מ'פּוּלָתָא. Y. Taan. III, end, 67<sup>a</sup> ה' ה'יין הבן 67<sup>a</sup> ruinous houses were there.

מפּוּנָה m. (פּנה) vacancy. Toh. X, 5 מ' בקום הב' a vacant place.

מפּוּנֵי, v. פּוּנֵי.

מפּוּנֵי, Gen. R. s. 63 רמשה מ', v. פּוּנֵי I.

מפּוּנָן m. (part. pass. of פּנן) brought up in wealth, delicate, fastidious. Targ. Prov. IV, 3; a. e.—Keth. 67<sup>b</sup> מ' כולי האי is he used to such comforts?—B. Kam. 84<sup>a</sup> מ' ארבה איניש דמי' וכ' one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—Pl. מ'פּוּנָן. Targ. Is. XLIV, 4; a. e.—Hag. 4<sup>a</sup> sq. מ' ל'אחייי' to include delicate persons (that do not walk barefooted). Sabb. 109<sup>a</sup>; a. fr.—Fem. מ'פּוּנָתָא. Targ. O. Deut. XXVIII, 56 (Y. מ'פּוּנָתָא). Targ. Is. XLVII, 8; a. e.—Pl. מ'פּוּנָתָא. Targ. Lam. IV, 3.

מפּוּנָנָא f. (preced.) used as adv. in the manner of a nobleman. Targ. I Sam. XV, 32 (h. text מ'פּוּנָנָא).

מפּוּנָנָא, v. פּוּנָנָא. מפּוּנָנָא f. (preced.) good breeding; delicacy, fastidiousness. Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. I מ'פּוּנָנָא, some ed. ארשני, v. Berl. Targ. O. II, p. 58; Y. פ'רטיקא).—Pes. 50<sup>b</sup> מ' דוא מ' דוא it is merely because they are used to indulgence (idleness). Hag. 6<sup>a</sup> מ' מ'ידידהא Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

מפּוּנָנָא, v. פּוּנָנָא.

מפּוּס, v. פּוּס.

מפּוּסוּלָה, v. פּוּסוּלָה.

מפּוּסוּלָתָא f. (פּוט) trotting. Targ. Jer. VIII, 16 ed. Lag. (ed. פ'סיוה, Kimhi מ'פּוּסוּלָתָא). Ib. XLVII, 3 (ed. Wil. מ'פּוּסוּ).

מפּוּסוּלָה, v. next w.

מפּוּסוּלָה f. (פּוט) 1) plane. Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מ'פּוּסוּלָה; Maim. in comment. מ'פּוּסוּלָה.—2) sculptor's chisel. Tosef. Sabb. XIII (XIV), 17, v. מ'פּוּסוּלָה.

מפּוּסוּלָתָא, v. מ'פּוּסוּלָה. מפּוּסוּלָתָא f. ch. (preced.) sculptor's work, engraving. Targ. Ps. LXXIV, 6 מ'פּוּסוּלָתָא ed. Lag. (some ed. מ'פּוּסוּלָתָא; ed. Wil. מ'פּוּסוּלָתָא), v. מ'פּוּסוּלָתָא.

מפּוּסָן m. (פּוּסָן to split) mat of reeds, bark &c.; the poor man's mattress. B. Mets. 113<sup>b</sup> in cases of seizure for debt we must allow מ'פּוּסָן a (dining) couch and a couch with matting to the poor man, contrad. to מ'פּוּסָן. Sabb. 84<sup>a</sup>, sq. Kel. XXVII, 2; a. fr.

מפּוּסָנָא ch. same.—Pl. מ'פּוּסָנָא. Sabb. 65<sup>a</sup> מ'פּוּסָנָא ב' ב'יכדי תשרי and had mats for them (spread at the bottom of the river in which they bathed; oth. opin. put up on the shore as screens) in the days of Tishri; Ned. 40<sup>b</sup>; a. e.

מפּוּסָנָה f. plane, v. פּוּסָנָה.

מפּוּסָנָא, v. פּוּסָנָא.

מפּוּסָנָא m. (פּוּסָנָא) 1) =h. מ'פּוּסָנָא, coming forth; ב' דמיא spring; (of a building) exit; (of troops) exodus, march. Targ. II Kings II, 21.—Pl. מ'פּוּסָנָא. Targ. Ps. CXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מ'פּוּסָנָא; Y. ed. Vien. מ'פּוּסָנָא); a. e.—2) discharge from the bowels. Gitt. 56<sup>b</sup>, v. מ'פּוּסָנָא.—V. מ'פּוּסָנָא.

מפּוּסָנָה f. same, 1) source; mine. Targ. Ps. CVII, 33. Targ. I Chr. I, 23; a. e.—2) that which comes forth, sprouting. Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 מ'פּוּסָנָה).—3) going out, leaving. Targ. Ex. XXI, 7 (ed. Vienna מ'פּוּסָנָה). Targ. Ps. LXVIII, 21 מ'פּוּסָנָה death.—V. next w.

מפּוּסָנָה f. (preced.) =h. מ'פּוּסָנָה, 1) discharge, excrement. Constr. מ'פּוּסָנָה. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lisb. מ'פּוּסָנָה; Ms. מ'פּוּסָנָה); a. e.—Sabb. 134<sup>a</sup> מ'פּוּסָנָה (not its anus.—2) expense, outlay. Lev. R. s. 34 מ'פּוּסָנָה (not מ'פּוּסָנָה) who shall make the outlay?; Yalk. ib. 665.

מפּוּסָנָה, v. פּוּסָנָה.

מפּוּסָנָה m. (פּוּסָנָה) wife's settlement.—Pl. constr. מ'פּוּסָנָה. Targ. Y. Ex. XXII, 16 (not מ'פּוּסָנָה; O. מ'פּוּסָנָה).

מפּוּסָנָה f. pl. (פּוּסָנָה) loose threads of a tassel, fringes. Sabb. 59<sup>b</sup>.

מפּוּסָנָה f., pl. מ'פּוּסָנָה = מ'פּוּסָנָה, press-beam or stone. B. Bath. 67<sup>b</sup> Ms. M. (ed. מ'פּוּסָנָה; Ms. R. מ'פּוּסָנָה); Y. ib. IV, beg. 14<sup>c</sup>; Tosef. ib. III, 2.

מפּוּסָנָה, v. פּוּסָנָה.

מפּוּסָנָה m., infin. of פּוּסָנָה q. v.

מפּוּסָנָה m. (part. pass. of פּוּסָנָה) =מ'פּוּסָנָה. Targ. Y. I Deut; XXVIII, 54.—Fem. מ'פּוּסָנָה. Ib. 56 (not מ'פּוּסָנָה). Ar. מ'פּוּסָנָה.—Pl. מ'פּוּסָנָה. Targ. Y. Num. XXXI, 50.







Tanh. T'rum. 11 לפני הכהן על מ' הנחשה to atone for the brazer front. Kidd. 70<sup>b</sup> מ' עשה, v. מצחא; a. e.

**מצחא** ch. same. Targ. Y. I Gen. IV, 8.

**מצחמבלח**, Gen. R. s. 65, end מ' ל' read למצחמבלח, v. מצחא.

**מצחורו, מצחורא**, v. sub מצחא.

**מצחא מצחא** (b. h.; cmp. מצחא) to reach; to find. B. Mets.

I, 1 אני מצחחתי I found it. Ib. 2<sup>a</sup> מצחחתי מצחחתי היא מצחחתי ו' I might have thought 'I found it' meant 'I discovered it', although he had not taken it up &c. Ib., a. e. מצחחתי מצחחתי ו' and which thou hast found? (Deut. XXII, 3) means that it came into his possession. Gitt. IX, 10 מצחחתי מצחחתי ו' he discovered in her something disgraceful (infidelity); מצחחתי מצחחתי ו' he found another woman handsomer than she; a. fr.—אני מצחחתי ו' what do we find with regard to—? So also &c., i. e. as in the case of—, so &c. Sifra Vayikra, N'dab., ch. VIII, Par. 7 מצחחתי מצחחתי ו'... אתה מצחחתי ו' as when burning (the sacrifice on the altar) the head is separated from the trunk, so when pinching the neck of the bird the head must be severed &c.; a. fr.—Part. pass. מצחחתי, f. מצחחתי; pl. מצחחתי; accessible, frequent; likely. Arakh. 30<sup>b</sup> מצחחתי מצחחתי ו' 'and he find the means' (Lev. XXV, 26), this excludes the case of the means being accessible, i. e. of one who had the means at the time being. B. Mets. 27<sup>a</sup> (ref. to Deut. XXII, 3, v. supra) מצחחתי מצחחתי ו' that which is lost to him but accessible to any body else; מצחחתי מצחחתי ו' lost to him and inaccessible to every one else (e.g. swept away by a flood). Sabb. 151<sup>b</sup> מצחחתי מצחחתי ו' do good while thou findest (an opportunity), and it is possible to thee (thou hast the means), and thou art yet in thy own power (possesest thy faculties). Snh. 86<sup>a</sup> מצחחתי מצחחתי ו' 'if one be found stealing &c.' (Deut. XXIV, 7), this excludes the case when the abducted and sold person was in his power (his own child &c.). Ib. מצחחתי מצחחתי ו' the case is to be judged as if they (the children) had been in his possession. Gen. R. s. 85 מצחחתי מצחחתי ו' the note can be produced for collection, i. e. evidence can be found against us. Gitt. 2<sup>b</sup> מצחחתי מצחחתי ו' no witnesses are to be had to identify it. B. Mets. 18<sup>a</sup> מצחחתי מצחחתי ו' where caravans pass frequently. Esth. R. to I, 1, v. מצחחתי. Ib. (ref. to Ps. XXI, 9) מצחחתי מצחחתי ו' thou shalt have the opportunity of punishing thy enemies. B. Kam. 4<sup>a</sup> מצחחתי מצחחתי ו' the damage through it is frequent. Ib. 60<sup>a</sup> מצחחתי מצחחתי ו' an ordinary wind, מצחחתי מצחחתי ו' an extraordinary wind; a. v. fr.

**Nif. מצחחתי** to be found. Gen. R. s. 85 מצחחתי מצחחתי ו' who are caught at a theft; a. fr.—Esp. to turn out, to follow, to result. Hull. I, 4 מצחחתי מצחחתי ו' the result is, what is legal in slaughtering is illegal in pinching. Pes. 25<sup>b</sup> מצחחתי מצחחתי ו' II. Sifré Deut. 210 מצחחתי מצחחתי ו' from which we can consequently derive.—Y. Pes. V, beg. 31<sup>a</sup>, a. fr. מצחחתי מצחחתי ו' thou turnest out saying, i. e. the result is, consequently. —מצחחתי מצחחתי ו' (abbr. מצחחתי) if you will say. Gitt. 82<sup>b</sup> מצחחתי מצחחתי ו' if you will adopt the opinion of &c. Sabb. 136<sup>a</sup> מצחחתי מצחחתי ו' if you assume that they differ &c.; a. fr.—Tosef. Ohol. IV, 12 מצחחתי מצחחתי ו' you assume &c.

**Hif. מצחחתי** to furnish, provide with. Gen. R. l. c. מצחחתי מצחחתי ו' they (the tokens) had been lost, and the Lord provided others instead. Hag. 5<sup>a</sup> (ref. to מצחחתי מצחחתי ו' Deut. XXXI, 21) מצחחתי מצחחתי ו' what remedy is there for a slave for whom his master invents evils and troubles? Ib. מצחחתי מצחחתי ו' he who is ready to furnish the means (of his delivery) to the poor man in distress (by which the persecutor's greed is increased); [Rashi: he who has money ready for the poor man in extreme distress, instead of helping him to a livelihood in due time]. Arakh. 30<sup>b</sup> (ref. to Deut. XIX, 5) מצחחתי מצחחתי ו' 'and it strikes', this excludes the case of one who brings himself within the range of the missile (after it is started); Macc. 8<sup>a</sup>; a. e.

**מצחא מצחא** I, מצחא ch. same, to reach, be able; to master. B. Mets. 114<sup>b</sup> מצחחתי מצחחתי ו' I could not master four orders of the Talmud, how could I master six?—Ib. 14<sup>a</sup>, a. fr. מצחחתי מצחחתי ו' he may say to him. B. Bath. 84<sup>a</sup> מצחחתי מצחחתי ו' (v. Rabb. D. S. a. l.) thou wouldst not have had the right to retract; מצחחתי מצחחתי ו' now that thou hast overreached me, canst thou retract?; a. fr.

**Ilthpe. מצחחתי** [to find one's self], to succeed. Keth. 62<sup>a</sup> מצחחתי מצחחתי ו' the gentile did not succeed in keeping pace with him. Ned. 89<sup>b</sup> מצחחתי מצחחתי ו' he tried his utmost (v. מצחחתי I), but had no success in his studies; a. e.

**Af. מצחחתי** (with מצחחתי, or without) to place one's self within sight of an enemy so as to give him a chance for reconciliation, to be ready for reconciliation. Yoma 87<sup>a</sup> מצחחתי מצחחתי ו' (v. Rabb. D. S. a. l. note; ed. מצחחתי מצחחתי ו'—[Keth. 60<sup>b</sup> מצחחתי מצחחתי ו' II.]

**מצחחתי מצחחתי** (מצחחתי) (b. h.) to squeeze, wring, esp. to wring out the blood of the bird sacrifice. Sifra Vayikra, N'dab., ch. VIII, Par. 7 מצחחתי מצחחתי ו' he wrings it; a. fr.

**Pi. מצחחתי** 1) same. Zeb. VI, 5, sq.; a. fr.—2) to pour out to the last drop, to drain. Ib. 64<sup>b</sup> מצחחתי מצחחתי ו' (ed. punctuate מצחחתי, Hif.) it does not say (Lev. V, 9), 'he shall pour out (the remainder) at the bottom &c.', but 'it shall be wrung out', which means, that it will run out to the bottom of itself. Ter. XI, 8 מצחחתי מצחחתי ו' (Y. ed. מצחחתי; Ms. M. מצחחתי) if he bent the vessel and drained it; B. Bath. 87<sup>b</sup> (Ms. H. a. R. מצחחתי); ib. V, 8 (87<sup>a</sup>) מצחחתי מצחחתי ו' (Y. ed. מצחחתי; Bab. ed. מצחחתי, Ms. M. מצחחתי; Ms. R. מצחחתי). Gen. R. s. 85; s. 92 (play on מצחחתי, Gen. XLIV, 16) מצחחתי מצחחתי ו' as one drains a vessel and leaves nothing but the lees. Midr. Till. to Ps. LIX (play on מצחחתי, Prov. XVIII, 22) מצחחתי מצחחתי ו' (ed. Bub. (oth. ed. מצחחתי, a. oth. variants) when the wife is bad, she drains all the good things out of his house and makes him poor; Yalk. Prov. 957 מצחחתי (read: מצחחתי); a. fr.—3) (cmp. מצחחתי) to measure exactly. Erub. IV, 11 (52<sup>b</sup>) מצחחתי מצחחתי ו' the surveyors (in marking distances for Sabbath limits) do not measure exactly (but mark within the limits), in order to allow for mistakes.—Transf. to sound one's learning. Men. 18<sup>a</sup> מצחחתי מצחחתי ו' to have my own learning examined; מצחחתי מצחחתי ו' to sound the learning of &c.

**Hithpa. מצחחתי** to be wrung out; to be emptied, drained

Sitra Yayikra, Hobb., Par. 10, ch. XVIII; Zeb. 64<sup>b</sup> שהשירוק ליסוד קהמצייה where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64<sup>b</sup>) היתה מהמצה, read קהמצייה, v. Rabb. D. S. a. 1. note 50.]—Y. R. Hash. I, 56<sup>d</sup> top; Y. Shek. III, beg. 47<sup>b</sup> וז' קהמצייה לילד וז' up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Trnsf. (with זחטבון) to be exactly counted, to be finally settled. Y. Sot. I, 17<sup>a</sup> (he suffers a loss by the death of his ox &c.) וזחטבון קהמצייה and the account (of his sins) is settled; ib.; Num. R. s. 9 'אחה מהארעה וז' v. ט' I; Koh. R. to VII, 27.

**מצוי** II ch. same, 1) to wring. Zeb. 65<sup>b</sup> וכיון דמצייה דם וז' (not דמצייה דם, v. Rabb. D. S. a. 1. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) to suck. Sabb. 54<sup>b</sup> לרימצייה, v. רימצייה.

*Pa. מצוי* to give suck. Keth. 60<sup>b</sup> ליה טפי מצוי she will give him (her own child) more suck.

*Ithpa. מצוי*, אהמצייה, אהמצייה to be wrung out, drained. Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 דאיהמצייה (Ms. דאיהמצייה *Ithpa.*; h. text מצוי).

**מצוי** m. (מצי) quarreler, v. מצייה.

**מצוי**, Tosef. Sabb. VII (VIII), 1 'וב' v. רמצייה.

**מצוי** f. (מצא) 1) finding, discovery. Y. Sot. I, beg. 16<sup>b</sup> (ref. to מצא, Deut. XXIV, 1) 'אין מ' בכל מקום וז' 'finding' means everywhere ascertaining through witnesses.—2) something found. Gitt. V, 3 לא רשבי מ' לא רשבי מ' (if the owner claims more). B. Mets. 8<sup>a</sup>, v. קמה; a. fr.—*Pl.* מצויות. Ib. II, 1 'שלו וז' אלו מ' the following things if found belong to the finder, and the following must be published; a. fr.—Trnsf. precious things.—*Pl.* as ab. Gen. R. s. 50 (ref. to המצויות, Gen. XIX, 15) וז' מ' two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

**מצוי** ch. same.—*Pl.* מצוין. Y. B. Mets. II, 8<sup>c</sup> bot. וז' עביר גרמיה מחזר מ' לעבר וז' he gains for himself the reputation of one returning lost objects, and makes great gains; וז' חזר ליה בריותיה מחזר מ' וז' people see him return lost objects and give in his trust &c.

**מצוי**, Tosef. Kel. B. Mets. I, 7, v. מצויה.

**מצוי**, v. מצויה.

**מצוי**, v. מצויה.

**מצוי** f. (מצה) = מצויה, wringing out the blood. Sifra Yayikra, N'dab., ch. VIII, Par. 7.—*Pl.* מצויות. Hull. 132<sup>b</sup> bot. (missing in Tosef. Dem. II, 7; Men. 18<sup>b</sup>).

**מצויה** f., *pl.* מצויות (b. h. מצויות; מצלל) 1) bells. Pes. 50<sup>a</sup> (ref. to Zech. XIV, 20) 'שולין וז' כל מ' shall be sacred unto the Lord.—[2] (homilet.) shades. Ib.; Y. ib. III, end, 30<sup>b</sup>, v. מצלל *Hif.*

**מצויה** f. (מצל) the washers' fork (?). Targ. I Sam. XIII, 21 Kimhi (ed. מצלה, מצויה; ed. Lag. מצויה; h. text מצויה).

**מצויה**, v. מצויה.

**מצויה** m. (מצויה) 1) (noun) middle, midst. Targ. O. Num. XXXV, 5 מצויה ed. Berl. (oth. ed. מצויה; Y. מצויה).—Constr. מצויה. Targ. Ps. XXII, 23; a. e.—*Pl.* מצויה. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מצויה).—2) (adj.) middle, average. Ned. 31<sup>b</sup> top R. N. (ed. מצויה).—בבא מצויה. v. בבא I.—[מצויה, Targ. Prov. XXI, 13 Ms., v. מצויה.]

**מצויה** m. (preced.) lying between, central, average. Targ. Ex. XXVI, 28; a. e.—*Pl.* מצויה. Targ. Jud. XVI, 29; a. e., v. מצויה.—*Fem.* מצויה. Targ. I Kings VI, 6 מצויה ed. Lag.; ib. 8.—B. Bath. 107<sup>a</sup> מצויה it is the average (between twenty and thirty).—Esp. מצויה the middle clause of a Mishnah &c., contrad. to רישא first clause, and סופא the ending clause. Hull. 94<sup>b</sup>; a. fr.

**מצויה** f. (preced. wds.) middle, centre; constr. מצויה. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

**מצויה**, v. מצויה.

**מצויה**, v. מצויה.

**מצויה** m., *pl.* constr. מצויה compressed; מ' סינא having blinking eyes. Keth. 60<sup>b</sup> bot.

**מצויה** m. (b. h.; מצויה) oppressor, esp. Roman tax collector, v. מצויה II.—*Pl.* מצויה. Sifré Dent. 317; Yalk. ib. 944 מ' שהחזיקו בה וז' the oppressors that have taken possession of Palestine &c.

**מצויה** m. *pl.* (Chald. adapt. of h. מצויה) mortals. Y. Kil. IX, 32<sup>b</sup> top מ' שרון rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11 מצויה (h. form).

**מצויה**, v. מצויה.

**מצויה**, v. מצויה.

**מצויה** m. *pl.* = מצויה, cymbals. Targ. I Chr. XV, 28 ed. Lag. (ed. Rahm. מצויה, Var. מצויה).

**מצויה**, v. מצויה.

**מצויה**, Yalk. Dan. 1061 אלהיה מ' אלהיה (some ed. למבלתייה) read למבלתייה, there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למבלתייה.

**מצויה** m. (מצויה) brightness; noon. Lev. R. s. 24 (Taulh. K'dosh. 9 צהרים).

**מצויה** (v. מצויה) to squeeze, suck, sip. Y. Ter. XI, 47<sup>d</sup> bot. במחוסרים למצויה when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11<sup>b</sup> וימצויה שלא יקלה בהאנים וימצויה he must not peel (taste the surface of) the figs

or take a suck of the grapes (and throw them away); Y. Maasr. II, 50<sup>a</sup> bot. ורובצין (read: רובצין). Gen. R. s. 60 (expl. משראה, Gen. XXIV, 21, as if fr. רובצין) רובצין he sipped (the water which she handed him) and looked at her; Yalk. ib. 109.

מצניפה, מצניפה, מצניפה, v. מצניפה.

מצניפה f. (b. h.; v. מצנף a. derivatives) [the bright head-dress,] turban esp. the priest's turban. Tosef. Yoma I, 10 ורובצין he took the turban from the head of one of them, and they knew that the count for the lot was to begin with him; Yoma 25<sup>a</sup>. Ib. בבגדי הילול רובצין is there a turban (mitsnefeth) among common dresses (not used at the priestly service)? Ib. VII, 5; a. fr.

מצניפה, מצניפה, מצניפה ch. same Targ. Is. XXII, 18. Targ. Ex. XXVIII, 37. Targ. Zech. III, 5; a. e.—Pl. מצניפין Targ. Y. Ex. XXVIII, 4 (ed. Vien. מצניפין; O. ed. Berl. מצניפין).

מצע (v. מצה) to press, squeeze.—Denom. מצע q. v. Pi. מצע 1) (v. מצה Hithpa.) to be exact in calculation, to measure exactly. Tosef. Erub. IV (III), 4 יאם מצעו ורובצין and if they (those authorized to lay for him the Erub, v. מצוד) measured the Sabbath limit exactly (laying the Erub in opposite directions, each exactly at 2000 cubits from his present place), he must not move from his place; Erub. 50<sup>b</sup>; Y. ib. III, 21<sup>b</sup> ורובצין if he had the Erub laid &c. Ib. מצעו את רובצין (read מצעו את רובצין) if they (the partners) laid the Erub &c.; Tosef. ib. IX (VI), 12 מצעו (read: מצעו); a. e.—2) (denom. of מצע) to place in the middle. Snh. II, 1 מצעו, v. מצעו. Y. Ber. V, end, 9<sup>d</sup> הבהן את המצעו the priest is called upon to read between the two common Israelites. Gen. R. s. 95 ורובצין they took him in the middle and guarded him. Pes. 111<sup>a</sup> ורובצין ולא ורובצין there are three objects we must not allow to pass between two persons, nor must any person be passed between them.—Part. pass. מצעו a) exactly placed (= מצעו); b) placed between. Zeb. 58<sup>b</sup> ורובצין the altar was placed exactly in the centre of the Temple; Yoma 16<sup>a</sup>; ib. 33<sup>b</sup>; Sifra Vayikra, N'dab., Par. V, ch. VII מצעו. Ex. R. s. 2 ורובצין who was standing in the very centre of the fire. Y. Ber. IV, 8<sup>b</sup> top מצעו... שדיא מצעו... knowledge is something great, for it is placed between two divine names (I Sam. II, 3).

מצע ch. Pa. מצע same, to pass between. Pes. 111<sup>a</sup> יאם מצעו (יאם מצעו מאי מצעו Ms. M. (ed. הקטורה) and if it (the serpent) passed between &c. (ed. and if they allowed it to pass &c.). Ib. דמצעו לוה אשה נדה ed. (Ms. M. דמצעו; Ms. O. דמצעו; Ar. s. v. מצעו; Rabb. D. S. a. l. notes 200, sq.) between whom a menstruant has passed.—[Y. Ab. Zar. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top מצעו סביבה, v. מצעו.]—Part. pass. מצעו=h. מצעו, v. preced. Targ. Y. Num. XIX, 4. Targ. Y. II Gen. XLIX. 14. Targ. Y. Num. XXI, 13 מצעו (h. form).

מצע, מצע, v. מצע.

מצע m. (b. h.; מצע) mattress, bed. B. Mets. 113<sup>b</sup>, v. מצעין. Ab. Zar. 10<sup>b</sup> ורובצין Oh! that I might be thy mattress in the hereafter!—Sabb. 55<sup>b</sup> מצעו את בילחא he upset her (Billha's) bed; a. e.—Pl. מצעוה. Ib. Nidd. 32<sup>b</sup>. B. Bath. 53<sup>b</sup>. Hag. 14<sup>b</sup> מצעוה רובצין (fem.) fine dining couches were prepared for you; a. e.

מצעו ch. same. Targ. Y. Ex. XXII, 26 מצעו (constr., not מצעו). Targ. Y. Gen. XXXV, 22 (v. Sabb. 55<sup>b</sup> quot. in preced.).—Pl. מצעוה. Targ. Ps. CXXXII, 3.

מצעו, v. מצעו.

מצעד m. (b. h.; מצעד) step.—[Tosef. Kel. B. Bath. I, 7, v. מצעד.]—Pl. מצעדי, constr. מצעדי. Yalk. Jon. 550 יאם מצעדי and the steps of every living creature dost thou examine.—[Arakh. VI, 3 (23<sup>b</sup>) מצעדי, v. מצעדי.]

מצעו \* m. (מצע) oppressor, creditor. Targ. Prov. XXIX, 13 גברא מצעו (Ms. מצעו, read גברא מצעו of oppression; h. text גברא מצעו).

מצפה, מצפה (b. h.) pr. n. pl. Mizpah or Mizpah (Watch-Tower). Peah II, 6 מצפה איש הוב the man of M. (or the governor of the Watch-Tower of the Temple).

מצפיה pr. n. pl. (v. preced.) =h. מצפיה, name of several places. Targ. I Josh. XI, 3. Targ. I Sam. XXII, 3; a. fr.—V. מצפיה.

מצץ (b. h.; v. מצץ) to press, suck; to drain. Sabb. XIX, 2 ורובצין and compress the blood-vessels of the wound by sucking. Par. IX, 3 מצצה שדיא she (the dove) sips (and lets no water out of her mouth again). Tosef. Sot. V, 9 ורובצין he takes out the fly and sucks it out and eats the dish; Y. ib. I, 17<sup>a</sup> bot.; Gitt. 90<sup>a</sup>. Lev. R. s. 15 מצצה שדיא מצץ not that the dry sponge drains the wound, but it protects it. Deut. R. s. 2 מצצה חסות? Suck it and die; a. fr.—[Cant. R. to III, 10 מצצה באש, v. מצצה.]

מצץ ch. same, 1) to suck, drain. Targ. Ps. XII, 9. Ib. LXXV, 9 (some ed. מצץ Pa.).—2) to wring, press. Ib. LXXIII, 10 מצץ Ms. (ed. מצץ; h. text מצץ).—V. מצץ II.

מצץ (sec. r. of מצץ) to pour, cast. Hor. 12<sup>a</sup> מצץ (Ms. M. מצץ לו רובצין, fr. מצץ) they pour oil on his head; (Ker. 5<sup>b</sup> מצץ, v. מצץ).—Part. pass. מצץ cast, (poet.) mortal, v. מצץ.

מצר I (sec. r. of מצר) to twist, make a rope. Y. Sot. VI, beg. 20<sup>d</sup> מצר, v. מצר.

מצר ch. same. Y. Sot. VI, beg. 20<sup>d</sup> מצר, v. מצר.

מצר II (denom. of מצר) to define the boundaries, to bound. B. Bath. 61<sup>b</sup>, sq., v. מצר h.

מצר ch. same. B. Bath. 61<sup>b</sup> top מצר רובצין although he mentioned in the agreement the outer bound-







no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. לה the oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—מ' כל מ' בכל מ' (abbr. מ'מ' בכל מ' everywhere. Sabb. 40<sup>b</sup>; a. fr.—מ' כל מ' בכל מ' wherever. Erub. 81<sup>b</sup>. Meg. 29<sup>a</sup>; a. fr.—ארתו מ' ארתו III.—2) *existence, substance*; 'המ' the *Existence, the Lord* (cmp. משון). Gen. R. s. 68 מ' מפני מה מכנין שמו של הקב"ה וקוראין אותו מ' in circumscribing the name of the Lord, why do we call him *Maḥom*? שהוא מקומו של עולם ואין עולמו מקומו because He is the existence (the preserver) of the world, but His world is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40<sup>b</sup> blessed be the Lord who שמסר עולמו לשומרים has given his world over to preservers (who has created remedies). Nidd. 49<sup>b</sup> יהיה בעזרי המ' the Lord be with him. Ber. 16<sup>b</sup>; Lev. R. s. 5, v. הקסרין; a. v. fr.

מקום, Treat. Sof'rim XXI, 7 מ' ברבי, v. מרום.

מקומא, v. מקמא.

מקור m. (קור, קפסא; cmp. קופא *needle-eye*) the eye of the coultter for the insertion of the horizontal pole. Kel. XIII, 3.

מקור m. (b. h.; קור, v. קור I) *fountain*, esp. מקור קב=מקור the interior of the womb from where the menses are discharged. Nidd. 65<sup>b</sup>. Ib. 66<sup>a</sup>; a. fr.—[Pesik. B'shall., p. 89<sup>b</sup> מקור דגבריא, v. מקורא I.]

מקור m. (קור, v. next w.) *beak, a tool for whetting millstones*. Kel. XXIX, 6 (not מקיר).

מקורא ch. same, *beak* of a bird. Gen. R. s. 64, end, the Egyptian heron דמקוריה אריך whose beak is long; Yalk. ib. 111, end דמקוריה (corr. acc.). Gen. R. l. c. יהיב וב' מקוריה (not מוקריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קועיה (corr. acc.).

מקורא, v. מקרא.

מקורנל, v. קרנל.

מקושא m. (קנש; v. מבושה) *knocker*. Y. Bets. V, 63<sup>a</sup> bot. [read:] מ' דכנישה מותר the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

מקושש I, v. קושש I.

מקושש II, בן מ' pr. n. pl. (?) *Ben M'koshesh*. Yeb. 15<sup>b</sup>; Y. ib. l. 3<sup>a</sup> bot. ביה קושש.

מקוה, Koh. R. to l, 9 במה מ' פנסין, a corrupt Var. lect., v. קסילפנסים.

מקווי, v. next v.

\*מקונא m. (קוז, cmp. גוז a. Arab. *kazz salire*) *runner*. Y. R. Hash. II, 58<sup>a</sup> top כהדין מקונה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of

the runner (in zigzag).—Pl. מקווי. Pesik. B'shall. p. 84<sup>a</sup> מקווי מ' ב' Ar. (ed. במקווי; Yalk. Ex. 225 מקווי, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 ועבדים מהלכין אחריו).

\*מקנהא... f. (קנו) *calculation*. Y. Shebi. I, 33<sup>b</sup> bot. מה הדין זה this calculation has also been adopted (v. מ'שנהא): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54<sup>b</sup>; Y. Ab. Zar. IV, 43<sup>d</sup> top.

מקנה m. (b. h.; לקה) 1) *taking*. Ab. IV, 22 שוחד מקנה bribe-taking. Pes. IX, 5 מקנהו מבעשור it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) *buying, purchase, bargain*. Ib. 112<sup>b</sup> ו' אל תעמוד על המ' do not stand bargaining when you have no money. B. Mets. IV, 3 למ' שוחד if the overcharge amounts to one sixth of the price paid. Ib. 50<sup>a</sup> הן לי מקנהי give me back my goods. Ib. 51<sup>b</sup> מ' ברטול annulment of the bargain. Ib. 51<sup>a</sup> לוקח מקנהו בידו the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—מקנה אבן *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 הלקת v. סומא I. וממכר מ', v. מקנה).

מקמורא, מקמורח m. ch. (קטר II) *the upper garment with the girdle, walking cloak or sheet*. Y. B. Mets. II, beg. 8<sup>b</sup> כרד במ' found a web wrapped up in a cloak. Ab. Zar. 58<sup>b</sup> ו' ארמקמורא עלך before you take off your cloak, go back (and rescind your decision).

מקמורין m. h. same. Tosef. Kel. B. Bath. VII, 1 נימי ומקמורין (R. S. to Kel. XXIX, 1 פטיקיה והמ' shreds of the girth and of the wrapping clothes. Sabb. 120<sup>a</sup>; Y. ib. XVI, 15<sup>d</sup> top (differ. fr. מ'עפורה).

מקמורין m. (denom. of קמורין) *cucumber-field*. Targ. Is. I, 8 ed. Lag. (oth. ed. מקמורין).—מ' בר' pr. n. pl. *Bar-Mikt'ya*. Y. M. Kat. I, 80<sup>b</sup> bot.

מקמורין m. pl. (קנט) *objects held in the hand while making oath*. Tosef. Snh. V, 1 [read:] בקמורין... דור ל' בקמורין... ובמ' דנקרבי if the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קנה); Y. ib. III, beg. 21<sup>a</sup> (corr. acc.).

מקמורין, v. קמורין.

מקרא, v. קרא.

מקרה, מקרה f. (קרה) *fire-pot, fragment of a vessel used for carrying fire*. Sifra M'tsor., Par. I, ch. I חרס מ' ו' from the word *heres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17<sup>d</sup> bot. מאן דמר... לא במ' בשניטל מ' he who says... you must not use a *makreda*, means a vessel the larger portion of which is missing. Num. R. s. 9; Sot. 9<sup>a</sup> מ' של חרס מ' a piece of an earthen vessel, opp. ib. 32<sup>b</sup>. Sabb. XXIV, 5; a. fr.

מקילוג m., v. מקילוג.







מְקַשֵּׁיצֶת־. Targ. Y. II Deut. XXIX, 16, read: מְקַשֵּׁיצֶת־.

מֵר m. *myrrh*, בִּזְרֵר.

מֵר I = אָמַר, to speak, say. Y. Sabb. I, 3<sup>b</sup> top וּמַר again he said. Y. B. Bath. X, 17<sup>c</sup> bot. מְדַבֵּר הוֹנָא (not דַּבְרָא) from what H. said (we learn). Y. Snh. III, 21<sup>b</sup> bot. בָּאן דַּמַּר he who said. Ib. X, 27<sup>d</sup> bot., v. הֵתָּ.—Y. Ter. VIII, 46<sup>a</sup> top אַתָּן מַרְיָן observe what you say. Y. Ber. II, 5<sup>c</sup> top אִתָּה דְמַרְיָן (not דַּבְרָא) some say; a. fr.

מֵר II m. (b. h.; מְרָר) 1) *bitter*. Pes. 39<sup>a</sup> כָּל יֵרֶק מֵר וּבִי every bitter herb contains a gum (won by impissation). Lev. R. s. 31 מֵר מִזֶּה בְּהַתָּה יָדוּ וּבִי rather something bitterer than this out of the hand of the Lord, than sweets out of thine; Yalk. Gen. 59; Gen. R. s. 33 (corr. acc.); a. fr.—Y. Snh. X, 27<sup>d</sup> לֵי מֵר לֵי woe is me. Keth. 69<sup>b</sup> (play on וּסִיִּם מֵר וְזֶה נִשְׁפָּה שֶׁר לְסִרוּחֵיהֶם Am. VI, 7) מֵר וְזֶה נִשְׁפָּה שֶׁר לְסִרוּחֵיהֶם he who is bitter (of soul) and distracted (through bereavement) is made the chief of those banqueting (i. e. the mourner must sit at the head at the comforting meal); M. Kat. 28<sup>b</sup> (not מֵר, Ms. M. מְרוּחָה); Yalk. Am. 545.—2) *corrosive substance*; transf. *care, worry*. Sabb. 30<sup>b</sup>; Pes. 117<sup>a</sup> (play on מֵר, Cant. V, 13) אֵינָן שְׂפִיתָיו נִשְׁפָּרֵת מֵר whose lips to not drip from care; (Cant. R. l. c. שְׂפִיתָיו מֵר שֶׁשְׂפִיתָיו מֵר. — 3) *mar*, name of a bitter herb, *ferula*. Pes. l. c. מֵר וְזֶה הוּא מֵר, expl. מֵר וְזֶה הוּא מֵר *mar* is *y'roar*, v. יְרוּאָר [for. Var. lect. v. Rabb. D. S. a. l. note].—Fem. מְרָרָה, q. v.

מֵר III (or מְרָר) m. (מֵר) *exchange*; *instead of*; as. Hull. 94<sup>a</sup> וְיִהְיֶה נִהְלִיָּה בְּמֵר דְּשִׁחוּתָהּ and he gave her (the ritually forbidden hen) to him (the gentile) pretending that it was ritually cut. B. Kam. 113<sup>b</sup>, v. פְּלִיזָא. Bekh. 30<sup>a</sup> מֵר מִזְבֵּין לֵיהּ בְּמֵר דְּנִחְתָּא sold it for fat of the ileum (which is permitted; Ar. מְרָכְתָּא, suggesting מְרָכְתָּא, q. v.).

מֵר IV, מֵר I m. (pl. מְרָאָה, h. a. ch.), מְרָאָה, מְרָאָה (Arab. *marua*, emp. מְרָאָה, to be strong; emp. מְרָאָה a. מְרָאָה) *man, lord, master; somebody*; (as a title) *Mar*. Tosef. Shek. II, 15 הַבֵּל עַל הַבֵּל because he was ruler &c., v. אֲמַרְבֵּיבֵל; Hor. 13<sup>a</sup> אֲמַר כּוֹלָא (prob. to be read מֵר כּוֹלָא.—Lev. R. s. 31 מְרָר נַח מֵר my lord Noah. Y. Peah VIII, end, 21<sup>b</sup> לֵא יִבְעִי מְרָר עָלַי let my lord not be angry &c.; a. e.—Targ. Gen. XXXVII, 19. Targ. Prov. XXIII, 2; a. fr.—Snh. 109<sup>b</sup> וְאִי מֵר רַבָּה... וְאִי מֵר רַבָּה if the one (Moses) is teacher (leader), thou art a pupil (subordinate), and if the other (Korah) is &c. Hull. 105<sup>a</sup>, a. fr. מֵר אֲמַר הֵדָא מֵר אֲמַר וּבִי one said one thing, another another thing, but they do not differ. Yoma 20<sup>b</sup> לֵי אֲמַר לֵי Ms. M. (ed. מֵר נִירוּרָב וְנִירוּרָב and you, Sir, say to me &c. Ib. מֵר אֲמַר מֵר one said to him, tell us, Sir &c.—Ber. 2<sup>a</sup>, a. fr. מֵר אֲמַר it has been said (introducing a discussion on a subject previously touched upon). Y. Snh. I, 18<sup>c</sup> bot., a. e. אֲמַר דְּשִׁמְעָהּ and in such a case the author of the rule would not have maintained it. Y. Ter. VIII, 45<sup>c</sup> מֵר שְׂמוּנְתָא וְהָא מֵר here is a master of traditions and a master of practice. Gen. R. s. 58 (expl. הוֹשֵׁב, Gen. XXIII, 4) מֵר בֵּיהָא (= בעל הבית) owner of a house, *citizen*, opp. דִּירָא. Succ. 32<sup>b</sup>, a. fr. מֵר לֵיהּ מְרָאָה שֶׁר לֵיהּ מְרָאָה the Lord forgive him (he is

mistaken).—Ned. 50<sup>a</sup> מְרָאָה עָלֵיהּ let our lord do with this (be contented for the present). Y. Ab. Zar. V, 44<sup>d</sup> [read:] מְרָאָה אֵינָן אֵינָן אֵינָן אֵינָן (emp. Prov. XXIII, 2) if thou art master over thy desire; יֵרֶק מְרָאָה if thy desire is master over thee; Deut. R. s. 2 מְרָאָה אֲנָא I am master over my desire; a. fr.—Pl. מְרָאָה (used as sing. a. pl.; v. supra). Targ. Is. III, 12; a. fr.—מְרָאָה מְרָאָה (pl. מְרָאָה). Targ. Prov. V, 13 (h. text מְרָאָה).—Gitt. 40<sup>a</sup> מְרָאָה מְרָאָה כָּל מֵר בְּהָרָא the owners at second hand (of the settlement of slaves) died out; אֲהֲרָרָא אֲבִי מֵר קְרָמָא apply (for emancipation) to the heirs of the original owners. B. Bath. 3<sup>b</sup> (לְכֹלְהוּ בְּנֵי מְרוּחֵיהּ (Var. קְטִילֵיהוּ לְכֹלְהוּ מְרָאָהֶּהּ) he (Herod) killed all of his master's family. B. Kam. 103<sup>a</sup> מֵר Ms. M. (ed. מְרָאָהֶּהּ) the owner of the flax; a. fr.—Mar Samuel, Mar Ukban &c., v. respect. pr. nouns.—Fem. מְרָאָה 1) *mistress*, constr. מְרָאָה. Targ. I Kings XVII, 17. Targ. Is. XXIV, 2; a. fr.—Gen. R. s. 52, v. מְרָאָה. Y. Hag. II, 77<sup>d</sup> מֵר דְּבִירָא the hostess. Y. Peah VIII, 21<sup>b</sup> top [read:] מֵר לֵיהּ הִירָר דְּנִשְׁפָּה מְרָאָה give him (the poor man) more, for his appetite is his master (he is used to good living). Y. Ab. Zar. l. c., v. supra; a. fr.—2) pr. n. f. *Martha*. Gitt. 56<sup>a</sup>; a. fr. מֵר בֵּיתָא, v. מֵר בֵּיתָא.—M. Kat. 26<sup>b</sup> bot. מֵר אֲבָא מֵר (Ms. M. מְרָאָה); Yeb. 120<sup>a</sup>; Sabb. 121<sup>b</sup>; Yoma 84<sup>a</sup> (v. Rabb. D. S. a. l. note 60); a. e.—3) pr. n. m. (?). Snh. 5<sup>a</sup> bot. B. Bath. 52<sup>a</sup> (v. Rabb. D. S. a. l. note 8). Pes. 103<sup>a</sup> top מֵר אֲמַר (Ms. M. 1 מֵר בְּרוּנָא; Ms. M. 2 מֵר בְּרוּנָא, v. Rabb. D. S. a. l. note).

מֵר II f. 1) (= מֵרָאָה, v. מֵרָאָה) *hoe, rake*. Erub. 77<sup>b</sup> מֵר דְּבִישׁ מֵר דְּבִישׁ it requires hoe or pick-axe (to get it out). Meg. 28<sup>a</sup>, v. מֵר II. Taan. 23<sup>b</sup> top מֵר וּמֵר the wood (he had collected) and the rake. B. Mets. 82<sup>b</sup> מֵר וּפֶסֶל (Ms. מֵר, Ar. מֵר פֶּסֶל) hoe and mattock and axe; Ber. 57<sup>b</sup> מֵר וּמֵר לְקַבְרֵיהּ I want a staff to lean on and a hoe to make my grave, i. e. a son to support me in old age and to provide for my burial; Yeb. 65<sup>b</sup>. Taan. 21<sup>b</sup>, v. מֵרָאָה; a. e.—2) (= מֵרָאָה, denom. of מֵרָאָה; emp. Arab. *marvu* silices &c.) *flint* for striking a light. Zeb. 116<sup>b</sup> מֵר חֲרָא מֵר חֲרָא (Ms. M. מֵרָאָה, Yalk. Lev. 579 מֵרָאָה, v. מֵרָאָה; Ms. K. מֵרָאָה; En Yaäk. מֵרָאָה) produce fire with a flint-stone which has not been used before.

מְרָאָה, to be strong, v. מֵר.

מְרָאָה, v. מְרָאָה.

מְרָאָה, v. מְרָאָה.

מְרָאָה, m. (b. h.; מְרָאָה) *sight, looks, appearance; color, shade*. Yoma 74<sup>b</sup> מְרָאָה עֵינֵיהֶם כְּאִשָּׁה the pleasure of looking at one's wife. Tosef. Neg. I, 2 מֵר רֵאשִׁין מֵר the first inspection of a leprous affection (Lev. XIII, 3) מֵר שֵׁנִי the second (ib. 5) &c. Ib. 4 מֵר כָּל מֵר לָבָן all shades of white; מֵר סִיבּוּרָה grey color. Ib. 5 מֵר מֵר the appearance of an elevation; מֵר מֵר as the appearance of a shade thrown on a sunlit object; Sifra Thazr., Neg., ch. I; a. fr.—Pl. מְרָאָה (with pronom. suffix) מְרָאָהֶּהּ &c. Neg. I, 1. Sifra l. c., Par. 2, ch. II מְרָאָהֶּהּ בְּמֵרָאָהֶּהּ retaining its original color; כְּהָא מֵרָאָהֶּהּ fainter than its original color. Bekh. VII, 5; v. מְרָאָהֶּהּ; a. fr.

**מִרְבָּה** f. (b. h.; preced.) 1) *mirror*. Kel. XIV, 6 שֶׁשָׁה ב' מ' (not שֶׁשָׁה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—*Pl.* מִרְבָּהוֹת. Gen. R. s. 4 גדולות מ' magnifying mirrors; מ' קטנות diminish- ing mirrors; a. e.—2) *picture*.—*Pl.* as ab. Ib. s. 73 היה לך שחרה מ' במוך ביהך ... או לבנתה? of black persons or of white?

**מִרְבָּה**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** f. (רָאָה) ב' (ה) עֵין, *appearance, sight, semblance*. Bekh. VII, 3 מִפְּנֵי ב' הֵי' because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII מִפְּנֵי ב' אִינוּ מוֹלִיךְ ... אִינוּ מוֹלִיךְ he does not take his children with him, because he is afraid of the evil eye.—Esp. מִפְּנֵי ב' (ה) ל' in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9<sup>a</sup>, a. fr. מִפְּנֵי ב' הֵי' כל מקום שאסרו חכמים מפני ב' הֵי' wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, cmp. תָּהָר; Y. Erub. VIII, end, 25<sup>b</sup>. Y. M. Kat. I, 80<sup>b</sup>. מ' ע' do the Rabbis not care for appearance?; a. fr.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** f. pl. (b. h.; denom. of ראש) *head-part of the bed, bolster, pillow*. Y. Ber. III, 6<sup>d</sup> bot. (ב) ב' ... קוֹלָהּ he may suspend them from the head-board of the bed, opp. מִרְבֵּלָה. Yoma 78<sup>a</sup> מִרְבָּהוֹתוֹ תַּתָּהּ put it under his bolster. Sabb. 12<sup>b</sup> מִרְבָּהוֹתוֹ שֶׁל הַיְהוָה (=מ') the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

**מִרְבָּהוֹת**, (b. h.) pr. n. f. *Merab*, daughter of King Saul. Shh. 19<sup>b</sup>; a. e.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת a. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** m. (רִבִּי) 1) *educator, teacher*. Targ. Prov. II, 17 ed. Lag. (ed. מִרְבָּהוֹת *teaching*; h. text מִרְבָּהוֹת).—2) (=ה) *raised (servant or child)*.—*Pl.* מִרְבָּהוֹת. constr. מִרְבָּהוֹת. Targ. Y. I Gen. XIV, 14 (II מִרְבָּהוֹת, corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (*pl.*) *sprouts*. Targ. Ps. LXXV, 11 מִרְבָּהוֹת צִמְחָה (Ms. מִרְבָּהוֹת; h. text מִרְבָּהוֹת).

**מִרְבָּהוֹת** f. (preced.) *nurse, foster-mother*. Targ. Y. II Gen. XXXV, 8 (Ar. מִרְבָּהוֹת; h. text מִרְבָּהוֹת).— V. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** f. מִרְבָּהוֹת. Kidd. 31<sup>b</sup> הִיא מִרְבָּהוֹתוֹ הָיָה (Ar. מִרְבָּהוֹת) she (whom he calls his mother) was his foster-mother (or nurse).

**מִרְבָּהוֹת**, *pl.* מִרְבָּהוֹת, v. מִרְבָּהוֹת II.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, Targ. Y. II Gen. XIV, 14, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** f. (b. h.; רָבָה) 1) *increase, profit*. B. Mets. 61<sup>a</sup>. —2) *young tree*.—*Pl.* מִרְבָּהוֹת, v. מִרְבָּהוֹת I.

**מִרְבָּהוֹת** f. 1) =h. מִרְבָּהוֹת I, *a growing tree* (not yet fully developed). Y. Shebi. I, end, 33<sup>c</sup> ... וְאֵן חֲמִי הָרָא מ' (not מִרְבָּהוֹת) and yet we see young fig trees come out with full fruit; [Y. Or. I, 61<sup>a</sup> ... הָרָא מ' מִרְבָּהוֹת, a corrupt gloss transferred from Y. Shebi. l. c.].—2) *training, teaching*. Targ. Prov. II, 17, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** m. (רָבָה) *an irregular pile*. Ohol. III, 7 שֶׁל מ' אֲבָנִים (Ar. מִרְבָּהוֹת, Var. מִרְבָּהוֹת) a pile of (large) stones; Succ. 20<sup>b</sup> מִרְבָּהוֹת ed. (Ms. M. 2 מִרְבָּהוֹת). Sabb. 125<sup>b</sup> מִרְבָּהוֹת Ar. (ed. מִרְבָּהוֹת).

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת a. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, *pl.* מִרְבָּהוֹת, v. מִרְבָּהוֹת II.

**מִרְבָּהוֹת** f. (רָבָה) *crouching; den, resting place*. Targ. Am. III, 4 מִרְבָּהוֹת ed. Lag. (ed. Wil. מִרְבָּהוֹת). Targ. II Esth. I, 2 מִרְבָּהוֹת.—B. Bath. 73<sup>a</sup> מִרְבָּהוֹתוֹ בִּי the resting place of a small star (Ms. F. מִרְבָּהוֹתוֹ בִּי the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib.<sup>b</sup> מִרְבָּהוֹתוֹ בִּי the place where his head rests.

**מִרְבָּהוֹת** to sway to and fro, vacillate.

*Pa.* מִרְבָּהוֹת to cause swaying. Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

*Ithpe.* מִרְבָּהוֹת to be swayed, become unsteady. Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. מִרְבָּהוֹת, v. Berl. Targ. O. II, p. 55; h. text מִרְבָּהוֹת).

**מִרְבָּהוֹת** pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31<sup>b</sup> (Ms. M. מִרְבָּהוֹת, Tosaf. R. Elh. מִרְבָּהוֹת, בר גזאן, v. Rabb. D. S. a. l. note).

**מִרְבָּהוֹת** f. =b. h. מִרְבָּהוֹת (cmp. מִרְבָּהוֹת), *rest, ease*. Targ. Job XXI, 13 (h. text מִרְבָּהוֹת).

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת**, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** m. pl. (transpos. of מִרְבָּהוֹת) *mincing knives, meat-chopper*. Y. Sabb. VII, 10<sup>a</sup> bot. מ' כֹּרֵס בִּי when he chops (meat &c. for sausages) with the chopper, v. מִרְבָּהוֹת.

**מִרְבָּהוֹת** f. (רָבָה) *irascible, quarrelsome*. Targ. Prov. XXI, 19 (Levita מִרְבָּהוֹת).

**מִרְבָּהוֹת** I f. (רָבָה, v. רָבָה) *habitual saying, a familiar*

*word*; used to say. Ber. 17<sup>a</sup>.—Snh. 50<sup>b</sup>; Zeb. 36<sup>b</sup> (of a traditional law).

**מַרְגְּלָא** II m. (v. פְּרָגְלִיָּהּ) *a jewel*. Targ. Job XXVIII, 19, v. בְּרָקָא —Pl. פְּרָגְלִיָּהּ.

**מַרְגְּלוֹת** f. pl. (b. h.; denom. of רָגַל) *the bottom-part of a bedstead*; (also adv.) *at the bottom of* &c. Y. Ber. III, 6<sup>d</sup> bot., v. מַרְאֲשׁוֹת. Yalk. Ruth 606 שׁוֹכְבָה . . . נִשְׁרָהֶתָּה . . . בְּרָגְלוֹתָיו (not שׁוֹכְבָה) she tarried six hours lying at his feet.

**מַרְגְּלִיָּא**, **מַרְגְּלִיָּהּ**, v. פְּרָגְלִיָּהּ.

**מַרְגְּלוֹמִיָּס** (not טוֹס . . .) m. (μαργαριτης) *margarites chersaios*, name of a precious stone. Ex. R. s. 38, end (corresp. to שֶׁפֶה, Ex. XXVIII, 20).

**מַרְגְּלוֹת** f. (cmp. μαργαριτης, μαργαρίτις &c., prob. of Semitic origin, cmp. רִגְגַּי, רִגְגַּי, רִגְגַּי *gem, jewel, pearl*, mostly pl. פְּרָגְלִיָּהּ. Ab. Zar. 8<sup>b</sup> ב' וְאִכְּנָן כֹּוֹבֵה וְכ' in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. זָהָר, Gen. VI, 16) מְרַגְלִיָּהּ a polished gem; Y. Pes. I, 27<sup>b</sup> top; Pirké d'R. El. ch. XXIII וְכ' אֶחָת הַלְוִיָּהּ וְכ' one jewel was suspended in the Ark which lighted up &c.; Snh. 108<sup>b</sup>.—Y. Shek. II, beg. 46<sup>c</sup> ב' וְיִעֲשֶׂה אִוְיָהּ ב' why not let them exchange the coins (to be taken to Jerusalem) for a jewel . . . הַזֶּה הַיָּמָּה the jewel may fall in price. Yoma 75<sup>a</sup> לָבָן כַּמַּיָּהּ white as a pearl; a. fr.

**מַרְגְּלִיָּא**, **מַרְגְּלִיָּהּ**, **מַרְגְּלִיָּהּ** ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22<sup>a</sup> top כִּנְרַמְלָכָא a jewel out of the crown of the King. Esth. R. to I, 6, v. הַיָּמָּה II. Y. Keth. XII, 35<sup>b</sup>; Y. Kil. IX, 32<sup>c</sup> bot. אֵינָא מוֹבֵד מַרְגְּלִיָּהּ וְכ' I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 ב' דָּא הַזֶּה *precious idea* (cmp. הַזֶּה II); a. e.—Pl. פְּרָגְלִיָּהּ. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LIV, 12 מַרְגְּלִיָּין (prob. to be read מַרְגְּלִיָּין). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. לִיָּין); a. fr.

**מַרְגְּלֵהָא** f. pl. ch.=ה. פְּרָגְלוֹת, *(the bolster at) the bottom of the bed*. Y. Maas. Sh. IV, end, 55<sup>c</sup>, v. פְּרָגְלִיָּהּ.

**מַרְגְּלִיָּין** m. pl. (μαρταίω) *whips, scourges*. Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

**מַרְגְּלִיָּהּ** f. (v. פְּרָגְלִיָּהּ) *pearl or jewel*. B. Bath. 146<sup>a</sup> וְכ' שִׁתְּקִי לִיהָ ב' they ground for him a pearl worth &c. Kidd. 26<sup>b</sup> וְכ' תִּלְהָה בָּהּ ב' he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18<sup>a</sup> בִּירִידָה ב' he possessed a pearl (a precious slave). Ber. 33<sup>b</sup> ב' לָנָּה הֵרָאָה לָנוּ ב' they composed for us a precious prayer. Yeb. 94<sup>a</sup> הֵרָאָה לָנוּ לְמַדְרַשׁ בֵּיהָ ב' R. E. had an opportunity for a most precious interpretation, opp. חֲסֵפָה. Ib. 92<sup>b</sup>, a. e., v. דְּלִיָּהּ; a. fr.—Pl. פְּרָגְלִיָּהּ. R. Hash. 23<sup>a</sup> ב' מִסְּכָן הֵרָאָה לָנוּ ב' they bring up pearls (from the bottom of the sea).

**מַרְגְּשׁוֹת** f. pl. (רָגַשׁ) *noises*. Lam. R. introd. (R. Joh. 1) מַרְגְּשׁוֹת הַזֶּה . . . צָרוֹת מְרָבִים serves for three meanings: distress, noises and darkness;

Yalk. Is. 289 מַרְגְּשׁוֹת (corr. acc.).—[Num. R. s. 14 מַרְגְּשׁוֹת some ed., v. מַרְגְּשָׁה.]

**מֶרֶד** I (b. h.; denom. of מָרַד; cmp. מִפְּעַל a. מִפְּעַל) 1) *rebel, refuse obedience; to protest*. Keth. V, 7 מְרֵבָה עַל בַּעֲלָהּ she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. מְרֵבָה עַל אִשְׁתּוֹ a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63<sup>b</sup>. Snh. 49<sup>a</sup>, a. fr. מְרֵבָה מַלְכוּתָהּ rebel.—Meg. 13<sup>a</sup> מְרֵבָה מְרַגְלִים ב' he (Caleb) protested against the counsel of the spies. Ib. בְּגִילּוּלֵי מֵוֶזֶבֶת she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52<sup>d</sup> top מִשְׁבַּע שְׂמֵרָה, read: מִשְׁבַּע שְׂמֵרָה or מִשְׁבַּע, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

*Hif.* מְרֵבָה to make rebellious, to incite. Y. Keth. V, 30<sup>b</sup> bot. הַתּוֹרָה הַמְרֵבָה עִלּוּיָהּ the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 זֶה הַמְרֵבָה עֲלֵי זֶה this man (Nimrod) made them rebel against me; ib. s. 23 זֶה הַמְרֵבָה עֲלֵי זֶה ('Rashi': הַמְרֵבָה).

**מֶרֶד** II (v. preced., cmp. מָרַד) *to run, discharge matter; to be sore, inflamed*. Ab. Zar. 28<sup>b</sup>; Y. ib. II, 40<sup>d</sup> top עֵינִי מְרֵבָה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV הַמְרֵבָה וּמְכוּהַ הַמְרֵבָה וּמְכוּהַ הַמְרֵבָה (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 (הַמְרֵבָה וְהַמְרֵבָה) running wounds (not הַמְרֵבָה וְהַמְרֵבָה) running wounds from contusion, burn or inflammation; Tosef. ib. III, 10 ed. Zuck. (Var. וְהַמְרֵבָה, corr. acc.; v. R. S. to Neg. I. c.; R. S. to Neg. VI, 8 quotes a Var. מְרֵבָה, v. R. S. to Par. IX, 2; v. מְרֵבָה). Sifra I. c., Par. 4, ch. VII מְרֵבָה; Y. Pes. VII, 34<sup>a</sup> bot. מְרֵבָה (corr. acc.); a. fr.

**מְרֵבָה**, **מְרֵבָה** ch. 1) =h. מְרֵבָה I, *to rebel, run away*. Targ. I Kings XV, 27 (h. text מְרֵבָה). Targ. II Kings IX, 14 (ed. Wil. מְרֵבָה; h. text מְרֵבָה *Hithpa.*). Targ. Jer. VIII, 5 מְרֵבָה מִן ed. Lag. (ed. לְמֵרֵבָה) to run away from (desert); a. fr.—Ber. 44<sup>a</sup> עַד מְרֵבָה עַד until he ran away (bewildered).—2) cmp. מְרֵבָה II a. מְרֵבָה to rule. Targ. Lam. I, 7.

*Ithpe.* מְרֵבָה to become rebellious, run away. Keth. 63<sup>b</sup> מְרֵבָה מִן רֵבָה Rashi (ed. מְרֵבָה, Alf. מְרֵבָה) ran away (from her husband). B. Mets. 84<sup>b</sup> מְרֵבָה אִמְרָהּ וְכ' (Ms. M. אִמְרָהּ) she ran away and went to her paternal home.

**מֶרֶד** I m. (b. h.; denom. of מָרַד) [*running away, running against*, cmp. מִפְּעַל.] *desertion, rebellion*. Pes. 55<sup>b</sup> אַחֲרַיִם אַחֲרַיִם אַחֲרַיִם after three days since her (the bird's) deserting the eggs; ib. מְרֵבָה. Midr. Till. to Ps. XC מְרֵבָה הַיָּמָּה I beg for amnesty for the rebellion which I made. Gen. R. s. 23; s. 26 (ref. to הוֹחֵל, Gen. IV, 26; VI, 1; X, 8) מְרֵבָה לְשׁוֹן it means desertion from the Lord (cmp. מְרֵבָה, (הַמְרֵבָה); a. fr.—[Y. Maas. Sh. I, 52<sup>d</sup> top מִשְׁבַּע שְׂמֵרָה, read: מִשְׁבַּע שְׂמֵרָה or מִשְׁבַּע, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

**מֶרֶד** II m. (v. preced.; cmp. מָרַד) [*bringing*





18' one must not put a cushion of patches on his shoulder (on account of the mixture of stuffs, (פְּזִיָּא). Y. Bicc. III, 65<sup>d</sup> top וכי' his official cloak is as befitting to him as an ass' pack-saddle; Midr. Sam. ch. VII; a. e.

**מְרִיקָא**, v. מְרִיקָא.

**מְרִיקָא** (מְרִיקָא) f. (מְרִיקָא) 1) *running about, turbulent.* Targ. Prov. VII, 11 (Ms. מְרִיקָא, read: מְרִיקָא).—\*2) name of a synagogue in Caesarea (*the turbulent synagogue*, v. Josephus B. J. II, 14, 5). Y. Naz. VII, 56<sup>a</sup>; Y. Ber. III, 6<sup>a</sup> bot. כְּדִרְהָא (ed. Krot. מְדִרְהָא); Lam. R. to I, 3 מדוכחא; Num. R. s. 12 מדוכח' (prob. to be read: מְדִרְהָא).

**מְרִיקָא**, Tanh. ed. Bub. Huck. 2, v. מְרִיקָא.

**מְרִיקָא** I f. (b. h.) 1) fem. of מְרִיקָא II, *bitter*.—2) *bitter taste.* Y. Ber. VI, 10<sup>a</sup> כְּבִלָּה כְּרָקָא their bitter taste is gone.—3) *drop, poison* (v. אֲרָס). Ter. VIII, 5 הַב' the serpent's discharge.—Esp. *gall, bile.* Hull. III, 1; a. fr.—B. Mets. 107<sup>b</sup> (ref. to Ex. XXIII, 25) מ' ו' that means (overflow of) bile, v. חֲזָלָה.—Trnsf. *austerity, gravity.* Cant. R. to IV, 4 (play on מְרִיקָא) מ' לְעוֹלָם (not יוֹצֵא) from it austerity (responsibility) went forth to the world. Keth. 103<sup>b</sup> דְּרוֹק מ' בְּהַלְמִידִים cast bile among the students (be austere against them). Sifré Deut. 323 (ref. to Deut. XXXII, 32 as to the great among you, their bile (austere rebuke) is distributed among you as the juice in the grapes; Yalk. ib. 946 מרתן פרוסה בתן וכי' their bile is distributed within them.

**מְרִיקָא** II (b. h.) pr. n. pl. *Marah*, a station in the desert (so named from its bitter waters). Snh. 56<sup>b</sup>; Hor. 8<sup>b</sup>; a. e.

**מְרִיקָא** III *hoe*, v. מְרִיקָא II.

**מְרִיקָא** IV 1) *to be fat*; 2) *to be disobedient*, v. מְרִיקָא I, II.

\***מְרִיקָא** m. (רְהַב) *pride, haughtiness.* Targ. Ps. XXXV, 16 (ed. Wil. מְרִיקָא (v. מְרִיקָא) *sports*).

**מְרִיקָא** m. (רְיָא); cmp. Lat. *salvia*, v. Sm. Ant. s. v. *Elelisphacos marva*, a medicinal plant; מ' הַיּוֹרָא *white marva, sage.* Sabb. 109<sup>b</sup> (a defin. of יוֹרָא; Ms. M. מְרִיקָא, מְרִיקָא; cmp. מְרִיקָא).

† **מְרִיקָא** (מְרִיקָא) v. מְרִיקָא IV *power, dominion; tyranny.* Targ. Nah. III, 14 וכי' increase the yoke of tyranny and force them &c. Targ. Is. XXVIII, 20. Ib. XLVII, 2 Regia (ed. מְרִיקָא).—V. מְרִיקָא.

**מְרִיקָא** f. (רְיָא) *intoxicating drink.* Targ. Ps. LXIX, 13 Ms. (ed. מְרִיקָא).—V. מְרִיקָא.

**מְרִיקָא** m., **מְרִיקָא** f. (רְבָה) *large, numerous, frequent*; opp. מְרִיקָא; pl. מְרִיקָא, מְרִיקָא. Hag. I, 5; a. fr.—Sifra Tsav ch. XV, Par. 11 מ' (מְרִיקָא) the more frequent act, v. מְרִיקָא. Pes. 37<sup>a</sup>; Bets. 22<sup>b</sup> מ' פַּה, v. קָב I; a. fr.—R. Hash. 4<sup>b</sup>, a. fr. מְרִיקָא the larger sphere, v. מְרִיקָא.—

מְרִיקָא *the priest distinguished by a larger number of official garments* (v. Yoma VII, 5), i. e. *the high priest* during the second Temple when no anointing took place. Sifra Tsav, Par. 3, ch. V (ref. to Lev. IV, 5) מ' ב' מְרִיקָא how do you know that the law refers to the high priest even when he has not been anointed? Hor. III, 4. Ib. 12<sup>a</sup>; a. fr.

**מְרִיקָא** square, v. רְבַע.

**מְרִיקָא** m. (רְבַד); cmp. (רְבִיד) הַמ' *the lowest, youngest.* Gen. R. s. 23, beg. הַמ' שְׂבִיבִים Ar. s. v. הַמְרִיד (ed. הַמְרִיד שְׂבִיבִים).

**מְרִיקָא** m. (מְרִיקָא) 1) *rebel.* Tosef. Maas. Sh. I, 5 מ' (not הַמְשֵׁב, Var. מְרִיד, corr. acc.) a coin issued by a rebel (Bar Kokhba); Y. ib. I, 52<sup>d</sup> top, v. מְרִיד I.

**מְרִיקָא** I ch. same. Targ. Y. Lev. XXIV, 10. Targ. Y. I Num. XXIV, 19 (not מְרִיד); a. e.—Pl. מְרִיקָא, מְרִיקָא. Targ. Job XXIV, 13 (ed. Wil. מְרִיקָא; oth. ed. מְרִיקָא). Targ. Is. XXX, 1; a. e.

**מְרִיקָא** II (or מְרִיקָא) m. (מְרִיקָא); cmp. רְיָד a. b. h. מְרִיד, pl. מְרִיקָא *running wild, esp. the wild ass.* Targ. O. Gen. XVI, 12 (h. text פְּרָא). Targ. Job. VI, 5 (Var. טְרוֹדָה). Ib. XXXIX, 5; a. e.—Pl. מְרִיקָא. Ib. XXIV, 5.

**מְרִיקָא** (or מְרִיקָא) m. (מְרִיקָא) *rebelliousness.* Targ. Ps. L, 16 (ed. Wil. מְרִיקָא, corr. acc.).—Pl. מְרִיקָא, מְרִיקָא. Targ. Lam. I, 5 מְרִיקָא (some ed. מְרִיד, corr. acc.). Targ. Ps. XXXII, 1; 5.

**מְרִיקָא** f. (מְרִיקָא) 2) *running.*—Pl. מְרִיקָא. Tosef. Bekh. V, 3 (ed. Zuck. מְרִיקָא), v. מְרִיקָא.

**מְרִיקָא**, v. מְרִיקָא.

**מְרִיקָא**, v. מְרִיקָא.

**מְרִיקָא**, v. מְרִיקָא.

**מְרִיקָא**, Y. Taan. IV, 65<sup>b</sup> bot., read: מְרִיקָא, v. מְרִיקָא.

**מְרִיקָא** m. (b. h.); v. מְרִיקָא 1) (denom. of רוּחַ) *filled with air.* Bekh. VII, 5 (expl. Lev. XXI, 20) כָּל שְׂרוּחַ וְכ' he who has wind in his testicles; Tosef. ib. V, 4 (v. קִילִימָיִס); Yalk. Lev. 632.—2) (= מְרִיקָא, v. מְרִיקָא) *smashed.* Ib. (R. Yishm.) מְרִיקָא הַשֶּׁשֶׁ = מ' אֶשֶׁךְ [3]—(Tosef. I. c. שְׁחוּקָא).—[3] שְׁחוּקָא = שְׁחִימוּתָא *black complexion.* Bekh. I. c., opin. of R. Antigonos.]

**מְרִיקָא** f. (מְרִיקָא); sub. שְׂעִירָה *plucked hair, nickname of a baldheaded person.* Ex. R. s. 24; Tanh. B'shall. 18; Yalk. Ex. 255.

**מְרִיקָא** m. (רְיָא) *intoxicating drink.* Targ. O. Lev. X, 9 (Y. מְרִיקָא). Targ. Zech. XII, 2 מְרִיקָא.—V. מְרִיקָא.

**מְרִיקָא**, v. מְרִיקָא.

**מְרִיקָא** f., pl. מְרִיקָא (רְיָא) *dripping olives.* Y. Maasr. I, 49<sup>a</sup> top [read:] מ' שְׂעִירָה וְכ' from the time that the olives of the second year in the store-house begin to drip (from the heat).

מרויחא, Y. Or. I, 61<sup>a</sup>, v. מְרִיחָא.

מרוך, v. מוּרְךָ.

מרום, Tosef. B. Kam. I, 4 Var., v. מְרוּם.

מרום pr. n. m. Merom. Y. Taan. IV, 68<sup>b</sup> top; Y. Meg. IV, 75<sup>a</sup> bot. מ' (א) לעזר בר מ' (א); Treat. Sof'rim XXI, 7 ברברי מקום (corr. acc.). Gen. R. s. 66 מרוך; Cant. R. to VII, 1 מרוך; Ruth R. to II, 5 מרום; Yalk. ib. 601 מרוך (corr. acc.).

מרום m. (b. h.; רום) height, on high. Lev. R. s. 5; Yalk. Is. 290, v. תצב.—Pl. מְרוּמִים, constr. מְרוּמֵי. Nidd. 16<sup>b</sup> (cit. fr. Ben Sira) קוּרַח מ' המושיב שבו מ' קוּרַח he who places his (scholar's) seat on the heights of the city.

מרומא I ch. same. Targ. Ps. LXXXV, 6; a. e. — Y. Taan. I, 64<sup>b</sup> bot. מרום מובלה, v. מוּבְלָא.—Pl. מְרוּמָא. Targ. Job XVI, 19.

מרומא II f. (preced.) uplifted. Targ. Y. Ex. VI, 6, v. מְרַמֵּם.

מרומא m. (רמיה) fraudulent; מ' דין a case in which the court has reason to suspect legal trickery or conspiracy. Snh. 32<sup>b</sup>. Shebu. 30<sup>b</sup>.

מרוך I m. (מריה) rebellion; מ' בני rebels who surrender, v. אימרוך. R. Hash. I, 2 (16<sup>a</sup>) (differ. in comment.); v. also next w.—[B. Bath. I, 6 Ms. M., v. מוּרְךָ.]

מרוך II, ביה מ' pr. n. pl. Beth Maron, a place the access to which was by a narrow path. R. Hash. 18<sup>a</sup> (expl. בני מרוך, v. preced.) מ' כמעלות בית מ' like going up the ascent to B. M. (in single file; Var. בית חורון). Erub. 22<sup>b</sup> (v. Rabb. D. S. a. l. note 20).—V. next w.

מירון, מירון 1) pr. n. pl. Meron, in Galilee, south of Giscala. Y. Shebi. IX, 38<sup>d</sup> bot. Tosef. Dem. IV, 13 מ' ed. Zuck. (Var. מירוק). Tanh. ed. Bub., P' kudé פני מ' the valley in front of M., his native town; Ex. R. s. 52 בקעה אחת ששל פני מרון מ' (corr. acc.). Cant. R. to VIII, 1 מ' (מ' ביה (not מ')). Y. Taan. IV, 68<sup>d</sup> (in a fragmentary passage) מ' קרהה Meron (in connection with Jojarib) designates the place (of the family).—2) pr. n. m., v. מרום.—[Hull. 60<sup>b</sup> מרון, מרון Ar., v. מְרִימִים.]

מירונא m. (preced.) of Meron.—Pl. מְרוּנָא. Koh. R. to XI, 2; Pesik. B'shall., p. 94<sup>a</sup> sq. בני מירונא.

מירוני h. same, (or מְרוּנֵי of Maron). B. Bath. 156<sup>b</sup> (Ms. F. מירוני, v. Rabb. D. S. a. l. note 3); Kidd. 26<sup>b</sup> מ' (מ'); Y. Peah IV, 17<sup>d</sup> מ'.

מרוס, Tosef. B. Kam. I, 4, v. מְרוּס.

מרוצא f. (רצע) (evil) occurrence, visitation (cmp. ארצע I). Targ. Hos. XI, 7. Targ. Mic. VI, 3. Targ. Is. XLVII, 2 (v. מְרוּצָא II).

מרוצת I f. (b. h.; רוצ) running. Yalk. Gen. 109 הכיר

בו שְׁרוּצְתוֹ לרעה (some ed. שְׁמִרְצָא) he (Eliezer) recognized that his (Laban's) running was for evil. Midr. Till. to Ps. LXIII ed. Bub. ב' . . היה רץ . . במ' would run after the horse in speed.

מרוצת II f. (b. h.; רצין) oppression, arrogance. Ruth R. introd., v. מְרוּצָא.

מרוקא I m. (מרק) a substance used for polishing, prob. pumice (v. מְרַקָא). B. Mets. 47<sup>a</sup>, sq. קוּיָן ב' (Ar. ed. Koh. במרקא) you may take vicarious possession with a vessel made of maroka (although it is too brittle for practical use; Tosaf.: 'date-stones used for smoothing parchment'; Rashii: 'a vessel made of baked ordure', v. גָּלָל). Ib. מוריקא ed. (Ms. M. מרוקא, v. Rabb. D. S. a. l. note).

מרוקא II m. (v. מוּרְיָא) saffron-colored.—Pl. מְרוּקָא. Targ. Esth. I, 6.

מרוך m. (b. h.; מרר) 1) (adj.) bitter.—Pl. מְרוּרִים, מְרוּרִין. Snh. 108<sup>b</sup>; Erub. 18<sup>b</sup> ו' ידיו מוּרוּרֵי מ' ו' let my food be bitter as an olive leaf but given at thy (the Lord's) hand &c.; a. e.—2) bitter herb, esp. maror, (cmp. πικρόλεπ) a plant, prob. Cichorium ltybus, Succory. Pes. II, 6, expl. ib. 39<sup>a</sup> מ' מ' החילתו רך (מריחה Ms. M. (ed. only מריחה דאגמא). Ib. מ' החילתו רך. Ms. M. (ed. incorr.) as maror is soft (mild) in its beginning and hard (pungent) at its end (root). Ib. מ' מ' ו' מ' ר' how can you tell that the maror (מְרוּרֵי, Ex. XII, 8) means an herb, perhaps the gall of a kufia is meant? Ib. מ' מ' but may I not say, maror means one certain species exclusively? Ib. מ' מ' כל שיש בו טעם מ' whatever has the taste of maror (bitter, v. supra). Ib. מ' מ' מ' מ' מ' bitter herbs which are subject to tithes merely by rabbinical enactment; a. fr.—Pl. מְרוּרִים, מְרוּרִין. Ib. a. e.

מרוקא ch. same, 1) bitterness, bitter taste. Targ. I Sam. XV, 32 מרוך Regia, v. מְרוּרֵי II.—Ab. Zar. 31<sup>b</sup> מ' מ' דכשורא מ' the bitter sap of cuscuta.—2) bitter herb.—Pl. מְרוּרִין. Y. Meg. IV, 74<sup>d</sup> bot.; Y. Bicc. III, end, 65<sup>d</sup>, v. מְרוּקָא.—3) (transf.) evil-doer.—Pl. מְרוּרָא. Targ. Y. I Deut. XXXII, 2 [prob. to be read: מְרוּרָא, v. מְרוּרָא.—Targ. Lam. I, 5 מְרוּרָא, v. מְרוּרָא].

מרוקת f. (b. h. מרקה; preced. wds.) venom. Pirké d'R. El. ch. XIV מרוקת פתנים, v. מְרוּרָא.—Pl. מְרוּרֵי troubles, evils. Esth. R. introd. to Par. 5 (ref. מרוקת, Deut. XXXII, 32) (מרוקת) it is they (the grapes) that brought troubles into the world; Lev. R. s. 12 מרוקת (corr. acc.); Gen. R. s. 15 האשכולות הביאו מ' (corr. acc.); Yalk. Deut. 946 (some ed. מ' מ' ו').

מרושא, Erub. 69<sup>a</sup> Ms. O., v. מְרוּשָא.

מרושין vessels (?). Y. Ter. VIII, 45<sup>d</sup> bot. על . . . ושיר (1) תָּקַם, v. הרסין=הרשין; prob. to be read: ארבעה מ' דמין and he put the posts of his bedstead into four vessels filled with water (cmp. Ab. Zar. 32<sup>a</sup>; Y. ib. II, 41<sup>b</sup> למסוך (המטח).

מרושניא, v. מְרוּשְנָא.



cause it is an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 כְּהָרָה בְּטֵיב if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 הכותל עם שפוחיתו and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. כְּמוֹרָח *crushed*. Bekh. 44<sup>b</sup> וְהָאֵשׁ בְּבֵ' אֵשׁ (not כְּמוֹרָח) if *m'roah* meant *crushed*, it ought to read *m'morah* &c.; Yalk. Lev. 632, v. כְּמוֹרָח.—2) to pass (the hand) over a viscid mass, to wipe off, rub off. Y. Sabb. VII, 10<sup>a</sup> בְּיָדוֹ הָעֵצָה אֵת אֵתָה he may wipe (or brush) it off with one hand; (Bab. ib. 141<sup>a</sup> בַּצֵּפֶן אֵת—3) to give a pile of grain an even shape, to finish the process of storing up. Maasr. I, 6 (כְּמוֹרָח or כְּמוֹרָחָה) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49<sup>a</sup> בֹּת. כֵּן דוּ יִשְׁפֵי וְכ' when he gives a finish to the surface of the pile. Ib. לְפָנֶיךָ בִּשְׂאֵן בִּרְטוּלָה (not לִימֵרָה) when he has not the intention to even the pile; a. fr.—Part. pass. כְּמוֹרָח, f. כְּמוֹרָחָה; pl. כְּמוֹרָחִין. Bekh. 11<sup>a</sup>, sq. מְבֻלֵּי טַבֵּ' (Ar. מְבֻלֵּי טַבֵּ' unthithed grain stored up in proper shape. Y. Peah IV, 16<sup>c</sup> בֹּת. כָּרִי כָּרִי a finished pile; a. e.—Tosef. Ter. IV, 15 מְבֻרָחָה = מְבֻרָחָה.—4) (denom. of רָחָה) to winnow. Part. pass. as ab. Tosef. Maasr. II, 17 מְבֻרָחָה כָּרִי מְבֻרָחָה if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. פִּירוּרָה מְבֻרָחָה; Y. ib. III, 50<sup>c</sup> בֹּת. פִּירוּרָה מְבֻרָחָה.

*Nif.* מְבֻרָחָה 1) to be crushed into a viscid mass. Bekh. VII, 5 (expl. בְּרוּחַ אֵשׁ, Lev. XXI, 20) כָּל שֶׁנִּקְרָחָה אֲשֶׁרֵי (Bab. ed., 44<sup>b</sup> נִימְרוּ, whose testicles are crushed; (refuted ib. in Gem.) הָאֵשׁ מְבֻרָחָה וְכ' v. supra.—2) to be smeared over. Tosef. Kel. B. Kam. VII, 10 עַד שֶׁתִּקְרָחָה עִם הַשֶּׁפֶחַ until it is smeared over so as to be even with the rim. *Hithpa.* מְבֻרָחָה, *Nithpa.* מְבֻרָחָה to be shaped into an even pile, to be finished. Y. Peah I, beg. 15<sup>a</sup> עַד שֶׁלֹּא נִקְרָחָה אֵת הַכֵּר as long as the pile is not struck off; a. e. [Y. Maasr. I, 49<sup>a</sup> בֹּת. מְבֻרָחָה, read: מְבֻרָחָה, v. supra.]

**מָרַח** I ch., *Pa.* מְרָחָה same, to strike off the pile, finish. Bekh. 11<sup>b</sup> מְרָחָה מְרָחָה מְרָחָה בָּאֵן who, do you mean, finished the pile?

**מָרַח** II (denom. of מָרַח) to blow up.—Part. pass. מְרָחָה *haughty, bold*. Targ. Prov. XIV, 13 (ed. Wil. בְּדִיָּה, corr. acc.; h. text כִּיג).—V. מְרָחָה.

**מְרַחֵם** m. (רָחַם) friend.—Pl. מְרַחֲמִין. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מְרַחֵם (ed. Berl. רַחֲמוּדִי, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מְרַחֵם.—Sabb. 32<sup>a</sup>, v. מְרַחֲמִין I.

**מְרַחֲמָנָא** m. (preced.) friendly, compassionate.—Pl. מְרַחֲמָנָא. Targ. II Esth. I, 2 (3) מְרַחֲמָנָא (ed. Lag. a. oth. מְרַחֲמָנָא). Ib. אֲמַרְחָנָא (Var. for מְרַחֲמָנָא, read: מְרַחֲמָנָא).

**מְרַחֵץ** c. (רָחַץ) bath. Y. Ber. IX, 14<sup>b</sup> תְּפִילָה הֵבֵא תְּפִילָה בְּבֵית הַבַּיִת and on leaving the bath-house. Ib. prayer on entering and on leaving the bath-house. Ib. מְרַחֵץ אֵת הַבַּיִת אֵת הַבַּיִת a heated (vapor) bath. Ab. Zar III, 4, v. מְרַחֲמָנָא; a. fr.—Pl. מְרַחֲמָנָא. Ib. 2<sup>b</sup>; Sabb. 33<sup>b</sup>. Cant. R. to I, 6 מְרַחֲמָנָא מִן הַקֶּרֶן הַזֶּה with a slight bath in

one of the bath-houses. Arakh. 32<sup>a</sup> בְּתֵי ב' Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51<sup>a</sup> מְרַחֲמָנָא; a. fr.

**מְרַחֵק** m. (b. h.; רָחַק) distance. Yalk. Prov. 964 מְרַחֵקָה לְרַחֵק for she (Sarah) came from a distant land; a. e.

**מְרַחֵקָה** m., **מְרַחֲמָנָא** f. (רָחַק) abominable, unclean. Targ. Job XV, 16 (h. text נִיחַם). Targ. O. Lev. VII, 18 (h. text מְבֻלֵּי טַבֵּ'). Targ. O. Deut. VII, 26 מְרַחֵקָה that which is abominable (cmp. מְרַחֲמָנָא). Targ. Lev. XX, 21 (ed. Berl. מְרַחֲמָנָא; h. text נִיחַם); a. fr.—Pl. מְרַחֲמָנָא. Targ. Y. Deut. XXIV, 4.

**מְרַחֲמָנָא** f. (preced.) abomination. Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

**מְרַחֲשָׁנוֹן** מְרַחֲשָׁנוֹן (Assyr. *Araah samna*, Schr. KAT<sup>2</sup>, 380) *Marheshvan*, the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11<sup>b</sup>.

**מְרַחֲשֶׁת** I f. (b. h.; v. רָחַשׁ) deep and covered pan. Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מְרַחֲשֶׁת.

**מְרַחֲשֶׁת** II pr. n. pl. *Marhesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 מְרַחֵד ed. Zuck. (Var. מְרַחֵד); Sifré Deut. 51 מְרַחֲשֶׁת; Yalk. ib. 874 מְרַחֲשֶׁת.

**מְרַחֵב** (b. h.) to pluck off (hair, wool &c.); to pull. Tosef. Sabb. IX (X), 20; Sabb. 74<sup>b</sup> וְהַמְרַחֵבֵי וְהַמְרַחֵבֵי and he who plucks the down off the large feather of the wing. B. Mets. 68<sup>b</sup> מְרַחֲמָנָא מְרַחֲמָנָא (Ar. מְרַחֲמָנָא) they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.; [prob. to be read וְשִׁמְרָה מְרַחֲמָנָא]).

*Pl.* מְרַחֵב 1) same. Naz. 39<sup>b</sup> וְהַמְרַחֵבֵי הַבֶּשֶׂת if he pinched his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. מְרַחֵב: 'created a bald spot by using a depilatory'). Sabb. I. c. מְרַחֵב הַיָּד מְרַחֵב הַיָּד he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—Part. pass. מְרַחֵבֵי bald-headed. Naz. 48<sup>b</sup>; Yoma 61<sup>b</sup> מְרַחֵב מְרַחֵב; Tosef. Naz. I, 6 מְרַחֵבֵי; Y. ib. VI, end, 55<sup>d</sup> מְרַחֵב מְרַחֵב (read: מְרַחֵב מְרַחֵב or מְרַחֵב מְרַחֵב).—2) to smooth, polish. Num. R. s. 12 מְרַחֵב מְרַחֵב (prob. to be read: מְרַחֲמָנָא) polished bronze.

*Nif.* מְרַחֵב to be plucked, to be bald. Sifra Thazr., Par. 5, ch. X מְרַחֵב מְרַחֵב if his head became bald through sickness.

**מְרַחֵב** I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מְרַחֵבֵי pl. מְרַחֲמָנָא. Targ. Is. L, 6 ed. Lag. (oth. ed. מְרַחֲמָנָא; ed. Wil. מְרַחֲמָנָא).

*Hthpe.* מְרַחֵב מְרַחֵב to be laid bare, to have the shoulder uncovered (in mourning), v. מְרַחֵבֵי. Targ. Ez. XXIX, 18 (ed. Wil. מְרַחֲמָנָא; h. text מְרַחֲמָנָא; Pesh. הַלֵּץ).

*Pa.* מְרַחֵב, v. infra.

*Palp.* מְרַחֵב to pull to pieces, to divide, plunder. Targ. Job XVI, 11 מְרַחֲמָנָא ed. Lag. (Ms. מְרַחֲמָנָא). *Pa.*; h. text מְרַחֵבֵי. Targ. Ps. XXXIX, 3 מְרַחֲמָנָא he lacerates my wound (h. text מְרַחֲמָנָא).—Hull. 92<sup>b</sup> מְרַחֲמָנָא לֵיה he pulled the fatty fibres out (going to the root).



מְרִיחַ, v. מְרַח. II.

מְרִיחָא m. (preced.) a haughty man. Targ. Prov. XXI, 24 (h. text יהיהר).

מְרִיחָא pr. n. m. Marya (cmp. מְרִי). Y. Pes. V, 32<sup>c</sup> bot.; Y. Peah I, 15<sup>c</sup> top מְרִיחָא; Y. Ter. XI, beg., 47<sup>c</sup> מְרִיחָא; Y. Ab. Zar. II, 41<sup>c</sup> top מְרִיחָא (corr. acc.); Y. Bicc. II, 64<sup>d</sup> מְרִיחָא; Y. Erub. VII, beg. 24<sup>b</sup> כּוּר בִּי (corr. acc.).

מְרִימָא (b. h.) pr. n. f. Miriam, 1) sister of Moses. Sot. I, 9 (9<sup>b</sup>). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. מְרִימָא.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140<sup>b</sup>) M., daughter of Nakdimon.—Lam. R. l. c. M., daughter of Nalhom; Yalk. Deut. 938 (of Tanhum).—M. the hair-dresser; M. the children's nurse, v. מְרִימָא I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56<sup>b</sup>; Y. ib. V, end, 55<sup>d</sup>; a. others.—3) Imma Miriam. Keth. 87<sup>a</sup>; 88<sup>b</sup>.—[Ruth R. to II, 5, v. מְרִימָא]

מְרִימוּת, Cant. R. to I, 6, read: מְרִימוּת, v. מְרִימָא.

מְרִימָר pr. n. m. M'remar, name of several Amoraim. Hull. 62<sup>b</sup>. B. Bath. 3<sup>b</sup>. Ab. Zar. 33<sup>b</sup> בְּבֵי מְרִימָר מַבְּ (Pes. 30<sup>b</sup> מְרִימָר). Ib. דְּרִישׁ מְ; a. fr.

מְרִינוּס pr. n. m. (Μαρίνος) Marinus, name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56<sup>a</sup>.—Lam. R. to II, 22. Y. Gitt. IV, 46<sup>a</sup>.

מְרִיעַ m. (v. מְרִיעַ) weak, ailing. Targ. Mal. I, 8 דְּמִי (ed. Lag. דְּמִיעַ) that which is sick; ib. 13.—Pl. מְרִיעָא, מְרִיעָא, מְרִיעָא. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מְרִיעָא).—R. Hash. 16<sup>a</sup> אַקְצִירֵי וְאֵי . . . מְרִיעָא we pray now for the sick and the ailing; Ned. 49<sup>b</sup> קְצִירֵי מְרִיעָא מִשׁ מְרִיעָא קְצִירֵי מְרִיעָא we mean the really sick, by m'ri'ē we mean the scholars (in delicate health).

מְרִיעוּת f. (denom. of מְרִיעַ) friendship, sociability, social gathering. M. Kat. 22<sup>b</sup>.—[Tosef. Shebi. II, 4, v. מְרִיעוּת II.]

מְרִיצָא I f. (מְרִיצַן) a tool for crushing bones, stones &c. Shek. VIII, 2 וְהַמְרִיצָא וְהַמְרִיצָא וְהַמְרִיצָא . . . מִן מְרִיצָא Ms. M. (ed. דְּמִימְרִיצָא, v. Rabb. D. S. a. l. note; Ms. M. וְהַמְרִיצָא; Y. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51<sup>a</sup> bot. מְרִיצָא (v. Rabb. D. S. to Bab. ed., p. 68<sup>a</sup>; Bab. ed. add לְבִיחַת הַקְּבֻרָה) he who calls the tool m'ritsah (instead of מְרִיצָא) does so, because it makes the stones run (fr. רִיזַן), i. e. makes them portable.

מְרִיצָא II, v. מְרִיצָא I.

מְרִיק, v. מְרִיק.

מְרִיקָא, v. מְרִיקָא.

מְרִיקָא f. (מְרִיק) scouring, washing. Sifra Tsav, Par. 3, ch. VII כְּמִיקָא הַכּוּס מְרִיקָא (Lev. VI, 21) means like washing a cup, contrad. to שְׂרִיפָא (rinsing);

Zeb. XI, 7. Tosef. ib. X, 14 מְרִיקָא their being washed; a. fr.

מְרִירָא I, מְרִירָא m., מְרִירָא, מְרִירָא f. (מְרִיר) bitter; embittered, grieving. Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מְרִירָא ed. Berl. (ed. מְרִיר); Y. מְרִירָא. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 מְרִירָא (ed. גְּבֻרָא מְרִירָא; h. text מְרִירָא).—Ber. 56<sup>a</sup> מְרִירָא כִּי הִסָּא מְרִירָא (thy business will be bitter (thy goods disliked) like lettuce (v. מְרִירָא I). Sabb. 127<sup>b</sup> bot. B. Mets. 113<sup>b</sup>; a. fr.—B. Bath. 20<sup>a</sup> bot. מְרִירָא בְּמִירָא bitter (salt) is meant.—Pl. מְרִירָא, מְרִירָא, מְרִירָא; f. מְרִירָא. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מְרִירָא, corr. acc.).—[Targ. Y. Num. V, 24 מְרִירָא, read: מְרִירָא . . .].—Lam. R. to III, 40, v. מְרִירָא.

מְרִירָא II, m., מְרִירָא f. (preced.) bitterness, bitter disposition, grief. Targ. I Sam. XV, 32 מְרִירָא מְרִירָא (Regia מְרִירָא) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מְרִירָא.

מְרִירָה f. (b. h.; preced. wds.) [b. h. bile.] bitterness, transf. 1) sin. Ex. R. s. 43 (ref. to ויהל, Ex. XXXII, 11) מְרִירָה תִּפְי מְרִירָה תִּפְי מְרִירָה thou the bitterness of Israel (pardon their sins) and heal them.—Pl. מְרִירָה. Ib. מְרִירָה מְרִירָה מְרִירָה one to sweeten our bitteresses (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) מְרִירָה מְרִירָה מְרִירָה it is they (the grapes) that brought sins &c.—2) (v. next w.; cmp. מְרִירָה II) curse. Midr. Till. to Ps. XC, 9 (expl. מְרִירָה ib.; cmp. מְרִירָה a. מְרִירָה מְרִירָה מְרִירָה that means 'curse').

מְרִירָתָא, מְרִירָתָא ch. same, 1) bitterness. Targ. Prov. XIV, 10. Targ. Ps. LXXXV, 9 ed. Lag. (oth. ed. מְרִירָתָא). Targ. Esth. IV, 1.—2) curse. Targ. O. Num. V, 24; 27 (Ms. I, III מְרִירָתָא; ed. Berl. a. Y. מְרִירָתָא; h. text מְרִירָתָא; v. preced.

מְרִירָתָא, v. מְרִירָתָא.

מְרִירוּת, Tanh. M'tsora I מְרִירוּת מְרִירוּת, v. מְרִירוּת.

מְרִירוּתָא, v. מְרִירוּתָא.

מְרִירִי m. (b. h.; v. preced. arts.) [poisonous,] מְרִירִי מְרִירִי or מְרִירִי (Kēṭeb) M'riri, name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanh. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111<sup>b</sup>. Ber. 5<sup>a</sup> (quot. fr. Deut. XXXII, 24).

מְרִירִתָא, v. מְרִירִי I.

מְרִירִתָא f. (מְרִירִי) 1) bitter, v. מְרִירִי I.—2) also מְרִירִתָא מְרִירִתָא מְרִירִתָא = h. מְרִירִתָא, מְרִירִתָא, gall, bile. Targ. Y. Ex. XXIII, 25 מְרִירִתָא מְרִירִתָא מְרִירִתָא (v. מְרִירִתָא I; a. e.—Keth. 50<sup>a</sup> מְרִירִתָא מְרִירִתָא (the gall of a white dayah (v. מְרִירִתָא). Pes. 39<sup>a</sup>, v. מְרִירִתָא. [Ib. מְרִירִתָא, v. מְרִירִתָא, v. מְרִירִתָא]

מְרִישׁ m. (contr. of מְרִישׁ, v. מְרִישׁ; cmp. Targ. of מְרִישׁ, Job XVII, 11: מְרִישׁ) joist, beam (cmp. מְרִישׁ). Gitt. V, 5 מְרִישׁ מְרִישׁ an illegally taken joist which was placed in a group of buildings. B. Kam. 66<sup>b</sup> (ref. to Gitt. I. c.) מְרִישׁ מְרִישׁ here is the case of the maresh (where the stolen object changed its name), before it was placed it was named מְרִישׁ, and now it is מְרִישׁ (ceiling); a. fr.—Pl. מְרִישׁ.

ib. 67<sup>a</sup>, v. עִיב. Y. B. Bath. I, beg. 12<sup>d</sup> תִּפְתַּח עִי' מְרִישָׁיו it means (a protection) by means of its timber (roofing).

**מְרִישָׁא** ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

**מְרִיתָ** (מְרִיתָ) m. (denom. of מִירָתָא, 'מִירָתָא first flow of trodden grapes, sweet wine. Targ. Is. XLIX, 26 (h. text זכסר); a. e.

**מְרִי**, v. מְרִיָּה.

**מְרִי** (denom. of מְרִיָּה; מְרִיָּה) to be soft; to soften. Nithpa. מְרִיָּה to be softened; liquefied (of the brain or the spinal column). Hull. 45<sup>b</sup>, v. מְרִיָּה.

**מְרִי** ch. same. *Itph.* מְרִיָּה (cmp. מְרִיָּה) to be faint, become unsteady. Targ. O. Deut. XIX, 5 ed. Berl., v. מְרִיָּה.

**מְרִיבָּא** m. (b. h.; מְרִיבָּא) riding seat, saddle, handle of the saddle, esp. 'מִירָתָא that degree of uncleanness which arises from an unclean man's riding (Lev. XV, 9); unclean saddle. Tosef. Kel. B. Bath. II, 7; Erub. 27<sup>a</sup> האוֹכֵחַ מִ' the saddle itself (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

**מְרִיבָּא**, **מְרִי** ch. same. Targ. Lev. XV, 9; a. e.

**מְרִיבָּתָא** f. (b. h.; preced.) chariot. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שְׂדֵייה עֲשִׂי כְּמְרִיבָּתָהּ של מי [read:] it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 וּמְרִיבָּתָהּ Igrath.. and her chariot; a. e.—Esp. the divine chariot of the vision of Ezekiel (Ez. I); מִעֲשֵׂה מִ' or 'מִ' the mystic speculations on the divine chariot, esoterics. Gen. R. s. 82 האֲבוֹתָהּ הֵן הֵן הֵן the patriarchs are the divine chariot. Hag. II, 1. Ib. 13<sup>a</sup> I shall instruct thee in the secret of the vision of Ezekiel. Ib. מִעֲשֵׂה הֵן up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to the الدرרי ib.) יוֹגֵלָה לָהֶם הֲדָרִי מִ'... how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 וְכִּי הָדָרִי מִ' hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בסֵרִי מִ' (corr. acc.); a. fr.—Pl. מְרִיבָּתָא. Pesik. Bahod., p. 107<sup>b</sup>; Pesik. R. s. 21; a. fr.

**מְרִיבָּנָא** m. (preced. wds.) chariot-driver. Targ. I Kings XXII, 34.

**מְרִיבָּתָא** ch. = h. מְרִיבָּתָא; מְרִיבָּתָא the divine Chariot. Targ. I Kings VII, 33; a. e.

**מְרִיבָּב**, v. מְרִיבָּבָהּ.

**מְרִיבָּל**, v. מְרִיבָּלָהּ.

**מְרִיבָּבָהּ** (מְרִיבָּבָהּ) m. (cmp. מְרִיבָּבָהּ) markof, name of a musical instrument made stationary. Kel. XV, 6 הֵן כִּהוֹר מִ' the m. (used in the Temple) is not susceptible of un-

cleanness. Ib. XVI, 7 מִ' של זמר the m. used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

**מְרִיבָּתָא**, v. מְרִיבָּתָא.

**מְרִיבָּבָהּ** m. = מְרִיבָּבָהּ. Y. Sabb. X, 12<sup>c</sup>. Y. Shek. V, 49<sup>a</sup>; a. e.—Pl. מְרִיבָּבָהּ. Shek. V, 3 Y. ed.; a. e.

**מְרִיבָּנָהּ**, v. מְרִי III.

**מְרִיבָּא**, v. מְרִיבָּא.

**מְרִיבָּתָא** f. (b. h.; מְרִיבָּתָא) fraud, guile. Num. R. s. 20. Koh. R. to I, 16 מִ' הֵלֵב עֲשֵׂה מִ' the heart plans fraud; a. fr.

**מְרִיבָּתָא** m. (v. Löw Pfl., p. 252) *Origanum Marjorana*, marjoram, an aromatic plant. Gitt. 69<sup>b</sup> top גוֹרָא דְמִ' Ar. ed. Koh. (other ed. Ar. הוֹן . . .; Talm. ed. הוֹן . . .) a piece of the stem of marjoram.

**מְרִיבָּבָהּ**, v. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ** f. (מְרִיבָּבָהּ, v. מְרִיבָּבָהּ) a wound from stepping on a pointed stone. Koh. R. to VI, 11 אִי הוּא מִ' (not הוּא), v. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ**, v. next w.

**מְרִיבָּבָהּ**, a corruption, prob. to be read: מְרִיבָּבָהּ f. (רִיבָּבָהּ) trance, catalepsy. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מְרִיבָּבָהּ; Yalk. Sam. 139 מְרִיבָּבָהּ).

**מְרִיבָּבָהּ**, v. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ** m. (marmor, μάρμαρος) marble, in gen. polished stone. Targ. Y. Deut. IX, 9, sq.; a. e.—Pl. מְרִיבָּבָהּ, מְרִיבָּבָהּ. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ** m., **מְרִיבָּבָהּ** f. (רִיבָּבָהּ) uplifted, high. Targ. O. Ex. VI, 6 (ed. Vien. מְרִיבָּבָהּ; Y. מְרִיבָּבָהּ). Targ. Y. I Ex. XIV, 8; a. fr.

**מְרִיבָּבָהּ** m. (b. h.; מְרִיבָּבָהּ) that which is trodden upon. Tanh., ed. Bub., B'resh. 23; Yalk. Dan. 1066 מִ' מְרִיבָּבָהּ הֵן מִ' how long will they be trodden upon by the nations? Gen. R. s. 21 מִ' לַפְנֵי מַלְאָךְ וְכִּי trodden upon by the angel of death.

**מְרִיבָּבָהּ** f. (מְרִיבָּבָהּ) casing, ouch.—Pl. מְרִיבָּבָהּ, מְרִיבָּבָהּ. Targ. Ex. XXVIII, 13, sq. (h. text מְרִיבָּבָהּ); a. e.—V. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ**, v. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ**, Y. B. Bath. X, 17<sup>c</sup> some ed., read: מְרִיבָּבָהּ, v. מְרִיבָּבָהּ.

**מְרִיבָּבָהּ** m. (v. מְרִיבָּבָהּ) white marble. Succ. 51<sup>b</sup> שֵׁיטָא וְכִּי מִ' yellow, black and white marble; B. Bath. 4<sup>a</sup>; Yalk. Deut. 913.—Pl. מְרִיבָּבָהּ (marmora) marble or cemented pavement. Targ. Esth. I, 6.—Y. Ter. VIII, 45<sup>d</sup> bot. יוֹחֵי מִ' היה ביתא אולו מִ' was worn out.

**מְרִיבָּבָהּ** (b. h.) pr. n. m. Meres, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.





**מַרְפֵּא** m. (b. h.; רָפָא) *healing, recovery*. Keth. 103<sup>a</sup> מ' לְשׁוֹן חֲכָמִים (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. *'your health'*, a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 הָרַר זֶה וְכ' (הָאָמַר) to say *marpé* is a superstitious practice (v. אֲמַרְרִי). Ib. לֹא אָמַר מ' מִפְּנֵי וְכ' (אֲמַרְרִי). Ib. לֹא אָמַר מ' (at college), because it is an interruption of study; Ber. 53<sup>a</sup>.

**מַרְפֵּא** m. (preced.) *surgeon, operator*. Mekh. Mishp., N'zik., s. 4 שֶׁהֵמִיָּה מ' אֲרֻרָה who caused the death of his patient (through negligence), v. עָרַם II.

**מַרְפֵּיּוֹתָא** f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָא), perh. a certain kind of *apples*. Y. Maas. I, 48<sup>d</sup> bot.

**מַרְפִּיס**, v. מְרַפֵּס.

**מַרְפִּיקָא**, **מַרְפִּיקָא**, v. מְרַפֵּק.

**מַרְפֵּס** m. (b. h.; מַרְפַּשׁ; רָפַס) *that which is trodden*. Pirké d'R. El. ch. XLVII רגלם רגלם . . . כִּי אִם מְרַפֵּס רגלם that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

**מַרְפֶּסֶת** f. (preced.) *a gallery or balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 מ' אֲנָשִׁים tenants that have a common gallery; ib. 83<sup>b</sup>, sq. קס"ד מאי מ' בני ב' at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; ib. אֲוֵתָן הַדְרִים ב' those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

**מַרְפֵּק** m. (רָפַק; cmp. Arab. marfik) *elbow*. Sabb. X, 3 (92<sup>a</sup>). Arakh. V, 1 עַד מַרְפֵּיקוֹ up to his elbow (Tosef. ib. III, 2 האֲצִיל ב'). Ohol. I, 8 שְׁנַיִם מַרְפֵּקִים two joints are in the elbow. Gen. R. s. 44 מ' אֲוֵתָן אֲוֵתָן בְּמַרְפֵּיקוֹ he held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

**מַרְפִּיקָא** ch. same; pl. constr. מַרְפִּיקָא same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37<sup>a</sup> quotes מַרְפִּיקָא, R. S. to Ohol. I, 8 (מרפיק); v. מְרַפֵּק.

**מַרְפֵּץ** (b. h.; sec. r. of רָפַץ) *to quicken*. Nif. מַרְפֵּץ *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 הַמַּיִם הַנִּמְשָׁכִין הַמְרַפֵּצִין ed. Zuck. (Var. יהֲנַרְפֵּצִין, v. נָמַר; R. S. to Par. IX, 5 יִהְיֶה הַמַּיִם הַנִּמְשָׁכִין רַחֲוִי וְרַחֲוִי מְרַפֵּץ) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on מַרְפֵּץ, Mic. II, 10) זֹאתָ לְמִזְרָג וְכ'; Sabb. 105<sup>a</sup> (play on מַרְפֵּץ, I Kings II, 8), v. מְרַפֵּץ.

**מַרְפִּיקָא** f. (רָפַס) *contusion*. Koh. R. to VI, 11 (a gloss to מַרְפִּיקָא) some read *martsumi*.

**מַרְפִּיקָא** m., only in pl. מַרְפִּיקָא *packing bags, leather bags*, esp. adapted for ship-loads. Kel.

XX, 1 (ed. Dehr. מַרְצֵפִין). B. Bath. V, 1. Y. Sabb. X, end, 12<sup>d</sup>, v. מַרְצֵפִין; a. fr.—[Cmp. μάρσιπος, marsupium, prob. of Semitic origin.]

**מַרְצִיָּה**, v. מְרַצֵּא.

**מַרְצֵא** m. (b. h.; רָצַע) *awl, borer*. Kidd. 21<sup>b</sup> הַמ' לְהַבִּיא 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—Pl. מַרְצֵיָּה. Kidd. l. c.

**מַרְצֵא** ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56<sup>b</sup> sq. מַרְצֵא דַעֲקִיבָא the awl (penetrating acumen) of Akiba . . . has been here.—2) (cmp. רָצַע) *strap*.—Pl. מַרְצֵיָּה, contr. מַרְצֵיָּה. Y. Sot. I, 16<sup>d</sup> bot. [read:] לֹא הָיָה מִיָּהִין סַפְסָלִיָּה וְכ' וּמִלְקָן לִיה וּמִרְצִיָּה וְכ' should we not have brought in benches and straps and smitten him and reconciled him to his wife?

**מַרְצֵרָא**, v. מְרַצֵּר.

**מַרְק** (b. h.; sec. r. of רָק; cmp. מצהב, Targ. II Chr. IV, 16) *to brighten, cleanse (metal); to scour, scald*. Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מ' מִדְּרִק וְשׁוֹטְפוֹ וְכ' he must scour and rinse it &c.; Tosef. ib. X, 13 מִדְּרִק (not מִדְּרִקָא); a. fr.

*Nif.* מַרְק *to be cleansed, purged*. Ab. d'R. N. ch. I, beg. מ' בְּשִׁבִיל שֶׁמַּרְק מִכָּל וְכ' that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 מַרְק, read: מַרְקָא].

*Pi.* מַרְק 1) *to polish up*. Koh. R. beg. מ' מִיָּהִין וְהִיָּרְקָה he chiselled the stone and polished it, v. מְרַקָּם. Sabb. 33<sup>a</sup> (ref. to Ohol. Prov. XX, 30) הַמְרַק עֲצָמוֹ וְכ' who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (cmp. מַכָּה בְּמַטְיָא) *to finish*. Tosef. Hull. I, 2 וְכ' הַגּוֹר וְכ' and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121<sup>b</sup> bot.; Yoma III, 4 'וְהִרְ; Hull. 29<sup>a</sup> 'וְהִרְ. Tam. IV, 2 אֵר הַהֶשֶׁט מ' he finishes the flaying. Mikv. X, 1 וְלֹא מְרַקָּן .. וְלֹא הִכְנִיסָן he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 מִיָּהִין וְלֹא מִיָּהִין he fitted the door in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57<sup>c</sup>, a. e. מַרְק . . . מִכּוֹן שֶׁהֲתַחִיל inasmuch as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse from sin by suffering, to remove sin, effect forgiveness*. Ber. 5<sup>a</sup> מ' יִסּוּרֵי שֶׁמְרַקָּן כָּל וְכ' sufferings which cleanse the entire body of man; ib. מְרַקָּן 'וְכָל מִטְוֵתוֹ וְכ' wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86<sup>a</sup> מִיָּהִין מְרַקָּתָא death finishes the atonement (v. supra); Y. Snh. X, 27<sup>c</sup> bot. מִיָּהִין מְרַקָּתָא death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30<sup>c</sup> (in mixed dict.) מ' מִיָּהִין לֹא מִיָּהִין and does not pay off the entire dowry.—Sabb. 33<sup>a</sup>, v. supra.

*Hof.* מַרְק *to be washed off, cleansed*. Snh. 92<sup>a</sup> מ' מִיָּהִין אֵר אֵר 3, ed. Koh., v. מַרְק Hof.

**מַרְק**, **מַרְק** ch. same, *to polish; to cleanse*. Targ. Is. XXI, 5 (ed. Wil. מַרְקָא). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60<sup>d</sup> מ' מַרְק קוֹנְדִּיטוֹן שֶׁחָק הוּא מַרְק קוֹנְדִּיטוֹן, read: שֶׁחָק מַרְק קוֹנְדִּיטוֹן, v. R. N. to Alf. Bets. I, 7; v. קוֹנְדִּיטוֹן.]

*Pa.* מַרְק same, *to cleanse, clear, finish*. B. Mets. 15<sup>a</sup>





that means the remnants of the unleavened bread and the bitter herbs (of the Passover meal); Tanh. Bo 8.

**מִשְׁבָּה** m. (מִשְׁבָּה) bellows. Targ. Jer. VI, 29 מִשְׁבָּה constr.

**מִשְׁבֹּג**, v. מִשְׁבֹּג.

**מִשְׁבָּחָא** m. (מִשְׁבָּחָא) singer.—Pl. מִשְׁבָּחָא. Targ. I Chr. IX, 33. Targ. Jer. XV, 17 (h. text מִשְׁחָקָא).

**מִשְׁבָּקָא** I m. (מִשְׁבָּקָא) divorcer, former husband. Y. Keth. XI, 34<sup>b</sup> bot. מִשְׁבָּקָא רְחִיבֵי הַמִּשְׁבָּקָא the neighborhood of my first husband.

**מִשְׁבָּקָא** II, **מִשְׁבָּקָתָא** f. (preced.) divorced wife. Targ. Y. Lev. XXI, 7 Ar. (ed. מִשְׁבָּקָתָא). Targ. Y. Num. XXX, 10 Ar. (ed. מִשְׁבָּקָתָא).—Gen. R. s. 17 מִשְׁבָּקָתָא אֵינִי I am his divorced wife; Lev. R. s. 34. Ib. מִשְׁבָּקָתָא עִם with the woman thou hast divorced; Yalk. Lev. 665 מִשְׁבָּקָתָא; a. e.

**מִשְׁבֵּר** m. (b. h.; מִשְׁבֵּר) [orifice of the matrix,] (in Talm.) travelling chair. Kel. XXIII, 4. Gen. R. s. 72; Y. Ber. IX, 14<sup>a</sup> bot. מִשְׁבֵּר עַל הַמַּיִם when she is seated on the travelling chair; a. e.

**מִשְׁבִּשְׁתָּא** f. (מִשְׁבִּשְׁתָּא) a faulty version, a rejected Boraitha, opp. מִשְׁבָּרָתָא. Gitt. 73<sup>a</sup> (ref. to Tosef. ib. VII (V), 2) מִשְׁבִּשְׁתָּא דִּמְדָּבָרָא since there is a contradiction between the first and the second clause, it could not have been discussed at college (or an attempt to harmonize would have been recorded), and (therefore) it is to be rejected. Sabb. 121<sup>b</sup>; a. fr.

**מִשְׁבִּירָתָא** f. (מִשְׁבִּירָתָא) sending. Targ. Esth. IX, 22 מִשְׁבִּירָתָא quot. in Levy Targ. Dict. (ed. מִשְׁבִּירָתָא).

**מִשְׁתָּה** (b. h.) pr. n. m. Moses, 1) the law-giver, often מִשְׁתָּה מִן מִשְׁתָּה M. our teacher. Ber. 3<sup>b</sup>. Sot. 12<sup>a</sup>; a. v. fr.—Y. Taan. IV, beg. 67<sup>b</sup>, a. e. מִשְׁתָּה דִּמְדָּבָרָא by Moses, I will look (at the priests) and not be diverted. Y. Dem. IV, 24<sup>a</sup> top מִשְׁתָּה בְּרֵינָא הוּא מִימֵר מִן דִּמְדָּבָרָא will he (R. Haggai) in this case, too, say, by Moses, I know the reason? Said he, by M. &c.; a. fr.—Bets. 38<sup>b</sup> מִשְׁתָּה קְאָמְרִינָא by Moses, art thou right? (Rashi).—Trnsf. great scholar (that thou art)!, (mostly ironically). Hull. 93<sup>a</sup>. Sabb. 101<sup>b</sup> מִשְׁתָּה קְאָמְרִינָא great scholar, art thou really right?; Bets. l. c. (v. supra); a. fr.—2) M. Bar 'Atrai, father of R. Huna. B. Bath. 174<sup>b</sup> מִשְׁתָּה דִּמְדָּבָרָא (Ms. M. מִשְׁתָּה); Arakh. 23<sup>a</sup>.

**מִשְׁתָּהוּ** (tradit. pronunc. מִשְׁתָּהוּ) m. (מִשְׁתָּהוּ) (= מִשְׁתָּהוּ, v. מִשְׁתָּהוּ) anything, the least portion, minimum. Targ. Y. Num. XXXV, 16.—Sifré Num. 160 מִשְׁתָּהוּ בְּמִשְׁתָּהוּ אֵינִי an iron weapon may wound fatally, be it ever so small of size. Pes. 11<sup>b</sup> מִשְׁתָּהוּ שְׂכָה וְרַבִּי אֵינִי an hour and a fraction of an hour. Hull. 102<sup>b</sup> מִשְׁתָּהוּ בְּמִשְׁתָּהוּ when one eats ever so little of it, opp. בְּבִרְיָא; (ib. top מִשְׁתָּהוּ). Ib. מִשְׁתָּהוּ בְּמִשְׁתָּהוּ when one eats a little of each, flesh, sinews and bones (so as to make up the size of an olive when combined); a. v. fr.—Pl. מִשְׁתָּהוּ. Erub. 87<sup>a</sup> מִשְׁתָּהוּ וְשְׁנֵי מִשְׁתָּהוּ and two fractions, i. e. ten and a fraction high, and two and a fraction wide.

**מִשְׁתָּהוּ**, v. מִשְׁתָּהוּ.

**מִשְׁוֹרָה** (מִשְׁוֹרָה) m. (b. h. מִשְׁוֹרָה) burden, load. Y. Dem. II, 22<sup>d</sup> top אֵינִי כָּל אֶרֶץ עֵשׂוֹה מִן רֹב (not burden) the whole of Palestine does not produce one load of raisins. Ib. [read:] מִן אַחַר שֶׁל צִמְדִּיקוֹן מִן אַחַר שֶׁל צִמְדִּיקוֹן וְאֵינִי כָּל אֶרֶץ עֵשׂוֹה מִן אַחַר שֶׁל צִמְדִּיקוֹן does the whole of Palestine not produce &c.? But thus he said to us, no single place in Palestine produces &c. Sabb. 92<sup>a</sup> הַמִּשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה מִן אֶרֶץ עֵשׂוֹה he who transfers a load from one territory to another at a height from the ground of more than ten handbreadths. Erub. 22<sup>a</sup> (ref. to פְּנִי וְעַל פְּנֵי, Deut. VII, 10) מִן אֶרֶץ עֵשׂוֹה מִן אֶרֶץ עֵשׂוֹה like a man who carries a burden (hanging down) over his face, and is anxious to throw it off; Yalk. Deut. 846 מִן אֶרֶץ עֵשׂוֹה (add: וְעַל פְּנֵי; Ms. O. Erub. l. c. מִשְׁוֹרָה). Midr. Till. to Ps. XXXVIII (ref. to Ezra IX, 6) מִן אֶרֶץ עֵשׂוֹה מִן אֶרֶץ עֵשׂוֹה like a man wading through a river, his feet sinking into the ground and a load on his head &c.; a. fr.—Pl. מִשְׁוֹרָה. Y. Dem. II, 22<sup>c</sup> הַמִּשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה if one brings three loads of provisions at a time, he is not yet considered a huckster (זֶנֶר).—Trnsf. care, interest. Y. Ber. III, beg. 5<sup>d</sup> מִשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה he has none to take from him his duty (of burying a dead relative).—Pl. as ab. Num. R. s. 1, beg. מִשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה he sends important men... to attend to their (political) affairs; (Tanh. B'midb. 1 מִשְׁוֹרָה; ed. Bub. מִשְׁוֹרָה).—(מִשְׁוֹרָה) מִן אֶרֶץ עֵשׂוֹה (v. מִשְׁוֹרָה) respect of person, partiality. Ab. IV, 22; Y. Shh. VI, end, 23<sup>d</sup>, sq. מִן אֶרֶץ עֵשׂוֹה partiality and bribe-taking. Yeb. 79<sup>a</sup> מִן אֶרֶץ עֵשׂוֹה was there partiality shown in that case?; Shh. 104<sup>b</sup>; a. fr.

**מִשְׁוֹרָה** f. (b. h. מִשְׁוֹרָה) signal, esp. fire signal announcing the New-Moon.—Pl. מִשְׁוֹרָה. R. Hash. II, 2, sq. מִשְׁוֹרָה הָיוּ מִשְׁוֹרָה הָיוּ they raised signals (at the stations); Tosef. ib. II (I), 2 מִשְׁוֹרָה מִשְׁוֹרָה ed. (ed. Zuck. מִשְׁוֹרָה מִשְׁוֹרָה, מסעינין מִשְׁוֹרָה; Var. מִשְׁוֹרָה מִשְׁוֹרָה); a. e.

**מִשְׁוֹרָה** f. (b. h.; מִשְׁוֹרָה) desolation.—Pl. מִשְׁוֹרָה. Midr. Till. to Ps. LXXIV, 3 מִשְׁוֹרָה הָיוּ מִשְׁוֹרָה הָיוּ the steps (pilgrim's roads) of which thou hast said to us (Deut. XVI, 16) ... , behold they have become desolations; Yalk. ib. 809.

**מִשְׁוֹבָן**, Bekh. 44<sup>b</sup>, v. מִשְׁוֹבָן a. מִשְׁוֹבָן.

**מִשְׁוֹרָה** m. (מִשְׁוֹרָה; v. מִשְׁוֹרָה) [jumper,] rover, freebooter.—Pl. מִשְׁוֹרָה. Ab. Zar. 70<sup>a</sup> bot. מִשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה (Ms. M. מִשְׁוֹרָה, read מִשְׁוֹרָה; ed. מִשְׁוֹרָה) the majority of rovers (around Pumbeditha) are Jews.

**מִשְׁוֹרָה** f. (מִשְׁוֹרָה) stirrup (for jumping on an animal's back). Shh. 64<sup>b</sup> מִשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה like the stirrup (a ring suspended from a frame) thrust over a bonfire on Purim, Ar. (Rashi: 'like the children's leaping over a bonfire').

**מִשְׁוֹרָה**, v. מִשְׁוֹרָה I.

**מִשְׁוֹרָה** m. (מִשְׁוֹרָה II) surveyor.—Pl. מִשְׁוֹרָה. Erub. IV, 11, v. מִשְׁוֹרָה. Kel. XIV, 3 מִשְׁוֹרָה הָיוּ the surveyors' marking pins; מִשְׁוֹרָה מִן אֶרֶץ עֵשׂוֹה their measuring chains; Tosef. ib. B. Mets. II, 3 מִשְׁוֹרָה.

**מְשׁוּחָה** ch. same. B. Mets. 107<sup>b</sup>.

**מְשׁוּבָּה** m. (b. h.; שׁוּבָה) *oar*. Zab. IV, 3.—Pl. מְשׁוּבָּיִן. B. Bath. 73<sup>a</sup> ed. (Mss. מְשׁוּבָּה, v. Rabb. D. S. a. l. note).

**מְשׁוּבָּה** ch. 1) same. Targ. Ez. XXVII, 29.—Pl. מְשׁוּבָּיִן. Ib. 6.—2) *light ship*.—Pl. as ab. Targ. Is. XLIII, 14 (h. text מְשׁוּבָּיִים!).

**מְשׁוּרֵי**, v. מְשׁוּרֵי.

**מְשׁוּרֵי** m. (מְשׁוּרֵי) *one who has his prepuce drawn forward* in order to disguise the sign of the covenant. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9<sup>a</sup> top חֲמוּשֵׁד (corr. acc.). Bab. ib. 72<sup>b</sup> דְּאִירְוִינָה בִּי דְּאִירְוִינָה that a *mashukh* must be circumcised again is a Biblical injunction; a. fr.—Pl. מְשׁוּרֵיִן. Y. Yeb. l. c.

**מְשׁוּבָּה** f. (b. h.; שׁוּבָה=סָבָה) *hedge, a hedged-in place, fold*.—Pl. מְשׁוּבָּוִיהָ. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 מְשִׁירָה; ed. Zolk. מְשׁוּוִיָה).

**מְשׁוּלָּחָה** f. (שׁוּלָּחָה) *a divorced wife taken back after being married to another man* (against the law, Dent. XXI, 4). Nidd. 69<sup>b</sup> בִּי בַּת הַיָּתוּמָה the daughter of a woman illegitimately remarried.

**מְשׁוּלָּשָׁה** m. (b. h.; שׁוּלָּשָׁה; denom. of שׁוּלָּשָׁה); pl. מְשׁוּלָּשִׁים. 1) *developed to one third of the full growth*. B. Mets. V, 4.—2) *group of three*. Y. Shebi. I, 33<sup>b</sup> מִן הַשֶּׁבִּיבִים the quantity (of one cake of figs) for each three trees out of nine.

**מְשׁוּמָּד** m. (מְשׁוּמָּד) *one deserving extinction*; (interch. in edd. a. mss. with מְשׁוּמָּד q. v.) *open opponent to Jewish law, apostate*. Y. Snh. X, end, 29<sup>a</sup> מִן הַשֶּׁמֶרֶט it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34<sup>c</sup> בְּהַרְוִינָה אֵין הַיָּתוּמָה a heretic inasmuch as he opposes the decisions of the Supreme Court (v. מְשׁוּמָּד II). Y. Hor. III, 48<sup>b</sup> בְּהַרְוִינָה מִן הַיָּתוּמָה if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21<sup>b</sup> top מִן הַשֶּׁמֶרֶט, v. מְשׁוּמָּד].—Pl. מְשׁוּמָּדִים. R. Hash. 17<sup>a</sup> Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

**מְשׁוּמָּדוּת** f. (preced.) *apostasy*. Pes. 96<sup>a</sup> Ms. M. (ed. הַמִּתְרָה), v. מְשׁוּמָּדוּת; Yalk. Ex. 211 מְשׁוּמָּדוּת פְּסוּלָה (read: מְשׁוּמָּדוּת פְּסוּלָה).

**מְשׁוּמָּשָׁה** m. (מְשׁוּמָּשָׁה) *servant, attendant*. Targ. Num. XI, 28; a. fr.—Pl. מְשׁוּמָּשִׁיִּין. Targ. 1 Kings X, 5 מְשׁוּמָּשִׁיִּין (ed. Lag. מְשׁוּמָּשִׁיִּין, corr. acc.).—Koh. R. to I, 3 אָמַר לְמִשְׁמָשִׁיִּין וְדָרַח רַ' אַמְרָן and Rabbi asked his waiters; Lev. R. s. 28 לְמִשְׁמָשִׁיִּין.

**מְשׁוּמָּת** m. (denom. of מְשׁוּמָּת) *(be) excommunicated*. Sabb. 67<sup>a</sup> (in an incantation).

**\*מְשׁוּמָּת** f. (next w.) *grotto*. Tosef. Ohol. XVIII, 12, v. מְשׁוּמָּת.

**מְשׁוּמָּתָה** f. (denom. of מְשׁוּמָּתָה *tooth*) 1) *jaw*. Erub. 100<sup>a</sup> 'דְּרִיבָה כַּמְ' (some ed. נִרְתָה . . .; Ms. M. מְשׁוּמָּתָה) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) *cliff; bluff; grotto*. Gen. R. s. 10 'ב' שׁוּמָּתָה the bluffs at Caesarea; (Koh. R. to XI, 1 מְשׁוּמָּתָה; ib. to V, 8 שׁוּמָּתָה).—Taan. 23<sup>a</sup> מְשׁוּמָּתָה לִיהָ אֶת הַגְּרוֹתָהּ a grotto formed around him; Midr. Till. to Ps. CXXVI. B. Mets. 108<sup>b</sup> מְשׁוּמָּתָה אֶת הַשָּׂדֵה אֶת הַמְּשָׁכָה מְשׁוּמָּתָה he surrounded the fields with an embankment.

**מְשׁוּפָּה** f. (מְשׁוּפָּה) *blowing*. Yalk. Ps. 864, v. מְשׁוּפָּה.

**מְשׁוּפָּסָה** m. (transpos. of מְשׁוּפָּסָה, v. מְשׁוּפָּסָה; cmp. מְשׁוּפָּסָה) *small side-door, passage-way* (v. Tam. III, 7). Zeb. 82<sup>b</sup> מְשׁוּפָּסָה דְּרַךְ בִּי (Ms. K. מְשׁוּבָּסָה) by the way of small passages in the loft (v. Midd. IV, 5 quot. s. v. לֵוִי). Men. 27<sup>b</sup> מְשׁוּפָּסָה דְּרַךְ בִּי by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = מְשׁוּבָּסָה, v. מְשׁוּבָּסָה]; Yalk. Lev. 571 מְשׁוּפָּסָה (corr. acc.).

**מְשׁוּפָּקָה**, v. מְשׁוּפָּקָה.

**מְשׁוּרָּה** f. (b. h.) *m'surah, a measure of capacity, one thirty-sixth of a Log*. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61<sup>b</sup>; B. Bath. 89<sup>b</sup>.—Sifra K'dosh. Par. 3, ch. VIII מְשׁוּרָּה הַגְּדוּל מִן הַיָּד מְשׁוּרָּה 'in measure' (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. יָדִיר.

**מְשׁוּרָּיָה** f. (שׁוּרָּיָה) *journey*.—Pl. מְשׁוּרָּיִין. Targ. Y. I Num. XXI, 1.

**מְשׁוּרָּר** m. *singer*, v. שָׂרֵר I.

**מְשׁוּשָׁה** m. (מְשׁוּשָׁה or מְשׁוּשָׁה; cmp. מְשׁוּשָׁה) *proper, slow walker*.—Pl. מְשׁוּשָׁוִיהָ. Y. Peah VIII, beg. 20<sup>d</sup>, v. מְשׁוּשָׁה h.

**מְשׁוּשָׁה**, etc., v. sub מְשׁוּשָׁה.

**מְשָׁחָה** I (b. h.) *to stroke, smear; esp. to anoint; to install in office by anointing*. Ker. 5<sup>b</sup> מְשָׁחִין אֶת הַמְּלָכִים in anointing kings you draw the figure of a crown with the oil on your finger &c., v. כִּי. Ib. אֵין מְשָׁחִין אֶת הַבָּתִּים a king succeeding his father is not anointed; a. v. fr.—Part. pass. מְשָׁחִיתָ, pl. מְשָׁחִיתָ, *pl. anointed*, v. מְשָׁחִיתָ. M. R. s. 8 מְשָׁחִיתָ בְּכֹהֵן מִן הַבָּתִּים a high priest installed with the ceremony of anointing, contrad. to מְשָׁחִיתָ בְּגֵרִים, v. מְשָׁחִיתָ. Hor. III, 4; Meg. I, 9 אֵין בֵּין כֹּהֵן מְשָׁחִיתָ וְכֹהֵן אֵין בֵּין כֹּהֵן מְשָׁחִיתָ there is no difference between the anointed and the unanointed high priest except &c. Sifré Tsav, Par. 3, ch. V; a. fr., v. מְשָׁחִיתָ.—*מְשָׁחִיתָ* the priest anointed as the chaplain of the army. Yoma 72<sup>b</sup>; a. fr., v. מְשָׁחִיתָ.—Pesik. R. s. 8 מְשָׁחִיתָ מִן הַבָּתִּים מְשָׁחִיתָ מִלְּכֵי בֵּית דָּוִד וְכֹהֵן מִלְּכֵי בֵּית דָּוִד the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

*Nif.* מְשָׁחִיתָ: *to be anointed*. Ib. 'בִּי לֹא מְשָׁחִיתָ יְהוּ Jehu would not have been anointed but for the contest of Joram's followers. Ib. וּמִמֶּנִּי הָיָה נְקָטָה הַמְּשָׁכָה וְכֹהֵן (prepared by Moses) were anointed the Tabernacle &c.;













מְשָׁלִי, v. מְשָׁל.

מְשָׁלִיָּהּ, מְשָׁלִיָּהּ m. (מְשָׁלִי I) fork. Targ. I Sam. II, 13, sq. (ed. Wil. מְשָׁלִיָּהּ).—Pl. מְשָׁלִיָּהּ, מְשָׁלִיָּהּ, מְשָׁלִיָּהּ. Targ. I Chr. XXVIII, 17. Targ. Y. Ex. XXVII, 3 (some ed. מְשָׁלִי). —[Tosef. Sabb. XIV (XV), 3, v. next w.]

מְשָׁלִית f. (preced.) a tool for lifting objects out of a well, lifter. Tosef. Sabb. XIV (XV), 3 (some ed. מְשָׁלִיָּהּ, corr. acc.).

מְשָׁלֵם, מְשָׁלֵם m. (מְשָׁלֵם) completion, end. Targ. Job I, 4. —B. Mets. 67<sup>b</sup>, a. e. מְשָׁלֵם שְׁנֵי אֵילָן after the lapse of so and so many years, v. מְשָׁלֵם.

מְשַׁמְדוֹת, v. מְשַׁמְדוֹת.

מְשַׁמְדוֹת pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—מְשַׁמְדוֹת the port of M., mentioned for its pearl fisheries. R. Hash. 23<sup>a</sup>. Yoma 77<sup>a</sup> (in a passage omitted in many editions) מְשַׁמְדוֹת (ed. cited in Rabb. D. S. a. l. מְשַׁמְדוֹת, Ms. O. מְשַׁמְדוֹת).

מְשַׁמְדוֹת m. (מְשַׁמְדוֹת) a sneak thief, opp. to לְסַבֵּר. Ab. Zar. 15<sup>b</sup>, a. e. מְשַׁמְדוֹת בְּמֵי דְזִמְיָן וְכִי (Ms. M. מְשַׁמְדוֹת בְּמֵי דְזִמְיָן, Rashi (בְּמֵי דְזִמְיָן) it refers to an (ordinary) thief who sometimes commits murder to save his own life.

מְשַׁמְדוֹת m. (מְשַׁמְדוֹת) touch. Gen. R. s. 52 מְשַׁמְדוֹת מִ' יָדָיו an illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] מְשַׁמְדוֹת אֵלָּה מִ' אֲצַבְעוֹתָיִם (ed. Bub. מְשַׁמְדוֹת, corr. acc.) those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX אֲצַבְעוֹתָיִם מִ' כַּדָּיִם ed. Bub. (ed. מְשַׁמְדוֹת, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6<sup>d</sup> bot., v. מְשַׁמְדוֹת.]

מְשַׁמְדוֹת m. (b. h.; מְשַׁמְדוֹת) 1) obedience. Sifré Deut. 357 ref. to Deut. XXXIV, 9) מְשַׁמְדוֹת לְךָ מִ' גְּדוֹל וְכִי there can be no obedience greater than this.—2) ordinary sense.—מְשַׁמְדוֹת in its usual sense. Yoma 61<sup>a</sup> מְשַׁמְדוֹת בְּמִ' אֲלֹתָיִם in its usual sense (requires no explanation); הַכֹּהֲנִים מְשַׁמְדוֹת וְכִי 'the priests' &c.; a. fr.

מְשַׁמְדוֹת m. (מְשַׁמְדוֹת Hif.) intimation, logical conclusion. Yoma 42<sup>b</sup>, v. מְשַׁמְדוֹת II.—Esp. מְשַׁמְדוֹת by implication, constructively. Y. Erub. III, 21<sup>b</sup> top; Y. Ned. I, end, 37<sup>a</sup>, v. מְשַׁמְדוֹת. —[M. Bath. 110<sup>a</sup> מְשַׁמְדוֹת ... אֵינִי יוֹדֵעַ וְכִי by mere logical conclusion from the text ... would I not learn that &c.? B. Bath. 110<sup>a</sup> מְשַׁמְדוֹת מִ' שְׁנֵי אֵילָן when the text says 'the daughter of Aminadab', do I not know that she is the sister of N.? B. Mets. 113<sup>a</sup>; a. fr.—Pl. מְשַׁמְדוֹת. Y. Yoma V, 43<sup>a</sup> top מְשַׁמְדוֹת they differ only as to the grammatical construction of the text (without any difference in the law of the case).—מְשַׁמְדוֹת דּוֹרְשֵׁן אֵיבָה בִּינְיָהוּ they differ only as to the texts from which the law is derived. B. Mets. 27<sup>a</sup>; Snh. 76<sup>b</sup>; a. fr.

מְשַׁמְדוֹת ch., v. מְשַׁמְדוֹת I.

מְשַׁמְדוֹת (מְשַׁמְדוֹת I) m. (מְשַׁמְדוֹת I) hearing. Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מְשַׁמְדוֹת); a. fr.

מְשַׁמְדוֹת f. (preced.) 1) (= b. h. מְשַׁמְדוֹת) following, suite. Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.—2) (= מְשַׁמְדוֹת) tradition. Nidd. 20<sup>a</sup> מְשַׁמְדוֹת דְּבַר רַבִּי whose own opinion agrees with his tradition (Var. כְּשֵׁם מְשַׁמְדוֹת).

מְשַׁמְדוֹת, Y. Shebi. IV, 35<sup>a</sup> bot., v. מְשַׁמְדוֹת.

מְשַׁמְדוֹת m. (b. h.; מְשַׁמְדוֹת) 1) guard, esp. a division for duty of priests and Levites. Taan. IV, 2, v. מְשַׁמְדוֹת. Hor. יִשְׂרָאֵל שְׁבָאוֹתוֹ of the guard. Taan. I. c. מְשַׁמְדוֹת to that division; a. fr.—Pl. מְשַׁמְדוֹת. Ib. Num. R. s. 3; a. fr.—2) (= מְשַׁמְדוֹת) watch, a certain portion of the day or the night. Ber. 3<sup>a</sup> מְשַׁמְדוֹת מִ' אֵילָן at the beginning of every watch.—Pl. as ab. Ib.; Tosef. ib. I, 1 בְּלֵילָה מְשַׁמְדוֹת the night is divided into three watches.

מְשַׁמְדוֹת f. as preced. 2, watch. Ber. 3<sup>a</sup> מְשַׁמְדוֹת וְכִי (at the entrance of) the first watch, &c.—Pl. מְשַׁמְדוֹת, v. preced.

מְשַׁמְדוֹת f. (b. h.; preced.) guard, trans. (v. מְשַׁמְדוֹת) preventive measure. M. Kat. 5<sup>a</sup>; Yeb. 21<sup>a</sup> (ref. to Lev. XVIII, 30) מְשַׁמְדוֹת עִשׂוֹ מִ' לְמְשַׁמְדוֹת make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

מְשַׁמְדוֹת f. (מְשַׁמְדוֹת Pa.) filter, strainer. Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45<sup>d</sup> מְשַׁמְדוֹת מִ' אֵילָן a strainer filled with wine; a. fr.—Transf. Ab. V, 15 מְשַׁמְדוֹת מִ' אֵילָן a scholar retaining what is useless and discarding the useful knowledge.

מְשַׁמְדוֹת (v. מְשַׁמְדוֹת, מְשַׁמְדוֹת) to touch, feel; to handle, manipulate; to examine, search. B. Mets. 21<sup>b</sup> מְשַׁמְדוֹת בְּכִיסוֹ וְכִי אִדָּם עִשְׂרֵי לְמְשַׁמְדוֹת a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36<sup>a</sup> מְשַׁמְדוֹת בְּהֵן he puts his hand on them. Erub. 54<sup>b</sup> top מְשַׁמְדוֹת בְּהֵן as often as one searches it (the fig-tree); מְשַׁמְדוֹת מִ' אֵילָן as often as the suckling touches the breasts. Sabb. 82<sup>a</sup> מְשַׁמְדוֹת בְּצִוּוֹתוֹ let him manipulate (stimulate) the rectum) with pebbles. Erub. 13<sup>b</sup> מְשַׁמְדוֹת let him examine what he is doing, contradict. to מְשַׁמְדוֹת search (investigate) his past doings. Keth. 12<sup>a</sup> מְשַׁמְדוֹת אֵת וְכִי to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63<sup>b</sup> מְשַׁמְדוֹת בְּהֵן they (the famished animals) licked them (begging for food); a. fr.—מְשַׁמְדוֹת מִ' וְכִי to come gropingly, slowly. Y. Peah VIII, beg. 26<sup>d</sup>, v. מְשַׁמְדוֹת h.—Y. Ned. III, 38<sup>a</sup> מְשַׁמְדוֹת מִ' וְכִי if he saw the king's cutters come near and nearer, v. קָצוּץ; ib. מְשַׁמְדוֹת מִ' וְכִי if he saw the fire coming near and nearer.

מְשַׁמְדוֹת to be attended to, watched. Keth. I. c. מְשַׁמְדוֹת מִ' כֹּל שֶׁלָּא מִ' when he was not watched.

מְשַׁמְדוֹת ch. same. Targ. Is. LIX, 10 (h. text מְשַׁמְדוֹת). Targ. Ps. CXV, 7 (h. text מְשַׁמְדוֹת); a. fr.—B. Mets. 21<sup>b</sup> מְשַׁמְדוֹת בְּהֵן he feels for them (to make sure that he has not lost them). Ib. מְשַׁמְדוֹת בְּהֵן he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41<sup>b</sup> מְשַׁמְדוֹת לְהוֹרֵת לְהוֹרֵת (not בְּהֵן) to make shrouds ready for them.



**מִשְׁקָרִי** m. pl. (שָׁקַר) *guards*; חֲלוּזֵי מִן *snail-shells*. Ab. Zar. 28<sup>b</sup> ed. (Ms. M. a. Ar. משְׁקָרִי).

**מִשְׁקָה** m. (b. h.; שָׁקַה) *drink, liquid*. Sifra Sh'mini ch. IX, Par. 8 זה הַיַּיִן מִן 'מִן' זה הַיַּיִן 'מִן' זה הַיַּיִן 'מִן' (Lev. XI, 34) means wine. Ib. 'מִן' בְּשֵׁקֶרֶן *spoiled liquid*; Pes. 18<sup>a</sup>; a. fr.—Pl. מִשְׁקָרִים *liquids which have become unclean through contact with unclean hands*. Ib. 17<sup>b</sup> שֶׁנִּבְטְאוּ בְּמִי מִן הַבַּיִתְּךָ *liquids which have become unclean through the vessels which have become unclean through the liquids put into them*; a. fr.—מִשְׁקָרִים בֵּית מִטְבְּחָא v. פְּרֻזְתָּיָא a. פְּרֻזְתָּיָא.

מִשְׁקָרִי, מִשְׁקָרִי v. בְּשֵׁקֶרֶן.

מִשְׁקָלֶה v. בְּשֵׁקֶל.

**מִשְׁקֹלֶת** f. (b. h. שָׁקַל; מִשְׁקָלָהּ) *plummet*. Kel. XXIX, 3. כְּנֻדַּת מִשְׁקֹלֶת *plumb-line*. B. Bath. II, 13 כְּנֻדַּת מִשְׁקֹלֶת *the measure by the plummet (cutting off all branches as far as they hang over the border line)*; Tosef. ib. I, 15; cmp. מִשְׁקָלָהּ; a. e.—Pl. מִשְׁקֹלֶת Kel. XII, 8 Talm. ed. (מִשְׁקָלֹת (Mish. ed., a. ed. Dehr. (מִשְׁקָלֹת) two kinds of plummet (R. S. *weights*, v. בְּשֵׁקֶל).

**מִשְׁקֹלֶתָא** ch. same. Targ. Zech. IV, 10; a. fr.

**מִשְׁקֹפָה** m. (b. h.; שָׁקַה) *cross-piece, lintel*. Ab. d'R. N. ch. XXVI, end הַגְּלִילִין מִן הַמִּשְׁקֹפָה *the lintel, contrad. to אִיִּסְקוּפָה*. Mekh. Bo, s. 11; Yalk. Ex. 197 'וב' המ' ... שלשה מזבחות *our ancestors in Egypt had three altars; the lintel and the two posts*; a. e.

**מִשְׁקוֹף** f. (מִשְׁקוֹף) *knock, bruise*. Targ. O. Ex. XXI, 25 (not מִשְׁקוֹף ...). Targ. Y. I ib. XV, 25.

**מִשְׁקָרָא** m. ch. 1) = h. מִשְׁקָה, *drink*. Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חֲדָר מִשְׁקָרִי הַמִּיִּם *one hot drink*.—2) = h. מִשְׁקָה, *feast*. Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. מִשְׁקָרָא; a. fr.

**מִשְׁקִיצָתָא** f. pl. (מִשְׁקִיצָתָא) *abominations, idols*. Targ. Y. II Deut. XXIX, 16 'בִּקְשָׁתָא' (corr. acc.).

**מִשְׁקָל** m. (b. h.; שָׁקַל) *weighing, weight*. Tosef. Hull. IX, 9 לָקַח הִימֵנוּ בְּמִן' *if he bought of him by the weight*. B. Bath. V, 10 'עַל כָּל מִן' *as often as he uses the weights*; Sifra K'dosh. Par. 3, ch. VIII 'מִן' כָּל מִן' *(corr. acc.)*. Ib. (ref. to Lev. XIX, 35), v. מִשְׁקָלִי. Ker. 5<sup>a</sup> 'מִן' כָּל מִן' *he must not use one weighed species as a weight for the other*; a. fr.—Pl. מִשְׁקָלֹת Sifra l. c.; B. Bath. l. c.; v. מִשְׁקָה. Tanh. Balak 12 מִשְׁקָל וּמִשְׁקָר *(not מִשְׁקָל)* *committing wrong and fraud in weights*; ib. 'מִשְׁקָר בְּמִן' *using false weights*; Yalk. Num. 765; a. fr.

מִשְׁקֹלֶתָא, מִשְׁקֹלֶתָא v. מִשְׁקָלֶה.

מִשְׁקָרִי v. בְּשֵׁקֶרֶן.

מִשְׁתָּה v. מִשְׁתָּה.

I **מִשְׁתָּה** I *garden-bed; plain*, v. מִשְׁתָּה.

II **מִשְׁתָּה** II *camp*, v. מִשְׁתָּה.

**מִשְׁתָּה** f. (b. h.; שְׁתָּה) *infusion; steeping*; מִשְׁתָּה עֲנָבִים *infusion of grapes*. Pes. 44<sup>a</sup> וְכִי מִשְׁתָּה וְכִי this additional specification of *mishrath* (Num. VI, 3) &c.; a. e.—Tosef. Shebi. VI, 25, v. בְּבִרְסָה.—B. Kam. 102<sup>a</sup>, a. e. לאֲכַלְהָ וְלֹא 'מִן' לֹא תִּשְׁתַּחֲוֶה לָּהּ *you may use the products of the Sabbatical year 'for eating'* (Lev. XXV, 6), but not as substances for steeping, v. מִשְׁתָּה; a. fr.—Esp. *a pond for steeping flax* &c. B. Bath. II, 10 'וְכִי מִן' *you must keep your pond removed from your neighbor's vegetable garden* &c. Ib. 18<sup>b</sup> מִן' הַמִּשְׁתָּה *the legal distance between a pond and your neighbor's vegetable garden*; a. e.

מִשְׁתָּה v. מִשְׁתָּה.

**מִשְׁתְּרוּנְיָא** pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107<sup>b</sup> בני מִן' (Ar. מִשְׁתְּרוּנְיָא; oth. Var., v. Rabb. D. S. a. l. note 6) *the community of M. (to which the adjacent forest belonged)*.

**מִשְׁתְּרוּעָה** m. (מִשְׁתְּרוּעָה) *slippery spot*.—Pl. מִשְׁתְּרוּעָה Targ. Jer. XXIII, 12.

**מִשְׁתְּרוּיָתָא** (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text מִשְׁתְּרוּיָתָא).

**מִשְׁתָּה** m. (מִשְׁתָּה) *camp, resting place*. Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 מִשְׁתָּה (מִשְׁתָּה; Ms. מִשְׁתָּה). Targ. Is. XIII, 22 מִשְׁתָּה; a. fr.—Pl. מִשְׁתָּה v. next w.

**מִשְׁתָּה** f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. מִשְׁתָּה, מִשְׁתָּה. Targ. Num. II, 9; a. fr.—Pl. מִשְׁתָּה, מִשְׁתָּה. Targ. Gen. XXXII, 8; 11 (Y. מִשְׁתָּה v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 26<sup>a</sup>, sq. מִשְׁתָּה *in the face of his camps (soldiers)*; מִשְׁתָּה *where are thy soldiers?*

**מִשְׁתָּה** pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63<sup>b</sup>. Ker. 6<sup>a</sup>; a. fr.

מִשְׁתָּה v. מִשְׁתָּה.

**מִשְׁתָּה** f. (מִשְׁתָּה) *a depilatory substance*. Naz. 42<sup>a</sup> 'מִן' *because he might eventually use a depilatory earth*.

מִשְׁתָּה v. מִשְׁתָּה.

**מִשְׁתָּה** m. (b. h.; שְׁתָּה) *servant, attendant*. Y. Ned. IX, beg. 41<sup>b</sup> 'מִן' מִן' *I was the attendant of R. Meir on both his flights*; a. e.—[Ber. 63<sup>b</sup> מִן' תַּחֲתֵיךָ, v. מִשְׁתָּה.]—Pl. מִשְׁתָּה. Snh. 63<sup>b</sup> מִשְׁתָּה *idolatrous temple-servants*.

**מִשְׁתָּה** (b. h.; v. מִשְׁתָּה) *to feel, grope, search*.—Palp. מִשְׁתָּה q. v.

I **מִשְׁתָּה** I ch., Pa. מִשְׁתָּה same. Targ. O. Gen. XXXI, 34; 37 (Y. שְׁפַשְׁפַּשׁ).

II **מִשְׁתָּה** II, מִשְׁתָּה m. (preced.) *substance, essence; reality*. Targ. Lam. II, 14. Targ. Job XV, 3; a. e.—Ab. Zar. 55<sup>a</sup> מִן' לֵית בִּיהָ *that there is no reality in idols*. Pes. 4<sup>b</sup> אֵת בֵּיהָ *has their decla-*



היומה; Rashi מ'רא; ib. in Gem. תיומות; Sifra Emor ch. VI, Par. 7 (Rabad to Sifra l. c.: *corner of the mouth*).

\*מִתְחַבֵּל m. pl. (cmp. אֶתְחַבֵּל), bunches of garlic. B. Bath. 86<sup>a</sup>, v. מְסוּבָּלָא.

מִתְחַבֵּל m. (= מתחרא, v. פִּתְחָרָא; Syr. מתחרא, הורא, P. Sm. 2256) rake, poker, shovel. Hag. 4<sup>b</sup>, sq. דורא ב' בידה ב' ורתי (Ar. מתחרא; En Yakob מתחרא) took a shovel in hand and raked &c., v. פִּתְחָרָא. Gitt. 69<sup>b</sup> bot. ורתי (פִּתְחָרָא Ar. ed. Koh. (oth. Ar. ed. מתורא; ed. פִּתְחָרָא) and let him bring a shovel and put it over them &c. [Ar.: a board.]

מִתְחַבֵּל m. (b. h.; denom. of חָבַל) shed for straw &c. Erub. VII, 5; Tosef. ib. IX (VI), 17; a. e.

מִתְחַבֵּר m. ch.=מִשְׁבֵּר. Targ. II Kings XIX, 3; Targ. Is. XXXVII, 3. Targ. II Sam. XXII, 5 (h. text מִשְׁבֵּר); Targ. Ps. XVIII, 5 (h. text חבלי. Targ. Ex. I, 16 (G. ed. Dien. כ'; h. text אבנים); a. e.

מִתְחַבֵּר m., pl. מִתְחַבְּרִין (=ב. h. מִשְׁבֵּרִים, breakers, waves. Targ. Ps. XLII, 8.

מִתְחַבֵּל (denom. of next w.) to bridle. Pesik. Zakh., p. 24<sup>b</sup> ואת מִתְחַבֵּל II; Yalk. Deut. 938; Tanh. ed. Bab., Ki Thetsé 6 שמרגו (corr. acc.)

מִתְחַבֵּל m. (b. h.) bridle, reins. Pirké d'R. El. ch. XXXVI (ref. to אבנה אחר מ' המור, II Sam. VIII, 1) לקח אבנה אחר מ' המור (Isaac) took one cubit's length of the reins of his ass, and gave it to him (Abimelech) as a sign of friendship (v. Targ. Y. Gen. XXVI, 31).

מִתְחַבֵּל, מ' ch. same. Targ. Y. Gen. XXVI, 31 (v. preced.).—[Sabb. 51<sup>b</sup> bot., v. מִתְחַבֵּל.]

מִתְחַבֵּר f., v. חָבַר.

מִתְחַבֵּר, v. מִתְחַבֵּר.

מִתְחַבֵּר f. (יהב) seat. Targ. Jud. V, 11 מִתְחַבֵּר ed. Lag. (oth. ed. מִתְחַבֵּר) constr.—V. מִתְחַבֵּר.

מִתְחַבֵּר, v. מִתְחַבֵּר.

מִתְחַבֵּר, v. מִתְחַבֵּר.

מִתְחַבֵּר, מִתְחַבֵּר m. (מָחָא; cmp. מִתְחַבֵּר) being carried, desire. Targ. Y. Gen. III, 16 מִתְחַבֵּר (h. text השוקרד). Ib. IV, 7; a. e.

מִתְחַבֵּר, v. חָבַר.

מִתְחַבֵּר f. (אֶבֶל I) relish, preserve. Pes. 43<sup>a</sup> קריבו מ' Ms. M. (ed. מתבילתא) bring me something to go with the meat. Sabb. 77<sup>b</sup> (phonetic play) מ' רדא (ed. מתבילתא מתי חכלה דא. Rashi a. Ms. O. מ' מ' v. Rabb. D. S. a. l. note 8) m., 'when will this end?'

מִתְחַבֵּר m. (חָבַל) poet.—Pl. מִתְחַבֵּר. Targ. Y. Num. XXI, 27; O. מִתְחַבֵּר (ed. Berl. מִתְחַבֵּר). Targ. I Sam. XXIV, 14 מִתְחַבֵּר Bxt., v. מִתְחַבֵּר.

מִתְחַבֵּר I pr. n. Mathun, 1) name of an Amora. Y. M. Kat. III, 83<sup>b</sup> top. B. Kam. 96<sup>a</sup>, sq.; Succ. 32<sup>a</sup> Ms. M. (ed. יוחנן).—2) name of a woman. Ber. 20<sup>a</sup>, v. next w.

מִתְחַבֵּר II m., מִתְחַבֵּר f. (מִתְחַבֵּר) slow, careful, considerate, patient. Hor. 14<sup>a</sup>, v. מִתְחַבֵּר. Ber. 20<sup>a</sup> (a proverb cited, when a person was fined for attacking a Samaritan woman named מתון) מ' ארבע וכו' (מתון Ms. M. (v. Rabb. D. S. a. l.) that is what people say, mathun, mathun (to be slow) is worth four hundred Zuz. Tosef. Sabb. VII (VIII), 24, sq.; a. e.—Pl. מִתְחַבֵּר; f. מִתְחַבֵּר. Ab. I, 1 בדין מ' ברין be careful in judgment. Tosef. Makhsh. I, 8 טיפין מ' (R. S. to Makhsh. II, 4 התחבית) slow (interrupted) drops, opp. טפה אחר טפה; a. e. [Chald. מִתְחַבֵּר, v. מִתְחַבֵּר.]

\*מִתְחַבֵּר, Y. Sot. I, beg. 16<sup>b</sup> ולא מתוך מ' אלא מתוך וכו' a corrupt, prob. arisen from a tautography of מתוך, read: מתוך מ' אלא מתוך דבר של אימה (v. Maim. Sot. IV, 18, a. Num. R. s. 9; B'er hag-Golah to Shulh. Ar. Eben ha-Ezer 178 suggests מִתְחַבֵּר, corresp. to מריבה in Maim. l. c.).

מִתְחַבֵּר c. (מִתְחַבֵּר, v. חָבַר) 1) reeky, foul. B. Bath. 19<sup>b</sup> 'מ' when the straw is foul.—2) (noun) מ' מִתְחַבֵּר f. reeky, infiltrated earth. Ib. 18<sup>a</sup> וכו' קשה מ' ground infiltrated (with urine &c.) is injurious to the wall. Ib. 19<sup>a</sup> הריקא דמ' the damage caused by &c. Pes. 47<sup>b</sup> במתונה Ar. a. Ms. M. 2 (ed. במתונה; Ms. M. 1 במתונה) it means swampy earth (which cannot be crushed to powder).

מִתְחַבֵּר v. מִתְחַבֵּר II.

מִתְחַבֵּר, v. מִתְחַבֵּר.

מִתְחַבֵּר I m., מִתְחַבֵּר f. (b. h.; מִתְחַבֵּר) sweet; pleasant. Cant. R. to V, 16, v. חִיָּה; Num. R. s. 10, beg.; a. fr.—Pl. מִתְחַבֵּר; מִתְחַבֵּר; מִתְחַבֵּר. Erub. 18<sup>b</sup>; a. fr.—Esth. R. to I, 9 מִתְחַבֵּר, v. מִתְחַבֵּר.

מִתְחַבֵּר II m. Bitter Apple or Cucumis (v. מִתְחַבֵּר). Shebi. III, 1; IX, 6 עד שייבש המ' until the mathok begins to dry up; [R. S. a. l. the juice of the dung].—Y. ib. III, beg. 34<sup>a</sup>, expl. פִּקְוֵיָה.

מִתְחַבֵּר, v. מִתְחַבֵּר I.

מִתְחַבֵּר m. (מִתְחַבֵּר) perfected, well-arranged, finished, esp. fruits properly tithed. Dem. IV, 7 מ' ארנו the tithes have not been given of it. Nidd. 15<sup>b</sup>, a. fr. חוקה אין חבר... דבר שאינו מ' will not let go out of his hands anything not perfected (according to law); a. fr.—Pl. מִתְחַבֵּר; מִתְחַבֵּר. Ib.; a. fr.—Yoma 71<sup>a</sup> וכו' דיימ' a prolonged, blessed and perfect life.

מִתְחַבֵּר m. (מִתְחַבֵּר) interpreter. Lam. R. to I, 13 (ref. to Esth. VII, 5) וכו' ויאמר המ' למ' ויאמר King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16<sup>a</sup> מִתְחַבֵּר).—Esp. a) translator (into Chaldaic or Greek) of the Biblical portion read at services. Meg. IV, 4 לא יקרא למ' וכו' one must not read





מתנה, v. מתנה.

מתנה, v. מתנה.

מתנה f. (חבל, Taf. of פול or פלי; emp. משיקלא) apothecary's pot. Targ. Job XLI, 23 (מתה ed. Lag. (ed. Wil. מתה).

מתנה f. (preced.) basin. Hull. 46<sup>b</sup> (Rashi משה).

מתנה, v. מתנה.

מתנה (מתנה) m. ch.=h. מתנה, slow, careful. Targ. Y. I Lev. XXIV, 12 (ed. Amst. מתנה; Y. II מתנה); Targ. Y. I Num. IX, 8 מתנה ed. Amst. (oth. מתנה; Yr. II מתנה).—Pl. מתנה, מתנה (מתנה). Ib. Targ. Cant. V, 12. [The form מתנה fr. מתה=מתה.]

מתנה, v. מתנה.

מתנה f. (מתנה) deliberation, consideration. Gen. R. s. 67 'Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מתנה f. (preced.) slow motion, opp. מהירה. Gen. R. s. 10.

מתנה f. (מתנה) that which is waited for, hope. Targ. Job XVII, 15 מתנה.

מתנה, מתנה f. (מתנה) sweet.—Pl. מתנה, מתנה; מתנה. Targ. Cant. II, 5 (ed. Amst. מתנה).—Meg. 6<sup>a</sup>, v. פנה I.

מתנה f. (מתנה) 1) sweet taste. Y. Ber. V, 9<sup>a</sup> top.—2) seasoning, relish. B. Mets. VII, 1.—3) מתנה sweet-meats, delicacies; sweet drinks. B. Kam. 85<sup>a</sup>. Y. Or. II, 6<sup>b</sup> top. Esth. R. to I, 9 מתנה מתנה. Y. Ned. VII, 40<sup>b</sup> bot. 'מתנה he who vows abstinence from tirosh, is forbidden all kinds of sweet (unfermented) drinks; a. e.

מתנה m. (מתנה, Hif.) 1) part. Hif. of מתנה q. v.—2) that which makes an object permitted for enjoyment. Zeb. II, 3 'מתנה (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—Pl. מתנה, מתנה. Ib. IV, 3; Meil. II, 9 'מתנה whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מתנה those things which cause it to be available. Ib. 10<sup>b</sup> 'מתנה a thing (sacrificial object) which requires an act to make it permissible, is not subject to מתנה, until the things by which it is made available have been offered on the altar.—Bets. 3<sup>b</sup> 'מתנה a thing which may become permitted (being prohibited only for the day). B. Mets. 53<sup>a</sup> 'מתנה it would be considered a thing which can be made fit (by redemption); a. fr.

מתנה, Y. Ab. Zar. I, 39<sup>c</sup>, v. מתנה.

מתנה m. (מתנה) cast metal; molten image. Targ. I Kings VII, 16; 23 (h. text משה). Targ. Is. XLVIII, 5.

מתנה f., constr. מתנה same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מתנה). Targ. Is. XXX, 22; a. fr.—Pl. מתנה. Targ. O. Num. XXXIII, 52 (Y. מתנה, fr. מתנה).

מתנה, v. מתנה.

מתנה f. (b.h. מתנה) measure, required amount. Tanh. Ki Thetsé 9 מתנה במתנה (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מתנה pl.—Ker. 6<sup>b</sup> 'מתנה במתנה he might prepare every day the quantity of frankincense required for the occasion.

מתנה, v. מתנה.

מתנה, v. מתנה.

מתנה f. (מתנה) [molten] metal. Kel. XIII, 6 המתנה 'מתנה the wooden part of a utensil which is subservient to the metallic part. Ib. 7 'מתנה he replaced it by a metallic tooth; a. v. fr.—Pl. מתנה metallic vessels, utensils, tools &c. Ib. XIV, 1. Hull. I, 6; a. v. fr.

מתנה I ch.=h. משה II, 1) to speak metaphorically, recite a mashal. Targ. Ez. XII, 23; a. fr.—Pes. 114<sup>a</sup> מתנה 'מתנה the saying (witticism) about it in the West. Y. Dem. I, 21<sup>d</sup> top; a. e.—2) to banter, sneer. Targ. Prov. XIV, 9 (h. text מתנה).—3) to place beside, to compare. Y. Dem. l. c. (play on מתנה) 'מתנה guarding bitterness—who classed thee among the spices? Ib. (play on מתנה) 'מתנה, מתנה. Part. pass. מתנה; f. מתנה; pl. מתנה, מתנה compared, comparable. Targ. Koh. XII, 2; a. e.—Hull. 59<sup>b</sup> 'מתנה is compared to a lion.—B. Mets. 83<sup>b</sup> 'מתנה are they (robbers) not like wild beasts?—Ber. 53<sup>b</sup>, v. infra; a. fr.

Af. מתנה 1) to recite a mashal. Targ. Ez. XXI, 5.—2) to propound a riddle. Targ. II Esth. I, 3.

מתנה to be compared, to be like. Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not מתנה); a. e.—Sub. 95<sup>a</sup> 'מתנה . . . ליהנה the community of Israel is compared to a dove; Ber. 53<sup>b</sup> מתנה Ms. M. (ed. מתנה, corr. acc.); Sabb. 49<sup>a</sup> מתנה, read: מתנה; a. e.

מתנה II, מתנה m. (preced.) 1) h. משה, parable, witty saying, riddle, comparison; by-word. Targ. Prov. I, 6 (some ed. מתנה, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. ISam. XXIV, 14 (Bxt. מתנה, v. מתנה). Targ. Num. XXIII, 7; a. fr.—Y. Dem. I, 21<sup>d</sup> top. Pes. 114<sup>a</sup>, v. preced.—Gen. R. s. 48, end 'מתנה the proverb says; a. fr.—2) plausible reason, v. מתנה. Y. Yoma III, end, 41<sup>b</sup> 'מתנה offered good reason for their doing so. Y. Keth. II, 26<sup>c</sup> bot.—Pl. מתנה, מתנה. Targ. Y. Deut. l. c.—Targ. Prov. I, 1; a. fr.—Shh. 35<sup>b</sup> . . . מתנה R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 'מתנה three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מתנה.



מתנניח (b.h.) pr.n.m. *Mattaniah*, 1) original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.— 2) name of an Amora. Y. Bets. I, 60<sup>a</sup> bot. Y. Keth. IV, 28<sup>d</sup> bot.; a. e.

מתניתין m. = מתני. Y. Hag. I, 76<sup>c</sup>; Midr. Till. to Ps. CXXVII ב' כפר ולא ב' neither a Bible teacher nor a Mishnah teacher.—Pl. מתניתין, מתניתין... Y. Hag. l. c.; Midr. Till. l. c. מתניתין (fr. מתני). Num. R. s. 12 מתניתין; Lam. R. to I, 3 מתניתין.

מתנים m. du. (b. h.; מתן, emp. מתנא) *loins*. Nidd. 13<sup>b</sup> Pirké d'R. El. ch. XXXI אזור מתנין וב' the girdle of the loins of Elijah. Ib. ch. XXX מתניתין, v. מתנין. Snh. IX, 2; a. e.

מתניתא f. ch. = h. מתנה, *Mishnah*, esp. (in Babli) *collection of Mishnahs not embodied in the Mishnah of R. Judah*, as Boraitha, Tosefta &c., *contrad.* to מתניתין (abbr. 'מתני') *our Mishnah*, i. e. the Mishnah proper. Targ. Y. Ex. XXVI, 9.—Taan. 21<sup>a</sup> מתניתין... מתניתין (differ. in Ms. M., v. Rabb. D. S. a. 1.) if there be one that will ask me something from the Mishnah of R. Hiya or of R. Oshia which I cannot answer from our Mishnah. Y. M. Kat. II, beg. 81<sup>a</sup> מתניתין צריכה לדר' חייא וב' our Mishnah needs (for explanation) that of R. Hiya, and R. Hiya's needs ours. Ib. מתניתין דר' וב' the collection of &c.; a. v. fr.—Trnsf. *school, college*. Pes. 101<sup>b</sup> במ' דבי וב' at the school of the house of Rab Hinek &c. (where Mishnah was taught). Keth. 104<sup>a</sup> bot.; a. fr.—[Y. Ned. IV, 38<sup>c</sup> bot. מתניתין נסבין וב' read: מתניתין נסבין וב'—Pl. מתניתא. Ber. 25<sup>b</sup> מתניתין אהרדי ב' the two Boraithas quoted *contradict* each other!—Nidd. 33<sup>b</sup> והני ב' (some ed. מתניתא) and he teaches Mishnahs.

מתן pr.n. = h. בָּשָׁן, *Bashan*, the country east of the Jordan, v. מתנה. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. ב', Var. ed. Rahmer בבמתן = ב'); a. e.

מתנתא pl. מתנות, v. מתנות. —[מתנתא *smoking*, v. מתנות.]

מתנתא f. ch. = h. מתנה, *gift, grant, donation*. Targ. Num. XVIII, 6, sq. Ib. 11; a. fr.—B. Bath. 153<sup>a</sup> וב' הדיא a deed of donation in which was written &c. Ib. 40<sup>b</sup> דגניא דב' the protest against a letter of divorce or of donation. Ib. במירהא ב' a deed of donation intended to be kept secret; a. fr.—Pl. מתנתא, מתנתא. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10<sup>b</sup> תרתי מתנות מתנין ב' the twenty four priestly gifts, v. מתנות; a. fr.

מתנתין, v. מתנות.

מתן (b. h.) 1) *to be sweet, palatable*. Uks. III, 4 עד מתן until they are made palatable (by pressing). Gen. R. s. 85 ומתן לבב may it be sweet to (well agree with) you, v. מתן.—2) *to partake with delight, smack, gnaw*. Yalk. Job 910 (ref. to Job XXIV, 20) ביהא שמתן רמה ביהא the worm gnawed at them with delight; Gen. R. s. 33 שמתן

(Pi.) the worms did &c.—Yalk. Prov. 962 שמתן רמה ביהא shall finally feed on him; ib. 961 ביהא (corr. acc.).

Pi. מתן 1) *to partake with delight*, s. supra.—2) *sweeten, season*. Tosef. Bets. III, 15 אין מתנתין וב' you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134<sup>a</sup>; Y. Bets. IV, 62<sup>c</sup> bot. Sabb. 90<sup>a</sup> למתן קרהה to season a dish. Ber. 5<sup>a</sup> מלה 'מתן salt seasons the meat; a. fr.—Trnsf. *to pacify*. Y. Ab. Zar. II, 42<sup>a</sup> top ויהא יודע למתן וב' he knows how to calm the great Ocean. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) ובקשנו למתן וב' . . . ובקשנו Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) *to indulge*. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) כל מי שמתן וב' he who indulges his passion in his youth (v. מתן).—Taan. 9<sup>b</sup>, v. infra.

Hif. מתן *to sweeten*. Cant. R. to V, 16 (play on מתן, ib.) ה' להא וב' he sweetened (softened) the word for them; Num. R. s. 10, beg.

Hithpa. מתן *to become sweet, to be quieted*. Y. Ab. Zar. I. c. מתנתין . . . בשנה שהמים when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מתנתין (some ed. במת, corr. acc.) the salt water becomes sweet in the clouds; Taan. 9<sup>b</sup> Ms. M. (ed. מתנתין, corr. acc.).

מתן ch. same, v. מתן.

Pa. מתן *to taste, suck* (v. preced.). Ab. Zar. 18<sup>b</sup> טמש ביהא וב' he dipped one finger (into it) and sucked the other.

Ithpa. מתן *to become sweet*. Targ. II Chr. XIII, 5.

מתקלתא f. (תקל I) = h. משקלתא, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50<sup>b</sup>, v. מתקלתא.]

מתקל m. (תקל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. תקל). Targ. Prov. XII, 13 (not מתה; h. text מוקש).—[Targ. Ps. CV, 37, read: לתקלא, v. תקל II.]

מתקלא m. (תקל I) = h. משקל, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17<sup>c</sup> bot. מ' הדיא the weight of a Zuz; a. e.—Pl. מתקל, מתקל, מתקל, מתקל (some ed. מתקל . . .). Targ. Deut. XXV, 15; a. e.—Bekh. 50<sup>a</sup> דינא דינא (not במתקל) twenty times the weight of a (Tyrian) Denar.

מתקלתא f. same, *selling by weight*. Pes. 50<sup>b</sup> אשהו ב' Ms. M. (ed. 'מתקל') 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—Pl. מתקל, v. preced.

מתקלתא f. (תקן) *a firm, decided solution*. Yoma 70<sup>a</sup> (Ms. M. 2 מתרצא) (from the words of the Mishnah) you cannot arrive at a decided answer, but you must adopt either &c.

מתריתא f. (תר) = h. תריתא, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. תר).

מתרין, Koh. R. to III, 9, v. תר. Af.

מְתַרְבֵּנָה f. (מְתַרְבֵּנָה)=h. גְּרוּשָׁה, divorced woman. Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. בְּמִתְרַבֵּנָה, not מְתַרְבֵּנָה). Targ. O. Num. XXX, 10 (Y. מְתַרְבֵּנָה); a. e.

מְתַרְבֵּנָה, Targ. Prov. VI, 30, v. הַבַּיִת, a. e. I ch.

מְתַרְבֵּנָה מְתַרְבֵּנָה f. (רומם), Palp. of (רומם) subject for self-

elevation, object of contempt. Targ. Ps. XXII, 7 (h. text בּוֹרֵר, comp. preced. w.).

מְתַרְבֵּנָה, v. next w. a. מְתַרְבֵּנָה.

מְתַרְבֵּנָה f. (תְּרַבֵּנָה) sustained version, a tradition the objections to which have been met successfully, opp. מְתַרְבֵּנָה. Sabb. 121<sup>b</sup>; Pes. 99<sup>b</sup> bot.

נ

נ Nun, the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, comp. נְרָה a. נִצַּח with י as preformative letter, comp. נִצַּח a. נִצַּח frequently inserted, a) in place of Dagesh forte, e. g. נִצַּח=נִצַּח;—b) to avoid a hiatus, as נִצַּח &c.—נִצַּח—affirmative, e. g. נִצַּח, Nun emphaticum, as נִצַּח=נִצַּח; esp. epenthetic Nun between verb and suffix, e. g. נִצַּח, Targ. Gen. V, 2; a. fr.

נ as numeral letter, fifty, v. נ.

נ I, נִצַּח=נִצַּח. Y. Ter. V, 43<sup>c</sup> bot. נִצַּח I, too, think so. Y. Ber. IV, beg. 7<sup>a</sup> נִצַּח אמרית וכו' and I gave a reason for it; a. fr.—V. נִצַּח, נִצַּח.—Pl. נ. Y. B. Kam. II, beg. 2<sup>d</sup> נִצַּח אמרית וכו' why do we say &c.; a. fr.

נ II m. (also adverb) (b. h.; comp. נ 1) hurried, half-done. Pes. 41<sup>a</sup> bot. נִצַּח if he ate it (the Passover lamb) half-done. Ib<sup>b</sup> נִצַּח בבל האכל נִצַּח is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to נִצַּח. Men. 78<sup>b</sup> נִצַּח, v. נִצַּח; a. fr.—2) slender, fine, brittle.—Pl. נִצַּח; f. נִצַּח. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2:] נִצַּח (=נִצַּח) הוֹסְקוּ וְהָאֵינִי if the vessels were heated but turned out brittle. B. Bath, 97<sup>b</sup> (expl. פִּיטְסוּתָא, ib. VI, 2) נִצַּח נְאוּה thin, but lined with pitch; Tosef. ib. VI, 3.

נ III (b. h.) I pray, prithe. Yoma IV, 2; a. fr.—Ber. 9<sup>a</sup>, a. e. נִצַּח נִצַּח, v. נִצַּח.

נִצַּח soot (?). Lam. R. to IV, 8 (ref. to נִצַּח, ib.) כְּהָרָא.

נִצַּח m. (נִצַּח, corresp. to h. נִצַּח, comp. Syr. נִצַּח P. Sm. 2284) small cleft, cavity.—Pl. נִצַּח. Kidd. 61<sup>a</sup>; B. Bath. 103<sup>a</sup> (some ed. נִצַּח; Ms. M. הִתְרַבֵּנָה; Ms. H. נִצַּח; v. Rabb. D. S. a. l. note); Arakh. 25<sup>a</sup> נִצַּח; Yalk. Lev. 677 נִצַּח (corr. acc.).—B. Kam. 61<sup>b</sup> top, v. נִצַּח.

נִצַּח, v. נִצַּח.

נִצַּח m. (נִצַּח, v. נִצַּח) flying off. Sot. 45<sup>b</sup> רִישָׁא רִישָׁא רִישָׁא it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16<sup>a</sup> הָרָא

נִצַּח Rashi (ed. only נִצַּח) flew off from, i. e. rejected the reason given by A.

נִצַּח m., נִצַּח f. (b. h.; =נִצַּח, v. נִצַּח) suited, becoming; handsome. Tanh. B'shall. 11 נִצַּח שִׁירָה וכו' it is meet to sing unto the Lord. Sabb. 133<sup>b</sup>; Naz. 2<sup>b</sup> נִצַּח סִיבָה a handsome Succah; a. fr.—Ib. I, 1, v. נִצַּח.—Pl. נִצַּח, נִצַּח, נִצַּח. Sifra Alhäre, end (ref. to Lev. XVIII, 26 אַתֶּם לִי יִשְׁמְרֶתֶם אִתְּכֶם וכו' you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Masé 4 נִצַּח לִי לְאִרְקִיבִים הֵם וְלִבְשֵׁיהֶם לִי הֵם נִצַּח וכו' they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 נִצַּח בְּנֵי יִשְׂרָאֵל הֵם יִשְׂרָאֵל הֵם אֵלֶּיךָ וכו' the daughters of Israel are good-looking, but misery disfigures them. Sabb. l. c. מִזֶּה שֶׁהֵם לִי לִי נִצַּח because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 נִצַּח יִלְדֵיהָ she will bear handsome children; Y. ib. III, 18<sup>d</sup> bot. נִצַּח; a. fr.—נִצַּח f. pl. (noun) beauties. Lam. R. to II, 2 (ref. to נִצַּח, ib.) כָּל נִצַּחֵי שְׁלֵמֵי יַעֲקֹב (excellent men) of Jacob. Yalk. Ex. 244 (ref. to נִצַּח, Ex. XV, 2) נִצַּח אֲגִיד נִצַּחֵי וְשִׁבְחֵי שְׁלֵמֵי I will tell the excellencies and praises of &c.; ib. נִצַּחֵי וְשִׁבְחֵי; Mekh. B'shall., Shir., s. 3 בְּנִצַּחֵי שְׁבִיחֵי (corr. acc.); Yalk. Cant. 988 בְּנִצַּחֵי וְשִׁבְחֵי, read: בְּנִצַּחֵי, v. נִצַּח. Treat. Sof'rim III, 13 נִצַּחֵי הִרְבוּהוּ בְּנִצַּחֵי שְׁלֵמֵי speak much of his excellencies. Lam. R. introd. end, v. נִצַּח; a. fr.—נִצַּח (adv.) becomingly, well. Tosef. Yeb. VIII, 4, a. e. שִׁירָה לִי דִרְשָׁה נִצַּח preaches well, נִצַּח and acts in conformity (with his words).

נִצַּח f. (b. h., v. preced.) marked off, distinguished place.—Pl. constr. נִצַּח. Deut. R. s. 7 end נִצַּחֵי שְׁלֵמֵי בְּאֵרֵי in the grass-covered oases around the well.

נִצַּח to be becoming &c., v. נִצַּח.

נִצַּח m., נִצַּח f. (b. h.; preced. wds.) beautiful. Naz. I, 1 נִצַּח אֵהָא Y. ed. (Mish. ed. נִצַּח; Bab. ed. נִצַּח) I will be good-looking (let my hair grow, a substitute for נִצַּח, v. נִצַּח). Cant. R. to I, 5 נִצַּח בְּמַעֲשֵׂה אֲבוֹתַי וכו' and I am beautiful (worthy) through the deeds of my fathers; נִצַּח בְּפָנַי וכו' I am beautiful in the sight of my Master; נִצַּח וכו' and I proved worthy in the desert; a. fr.





Bub. (oth. ed. נבואה, corr. acc.). Y. Bicc. III, 65<sup>d</sup> top. יעקב נבואה; Midr. Sam. ch. VII (not נבואה).

נבואה (b. h.) pr. n. m. Naboth, a citizen of Jezreel. Snh. 102<sup>b</sup>, a. e. (ref. to I Kings XXII, 22) נבואה the spirit of (the murdered) Naboth. Shebu. 35<sup>b</sup> וְנִבְּאוּ כָּל שְׂמוֹתָם... כל שמות... all the names (Elohim) mentioned in connection with Naboth (I Kings XXI, 10; 13) are sacred (meaning God).

נבואה, v. נבואה.

נבואה f. (= נבואה, v. נבואה) present, largess. Dan. II, 6; a. e.—Pl. נבואה. Targ. Jer. XL, 5 (ed. Wil. נבואה). —נבואה (fr. נבואה), constr. נבואה. Targ. Y. Deut. XXIII, 24.—[Dan. V, 17, v. נבואה.]

נבואה (b. h.) to bark. Y. Yoma VIII, 45<sup>b</sup> top (of the mad dog) וְהַכְּלָבִים נֹבְחִין בוֹ and the dogs bark at him; ib. אֵךְ הוּא נֹבֵחַ וְכִי he barks, too, but his voice is not audible; Bab. ib. 83<sup>b</sup>. Ex. R. s. 20, end; a. e.

נבואה ch. same. Targ. Ex. XI, 7 לְנִבְּוֵהָ (ed. Berl. לְנִבְּוֵהָ). Targ. Is. LVI, 10 לְנִבְּוֵהָ ed. Lag. (oth. ed. לְנִבְּוֵהָ).—Pes. 113<sup>a</sup> do not live in a place כְּלָבָא דְלֵאָה נָא where no dog barks. Erub. 86<sup>a</sup>, v. נבואה; a. fr.

Pa. נבואה 1) same. Gen. R. s. 59 end נבואה (not נבואה) and hears the dogs bark; Yalk. ib. 107.— 2) to produce a dull sound. Ber. 57<sup>a</sup> נבואה v. נבואה בה נבואה נבואה the sound produced by pounding spices is a dull one, opp. צליל.

נבואה (b. h.) Nibhan, name of an idol. Snh. 63<sup>b</sup>, expl. dog (cmp. preced.).

נבואה (b. h.; cmp. נבואה, v. Friedr. Del. Proleg. p. 98) to burst forth, to shine.

Hif. נבואה 1) to illumine. Targ. II Esth. I, 2 (in an enigma about nafta) נבואה לְבַיְתָא וְנִבְּוֵהָ לְבַיְתָא it is poured out like water and illumines the house.—2) (cmp. נבואה fr. נבואה) to look. Yalk. Gen. 76 (ref. to Gen. XV, 5) אִין נבואה (Gen. R. s. 44 נבואה q. v.). Pesik. R. s. 21 [read:] נבואה אִין a thousand people look at a portrait, every one says, it is looking at me. Ib. וְלִנְבְּוֵהָ וְלִנְבְּוֵהָ and for the Lord to look at every one of the Israelites and say &c. Ib. נבואה בְּאֵלֵינוּ why dost thou look up to those men?; a. fr.

Pl. נבואה same, to have a vision. Snh. 101<sup>b</sup> (play on נבואה) נבואה וְלֹא רָאָה he (Nebat) had a vision but did not see (interpret it properly); ib. נבואה נבואה; Yalk. Kings 196.

נבואה ch. (v. preced.) to sprout, grow. Taan. 4<sup>a</sup> נבואה when it once has sprouted, it grows fast. M. Kat. 18<sup>b</sup> נבואה (the rumor after having died out) comes up again.

נבואה I (b. h.) pl. n. m. Nebat, father of Joroboam I. Snh. 101<sup>b</sup>, v. נבואה. Ber. 35<sup>b</sup>; a. fr.

נבואה II Nebat, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נבואה). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text נבואה).

נבואה m. (preced.) Nabataean. Y. Shebi. VI, 36<sup>b</sup> bot. (transl. נבואה, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top נבואה; Gen. R. s. 44 end נבואה; (B. Bath. 56<sup>a</sup> נבואה, transl. נבואה, Gen. I. c.; v. Rabb. D. S. a. l. note 6).—V. נבואה.

נבואה I, נבואה (cmp. next w.), Pi. נבואה to blow ablaze. Tosef. B. Kam. VI, 22; B. Kam. 60<sup>a</sup>, v. נבואה.

נבואה II, נבואה (b. h.; cmp. נבואה) to burst forth, blow. Nif. נבואה to be inspired, to prophesy. Snh. 39<sup>b</sup> ... יבוא נבואה let Obadiah come ... and prophesy against &c.; a. e.

Hithpa. נבואה, Nithpa. נבואה same. Ex. R. s. 4 ... נבואה how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12<sup>b</sup> נבואה she prophesied unwittingly. Ib. נבואה she prophesied but did not know what she prophesied. Meg. 14<sup>a</sup> ... נבואה ארבעים ושלשה נבואות forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15<sup>b</sup>; a. fr.

נבואה ch., Ithpa. נבואה same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14<sup>b</sup> נבואה רמיהו היכי נבואה how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96<sup>b</sup> נבואה ליהוה לישאל the destruction of the Temple. B. Bath. 15<sup>b</sup> נבואה אינו לאומות העולם (read. נבואה) they prophesied for the gentiles; ib. נבואה נבואה ארבעים ושלשה נבואות so Job likewise prophesied for the gentiles. Ib. [read:] נבואה אנו כולנו נבואה מי לא ארבעים ושלשה נבואות נבואה ליהוה לישאל (Ms. M. נבואה, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

נבואה, נבואה, constr. of נבואה.

נבואה m. (b. h.; preced. wds.) prophet. B. Bath. 12<sup>a</sup> נבואה נבואה נבואה was a scholar never a prophet? Ib. נבואה נבואה נבואה a scholar is superior to a prophet. Meg. 15<sup>a</sup>; a. v. fr.—Pl. נבואה, נבואה. Sot. IX, 12 נבואה the early prophets (of the first Temple). Lev. R. s. 1, beg., v. נבואה. Pes. 66<sup>a</sup> נבואה אִין נבואה אִין if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17<sup>a</sup> top. Lev. R. I. c.; Gen. R. s. 74 נבואה נבואה Israelitish prophets; נבואה נבואה heathen prophets; a. v. fr.—נבואה (sub. נבואה) נבואה, Prophets, the second division of the Scriptures. Tosef. Meg. IV (III), 18 אִין נבואה נבואה we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21<sup>b</sup> נבואה נבואה נבואה and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27<sup>a</sup> נבואה נבואה נבואה you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14<sup>b</sup> נבואה נבואה the order of the books of Prophets; a. fr.—נבואה. Pes. 9<sup>b</sup> נבואה נבואה is the weasel (huldah) a prophetic to know &c.? Deut. R. s. 6; a. fr.—Pl. נבואה. Meg. 14<sup>a</sup>; a. e.

נבואה, נבואה ch. same; constr. נבואה, נבואה. Targ. Jud.





(cithern) are the same, with the only difference of more strings (for the former). Ib. לבנה נקרא לבל שהוא מלבוין וב' v. לכן II; ז' עור שאינו עבירי וב' on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 לא היו אומרים בל' וב' (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13<sup>b</sup> לבנה נקרא לבל למה דמי? does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) a leather wind-instrument, a sort of bellows. Ib. (ref. to Ps. XXXIII, 2 sq.) לבנה נקרא לבל למה דמי? because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—Pl. נבלים. Ib. II, 3. Kel. XV, 6 נבלים השרה נבלים the instruments for secular music; נבלים בני לוי those of the Levites (in the Temple). Ib. XXIV, 14, v. נבלים.

נבל I ch. same, 1) *lyre, nebel*. Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—Pl. נבלין. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, emp. Sm. Diet. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jug im) the upright loom. Y. Kil. IX, 32<sup>a</sup> top וב' דבר נבל not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

נבל II m. (נבל) = h. נבלה, an inferior variety of figs. Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—Pl. נבלים. הולוא צדיקים דהא אינם אלא צדיקים נ' I wished, they were righteous, but they are only righteous men of an inferior quality (emp. פסא); Yalk. ib. 83 (some ed. נבלים).

נבלה v. נבלהא.

נבל f. (b. h.; נבל) *carrion, an animal that has died a natural death*. Gen. R. s. 81, end להיות אחר הכ' greedy for carrion. Ukts. III, 3 נבלת בהמה טמאה the carcass of an unclean animal; a. fr.—Esp. (ritual) an animal not slaughtered according to the ritual rules (v. נבלה &c.). Hull. II, 4 כל שנפסלה בשחיטתה is called *n'belah*, contrad. to נבלה. Ab. Zar. 67<sup>b</sup> sq. כל הראוי לגר קרויה נ'וב' that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21<sup>a</sup> נבלה מנן? whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35<sup>a</sup> bot. (in Chald. dict.) בשר דב' forbidden meat; Hull. 95<sup>a</sup> בשר נבלה, opp. בשר שהוכה. Ib. מותרות נ' בשר שהוכה they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—Pl. נבלות. Ib.; Shek. VII, 3 נבלות איבריים if found cut in limbs, they are forbidden, opp. מותרות. Eduy. VIII, 1. Ib. V, 1; a. fr.

נבלה f. (b. h.; נבל) 1) *meanness, obscenity*. Treat. Der. Er. ch. II נבלים those talking obscenely. Ib. דורו בב' who lives with his wife in an obscene manner; a. e.—Pl. נבלות. Ex. R. s. 24 (ref. to Deut. XXXII, 6) כש

'א disgraced people', for they did disgraceful things, as it is said (Ps. LXXIX, 2), they made 'the disgraced' of thy people food &c. (taking נבלה as if from נבלה).—2) *destruction*. Gen. R. s. 38; Yalk. ib. 62 (play on נבלה, Gen. XI, 7) משפתם אששה (עמהם) through their own lips I shall bring destruction upon them.

נבלה f. (b. h.; preced. wds.) *obscenity, levity*. Sabb. 33<sup>a</sup> נבלה obscene talk, v. נבל. Pi.—Lev. R. s. 5 (play on נבל, Am. VI, 5) נבלה words of levity, v. נבל.

נבלה ch. = h. נבלה. Targ. O. Deut. XXI, 23 נבלה גושמיה ed. Berl. (oth. ed. נבל); Y. גושמיה his corpse. Targ. Lev. XXII, 8 (some ed. נבלה); a. fr.—B. Bath. 110<sup>a</sup>; Pes. 113<sup>a</sup> (prov.) נבלה בשרא וב' flay a carcass in the street and earn a living, and say not, I am a noble priest; a. fr.—Pl. נבלה. Ib. הפוך ב', v. הפוך.—[Targ. Job V, 16 נבלה ed. Lag., Ms. נבלה, read with ed. Wil. נבלה]

נבע (b. h.; cmp. נבא a. נבע) 1) *to burst forth; to flow, gush*. Ned. 41<sup>b</sup> מיעין הנבוע, a bubbling spring, v. ביעורם.—2) *to give forth, utter*. Midr. Till. to Ps. XVI והיו נובעות וב' and they (the kidneys) poured forth wisdom &c.; ib. והיו נובעין Gen. R. s. 61, beg.; Tanh. Vayigg. 11 והיו נובעין וב'; a. e.

Hif. (תביע) *to cause bubbling, fermenting* (of ointment). Koh. R. to X, וב' אינו מביאש ומפריש וב' one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 1).—2) *to utter* (speech). Ib. מביעים דברים they utter words (of praise).

נבע ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part. נבע. Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 נבוע some ed., read; נבוע, v. נבוע.]

Af. אבע as preced. Hif. Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25<sup>b</sup> (first time in Hebr. Dict.) אבע מיביע (Ms. M. first time א) let thy waters spring forth. B. Bath. 151<sup>b</sup>; Keth. 91<sup>a</sup> דמא אבע דלא אבע לכו בסייליא דלא אבע דמא we shall strike you with the thorn which makes no blood flow (i. e. excommunication). Sabb. 88<sup>a</sup> אבע אבע דמא blood burst forth from his fingers.

\*נבעת, name of a plant (נבועת). Y. Ned. VII, beg., 40<sup>b</sup>, [prob. to be read: נבעת].

נבר (cmp. פרה) *to dig; (of the swine) to turn the ground up with the snout*. Tosef. B. Kam. I, 8 נביר; B. Kam. 17<sup>b</sup> נבר.

נבר ch., impf. ינבר or ינבר (denom. of נברא, Syr. נברא P. Sm. 2273) same. Targ. Ps. LXXX, 14 ינברנה (ed. Wil. ינברנה).

נבאר, נבאר m. (cmp. פר I; corresp. to נב. כיב) *covering, bast, bark* (Syr. נברא fibrae palmarum, P. Sm. 2273). Sabb. 30<sup>b</sup> קורא מילת נ' בר קורא and as to (something corresponding to) fine woolen garments, he showed him the bark of a young palm-shoot. Ib. 90<sup>b</sup> נ' דיקלא דהו' (ed. נבאר) a palm which has only one covering; Erub. 58<sup>a</sup> (expl. נבאר) דיקלא דהו' (a rope made of fibres of) a

palm &c. — Hull. 51<sup>b</sup> if an animal fell upon a pile of dried bark, we apprehend internal injury (v. ריבויק).

נברוא, v. נברוא.

נברכת f. (v. בריכה) wash-pond. M. Kat. I, 6, expl. ib. 8<sup>b</sup> בברכת, v. נברכת; Y. ib. I, 80<sup>d</sup>. B. Bath. II, 1 חובטין; a. fr.

נברקוס, v. נברקוס.

נברשת f. (v. next w.) lamp. Yoma III, 10; Tosef. ib. II, 3 נברשת ed. Zuck. (Var. שש...); expl. Y. ib. III, 41<sup>a</sup> top חניניהא a. חניניהא.

נברשתא, נב' ch. (dial. for 'גבלש', fr. פלש; cmp. Targ. Zeph. I, 12) same, lamp, candle. Targ. Zeph. I, 12. — Y. Yoma III, 41<sup>a</sup>, v. נברשת.

נברתא, Yalk. Deut. 874, v. נברתא II.

נבואא, v. נבואא.

נבב m. (b. h.; v. next w.) 1) dry soil. Tosef. B. Kam. VIII, 19. — 2) south (in Talm. דרום). — 3) pr. n. pl. Negeb, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. נגב).

נבב (cmp. נב) [to have a crust,] to be dry. Ab. Zar. V, 3 (69<sup>a</sup>) ויגוב ... ויגוב as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. בדי שיפחה בדי ויהיגוב ... (אה ההבירה) to open the jug and close it up again, and (for the clay) to dry; a. e. — Part. pass. נבב; f. נבב; pl. נבבים dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. נבב); Tosef. ib. III, 11. Ib. 12 לקרש ובי רש נבבים לקרש are the exemptions in favor of dry objects applicable to sacred matter?; Hag. 24<sup>b</sup> ובי רש נבב (Ms. M. נבב). Ib. 2, sq. ובי רש נבב one dry hand (which has become unclean) makes the other hand unclean; a. e.

Pi. נבב to dry, wipe, scour. Ib. III, 1 (20<sup>b</sup>) נבב ונבב (Bab. ed. נבב, v. Rabb. D. S. a. l. note 3; Y. ed. נבב) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. נבב נבב before he gets it (the garment) dry and glossy; ib. ונבב את הארץ and makes the earth dry; Koh. R. to I, 3 ונבב ונבב and washes them (the plants) and ripens and glosses them. Ab. Zar. V, 11 נבב he scours it; ib. 74<sup>b</sup> בבה נבב wherewith does he scour them? ... with ashes, ... with water. Ib. 75<sup>a</sup>; a. fr. — Part. pass. נבב dry, parched, sapless, bare of. Tem. 16<sup>a</sup> (play on הנבב Josh. XV, 19) בבה נבב a household bare of all that is good; Yalk. Josh. 27 ובי רש נבב a man bare &c.

Hif. נבב 1) same, v. supra. — 2) (denom. of נבב) to go south. Erub. 53<sup>b</sup> (in an enigmatic speech) לה נבב and went south to the great scholar (v. נבב).

Nithpa. נבב to be dried up. Sifra B'huck. ch. I נבב the ground was dried up; Lev. R. s. 35.

נגב, נגב, נגב ch. same, to be dry, to dry out. Targ. Gen. VIII, 13; a. e. — Y. Sabb. V, beg. 7<sup>b</sup> דרו נגב when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31<sup>c</sup>. — Y. Gitt. VII, end, 49<sup>a</sup> נגב the canal dried up. Ib. ובי רש נגב that the canal may dry up; a. e.

Pa. נגב to dry, wipe. B. Mets. 24<sup>a</sup> ובי רש נגב wiped (his hands) on his neighbor's cloak: a. e. — Part. pass. נגב; f. נגב parched. Targ. Y. Num. XI, 6.

Ithpe. נגב, נגב to be dried up. Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

נגג (b. h.) to draw a line; denom. נגג.

Hif. נגג (denom. of נגג) to show; to announce, tell; to testify. Tanh. Tsav 13 ונהגה לאהרן ... from there Miriam learned it and told Aaron. Ib. נגג שהכל מודים 'וב' this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 נגג גדולתו ובי רש נגג to show the greatness &c. Ib. 44<sup>b</sup>, a. e. (ref. to Lev. V, 1) נגג ונהגה ונהגה after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr. — [Pes. 87<sup>a</sup>, v. נגג.] — V. נגג.

Hof. נגג to be told, proclaimed. Yalk. Koh. 989 נגג the word which has been proclaimed at Sinai; a. e.

Pi. נגג to oppose. Yeb. 63<sup>a</sup>; Yalk. Gen. 23 (ref. to נגג, Gen. II, 18) נגג לא ונהגה לא ונהגה if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. נגג II); Pirke' d'R. El. ch. XII ונהגה אה נגג אה נגג אה נגג אה נגג read not 'k'negdo, but 'nagg'do; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

נגד, נגד, נגד ch. 1) (corresp. to h. נגד, נגד; a. נגד) to stretch; to draw, pull, spread. Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10. — Targ. Ps. LV, 4 נגד נגד (ed. Lag. (ed. Wil. נגד, h. text נגד). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 נגד נגד withdraw your hands from (v. נגד); a. fr. — Succ. 4<sup>b</sup> נגד נגד stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. נגד). Sabb. 101<sup>a</sup> נגד נגד stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4<sup>b</sup> נגד נגד, v. נגד. Gitt. 68<sup>b</sup> נגד נגד (Rashi: נגד) withdraw his food from him, reduce his rations. B. Mets. 74<sup>a</sup> נגד נגד to tread the grapes and to conduct the wine into the pit. Ib. 84<sup>b</sup> נגד נגד they drew from under him sixty &c., v. נגד. B. Bath. 111<sup>b</sup> נגד נגד draw (take me away from here), this man does not want to learn. Pesik. B'shall, p. 90<sup>a</sup>; Koh. R. to X, 8 נגד נגד lead the way, show it to me. Bekh. 44<sup>b</sup> נגד נגד they spread for him (held up between him and the people) a cloak. Erub. 94<sup>a</sup> נגד נגד take a cloak and spread it (as a partition); a. v. fr. — Ab. I, 13 נגד נגד he who stretches his fame (is ambitious), will lose his name. — 2) to lash, v. Pa. — 3) to guide, rule. Targ. Ruth I, 1 (h. text נגד). — 4) to grow long; to be drawn, follow after; to flow. Targ. Job XXI, 33 (h. text נגד). Targ. Jer. VI, 4 (h. text נגד). Targ. Cant. I, 4 נגד נגד



Kat. 16<sup>b</sup> בתיגראי לר מר בתיגראי לא נ' לך לישרי לר מר בתיגראי (or בתיגרי, not בתיגריה, v. Rabb. D. S. a. l. note; Ms. M. תהגא a. differ. version; ed. Ven. תגיהה, v. תגיהה) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of תגיהה) to get dark, to be belated. Taan. 24<sup>a</sup> לא לרויב' night set in, and no food was brought to them. Ib. דתגיהה הא' (differ. in Ms. M.) the reason why I am late. Sabb. 10<sup>a</sup> לא לצלויי ה' the time for the evening prayer arrived (Rashi: he delayed).—[Y. Dem. II, 22<sup>c</sup> תגיהה, read: תגיהה.]

Af. תגיהה אצמא to dwell until late. Nidd. 65<sup>b</sup> תגיהה ביה תפי רב' Var. (v. תגיהה) they protract their negotiations before they sign.

תגיהה, תגיהה m. (preced.) 1) light, morning. Dan. VI, 20.—Pl. תגיהה. Pes. 2<sup>a</sup> רבש קס"ד . . . נ' ב' רבש תגיהה the first impression was that he who explained אור (Mish. I, 1) by naghe meant really light (morning).—2) (cmp. אור) the breaking in of the night, the beginning of the calendar day, evening. Ib. 3<sup>a</sup> קרו' ב' רב' in the home of R. H. they call the evening naghe ('night-break'), while in the home of R. J. they call it lele. Ib. 4<sup>a</sup> באורחה רב' באורחה on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68<sup>b</sup>.

תגיהה, v. תגיהה.

תגיהה, v. תגיהה.

תגיהה f. (תגיהה) law of levitical cleanness concerning dry objects. Hag. 24<sup>b</sup> לקדש רב' יש' נ' לקדש (Ms. M. תגיהה) is there any distinction in favor of dry objects as regards &c.?, v. תגיהה.

תגיהה f. (תגיהה) dry, waste. Targ. Ps. CII, 7.—V. תגיהה.

תגיהה, v. תגיהה.

תגיהה (תגיהה) m. (תגיהה) leader. Sifra Alhäre, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לא תגיהה רב' (Rabad: תגיהה) not the teaching is the guide, but the practice (precedent, v. תגיהה, s. v. תגיהה).

תגיהה ch. same, esp. ruler, judge. Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. תגיהה); a. e.—B. Kam. 52<sup>a</sup> (prov.) תגיהה לר סבורה . . . עביר לר סבורה Ms. M. (ed. תגיהה) when the shepherd is angry with his flock, he makes the leader blind.—Pl. תגיהה, תגיהה, תגיהה. Targ. Jud. II, 16; 18 (ed. Wil. תגיהה). Targ. I Chr. XVII, 6; a. fr.

תגיהה m. lashing, v. תגיהה II.

תגיהה I, תגיהה m. (תגיהה, v. תגיהה) 1) a vessel of beaten metal.—Pl. תגיהה, תגיהה. Targ. Prov. XXV, 11 (h. text תגיהה).

תגיהה II m., constr. תגיהה (תגיהה) duct, canal. Targ. Job VI, 15 (some ed. תגיהה); v. תגיהה.

תגיהה, תגיהה f. pl. (תגיהה, cmp. תגיהה; Assyr. nagê, pl. nagê; cmp. תגיהה) plains, esp. islands, sea-districts; also inhabitants, colonists. Targ. O. Gen. XXV, 3

ולב' (ed. Berl. תגיהה = תגיהה; cmp. Nöld. Mand. Gramm. p. 166, note; h. text תגיהה). Ib. X, 5 תגיהה ed. Berl. (oth. ed. תגיהה; h. text תגיהה). Targ. Is. LXVI, 19; a. fr.

\*תגיהה m. (prob. a Babylonian corrupt. of unguentum; cmp. תגיהה for תגיהה) a spiced drink (v. Sm. Ant. s. v. Vinum); [Ar. a cup]. Ab. Zar. 38<sup>b</sup> תגיהה א' a spiced drink of sour wine.

תגיהה v. תגיהה.

תגיהה, v. תגיהה.

תגיהה, constr. תגיהה, v. תגיהה.

תגיהה, תגיהה m. (תגיהה) a complainant in a case of robbery. Shebu. VII, 1; a. fr.

תגיהה (b. h.) to break forth (v. תגיהה); to gore, butt, fight. B. Kam. V, 1 שיר ש' רב' if an ox gored a cow, and her embryo is found (dead) by her side. Ib. תגיהה א' א' whether she gave birth before he gored her. Tosef. ib. IV, 6 תגיהה א' unless he pushes intentionally. Ib. 10 תגיהה א' there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end תגיהה some ed., read: תגיהה.]

Pi. תגיהה same. Hull 51<sup>a</sup> תגיהה תגיהה rams that butt one another. Ex. R. s. 41, end תגיהה ב' א' yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanh. Balak 3; Num. R. s. 20, beg. תגיהה א' . . . תגיהה א' as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56<sup>b</sup> תגיהה א' . . . תגיהה א' if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. תגיהה. Tosef. B. Kam. III, 6 תגיהה א' even if the one is found gored.

Hif. תגיהה to stir up to fighting. B. Kam. IV, 4 תגיהה א' תגיהה א' 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

Hithpa. תגיהה to fight with one another. Tanh. Vayigg. 4 תגיהה א' תגיהה א' ox and lion fighting with each other; a. e.

תגיהה ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. תגיהה Af.). —B. Kam. 47<sup>a</sup> תגיהה א' at the time he gored her; a. e.—Part. pass. תגיהה to wage war. Targ. Y. Gen. XXI, 10 (v. תגיהה). —Part. pass. תגיהה breaking through, flowing over. B. Bath. 68<sup>b</sup> תגיהה א' דגנה קאיהו לגיהו Ms. M. (ed. קאיהו); Rashb. דגנה; Ms. F. a. R. תגיהה א' in one w., Ar. דגנה, corr. acc.) when their outlet runs inside of the township (v. קאיהו, cmp. תגיהה).—Transf. enough (cmp. תגיהה). M. Kat. 16<sup>b</sup> תגיהה א' . . . תגיהה א' ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. תגיהה.

Pa. תגיהה same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21<sup>a</sup>; Sot. 48<sup>a</sup> תגיהה א' תגיהה א' he butts like an ox.

Af. תגיהה same. Tosef. Sot. XIII, 5, a. e. תגיהה א' תגיהה א' to wage war. Nidd. 65<sup>b</sup> תגיהה א' Var., v. תגיהה.

תגיהה m. (preced.) wont to gore, a butter. Targ. O. Ex. XXI, 29; 38 (some ed. תגיהה).

נגר m. h. same. B. Kam. 46<sup>a</sup>; B. Bath. 92<sup>a</sup>; Y. Shebi. V, 36<sup>a</sup> נגרות; a. e.—Pl. נגרות. B. Kam. 39<sup>a</sup> אס הוחזקו נ' אפ איז זיי זענען באקאנט אלס בויטער.—Fem. נגרות. B. Mets. 80<sup>b</sup>; Tosef. B. Bath. IV, 6.

נגר ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 כנשן).—B. Kam. 24<sup>b</sup>, a. e. נגרות אס הוויא ד' אס הוויא thou hast a butter in thy herd.—Pl. נגרות. Targ. Ps. XXII, 13 Regia (ed. כנשאן).

נגר, v. נגור.

נגר f. (preced.) dry land. Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

נגר I m. (b. h.; נגר) leader, ruler. Sifra Ahäre, ch. XII, Par. 9, v. נגור.—Pl. נגרות. Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) וביין נ' ושיבך וביין נ' ושיבך (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נגר h.]

נגר II m. (a Chaldaism, v. נגר Part. pass., a. Ithpe.) a frail animal.—Pl. נגרות. B. Kam. 67<sup>b</sup> חמשה נגרות. (v. Rabb. D. S. a. l.) you might think . . . , he may pay as a fine five emaciated oxen.

נגר m., נגרות I c. (נגר) 1) stretched, Targ. Esth. VIII, 15 נגרות (ed. Amst. a. Vien. נגרות) stretched for shade, awning.—2) (of metal) beaten, beaten work. Targ. Ex. XXV, 18 (b. text נגרות). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with נגרות; interchanging with נגור) long-suffering, forbearing. Targ. Prov. XIV, 29 (ed. Lag. נגרות). Ib. XXV, 28 נגרות ed. Lag. (oth. ed. נגרות). Ib. XVI, 32 נגרות (אפי' נגרות) (ed. Lag. נגרות).—4) duct, v. נגרות II.—[Targ. Ruth I, 1 נגרות, inf. of נגרות.]

נגר II m. leader, v. נגור.

נגר III, (נגרות, נגרות) f. dragging out of the grave by necromancy. Gitt. 56<sup>b</sup> אסקיה לישו בנ' אסקיה לישו בנ' (Ar. ed. Koh. רה . . . ; oth. ed. Ar. רה . . . ) he had Titus brought up out of his grave; ib. 57<sup>a</sup> top אסקיה לישו בנ' אסקיה לישו בנ' (ed. לפושט ישראל). Sabb. 152<sup>b</sup> בנ' אסקיה לישו בנ' how could the necromancer have brought Samuel up (if his soul was not in the grave)?

נגרות f. (v. נגור I, 3) prolongation, with נגרות forbearance. Targ. Prov. XXV, 15 (ed. Lag. נגרות, Var. נגרות); cmp. נגרות.

נגרות, v. נגר.

נגרות f. (נגרות) goring. B. Kam. 2<sup>b</sup> (ref. to Ex. XXI, 28) נגרות refers to injury by the horn, contrad. נגרות collision of bodies. Ib. האפי' נגרות. that נגרות (Ex. ib. 35) means injury through goring. Y. ib. I, beg. 2<sup>a</sup>. Mekh. Mishp., s. 12; a. fr.

נגרות f. (preced.) being pushed. Hull. 51<sup>b</sup> הוויא נגרות אפי' קל נגרות אפי' קל נגרות an ox was thrown down for slaughtering, and the sound of his forced fall was heard; [Rashi: נגרות his groaning, v. נגר].

נגרות f. (b. h.; נגר) 1) knocking, affliction, defeat. Ex. R. s. 18 (ref. to נגרות, Ps. LXXVII, 7) נזכרתי אפי' השברים אפי' נזכרתי אפי' לשון שבר I remember the defeats &c.; אפי' נזכרתי אפי' לשון שבר n'ginuthi means breaking; a. e. v. נגרות I.—2) music. Ib. (ref. to נגרות, Ps. I, c.) נזכרתי אפי' שירים ובי' I remember the songs &c.—[In later Hebrew: נ' accent.]

נגרות, v. נגור.

נגרות f., pl. נגרות (v. נגרות) musical instruments. Targ. Ps. VI, 1; a. fr.

נגרות f. (נגרות) striking, injury through collision, pushing &c. Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] נגרות includes goring, pushing &c.; Yalk. Ex. 341. B. Kam. 2<sup>b</sup>; a. fr., v. נגרות.

נגרות, נגרות, נגרות, v. נגור.

נגרות f. (נגרות) drawing near, addressing, use of the root נגרות. Y. Sot. VIII, beg. 22<sup>b</sup>; v. נגרות.

נגרות, נגרות, נגרות, Targ. II Esth. IV, 1, v. נגרות.

נגרות (b. h.; cmp. נגות) to strike, knock, v. נגרות.

נגרות (cmp. Lat. pulso) to play on a musical instrument, in gen. to make music. Ber. 63<sup>b</sup> כנור נגרות let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 ויהי נגרות לך and I (Israel) was singing unto thee; a. fr.

נגרות same. Targ. II Kings III, 15.

נגרות, v. נגור.

נגרות, v. נגרות.—[Ab. Zar. 4<sup>a</sup> בנגרות, v. נגרות.]

נגרות, Ex. R. s. 18 some ed., v. נגרות.

נגרות (?) pr. n. pl. Nagninar, home of R. Johanan b. Nuri. Y. Kil. I, 29<sup>b</sup>; Y. Erub. I, 19<sup>c</sup> top נגרות; Y. Succ. I, 52<sup>a</sup> נגרות; (Tosef. Ter. VII, 14, a. e. נגרות).

נגרות to break off; to bite off. Ukts. II, 6 נגרות until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 נגרות (שנגרות) who took a bite of some food, and something mixed with his saliva fell on his garments.

נגרות ch. same, esp. to break bread, eat. Y. Ber. VII, 11<sup>b</sup> bot. (אכלין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נגרות. Lev. R. s. 34 נגרות, v. נגרות. Koh. R. to IV, 6 נגרות רעותיה דמתקרי לניי it is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 נגרות; Lev. R. s. 28 נגרות, v. נגרות, some of the citations in which may belong to our w.]

נגרות (b. h.) 1) to touch; to strike; to injure (with כ of object). Sabb. 13<sup>b</sup>. Num. R. s. 14 נגרות אפי' נגרות אפי' נגרות if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) נגרות the thing (the speech of the chief butler) did not harm him, v. נגרות. Y. Peah VIII, 21<sup>a</sup> bot., a. e. נגרות.

לא היו ב"ש נוגעין בו <sup>b</sup> Y. Yeb. I, end, 13<sup>b</sup> the Shammites would not take up the case; a. v. fr.—**נוגע** רמיהו כי בעדותו <sup>a</sup> Snh. 34<sup>a</sup> an interested witness. B. Bath. 43<sup>a</sup> top הן בעדותן כי נוגעין בדעותיהן why are they admitted to testify? Are they not interested witnesses? Kidd. 43<sup>b</sup>; a. fr.—2) (v. *Hif.*) to arrive, to come to pass. Gen. R. s. 84 שנתדוון הדברים לנגע for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

**Hif.** הניגע 1) to reach; to become the property of; to obtain; to cause to reach. B. Mets. X, 5 הניגעהו they shall be thine. Arakh. VIII, 1; 3 (27<sup>a</sup>, sq.) הניגעהו it is thine (Bab. ed. הניגעהו I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הניגעהו thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הניגעהו it is his, i. e. he must pay for it. Y. Erub. III, 21<sup>a</sup> bot., a. e. הניגעהו thou hast been made to reach the final conclusion, i. e. thou must admit, v. הניגעהו. Ber. IX, 3 (54<sup>b</sup>) הניגעהו לזמן שיהיה וקיימנו והניגעהו לזמן שיהיה (Mish. ed. only שיהיה) who has granted us life and sustenance and suffered us to reach this period. Pes. X, 6 הניגעהו וכו' so may He allow us to reach &c.; a. v. fr.—**Hif.** הניגע put thyself in the position, i. e. *suppose*. Y. Gitt. III, 44<sup>d</sup>, v. ונגע; a. fr.—2) to arrive, to come to pass; to concern. Gen. R. l. c. שיהיה המתים בנגעה בריבוי that the resurrection of the dead will come to pass in his days. Ib. שיהיה המתים בנגעה בריבוי that these things concern Billah. &c. Gitt. VIII, 3 כיון שה' לאיר וכו' as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 לאנטופטריס if he came as far as Antipatris. Num. R. s. 5 שיהיה לכה בשם שיה' וכו' that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 שיהיה עד until the time (Passover) comes, opp. שיהיה until it is passed; a. fr.—[Tosef. Toh. VI, 14 הניגע, v. וישנהגי.]

\***Hof.** הניגע to be brought to a condition. Zeb. 88<sup>a</sup>, sq. הניגעו Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; הניגעו ואהל if they need cleansing with natron and aloes; (Yalk. Ex. 381 הניגעו במים if they can be cleansed with &c., v. נגעל).

**Pi.** הניגע (denom. of נגע) to afflict with leprosy.—Part. pass. הניגע; f. הניגעה; pl. הניגעו. Neg. XIII, 9 מי הניגע he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 הניגע half the time (required for consuming it) is the measure for the stay in a leprosy house. Tosef. Neg. VI, 1 הניגע לא היה וכו' a case of a leprosy house has never occurred &c. Ib. הניגעו אבנים מן הניגעו; Snh. 71<sup>a</sup>; a. e.

**Nithpa.** הניגע to be afflicted with leprosy. Ker. II, 3 הניגעו שני נגעים היבה a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 הניגעו if one rented a house to his neighbor, and it became leprosy; Arakh. 20<sup>b</sup>; a. fr.

**נגע** ch. same, to touch. Snh. 19<sup>a</sup> לא אהי לנגע he will not chance to touch (the corpse). Y. Keth. VII, end, 31<sup>d</sup> הניגעו שכלמסן dared to touch, v. הניגעו; a. fr.

**Af.** הניגע to bring in contact. Bekh. 28<sup>b</sup> הניגעו (the judge) made the disputed objects touch a reptile; Snh. 33<sup>b</sup> הניגעו (corr. acc.). Zeb. 88<sup>a</sup> הניגעו he brings the blood in immediate contact with the altar; a. e.

**Pa.** הניגע to afflict with leprosy.—Part. pass. הניגע. Hull. 60<sup>a</sup> הניגעו רוב רובי רובי to give every one stricken with leprosy a reel &c., v. הניגעו; Yalk. Ps. 862 הניגעו.

**Ithpa.** הניגע to be stricken with leprosy. Targ. Is. VI, 1.—Hull. l. c. הניגעו she became a leper; Yalk. l. c. הניגעו.

**נגע** m. (b. h.; preced.) plague, esp. suspected leprosy. Neg. II, 4 כיצד ראיהו הניגע what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 כיצד ראיהו הניגע what are the proceedings at examining a plague in the wall?; a. fr.—**Pl.** הניגע, constr. הניגע. Ib. 1, a. fr. הניגעו is subject to uncleanness from house plagues. Ib. 7 לה'... הניגעו plagues are the punishment for an evil tongue. Neg. II, 5 הניגעו אצל הניגעו a priest may examine all suspicious plagues except his own; a. v. fr.—**Hif.** הניגע the laws concerning plagues. Y. M. Kat. II, end, 81<sup>b</sup>; Hag. 14<sup>a</sup>, v. הניגעו.—*N'ga'im*, name of a treatise of the Mishnah and Tosefta of the Order of Tohäroth, and of a section of Sifra (Thazri'a and M'tsor'a).

**נגעה** f. (preced. wds.) hurt, detraction. Num. R. s. 14 (ref. to Gen. XLI, 12) הניגעו יוסף.. הניגעו דבר he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. הניגע.

**נגעה**, Y. Shebu. III, 34<sup>d</sup>, v. הניגעו.

**נגע** (b. h.) to strike, push; to injure. Tosef. B. Kam. I, 9 הניגעו if he gored, pushed, bit &c. Num. R. s. 5 הניגעו וכו' the Lord struck those who made the golden calf; a. fr.—Part. pass. הניגע; pl. הניגעו. Midr. Till. to Ps. CXVIII, 23 הניגעו אלו הניגעו וכו' when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

**Nif.** הניגע to be stricken. Yoma 19<sup>b</sup>.  
**Hithpa.** הניגע to strike against. Lam. R. introd. (R. Joh. 2) הניגעו רגליכם וכו' when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

**נגע** ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

**Pa.** הניגע same. Part. pass. הניגע bruised, wounded. Yoma 53<sup>a</sup> הניגעו עד הניגעו כרעיהו וכו' (some ed. הניגעו; Ms. M. a. Ar. הניגעו מנקפן, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

**Ithpa.** הניגע to strike against, be bruised. Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

**נגע** m. (b. h.; preced.) plague. Ex. R. s. 15 לברוח... הניגעו the Egyptians went around seeking a way how to flee from the plague; a. e.

**נגר** (b. h.; cmp. גרר) to carry along, roll, v. *Nif.*—2) to scrape, to saw; v. נגר.

**Pi.** הניגע (denom. of נגר) to do carpenter's work. Yalk. Josh. 7 (ref. to חיש, Josh. II, 1) הניגעו בירם בניגוריון כלי נגרות היו בירם בניגוריון





נד or נד, v. נד.

נדא, v. נד.

נדא, Ab. Zar. 28<sup>b</sup> אירדא דנ, v. נדא.

נדב (b. h.) 1) to make willing, to prompt. Tanh. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נדב... יצא this excludes the insane whom his heart (reason) cannot prompt; (Tanh. ed. Bub. ib. 2 שאינו מהנרב בלבו 2) (denom. of נדבה) to offer willingly, donate, consecrate, contrad. to נדר (v. נדרה). Ned. 9<sup>b</sup> (ref. to Mish. I, 1) נדב read nadab (in place of nadar), he made a noble vow &c. Ib. 10<sup>a</sup> נדב read nodeb (in place of נדר), he dedicates the sacrifice and fulfills (offers it).

Nif. נידב, to be donated, dedicated. Meg. I, 10 כל נידב whatever sacrifice is dependent on vow or dedication; Zeb. 117<sup>a</sup> כל חנדר ונ Ms. M.; Sifré Deut. 65; Tem. 14<sup>b</sup>. Ib. נדר לאי נדר ונ היא the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

Hithpa. נדבה to be prompted; to vow a free-will offering; to donate. Tosef. Ned. I, 1 מנדבקים מנדבקים used to vow to be Nazarites. Men. XII, 3 כדרך המנדבים לא דל he did not make his vow in the ordinary way of vowing people. Ib. 4 מנדב אדם אדם a man may vow a meal offering of sixty &c. Tanh. ed. Bub. l. c. מנדב בלבו is prompted by his heart, v. supra. Arakh. 6<sup>b</sup> עבד'ם שיה' בנדרה ונ if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 לתדבב ונ . . . לשנה שצוה . . . when the Lord of the world ordered free-will donations for the sanctuary; Ib. 4 שלא יהדבב אדם גול ונ that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Shh. 43<sup>a</sup> מנדבות ונ . . . נשים worthy women . . . volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

נדב, ch. Pa. נדב, Ithpa. נדבה, same, to donate; to be devoted to. Targ. Is. XIII, 2 מנדבין ed. Lag. (oth. ed. מנדבין; h. text נדבין). Targ. Ps. CX, 3. —Pes. 50<sup>a</sup> . . . מתעשרי Israelites will grow rich and offer donations. Arakh. 6<sup>b</sup> נדבא donated a lamp &c.

נדבא, f. ch. =next w. Y. Pes. IV, 31<sup>b</sup> bot. צרכין נדבא the Rabbis were in need of contributions.

נדבה f. (b. h.; preced.) free-will offering, donation. Kinn. I, 1 ואיוהו נדר . . . ואיוהו נדר a vow is called neder, when one says, I vow to dedicate a burnt-offering; nīdabah, when one says, this animal is to be a burnt-offering. Ib. 3 באיובה when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 בנדה, opp. to בנדה הוטה. Ib. 2<sup>a</sup> יהא נדב it will be a free-will offering (and the vow itself is not yet fulfilled); opp. יהא נדר it will be the fulfillment of his vow; a. fr. —Pl. נדבות. Kinn. I, 1. Ned. I, 1 כנדבותם like their (the good men's) free-will offerings or vows; a. fr.

נדר, pr. n. m. Nidbah. Y. Meg. I, 71<sup>c</sup> (twice) אשייאן בר נדרב (Ms. M. נדרב). Men. 29<sup>a</sup> אשייאן בר נדרב

נדבותא f. (נדב) willingness, devotion. Targ. Ps. LI, 14 Regia (ed. נביאה; h. text נדיבה).

נדבן m. (נדב=נדב; v. Del. Prol., p. 150) 1) rammed wall (pisé), a mould filled with earth or rubble; a block of a certain size (four handbreadths cubic measure), or a course of bricks &c., used as 'binder' (coagmentum); in gen. a course of stones, layer. Y. Shebi. III, 34<sup>c</sup> bot. זה זהו שהוא מקבל נדבן צריך ונ he who contracts to build nidbakh, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115<sup>a</sup> אמר לבנאי אמר שקעה החה הנ' he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15<sup>c</sup> top. Ber. II, 4 mechanics at work may read the Sh'ma while standing on top of a course of the wall. Sabb. 125<sup>b</sup> אבנים נדבן a mouldful of stones (v. נדבן); a. fr.—2) a frame carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 ארבעה נדבן ארבעה נדבן if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדבן; Ar. נדבן, read: נדבן; Maim. a bier). Zab. V, 2 אצבעו של זה החתה הנ' if the gonorrhoeist has his finger under the frame (while it is carried). —Pl. נדבין, נדבין. Ohol. XIV, 1 שלשה נדבין a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34<sup>d</sup> top. Ib. שלשה נדבין three courses of trimmed stones making ten handbreadths, v. פיהוה.

נדבן I, נדר, ch. same, a course of stones, tier. Ezra VI, 4 נדבין.—Targ. Hag. II, 15 (h. text נדבין). —Pl. נדבין, נדבין. Ezra I, c.—Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (ח. text נדר, נדר).

נדבן II pr. n. m., v. נדבה.

נדבחה (sub. ביה) pr. n. Nidbakhah, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11<sup>b</sup>. [Ib. נדבחה א"ר some call it Nidbaha, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

נדד (b. h.) 1) to move, shake, chase. Shh. 107<sup>a</sup> (ref. to Ps. XI, 1) צפור נדדה . . . צפור נדדה lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נדרה שמיים כסאו ונ the heavens shook the throne of &c. Sifré Deut. 38 ונדרה שנה ונ and chases away the sleep of his eyes (watches constantly) over it; a. e.—2) to be restless, flee. Meg. 15<sup>b</sup> (ref. to Esth. VI, 1) נדרה ונ the sleep of the King of the world fled; ib. נדרו עליונים those on high were agitated; Pirké d'R. El. ch. L; a. e.—Tosef. B. Kam. IX, 27 ונדדה and the tooth was loosened.—Part. pass. נדרה; f. נדרה. Ib. שינו . . . דיתה (not נדרה) if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24<sup>b</sup>; a. e.

Pi. נדרה to make unsteady, chase. B. Bath. 10<sup>a</sup> שנקדרין שינה מיניה who chase the sleep from their eyes (study by night). Keth. 62<sup>a</sup> שנקדרות ונ who keep themselves awake (while their husbands are studying); a. e.—Lev. R. s. 18, v. נדר.

Hithpa. נדבה to be shaken. Yalk. Lev. 571 נדבה

provided it (the bench) be not shaken (when they sit on it).

נדר ch. same, to be restless, flee. Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נדרה; a. fr.

Pa. נדר 1) same. Targ. Job XV, 23 (some ed. נדר part. pass. Af. driven about).—2) to make (sleep) flee, to keep awake. Targ. Esth. I. c. נדרה ed. Lag. (ed. Amst. נדר; oth. ed. נדר; corr. acc.).—3) to cause to be sleepless. Targ. II Esth. I. c.

Ithpe. נדרה to be restless, agitated. Ib.

נדרה f. pl. constr. נדרה (preced.) wakefulness. Targ. Job VII, 4 (h. text נדרה).

נדרה, v. נדר.

נדרה f. (b. h.; נדרה) 1) (v. נדרה) isolation, condition of uncleanness, esp. period of menstruation. Sabb. 64<sup>b</sup>, a. e. (ref. to Lev. XV, 33) נדרה היא וב' she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 שהתקיינה שבתה which she has prepared for her menstruating time. Ib. II, 6 בני (=במצות) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלה) a woman during menstruation, menstruant. Nidd. I, 7 זמן הנ' expl. ib. 11<sup>a</sup> נדרה ימי נדרה during the days of actual menstruation. Treat. Kallah beg. שלא טבלה נ' a woman after menstruation before she has taken the ritual bath; נ' is to be treated like a woman during menstruation; a. fr.—Pl. נדרה. Nidd. IV, 1 נ' are to be treated like menstruants; a. fr.—Niddah, name of a treatise, of the Order of Toharoth, of Mishnah, Tosefta and Talmud Babli and Y'rushalmi (fragmentary).—Ab. III, 18 פתחי נדרה 18 פתחי נדרה treated in Arakh. II, 1 (8<sup>a</sup>), v. פתחי.

נדרה, Neg. VI, 4 ed. Dehr., v. נדרה.—Ohol. VI, 1 Maim., v. נדרה.

נדרה, v. sub נדרה.

נדרה f. (נדר) [migrant,] name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נדרה; v. נדרה).

נדרה m. (v. נדרה) a bride's outfit, given by her father; wedding equipment. B. Mets. 74<sup>b</sup> זוי ירהב זוי paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; לסיק in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54<sup>a</sup> נ' לברה a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24<sup>a</sup>; a. e.

נדרה (b. h.) to slip, move away.

Nif. נדרה 1) (interch. with נדרה) to be banished, exiled. Y. Snh. X, 29<sup>a</sup> top (ref. to Is. XXVII, 13) נדרה ויהי נדרה those who were exiles in the land of Egypt means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 נדרה (or נדרה); a. e.—2) to be made to slip, to be led away (to idolatry); נדרה the case of a place whose inhabitants were led astray, the condemned town (Deut. XIII, 13 to 18). Snh. X, 4 נדרה עיר the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e.

a case of a condemned city never occurred nor ever will occur. Ib. עיר שלש עיריהו וב' אין עושין שלש עיריהו וב' three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 נדרה (Pu.); a. fr.

Hif. נדרה to lead astray. Snh. VII, 10 נדרה זה האומר וב' המדיח (amenable to the law Deut. I. c.) is he who says, let us go and worship &c.; contrad. to נדרה; ib. 67<sup>a</sup> נדרה עיר הנדרה שני כאן the seducers of a condemned city are meant here. Ib. נדרה שיה' a prophet that led a town astray. Ib. X, 4 (111<sup>b</sup>) נדרה נשים if women led a town astray; נדרה חוצה לה; נדרה חוצה לה if the seducers were outsiders; נדרה אנשים; נדרה אנשים unless the seducers are men; a. fr.

Hof. נדרה 1) to be led astray. Ib. נדרה if a minority of the town was led astray. Tosef. ib. XIV, 3 נדרה עמה they were led astray along with the inhabitants; a. e.—2) (interch. with נדרה) to be banished. Yalk. Num. 739 נדרה I have been banished from the Tabernacle.

נדרה ch. same, to cause to slip. Targ. Ps. LXII, 5 (some ed. נדרה, corr. acc.).

Ithpa. נדרה to be banished. Targ. Job VI, 13 נדרה Regia (ed. אברהם; h. text נדרה).

נדרה (b. h.; cmp. preced.) to be restless, flee.

Pi. נדרה to banish, excommunicate. Ber. 19<sup>a</sup> נדרה את מי נדרה whom did they (the scholars) excommunicate? Ib. נדרה ב"ד the court proclaims the ban to protect a teacher's authority. Pes. 52<sup>a</sup> נדרה על שני וב' we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדרה עלי v. נדרה].—Part. pass. נדרה; pl. נדרה. M. Kat. 15<sup>a</sup> נדרה one excommunicated by the Lord, i. e. a mourner. Ib. נדרה מ' מהו בר' dare an excommunicated person study the Law? Ib. נדרה מ' מהו בקרינה must an excommunicated person rend his garments? Ned. I, 1 נדרה אני לך I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17<sup>a</sup> נדרה מ' להלמיד one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. נדרה מ' לעירו one excommunicated by the authorities of his own city. Ib. 15<sup>b</sup> נדרה מ' . . . מ' מ' כל אותן שנים during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

Hithpa. נדרה, Nithpa. נדרה to be excommunicated. Eduy. V, 6 נדרה ה' שנקביא נ' God forbid (to say) that 'A. was excommunicated. Ib. נדרה כל המן נדרה ומת וב' he who dies while under excommunication has a stone placed on his coffin; a. fr.

I ch. same; part. pass. נדרה isolated, excommunicated. Ned. 7<sup>a</sup> נדרה מנדר I will be isolated from thee (=h. נדרה אני לך, v. preced.).

II, נדרה ch.=h. נדרה 1) to bespatter, asperse. Kidd. 49<sup>a</sup> נדרה נדרה (בי) נדרה נדרה Ar., that she may go and asperse me before my neighbors.—2) (neut. verb) to spatter, be sprinkled. Targ. II Kings IX, 33.

Af. נדרה 1) same. Targ. Lev. VI, 20, נדרה (Ms. III נדרה).—2) to sprinkle. Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 נדרה

ed. Lag. (some ed. נִדְרִין, corr. acc.; ed. Wil. נִדְרִין).—3) to throw, pitch. B. Kam. 98<sup>a</sup>, a. e. אֲדַרְיָה אֲדַרְיָה, v. אֲדַרְיָה.

\* נִדְרִיָא m. pl. (נָדַר) fugitives. Y. Sabb. IV, 7<sup>a</sup> הרי נ' דא שקלון (ed. Krot. 'נדר') is there not against thee the case of the fugitives of Ashkelon? (Koh. R. to I, 15 והלא דא שקלון שקטתה וכו'—the case cited is unknown).

נִדְרִין m. (נָדַר) nadyan, a species of edible locusts, v. נִדְרִיָא. Sifra Sh'mini, Par. 3, ch. V, expl. חגב (Lev. XI, 22); Hull. 65<sup>a</sup> גריאן, read גריאן.

נִדְרִין m. (v. נָדַר II) wash-pond. B. Bath. 19<sup>a</sup> הניד' (Ms. M. הניד', Ms. H. הנדיאן, ed. Pes. הנדיאן, v. Rabb. D. S. a. l. note 5), contrad. to מהנצן.

נְדִירָא, v. נִדְרִיָא.

נְדִיל m. (v. Syr. ננדיל, P. Sm. 2290, 925) polyg, centipede. Sifra Sh'mini, Par. 10, ch. XII, expl. מיעין שהיא כמיעין רגלים (Lev. XI, 42); Hull. 67<sup>b</sup>.—Mikv. V, 3 כשודך כל channels radiating like the feet of a centipede. Erub. 8<sup>b</sup>, v. מבויר.

נְדִיל ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3<sup>b</sup> bot. לא אהעביד בר .. the skeleton of a fish changes into a centipede.

נָדַן (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v. נְדִירָא) to give; to place; (neut. verb) to be given. Y. Snh. X, 29<sup>b</sup> bot. (ref. to נָדַן, Gen. VI, 3) לא יהיון ... שאיני נותן רוחי לא יהיון ... my spirit shall not be given to him, (which means) I shall not put my spirit into them &c. (at the time of the resurrection); Bab. ib. 108<sup>a</sup>; Gen. R. s. 26; v. next w.

נָדַן m. (b. h.; preced.) [place where a thing is put.] sheath, case. Snh. 108<sup>a</sup> (ref. to נָדַן, v. preced.) שלא .. תווריהו לנפשותיהו their souls shall not return to their cases (bodies); Y. ib. X, 29<sup>b</sup> bot.; Gen. R. s. 26.—Pl. נְדָנִים. Ib. ... איני מחזיר .. לנפשותיהו I shall not return their spirits to their cases.

נְדָנָא ch. same. Targ. Ez. XXI, 35 (ed. Lag. 'לדני', v. לְדָנָא).

נְדָדַר (Pilp. of נָדַר) 1) to make restless, shake, weaken. Lev. R. s. 18 (ref. to נָדַר, Is. XVII, 11) נְדָדַרְתֶּם עליכם קצירן וכו' (or קציריתם; Ar. נְדָדַרְתֶּם, fr. נָדַר) (through your willing acceptance of the Law) you had made powerless over you the harvest (harvests, destructive forces) of the governments &c.; Yalk. Is. 287 נדיר נדיר (corr. acc.).—2) (neut. verb) to be rocked. Gen. R. s. 53 לא נְדָדַרְתָּ שריסה וכו' never was a cradle rocked before it was rocked in the house of Abraham, i. e. never before was there such a festival at the weaning of a child.

Nithpa. נְדָדַרְתָּ to be moved, stirred up. Ex. R. s. 20, end נְדָדַרְתָּ חֲבֻטֵי יוֹסֵף וכו' Joseph's coffin (sunk in the Nile) was stirred up (and came to the surface; Tanh. Ekeb 6 נודרעט; Tanh. B'shall. 2, a. e. נדה). Cant. R. to VI, 10 (play on כְּנִדְרָא, ib.) כדור שנהולדו לגלויה like the generation (of Hezekiah) that was stirred up for its exile; ib. כדור שני לגלויה ולא כדור שני לגלויה (read: שיתְנָדַרְתָּ) like the generation (of

the Messiah) which shall be moved about as if to go into exile, but shall not go. Ib. מְתִירָא מְתִירָא מְתִירָא moving from journey to journey; a. e.

נָדַד m. (preced.) moving about, exile. Gen. R. s. 39 (expl. נָדַד, Ps. LV, 9) נ' נ' נ' n'dod means moving about, exile after exile.—2) (sub. ראש) head-shaking; נ' נ' an act at which people shake their heads as being wrong. Tosef. Yeb. IV, 8; Pes. 50<sup>b</sup> (Ar. לעברה).

נְדָדַד, נְדָדַד, נְדָדַד, v. נָדַד.

נָדַד (b. h.; cmp. נָדַד) [to drive, scatter.] (neut. verb) to spread (of odors). Gen. R. s. 39, beg. היה ריחו נודד מי שאכל שום וריחו נודד .. נודד Ms. M., shall he who has eaten garlic so that his breath smells, eat again, that his breath may smell still more?, i. e. having done one wrong, shall one do another wrong?; a. fr.

נָדַד ch. same; part. נְדָדַד. Targ. Cant. IV, 10. Targ. Y. Ex. XL, 5 (ed. Vien. נְדָדַד).

\* Ithpe. נְדָדַד אֵי תִבְרַח אֵי תִבְרַח Ms. M., when a wind blows in the world and no rain comes, (v. גוף).

נָדַד (b. h.; cmp. נָדַד) [to keep off,] to vow (abstinence). Ned. V, 1 שָׁדַדְתָּ זֶה כֹּהֵן שָׁדַדְתָּ זֶה כֹּהֵן who vowed not to receive benefits from one another. Ib. III, 6 הַנִּזְדָּר מִיָּמֵי הַיָּם he who vows to forbid himself benefits from seafarers. Ib. VI, 1 הַנִּזְדָּר מִכָּל הַיָּם who vows to abstain from whatever is cooked. Ib. 77<sup>b</sup> וְכֹל הַנִּזְדָּר אֵי תִבְרַח who vows, even if he fulfills his vow, is called a sinner. Ib. I, 1 .. בְּנִידָר נִזְדָּר his is a valid vow implying nazariteship and sacrifice. Naz. IV, 4 שָׁדַדְתָּ בְּנִידָר who vowed to be a Nazarite; a. fr.—Imperative: הִדָּר. Snh. III, 2 הִדָּר לִי בְּחַיִּי vow (swear) to me by anything concerning thy person (and I will accept it as a legal oath). Kidd. 41<sup>a</sup> וְרִנְנוּ רִנְנוּ רִנְנוּ רִנְנוּ renounce all benefit from him.—Ned. III, 4 נְדָדַד לְהַגִּיחַ וכו' (Tosef. ib. II, 2 תולין) you are not bound by a vow made to escape robbery by highway-men &c. Arakh. I, 1, a. e. נְדָדַד לְהַגִּיחַ may vow to dedicate the value of a certain person to the sanctuary, contrad. to נְדָדַד q. v.—Part. pass. נְדָדַד being under the obligation of a vow; being the legitimate subject of a vow. Shebu. 20<sup>a</sup> וְהָיָה שֶׁנִּזְדָּר וְהָיָה שֶׁנִּזְדָּר provided he was bound by a vow to fast on that day; Ned. 12<sup>a</sup> וְהָיָה שֶׁנִּזְדָּר וְהָיָה שֶׁנִּזְדָּר that he has vowed to fast regularly on that day (every week). Ib. 13<sup>a</sup> הִנֵּה רַבֵּי הִנֵּה רַבֵּי a thing which can be made forbidden by a vow (not otherwise forbidden by law). Ib. 46<sup>a</sup> הִנֵּה רַבֵּי וְהָיָה רַבֵּי interpret מִדָּר as meaning, and he through his own vow is forbidden any benefit &c. Naz. 9<sup>b</sup> הִנֵּה רַבֵּי he is under the influence of a vow (of abstention from dried figs) and is also a Nazarite; a. e.

Nif. נִדְרָא 1) to be made the subject of a vow; to have one's personal value dedicated to the sanctuary. Arakh. I, 1 נְדָדַד לְהַגִּיחַ are entitled to dedicate (v. supra) and to be dedicated. Ib. 3 נ' לא cannot be dedicated (has no value); a. fr.—2) to be vowed for a sacrifice. Meg. I, 10 נְדָדַד, v. נָדַד; a. e.



is maintained, i. e. an ordinary wind, opp. של אונסיים a calamitous wind (Bab. ib. 60<sup>a</sup> רוחה בצויה v. נפצא.—3) to move. Gen. R. s. 66 רב' וכו' moves with her (Israel) from tent to tent.—V. נהיג.

**נְהִיג** ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נְהִיג; pl. נְהִיגִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22<sup>a</sup>; Hull. 136<sup>b</sup> רב' עגלנא כהני רב' the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 רב' ביה יקרא רב' he began to do him honor (= h. כבוד).—Part. pass. as ab. accustomed. Y. Pes. IV, 30<sup>e</sup> sq. אינו מנהג... שרייא דנְהִיגִין (not דנְהִיגִין) that custom of the women not to do..., is no binding custom; ib.<sup>d</sup> top דנְהִיגִין. Y. R. Hash. II, 58<sup>b</sup> top רב' הכין אהין ל' גביכון רב' is that your custom, to annoy your superiors?; a. fr.

**נְהִיג**, v. נהיג.

**נְהִיגִין** pr. n. pl. *Nahāvand*, a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495<sup>a</sup> s. v. Orontes). Kidd. 72<sup>a</sup> 'the cities of Maday' (II Kings XVIII, 12) וכו' וזו הנהגותיה וכו' that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17<sup>a</sup> נהיר (corr. acc). Kidd. l. c. חלון נהיר, v. נְהִיגִין (v. Neub. Géogr. p. 372, sq.).—[Our art. נְהִיגִין needs correction; 'כו' must be sought in Media.]

**נְהִיגִים**, constr. of נְהִיג.

**נְהִירָא** c. (נהר) *light; eye-sight*. Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נְהִירָא (oth. ed. נְהִירָא). Targ. Ps. XVIII, 29 (ed. Lag. נְהִירָא). Targ. Prov. VI, 23 נְהִירָא; a. fr.—Pes. 2<sup>a</sup> (expl. Gen. I, 5) קרייה רמנא ל' וכו' the Lord called the light and appointed it over the service of the day. Ib. 7<sup>b</sup> רב' דאבוקא ל' torch-light; ל' candle-light; רב' דנפיש ל' טובא whose light is very strong; רב' דנפיש ל' טפי whose light is very small (of limited range). Ib. 8<sup>a</sup>; Hor. 12<sup>a</sup> נְהִירָא, v. נְהִירָא I. Lam. R. to I, 1 רב' רב' (1 הד כור) רב' the olive tree (in thy dream) means light &c. Ber. 52<sup>b</sup> רב' רב' אינא כורא רב' fire contains only one sort of light. B. Kam. 83<sup>b</sup> ל' רב' רב' perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24<sup>b</sup> רב' רב' good (normal) eye-sight, רב' defective sight; a. fr.—[Y. Or. II, 62<sup>c</sup> top רב' רב' I.]—ל' רב' rich of light, euphem. for *blind*. Ber. 58<sup>a</sup>. Lev. R. s. 34. Y. Peah VIII, end, 21<sup>b</sup>, v. infra; a. e.—Pl. נְהִירָא, נְהִירָא, נְהִירָא. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. רב' רב' אינא רב' there is a combination of lights in fire, v. נְהִירָא. Pesik. R. s. 21 רב' רב' רב' הוא ברייה לך רב' רב' I created two lights for thee, thy father and thy mother; a. fr.—נְהִירָא (8) v. supra. Y. Peah V, end, 19<sup>a</sup> (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 אלו שירדו מנכסיהן.. סנא ל' סנא ל' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25<sup>a</sup> bot. [read:] רב' רב' רב' בארשי רב' רב' ל' סנא ל' סנא ל' Y. Peah VIII, end, 21<sup>b</sup> רב' רב' one of the blind men (whom the charitable honored by inviting them to their tables).

**נְהִירָא** pr. n. m. *N'horay*, name or title of several persons. Sabb. 147<sup>b</sup>; Erub. 13<sup>b</sup> רב' רב' לא רב' his name was not N., but... and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6<sup>a</sup> bot. רב' רב' N., sister of &c., v. נְהִירָא.]

**נְהִירָא** I f. (נהר) *affection of the eye-sight occasioned by lightning*, prob. *Gutta Serena*. B. Mets. 78<sup>b</sup>, expl. הרבוקא, v. נְהִירָא (Rashi נְהִירָא, Ms. R. 2 נְהִירָא).

**נְהִירָא** II pr. n. f. *N'horitha*, legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

**נְהִירָא** I (b. h. נְהִירָא; cmp. נְהִירָא) *to move; to be in commotion* (cmp. Syr. אנהיר, P. Sm. 2295).

*Itlye*. אנהיר *to follow eagerly*. Targ. I Sam. VII, 2. Targ. Jer. III, 17 ונהיר (some ed. ונהיר; h. text ונהיר). Ib. XXX, 21 (h. text ונהיר). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 ונהיר ונהיר ed. Lag. (ed. Wil. ונהיר) and when he pursues (is eager for) &c.

**נְהִירָא** II m. (b. h.; v. preced.) *commotion; lamentation, elegy*. Lam. R. to IV, 11, v. קנה. Y. Pes. VIII, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top, v. קנה; a. e.

**נְהִירָא** or **נְהִירָא** II (= נהיר; v. נהיר) *let it be, granted, admitted*. Yoma 64<sup>a</sup> רב' רב' even if I admit that. B. Kam. 76<sup>a</sup> רב' רב' granted that R. S. holds &c.; a. fr.

**נְהִירָא**, v. נהיר.

**נְהִירָא** pl. n. m. *N'hilay*. Taan. 6<sup>a</sup> (Ms. M. נְהִירָא; v. Rabb. D. S. a. l. note).

**נְהִירָא**, v. נהיר.

**נְהִירָא** f. (נהר) *cooing, expression of love*. Pesik. R. s. 21 (play on נהיר, Is. LI, 12) ה' נהירָא ל' נהירָא [באהירָא] ה' נהירָא ל' נהירָא for the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140<sup>a</sup> ה' נהירָא ל' נהירָא (corr. acc.; v. Bub. a. l. note).

**נְהִירָא** f. (נהק) *braying*. Targ. Y. Gen. XXX, 16.

**נְהִירָא**, v. נהיר.

**נְהִירָא** pr. n. m. *N'hira (Light)*, allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

**נְהִירָא** (b. h.), *Pi*. נְהִירָא *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) רב' רב' רב' רב' he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

**נְהִירָא** (Syr. נהל, P. Sm. 2336; cmp. נְהִירָא I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29<sup>b</sup> רב' רב' רב' רב' the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. נְהִירָא I; a. e.—Part. pass. נְהִירָא, נְהִירָא. Hull. 51<sup>b</sup>. נְהִירָא sifted ashes (which bake and harden when piled up). Ber. 6<sup>a</sup>. Taan. 9<sup>b</sup> רב' רב' 'a sifted cloud', a form of light and scattered clouds.

**נָהַם** (b. h.; v. נָהַי I) *to be agitated; to make a noise.* Ber. 32<sup>a</sup> אֵין אֵרֵי נָהַם וּבֵן הַלֵּוֹן the lion does not get excited over a heap of straw but over a heap of flesh, i. e. plenty produces haughtiness. Yalk. Jer. 277 (play on הָנַם בֶּן הָנַם, Jer. XIX, 2) שָׁקוּלוֹ שֶׁל הַיַּיִנוֹק נָהַם וּבֵן הַלֵּוֹן shrieked under the fire; a. fr.

*Pl.* same, esp. *to soo* (in love, longing &c.). Ber. 3<sup>a</sup> מִנְהַם מִנְהַמֵּי צִוּוּהָ cooing (in mourning) like a dove. Pesik. R. s. 21, a. e., v. נְהַמָּה.—Midr. Till. to Ps. CVI, 9 מְנַהֵם עֲלֵיהֶם (adapted fr. Is. V, 30) he roared over them &c.; Yalk. Ps. 864 וְנָהַם.

**נָהַם** ch. same. Targ. Prov. V, 11. Targ. Is. XXXVIII, 13. Ib. 14; a. e.—Hull. 59<sup>b</sup> קָלַא נָהַם הַדּוֹר (not נִיחַם) he roared once; Yalk. Am. 541.

**נֶחֱמָא** m. (dialect. for לֶחֶמָא) *bread.* Bets. 16<sup>a</sup> דַּאֲבַלֵּי בֵן נֶחֱמָא who eat bread with bread i. e. use farinaceous food to go with bread, instead of herbs &c.; (Ned. 49<sup>b</sup> לֶחֶמָא לֶחֶמָא (בלֶחֶמָא). Ber. 35<sup>b</sup> (Ms. F. לֶחֶמָא &c.); a. fr.—Constr. נְהַמָּה. B. Kam. 97<sup>a</sup>; Gitt. 12<sup>a</sup> בְּרַסְיָה לֵי בְרַסְיָה (נְהַמָּה), v. בְּרַסְיָה.—Trnsf. (with ref. to הִלָּחַם, Gen. XXXIX, 6; v. Gen. R. s. 86, end, quot. s. v. לְנִיחָן) *marital intercourse.* Nidd. 17<sup>a</sup>.

**נֶהַמְתָּ** f. (b. h.; נָהַם) *excitement, shrieking, roaring.* Lam. R. to I, 19 נֶהַמְתָּ בְּנֵיהֶן the shrieking of their children (passed through the fire). Midr. Till. to Ps. CVI, 9; Yalk. Ps. 864, v. נָהַם. Yalk. Prov. 959 (ref. to Prov. XX, 2) נֶהַמְתָּו שֶׁל הַקֶּבֶד׳ה the roaring (anger) of the Lord.

**נֶהַמְתָּא** ch. same. Targ. Ps. XXXII, 3 (h. text שֶׁאֵנָה).

**נֶהַפְּכִנְוִיתָא** f. (הִפָּה) *perversity.* Targ. Prov. I, 32 (ed. Lag. מַהֵפֵךְ; Ms. תְּהַפֵּה).

**נָהַק** (b. h.; cmp. נָהַם) *to shout, esp. to bray.* Cant. R. to I, 1 חֲמוֹר נָהַק וְדָוִד when the ass brayed, he (Solomon) knew what his braying meant; Koh. R. to I, 1; Yalk. Kings 175.

**נָהַק** ch. same, *to cry, groan (for hunger).* Targ. Job XXIV, 12 (h. text נֶאֱחָק). Ib. XXX, 7 (Ms. נֶאֱחָק).

*Pa.* נָהַק *to bray.* Y. Dem. I, 21<sup>d</sup> bot. שְׂרִייתָ מְנַהֶקָה (the ass) began to bray.

**נָהַר** (b. h.; v. נָהַר I) *to break forth, shine* (v. נָהַר I).

*Hif.* שִׁמְחֵהוּ הַנְּהַר *to enlighten.* Erub. 13<sup>b</sup>; Sabb. 147<sup>b</sup> שִׁמְחֵהוּ הַנְּהַר, he enlightened the eyes &c., v. נְהַרֵּא.

**נָהַר** I ch. same, *to shine.* Targ. O. Gen. XLIV, 3 (Y. נְהַר עֲנִי וּבֵן הַלֵּוֹן when the clouds are bright, their waters are little. Pesik. Ekha, p. 123<sup>a</sup> וְנָהַר דִּינָא let justice shine before thee like this lamp; Yalk. Is. 258 וְנָהַר דִּינִי let my case shine &c.; Sabb. 116<sup>b</sup> נָהַר נְהַרֵּהוּ let thy light (wisdom) shine (prob. to be read: יִנְהַרֵּהוּ); a. fr.—*Part. pass.* נְהַרֵּהוּ; f. נְהַרֵּהוּ; pl. נְהַרֵּהוּ; a) *bright, clear.* Lev. R. s. 19 נָהַר בְּאִפְסֵי מַהֵר how my learning shines on my face (makes me look well); Yalk. Prov. 964 נָהַר (corr. acc.). Y. Sabb. VIII, beg. 11<sup>a</sup> אִפְסֵי נְהַרֵּהוּ (נהירן) his looks

were bright.—Ber. 58<sup>b</sup> לֵי שְׂבִילֵי וְכִי the paths of the heavens (the courses of the heavenly bodies) are as clear (well-known) to me as the streets &c.; a. fr.—b) *knowing clearly, remembering.* Y. Taan. I, 64<sup>a</sup> bot. הוּיִין לֵי אַתְּ כִּד הוּיִין וְכִי dost thou remember when we were standing &c. &c.; Y. Meg. III, 74<sup>b</sup> bot. Y. Keth. V, 30<sup>a</sup> top וְכִי דְרֵוּרִיתוֹן וְכִי (insert אַתְּ) dost thou remember that thou &c.? Y. Orl. II, 62<sup>c</sup> top [read:] וְכִי אַתְּ דְאִמְרִיתוֹן אַתְּ וְכִי dost thou remember that you, thyself and R. J., said &c. Y. Naz. V, end, 54<sup>b</sup> וְכִי הוּיִין וְכִי we remember that an old man was here &c.; Y. Ber. VIII, 11<sup>b</sup> bot. נֵי אִנֵּן; Gen. R. s. 91 נְהַרֵּין אִנֵּן (corr. acc.); Koh. R. to VII, 11. Hull. 54<sup>a</sup> bot. וְכִי הִזְיִרְתָּ לִיהוּ וְכִי dost thou not remember (recognize) that student &c.? Ib. 93<sup>a</sup> הִזְיִרְתָּ I remember. B. Bath. 91<sup>b</sup>; a. fr.—[R. Hash. 34<sup>b</sup> כִּי נְהַרֵּין, v. נְהַרֵּין].

*Af.* נָהַר, *Pa.* נָהַר 1) *to give light, shine; to illumine, brighten, make shine.* Targ. O. Gen. I, 15 (Y. לְמִנְהַרָא). Targ. Num. VI, 25; a. fr.—Y. Yoma III, beg. 40<sup>b</sup> מְנַהֵרָא אֵי, v. בְּרַק I; Y. R. Hash. II, beg. 57<sup>d</sup>. Y. Taan. III, 66<sup>d</sup> bot. וְכִי הוּיִין... וְכִי הוּיִין we hear that when he entered the Temple court, it used to shine; וְכִי הוּיִין he entered, and it shone. Cant. R. to V, 11 וְכִי הוּיִין הוּיִין לֵי (the Law) brightened my countenance by night. Sot. 6<sup>a</sup> וְכִי הוּיִין וְכִי לֵי שִׁיבִינֵי וְכִי and he enlightened our eyes (by evidence) from our Mishnah; a. fr.—2) *to recall to memory, remember.* Y. Peah III, 17<sup>d</sup> bot. וְכִי אִמְרֵי וְכִי whereupon R. I. recalled (that he had heard the same tradition), and rescinded his decision. Y. Kidd. I, 61<sup>a</sup> אֵי וְכִי אֵי it struck him (that he had forgotten to hear his grandson's lesson), and he left the bath house &c.; a. e.—*Part. pass.* מְנַהֵרָא; pl. מְנַהֵרִין. Gen. R. s. 33 מְנַהֵרִין אֵי מְנַהֵרִין לִיהוּ you do not remember that poor man, I will remember him.

*Ithpe.* נָהַר 1) *to be brightened, enlightened.* Targ. Y. Gen. III, 7. Targ. Ps. XXXIV, 6.—2) *to come forth.* Cant. R. to IV, 1 מְנַהֵרָא דְאֵהֶרְהוּן וְכִי, v. גְּלַשׁ.

**נְהַרָא** m. (b. h.; v. נָהַר) *river, stream, canal.* Ex. R. s. 15 נְהַרָא אֵשׁ a river of fire (v. רֵיגוּר). Gen. R. s. 16 אֵשׁ מְנַהֵרָא as far as the river (Euphrates) goes, goes the border of the land of Israel. Shebi. VI, 1 וְכִי הוּיִין מִן כְּזִיב לְרֵיבֵי הַנְּהַר (N'har Mitsrayim); a. fr.—*Pl.* נְהַרָא. Gen. R. l. c. (ref. to Gen. II, 10) וְכִי הוּיִין לֵי אֵינֵן וְכִי לְאַרְבַּעָה לֵי אֵינֵן it does not say, 'and it divided into four rivers' but 'into four heads'. Ib. וְכִי אֵינֵן, v. אֵינֵן. Bekh. 55<sup>a</sup> וְכִי לְכֹל הַנְּהַרִים לְכֹל הַנְּהַרִים אֵינֵן lower than the three (mentioned Gen. II, 11, sq.), and these three are lower than the Euphrates; a. fr.—*Pl.* נְהַרָא in pr. n. of rivers, e. g. פְּקִיר, v. respective determinants.

**נְהַרָא II** ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 בְּנֵהוּ אֵבְרָה build (me a house) on the (western) banks of the river. Gitt. 60<sup>b</sup> מְנַהֵרָא קָא מְחַקֵּיל לְנְהַרֵּין he spoils our portion of the canal. Ib. כִּי כִפְשִׁיהּ לְנְהַרֵּין let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Hull. 18<sup>b</sup> (prov.) לֵי נְהַרָא every river has its own course, i. e. each place has its own usages; ib. 57<sup>a</sup>; a. fr.—*Pl.* נְהַרָא, נְהַרָא. Targ. Gen. l. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9<sup>a</sup> top, a. e., v.







Naz. IV, 5, a. e., v. אָפֶשׁ. Tosef. Sot. II, 3 דרו היא ברוקה 3 she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81<sup>c</sup>. בַּיְתָא . . שלא that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30<sup>b</sup> אם פגע בך מן זה וכו' if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

**גורל** I ch. same. Sot. 47<sup>b</sup> וְגַלְבֹּתָא אִילָא וְגַלְבֹּתָא, v. preced.

*Pa.* גַּלְבֹּתָא as preced. *Pi.* Ib. 8<sup>b</sup> הֲשֵׁחָה מְגִילֵי מְגִילֵי לָהּ וכו' since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? Hull. 11<sup>b</sup> מִיִּנְיֻלְיָהּ we may dishonor his body (by a post-mortem examination); a. e.

*Ithpa.* גַּלְבֹּתָא to be disfigured, disgraced. Ib. הָא הָא הָא he would be disgraced (by autopsy, v. supra). B. Bath. 8<sup>b</sup> הָא הָא הָא קָא מִיִּנְוֹל וכו' the one (put to death by the sword) is disfigured &c. Ib. 154<sup>b</sup> לֵיתֵינְיָא וְלִיִּנְוֹל let him be disgraced (by autopsy, v. supra); a. e.—V. גַּלְבֹּתָא.

**גורל** II (denom. of next w.) to weave. Snh. 95<sup>a</sup> קָא מִיִּנְוֹל (Ms. M. קָא מִיִּנְוֹל; early ed. קָא מִיִּנְוֹל; Ms. F. קָא מִיִּנְוֹל, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34<sup>a</sup> הָא הָא הָא she was sitting and weaving.

**גורל** III, **גורל** I m. (v. גַּלְבֹּתָא ch. 2) loom, also the web on the loom. Targ. Is. XXXVIII, 12 מִיִּנְוֹל גַּרְדָּאִין Var. ed. Lag. (read: קַמְיִנְוֹל; ed. נחל, corr. acc.; oth. ed. גַּלְבֹּתָא) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13<sup>b</sup> bot. בִּירְהוּן חַד מִיִּנְוֹל וכו' to place one loom in the space between two neighboring walls. Bab. ib. 13<sup>b</sup> יִרְעָא פִּילְבָא וכו' (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—Pl. גַּלְבֹּתָא. Y. I. c. (ed. Krot. רִנּוּ לִיָּהּ, corr. acc.), v. גַּלְבֹּתָא.

**גורל** II pr. n. f. *Navla*. B. Mets. 67<sup>a</sup> אַתְּ וְאִי אַתְּ (Rashi thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כֹּל אַתְּ וְאִי אַתְּ אַתְּ כִּמְכָא דְעִירָהּ וכו' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. 'נ', a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

**גורל** f. h. (a Chaldaism) = גַּלְבֹּתָא I. Meil. 18<sup>a</sup> שֶׁן עֹבֵד לֵיתֵינְיָא for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לְבֹלָא, v. גַּלְבֹּתָא).

**גורל**, Pesik. R. s. 17, v. גַּלְבֹּתָא I.

**גורל**, Gitt. 69<sup>b</sup> bot. גַּלְבֹּתָא: read: גַּלְבֹּתָא, v. גַּלְבֹּתָא.

**גורל**, v. גַּלְבֹּתָא, v. גַּלְבֹּתָא.

**גורל** m. pl. (ναῦς) ships, ship-building. Gen. R. s. 16 Ar., ed. בנימוסין, v. גַּלְבֹּתָא II.

**גורל**, v. גַּלְבֹּתָא.

**גורל**, v. גַּלְבֹּתָא.

**גורל** (cmp. לָוַה) to twist, twine; to weave. Part. pass. גַּלְבֹּתָא Kil. IX, 8 (expl. שֶׁפֶלְלוּ שֶׁפֶלְלוּ) a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. woven); Sifré Deut. 232; Yeb. 5<sup>b</sup>; a. e.—Nidd. 61<sup>b</sup> עַד שִׁירָה שֶׁנֶּשְׂרָה עַד שִׁירָה שֶׁנֶּשְׂרָה וכו' until it is fulled and spun and twisted (or woven).—Y. Kil. IX, end, 32<sup>d</sup> הָא לָנוּז מִיִּנְוֹל הָא לָנוּז מִיִּנְוֹל we might have thought, but to twist (wool and linen) is permitted.

**גורל** ch. same; part. pass. גַּלְבֹּתָא. Targ. Y. Deut. XXII, 11 (ed. Vien. גַּלְבֹּתָא, corr. acc.).

**גורל**, Snh. 95<sup>a</sup> early ed., v. גַּלְבֹּתָא II.

**גורל**, v. גַּלְבֹּתָא, v. גַּלְבֹּתָא.

**גורל** (b. h.) to rest, lie; to be at ease, rest satisfied.—Sabb. 7<sup>b</sup> וְהִלְכָה וְנָתְתָה וכו' if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וְנָתְתָה וְנָתְתָה וכו' and he threw an object and it came to rest on it. Gen. R. s. 25 כִּיּוֹן שֶׁמַּד נָתַח כִּיּוֹן שֶׁמַּד נָתַח when Noah rose, they rested (submitted to man's rulership; Yalk. Chr. 1072 נִינְוֹהוּ; Yalk. Gen. 42 נִתְקַבְּלָן he appeased them); ib. וְכִיּוֹן שֶׁמַּד נָתַח נָתַח and when Noah rose, they remained undisturbed in their graves; Yalk. Chr. l. c. נִינְוֹהוּ.—Meg. 25<sup>b</sup>, a. fr. בְּרַכּוּתָא לֹא בְּרַכּוּתָא blessings rest upon his head. Sabb. 152<sup>b</sup>, a. e. שְׂהַחֲתָה וכו' let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. גַּלְבֹּתָא, f. גַּלְבֹּתָא, pl. גַּלְבֹּתָא; a) נִינְוֹהוּ; b) נִינְוֹהוּ; c) נִינְוֹהוּ; d) נִינְוֹהוּ; e) נִינְוֹהוּ; f) נִינְוֹהוּ; g) נִינְוֹהוּ; h) נִינְוֹהוּ; i) נִינְוֹהוּ; j) נִינְוֹהוּ; k) נִינְוֹהוּ; l) נִינְוֹהוּ; m) נִינְוֹהוּ; n) נִינְוֹהוּ; o) נִינְוֹהוּ; p) נִינְוֹהוּ; q) נִינְוֹהוּ; r) נִינְוֹהוּ; s) נִינְוֹהוּ; t) נִינְוֹהוּ; u) נִינְוֹהוּ; v) נִינְוֹהוּ; w) נִינְוֹהוּ; x) נִינְוֹהוּ; y) נִינְוֹהוּ; z) נִינְוֹהוּ; aa) נִינְוֹהוּ; ab) נִינְוֹהוּ; ac) נִינְוֹהוּ; ad) נִינְוֹהוּ; ae) נִינְוֹהוּ; af) נִינְוֹהוּ; ag) נִינְוֹהוּ; ah) נִינְוֹהוּ; ai) נִינְוֹהוּ; aj) נִינְוֹהוּ; ak) נִינְוֹהוּ; al) נִינְוֹהוּ; am) נִינְוֹהוּ; an) נִינְוֹהוּ; ao) נִינְוֹהוּ; ap) נִינְוֹהוּ; aq) נִינְוֹהוּ; ar) נִינְוֹהוּ; as) נִינְוֹהוּ; at) נִינְוֹהוּ; au) נִינְוֹהוּ; av) נִינְוֹהוּ; aw) נִינְוֹהוּ; ax) נִינְוֹהוּ; ay) נִינְוֹהוּ; az) נִינְוֹהוּ; ba) נִינְוֹהוּ; bb) נִינְוֹהוּ; bc) נִינְוֹהוּ; bd) נִינְוֹהוּ; be) נִינְוֹהוּ; bf) נִינְוֹהוּ; bg) נִינְוֹהוּ; bh) נִינְוֹהוּ; bi) נִינְוֹהוּ; bj) נִינְוֹהוּ; bk) נִינְוֹהוּ; bl) נִינְוֹהוּ; bm) נִינְוֹהוּ; bn) נִינְוֹהוּ; bo) נִינְוֹהוּ; bp) נִינְוֹהוּ; bq) נִינְוֹהוּ; br) נִינְוֹהוּ; bs) נִינְוֹהוּ; bt) נִינְוֹהוּ; bu) נִינְוֹהוּ; bv) נִינְוֹהוּ; bw) נִינְוֹהוּ; bx) נִינְוֹהוּ; by) נִינְוֹהוּ; bz) נִינְוֹהוּ; ca) נִינְוֹהוּ; cb) נִינְוֹהוּ; cc) נִינְוֹהוּ; cd) נִינְוֹהוּ; ce) נִינְוֹהוּ; cf) נִינְוֹהוּ; cg) נִינְוֹהוּ; ch) נִינְוֹהוּ; ci) נִינְוֹהוּ; cj) נִינְוֹהוּ; ck) נִינְוֹהוּ; cl) נִינְוֹהוּ; cm) נִינְוֹהוּ; cn) נִינְוֹהוּ; co) נִינְוֹהוּ; cp) נִינְוֹהוּ; cq) נִינְוֹהוּ; cr) נִינְוֹהוּ; cs) נִינְוֹהוּ; ct) נִינְוֹהוּ; cu) נִינְוֹהוּ; cv) נִינְוֹהוּ; cw) נִינְוֹהוּ; cx) נִינְוֹהוּ; cy) נִינְוֹהוּ; cz) נִינְוֹהוּ; da) נִינְוֹהוּ; db) נִינְוֹהוּ; dc) נִינְוֹהוּ; dd) נִינְוֹהוּ; de) נִינְוֹהוּ; df) נִינְוֹהוּ; dg) נִינְוֹהוּ; dh) נִינְוֹהוּ; di) נִינְוֹהוּ; dj) נִינְוֹהוּ; dk) נִינְוֹהוּ; dl) נִינְוֹהוּ; dm) נִינְוֹהוּ; dn) נִינְוֹהוּ; do) נִינְוֹהוּ; dp) נִינְוֹהוּ; dq) נִינְוֹהוּ; dr) נִינְוֹהוּ; ds) נִינְוֹהוּ; dt) נִינְוֹהוּ; du) נִינְוֹהוּ; dv) נִינְוֹהוּ; dw) נִינְוֹהוּ; dx) נִינְוֹהוּ; dy) נִינְוֹהוּ; dz) נִינְוֹהוּ; ea) נִינְוֹהוּ; eb) נִינְוֹהוּ; ec) נִינְוֹהוּ; ed) נִינְוֹהוּ; ee) נִינְוֹהוּ; ef) נִינְוֹהוּ; eg) נִינְוֹהוּ; eh) נִינְוֹהוּ; ei) נִינְוֹהוּ; ej) נִינְוֹהוּ; ek) נִינְוֹהוּ; el) נִינְוֹהוּ; em) נִינְוֹהוּ; en) נִינְוֹהוּ; eo) נִינְוֹהוּ; ep) נִינְוֹהוּ; eq) נִינְוֹהוּ; er) נִינְוֹהוּ; es) נִינְוֹהוּ; et) נִינְוֹהוּ; eu) נִינְוֹהוּ; ev) נִינְוֹהוּ; ew) נִינְוֹהוּ; ex) נִינְוֹהוּ; ey) נִינְוֹהוּ; ez) נִינְוֹהוּ; fa) נִינְוֹהוּ; fb) נִינְוֹהוּ; fc) נִינְוֹהוּ; fd) נִינְוֹהוּ; fe) נִינְוֹהוּ; ff) נִינְוֹהוּ; fg) נִינְוֹהוּ; fh) נִינְוֹהוּ; fi) נִינְוֹהוּ; fj) נִינְוֹהוּ; fk) נִינְוֹהוּ; fl) נִינְוֹהוּ; fm) נִינְוֹהוּ; fn) נִינְוֹהוּ; fo) נִינְוֹהוּ; fp) נִינְוֹהוּ; fq) נִינְוֹהוּ; fr) נִינְוֹהוּ; fs) נִינְוֹהוּ; ft) נִינְוֹהוּ; fu) נִינְוֹהוּ; fv) נִינְוֹהוּ; fw) נִינְוֹהוּ; fx) נִינְוֹהוּ; fy) נִינְוֹהוּ; fz) נִינְוֹהוּ; ga) נִינְוֹהוּ; gb) נִינְוֹהוּ; gc) נִינְוֹהוּ; gd) נִינְוֹהוּ; ge) נִינְוֹהוּ; gf) נִינְוֹהוּ; gg) נִינְוֹהוּ; gh) נִינְוֹהוּ; gi) נִינְוֹהוּ; gj) נִינְוֹהוּ; gk) נִינְוֹהוּ; gl) נִינְוֹהוּ; gm) נִינְוֹהוּ; gn) נִינְוֹהוּ; go) נִינְוֹהוּ; gp) נִינְוֹהוּ; gq) נִינְוֹהוּ; gr) נִינְוֹהוּ; gs) נִינְוֹהוּ; gt) נִינְוֹהוּ; gu) נִינְוֹהוּ; gv) נִינְוֹהוּ; gw) נִינְוֹהוּ; gx) נִינְוֹהוּ; gy) נִינְוֹהוּ; gz) נִינְוֹהוּ; ha) נִינְוֹהוּ; hb) נִינְוֹהוּ; hc) נִינְוֹהוּ; hd) נִינְוֹהוּ; he) נִינְוֹהוּ; hf) נִינְוֹהוּ; hg) נִינְוֹהוּ; hh) נִינְוֹהוּ; hi) נִינְוֹהוּ; hj) נִינְוֹהוּ; hk) נִינְוֹהוּ; hl) נִינְוֹהוּ; hm) נִינְוֹהוּ; hn) נִינְוֹהוּ; ho) נִינְוֹהוּ; hp) נִינְוֹהוּ; hq) נִינְוֹהוּ; hr) נִינְוֹהוּ; hs) נִינְוֹהוּ; ht) נִינְוֹהוּ; hu) נִינְוֹהוּ; hv) נִינְוֹהוּ; hw) נִינְוֹהוּ; hx) נִינְוֹהוּ; hy) נִינְוֹהוּ; hz) נִינְוֹהוּ; ia) נִינְוֹהוּ; ib) נִינְוֹהוּ; ic) נִינְוֹהוּ; id) נִינְוֹהוּ; ie) נִינְוֹהוּ; if) נִינְוֹהוּ; ig) נִינְוֹהוּ; ih) נִינְוֹהוּ; ii) נִינְוֹהוּ; ij) נִינְוֹהוּ; ik) נִינְוֹהוּ; il) נִינְוֹהוּ; im) נִינְוֹהוּ; in) נִינְוֹהוּ; io) נִינְוֹהוּ; ip) נִינְוֹהוּ; iq) נִינְוֹהוּ; ir) נִינְוֹהוּ; is) נִינְוֹהוּ; it) נִינְוֹהוּ; iu) נִינְוֹהוּ; iv) נִינְוֹהוּ; iw) נִינְוֹהוּ; ix) נִינְוֹהוּ; iy) נִינְוֹהוּ; iz) נִינְוֹהוּ; ja) נִינְוֹהוּ; jb) נִינְוֹהוּ; jc) נִינְוֹהוּ; jd) נִינְוֹהוּ; je) נִינְוֹהוּ; jf) נִינְוֹהוּ; jg) נִינְוֹהוּ; jh) נִינְוֹהוּ; ji) נִינְוֹהוּ; jj) נִינְוֹהוּ; jk) נִינְוֹהוּ; jl) נִינְוֹהוּ; jm) נִינְוֹהוּ; jn) נִינְוֹהוּ; jo) נִינְוֹהוּ; jp) נִינְוֹהוּ; jq) נִינְוֹהוּ; jr) נִינְוֹהוּ; js) נִינְוֹהוּ; jt) נִינְוֹהוּ; ju) נִינְוֹהוּ; jv) נִינְוֹהוּ; jw) נִינְוֹהוּ; jx) נִינְוֹהוּ; jy) נִינְוֹהוּ; jz) נִינְוֹהוּ; ka) נִינְוֹהוּ; kb) נִינְוֹהוּ; kc) נִינְוֹהוּ; kd) נִינְוֹהוּ; ke) נִינְוֹהוּ; kf) נִינְוֹהוּ; kg) נִינְוֹהוּ; kh) נִינְוֹהוּ; ki) נִינְוֹהוּ; kj) נִינְוֹהוּ; kl) נִינְוֹהוּ; km) נִינְוֹהוּ; kn) נִינְוֹהוּ; ko) נִינְוֹהוּ; kp) נִינְוֹהוּ; kq) נִינְוֹהוּ; kr) נִינְוֹהוּ; ks) נִינְוֹהוּ; kt) נִינְוֹהוּ; ku) נִינְוֹהוּ; kv) נִינְוֹהוּ; kw) נִינְוֹהוּ; kx) נִינְוֹהוּ; ky) נִינְוֹהוּ; kz) נִינְוֹהוּ; la) נִינְוֹהוּ; lb) נִינְוֹהוּ; lc) נִינְוֹהוּ; ld) נִינְוֹהוּ; le) נִינְוֹהוּ; lf) נִינְוֹהוּ; lg) נִינְוֹהוּ; lh) נִינְוֹהוּ; li) נִינְוֹהוּ; lj) נִינְוֹהוּ; lk) נִינְוֹהוּ; ll) נִינְוֹהוּ; lm) נִינְוֹהוּ; ln) נִינְוֹהוּ; lo) נִינְוֹהוּ; lp) נִינְוֹהוּ; lq) נִינְוֹהוּ; lr) נִינְוֹהוּ; ls) נִינְוֹהוּ; lt) נִינְוֹהוּ; lu) נִינְוֹהוּ; lv) נִינְוֹהוּ; lw) נִינְוֹהוּ; lx) נִינְוֹהוּ; ly) נִינְוֹהוּ; lz) נִינְוֹהוּ; ma) נִינְוֹהוּ; mb) נִינְוֹהוּ; mc) נִינְוֹהוּ; md) נִינְוֹהוּ; me) נִינְוֹהוּ; mf) נִינְוֹהוּ; mg) נִינְוֹהוּ; mh) נִינְוֹהוּ; mi) נִינְוֹהוּ; mj) נִינְוֹהוּ; mk) נִינְוֹהוּ; ml) נִינְוֹהוּ; mm) נִינְוֹהוּ; mn) נִינְוֹהוּ; mo) נִינְוֹהוּ; mp) נִינְוֹהוּ; mq) נִינְוֹהוּ; mr) נִינְוֹהוּ; ms) נִינְוֹהוּ; mt) נִינְוֹהוּ; mu) נִינְוֹהוּ; mv) נִינְוֹהוּ; mw) נִינְוֹהוּ; mx) נִינְוֹהוּ; my) נִינְוֹהוּ; mz) נִינְוֹהוּ; na) נִינְוֹהוּ; nb) נִינְוֹהוּ; nc) נִינְוֹהוּ; nd) נִינְוֹהוּ; ne) נִינְוֹהוּ; nf) נִינְוֹהוּ; ng) נִינְוֹהוּ; nh) נִינְוֹהוּ; ni) נִינְוֹהוּ; nj) נִינְוֹהוּ; nk) נִינְוֹהוּ; nl) נִינְוֹהוּ; nm) נִינְוֹהוּ; nn) נִינְוֹהוּ; no) נִינְוֹהוּ; np) נִינְוֹהוּ; nq) נִינְוֹהוּ; nr) נִינְוֹהוּ; ns) נִינְוֹהוּ; nt) נִינְוֹהוּ; nu) נִינְוֹהוּ; nv) נִינְוֹהוּ; nw) נִינְוֹהוּ; nx) נִינְוֹהוּ; ny) נִינְוֹהוּ; nz) נִינְוֹהוּ; oa) נִינְוֹהוּ; ob) נִינְוֹהוּ; oc) נִינְוֹהוּ; od) נִינְוֹהוּ; oe) נִינְוֹהוּ; of) נִינְוֹהוּ; og) נִינְוֹהוּ; oh) נִינְוֹהוּ; oi) נִינְוֹהוּ; oj) נִינְוֹהוּ; ok) נִינְוֹהוּ; ol) נִינְוֹהוּ; om) נִינְוֹהוּ; on) נִינְוֹהוּ; oo) נִינְוֹהוּ; op) נִינְוֹהוּ; oq) נִינְוֹהוּ; or) נִינְוֹהוּ; os) נִינְוֹהוּ; ot) נִינְוֹהוּ; ou) נִינְוֹהוּ; ov) נִינְוֹהוּ; ow) נִינְוֹהוּ; ox) נִינְוֹהוּ; oy) נִינְוֹהוּ; oz) נִינְוֹהוּ; pa) נִינְוֹהוּ; pb) נִינְוֹהוּ; pc) נִינְוֹהוּ; pd) נִינְוֹהוּ; pe) נִינְוֹהוּ; pf) נִינְוֹהוּ; pg) נִינְוֹהוּ; ph) נִינְוֹהוּ; pi) נִינְוֹהוּ; pj) נִינְוֹהוּ; pk) נִינְוֹהוּ; pl) נִינְוֹהוּ; pm) נִינְוֹהוּ; pn) נִינְוֹהוּ; po) נִינְוֹהוּ; pp) נִינְוֹהוּ; pq) נִינְוֹהוּ; pr) נִינְוֹהוּ; ps) נִינְוֹהוּ; pt) נִינְוֹהוּ; pu) נִינְוֹהוּ; pv) נִינְוֹהוּ; pw) נִינְוֹהוּ; px) נִינְוֹהוּ; py) נִינְוֹהוּ; pz) נִינְוֹהוּ; qa) נִינְוֹהוּ; qb) נִינְוֹהוּ; qc) נִינְוֹהוּ; qd) נִינְוֹהוּ; qe) נִינְוֹהוּ; qf) נִינְוֹהוּ; qg) נִינְוֹהוּ; qh) נִינְוֹהוּ; qi) נִינְוֹהוּ; qj) נִינְוֹהוּ; qk) נִינְוֹהוּ; ql) נִינְוֹהוּ; qm) נִינְוֹהוּ; qn) נִינְוֹהוּ; qo) נִינְוֹהוּ; qp) נִינְוֹהוּ; qq) נִינְוֹהוּ; qr) נִינְוֹהוּ; qs) נִינְוֹהוּ; qt) נִינְוֹהוּ; qu) נִינְוֹהוּ; qv) נִינְוֹהוּ; qw) נִינְוֹהוּ; qx) נִינְוֹהוּ; qy) נִינְוֹהוּ; qz) נִינְוֹהוּ; ra) נִינְוֹהוּ; rb) נִינְוֹהוּ; rc) נִינְוֹהוּ; rd) נִינְוֹהוּ; re) נִינְוֹהוּ; rf) נִינְוֹהוּ; rg) נִינְוֹהוּ; rh) נִינְוֹהוּ; ri) נִינְוֹהוּ; rj) נִינְוֹהוּ; rk) נִינְוֹהוּ; rl) נִינְוֹהוּ; rm) נִינְוֹהוּ; rn) נִינְוֹהוּ; ro) נִינְוֹהוּ; rp) נִינְוֹהוּ; rq) נִינְוֹהוּ; rr) נִינְוֹהוּ; rs) נִינְוֹהוּ; rt) נִינְוֹהוּ; ru) נִינְוֹהוּ; rv) נִינְוֹהוּ; rw) נִינְוֹהוּ; rx) נִינְוֹהוּ; ry) נִינְוֹהוּ; rz) נִינְוֹהוּ; sa) נִינְוֹהוּ; sb) נִינְוֹהוּ; sc) נִינְוֹהוּ; sd) נִינְוֹהוּ; se) נִינְוֹהוּ; sf) נִינְוֹהוּ; sg) נִינְוֹהוּ; sh) נִינְוֹהוּ; si) נִינְוֹהוּ; sj) נִינְוֹהוּ; sk) נִינְוֹהוּ; sl) נִינְוֹהוּ; sm) נִינְוֹהוּ; sn) נִינְוֹהוּ; so) נִינְוֹהוּ; sp) נִינְוֹהוּ; sq) נִינְוֹהוּ; sr) נִינְוֹהוּ; ss) נִינְוֹהוּ; st) נִינְוֹהוּ; su) נִינְוֹהוּ; sv) נִינְוֹהוּ; sw) נִינְוֹהוּ; sx) נִינְוֹהוּ; sy) נִינְוֹהוּ; sz) נִינְוֹהוּ; ta) נִינְוֹהוּ; tb) נִינְוֹהוּ; tc) נִינְוֹהוּ; td) נִינְוֹהוּ; te) נִינְוֹהוּ; tf) נִינְוֹהוּ; tg) נִינְוֹהוּ; th) נִינְוֹהוּ; ti) נִינְוֹהוּ; tj) נִינְוֹהוּ; tk) נִינְוֹהוּ; tl) נִינְוֹהוּ; tm) נִינְוֹהוּ; tn) נִינְוֹהוּ; to) נִינְוֹהוּ; tp) נִינְוֹהוּ; tq) נִינְוֹהוּ; tr) נִינְוֹהוּ; ts) נִינְוֹהוּ; tu) נִינְוֹהוּ; tv) נִינְוֹהוּ; tw) נִינְוֹהוּ; tx) נִינְוֹהוּ; ty) נִינְוֹהוּ; tz) נִינְוֹהוּ; ua) נִינְוֹהוּ; ub) נִינְוֹהוּ; uc) נִינְוֹהוּ; ud) נִינְוֹהוּ; ue) נִינְוֹהוּ; uf) נִינְוֹהוּ; ug) נִינְוֹהוּ; uh) נִינְוֹהוּ; ui) נִינְוֹהוּ; uj) נִינְוֹהוּ; uk) נִינְוֹהוּ; ul) נִינְוֹהוּ; um) נִינְוֹהוּ; un) נִינְוֹהוּ; uo) נִינְוֹהוּ; up) נִינְוֹהוּ; uq) נִינְוֹהוּ; ur) נִינְוֹהוּ; us) נִינְוֹהוּ; ut) נִינְוֹהוּ; uu) נִינְוֹהוּ; uv) נִינְוֹהוּ; uw) נִינְוֹהוּ; ux) נִינְוֹהוּ; uy) נִינְוֹהוּ; uz) נִינְוֹהוּ; va) נִינְוֹהוּ; vb) נִינְוֹהוּ; vc) נִינְוֹהוּ; vd) נִינְוֹהוּ; ve) נִינְוֹהוּ; vf) נִינְוֹהוּ; vg) נִינְוֹהוּ; vh) נִינְוֹהוּ; vi) נִינְוֹהוּ; vj) נִינְוֹהוּ; vk) נִינְוֹהוּ; vl) נִינְוֹהוּ; vm) נִינְוֹהוּ; vn) נִינְוֹהוּ; vo) נִינְוֹהוּ; vp) נִינְוֹהוּ; vq) נִינְוֹהוּ; vr) נִינְוֹהוּ; vs) נִינְוֹהוּ; vt) נִינְוֹהוּ; vu) נִינְוֹהוּ; vv) נִינְוֹהוּ; vw) נִינְוֹהוּ; vx) נִינְוֹהוּ; vy) נִינְוֹהוּ; vz) נִינְוֹהוּ; wa) נִינְוֹהוּ; wb) נִינְוֹהוּ; wc) נִינְוֹהוּ; wd) נִינְוֹהוּ; we) נִינְוֹהוּ; wf) נִינְו









entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

גִּזְרֵי, Tosef. Toh. XI, 16, v. גִּזְרֵי III.

גִּזְרֵי I *hole*, v. גִּזְרֵי.

גִּזְרֵי II *female*. f. ch. = h. גִּזְרֵי, *female*. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr.—Y. Taan. IV, 69<sup>a</sup> bot. Gen. R. s. 33, v. גִּזְרֵי II; a. fr.—Pl. גִּזְרֵי, Keth. IV, 11, v. פֶּר II. Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. l. c., v. גִּזְרֵי II, a. e.

גִּזְרֵי pr. n. pl., v. גִּזְרֵי.

גִּזְרֵי m. (b. h. גִּזְרֵי; 1) [*marker, accountant, shepherd*. Pesik. Shek., p. 12<sup>b</sup>; ib. Eth Korb., p. 60<sup>a</sup>; Pesik. R. s. 16; Tanh. Ki Thissa 5 רועה ב' מהי ב' רועה what is *noqed* (II Kings III, 4)? A shepherd.

גִּזְרֵי m. (גִּזְרֵי I; cmp. Arab. *naqd* probus et justiponderi nummus) a stamped coin. Par. I, 3 שואר קריה ב' בן שואר קריה ב' Ben 'Azai called it (the sheep between one and two years of age, when it is neither שָׂבֵשׁ nor אֶזֶל) 'a distinct coin'; R. Yishm. called it 'counterfeit'; v. גִּזְרֵי.

גִּזְרֵי, v. sub גִּזְרֵי.

גִּזְרֵי, Y. Yeb. X, 11<sup>a</sup> bot., v. גִּזְרֵי.

גִּזְרֵי m. (lucanica) a sort of *sausages*. Y. Shek. VII, 50<sup>c</sup> bot. (Bab. ed. VII, 2 גִּזְרֵי, Var. גִּזְרֵי, גִּזְרֵי, Ms. M. גִּזְרֵי, read: גִּזְרֵי).

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי m. (גִּזְרֵי) *old, spoiled*, esp. ב' (חמץ) a leavened substance unfit for food. Pes. 43<sup>a</sup> בעיניה ב' spoiled leavened substance in its natural condition, opp. הַרְרֹבֶת in a mixture. Men. 54<sup>a</sup>; a. fr.—[Ar.: גִּזְרֵי.]

גִּזְרֵי as a verb, v. גִּזְרֵי I.

גִּזְרֵי m. (v. גִּזְרֵי; cmp. מִיָּה a *fire*. Targ. Job XVIII, 5; a. fr.—Hag. 13<sup>b</sup>, a. e. גִּזְרֵי, v. גִּזְרֵי. M. Kat. 12<sup>b</sup>, v. גִּזְרֵי. Ned. 62<sup>b</sup> דג' אבדא א' fire-worshipper (gheber). Ib. ב' א' fire temple, gheber-service; a. fr.—[Lev. R. s. 27, a. e. גִּזְרֵי, v. גִּזְרֵי.]

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי, Tosef. B. Kam. VII, 8, some ed., v. גִּזְרֵי II.

גִּזְרֵי pr. n. m. *Nuri*, father of R. Johanan. Erub. IV, 5; a. fr., v. גִּזְרֵי.

גִּזְרֵי f. (Syr. גִּזְרֵי, Löw Pl., p. 258) *Crow-foot* (Rannculus). Hull. 59<sup>a</sup> top Ar. (ed. מִרְדֵּה, v. גִּזְרֵי).

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי f. (גִּזְרֵי) *kiss*.—Pl. גִּזְרֵי. Targ. Prov. XXVII, 6 (ed. Wil. גִּזְרֵי).

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי m. *nizba*, supposed to be a *measure of length*, the height of a fist with the thumb. Men. 69<sup>b</sup> Ms. M. (ed. כִּיזְבָּא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. גִּזְרֵי].

גִּזְרֵי, v. גִּזְרֵי.

גִּזְרֵי (Syr. גִּזְרֵי, P. Sm. 2295; cmp. גִּזְרֵי II) *to be agitated; to roar, low* &c. Targ. Job VI, 5 גִּזְרֵי Ms. (Bxt. גִּזְרֵי Af.; ed. Lag. גִּזְרֵי, ed. Wil. גִּזְרֵי).

Pa. גִּזְרֵי *to chide, rebuke*. Sabb. 48<sup>a</sup> גִּזְרֵי Ms. M. (ed. רִבְחָה) R. chid him.

גִּזְרֵי m. (preced.) *chiding off, stirring on, cry*. Pes. 112<sup>b</sup> גִּזְרֵי דְהוֹרָא (Ms. M. גִּזְרֵי, corrected into גִּזְרֵי, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); גִּזְרֵי דְרִיבִי the lion-hunter's cry; גִּזְרֵי דְרִיבִי the sailor's cry, v. גִּזְרֵי.

גִּזְרֵי, constr. גִּזְרֵי m. (גִּזְרֵי) *rebuke*. Targ. Koh. VII, 5.

גִּזְרֵי (cmp. גִּזְרֵי I) *to be unsteady*. Lev. R. s. 10 שֵׁנִי לְבוֹי גִּזְרֵי Ar. (ed. גִּזְרֵי; Ex. R. s. 37, v. גִּזְרֵי I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

Hif. גִּזְרֵי *to make unsteady*. Part. pass. גִּזְרֵי, pl. גִּזְרֵי *staggering, reeling*. Pesik. Zutr. Ha'az., ed. Bub. p. 115 (expl. גִּזְרֵי, Deut. XXXII, 24) שִׁירוּ מ' ... מִפְנֵי הָרֵעֵב they shall be reeling and shall fall on the dunghill from hunger; Sifré Deut. 321 מִמְּוִיָּם (or מִמְּוִיָּם, read: מִמְּוִיָּם) staggering in starvation; Yalk. ib. 945 מִמְּוִיָּם, v. גִּזְרֵי.

גִּזְרֵי ch. same. Part. גִּזְרֵי, pl. גִּזְרֵי. Yoma 78<sup>b</sup> ב' גִּזְרֵי Ar. shaky vessels (that cannot stand, and are used as toys), v. גִּזְרֵי.

גִּזְרֵי (b. h.; cmp. גִּזְרֵי II) *to be unsteady, shift*. Yoma 72<sup>a</sup> גִּזְרֵי כְּדִי שֶׁלֹּא יִרְחָק that it (the breast plate) may not slip.

Hif. גִּזְרֵי *to move, loosen; to remove*. Ib. גִּזְרֵי, v. גִּזְרֵי. Keth. 10<sup>b</sup> גִּזְרֵי (or גִּזְרֵי); Hull. 7<sup>a</sup> גִּזְרֵי (or גִּזְרֵי), v. גִּזְרֵי II.—Part. pass. גִּזְרֵי, pl. גִּזְרֵי *unsteady, reeling*. Yalk. Deut. 945, v. גִּזְרֵי. [Ib. (ref. to גִּזְרֵי, Deut. XXXII, 24) גִּזְרֵי, read with Sifré ib. 321 גִּזְרֵי *dragged along* in the dust, v. גִּזְרֵי.]

גִּזְרֵי (b. h.; cmp. גִּזְרֵי, a. גִּזְרֵי, II) *to move, shake; to drip*.

Hif. גִּזְרֵי *to sprinkle*. Yoma V, 3 וְהָ מִמֶּנּוּ וְב' and sprinkled from it once upward &c. Ib. וְהָ מִמֶּנּוּ וְהָ לְהַזְרִיחַ and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 שָׂבֵא לְהוֹרָא who comes asking to be sprinkled upon; גִּזְרֵי אֵין מִזְרִין עָלָיו וְב' we do not sprinkle upon him &c. Par. XII, 8 לֹא יִזְרֵי וְב' he must not sprinkle upon

the spindle and the whorl separately; a. fr.—Trnsf. to have a cleansing influence. Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 וְכִי מְצָה אֶחָד מֵהֵם עַל יָדוֹ one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23<sup>c</sup> bot.

Hof. הַזֵּהָה לִּבְרִיחַ to be sprinkled. Par. l. c. וְיָאֵם הוּא מְצָה אֶחָד but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

נְזִירָאָא, v. נְזִירָאָא.

נְזִירָא m. (b. h.; זֵיד) dish, pottage. Toh. II, 3 וְזֵיד הרמז עֵיד a pottage containing T'rumah. Ib. 4 הַקִּירָא עֵיד a pottage containing sacrificial matter.

נְזִירָאָא f. (נְזִירָא) chiding, railing. Snh. 41<sup>b</sup> מִבְּרִיחַהוּרָהּ וְכִי מְצָה אֶחָד מֵהֵם עַל יָדוֹ (v. Rabb. D. S. a. l. note; Ms. M. מְנוּחָהּ) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

נְזִירָה, Targ. Y. Num. V, 28, v. נְזִירָה.

נְזִירָאָא, v. נְזִירָאָא.

נְזִירָא naziāh, a substitute for נְזִירָה (v. נְזִירָה). Ned. I, 2.

נְזִירָא m. pl. (v. next w.) seeds to be pressed for their oil. M. Kat. 12<sup>b</sup> הוּא לְזֵיד דְּאִתָּהּ בְּהוּ (Ms. M. נְזִירָאָא) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

נְזִירָאָא f. pl. (cmp. זֵיד, a. זֵידָא I, II) beer in the process of brewing, brewage. Ab. Zar. 31<sup>b</sup>. Pes. 20<sup>a</sup> וְסִינְיָךְ וְזֵידָא and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'etable' (dates), 'liquid'). Ib. 113<sup>a</sup> לְזֵידָא אֵין אֵין רְהוּטָא Ar. a. Ms. M. 2 (ed. סוּרְיָא) run to the brewery, v. נְזִירָאָא. Succ. 20<sup>b</sup> הוּא לְנְזִירָאָא הוּא הוּא הוּא they (the mats) are fit for covering up the brewing vat. Keth. 6<sup>a</sup>, a. e., v. נְזִירָאָא. B. Kam. 35<sup>a</sup> לְזֵידָא (פְּסִקְיָה) הוּא הוּא הוּא he burst the vat open and drank the beer, and was cured.

נְזִירָאָא f. (נְזִירָא) anger, rebuke, esp. n'zifah, a lower degree of excommunication; v. נְזִירָאָא. Snh. 68<sup>a</sup> בְּנֵי בְנֵי גֵרָה he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31<sup>a</sup> וְהוּצִיאָהּ בְּנֵי בְנֵי גֵרָה and made him go out in anger. Ib. 97<sup>a</sup> בְּנֵי בְנֵי גֵרָה this (בְּנֵי, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16<sup>a</sup> אֵין אֵין אֵין פְּחוּהָ וְכִי אֵין the minor ban lasts no less than seven days. Ib.<sup>b</sup> דִּירָהוּ אֵין אֵין (the Palestinian) n'zifah; v. דִּירָהוּ אֵין (the Babylonian) n.; a. fr.

נְזִירָאָא ch. same. Targ. Koh. X, 12.—M. Kat. 16<sup>a</sup> בְּנֵי בְנֵי גֵרָה he considered himself under the minor ban for thirty days. Ib.<sup>b</sup>; a. e.

נְזִירָא naziā, a substitute for נְזִירָה, v. נְזִירָה. Ned. I, 2.

נְזִירָאָא, v. נְזִירָאָא.

נְזִירָה, v. נְזִירָה.

נְזִירָה m. (b. h.; v. נְזִירָה) 1) abstinent. Naz. II, 3 וְהוּא הוּא הוּא

נְזִירָה I will abstain from this (cup); a. e.—Pl. נְזִירָה, נְזִירָה. Lev. R. s. 24, end, opp. נְזִירָה.—Esp. nazir, Nazarite, one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. הוּא הוּא הוּא he is a Nazarite (his words mean the vow of naziritism). Ib. 2 שְׂמֵשֶׁן עֵידָא a Nazarite like Samson; v. עֵידָא a nazirite for life; a. v. fr.—Pl. as ab. Ib. V, 5; a. fr.—Fem. נְזִירָה. Ib. III, 6. Ib. II, 2 וְכִי אָמַר אֶמְרָה פְּרָה זֶה הוּא הוּא הוּא if he said, this cow thinks I will be a nazir, if I stand up . . . he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr.—2) guarded. Sifra B'har ch. I; Y. Shebi. VIII, 38<sup>b</sup> top. (expl. נְזִירָה, Lev. XXV, 5) כִּי הוּא הוּא הוּא of that which is guarded in the ground &c. (v. Rashi to Lev. l. c.), opp. נְזִירָה.—Nazir, name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babil and Y'rushalmi (in Tosefta N'ziroth).

נְזִירָה I ch. same, 1) Nazarite. Targ. Num. VI, 18; a. fr.—Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) לְזֵידָא הוּא הוּא הוּא the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13<sup>a</sup>, a. fr. לְזֵידָא הוּא הוּא הוּא as a measure of precaution; a. e.—Pl. נְזִירָה, נְזִירָה. Y. Naz. V, end, 54<sup>b</sup>; Gen. R. s. 91; a. fr.—2) crowned, nobleman. Pl. as ab. Targ. Lam. IV, 7.

נְזִירָה II, נְזִירָה I pr. n. m. N'zira. Gen. R. s. 12 הוּא הוּא הוּא (ib. s. 11 נְזִירָה). Midr. Till. to Ps. XCII לְזֵידָא הוּא הוּא הוּא (בְּשֵׁם ר' נְזִירָה); Pesik. R. s. 23 נְזִירָה (בְּשֵׁם ר' נְזִירָה); Y. Ber. VIII, 12<sup>b</sup> נְזִירָה (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4<sup>b</sup> bot. נְזִירָה; Y. Shek. II, end, 47<sup>a</sup> בְּנֵי בְנֵי גֵרָה (corr. acc.); Y. M. Kat. III, 8 נְזִירָה; Yeb. 97<sup>a</sup> שְׂמֵשֶׁן עֵידָא (v. however, Bekh. 31<sup>b</sup>). Y. Sabb. II, 5<sup>a</sup> top נְזִירָה; Pesik. Dibré, p. 111<sup>a</sup> נְזִירָה.

נְזִירָה II f., v. נְזִירָה, a. נְזִירָה.

נְזִירָה, v. נְזִירָה.

נְזִירָה, נְזִירָה f. (denom. of נְזִירָה or נְזִירָה) abstinence, esp. the Nazarite's vow, nazariteship. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וְנִזְרָה) הוּא הוּא הוּא the verb nazir means to abstain (guard); Num. R. s. 10 אֵין נְזִירָה אֵין נְזִירָה . . . אֵין נְזִירָה אֵין נְזִירָה אֵין נְזִירָה. Num. R. s. 10 אֵין נְזִירָה אֵין נְזִירָה אֵין נְזִירָה a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 אֵין נְזִירָה אֵין נְזִירָה may cut his hair (and sacrifice at the expiration of his vow) on the nazariteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. הַפְּרִישׁ אֵין נְזִירָה . . . (Rashi to ib. 30<sup>a</sup>; נְזִירָה) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3<sup>b</sup> הוּא הוּא הוּא (sub. נְזִירָה) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—Pl. (of נְזִירָה; נְזִירָה, of נְזִירָה) Ned. I, 1 כִּי הוּא הוּא הוּא (בְּנִזְרָה) the substitutes for nazir are as effective

as the word *nazir* itself. Tosef. Naz. 1. c. נזירותו לשר for his other naziritic expenses. Naz. 14<sup>b</sup> שתי two naziritic vows. Y. ib. V, end, 54<sup>b</sup> נזירות . . . נזירות and all of them must observe nine naziritic vows in succession; a. fr.

**נזירו** ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נזירא).—Naz. 14<sup>b</sup> היה one Nazarite vow. Ib. 3<sup>a</sup> למינעב על נזירותה to violate his vow; a. e.

**נזל** (b. h.; cmp. **נזל**) to run, melt, be distilled. Gen. R. s. 13 (ref. to Job XXXVI, 28) היכן הם נזלין בשחקים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 היכן הם נשמים נזלים בשחקים where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. **נזלים** running waters. Mekh. B'shall., Sliir., s. 6; a. e.

**נזל** *Hif.* to cause to flow; to distill. Sifrē Deut. 306 (ref. to Deut. XXXII, 2) אם ננסה . . . לסוף שארהא . . . אם ננסה if thou gatherest the words of the Law after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25<sup>a</sup> (ref. to Deut. 1. c.) זה רוח צפונית שמזלת וב' that is the northern wind which makes the gold run (increases commerce; Rashi: makes gold cheap, v. זול). Cant. R. to IV, 15 (ref. to וב' ונולים, ib.) זה הניל מקצה דבר וזה מניל וב' the one lets flow (utters, cmp. **נבט**) one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

**נזל** ch. same; *part.* (or *adj.*) *pl.* נזליא running waters, rivers; v. preced. Targ. Y. Ex. XV, 8 (O. אזליא). Targ. Ps. LXXVIII, 16; a. e.

**נזם** m. (b. h.; **נזם** II, cmp. **נזמא**) nose-ring, earring. Kel. XI, 9; a. e.—*Pl.* נזמים. Ib. 8 נ' earrings; nose-rings. Sabb. VI, 1 ב', expl. ib. 54<sup>b</sup> נזמי האה. Ex. R. s. 48, end; a. fr.

**נזר** (cmp. **נזר** II a. זכר) to be angry, to rebuke, chide. Gen. R. s. 12 העברו שני בעברו who rebuked his servant. Num. R. s. 13 משה נ' בו משה Moses reprimanded him; a. e.—*Part.* pass. **נזר** *pl.* נזרים, *reprimanded, placed under the ban* (v. **נזר**). Tanh. Ki Thissa 16 הוא לפני וב' he is banned in the sight of the Lord; Ex. R. s. 41 לחקב"ה ה' נזר; Ab. VI נ' נזר; a. fr.—Sabb. 115<sup>a</sup> Joh. the ex-communicated; Tosef. ib. XIII (XIV), 2 בן הני' (Var. **נזר** *Nif.*), v. **נזר**. Taan. I, 7 למקום הני' למקום like men ex-communicated in the sight of God. Yeb. 72<sup>a</sup>; a. e.

**נזר** ch. same. Targ. Gen. XXXVII, 10 (h. text **נזר**). Targ. Ps. IX, 6. Targ. Num. XII, 14 מינה ed. Berl. (Y. **נזר**, not **נזר**); a. fr.—*Part.* pass. **נזר**. Hull. 133<sup>a</sup> רבא היה (Rashi **נזר**) Raba was under the ban.

**נזר** *Ithpe.* to be chid, chastised. Ab. Zar. 55<sup>a</sup> מינעב עלמא, v. עלמא.

**נזר** *Hif.* (denom. of **נזר**) to hurt, injure, damage. Ex. R. s. 20, beg. ולא נזר . . . ולא נזר stepped over the child and did not injure it. B. Kam. I, 1 לילך ולהזיק to do in-

jury in moving (be an active agency of damage); ib. and when one of them caused damage, the offender (**נזר**) is responsible. Ib. III, 6 ונתקו זה וב' and hurt one another (by collision); a. fr.—V. **נזר**.

**נזר** *Hof.* to be hurt, injured, damaged. Ib. III, 1, sq. Ib. 31<sup>b</sup> כליים כליים כליים vessels (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

**נזר** same. Ex. R. l. c. end נזר שלא נזר that they be not hurt (by the wolves). Deut. R. s. 7 צפירי ולא תנזק צפירי rather than a nail of one of them be injured; a. e.—*Usu.* *part.* **נזר**, **נזר**, **נזר**; *pl.* **נזרים**. Ber. 9<sup>b</sup> אין לו כל וב' has no evil to fear for the entire day. Ib. 40<sup>a</sup> and thou shalt not get sick; a. fr.—Hull. 142<sup>a</sup>; Pes. 8<sup>b</sup>, a. e. נ' שלוהי מצוה אין נ' those going on a religious mission will not meet with evil; a. e.—V. **נזר**.

**נזק** ch. same. Targ. Ps. XCI, 7 יקרבוני למנזק (h. text **נזק**); a. e.

**נזק** same. Targ. Jer. XII, 14 (h. text **נזק**); a. e. **נזק** same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בלשונה . . . נזק . . . בלשונה, *cor.* acc.; Y. (יהי); a. e.—B. Kam. 27<sup>b</sup> הוא רא' אנושיה it is he who hurt himself (through his own action); ib. 28<sup>a</sup> נפשיה וב' א' נפשיה וב' the ox of the lender injured that of the borrower. Ib. **נזק** ed. (read with Ms. M. **נזק**). B. Mets. 117<sup>a</sup> וב' **נזק** the water came down and damaged the property of those living below; a. fr.—Gitt. 53<sup>a</sup> קא מונין לאוזוקר קא מונין or לאוזוקר; Rashi (לצעררה) he has the intention to harm him.

**נזק** *Ithpa.* **נזק**, *Ithpe.* **נזק** *to be hurt, to meet with an accident.* Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13<sup>b</sup> איהו איהו מעלמא if he had been hurt through any other cause. Ber. 9<sup>b</sup> ויהי תוהי תוהי I met with evil; what was the evil thou didst meet with?—Lev. R. s. 24 איהו איהו איהו איהו and you have never been injured. Kidd. 29<sup>b</sup> הוה מיהו הוה they used to be hurt (by a demon, v. **נזק**); a. fr.

**נזק** m. (b. h.; denom. of **נזק**) [*junction, touch*; cmp. **נזק**, **נזק**, **נזק**] *accident, evil, injury, damage*; *indemnity*. Ab. Zar. I, 7 דבר שיש בו נ' לרבים or anything through which the public may be injured. B. Kam. I, 1 . . . הב' נ' לשלם השלומי וב' the offender is bound to pay indemnity with the best of the land (out of his best lands, v. **נזר**). Ib. 2 הכשרתי במקצת נזקו I have been partly instrumental in injuring him, v. **נזק**. Ib. II, 5, a. fr. נ' indemnity up to half the damage, opp. **נזק** full indemnity. Ib. VIII, 1 ב' בצער וב' (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* **נזקים**; *constr.* **נזקי**. Ib. 84<sup>a</sup> וב' נ' דנין נ' מנ' וב' we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. **נזקי** (fr. **נזק**) *cases of damages, laws concerning injuries; damages.* Ib. I, 1, v. **נזקי** II. Mekh. Mishp. s. 14; a. fr., v. **נזקי**.—Esp. *N'zikin*, (*Seder N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpatim. Sabb. 31<sup>a</sup>. Lev. R. s. 19 פריקם נ' N. which





VII, 10, v. צָרָה; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33<sup>d</sup> bot. 'וכ' להיות גיבון בן ה' וכ' (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom or rim*. Sabb. 41<sup>a</sup> שְׁנֵי נְחֹשֶׁתָהּ מפני שֶׁנְחֹשֶׁתָהּ because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 של הנר ' the (copper) rim of the stove. [Yoma 38<sup>a</sup>, v. next w.]—5) *the polished, smooth side of skin* (תְּקֵהָ). Y. Meg. I, 71<sup>d</sup> top מקום נְחֹשֶׁתוֹ on its smooth side, opp. מקום שיער the hairy side.

**נְחֹשֶׁתָן** I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41<sup>a</sup> מפני שֶׁנְחֹשֶׁתָהּ מפני שֶׁנְחֹשֶׁתָהּ because bronze has the appearance of gold; (Bab. ib. 38<sup>a</sup> מפני שֶׁנְחֹשֶׁתָהּ because the bronze of which they were made was goldlike). Tosef. I. c. קלנייהא ריהא (Var. נְחֹשֶׁתָהּ) it was Corinthian bronze; Yoma I. c. נחשת קלנייהא ריהא (Ms. M. קלנייהא); Yalk. Cant. 985.

**נְחֹשֶׁתָן** II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. II Kings XVIII, 4.

**נְחֹשֶׁתָהּ**, v. נְחֹשֶׁתָהּ.

**נְחֹשֶׁתָהּ** m. (נְחָה) *one going or coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51<sup>a</sup>, a. e. 'נ אברומא (not אברומא) A. who had been in Babylonia. Y. Kil. IX, 32<sup>b</sup> bot. הוה נולא Ulla had gone to Babylonia; Y. Keth. XII, 35<sup>b</sup> bot. (נללא).—Pl. constr. נְחֹשֶׁתָהּ. Targ. Ps. CXV, 17 ed. Lag. (ed. נְחָה); a. fr.—יבא ' *seafarers*. Ib. CVII, 23. Targ. Is. XLII, 10 נְחָה.—Sabb. 20<sup>b</sup>; 90<sup>a</sup> 'א שאליהנהו לכל נ' I inquired of all sea-farers. B. Mets. 85<sup>a</sup> (not נְחָה); a. fr.

**נְחָה** (b. h.; cmp. נָחָה) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) 'לא נָחָה ממצרים וכ' he did not lead them from Egypt to Palestine by the route of eleven journeys; Taulh. B'shall. 1 נָחָה נָחָה means, he led them; v. נְחָה.

**נְחָל** m. (נָחַל, חָלַל; cmp. נָחַל) 1) *basket for catching fish*. Y. Sabb. XIII, end, 14<sup>b</sup> [read:] ולהעלות נ' של דגים (and to bring up a basket of fish with the child; (Men. 64<sup>a</sup> מצורה)—2) *bee-hive, also the bees of a hive, swarm*. Y. Sabb. IV, 7<sup>a</sup> top של דבורין ' (Bab. ib. 43<sup>a</sup> כוורה); Y. Bets. V, beg. 62<sup>d</sup>; a. e.—B. Kam. X, 2 זה נ' יצא this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 נחול דבורים שברה וכ' (נחיל) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—Pl. נְחָלִין, נְחָלִים. B. Bath. V, 3 שירח מורה נוטל שלשה נ' (וכ' he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. נְחָה).

**נְחָל** ch. same, *swarm*. Targ. Y. Deut. XXI, 8 דבורין ' a swarm of worms, v. נְחָה.

**נְחִילָה** f. (homilet. = נְחָה) *inheritance*.—Pl. נְחִילוֹת. Midr. Till. to Ps. V, 1 (ref. to הנחילות ib.) על שתי הנ' שנהל (ref. to הנחילות) for the two inheritances, because David inherited royalty &c.; Yalk.

ib. 629 בשתי נ' נחלנו וכ' Midr. Till. I. c. two inheritances: we inherited thee and inherited the Torah.

**נְחָה**, v. נְחָה.

**נְחִיצָה** f. (נָחַץ) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לפי שהיה מתרפס ומגדפם בנ' because he railed at them while driving them on to labor.

**נְחִיר** m., pl. נְחִירִין (b. h. נְחִירָה; נְחִיר) *nostrils; truss. outlets*. Tosef. Mikv. V, 1.

**נְחִירָה** ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69<sup>a</sup> מנ' דאיהו לרדא for bleeding from the nose. Snh. 67<sup>b</sup> מנ' דאיהו לרדא ... נפין ושרי blew his nose and threw bands of silk out of his nose (Rashi: מנ' דאיהו, v. preced.); a. fr.—Pl. נְחִירִין, נְחִירִין. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15<sup>c</sup> על נְחִירֵיהון ריבון ... על נְחִירֵיהון put plasters on their noses (to disguise themselves); Y. Sot. IX, 23<sup>c</sup> bot.; v. סִפְפָּנִין.

**נְחִירָה** f. (נָחַר) 1) *stabbing*. Hull. 17<sup>a</sup> 'ל שלחן וכ' the stabbing of them is named sh'h'itah. Ib. 'ל בשר ' animal flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 'ל דם blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64<sup>b</sup>.

**נְחִירָה**, v. נְחָה.

**נְחִירָהּ**, v. נְחִירָהּ.

**נְחִירָהּ**, v. נְחִירָהּ.

**נְחִירָהּ**, v. נְחִירָהּ.

**נְחָל** m. (b. h.; חָלַל, חָלַל; cmp. נְחָלָה) *wady, river-bed, ravine, stream*. Sabb. 56<sup>b</sup> (ref. to I Sam. XV, 5) על סקקי ' (he was discussing) the subject of nahal (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עד נובע until he (through his erudition) becomes like a bubbling stream; a. e.—Pl. נְחָלִין, נְחָלִים. Ib. מה 'ל נ' as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16<sup>a</sup> (ref. to Num. XXIV, 6) מנה נ' as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

**נְחָלָה** ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְחָלָה, נְחָלָה, נְחָלָה; v. נְחָלָה, נְחָלָה].—Pl. נְחָלִין, נְחָלִין. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text הנוצרה); a. e.

**נְחָלָה** (b. h.; denom. of נְחָלָה, q. v.) *to inherit*. B. Bath. VIII, 1 יש נְחָלִין ונְחָלִין there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נְחָלִין ולא נְחָלִין and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 ונְחָל את הארץ and shall inherit the land (of life everlasting). Sifré Num. 133 שחבנתו . . . יודע . . . שחבנתו Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) 'ז בא עליהם וכ' when they adopted idolatry, the angel of death came upon them. Ib. נְחָלָה







נחומים m. (preced.; cmp. תחליט bread-shop-keeper. Y. B. Bath. II, beg. 13<sup>b</sup>.)

נחומים, v. תחומים.

נחום, v. נחמי.

נחומים בר נח pr. n. m. Bar Naṭoza. Y. Ter. VIII, 45<sup>c</sup> bot.; Y. Ab. Zar. II, 41<sup>a</sup>.

נחומים m. (נחל) heaviness, load. Targ. Prov. XXVII, 3.

נחום, v. נחל.

נחומים m. ch.=next w.—Pl. נחומים. Hull. 54<sup>b</sup> דרמיה ל: it may be classified with the cases of lost limbs.

נחומים f. (נחל) the case of an animal in whose body an organ is found to be absent or destroyed. Hull. 43<sup>a</sup>.—V. נחל.

נחומים pr. n. pl., v. נחומים.

נחומים m. ch. (נחום)=ח. נחום, balm. Targ. O. Ex. XXX, 34 (ed. Vien. נח). Targ. I Chr. II, 54 (Var. ed. Rahmer נחומים). Targ. Ruth IV, 20.—Gitt. 69<sup>b</sup> נחומים let him knead it with balm.

נחומים I pr. n. m. Netofah. Targ. Ruth IV, 20 (after I Chr. II, 54 נחומים).

נחומים II, נחומים (b. h. נחום) pr. n. pl. Netofah, near Bethlehem in Juda. Gen. R. s. 79 בקעה רביה the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 נחום); v. נחום.—(ה) name of a species of olives, Netofah olive. Peah VII, 1 an olive which bore at one time a special name נחום כי זה בשנה נחום (אפר) Ms. M. (ed. הני) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20<sup>a</sup> כי זה בשנה נחום if two of the trees were N. trees; ידעה כי כל שדה נחום one dripping oil, contrad. to שפוחי (pouring), yielding large quantities of oil. Ib. והרגו נחום (corr. acc.).—Denom.:

נחומים m. (b. h.) of Netofa. Taan. 28<sup>a</sup> הנשפה Ms. M. (ed. הנהומים); v. Rabb. D. S. a.l. note; cmp. I Chr. II, 54; Tosef. ib. IV (III), 8 'נחום' Var. (ed. Zuck. הנהומים); Y. ib. IV, 68<sup>b</sup> bot. (ed. Krot. ה; corr. acc.).

נחומים, v. נחומים.

נחומים m. (נחם) watchman, observer. Yalk. Koh. 989 כיה רשו wherein lies the power of that sheep (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them.—Pl. נחומים, נחומים. Targ. Y. Deut. XVIII, 10 נחומים (ed. Amst. נח) observers of omens (h. text מנחש). Targ. Y. Gen. XLII, 6 (נחום); a.e.—Y. Hag. I, 76<sup>c</sup> bring before us the guards of the town; Lam. R. introd. (R. Abba 2); Midr. Till. to Ps. CXXVII; Yalk. Ps. 881; ib. קרתא נחום are these the

guardians of the town? They are the destroyers &c. Lev. R. s. 12 צר לי מן נח I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 (נח); a. e.

נחומים m. (preced.) [that which is reserved,] reward.—Pl. נחומים. Gen. R. s. 11 נח some ed., v. נחומים.—[Tosef. Sot. VIII, 6 נחומים Var., v. נחומים]

נחוש m. (נחש) a fugitive whose estate is abandoned. Y. Keth. IV, 29<sup>a</sup> bot. זה נחוש זה שרא לרעה a natush is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15<sup>a</sup> top.—Pl. נחושין, נחושין. Ib.; Tosef. Keth. VIII, 3 this is (in a legal sense) the abandoned estate of n'tushin: if the heir took possession without a report of the absentee's death having arrived, contrad. to רמזים; B. Mets. 38<sup>b</sup>. Ib. שמעתי שהנחושין I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons. Ib., sq. נחושין why are these called n'tushim, and the others r'tushim? נחושין n. are those who emigrate against their will (fugitives from justice).

נחום (b. h.) 1) (cmp. נחש) to stretch; to pitch a tent. Yalk. Gen. 67 בהלה נחום (Gen. R. s. 39 נחש) first he pitched Sarah's tent &c.—2) to hang over, incline; to decline. Macc. II, 7 נחום, v. נחום II; Kidd. 40<sup>b</sup>. Ned. IV, 5, a. e. נחום overhanging fruit. Y. M. Kat. III, 82<sup>a</sup> when one's mustache hangs over the mouth.—Snh. 6<sup>b</sup> לדין נחום which way the judgment will incline (in whose favor the verdict will be). Ib. 3<sup>b</sup> (ref. to Ex. XXIII, 2) נחום arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. לנחום one inclines towards dying, feels death approaching; a. v. fr.—3) to bend, pervert judgment. Mekh. Mishp. s. 20 נחום .. ואינו שמה תאמר לך בית דין נחום lest you say, I will take a bribe but will not pervert the law.—Part. pass. נחום; f. נחומה; pl. נחומים, נחומים a) hanging over, threatening, inclining. Snh. 109<sup>a</sup> קיר נחום a threatening wall; R. Hash. 16<sup>b</sup>; a. e.—Gen. R. s. 49 לנחום; v. supra.—b) spread; pitched. Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

Hif. נחום 1) (neut. verb) to incline. B. Mets. 59<sup>b</sup> כוהלי נחום the walls of the school-house bowed (threatening to fall). Ib. ונחום נחום and so they still stand bending over. Ber. 11<sup>a</sup> נחום, v. נחום. Keth. 84<sup>b</sup>; Erub. 46<sup>b</sup> one is inclined (in favor of R. Akiba's opinion), i. e. the presumption is in his favor, opp. הלכה definite decision for general practice. Y. Snh. I, 18<sup>a</sup> bot. (ref. to I Kings XXII, 19) נחום וזה נחום these argued in favor, and those against. R. Hash. 17<sup>a</sup> נחום and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) to decline, move sideways. Keth. 10<sup>a</sup> אדם נחום in the dark, נחום if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—Trnsf. to perform coition without violently tearing the hymen. Ib.—3) (act. verb) to bend; נחום to wrest judgment. Mekh. l. c. נחום say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 נחום כל דין ... נחום a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) *to decide by majority* (cmp. פָּרַע). Snh. IV, 1 דיני ממונה מטין וכו' in civil law a majority of one decides in favor or against (the claimant), ודיני נפשות מטין וכו' in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. הִטָּה. Mekh. l. c. פרי מטין על פרי מטין put to death on a majority vote; אה מטין בשנים as incriminating witnesses must be two, so must the majority be two.—Part. pass. מוֹטֵה; f. מוֹטֵה *reclining, bending over*. M. Kat. 21<sup>a</sup>; Yeb. 103<sup>a</sup> בין מ' standing, sitting or reclining. Kel. IV, 3; Tosef. ib. B. Kam. III, 10 על מ' דיהה מ' דיהה מ' על זיל קוץ מה דנשה גו דרדיה גו צדה וכו' if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 צדה כל צדה.—V. מוֹטֵה.

**נְטִי** ch. same. Snh. 26<sup>a</sup> גְּנִייהּ perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13<sup>c</sup> חר אינן נשה גו וכו' a tree the branches of which hung over that Roman's ground. Ib. זיל קוץ מה דנשה גו דרדיה גו צדה וכו' go and cut off what hangs over his ground; a. e.

*Af.* אָטַי *to bend*. Y. Ber. II, 4<sup>b</sup> top לית אפשר דלא יטי' לית it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13<sup>b</sup>).

**נְטִי** f. (preced.) *spreading*. Ohol. VII, 2 כְּנִטְיָה האוהל as a tent is spread; Tosef. ib. VIII, 2.

**נְטִיל** m. (נָטַל) *heavy*. Y. Snh. VI, 23<sup>d</sup> bot., v. קָלַל.

**נְטִילָה**, v. נָטַל.

**נְטִילָה** f. (נָטַל) 1) *taking; lifting up; carrying*. Zeb. 34<sup>a</sup>; Macc. 14<sup>b</sup> גְּנִיילָה נשמה death penalty. Y. Sabb. VII, 10<sup>c</sup> נשמה ג' taking life (destroying vitality); Bab. ib. 75<sup>a</sup>; a. fr.—Meg. II, 5 נטילה לילוב taking up the festive wreath.—Pesik. R. s. 10 נטילה ראש lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5<sup>c</sup> bot. נטילה רשות, v. קָטַח.—Y. M. Kat. III, 82<sup>a</sup> top, a. e. נטילה צפורנים cutting the nails; a. fr.—2) נטילה ידים, or נ' *washing the hands* before and after meals &c. Hull. 106<sup>a</sup>, sq. Sot. 4<sup>b</sup>; a. fr.

**נְטִילָה**, Targ. Ps. LV, 9, v. נָטַל.

**נְטִילוּתָא** ch. = h. נְטִילָה, esp. *washing the hands*. Ber. 22<sup>a</sup> בטילה לנ' they abolished the washing of hands (before prayer or studying the Law).

**נְטִיעָה** f. (נָטַע) 1) *planting; plant*. Cant. R. to VI, 11 בשעתן when you plant them. Ber. 35<sup>a</sup> בר' that which belongs to the vegetable Kingdom. Snh. 68<sup>a</sup> קושואין planting of cucumbers; a. fr.—Esp. *young tree, shoot*. Bets. 25<sup>b</sup> בקטנות' the law concerning young trees (הַקָּלָה) cuts off the feet of the butchers (ought to teach them patience, so as not to use meat before flaying and dissecting). Shebi. I, 8 כשמה ג' by 'a young plant' (with reference to the Sabbatical year law) we understand what its name indicates (during the first year). Y. ib. 33<sup>b</sup> bot. עשר ג' as to young shoots the proportion of ten to

a field of a S'ah's size is required, v. infra; a. fr.—Pl. נְטִיעוּתָא. Cant. R. l. c. כהן של ג' the endurance of young plants and the beauty &c., v. יו'. Shebi. I, 6 נשר ג' נשר ג' if ten young trees are scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34<sup>a</sup>, a. e. נשר ג' the law concerning young trees in a field &c. Taan. 5<sup>b</sup> bot. יהי רצון שכל ג' שוטטין וכו' may all shoots taken from thee be like thyself. Y. Yeb. I, 2<sup>b</sup> נטע ג' he planted five shoots, had five sons; a. fr.—Hag. 14<sup>b</sup>, a. e. נטע ג' he mutilated the shoots (of the garden of religion, v. פְּרָהַס, i. e. became irreligious, v. קָטַץ.—Mekh. B'shall., Shir. s. 10, v. נְהִיָּה.—2) *pitching a tent, putting up a temporary structure*. Meg. 5<sup>b</sup>, a. e., v. אֲנָרְנָא, a. e. נָטַע.

**נְטִיפָה**, v. נְטִיפָה II.

**נְטִייר**, v. נָטַר.

**נְטִייר** m. 1) part. pass. of נָטַר.—2) *observance, worth observing*. Targ. O. Ex. XII, 42.—3) ב' in secret. Targ. Job IV, 12.

**נְטִייר**, m. (preced.) 1) part. of נָטַר.—2) *guardsman*. Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

**נְטִיירָה** f. (נָטַר) *guarding, esp. (with ref. to Lev. XIX, 18) bearing grudge*. Sifra K'dosh., Par. 2, ch. IV נד היבן כד החן של ג' how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee ..., say not, I am not like thee; Yoma 23<sup>a</sup>.

**נְטִיירוּתָא** ch. same, *watching, proper care*. B. Mets. 42<sup>a</sup>, v. פְּטִיירוּתָא. B. Kam. 48<sup>a</sup> קביל עליה ג' he assumed the duty of guarding. Ib. עליה דידה רמי ג' the duty of guarding rests upon him. B. Bath. 7<sup>b</sup>, a. e. ג' scholars require no guard; a. fr.—Pesik. Haḥod., p. 56<sup>b</sup>, v. נְטִירוּתָא.

**נְטִייוּתָא** f. (נָטַע) *renunciation, giving up*. Y. Peah VI, beg. 19<sup>b</sup> (ref. to Ex. XXIII, 11) אחרת כוז ג' there is another resignation like this (הַפְּקָר). Ib. מייטט וכו' the superfluous (Ex. I. c.) intimates a limitation: *this you must resign indiscriminately for the benefit of the poor or of the rich, but &c.*

**נָטַל** (b. h.; cmp. נָטַל) 1) *to move, carry off; to receive, take*. B. Mets. I, 1 זה נטל וכו' the one (of the claimants) gets three shares &c. Y. Sot. I, 16<sup>d</sup> bot., a. e. ויהי שבר' what reward did they get for it?—Sifra Sh'mini, beg. מסיני נטלו להם they got (their punishment) from Sinai. Sabb. 151<sup>b</sup> טול טול מה ג' take away what thou hast put into me. Arakh. 16<sup>b</sup>; B. Bath. 15<sup>b</sup> עיניך טול (Ag. Hatt. שניך) remove the chip from between thy eyes (teeth); טול קורה וכו' remove the beam from &c. Gitt. VI, 1 אף האומר טול לי גט even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78<sup>a</sup> גטני גטניך וכו' take up thy letter of divorce from the ground. Pesik. R. s. 26, end נטלתי עיני I lifted up my eyes. Ber. II, 8 Y. ed., not every one who desires to assume a name, may assume it, i. e. not





**נָטַע** m. (b. h.; preced.) *plant, plantation*. Koh. R. to IV, 6 כמה בית נ' רבתי how much land fit for plantation is in it?—רביעי the fourth year's fruits of a young tree (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. נָטַע.

**נָטַח** (b. h.; cmp. נָטַח) *to drip, overflow*. Ker. 6<sup>a</sup> שרה וכו' the gum which exudes from balm-shrubs. Y. Peal. VII, beg. 20<sup>a</sup>, v. נָטַח II. Sabb. 30<sup>b</sup>, a. e. שפוחות נָטַח dripping water, collected rain water. Mikv. V, 5, v. נָטַח; a. fr.—Trnsf. (cmp. נָטַח) *to speak, prophesy*. Midr. Till. to Ps. LXXIII, end (ref. to Joel IV, 18) וְיִטְּפוּ אֵת הַיָּבֵשׁ אֵלָּא נְבוּאָה alludes to prophecy; v. נָטַח.—2) (cmp. נָטַח III) *to be too long, protrude, hang over*. Behk. 43<sup>b</sup> הַחֲבֵטוֹ נִטְּפוּ one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3<sup>c</sup> bot. נָטַח ed. Ven., v. נָטַח.]

*Pi.* נָטַח *to drop*. Taan. 19<sup>a</sup> הַחֲבֵטוֹ גִּשְׁמִים נִטְּפוּן the rain began to come down drop-wise. Ohol. III, 5 בַּת שָׂרָה אֵלָּא שָׂרָה שָׂרָה שָׂרָה a slain body whose blood flows in drops, opp. שָׂרָה. Y. M. Kat. I, 80<sup>b</sup> תּוֹפֵי נִטְּפוּן and when it is still overflowing; a. fr.

*Nif.* נָטַח *to be fed by an overflow*. Tosef. M. Kat. I, 1 בְּרִיבָה שֶׁנִּיטְּפוּ מִשָּׂדֶה וכו' (Var. ed. Zuck. נִיטְּפוּ) נִיטְּפוּ *Nithpa* (נָטַח) a pond formed by the overflow (of rain) from a field &c.—2) *to be inundated, to overflow*. Y. l. c. שָׂדֶה שֶׁנִּיטְּפוּ לְהִירֵךְ וכו' a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

*Hif.* נָטַח *to cause to flow; to drop*. Y. Gitt. II, 44<sup>b</sup> תּוֹפֵי נִיטְּפוּן 'and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13<sup>d</sup>. Y. Pes. V, 32<sup>c</sup> bot. נִיטְּפוּן 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צִרְיָן לְהִיטְּפוּן he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till. to Ps. LXXIII, end; a. fr.

**נָטַח** ch. same, 1) *to drip*. Part. נָטַח. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 נִיטְּפוּן (ed. Wil. נִיטְּפוּ).—B. Bath. 73<sup>b</sup> נִיטְּפוּן נִיטְּפוּן וכו' not a drop fell to the ground.—נִיטְּפוּן (=h. נִיטְּפוּן, v. preced.) *dripping rain water, contrad.* to נִיטְּפוּן rain water collected in spouts (v. נִיטְּפוּן). Ib. 6<sup>a</sup> וְיִטְּפוּן אֵת הַיָּבֵשׁ if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—2) (cmp. נָטַח) *to turn up, lift*. Keth. 60<sup>a</sup> (to a woman who had her eyes cast down in order not to look at her child) וְיִטְּפוּן Rashi (ed. נִיטְּפוּן) turn thy eyes up (look freely around).

*Af.* נָטַח *to drop*. Targ. Ps. LXVIII, 9; a. e.—V. נָטַח.

**נָטַח** m. (נָטַח 2) *grapes hanging down directly from the trunk*, v. נָטַח. Peah VII, 4; a. e.

**נָטַח**, v. נָטַח.

**נָטַח**, pl. נָטַח, v. נָטַח.

\***נָטַח** f. (transpos. of נָטַח, corresp. to Pers. נָטַח,

Fl. to Levy Talm. Dict. s. v.) *naphtha-salve*. Gitt. 86<sup>a</sup> וְיִטְּפוּן a salve of white naphtha.

**נָטַח** (b. h.; cmp. נָטַח I) *to guard, observe*. Sifré Num. 157 (expl. נָטַח, Num. XXXI, 10) בָּקִים שָׂדֵהוּ לְנִיטְּפוּן וכו' the place where they guarded their idols; Yalk. ib. 785 שָׂדֵהוּ לְנִיטְּפוּן בֵּית וכו' their idolatrous temple. Yalk. Prov. 964 אֲדָם לְבַנֵּי אָדָם כַּכּוֹךְ בַּלַּיְלָה as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) *to reserve anger, bear grudge*. Gen. R. s. 55 וְיָמָה בְּחִוְרָהּ . . יָמָה תִּקַּם וְיִטְּפוּן thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 לֹא אֲצַיֵּר I will not reserve &c. Yoma 23<sup>a</sup>; a. fr.—[Cant. R. to IV, 12 בְּנִיטְּפוּן, read: בְּנִיטְּפוּן, v. נָטַח.]

**נָטַח**, **נָטַח** ch. same, *to guard, wait; to observe; to reserve*. Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. נָטַח, pl. נָטַחוּ. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. נָטַחוּ); a. e.—Part. pass. נָטַח, f. נָטַחָה; pl. נָטַחוּן; נָטַחוּן. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 נָטַח read: נָטַח.—B. Bath. 74<sup>a</sup> נָטַח וכו' wait here until to-morrow. B. Mets. 63<sup>b</sup>; 65<sup>a</sup>, v. נָטַח I.—Hag. 5<sup>a</sup>, v. infra.

*Pa.* נָטַח same. Keth. 37<sup>a</sup> נָטַחָה נִפְשָׁה (not בִּרְיָה) she guarded herself (her purity).—[Yalk. Job 898 קָמַטְתָּ הָאֵיךְ, read as Hag. l. c. נָטַחָה.]—Part. pass. נָטַחָה, f. נָטַחָה, v. infra.

*Ithpa.* נָטַח, *Ithpe.* נָטַחָה, *Ithpi.* נָטַחוּן 1) *to be guarded; to be reserved*. Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15<sup>a</sup> וְלֹא יִנְטַח וכו' (or נָטַח) Ms. M. (ed. נָטַחָה) it is safe from dogs, but not from thieves.—2) *to keep watch*. Targ. Prov. VI, 22 (perh. to be read נָטַחָה Pe.).—3) *to be preserved*. Hag. 5<sup>a</sup> נָטַחוּן הֵי אֵיךְ נָטַחוּן Ms. M. a. Rashi (ed. נָטַח, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 נָטַחוּן.

**נָטַח**, v. נָטַח.

**נָטַח** m. (preced.) *guard*. Targ. I Sam. XXVIII, 2.—Pl. נָטַחוּ, נָטַחוּן. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[נָטַחָה f., part. of נָטַח.]

**נָטַח** m. (נָטַח) *nitrum*, (prob.) *native carbonate of soda* (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12<sup>b</sup> (expl. נָטַח, ib. IX, 5).

**נָטַח**, **נָטַח** m. (נָטַח) *Natrona (Avenger)*, a symbolical name. Pesik. R. s. 15 וְיִטְּפוּן לָמָּה . . מִי יִטְּפוּן לָמָּה who will avenge you on Rome? Natrona; Yalk. Ex. 191; Pesik. Haḥod., p. 56<sup>a</sup> נָטַחוּן (corr. acc.).

**נָטַח** I (b. h.; cmp. נָטַח I) *to polish, sharpen*. Snh. 95<sup>b</sup> נָטַחָה נָטַחָה (בלבד) is thy sickle (of death) polished? Sabb. 67<sup>a</sup> (in an incantation) הָרֶבֶץ שֶׁלּוֹפֵחַ וְקִלְעַת נָטַחָה the sword is drawn and (the stones of) the sling sharpened.

\***נָטַח** ch. same, esp. (cmp. נָטַח) *to dress a dead animal*. Snh. 100<sup>b</sup> לֹא תִטְּפוּן וכו' (Ms. M. תִּשְׁפֹּט, v. נָטַחָה.—B. Bath. 110<sup>a</sup> נָטַחָה וכו' (Ms. M. נָטַחָה; Ar. נָטַחָה, v. נָטַחָה); (Pes. 113<sup>a</sup> נָטַחָה, Ar. נָטַחָה).

**נָטַשׁ** II (b. h.; cmp. טָשׁ II) to sink, drop (cmp. Num. XI, 31); to abandon, let alone, v. infra. Gen. R. s. 75 אַם וּב' רַחֲקָה וְנִטְשָׁתָהּ וּב' if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

*Pl.* same. Snh. 6<sup>b</sup> (ref. to Prov. XVII, 14) לְנִטְשׁוֹ to drop it (the case, to compromise), v. גָּלַעַ; Tanh. Mishp. 6; Y. Snh. I, 18<sup>b</sup> לְנִטְשׁוֹ.

*Pu.* נָטַשׁ, *Nif.* נִיטְשׁ to be torn loose, be released. Pesik. Bahod., p. 154<sup>b</sup> נִי בַחֲרוֹשׁ וּב' (not בַּחֲרוֹשׁ) released from one thicket and caught &c.; ib.; Yalk. Num. 782 וּב' נִי; (Y. Taan. II, 65<sup>d</sup> top נִיחֹר, v. יָחַר I; Lev. R. s. 29, a. e. נִיחֵשׁ, v. נִיחֵשׁ).

**נָטַשׁ** ch. same. Targ. Ps. XCIV, 14.

*Pa.* נִיטְשׁ same. Y. Shek. V, 48<sup>d</sup> top דְּלֵא תִימְנָה נִיטְשׁ נִיטְשׁ Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נִיטְשׁוּנָה נִיטְשׁוּנָה... let her go, that she may not die while with us; they did let her go (ed. אַפְקוּיָה).

\***נִטְשָׁא** m. (preced.) dropping, excrements. Targ. Y. II Lev. I, 16 (h. text נִצָּה).

\***נִיָּא** m. *climate*. Y. B. Bath. II, 13<sup>c</sup> top, v. יָנָה II a. fr.

\***נִיָּאֵב, נִיָּאֵב** m. (נִיָּאֵב) *trough*. Y. Naz. I, end, 51<sup>c</sup> נִיָּאֵב (ed. Amst. נִיָּאֵב); Num. R. s. 10 נִיָּאֵב; (Y. Ned. I, 36<sup>d</sup> bot. נִיָּאֵב).

**נִיָּאֵר** m. (b. h. נִיָּאֵר; נִיָּאֵר) *lewdness, illicit intercourse*. Sifré Deut. 26 נִיָּאֵר an unchastity; Deut. R. s. 2. Ned. 20<sup>a</sup>. Num. R. s. 9; a. fr.

**נִיָּאֵר** m. (נִיָּאֵר) *insult*. Gitt. 56<sup>b</sup> נִיָּאֵר וּגְדוּפוֹ וּב' this man's (Titus') insult and blasphemy.—*Pl.* נִיָּאֵר, נִיָּאֵר. Lam. R. introd. (R. Joh. 1) הֵן נִיָּאֵר these consolations... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נִיָּאֵר.

**נִיָּאֵר** ch. same. Targ. II Kings XIX, 3; a. e.

**נִיָּאֵר**, v. אֵר.

**נִיָּאֵר**, v. יָרָא.

**נִיָּאֵר**, *pl.* נִיָּאֵר, v. יָרָא.

**נִיָּאֵר**, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. יָרָא.

**נִיב** to flow, v. נִיב.

**נִיב** m. (b. h.; preced.) *flow, overflow; that which hangs over*.—(borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip*. Hull. 128<sup>b</sup>. Gitt. 56<sup>a</sup>.

**נִיבָא** I ch. same; (cmp. נִיבָא, a. נִיבָא s. v. נִיבָא) *tusks, canine teeth*; also *pl.* נִיבָא. Targ. Ps. LVIII, 7 (h. text נִיבָא).—[Targ. Y. I Deut. XXXIV, 7 לְכַתְּיָהּ his molar teeth; (h. text נִיבָא).]—B. Kam. 23<sup>b</sup>. Hull. 59<sup>a</sup> נִיבָא גַמְלָא a camel has canine teeth. Sabb. 63<sup>b</sup> נִיבָא אֵיזָה לֵיהּ his (the dog's) tusks are gone. Gen. R. s. 86, הַבְּרִיחַ נִיבָא break its tusks out; Yalk. ib. 145 נִיבָא, הַבְּרִיחַ נִיבָא בְּנִיבָא, v. כָּבַל I.—Trnsf. the sinews connecting the hip-

bone with its socket. Hull. 54<sup>b</sup> אִישְׁוֹק נִיבָא (some ed. אִישְׁוֹק) its sinews are severed.

**נִיבָא** II m. *sproutings*, v. נִיבָא.

**נִיבְדָקוּס**, v. נִיבְדָקוּס.

**נִיבְדָל**, **נִיבְדָל** m. (נִיבְדָל) *disfigurement; disgrace, exposure*. Y. Ab. Zar. I, 39<sup>b</sup> bot., v. נִיבְדָל. Ib. III, end, 43<sup>c</sup> נִיבְדָל (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. נִיבְדָל.—*Pl.* נִיבְדָל, v. נִיבְדָל. Lev. R. s. 24.

**נִיבְדָל**, v. נִיבְדָל.

**נִיבְדָל** m. *pl.* (נִיבְדָל; cmp. נִיבְדָל; Samar. נִיבְדָל) *lots*. Y. Snh. VI, beg. 23<sup>b</sup> נִיבְדָל וּב' אִישְׁוֹק cast lots between you two, and one of you will at all events be caught.

**נִיבְדָל**, v. נִיבְדָל.—[נִיבְדָל], Targ. Is. LIII, 9 some ed., v. נִיבְדָל.]

**נִיבְדָלָה**, Targ. Job V, 16 some ed., v. נִיבְדָלָה.

**נִיבְדָלָה**, Y. Erub. V, end, 23<sup>a</sup> נִיבְדָלָה וְרוּחָה לֵיהּ עִי' read: וְרוּחָה לֵיהּ אֵלֶּפֶס אֵמָה עִי' טִירוּבָה.

**נִיבְדָקוּס**, v. נִיבְדָקוּס.

**נִיבְדָלָה**, v. נִיבְדָלָה.

**נִיבְדָלָה**, **נִיבְדָלָה** m. (נִיבְדָלָה) 1) *playing on a musical instrument; use of the root*. נִיבְדָלָה Pes. 117<sup>a</sup>; Y. Succ. III, 54<sup>a</sup> top; Y. Meg. I, 72<sup>a</sup> top; a. e.—2) *musical accent, melodiousness*. Cant. R. to IV, 11 בְּשִׁירָה וּבְנִיבְדָלָה, v. נִיבְדָלָה.

**נִיבְדָלָה**, **נִיבְדָלָה** ch. same, *music*. Targ. Is. XXXVIII, 20; a. e.

**נִיבְדָלָה**, v. נִיבְדָלָה.

**נִיבְדָלָה**, v. נִיבְדָלָה.

**נִיבְדָלָה**, **נִיבְדָלָה** m. (נִיבְדָלָה) 1) *gutter, dike*. B. Mets. 107<sup>b</sup> נִיבְדָלָה (ד' אַמּוֹת .. דְּבִנֵי אֵל) four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113<sup>a</sup> נִיבְדָלָה לֵא leap not over a dyke (oth. opin., v. infra). B. Bath. 12<sup>b</sup> נִיבְדָלָה אַחַד נִיבְדָלָה two fields dependent on one dyke for irrigation; a. e.—*Pl.* נִיבְדָלָה, נִיבְדָלָה. Ib.—[V. also נִיבְדָלָה].—2) *track, step*. Pes. l. c. נִיבְדָלָה לֵא do not leap in place of walking (v. supra).—*Pl.* as ab. B. Kam. 57<sup>a</sup> נִיבְדָלָה נִיבְדָלָה Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118<sup>b</sup> נִיבְדָלָה אֵיזָה לֵיהּ (אֵיזָה לֵיהּ) he taught her the way out of the fold; B. Bath. 88<sup>a</sup> נִיבְדָלָה אֵיזָה לֵיהּ he taught them &c.—Sabb. 51<sup>b</sup> נִיבְדָלָה שְׂעִיר נִיבְדָלָה the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66<sup>b</sup> נִיבְדָלָה קַל נִיבְדָלָה sixty steps. Pes. 111<sup>a</sup> נִיבְדָלָה שְׂעִיר נִיבְדָלָה iron run (unworn walk).

**נִיבְדָלָה** Targ. Cant. I, 12, v. נִיבְדָלָה.

**נִיבְדָלָה**, v. נִיבְדָלָה.

נידה, v. נדה.

נידוי m. (נדה) banishment, isolation. Num. R. s. 10 ההוא בני (Sabb. 64<sup>b</sup>, a. e. בנדרה, v. נדה.—Esp. ex-communication, of a higher degree than נדר and lesser than חרם. M. Kat. 16<sup>a</sup> אין נ' פחותה וכן נ' nidduy lasts no less than thirty days. Ib. 19<sup>a</sup> נ' פחותה וכן נ' nidduy pronounced by him is valid. Ber. 19<sup>a</sup> נ' גזירתי עליך I should have decreed the ban over; a. fr.

נידויא ch. same. Ned. 7<sup>b</sup> (ref. to מנודה, v. נדה) לישנא דהיא it has the meaning of excommunication (as if he had said נדינא, v. נדין I).

נידויא pr. n. pl. *Nayah* (prob. to be read נידה, v. נידה III). Y. Snh. III, 21<sup>b</sup> רבין רבין דני the rabbis of N.

נידתי m. = איהו (mostly after an open syllable to avoid a hiatus, or after ה) he, himself; it, it is. B. Kam. 114<sup>b</sup> והוא נ' קא מפיך שמתא and he himself spread the report (that they had been stolen). Ber. 58<sup>b</sup> לא ידענא מאי נ' I do not know what it is (its nature). Taan. 24<sup>a</sup> אנא נ' (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104<sup>a</sup>, a. e. מאן נ' בנין וכן (Ms. M. נינדי, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints'; a. fr.—Fem. נידתי. Ber. 44<sup>a</sup>.—Pl. נידתי Hull. 38<sup>a</sup> וב' דבריהם וכן נידתי what are the movements indicating the agony of death? Ib. 79<sup>a</sup> הדיא כוליה דדיא נ' כליליה דדיא נ' they all belong to the same species. B. Mets. 24<sup>b</sup> רובה ישראל נהו the majority are Jews; a. fr.—With suffixes: נידתי, נידתי, נידתי &c. (to) myself, thyself, himself &c. Hull. 59<sup>b</sup> נידתי ליה דמהויה ליה (Rashi) I want thee to show him to me (Rashi: to make him visible). Ib. 142<sup>a</sup> נ' ויהדר לקנינהו וכן נידתי ברין דהבנא Ber. 54<sup>b</sup> נ' בריך דיהבך נידתי וכן נידתי thou didst cite it to ourselves &c. Keth. 92<sup>a</sup> נ' להו נידתי ארנא he will give land in payment to the very claimants, and then seize it from them; a. fr.

נידתי m. (נידה) leading. Mekh. B'shall. beg.; Yalk. Ex. 226, v. נידתי.

נידתי, v. נידה.

נידתי, Yeb. 17<sup>a</sup>, v. נידתי.

נידתי m. (ניד) ugliness; disgrace. M. Kat. I, 7 בפני לה because it defaces her (for the time being); Y. Ab. Zar. I, 39<sup>b</sup> bot. נידתי. Snh. VII, 3 (52<sup>b</sup>) זה הוה נ' this (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19<sup>b</sup> אביל אשה וכן נידתי but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18<sup>d</sup> bot. התה נידתי.. התה המקים the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חיים של נידתי a hideous life (without enjoyment). Ned. 80<sup>a</sup> (in Chald. dict.) נ' דהדי יומא לא שבייה נ' a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

נידתי, ch. same. Targ. Lam. III, 51.—Ned. 80<sup>a</sup> נ' איה לה it would make her repulsive.

נידתי, v. נידתי.

נידתי, v. נידתי.

נידתי m. pl. (naeviana, sub. pira) naeviana, a species of pears (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27<sup>a</sup> אה הדינא (corr. acc.).

נידתי pr. n. m. *Nivli*. Hull. 45<sup>b</sup>.

נידתי m. (ניד) slumber; idleness. Targ. Prov. XXIII, 21.

נידתי, f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נידתי; ed. Wil. נידתי). Targ. Ps. CXXXII, 4.—Pl. נידתי. Targ. Job XXXIII, 15 Ms. (ed. sing.).

נידתי m. Nabatean. Sabb. 121<sup>b</sup> (Ms. M. נידתי); Y. ib. XIV, beg. 14<sup>b</sup> נידתי.

נידתי, v. sub נידתי.

נידתי m. (v. נידתי) one who claims damages; pl. נידתי cases of damage claims. Gitt. V, 1; v. נידתי. B. Kam. 83<sup>b</sup>; a. fr.; v. נידתי.

נידתי, v. sub נידתי.

נידתי, v. נידתי.

נידתי, v. נידתי.

נידתי I m. (נידה) soft, gentle. Targ. Job XXXVII, 13; Taan. 3<sup>b</sup> bot. נ' מיברא a gentle rain, opp. רויא. Ib. דאהא נ' when a gentle rain has fallen.—Fem. נידתי. Targ. II Esth. VIII, 13.—Sabb. 7<sup>b</sup> השישיתיה נ' it is convenient for use; a. fr.

נידתי II m. (preced.; v. נידתי) ease, satisfaction. Yeb. 118<sup>b</sup> נ' דגופא נ' bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45<sup>a</sup>, v. נידתי. Sabb. 132<sup>a</sup> נ' ליה וכן נ' ליה וכן נ' ליה what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—נ' ליה one likes, prefers. Targ. Y. Deut. XXXII, 50.—Meg. 28<sup>a</sup> נ' ליה I do not want to be honored at the expense of thy disgrace. Ib. ל' ליה וכן נ' ליה do you not want me to live? B. Bath. 172<sup>a</sup> נ' ליה וכן נ' ליה something which is satisfactory to the creditor and &c. Arakh. 30<sup>b</sup> נ' ליה it is better for man to sell his daughter than to borrow on interest. Erub. 32<sup>b</sup>; a. fr.—נ' (a dialectical term, v. נידתי *Ithpe*.) it is right; it will do. Y. Pes. I, 27<sup>b</sup> top נ' העליונים וכן נ' this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40<sup>c</sup>, sq. נ' של משה... אין תימר מיד נ' אין תימר נ' if you say, sacred vessels are consecrated at once (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Hull. 56<sup>a</sup>

rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXXV, 3) אַיִן לוֹ לִי רָבָה (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94<sup>b</sup> בְּנִיחָא גְּנִיחָא. — V. נִיחָא, a. next w.

**נִיחָא** III pr. n. m. *Niḥa*, name of an Amora. Y. Kil. IX, beg. 31<sup>d</sup>; Y. Yeb. VIII, end, 9<sup>d</sup>; a. e.

**נִיחוּחַ** m. (b. h.; נִיחָה) *pleasing*. Koh. R. to IX, 7 בְּרִיחַ כְּנִיחוּחַ like the pleasing flavor (of a sacrifice); a. e.

**נִיחוּם**, **נִיחוּם** m. (b. h.; נִיחָה) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נחם, Ex. XIII, 17) זֶה אֵינָּה אֵלָּא נִיחוּם this (*naḥam*) does not mean comforting but leading (i. e. the נ is not radical); Yalk. Ex. 226 אֵינָּה נִיחוּם אֵינָּה נִיחוּם, נִיחוּם אֵינָּה נִיחוּם. — Pl. נִיחוּם נִיחוּם. — Pesik. Shim'u, p. 117<sup>b</sup> דְּבָרֵי נִיחוּם comforting words, opp. קִינְיָנוּרִין. Ib. Naḥamu, p. 124<sup>a</sup> דְּבָרֵי טוֹבִים וְנִיחוּם; Yalk. Is. 307 דְּבָרֵי טוֹבִים דְּבָרֵי נִיחוּם. Lam. R. introd. (R. Joh. 1), v. נִיחוּם; a. e.—V. נִיחוּם.

**נִיחוּם**, v. נִיחוּם.

**נִיחוּתָא** f. (נִיחָה) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (v. הִינִיחָתָא). — Taan. 4<sup>a</sup>, v. אֶלְפָּה II. Arakh. 17<sup>a</sup> אֵינָּה נִיחוּתָא as regards ruling with rigor or with leniency. B. Bath. 25<sup>b</sup> בְּנִיחוּתָא מִיָּרֵא when the rain comes down gently, opp. בְּשִׁפְכוּתָא. Sabb. 34<sup>a</sup>, a. e. צִרְיָךְ בְּנִיחוּתָא he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36<sup>b</sup>, v. עֲלֵבָן. —3) *ease of mind, satisfaction*. Snh. 30<sup>b</sup>; Pes. 32<sup>b</sup> מַאי נִיחָא why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

**נִיחָתָא**, v. נִיחָתָא.

**נִיפּוּרְתָא** m. (נִיפּוּרָה) *overflow*. Y. M. Kat. I, 80<sup>b</sup> top.

**נִיפּוּרְפָתָא** f. (נִיפּוּרָה) *drop*. B. Bath. 73<sup>b</sup>, v. נִיפּוּרָה. — Pl. נִיפּוּרְפָתָא. Gitt. 69<sup>b</sup>.

**נִיטְלוּתָא**, v. נִיטְלוּתָא.

**נִייד**, v. נִייד ch.

**נִיידָה**, Pi. of נִיידָה.

**נִיידָה** I, v. נִיידָה ch.

**נִיידָה** II m. = h. נִיידָה II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18.— לֵי לֵי לֵי it is good (better) for. Koh. R. to X, 5 [read:] וְהָיָה לוֹ לֵי לֵי דְקַבְרֵיהִי וְנִיידָה it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14<sup>d</sup> bot. נִיידָה הִיא אֵילוּ הָיָה מִיידָה). Koh. R. l. c. לֵי לֵי הִיא דְרֵיהֶם וְנִיידָה it would have been better that his head were taken off than to do this; a. e.

**נִיידָה** (נִיידָה) m. = h. נִיידָה I, 1) *rest, satisfaction*. Targ. Ps. XCIV, 11 ed. Lag. (ed. Wil. a. oth. נִיידָה). Ib. CXVI, 7 Ms. נִיידָה (Regia נִיידָה; ed. נִיידָה). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64<sup>a</sup> (transl. Is. XXX, 15) וְנִיידָה בְּשַׁבָּת through Sabbath

Gen. R. s. 87 (ref. to Ps. CXXXV, 3) אַיִן לוֹ לִי רָבָה (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94<sup>b</sup> בְּנִיחָא גְּנִיחָא. — V. נִיחָא, a. next w.

**נִיידָה**, v. נִיידָה.

**נִיידָה** pr. n. = אֶלְפָּה; v. אֶלְפָּה.

**נִיידָה** m. (נִיידָה) [*blank*], *paper, parchment, papyrus &c.* Ab. IV, 20 חֲדָשׁ עַל לֵי חֲדָשׁ ink on a new blank, opp. 19<sup>b</sup> חֲדָשׁ חֲדָשׁ blank paper, v. קָרַע. Ib. 19<sup>b</sup> חֲדָשׁ חֲדָשׁ if he handed her a blank sheet. Tosef. Kel. B. Kam. VII, 11; Kel. X, 4. Sifré Deut. 160 עַל לֵי חֲדָשׁ on a loose sheet, opp. מְגִילָה; a. fr.—Pl. נִיידָה. Pes. 42<sup>b</sup> מְגִילָתָא מְגִילָתָא מְגִילָתָא... glue their parchments with it (Ms. M. נִיידָה ch. form). Kel. II, 5 חֲדָשׁ (Var. חֲדָשׁ) covers... made of papyrus; Tosef. ib. B. Kam. II, 5 נִיידָה ed. Zuck. (Var. נִיידָה, corr. acc.).

**נִיידָה**, v. next w., end.

**נִיידָה**, **נִיידָה** m. (נִיידָה) *weeding; lopping (trees)*. Kel. XXIX, 7 חֲדָשׁ חֲדָשׁ (perh. נִיידָה; ed. Dehr. נִיידָה) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71<sup>b</sup> top & Y. Ned. IV, beg. 38<sup>c</sup> מְכֻרָשׁ (corr. acc.). Tosef. B. Mets. VII, 6 גְּמַר נִיידָה (ed. Zuck. נִיידָה) if he finished the weeding for which he was hired. Gen. R. s. 39 רָאָה וְנִיידָה when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.— [Pesik. R. s. 31 חֲדָשׁ חֲדָשׁ, ed. Fr. נִיידָה, read: קַטְנָה, v. נִיידָה; Fr. emends: כְּמִין צִנּוּר; Fr. emends: כְּמִין צִנּוּר.]

**נִיידָה**, v. sub נִיידָה.

**נִיידָה** pr. n. (Nīlos) *the Nile, also the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13<sup>a</sup>. Gen. R. s. 87; Pesik. R. s. 6, v. וְנִיידָה; a. fr.

**נִיידָה** to *slumber*, v. נִיידָה.

**נִיידָה** m. (preced.) *slumber, sleep*. Pes. 120<sup>b</sup>; Meg. 18<sup>b</sup>, a. e. (expl. מִתְנַמְנֵם) לֵי וְנִיידָה a sleep which is no sleep, a wakefulness which is no wakefulness.

**נִיידָה**, Pi. of נִיידָה, v. נִיידָה.

**נִיידָה**, v. אֶלְפָּה II.

**נִיידָה**, **נִיידָה** f. (נִיידָה, comp. נִיידָה) = נִיידָה, also meanings of נִיידָה [*hanging over*], 1) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14<sup>b</sup> וְנִיידָה lest a







the harder rock) is divided into many shivers (differ. in commentaries).—3) *squirtings* (of boiling water &c.). Ab. Zar. 76<sup>b</sup> כ'ר' ב'ר'ר'ר'ר'ר'ר'ר' as the rim of a caldron absorbs forbidden substances through squirtings, so does it emit them again through the squirtings (of the boiling cleansing water, v. ג'ר'ר'ר'ר'ר' Nidd. 13<sup>a</sup> ג'ר'ר'ר'ר'ר' drippings (of urine) squirt upon his feet. Yoma 29<sup>b</sup>, sq.; a. e.—4) (cmp. Arab. *nuḏāḏah*) *residue*. Sabb. 139<sup>b</sup> ג'ר'ר'ר' but there is the residue (the last drops percolating through the dregs in emptying liquid from vessel to vessel); ג'ר'ר' that residue was not cared about in the house of &c.

ג'ר'ר'ר' ch. same, ג'ר'ר'ר' *spark*. Targ. Is. I, 31.

ג'ר'ר'ר' v. ג'ר'ר'ר'.

ג'ר'ר' v. ג'ר'ר'.

ג'ר'ר' pr. n. m., v. ג'ר' IV.

ג'ר'ר'ר' v. sub. ג'ר'.

ג'ר'ר' v. ג'ר'.

ג'ר' v. ג'ר'.

ג'ר'ר' m. (ג'ר') = b. h. ג'ר', *blossom*.—Pl. ג'ר'ר' Targ. I Kings VI, 1; 37.

ג'ר'ר' v. ג'ר'.

ג'ר'ר' v. ג'ר'.

ג'ר'ר' v. ג'ר'.

ג'ר'ר' m. (ג'ר') 1) *dot, point*.—Pl. ג'ר'ר'ר' if one writes (on the Sabbath) two dots, and another person finishes them up &c., v. ג'ר'ר'—2) *pl. (as ab.) minute loaves, cakes* (of half the size of an egg). Ter. V, 1 (oth. opin. *crumbled pieces*; v. Josh. IX, 12); Bekh. 22<sup>b</sup>. Y. Ter. V, 43<sup>c</sup> top ור'ר'ר' those *nīḳḳādīm* are half the size of eggs.—[Midr. Sam. ch. XXII some ed., read: ג'ר'ר'ר']

ג'ר'ר' m. (ג'ר') *cleansing, clearing* from sin. Gen. R. s. 82, beg. ג'ר'ר' will never be cleared (forgiven).

ג'ר'ר'ר' m. (ναικολόσος, not found in Greek Dict.) *pleader in a law-suit*. Pesik. Bahod., p. 153<sup>b</sup> כ'ר' ג'ר'ר' (corr. acc.) retain for thyself such and such a man as pleader, and thou shalt be acquitted; Yalk. Num. 782; Yalk. Lev. 645 ג'ר'ר' (corr. acc.); Lev. R. s. 29 ג'ר'ר'; v. ג'ר'ר'ר'.

ג'ר'ר' pr. n. m. (Νικολμάχης) *Nicomaches*, an Amora. Y. M. Kat. I, 80<sup>d</sup> top; Y. Snh. II, 23<sup>d</sup> bot. (not ג'ר'ר').

ג'ר'ר' m. (Νίσιον, v. Joseph. Bell. Jud. V, 7, 2) *an engine of war, iron ram*. Kel. XI, 8 (comment. *iron point of a javelin*, ref. to ק'ני II Sam. XXI, 16; R. Hai G. reads ג'ר'ר'); [Tosef. Kel. B. Mets. III, 1 ג'ר'ר']

ג'ר'ר' I m. (ג'ר') *knock, bruise*. Hull. 7<sup>b</sup> ג'ר' the blood of a bruise atones &c. Ib. ג'ר' a second bruise (before the first one is healed).

ג'ר'ר' II m. (ג'ר') *crown, rim*.—ז'ר' (cmp. ה'ר' v. Is. XVII, 6) *the olives left on the tree for the poor, the poor man's share, gleanings*, opp. ז'ר'ר' *Hall. III, 9. Peah VIII, 3. Yib. 20<sup>d</sup> bot. ג'ר' where the custom prevails to take down the gleanings (instead of leaving them on the trees), the poor man may say, this oil is from gleanings; a. e.—[Comment. ג'ר' olives which are knocked down, v. preced.]*

ג'ר'ר' m. (ג'ר') 1) *picking, biting; chiselling*.—*putting into the eyes*. Pesik. Aḥrē. p. 168<sup>b</sup>; Lev. R. s. 20; Tanḥ. Vaēthh. 1; Koh. R. to VIII, 17.—*chiselling of stones*. Sot. 46<sup>b</sup>.—Esp. *the picking or biting done by birds, snakes &c., traces of biting*. Ab. Zar. 35<sup>a</sup> because a serpent may have touched it. Y. Ter. VIII, 46<sup>a</sup> top ג'ר' a fish showing traces of bites; a. fr.—Pl. ג'ר'ר'ר', ג'ר'ר' Ter. VIII, 6 ג'ר'ר' which appear to have been bitten at (possibly by snakes); Tosef. ib. VII, 16 ג'ר'ר' a dish &c. showing traces of bites. Kidd. 80<sup>i</sup>, sq. ג'ר' the dough shows that it has been pecked at (by chickens); a. fr.—Esp. *nikḳurin, laws concerning food suspected of having been touched by snakes*. Y. Ter. I. e.; v. ג'ר'ר'; a. fr.—2) *pl. worm-eaten cloth, shreds*. Midr. Sam. ch. XXII (some ed. ג'ר'ר', corr. acc.); Yalk. ib. 129, v. ג'ר'ר'.

ג'ר'ר' ch. same.—Pl. ג'ר'ר' Hull. 59<sup>a</sup> ג'ר' do you not apprehend that it may have been bitten by snakes?—Ab. Zar. 30<sup>b</sup> ג'ר' Ar. (ed. ג'ר'ר') if there are bites in it.—Hull. 57<sup>a</sup> ג'ר' Ar., v. ג'ר'ר'.

ג'ר'ר' m. (ג'ר') *knocking, rattling*. Targ. Jer. XLVI, 22. Targ. Nah. II, 11. Ib. III, 2; a. e.—V. ג'ר'ר'.

ג'ר'ר' m. (v. ג'ר'ר') *a musical instrument resembling a wooden leg*. Kel. XV, 6.

ג'ר'ר' v. ג'ר'ר'—[Kel. XV, 8, R. H. G., v. ג'ר'ר']

ג'ר'ר' v. ג'ר'ר'.

ג'ר'ר' v. ג'ר'ר'.

ג'ר'ר' m. (Νιχόλαος, S.) *a variety of the date*. Ab. Zar. I, 5 (13<sup>b</sup>) ג'ר'ר' (Bab. ed. ג'ר'ר'; Mish. Nap. v. ר'ר'ר' v. Rabb. D. S. a. l. note 400; Y. ed. ג'ר'ר' Ib. 14<sup>b</sup> ג'ר' (Ms. M. ג'ר'ר'; Y. ib. I, 39<sup>d</sup> bot. ג'ר' Y. Sabb. XIV, 14<sup>d</sup> ג'ר' stones of *nicolaos* dates; Y. Ab. Zar. II, 40<sup>d</sup> ג'ר'—Pl. ג'ר'ר' &c. Y. Ber. VI, 10<sup>c</sup> bot.—Num. R. s. 3, beg., v. ג'ר'ר'; Midr. Till. to Ps. XCII ג'ר'ר' (corr. acc.).

ג'ר'ר' v. ג'ר'ר'.

ג'ר'ר' v. ג'ר'ר'.

ג'ר'ר' pr. n. m. (Νικάνωρ) *Nicanor*, 1) a general











**נְמוּךְ** m., **נְמוּכָה** f. *low, lowly*, v. **נְמוּךְ**.—*Pl.* נְמוּכִים; Num. R. s. 19 נְמוּכִים שבגבוה ובנמוך with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5<sup>b</sup> הַרְוֵה הַרְוֵה the humble. Koh. R. to IX, 10 נְמוּכִים with downcast countenances, opp. זְקוּפוֹת; a. fr.

**נְמוּס** *law*, v. נְמוּס.

**נְמוֹס** v. נְמוֹס.—[Tosef. Bekh. IV, 16, read: נְמוֹס, v. נְמוֹס.]

**נְמוּק** v. נְמוּק.

**נְמוּק** v. נְמוּק.

**נְמוֹר** m. (נְמוֹר) *speckled*. Targ. Gen. XXX, 32, sq.—*Pl.* נְמוֹרִים; f. נְמוֹרָה. Targ. O. ib. 39. Ib. 35 נְמוֹרָה; Y. ib. נְמוֹרָה (corr. acc.).

**נְמוֹרִי** pr. n. pl., v. נְמוֹרִי.

**נְמוֹרִין** pr. n. pl., v. נְמוֹרִין.

**נְמוֹרִין** v. נְמוֹרִין.

**נְמוּמָא** f. (נְמוּמָא or נְמוּמָא) *felt-mattress, felt-cloth*. Yoma 69<sup>a</sup>; Bets. 15<sup>a</sup>, v. נְמוּמָא.—*Pl.* נְמוּמָא. B. Mets. 84<sup>b</sup>, v. נְמוּמָא ch. B. Kam. 119<sup>b</sup> נְמוּמָא מַאי בגדיה what kind of garments is meant? Felt-spreadings; ib. 93<sup>b</sup>.

**נְמוֹ** v. נְמוֹ.

**נְמוֹ** adv. (= נְמוֹ; cmp. נְמוֹ II Sam. XVIII, 23) *at all events, really, even, likewise*. Pes. 102<sup>a</sup> נְמוֹ נִרְוֵי נִרְוֵי I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30<sup>a</sup>. Pes. 114<sup>a</sup>, a. fr. נְמוֹ הַבָּא (abbrev. הַבָּא), v. נְמוֹ. Yoma 64<sup>a</sup> נְמוֹ נְמוֹ II.—הַבָּא (abbrev. הַבָּא) *it is really so; is it really so?* Hag. 11<sup>b</sup> הַבָּא will you say, it is really so (that this subject must be taught only in the presence of three students)? Hull. 11<sup>b</sup>sq. הַבָּא (will you say) it is really so that he ate no meat?; וְכִי הִיבֵא הַבָּא and if you will say, 'yes, it is so', what about sacred meat? Ib. 12<sup>a</sup> אִשֵּׁי הַרְוֵהָ then you must say 'yes' even with regard to T'rumah; וְכִי אִשֵּׁי הַרְוֵהָ then you must say 'no' even with regard to slaughtering. Ib. שְׂמֵעַ אִישׁ אִישׁ Rashi (ed. incorr.) even if another person did overhear it. Ib. 51<sup>a</sup> וְכִי וְכִי and this animal has really measured its strength. B. Mets. 98<sup>a</sup>, a. fr. וְכִי or indeed (which would be better).—R. Hash. 22<sup>b</sup>, a. fr. הַבָּא נְמוֹ so, indeed, it stands to reason. Ib., a. fr. הַבָּא נְמוֹ so, indeed, it has been taught. Ber. 4<sup>b</sup> ... מִה קִימָה וְכִי as on getting up you must recite ..., so on lying down likewise &c.; a. v. fr.

**נְמוּמָא** v. נְמוּמָא.

**נְמוּמָא** f. (denom. of נְמוּמָא, Nif. of נְמוּמָא) *melting, loss of courage*. Mekh. B'shall, Shir., s. 9 (ref. to נְמוּמָא, Ex. XV, 15)

בְּמִסָּה אֵין נְמוּמָא the root נְמוּמָא is synonymous with נְמוּמָא; Yalk. Ex. 251 מְסִיחָה אֵין נְמוּמָא.

**נְמוּמָא** f. (supposed to be) *marten*. Hull. 52<sup>b</sup>. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. נְמוּמָא; a. fr.

**נְמוּמָא** f. (נְמוּמָא, dialect. corresp. to נְמוּמָא; cmp. Arab. *namay*) *sproutings*, v. נְמוּמָא.

**נְמוּמָא**, Yalk. Ps. 868, v. נְמוּמָא.

**נְמוּמָא** v. נְמוּמָא.

**נְמוּמָא** v. נְמוּמָא.

**נְמוּמָא** v. נְמוּמָא.

**נְמוּסָה** f. (denom. of נְמוּסָה, Nif. of נְמוּסָה) *melting, loss of courage*. Mekh. B'shall, Shir., s. 9, v. נְמוּסָה.

**נְמוּרִי** pr. n. pl. *N'miré*, a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 נְמוּרִי ed. Zuck. (Var. נְמוּרִי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אֲבָרְתָא); Bekh. 55<sup>a</sup> נְמוּרִי של נְמוּרִי (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top שְׁלוּמִי וְנְמוּרִי.

**נְמוּרִי** (v. נְמוּרִי, a. נְמוּרִי), *Hif. הַנְמוּרִי to lower*. Sifré Num. 83 הַנְמוּרִי הַגְּבוּהָ הַנְמוּרִי every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45<sup>a</sup> הַנְמוּרִי הַנְמוּרִי Ms. F. (v. Rabb. D. S. a. l. note 6; ed. רַבְרַב) the reader must temper his voice.

**נְמוּל** m. (a popular corrupt. of נְמוּלִין, q. v.) *haven, bay*. Erub. IV, 2, v. נְמוּלִין. Tosef. Yoma II, 4 נְמוּלִין של יָפוֹ (Var. נְמוּלִין) the harbor of Japho; Yoma 38<sup>a</sup> נְמוּלִין של יָפוֹ; a. e.

**נְמוּלָה** f. (b. h.; perh. a contr. of נְמוּלָה, fr. נְמוּלָה) *ant*. Hull. 63<sup>a</sup> (in Chald. dict.) נְמוּלָה כִּי הָיָה הָיָה נְמוּלָה when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 נְמוּלָה הַבָּא in the house of the ant there are three stories. Ib. נְמוּלָה אֵת הַבָּא once an ant dropped a grain of wheat &c.; a. e.—*Pl.* נְמוּלָה. Peah IV, 11. Tosef. ib. I, 8; Men. 71<sup>b</sup>; a. fr.—Y. Yeb. VIII, 9<sup>b</sup> נְמוּלָה, v. נְמוּלָה.—[Chald. נְמוּלָה.]

**נְמוּמָא** m. (נְמוּמָא) *sleeping couch*. Y. Keth. II, 26<sup>a</sup> bot., v. נְמוּמָא.—[נְמוּמָא, inf. of נְמוּמָא.]

**נְמוּמָא**, v. נְמוּמָא II h. a. ch.

**נְמוּמָא** m. (b. h.; נְמוּמָא) *decayed*. Ex. R. s. 15 נְמוּמָא הַבָּא נְמוּמָא that (idol) of wood appeared rotten; a. e.—V. נְמוּמָא.

**נְמוּמָא**, Tosef. Toh. VII, 11, read: נְמוּמָא or נְמוּמָא (v. Toh. VI, 10).

**נְמוּמָא**, v. נְמוּמָא.

**נְמוּמָא** m. pl. (נְמוּמָא) *decaying sores*. Sabb. 62<sup>b</sup>.

נמר m. (b. h.) tiger or leopard. Y. Yeb. VIII, 9<sup>c</sup> top, v. הניש II. Snh. I, 4; B. Kam. I, 4, v. בַּרְהֵלִיס; a. e.—Pl. נמרם Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e.— [From Sabb. 107<sup>b</sup>, ref. to Jer. XIII, 23, it would appear that נמר, in Talmudic days, meant leopard.]

נמר, Pi. נמר (denom. of preced.) to give a checkered or striped appearance, esp. נ' שדה to take out or cut the ripe plants of a field, leaving the unripe stand for later crops. Peah III, 2. Men. 71<sup>b</sup> לקלייות when he cuts portions of the grain field with the intention of using the ears for roasting; נמר באצר when he cuts for storage.—Part. pass. נמרין striped, speckled. B. Kam. 119<sup>b</sup> בגד לוקחין מהן בגד נמרין striped, speckled. (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54<sup>b</sup> משרם דמיהוי כגזי because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29<sup>b</sup> bot. משרם מיהוי it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53<sup>d</sup> bot.; Y. Maasr. I, 49<sup>a</sup> הא' a speckled Ethrog.

נמר (נמרות), נמר, נמר ch.=h. נמר. Targ. Jer. V, 8; a. e.—Y. Peah III, 17<sup>c</sup> top (expl. הינמר ib. III, 2) making the field look checkered like a tiger (or leopard), v. נמרית.—Pl. נמרין, נמר, נמר. Targ. Cant. IV, 8 (ed. Vien. נמרין). Targ. Hab. I, 8.—[בית נמרין, נמר, v. next w.]

נמר, נמר (b. h.) pr. n. pl. (Beth) Nimrah, modern Nimrin, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38<sup>d</sup> bot.; ib. (expl. נמר, בית נמר, Josh. XIII, 27) נמרין.—Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. נמרין) בית נמרין, read with Y. נמר (מכוור וביה נ' ); Targ. O. ib. 36; Y. ib. נמרין (Var. נמרין) (נמרין מלי' ); Tosef. Shebi. IV, 11 נמרין מלי' (Var. נמרין); Yalk. Deut. 874 נמרין מיליה; Sifre ib. 51 נמרין עליה (corr. acc.); Y. Shebi VI, 36<sup>c</sup> only נמרין.—[Sifre I. c. נמרין דנימרא; Yalk. I. c. נמרין דנימרא; Y. Shebi. I. c. נמרין דנימרא; Tosef. I. c. נמרין דנימרא בצהר.] V. Hildesh. Geogr. p. 60.

נמרית, v. נמרית.

נמרין, נמרין pr. n. pl. Nimrin, 1) בית נמר, v. preced. art.—2) Nimrin in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26<sup>d</sup> top נ' עד מקום ששלוחי ... עד מקום ששלוחי ... as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57<sup>b</sup> bot. ארלין דאולין לנמרין those messengers who go to N.—Tosef. Yoma V (IV), 3 בכוחבה הנימרין, v. נמרית.

נמרית f. (sub. שדה; v. נמר) a checkered field. Y. Peah III, 17<sup>c</sup> top (in a corrupt and defective passage) נמרית (נמרית) מוקום ... קרית לה (not נמרית) the manured spots mature their plants earlier (and such a field) is called nimrirah.

נמרית f. of Nimrah or Beth Nimrah. Y. Yoma VIII, 44<sup>d</sup> bot. נמרית (בית נמר); Tosef. ib. V (IV), 3 הנימרין; v. נמרית.

נמר, pl. of נמר I.

נמר, נמר, v. נמר.

ננאי pr. n. m. (prob. abbrev. of הננייה Nannai, a name frequent in Maljoza. Yeb. 115<sup>b</sup> bot., v. ננאי.)

ננאי, v. ננאי.

ננאי, Sabb. 140<sup>a</sup> Ar. ed. pr., v. ננאי II.

ננאי, pl. of ננאי.

ננאי, ננאי, v. ננאי.

ננאי, v. ננאי.

ננאי, ננאי, v. ננאי.

ננאי, v. ננאי.

ננס m. (νᾶνος, nanus, of Semitic origin, fr. ננס, emp. ננס fr. מלל dwarf; (adj.) puny, stumped. Nidd. 24<sup>b</sup>, opp. ננס; Num. R. s. 9. Ber. 58<sup>b</sup> נ' one whose limbs are too small for his body, opp. ננס; Tosef. ib. VII (VI), 3 ננס ed. Zuck. (Var. ננס); Y. ib. IX, 13<sup>b</sup> bot.; Tanh. ed. Bub., Pinhas I. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45<sup>b</sup>, of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 שבניסם נ' a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 that dwarf (Nebuchadnezzar); a. fr.—Hull. 63<sup>a</sup> ננס and thy sign (to remember that the small species of שקיטני is unclean) be, 'the dwarf is unfit' (for priesthood).—Pl. ננסין, ננסין. Cant. R. I. c.; Gen. R. I. c., v. supra. Ib. s. 37; Yalk. ib. 62 נ' Capthorites (Gen. X, 14) are dwarfs; a. fr.—Tam. III, 5; Midd. III, 5 נ' small columns. Ib. V, 2 (sub. ננסין).—Fem. ננסת. Bekh. 45<sup>b</sup>. Par. II, 2; a. e.

ננס, ננס ch. same. Targ. Y. II Lev. XXI, 20 ננס (Ms. Parma נ' דבבל p. 112<sup>a</sup> sq. נ' דבבל) (the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan. 1062 (ref. to Dan. IV, 14 שפל אנשים נ' וכ' (שפל אנשים) that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16, end).

ננעה, ננעה m. ch.=h. ננעה, mint. Y. Maasr. V, end, 52<sup>a</sup> ננעה (not ננעה) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Answ.) It is full of knots; Y. Ned. III, 37<sup>d</sup> bot. ננעה והיא כנעה (corr. acc.); Y. Shebu. III, 34<sup>d</sup> bot. והנגעה (corr. acc.).

ננקפ', a fictitious word made up of every second letter in ננקפ' v. ננקפ'.

נס I m. (b. h.; נס to lift up, emp. נסה) 1) flag. B. Bath. V, 1, v. נס II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) נס like the flag of a ship; ib. (ref. to נס, Gen. XXII, 1) נס גרלו כנס וכ' he lifted Abraham up like &c.; Yalk. Ps. 777 נס על וכ' (כנס זה); a. e.—2) (emp. נסה) אפי' בעל sign, wonder, providential event. Nidd. 31<sup>a</sup> אפי' כנס איתו כנס איתו even he to whom the providential sign happens, does not recognize it. Yoma 21<sup>a</sup> כנס איתו the cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e. נס גדול היה וכ' a











duces a sound) like (that of) the plane which planes wood, opp. שָׁח to glide; Midr. Sam. ch. IX. Y. Ber. I, 2<sup>c</sup> bot. **נסר** שָׁח שָׁחַהּמָה לֹמְסָתָה בְּרִקְעֵי וּבֵי while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. **נסר** וּבֵי he sawed him apart &c., v. 23.

*Pl.* **נסר** same. Yoma 20<sup>b</sup> **נסר** חֲמַה שֶׁנִּסְפָּר בְּרִקְעֵי וּבֵי the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... **נסר** וּבֵי they placed him on a sawing-jack (v. **נסר** וּבֵי) and sawed his body; a. e.

*Nif.* **נסר** to be sawed. B. Kam. X, 10 **נסר** וּבֵי, **נסר** וּבֵי, v. **נסר** וּבֵי.

**נסר** ch. same. Targ. Y. I Ex. XIV, 25 (h. text **נסר**; comp. I Chr. XX, 3).

*Pa.* **נסר** same, to split. Targ. Ps. XXIX, 7. — Yeb. 49<sup>b</sup> **נסר** וּבֵי אֲרָזִים לְאִרְזֵי הַמִּזְבֵּיחַ they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75<sup>a</sup> **נסר** וּבֵי אֲבִיבִים Ms. M. (ed. מיינסיי, corr. acc.) who were cutting precious stones. — V. **נסר** II.

**נסר** m. 1) (preced.) (planed) board. Cant. R. to I, 11 **נסר** וּבֵי אֲרָזִים he put gold on between one board and the other; Y. Shek. VI, 49<sup>d</sup> bot. Y. Hag. II, 78<sup>b</sup> bot. — *Pl.* **נסר** וּבֵי בֵית הַבַּיִת. B. Bath. IV, 6 **נסר** וּבֵי the boards in the bath house. Ib. 67<sup>b</sup> **נסר** וּבֵי בֵית הַבַּיִת the room in which the boards are stored. Ib. **נסר** וּבֵי מְכָר אֲרָזִים sold (with the press) the boards, v. **נסר** וּבֵי. Kel. XXII, 10, v. **נסר** וּבֵי. Y. Sabb. III, 6<sup>a</sup> top **נסר** וּבֵי לְהַרְחִיק אֶת הַבֹּרֵךְ to remove the boards (which covered the bathing tank). Bab. ib. 40<sup>a</sup>; a. e. — [2] **נסר** וּבֵי, v. **נסר** III.]

**נסר** ch. 1) same, board. — *Pl.* **נסר** וּבֵי, **נסר** וּבֵי, **נסר** וּבֵי. Targ. I Kings VI, 15; a. fr. — Ib. VII, 30 **נסר** וּבֵי bronze plates (to cover the laver (?); h. text **נסר** וּבֵי). — 2) **נסר** veneer. Sabb. 98<sup>b</sup> **נסר** וּבֵי veneered boards, opp. **נסר** וּבֵי solid. — *Pl.* constr. **נסר** וּבֵי. Targ. Hos. VIII, 6 **נסר** וּבֵי gold foils for boards (h. text **נסר** וּבֵי; comp. **נסר** וּבֵי).

**נסר** v. **נסר**.

**נסר** v. **נסר**.

**נסר** v. **נסר**.

**נסר** v. **נסר**.

**נסר** m. = **נסר**; pl. **נסר**, v. **נסר**.

**נסר** m. (ציר) [hollowed out,] tank of the press (h. **נסר**). Targ. Y. Ex. XXII, 28. — *Pl.* **נסר** וּבֵי, **נסר** וּבֵי. Targ. Joel II, 24. Targ. O, Gen. XLIX, 12. — [Sachs, Beitr. II, 27: adaptation of Lat. *navia*.]

**נסר** f. h. same. Ab. Zar. 74<sup>b</sup> **נסר** וּבֵי (Ms. M. אֲרִיזֵי) as to a tank (used by gentiles), cleanse it with hot water.

**נסר** v. **נסר**.

**נסר** m. pl. (b. h.; **נסר**) youth. Ex. R. s. 1 **נסר** וּבֵי the canopy of youth (bridal canopy).

**נסר** v. **נסר**.

**נסר** v. **נסר**.

**נסר** f. (b. h. **נסר**; **נסר**) [light matter,] scraps, chips.

Y. Sabb. IV, 6<sup>d</sup> bot., v. **נסר** וּבֵי. — Esp. (של פִּשְׁתֵּן) **נסר** *hatcheled flax*. Sabb. IV, 1 (49<sup>b</sup>) דִּקְחָה **נסר** וּבֵי thoroughly beaten flax (cmp. **נסר** וּבֵי). Ib. 11<sup>a</sup>, a. e., v. **נסר** וּבֵי. Snh. 37<sup>a</sup>, v. **נסר** וּבֵי; a. fr.

**נסר** ch. same; constr. **נסר** וּבֵי. Targ. Is. I, 31 (Regia **נסר** וּבֵי).

**נסר** v. **נסר**.

**נסר** = **נסר**, q. v. (cmp. **נסר**).

**נסר** f. (נָסַל) 1) closing, shutting. Y. Erub. III, 21<sup>a</sup> **נסר** וּבֵי הַדֶּלֶת הַזֶּה tying a door (the stem קֶשֶׁר) means the same as shutting (the stem נָסַל). Num. R. s. 14 (play on **נסר**, Ps. LX, 10) **נסר** וּבֵי הַצַּוְנֵן by tying up his throat (strangulation). — **נסר** וּבֵי הַמִּזְבֵּיחַ the time of closing the Temple gates; (sub. **נסר** וּבֵי) the concluding prayer on the Day of Atonement, on public fasts and *Ma'amadot* (v. **נסר** וּבֵי); the prayer called *N's'ilah* (נְשִׂימָה). Taan. IV, 1 **נסר** וּבֵי בַּשְּׁמִירָה during the morning prayer, the Musaf, the *Minhah* and the *N's'ilah*. Y. Ber. IV, 7<sup>c</sup> top **נסר** וּבֵי הַמִּזְבֵּיחַ when is the time for the N.? **נסר** וּבֵי הַשָּׁמַיִם when the gates of heaven are closed (sunset); **נסר** וּבֵי הַמִּזְבֵּיחַ when the Temple gates are closed. Ib. **נסר** וּבֵי הַמִּזְבֵּיחַ that we may offer the N. prayer. Ib. **נסר** וּבֵי הַמִּזְבֵּיחַ; Yoma 87<sup>b</sup> **נסר** וּבֵי הַמִּזְבֵּיחַ the concluding prayer exempts from reading the evening prayer; a. fr. — *Transf. locking up, interruption of business*. Cant. R. to VII, 2 (play on **נסר** וּבֵי, ib.) **נסר** וּבֵי הַמִּזְבֵּיחַ two cessations of business, one shutting up on Passover, one &c. — 2) **נסר** וּבֵי הַמִּזְבֵּיחַ (or **נסר** וּבֵי) putting on sandals, wearing shoes. Yoma VIII, 1. Ib. 74<sup>a</sup>. M. Kat. 15<sup>b</sup>; a. fr. — Gen. R. s. 100 **נסר** וּבֵי הַמִּזְבֵּיחַ wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. **נסר** וּבֵי.

**נסר** I m., **נסר** f. (b. h.; **נסר**) pleasing, lovely. Ruth R. to II, 5 **נסר** וּבֵי הָיְתָה אִתָּהּ לֵי וּמַעֲשֵׂיהָ נְאִים when he saw that she was lovely and her conduct becoming. — *Pl.* **נסר** וּבֵי הָיְתָה אִתָּהּ לֵי her conduct is becoming and lovely. Midr. Till. to Ps. V **נסר** וּבֵי לֵי כָל מַה שֶׁנִּתְּתָה לִי לֵי מִיָּדָי אֵלֶי כָּל מַה שֶׁנִּתְּתָה לִי לֵי מִיָּדָי אֵלֶי all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. **נסר** וּבֵי. Cant. R. to IV, 4 **נסר** וּבֵי וְהַסִּידִים לֵי כֻלְכֶם all of you are welcome, all of you are pious &c.; a. e.

**נסר** ch. same. Targ. Y. Ex. XIX, 19.

**נסר** II pr. n. pl. *Naim* (Nain), in Isachar. Gen. R. s. 98.

**נסר** f. (preced.) 1) fem. of **נסר**. — 2) taste, disposition. Ab. d'R. N. ch. IV, end (Snh. 38<sup>a</sup>) **נסר** וּבֵי הַמֶּלֶךְ the Lord made the dispositions of men different one from the other. — 3) tune, chant; trill. Y. Shek. V, 48<sup>d</sup> bot. **נסר** וּבֵי הָיְתָה יָדָיו he knew an extraordinary way of singing; Yoma 38<sup>b</sup> **נסר** וּבֵי הָיְתָה יָדָיו when he tuned his voice to a trill. Kidd. 71<sup>a</sup> **נסר** וּבֵי הַמֶּלֶךְ he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end **נסר** וּבֵי הָיְתָה יָדָיו he pronounced it during the chant &c. Y. Shek. V, 55<sup>c</sup> bot. **נסר** וּבֵי הָיְתָה יָדָיו.



**נָעַע, נָעַע** m. (cmp. נָעַץ II) *mint*. Y. Sabb. VII, 10<sup>a</sup> ed. Krot. (oth. נֵעַע).

**נָעַע, נָעַע** m. (נָעַע) *shaking* (the Lulab). Succ. 37<sup>b</sup>.

**נָעַע, נָעַע**, v. נָעַע h. a. ch.

**נָעַע**, v. נָעַע.

**נָעַץ** (cmp. אָרַץ, שִׁיץ) 1) *to prick, stick; to wedge in*. Men. 64<sup>b</sup> 'צַפְרֵי וּב' the swine pressed its nails against the wall; Sot. 49<sup>b</sup>; Y. Ber. IV, 7<sup>b</sup>, a. e.—Y. Shek. V, 48<sup>d</sup> bot. כְּשֶׁהִדִּיחַ נִיָּץ גּוּדְלוֹ וּב' when he inserted his thumb into his mouth. Sabb. 17<sup>a</sup> 'נָעַצוּ הָרֵב וּב' they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעִיץ. Bets. 7<sup>b</sup>, v. נָעַר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נָעִיץ). Y. Sabb. V, 9<sup>d</sup> bot.; Y. Kil. VII, 31<sup>b</sup> bot., v. נָעִיץ; a. e.

*Nif.* נָעִיץ *to be fixed, stuck in*. Sabb. 67<sup>a</sup> bot. (in an incantation, v. נָעַל) נָעִיץְתָה כְּחַטָּה (נָעַל הָאֵל ...) thou art stuck in like a pin.

**נָעַץ** (transp. נָעַץ) ch. same. Targ. Y. Gen. XXX, 38 (O. נָעִיץ). Targ. Y. Deut. XV, 17; a. fr.—Part. pass. נָעִיץ; f. נָעִיץ; pl. נָעִיץ; inserted; perforated. Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45<sup>d</sup> top; Y. Ab. Zar. II, 41<sup>a</sup> bot. (ל) נָעִיץ סִבִּינָה וּב' (or נָעִיץ) to stick a knife into a radish.

*Pa.* נָעִיץ (transp. נָעַץ) same, *to plant*. Cant. R. to I, 16 'וְכַּתְּוִבִי אֶת מִנְעָנָה וּב' (מְצַנְנָה) and now, even if you tried to stick into it sixty myriads of reeds &c., v. נָעַר; Y. Taan. IV, 69<sup>b</sup>; Y. Meg. I, 70<sup>a</sup> bot. כְּבִצְעַת (corr. acc.); Lam. R. to II, 2 כְּבִצְעֵיךְ בְּרַחֲמֵיךְ (not נָעִיץְתָה).

**נָעִיץ** m. (b. h.; preced.) *thorn; (homilet.) a wicked person*. Meg. 10<sup>b</sup> (ref. to Is. LV, 13); Yalk. Is. 345.

**נָעִיץ** ch. same.—Pl. נָעִיץ. Targ. Is. VII, 19.

**נָעַר** I (b. h.; cmp. next w.) [*to be excited, noisy*], esp. (of the ass) *to bray*. Ber. 3<sup>a</sup>. Ib. 56<sup>a</sup> (in Chald. dict.) דִּקְאֵי רִקְאֵי standing at the head of the bed and braying. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>; a. e.—[Cant. R. to IV, 8 בְּהַלְחָה הָיָא בְּהַלְחָה, read: נָעַר, v. נָעַר.]

**נָעַר** II (b. h.; cmp. נָעַר, נָעַר) *to shake, stir*. Makhsh. I, 4 לְאוֹיֵב נָעִירֵי בֵּין הַמַּשְׁפָּחָה he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 הַמַּשְׁפָּחָה בֵּין הַמַּשְׁפָּחָה 'וּב' I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LII, 2), shake thyself &c.; a. e.

*Pl.* נָעִיר 1) *to shake*. Pesik. Shek., p. 17<sup>a</sup> נָעִיר קִפְלָה shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 'וּב' if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147<sup>a</sup> top; a. fr.—2) *to stir*. Hull. VIII, 3 אֵת הַקֶּרֶדָה 'וּב' if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39<sup>d</sup> top הַגִּיב בַּקֶּרֶדָה שֶׁבֵּית הַגֵּיב הַגִּיב הַגִּיב הַגִּיב הַגִּיב the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation*. Toh. II, 1 מְנַעֲרָה אֵת הַקֶּרֶדָה she may empty (or stir) the dish. Kel. XXVIII, 2 מְנַעֲרָה בּוֹ 'וּב' used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 שְׂחַתְוִנֵי מְנַעֲרָה which the shop-keeper uses when

pouring out &c. (or through which he pours for straining), v. נָעִיר; a. e.—'וּב' אֵת הַמַּשְׁפָּחָה *to use means by which to expedite the discharge of excrements of the flock on the spot to be manured* (v. הָדַר I, Pl.). Tosef. Shebi. II, 20; M. Kat. 12<sup>a</sup>; Y. Shebi. III, 34<sup>c</sup> bot. Ib. לְנִשְׁכָּרָה ... הַשׂוֹכֵר he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. מְנַעֲרָה בְּנִשְׁכָּרָה by driving it from place to place.—Part. pass. מְנַעֲרָה; f. מְנַעֲרָה; pl. מְנַעֲרָה; מְנַעֲרָה *empty, vacant*. Y. Ber. IV, 7<sup>b</sup> bot. (play on מְנַעֲרָה) 'וּב' שֵׁיבָה מִן כֵּן הַמְצִיבָה they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 'וּב' שֵׁיבָה מִן (Babylonia) is deprived &c. Hag. 14<sup>a</sup> (play on מְנַעֲרָה, Is. III, 4) 'וּב' אֵלֶּיךָ מֵאֵת אֲדָמָה שְׂמֵלָה 'וּב' that means persons empty of good deeds, opp. מְנַעֲרָה; Yalk. Is. 261.—[B. Bath. 74<sup>b</sup> הָיָא מְנַעֲרָה I.—Hull. 51<sup>b</sup> מְנַעֲרָה, v. infra.]

*Nif.* נָעִיר 1) *to be stirred up; to bestir one's self*. B. Bath. 74<sup>b</sup> 'וּב' הָיָא מְנַעֲרָה and R. El. was stirred up (awoke). Sot. 5<sup>a</sup> 'וּב' אֵת עֲפָרוֹ 'וּב' his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on מְנַעֲרָה וּנְשִׁיבָה, I Chr. IV, 5) 'וּב' מִרְיָם הָיָה וּנְשִׁיבָה מִחֲלֵיהָ she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6<sup>d</sup> top (play on מְנַעֲרָה, Gen. VIII, 21) מִמִּשְׁכַּת שֶׁהָיָה 'וּב' וּנְשִׁיבָה from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Hull. 51<sup>b</sup> מְנַעֲרָה לְמַעַד 'וּב' Rashi (ed. מְנַעֲרָה) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatched*. Y. Sabb. II, beg. 4<sup>c</sup> (expl. הָיָא, ib. II, 1) מְנַעֲרָה שֶׁלֹּא מְנַעֲרָה flax which has not yet been hatched.—3) *to be emptied, poured out*. Y. Ber. l. c. (play on מְנַעֲרָה 'וּב' שֵׁיבָה מִן) for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. l. c.—Snh. 92<sup>a</sup> מְנַעֲרָה קִשְׁיָו הַבּוֹל his bow will be empty (his sexual vitality broken).

*Hif.* מְנַעֲרָה *to stir up, to keep awake*. Erub. 53<sup>b</sup> (play on מְנַעֲרָה &c., v. מְנַעֲרָה) מְנַעֲרָה וּב' she kept him awake.

*Hithpa.* מְנַעֲרָה *to be emptied; transp. to be displaced*. Zeb. 116<sup>a</sup> (ref. to Cant. IV, 16) 'וּב' הָיָה אֲמִיבָה ... וְהָיָה אֲמִיבָה (v. Rabb. D. S. a. l. note) removed be the (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

**נָעַר** ch. same, *to shake, stir*.—Part. pass. נָעִיר *waking*. Targ. Job XXI, 32 (Ms. נָעִיר; ed. Wil. נָעִיר, v. נָעַר).

*Pa.* נָעַר *to shake; to empty*. Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) מְנַעֲרָה 'וּב' (דְּמִנְעָרָה) v. נָעַר ch.; Gen. R. s. 75. Sabb. 142<sup>a</sup> מְנַעֲרָה יָדָה וּב' let him shake the fruit out of the basket.

**נָעַר** m. (b. h.; preced., cmp. מְנַעֲרָה, a. meanings of נָעַר, שִׁיבָה, נָעִיר &c.) *tender, young; lad*. Tanh. Hayé 1 שִׁיבָה הַזֶּה that the old may be honored by the young. Ex. R. s. 1 הָיָה יְלֵד הָיָה יְלֵד הָיָה הָיָה הָיָה he was a child, but his behavior was like that of a lad; a. fr.—Pl. מְנַעֲרָה. Yoma 75<sup>b</sup> לֶמַּן 'וּב' the manna was bread to the young, oil to the old &c. Tanh. Sh'mini 11 'וּב' אֵת 'וּב' if they (the elders) are young &c., v. מְנַעֲרָה. Ib. מְנַעֲרָה הַבְּחֹרִים הַזֶּה the young men and the lads. Sot. 46<sup>b</sup> 'וּב' הָיָה וּבְחֹרֵי 'וּב' they were young



makes the load harder for the animal (Bab. ed. 80<sup>a</sup> הַנְּשִׂיאִים קָשָׁה כְּמִשְׂאֵי an increase of size is as hard for the animal as an increase of weight), v. נִפְחָא. B. Kam. 47<sup>a</sup> נִפְחָא, v. נִפְחָא.

**נִפְחָא** m. (preced. wds.) *smith*. Gen. R. s. 84, beg. [read:] כְּהוּיָהּ מִפְּחוֹ פְּחוֹתָא פְּחוֹתָא פְּחוֹתָא פְּחוֹתָא פְּחוֹתָא פְּחוֹתָא a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanh. Vayesheb 1; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top, a. e. הַנְּשִׂיאִים the smith's son, i. e. R. Johanan, v. next w.—Pl. נִפְחָא, Y. B. Bath. II, beg. 13<sup>b</sup> וְלֹא שָׁלַח לֹא נִפְחָא nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

**נִפְחָא, נִפְחָא** ch. same. Targ. Is. XLIV, 12.—Gitt. 69<sup>b</sup> בִּי נִפְחָא בְּיָדֵי נִפְחָא Rashi (ed. only בִּי) by the fire of the smithy. Ib. נִפְחָא מֵיָא דְרֵי נִפְחָא water used in the smithy. Sabb. 25<sup>b</sup>, a. fr. נִפְחָא R. Isaac, the smith. Hull. 77<sup>a</sup> נִפְחָא בִּי נִפְחָא (corr. acc.)—(בִּי בִּי) the smith's son, v. יוֹהָנָן. Snh. 96<sup>a</sup> נִפְחָא דְנִי מְדַבֵּר נִפְחָא better is what the smith (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85<sup>b</sup>; a. e.—b) name of a *bird*. Hull. 62<sup>b</sup>.—Pl. נִפְחָא, Targ. Jer. VI, 29. Targ. Jud. V, 26 נִפְחָא.

**נִפְחָא, נִפְחָא** ch.=h. נִפְחָא. B. Mets. 80<sup>a</sup> (expl. כְּמִשְׂאֵי, v. נִפְחָא) נִפְחָא בִּי כִּי הַקָּלָא וְכִי הַכָּבֵד the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. לְמִשְׂאֵי) קָשָׁה לְמִשְׂאֵי נִפְחָא weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30<sup>b</sup> לֵיבָהּ בְּנִפְחָא its fuller appearance is welcome to him; Ab. Zar. 34<sup>b</sup> בְּנִפְחָא. B. Kam. 47<sup>a</sup> נִפְחָא (Ms. F. נִפְחָא) how about the gain in value from its fuller appearance?

**נִפְחָא** pr. n. pl. *N'fahaya*. Targ. Y. Num. XXI, 30 (h. text נִפְחָא).

**נִפְחָא**, *Pi*. נִפְחָא (cmp. נִפְחָא) to beat (cotton). Sabb. 73<sup>b</sup> 'נִפְחָא תְּרֵינִי תְּרֵינִי תְּרֵינִי תְּרֵינִי תְּרֵינִי תְּרֵינִי threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. נִפְחָא reads: והניפס, v. נִפְחָא.]

**נִפְחָא** m. (prob. a transpos. of נִפְחָא, a readaptation of *naphtha*). Sabb. II, 2. Ib. 26<sup>a</sup> לֹא נִפְחָא לְבִינִי white naphtha must not be used for lighting ... because it is explosive. Ib. נִפְחָא ... אֵלֶּה וְכֵן וְכֵן shall the Cappadocians do who have ... only naphtha? Yoma 38<sup>b</sup>, sq. Y. Snh. VII, 24<sup>b</sup> bot. (v. נִפְחָא) בְּפִיחָא the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22<sup>b</sup> שֶׁלֹּא נִפְחָא 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 נִפְחָא בִּינִי he (the besieger) throws naphtha &c. (βέλη πυροφόρα or πυροβόλα).

**נִפְחָא** ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2.—Sabb. 46<sup>a</sup>.

**נִפְחָא** m. (preced.) *dealer in naphtha*.—Pl. נִפְחָא. Ned. 91<sup>b</sup>.

**נִפְחָא, נִפְחָא**, *Pi*. נִפְחָא (denom. of נִפְחָא) to fan, winnow, sift. Maasr. IV, 5, v. נִפְחָא. B. Bath. 94<sup>a</sup> מִנְפָּחָה אֵת הַבָּרִיבִיּוֹת if the buyer winnows (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51<sup>b</sup> bot. וְלֹא יִפְחָא וְכֵן (better נִפְחָא) but he must not blow the chaff out over a basket; a. e.—Part. pass. מִנְפָּחָה; f. מִנְפָּחָה. Men. X, 4; VI, 7 בְּשִׁלְשָׁל בִּי סֵלָה סֵלָה בִּי כָּל צִרְבָּה sifted thirteen times. Ib. סֵלָה סֵלָה בִּי כָּל צִרְבָּה fine flour sufficiently sifted. Tanh. T'savveh 5, v. סֵלָה; a. e.—Pesik. R. s. 3 (ref. to כֹּבֵדָה, Gen. XLVIII, 7) מִנְפָּחָה בִּי בְּבִבְרָה .. בְּבִבְרָה at a season when the ground can be sifted and be shaken in the sieve.

**נִפְחָא, נִפְחָא**, *Pa*. נִפְחָא, same. Y. Sabb. VII, 10<sup>a</sup> bot. כִּי נִפְחָא בִּי נִפְחָא when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth. R. to III, 3 [read:] אֵלֶּיךָ וְנִפְחָא אֵלֶּיךָ go and winnow it (again), and it will yield the remainder; Yalk. ib. 604 וְכֵן נִפְחָא הַיָּבֵנָה וְכֵן (not כִּפְּי).

**נִפְחָא** f. (preced.)=h. נִפְחָא, *fan, winnow, sieve*. Pes. 111<sup>b</sup> וְהוֹדֵר בֵּיהּ כִּי נִפְחָא (Ms. M. כִּינְפָּחָא) and he moves to and fro like a fan. B. Kam. 97<sup>b</sup> כִּי נִפְחָא (Ms. R. כִּינְפָּחָא, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Hull. 124<sup>a</sup> כִּי נִפְחָא even if the flesh on the hide be of the size &c.?—Gitt. 69<sup>a</sup> bot. פִּיחָא דְרֵינִי the bran which comes up to the top of the sieve when shaken.—Hull. 45<sup>a</sup> וְסִימְנִיךָ to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e.—Pl. נִפְחָא, נִפְחָא. Sabb. 134<sup>a</sup>, v. נִפְחָא. B. Mets. 74<sup>a</sup> אִישָׁר בִּי the winnowing may be done with a fan (independently of the wind). Succ. 20<sup>b</sup> כִּי הוּא לְפִרְסֵי וְכֵן can be used for covers and sieves, v. פִּרְסָא.—Y. Sabb. VII, 10<sup>c</sup> top נִפְחָא (fr. נִפְחָא).—[Tosef. Hull. III (IV), 27 נִפְחָא, v. אִפְחָא.]

**נִפְחָא, נִפְחָא**, v. נִפְחָא.

**נִפְחָא** f. (נִפְחָא) *blowing, breath*. Y. Sabb. II, 5<sup>a</sup> bot. אֵת הַבְּעִיר וְכִיבָהּ בִּי אֵת if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end בְּטִיבִל in this world the breath of life is put in by blowing (Gen. II, 7), ... but in the coming world by placing (Ez. XXXVII, 6). Ib. אֵת הַבְּעִיר בְּנִפְחָא שֶׁל בִּשָׁה וְכֵן if this (glass) which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e.—Y. Meg. III, 74<sup>b</sup> bot. אֵת בִּי in one breath (v. נִפְחָא).—[Ruth. R. to III, 3 נִפְחָא, v. נִפְחָא.]

**נִפְחָא, נִפְחָא**, *pl.* נִפְחָא, *giants* (פִּלֵּא, cmp. פִּלֵּא). Gen. R. s. 26 שְׂפִילֵי וְכֵן they are called *n'filim*, because they caused the downfall of the world; a. e.—(אֵת הַנְּפִילִים) name of a *demon*. Bekh. 44<sup>b</sup> רִיבָה בֵּין נִפְחָא *nervous prostration*, v. אִנְפָּא II.—b) name of a *species of lizards*, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Hull. 127<sup>a</sup> (not נִפְחָא). Ex. R. s. 15 בֵּין הַיָּבֵנָה some ed. (corr. acc.).

נפיל m., נפילא I f. ch. same, 1) *giant*. Ruth R. to II, 1 'נפיל when a giant marries a giantess.—2) *Orion*.—Pl. נפילא v. נפילא I.

נפיל II (נפילא) m.=h. נפיל, *untimely birth, not viable*. Targ. Y. I Lev. XXII, 27 דלא נפיל (ed. Vien. נפיל, ed. Amst. נפיל) that it is not an untimely birth. Targ. Ps. LVIII, 9 Ms. (ed. נפילא). Targ. Job III, 16 נפילא ברני<sup>b</sup> 'נפילא. B. Bath. 101<sup>b</sup> ברני (v. Rabb. D. S. a. l. note 30, ed. 'בנ') it means a lot set aside for burying untimely births. Ib. 102<sup>b</sup> 'וב' ו' we do not presume two lots to be set aside for &c.

נפילה f. (נפל) 1) *falling*. Sot. VIII, 6, a. e. v. נפילה. B. Kam. V, 7 (54<sup>b</sup>) לנפילה הבור as to the laws relating to an animal falling into a pit (Ex. XXI, 33 sq.). Y. Ber. I, 3<sup>d</sup> top מנפילה מנפילה that thou mayest support us in our downfall.—Pl. נפילה. Yalk. Esth. 1058 (ref. to Esth. VI, 13) שררני הללו למה why this double use of *nafal*?—2) (v. נפילה) *quantity of seed required for a field*. Peah V, 1 'נפילה (ב) כדרי (Y. ed. נפילה) he must give to the poor as much as the field requires for seed (v. Maim. a. l.; oth. opin.: as much as is generally dropped at cutting); B. Mets. 105<sup>b</sup>. Ib. IX, 5 'אם יש בה כדרי (Y. ed. נפילה) if the field yields as much as is required for seed, expl. Y. ib. 12<sup>a</sup> כדרי הורע הנופל בה; Y. Peah. V, 18<sup>d</sup> כדרי נפילה (corr. acc.).—[Y. Orl. I, 60<sup>d</sup> top כדרי נפילה R. S. to Or. I, 2, v. נפילה.]

נפיצה f. (נפץ) *shattering*. Y. Orl. I, 60<sup>d</sup> bot. [read:] 'נפיצה היא נשייה היא הקמה היא שבירה היא 'making' an idol is the same as putting up, 'breaking' the same as shattering (v. Y. Ab. Zar. IV, 44<sup>a</sup>).

נפיק, v. נפק.

נפיק m. (preced.; cmp. Syr. נופקא, P. Sm. 2424) *quick, alert*. Targ. I Sam. XXIII, 22 ערום ו' (h. text יערום).

נפיקא, Lev. R. s. 26 'מאנון (באנונין) some ed., oth. פגניקא, v. פניקא.

נפיש (interch. with פוש a. פושי, q. v.) 1) [to be blown up,] to be large; to increase. Targ. Ex. I, 7; a. e. Imper. פוש. Targ. Gen. I, 28; a. e.—\*2) [to be blown away,] to be gone. B. Bath. 121<sup>a</sup>; Ned. 78<sup>a</sup> 'ארא לנהרדא Ar. (ed. היה) he came to N. to see R. S.; he was gone.

Af. נפיש (interch. with אפיש, a. אפשי) to extend, enlarge. Targ. Gen. XLVIII, 4 (some ed. מפשי). Targ. Y. Num. XIX, 6 אפשי; a. fr.—Men. 23<sup>b</sup> 'דא' לה תבלין טפי וכ' אפשי when he made the quantity of spices larger than &c. Bets. 7<sup>a</sup> לא תפשיק... (or תפשיק) we must not extend the range of unclean things by rabbinical enactments. Sot. 26<sup>a</sup> לא תפשיק we ought not to increase the number of illegitimate births (by allowing intermarriage between bastards). B. Bath. 12<sup>b</sup> 'דא' ברניא (Rashi ליה לאפשי) I desire (it is an advantage to me) to have a large number of tenants around me (whom my neighbor must employ). Ib. מילתא לאפשי this plea about a large number &c., is no plea; a. e.—

Y. Kil. IX, 32<sup>c</sup> top; Y. Keth. XII, 35<sup>b</sup> top 'נפיש לר' ו' let us make room for R. II.

נפישא m., נפישא c. (preced.) [blown up,] large, numerous (cmp. נפיש). Targ. Y. Deut. XXV, 9.—B. Bath. 73<sup>b</sup> 'היליה ו' היליה how great is the strength of the tree. Keth. 66<sup>b</sup> זרנא דנ' the management of which is a large concern, v. זרנא III.; a. fr.—Pl. נפישא. Targ. II Esth. VI, 10; a. e.—Snh. 52<sup>a</sup>, v. זרנא. Yeb. 74<sup>b</sup> 'הנך ל' those (laws relating to dedicated objects) are extensive. B. Bath. l. c. מישום דנ' מישום because the water is deep; a. fr.

נפישא, pl. נפישא, v. נפש.

נפיתא, v. נפיתא.

נפן, נ' m. (b. h.) name of a *jewel* in the high priest's breast plate, *emerald*. Ex. R. s. 38, end 'היה כהוב ו' על ה' היה כהוב ו' on the *nofekh* the name of Judah was engraven.

נפל (b. h.) to fall, lie down; to be dropped; to occur. Sabb. XVI, 2 נפלה דליקה if a conflagration takes place. Pes. II, 3, v. נפלה. Y. Sot. VII, 21<sup>d</sup> top (ref. to יקים, Deut. XXVII, 26) וכי יש תורה נופלה ו' is there a falling law (to need erection)? Ned. 65<sup>b</sup> 'אני נופל לירי ו' he who falls (becomes poor) does not immediately fall into the hands of (become dependent on) the charities (but his friends support him for a time). B. Kam. IX, 11, a. fr. האחין .. שני אחר 'נפלה דמי' its equivalent must be surrendered as a donation to the Temple. B. Bath. IX, 4 אחר 'נפלה דמי' if one of two partner brothers (heirs) has been summoned to public service, his salary goes into the common fund. Y. Shek. V, 49<sup>b</sup> top שפלה לך ירושה ו' since I heard that an inheritance has fallen to thy share at a distant place, take (this as a loan) &c.; a. v. fr.—Imperat. נפול. Tosef. Dem. VI, 4 נפול 'נפלה דמי' (Var. נפול, some ed. נפול) and surrender thyself to public service in my place (v. supra).

Hif. נפיל to cause to fall; to throw down. Gen. R. s. 26, v. נפיל. B. Kam. III, 10 ארא שרנו ו' struck out his tooth; Tosef. ib. IX, 23; a. fr.—Esp. to miscarry. Nidd. III, 1 'נפלה if a woman loses a lump-shaped embryo; a. fr.

Hithpa. נפלה to prostrate one's self. Deut. R. s. 2, v. נפלה.

Nif. נפלה (denom. of נפול) to fall apart, be spoiled. Tosef. Sabb. VI (VII), 14 שלא תינפל הפה v. נפלה.

נפל ch. same. Targ. II Sam. I, 4. Targ. Koh. XI, 3 'נפלה; a. v. fr.—Imperat. נפיל. Targ. Is. I, 11.—Part. נפיל, part. pass. נפיל. Targ. Prov. XI, 5 (ed. Wil. נפיל). Targ. Ps. CXLV, 14; a. e.—Hull. 51<sup>a</sup> לארנא נפלה if they were thrown down (violently). Ib.<sup>b</sup>, v. נפלה. Ned. 65<sup>b</sup> כל כדרי נפלה לא כל כדרי נפלה not every one that becomes poor, falls on me (for support). B. Mets. 105<sup>a</sup> 'נפלה בורא דנ' a seed (of weeds) once fallen, has fallen (cannot be destroyed by the plough). Meg. 15<sup>b</sup> נפלה ליה מילתא בדרהיה something (a suspicion) had entered his mind; a. fr.

Af. נפיל, as preced. Hif. Targ. Ps. LXXVIII, 28. Targ. Y. Ex. XXI, 22; a. fr.—Hull. 42<sup>a</sup> top אפיל אפיל (read נפלה)



she may have miscarried. Snh. 109<sup>b</sup> וּמִפְּלֵא לִיהָ and she miscarried through his fault; a. fr.

*Ithpe.* אֵינְפִיל לִי to be upset, fall in. M. Kat. 2<sup>a</sup> דֹּאֲרֵי דִאֲרֵי לִי אֵינְפִיל a caving in (of the ground through which the water makes a road) might occur; ib.<sup>b</sup>; a. e.

נִפְּלָה, pl. נִפְּלִים, v. נִפֵּל.

נִפְּלָה m. (preced. wds.) 1) *capacity for seed, v. abortion; premature, not viable birth.* Tosef. Ohol. XVI, 13; Pes. 9<sup>a</sup>, a. e.—Y. Yeb. XI, end, 12<sup>b</sup> 'וּנְפִילָה is not considered a non-viable birth (for legal purposes); a. v. fr.—*Pl.* נִפְּלִים Gen. R. s. 26 (play on נִפְּלִים Gen. VI, 4) וְכִי שָׂמְלוּ אֶת הָעוֹלָם לֵבָרְכָהּ they filled the world with abortions by their lascivious life. Tosef. I. c.; a. fr.

נִפְּלָה I (נִפְּלָה, נִפְּלָה) ch. same, v. נִפֵּל.

נִפְּלָה II m. *giant, v. נִפֵּל* ch., a. נִפְּלָה I.

נִפְּלָה III m., נִפְּלָאוֹת f., pl. נִפְּלָאוֹת (נִפְּלָה) *miracles.* Midr. Till. to Ps. CVI; v. נִפְּלָה.

נִפְּלִי, v. נִפֵּל ch.

נִפְּלִי, v. נִפֵּל h.

נִפְּסָה, נִפְּסָה, v. נִפֵּץ.

נִפֵּץ (amp. פִּיץ, פִּיץ) *to blow, squirt into the mouth.* Ex. R. s. 1 (play on פִּיץ, Ex. I, 15) וְכִי שָׂמְלוּ אֶת הַיַּיִן לְפִי הַבֵּן she squirted wine into the child's mouth after having given its mother to drink, v. נִפֵּץ.

*Hif.* הִפִּיצָה *to blow air into the lungs, to revive.* Ib. שִׁחֲוֵהָ הִפִּיצָה וְחָיָה (or הִפִּיצָה אֶת וְכִי) she revived the child when they said it was dead.

נִפֵּץ (interch. with נִפֵּץ) *to shake.*

*Pa.* נִפִּיצָה *to shatter.* Targ. Jer. XXIII, 29 ed. Lag. (ed. מִפִּיצָה, corr. acc.; Bxt. נִפֵּץ).

*Ithpa.* אֵינְפִיצָה *to be shattered.* Targ. II Chr. XXXIII, 13 (ed. Wil. אֵינְפִיצָה, corr. acc.).

נִפִּץ, Pi. נִפִּץ, v. נִפֵּץ h.

נִפִּץ, Pa. נִפִּץ (preced.) *to fan, inspire.* Sabb. 134<sup>a</sup>, v. next w.

נִפְּסָה f. (preced.) *fan.* Sabb. 134<sup>a</sup> לִינְפִיצָה בֵּן Ms. M. (not read. Tosef. B. Bath. IV, 2 נִפְּסָה, v. נִפְּסָה) let one fan the child with a fan.

נִפְּסָה f. (preced. wds.) *remnant of flour in the sieve.* Yeb. 114<sup>b</sup> וְכִי סֹד בְּהָאֵר פִּירָה דְּנֵי וְכִי (Ar. דְּנִפְּסָה) can it be imagined that he could live on that little remnant of flour which thou hast left to him?

נִפֵּץ (b. h.; cmp. פִּיץ) *to scatter, shake out, empty.* Bicc. I, 8 וְכִי נִפֵּץ he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 וְכִי נִפֵּץ he shakes the bag out. Keth. 72<sup>a</sup> (the Mishnah means) וְכִי נִפֵּץ she should receive (the semen) and then discharge it (by violent movements); a. e.

Pi. נִפֵּץ 1) same. Kil. V, 7 וְכִי נִפֵּץ he must shake the grain out of the ears; Y. ib. 30<sup>a</sup> bot. Deut. R. s. 3 וְכִי נִפֵּץ

and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 וְכִי מִפִּיצוּ אֶת הַמָּרוֹךְ as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII שִׂאֲרָה אֵינְפִיצָה וְכִי I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נִפֵּץ) *to beat flax, to hatchel wool.* Sabb. XIII, 4 וְכִי מִפִּיצָה (Y. ed. a. Ar. מִפִּיצָה). Ib. VII, 2. Ib. 73<sup>b</sup>, v. נִפֵּץ. Ber. 58<sup>a</sup> וְכִי מִפִּיצָה; Tosef. ib. VII (VI), 2 וְכִי מִפִּיצָה, ed. Zuck. (Var. מִפִּיצָה); Y. ib. IX, 13<sup>a</sup> top וְכִי מִפִּיצָה; a. fr.—3) *to spread.* Midr. Till. to Ps. XXII מִפִּיצָה, v. נִפֵּץ.

נִפֵּץ ch. same, 1) *to scatter, shake out.* Targ. O. Gen. XXIV, 20 (ed. Berl. מִפִּיצָה). Targ. Jud. VI, 38 ed. Lag. (ed. נִפֵּץ, incorr.).—Nidd. 31<sup>a</sup> (prov.) מִפִּיצָה וְכִי shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to מִפִּיצָה Gen. IX, 19) כִּי מִפִּיצָה עוֹבְרָה וְכִי.. רִנְפִיצָה like a large fish that scatters its roe &c.; a. e.—Snh. 67<sup>b</sup> רִנְפִיצָה (Rashi מִפִּיצָה) he scattered, i. e. *blew his nose.*—2) *to shatter, break.* Targ. Jud. VII, 19.—3) *to beat, hatchel.* Yoma 20<sup>b</sup>, v. אֵינְפִיצָה II.—Part. pass. מִפִּיצָה. Hull. 51<sup>b</sup>, a. e. וְכִי מִפִּיצָה וְכִי flax which has been pounded, but not carded (freed of hard substances).—4) *to snap a chalked cord for marking.* Targ. Is. XLIV, 13.

*Pa.* מִפִּיצָה same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. מִפִּיצָה.—Targ. Esth. I, 11 מִפִּיצָה.—Part. pass. מִפִּיצָה. Targ. Is. XXVII, 9.—B. Kam. 93<sup>b</sup> מִפִּיצָה מִפִּיצָה, v. מִפִּיצָה II. Sabb. 147<sup>a</sup> מִפִּיצָה מִפִּיצָה גְּלִימֵיהֶם shaking their cloaks. Ib. וְכִי מִפִּיצָה shake them in his face. Hull. 113<sup>a</sup> לִיהָ וְכִי מִפִּיצָה and shakes the salt off. Ib. 76<sup>b</sup> וְכִי מִפִּיצָה he split it, and found two nerves; a. e.—[B. Bath. 45<sup>a</sup> מִפִּיצָה; Keth. 91<sup>b</sup>, sq. מִפִּיצָה, v. מִפִּיצָה.]

נִפְּסָה, נִפְּסָה m. (preced.) *flax-beater, carder.* Yeb. 118<sup>b</sup>; Keth. 75<sup>a</sup> וְכִי גְּבִירָה הִיקְרִייהָ וְכִי though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נִפְּסָה: a *guardsmen in the vegetable garden*, denom. of נִפֵּץ.]

נִפְּסָה f. (preced. wds.) *scattering.* Nidd. 30<sup>b</sup> כִּי מִפִּיצָה וְכִי he made them drink a scattering drug (which destroys the semen in the womb).

\*נִפְּקָה (cmp. פִּיץ) *to go out.* Cant. R. to III, 4 (play on פִּיץ, Is. XXI, 4) עָלָה יָדָהּ שֶׁנִּפְּקָה לְדַבֵּר לְצִוְיָה because they went out for lascivious purposes.

נִפְּקָה ch. (corresp. to h. נִפֵּץ) same, 1) *to go out, come out; to result, end.* Targ. O. VIII, 7 מִפִּיץ ed. Berl. (oth. ed. a. Y. מִפִּיץ); a. v. fr.—Y. Ber. I, 2<sup>a</sup> top וְכִי מִפִּיץ when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3<sup>a</sup> bot. הִרְיִן רִנְפִיצָה we went out for fast and prayer. Koh. R. to X, 8 מִפִּיץ לִיהָ (= מִפִּיץ) after he came out. Y. Taan. IV, 69<sup>a</sup> מִפִּיץ when they came out; Lam. R. to II, 2 כִּי מִפִּיץ. Y. l. c. לֹא נִפְּקָה מִפִּיץ (Matt. K. to Lam. R. l. c. לֹא נִפְּקָה לְדִוָּן) they did not end well. Pesik. B'shall., p. 94<sup>a</sup> וְכִי מִפִּיץ וְכִי מִפִּיץ and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וְכִי מִפִּיץ (corr. acc.); a. v. fr.—Imperat. מִפִּיץ. Targ. Gen. VIII, 16; a. fr.—Eruv. 14<sup>b</sup>, a. e. וְכִי מִפִּיץ, v. מִפִּיץ. Sabb.



ment offered before?—**נִפְשָׁה** (נִפְשָׁה) v. נִפְשָׁה.—Hull. IV, 7 (77<sup>a</sup>) **נִפְשָׁה** *one not fastidious*.—B. Bath. 89<sup>b</sup> **נִפְשָׁה** *the opening in which the tongue of scales rests (agina)*.—Pl. as ab. **נִפְשָׁה** v. דִּינָה II. *Snh. l. c.* **נִפְשָׁה** witnesses in capital cases.—Yoma VIII, 6 **נִפְשָׁה** *the possibility of danger to human life*; Sabb. 129<sup>a</sup>; a. fr.

**נִפְשָׁה**, **נִפְשָׁה**, **נִפְשָׁה** ch. same, 1) *monument*. Pesik. B'shall., p. 79<sup>b</sup> **נִפְשָׁה** *and they erected a monument to him (the dog that saved their lives)*, and to this day they call it **נִפְשָׁה** *the dog's monument*. Y. Erub. V, 22<sup>b</sup> bot. **נִפְשָׁה** *נִפְשָׁה* v. **נִפְשָׁה** *נִפְשָׁה*; a. e.—2) *soul, will &c.* (v. preced.). Targ. Gen. I, 20. Ib. XXIII, 8; a. fr.—Cant. R. to II, 16, v. **נִפְשָׁה**. Sabb. 129<sup>a</sup> **נִפְשָׁה** *meat (is a necessary of life), life for life, v. preced.* **נִפְשָׁה** *נִפְשָׁה* ch. **נִפְשָׁה** *נִפְשָׁה* v. **נִפְשָׁה** *נִפְשָׁה* Ib. **נִפְשָׁה** *נִפְשָׁה* with the intention of benefiting himself. Sot. 16<sup>b</sup>, a. e. **נִפְשָׁה** *נִפְשָׁה* v. **נִפְשָׁה**; a. v. fr.—Pl. **נִפְשָׁה** *נִפְשָׁה* Targ. Jud. XVIII, 25 (ed. Lag. sing.). Targ. Gen. XIV, 21; a. fr.—[Targ. Y. Lev. XXVI, 15 **נִפְשָׁה** (sing.)].—Y. Ab. Zar. III, 42<sup>c</sup>, v. **נִפְשָׁה** II.

**נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה**, **נִפְשָׁה**, **נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה**, **נִפְשָׁה**, **נִפְשָׁה**, **נִפְשָׁה** m. (preced.) *Nabataean*. Y. Sabb. XIV, beg. 14<sup>b</sup>, v. **נִפְשָׁה**. Ib. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup>.—Pl. **נִפְשָׁה**. Y. B. Bath. VIII, 16<sup>b</sup> bot. Y. Snh. IX, end, 27<sup>b</sup>.

**נִפְשָׁה** I m. (b. h.; **נִפְשָׁה**) 1) *sprouting, flower, blossom*. Ukts. II, 1 **נִפְשָׁה** *and the flower-like substance on cucumbers*. Ib. 3 **נִפְשָׁה** *the sproutings on the pomegranate*; (Tosef. ib. I, 8 **נִפְשָׁה** *נִפְשָׁה* Y. Shebi. IV, end, 35<sup>c</sup> (ref. to **נִפְשָׁה**, ib. IV, 10) **נִפְשָׁה** *what blossoming is meant?* Such as promises one Rob'a of olives. Cant. R. to II, 3 **נִפְשָׁה** *קודם ללעלי* its blossoms come out before its leaves. Tosef. Par. XII (XI), 1 **נִפְשָׁה** *when it has shed its blossoms*; a. fr.—Gen. R. s. 28 **נִפְשָׁה** Ar. (ed. **נִפְשָׁה** q. v.) **נִפְשָׁה** v. **נִפְשָׁה** (2) **נִפְשָׁה** name of a coin (Blossom)=7/8 of an As (v. **נִפְשָׁה**). Kidd. 12<sup>a</sup>; Tosef. B. Bath. V, 12 ed. Zuck. (Var. **נִפְשָׁה**, some ed. **נִפְשָׁה**, corr. acc.).—Pl. **נִפְשָׁה** *נִפְשָׁה* Y. Kidd. I, 58<sup>d</sup>; Bab. ib. l. c.; Tosef. l. c.; v. **נִפְשָׁה**.

**נִפְשָׁה** ch. same, *blossom*. Targ. O. Gen. XL, 10. Targ. O. Num. XVII, 23 (ed. Berl. **נִפְשָׁה**). Targ. Job XIV, 2 (ed. Lag. **נִפְשָׁה**). Targ. Y. II Deut. XXVIII, 40 **נִפְשָׁה**; a. e.—Pl. **נִפְשָׁה** *נִפְשָׁה* Targ. Y. Num. l. c. Targ. Job XXXI, 8 **נִפְשָׁה** (not **נִפְשָׁה**); a. e.—**נִפְשָׁה** *the blooming stage*. Y. Maass Sh. IV, 55<sup>b</sup> bot., a. fr. **נִפְשָׁה** *נִפְשָׁה*; Lam. R. to I, 1 **נִפְשָׁה** (2) **נִפְשָׁה** *נִפְשָׁה* (corr. acc.).

**נִפְשָׁה** II m. (b. h.; **נִפְשָׁה**) prob. fr. its far-sightedness, cmp. **נִפְשָׁה** (*Hif.*) *hawk*. Hull. III, 1; Tosef. ib. III, 3; a. e.

**נִפְשָׁה**, **נִפְשָׁה** I ch. (mostly **נִפְשָׁה**) same. Targ. O. Lev. XI, 16; Deut. XIV, 15. Targ. Job XXXIX, 26 (Ms. **נִפְשָׁה**).—Pl. **נִפְשָׁה** Targ. II Esth. I, 2.

**נִפְשָׁה** II c. (**נִפְשָׁה**) 1) (adj.) *shrunk, withered*.—Pl. f. **נִפְשָׁה**. Targ. Gen. XLI, 23 (h. text **נִפְשָׁה**).—2) *lean (low) ground*.

M. Kat. 10<sup>b</sup> **נִפְשָׁה** (Ms. M. **נִפְשָׁה**, v. Rabb. D. S. a. l. note); B. Bath. 54<sup>a</sup>, v. **נִפְשָׁה**.

**נִפְשָׁה** to quarrel, v. **נִפְשָׁה**.

**נִפְשָׁה** III (or **נִפְשָׁה**) m. (preced.) *strife*; pr. n. m. *Natsa*. Sabb. 56<sup>b</sup> (transl. **נִפְשָׁה**, I Chr. VIII, 34, a. ref. to **נִפְשָׁה**, I Sam. XV, 5) **נִפְשָׁה** *Strife (Mephibosheth), son of Strife (Saul)*, v. **נִפְשָׁה**.

**נִפְשָׁה** to put up, place, v. **נִפְשָׁה**. *Nif.* **נִפְשָׁה** to stand (defiantly). Num. R. s. 18, v. **נִפְשָׁה**.

**נִפְשָׁה**, **נִפְשָׁה** ch. same, to put up, plant. Targ. Gen. IX, 20 (h. text **נִפְשָׁה**). Targ. Y. Deut. XXXII, 50 (cmp. **נִפְשָׁה**); a. fr.—Lev. R. s. 25 **נִפְשָׁה** *נִפְשָׁה* to plant (trees); Koh. R. to II, 20 **נִפְשָׁה** *נִפְשָׁה* Y. Orl. I, 61<sup>a</sup> top **נִפְשָׁה** *נִפְשָׁה* and planted them in the land (Palestine); a. fr.—Part. pass. **נִפְשָׁה** *נִפְשָׁה* Lam. R. to I, 1 **נִפְשָׁה** *נִפְשָׁה* we had a vine which was planted on our father's grave.

*Af.* **נִפְשָׁה** to point, sharpen (cmp. **נִפְשָׁה**, Dan. II, 41). Targ. I Sam. XIII, 21 **נִפְשָׁה** *נִפְשָׁה* (Ar. **נִפְשָׁה**, v. **נִפְשָׁה**; h. text **נִפְשָׁה**).

**נִפְשָׁה**, **נִפְשָׁה**, **נִפְשָׁה** f. (preced.) *plant, shoots*. Targ. Job XIV, 8, sq. (Ms. **נִפְשָׁה**). Targ. Is. LVII, 3. Targ. Mic. I, 6 ed. Lag. (ed. **נִפְשָׁה**). [Targ. Ez. XVII, 5, v. **נִפְשָׁה**.]—Pl. **נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה**, v. **נִפְשָׁה**.

**נִפְשָׁה** m. (**נִפְשָׁה**) *victor*. Lev. R. s. 30 **נִפְשָׁה** *נִפְשָׁה* (some ed. **נִפְשָׁה**) and we do not know which is the victor; Yalk. Lev. 651 **נִפְשָׁה** *נִפְשָׁה* (corr. acc.); (Pesik. Ul'kal., p. 180<sup>a</sup> **נִפְשָׁה** *נִפְשָׁה* (Lev. R. l. c. **נִפְשָׁה** *נִפְשָׁה* (corr. acc.)—Pl. **נִפְשָׁה** *נִפְשָׁה* Ib. **נִפְשָׁה** *נִפְשָׁה* that the Israelites are the victors; Pesik. l. c., p. 180<sup>b</sup>. Ib. **נִפְשָׁה** *נִפְשָׁה* (corr. acc.); Yalk. l. c. **נִפְשָׁה** (corr. acc.).

**נִפְשָׁה** m. pl. (preced.) *illustrious men*. Cant. R. to II, 13 (play on **נִפְשָׁה**, ib. 11) **נִפְשָׁה** *נִפְשָׁה* the illustrious appear in the land.

**נִפְשָׁה** f. (**נִפְשָׁה**; v. **נִפְשָׁה**) *place for refuse, dumping ground, mire*. Ber. 9<sup>b</sup> **נִפְשָׁה** *נִפְשָׁה* Ar. (ed. **נִפְשָׁה**).

**נִפְשָׁה**, **נִפְשָׁה** m. (**נִפְשָׁה**) *uninterrupted flow of a liquid poured from vessel to vessel*. Toh. VIII, 9 **נִפְשָׁה** *נִפְשָׁה*... *an uninterrupted flow, a current on slanting ground and ... are not considered a connection (of the two liquids) either for communicating uncleanness or for producing cleanness*. Ab. Zar. 56<sup>b</sup>, a. fr. **נִפְשָׁה** *נִפְשָׁה*; v. **נִפְשָׁה**. Yad. IV, 7. Naz. 50<sup>b</sup> **נִפְשָׁה** *נִפְשָׁה* does, or does not, the law regarding a connected flow apply to eatable things (e. g. melted fat)?; a. fr.

**נִפְשָׁה**, v. **נִפְשָׁה** IV.

**נִפְשָׁה** m. (**נִפְשָׁה**) *joiner's frame, clasps to keep glued objects in shape*. Targ. Is. XLIV, 13 ed. Lag. (oth. ed. **נִפְשָׁה**); Var. ed. Lag. **נִפְשָׁה**; ed. Ven. I a. Levita Var. **נִפְשָׁה**; h. text **נִפְשָׁה**.

**נִפְשָׁה** (b. h.; cmp. **נִפְשָׁה**) [to be bright, pure,] (cmp. **נִפְשָׁה**)













נקב, v. נקב.

נקביות, נקביות, v. sub נקב.—Midr. Till. to Ps. I ed. Bub., v. נקביות.]

נקיד pr. n. (נקד II) *Nakid* (Cleanliness). Pes. 111<sup>a</sup>, v. נקידא.

נקידא c. (preced.) *pure, clear*. Gitt. 69<sup>a</sup> bot. נקידא clear (not dark) wine.—Pl. נקידא. Sabb. 110<sup>b</sup> Ms. O. (Ar. דנקיד; ed. דנקירי) clear fish-brine, v. נקידא.

נקידה, v. נקי I.

נקיון, נקי m. (b. h.; נקה) *purity, innocence; clearness*. Ruth R. to I, 1 (play on 'ולבן שנים וכו', Gen. XLIX, 12) שהיו סודרין ... בנפיהם עד שהיו מוציאין אותה בן כחלב (the Sanhedrin) that used to discuss the points of law in couples (v. Snh. V, 5), until they brought them out with a clearness like that of milk; Gen. R. s. 98 בשינים .. שהיו מוציאין אותה בנפיהם כחלב (read בנפיהם).

נקייה f. (preced.) 1) *cleanliness*. Yeb. 46<sup>b</sup> ורילבא ב' נקייה perhaps mere cleanliness of appearance is intended? (not levitical purification). Sot. IX, 15; Y. Shek. III, end, 47<sup>c</sup>; Ab. Zar. 20<sup>b</sup> נקייה זריזות בביאה לירי ז' zeal leads to cleanliness, נקייה ז' בביאה וכו' cleanliness leads to levitical purity. Y. Pes. VII, 35<sup>b</sup> bot. נקייה אינה אלא ז' it is a mere matter of cleanliness.—2) *innocence, expiation*. Tem. 3<sup>b</sup> נקייה אריא .. ואריא may I not say, it means that there is no expiation for him?; a. e.—3) *respectability, dignity*. Sifra K'dosh., Par. 2, ch. IV ב' מהפריס ב' he will make a decent living (not be dependent on charity). Gen. R. s. 99; a. e.

נקייה or נקייה ch. same, *cleanliness*; v. נקייה.

נקייה m., נקייה f. (קיה) [*shrinking*], *feeling aversion, disgusted*. Pesik. Dibré, p. 111<sup>a</sup> ויפשו ז' עליו במנה (קיה) and he has a disgust for it; Yalk. Lam. 998; Yalk. Prov. 932 קנייה (corr. acc.); v. קנייה.

נקייה, נקייה, נקייה, v. נקב.

נקייה m. (read: 'נקייה, נקייה, Vocat. of ויפשו ז' עליו במנה (קיה) O, conqueror! Lam. R. introd. (R. Josh. 2), v. נקייה; Lev. R. s. 22 ברבייה נקייה; v. נקייה.

נקייה, v. נקי I.

נקייה f. (נקיה) *revenge, retaliation; use of the root* נקב. Sifra K'dosh., Par. 2, ch. IV; Yoma 23<sup>a</sup> (defining the difference between נקייה and נקייה). Snh. 52<sup>b</sup> נקייה ז' וזו סייח נקייה (Ex. XXI, 20) means putting to death by the sword; Y. ib. VI, 24<sup>b</sup> bot.

נקייה, v. נקבא.

נקייה, נקייה pr. n. gent. *Beth N'kifé*. Y. Yeb. I, 3<sup>a</sup> bot. נקייה; משפחת ביה ז'; v. נקייה.

נקייה, נקייה pr. n. pl. *N'kifta* (Hollow) of Iyon (Merg' Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. נקייה, נקייה, נקייה);

Sifré Deut. 51 נקבתה רמיון; Y. Shebi. VI, 36<sup>c</sup> נקב' רמיון; Yalk. Deut. 874 נקב' רמיון (corr. acc.).

נקייה m. (b. h.; cmp. נקע) *cleft*. Yalk. Cant. 986 ... ליונה like a dove that, fleeing before a hawk, entered the cleft of a rock.—Pl. נקייה, constr. נקייה. Tosef. Zab. II, 9; Pes. 81<sup>b</sup>; a. e.

נקייה m., pl. נקייה (נקר I) 1) name of *small birds* (pickers). Sabb. 110<sup>b</sup> מוניני ד' ברינה brine of small birds; v. נקייה.—2) *bite*, v. נקייה.

נקייה f. (preced.) *picking, bite*. Toh. III, 8 נקייה traces of hens' pickings (Ar. נקעה).

נקייה f. (preced. wds.; cmp. b. h. נקעה) *cave, underground passage*. Ab. Zar. 10<sup>b</sup> נקייה.—Pl. נקייה. Targ. Job XXX, 6 (h. text נקייה).—Ber. 54<sup>b</sup> top (Ms. M. נקייה); Yalk. Num. 764.

נקיש, v. נקש.

נקישא, v. נקישא.

נקישא, v. sub נקישא.

נקישא II, v. נקישא.

נקישא, v. נקישא.

נקישא, v. sub נקישא.

נקישא m. pl. ch.—next w. Targ. Esth. I, 6.

נקישא m. pl. (נקישא, cmp. נקישא fr. זייר) [*retirement*] the poles of the bedstead, connected by a cross-pole over which a net is spread so as to form a slanting cover, curtain-frame. Kel. XII, 2. Ib. XVIII, 3 נקישא המטה; Succ. I, 3; Y. ib. 52<sup>b</sup> bot. נקישא. Bab. ib. 10<sup>b</sup> נקישא ז' שנים וכו' *naklithin* means a frame with two poles (one on each side), *kinofoth*, one with four poles; a. fr.

נקם (b. h.; cmp. קיה) 1) *to take revenge*. Sabb. 63<sup>a</sup> נקם וניטר כחש revengeful and grudge-bearing like a serpent. Yoma 23<sup>a</sup>; a. fr.—2) *to be hostile, do evil*. Midr. Till. to Ps. CXLIX, 7 ביה שנקם ז' נקמה.

נקם ch. same. Targ. Lev. XIX, 18.

נקם. *Ithpa*. נקם to be punished. Targ. Y. II Ex. XXI, 20.

נקמה, נקמה f. (preced.) *revenge; judgment*. Targ. Y. I Deut. XXXII, 43 (ed. Amst. נקמה); Y. II (ed. Amst. נקמה). Targ. Y. II ib. 35.

נקמה f. h. (b. h.) same. Ber. 33<sup>a</sup> (ref. to Ps. XCIV, 1) נקמה ז' וכו' divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 שנקמה ז' וכו' until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 אינו דיה ז' וכו' ... what revenge is meant here? ... the revenge for the evil they did to Israel. Ib. נקמה אדם nor will it be a revenge executed by man; a. fr.—Pl. נקמה. Ib. כל הנה האילו יש וכו' all these retaliations are reserved with the Lord for the wicked; a. e.—[Ber. l. c. נקמה]

וכ' why these two judgments (*n'kamah* in the plural)?; v., however, הוֹשֵׁפֵהוּ.]

**תָּקַח** m. (preced.) *vengeful*. Gen. R. s. 99, end כשם 'וכ' as the serpent is vengeful, so was Samson.

**תָּקַחְתָּ**, v. תָּקַח.

**תָּקַחְתִּי**, v. תָּקַחְתָּ.

**תָּקַע** m. (cmp. תָּקַעַת) *cleft, cavity, ravine*. Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl.* תָּקַעְתִּי. B. Bath. VII, 1. 1b. 103<sup>a</sup>; Kidd. 61<sup>a</sup> מילאום בריס <sup>ל</sup> ravines filled with water; v. תָּקַעַת.—Y. Sabb. VII, 10<sup>a</sup> תַּחַת הַזֵּיתִים <sup>ל</sup> cavities under olive trees; cmp. תָּקַעַת.

**תָּקַח** I (b. h.; cmp. תָּקַח) *to bring in close contact; to knock, strike against, wound*. Hull. 7<sup>b</sup> אין אדם נִתְקַח וכו' no one on earth bruises his finger, unless it is decreed &c. Ber. 7<sup>b</sup>; Meg. 6<sup>b</sup> מי שלבו נִתְקַח־הוּא he whom his heart smites (who has no clear conscience). Nidd. 3<sup>b</sup>, a. e. לְבוֹ נִתְקַח־הוּא he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. תָּקַח.—Maas. Sh. V, 15; Sot. IX, 10 הַנִּתְקַח־הֵם those who knocked the sacrifices on their heads; expl. ib. 48<sup>a</sup>; Y. ib. IX, 24<sup>a</sup> bot.—*Part. pass.* תָּקַחְתָּ; f. תָּקַחְתָּ; *pl.* תָּקַחְתֶּם. Tosef. Hull. III, 24 לְקַעֲרָה <sup>ל</sup> eggs cracked open into a dish (Hull. 64<sup>a</sup> שְׂרוּפוֹת).

*Hif.* תָּקַחְתָּ 1) *to cause a knocking together*. Sot. 22<sup>b</sup> (expl. תָּקַחְתָּ את רגליו נִתְקַחְתָּ he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. שִׁנְתָּהּ 2) *to bring closely together*. Bekh. VII, 6 תָּקַחְתָּ, v. תָּקַחְתָּ. Nidd. X, 7 וְתָקַחְתָּ and brings the vessel which contains the Hallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 אין תָּקַחְתָּ שְׂרֵי יוֹב and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found*, in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare*. Hull. 50<sup>a</sup> מִיֵּשׁ בְּכַנֵּי מֵיֵשׁ we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. תָּקַחְתָּ בְּכַנֵּי we may compare defects in windpipes; a. fr.—Kidd. 40<sup>a</sup> אין מִקְרָפִין בְּחִילוּל הַשֶּׁבַע no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. תָּקַח II).—*Part. pass.* תָּקַחְתָּ *brought near*. Erub. 30<sup>b</sup>; Hull. 7<sup>a</sup>; a. fr. לְהַרְחִיק שְׂלֵא בֵּן הַיֵּב to take T'rumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

**תָּקַח** ch. same, *to strike, knock, push down*. Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 וְהִתְקַחְתָּהוּ ed. Berl. (oth. ed., a Y. תָּקַחְתָּ). Ed. Vien. וְהִתְקַחְתָּהוּ; h. text וְהִתְקַחְתָּהוּ. Targ. Deut. XXI, 4 (O. ed. Berl. וְהִתְקַחְתָּהוּ); a. e.—*Part. pass.* תָּקַחְתָּ; f. תָּקַחְתָּ. Ib. 6 (O. ed. Vien. תָּקַחְתָּהוּ).—Erub. 53<sup>b</sup> (enigmatic speech) עֵלֶה תָּקַחְתָּ בְּכַד יִדְאוּן וכו' the ladle strikes against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

*Pa.* תָּקַח same. Targ. Ps. CXL, 12 (Ms. Pe.).—*Part. pass.* תָּקַחְתָּ. Ber. 6<sup>a</sup> כְּרִיעַ רֵדֵינְקַחְתָּ bruised feet; Yoma 53<sup>a</sup>, v. תָּקַחְתָּ.

*Af.* תָּקַחְתָּ 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. *Hif.*). Targ. Is. III, 16 (h. text תָּקַחְתָּ).—2) *to compare defects* (v. preced. *Hif.*). Hull. 50<sup>a</sup> תָּקַחְתָּהוּ וְלֹא וכו' they compared them, and they did not look alike.

*Ithpa.* תָּקַחְתָּהוּ *to knock against, to stumble*. Targ. II Esth. IV, 13.—Yoma l. c. מִיֵּתְקַחְתָּהוּ Ar. ed. Koh., v. תָּקַחְתָּ.

**תָּקַח** II (b. h.; cmp. תָּקַח a. קִיחַ) *to circle; to bore*.—*Part. pass.* תָּקַחְתָּ; f. תָּקַחְתָּ. Gen. R. s. 100, v. תָּקַחְתָּ.

*Hif.* תָּקַחְתָּ 1) *to surround*. Erub. I, 8 (15<sup>b</sup>) כָּלֵי (ב) וְהִתְקַחְתָּהוּ and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 וְהִתְקַחְתָּהוּ you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53<sup>b</sup> מִצְאֵתֶיךָ שֶׁמִּקְרָפִין אוֹתָהּ גִּתּוֹת וכו' I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around*. Mekh. B'shall. s. 1 אֶקְרָפֶם בְּמִדְבָּר וכו' I shall make them go around in the desert forty years; ib. הִרְיִנִי בְּקִרְפָּן וכו'. Snh. VIII, 1 וְהִתְקַחְתָּהוּ עד שֶׁיִּתְקַחְתָּהוּ until he has grown hair around &c., v. תָּקַחְתָּ.—3) *to cut all around*, esp. (with ref. to Lev. XIX, 27) *to cut around the corners of the hair of the head*. Naz. 57<sup>b</sup> אֶחָד הֵינְיָקָה אֶחָד הֵינְיָקָה he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. תָּקַחְתָּהוּ), *to lend*. Ab. III, 16 הַזֹּנֵגִי מִקְרָה הַלֹּדִי the shopkeeper allows credit (the Lord is long-suffering). B. Kam. 79<sup>a</sup> top וְהִלֵּךְ גִּבּוֹ if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40<sup>a</sup> אין מִקְרָפִין וכו' no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. תָּקַח I).

*Hof.* תָּקַחְתָּ *to be surrounded*. Arakh. 33<sup>b</sup>; Meg. 3<sup>b</sup> שָׂדֵה וכו' it was surrounded (a fort was built) and then settled; a. fr.—*Part. pass.* תָּקַחְתָּ; f. תָּקַחְתָּ; *pl.* תָּקַחְתֶּם. Ib. I, 1 הַמְּצֻרֵי הַיָּם הִתְקַחְתָּהוּ since the days of Joshua. Ib. 2<sup>b</sup>. Ib. 4<sup>b</sup>. Gen. R. s. 39, v. פְּתִיחַ; a. fr.—Mekh. B'shall. s. 1 תָּקַחְתָּהוּ *semicircular*.

*Nif.* תָּקַחְתָּ *to have one's hair cut all around*. Naz. l. c., v. supra. Ib. כָּל הַיֵּבֵא דֵי מִיֵּהִיב וכו' whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

*Pi.* תָּקַחְתָּ 1) *to collect fruit which remained in the crown of the tree* (v. תָּקַח II), *to glean olives* (corresp. to פָּאָר, Deut. XXIV, 20). Gitt. V, 8 מִה שֶׁהִתְחַוּוּ גֹלֵם . . . מִה הִתְקַחְתָּהוּ when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. הַבְּנִי בְּרֵאשֵׁי הַיָּדֵיב גֹּלֵם (corr. acc.; v. ib. 47<sup>c</sup> top).—2) *to cut all around, trim*. B. Kam. 119<sup>b</sup>; Tosef. ib. XI, 18 תָּקַחְתָּהוּ those who trim shrubs. Ib. לְתָקַחְתָּהוּ . . . לְתָקַחְתָּהוּ if one hires a laborer to help him trim &c.

**תָּקַח** ch. same.—*Af.* תָּקַח as preced. *Hif.* Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. *Part. pass.* תָּקַחְתָּ (=b. תָּקַחְתָּ, v. preced. *Hof.*). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Snh. 69<sup>a</sup> זֶקֶן וְהִתְקַחְתָּהוּ before his hair around the genitals is grown.—Y. Ber. IX, 14<sup>b</sup> bot., a. e. (expl. תָּקַחְתָּהוּ) לֵי וכו' (the Pharisee that says,) Lend me that I may do a certain pious work; a. fr.



with it: as slaughtering is a function performed inside &c. Zeb. 5<sup>b</sup> **הַקָּשֵׁה הַחֵטוֹת וְכִי** the text (Lev. VII, 37) places it side by side with peace offerings; a. fr.

**Hof.** *הַקָּשֵׁה* to be placed side by side, to be compared. Ker. 3<sup>a</sup> (ref. to Num. XV, 29, sq.) **הַקָּשֵׁה כָּל הַחֲרוּת וְכִי** all the laws of the Torah are here placed on an equality with idolatry (as regards conditions of punishment). Ib. 2<sup>b</sup> **הַקָּשֵׁה כָּל הַחֲרוּת כִּדְבַר וְכִי** all laws concerning incest are put on an equality with &c. (Lev. XVIII, 29); a. fr.—Part. **מִקָּשֵׁה** Gen. R. s. 35 (play on קָשַׁה, Gen. IX, 13) **דְּבַר לִי מִשְׁמַע שְׂמִיעָה מִלִּי** something comparable with me (with the Divine Glory); Yalk. ib. 61; v. קִישָׁה II.

**נִקְשָׁה** ch. same, to strike against; to knock, drive in. Targ. II Esth. VI, 10, sq. Targ. Jud. IV, 21 (ed. Wil. בקִישָׁה); a. e.—Snh. 25<sup>b</sup> **בְּנִקְשָׁה וְכִי** אֵינָא יְרֵעָנָא לְנִקְשָׁה וְכִי Ar. (ed. לְנִקְשָׁה, Pa.; Rashi בְּנִקְשָׁה) I know better how to clap (at the pigeon-race). B. Kam. 52<sup>b</sup> **לִיחָה לְמִיזֵל וְכִי נִקְשָׁה עֲלֵיהּ** it was his duty to go and knock upon it (to try the soundness of the board). B. Mets. 59<sup>a</sup> (prov.) **נִקְשָׁה וְאִזְלִי . . . נִקְשָׁה** when the barley is gone out of the pitcher, quarrel knocks and comes in; a. e.

**Pa.** **נִקְשָׁה** same, v. supra.

**Af.** **אֶקְשָׁה** 1) same. Y. B. Bath. IV, end, 15<sup>c</sup>; Y. Gitt. III, end, 45<sup>b</sup> **וְכִי מִקְשָׁתִּין עַל גַּרְבָּא וְכִי** and know what is in it. Lev. R. s. 6 **וְאֶקְשָׁה לְאַרְעָא** he took the cane and knocked it against the floor; a. e.—2) to compare. Targ. Job XXX, 19 (sec. Vers.).—Zeb. 5<sup>b</sup> **אֶקְשָׁה לְחַטָּאת . . . אֶקְשָׁה לְחַטָּאת** (ed. אֶקְשָׁה) why do you compare it with peace offerings? Compare it with sin offerings; Yalk. Lev. 470. Snh. 15<sup>a</sup> **לְאַקְשָׁה וְכִי** to place on an equal footing &c.; a. e.

**Itlpe.** **אֶקְשָׁה** to be knocked together. Targ. Koh. XII, 3 (of the trembling hands of the age-stricken; h. text **וְיָדָיו**).

**Ittaf.** **אֶתְקַשְׁתָּ** to be set side by side, be compared. Pes. 61<sup>a</sup> (ref. to Ex. XII, 4) **אֵל אֹכְלֵי לֶמַעֲרִיץ** those who partake of the Passover lamb are placed on an equal footing with those who are entered as shareholders, i. e. it must be slaughtered in behalf only of those entered and of such among them as are able to partake. Snh. 15<sup>a</sup> **אֵל עַבְדֵי** a slave is classed with landed estate. Ib. 63<sup>a</sup> **אֶתְקַשְׁתָּ אֶתְקַשְׁתָּ** they (the bowing and the sacrificing to the idol) are legally alike; a. fr.

**נִקְשָׁה** m. (preced.) *knocking, rattling*. Snh. 25<sup>b</sup> **כִּי נִקְשָׁה מִלְּחָא** (Ar. בְּנִקְשָׁה) the winning of the race depends on the clapping, v. preced.—V. **נִקְשָׁה**.

**נִקְשָׁנוֹן, נִקְשָׁנוֹן**, v. בְּנִקְשָׁנוֹן.

**נֵר** c. (b. h.; v. נִיר) *light*. Sabb. 22<sup>b</sup>; Men. 86<sup>b</sup> **נֵר** the westernmost light (on the candlestick in the Temple) into which as much oil was put as all the others together contained. Sabb. 22<sup>a</sup> **מִלְּקִיָּן לְנֵר** you may light one Hanuckah light on the other; a. v. fr.—Ber. 28<sup>b</sup>, a. e. **נֵר יִשְׂרָאֵל** light of Israel (great scholar).—Ex. R. s. 36 **נֵרִי** my (the Lord's) light (the Law), **נֵרְךָ** thy (man's) light (the soul); Lev. R. s. 31 **נֵרִי** (the Lord's light in the Temple).—Pl. **נֵירוֹ**. Tam. VI, 1 **נֵרֵי** שְׁתֵּי נֵרֵי מִזְרְחֵייהֶם (Talm. ed. מִזְרְחֵייהֶם, corr. acc.) the two

easternmost lights. Ib. III, 9 (30<sup>b</sup>) **שְׁתֵּי נֵרֵי מִזְרְחֵיהֶם** (Talm. ed. מִזְרְחֵיהֶם, read מִזְרְחֵיהֶם or מִזְרְחֵיהֶם); a. fr.

**נִרְיָא** m. (v. preced.) *violet (color), violet (flower)*. Gitt. 19<sup>b</sup> **בְּדִקְוֵינָא לִיחָה בְּמִיָּא דִּנִּי** we examine the sheet with a violet-colored liquid (to bring out any faded writing). Ab. Zar. 28<sup>b</sup> **אִירְדָּא דִּנִּי** Ar. (ed. אִירְדָּא דְנִי; Ms. M. אִירְדָּא) violet-dyed wool. [R. Han.: **מִיָּא דִּנִּי** decoction of the bark of the pomegranate-tree, Pers. *nâr*, Perl. Et. St., p. 37, sq.]

**נִרְיָא** c. (transpos. of נִרְיָא, v. נִרְיָא) *axe*. Targ. Y. Num. XXI, 35.—Ber. 54<sup>b</sup> **בְּרֵי וְכִי** Moses took an axe measuring ten cubits. Keth. 10<sup>b</sup>, v. **דִּקְלָא**. R. Hash. 13<sup>a</sup> **הִוָּהוּ שְׂרָא בֵּיהּ** he swung an axe at it, i. e. disproved the opinion; Succ. 12<sup>a</sup>; Snh. 30<sup>b</sup>; Pes. 32<sup>b</sup>; a. e.—Pl. **נִרְיָא**, **נִרְיָא**. Targ. II Esth. I, 2 (3). Targ. Job XLI, 21 (ed. Wil. נִרְיָא).—Yoma 37<sup>b</sup>; Bets. 33<sup>b</sup> **שְׁלֹשֶׁת מִטְרֵי חֲזָזִינִי** (Ms. M. a. Ar. **נַגְרִי**, v. Rabb. D. S. a. l. note) the helms of axes and adzes. Snh. 96<sup>b</sup> **שְׁלֹשֶׁת מִטְרֵי חֲזָזִינִי** (not **נִרְיָא**) three hundred mule loads of axes of iron that has power over iron (steel).

**נִרְגִיל**, v. נִרְגִיל.

**נִרְגִיל**, v. נִרְגִיל.

**נִרְגִיל**, Midr. Till. to Ps. LXXVIII, 45 ed. Bub. (oth. ed. **נִרְגִיל**, read: **נִרְגִיל** or **נִרְגִיל** v. **נִרְגִיל**).

**נִרְגִילָא** m. (Pers. *nârgil*, Perl. Et. St. p. 38) *cocoonut, cocoonut-palm* the bast of which is used for making ropes. Erub. 58<sup>a</sup>, v. **נִרְגִילָא**.

**נִרְגַל** (b. h.) pr. n. *Nergal*, 1) a deity of the Cuthians (v. Schr. KAT<sup>2</sup>, p. 282, sq.). Snh. 63<sup>b</sup> (quoting II Kings XVII, 30 **נִרְגַל**), expl. **נִרְגַל** a cock; Y. Ab. Zar. III, 42<sup>d</sup> top **נִרְגַל** Nergal has the meaning of *luck* in the sense in which the Scripture speaks of the luck of Jacob (Gen. XXX, 27 **נִרְגַלְךָ**, for which **נִרְגַלְךָ** in verse 30) and the luck of Joseph (ib. XXXIX, 5 **נִרְגַלְךָ**), v. **נִרְגַלְךָ**.—2) *N. Sarezzar*, one of the princes of Nebuchadnezzar. Targ. II Esth I, 2 (3).

**נִרְגַל**, v. נִרְגַל.

**נִרְגַן**, v. נִרְגַן.

**נִרְדִי** m. (b. h.) *Nard*, an aromatic herb, *Valerian*. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>, v. **שִׁירְבֹלֵת**.—B. Mets. 86<sup>a</sup> bot. **כַּכְרִין דִּנִּי** 'talents' worth of N. [Cant. R. to I, 12 **נִרְדִי**, expl. by R. M. **נִרְדִי** my ill odor, v. next w.]

**נִרְדָּה**, **נִרְדָּה** ch. same, believed to smell badly. Targ. Cant. I, 12 (ed. Lag. a. oth. **נִרְדָּה**, corr. acc.).

**נִרְדִינוֹן** m. (*várδινον*, sub. *μῦρον*) *nard-oil*. Cant. R. to IV, 14 (expl. **נִרְדִי** ib.).

**נִרְדִישִׁיר** m. (Pers. a. Arab. *nard*, also *nardshir*) *Nardshir*, name of a game, *checkers*. Keth. 61<sup>b</sup> Ar. (ed. **נִרְדִי**).





ib; מהם. . . משיאין they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 משיאין (corr. acc.).—3) הַנְּשִׂיָה to cause to forget. Snh. l. c. (play on מנשׂה וב' מנשׂה) he made Israel forget their Father in heaven; Yalk. Kings 245 שְׁהִנְשִׂיא.

נְשִׂיאָה ch. same, to forget. Targ. Deut. VIII, 19 (O. ed. Berl. *Ithpe*).

Af. אֲנִישִׂי 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24<sup>a</sup> [read:] דילכא אֲנִישִׂיהא מתקנה perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20<sup>b</sup> וְנִשְׂיָהּ וְנִשְׂיָהּ and one of the witnesses has forgotten (that he knows of the case). Hull. 93<sup>b</sup> וְנִשְׂיָהּ לְדַרְוִי וְנִשְׂיָהּ they have forgotten R. Judah's opinion. Gen. R. s. 77 וְנִשְׂיָהּ אֲנִישִׂין perhaps we forgot something (left behind). Ib. s. 78 אֲנִישִׂיה מֵאָה I forgot one hundred (of the fables); a. fr.—2) to cause to forget. Targ. Lam. II, 6 (ed. Vien. אֲנִישִׂי, corr. acc.); a. e.

*Ithpe*. אֲנִישִׂיָהּ to forget. Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50<sup>c</sup> bot. וְנִשְׂיָהּ וְנִשְׂיָהּ and forgot to take it out; a. e.

נְשִׂיָהּ, v. נָשָׂה.

נְשִׂיָהּ m. ch.=h. נְשִׂיָהּ. Targ. Gen. XXXII, 33 גִּידָה דְנִי.—Hull. 97<sup>b</sup> גִּידָה, v. נְשִׂיָהּ.

נְשִׂיָהּ m. (b. h.; נְשִׂיָהּ) 1) prince, chief, ruler, officer. Num. R. s. 1 לְנִשְׂיָהּ לְנִשְׂיָהּ like unto a chief that entered a country. Ib. שְׂלֵמָה מִנֵּה לְנִשְׂיָהּ he appointed no prince for the tribe of Levi. [Ib. נְשִׂיָהּ שְׂבָעִים, read נְשִׂיָהּ]. Hor. II, 6; a. v. fr.—Pl. נְשִׂיָהּ. Num. R. s. 12 לְנִשְׂיָהּ הֵלֵךְ וְנִשְׂיָהּ why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—Esp. *Nasi*, the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. נָשִׂי). Taan. II, 1. Pes. 86<sup>a</sup> נְשִׂיָהּ נִשְׂיָהּ they elected him as their *Nasi*; a. fr.—R. Judah the *Nasi*, v. נְשִׂיָהּ.—Pl. as ab. Hag. II, 2; a. e.—2) pl. as ab. clouds. Kidd. 32<sup>b</sup> . . . הַקִּיבָהּ the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

נְשִׂיָהּ I נְשִׂיָהּ, נְשִׂיָהּ ch. same, prince, *Nasi*. Hull. 98<sup>a</sup> a. fr. לְנִשְׂיָהּ דְרַבִּי לְנִשְׂיָהּ those of the *Nasi*'s (R. Judah's) house. Ib. 124<sup>a</sup> לְנִשְׂיָהּ דְרַבִּי לְנִשְׂיָהּ the son-in-law of the *Nasi*'s (the Resh Gelutha's) house. Y. Hag. II, 77<sup>d</sup> bot. אֲנִי אֲנִי אֲנִי if I am made *Nasi*; a. fr.—Y. Erub. VII, end, 24<sup>d</sup> וְהָיָה נְשִׂיָהּ.

נְשִׂיָהּ II f. (נְשִׂיָהּ) 1) lifting up; נְשִׂיָהּ בְּנִשְׂיָהּ pronouncing the priestly benediction, v. נְשִׂיָהּ, a. e. Taan. 26<sup>b</sup>; a. fr.—2) carrying, loading. Ex. R. s. 4, v. נְשִׂיָהּ. Gen. R. s. 89 (ref. to Ps. LXXII, 3) וְנִשְׂיָהּ הָרִים when the mountains bear their load (of fruits), there is peace for the people.—3) taking the sum, census. Num. R. s. 6 (ref. to Num. IV, 2, sq.) לְנִשְׂיָהּ הָרִים why does the Biblical text give Kehath the first place in taking the census?; v. next w.

נְשִׂיָהּ f. (נְשִׂיָהּ, v. preced.) 1) lifting, carrying. Num.

R. s. 6 נִשְׂיָהּ בְהֵן נִשְׂיָהּ the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. בְּנֵי הָאָרֶץ . . . בְּנֵי קֶהַת the taking the census of the sons of Kehath (v. preced.) is not made dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) נִשְׂיָהּ בְּנֵי קֶהַת lifting up the hand (for oath) against lifting up the voice (for murmuring)—נִשְׂיָהּ carrying sin, responsibility. Tosef. Shebu. III, 4 (ref. to Lev. V, 1) נִשְׂיָהּ בְּנֵי קֶהַת the text makes the responsibility dependent on the telling. Y. Ter. I, 40<sup>c</sup> bot. (ref. to Num. XVIII, 32) בְּנֵי קֶהַת אֵלֶיךָ only he who is responsible can separate T'rumah; ib. II, end, 41<sup>d</sup> וְנִשְׂיָהּ בְּנֵי קֶהַת from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33<sup>a</sup> bot.; a. e.—2) (denom. of נְשִׂיָהּ) elevation to office, dignity. Num. R. s. 4 (ref. to Num. IV, 2) אֲנִי אֲנִי אֲנִי the text does not read *p'kod*, but *naso* . . ., which expresses elevation; נִשְׂיָהּ בְּנֵי קֶהַת they were given a superiority over the other sons of Levi.—Esp. the office of the *Nasi*. Keth. 103<sup>b</sup> נִשְׂיָהּ וְנִשְׂיָהּ v. נִשְׂיָהּ, Sabb. 15<sup>a</sup> נִשְׂיָהּ וְנִשְׂיָהּ occupied their office &c.; a. e.

נְשִׂיָהּ, נְשִׂיָהּ ch. same, the office of the *Nasi*, the house of the *Nasi*. Y. Pes. VI, 33<sup>a</sup> bot. דְּשִׂיָהּ נִשְׂיָהּ who resigned from the *Nasiate* and appointed him (Hillel) &c.; Y. Kil. IX, 32<sup>b</sup> נְשִׂיָהּ (corr. acc.) Y. Sabb. XII, 93<sup>c</sup> bot. אֲתֵתְהֵן בְּנֵי נִשְׂיָהּ they married into the *Nasi* family. Y. Peah III, 21<sup>a</sup> bot. Y. Kil. IX, 32<sup>a</sup> bot. נְשִׂיָהּ הִיא נְשִׂיָהּ הִיא נְשִׂיָהּ it is the *Nasi*'s official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35<sup>a</sup> top נְשִׂיָהּ (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42<sup>c</sup> נְשִׂיָהּ those of the family of the *Nasi*. Y. Sot. IX, end, 24<sup>c</sup> נְשִׂיָהּ (corr. acc.), v. נִשְׂיָהּ.

נְשִׂיָהּ, v. נְשִׂיָהּ.

נְשִׂיָהּ, pl. of נְשִׂיָהּ I.

נְשִׂיָהּ, v. נְשִׂיָהּ.

נְשִׂיָהּ f. (נְשִׂיָהּ) biting, bite. Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2<sup>a</sup>. Bab. ib. 2<sup>b</sup> הִיא הִיא הִיא is not biting a species of damage by the tooth? Ab. II, 10 נְשִׂיָהּ נְשִׂיָהּ their (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44<sup>b</sup> נְשִׂיָהּ, read נְשִׂיָהּ, v. נְשִׂיָהּ.]

נְשִׂיָהּ f. (נְשִׂיָהּ) falling off, chopping off; dropping. Y. Macc. II, beg. 31<sup>c</sup> נְשִׂיָהּ נְשִׂיָהּ as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. נְשִׂיָהּ נְשִׂיָהּ as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 נְשִׂיָהּ אֲבָיִים they died from decaying limbs; a. e.

נְשִׂיָהּ f. (נְשִׂיָהּ) breath. Meg. 16<sup>b</sup> נְשִׂיָהּ בְּנֵי אָהֳרָה you must recite them (the names of the sons of

Haman) in one breath; (Y. ib. III, 74<sup>b</sup> bot. בנפיתה. Gen. R. s. 14, end (ref. to הנשמה, כל שאדם, Ps. CL, 6) על כל נ' ונ' שאדם / נ' for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanḥ. R'eh 9, v. next w.]

נְשִׂיפָה f. (נָשַׁף) blowing. Tanḥ., ed. Bub., R'eh 3 בנ' מהו נ' they died from one current of wind; Tanḥ. ib. 9 בנשימה (corr. acc.).

נְשִׂיף v. נָשַׁף.

נְשִׂיקָה v. נָשַׁק.

נְשִׂיקָה f. (b. h.; נָשַׁק) 1) kissing, kiss. Gen. R. s. 70; Ex. R. s. 5, a. e. של גדולה נ' the kiss of homage; נ' של פרקים the kiss of meeting again; נ' של פרישה the kiss of parting; נ' של קריבות the kissing of relations. Deut. R. s. 11, end בנשיקת פה .. ונטל and took his (Moses') soul with a kiss of the mouth. B. Bath. 17<sup>a</sup> מתה בנ' מיתה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 23<sup>a</sup>. Ber. 8<sup>a</sup> רמיה ונ' death without agony is like taking &c., v. פניחה II; a. fr.—Pl. נְשִׂיקוּת. Ex. R. l. c. Cant. R. to I, 2 אמרוהו יהו' לנו מנ' ונ' the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני היה נ' מתוך פיהו at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) contact of sexual membra. Yeb. 55<sup>b</sup>.

נְשִׂיקוּת f. (preced.) attachment, love. Cant. R. to I, 2 ונ' קול נ' ונ' may He issue forth unto me the voice of attachment.

נְשִׂיקָא pr. n. pl. (or district) N'shikya in Babylonia. Sabb. 121<sup>a</sup> Abin נ' רבן (Ms. M. בנשיקאה?) of N.

נְשִׂיקָה constr. נְשִׂיקָה ch.=h. נְשִׂיקָה. Targ. Y. I Deut. XXXIV, 5.

נְשִׂירָה f. (נָשַׁר) falling off, dropping (of fruits). Y. Macc. II, beg. 31<sup>c</sup>, v. נְשִׂירָה. Y. Peah II, 20<sup>a</sup> bot. בנשירהו פרט the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירתו ונ' if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44<sup>b</sup>. Ib. בנשיבת פיהו ונ' read: בנשירת פרט it refers to grapes intercepted in falling. Tem. 25<sup>a</sup> עם נשירתו אמר על הלקט נ' if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הקטר); a. e.

נְשִׂירָא f. (v. נְשִׂיר II) birds of prey. Midr. Till. to Ps. LXXVIII, 45 (expl. ערוב ib.) נ' (some ed. נְשִׂירָא, ed. Bub. נשירתה, corr. acc.; Yalk. Ps. 820 פירותה).

נְשִׂירָא v. נְשִׂירָא.

נְשִׂן (b. h.; cmp. נָשַׁךְ) 1) to bite. Gen. R. s. 74, beg. שאין נ' ונ' אכלין ונ' they do not bite off and eat, but out &c.; Pesik. Par., p. 34<sup>a</sup>; Koh. R. to VII, 23. Pirké

d'R. El. ch. XXXVII ונשקוהו אלא ונשקוהו read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לנשיקה ... אינה מוכרת is not considered as forewarned (v. בודק) as regards... biting; a. fr.—Part. pass. נְשִׁיָה, f. נְשִׁיָה &c. Num. R. s. 20 בלשוננו ... רופא a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נשוכה נ' any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. to adhere to, be affixed. Pes. 48<sup>b</sup> שנושכות זו מזו Babylonian loaves which stick to one another; T'bul Yom I, 1 נשוכה זו בזו Hall. II, 4 נשוכה עד שישוכו (Nif.) until the pieces of dough have grown together in rising, contrad. נגד. Sabb. 17<sup>a</sup> הנשוכה clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Hall. I, 57<sup>b</sup> בנ' if refers to pieces of dough sticking together, contrad. to בגול kneaded. Ib. III, 59<sup>c</sup> top הנ' dough made one lump by sticking; נ' מאליו sticking together of itself (by rising), opp. הנישכו בידו he patted it together with his hand. Ib. 58<sup>b</sup> bot., sq. הורה ה' the liability to T'rumah, Hallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32<sup>d</sup> בלבד אלא נ' the combination of heterogeneous materials (פְּלִאָנִים) is forbidden only when they are interlaced. Ib. ורהק נ' v. נ. — 2) (denom. of נְשִׂיָה) to take interest. B. Mets. V, 1; a. e.

Nif. נְשִׁיָה same, to bite. Gen. R. s. 78 לנשיכו to bite him. Tanḥ. Vayishl. 4 וינשיכוהו and may bite him; a. e.—Part. pass. נְשִׁיָה. Tosef. B. Kam. III, 6 או נ' or he is found to have been bitten.

Hif. הנישך 1) to cause to bite. Snh. IX, 1 בו ונ' he brought the serpent near him to bite him, contrad. to שיסה to set on. Ib. 78<sup>a</sup>; B. Kam. 23<sup>b</sup>, v. נָשַׁשׁ. Y. Yeb. VIII, 9<sup>b</sup> top [read:] מביא נמלין ומשיקן וקוצין he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76<sup>a</sup>.—Trnsf. to paste or press together. Y. Hall. III, 59<sup>c</sup> top, v. supra. Ib. מביא ארבע נ' he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) to pay interest. B. Mets. 70<sup>b</sup> (ref. to Deut. XXIII, 21) לא תשיך לא תשוק לא תשיך what is meant by tashshikh? Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

נְשִׁיָה m. (b. h.; preceded.) [bite, trnsf., cmp. הבזיקא] usury, interest. B. Mets. V, 1 איזהו נ' המלוה ונ' what is neshekh? If one loans a Sela stipulating the debt at five Denars, contrad. to תרביה. Ib. 60<sup>b</sup> איבא רקא נכיה ונ' in this case it is neshekh, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

נְשִׁיָת f. (preced.) an animal wont to bite, biter. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

נָשַׁל (b. h.; cmp. נָשַׁל) 1) to strike off, chip. Tosef. Macc. II, 6 הברזל מן העץ המהבקט if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נְשִׂירָה. — 2) to slip off, fall off. Lev. R. s. 22 נשלו איבריו his limbs fell off (by decay); Gen.



R. s. 10 נָשַׁל; Koh. R. to V, 8 נָשַׁל, ch.). Macc. 7<sup>b</sup> וְנָשַׁל קְרִינָן v. infra.

Pi. נָשַׁל to strike off, to cause chips to fly off. Ib. וְנָשַׁל כְּרִיב v'nashal (Deut. XIX, 5) may be read v'nishshel (Pi.) and the iron chips off a part of the wood &c., v. supra; the traditional reading is v'nashal, and the iron slips out of the helve (v. אָב).

Nif. נָשַׁל to fall off, decay. Lev. R. s. 37, end וְנָשַׁל אֶבֶר אַחַר אֶבֶר limb after limb fell off his body and was buried each in a different place; ib. אֶבֶר אַחַר אֶבֶר; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 וְנָשַׁל בְּשָׂרָהּ her flesh (limbs) shall fall off; a. e.

Hif. נָשַׁל to let fall, drop. Bets. V, 1 וְנָשַׁל פְּרִי תְּהִיבָהּ you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35<sup>b</sup> נָשַׁל, בְּנִשְׁרִינָן, בְּנִשְׁרִינָן).

\*נָשַׁל ch., Af. נָשַׁל to send off. Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְנָשַׁל; h. text וְנָשַׁל).

נָשַׁם (b. h.; cmp. נָשַׁם) to breathe. Gen. R. s. 14 end, v. נָשַׁם.

נָשַׁם ch. same.

Ithpe. נָשַׁם 1) to take breath, to rest. Pesik. B'shall, p. 93<sup>a</sup> וְנָשַׁם אֵת הַנֶּפֶשׁ wouldst thou rest a while?—2) to recover, get well. Y. Sabb. XIV, 14<sup>d</sup> bot.; Y. Ab. Zar. II. 40<sup>d</sup> וְנָשַׁם he whispered ..., and the person recovered, v. נָשַׁם. Lam. R. to II, 11 וְנָשַׁם use my eye-paint, and thou shalt get well. Y. Kil. IX, 32<sup>b</sup> bot. וְנָשַׁם it (the tooth) was cured; Y. Keth. XII, 35<sup>a</sup> bot.; Gen. R. s. 33 וְנָשַׁם (some ed. וְנָשַׁם I feel better). Lev. R. s. 9 וְנָשַׁם spit in my face seven times, and I shall be cured.

Ittaf. נָשַׁם to breathe, to give signs of life. Sabb. 134<sup>a</sup> וְנָשַׁם Rashi a. Ms. O. (ed. בְּנִשְׁמָה; Rashi Ms. וְנָשַׁם, v. Rabb. D. S. a. l. note 40; Ms. M. וְנָשַׁם) an infant which gives no signs of life.

נָשַׁם m. (cmp. נָשַׁם III) neshem, a medicine which produces depilation. Neg. X, 10 אִם אָכַל אֶת הַנֶּשֶׁם or smeared n.; Sifra Thazr., Neg., Par. 5, ch. X.

נָשַׁם m. (נֶשֶׁם) breath, respiration.—Pl. נָשַׁם. Succ. 26<sup>b</sup>; Yalk. Prov. 938 וְנָשַׁם sixty respirations.—f., v. נָשַׁם.

נָשַׁם f. (b. h.; preced.) breath, spirit, soul. Gen. R. s. 14, end, v. נָשַׁם. Snh. 52<sup>a</sup>, a. e. וְנָשַׁם burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48<sup>c</sup> וְנָשַׁם under the presumption that he is still alive. Y. B. Kam. VII, end, 6<sup>a</sup> וְנָשַׁם a part of an animal's body the removal of which results in death; a. fr.—Pl. נָשַׁם. Yeb. 62<sup>a</sup>, a. e., v. נָשַׁם II. Sabb. 152<sup>b</sup> וְנָשַׁם (not נָשַׁם) the souls of the righteous; a. fr.

נָשַׁם, נָשַׁם ch. same. Targ. Deut. XX, 16; a. fr.—Pl. נָשַׁם. Targ. Is. LVII, 16; a. e.

נָשַׁם (b. h.; cmp. נָשַׁם) to blow, breathe. Num. R. s. 20

could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 וְנָשַׁם וְהָיָה אֵת הַשָּׁמַיִם וְהָיָה אֵת הַיָּם and a serpent blew (hissed) at it (the dove); a. e.—נָשַׁם (or נָשַׁם) to make the leaven swell, to stir up passion, hatred. Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 וְנָשַׁם בְּנֶפֶשׁ (not נָשַׁם); ib. s. 15 end וְנָשַׁם (insert בְּנֶפֶשׁ); Gen. R. s. 16 וְנָשַׁם (fr. נָשַׁם); Yalk. ib. 22 וְנָשַׁם (corr. acc.).—[Nif. נָשַׁם, נָשַׁם, נָשַׁם II.]

I ch. same. Ber. 3<sup>b</sup> (expl. נָשַׁם) לַיְלִיָּה וְנָשַׁם the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: retires), v. נָשַׁם, נָשַׁם.

Ithpe. נָשַׁם to be covered with breath, to become dim. Men. 50<sup>b</sup> וְנָשַׁם (Ar. אֵינִי, Var. אֵינִי; some ed. Ar. וְנָשַׁם) the bread loses its glistening surface (when it gets stale).

II (cmp. נָשַׁם I ch.) to slip, glide, move. Meg. 3<sup>a</sup> וְנָשַׁם לִי מִמְּוֵהוּ let him move (Rashi: skip) from his place four cubits.

Ittaf. נָשַׁם to be made to slip. B. Mets. 23<sup>a</sup> וְנָשַׁם it slips from its place (by people's stepping against it).

נָשַׁף m. (b. h.; נֶשֶׁף) [zephyr,] early morning; sunset. Keth. 111<sup>b</sup> וְנָשַׁף קָדְמִית בֵּן הַבֹּקֶר (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3<sup>b</sup> (ref. to Ps. l. c.) וְנָשַׁף אֵיךְ יָדָעוּמָּה עָלֵינוּ how do we know that neshef means evening? (Answ. ref. to Prov. VII, 9). Ib. וְנָשַׁף אֵיךְ יָדָעוּמָּה אֵיךְ יָדָעוּמָּה does neshef mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) וְנָשַׁף הַרְרֵי הַבְּרָזִים the mountains of darkness. Lev. R. s. 23 וְנָשַׁף אֵיךְ יָדָעוּמָּה when will the dusk come, when the evening?; a. e.

נָשַׁף, constr. נָשַׁף ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נָשַׁף).—Pl. נָשַׁף. Ber. 3<sup>b</sup> וְנָשַׁף there are two neshef, the night expires &c., v. נָשַׁף.

נָשַׁק (b. h.; cmp. נָשַׁק 1) to touch closely; to kiss. Y. Yeb. XV, 14<sup>d</sup> (ref. to נָשַׁק, Ps. CXL, 8) וְנָשַׁק הַיָּרֵךְ הַיָּמִינִי when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. וְנָשַׁק הַיָּרֵךְ הַיָּמִינִי when the two worlds touch each other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XLI, 40) וְנָשַׁק אֶת הַיָּד וְנָשַׁק אֶת הַיָּד none shall kiss me (the kiss of homage) but thou. Ber. 8<sup>b</sup>, a. e. וְנָשַׁק אֶת הַיָּד וְנָשַׁק אֶת הַיָּד when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 וְנָשַׁק עַל עַרְפוֹ with a thing which one puts close to one's neck, that is the bow; a. fr.—Part. pass. נָשַׁק (cmp. נָשַׁק fr. אָהַב) kissing. Sot. 42<sup>b</sup> (ref. to Ruth I, 14) וְנָשַׁק הַיָּתוּמִּים let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 וְנָשַׁק הַיָּתוּמִּים (denom. of נָשַׁק) to arm, equip. Cant. R. to I, 2 (expl. יִשְׁקֵנִי, ib.) וְנָשַׁק אֶת הַיָּדָהּ may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

Pi. נָשַׁק 1) to kiss. Snh. VII, 6 וְנָשַׁק הַיָּתוּמִּים he who kisses (an idol); a. fr.—2) to arm, equip. Part. pass. נָשַׁק; f. נָשַׁק.

אם עסקת . . ששפתיהך . . Cant. R. l. c. *pl.* בְּנִשְׁתַּקְתָּ *pl.* בְּנִשְׁתַּקְתָּ *pl.* if thou studieth the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

*Hif.* הִשְׁתַּקְתָּ 1) to bring in close contact, to close (lips). Y. Ab. Zar. II, 41<sup>d</sup> top וְגַבְרִים שֶׁנִּשְׁתַּקְתָּן וְגַבְרִים there are things on which you must seal your mouth (v. הִשְׁתַּקְתָּ).— 2) (Levitical law) to restore a liquid to cleanness by contact or levelling with a clean well. Mikv. VI, 8 ומִישֵׁבִי . . . מְבִיא מְבִיא he takes a pipe . . . and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. c. (expl. יִשְׁתַּקֵּנִי, may He cleanse me, v. supra) וְכִּי מְבִיא מְבִיא as one brings in contact or levels &c., v. גָּבַח. Bets. II, 3 וְשׁוֹרֵן שֶׁנִּשְׁתַּקְתָּן וְכִי וְשׁוֹרֵן they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הִשְׁתַּקְתָּ. Hull. 26<sup>a</sup> sq. עַד שֶׁלֹּא עַד שֶׁלֹּא before it is sour, you may cleanse it by levelling &c.; a. e.

נִשְׁתַּקְתָּ ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נִשְׁתַּקְתָּ *Pa.*). Targ. Prov. XXIV, 26 וְנִשְׁתַּקְתָּ let them close the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25<sup>b</sup> נִשְׁתַּקְתָּ, v. מִשְׁתַּקְתָּ. I. B. Bath. 74<sup>a</sup> וְנִשְׁתַּקְתָּ אֶרְצָא אֶרְצָא where earth and heaven meet. Y. Maas. Sh. IV, 55<sup>b</sup> bot. חֲמִידָא וְנִשְׁתַּקְתָּ . . . I saw in my dream one of my eyes touch the other. Gitt. 57<sup>b</sup> bot. וְנִשְׁתַּקְתָּ פִּירְהָא וְנִשְׁתַּקְתָּ that I may kiss him a little (before he is put to death); a. fr.

*Pa.* נִשְׁתַּקְתָּ, נִשְׁתַּקְתָּ same. Targ. O. Gen. XXXI, 28; a. e.

נִשְׁתַּקְתָּ m. (b. h.; preced.) [*hostile meeting*, comp. נִשְׁתַּקְתָּ, going to war; כִּלְיָא (or sub. כִּלְיָא) *weapon, armor*. Y. Yeb. XV, 14<sup>d</sup> (ref. to Ps. CXL, 8) נִשְׁתַּקְתָּ של גֹּגַג the day of war against Gog (v. וְנִשְׁתַּקְתָּ); Yalk. Ps. 888.

נִשְׁתַּקְתָּ\* f. (preced. wds.) *kiss* (of the foot), a form of taking possession of a slave. Gitt. 43<sup>b</sup> . . . נִשְׁתַּקְתָּ נִשְׁתַּקְתָּ what is meant by the gentile's doing to the slave his *nomos* (v. וְנִשְׁתַּקְתָּ)? (Answer.) גַּבְרִי. Ib. שְׂדֵה בַת גַּבְרִי can a field be taken possession of by *nashki*?—[Ar. *armor*, Rashi *seal*, suspended from the slave's neck].

נִשְׁתַּקְתָּ (comp. נִשְׁתַּקְתָּ) to drop, fall off. Peah VII, 3 אִיזוּרָא וְכִי פִרְטַת הַנִּשְׁתַּקְתָּ by *perct* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2<sup>b</sup> פִּירוֹת הַנִּשְׁתַּקְתָּן which drops from the tree (on the Holy Day). Y. ib. I, beg. 60<sup>a</sup> סַפֵּק מִיָּדוּם נִשְׁתַּקְתָּ וְכִי where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נִשְׁתַּקְתָּ; a. fr.—Sabb. XXII, 4 (146<sup>b</sup>) מִי שֶׁנִּשְׁתַּקְתָּ כְּלִי בְּדֹרֵךְ (146<sup>b</sup>) if one's garments (cloak) fell into a puddle on the road.

*Hif.* הִשְׁתַּקְתָּ 1) to let fall, drop. Ib. 67<sup>a</sup> אֵילָן שֶׁנִּשְׁתַּקְתָּ אֵילָן a tree that drops its fruit prematurely. Naz. VI, 3 וְכִי מִפְּנֵי שֶׁנִּשְׁתַּקְתָּ because it causes falling out of the hair. Y. Peah VIII, 20<sup>a</sup> bot. כִּשְׁתַּקְתָּ (not כִּשְׁתַּקְתָּ), v. מְחַבֵּיא. Midr. Till. to Ps. XIV לְהִשְׁתַּקְתָּ עַרְוִד . . . the Lord will cause him to drop, v. מִשְׁתַּקְתָּ. Keth. 6<sup>b</sup> אֲפִלּוּ שֶׁנִּשְׁתַּקְתָּ צְרוּרוֹת although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5<sup>b</sup> top אֲפִלּוּ שֶׁנִּשְׁתַּקְתָּ צְרוּרוֹת even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35<sup>b</sup>

נִשְׁתַּקְתָּ (prob. to be read: מִנִּשְׁתַּקְתָּ as versions of מִנִּשְׁתַּקְתָּ, v. מִנִּשְׁתַּקְתָּ).—Esth. R. to I, 14 וּמִנִּשְׁתַּקְתָּ, v. מִנִּשְׁתַּקְתָּ II.

*Pi.* נִשְׁתַּקְתָּ 1) to drop, let drop, v. supra.—2) (comp. Assy. *našaru*, Del. Assy. Handw., p. 487) to tear, lacerate. Ab. Zar. 11<sup>a</sup> sq. הַמִּנְשֵׁר פִּסְוֹתֵיהּ וְכִי . . . אִיזוּרָא what mutilation of an animal's feet does not affect its vitality (v. טְהַרְפָּה)? Cutting the tendons of its hoofs beneath the ankle; ib. 13<sup>a</sup>. Pesik. R. s. 31 מִנִּשְׁתַּקְתָּ בְּשַׁעֲרֵיהּ they pluck his hair.

נִשְׁתַּקְתָּ I ch. same, 1) to fall off. Koh. R. to V, 8 נִשְׁתַּקְתָּ, v. נִשְׁתַּקְתָּ.—2) to lacerate. Ber. 8<sup>a</sup> [a gloss, v. Ar. ed. Koh. s. v. נִשְׁתַּקְתָּ 4] דְּלֵאחֲתוּרֵי נִשְׁתַּקְתָּ (Ar. נִשְׁתַּקְתָּ) which tears backwards (when you attempt to pull it out), v. הִרְוֵרָא I. *Af.* נִשְׁתַּקְתָּ to cause to fall off, drop. Targ. I Chr. V, 23, v. כְּרִי II.

נִשְׁתַּקְתָּ I or נִשְׁתַּקְתָּ m. (preced.) *dropping, dropped fruit*. Succ. I, 3 מִפְּנֵי הַנִּשְׁתַּקְתָּ to intercept the droppings (from the branches covering the Succah). Pes. 56<sup>a</sup> לְהַאכִּיל לְעֵנְוִים to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71<sup>a</sup>; a. fr.—*Pl.* נִשְׁתַּקְתָּ, נִשְׁתַּקְתָּ. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60<sup>a</sup>; a. e.

נִשְׁתַּקְתָּ II m. (v. נִשְׁתַּקְתָּ *Pi.*) *eagle*. Hag. 13<sup>b</sup> מֶלֶךְ שֶׁבְּעִיפּוֹת מֶלֶךְ הַמֵּינִים the king of birds is the eagle. Hull. 60<sup>b</sup> sq. (ref. to Lev. XI, 13) מִיָּדוּם לְמִיָּדוּם the text specifies the eagle to intimate, as the eagle has no additional toe . . . , so all birds like him are unclean. Y. Peah I, 15<sup>d</sup> top מֶלֶךְ הַמֵּינִים the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Bahod., s. 2; a. fr.—Snh. 12<sup>a</sup> (in a secret letter) מֶלֶךְ הַמֵּינִים and the eagle (Roman) caught them (the messengers, v. וְנִשְׁתַּקְתָּ).—*Pl.* נִשְׁתַּקְתָּ. Ib. 92<sup>b</sup> עֲוֵנוֹת כְּנֵפֵיהֶם he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נִשְׁתַּקְתָּ II, נִשְׁתַּקְתָּ 1) same. Targ. Lev. XI, 13; a. fr.—*Pl.* נִשְׁתַּקְתָּ, נִשְׁתַּקְתָּ, נִשְׁתַּקְתָּ. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Erub. 53<sup>b</sup>, v. נִשְׁתַּקְתָּ. I.—2) *Nishra*, name of an Arabian deity (Sabaeen: *Nasr*). Ab. Zar. 11<sup>b</sup>.—[נִשְׁתַּקְתָּ, Ber. 8<sup>a</sup>, v. נִשְׁתַּקְתָּ.—] pr. n. pl., v. נִשְׁתַּקְתָּ ch.

נִשְׁתַּקְתָּ, v. נִשְׁתַּקְתָּ.

נִשְׁתַּקְתָּ, Sabb. 134<sup>a</sup>, מִנְשַׁתֵּיהּ, מִנְשַׁתֵּיהּ, v. נִשְׁתַּקְתָּ.

נִשְׁתַּקְתָּ, v. נִשְׁתַּקְתָּ.

נִשְׁתַּקְתָּ, v. נִשְׁתַּקְתָּ.

נִשְׁתַּקְתָּ (v. נִשְׁתַּקְתָּ) to urinate. Sabb. 134<sup>a</sup> מִנְשַׁתֵּיהּ Ms. M., v. נִשְׁתַּקְתָּ.

נִשְׁתַּקְתָּ, נִשְׁתַּקְתָּ m. (נִשְׁתַּקְתָּ, comp. אִיזוּרָא, fr. נִשְׁתַּקְתָּ) *attachment, a contrivance to prevent the handle of a coal-pan from getting too hot*. Tosef. Yoma III (II), 3 כֹּהֵן לֹא יִשְׁתַּקְתָּ on any other day the priest's coal-pan had no damper &c.; Yoma 44<sup>b</sup> נִשְׁתַּקְתָּ (Ms. M. נִשְׁתַּקְתָּ; Rashi: 'a rattling ring'); Y. ib. IV, 41<sup>d</sup> top גִּרְרִיק. Koh. R. to I, 5 [read: מִשְׁתַּקְתָּ or מִשְׁתַּקְתָּ (v. מִשְׁתַּקְתָּ)].

**נתב** = **נתב**, to blow. Targ. Ps. CXXIX, 6 (ed. Wil. זתב). Ib. CIII, 16 (ed. Wil. נתב, some ed. נתב, corr. acc.).

*Pa.* same. Targ. Y. I Deut. XXXII, 2 (ed. Vien. זתב). Targ. Y. Gen. I, 2 (ed. Vien. זתב).

*Af.* זתב to cause to blow. Targ. Ps. CXLVII, 18 (Ms. *Pa.*). *Ithe.* זתב, איתנתב, v. supra.—[Targ. Y. Gen. XII, 10 לאיתנתב, read: לאיתנתב, v. זתב.]

**נתב**, v. זתב.

**נתב**, v. זתב.

**נתב**, **נתב**, **נתב**, v. זתב.

**נתב**, *Pi.* זתב (sec. verb of זתב, v. Kidd. 25<sup>a</sup>) 1) (neut. verb) to squirt, fly off. Kidd. 25<sup>a</sup> זתב זתב זתב (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41<sup>a</sup> top, a. e. זתב, v. זתב. B. Kam. II, 1 זתב... זתב if stones flew off from under the animal's feet; a. e.—2) (act. verb) to cause to fly off. Ib. 19<sup>a</sup> זתב זתב where the animal cannot help making stones fly off. Nidd. 61<sup>a</sup> זתב זתב בקרובותיהן they chopped with their axes.

*Hif.* זתב (b. h. זתב) to cause to fly off, to chop off; to squirt. B. Kam. l. c. זתב זתב זתב she kicked and made stones fly off and thus did damage. Ib. 17<sup>b</sup>. Snh. 102<sup>a</sup> זתב זתב like two sticks which splinter one another. Sabb. 62<sup>b</sup> זתב זתב and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) to decapitate. Snh. VII, 3 זתב זתב זתב they decapitated him with a sword. Y. Ber. IX, 13<sup>a</sup> זתב זתב he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. to separate syllables or words distinctly, to articulate (*sybillants*). Y. Ber. II, 4<sup>d</sup> זתב זתב זתב (צריך לה זתב) you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. זתב זתב זתב you must articulate *has-do* (so as not to make it sound *hasto* or *hazdo*).—[Gitt. 70<sup>a</sup> זתב זתב scatter the strength &c.; En Yaak. זתב.]

*Hof.* זתב to be made to fly off, be cut off. Hull. 27<sup>a</sup>. Gen. R. s. 9, end זתב זתב זתב his head shall be cut off with a sword.

*Nif.* זתב to fly off; to splash. Cant. R. l. c. זתב זתב זתב the sword flew off the neck of Moses and struck &c. Nidd. 13<sup>a</sup> זתב זתב, v. זתב. Tosef. Macc. II, 1 זתב זתב if a chip flew off &c., v. זתב.—Hull. VI, 6 זתב זתב the blood which splashes forth at slaughtering; ib. 88<sup>a</sup> זתב זתב. Zeb. XI, 3; a. fr.

**נתב** ch. same, to gush forth, splash. Targ. O. Deut. I, 44 זתב (ed. Vien. זתב, of bees). Targ. Job III, 23 (h. text זתב).—Sot. 48<sup>b</sup> (quot. fr. Targ. O. Deut. l. c.).

*Af.* זתב (with ראש) to decapitate. Targ. I Chr. X, 9 (h. text זתב).

*Pa.* זתב to cause to fly off. B. Kam. 19<sup>a</sup> זתב זתב זתב, v. preced.

**נתב** pr. n. m. *Nithza*. Snh. 74<sup>a</sup> זתב זתב בית זתב

they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21<sup>b</sup> top; Yalk. Deut. 838; Y. Shebi. IV, 35<sup>a</sup> bot. זתב. Kidd. 40<sup>b</sup>; (Sifré Deut. 41 זתב).

**נתב** (prob. to be read זתב) pr. n. m. Erub. 59<sup>a</sup> (Ms. M. זתב; v. Rabb. D. S. a. l. note; Ar. זתב, prob. for זתב).

**נתב** (b. h.), *Pi.* זתב 1) to sever, dissect. Zeb. 85<sup>a</sup> זתב זתב he must flay and dissect it in its place (where he slaughtered it). Hull. 28<sup>b</sup> זתב זתב זתב (not זתב) since he cuts it into parts; a. fr.—2) to distraint, take by force, esp. to seize by waiting for the debtor to come out of the house with an object, opp. to זתב, to enter and seize. B. Mets. 113<sup>a</sup> זתב זתב read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

**נתב** ch., *Pa.* זתב same, 1) as preced. 2. B. Mets. 113<sup>a</sup> זתב זתב זתב the court messenger may distraint out side of the house, but enter and seize he dare not?—2) to tear, pull. Bets. 10<sup>b</sup> זתב זתב זתב (not זתב; Ms. M. זתב) pigeons might pull against each other (and tear the bands); Gitt. 51<sup>a</sup>.

**נתב** m. (b. h.; preced.) *piece*.—*Pl.* זתב. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) זתב זתב זתב you might think, he may cut its parts into their parts again; Hull. 11<sup>a</sup> זתב זתב but he must not cut &c.; a. e.

**נתב** m. (b. h.) *highway, road*. Keth. 8<sup>b</sup> זתב זתב זתב such is the road (the course of events) from the days of creation. Ex. R. s. 30 זתב זתב זתב the Torah says, what road do I follow?; a. e.—*Pl.* זתב. Ib.

**נתב** f. ch. same. Targ. Prov. I, 15 Ms. (ed. זתב).

**נתב** m. (זתב; I; cmp. זתב) *cast, firm*. Targ. Job XLI, 16 Ms. (ed. זתב).

**נתב** m. (b. h.; זתב) [*donated, dedicated to the Temple service*], *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*Pl.* זתב זתב. Yeb. 78<sup>b</sup> זתב זתב as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 זתב זתב זתב bastards and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* זתב. Macc. l. c.; a. e.

**נתב** ch. same.—*Pl.* זתב. Targ. I Chr. IX, 2.—Kidd. 70<sup>b</sup> (play on זתב) Rashi (ed. זתב) village of N'thinim.

**נתב** I, v. זתב.

**נתב** II pr. n. m. *N'thinah*, father of *Dama*, (v. זתב). Kidd. 31<sup>a</sup>; Y. ib. I, 61<sup>b</sup> top; a. e.

**נתב** III f. (זתב) 1) *donation*. Pes. 21<sup>b</sup>, a. e. (ref. to Deut. XIV, 21) זתב זתב זתב I would







D

ו Samekh, the fifteenth letter of the Alphabet. It interchanges with ש, e.g. פָּרַשׁ a. פָּרַשׁ a. פָּרַשׁ a. fr.; with י, q. v.; with ז, as פָּזָר a. פָּזָר a. fr. —ס preformative for Safel forms, as in סָבַל, סָבַל &c.

ו as numeral, sixty, v. א.

סָבַל, v. סָבַל ch.

סָבַל [to be rough, ugly,] to be filthy, unclean, repulsive.

Pi. סָבַל to soil, make unclean; to unfit for sacrifice on account of repulsive appearance. Part. pass. סָבַל, f. סָבַל; pl. סָבַל. —פָּזָר יָדַי un-washed hands. Hall. II, 2. Hull. II, 5; a. fr. —Tem. 8<sup>a</sup> יֵרְדוּ יָדַי ... (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

Hithpa. סָבַל to become filthy, repulsive, unfit for sacrifice. Yeb. XI, 5 שִׁפְטָה עַד שִׁפְטָה let it go to pasture, until it becomes unfit for sacrifice. Tem. I. c. סָבַל, v. supra. Ib. IV, 1 שִׁפְטָה; a. fr.

סָבַל I ch. same.

Pa. סָבַל 1) to soil, defile, make unclean, unfit for sacrifice. Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr. —Taan. 11<sup>a</sup> bot. שִׁפְטָה נִפְשָׁה that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54<sup>b</sup> top לָהּ לֵאמֹר נִפְשָׁה לָהּ וּפְדִי לָהּ made the fruit unclean and also redeemed it. Y. Snh. I, 18<sup>b</sup> top הָרַג בֶּרֶךְ יֵשׁ בְּיָדוֹ a man caused a priest to become unclean; a. e. —Part. pass. סָבַל, f. סָבַל; pl. סָבַל &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr. —Tem. 22<sup>a</sup> הָאֵל הַזֶּה נִפְשָׁה וְקִיּוּמָה is it not already unfit for sacrifice?, v. preced. Ab. Zar. 37<sup>a</sup>; Eduy. VIII, 4 Ms. M., v. infra. —2) to declare unclean. Targ. Lev. XIII, 44; a. fr.

Hithpa. סָבַל to be made unclean, be unclean. Targ. Num. VI, 12 (Regia נִפְשָׁה). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text נִפְשָׁה); a. fr. —Eduy. VIII, 4 נִפְשָׁה בְּיָדָהּ נִפְשָׁה (Ms. M. נִפְשָׁה) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37<sup>b</sup>).

סָבַל II or סָבַל (cmp. preced.; v. סָבַל I) [to be hairy,] to be old. Targ. Prov. XXII, 6 נִפְשָׁה ed. Lag. (oth. ed. נִפְשָׁה; נִפְשָׁה; Ms. נִפְשָׁה). —Y. Dem. III, 23<sup>c</sup> bot. כֹּהֵן נִפְשָׁה וְיָגֵן I shall tell you.

סָבַל m. (preced.) old man, v. סָבַל.

סָבַל f. (b. h.) S'ah, a measure of volume for dry objects and for liquids; in gen. measure. Men. XII, 4 וְיֵשׁ בְּאֵרֵיהֶם סָבַל in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv.

I, 7; a. fr. —Sot. 9<sup>a</sup> עַד שֶׁתְּמַלֵּא סָבַל ... אֵין the Lord does not exact payment (punishment) of a man until his measure is full. Ib. 8<sup>b</sup>; Tosef. ib. III, 1 (ref. to נִפְשָׁה, Is. XXVII, 8) וְיֵשׁ לִי אֵלֶּה שֶׁבֶד בְּסִי וְיֵשׁ the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; Y. ib. I, 17<sup>a</sup>. —בֵּית סָבַל (or sub. בֵּית) a field requiring one S'ah of seed, (a square measure) Beth S'ah. Shebi. III, 2. B. Bath. VII, 2 רִיבֵזֶה לְסָבַל one fourth of a Kab for each (Beth) S'ah; a. fr. —Tanḥ. Ki Thissa 26 סָבַל אַרְבַּעִים forty S'ah in weight (weight of forty S'ah of wheat). —Pl. סָבַל, סָבַל, סָבַל. Y. I. c. (ref. to סָבַל, Is. IX, 4) סָבַל הַבַּיִת הַזֶּה רִיבֵזֶה בְּאֵן סָבַל הַרְבֵּה the text intimates here a variety of measures (recompenses). Men. VII, 1 וְיֵשׁ סָבַל הַרְבֵּה five Jerusalem S'ah which are equal to six Desert S'ah. Ib. 77<sup>a</sup>; a. fr. —Du. סָבַל. Ter. X, 8. Shebi. III, 4; a. fr.

סָבַל, סָבַל ch. same. Targ. II Kings VII, 1; 16; a. e. —Pl. סָבַל, סָבַל, סָבַל, סָבַל, סָבַל, סָבַל. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr. —Targ. Y. Deut. XXXIV, 12 (a weight, v. preced.). —Pes. 113<sup>a</sup> סָבַל Ms. M. (ed. Amst., not סָבַל). M. Kat. 12<sup>a</sup> וְיֵשׁ סָבַל בְּיָדָהּ a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e. —Du. סָבַל. Targ. II Kings I. c. —V. סָבַל.

סָבַל m. (סָבַל I) unclean object; uncleanness. Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 שִׁפְטָה סָבַל (ed. Amst., not סָבַל) what has become unclean through an abomination.

סָבַל, סָבַל, סָבַל f. (preced.) 1) uncleaness, esp. menstruation. Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סָבַל). Targ. Lev. XV, 25; 31 (some ed. סָבַל); a. fr. —2) cmp. (נִפְשָׁה) menstruant. Targ. O. ib. 33 (Y. סָבַל; some ed. סָבַל); a. e. —Pl. סָבַל. Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סָבַל constr. (Y. סָבַל Hebraism); a. e.

סָבַל, v. סָבַל.

סָבַל, סָבַל, v. סָבַל.

סָבַל, v. סָבַל.

סָבַל, סָבַל, v. סָבַל I a. סָבַל.

סָבַל, v. סָבַל I ch.

סָבַל, v. סָבַל. [pl. סָבַל of נִפְשָׁה]

סָבַל silver, v. סָבַל I.

סָבַל, v. סָבַל.

סָבַל, v. סָבַל.

סָבַל, סָבַל Targ. Prov. XVI, 16; XVII, 3 some ed., v. סָבַל I.





him away to speak to him. Ib. V, 5; Y. Taan.IV, 68<sup>a</sup> bot. ומיכב וכו' when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. הַפֶּסַח. Pes. X, 1 עד... עני אש' עני... even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) to cause to recline, to invite. Ex. R. s. 25 (ref. to ויכב, Ex. XIII, 18, a. שלוח, Ps. LXXVIII, 19) וכו' חסיקין תחת ענני וכו' he invited them to recline under the clouds of glory (v. חֲסִיקִין); a. e.—3) to turn around. Pesik. R. s. 14 על עולמי וכו' I shall turn again to my world in mercy.

Hof. הַפֶּסַח to be transferred from tribe to tribe (Num. XXXVI, 7). B. Bath. 112<sup>a</sup> כבר הויסבא כבר the field had been transferred (before the division of the land); שכבר הויסבה we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polel סובב to surround. Ab. Zar. 18<sup>a</sup>, v. supra.

סבב ch. same; Af. אָסַב to go around (announcing). Y. R. Hash. II, 58<sup>a</sup> top דהוון אילין מסבין יומא דין וכו' these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מהו דמסבין למה, v. פָּסַח.

סבבא m. (preced.; cmp. שִׁיבָא neighbor, borderer.—Pl. סבבא. Targ. Is. VII, 20 ובמגריא בעברי וכו' (ed. Lag. במגריא) read: 'בס' בעברי וכו' being a gloss to our w.) among the borderers on the sides of &c.

סבת v. סבתה.

סבתוי Targ. Prov. II, 7 ed. Lag., read סבתהור = סבתהור.

סבתלום m. = h. סבתלום, name of a jewel in the high priest's breast-plate, diamond. Targ. O. Ex. XXVIII, 18 (some ed. סבתלום); XXXIX, 11. Targ. Y. Num. II, 10.

סבי v. סביה.

סבואתא v. סבואתא.

סבוי Yalk. Num. 773, ס' סבוי, v. סבוי.

סבוינתא c. pl. (סבא) wine-retailers. Ab. Zar. 71<sup>a</sup> (Ar. סבוינתא); ib. 72<sup>b</sup> סבוינתא.

סבוינה v. סבוינה.

סבול v. סבולת.

\*סבולאנתא m. (סבל) load-carrier. B. Mets. 93<sup>b</sup> בר סבולאנתא (Ms. R. סבולאנתא; Ms. H. סבולאנתא, Ms. F. סבולאנתא of Saccola = Sacala in Gedrosia?).

סבולת, סבולת v. סבולת.

סבונת Y. Sabb. VI, 8<sup>a</sup> bot. ed. Zyt., v. סבני.

סבורא, סבור v. sub. סביב.

סבורא m. (סבר I) 1) a reasoner (opp. to learned, v. גמיר II). Y. Sabb. III, 6<sup>a</sup> רלא יליקו וכו' that reasoner who has neither studied nor attended scholars.—2) (adj.) imaginative, fanciful. Y. Kidd. III, 63<sup>d</sup> bot. רחגיז אינשא היא (not אינשי) for H. is a fanciful man (whose traditions cannot be relied upon).

סבורא m. hope, v. סבא.

סבורתא v. סבורתא.

סבומא pr. n. m. Sabta. Snh. 64<sup>a</sup> אלס ס' בן אלס (v. אָלס, a. יב. X, 28<sup>d</sup> סיבחה; Sifré Num. 131, a. Yalk. ib. 771 סבומא).

סבומי v. preced.

סבומין, סבומי, סבומי pr. n., ס' נהר (Σαββατειον, Σαββατιου) the river Sabbath, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65<sup>b</sup> נהר ס' ויבית let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 (Gen. R. s. 11 'סב' Tanh. Ki Thissa 33 'סב'; Pesik. R. s. 23 'סב' Gen. R. s. 73 'סב' לפנינו בנהר סב' עשרת.. לפנינו בנהר סב' the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29<sup>c</sup> bot. 'סב'; Targ. Y. Ex. XXXIV, 10 בן לגיו לנהר סב'.

סבוי m. 1) old, v. סב.—2) officer of the royal household. Koh. R. to IX, 18 (expl. דמזכיר, II Kings XVIII, 18) 'ס (some ed. סבוי).

סבוי (b. h.; סבב) around. Tanh. B'midb. 12 ס' למיטכן ס' around the Tabernacle; a. e.

סבויבת f. (preced.) neighborhood.—Pl. סבויבת. Num. R. s. 18 כיון שראו שנסתלקו ישראל מסבויבתיהם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סבויכא m. (סבב) = b. h. סבב, thicket. Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סבויכא דיקליא (h. text חמר).

סבילת f. (סבל) carrying a burden, use of the stem סבל. R. Hash. 11<sup>b</sup> ס' ס' אהיא Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סבל (Ex. VI, 6) and סבל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סבין Y. R. Hash. II, 59<sup>c</sup> top, v. סבי.

סבוינתא v. סבוינתא.

סבויסקי m. pl. (v. Löw Phil., p. 188 sq.) mandrake flowers. Snh. 99<sup>b</sup> (expl. דודאית, Gen. XXX, 14) ס' (Var. סיבוסך, Ms. M. סיבוסך; v. Rabb. D. S. a. l. note).

סבוי v. סבוי.

סביריניוח Y. Keth. I, 25<sup>b</sup> top, v. סביריניוח.



nuptias). Kidd. II, 6 אַנ"ש ששלח ס' וכו' although he sent presents after that (after an invalid betrothal). Ib. 50<sup>b</sup> לַסְּחָרֵי הַחַיָּוִת we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. כִּי קָא מְשַׁרְרֵי ס' אֲדִיתָא וכו' when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 הַשּׂוֹלֵחַ אֵינָן נִבְרִין ... אֵינָן נִבְרִין if one sends presents ... , they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146<sup>a</sup> ס' הַשּׂוֹלֵחַ לִבְרִיתָא presents intended for immediate consumption or wear; a. fr.

סבנה, v. next w.

סִבְנִי, סִבְנִיָּהּ, סִבְנִיָּהּ m. (cmp. Arab. *sabanu*, nomen oppidi ... a quo panni nomen acceperunt (Freytag); cmp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8<sup>a</sup> bot. בְּרִדְךָ סִבְנִיָּהּ עֲלֵיהֶן (ed. Zyt. סבונה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12<sup>d</sup> top סִבְנִיָּהּ. Gitt. 59<sup>a</sup> אִשָּׁה סִבְנִיָּהּ לֹא הָיָה יָבִיל וכו' (Ar. סבא, v. הוֹבֵס. Cant. R. to V, 14 אִשָּׁה לֹא הָיָה יָבִיל וכו' (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—Pl. סִבְנִיָּהּ. Gen. R. s. 19 סִבְנִיָּהּ (corr. acc.) a female head-cover, corresp. to סִבְנִיָּהּ for males.

סִבְנִיָּהּ, סִבְנִיָּהּ f. same. Sabb. 147<sup>b</sup> סִבְנִיָּהּ אֵינָן אִשָּׁה וכו' (ed. סבא; Ms. O. סִבְנִיָּהּ; Rashi Ms. סִבְנִיָּהּ, pl.) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93<sup>b</sup> אִשָּׁה סִבְנִיָּהּ וכו' Ms. O. (ed. סבא, v. Bub. notes a. 1.) even his *s.*, if another person did not take it off for him, he could not &c. (Ar. אִשָּׁה ס' לא יריל כּוּן. Y. Shebu. VI, end, 37<sup>b</sup> אִשָּׁה סִבְנִיָּהּ וכו' she tore his *s.* off his head and said, this sheet (סִבְנִיָּהּ) shall not go out of my hands &c.—Pl. סִבְנִיָּהּ, סִבְנִיָּהּ, סִבְנִיָּהּ. Sabb. l. c., v. supra.—Y. ib. VI, 8<sup>b</sup> bot. (expl. בְּשִׁמְרוֹתָא, Is. III, 22) סִבְנִיָּהּ large head-covers.

סִבְסִטִּיָּהּ pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שְׁבַע יוֹשְׁבֵי בֵּית סִבְסִטִּיָּהּ (not שְׁבַע יוֹשְׁבֵי בֵּית סִבְסִטִּיָּהּ) who dwelt safely in S.; Tanh. Sh'mini 5 בְּבִקְשָׁתָא. Arakh. III, 2 (14<sup>a</sup>), v. הוֹלֵה; Sifra B'huck. Par. 4, ch. X סִבְסִטִּיָּהּ; Tosef. Arakh. II, 8 סִבְסִטִּיָּהּ (Var. אֲשֵׁרֵנָּה, corr. acc.).

\*סִבְסִטִּיָּהּ m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanh. B'midb. 2 [read:] אֲרַבְּנִי אֲרַבְּנִי I caused you to recline on couches like princes; (ref. to Ex. XIII, 8) וַיֹּסֶבּוּ כִּימֵי מַלְכֵי אֲרַבְּנִי just as kings recline; [Var. בְּסִימָנֵיהֶן, taken fr. Num. R. s. 1, beg., v. סִבְסִטִּיָּהּ].

סִבֵּעַ to be satisfied, v. נִבְעַע.

סִבֵּעַ, סִבֵּעַ m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. סִבֵּעַ, טִיבֵּעַ). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. סִבֵּעַ, טִיבֵּעַ). Targ. Prov. III, 10 סִבֵּעַ Ms. (ed. טִיבֵּעַ, טִיבֵּעַ).

סִבְבָּן, v. סִבֵּב.

סִבֵּב (b. h. שִׁבֵּר *Pi.*; Saf. of בִּרְר [to be bright,] to look for, *be hopeful*; to think, imagine. Part. pass. סִבְבִּיר; f. סִבְבִּירָה; pl. סִבְבִּירִים; סִבְבִּירָה; *hoping*; *thinking*. Ruth R. to I, 1 סִבְבִּירִים הָיוּ the citizens were relying on him; (Yalk. ib. 598 (בְּשִׁמְרוֹתָא).—Keth. VII, 10 סִבְבִּירִים וכו' I was in hopes that I might be able to bear it. Gitt. 56<sup>b</sup> וכו' and he was like thinking (he imagined) that &c., v. סִבְבִּיר; a. fr.—Tanh. P'kudé 3 הָיוּ סִבְבִּירִים וכו' (perh. to be read: סִבְבִּירִים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI סִבְבִּירִים).

*Hif.* סִבְבִּיר to brighten, illustrate, make clear. Koh. R. to X, 10 (ref. to Koh. l. c.) אֵם נִקְרָה ... וְהָיָה אִינִי בֹא if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. סִבְבִּירִים וכו' to show a bright face; to be friendly; to encourage. Ib. וְאִין הָרַב מְסִבִּיר פֿ לְהַלְבִּיד and the teacher does not show the pupil a kind face (will not relent); וְאִין הָרַב מְסִבִּיר (sub. פְּנִים). Ib. וְאִין הָרַב מְסִבִּיר וכו' and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43<sup>b</sup> וְאִין הָרַב מְסִבִּיר פֿ לְהַלְבִּיד that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII וְיִבִּין אֱלֹהֵיהֶן ... וְיִבִּין אֱלֹהֵיהֶן their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63<sup>b</sup> וְאִין וְאִין וְאִין let us cheer each other up in the *halakhah* (by discussion). Ib. כִּשֵּׁם שֵׁנִי וכו' אִשָּׁה כִּשֵּׁם שֵׁנִי ... אִשָּׁה כִּשֵּׁם שֵׁנִי as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

סִבִּיר, סִבִּיר I ch. same, 1) (with אֶפְסִין) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 יִסְבִּיר Ms. (ed. יִסְבִּיר). *Poël*; some ed. יִסְבִּיר (Pa).—Part. pass. סִבִּירִים; *looked up to with favor, honored, popular*. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סִבִּיר (Y. ib. סִבִּירִים).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סִבִּירִים. Targ. Prov. XIV, 12; a. fr.—Part. pass. סִבִּירִים; *looking for, planning, thinking, believing*. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6<sup>c</sup> top סִבִּירִים הָיוּ הֵן כִּשְׁמִירָה there I thought about it, v. סִבִּיר.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65<sup>a</sup>, a. fr. סִבִּירִים מִיָּדָא they concluded from this that ... , but it is not so. Gitt. 56<sup>a</sup> סִבִּירִים הָיוּ הַשְּׂוֹלֵחַ הַשּׂוֹלֵחַ the scholars proposed to offer it up on the altar. Keth. 87<sup>b</sup>, a. fr. סִבִּירִים ... לְמִימְרֵי וכו' R. ... had an idea to say &c. (but was refuted). Ber. 3<sup>a</sup>, a. fr. סִבִּירִים בֵּיתָא קָסִי וכו' what is R. E.'s opinion? וכו' אִשָּׁה קָסִי שְׁלֹשׁ וכו' if he holds that the night contains three watches &c. Ib. 4<sup>b</sup> וְאִין סִבִּירִים וכו' R. J. argues (thus) &c. Ib. 27<sup>a</sup> סִבִּירִים וכו' do









her (v. סָבַח).—Part. pass. סָגוּה; f. סָגוּשָׁה; pl. סָגוּשִׁים, סָגוּשִׁין, סָגוּשָׁה (usu. combined with הָיוּה, v. הָרַח). Sifré Deut. 24; Yalk. ib. 805. Gen. R. s. 74; (ib. s. 60 (שְׁפוּשִׁין); a. e.; v. סָבַח a. סָבַח.

*Pi.* סָגַח to afflict. Taan. 22<sup>b</sup> לְסַחֵחַ אֶת עַצְמוֹ בְּתַעֲנוּתוֹ to afflict himself by fasting. Y. Dem. VII, 26<sup>b</sup> top . . . לֹא יִרְעִיב . . . וְלֹא תִסְבַּח the hired laborer must not starve himself or undergo privations, because he lessens his employer's work; a. e.—[Yalk. Josh. 27 שְׁלֵא יִסְבַּעֲנִי, v. שָׁבַע.]

*Hithpa.* סָסַח to feel privation; to suffer. Gen. R. s. 60 (הִיא סָסַחְתָּ he suffers; Ex. R. s. 26; Mekh. B'shall, Vayassa, s. 6; a. e.

סָגַר ch. same. Part. pass. סָגִיר. Targ. Y. Deut. I, 27 (ed. Vien. סָגִירִין).

*Pa.* סָגַר to afflict. Targ. Y. Gen. XV, 13. Targ. Ps. XC, 13 סָגַרִין (incorr. סָגַרִין). Ib. 15. Targ. I Chr. XVII, 9 סָגַרִין ed. Lag. (oth. ed. סָגַרִין). Targ. Job XXX, 11 סָגַרִין (ed. Lag. סָגַרִין, read סָגַרִין); a. fr.—Part. pass. סָגִיר; f. סָגִירָה. Targ. Is. LVIII, 10.

*Ithpa.* סָסַח, *Ithpe.* סָסַחְתָּ to be afflicted, reduced; to suffer. Targ. Ps. CII, 24. Ib. CVII, 17; a. fr.

סָגַר (b. h.) to bar, bolt; to lock up, close. Snh. 38<sup>a</sup> (ref. to סָגַר, II Kings XXIV, 16) כִּיֹּן שִׁסְגִירִין הִלְכָה וְכ' after they had closed the discussion about a law (declared it obscure), there was none to open again; Gitt. 88<sup>a</sup>; Sifré Deut. 321 סָגַר אֵין שׁוּתָה אֵין סָגַר after he has opened (explained), none can close (raise objection). Tanh. Sh'mini 9 אֵהֵם עָבַר עַל כָּל בְּהִי . . . וְס' אֵהֵם הָיִם סָגַר 3 הָיִם סָגַר he passed over all synagogues and schools and closed them. Mekh. B'shall, s. 3 וְשׁוּתָה רִדְדָה וְכ' the sea forming a bar, and the enemy pursuing &c.; Ex. R. s. 21 (not סָגַר). Mekh. Yithro, Amal., s. 1 שׁוּתָה סָגַרָה וְסָגַרָה וְכ' formerly no slave could flee from Egypt, for it was shut up and barred (Josh. VI, 1); a. fr.—Cant. R. to III, 10 (expl. סָגַר (זָהָב סָגַר it locked up the shops of all workers in gold (ruined their trade); Y. Yoma IV, 41<sup>d</sup> top מְכַסְּתָה (corr. acc.); Num. R. s. 12 (not סָגַר); Ex. R. s. 35 שׁוּתָה וְכ' סָגַר (corr. acc.).

*Nif.* סָגַר to be locked up. Yoma 45<sup>a</sup> כָּל הַחַנוּוֹת נִסְגְּרוֹת all (gold) shops were closed (their business ruined, v. supra); a. e.

*Hif.* סָסַר to lock up; to bind over, hand over, deliver. Sifré Deut. 322 אֵהֵם הָיוּ מְסָסְרִים . . . הָיוּ מְסָסְרִים אֵהֵם when the Israelites attempted to flee northward, they blocked their way. Ib. 323 (ref. to Deut. XXXII, 30) אֵינִי מְסָסְרִיךָ I shall not deliver you (into the hands of the enemy) directly, but through others (who will betray you). Ib. מִיִּבְרֵי מִיִּבְרֵי I sell and immediately deliver you. Tanh. Sh'mini l. c. (ref. to סָסַר, v. supra) שׁוּן מְסָסְרִין לְכָל הָאֻמִּים go before them into enclosures and flee, for they cause all nations to lock themselves up; a. fr.—Esp. to lock up the leper pending the priest's observation (Lev. XIII, 4, a. e.). Neg. V, 1; a. fr.—Part. pass. מְסָסְרִי a leper under trial, opp. מִיִּבְרֵי (v. מִיִּבְרֵי). Meg. I, 7; a. fr.

*Pu.* סָסַר to be closed, locked. Part. מְסָסְרִי, f. מְסָסְרָה, v. supra.

סָגַר ch. same. Targ. Job XXXVIII, 8 Var. Ms. (ed. סָגַרִין. Targ. Y. Deut. XXI, 5.—Part. pass. סָגִירָה, סָגִירָה a) fenced in, barred. Targ. Cant. I, 9.—b) leprous, v. סָגִיר. Af. סָסַר, אָסַר same. Targ. Lev. XIII, 4. Ib. XIV, 38; a. fr.

*Ithpa.* אָסַחְתָּ, *Ithpe.* אָסַחְתָּ 1) to be locked up, closed. Targ. Y. Gen. VIII, 2 (l. text וְיִסְבְּרוּ). Targ. O. Num. XII, 14; a. fr.—Tranf. to be engrossed with; to be bewildered, v. אָסַחְתָּ.—2) (v. סָגִיר) to become leprous. Targ. II Chr. XXVI, 22.

סָגַר or סָגַר m. (preced.) lock, bolt. Tanh. Hayé 3 וְנִעַל הַס' לְפָנֶיהָ and he shut the lock before her [perh. סָגַר].

סָגַר, Targ. Ps. I, 3 Var, corrupt. of בְּגַרְגַר, v. בְּגַרְגַר.

סָגַרִין, v. סָגַרִין.

סָגַרִיּוֹת, v. אָסַחְתָּיִין.

סָגַרִים, v. וְנָהֵם.

סָגַרִי m. (b. h.; Saf. of סָגַר II, emp. Jer. XXX, 23) severe rain storm. Y. Meg. I, 71<sup>d</sup>; Gen. R. s. 1 מַעֲשֵׂה הַיָּם כִּיֹּן בְּיוֹם סָגַרִי it happened on a stormy day, when the teachers did not come to school &c. Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>e</sup> bot. Yeb. 63<sup>b</sup> כִּיֹּם סָגַרִי . . . קָשָׁה a bad wife is as hard to bear as a stormy day.

סָגַרִיָּה ch. same. Targ. Prov. XXVII, 15.

סָדָה m. (b. h.; סָדַר to join; Arab. sadda, to obstruct, block) block, torturing stock.—Pl. סָדָה. Tosef. Ab. Zar. II, 4 לֹא ס' וְכ' (ed. Zuck. חֲסָקִין, v. סָדָה).

סָדָה ch. same. Pes. 28<sup>a</sup> (prov.) סָדָה בְּסָדָה יִרְיֵב וְכ' (נגַרָה in early eds. סָדָה בְּסָדָה, not בסָדָה; early eds. סָדָה when the maker of the stocks (the carpenter) sits in his own stocks, he is paid &c., v. סָדָה; Yalk. Ex. 201 סָדָה בסָדָה).

סָדָה m. (preced.) carpenter, v. preced.

סָדָה, v. סָדָה.

סָדָה raft, v. אָסַדָה.

סְדוּמִי (b. h.) pr. n. pl. Sodom, one of the cities in the plain of Jordan destroyed for their wickedness. Snh. X, 3 (108<sup>a</sup>) (ref. to Ps. I, 5) סְדוּמִי אֵלֹו אֲנִשִׁי this alludes to the men of S. Ib. 109<sup>b</sup> בְּס' וְכ' . . . אַרְבַּע סְדוּמִי four judges lived in S. &c., v. סָדָה; a. fr.—סְדוּמִי מִתָּה סְדוּמִי rule, unfairness, selfishness. Ab. V, 10 'mine is mine, and thine is thine', סְדוּמִי מ' וְכ' that is a Sodomitic principle (justice without charity). B. Bath. 12<sup>b</sup> עַל מ' סְדוּמִי the law may use force against unfairness (where one claims a privilege which causes the neighbor no loss); a. fr.—Ib. 114<sup>b</sup> יִוְכַח בְּס' (בְּשָׂדָה) the law follows R. Joseph's opinion as to using force against unfairness.—the Lake of Sodom (usu. מִיִּבְרֵי). Sabb. 108<sup>b</sup>, v. סָדָה I; a. e.

סְדוּמִי, סְדוּמִי m. (preced.) Sodomite. Gen. R. s. 41 כִּיֹּן מַעֲשֵׂה אִישׁ כִּיֹּן קוֹרִין אִישׁוֹ ס' when a man is bad, they call him



a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סדומיים, סדומיים, סדומין, סדום, Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13<sup>a</sup> top בורל סדומין a wall of the Sodomites, i. e. a wall which may not have windows looking into the adjoining lot.

סדוק, סדור, סדורא, v. sub סדר.

סדא f. (v. סד a. אסדא) the head-board of a couch, head-side. Keth. 61<sup>a</sup> ס' אב' by the head-side.—Esp. ס' pillow, bolster. Ber. 56<sup>a</sup>, Sabb. 118<sup>a</sup>; a. e.—*Pl.* סדוקתא. Ib. 124<sup>b</sup> ס' אב' Ar. (ed. הרה"א ב' סדוקתא; Ms. M. סדוקתא, read: ב' סדוקתא, v. Rabb. D. S. a. l. note).—[Hebr. pl. סדוקתא. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדוקתא, read: ס' cushions.]

סדודין, Tosef. Kidd. V, 14 Var., v. סדר.

סדוין, Koh. R. to V, 8, v. סדן ch.

סדון m. (b. h.) sheet, usually of fine linen (cmp. σάτυρον; v. Sm. Ant. s. v. Pallium). Yoma III, 4 של בדין יב' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32<sup>b</sup> top בס' אהר' נקבר Rabb' was buried in one linen shroud (without any other garments); Y. Keth. XII, 35<sup>a</sup> top. Y. Yeb. I, 2<sup>b</sup>; Gen. R. s. 85 ס' אב' each wrapped in a sheet (preventing direct contact). Men. 37<sup>b</sup>, a. e. בצדית ס' a linen cloak with woollen show-fringes; a. fr.—*Pl.* סדונין, סדונין. Nidd. 61<sup>a</sup>. Kel. XXIV, 13 ס' הן שלשה there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצדיות ס' canvas sheets for paintings; ס' sheets for awnings. Tosef. Bets. II, 13 ס' היו sheets (covering the floor of the dining room) were spread; Bab. ib. 22<sup>b</sup>; Y. ib. II, 61<sup>c</sup> bot.; a. fr.

סדוניה ch. 1) same. Targ. Ps. CIV, 2 (h. text שלשה).—Men. 40<sup>b</sup> לְסַדְוִינָה ... שרא R. Z. untied the show-fringes of his linen sheet. Ib. 41<sup>a</sup> ס' בייכס' ס' he was wrapped in a linen sheet (without show-fringes); ס' בקייטא וכו' you wear a linen sheet in the summer, and a sarb'la in the winter (without show-fringes), what is to become of the law &c.?. a. fr.—*Pl.* סדוניה, סדוניה. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8<sup>b</sup> bot. (interpret. סדוניה, Is. III, 23).—\*2) (cmp. סדוניה) a litter. Y. Bets. I, 60<sup>c</sup> bot. הורר ... בייכס' ס' allowed Bar G., the physician, to be carried in a litter to visit the sick on the Sabbath.

סדוק, v. סדק.

סדוקא, v. סדקא.

סדן m. (v. סד) block. Ex. R. s. 1 (ref. to Ex. I, 16) אין סד (which means a hard object); obhnayim means a block (which means a hard object); וכו' ... סד as the potter sits with one leg on each side of the block (mould); Sot. 11<sup>b</sup>. Gen. R. s. 10, end כזה על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Shh. VII, 3 על ... סד they put his head on the (executioner's) block; a. fr.—Esp. סדוקתא (or sub. סדוקתא) the trunk of the sycamore

tree. Kil. I, 8 ס' של ש' ברוך ... איך you must not vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pe s. 1 (ref. to Is. LXV, 22) [read:] ס' שנישה וכו' means the wood of the sycamore trunk, which in the ground for six hundred years; (Gen. R. s. 12 ס' סדוקתא; a. e.—*Pl.* סדוקתא. Ib. s. 42 (expl. סדוקתא, Gen. XIV, 3) סדוקתא which produces sycamore trees.

סדנא, סדנא, סדנא ch. 1) same. Targ. Jer. XVIII, 3 (h. text סדנא).—Hull. 16<sup>a</sup> ס' דפדא Ar. (ed. סדנא) the potter's block (wheel turned by hand); ס' סדנא wheel turned by water. Pes. 94<sup>a</sup> ס' דפדא Ms. M. 2 a. Ar. (ed. סדנא) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. סדנא). Ib. 28<sup>a</sup>, v. סדנא. Kidd. 27<sup>b</sup> ס' דפדא ס' דפדא ס' the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12<sup>b</sup> (Ms. M. סדנא).—Lev. R. s. 22 ס' ורעה ביה הר' there was in the garden one sycamore trunk; Koh. R. to V, סדוין (a. otherwise corrupted; corr. acc.).—[Pes. 113<sup>a</sup> סדנא Ar., v. סדוקתא.—2) (perh. an adaptation of Latin *essedum*) travelling carriage.—*Pl.* סדוקתא, סדוקתא. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סדוקתא, with ר).

סדנא II m. block-maker, carpenter. Pes. 28<sup>a</sup>, v. סדנא סדנא.

סדסים, Sifré Deut. 234, v. סדסין.

סדק (Saf. of דק) to cleave, tear apart. Part. pass. סדוק; f. סדוקתא; pl. סדוקתא, סדוקתא, סדוקתא. Hull. 59<sup>a</sup> סדוקתא ס' פרסוקתא ס' if its hoofs are cloven. Cant. R. to VII, 3 ס' סדוקתא ס' ס' as the wheat grain is split (has an incision) &c. Nidd. 25<sup>b</sup>; a. e.

*Pl.* סדוקתא 1) same. Cant. R. to III, 6 סדוקתא he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) to chip, chisel (the surface of a stone). Cant. R. to I, 1 סדוקתא וכו' (ed. Wil. וסדוקתא, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסדוקתא וסדוקתא (corr. acc.); (Koh. R. introd. וסדוקתא וסדוקתא).

*Nif.* סדוקתא 1) to be split, cut into. Bekh. VI, 1 סדוקתא if there is a slit in the ear of the first-born animal, contrad. to נשנבה; a. e.—2) to be chipped off; trnsf. (cmp. סדוקתא) to become unfit for use, to be abrogated. B. Kam. IX, 2 סדוקתא if a man stole a coin and it became 'chipped'; expl. ib. 97<sup>a</sup> סדוקתא נ' chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] סדוקתא נ' סדוקתא if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6<sup>d</sup>.

סדוקתא ch. same. Targ. I Kings XI, 30 סדוקתא (not סדוקתא, ed. Lag. סדוקתא; h. text סדוקתא). Targ. II Kings II, 12.—Part. pass. סדוקתא; f. סדוקתא; pl. סדוקתא, סדוקתא. Targ. Lev. XI, 7. Ib. 3. Ib. 4 סדוקתא (O. ed. Vien. סדוקתא Af.). Targ. Y. Deut. XIV, 7; a. fr.

*Af.* סדוקתא to have a cloven hoof. Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדוקתא). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. סדוקתא).

Pa. *split*. Targ. Ps. LX, 4 סָדַק (some ed. סָדַק; ed. Lag. סָדַק; corr. acc.; h. text 'פצג').

סָדַק m. (preced.) 1) *split, slit*. Bekh. 37<sup>b</sup> כל שהוא סָדַק in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 פתח של סָדַקוּ like looking through the crack of a door; a. e.—*Pl.* סָדַקוּ. Pes. 8<sup>a</sup> לתורין סָדַקוּ שנתערבו (Ib. III, 5 (48<sup>b</sup>)) סָדַקוּ into holes and fissures. Ib. III, 5 (48<sup>b</sup>) סָדַקוּ (Bab. ed. סָדַקוּ) dough is called *sidduk*, when its cracks run into one another. Ib. 48<sup>b</sup> אין לך כל סָדַק אין לך כל סָדַק for every crack on the surface there are several inside. Ib. III, 2 סָדַק עריבה (Bab. ed. 45<sup>a</sup>) סָדַקוּ the cracks in the kneading trough; a. fr.—2) a *strip* of a sheet. Tosef. Kil. V, 22 ed. Zuck., v. סָדַק II.

סָדַקָא, סָדַקָא ch. same, *split, slit; rent*. Targ. Y. Deut. XIV, 6.—*Pl.* סָדַקָא. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סָדַקָא); a. e.

סָדַקָאָרִיּוֹס, read: סָדַקָאָרִיּוֹס m. (sericarius, sub. textor) *silk-weaver*. Cant. R. to VIII, 11. V. טיליקראוּת.

סָדַקְיָה, סָדַקְיָה v. sub סָדַקְיָה.

סָדַר (Saf. of הַדָּר) to *arrange, order* (corresp. to b. h. נָדַר). Pes. 54<sup>a</sup> על הַבְּרָכָה סָדַרְתָּם he pronounces them (the benedictions) in successive order over the cup. Yoma 45<sup>b</sup> top סָדַרְתָּם על המזבח that he must place them in order on the altar; וסָדַרְתָּם על הכבש . . . וסָדַרְתָּם that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סָדַרְתָּ; f. סָדַרְתָּ &c. Taan. 8<sup>a</sup> משנתו שאינה בטביל בשנתו משנתו שאינה בטביל it is because his learning is not properly systematised in his mind. Ber. 57<sup>a</sup> לו סָדַרְתָּ לו סָדַרְתָּ what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88<sup>a</sup>. B. Bath. 69<sup>a</sup> לגדר הסָדַרְתָּ אבנים stones arranged for erecting a fence, contrad. to צבורות piled up (v. סָדַר). a. fr.

*Pl.* סָדַרְתָּ 1) same Tam. II, 3 לַסָּדַר אש המערכה to arrange the pyre, v. מַעְרְכָה. Num. R. s. 4 לַסָּדַר לַחם וב' סָדַרְתָּ how did they arrange the showbread?; ib. also מַעְרְכָה מַעְרְכָה (Hif.); a. fr.—סָדַרְתָּ (emp. סָדַרְתָּ, Ps. V, 4, a. e.) to offer praise. Ab. Zar. 7<sup>b</sup>; Ber. 32<sup>a</sup> לַסָּדַר אדם וב' סָדַרְתָּ one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34<sup>a</sup> ראשונה דומה לעבד שֶׁסָדַרְתָּ וב' סָדַרְתָּ in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. מַעְרְכָה. Men. 95<sup>a</sup> בְּכָל מַעְרְכָה when everything in the Tabernacle was arranged, opp. במסילק when arrangements for moving were being made.—2) (corresp. to הַעֲרִיךְ, Lev. XXVII, 8) to *assess a person's value* with reference to the vower's ability to pay, whence: to *exempt from seizure* (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113<sup>b</sup> סָדַרְתָּ סָדַרְתָּ כָּךְ מִסְדַּרְתָּ בְּגַל הַיּוֹם as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var. מִסְדַּרְתָּ, v. מִסְדַּרְתָּ]. Ned. 65<sup>b</sup> מִמֶּנּוּ מִסְדַּרְתָּ (Var. מִמֶּנּוּ) from this you may deduce that no exemption

is granted the debtor; B. Mets. 114<sup>a</sup> מִדְּמִי שֶׁסָדַרְתָּ וב' סָדַרְתָּ a debtor allowed an exemption? Y. B. Kam. IX, 7<sup>a</sup> top סָדַרְתָּ על מנת שלא לסָדַרְתָּ מה וב' סָדַרְתָּ with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. מִסְדַּרְתָּ לִּי מִדְּמִי סָדַרְתָּ לִּי מִדְּמִי this special object is not exempted; a. e.

*Hif.* סָדַרְתָּ to *arrange, establish the order of*. Num. R. l. c., v. supra. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup> על הסדר וב' סָדַרְתָּ arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. סָדַרְתָּ משה וב' סָדַרְתָּ as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

סָדַר ch. same. Targ. Y. II Ex. XL, 23 (Y. I. a. O. סָדַר, some ed. סָדַר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סָדַרְתָּ; f. סָדַרְתָּ. Targ. Ps. VII, 13 *ranged*.

*Pa.* סָדַר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סָדַר). Ib. XIV, 8 (O. ed. Amst. סָדַרְתָּ). Targ. Job XIII, 18 (ed. Wil. סָדַר); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. מַעְרְכָה. Targ. Y. Lev. XXIV, 6 (not מַעְרְכָה). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13<sup>a</sup>—Ber. 13<sup>a</sup> רָאָה רָאָה לְשֶׁבַח־הָאֱלֹהִים there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38<sup>b</sup> דְּרַחֵם מִפְּנֵי אֲגֵרָתָא קַמֵּיהּ who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44<sup>d</sup> נְקִרְוֵן נְקִרְוֵן לְאֵילֵינּוּ וב' סָדַרְתָּ let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30<sup>b</sup> דְּמִסְדַּרְתָּ דִּינִיָּה Ms. M. (ed. Ms. M.) רָאָה רָאָה כְּמִן דְּמִסְדַּרְתָּ דִּינִיָּה (דְּמִסְדַּרְתָּ לִּיהּ לְדִינִיָּה) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) to *allow exemption from seizure* (v. preced.). B. Mets. 113<sup>b</sup> סָדַרְתָּ מִסְדַּרְתָּ since we order his pledge (which consists of necessities) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

*Ithpa.* סָדַרְתָּ to *be arranged, (of prayers) to be offered*. Targ. Job XXXVI, 19.

סָדַרְתָּ, v. סָדַרְתָּ.

סָדַר m. (b. h. סָדַרְתָּ *pl.*; סָדַרְתָּ *row, pile, arrangement, order, succession*. Num. R. s. 4 חֲלוֹת לֶסֶת זֶה וב' סָדַרְתָּ six cakes in one pile and six in the other. Yoma V, 7 האומר כל . . . האומר על כל הַסָּדַרְתָּ as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) &c. Sifra Tsav, Mill. סָדַרְתָּ סָדַרְתָּ the text arranges the sacrificial functions in their proper succession. Yoma 73<sup>a</sup> sq. סָדַרְתָּ David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 לְבִסְדַּרְתָּ סָדַרְתָּ the regular reading (interrupted during the four distinguished Sabbaths, v. סָדַרְתָּ) is resumed. Ib. 30<sup>b</sup> סָדַרְתָּ סָדַרְתָּ the regular order of the Pentateuch sections is resumed; a. v. fr.—סָדַרְתָּ סָדַרְתָּ the regular order of Haftaroith is resumed; a. v. fr.—סָדַרְתָּ סָדַרְתָּ the Order of Seeds, the first Order of the Mishnah; סָדַרְתָּ סָדַרְתָּ the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31<sup>a</sup>; a. fr.—Keth. 106<sup>a</sup> אֵלֶיהֶן (ד) אֵלֶיהֶן v. אֵלֶיהֶן.—Esth. R. to



**סֹדֵר** c. (b. h.; cmp. סָהַר 1) *an enclosed place*, esp. *the enclosure for cattle near a dwelling; stable*. Erub. II, 3 (18<sup>a</sup>; Mish. a. Ms. M. everywhere סָהַר. Ib. 22<sup>a</sup>; Y. ib. IV, 21<sup>d</sup> bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 'וב' וְנִשְׂחָה ס' וְכ' (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שָׂהַר; a. fr.—Tanh. Ki Thissa 2 (play on הַסָּהַר, Cant. VII, 3) 'הַס' (the meeting place of the Sanhedrin is called) *hassahar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 חֲצַי הַיָּרֵחַ אָגַן הַס' כְּחֲצַי הַיָּרֵחַ (the semicircular seats of the Sanhedrin), v. פְּהָרִין I.—Pl. סְהָרִים, סְהָרִין, סְהָרִין (corr. acc.).—Tosef. Dem. VI, 11 זה (ש) הַבֵּיא שְׂהָרֵי שְׂבִלִים וְכ' if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

**סֹדֵרָה, סֹדְרָה** m. ch. (זָהַר = סָהַר) *light*, esp. *moon-light*. Cant. R. to VII, 3, v. יְהָרָא I. Ber. 53<sup>a</sup> 'רָאִיכָא ס' (Ms. F. סִיְהָרָא) when there is moonshine.—V. סִיְהָרָא.

**סֹדְרוֹן** m., pl. סְהָרִינִים (b. h. שְׂהָרִינִים; preced.; cmp. זְהָרִינִי *crimson* (or *saffron*) *colored ribbons*. Y. Sot. IX, 24<sup>e</sup> תּוֹךְ הַסְּהָרִינִים זָהָב וְסֹדְרוֹנֵי זָהָב תְּלוּיִן בְּהֵן top hanging thereon (Tosef. ib. XV, 9 זְהָרִינִים מְזוּבָּבוֹת); [oth. opin.: *moon-shaped ornaments of gold*].

**סֹדְרָנָא** pl. סְהָרְנָנָא ch. same. Targ. Jud. VIII, 26 (Rashi: עִינְקִיָּא as Targ. ib. 21).

**סֹדֵר**, v. סֹדֵר.

**סֹדְאָנָא** m. (= מְסֹדְאָנָא) *unclean*. Targ. Y. II Deut. XXVI, 14 בַּס' while unclean.

**סֹדְאָנוּתָא** f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

**סֹדְאָנְתָא**, v. סֹדְאָנְתָא.

**סֹדְרָא, סֹדְרָא, סֹדְרָא** m. (dial. for צֹדְרָא; צָבֵר = צָבֵר; v. Maim. to Ohol. III, 7 ed. Dehr.) *a pile of joists, frame*. Ohol. III, 7 קְרוּרָה ס' של קְרוּרָה (ed. Dehr. צֹדְרָא, in comment. צֹדְרָא, Var. צָבֵר); Succ. 20<sup>b</sup> (Ms. M. סֹדְרָא); Y. Sabb. IV, 7<sup>a</sup> תּוֹךְ צָבֵר. Bets. 31<sup>b</sup> אִין מְבַקְשִׁין עֲצִים לֹא מִן הַס' וְכ' we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מִיָּבֵן.—Tosef. Kel. B. Mets. V, 4 'ס' של נְתוּמִין הַפְּרוֹס וְכ' (R. S. to Kel. XV, 2 סְרוּד) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סִרֵּי.

**סֹדֵב** (sec. r. of סָבֵב, Pa. סָבֵב [to go all around,] to finish up, trim. Gen. R. s. 78 (a proverbial expression) סָבֵב הַשֵּׁיזָה הַשֵּׁיזָה hast thou finished? hast thou trimmed (so as to be entitled to wages)?; Yalk. ib. 133 סִיפָה.

**סֹדֵב**, pl. סֹדְבִין, v. סֹדְבִין.

**סֹדְבִין** m. (סָבֵב) *ring, hoop*. Kel. XI, 3, a. e. של גִּלְגַּל הַס' the iron hoop of a wheel.—Esp. הַס' *the Sobeb*, a sort of

gallery around the altar for the priest to walk on. Midd. III, 1 'הַס' זֶה הַס' there (at five cubits from the bottom) the Sobeb was attached. Zeb. V, 3; a. fr.

**סֹדְבִינָא, סֹדְבִינָא** ch. same. Targ. O. Ex. XXVII, 5 'סֹדְבִינָא' (ed. Berl. 'סֹדְבִינָא', ed. Vien. סֹדְבִינָא, pl.; Y. סֹדְבִינָא; h. text סֹדְבִינָא). Ib. XXXVIII, 4 סֹדְבִינָא (ed. Berl. 'סֹדְבִינָא'; Y. סֹדְבִינָא).

**סֹדְבִינָה**, v. סֹדְבִינָה.

**סֹדְבִין** m. pl. = סֹדְבִינִין (סָבֵב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] הַס' וְהַסְּבִינִין שְׁלֵהֵן (v. סֹדְבִינִין) the galleries and colonnades on turrets (v. יִצְהָרִינִי).

**סֹדְבִין** m. pl. (preced.; cmp. הַדְּרָאָה *flour of the second course, bran-flour* (differ. fr. מִדְּרָאָה). Keth. 112<sup>a</sup>; Y. Sot. I, 17<sup>b</sup>, a. e.—B. Bath. 98<sup>b</sup> (from Ben Sira) הַבֵּל ... קָל מִס' הַבֵּל I have weighed everything ... and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סֹדְבִין, with suffix סֹדְבִין. Hall. II, 6. Sabb. VII, 4 (76<sup>b</sup>).

**סֹדְבִין** m. (סָבֵב) [*thicket*,] *the fleshy part of the leg, calf*. Hull. X, 4. Y. Yeb. XII, 12<sup>e</sup> bot.; Tosef. Yad. II, 1 'הַס' בְּרַגְלֵי עַד הַס' he must wash his feet up to where the calf begins.

**סֹדְבִלְתָא**, v. סֹדְבִלְתָא.

**סֹדְבִנִי**, v. סֹדְבִנִי.

**סֹדְבִנָּא** m. (סָבֵב) *plenty*. Targ. Ps. XVI, 11. [סֹדְבִנָּא, v. סֹדְבִנָּא.]

**סֹדְבִנָּא** m. (סָבֵב II) *carrying*. Y. Taan. IV, 68<sup>b</sup> 'סֹדְבִנָּא כִּדְרָא (not סֹדְבִנָּא) the carrying of wood kept them busy.—[Hull. 18<sup>b</sup> מְסֹבְרָא, v. סֹדְבִנָּא II.]

**סֹדְבִנְתָא, סֹדְבִנְתָא, סֹדְבִנְתָא**, v. סֹדְבִנְתָא. a. סֹדְבִנְתָא.

**סֹדְבִנְתָּין**, v. סֹדְבִנְתָּין.

**סֹדְבִנְתָּא**, v. סֹדְבִנְתָּא.

**סֹדֵג** I (b. h.) [*to cut off, separate*,] *to fence in, mark off*. Y. Ab. Zar. IV, 43<sup>e</sup>, sq. 'כָּל שִׂדְוָא סָג וְכ' any stone that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80<sup>e</sup> 'פִּירְצָה שְׂחִיָּה סָגָה וְכ' a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34<sup>d</sup>; a. e.—Transf. (v. סָגָה a. פָּרַר) *to guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I לְדַבְּרֵי ... סִיגֵי אָדָם (v. ed. Schechter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. אָדָם סָג אָדָם לְדַבְּרֵי וְכ' if a person exaggerates his words, he cannot abide by them.

Pl. סֹדְבִינָא *to fence in*. Part. pass. סֹדְבִינָא. Koh. R. to V, 14 'וְהָיָה מִס' וְכ' it (the vineyard) was fenced in on all sides.

Hif. סֹדְבִינָא (with גְּבִיל) *to remove the landmark*. Sabb. 85<sup>a</sup> (ref. to Deut. XIX, 14) לֹא הָסִיג ... גְּבִיל הַס' do not remove the landmark which those before thee (the Canaanites) have set.

**סִיג** ch. same. Targ. II Esth. III, 3 סְגִייהָ (not סְגִייהָ).—Part. סְגִי, סְגִי. Targ. Hos. II, 8 כְּמֵהּ דְסְגִיָּין (missing in ed. Lag.).—Y. M. Kat. III, 83<sup>c</sup> top קְסִמֵּי דְהוֹרְעִיךָ may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61<sup>d</sup>; Y. Shebu II, end, 33<sup>c</sup>, a. e. 'וּבְסִיגֵיךָ סְגִייהָ וְהַרְעִיךָ וּב' a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; יְבִיגֵיךָ וּכְרִינֵי סְגִיָּין וּב' (not וּכְרִינֵי) but is it right that the fence &c. ?; Yalk. Prov. 935 סְגִי סְגִיָּיא (corr. acc.).

**סִיג** II m. (preced.) [*partition*], a large chest or basket with partitions for various kinds of provision. Dem. V, 6 'וּב' אִפְרִי בְּאִמְרוֹ הוּא סְגִי even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3<sup>a</sup>, v. שְׂנוּרוֹן וּב' סְגִי a dealer's chest which stands at the entrance of the shop; a. e.—Pl. סְגִיָּין, סְגִיָּין. Kel. XVI, 3 סְגִיָּין (R. S. a. l. Var. סְגִיָּין; Tosef. ib. B. Mets. V, 3; 13 סְגִיָּין, v. סְגִיָּין) the large provision chests; Sifra Sh'mini ch. VII, Par. 6 סְגִיָּין (corr. acc.). Y. Sabb. XVII, 16<sup>a</sup> bot.; a. e.—[In later philosophical literature: סְגִי class, species. —[Midr. Till. to Ps. CXIX, 119 טוֹשֵׁה סְגִיָּין, v. סְגִי I.]

**סִיגָא** I m. *Suga*, name of a bird. Hull. 62<sup>b</sup>.  
\***סִיגָא** II pr. n. m. *Suga*. B. Bath. 90<sup>b</sup> Ms. M. (ed. פּוֹגֵא; v. Rabb. D. S. a. l. note).

**סִיגָאָה**, **סִיגָאָה**, v. סְגִיָּין.  
**סִיגָאָה** f. (סְגִיָּין) fence, enclosure. Snh. 37<sup>a</sup> (ref. to Cant. VII, 3) סְגִיָּין אִפְרִי בְּאִמְרוֹ הוּא סְגִיָּין even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) סְגִיָּין בְּשִׁישִׁים ed. (Ms. M. ש' ; v. Rabb. D. S. a. l. note).

**סִיגָוֵן**, **סִיגָוֵן** much, very, v. סְגִיָּין I.  
**סִיגָוֵן**, **סִיגָוֵן**, **סִיגָוֵן** I m. (סְגִיָּין I) multitude, largeness. Targ. Prov. VII, 21 סְגִיָּין Ms. (ed. סְגִיָּין). Ib. V, 23 סְגִיָּין (Ms. סְגִיָּין). Targ. Ps. LXIX, 14 Ms. (ed. סְגִיָּין); a. fr.—V. סְגִיָּין.—Lam. R. to I, 1 (שרה) סְגִיָּין their masses are bad; Gen. R. s. 50 סְגִיָּין בִּישִׁין the masses of the place are bad; Yalk. ib. 84 סְגִיָּין. Y. Ab. Zar. I, 39<sup>c</sup> סְגִיָּין (not סְגִיָּין; prob. to be read רומיין) most of the garrison are Samaritans (Romans).

**סִיגָוֵן** II m. (סְגִיָּין II) 1) walk. Sabb. 66<sup>b</sup> top סְגִיָּין מְרַחֵץ הוּא סְגִיָּין Ms. M. it (the cane) serves merely to direct the walk (not as a support).—2) (emp. הַלְקָה) study, lesson, subject; practice, usage. Num. R. s. 12; Lam. R. to I, 3, v. אֲזַן לִי, א. e. Snh. 6<sup>a</sup> סְגִיָּין דְעִלְמָא (Ms. M. סְגִיָּין) the general practice (as regards that subject).—[Yalk. Prov. 935 סְגִיָּין סְגִיָּין, v. סְגִיָּין ch.—Koh. R. to V, 8 סְגִיָּין, v. סְגִיָּין.]

**סִיגָוֵן** m., pl. סְגִיָּין I, emp. סְגִיָּין twigs. Erub. 29<sup>b</sup> סְגִיָּין דְעִרְבָא (some ed. סְגִיָּין; Ms. M. סְגִיָּין, corr. acc.; Ms. O. סְגִיָּין) twigs of a willow.  
**סִיגָוֵן** m. pl., with suffix סְגִיָּין I, v. סְגִיָּין plenty of it. Targ. Y. Gen. XXVII, 28.

**סִיגָוֵן** m. (סְגִיָּין) plenty, largeness; (adv.) much, frequently. Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סְגִיָּין).—Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr.—Pl. סְגִיָּין. Targ. Ps. XXXIII, 16 Ms. (ed. סְגִיָּין). Ib. 17 (ed. סְגִיָּין; some ed. סְגִיָּין); a. fr.

**סִיגָוֵן** f. same. Constr. סְגִיָּין (adv.) enough. Targ. Ps. CXXIII, 4 (h. text סְגִיָּין).

**סִיגָוֵן** m. (b. h.; סְגִיָּין) collar or muzzle. Sabb. 51<sup>b</sup>. Y. ib. V, end, 7<sup>c</sup>; Y. Bets. II, end, 61<sup>d</sup>, v. הַקָּה.

**סִידֵן** m. (b. h.; emp. יָסֵד א. סֵד) 1) foundation. R. 92<sup>b</sup> סִידֵן (Tanh. Noah 10 סִידֵן, v. יָסֵד.—Trnsf. principle. Y. Hash. 20<sup>b</sup> הַסִּידֵן סִידֵן the Principle of Intercalation (title of a book). Ex. R. s. 15 הַסִּידֵן סִידֵן the principle of the lunar calendar.—2) intimate union, circle, council. Y. R. Hash. II, 58<sup>b</sup> (ref. to Ez. XIII, 9) הַסִּידֵן סִידֵן that means the council (of the Sanhedrin) for intercalation; Keth. 112<sup>a</sup>; Y. Snh. I, 18<sup>c</sup> bot. הַסִּידֵן סִידֵן (corr. acc.).—3) deliberation, counsel. Erub. 65<sup>a</sup> (ref. to the numerical value of סִידֵן and יָיִן) סִידֵן יָיִן נִכְסֵי יָיִן where the wine enters, counsel leaves; Snh. 38<sup>a</sup>; Num. R. s. 10; s. 11. Ib. יָיִן סִידֵן when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) ... הַסִּידֵן סִידֵן הוּא סִידֵן לֵב הַחֲכָמָה he is abstinent ..., therefore he is granted the counsel of divine wisdom. Ib. אֲנָשֵׁי סִידֵן the men of his (God's) counsel, i. e. his friends. Pes. 113<sup>a</sup> (play on סִידֵן) סִידֵן וּב' (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) secret. Ib. 49<sup>b</sup> סִידֵן אֵין מְגַלֵּין לְהֵן סִידֵן we must not entrust a secret to them. Hag. 14<sup>a</sup> סִידֵן לְהֵן סִידֵן הַקֹּדֶשׁ הַלֵּב הַלֵּב הַלֵּב the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63<sup>b</sup> (fr. Ben Sira) סִידֵן וּב' סִידֵן reveal a secret to one out of thousand; a. e.

**סִידֵן** [emp. יָסֵד, to boil, fr. which סִידֵן lime; denom. סִידֵן or סִידֵן (b. h. סִידֵן)] to plaster, whitewash. Sot. VII, 5 סִידֵן סִידֵן they whitewashed it (the altar) with lime. Ib. 35<sup>b</sup>. Tosef. Sot. XV, 9 שְׂלֵא סִידֵן אֲדָם וּב' that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60<sup>b</sup> סִידֵן אֲדָם וּב' a man may plaster all his rooms &c.; a. e.—Esp. to paint the skin with a depilatory (of lime or orpiment). Sabb. VIII, 4 סִידֵן כְּרִי לְסִידֵן אֲדָם וּב' as much as may be required for painting a little girl; ib. 80<sup>b</sup> סִידֵן אֲדָם וּב' to paint the little finger &c.; Tosef. ib. VIII (IX), 20; a. e. Pi. סִידֵן לְסִידֵן to cover with plaster. Tosef. Sot. VIII, 7 סִידֵן סִידֵן, v. סִידֵן. Ab. Zar. III, 7; a. fr.—Part. pass. סִידֵן; f. סִידֵן. Tosef. B. Bath. I, c.; B. Bath. I, c.; a. e.—[Incorr. סִידֵן in some ed.]

**סִידֵן** ch. same. Targ. Am. II, 1. Targ. O. Deut. XXVII, 2 סִידֵן (some ed. סִידֵן).

**סִידֵן**, v. סִידֵן.  
**סִידֵן** m. (v. סִידֵן h.) brewer; [oth. opin. סִידֵן beer]. Pes. 113<sup>a</sup> לְבֵי סִידֵן (Ar. סִידֵן) to the brewery, v. סִידֵן. Ib. סִידֵן סִידֵן why is the brewer (beer) called סִידֵן; v. סִידֵן.  
**סִידֵן** I m. (preced.) brewer. Ber. 44<sup>b</sup>; Men. 71<sup>a</sup>;

Nidd. 12<sup>b</sup> top (applied to R. Papa, the brewer). [Other opinion: ס' (denom. of סודר) wise man ]

סודרי II m. Sidonian.—Pl. סודריים. Tosef. Kel. B. Bath. VII, 10 ed. Zuck. (Var. צידריים; R. S. to Kel. XXX, 3 צידריים).

סודר (mostly pl. form סודרין) f. (סדר; emp. סודר II) scarf wound around the head and hanging down over the neck, turban. Sabb. 120<sup>a</sup> and a scarf hanging down over his neck (v. Rashi); Y. ib. XVI, end, 15<sup>d</sup> סודרין שגל (not ס' ) hanging down over his arms. Suce. 51<sup>b</sup> and the superintendent of the synagogue stood there with a scarf (as a flag) in his hand; ויניף בסודר; Tosef. ib. IV, 6 בסודרין; Y. ib. V, 55<sup>b</sup> top סודרין, v. ש; Snh. VI, 1. Ib. VII, 2 (52<sup>b</sup>) להך קשה סודר (סודרין) they put a twisted scarf of coarse material within a soft one and wound it around his neck; a. fr.—[Lat. sudarium is a phonetic coincidence with our w, from which it differs in meaning.]

סודרה, סודרה ch. same. Targ. Ruth III, 15 (h. text מטפחה. Targ. Y. Ex. XXXIV, 33, sq. (h. text מטפחה. Targ. Y. Lev. XX, 10 ס' וב' twisted scarf &c. (v. Snh. VII, 2 quot. in preced.); Targ. Y. Ex. XXI, 15; a. fr.—Ab. Zar. 4<sup>a</sup> ס' וב' they twisted a scarf around his neck and tortured him. Ber. 51<sup>a</sup> (expl. שיתוק) פרים ס' וב' spread the scarf over his head; a. e.—Esp. turban. Pes. 111<sup>b</sup> סודריה דמר כי וב' your turban looks like that of a scholar, yet I am sure you do not know the benediction (on putting it on: נגשר ישראל בתפארה; Sabb. 77<sup>b</sup> (playful etymology) ליראוי סודר ס' ה' ליראוי 'the secret of the Lord is revealed to those that fear him' (the turban being the scholar's apparel); a. e.

סודרין, v. סודר.—[Yalk. Prov. 947 ס' מיעלים לו ס' .סודרין.]

סודרן, v. סודרן.

סודאר, v. סודאר.

סודא, v. סודא.

סודחי, v. סודחי.

סודון, v. סודון.

ס' וסודא m. name of a bitter herb. Pes. 39<sup>a</sup> ס' וסודא Ms. M. (ed. נשוס וסודא; Ms. O. ס'אס; v. Rabb. D. S. a. l. note).

סודסאי, v. סודסאי.

סודסריהא, v. סודסאי.

סודר, v. סודר.

סודרין, v. סודרין.

סודח, שוח (b. h. שוח) [to think,] to talk; to tell. Shebu. VIII, 3; 6 איני יודע מה אתה סח (Y. ed. שוח) I do not know what you are talking about. Ber. 51<sup>a</sup> סח לי told me. Sot. 44<sup>b</sup> סח בין דפילה וב' if one talks between putting on the

T'fillin of the arm and of the head; Men. 36<sup>a</sup> סח; a. fr.—Hull. 27<sup>a</sup>, v. חטא I.—[Yalk. Ps. 755, read: שח, v. שוח.]

Hif. השה, השה same. Ber. 51<sup>b</sup> חס וב' you must not converse while holding up the cup of benediction. Sabb. 13<sup>b</sup> והיהה מסיחה וב' and she told (me) all that happened to her. Y. Gitt. IX, end, 50<sup>d</sup> מסיחה, v. סיהה. Pesik. R. s. 31 עומד והסיח וב' (the text, Is. XLIX, 8 sq.) stands and speaks (is a standing prophecy) of the king Messiah. Deut. R. s. 1 מי אתה מסירה עמי וב' who art thou that art talking to me &c.?—Gen. R. s. 13, beg. (ref. to Gen. II, 5) כל בארץ משהיחן אלו וב' all trees speak to one another as it were; עם הבריות; speak to men; Yalk. ib. 20. Ex. R. s. 1 לשהיחן עלינו to talk against us. Tanh. T'rum. 9; Yalk. Mal. 587, v. קבש I; a. fr.—מסיחה, לפי חזון, v. חוש.—Yoma 75<sup>a</sup> (ref. to ישחנה, Prov. XII, 25) one says, ושהיחנה מדעתו והו אמר ושהיחנה לאחריים (משהיחנה) from his mind; the other says, let him speak it out to others; Sot. 42<sup>b</sup>; Snh. 100<sup>b</sup>; Yalk. Prov. 950; v. כסה.

סוח ch. same. Hag. 5<sup>b</sup> שמעיה דסה וב' heard him talk and laugh.—Part. סויה. Lev. R. s. 26 ירה וס' ירה bending down and talking to her (rebuking her in a persuasive way; prob. to be read: ומפייס).

Af. אשה, אשה same. Targ. Job VII, 11. Targ. Y. I Num. XXI, 27 (not משהיחן). Ib. 28 (not משהיחן); a. e.—[Targ. Prov. VIII, 15 משהיחן אנה ed. Lag. (ed. Wil. משהיחן, fr. משהיחן I.]

סויהא m. (סיה; emp. b. h. סויהא, a. סויהא) that which is thrown out, dirt, disgusting matter. Targ. Prov. XXIII, 29 ed. Compl. (ed. Lag. סודא, Var. סויהא; ed. Wil. שיהא; h. text שיה).

סויהא, v. סויהא.

סוחר m. (b. h. סחר; 1) traveller, beggar. Snh. 107<sup>a</sup> כוהר לס' כוהר like a Samaritan beggar (v. Midr. Till. to Ps. XIX, end, a Lev. R. s. 5; Rashi: a Samaritan peddler that offers his goods by degrees, from the worse to the better).—2) travelling merchant, in gen. merchant. Tanh. Ki Thissa 2, v. סחר; a. e.—Pl. סוחרים. Gen. R. s. 84 לס' וס' וב' his brothers sold him (Joseph) to the Ishmaelites, the Ishmaelites to the merchants, and the merchants to the Midianites &c. Shek. VII, 2 סוחרהי בהמה in Jerusalem); a. fr.

סויהא, v. סויהא.

סויה (יסויה) (b. h. שוג) to move about, be unsteady, v. סויה.

Hif. הסיח, הסיח to shake; to swing (v. הסיח), contradict. Zab. V, 1 או הזב או הזב he who moves a zab (v. זב) (by shaking the board on which he stands) or whom the zab moves. Hull. 124<sup>b</sup> והסיחן and shook them; a. fr.—[Ex. R. s. 23; Lev. R. s. 11; ib. s. 16 הסיחן, read הסיחן, v. טוס h.]

Nif. הסיח, הסיח to be shaken, moved. Tosef. Zab. IV, 6 אם הסיחן הסיחן if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read:] ובלבר



the potter's hut (the outer compartment serving as a workshop, the inner as a dwelling); **סוכת החג** the festive booth. Num. R. s. 4 (ref. to **סוכה**, Ex. XXV, 29) **שדרו** they put the bread up in the shape of a hut; **סוכה** they put the bread up in the shape of a hut; **סוכה** each cake forming a roof over that below (tubes being placed between them to allow the air to strike). Succ. I, 1 **סוכה גבוהה** a Succah which is higher than twenty cubits is unfit for ritual use. Ib. 2 **השוכה** he who put up his Succah under a tree; a. v. fr.—Pl. **סוכות**. Ib. 8<sup>b</sup> **של וצרים** the two combined huts of the potters, v. supra; a. fr.—**Succah**, name of a treatise, of the Order of Mo'ed, of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סוכו** (b. h. **סוכה**) pr. n. pl. *Soco, Sokho*, name of two towns in Judaea. Ab. I, 3, v. **סוכו**.

**סוכות** (סוכות) (b. h.) *Succhoth B'noth*, name of an idol. Süh. 63<sup>b</sup> **הרנגולת**... **ב' סוכות** Succoth B'noth (covering the young)... is a hen; Y. Ab. Zar. III, 42<sup>c</sup> sq. **הרנגולת ופרחיה** a hen and her chickens.

**סוכי**, Tosef. Succ. III, 6, v. **סוכי**.

**סוכייה** (סוכי) m. *Sokho*. Y. Yoma VIII, 45<sup>b</sup> bot. **לוי** **סוכייה** (not **סוכי**); ib. 26<sup>c</sup> bot. **סוכייה** (corr. acc.); Y. Pes. VI, 33<sup>b</sup> **לוי** **סוכייה** (read: **סוכייה**); Y. Shebu. I, 33<sup>b</sup> **לוי** **סוכייה** (read: **סוכייה**).

**סוכיא**, v. **סוכיא**.

**סוכלת** (סוכלת) m. (I) *intelligent; intelligent person*. Targ. Prov. I, 5. Ib. X, 5. Ib. 19<sup>c</sup>; a. fr.—Pl. **סוכלתין**. Targ. Dent. I, 13. Targ. Is. XXIX, 14; a. fr.—[Targ. Prov. XXI, 11, v. next w.]

**סוכלתנות** f. (preced.) 1) *intelligence, intellect*. Targ. Ex. XXXI, 3. Targ. Is. XXIX, 14; a. fr.—2) *reasoning*. Targ. Prov. XXI, 11 **סוכלתנות** **החכמה** (Ms. **בסוכלתנות**, some ed. **בסוכלתנות**, corr. acc.) when the wise man is reasoned with.

**סוכה** pr. n. pl. *En Sokher*. Sot. 49<sup>b</sup> **סוכה** **ה' עין** the valley of 'E. S.—Y. Shek. V, 48<sup>d</sup>; Men. 64<sup>b</sup>, v. next w.

**סוכה** m. (סוכה) 1) *bolt*. Targ. Prov. XVIII, 19.—Y. Shek. V, 48<sup>d</sup> (of a mute man that wanted to point out the place 'En Sokher, v. preced.) **על** **סוכה** **ה' עין** he put one hand on his eye and the other on a bolt; Men. 64<sup>b</sup> **סוכה** (corr. acc.; v. Rabb. D. S. a. l. note 5); Yalk. Ezra 1067.—2) *dam, lock*. Y. Bets. III, 62<sup>a</sup> top **סוכה** it is permitted to catch fish (on a Holy Day) which are kept in the lock of a river, v. **סוכה**; Y. Sabb. III, 14<sup>a</sup> bot. **סוכה** (corr. acc., or **סוכה**).—[Y. Taan. IV, 68<sup>b</sup> **סוכה**, v. **סוכה**].

**סוכה** f. ch. = h. **סוכה**. Targ. Jud. IX, 48.

**סוכה** m. (v. **סוכה**) 1) *thorn, a wooden prick*. Y. Kidd. I, 59<sup>d</sup> top (ref. to Deut. XV, 17) **וכי** **סוכה** whence do you prove that you may also use a prick, a thorn &c.?

Bekh. 37<sup>b</sup>; Shebu. 4<sup>b</sup>; a. e.—Pl. **סוכה**. Num. R. s. 3, beg. **סוכה** **כיה** as the palm bears dates... and also pricks (v. **סוכה**); Midr. Till. to Ps. XCII, 13 **סוכה**; ed. Bub. **סוכה** (corr. acc.). Y. Ab. Zar. III, 42<sup>c</sup> bot. **סוכה** (ed. Krot. **סוכה**, corr. acc.), v. **סוכה**.

**סוכה** ch. same. Targ. Y. Num. XIX, 2.—Pl. **סוכה**. Targ. Ps. CXIX, 119 (ed. Lag. **סוכה**; h. text **סוכה**).

**סוכה**, Pol. **סוכה**, v. **סוכה** I.

**סוכה** pr. n. pl. *Sulla*. Cant. R. to II, 17 (ref. to **סוכה** ib.) **סוכה** when the (Roman) government will receive the payment for the massacre of S.

**סוכה** m. (סוכה) *offal, dross*. Targ. Prov. XXV, 4 (some ed. **סוכה**; h. text **סוכה**; v. **סוכה** ch.).

**סוכה** f. *bread-basket* (?). Gen. R. s. 65 **סוכה** **דמי** **האי** **דמי** you cannot compare him who sees an empty basket and is hungry, to him who sees it filled and is satisfied (even without eating); Koh. R. to V, 10 **סוכה** his basket; Yalk. Gen. 114; Yalk. Koh. 972 **סוכה** (?).

**סוכה**, read:

**סוכה** m. (*solea, accus. pl.*) *sole, slipper* without heels. Yeb. 103<sup>b</sup>, a. e. Ar., v. **סוכה**. Kel. XXVI, 4 (not **סוכה**). Y. Sabb. I, 3<sup>c</sup> top (ref. to Ps. CXI, 10, a. Prov. XXII, 4) **סוכה** **ענה** **ענה** that (fear of the Lord) which Wisdom makes the crown of her head, Humility makes the imprint of her shoe; Yalk. Prov. 960 **ענה** **ענה** (corr. acc.) Humility makes the shoe of her foot.—Hebr. adapt.: **סוכה** (as if from **סוכה** II). Tanh. B'resh. 1 **סוכה** **ענה** the Law,—her shoe (foot-print) is humility, her crown, fear.

**סוכה** ch. same. Y. Taan. I, 64<sup>c</sup> bot. **סוכה** **סוכה** wearing his slippers; Y. Yoma VIII, 44<sup>d</sup> bot. **סוכה**.

**סוכה**, **סוכה**, v. preced. h. a. ch.

**סוכה** m. (b. h. **סוכה**) 1) *ascent, ladder*. B. Bath. III, 6<sup>b</sup>, v. **סוכה** II. Gen. R. s. 68 **סוכה** **סוכה** (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. **סוכה** **סוכה** **סוכה** (whose numerical value is 110) is Sinai; a. fr.—**סוכה** **סוכה** the Ladder of Tyre (Scala Tyriorum), a promontory south of Tyre. Y. Ab. Zar. I, 40<sup>a</sup> bot.; a. e.—Pl. **סוכה**. Gen. R. l. c. **סוכה** **סוכה** the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26<sup>a</sup> **סוכה** **סוכה** from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on **סוכה**) **סוכה** **סוכה** thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) *a yoke* in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54<sup>b</sup>), v. **סוכה**.—3) a sort of *hem, chain-stitch*. Y. M. Kat. III, 83<sup>d</sup>, v. **סוכה**.—Pl. as ab. Bab. ib. 26<sup>b</sup> **סוכה** **סוכה** he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.









**סוף** m. (b. h.; preced.) 1) *end*. Yeb. XVI, 4 (121<sup>a</sup>) 'ואין להם ס' waters without end (the shores of which you cannot see from all sides). Ned. 62<sup>a</sup> 'וכי הכבוד לא בא להאריך את עצמו' Gen. R. s. 71, beg. (ref. to Ps. LXXIX, 34) 'סוף ולא סופו ראשו' the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 'אם גנבה סוףך לכתש וב' if thou stealest, thou wilt finally deny &c. Kidd. 31<sup>a</sup> 'בס' דברך' v. 'גבר' Meg. 7<sup>a</sup> 'במהלך קבעה בשושן וְלְכִסּוּף וְ' at first they established it (the festival of Purim) in Shushan, and then for the whole (Jewish) world; a. v. fr.—2) *remnant*, esp. *fruit remaining on the tree after harvest time, late fruit*. Y. Yeb. XII, 12<sup>d</sup> bot. 'קירש בגישי של ס' (prob. to be read 'בגישו') if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6<sup>b</sup> 'ומשמר וב' סוף' if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. 'סוף'—[Tosef. Kel. B. Mets. II, 8 סופין ed. Zolk., read: 'סופין']

**סופא, סוף** ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29<sup>i</sup> bot. 'יהא סופיה וב' v. 'תקן'. Ab. Zar. 41<sup>a</sup> 'וב' at first ..., but finally &c.; a. fr.

**סופגנין, סופגנים** m. pl. (ספוג) *cakes made of spongy dough, a sort of crackers*. Hall. I, 4, expl. Y. ib. 57<sup>d</sup> 'ב' קרא קא' Hall. l. c. 5 'וכו' if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. 'באור' ס' שנעשו באור, opp. בתמה baked in the sun. Kel. V, 8; a. fr.

**סופדא, v. ספדא.**

**סופיינוס** Y. Ber. IX, 13<sup>a</sup> bot. 'מן רס' Yalk. Joel 537 'אנא דאספסינוס' read 'אנא דסופיינוס' I am a follower of Vespasian; cmp. 'אספסיאני'.

**סוף, סופינא** m. (v. סוף) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text 'קין').—\*Pl. (in Hebr. dict.) Tosef. Kel. B. Mets. V, 6 'ול' חלוי זיני וב' ed. Zolk. (ed. Zuck. ספני) the handles of weapons and spikes.

**סופיסטיוס, סופיסטיוס, סופיסטיוס** m. (σοφιστής, sophista) *sophist, teacher of grammar, rhetoric, mathematics &c., esp. arithmetician*. Y. Shebi. IX, 38<sup>d</sup> bot. Pesik. R. s. 21 'מקום שאין ס' יבול להשיב' (not טום ...; some ed. 'ניפ', corr. acc.) up to where no arithmetician can count; Pesik. Bal. od., p. 107<sup>b</sup> 'מקום שהספטיס וב' (corr. acc.)—Pl. סופיסטין. Targ. I Chr. XII, 32.

**סופיק, v. ספיק II, a. ספיק ch.**

**סופילי** m. pl. (ספל, v. ספל) *scrapings, esp. [scraped]*

*date-stones used as fodder* (eventually as fuel). Bets. 21<sup>b</sup>. B. Bath. 11<sup>a</sup> 'פירא דס' a pit where offal is deposited for fodder. Gitt. 69<sup>b</sup> bot. 'ס' מירא water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 סופרי של שכן, v. ספל.]

**סופלני, v. סופלני.**

**סופני** pr. n. 'ב' נל' Lake of Sof'ne. Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text 'ים); v. סופני.

**סופפתא** pr. n. pl. (?) *Sofafta*. Y. Snh. II, 20<sup>a</sup> bot. 'שמעון דהוספה' (Y. Ber. III, 6<sup>b</sup>); v. 'שמעון דס'.

**סופק, v. ספק II.**

**סופקא** m. (ספק II, cmp. אספקא) *large wine vessel*. Yalk. Esth. 1048 the Persians had a large goblet ... ומחקרי 'ודוא נקרא' (ed. Erf. a. oth. נקרא) 'ס' (פוקא) which was called *Suf'a*; (Targ. II Esth. I, 8 פוקא).

**סופקא** m. (preced.) *sufficiency*. Targ. Prov. XXVII, 27. Ib. XXV, 16 סופקא (not 'רופ').

**סופר** m. (b. h.; ספר) 1) *scribe, writer of documents, copyist of prayers &c.* Gitt. VIII, 8 'גט וב' if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51<sup>a</sup>, a. e. 'טעה ס' v. 'טעה ס' (Ms. M. ספר) town-scribe (libellarius); B. Mets. 109<sup>b</sup> top ספר; B. Bath. 21<sup>a</sup> 'מחא ס' (some ed. 'מחא'), v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants*, v. infra); a. fr.—2) *a scholarly man*, opp. בור illiterate. Ber. 45<sup>b</sup> 'אחד ס' וב' if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher*. B. Bath. l. c. 'יהודי א' Jewish teacher; 'ארמאי' א' a teacher of secular branches (oth. opin.: a gentile teacher). Ib. 'מחא ס', v. supra. Tosef. Meg. IV (III), 38 'מלמד כרתי' but the Bible teacher teaches (these passages) in his usual way; a. fr.—Pl. סופרין, סופרין. Gitt. 24<sup>b</sup> 'הנשויין וב' v. 'למד' Y. Hag. I, 76<sup>c</sup>, a. e. 'ומשנים ס', v. 'משנים'. Ber. l. c. 'בשניהם: ס' when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 'לא ילמד ס' must not be a teacher of primary schools.—*the Treatise Sof'rim*, one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed Kirchheim: *מסכת ספר תורה*).—Esp. *Sofer, pl. Sof'rim*, title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48<sup>c</sup>. Kidd. 30<sup>a</sup> 'היו סופרים וב' the early scholars were called Sof'rim, because they counted all the letters in the Torah; a. fr.—*enactments or interpretations* dating from the Soferic period. Yeb. II, 4 'מ' belonging to the prohibitions ascribed to the Sof'rim. Snh. XI, 3 'חומר בר' disregard of Soferic enactments is more strictly dealt with &c., v. 'הוקר' I. Ib. 88<sup>b</sup> 'מ' a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—'תקון ס', v. 'תקון'.

סופרא, v. ספר.

סופת f. (סוף) late fruit. Tosef. Maasr. III, 12 (ed. Zuck. (אסיפת האגים וב' tree, but he guards his field &c.; v סוף.

סופתקא, v. סופתקא.

סוקיוסין, v. סוקוסים II.

סור I (b. h.) 1) to go around; to turn; with ל to turn to, follow; with בן, בר, to turn away; in gen. [to turn from the right path,] to go astray; to degenerate. Snh. 21<sup>b</sup> (ref. to Deut. XVII, 17) אני איבה ולא אסור I (Solomon) will take many wives and yet not go astray. Ber. 19<sup>b</sup>, a. fr. לאו דלא הסור the prohibition implied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) to pass away, cease. Num. R. s. 9 (ref. to Am. VI, 7) אהיה שמה הסור שמתה הסוריה at that time shall the joy of the (corrupt) banquets cease; a e.

Hif. הסיר 1) to remove, take off. Num. R. s. 14 (play on סיר, Ps. LX, 10) והסירתי הצרעת מעליו and I removed the leprosy from him; whom I removed (saved) from drowning, v. הסיקה I; Num. R. s. 12 (ref. to Deut. XVII, 17) יהו הסירותה לא לבו provided they (the wives) do not corrupt his heart; אפי' אחת אהיה והסיקה וכו' even one wife, if she might corrupt his heart, he must not marry. Kidd. 68<sup>b</sup> (ref. to Deut. VII, 4) זה לרבות כל הסיקרים this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23<sup>a</sup>; Ab. Zar. 36<sup>b</sup> הסיקותה.

Hof. סיה to be removed. Macc. 5<sup>a</sup> (ref. to Deut. XIX, 16) עד שהסיר גופה של עדות until the testimony itself has been removed (an alibi has been proved).

סור ch. same, 1) to turn, esp. ס' סריא (v. Hull. 17<sup>b</sup>, quot. s. v. בסיפרא) to turn the slaughtering knife on all sides, to examine. Erub. 63<sup>a</sup> רבינא סר סריא R. examined the slaughterer's knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Hull. 18<sup>a</sup> סר דלא סר וב' who failed to examine his knife before an authorised scholar.—2) to go around, visit, superintend, esp. ס' ניכסיה (or ארעיה) to superintend one's estate, examine, watch laborers &c.—Part. סרי. Ib. 105<sup>a</sup> באן דסריי ניכסיה וב' (Ar. סרי) he who goes around examining his property every day. Ib. ואינא לא סריקא... וכו' my father used to examine his estate twice a day, but I do it only once a day.

Pa. סרי same. B. Mets. 76<sup>b</sup>, sq. [read:] לארעיה סרי (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38<sup>b</sup> דסריקא Rashi (ed. דסריקא) those who examine their property on the Sabbath; a. e.—V. סרי I.

סור II (b. h.) pr. n. שער הס' the gate of Sur, name of a Temple gate. Y. Erub. V, 22<sup>c</sup>.

\*סיר (cmp. סרי, v. סרי) to pile, arrange.—Part. pass.

העצוב. Tosef. B. Bath. III, 6 . . סריא; f. סריא; pl. סריא. ed. Zuck. (Var. סרייה, some ed. סרייה, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. סרי a. סרי.

סור m. (= סור, v. סרי) fermentation, froth, leaven; trnsf. (cmp. סרי, v. סרי) germ, original nature, character. Snh. 92<sup>b</sup> סורו his haughty nature; [oth. opin.: its (the kiln's) froth], v. סרי a. סרי. Kidd. 82<sup>a</sup> סרי... he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13<sup>a</sup> סרי because they (the mice) are of a mischievous nature. B. Mets. 59<sup>b</sup> the Torah cautions repeatedly against ill-treating the proselyte (גר) because his original character is bad (into which ill treatment might cause him to relapse). Midd. 17<sup>b</sup> סרי lest he (the proselyte) relapse &c., v. סרי. Gen. R. s. 70 סרי he (Aquila) might have gone back to his evil ways (to heathenism); v. סרי. Ib. s. 74, end (expl. סרי, Gen. XXXII, 1) לסרי to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—Pl. סרי degenerate, bad people. Num. R. s. 3 סרי... even the bad among them are charitable; (Midr. Till. to Ps. XCII סרי).

סורא I (or סורא) m. name of a bitter herb. Pes. 39<sup>a</sup>, v. סרי.

סורא II pr. n. pl. Sura, 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8<sup>a</sup>. B. Mets. 67<sup>b</sup>, a. e. בשינה דס' v. סרי. B. Bath. 89<sup>a</sup> רב יהודה בס' a. fr.—2) Sura on the Euphrates (Soura-Soura, mod. Surie). M. Kat. 24<sup>b</sup> (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36<sup>a</sup> read: בסריא.—Midr. Till. to Ps. XII בס' ed. Bub. (oth. ed. בסריא), prob. to be read: בסריא.]

סורא m. (preced.) of Sura. Keth. 39<sup>b</sup> ס' אבה ס' the daughter of Abba of Sura (wife of R. Papa). Ib. 52<sup>b</sup>; a. e.

סורפנא, v. סריפנא.

סורג m. (סרי) lattice-work, Soreg, name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16<sup>a</sup>.

סורקא m. (סרי) rebellious. Targ. Y. Deut. XXI, 18; 20.—Pl. fem. סריקא. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. סריקא, corr. acc.; Ar. סריקא, v. סריקא).

סורקא f. (preced.) rebelliousness. Targ. Y. Deut. XXXI, 27.

סורחא m. (סרי II) overhanging part. Targ. O. Ex. XXVI, 12 (some ed. סרי, סרי).

סורחן m. (סרי III) corruption, sin, offense. Yoma 86<sup>b</sup> סרי let my sin be recorded; Yalk. Ps. 718 סרי. Tanh. Ki Thissa 22 מה סרי what is my sin?; a. e.—V. סרי.

**סורחנא** **סורחן** ch. same. Targ. Gen. XXXI, 36. Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.* סורחנא, סורחנין, סורחנין. Targ. Job II, 1 ed. Lag. (oth. ed. סר'ך).—Cant. R. to V, 16.

**סורחנא** **סורחנא** f. same. Targ. Job XXII, 29 Ms. (ed. סורחנא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed. נלניה). Targ. Y. Lev. X, 17 סר'ך. Targ. Y. Deut. IX, 21 סורחנא; a. e.

**סורין** pr. n. (Συρία) *Syria*, name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 וב' וב' but in Syria &c., contrad. to א"ר (Palestine) and to הוצה לארץ (v. ארץ). Hall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

**סוריאל** pr. n. *Suriel*, name of an angel. Ber. 51<sup>a</sup> (v. Rabb. D. S. a. l. note 100).

**סוריאתא**, v. סוריאתא.

**סורובטין**, v. סורובטין.

**סורוגתא** **סורוגתא** m. ch. = h. סורג. Meg. Taan. ch. VIII ס' איסרהר the Soreg was broken up (v. Graetz Gesch. d. Jud. III<sup>2</sup>, p. 420).

**סורויקא** **סורויקא**, v. סורויקא.

**סורוסמין** (Συριστι) *in the Syrian language*; מישמע סי (ἐπίστασθαι Σ.) to understand Syrian. Y. Ned. X, 42<sup>a</sup> bot. (not סורוב').

**סוריקא**, v. סורויקא.

**סורכיתא**, Targ. Y. Gen. XXX, 38, ed. Amst., read: מורכיתא.

**סורמקי** pr. n. m. *Surmaki* (cmp. סומקי). Yoma 10<sup>a</sup> (Ms. M. סיר', v. Rabb. D. S. a. l. note).

**סורס** m. *Sores* (?), name of a plant (?). Y. Ned. IV, 38<sup>d</sup> top מ' ס' ו' a solution of S. &c., a spiced drink (perh. סורס?).

**סורסי** m. (סרס) 1) (cmp. meanings of ἀπόκοπος a. ἀποκοπή) [castrated.] מ' aphæresis, dropping of a radical letter. Mekh. Bo, s. 3; Pes. 61<sup>a</sup>; Y. ib. V, 32<sup>a</sup> bot. expl. מ' (Ex. XII, 4) = ה'נכסו, v. סרס. Ex. R. s. 42, end לשון סורסי (corr. acc.), v. סרס III.—2) (a contemptuous perversion of לשון מ' ס' Syrian, in gen. Aramaean language. Sot. 49<sup>b</sup>; B. Kam. 82<sup>b</sup> sq. מ' למה ו' לא יהא ל' קל ו' do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פרסי (corr. acc.); Yalk. Gen. 130 פרסי (corr. acc.); (Yalk. Jer. 286; Yalk. Dan. 1060 ארבי). Y. Sot. l. c.; Y. Meg. I, 71<sup>b</sup> bot., v. ארבי; Esth. R. to I, 22 פרסי (corr. acc.).—*Pl.* סורסי *Syrian cakes*. Y. Pes. II, 29<sup>b</sup> bot.; v. סרסי.

**סורקין**, Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סורקין **סורתא**, Midr. Till. to Ps. XII, v. סרתא II.

\***סות** or **סות** f. (b. h.; סוה, v. סוה) *dress, cloak*. Kel. XVI, 7 מ' עושה ed. Dehr. (oth. ed. סוה or סוה *pl.*), v. אגוס. [Var. in Mish. ed. סיאגוס, prob. meant for סאגוס = סגוס, as a gloss to our w.; R. S. to Kel. l. c. שיאגוס, Var. סבאגוס; Hai G. סאגוס, Var. סרואגוס.]

**סות** or **סות**, *Hif.* הסיח, v. קסת.

**סותה** f. (homilet. etymology fr. סתה *being misled, error*. Tanh. Vayli 10 (ref. סוהה, Gen. XLIX, 11) אין מ' אלא סוהה (not סוהה) *suthah* means error, as we read כי יסיתך (Deut. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); cmp. Gen. R. s. 98, quot. s. v. סוה.

**סותורייתא**, v. סותורייתא.

**סוחת** **סוחת**, v. סחי.

**סוחו** f. (b. h. סוה; סוחו) *swimming*. Tosef. Succ. III, 6 מ' אכל יעברנה בס' Var. ed. Zuck. (anoth. Var. סוחו; ed. Zuck. סוה, corr. acc.) but one may be able to cross it by swimming.

**סוחא** ch. same. Targ. Ez. XLVII, 5.

**סוחי**, v. סוחי.

**סוחוס**, with art. ס' ח', contract. of הסוחוס, v. סוחוס.

**סוחור** m. (סוה) *surrounding*; מ' ס' all around. Targ. O. Num. I, 53; a. fr. (v. סוה).—Sabb. 13<sup>a</sup>, a. fr. סוה, v. סוה; I. סוה.

**סוחורתא** **סוחורתא** f. (preced.) 1) *going around, circuit* (cmp. סוה Ich.). Targ. Jer. XIV, 18.—2) *circulation, exchange*. Targ. O. Gen. XXIII, 16 מ' מהקבל ס' trade, traffic; goods. Ib. XXXIV, 10. Ib. 21 (ed. Berl. סוחורתא).—Lam. R. to I, 1 רבתי מ' ס' בהא מ' ו' I come to you with this ware (shoes), wilt thou sell it for me? Ib. ס' רבתי מ' ס' he bought an assortment of shoes.

**סוחורתא** f. h. (b. h.) same, *traffic; goods*. Pesik. R. s. 10 (play on סוה, Cant. VII, 3) מ' ו' ה' והש' היו בשעה מ' ו' ה' when they (the Sanhedrin) were in session, there was מ' ו' ה' כל המרבה ס' מ' not every one that has a large trade obtains wisdom. B. Mets. III, 2 מ' ו' ה' how (can this be)? Shall this man traffic with his neighbor's cow? Sifre Num. 23 מ' ו' ה' I might understand, that the Nazarite must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI מ' ו' ה' by contentment with small business; a. fr.

**סוחורתא** **סוחורתא**, v. סוחורתא.

**סוחורתא**, v. סוחורתא.—[Y. Shek. VI, 50<sup>a</sup> top, Bab. ed. Ms. M. סוחורתא, read: סוחורתא, v. סוחורתא.]



*Ilhpa.* אָפּטאַר, *Ilhpe.* אָפּטאַר 1) to turn around, turn to or from, to be carried around. Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) to be seated at the table. Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

**סַחַר** m. enclosure, v. סַחַר.

**סַחְרוּנִי**, v. סַחְרוּנִי.

**סַחְרוֹן** m. (סַחַר) travelling merchant.—Pl. סַחְרוּנִים, סַחְרוּנִין. Erub. 55<sup>a</sup>; Yalk. Deut. 940.

**סַחְרוּנְיָה**, **סַחְרָא** f. (סַחַר) surrounding; constr. סַחְרוּנְיָה (adv.) in the neighborhood of, round about. Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סַחְרוּנְיָה).

**סַחְרוּנִי**, **סַחְרוּנִי** m. pl. constr. (preced.) neighborhood, neighbors of. Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152<sup>a</sup> סַחְרוּנִי גַלְדֵּי (Ms. M. סַחְרוּנִיָּה; Ms. O. סַחְרוּנְיָה), v. גַּלְדֵּי.

**סַחְרוּתָא** f. neighborhood, v. סַחְרוּנְיָה.—[Tosef. Shebi. IV, 11, v. סַחְרוּתָא.]

**סַחַט** m. (סַחַט; emp. סַחַט, a. the phrase יד נטה 1) handle, that part of a handle which is indispensable in using the tool. Tosef. Mikv. VI (VII), 21 סַחַטָּה בְּיַד הַיָּדֵינוּ beyond the indispensable part of the handle, מִסַּחַט וְלִפְנֵימֵי within that part.—2) swinging the forefinger, v. סַחַט.

**סַחַטָּה**, v. סַחַט.

**סַחַדָּא** (סַחַדָּא) pr. n. (prob. of Greek origin, emp. pr. n. סַחַדָּא) *Satda*; סַחַדָּא בֶּן־סַחַדָּא son of S., surname of Jesus of Nazareth. Sabb. 104<sup>b</sup>; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13<sup>d</sup> סַחַדָּא בֶּן־סַחַדָּא לא הֵבִיא וְכַיּוֹן but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25<sup>d</sup> top וְכַיּוֹן לִבְנֵי סַחַדָּא so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15<sup>d</sup> bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בְּגַל סַחַדָּא בֶּן־סַחַדָּא her husband's name was S., her lover's, Pandera; (refuted and changed) סַחַדָּא אִמֵּי סַחַדָּא his mother's name was S. . . . סַחַדָּא אִמֵּי סַחַדָּא this one deserted her husband; Snh. 67<sup>a</sup> סַחַדָּא דַּא וְכַיּוֹן (v. Rabb. D. S. a. l. note).

**סַחַדָּא**, v. סַחַדָּא.

**סַחַדָּא** f. (סַחַדָּא) aberration, madness. Targ. Koh. II, 15 (ed. Vien. סַחַדָּא).

**סַחְרוּנִיָּה** m. (stationarius) station-master, police officer. Gen. R. s. 26 הַקִּי"בָּה שֵׁשֶׁה . . . סַחְרוּנִיָּה the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); [Rashi: מִשְׁטָרֵי, v. מִשְׁטָרֵי;] Yalk. Is. 295 אַסְתָּיִינִי. Ex. R. s. 51 בְּרַאחֵדִי אֱלֹהִים I have created thee (the angel of death) a stationarius for &c.—Pl. סַחְרוּנִיָּה, אַסְתָּיִינִי. Cant. R. to VII, 1 (not סַחְרוּנִיָּה), v. אַסְתָּיִינִי.

**סַחְרוּנִיָּה**, v. אַסְתָּיִינִי.

**סַחַה**, **סַחַה** (b. h. סַחַה; v. סַחַה) to deviate, to turn to or from. Koh. R. to I, 16 הַלֵּב סַחַה the heart deviates (turns to evil).—Esp. (of woman) to be faithless. Y. Sot. II, 18<sup>b</sup> top; Y. Kidd. I, 60<sup>d</sup> אִמֵּי שְׁלֵא סַחַתֵּי אֲרוּסָה וְכַיּוֹן 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. סַחַה.

**סַחַה**, **סַחַה** ch. 1) same (corresp. to b. h. סַחַה). Targ. Gen. XXXVIII, 1; 16 (h. text וִירֵט); a. fr.—Esp. to deviate from the right path, to go astray; to be faithless. Targ. Num. V, 12 (h. text הַשֵּׁבִיחַ); a. fr.—Sabb. 104<sup>b</sup> סַחַתָּה; Snh. 67<sup>a</sup> סַחַתָּה, v. סַחַתָּה.—2) (of the mind) to wander, be mad (emp. h. סַחַה). Targ. Koh. II, 15 סַחַה ed. Lag. (ed. Vien. סַחַה, v. סַחַה).—Part. סַחַתָּה; f. סַחַתָּה; pl. סַחַתָּה a) (of the mind) distracted. Targ. I Kings XXI, 5 (h. text סַחַה).—b) inclining. Targ. Y. Ex. XXIII, 2 (h. text סַחַה).—c) deviating from the right path, rebellious. Targ. O. Deut. XXI, 18; 20 (h. text סַחַתָּה). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. סַחַתָּה, ed. Wil. סַחַתָּה). Ib. CXXV, 5; a. fr.

*Af.* אַסְתָּיִינִי 1) to turn (one's own way), to deviate. Targ. Prov. XIV, 27 (h. text סַחַה).—2) to turn, direct. Targ. O. Num. XXII, 23 (h. text סַחַה); a. fr.—Esp. אִמֵּי דִינָא to divert justice; to oppress. Targ. Is. XXIX, 21; a. fr.—V. סַחַתָּה.

**סַחַה** f. (preced.) deviation, revolt. Targ. Deut. XIX, 16 (h. text סַחַה). Ib. XIII, 6; a. fr.

**סַחַיִבָּה** m. (σάββα) straw-mattress. Tosef. Sabb. XIII (XIV), 15 סַחַיִבָּה שֶׁל גִּוְהָרִין (Var. יַסְבִּיבָּה, יַסְבִּיבָּה) the boards on which the straw rests; Y. ib. XII, beg. 13<sup>c</sup> סַחַיִבָּה (corr. acc.); Bab. ib. 47<sup>a</sup> סַחַיִבָּה (Ms. M. סַחַיִבָּה; Ms. O. סַחַיִבָּה; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סַחַיִבָּה (corr. acc.; R. S. to Kel. XVIII, 3 סַחַיִבָּה). [The phonetic corrupt. of סַחַ into סַחַ in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between *t* and *k*, emp. Lidd.-Scott. Gr. Dict. sub lit. K.]

**סַחַיִי** m. = אַסְתָּיִינִי, colonnade. Y. Succ. V, 55<sup>a</sup> bot.; Y. Taan. III. 66<sup>d</sup> bot. סַחַיִי לִפְנֵימֵי אֶסְתָּיִינִי a colonnade within a colonnade; Pes. 13<sup>b</sup> סַחַיִי = סַחַיִי לִפְנֵימֵי; ib. 52<sup>b</sup>; Succ. 45<sup>a</sup>; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 סַחַיִי דַּרְךְ סַחַיִי through a colonnade into the street. Tosef. M. Kat. II, 13 סַחַיִי פֶתוּחָה אֶסְתָּיִינִי a shop having an entrance from a colonnade; a. e.—Pl. סַחַיִינִי. Tosef. Kel. B. Mets. II, 8 סַחַיִינִי ed. Zuck. (ed. Zolk. וְהַסַּחַיִינִי, corr. acc.), v. סַחַיִינִי.—V. אַסְתָּיִינִי, אַסְתָּיִינִי.

**סַחַיִי** m. mosaic pavement. Targ. Esth. I, 6 (h. רַצְפָּה). Targ. Y. Lev. XXVI, 1 סַחַיִי.

**סַחְרוּנִיָּה**, v. סַחְרוּנִיָּה.

**סַחַיִי**, v. סַחַיִי.

**סַחַיִי**, v. סַחַיִי.

**סַחַיִי**, v. אַסְתָּיִינִי.





Bab. ed. 8<sup>a</sup> variously corrupted or perverted). Y. ib. 39<sup>c</sup> (cacophemistic etymology) שְׂנֵאָה שְׂמוּנָה שׁוֹנָה נוֹקָם וְנִזְכָּר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. דְּבִישָׁן ס' the Saturnalian fair of Scythopolis (v. בְּרִישָׁן). Ib. top ס' / during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8<sup>a</sup> ס' שְׂמוּנָה יָמִים לִפְנֵי וּב' the Saturnalia begin eight days before the solstice; Y. l. c. ס' לְאַחַר וּב' (corr. acc.). Deut. R. s. 7 סְטַרְגְּלִים, סְטַרְגְּלִים (corr. acc.).

ס' (σέ) *thee*. Pesik. R. s. 40 ס' לְעוֹלָה ס' (not הוּר), v. שָׁה.

סִיאָה f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (savory). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128<sup>a</sup>, expl. צַהֲרִי; a. fr. — V. Löw Pfl., p. 135.

סִיאָה, Arakh. 18<sup>a</sup>, v. סִיאָה.

סִיאָר m. (שָׂאָר = סָאָר) *fermentation, leaven*. Hall. II, 6 וְסִיאָרֵיךְ Ar. (ed. וְשִׂאוֹרֵיךְ) the leaven required for them.—Trnsf. *original immoral condition; evil nature*. Y. Ab. Zar. II, 41<sup>a</sup> top סִיאָרֵיךְ הוֹרֵר he returned to his old condition (heathenism). Koh. R. to VII, 8 הוֹרֵר כֵּן הוֹרֵר אֵילוּלֵי לְסִיאָרוֹ because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e.—V. סוּר.

סִיאָרָא ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. סִיאָרָא; oth. ed. סַבְלָא; h. text כַּסְלָה).

סִיאָרָא, v. סִיאָרָא.

סִיאָרָא m. pl. of *Siân*, a Persian town. Keth. 67<sup>b</sup> סִיאָרָא (Ar. זִיָּרָא, סִיאָרָא) Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

סִיאָרָא, Tosef. Ukts. I, 8, v. שִׁיָּרָא.

סִיב I m. (v. סָאָב II) *gray, old; elder, scholar*. Targ. Gen. XXV, 8; a. fr.—Y. Sabb. VI, 8<sup>a</sup> bot. ס' פּוֹק הַמִּי הַרְס' / go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12<sup>d</sup> top סָב; a. fr.—Pl. סִיבִי. Targ. Prov. XX, 29 (some ed. סִבִּי).

סִיב II, סִיב (preced.) *to be old*. Targ. I Sam. II, 22. Ib. XII, 2 סִבִּיָּה; ed. Lag. סִבִּיָּה; a. fr.—Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot. וּב' זָכָה לְמִסְבָּב he was permitted to reach so high an age that &c.; a. fr.

סִיבִיָּה *to become old*. Targ. Job XIV, 8 אִתְּהִיבִיָּה Ms. (ed. סִבִּיָּה).

סִיב III m. (v. סָאָב) *fibrous substance, esp. bast of the palm-tree*. Ukts. I, 2 שְׁלֵי הַס' the fibrous root of the radish. Pes. 115<sup>b</sup> bot. ס' כִּרְכַּן בְּס' if he wrapped them up in bast. Y. Succ. I, 52<sup>b</sup> bot. ס' חֲבִלִים הַבָּסְט' ropes of bast; a. fr.—Pl. סִיבִיָּה. Gen. R. s. 41, beg.; Num. R. s. 3, beg. ס' לְהַבְבִּים the bast of the palm-tree is used for making ropes; a. e.—[Yalk. Ps. 841 סִיב קַמְלָפִי, v. סִיבָּק.]

סִיבָּא I ch. same. Lev. R. s. 22, beg. ס' לְמַעַבְדֵי הַבְּלָא

(not סִיבָּא, v. preced.; Koh. R. to V, 8 (ed. Wil. שִׁיבָּא); Yalk. ib. 971 סִיבָּא (corr. acc.).

סִיבָּא II m. (סִיב I) *old age*. Targ. I Kings XIV, 4.

סִיבָּא, v. סִבָּא.

סִיבָּה f. סִבָּה (סִבָּה) *transfer of property from tribe to tribe* (interch. with סִבָּה). B. Bath. 111<sup>b</sup>, a. fr. סִיבָּה נֹאמְרָה ס' בִּבְנֵי נֹאמְרָה ס' בְּבַעַל II. Ib. 159<sup>b</sup> בְּבַעַל (Ms. M. הַסִּיבָּה) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr.—[Bibl. Hebr. סִבָּה: *arrangement, divine dispensation*; in later Hebr.: *turn, misfortune*; in philos. literature: *cause*.]

סִיבָּה, סִיבָּה, סִיבָּה f. (סִיב I) *gray head, old age*. Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. שִׁיבָּה); a. fr.—Targ. Y. II Deut. XXXIII, 25 'סִבִּי.—Cant. R. to VIII, 7 דְּלֹא שִׁבַּקְתָּ לְפִיבְיָהּ כָּלֹם that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e.—Yeb. 65<sup>b</sup> בְּשִׁיבָּה דִּילָהּ (not ... מה ס' ...)= what about her (my) old age?—Trnsf. *old men, elders*. Tosef. Hull. II, 24 (in Hebr. dict.) אֶשְׁרֵי שֶׁהִס' הִלְלוּ טַעֲמֵי וּב' is it possible that these elders &c., v. רִשִׁיבָּה.

סִיבָּא, Lev. R. s. 22, beg., v. סִיבָּא.

סִיבִּיָּה, Cant. R. to IV, 12, v. סִיבִּיָּה.

סִיבִּוּךְ, v. סִיבִּוּךְ.

סִיבִּוּלִית, סִיבִּוּלִית, v. next w.

סִיבִּוּלָא f. (סִבָּל) *sending provisions for a common meal, picnic*. Pes. 89<sup>b</sup> ס' אֶפְרִי הַמְּשֵׁה וְעִשְׂו ס' (Ms. O. repeatedly סַבְלִיָּה, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (v. סִבְּלָה, סִבְּלָה); Y. ib. VIII, 36<sup>a</sup> סִיבִּוּלָא (with anong. ל). Y. Maas. Sh. IV, 55<sup>b</sup> אֵיבִי אֵיבִי I say (the inscriptions 'in behalf of—' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

סִיבִּוּרָא, סִיבִּוּרָא I m. (סִיבִּוּר I) *hope*. Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

סִיבִּוּרָא II m. (סִיבִּוּר III) *blood-letting*. Ab. Zar. 29<sup>a</sup> (interch. with סִיבִּיָּה, סִיבִּוּרָא pl.).—Keth. 39<sup>b</sup> הַרְפָּתָא אֶרְבָּא דְּסִיבִּוּרֵי Ar. ed. Koh. (oth. ed. דְּסִיבִּוּרֵי, a Var. to רְבִדָּה, v. Rashi a. l.) the scar from blood-letting.

סִיבִּוּרָא f. h. = סִיבִּוּרָא, *grey color, grey hair*. Tosef. Neg. I, 4 ס' מִרְאָה ס' grey color.—Y. Ber. IV, 7<sup>d</sup> top שִׁיבִּיָּה ... הִשְׁתַּחֲוֶה his entire head became grey.

סִיבִּוּרָא, v. סִיבִּוּרָא.

סִיבִּוּרָא, Snh. 112<sup>a</sup>, v. סִיבִּוּרָא.

סִיבִּוּרָא, v. סִיבִּוּרָא.

**סיבכי** pr. n. רימא של ס' *the Lake of Sibkhay (Merom, Samachonitis)*. B. Bath. 74<sup>b</sup> (Ms. M. (סיבכרי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32<sup>c</sup> bot. דסככו; Y. Keth. XII, 35<sup>b</sup> bot. דוככו (corr. acc.). Y. B. Bath. V, 15<sup>a</sup> (ref. to Deut. XXXIII, 23) זה ימה של סבכי this means the Lake of S.—Targ. Y. I Deut. l. c. רימא דסוככי; Tosef. B. Kam. VIII, 18 ימה של סופני רימא.

**סיבכי**, v. סבכי.

**סיבנא**, v. סבנא.

**סיבק** m. (sebaceous) *tallow-candle*. Midr. Till. to Ps. XC [read:] מה בוצין טב קומי מה ט' טב קומי וכ' (ed. סימבק, טומבק) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 סיב קמלפ' (corr. acc.).—Pl. סיבקי. Ex. R. s. 36 סיב קריונין וכ' wax and tallow-candles.

**סיברא, סיברא**, v. סברא.

**סיברתא**, v. סברתא.

**סיבתא, סיבתא** f. 1) = סיבתא. Targ. Gen. XLII, 38 (O. some ed. (שיר). Targ. Job XV, 32 (ed. Wil. (סבת). a. fr.—2) *eldership, receiving the title of סבא*. Y. Bicc. III, 65<sup>d</sup> ויהב ליה מן סיבתיה בגוה (not ויהב ליה מן סיבתיה בגוה) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סיבתא. Ib. s. 13 בגין אילין ס' קום וכ' for the sake of those appointments (which will take place), rise, come to &c.

**סיג** I m. (b. h.; סיג) [*that which is to be removed; cmp. [בדיל] dross, base metal; refuse*. Bekh. 51<sup>a</sup> שלא יביא ס' לטורה Ar. (ed. סיג) in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: וסב ס' סיג base metal or non-purified silver).—Pl. סיגים. Num. R. s. 14 (ref. to Prov. XIV, 14) סוג לב וסוג לב אורח הלב הוא כלא (not ויהב ליה מן סיבתיה בגוה) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סיבתא. Ezekiel calls them base metal (ref. to Ez. XXII, 18). Midr. Till. to Ps. CXIX, 119) אכל האנבים נשעה ס' (corr. acc.) after he has eaten the grapes, it (the cluster) becomes refuse.

**סיג** II m. (v. סיג I; cmp. סיגריא; for the apocopate form cmp. a. רצ (רצא) *growth, sproutings, esp. luxuriant growth* (in good or bad sense). Tosef. Ukts. I, 2 (T'bul Yom III) הגלגול של רצפוח של רצפוח, של רצפוח, של רצפוח; Ukts. I, 2.—Pl. סיגים. Deut. R. s. 3 (ref. to Deut. VII, 13) מיה פרי ארמתך ס' וכ' as the fruit of thy ground will be of luxuriant growth, so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanh. Sh'lah 12 (ref. to Is. XVII, 11) (נ) עשיהם ס' ... ביום שאמר you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סיג II].

**סיגא, סיגא**, v. סיגא.

**סיגא** m. (v. סיג II, cmp. סיגריא) *twig*.—Pl. סיגיא. Koh. R. to V, 8 [read:] למיטך גיניא ס' the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. (סיגא למיטך גינין (corr. acc.; Ar. סיגא למיטך גינין) Yalk. Koh. 971 סיגא למיטך ביה גופנין (corr. acc.).—[Y. Ab. Zar. I, 39<sup>c</sup> סיגריא, v. סיגריא.]

**סיגתא, סיגתא**, v. סגתא.

**סיגו, סיגו** m. (constr. of סיגריא; I סיג) *plenty of, much; very*. Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. סיג).—Pl. סיגריא. Targ. Is. V, 13 סיגריאון ed. Lag. (ed. Wil. סיגריאון, sing.) their multitudes (h. text (המני)).

**סיגריא**, pl. constr. סיגריא, v. preced.

**סיגוס, סיגוס**, Sifra M'tsora, Zab., Par. 1, ch. II, read: סגוס.

**סיגור, סג'** m. (סגה) *affliction, privation, ascetic practices*. Koh. R. to III, 18 מהצורקים מהצורקים כל מדבריה שהצורקים בהצורקים בס' וכ' concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

**סיגופא, סיגופא**, **סג'** ch. same, *affliction, misery*. Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—Pl. סיגופין, סג'. Targ. Y. Gen. XLI, 52.

**סיגורין**, Y. Meg. II, 73<sup>a</sup> bot., read: סיגורין.

**סיגים**, Gen. R. s. 52 some ed., v. סיגים.

**סיגילא** m. pl. סיגילי (סיגיל, cmp. סיגיל) [*bunch of*] *violets* [Ar. s. v. סיגיל: root of the *Cyperus rotundus*, v. Löw Pl.; p. 269]. Targ. Y. Num. XXI, 12.—Snh. 99<sup>b</sup> (expl. יודאיים, Gen. XXX, 14). Sabb. 50<sup>b</sup>, v. סיגילא II. Ber. 43<sup>b</sup> (Ar. some ed. סיגילי).

**סיגמטין** m. pl. (sigma, pl. sigmata) *semicircular couches for reclining at meals*. Num. R. s. 1, beg. (homiletic play on ויסב, Ex. XIII, 18, v. סיג) הרבצהו אהבם בס' I caused you to recline on *sigmata* (like noblemen); Tanh. B'midb. 2 Var. סיג (some ed. סיג), v. סיגמטין.—Y'lamd. to Num. I, quot. in Ar. סיגמטין כמה מיסא (read: סיגמטין ע"ג סיגמטין כמה מיסא) writes on the *sigma* the number of courses.

**סיגנא** I, v. סיגנא.

**סיגנא, סיגנא** II, **סיגנא** pr. n. pl. K'far Signa (cmp. סיגנא). Tosef. Ter. III, 18 בפרסנא ed. Zuck. (Var. ס' סיגנא). Kel. V, 4 סיגנא (סיגנא). Men. VIII, 6 (86<sup>b</sup>).—Eduy. VII, 8 סיגנא בן סיגנא Ms. M. (ed. סיגנא).

**סיגנא** III, v. סיגנא.

**סיגנתא, סיגנתא**, v. preced. art.

**סיגנון, סיגנון**, **סג'** m. (signum, סיגנון S.) 1) *sign, ensign, banner*. Gen. R. s. 6, end ספר משנה תורה היה ס' ספר משנה תורה היה ס' (Ar. ed. Koh. סיגנון, read סיגנון) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנוס של רוב (corr. acc.). Ex. R. s. 45 (some ed. סגנב; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סיגנין (pl.); Tanh., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. they (the *singulares*, v. סגנלרין) took the ensigns &c.—Pl. סיגניא; סיגנין, סיגניא (v. supra); סיגניא; Cant. R. to I, 9 'שלהם רוב' the Lord took away their (the Egyptians') ensigns &c.; Yalk. Ex. 232; Tanh. B'shall. 23 סגניוניה (some ed. סגניוניה, corr. acc.); Mekh. B'shall., s. 2 מגפיה (Var. מגניויה, corr. acc.; v. סגניפה); Y. Sot. VIII, 22<sup>b</sup> bot. והפיל סיגנאם שלהן (corr. acc., or סיגנאם).—Midr. Till. to Ps. XX, end מרוך סגנין שלו ed. Bub., not סגנין; oth. ed. דגליו מכל סגניו, read: 'דגליו מרוך'—recognises his regiment by its colors; Yalk. Ps. 681 סיגנין—[Tosef. Ab. Zar. V (VI), 1 סיגנין some ed., read with ed. Zuck. הסיגנין].—2) *watchword, signal*. Snh. 89<sup>a</sup> 'אחד ס' אחר בס'... זולה the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) *sign in the heavens, constellation*; v. אשגנין.

סיגני, pl. constr. of סגן.

סיגניא, v. סיגניא II.

סיגנין I, pl. of סיגניאם.

סיגנין II, pl. of סגן.

סיגנאם, Y. Sot. VIII, 22<sup>b</sup> bot., v. סיגניאם.

סיגרון I m. (סגר, *Pi. to surrender*, cmp. I Sam. XXVI, 8) *surrender*. Num. R. s. 8 'מי שכורב את עצמו ס' he who signs himself (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 'מכריב עצמו שרגיון רב' (corr. acc.).

סיגרון II pr. n. (v. preced.) *Siggaron* (Guard), surname of the angel Gabriel. Snh. 44<sup>b</sup>.

סיד I, v. סוד.

סיד II m. (b. h. שיד; סוד) *lime, plaster*. Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, 1 כס' ההיכל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra l. c. 'וב' המיזג המפורק שבס' (the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. *lime* or *orpiment* used as a *deplatory* and a *cosmetic*. Sabb. VIII, 4; a. fr.; v. סוד and ספסל).

סידא ch. same. Targ. O. Deut. XXVII, 2; a. e.

סידוק, סוד' m. (סדק) *being cracked*; (sub. עיסה) *dough*, the surface of which is cracked in consequence of fermentation. Pes. III, 5 ישרה ס' dough in the stage of *sidduk* (during Passover) must be burnt; expl. נתערבו סדקי, v. סדק; ib. 48<sup>b</sup>; Mekh. Bo s. 9; a. e.

סידוק I m. (סדר), corresp. to b. h. צדקה, 1) *arrangement, order*. Gen. R. s. 32 עולם סידוק the natural order, v. סיגנין II. Y. Meg. IV, 75<sup>a</sup> bot. שהיא סידוק של יום.

(not סדורה) for this (the section of Amalek) is the order of the day.—[In later Hebr. ס' תפלה=ס', the order of prayers, *Prayerbook*.]—2) *piling up, putting in order*, esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24<sup>b</sup> בויכיו ס' the putting (on the show-bread) of the frankincense from the vessels; ס' איבריים ס' the offering of the sacrificial parts. Men. XI, 6 קנים ס' the arrangement of the tubes for the show-bread. Ib. 29<sup>a</sup>, a. e. סילוקו when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [that which is arranged before a person.] *offering, present*. Lev. R. s. 9 take what he has brought as his tribute.—4) *the daily ration*.—Pl. סידוקים. Ib. s. 5 של דוב ס' the portions (of honey) designated for the bear (in the vivarium).—5) (=זדוק) *determination of a man's obligation (to the sanctuary &c.) based upon his financial ability* (v. סדוק *Pi.* 2); *exemption from seizure*. B. Mets. 113<sup>b</sup> טיקר ס' the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51<sup>d</sup> bot. סידוקו if one said (pointing to a person), 'I vow his *siddur*' (instead of ערב), he must pay his value according to his age.—\*6) *net in the flour mill*. Tosef. Kel. B. Mets. II, 15 'והסדן רב' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סידוק.

סידוק II pr. n. m. *Siddur*, an Amora. Y. Hall. II, 58<sup>c</sup> top. Y. Sabb. VII, 9<sup>c</sup> top (ed. Krot. סידור).

סידוקא, סידוק' ch. =h. סידוק I, *arrangement, order, row*. Targ. Y. Num. XIX, 4, sq. (not סדוק). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text הוד).—Pl. סידוקין, סידוקיא, סידוקיא, סדוק. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 3 (not סדוק); a. fr.

סידוק, v. סדק.

סידוקא, v. סדוקא.

סידוקי (interch. with סידוקי) m. (v. סדק) 1) *small dealer, retailer in the market, huckster*, contrad. to פלטר shop-keeper. Y. Shek. VIII, beg. 51<sup>a</sup> (ref. to Deut. XXVIII, 66) 'and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47<sup>c</sup> ציוק (corr. acc.); Y. Sabb. VIII, 11<sup>a</sup> bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) *market-stand, provision market*. Y. Ned. XI, 42<sup>c</sup> bot. 'והיו שם צבורים בס' and there were provisions piled up in the market. Ruth R. to I, 1 יצרה בס' (not מעילה) his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23<sup>c</sup> שהיה רב ס' כורביא a provision stand which was supplied with forbidden fruits one day; ib. II, 22<sup>c</sup> top כורביא (corr. acc.); Y. Keth. I, 25<sup>d</sup> bot. סידוקיה (סידוק); a. fr.—Y. Kil. II, beg. 27<sup>c</sup> (in Chald. dict.) בסידוקי in the market-stand.

סדוק, סדוק' f. 1) same, v. preced.—2) (adj.) *very fine*. Erub. 53<sup>a</sup> נקב מוצם ס' the eye of a very fine needle.—

3) *small ware, tinsel*. Sot. 40<sup>a</sup> ס' מוכר מיני ס' one who sells tinsel, opp. אבניה טובות ומרגליות.

**סידתא**, Pesik. Shek., p. 11<sup>a</sup>, read: סידתא.

\***סינא** m. of Siva. Nidd. 20<sup>a</sup> ס' כלבושא (Ar. סיבא, Ar. סיבא, v. Ar. ed. Koh. s. v. סיבא a. סיבא) of the dark color of a Siva cloak; [oth. opin.: *dirty-dark*, v. Ar. l. c.].

**סינא** f., constr. סינא (I סוג) *fencing in, protection*. Targ. Mic. VII, 4.

**סיוד** m. (סוד) *a coat of whitewash*. B. Bath. 53<sup>b</sup>.

**סיומא** m. (v. סוט, *Ithpe*) *fright*. B. Kam. 37<sup>b</sup> הך סיומא וכו' that first goring when the animal heard the sound of a trumpet, was merely due to the fright which seized it. Yoma 22<sup>b</sup> בהלמיה ס' ס' saw a panic in his dream (frightening demons, Rashi); Yalk. Sam. 117.

**סיומ** m. (I סיומ, *Pi*) *conclusion, finishing*. Tanh. Haaz. 5 ס' ס' the final letter of Moses' signature. Ib. ס' ס' like a man that finishes his book and signs his name (in an acrostic) at the end of his book.

**סיומא** ch. same. B. Bath. 22<sup>a</sup> משום דלא הווי בס' because they had not been present at the final lecture of Raba's course; [oth. opin.: at the final meeting when the election of the chief of the academy was held].

**סיון** m. (b. h.) *Sivan*, the third month of the Hebrew calendar, of thirty days, varying between the tenth of May and the eighth of July. Targ. Esth. VIII, 9. Targ. II Esth. III, 7; a. e.—Sabb. 87<sup>b</sup>. R. Hash. 7<sup>b</sup> וכו' ששה בס' the sixth of S. is the New Year for the two loaves (the wheat crop); a. e.

**סיוע** m. (סיע) *help, assistance*. Y. Sabb. XVIII, end, 16<sup>c</sup> (ref. to סיעין, Mish. ib. 3) אי וזו חס' wherein does the assistance (rendered to travailing animals) consist? Lev. R. s. 24 ומה אם תרוחה ... לשום ס' צריכין ס' אנו שנבראנו לס' וכו' when the spirits that are not made dependent on assistance, require assistance, how much more do we (human beings) who are made dependent on assistance &c. Ib. (ref. to סיעין, Ps. XX, 3) וכו' וכו' help and assistance come from Zion. Esth. R. to I, 1 של ס' וכו' does the Lord need the assistance of the nations?—Ex. R. s. 43 עשו לך ס' they have given thee (the Lord) an assistant (in the golden calf); a. e.

**סיועא, סיוע, סיו** ch. same. Targ. Job VI, 13. Targ. Y. Gen. XLIX, 25; a. e.

**סיופא** m. (II סיופא) 1) *ending, failing*. Targ. Y. II Deut. XXVIII, 65 סיופא עיינין (not יסוף) failing of eye-sight.—2) *pl. constr. סיופא the fruit left to the end, late fruit*. Targ. Am. VIII, 1, sq. (ed. Lag. סיופא, Targ. Mic. VII, 1 (h. text אספי); v. סוף).

**סיוחא**, v. סיוחא.

**סיוח**, v. סיוח.

**סיוחת, סיוח**, v. סיוח.

**שיוחת, סיוחת** f. (b. h. ש; סיוח) *talk, conversation*. B. Bath. 78<sup>b</sup> ואמאי קרי ליה סיוח שמהלך אחר ס' נאה and why do they call a young ass *sayyah*? Because it follows a persuasive talk (of its driver, whereas the old ass must be struck). Ib. (play on סיוח, עיר סיוח, Num. XXI, 27) אב אם פניו שמהלך אחר ס' נאה if a man makes himself like (is as obedient as) the young ass that follows &c. Ib. (play on סיוח ib. 28) נאה ס' נאה זה המהלך אחר יצרו ... ס' נאה that is he who follows his evil inclination as the young ass follows &c. Snh. 94<sup>a</sup> (play on סיוח) וכו' שיוחה וכו' whose talk is strife. Kidd. 71<sup>b</sup> כל שסיוחו בבבל ... ס' נאה whose conversation shows that he is a Babylonian. Hag. 5<sup>b</sup> (ref. to Am. IV, 13) וכו' ש' וכו' אפי' even superfluous talk between husband and wife is brought up against man in his hour of death; Lev. R. s. 26 קלה שאדם משיח וכו' אפי' even frivolous talk &c. Succ. 28<sup>a</sup> שיוחה חולין profane (secular) talk. Yalk. Num. 764 שיוחה כנענים the language of the Canaanites; a. fr.—Pl. סיוחה וכו'. Y. Gitt. IX, end, 50<sup>d</sup> ס' בני אדם משיחין (ש') when people talk what people say (i. e. when you can trace the rumor; v. Bab. ib. 89<sup>a</sup>); a. e.

**סיוחין** m. (סחה, v. סחי) *swimming*. Yoma 77<sup>b</sup> יכול יבול ס' you might think one could cross the river by swimming; Yalk. Ez. 381 בשוהי (read: בסוהי).

**סיוחון** (b. h.) pr. n. m. *Sihon*, King of the Amorites. Hull. 60<sup>b</sup>; Gitt. 38<sup>a</sup> עמון ומואב נהרו בס' the districts of Ammon and Moab became permitted (a legitimate conquest) to the Israelites through Sihon (who had conquered them from Ammon and Moab, and from whom Israel took them by the right of conquest). B. Bath. 78<sup>b</sup>, v. סיוחה; a. fr.—[Gen. R. s. 12 סיוחין (some ed. סיוחין; oth. שיוחין), v. שיוחין].

**סיומ** m. (סיומ; cmp. סיומ), only with art. סיומ (cmp. [גטה יד] *swinging the forefinger*, cmp. the expression יד גטה) *hassif, the distance between the tip of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger, when the former is leaning against the latter* (בסוף). [Commentators differ in the definition of our w.—Maim. to Kel. XIII, 4 distinguishes between סיומ a. סיומ. Sabb. XIII, 4 כפול סיומ the double size of a *hassif*; ib. 106<sup>a</sup> רב רוסק מחיר כפול סיומ R. J. showed the double measure (Ar. בסוף, v. supra); רב הריא. רב הריא. רב הריא. A. showed the single measure (Ar.: with the thumb stretched); Tosf. ib. IX (X), 3 כפול סיומ. Orl. III, 2; a. fr.—Num. R. s. 18; Tanh. Huck. 1 יש בו וכו' סיומ within a distance of a *hassif* (in the human head) there are several wells (seats of mucous secretions).

**סיומא, סיומא** f. (סיומא) *seal, signet ring*. Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74<sup>a</sup> הא











ר' יוסר אוסר R. José is he that forbids); a. v. fr.—*Pl.* סימנין, סימנין. Targ. Y. I Gen. I, 14. Targ. Y. Ex. XXI, 7 הרין סי' 3 with signs of puberty. Targ. Y. Num. XIX, 3 סי' הרין סי' the windpipe and gullet (v. preced.); a. e.—B. Mets. 27<sup>b</sup>; a. fr.

סימנא II m. = סימנא II, *treasure*.—*Pl.* סימנין. Targ. Y. I Deut. XXXIII, 19, v. סימנא II.

סימנא, הו' סי' pr. n. (v. preced. wds.) *Mount Simanay* (Sign), a substitute for Mount Sinai, introduced for argument. Sabb. 89<sup>a</sup> (against one explaining סימנא as הר סיני הר שנעשה סימנא טוב וכו' the mount which has become a good sign for Israel) ליה הר סי' מרביעי ליה then it ought to have been named Har Simanay; v. יסאי.

סימנא, סימנא, סימנא m. (σημαστική, σσημαστική) seal, signet, stamp. Pesik. B'shall., p. 82<sup>b</sup> וכו' שלו הרמנו ... וכו' (to the marriage contract) and his seal; Cant. R. to IV, 12. Y. Ber. I, 3<sup>b</sup> bot. סימנא; Cant. R. to I, 2 סימנא. Ex. R. s. 19 (some ed. סימנא, corr. acc.) unless the invited guests show my seal (on the invitation card) &c.; a. e.

סימנא, v. preced.

סימנא, Midr. Till. to Ps. XVIII, v. סימנא.

סימנא f. (v. סימן) mark.—*Pl.* סימנא. Sabb. 115<sup>b</sup> (ref. to Num. X, 35-36) וכו' ... for this section the Lord designated marks (an inverted כ) ... to indicate that it is not in its place; Yalk. Num. 729. R. Hash. 17<sup>b</sup> (ref. to Ps. CVII, 23-28) עשה להם הקב"ה סי' Ms. M. (ed. סי' the Lord arranged for them marks. Sabb. XII, 3 (103<sup>a</sup>) if one writes two letters marks. Y. ed. a. Ms. O. (sub. מיני; Bab. ed. סימנא, v. Rabb. D. S. a. l. note) belonging to two different marks (abbreviated signatures, numerical signs &c.); Y. ib. 13<sup>c</sup> bot. סימנא or סימנא (corr. acc.).—V. סימנא.

סימנא, סימנא m. (= סימן; סימן) [*ramification, interweaving*]; 1) *ramified blood-vessel, artery; bronchiae*. Y. Meg. I, 71<sup>c</sup> bot. סי' היה עשוי כמין סי' if the writing was done in the shape of arteries (furcated); cmp. הליטה I.—Hull. 49<sup>a</sup> (expl. הסימנא, v. infra) סי' גדול סי' the main branch (of the aorta); a. e.—*Pl.* סימנא. Ib. III, 1 סימנא עד שהינקב סי' until the perforation of the lungs reaches the starting point of the ramified blood-vessels (v. supra), expl. ib. 45<sup>b</sup> כולו סי' into which all the vessels discharge themselves.—2) [*cross-writing*], *postscript to a document, codicil, conditions or modifications attached to a deed; receipt in full or in part*. Y. Gitt. VII, end, 49<sup>a</sup>; Y. Kidd. III, 64<sup>a</sup> top; Y. Erub III, 21<sup>b</sup> top וכו' סי' כד הו' סי' this is the formula of a *simpon* (of betrothal), I—betroth thee—, with the condition that I marry thee on a certain day, and if that day arrives and I fail to marry thee, I shall have no claim &c. Ib. ירדו וכו' they entered into a conditional agreement in accordance with the principle of R. M. &c. (i. e. stating

both alternatives), v. תנאי. Y. B. Mets. X, 17<sup>c</sup> כחוב סי' if one postscript is written at the top of the document, and one effaced at the bottom. B. Mets. I, 8 (20<sup>a</sup>) סי' יעשה מה שבסי' if a postscript is attached to the documents, you must be guided by the postscript. Ib. 20<sup>b</sup> סי' הרוצא סי' a postscript (receipt to a note) produced by the creditor. Ib. 21<sup>a</sup> שיש עליו עדים סי' a receipt signed by witnesses; a. fr.—*Pl.* as ab. B. Mets. I, 8, v. supra.—3) *an implicit condition the non-fulfillment of which annuls the agreement, whence, a bodily defect (of a woman or a slave) not stated in the contract*. Keth. 57<sup>b</sup>, a. fr. סי' משום סי' because a bodily defect may be detected before marriage, which would annul the betrothal. Ib. סי' בעבריה לרכא סי' a bodily defect detected in a slave does not affect the validity of the purchase. Kidd. 10<sup>b</sup> ולא הרישה לכו' do you not take into consideration the possibility of finding a bodily defect by which the betrothal might be annulled?; a. fr.

סימנא, סימנא ch. same, *artery, blood-vessel; bronchiae*. Hull. 48<sup>b</sup> רבה דראה סי' a pin which was found in the large bronchus of the lungs. Ib. 49<sup>a</sup> סי' רבא רכבא סי' the large blood-vessel of the liver; a. e.—*Pl.* סימנא. Ib. 47<sup>b</sup> סימנא סימנא Ar. (ed. סימנא) provided its bronchiae are unaffected.

סימנא, סימנא, סימנא f. (סימנא; סימנא) 15 סימנא, Keth. סימנא 10 סימנא; Dan. III, 5 סימנא; v. preced., a. cmp. שבכא סימנא Dan. II. cc.) [*air-passages, emp. meanings of σιμνία*], *simponia* (Greek adapt. σιμνία), a wind instrument, double flute. Kel. XI, 6 סי' אם יש סי' if the *simp.* has a receptacle for the wings (i. e. a *bagpipe*); Tosef. ib. B. Mets. I, 7. Kel. XVI, 8 סימנא Mish. ed. a. ed. Dehr. (Talm. ed. סימנא).—[Midr. Till. to Ps. XII, beg. עווקים בהדי סימנא ed. Bub. (oth. ed. הוסתרא, עווקים הוסתרא. Var. in Mss. סימנא בהדי סימנא &c., v. ed. Bub. note; Yalk. Ps. 656 סימנא, a corrupt. in a spurious passage; perh. to be read: הורוסקופיא (ὁροσκοπία) engaged in *horoscopy*.]

סימנא, v. סימנא.

סימנא, Tosef. Makhsh. II, 4 ed. Zuck. ובסי', read: סימנא.

סימן, סימן m. (= סימן) [*to tread*] clay, dirt. Targ. Ps. XVIII, 43; Targ. II Sam. XXII, 43. Targ. Is. X, 6. Ib. LVII, 20. Targ. Mic. VII, 10; Targ. Zech. X, 5 סימן ed. Lag. (ed. סימן; Ar. סימן). Targ. Job XLI, 22; Targ. Ps. XI, 3, v. סימן.

סימנא m. (v. preced.) shoe. Targ. O. Deut. XXV, 9. Targ. Josh. V, 15 (ed. Wil. סימנא). Targ. O. Ex. III, 5.—Yeb. 39<sup>b</sup> ושרת סימנא and she has loosened his shoe &c.; Y. ib. XII, end, 13<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> bot.

סימנא, v. sub סימנא.

סימנא, v. סימנא.

סימנא, v. סימנא.

סימנא, v. next w.

**סיניקנוס** m. (a corrupt. of *σύντακτος*, S.) *godfather, he who holds the male infant on his knees for circumcision*. Midr. Till. to Ps. XXXV, end, ed. Bub. (missing in oth. eds.) **וְכִי בְּבִרְכֵי אֲנִי נִשְׁחָה ס' וְכִי** with my knees (I praise God)—when I am made the godfather of children that are circumcised on my knees; Yalk. Ps. 723 **אֲנִי עוֹשֶׂה סִינִיקוֹס** (some ed. סַנְדִיקוֹה, corr. acc.).—[In ritual literature the godfather is called סַנְדַק, *sandak*, and his function סַנְדַקְאָה]

**סינודיא** f. (*συνὸδία*) *travelling company, escort*. Y'lamd. to Num. III, 40, quot. in Ar. **וּבְלֹאכֵי נִשְׁחָהוּ** **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ** (Ar. ed. Koh. סינודיא; Tanh., ed. Bub., B'midb. 22 **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ**, Var. in Mss. סַנְדִיקוֹה, corrupt. of our w.; Yalk. Is. 316 **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ** I and my angels were thy escort.

**סינודיא**, v. סַנְדַקְאָה.

**סינודיא**, v. סַנְדַקְאָה.

**סינודקרת**, v. sub סַנְדַקְרִית.

**סינודיא**, v. סינודקרת.

**סינמומוס** **סינ'ן** (*σύντομος*) *concisely, briefly*. Cant. R. to I, 12 **כִּדְ אָמַר לִי הַקְּבִ"ה ס' וְכִי** the Lord has told me so concisely, No uncircumcised &c. (Ex. XII, 48); ib. to III, 7 **סִינְטִי**; Num. R. s. 11 (some ed. סִינְטִי).

**סינמרי**, Ex. R. s. 19 some ed., v. סינמיר.

**סיני** pr. n. (b. h.) ס' (*הר*) *Mount Sinai*. Sabb. 89<sup>a</sup>, v. סינאי. Shebu. 47<sup>a</sup> (expl. חזירה השבויה למקומה, ib. VII, 4) **לֹא הָיָה הַחֹטֵם הַזֶּה** the oath (which ought to have been administered to one of the contestants) goes back to Sinai, i. e. the case is referred to Divine Justice that proclaimed from Sinai, 'thou shalt not rob', on which all Israelites are sworn. Ib. 22<sup>b</sup>, a. fr. **הֲיָבִיחַ מִן הַחֹטֵם הַזֶּה** does he not stand sworn (not to eat it) from Mount Sinai? Macc. 22<sup>a</sup> **הֲיָבִיחַ מִן הַחֹטֵם הַזֶּה** ... מִן הַחֹטֵם הַזֶּה the oath (not to plough on the Holy Day) takes no effect, because he stands sworn &c. Ab. I, 1 **מִן הַחֹטֵם הַזֶּה** Moses received the Law from Sinai (by revelation); a. v. fr.—**הַחֹטֵם הַזֶּה** לְמִשְׁחָה לְמִשְׁחָה R. M. interpreted that verse (Cant. VIII, 7) like a revelation; Arakh. 30<sup>b</sup>.—Trnsf. *erudite scholar*. Hor. 14<sup>a</sup>, opp. **הֲיָבִיחַ מִן הַחֹטֵם הַזֶּה** (v. עוקר הרים) dialectician; Ber. 64<sup>a</sup>. M. Kat. 12<sup>a</sup> **אֲמַר הַלֵּבָה וְכִי** Sinai (R. Joseph) has said &c. (and you dare to differ?).

**סיני** pr. n. (ref. to ס' ארץ Is. XLIX, 12) *Sinim*, homiletical name for *South*. Gen. R. s. 52 Var. (not סיני, texts incorr. סיני, סיני); Yalk. ib. 87.—[Gen. R. s. 94 **יָרַח סִינִי**, read: **יָרַח פְּנִינִי**, v. Midr. Sam. ch. XXXII.]

**סיני**, v. סיני.

**סינפון** m. = סינפון, *bronchial ramification*. Y. Peah VI, 19<sup>c</sup> bot. **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ** if the berries were joined to one another in the way of bronchiae.

**סינקלימוס**, **סינקלימיקוס**, **סינקלימיקוס**, v. sub סַנְדַקְרִית.

**סינר** or **סינר** m. (סַנְר, secr. r. of סַנְר, emp. טַנְר, *surrounding, protecting*,] a sort of *petticoat or breech-cloth*. Sabb. X, 4 **בֵּין בֵּית הָאִשָּׁה הַחוּגְרָת בֵּית הָאִשָּׁה** a woman that wears a *sinnar* (and attaches an object to it) whether in front &c. B. Kam. 82<sup>a</sup> Ezra ordained **בֵּית הָאִשָּׁה חוּגְרָת בֵּית הָאִשָּׁה** that woman must wear a *sinnar* (as a matter of chastity); Y. Meg. IV, 75<sup>a</sup>. Y. Sot. I, 16<sup>c</sup> bot. **אֲחֵרֵי הַחֹרֵת הַזֶּה** after untying the *sinnar* (for immoral purposes). Sabb. 13<sup>b</sup>; a. e.

**סינר** m. (v. preced.) = **סינר** I, *door-socket*.—Pl. **שִׁבְעָה שִׁבְעָה** ... **שִׁבְעָה** seven specimens of earth from under seven door-sockets; v. סַנְדַקְרִית I.

**סיס** m. (סִיס, emp. צִיץ) *tuft, tassel*.—Pl. **סִיסִין**. Men. 42<sup>b</sup> **בֵּין הַסִּיסִין** if one made the show-fringes out of the tufts (cutting them into threads); Succ. 9<sup>a</sup>.

**סיס** ch. same. Men. 41<sup>b</sup> **לִיָּה לִיָּה** rolled the show-fringes up so as to form a tuft.—Pl. **סִיסִין**. Targ. Y. I Num. XV, 38 (not סַסִין).

**סיסא** pr. n. pl. *Kfar Sisay*, a gentile place in Palestine, belonging to the district of Acco, although near Sepphoris. Gitt. 6<sup>b</sup>; Tosef. ib. I, 3 **סִיסִין** (Var. סִיסִין); Y. ib. I, 43<sup>c</sup> top **סִיסִין** (corr. acc.).

**סיסא**, v. סַסִין.

**סיסון**, v. סַסִין.

**סיסמא**, Gen. R. s. 32, v. סַסִין.

**סיסמין**, v. סַסִין.

**סיס**, Mekh. Yithro, 'Amal., s. 2 **סִיסִין**, v. סַסִין.

**סיסי** pr. n. m. *Sisi, Sisay*, name of several persons. Y. Maasr. I, 48<sup>d</sup> top **סִיסִין**—Y. Yeb. XII, end, 13<sup>a</sup> **לִיָּה**, v. לִיָּה; Gen. R. s. 81; Yalk. Prov. 964; Tanh. Tsav 5 **סִיסִין**; ed. Bub. 7 **סִיסִין** (corr. acc.).—Y. Sabb. VI, 7<sup>d</sup> bot. (הַנִּינִי בֵּית סִיסִין) (Nahmanides) **בֵּית סִיסִין**; Y. Shb. II, 20<sup>c</sup> bot. **הַנִּי בֵּית סִיסִין**; Y. Ber. VI, 10<sup>c</sup> bot. **הַנִּי בֵּית סִיסִין**.

**סיסיה** f. (נִסִי; emp. נִסִי) *grief; bad humor; anger*. Ab. Zar. 4<sup>a</sup> (ref. to Am. III, 2) **בְּרַחֲמֵיהָ לִיָּה ס' וְכִי** (Ms. M. סִיסִיא, oth. vers. סִיסִיא, v. Rabb. D. S. a. l. note) if one is in bad humor, will he let it out on his friend?; Yalk. Am. 540. Tanh. Haaz. 7 (play on סִיסִין, Num. XIII, 11) **וְהִגִּידָה** .. **וְהִגִּידָה** he spoke rebelliously against the Lord, and caused anger.

**סיסי**, v. סַסִין.

**סיסין** I c. (emp. סִיסִין) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *poliol*) *poley*. Ber. 44<sup>b</sup> [read:] **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ** a decoction of dry *sisin*; ib. 57<sup>b</sup> **אֲנִי וְבְלֹאכֵי נִשְׁחָהוּ**

Ms. M. (ed. יבשיין. ס'); Ab. Zar. 29<sup>a</sup> גיר ס' ובישה Gitt. 69<sup>b</sup> (Chald.) ס' רביבא green *sisin*.

סיסין II pr. n. m. *Sisin*. B. Bath. 30<sup>a</sup>; 159<sup>b</sup> (נכסי) ס' דבי (בר) ס' (v. Rabb. D. S. a. l. notes) the estate of the family of (Bar) *Sisin*.—[Tanh. Tsav 5, v. ס'ס'י.]

סיסין, Y. Shebi. VI, 36<sup>a</sup> bot. בעלי ס', read: בעלי ס'סין, v. ס'ס' II.

סיסיה, v. סוסיה.

סיסמא m. (pl. of σὺςσῆμῶν, v. LXX Jud. XX, 40 for h. משיאה) *fixed signals*. Midr. Sam. ch. IX, beg. אילולי unless they had agreed upon certain signals between themselves (by which they could find each other on the road).

סיסנא f. (= סנסנא, v. סנסן) 1) *thorn, twig*. Gitt. 69<sup>b</sup> אס' יבישה on a dry twig.—[Pes. 4<sup>a</sup>, אס'סנא.—] 2) *basket made of twigs*.—Pl. ס'סני. B. Mets. 67<sup>b</sup>. Sabb. 110<sup>a</sup> וסימניך Ms. M. (ed. ס'סנא) and thy mnemonical catchword be *sisâné* (i. e. יוסף ס'סני R. Joseph mentioned (שערי) barley).

סיסרא (b. h.) pr. n. m. *Sisera*, 1) captain of the army of Jabin king of Canaan. Ber. 58<sup>a</sup> (ref. to I Chr. XXIX, 11, a. Jud. V, 20) ס' זו מלחמה ס' this refers to the warfare against S.—Num. R. s. 9; a. fr.—2) name of a gentile gardener. Y. Dem. II, 22<sup>c</sup> bot.

סיסרמא, v. next w.

סיסרמאי, סיסרמיי, סיסרמיי pr. n. m. *Sisraṭai*. Yalk. Ez. 340, v. סיסר.—Y. Kil. III, beg. 28<sup>c</sup> סיסרמא (corr. acc.). Y. Sabb. III, 5<sup>d</sup> top. Y. B. Mets. IV, 9<sup>d</sup> top; a. e.—Taan. 14<sup>a</sup> ס'סרמאי (Yohāsini סיסרמאי, v. Rabb. D. S. a. l. note 200).

סיסרמון, v. סיסרמון.

סיסרמיי, סיסרמיי, v. סיסרמאי.

סיסרנון m. (σῆσῆρον, usu. σῆσῆρον) *a garment made of skin*. Gen. R. s. 20 end, Ar. (ed. סיסרנון, corr. acc., or סיסרנון σῆσῆρον) Tanh. ed. Bub., Bresh. 24 סיסרנון (corr. acc.).—V. ס'סרנא.

סיס, Pi. סיס (denom. of סיס) [to accompany, join a caravan, escort,] to aid, assist. Sabb. 104<sup>a</sup>; Yoma 38<sup>b</sup>, a. e. סיס, v. סיס. Sifra K'dosh., Par. 1, ch. II לא סיס לא do not assist one poor man (in gleaning, to the injury of another poor man). Bets. 22<sup>a</sup> אין סיס סיס assisting (the gentile in an operation on the Holy Day) is no real act; a. fr.—Trnsf. to support an opinion of, to prove in favor of. Snh. 91<sup>b</sup> ומקרא סיס and a Bible verse supports him. Y. ib. IV, beg. 22<sup>a</sup> וסיס and a fellow witness came and confirmed his evidence; a. fr.—[Tosef. Kil. III, 12 סיס ed. Zuck. Var, read: סיס, v. סיס II.]

סיס, Pa. סיס, סיס ch. same. Targ. Koh. II, 9. Targ. Job XXVI, 2; a. fr.—Bets. 22<sup>a</sup> קא סיס בהדיה ובי you

assist him in his operation by closing and opening your eyes; a. fr.—Hull. 4<sup>a</sup> לך סיס there is a Boraitha supporting your opinion. Gitt. 48<sup>a</sup> bot. סיס ליה .. קרא 'וב' Bible verse and a Boraitha support Resh. L. Snh. 71<sup>b</sup> ליה סיס can we deduce from the following an argument in his favor?; a. fr.

Ithpa. סיס 1) to join in troops, meet. Targ. Mic. IV, 14 (h. text סיס). Targ. Jer. V, 7; a. fr.—2) to be helped, supported; to succeed (by divine help). Targ. I Chr. XI, 11. Targ. Koh. IX, 11; a. fr.—B. Mets. 85<sup>b</sup> ליה סיס the attempt was not supported (it was not to be, the moment was not favorable); Ber. 25<sup>b</sup> לא סיס he could not consummate the marriage act. Hull. 7<sup>b</sup> לא סיס thy sorcery shall not succeed. Ib. 5<sup>b</sup> ובי סיס how could it happen (to such a righteous man) to eat something forbidden? a. fr.

סיס m. (v. סיס) travelling company, escort. Y. Peah VIII, 21<sup>a</sup> ובי סיס אהא חד סיס one party of begging travellers came, and they ate &c.—[סיס f., v. סיס.]

סיס, סיס f. (סיס) support, strength. Targ. O. Lev. XXVI, 37 (ed. Berl. סיס; h. text סיס).

סיס f. (סיס; cmp. b. h. סיס fr. סיס) travelling company, escort. Y. Keth. I, 25<sup>d</sup> סיס עוברה סיס a troop of priests passed the place; Bab. ib. 15<sup>a</sup> סיס כשרין ... של סיס a party of men of unblemished descent. Ib. סיס רוב סיס the majority of transients. Shebu. 35<sup>a</sup> ובי סיס ראה סיס if he saw a troop of people standing and his witnesses among them; Arakh. 18<sup>a</sup> סיס; a. fr.—In gen. company, followers. Gitt. 76<sup>b</sup> כל סיס ולי סיס none of his followers (disciples) agreed with him. Ber. 17<sup>b</sup> סיס כסיעו סיס שלא תהא סיס כסיעו סיס that our following be not like that of David; a. fr.—Pl. סיס. Y. Dem. IV, end, 24<sup>b</sup>; a. e.

סיס m. = סיס, q. v.

סיס, v. סיס.

סיס pr. n. pl. (v. next w.) *Si'ath*. Targ. Y. Num. XXXII, 3 (misplaced in Targ. O., v. Berl. Mass. p. 54; h. text סיס).

סיס, סיס f. ch. = h. סיס, company, troop, band, party. Targ. Josh. IX, 2 סיס (h. text סיס). Targ. II Sam. II, 25 (h. text סיס). Targ. Y. Gen. XI, 28; a. fr.—Targ. Prov. XXVII, 22 בננו סיס (ed. Wil. סיס) in the public assembly (v. סיס).—Gen. R. s. 64 (expl. סיס מיעו, Gen. XXVI, 26) סיס מרחמיו סיס a suite of his friends (fr. Targ. O. a. l.).—Pl. סיס. Targ. O. Num. XXIV, 24. Targ. Jer. XXXI, 3 (4) סיס משבחין (h. text סיס); ib. XXV, 10 סיס ומשבחין בנהור סיס (h. text סיס). Ib. XLIX, 3 (h. text סיס); ib. XLVIII, 37 (h. text סיס). Targ. II Chr. XV, 6; a. e.—[Targ. Ps. XLVI, 2 סיס ed. Wil., סיס.]

סיס, v. סיס.

סיס or סיס, pl. constr. סיס or סיס, v. סיס.

סִיפָהָא (סִיפָא), v. סִיפָהָא, סִיף.

סִיפָא m. (v. סִיפָא) end. Y. Snh. X, 29<sup>a</sup> bot. סִיפָהָא (interch. with סִיפָהָא). B. Bath. 14<sup>b</sup>; a. e.—Esp. the last (second) clause of a Biblical verse; the last section of a Mishnah &c. Ber. 60<sup>a</sup> מִסִּיפָהָא .. מִרִּישָׁהָא לְסִיפָהָא .. כִּל הִיכִי .. מִרִּישָׁהָא לְסִיפָהָא וְכִי לְרִישָׁהָא וְכִי לְסִיפָהָא whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Hull. 94<sup>b</sup>, a. fr. סִיפָהָא אֵימָא how will you understand the last (third) clause? Sabb. 86<sup>a</sup> וְכִי סִיפָהָא the last (second) clause agrees with &c.; a. v. fr.

סִיפָא, v. (סִיפָא, סִיפָא).

סִיפָא, v. סִיפָא, סִיפָא.

סִיפָא, סִיפָא m. (סִיפָא) mourning, lamentation. Targ. II Esth. IV, 3. Ib. VI, 11 סִיפָא (ed. Amst. סִיפָא).

סִיפָא, סִיפָא m. (סִיפָא) absorption, drying after a bath. Zab. I, 4 כְּדִי מְבִילָה וְכִי כְּדִי מְבִילָה וְכִי (not וְכִי) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not סִיפָא); 12, sq.; a. e.—Pl. שְׂרֵי מְבִילָה וְשְׂרֵי מְבִילָה וְשְׂרֵי מְבִילָה וְשְׂרֵי מְבִילָה as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סִיפָא (corr. acc.).

סִיפָא m. (v. סִיפָהָא) lip; border. Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סִיפָא).—Pl. fem. סִיפָא, סִיפָא, v. סִיפָהָא.

סִיפָא f. pl. (v. preced.; cmp. סִיפָהָא) fruit (figs) remaining on the edges of trees, late fruits. Tosef. Shebi. VII, 15 ed. Zuck. (Var. מִיִּפְּתֵי הַיָּדֵי; Shebi. IX, 4 סִיפָא, סִיפָא). Ber. 38<sup>a</sup> סִיפָא (not סִיפָא; Ms. M. סִיפָא; Ter. XI, 2; Hull. 120<sup>b</sup> סִיפָא).

\* סִיפָא m. (partial reduplic. of סִיפָא) [satiating nourishment,] bran mixed with flour, coarse meal (cmp. סִיפָא). Gitt. 56<sup>b</sup> מִיָּא אֵר אֵר (ed. סִיפָא, Rashi סִיפָא) coarse flour-water. Pes. 42<sup>a</sup> bot. (a gloss to פֶּת קִיבֵר, missing in ed.) סִיפָא אֵר אֵר (Ms. M. סִיפָא; Ms. O. סִיפָא, v. Rabb. D. S. a. l. note).

סִיפָא m. (סִיפָא, denom. of סִיפָא; cmp. סִיפָא) late fruits, leavings. Tanh. R'eh 8 (ref. to סִיפָא, Ps. LXXXIV, 11) סִיפָא אֵר אֵר even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar.—V. סִיפָא.

סִיפָא I m. (סִיפָא I) 1) clapping of the hand on the hip. Y. Bets. V, 63<sup>a</sup>, v. סִיפָא.—2) connection, affixed object, attachment. Kil. VI, 9 סִיפָא תַּחַת הַסֵּבֶל under the place where the rope is attached to the vine. Orl. I, 5 סִיפָא הַגִּבְעִים the connection of grape-vines (by training and engrafting); סִיפָא אֵר אֵר engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 סִיפָא אֵר אֵר; Yalk. Lev. 615.

סִיפָא II m. (סִיפָא II) sufficiency, adequate power; supply. Mekh. B'shall., Vayass'a, s. 3 בִּירוּ סִיפָא אֵר אֵר (ed. Fr. סִיפָא; Yalk. Ex. 259 סִיפָא) he has not enough

power to give it to us. Tanh. Lehh 5 סִיפָא הִרְבָּה לָחֶם וְכִי a large supply of bread and meat.

סִיפָא, סִיפָא, סִיפָא ch. 1) same, sufficiency, supply. Targ. Jer. XXXI, 1 (2) סִיפָא צְרִיבֵיהֶן (ed. Lag. סִיפָא, corr. acc.) a supply of their wants. Targ. Job XXXVI, 18 סִיפָא Ms. Var. (ed. בִּימָא; h. text סִיפָא).—2) bran mixed with flour, v. סִיפָא.

סִיפָא m. (סִיפָא Pi.) narration. Gen. R. s. 78 סִיפָא הוּא הַטֵּקְטָא the text (Neh. IX, 7) mentions a fact.—[Naz. VII, 3 סִיפָא Y. ed., v. סִיפָא.]

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, סִיפָא m. (mostly as collect. noun; cmp. סִיפָא, צַבֵּחַ luggage, bag, bags. B. Mets. 73<sup>b</sup>; Yeb. 46<sup>a</sup> Ar. (ed. סִיפָא). Taan. 21<sup>a</sup> וְכִי דַבְּנִים סִיפָא (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. וְכִי כִלְוֵי כִלְוֵי מִיָּא בְּרִישָׁהָא (Ms. M. מִיָּא בְּרִישָׁהָא) לְסִיפָא וְכִי they took out (the contents of) his bags and filled them with earth. Ib. לְסִיפָא (Ms. M. לְסִיפָא; Ms. M. 2 everywhere סִיפָא) they untied his bags; Snh. 109<sup>a</sup> (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. סִיפָא, v. Rabb. D. S. to Taan. l. c. note). Snh. 82<sup>a</sup> אִוָּרְבִיָּה בְּסִיפָא he put it (the skull) into a bag; ib. 104<sup>a</sup> בְּסִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, v. next w.

סִיפָא f. (v. אִסְפָּלִיָּה) rag, compress, plaster. Y. Kil. IX, end, 32<sup>d</sup>, v. מְרַשֵּׁט. Y. Sot. IX, 23<sup>c</sup> bot. יָרַח ... יָרַח נָאן let him who wishes not to be recognized put a plaster on his nose &c. Ib. סִיפָא ... סִיפָא (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15<sup>c</sup> אִיכְפָּלִי).

סִיפָא or סִיפָא m. pl., v. סִיפָא.

סִיפָא m. (סִיפָא; cmp. סִיפָא) late fruits, leavings. Y. Peah VII, 20<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> top; ib. IX, 24<sup>b</sup> bot.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא m., v. סִיפָא I.

סִיפָא, v. סִיפָא.

סִיפָא, v. סִיפָא.

סִיפָא, סִיפָא, סִיפָא f. = h. מִפָּה 1) border, hem. Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. מִפָּה). Ib. XXVIII, 26; a. fr.—2) lip. Targ. Ps. LXXXI, 6 (some ed. סִיפָא pl.; Ms. סִיפָא). Ib. CXX, 2 Ms. (ed. סִיפָא). Targ. Prov. XII, 19; a. fr.—Pl. סִיפָא, סִיפָא, סִיפָא. Targ. II Esth. VII, 9 (10) סִיפָא. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr.—[Ib. XXIV, 22 סִיפָא, v. סִיפָא.]

סִיפָא m. luggage, v. סִיפָא.

\***סִיפְתָקָא** m. (Pers. *sefta, seftakh*, Fl. to Levy Talm. Dict. III, p. 726<sup>1</sup>) *strong, very sour*. B. Bath. 96<sup>a</sup> (Ms. M. סגפ).  
**סִיפְתָקָא**, v. **סִיפְתָקָא**.

**סִיקוּסִין** I m. pl. (also used as sing.) (σικυσιον, corresp. to Lat. *saeptum, saepta*) [*pen, enclosure*.] 1) *flood-gate*. Lam. R. to II, 11 ניהן לטנין 'ס a flood-gate has been made for (the tears of) the eye.—2) *limitation*. Gen. R. s. 10, beg. (ref. to Ps. CXIX, 96) 'כל יש 'ס וב' לכול יש 'ס וב' everything has its limitations ... except one thing which has none, that is the Law (ref. to Job XI, 9); Yalk. Ps. 878. Ex. R. s. 25 (ref. to Gen. XXVIII, 14) 'נהן הקב"ה וב' the Lord has set limits (to his words) to Jacob, thy seed shall become (as low) as the dust of the earth, but when thy children have reached that condition, then shalt thou spread &c. Lev. R. s. 12 'ולך איני נוהן 'ס I have set limits (ref. to Num. XXVIII, 14), but for thee I set no limits (God's gifts to man are unlimited).

**סִיקוּסִין** II m. pl. (fr. סיקוסים, σικωσις, v. also Gr. Dict. s. vv. σικωσις a. σικωσις) *excrecences* (on trees), *lumps*. Gen. R. s. 41, beg. (ref. to Ps. XCH, 13) 'לא עומקין ולא 'ס ... מה ההמרה Ar. ('Rashi' פקוסין, Var. 'ס; ed. 'עומקין for 'עקומין) as the palm and the cedar have neither cavities (curves) nor excrescences, so the righteous have not (in their character) either &c.; Yalk. Ps. 845 סוקוסין.

**סִיקוּף**, v. **סִיקוּף**.

**סִיקוּרְיָא** m. (*securis*) *hatchet*. Targ. Y. I, II Deut. XIX, 5.

\***סִיקוּרְיָא** m. (*Siculus, Σικελος*) *Sicilian*, esp. *Sicilian cook* (v. Sm. Ant. Engl. ed.<sup>3</sup> s. v. *Cena*, I, p. 394<sup>b</sup>) *sausage-maker*. Y. Bets. IV, 62<sup>c</sup> bot., v. בגווא. Y. Sabb. VII, 10<sup>a</sup> bot. כד מבחר וב' when the sausage-maker selects from the scraped meat, from the garlic &c. (v. גָּתַר).—Pl. סִיקוּרְיָא, Y. Shek., Bab. ed. VII, 2 יחכבון 'ס וב' (Ms. M. סִיקוּרְיָא, Var. in eds. סילוקוס, סילוקוס; Y. ed. 50<sup>c</sup> bot. סִיקוּרְיָא) let the sausage-makers identify their product (whether the sausage found was or was not of their make), v. גִּבְתָּא.

**סִיקוּרְיָא**, v. **סִיקוּרְיָא**.

\***סִיקוּרְיָא** m. pl. [prob. to be read: **שִׁיקְיָא** (v. **שִׁיקְיָא**)] *wooden troughs*. Targ. Y. II Ex. VII, 19 (h. text נציים).

**סִיקוּרְיָא**, v. **סִיקוּרְיָא**.

**סִיקְיָא** Tosef. Sabb. XIII (XIV), 11 Var. ed. Zuck., v. סקילא.

\***סִיקְיָא** m. pl. (Syr. סקל to *polish*; cmp. סִיקְיָא II) *polishers*. B. Mets. 84<sup>a</sup> a silver cup 'ס מבי Ar. (ed. סלקי; Rashi סילקי; Ms. M. ניקלי; Ms. H. סִיקְיָא) directly from the polishers' workshop.

**סִיקְיָא** I m. (v. סִיקְיָא I) *leaping*. B. Kam. 22<sup>a</sup> בס' וב' Ar. (v. Ar. Compl. ed. Koh. s. v. סִיקְיָא 3; ed. בזקיקא) if (contrary to their habits) the dog did damage by leaping or the kid by climbing.

**סִיקְיָא** II, סִיקְיָא m. (v. סִיקְיָא II, a. P. Sm. p. 2722) *rock-lichen* (*fucus*); *red paint*. Gitt. II, 3, expl. ib. 19<sup>a</sup> סִיקְיָא. Bekh. IX, 7, v. סִיקְיָא II; a. fr.—Y. Shebi. IV, 35<sup>b</sup> bot. סִיקְיָא.

**סִיקְיָא** III, סִיקְיָא pr. n. m., 'ס *Abba Sikra* (cmp. סִיקְיָא). Gitt. 56<sup>a</sup>, v. סִיקְיָא.

**סִיקְיָא**, v. **סִיקְיָא** II.

**סִיקְיָא** m. pl. (*sicarii*) *murderers, robbers*. Makhsh. I, 6 בפני הם ... מנשה it happened in Jerusalem that they hid their fig-cakes in water to save them from the robbers (ref. to the terrorists during the last siege of Jerusalem, cmp. סִיקְיָא III); [Var. lect. סִיקְיָא; R. Hai G. reads: סִיקְיָא, v. next w.] Ab. d'R. N. II, ch. VII (ed. Schechter, p. 20) 'כל הם וב' all the terrorists arose and burnt all the provision stores in Jerusalem; (Ab. d'R. N. I, ch. VII קנאים).

**סִיקְיָא** m. (a disguise of *καταπίπτων*) *property confiscated by the Roman government*; (sub. דין) *the law concerning the purchase of confiscated property*; (sub. בעל) *the possessor of confiscated property*. Gitt. V, 6 'ס היה in Judæa the law concerning the purchase of confiscated property was not applied to the estate of those killed in the war. Ib. 'ס יהוה after that period the law was applicable to Judæa. Ib. לקח מס' והור וב' if one bought from the holder of confiscated property (the *fiscus* or whoever took possession of it) and then bought from the original owner, the purchase is invalid (as being obtained under pressure). Ib. (later enactment) 'ס נוהן וב' he who buys from the holder of confiscated property, must give the original owner one fourth (of the land or of the purchasing price), provided the original owner is unable to repurchase the entire land &c. Ib. שהיה וב' if it has been in the hands of the holder twelve months, whoever is the first to buy, gets the title, but he must give one fourth &c. Ib. 58<sup>b</sup> 'ס אין בו משום 'ס the *sicaricon* law does not apply in this case. Ib. כן עשה 'ס if you decide thus, you create a *sicaricon* law (for Babylonia); Y. ib. V, 47<sup>b</sup> top [read:] והיה הארץ הלושה (of it), and they (Jews) refrained from buying it; Tosef. ib. V (III), 1 sq. Bicc. I, 2 'ס והגזן וב' (some ed. סִיקְיָא) the holder of confiscated property or of illegally acquired land is not permitted to offer the first fruits in the Temple; a. fr.

**סִיקְיָא**, v. **סִיקְיָא**.

**סִיר** m. (b. h.; cmp. פֶּהר) *pot*. Num. R. s. 14 (ref. to Ps. LX, 10) 'ס היה הבשר מתעבל בס' וב' as the flesh is consumed in the pot, so were they (David's parents and















would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

**סָבַר** I ch. same. Gitt. 60<sup>b</sup> בְּמִי־סָבַר וְאִשְׁקוּיִי as to damming (the canal) and using the water for irrigation. Ib. הַקָּהָה וְזָא v. סָבַר מִי־סָבַר וְאִשְׁקוּיִי וּבְ.

*Pa.* סָבַר same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 דְּמָסְבַר Ms. (ed. בְּסָבַר Af.).—Sabb. 109<sup>b</sup> וְבִּסְבָּרֵינוּן וְבִּי־סָבַר let them stop up his orifices (ears and nose).

*Ithpa.* אֶסְבַּר, *Ithpe.* אֶסְבְּרָא to be dammed in, closed. Targ. O. Gen. VIII, 2 (Y. אֶסְבְּרָא).—B. Mets. 106<sup>b</sup> אֶסְבַּר הָיָה נְהַר אֶסְבַּר הָיָה מְלֻכָא סָבַר the Old King's Canal became obstructed (and the waters took a different direction). Ib. לֹא עָבְדִּי לֹא עָבְדִּי Ms. F. a. oth. (ed. דְּמִי־סָבַר) it is unusual (for this canal) to be obstructed.

**סָבַר** II, *Pa.* סָבַר a. *Po.* סוֹבַר (cmp. סָבַר III a. צָבַרִי) [to bore, dig,] to let blood. Gitt. 67<sup>b</sup> בַּת הַרְרֵי יוֹמֵי סָבַרִי ... לְשִׁירֵי־שֶׁא ... on the second day blood-letting is indicated (some ed. סָבַרִי pl. noun). Pes. 112<sup>a</sup>, a. e. עָבְדִּי (interch. with סָבַר III).

**סָבַר** m. (סָבַר) maker of water-locks for fishing purposes, fisherman.—*Pl.* סָבַרִין. Kel. XXIII, 5 הַסְּבָרִים מִצְרוּרָה הֵם the skeins of the fishermen.

סָבַרָא, סָבַרָא, v. סוֹבַרָא a. סוֹבְרָא.

**סָבַרָא**, **סָבַרָא** f. (v. סָבַרָא), (corresp. to h. יָהָר) 1) thorn, peg, nail (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32<sup>a</sup> וְבִּי סָבַרָא אֶפְסֵי even the peg in the wooden partition becomes loose (from the heat). Snh. 112<sup>a</sup> בְּסָבַרָא Ms. M. (ed. סָבַרָא) it hangs on a peg; Arakh. 7<sup>b</sup>. Erub. 53<sup>a</sup> וְאֵין סָבַרָא לָנוּ for us (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38<sup>a</sup> סָבַרָא דְּשִׁירֵי סָבַרָא לְאֶהֱוֵי in the stove (to let it dry); Sabb. 74<sup>b</sup>.—Y. Dem. I, 22<sup>a</sup> בְּסָבַרָא she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. סָבַרָא; a. e.—*Pl.* m. סָבַרָא (from סָבַרָא). Sabb. 67<sup>a</sup> top סָבַרָא וְבִּי סָבַרָא seven pegs from seven bridges, v. סָבַרָא. B. Bath. 69<sup>a</sup> דְּנִקְיָטִי בְּסָבַרָא when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80<sup>b</sup> סָבַרָא לִיהֵא he had single prickly hairs in his beard.—2) a sort of spade. Targ. O. Deut. XXIII, 14 (ed. Amst. סָבַרָא; Y. סָבַרָא (not סָבַרָא).—3) סָבַרָא, coulter. Targ. I Sam. XIII, 20 סָבַרָא, constr. (not סָבַרָא).—Lam. R. introd., end הִקְבֵּה יְרִידָה אֶסְבַּרָא he pressed his hand on his coulter.—*Pl.* סָבַרָא, constr. סָבַרָא. Targ. I Sam. XIII, 21.

**סָבַרָא**, **סָבַרָא** f. (סָבַרָא II; cmp. b. h. מִצְבֵּיפִתָא) face, stamp of a coin. B. Kam. 99<sup>b</sup> נִפְסָא שְׁעָרָא דְּהַדְרָא שְׁעָרָא נִפְסָא בְּסָבַרָא הִרְחָא דְּהַדְרָא they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

סָבַרָא, v. סוֹבַרָא.

**סָבַרָא** m. (b. h.; cmp. סָבַלָא I; cmp. סָבַלָא) basket. Shebi. I, 2 וְכִבְיָא מִלָּא with his basket, v. אָרָה. Y. Kil. VI, beg., 30<sup>b</sup> [read:] מִלָּא

room for the grape-cutter and his basket; ib. one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74<sup>b</sup>, a. e. לֹא יִשְׁוֶה לִי אִישׁוֹ דְּרִיבָא מִי שֵׁישׁ לִי אִישׁוֹ דְּרִיבָא מִי שֵׁישׁ לִי you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—*Pl.* סָבַרָא. Gen. R. s. 46, beg.; a. e.

**סָבַרָא** I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74<sup>d</sup> bot., v. תָּזַר; Y. Bicc. III, end, 65<sup>d</sup> דִּי אִמְרַי כֻּלָּה, read: סָבַרָא; a. fr.—*Pl.* סָבַרָא. Targ. I. c., 16; 18; a. e.

**סָבַרָא** II pr. n. m. *Salla*, name of an Amora. Ber. 29<sup>b</sup>; a. e.

סָבַרָא II, v. אֶסְבַּרָא, וְאֶסְבַּרָא, הָאֶסְבַּרָא = וְאֶסְבַּרָא, הָאֶסְבַּרָא.

סָבַרָא, v. סוֹבַרָא.

**סָבַרָא** m. pl. (סָבַרָא, dialect. for סָבַרָא) braided bands worn in the hair. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. שְׁבֻסִיָּה, Is. III, 18) אֶרֶץ (or Mus. s. v.; ed. שְׁבֻסִיָּה, read: שְׁבֻסִיָּה; Ar. s. v. שְׁבֻסִיָּה: שְׁבֻסִיָּה).

סָבַרָא, v. סוֹבַרָא.

סָבַרָא, v. סוֹבַרָא.

**סָבַרָא** (b. h.; cmp. סָבַלָא I, סָבַלָא) to bound, rebound, shrink. Makhsh. V, 9 כֻּלְּתָהּ לְאֶהֱוֵי because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. מִצְבֵּיפִתָא). Gitt. 57<sup>a</sup> לִיבֵי בִיעָה סָבַרָא מִן הָאִיר the white of an egg contracts (and hardens) when heated, opp. דִּיהָ gets faint. Sabb. 40<sup>b</sup> יָד סָבַרָא when the hand put into it is spontaneously withdrawn (feeling the scald); Hull. 105<sup>b</sup> top. Pesik. B'shall., p. 103<sup>a</sup> לְאֶהֱוֵי his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 עֲלִיזוּ סָבַרָא; Midr. Till. to Ps. XI ed. Bub. (oth. ed. סָבַרָא); Yalk. Gen. 85; (Yalk. Ps. 655 קָצָה).—Sifra Emor ch. II, Par. 3; Bekh. 43<sup>b</sup> הַיִּטְבִּי סָבַרָא one whose nose is turned up (snub-nosed).

*Pi.* סָבַרָא to spring, sport (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49<sup>c</sup> bot., v. סָבַלָא I.

סָבַרָא, v. סוֹבַרָא.

**סָבַרָא** (b. h.) *selah* (supposed to be a musical direction); forever. Erub. 54<sup>a</sup>, v. נָצַח.

סָבַרָא, v. סוֹבַרָא.

**סָבַרָא**, **סָבַרָא** m. (סָבַרָא = סָבַלָא, v. סוֹבַרָא) rod, esp. prick, thorn. Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28<sup>b</sup> דְּרַחֲוִיָּה סָבַרָא who was stung by a thorn. Ib. הַיִּטְבִּי hot water is good for a thorn sting; a. fr.—Keth. 91<sup>a</sup> רַבָּא מְבַע דְּבָא בְּסָבַרָא, v. נָבַע; B. Bath. 151<sup>b</sup>.—*Pl.* סָבַרָא, סָבַרָא, סָבַרָא, סָבַרָא. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67<sup>a</sup> top וְבִּי סָבַרָא seven prickles from seven





a maiden (v. פָּתַל); a. e.—[3] to commit lewdness, v. סלָל I.]— [Yalk. Kings 232 גַּסְלַסְתָּה, v. סַלְלָה.]

**סלָלָה** f. (preced.) [curling,] a cloth of very fine texture. Gitt. 59<sup>a</sup>.

**סלָלָה** f. (b. h.; v. סָל) a small basket. Tanḥ. K'ḏosh. 8 (contrad. to גדול).

**סלָלָין** m. pl. ch. same, the grape-cutter's small baskets for the gleanings. Targ. Jer. VI, 9.

**סלָע** m. (b. h.; Arab. *sa'la*, to cleave) 1) rock, clod, boulder. Tosef. B. Bath. I, 1 הבא בידים ב'ס' if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17<sup>b</sup>; 19<sup>a</sup>. Orl. I, 3 עמו והס' עמו if a tree has been uprooted with the clod on its roots; a. fr.—*Pl.* deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6<sup>d</sup> bot. מרהיחין לא שחט' מרהיחין וס' not because they generate heat, but because they generate mould and ruin the wall. B. Bath. I. c. הנא להול the Mishnah mentions stones and implies sand. Tanḥ. Huck. 20 כמין שרים ס' rocks protruding like breasts; a. fr.—2) *pl.* as ab. scales on the bodies of serpents. Tanḥ. M'tsor'a 2 חס' שהן על הנהש וס' the scales on the serpent's back are its leprosy.—3) *Sela*, a weight and a coin equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 ס' a *Sela* which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50<sup>a</sup> ס' the sacred S. contains 48 dupondia. Ib. ס' every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.<sup>b</sup> (ref. to B. Kam. VIII, 6) וס' ארבע זוזי וס' think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a *Sela* (split, emp. פָּקַע; B. Kam. 36<sup>b</sup> צירי ס' a Tyrian S.; ס' a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. coin. Sabb. VI, 6 חצינייה ס' a coin placed on a sore of the foot. Ab. Zar. 54<sup>b</sup> שלי ס' (the Lord's) coin (divine image of man), v. פּוֹמְבָּר.—*Pl.* as ab. Y. Sabb. I. c. של כסף ס' it means *s'la'im* (coins) of silver; v. supra; a. fr.—In gen. כסף ס' golden, copper *s'la'im*. Keth. V, 9 warp of the weight of five S. in Judæa which is equal to ten S. in Galilee &c. Y. Kidd. I, 59<sup>d</sup> bot., a. e. ס' כל שקלים mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) של שבליים ס', v. מַלְטָה.]

**סלָעָה** ch. same, 1) *Sela*. Targ. Ex. XXX, 13 (h. text שֶׁקֶל); a. fr.—Y. Kidd. I, 58<sup>d</sup> bot. דינין ס' one *Sela* has four Denars; a. fr.—*Pl.* סַלְלָה, סַלְלָה, סַלְלָה. Targ. Gen. XX, 16. Targ. Ex. I. c.; a. fr.—B. Bath. X, 2 (16<sup>b</sup>; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) *pl.* as ab. scales on the serpent. Gen. R. s. 20 ס' רביה וס' (not הרין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רביה).

**סלָעָה** (Saf. of גָּלַע; emp. לָעַס, לָעַס) to swallow; to ruin

(corresp. to h. בלע). Targ. Job X, 8; a. fr.—Part. pass. מְסַלְלָה; f. מְסַלְלָה. Targ. Nah. III, 11. Targ. Is. IX, 15 מְסַלְלָה (Hebraism).

*Ithpa.* אֶסְתַּלְלָה to be swallowed up, ruined. Ib. XXVIII, 7; a. fr.

**סלָעָם** m. (b. h.; preced.) name of a species of locusts. Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (defined רשון or גיפול). Yoma 77<sup>b</sup> קרני ס' Ar., a. Mss. O. a. L. (ed. הגרובים).

**סלָעָמָה** f. (preced. wds.) destruction, ruin. Targ. Ps. LII, 6 (סלָעָמָה).

**סלָף** (b. h.; emp. סָלַל) to twist, pervert. *Pi.* סִיָּלָה same. Tanḥ. Noah 19 לא תסלף הדרך do not pervert the way (deviate from the right path).

**סלָף** ch. same. Part. pass. סָלְיָה. Targ. Prov. X, 10 Ms. (ed. סָלְיָה adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלף, v. סָלַק.]

*Ithpe.* אֶסְלַף to be distorted. Targ. II Esth. VI, 10.

**סלָפִידִים, סלָפִידִין, סלָפִירִים** m. pl. (*σαλπιδες*, accus. -δᾶς, a form otherwise unknown; emp., however, *σαλπίζω*, fut. *σαλπισω* &c.) trumpets, v. next w.

**סלָפִינָסִים** m. pl. (accus. *pl.* of *σαλπιδες*) trumpets. Lam. R. introd. (R. Josh. 2) להרים קול בהרועה Ar. Var. סלפירס Ar.; ed. סרפיגס, סרפיגס, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, 7 בסרפינסיים (corr. acc.) Gen. R. s. 99 סולפיריים (סלפירין, read ד for ר, v. preced.). Pesik. R. s. 5 סלפירין (corr. acc.). Pesik. Bahod., p. 152<sup>a</sup> כמה קרנות . . . וכמה סלפיריים וס' how many horns have they (the gentiles) . . . how many trumpets!; Midr. Till. to Ps. LXXXI, 4 ספק ירים (ed. Bub. ספליירין; corr. acc.); Yalk. Lev. 645 סנפיריים (corr. acc.); a. e. (variously corrupted).

**סלָפִיָּה** f. *salpitha*, name of a species of fish. Y. Ab. Zar. II, end, 42<sup>a</sup> ס' אזוי ליה הוּא he showed him the eggs of a *salpitha*; [Var. סַלְפִיָּה, קַלְפִיָּה, v. Tosaf. to Bab. ib. 40<sup>a</sup>; Asheri to Ab. Zar. II, end סַלְפִיָּה].

**סלָק** 1) to go up, go away.—[2] to pile up. Tam. II, 1 סַלְקָה Talm. ed., v. סַלְקָה.]

*Pi.* סִיָּק 1) to remove; to cause cessation, suspend. Sabb. XX, 4 גורפין . . . וכסלפין לצדדין you may rake . . . and remove to the corners. Nidd. IV, 7, a. e. מְסַלְקָה suspends, v. תָּרַדָה. Ex. R. s. 3 סַלְקָה אוּרוּ thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מְסַלְקָה; f. מְסַלְקָה; *pl.* מְסַלְקָה. Nidd. 68<sup>b</sup> רמיה מס' her menstruation is suspended. Y. Keth. IX, beg. 32<sup>d</sup> if one uses the expression וס' ידיי מס' my hands are removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) to lift up, raise, esp. to tuck up the trail of a garment. Zeb. 18<sup>b</sup> בשרין . . . שרפין trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—Part. pass. as ab. לָפִיָּה, v. תּוֹסֵף. Men. I, 8; Zeb. 18<sup>a</sup>, sq., v. שָׁלַח.





'*ט* the priest may sift out of the (flour of) wheat (of T'rumah) as much as he wants (and abandon the rest). Tanh. T'savveh 5 ו' *ט* and get me out of it flour for one loaf (v. *ט*) fine and well sifted.—Part. pass. *ט*, *ט*. Sifré Deut. 21 כן המס' .. כן שבבם out of the chosen, out of the select among you, v. *ט*.

*ט*, Pa. *ט* (denom. of *ט* II) to cut chips, trim. Sabb. 74<sup>b</sup>, v. *ט*. Ib. 150<sup>b</sup> ר' *ט* Rashi (ed. ומסלחה, corr. acc.; Ms. M. *ט*) and we chopped kindling wood. Bets. 19<sup>b</sup> ו' *ט* since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113<sup>b</sup> ל' *ט* ... *ט* Ar. (ed. *ט*) bought a palm-tree ... to cut it for fuel.

*ט*, m. (*ט*) flour-sifter, fancy-baker (siliquarius).—Pl. *ט*. Kel. XV, 3 ו' *ט* (Talm. ed. *ט*) the bakers' frame for the reception of sifted flour, opp. של בעל הבירה. Ib. 4 ו' *ט* (Talm. ed. *ט*, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. *ט*, corr. acc.).

*ט* f. (b. h.; *ט* I, v. *ט*) 1) sifted fine flour. Men. XII, 3 ו' *ט* if one vows an offering of flour, he must bring fine flour. Sifré Deut. 315 ו' *ט* and drop their flour on the ground. Cant R. to I, 1 ו' *ט* ... כל is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69<sup>b</sup>; 71<sup>b</sup> Ezra did not leave Babylonia until he made her (the Jews in Babylonia) like the purest sifted flour, i. e. established the purity of descent of their families by careful investigation (emp. *ט*).—Pl. *ט*. Shek. IV, 3. Ab. Zar. 37<sup>b</sup> bot. Esth. R. to I, 14, v. *ט*; a. fr.—2) a dish made of fine flour, pudding. Ber. 37<sup>a</sup> (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10<sup>b</sup>; a. e.

*ט*, ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. *ט*); a. fr.—Y. Ber. VI, 10<sup>a</sup> *ט* (ed. Krot. a. oth. *ט*), a. *ט*, *ט*.

*ט*, v. sub *ט*.

*ט*, v. *ט*.

*ט*, v. *ט*.

*ט* m. (b. h. *ט*; pl. *ט*; comp. Arab. *samma*, to penetrate) drug (healing or deleterious); medicine; poison; paint. Sabb. XII, 4 ו' *ט* if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandaracha) &c. Lam. R. to II, 11, v. *ט*. Hull. III, 5 ו' *ט* if the animal is known to have swallowed a deadly poison; ib. 58<sup>b</sup> ו' *ט* what is deadly to animals, דאדם what is deadly to man. B. Kam. 85<sup>a</sup> ו' *ט* ... כמה how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v.

Plin. H. N. XXV, 150). Yoma 72<sup>b</sup> (play on *ט*, Deut. IV, 44) ו' *ט* ... *ט* if he applies his learning rightly, it becomes to him a medicine of life, if not, a deadly poison. Kidd. 30<sup>b</sup> (play on *ט*, Deut. XI, 18) ו' *ט* an unfailing remedy; Sifré Deut. 45; a. fr.—Pl. *ט*. Gen. R. s. 10 (fr. Ben Sira) ו' *ט* God made drugs come forth out of the earth, with them the physician heals ... and out of them the druggist produces poisonous drugs. Ker. 6<sup>b</sup>; a. e.

*ט* I ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30<sup>b</sup>, v. *ט*. Ib. ו' *ט* sometimes a body is not susceptible to the effects of a drug. Hull. 54<sup>a</sup>, v. *ט*. Sabb. 104<sup>b</sup> (expl. *ט*, ib. XII, 4) ו' *ט* orpiment, v. preced. Yoma 72<sup>b</sup> ו' *ט*, v. preced.; Sabb. 88<sup>b</sup>; a. fr.—[Targ. Prov. XXV, 20 למנא ו' *ט* some ed., read: *ט*.—Y. Bets. III, 61<sup>c</sup> top ו' *ט*, v. *ט* I a. *ט*.]

*ט* II m. (*ט*, to tie up, close; comp. הסהיים s. v. *ט* ch.) [that which includes everything,] essence, sum. Y. Ber. IX, beg. 12<sup>d</sup>; Meg. 18<sup>a</sup>, a. e. (ref. to Ps. LXV, 2) ו' *ט* the sum (the highest) of all (praise) is silence. Y. Snh. XI, 30<sup>b</sup> ו' *ט* to conclude the matter, it is not this, but &c. Y. Taan. IV, 69<sup>a</sup> ו' *ט* to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

*ט* III 1) pr. n. m. *Samma*, name of several Amoraim (v. *ט* sub lit. *ט*) Ab. Zar. 50<sup>b</sup>; a. fr.—2) ו' *ט* pr. n. pl. *K'far Samma*, the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Hull. II, 22; Y. Ab. Zar. II, 40<sup>d</sup> bot.; a. e.; v., however, *ט*.

*ט*, pl. *ט*, v. *ט* II.

*ט*, v. *ט*.

*ט* pr. n. *Sammael*, name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10<sup>b</sup>. Deut. R. s. 11 ו' *ט* the angel S., the wicked, the chief of all Satans; a. fr.

*ט*, v. *ט*.

*ט*, v. *ט*.

*ט*, v. *ט*.

*ט* m. (b. h.) (*berry*) in the budding stage. Gitt. III, 8 ו' *ט* at budding time. Orl. I, 7 ו' *ט* ... העלים the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. ו' *ט* the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 ו' *ט*. Ber. 36<sup>b</sup> (contrad. to *ט*). B. Kam. 58<sup>b</sup> ו' *ט* he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59<sup>a</sup>; a. e.

*ט* ch. same. Targ. Is. XVIII, 5 (h. text *ט*).

*ט* m. (transpos. of *σαμάρδακος*) buffoon, quack. Ex. R. s. 46 ו' *ט* the son of *ט*





those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely*. Ber. 9<sup>a</sup>, a. fr., v. כָּרְדִי. Erub. 65<sup>b</sup> על וכו' let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to rely support for an opinion or a rule*, (v. אֶסְתַּבְּחָא. Y. Shebi. X, 39<sup>c</sup> bot. (ref. to Deut. XV, 3) בִּירְבָן כְּסָבֵנוּ לְפָרוּבֵיבֵל לְפָרוּבֵיבֵל 'וכ' here they found a support for the *prosol* as a Biblical institution, expl. בַּשְׁתַּחֲקִין הֵלֵל כְּפָרוּבֵיבֵל 'וכ' when Hillel had instituted it, they supported it by reference to &c.—b) (with עֲנִין) *to bring under the same rule laws which are joined in the Biblical text*. Yeb. 4<sup>a</sup> (ref. to Ex. XXII, 17 a. 18) בִּירְבָן כְּסָבֵנוּ עֲנִין לֵוִי 'וכ' they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. בִּירְבָן כְּסָבֵנוּ עֲנִין לֵוִי can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. סְמוּבָרִים, infra).—Part. pass. כְּסָבִיבָה; f. כְּסָבוּבָה; pl. כְּסָבוּבִים; a) *near, close by*. Meg. 3<sup>b</sup> וכל לו' and all (the inhabited area) adjoining it. Men. 98<sup>a</sup>, a. e. על בַּס' the preposition 'al means *immediately on*. Sifré Num. 131 וכו' לְפָרוּבֵיבֵל many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 לְבִנְהַח כ' near Minḥah time; a. v. fr.—Esp. כְּסָבוּבִים, כְּסָבוּבִין the interpretation founded on the fact of local junction of texts (v. supra). Yeb. I. c. מִן הַתּוֹרָה מִנִּין כ' מן התורה מנין are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. דַּלַּא כ' באן דלא he who does not adopt the interpretation based on textual proximity. Ber. 10<sup>a</sup>; a. fr.—b) *strong, hardened*. Num. R. s. 9 כְּלִירָה כ' כלירא her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. גַּיִס I.

*Nif.* נִסְבָּה 1) *to be adjoined*. Ber. I. c. לְבָה נִסְבָּה וכו' why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanḥ. Huc. 20 וכו' לְבָה וכו' and is close to the mountain opposite. M. Kat. 28<sup>a</sup>; a. fr.—2) *to be ordained*. Snh. I. c., v. supra. Yoma 87<sup>a</sup> שְׂרָאִירִין לְיִסְמָה who are worthy to be ordained; a. fr.

*Pi.* סִמְיָה *to support, prop.* Y. Maasr. II, 50<sup>a</sup> top הַסְּמִיָּה סִמְיָה he who props vines. Yalk. Ex. 244 אַהֵה סִמְיָה וכו' סִמְיָה סִמְיָה thou art a helper and supporter to all &c.; a. e.—Part. pass. הַסְּמִיָּה, pl. הַסְּמִיָּהִין. Kel. II, 2 מִ' יוֹשְׁבֵינָן שְׂלֵא מ' (vessels or fragments of vessels) resting without the need of a support.

*Hif.* הִסְמִיָּה *to pack, tread*. Y. Maasr. I. c. כְּסָבִיבָה כְּסָבִיבָה working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11<sup>b</sup> מְקַבֵּץ).

*Hithpa.* הִסְתַּבְּחָה, *Nithpa.* נִסְתַּבְּחָה *to lean one's self*. Gen. R. s. 45, end וכו' לְפָרוּבֵיבֵל הִיא הָיְתָה נִסְתַּבְּחָה כָּל וכו' she was leaning on her handmaid. Sifré Num. 131 וכו' וְהָיָה נִסְתַּבְּחָה וכו' and he went off leaning on his stick; a. e.

סָמַךְ I, סָמַךְ ch. same, 1) *to press, lay hands on, lean on*. Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold*. Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe*. Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXI, 6; a. fr.—Ḥag. 20<sup>b</sup> סָמַךְ דַּתְּתִירָהוּ סָמַךְ דַּתְּתִירָהוּ their mind is at rest (they feel safe that they cannot be seen).

Ab. Zar. 71<sup>b</sup> כְּסָבֵנָה דַּתְּתִירָה he feels sure (of his bargain); a. fr.—4) *to bring close, join*. Y. Sabb. III, 5<sup>d</sup> bot., v. אֶרְבִּיבָה. Yeb. 119<sup>a</sup> כְּסָבֵנָה בִּישְׁבָנָה וכו' bring close, i. e. add &c., v. אֶרְבִּיבָה; Kidd. 80<sup>a</sup>; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13<sup>b</sup> (expl. וְקִבְּרֵיבֵל כְּסָבֵנָה) ordaining of elders. Ib. מִשֵּׁי כְּסָבֵנָה לֵוִי בִּירְבָן כְּסָבֵנָה לֵוִי Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וְהָיָה לֵוִי לֵוִי and one alone cannot ordain? Ib. 14<sup>a</sup> כְּסָבֵנָה... וכו' was it R. J. ben B. that ordained R. Meir? Ib. הָיָה מִשְׁבַּח מְלָכֵיבֵל מְלָכֵיבֵל Ms. M. was on his guard not to be ordained. Ib. לְפָרוּבֵיבֵל לְפָרוּבֵיבֵל appoint for us as teachers, v. הַסְּמִיָּה; a. fr.—Part. pass. הַסְּמִיָּה, a) *ordained*. Pes. 49<sup>a</sup> בְּנֵי הָרִיבֵיבֵל בְּנֵי הָרִיבֵיבֵל two sons both of whom were ordained teachers. — b) *near, adjoining*. Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with הַסְּמִיָּה). Targ. Y. Deut. VI, 7.—Snh. 7<sup>b</sup> לֵוִי וכו' and next to it follows &c.; ib. 107<sup>a</sup>; a. fr.

*Pa.* סָמַךְ 1) *to press, stamp, make a thick mass*. Pes. 116<sup>a</sup> וכו' וְצִירְךָ לְסָמַכְיָה וכו' and you must make it a thick mass so as to be emblematical of clay (v. הַרְוִיבָה).—2) *to secure, esp. to refer to a depositary for payment; to draw an order for*. Y. Kidd. III, 64<sup>a</sup> top לֵוִי כְּסָבֵנָה גְבִיבֵל he referred him to Levy (as his depositary). Ib. גְבִיבֵל זְבוּנָה... כְּסָבֵנָה they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38<sup>a</sup> top, בְּהִסְמָה. Y. B. Mets. IV, beg. 9<sup>c</sup>; a. e.

*Af.* אֶסְבִּיבָה 1) *to give an order to*. Ib. דַּתְּתִירָהוּ אֶסְבִּיבָה I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support*. Y. Ber. II, 4<sup>c</sup> מְקַבֵּץ... כְּסָבֵנָה כל בְּרִיבָה whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מְקַבֵּץ, v. אֶרְבִּיבָה. M. Kat. 5<sup>a</sup> אֶרְבִּיבָה אֶרְבִּיבָה gave it support by reference to a Biblical verse. Ber. 19<sup>b</sup> וכו' אֶסְבִּיבָה אֶסְבִּיבָה כל בְּרִיבָה they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. סִיבֵי I; a. e.—3) *to make substantial, put a thick layer on*. M. Kat. 13<sup>b</sup> מְקַבֵּץ אֶסְבִּיבָה *m'abbin* (Mish. II, 5) means covering with a heavy layer, opp. אֶרְבִּיבָה, v. קָבֵץ.

*Ithpe.* אֶסְתַּבְּחָה *to lean; to rely*. Targ. Jud. XVI, 26. Targ. Is. I, 10; a. fr.—Yeb. 42<sup>b</sup> וכו' מְקַבֵּץ וְאֶרְבִּיבָה R. A. walked leaning on the shoulder of &c. Y. Ber. II, 4<sup>b</sup>; Y. M. Kat. III, 83<sup>c</sup> bot. וכו' וְהָיָה הָיָה מְקַבֵּץ וכו' R. J. was (walking) leaning on &c.; a. fr.

סָמַךְ II m. (preced.) *support, help*. Targ. O. Gen. II, 18 (ed. Vien. סָמַךְ; Y. סָמַךְ). Targ. Y. I Deut. XXXIII, 7 סָמַךְ (Y. II סָמַךְ); a. e.

סָמַכָה c. (preced.) 1) *socket, base*. Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 סָ (h. text סָמַכָה); a. e.—Pl. סָמַכָה, סָמַכָה. Targ. O. Ex. I. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining*], *banquet*. Targ. II Esth. I, 4.—3) *reliance; trustworthy* in reporting traditions. Kidd. 44<sup>a</sup> הִיא אֶבִּין בְּרִיבֵיבֵל can Abin be relied upon?; Yeb. 64<sup>b</sup> וכו' אֶבִּין רַבִּי (corr. acc.) A. is a trustworthy authority, Isaac . . is not.—Pl. סָמַכָה. Kidd. 31<sup>b</sup> וכו' אֶבִּיבֵיבֵל אֶבִּיבֵיבֵל the five sons who were authorities in traditional law during the life-time of his own father.



*lazuli*, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. סמפול).

סמפורין, סמפורין m. pl. (ספר; cmp. צפורין) *nails, points*. Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. ספורין).

סמפורין, v. next w.

סמפורין, סמפורין m. (σαφειρον) *sapphir-like*; in gen. (= lapis sapphirinus) *sapphire, lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanh. KiThissa 26 וכל כלי היו וכל כלי היו וכל כלי היו and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] וכל כלי היו וכל כלי היו וכל כלי היו they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanh. B'shall. 21 היתה של סמפורין היה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. Aniya, p. 135<sup>b</sup> כזה נאה כס הזה beautiful like sapphire. Ib. כזה נאה (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 ספורין); a. fr.—Chald. Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

סמיק, סמיק (v. סופק) *to be red* (interch. with Pa. in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. סמיקין); a. fr.—B. Bath. 84<sup>a</sup> וכל דקא סמיקא וכל דקא סמיקא and in the morning and in the evening; a. e.

Pa. סמיק 1) same, v. supra.—2) *to redden*. Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. וכל דקא סמיקא, Prov. XXIII, 31) ודאי קסמיק ליה (or ודאי קסמיק ליה) the wine will surely make him red (excite him). Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> בניה דלא קסמיקא אפיה (not מסמיק) in order not to make his face red (put him to shame); a. e.—Part. pass. סמיק; pl. סמיקין. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

Af. סמיק 1) *to become or be dark red*. Hull. 93<sup>b</sup>; Pes. 74<sup>b</sup> דא אומצא דא a piece of meat which is dark red (from congested blood). Ib. בין א' בין לא א' whether the fluid looks red; a. e.—2) *to make red*, v. supra.

סמיקא c. (preced.) *reddish*. Targ. Y. Lev. XIII, 43.—Pl. סמיקין; f. סמיקין. Targ. O. Lev. XIV, 37 (Y. סמיקין).—Lam. R. to IV, 3 סמיקין דלא (not סמיקין; some ed. סמיקין, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 סמיקין דמיקין inflammation of the eyes (Lev. R. s. 12 שמשמיקין).

סמיק pr. n. pl. *Samki*. Yeb. 121<sup>a</sup> דס' הגנה דס' the swamp of S.

סמיק, ס' m. (preced. wds.) name of a *red jewel, carnelian*. Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 13; a. e.

סמיקין, v. סמיקין.

סמיקין, v. סמיקין.

סמיקין f. = סמיקין. Targ. Y. II Ex. XXVIII, 17 (not סמיקין); Y. I סמיקין.

סמיק [(b. h.)] *to stand erect, bristle*.—Denom. סמיקין;

whence סמיק] *to nail, fasten*. Y. Meg. IV, 75<sup>c</sup> bot. סמיקו he nailed it (against the door, in an inappropriate place).

Pa. סמיק *to stud with nails*. Kel. XIV, 2.—Part. pass. סמיקין. Sabb. VI, 2, a. fr. סמיקין סמיקין a nail-studded shoe.

סמיק I ch., Pa. סמיק same.—Part. pass. סמיקין. Y. Hag. III, beg. 78<sup>d</sup> כד ביצא מ' ... to this day it is called the nail-studded rock.

סמיק II (=h. סמיק), Ithpa. סמיקין, 'אסמיק *to take heed, beware*. Targ. O. Ex. XXIII, 21. Targ. Josh. VI, 18 (some ed. אסמיק). Targ. Job XXXVI, 21 (Ms. אסמיק); a. fr.—[Ib. XXXIV, 17, v. סמיקין]

סמיקין, or סמיקין m. pl. *S'maraë or Samraë*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; cmp. סמיקין. Targ. Y. Gen. X, 7 סמיקין; Targ. I Chr. I, 9 (ed. Rahmer 'סמיק; h. text סמיקין).

סמיקין, v. סמיקין.

סמיקין, v. סמיקין.

סמיקין m. (Saf. of מריב; cmp. סמיקין) 1) *rag, lint*. Sabb. XIX, 2. Ib. XXI, 2.—Pl. סמיקין. Shebu. 31<sup>a</sup> אחד ס' לבוש ס' one (of the contestants) clad in rags. Tosef. Bets. II, 11 לא יקרע ליה ס' he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged*.—Pl. as ab. Cant. R. to I, 5; Yalk. ib. 982.

סמיקין ch. same.—Pl. סמיקין. Ber. 51<sup>b</sup>, v. סמיקין.

סמיקין m. pl. (v. סמיקין) *Sarmatians*. Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. סמיקין ברבריים (ed. Koh. סמיקין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

סמיקין f. (Σαμαρειτιζή, sub. γόρα) *the Samaritan district*. Y. Ab. Zar. V, 44<sup>d</sup> bot.

סמיקין, v. סמיקין.

סמיקין m. pl. (סמיק) *shudder*. Nidd. IX, 8 (63<sup>a</sup>) Ar. [Var. in Ar. סמיקין; Mish. ed. סמיקין; Bab. ed. סמיקין].

סמיקין, סמיקין m. (comp. of סמיק, v. סמיק; cmp. P. Sm. 2653 סמיקין) *an emollient, esp. cosmetics*. סמיקין משהח *cosmetic ointments* (v. סמיקין I a. סמיקין). Targ. Esth. II, 3; 9.—Pl. constr. סמיקין. Ib. 12.

סמיקין m. (preced.) *an emollient* put on a sore, *plaster*. Targ. Job V, 18 ס' קמל (Bxt. סמיקין; h. text חבש).—V. סמיקין.

סמיקין, v. סמיקין.

סמיקין (preced. wds.) *to apply an emollient, to heal*. Targ. Job XXXIV, 17 סמיקין ed. Lag. (ed. יסמיקין, Ms. יסמיקין; corr. acc.; h. text יסמיקין; cmp. סמיקין). [As regards







סְנִינְיָה ch. same. Targ. Jer. VIII, 7 (h. text עָנִיר).

סְנִי m. (סָנַק) *pressure, exhaustion*. Sabb. 67<sup>a</sup>, v פָּדָא.

סְנִינְיָה f. (סָנַר II, with anorg. 2) [*reddening*], a severe or insulting blow in the face (with the fist; oth. opin.: with the back of the hand; Rashi: with the saddle of an ass). B. Kam. 27<sup>b</sup> (Ms. M. סְנִינְיָה; Ms. F. סְנִינְיָה; ed. Sonc. סְנִינְיָה, corr. acc.; v. Rabb. D. S. a. l. note); Y. ib. VIII, end, 6<sup>e</sup> סְנִינְיָה.

סְנִינְיָה m. pl. (b. h.; v. סְנִינְיָה) *blindness, dimness*, Yalk. Esth. 1056 על עֵינָיו הָסַתּוּ his eye-sight was veiled.

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה (emp. Syr. סָנַח, P. Sm. 2676, a. Arab. sanut) [*to scrape*, emp. II] [*sneer, scoff, malign*]. Gen. R. s. 71, beg. אָהָה הִגְדִּירָהּ אֵת הַכֹּל סְנִינְיָה בָּהּ all sneered at her; ib. הִגְדִּירָהּ אֵת הַכֹּל סְנִינְיָה בָּהּ ... (not סְנִינְיָה, v. סְנִינְיָה; Yalk. ib. 125. Gen. R. s. 68 סְנִינְיָה 'Rashi' (ed. Leipz. סְנִינְיָה, corr. acc.; ed. Wil. סְנִינְיָה; some ed. סְנִינְיָה, corr. acc.).

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה m. pl. (סְנִינְיָה; emp. גְּזִירָה) *grudge, hidden hatred, vindictiveness*. Gen. R. s. 67 סְנִינְיָה .. עד הַיּוֹם אַרְבֵּי אַרְבֵּי אֲרָם (ed. סְנִינְיָה, corr. acc.) to this day people exclaim, 'the vindictiveness of Rome' (with play on *senatores*); Yalk. ib. 115 סְנִינְיָה דְּרוֹמַי (corr. acc.). Y. Ab. Zar. I, 39<sup>e</sup> (play on Saturnalia, v. סְנִינְיָה) ברומי סְנִינְיָה לִיהוּדַי in Rome they (the Jews) call it (that festival of apparent good-will) the hidden hatred of Esau (Rome).

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה (Saf. of גְּזִירָה) *to guard, esp. to watch jealously; to bear grudge*. Gen. R. s. 67 (ref. to רִשְׁטָם, Gen. XXVII, 41) סְנִינְיָה (better סְנִינְיָה; Ar. a. Yalk. Gen. 115 omit our w. ...) he watched him grudgingly, and became to him a vindictive and grudge-bearing enemy; v. סְנִינְיָה.

סְנִינְיָה m. (preced.) 1) *guardsman, bailiff*. B. Bath. IV, 7 מִכֵּר אֶת הָאֵרֶץ ... מִכֵּר אֶת הָאֵרֶץ if one sells a township, he sells with it the *santer* (a slave, v. אִיקוֹנוֹמִים); expl. ib. 68<sup>a</sup> בֵּר מְחוֹמֵי אֶרֶץ, v. מְחוֹמֵי אֶרֶץ; [oth. opin. ib. באֵרֶץ the fields around the town]; Tosef. ib. III, 5. Snh. 98<sup>b</sup> בֵּר מִכֵּר אֶת הָאֵרֶץ a bailiff meets him (trying to contest his title to the field). Y. B. Mets. V, 10<sup>e</sup> אִם אֵרֶץ יִשְׂרָאֵל שְׂמִינָה ... אִם אֵרֶץ יִשְׂרָאֵל שְׂמִינָה a gentile his manager or guardsman. Gitt. 80<sup>b</sup> לְשֵׁם אֵרֶץ אֵפֶס ... לְשֵׁם אֵרֶץ אֵפֶס even if he dates a letter of divorce from the rule of a bailiff of the town. Tanh. B'rahkah 6 וְכִי הוּדוּ וְכִי הוּדוּ like the guardsman that speaks before the king; a. e.—2) *the guarded land outside of a township*.

B. Bath. I. c., v. supra.—3) (cmp. meanings of לָתֵר, and phrases like שְׂמֵר פִּתְחֵי פֶּיךָ, Mic. VII, 5) [*fence*], *jaw, jaw-bone, chin*. Ber. 24<sup>b</sup> מִיָּד יָדוֹ עַל סְנִינְיָה ... מִיָּד יָדוֹ עַל סְנִינְיָה (Ms. M. סְנִינְיָה) and when he yawned, he put his hand on his chin (to cover his mouth).—4) a sort of *cloak, santer* (emp. גְּזִירָה II). Treat. Der. Er. ch. XI וְקוֹבְטֵי וְקוֹבְטֵי (ib. he who walks with his *santer* hanging sideways and his cap turned back ...), belongs to the haughty.

סְנִינְיָה (סְנִינְיָה) ch. same, 1) *guardsman, bailiff &c.* Koh. R. to IV, 8 דְּבַבֵּל לְשֵׁן בֶּלְשַׁזְזָר Belshazzar, governor of Babylon. Lev. R. s. 34 דְּקִרְתָּא לְשֵׁן בֶּלְשַׁזְזָר she married the guardsman of the town; Yalk. Is. 352; Gen. R. s. 17 סְנִינְיָה (corr. acc.); Y. Keth. XI, 34<sup>b</sup> בֹּט לְשֵׁן לְשֵׁן (corr. acc.). Pesik. Ha'om., p. 69<sup>b</sup> (ref. to Jer. V, 24 (guarding thy crops), and wilt thou not give me my guard's pay (tithes)?; Pesik. R. s. 18; Koh. R. to I, 3 סְנִינְיָה; Lev. R. s. 28. Pesik. Bkhab, p. 120<sup>b</sup> רִישׁ מִטְרָאֵי רִישׁ מִטְרָאֵי the chief of the town guard and the bailiff; Lam. R. introd. (R. Abba 2); a. e.—Pl. סְנִינְיָה, סְנִינְיָה, סְנִינְיָה, Y. Shebi. IV, 35<sup>b</sup> top וְכִי סְנִינְיָה הַמְּוִנִים הַשָּׂדֵה הַמְּוִנִים saw him (eat of the fruit) and began to strike him. Y. Hag. I, 76<sup>e</sup> רִישׁ מִטְרָאֵי קִרְתָּא the guardsmen of the town (Pesik. I. c. רִישׁ מִטְרָאֵי וּסְנִינְיָה, v. supra); a. e.—2) (only in pl.) *upper garments, outer clothing, walking dress*. Gen. R. s. 100 סְנִינְיָה ... סְנִינְיָה came forth to meet him dressed in his upper garments (although a mourner); מאֵי סְנִינְיָה מֵאֵינִי? what do you mean by 'his *santerin*'? Garments which showed no rents; Y. M. Kat. III, 83<sup>e</sup> top לְבִישׁ סְנִינְיָה, expl. מֵאֵינִי דְלֵא הִפְתִּיחֵהּ, v. מֵאֵינִי דְלֵא הִפְתִּיחֵהּ.—[Gen. R. s. 67 סְנִינְיָה, v. סְנִינְיָה.]

סְנִינְיָה f. (preced.) *watchman's pay, watchman's charge*. Pesik. Ha'om. p. 69<sup>b</sup> סְנִינְיָה (not סְנִינְיָה), v. preced.; Pesik. R. s. 18; Lev. R. s. 28 מִסְנִינְיָה of that which I have guarded; Koh. R. to I, 3 מִסְנִינְיָה.

סְנִינְיָה, v. preced.

סְנִינְיָה, pl. of סְנִינְיָה.

סְנִינְיָה, v. סְנִינְיָה IV.

סְנִינְיָה, v. סְנִינְיָה.

סְנִינְיָה ch. same, 1) *to hate*. Targ. O. Deut. XXII, 16 (Y. ed. Amst. סְנִינְיָה. Ib. 13. Targ. Ps. XXXI, 7 Ms. (ed. 'ש'); a. fr. (interch. with 'ש').—Part. סְנִינְיָה, סְנִינְיָה; f. סְנִינְיָה, pl. סְנִינְיָה. Targ. Prov. VI, 16. Ib. XXVI, 28 (some ed. סְנִינְיָה; Ib. VIII, 13 (Bxt. סְנִינְיָה). Ib. I, 22. Targ. Mic. III, 2; a. fr.—Yoma 9<sup>b</sup> לְשֵׁן אֱלֹהִים דְּסְנִינְיָה לְשֵׁן אֱלֹהִים by God, we hate you (Babylonians). Keth. 105<sup>b</sup> לֵיהּ דְּסְנִינְיָה one must not act as judge in the case of one he loves, or of one he hates. Ib. מִיִּנְיָה סְנִינְיָה some of them hate me. Ib. (מִכֵּר אֶת הָאֵרֶץ) אִם אֵרֶץ יִשְׂרָאֵל שְׂמִינָה (among them), they all hate me. Sabb. 153<sup>a</sup> דְּסְנִינְיָה לֵיהּ דְּסְנִינְיָה (Rashi) whom all the people of Pumbeditha hate. Ib. 26<sup>a</sup> דְּסְנִינְיָה לְשֵׁן אֱלֹהִים Ms. M. (ed. לְשֵׁן אֱלֹהִים) who hated her daughter-in-law. Pes. 113<sup>b</sup> לְשֵׁן אֱלֹהִים (some ed. לְשֵׁן אֱלֹהִים) is it permitted to hate a fellowman?

Ib. לְמִיִּשְׁנֵי־יָדָיו... לְמִיִּשְׁנֵי־יָדָיו (Yalk. Ms. לְמִיִּשְׁנֵי־יָדָיו, v. Rabb. D. S. a. l. note 1) is it permitted to denounce him to his teacher that he may hate him? Ib. מִיִּשְׁנֵי־יָדָיו Ms. M. (ed. מִיִּשְׁנֵי־יָדָיו) they should hate him. M. Kat. 17<sup>a</sup> דְּהוּוּ דְּהוּוּ דְּהוּוּ whose reputation people disliked (who was ill-reputed, v. infra); a. fr.—Part. pass. סָנִיָּא, סָנִיָּא, f. סָנִיָּא *huted, hateful; ungainly, unsavory*. Targ. Prov. XIV, 20 (ed. Lag. סָנִיָּא; h. text וְשָׂנֵא).—Sabb. 31<sup>a</sup> וְבִּיבֵי דְּסָנִיָּא, v. סָנִיָּא. Meg. 25<sup>b</sup> מִיִּשְׁנֵי־יָדָיו דְּסָנִיָּא מִיִּשְׁנֵי־יָדָיו Ms. M. (ed. דְּסָנִיָּא, v. supra) one whose reputation is bad, v. סָנִיָּא I. Ib. 14<sup>b</sup> סָנִיָּא שְׂמִירְתּוֹ (Ms. M. סָנִיָּא; Ms. Halberst. שְׂמִירְתּוֹ; Ms. O. סָנִיָּא; v. Rabb. D. S. a. l. note) they are ungainly of name; (Ms. M. their names are ungainly).—2) (fr. part. pass.) to be ugly. Taan. 7<sup>b</sup> תּוֹפֵי הֵיוּ סָנִיָּא וְבִיבֵי if they had been ugly, they would have been still greater scholars.

סָנִיָּא I f., v. preced.

סָנִיָּא II m. (preced.) 1) *badness, inferiority*. B. Bath. 122<sup>a</sup> לְשׁוֹפְרֵי וְסָנִיָּא to equalize the distribution of land with regard to the better or inferior quality.—2) *evil nature*; (by way of antiphrasis for טִיב) *nature*.—הַיִּשְׁנֵי־יָדָיו one whose nature is bad, *ill-natured*. Koh. R. to XI, 9 (some ed. סָנִיָּא).—V. סָנִיָּא.

סָנִיָּא III, סָנִיָּא m.=h. סָנִיָּא. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) בֵּן סָנִיָּא מִן סָנִיָּא (some ed. נֶשֶׁק מִן סָנִיָּא) from a thorn-bush comes forth a rose (good children of a bad father); Yalk. Sam. 134 סָנִיָּא דְּאֵשֶׁת יוֹנָתָן (not סָנִיָּא) a thorn which produced a rose.—Pl. סָנִיָּא, סָנִיָּא. Targ. Y. Deut. XXXIII, 16 (prob. to be read סָנִיָּא sing.).—[Targ. Prov. VIII, 19 סָנִיָּא סָנִיָּא, v. סָנִיָּא I.]

סָנִיָּא IV, or סָנִיָּא m. (סָנִיָּא) *sieve*; מִסְנֵי סָנִיָּא *mucal sieve*, name of a certain part of the intestines; [oth. opin.: *disliked by wolves*, v. סָנִיָּא]. Hull. 50<sup>b</sup>.—Koh. R. to VII, 19 (some ed. סָנִיָּא); Lev. R. s. 3 *the ileum*; v. סָנִיָּא.

סָנִיָּא, Targ. Y. I Num. XXXIV, 11, read סָנִיָּא.

סָנִיָּא, v. סָנִיָּא, a. סָנִיָּא.

סָנִיָּא m. (συνήγορος) *advocate, attorney*, opp. קְטִיגֵיר *prosecutor*. R. Hash. 26<sup>a</sup> אֵין קְטִיגֵיר נִשְׁבֵּחַ כִּי סָנִיָּא the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments); Ber. 59<sup>a</sup>. Hag. 13<sup>b</sup> קְטִיגֵיר יֵשֶׁבֶת סָנִיָּא shall the accuser (the ox or calf) become an advocate? Lev. R. s. 30 וְכִי יִשְׁנֵי־יָדָיו אֵין אֵין woe to this man, his advocate has turned prosecutor!; Y. Succ. III, beg. 53<sup>c</sup> שְׂנֵי־יָדָיו (corr. acc.); a. fr.—Pl. סָנִיָּא, סָנִיָּא. Y. R. Hash. I, 57<sup>b</sup> top; a. fr.—Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) שְׂנֵי־יָדָיו that he (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come' (ib. XXII, 8); [Shebu. 30<sup>b</sup> שְׂנֵי־יָדָיו לְדַבְּרוּ שְׂנֵי־יָדָיו וְשֵׁנֵי־יָדָיו (Ms. M. שְׂנֵי־יָדָיו סָנִיָּא); Yalk. Ex. 352 שְׂנֵי־יָדָיו לְדַבְּרוּ that he must not appoint advocates for what he has to say (in defense of his decision, if a point

of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

סָנִיָּא בַר סָנִיָּא pr. n. m. *Bar-Sannigora*. Targ. Y. I Num. XXXIV, 8 בְּרֵי דְּבַר סָנִיָּא the towns of Bar-S. (on the border between Syria and Palestine); [for סָנִיָּא ib., read with Y. II אֲנִיָּא]; Sifr. Deut. 51 סָנִיָּא (not דְּבַר); Yalk. ib. 874 (not דְּבַר); Tosef. Shebi. IV, 11 סָנִיָּא (read דְּבַר סָנִיָּא; Var. סָנִיָּא); Y. Shebi. VI, 36<sup>c</sup> סָנִיָּא דְּבַר רַבָּה וְבַר סָנִיָּא (corr. acc., or סָנִיָּא דְּבַר רַבָּה the large town of &c.).

סָנִיָּא f. (συνήγορος) *defence, speaking in behalf of*.—סָנִיָּא סָנִיָּא to speak in defence of. Y. Taan. II, 65<sup>d</sup> top. Ex. R. s. 15, end. Lev. R. s. 6, beg. [read:] סָנִיָּא הֵוָה רִיחַק סָנִיָּא (read: סָנִיָּא הֵוָה רִיחַק סָנִיָּא) that holy spirit speaks in defence of both sides; a. fr.

סָנִיָּא, a corrupt. of סָנִיָּא. Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. סָנִיָּא.

סָנִיָּא, Shebu. 30<sup>b</sup>, read: סָנִיָּא; v. סָנִיָּא.

סָנִיָּא, v. סָנִיָּא II.

סָנִיָּא f. (סָנִיָּא) *dislike, displeasure*. Ned. 62<sup>a</sup> כִּסְבַר סָנִיָּא סָנִיָּא he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, v. סָנִיָּא.

סָנִיָּא, v. סָנִיָּא.

סָנִיָּא m. (סָנִיָּא) *attachment, wedge; key-stone*. Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 כָּאֵרֶם סָנִיָּא as one inserts a key-stone in an arch. Ber. 47<sup>b</sup>; Y. ib. VI, 11<sup>b</sup> top לְעִשְׂרֵי אֲוָיו we wedge him in among the ten, i. e. we count him in so as to make up the requisite number; a. fr.—Pl. סָנִיָּא, סָנִיָּא. Tosef. Snh. VII, 9 עִשְׂרֵי אֲוָיו סָנִיָּא at a wedding feast we place them among (the adults); Hor. 13<sup>b</sup>. Taan. 25<sup>a</sup> אֲרַבְּתֵי סָנִיָּא they made them (the beams) in links, i. e. joined mortised pieces to them. Tosef. Men. XI, 6 הָיוּ סָנִיָּא אֲרַבְּתֵי סָנִיָּא four golden attachments were there (to the table) shaped like forks; Men. XI, 6. Ib. 94<sup>b</sup> וְהָיוּ סָנִיָּא וְהָיוּ סָנִיָּא supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 סָנִיָּא סָנִיָּא the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.

סָנִיָּא ch. same.—Pl. constr. סָנִיָּא סָנִיָּא the barbed tops of a fence or wall. B. Bath. 4<sup>b</sup>, v. סָנִיָּא.

סָנִיָּא, v. סָנִיָּא.

סָנִיָּא, v. סָנִיָּא.

סָנִיָּא, v. סָנִיָּא a. סָנִיָּא.

סָנִיָּא [to sting, cmp. סָנִיָּא; of color:] to be bright, shine. V. סָנִיָּא.—Part. pass. סָנִיָּא; pl. סָנִיָּא. Num. R. s. 4 (expl. סָנִיָּא, II Sam. VI, 16) וְהָיוּ סָנִיָּא he was dressed in glistening, gold-embroidered garments shining like fine gold.





l. c. 8 סדר הכס ed. Zuck. (Var. הַסִּיפָה); a. v. fr.—סְעוּרָה ארוסין—ס, v. respective determinants.—Ab. III, 16 /ס' everything is prepared for the feast (the hereafter). Pesik. R. s. 41, end, v. זָפֵן.—Pl. סְעוּרָה. Sabb. XVI, 2. Ib. 117<sup>b</sup>; a. fr.

סְעוּרָא, סְעוּרָא m. (סְעַר) assistance, help; trans. helper. Y. Taan. IV, 69<sup>a</sup>, v. סְעָרָא I.

סְעוּרָא, סְעוּרָא f. ch.=h. סְעוּרָה. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74<sup>b</sup>; 75<sup>b</sup> מאן ראייה ליה ס' וב' he who has only one meal, let him eat it in daytime. Keth. 61<sup>b</sup>; a. fr.—Pl. סְעוּרָא. Gitt. 38<sup>b</sup> אהה קבשה ס' וב' one family had their regular dining parties on the Sabbath &c. Ib. סְעוּרָהוּ their entertainments; a. e.

סְעוּרָא f. (סְעַר I) visitation. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סְעָרָא; Var. סְעוּרָא, סְעוּרָה, סְעוּרָא). Targ. Mic. VII, 4 סְעוּרָה (constr.).

סְעוּרָם, סְעוּרָם pr. n. m. S'orim, S'oram. B. Mets. 73<sup>b</sup> רב סְעוּרָם; M. Kat. 28<sup>a</sup> רב סְעוּרָם (Ms. M. סְעוּרָים).

סְעוּרָא barley, v. סְעָרָא.

סְעוּרָא m.=סְעוּרָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סְעוּרָא).

\*סְעוּרָא f. (נסע) = sweepings. Pesik. Asser, p. 95<sup>b</sup> וב' מן סְעוּרָה דבוהה וב' (פרוהיה) out of the sweepings of thy house thou mightest give me so much; [Tanh. R'eh 10 סְעוּרָה; ed. Bub. 4 סְעוּרָה (read: סְעוּרָה); Var. in a gloss סְעוּרָה; Var. in Ar. s. v. סְעוּרָה: סְעוּרָה, v. סְעָרָא.]

\*סְעוּרָא, a word in an enigmatic speech, Koh. R. to I, 8 סְעוּרָא, perh. to be read: סְעוּרָא help; [Matt. K. suggests סְעוּרָא].

\*סְעוּרָא I (cmp. סְעוּרָא) to go around; to visit. Sabb. 12<sup>b</sup> מהוהוה סְעוּרָא אה החולה Ms. M. (Ar. סְעוּרָא; ed. סְעוּרָה) whence is it proven that the Lord visits the sick?—Answ. ref. to סְעוּרָא (Ps. XLI, 4), [to which is added in Ar.: סְעוּרָא ביה קרי יסְעוּרָא 'shall visit him].

סְעוּרָא ch. same, (corresp. to l. סְעוּרָא) to visit, examine. Targ. I Kings IX, 12 (ed. Lag. סְעוּרָא). Targ. I Sam. XIV, 17.—Esp. (ל)סְעוּרָא (ל) to inquire after a person's health. Ib. XVII, 18 (ed. Wil. סְעוּרָא Af.). Targ. II Kings X, 13 (ed. Wil. סְעוּרָא, corr. acc.; v. Koh. Ar. Compl. s. v. סְעוּרָא).

Af. סְעוּרָא 1) same, v. supra.—2) (with על of person) to visit upon. Targ. Job XXXIV, 29. Ib. XXXVI, 23 סְעוּרָא Ms. (ed. סְעוּרָא, read סְעוּרָא). Targ. O. Lev. XXVI, 16; a. fr.

Ithpa. סְעוּרָא to be visited; to be inflicted upon. Targ. O. Num. XVI, 29 (some ed. סְעוּרָא, Ithpe.).

סְעוּרָא II (b. h.; cmp. סְעוּרָא) to be rough; to be in commotion.

Pl. סְעוּרָא to stir up, to blow. Kil. V, 7 וסְעוּרָא הוּוה and the wind drove the seed backward; Tosef. ib. III, 12 סְעוּרָא, סְעוּרָא ed. Zuck. (corr. acc., v. infra).

B. Bath. 25<sup>a</sup> (ref. to סְעוּרָא, Dent. XXXII, 2) ... זו that is the east wind which stirs up the whole world like a sa'ir (demon); [Sifré Dent. 306 'סְעוּרָא; Yalk. ib. 942 שְׁמַשְׁחַרָה which makes the sky black like goats.

Hif. סְעוּרָא same. Tosef. l. c. והסְעוּרָא, read: וסְעוּרָא, v. supra. Num. R. s. 9 (play on סְעוּרָא, Num. V, 15) והסְעוּרָא (והסְעוּרָא) and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

סְעוּרָא ch. same; Ithpa. סְעוּרָא to be excited, troubled. Targ. II Kings VI, 11.

סְעוּרָא hair, v. סְעָרָא.

סְעוּרָא, סְעוּרָא I m. (preced. art.; cmp. סְעוּרָא II a. הַסְעוּרָא) hair. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with ש, v. סְעָרָא].—Y. Naz. IX, end, 58<sup>a</sup> סְעוּרָא, v. סְעָרָא.—Pl. סְעוּרָא f. Targ. Ps. LXIX, 5 (Ms. סְעוּרָא).

סְעוּרָא II, סְעוּרָא f. visitation, v. סְעוּרָא.

סְעוּרָא, v. סְעָרָא.

סְעוּרָא I f. (b. h.; סְעוּרָא II) storm-wind; (hypostatized) the wind-bag. Hag. 12<sup>b</sup> רוּחַ בְּס' סְעוּרָא the wind rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (ruah), storm does its bidding; וס' הַלְלוּהוּ (not הלוי) and the storm depend on the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Hag. II, beg. 77<sup>a</sup> הַרוּחַ הַלְלוּהוּ בְּס' סְעוּרָא the ruah depends on the s'arah; וס' עֲשָׂאָה הַקַּב"ה כְּמִין וּב' and the Lord has made the s'arah a sort of charm and suspended it on his arm; a. e.

סְעוּרָא II (v. סְעָרָא) = סְעוּרָא, hair. B. Bath. 16<sup>a</sup> (ref. to סְעוּרָא, Job IX, 17, a. סְעוּרָא ib. XXXVIII, 1) אויב בְּס' הַיּוֹקָה Job when blaspheming used the word s'arah (storm, anger), and he was answered with s'arah, for we read, And the Lord answered Job (by argument) from the s'arah (the hair of man), v. סְעָרָא; Nidd. 52<sup>a</sup> בְּסְעוּרָא הַיּוֹקָה בְּס' וּב'.

סְעוּרָא, סְעוּרָא m. pl. barley, v. סְעָרָא.

סְעוּרָא m. (סְעוּרָא I) hairy. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. סְעוּרָא).—Pl. fem. סְעוּרָא. Ib. 23, ed. Berl. (oth. ed. סְעוּרָא; Y. סְעוּרָא).

סְעוּרָא, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

סְעוּרָא f. (collect. noun) = h. סְעוּרָא, barley. Targ. Y. Ex. IX, 31 סְעוּרָא (contr. of סְעוּרָא). Targ. Job XXXI, 40 (some ed. סְעוּרָא pl.).—Pl. סְעוּרָא, סְעוּרָא, סְעוּרָא. Targ. O. Ex. l. c. (ed. Vien. סְעוּרָא, סְעוּרָא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. סְעוּרָא). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80<sup>a</sup> סְעוּרָא (not דְּהוּוה ורִיבָא) which was planted with barley. Pes. 42<sup>b</sup> ביה שְׁעוּרָא they put barley into it (the grape vinegar); a. e.

סְעוּרָא, סְעוּרָא part. a. perf. of סְעָרָא.

סְעוּרָא m. (b. h.; סְעוּרָא, v. סְעָרָא, to cut, hollow out; also to put ends together, join) 1) door-sill; 2) bowl. Mekh. Bo, s. 6

(ref. to Ex. XII, 22) טניד הכחוב ... ואין כה אלא אסקיפה the text intimates that he loosens and digs a hole on the side of the threshold and slaughters over it, for *saf* means (a cavity made in) the threshold. Ib. to *saf* means a vessel; Y. Pes. IX, 36<sup>d</sup> bot., sq.—3) *pl. ספין, ספין, ספין* [cut stones, cmp. זיירה.] *paving-blocks, stone-pavement.* Midr. Till. to Ps. LXXVIII, 45 והם נבקעין וכו' and the blocks burst before them (the frogs). Ib. to Ps. CV, 30 בתי חס' בתי חס' houses which had stone pavements; (Yalk. ib. 820 ספסין; Ex. R. s. 10 ספס).

**ספס** (ספס, ספס) ch. same. 1) *door-sill, door-post*; also (v. ספס) *border, bank.* Targ. Ez. XL, 6, sq. Targ. I Sam. I, 9. Targ. II Kings X, 21; ib. XXI, 16 (ספס); h. text *פה*; v. Pesh. Josh. III, 15); a. fr.—Gitt. 68<sup>b</sup> bot. ספס' בסי' at the door-post.—Pl. ספסין, ספסין, ספסין. Targ. Ex. XII, 7 (some ed. ספס). Targ. Deut. VI, 9; XI, 20 (some ed. ספס). Targ. Prov. VIII, 34 ספס' (Ms. a. some ed. ספס, corr. acc.); a. e.—2) (v. preced. 3) *block, a course of blocks, layer* (v. ספס). B. Bath. 5<sup>b</sup> ויגידה הוא ספס' Ar. (ed. ספס) every time he finishes a layer, it is his time (to get paid); ib. 6<sup>a</sup> (ed. ספס). Ib. 4<sup>a</sup> ויגידה ספס' (some ed. ספס) he let one block protrude (beyond the line) and one block recede; Yalk. Deut. 913 ספס.—Pl. ספסין (h. form, as if from ספס, v. ספס). Y. Sabb. VII, 10<sup>d</sup> top ספס' who lays a course of blocks; ib. XII, beg. 13<sup>c</sup>.

**ספס**, v. ספס.

**ספסות** (ספסות), v. ספס.

**ספס** (denom. of ספס) 1) *to swallow, absorb.* Cant. R. to VII, 3 ספסין וכו' as the wheat (flour) absorbs (water), so Israel absorbs &c. Ab. V, 15, v. ספס; a. e.—Trnsf. (cmp. ספס, ספס) *to receive lashes, be punished.* Tem. I, 1, a. fr. ספסין ארבעים וכו' receives forty (thirty-nine) lashes. Naz. IV, 3 ספסין וכו' if she cannot receive the Biblical punishment, let her receive the punishment for rebellion; a. fr.—2) *to use a sponge, to wipe, dry.* Sabb. XXII, 1 לא יספסין (Ar. ספסין Pi.) he must not put down a sponge (to absorb the spilt wine). Zeb. VI, 5 ספסין בטלה ספסין he dried the dripping head of the sacrifice by rubbing salt on it. Tosef. ib. VII, 10 וכו' ספס' if he put salt on but did not dry it, or if he dried it without putting salt on; a. e.—Sabb. 145<sup>a</sup> ספסין, read: ספסין Ar. (ed. ספסין, v. ספסין).—[Tosef. Zab. I, 9 וספסין, read: ספסין.—Yalk. Deut. 840 ספסין, read: ספסין, v. ספסין.]

Pi. ספסין same; v. supra, a. infra.

Hif. ספסין 1) *to wipe, dry.* Men. 7<sup>b</sup> ספסין (Rashi: ספסין Pi.) he must dip (Lev. IV, 6) but not wipe, i. e. there must be blood enough in the vessel to dip the finger into it; Yalk. Lev. 469; Zeb. 93<sup>b</sup> ספסין. Num. R. s. 17 ספסין וכו' he took it (the flayed ram) and wiped it (with salt, v. supra); a. e.—2) *to receive drippings, collect.* Gen. R. s. 94 ספסין וכו' ... עד שספסין וכו' like resin which scarcely begins to ooze out, when arrangements are made to collect it; Tanh. B' midb. 16 (not השבט); ed. Bub. ib. 19; Yalk. Ezra 1067.

Hithpa. ספסין, Nithpa. ספסין *to be wiped off, dried.* Num. R. l. c. ספסין וכו' as if Isaac's blood had been

wiped off. Sabb. XXII, 5 וכו' ספסין if one bathed... and dried himself &c. Ib. ספסין וכו' wipe themselves with one sheet. Yoma III, 4. Tosef. Zab. I, 9 וכו' ספסין... time enough for a person to bathe, come up and dry himself; a. fr.

**ספס** m. (preced.) *drying, wiping.* Kil. IX, 3 ספסות (Ar. ספסין) towels.

**ספס** (b. h.) [to strike, beat; cmp. Lat. plango,] *to lament, mourn.* Gitt. 57<sup>a</sup> ספסין וכו' mourn for this man. Snh. 47<sup>a</sup>, a. e. ספסין וכו' אל ספסין וכו' do not hold services for me in the towns; a. fr.

Hif. ספסין *to arrange funeral or memorial services for; to lament, eulogise.* M. Kat. I, 5 וכו' ספסין קירב וכו' and must not engage a *safdan* (eulogist) for him thirty days before a festival. Meg. 28<sup>b</sup> וכו' ספסין וכו' no funeral services for an individual must be held in them (the synagogues); וכו' ספסין... רבים but you may use them for funeral services in cases of public mourning (for a distinguished person). Treat. S'mah. III, 4 ספסין וכו' mourning services are held for children of poor men at the age of three, for those of rich men at the age of four years. M. Kat. 21<sup>b</sup> וכו' ספסין וכו' and they arranged a great lamentation over them (the sons of R. Akiba); a. fr.

Nif. ספסין *to be mourned for, be eulogised.* Snh. 47<sup>a</sup> וכו' ספסין וכו' א dead not mourned for and not buried. Yeb. 78<sup>b</sup> ספסין וכו' בהלכה ספסין no appropriate lamentations were held over his remains; a. e.

**ספס** ch. same. Targ. Gen. XXIII, 2; a. fr.—Yeb. 116<sup>b</sup> ספסין וכו' observe mourning for thy husband. M. Kat. 28<sup>b</sup> וכו' ספסין וכו' for him who has mourned for others, others will mourn; Keth. 72<sup>a</sup> וכו' ספסין; Tosef. ib. VII, 6 ספסין וכו' mourn, in order that people may mourn for thee; Y. ib. VII, 31<sup>b</sup> bot. (corr. acc.). Meg. Taan. ch. I; Sabb. 21<sup>b</sup>, a. fr. ספסין וכו' when no lamentations may be held; a. fr.

Af. ספסין 1) as preced. Hif. Targ. Lam. I, 18.—M. Kat. 25<sup>b</sup> ספסין וכו' לא אתי לא ספסין וכו' that day (when he died), they did not come to mourn for him. Meg. 28<sup>b</sup> ספסין וכו' held funeral services for his daughter-in-law in the synagogue; a. fr.—2) *to beat the hip in mourning.* Koh. R. to XII, 7 וכו' ספסין וכו' made the motion of mourning with one hand and of praising (Nebuchadnezzar) with the other; Yalk. Ez. 364 ספסין וכו' וכו'.

**ספס** m. (preced.) *mourner, wailer.*—Pl. ספסין. Targ. Koh. XII, 5 (some ed. ספסין). Targ. Y. Lev. XIII, 45 וכו' ספסין וכו' ספסין וכו' (not ספסין) and he shall go around to the wailers (v. M. Kat. 5<sup>b</sup>).

**ספס**, v. ספס.

**ספס** m. (preced. wds.) *hired mourner, speaker at funerals or memorial services.* M. Kat. 8<sup>a</sup> ספסין וכו' a wailer came and placed himself at the door (offering his services).—Pl. ספסין, ספסין. Ber. 62<sup>a</sup> וכו' ספסין וכו' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).

**ספדנא** ch. same. M. Kat. 8<sup>a</sup> 'וכ' בר הרר ס' וב' whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25<sup>b</sup> פתח עליה ס' 'וכ' פתח עליה ס' the wailer on the occasion began thus; Hag. 15<sup>b</sup>; a. fr.—Pl. ספדניא, ספדני. Taan. 5<sup>b</sup> וכי בכודי בכי בכוריא ס'. Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121<sup>b</sup> כן וכן ס' הווי ס' וכן ס' הווי ס' and such wailers officiated there.

**ספח** f., pl. ספוח (b. h.; v. ספח) bowls, moulds of glass-ware. Tosef. Kel. B. Bath. VII, 7 שלהן ס' כן הם' משניגלו כן הם' as soon as they are taken out of their moulds.

**ספוג**, v. ספיג.

**ספוג** m. (ספג, cmp. ספח) a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper. Y. Sabb. VII, 10<sup>a</sup> (in Chald. dict.) 'וכ' והן רגז ס' וב' he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115<sup>b</sup>; Succ. 50<sup>a</sup>; Yalk. Mal. 587 'וכ' רומה לס' וב' the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45<sup>d</sup> bot. עומד כסבכה, v. סבקה). Kel. IX, 4 'וכ' שבלע ס' a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 'וכ' אם יש לו עור וב' a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 'וכ' שניג המכה ס' an absorbent substance (wool) put on a wound. Y. ib. XVII, 15<sup>c</sup> 'וכ' רבש ס' ונתן עליה ס' and he put on it a dry sncker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 'וכ' שחיה ספיג וב' (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—Pl. ספוגין, ספוגים. Y. Yeb. XVI, 15<sup>d</sup> top 'וכ' רצו לחרוך ס' (divers) wanted to cut sponges. Sabb. 129<sup>b</sup> 'וכ' של צמר ס' tufts of wool; (Tosef. ib. XV (XVI), 3 (בטוח). Ab. Zar. 18<sup>a</sup> 'וכ' של צמר וב' they took tufts of wool, soaked them with water, and put them on his heart; a. e.—[Σπῳγγος, σφῳγγος seems to be of Semitic origin.]

**ספוגא** ch. (preced.) a spongy cake.—Pl. ספיגין. Targ. Y. Lev. II, 4 (ed. Vien. 'ספג'); v. אספיג.

**ספוגתא** f. (preced.) sponge-like. Ukts. II, 8 'וכ' פת ס' spongy bread.

**ספוא**, v. ספיא.

**ספוחא**, v. ספיחא.

**ספון** m. soap, v. צפון I.

**ספונא**, v. ספינא.

**ספונארה**, Tosef. Kel. B. Kam. VI, 17, v. ספי a.

**ספניא**, v. ספיניא.

**ספניזת**, v. ספיניזת.

**ספוסמא**, v. ספסטי.

**ספוקא**, v. ספי.

**ספוקה**, v. ספיקה I.

**ספוקלמזרא**, v. איספוקלמזרא.

**ספור**, v. ספיר.

**ספור** m. (ספר), pl. ספורין, ספורים the days which have to be counted (Lev. XV, 28), legal calculation. Nidd. 30<sup>a</sup> בטינן ס' לה' דידה her account is completed. Ib. ס' בטינן ס' (the judges) require the count before us, i. e. we count from the first day of her appearance before the ritual court; ib. 69<sup>a</sup>.

**ספורא** m. (ספר Pa.) hair-cutting; ס' באני barber's tools. Lev. R. s. 28, end אפיק מאני ספוריה he took out his barber tools; ib. ואילין אונין מאניא ספוריה (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 ואילין אינון ספוריא דידך and these are thy scissors; Esth. R. to VI, 10 ספורא מאני ספורא דידיה and thou shalt find his tools.

**ספורת** f. (b. h. ספיה; ספר) number.—Pl. ספורות. Y. Shek. V, beg. 48<sup>c</sup> (ref. to I Chr. II, 55 they are named Sof'rim, because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 ספורות.

**ספוריאי**, v. ספוריא. pr. n. pl. Kfar Sippuraya (Es-Safiriyeh), near Lydda (Neub. Géogr. p. 81). Y. Kidd. III, 64<sup>d</sup> bot. [read:] 'וכ' חורי וב'.

**ספח** (b. h.) to grow, swell, be added to.

*Pi.* (1) to add, esp. (of a river) to cast out alluvial soil, make new land Gen. R. s. 13 למדינה על הנהר שפחה למדינה 1) when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14<sup>a</sup> מספיק (corr. acc.)—2) to join, conspire. Tanh. Thazr. 11 (play on ספחה, Lev. XIII, 2) Haman conspired with Ahasver to destroy etc.—3) (v. ספחה) to smite with sores. Pesik. Vat-tom., p. 133<sup>a</sup> (ref. to וישפח, Is. III, 17) צרעה ספחה אלא ספחה sippah means striking with leprosy; Tanh. l. c. חפח וישפח; Lev. R. s. 16 בצרעה ספחה.

*Nithpa.* to attach one's self, become a citizen. Ruth R. to I, 1 end 'וכ' וינתפחו ישראל וינתפחו וב' they left Israel and became citizens in the fields of Moab.

**ספח**, v. ספיח.

**ספחית**, Y. Shek. IV, 48<sup>a</sup> top, v. ספיח.

**ספחת** f. (b. h.; ספח) rising on the skin, sore. Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) ס' שני לשאה (not לבהרה) sappahath is secondary to (is a species of) s'eth. Ib.; Shebu. 6<sup>b</sup> אלא ספילה ס' אין ס' אלא ספילה ס' itself intimates an attachment to something (ref. to I Sam. II, 36). Yeb. 47<sup>b</sup>; 109<sup>b</sup>, a. e. בעור ס' גרים לישראל כס' בעור ס' proselytes are as bad to Israel as a sore on the skin (ref. to וינטפחו, Is. XIV, 1).



סָפָא, v. סִפְפָא.

\*סִפְפָא f. pl. (spatulæ) small and broad swords. Tosef. Kel. B. Mets. V, 6 (ed. Zolk. סִפְפָא).

סָפָא (b. h.; cmp. סָפָא 1) to cut, esp. to cut a slice, to give a portion; to have a share in a meal. Pes. 3<sup>b</sup> סָפָא לִי מֵאֵלֶיךָ give me a piece of the fat-tail. Midr. Till. to Ps. IV, 7 ed. Bub. וְנִי יִהְיֶה לְסָפָא טַבְבָּב וְנִי (differ. in ed., v. ed. Bub. note) oh, that we could share with you in the good of the hereafter; Yalk. ib. 627 לְסָפָא (corr. acc.).— 2) to consume, destroy. Tanh. Vayera 8 (ref. to Gen. XVIII, 23) בְּשֵׁר וְדָם הָאֵם סִפְפָא אִתּוֹ וְנִי as regards a human being, anger consumes him (carries him away), is it so with thee? Wilt thou consume the righteous with the wicked?

Nif. סִפְפָא: to be destroyed, ruined. Gen. R. s. 49 (ref. to Prov. XIII, 23) וְנִי בְּלֹא טַבְבָּב מְקִיבֵי וְנִי he was ruined (by the tax-gatherers) not in accordance with the judgment of his place (which had been released from the tax in the meanwhile).

סָפָא ch. same, 1) to cut, apportion, give to eat. Targ. Y. Num. XI, 18 (ed. Vien. סָפָא Af.).—Pes. 3<sup>b</sup> קָא לִי מֵאֵלֶיךָ have they given you a piece &c.? v. preced. Hull. 107<sup>b</sup> לֹא סָפָא לִי I should not have given thee to eat. Ib. 107<sup>b</sup> לֹא סָפָא לִי קָא thou didst feed my son, and didst not wash thy hands (v. סָפָא). Ib. 95<sup>b</sup> אִיבֵי הִשְׁתָּא סָפָא אִיבֵי how near you came giving the sons of B. forbidden food to eat. Ib.<sup>a</sup> top טִי לֹא סָפָא לִי (Ar. סָפָא) should I not have given thee a portion of the fat ox? Ib. דִּבְנִי דְּזִבְנִי such and such a gentile bought of it, and he gave me of it. B. Bath. 21<sup>a</sup> קְבִיל וְסָפָא לִיָּהּ וְנִי until six years of age take no pupils, from six and upward take (the child) and feed him (with knowledge) as you feed an ox; a. fr.—2) to scrape together, collect. Targ. O. Ex. XXVII, 3.—Cant. R. to I, 6 הִלֵּא וְנִי he grabbed up sand and put it in his mouth. B. Mets. 114<sup>b</sup> סָפָא שְׂקִיל וְנִי grab and take of these leaves (of Eden); סָפָא שְׂקִיל he grabbed and carried them off.

Af. סָפָא same, to give to eat. Targ. Y. Num. XI, 18, v. supra.—B. Bath. 21<sup>a</sup>, v. supra.—[Lam. R. to I, 7 תְּסָפִין בְּלֵה וְנִי a corruption, prob. to be read: בְּלֵה וְנִי 'when they give a bride to eat', some words like 'coarse food' being omitted.]

Ithpa. סָפָא [to be withdrawn, cmp. Nif. of סָפָא II Sam. XVII, 13; Jer. IV, 5, a. e.] to shrink, be afraid. Targ. Job XXXII, 6 אֶסְפָּא (h. text זָחַלְתִּי). Targ. Y. Gen. XXI, 17 לֹא קָא סָפָא (not תִּסְפָּא). Ib. XLII, 4; a. fr.—Ber. 20<sup>a</sup> אֵרֵךְ מִיָּהּ אַרְבֵּי מִיָּהּ are you not afraid of temptation? Ib. 62<sup>a</sup> אַרְבֵּי מִיָּהּ אַרְבֵּי מִיָּהּ are ye not afraid? Snh. 94<sup>b</sup> bot. אַרְבֵּי מִיָּהּ אַרְבֵּי מִיָּהּ be not afraid of this one, but be afraid of &c.; a. fr.

סָפָא, Yalk. Gen. 133 קִילָא, read: סָפָא קִילָא.

סָפָא m. (סָפָא = b. h. סָפָא) rim.—Pl. סָפָא. Y. Ab. Zār. II, end, 42<sup>a</sup>; Tosef. Kel. B. Kam. VI, 17 (not סָפָא), v. סָפָא; Kel. VIII, 9 סָפָא. Ib. IV, 4 סָפָא Ar. ed. Koh. (oth. ed. Ar. סָפָא; ed. סָפָא).—סָפָא, Y. Sabb. VII, 10<sup>d</sup> top, v. סָפָא.

סָפָא, v. סִפְפָא.

סָפָא, v. סִפְפָא.

סָפָא (סָפָא) m. (b. h. סָפָא; סָפָא) spontaneous growth, after-growth.—Pl. סָפָא, סָפָא (סָפָא). Shebi. IX, 1 כל הַסְּפָא מִתְּחִלַּת הַיּוֹם תִּסְפָּא (Y. ed. סָפָא.. הסָפָא) all spontaneous growths (of the Sabbatical year, dating from the sixth year) are permitted, except the after-growth of cabbage; Pes. 51<sup>b</sup> כל הַסְּפָא מִתְּחִלַּת הַיּוֹם (v. comment.). Sifra B'har, Par. 1, ch. I (ref. to Lev. XXV, 5) וְנִי מִכֹּהֵן סָפָא מִכֹּהֵן סָפָא.. הסָפָא.. הסָפָא from here the scholars found a support for the prohibition of the after-growth. Shek. IV, 1 שְׂוֵרֵי סָפָא שְׂוֵרֵי סָפָא those appointed to watch the after-growth (of barley for the 'Omer) in the Sabbatical year receive their wages &c. Y. ib. 48<sup>a</sup> top סָפָא (corr. acc.); a. fr.

סָפָא, v. סִפְפָא.

סָפָא, v. סִפְפָא.

סָפָא, Y. Sabb. VII, 10<sup>d</sup> top, v. סָפָא.

סָפָא, v. סִפְפָא.

סָפָא, v. סִפְפָא.

סָפָא f. (b. h.; v. סָפָא 2) [storage,] freight-ship. Taan. III, 7, v. סָפָא. B. Bath. 91<sup>b</sup> top (on the death of Abraham) וְנִי לֹא לִי לֹא לִי woe to the ship whose captain is gone; a. fr.—Pl. סָפָא. Ex. R. s. 17, end שְׂוֵרֵי סָפָא pirate ships; a. e.

סָפָא ch. same. Targ. I Kings IX, 26, sq. סָפָא Bxt. (ed. סָפָא collect. noun; ed. Wil. סָפָא, pl.). Ib. X, 22.—Taan. 21<sup>a</sup> אֶסְפָּא, v. סָפָא. Ned. 50<sup>a</sup>, v. סָפָא; a. e.—Pl. סָפָא, constr. סָפָא. Targ. O. Deut. XXVIII, 68. Targ. I Kings XXII, 49. Targ. Is. XXIII, 1; a. fr.

סָפָא, v. סָפָא. [Pesik. B'shall., p. 89<sup>a</sup>, לֵהּ, read: סָפָא]

סָפָא, v. סָפָא.

סָפָא, a. סָפָא.

סָפָא f. (סָפָא) sufficiency, opportunity, possibility. Targ. Y. Gen. XXXI, 29.—V. next w.

סָפָא I f. h. same (frequ. Chald. form סָפָא (v. preced.) or סָפָא). Y. Peah I, 15<sup>c</sup> sq. הָאִישׁ כִּי בִידֵי וְנִי the man has the power (possesses the means, to honor his parents) but the married woman not; Y. Kidd. I, 61<sup>a</sup> bot.; Bab. ib. 30<sup>b</sup> אִישׁ סָפָא אִישׁ סָפָא; Tosef. ib. I, 11 סָפָא. Yalk. Ex. 259 סָפָא בִידֵי וְנִי I am unable to give it to you; Mekh. B'shall., Vayass'a, s. 3 סָפָא. Koh. R. to I, 15 שְׂוֵרֵי סָפָא בִידֵי וְנִי thou didst have an opportunity to repent. Midr. Till. to Ps. LXXXVI, 1 וְנִי יִסְפָּא בִידֵי וְנִי ed. Bub. (corr. acc.; oth. ed. סָפָא) while he has the power to prevent it. Ker. 5<sup>a</sup> סָפָא, v. סָפָא; a. fr.

סָפָא II f. doubt; pl. סָפָא, v. סָפָא.



**ספן** ch. same, 1) to brighten, scour; v. *Ithpe.*—2) to regard. Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) to look out for, provide, store; (of a bird's ovary) to be fructified. Bets. 7<sup>a</sup> **ספנא בארעא** eggs laid by a hen that was fecundated by friction in the dust, v. **הִבְרָא**. Hull. 58<sup>a</sup> **ספנא בארעא** if the hen was fructified by friction &c.

*Ithpe.* **אִתְפַּנְיָא** 1) to be brightened, scoured. Targ. Y. Lev. VI, 21 (comp. Tosef. Nidd. VIII, 11 **הַצְפִּינִי**, quot. s. v. **צִפּוּן** I).—2) to be provided, laid in. Koh. R. to XI, 9 [read:] **ספן** until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164<sup>b</sup> **ספן**, v. **ספן**).

**ספן** m. (denom. of **ספניא**) sailor, captain of a freight ship. Shebi. VIII, 5, v. **בְּיָרִי**. Tosef. B. Mets. IX, 14, a. e.—*Pl.* **ספנין**. Sabb. XV, 1, sq. **קשר הים**, expl. ib. 111<sup>b</sup>, v. **אִסְפְּרִידָא**. Kidd. IV, 14 **ספנין** sailors are mostly pious men. Y. M. Kat. III, 82<sup>b</sup> bot. **ספנין** (not his farm-hands, and the sailors and camel drivers in his employment).

**ספנא** ch. same. Bekh. 8<sup>b</sup> bot. **א"ל לספן** he said to the captain, untie thy ship.—*Pl.* **ספנין**. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not **ספן**); a. e.—B. Mets. 84<sup>b</sup> **ספנא**; Yalk. Prov. 964 **ספנא**. Ned. 50<sup>a</sup>, sq.

**ספנא** m. (**ספן**; comp. **ספן**) store-room, hold. Snh. 108<sup>b</sup> **ספנא** the hold of the ark.

**ספספניא**, Yalk. Ps. 656, v. **ספספניא**.

**ספסופת** m. (= **אספסא**; **אספ**) riotous gathering, or indiscriminate capture of people during a riot. Y. Ter. VIII, 46<sup>b</sup> bot. **ספסופת** was caught in a riot.

**ספסול**, v. **ספסל**.

**ספסורא** c. (**ספן**; comp. **σπασμολογία** Jos. Ant. XX, 2, 2) sword. Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.—B. Bath. 21<sup>b</sup> **ספסורא** he took up a sword to kill him. Y. Ter. VIII, 46<sup>b</sup> bot. **ספסורא** carrying a sword; **ספסורא** with this sword did Bar N. kill his brother. Snh. 7<sup>a</sup> **ספסורא** when our love was strong, we found room to sleep on the broadside of a sword &; a. e.—*Pl.* **ספסורי**. Targ. Prov. XXX, 14 Ms. (ed. **ספסורי**).

**ספסורא** m. = h. **ספסור**, accountant, middleman, broker. B. Mets. 42<sup>b</sup> **ספסורא** a middleman who buys here and sells there (immediately). Ib. 63<sup>b</sup> **ספסורא** but would he not have had to pay the broker?, i. e. has he not the advantage of saving the broker's fee?

**ספסורותא** f. (preced.) broker's work, agency. B. Mets. 63<sup>b</sup> **ספסורותא**... a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

**ספסול** m. (v. **ספול** 2) frame, bench, stool. Kidd. 70<sup>a</sup> **ספסול** call it *safsal* (Hebrew) as the scholars do, or &c. (v. **אִסְפְּנָא** 2). Kel. XXII, 3 **ספסול** a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 **ספסול** a frame which has

fallen apart. Mikv. V, 2; a. fr.—*Pl.* **ספסול**. Y. Ber. IV, 7<sup>d</sup> top **ספסול** eighty benches (forms) of students were there. Tosef. l. c. 11 **ספסול** the (movable) benches in inns; **ספסול** the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 **ספסול** (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 **ספסול** לא בבר... (Babli ed. 67<sup>b</sup> **ספסול**) has not sold (with the bath-house) the boards of the seats. Ib. 67<sup>b</sup> **ספסול** Ms. H. a. R. (ed. **ספסול**) the room where the seats are kept. Pes. 51<sup>a</sup> **ספסול** the frames on which gentiles spread their goods. Snh. 104<sup>b</sup> **ספסול** fire lapped their benches; a. fr.

**ספסול** ch. same. Sabb. 29<sup>b</sup> **ספסול** dragged in a form (for the students to sit on). Y. ib. XV, beg. 15<sup>a</sup> **ספסול** he who folds a garment over a frame; a. fr.—*Pl.* **ספסול**. Targ. Y. II Gen. XV, 17.—Ber. 28<sup>a</sup>, v. **ספסול**. Y. Sot. I, 16<sup>d</sup> bot., v. **ספסול**; a. e.

**ספסול** (denom. of **ספן**) to cut the ends of, trim; to graze. Naz. VI, 3 (39<sup>a</sup>) **ספסול** אי שפסול כל שפסול (Bart. **שפסול**, comp. **שפסול**) or trimmed his hair ever so little. Ib. 39<sup>b</sup>. Y. ib. VI, 55<sup>a</sup> bot. **ספסול** to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5<sup>c</sup> top **ספסול** if the fire grazed his stones. Ib. **ספסול** או **ספסול** or it went on grazing (objects) even to a mile's distance; v. **ספסול** II.—Y. Bets. IV, 62<sup>c</sup> bot. **ספסול** איך **ספסול** באור you must not trim the ends of a wick by burning it (Bab. ib. 32<sup>b</sup> **ספסול**; v. **ספסול** II).

**ספסור** m. (reduplic. of **ספן**) accountant, expert in prices, speculator. B. Mets. 51<sup>a</sup> **ספסור** it means a speculating trader... he knows well what his goods is worth &c.—V. **ספסורא**.

**ספסור**, v. **ספסורא**.

**ספסן** I (b. h.; comp. **ספן**, *Pi.* **ספסן** 1) to strike, clap, esp. to clap the hands against the hips to a certain tune in mourning or in rejoicing; comp. **ספסן** I. Bets. V, 2 (36<sup>b</sup>) **ספסן** you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII) **ספסן** he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. **ספסן** I.—2) (comp. **ספסן**) to join closely; to attach; to engraft Y. Sabb. V, beg. 7<sup>b</sup> **ספסן** when he ties a rope to a rope (of the halter). Kil. VI, 9 **ספסן** if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 **ספסן** if the hyssop is too short, he ties it to a thread &c. Y. Or. I, 61<sup>a</sup> bot. **ספסן** a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. **ספסן** I.

**ספסן** ch. same, to strike, knock. Targ. Job XXXIV, 26 **ספסן** ed. Lag. (ed. Wil. **ספסן** *Pa.*).—Esp. to clap hands. Targ. Lam. II, 15 (ed. Lag. a. oth. **ספסן**); a. e.—[Targ. Koh. IV, 16 **ספסן**, read with ed. Lag. **ספסן**, v. **ספסן** I.]

**ספסן** II (b. h. **ספסן**) to divide, distribute; to supply;









gentile made (threw out) a ladder and went down on it; [ed. Zuck. כבש v. Sabb. XVI, 8].

סקילה f. (סבל) stoning, execution by stoning. Snh. VII, 1. Ib. 9 בס' (sub. גידון) is to be put to death by stoning. Ib. IX, 3 גידונין בס' Ib. המורה הס' stoning is the severer punishment; a. v. fr.—הס' ביה the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 היה הס' היה הס' the scaffolding was two (men's) statures high; a. e.

סקילוס, v. סקילוסא.

\*סקילוס m. (a corrupt. of xenium) a host's or king's gift, donation indefinite as to time and amount. Taan. 19<sup>b</sup> מיום שחרב... נעשו הגשמים ס' וכו' Ar. (ed. צימורקין; Ms. M. צימורקין, substitutes for the unintelligible ס') since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבר שנתן. לו רבו פנסיהו]

סקיסאורה, Yalk. Num. 713, read: סקיסאורה, v. סקיסאורה.

סקיסתאן pr. n. (Σακιστανή) Sakistan (Segestan), a district of Drangiana in the Persian empire, occupied by the Saeæ or Scythians. Yoma 10<sup>a</sup> (ref. to וסברה, Gen. X, 7) ס' גיורא וס' בריורא וכו' Ms. M. 2 סקיסתאן, v. Rabb. D. S. a. l. note 9; Ar. (סקיסתאן) the inner S. and the outer S., with one hundred parasangæ between &c.

סקיף, v. סקוף.

סקופטורין m. pl. (exceptores) short-hand writers, clerks in court. Pesik. Hahod., p. 53<sup>b</sup> sq. [read:] העמידו הסופטורין ויעמדו הס' summon the advocates and let the clerks be ready; ib. ויעמדו הס' ויעמדו הס' dismiss the advocates and let the clerks go; Yalk. Ex. 190 סופטורין; Yalk. Ps. 831 סופטורין (corr. acc.); (Y. R. Hash. I, 57<sup>b</sup> top קטיגורין).

סקופטורה, v. סקופטורין.

סקופטורין, v. next w.

סקופטוריה f. (συκοφαντία) false accusation. Sifré Deut. 349 (ref. to הריבוי, Deut. XXXIII, 8) ס' נסתרה לו (ed. Fr.) false denunciation turned against him (Aaron); if Moses said..., what have Aaron and Miriam done?; (oth. ed. סקופטורין נסתרה לו, read: סוקופטוריה) an informer, v. סקוף; [Yalk. Deut. 954 סקופטורין נסתרה לו (ed. Lemb. השק'); Nahm. to Deut. I. c. סקופטורין נסתרה לו v. סקוף a. סקופטורין].

סקופטורין, v. סקוף, one whose occiput has the shape of a lintel (having an angular projection). Bekh. VII, 1 (43<sup>a</sup>) (Mish. a. Ar. (ש'). Ib. 43<sup>b</sup> ס' sh'ifas refers to the hinder part of the head, as people say ש'פס, a piece is taken off.

סקופטורין, v. סקופטורין.

סקיפתא, v. סקיפתא.

סקירה f. (סקר II) look, glance. R. Hash. 18<sup>a</sup>, v. סקר II.

סקל (b. h.) to stone, put to death by stoning. Snh. VI, 1 (42<sup>b</sup>) מוציאין אותו לסקל; (Mish. ed. לסקל) they take him out (from the court) to execute him. Ib. 46<sup>a</sup> וסקלדו and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 האומר סקלו הרנגול זה וכו' ed. Zuck. (Var. שחטו) if one says, stone this cock, for he crowed at evening,—that is a superstitious practice (v. אמורי).

Nif. נסקל to be stoned, be condemned to death by stoning. Snh. 43<sup>a</sup> אבן שני בה the stone with which the culprit is to be put to death. Ib. VI, 1 לישקל יוצא is taken out to be stoned. Ib. 3 ואין האשה נסקלת וכו' the male convict is put to death undressed, but not so the woman. Ib. 4 הנסקלין נתלין כל אלו those executed by stoning are afterwards hanged; a. fr.—שור הנסקל the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 שור הנ' וכו' the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nzikin, s. 10; a. fr.

Pi. סקל to clear of stones. Shebi. II, 3 סקל עד וכו' you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 סקל... ברך as one has no right to put dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) מפני מה אתה מסקל מהודך וכו' why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

סקל I ch. same. B. Kam. 41<sup>a</sup> סקל דסקליה מסקל after one has stoned him (the ox).

סקל II m., v. סקול.

\*סקלוגנתא f. (= סקולוגא, reduplic. of סקל) a hard blow with the fist. Y. B. Kam. VIII, end, 6<sup>c</sup>, v. סקולוגנתא.

\*סקלוטין, Midr. Hashkem, Vayakhel, quot. in Ar. and expl. as court or palace, prob. meant for סקולוטין (secretum) secluded place; v. Koh. Ar. Compl. s. v.

סקנדרוס, v. סקנדרוס.

סקסנאח m. of Sacassana (Σακασσηνη), a province of Armenia. Nidd. 65<sup>a</sup> מינימין ס' Miniamin of S., v. סקסנאח.

סקף (Saf. of נקה, v. נקה II) to go around.

Hithpa. סקפה, Nithpa. נסקפה 1) to come in turn; to be arranged; to happen (emp. סבה); 2) (of persons) to turn around; (= נהפך) to change. Sifré Deut. 349 ed. Fr. סקפה, v. סקפה; ed. Radwill a. oth. סקפה (not סקפה) thou hast turned informer against him; Yalk. Deut. 954 הסקופים נסתרה לו (some ed. השק', read סקפה); v. סקופים.

סקף I ch. same.



Pa. סָפַף to turn over, transfer. Targ. I Chr. X, 14 (h. text ירסב).

Ithpa. אִסְפַּף, Ithpe. אִסְפַּפְתָּ 1) to be turned; to pass over. Targ. Y. Num. XXXVI, 7 הִרְחַף (read הִסְפַּפְתָּ; h. text וְהִסְבּ, v. supra).—2) to be brought about; to happen. Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) to be visited with. Targ. O. Num. XI, 1 כִּי בִישׁ כְּסִפְפִּינִי as though an evil (mourning) had befallen them (h. text בְּהִאֲנִיחִים, v. אֲנִיחִי).—4) to be the cause of. Targ. Y. ib. IV, 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לאֲסַפְפָּא, corr. acc.); a. e.—5) to turn against, seek occasion (v. עִיִּפָּה). Targ. Lam. I, 22 (h. text עוֹלֵל). Targ. O. Gen. XLIII, 18 (h. text דְּהַגּוֹלֵל; v. עִיִּפָּה).

סָפַף II, (שָׁפַף) (Saf. of נִקְהָה, v. נִקְהָה I) to bring close together, knock, clap. Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. שָׁפַף; Ms. I שָׁפַף).

Pa. סָפַף same. Targ. Job XXVII, 23 Ms. (ed. יִשְׁקוּף; ed. Lag. a. oth. יִשְׁפִּיק).—V. שָׁפַף.

סָפַפְתָּ, v. סָפַפְתָּ.

סָפַף I (v. זָפַף) to thrust.

Nif. זָפַף to stagger. Cant. R. to III, 6 זָפַפְתָּ וְכִי, v. זָפַף II.—[R. Hash. 18<sup>a</sup>, v. next w.]

סָפַף II (b. h. שָׁפַף) [to blink, shine; denom. סִיפְפָא] 1) to look, gaze. Y. Nidd. III, 50<sup>c</sup> bot. כְּבָרִים לְפָנֵיהֶן כָּאֲדָם סִיפְפִין לְפָנֵיהֶן (they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23<sup>a</sup>)).—2) (denom. of סִיפְפָא) to paint red, mark with sifra. Bekh. IX, 7 (58<sup>b</sup>) דְּיוֹצָא כִּיפְפִין בְּסִיפְפָא (Talm. ed. סִיפְפִין) he marks every tenth lamb that goes forth; ib. כִּיפְפִין לֹא סִיפְפִין (Talm. ed. סִיפְפִין) if he failed to mark it. Sabb. 67<sup>a</sup> סִיפְפִין בְּסִיפְפָא (v. Rabb. D.S. a. l. note 50); Hull. 77<sup>b</sup>; a. e.

Pi. סִיפְפִין to paint (the eyes). Pesik. Vattom. p. 132<sup>a</sup> (ref. to Is. III, 16) כִּיפְפִין מְסִיפְפִין אֶרֶץ (ed. סִיפְפִין) they painted their eyes with sifra; Lam. R. to IV, 15 כִּיפְפִין; Lev. R. s. 16; Yalk. Lam. 1030 כִּיפְפִין עֵינֶיהָ וְכִי (not מְסִיפִין) she painted her eyes &c.

Nif. זָפַף to be overlooked, reviewed. R. Hash. 18<sup>a</sup> כֻּלָּן זָפַף. Nif. זָפַף they are all reviewed with one glance; v. זָפַף.

סָפַף I ch. same, to look at. Targ. Job XX, 9; XXVIII, 7 (h. text שִׁזְפַּף).—(With ב) Lev. R. s. 22 בְּהוּא הוּיָא כִּי הִלֵּךְ אֶת לִבְסָרְךָ (With ב) he looked at the (dead) serpent; Gen. R. s. 10 קָם לְבָסָרְךָ לִי כִי (Koh. R. to XI, 9 לְבָשׁוּרִי לִיָּה אֵת כִּי, v. לְבָשׁוּרִי לִיָּה אֵת כִּי).

סָפַף II, Pa. סָפַף to sting, goad, v. סָפַף.

סִיפְפָא, v. סִיפְפָא.

סִיפְפִין, v. סִיפְפִין.

\*סִיפְפִין m. (scriptor) scribe, secretary. Koh. R. to IX, 18 (ref. to הספר, II Kings XVIII, 37) כִּי Mus. (ed. סִיפְפִין). [The entire passage seems to be a corrupt gloss; v. סִיפְפִין, a. סִיפְפִין.]

סִיפְפִין, v. סִיפְפִין.

סִיפְפִין f. (סִיפְפִין II) looking around, coquettish. Gen. R. s. 18 Eve was not made of Adam's eye כִּי שָׂלָה הָיָא (Ar. סִיפְפִין) that she might not be a coquette; כִּי וְהָיָא הָיָא and yet she (woman) is coquettish; Yalk. ib. 24 (not נִיחָה... נִיחָה.); Yalk. Is. 265; Tanh. Vayesh. 6.

סִיפְפִין m. (sacrarium) shrine in a temple or in a house. Gen. R. s. 89 שְׂכָר מוֹרְחָב בְּסִיפְפִין (ed. סִיפְפִין, סִיפְפִין) for thus is it recorded in the aerarium of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בְּסִיפְפִין שְׂלָהֶם (Tanh. Mick. 3 בסִיפְפִין).

סִיפְפִין f. (v. סִיפְפִין II) red paint. Gitt. 19<sup>a</sup> (expl. סִיפְפִין) כִּי שְׂמָה its name is s'karta.—Esp. marking with sifra. Bekh. 58<sup>a</sup> כִּי אִשְׁפֵּר אֵי אִשְׁפֵּר... מוֹשֵׁם כִּי you cannot tithe sheep on the Holy Day on account of the required marking with paint; Hag. 8<sup>a</sup>. Naz. 39<sup>a</sup> וְכִי הָא שְׂמֵעַ מִסִּיפְפִין come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

סִיפְפִין = עָסַר, ten, v. הִסְפִּיר.

סִיפְפִין m. (b. h. סִיפְפִין, sub רִיגָה; סִיפְפִין) one whom courage has left, low-spirited (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סִיפְפִין, Ex. III, 4) כִּי וְכִי סִיפְפִין הוּא הוּא וְכִי low-spirited and indignant is this man, seeing the trouble &c.

סִיפְפִין, v. סִיפְפִין.

סִיפְפִין, v. סִיפְפִין II.

סִיפְפִין, Pi. סִיפְפִין (Saf. of רָב) 1) to assume importance, to allow one's self to be coaxed; to decline an office. Pes. 86<sup>b</sup> כִּיפְפִין לְקַטְנִי לְקַטְנִי you may decline an offer from an inferior person than yourself, but not &c. Ber. 4<sup>a</sup> ... הַגִּבּוֹר לְקַטְנִי he who is asked to say the prayers, must first decline (wait to be asked again); וְכִי וְכִי אֵינִי מְסִיפִין וְכִי and if he does not decline, he is like a dish without salt; וְכִי וְכִי פְנֵים רִאשׁוֹנָה וְכִי when asked for the first time, he must decline, the second time &c., v. הַגִּבּוֹר; Y. ib. V, 9<sup>c</sup> bot. בְּתַהֲלָה מִסְרָב וְכִי (with ב; v. סִיפְפִין) [to be imperious,] to press, urge. Y. Dem. IV, 24<sup>a</sup> bot. כִּי לֹא וְכִי one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 הַמְסִיפִין בְּחִבְרֵיהֶן he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39<sup>c</sup> bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Hull. 94<sup>a</sup> סִיפְפִין). Tosef. Ned. IV, 8<sup>a</sup>; Ned. 21; a. e.—3) (= מְרִדָה) to rebel. Koh. R. to I, 16 הַלֵּב וְכִי the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. ib.) כִּיפְפִין כִּנְגֵדֵךְ (oth. ed. שָׂרְבִי, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

סִיפְפִין I, Pa. סִיפְפִין ch. same, 1) to decline, refuse (corresp. to b. h. סִיפְפִין). Targ. Gen. XXXVII, 35; a. fr.—2) (with ל) to rebel. Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. סִיפְפִין.

**סרב** II, Pa. סָרִיב (Saf. of ארב) [to interlace, to confound (cmp. סרך). Targ. Lam. III, 9 ed. Lag. (Var. !סריא; ed. Amst. סרך; h. text עיה). Ib. 11 ed. Lag. (oth. ed. סרך; h. text סורר). Ib. 36 ed. Lag. (ed. oth. לסרבה; h. text לַעֲרֵת).—Part. pass. פֵּיל סָרִיב, סָרִיבָּא; f. pl. סָרִיבִין. Targ. Koh. I, 15 ed. Ven. (oth. ed. סָרִיבִין; h. text מַעֲרֵת).

**סרבימין** m. pl. (סבט), Saf. of בטט, with ר inserted; cmp. שִׁרְבִיט [blossoms,] a head-dress hanging down the cheeks, garland. Sabb. VI, 1 (57<sup>a</sup>) Talm. ed. (Mish. a. Y. ed. סַבְטִימִין). Ib. 5 (64<sup>b</sup>); a. e.

**סרביל** (cmp. ארביל II, a. סרב II) to interlace. Part. pass. מְסַרְבֵּל; pl. מְסַרְבֵּלִין (with, or sub. בשר, בבשר) interwoven with flesh, fat, thick. Sabb. 137<sup>b</sup> קמח המס' בבשר a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2<sup>b</sup> כדוב (בשר) fleshy like a bear; Meg. 11<sup>a</sup>; Kidd. 72<sup>a</sup>; Yalk. Is. 316.

**סרביל** ch. 1) same. Part. pass. מְסַרְבֵּל; f. מְסַרְבֵּלָא; pl. מְסַרְבֵּלִין; constr. מְסַרְבֵּלִי. Targ. Y. I Num. XI, 8 (O. ייש). Targ. Ez. XVI, 26.—Y. Maas. Sh. IV, end, 55<sup>e</sup> חמירת... רגלי... מסרבילא (ed. Krot. מסירבילא, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) to wrap up, cloak. Part. pass. as ab. Targ. Nah. II, 4.

**סרביל** m. (preced. wds.) a thick, shaggy web, cloak. [σαρβίλα, Pers. trousers.] Sabb. 101<sup>b</sup> חוט הס' a thread of a sarbal; Hull. 76<sup>b</sup>.

**סרבילא, סרבילא, סרבילא** ch. same. Targ. Esth. VIII, 15.—B. Mets. 81<sup>b</sup> גוצא מיכביס' the little man was covered with a cloak. Ib. 60<sup>b</sup> למירמא רומי לס' to put fringes on a cloak (so as to make it appear more woolly); a. e.—Pl. סַרְבֵּלִין. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מוֹקְסִין. B. Mets. 116<sup>a</sup> bot. Ms. M. (ed. sing.), v. וְזוּיא I. Sabb. 58<sup>a</sup> ס' החימי scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

**סרבין** m. (v. next wds.) stubbornness. Pesik. R. s. 38 סרבין הוא הררי he remains stubborn (refuses to forgive me).

**סרבין** m. (סרב) 1) one who waits to be coaxed, declining. Ber. V, 3 ולא יהא ס' וב' in such a case one must not decline (when asked to say prayers).—2) persistent. Sot. 13<sup>b</sup> ס' הרביב... והלמיד דרב... how rigorous the teacher, and how persistent the scholar!—3) rebellious, stubborn.—Pl. סַרְבֵּינִים. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

**סרבנא, סרבנא, סרבנא** ch. same, obstinate, rebellious. Targ. O. Num. XVII, 25 (ed. Berl. סַרְבֵּנָא). Targ. Ez. II, 8; a. fr.—Pl. סַרְבֵּנִיא. Targ. Y. Num. I. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבֵּנָא; Y. סַרְבֵּנָא). Targ. Ez. II, 3 סורב' ed. Lag. (ed. Wil. סרינא, corr. acc.); a. e.—Fem. pl. סַרְבֵּנִין, v. סַרְבֵּנִיא.

**סרבנות** f. v. סריוב.

**סרבנותא** f. (preced. wds.) 1) rebelliousness, obstinacy. Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סורבהב').—2) assumption, v. סַרְוִתָּא.

**סרבנותא** f. (preced.) rebellious woman. Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—Pl. סַרְבֵּנִין. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סרהב'), v. סַרְבֵּנִין.

**סרביק** (transpos. of סרבק, Saf. of ברק) to blink, cast eyes about. Targ. Is. III, 16 (h. text שקר).

**סרב** (b. h. שרב; Saf. of ארב, Pi. פירג [to interlace, plait,] 1) to strap (in zig-zag); to girth. Kel. XVI, 1 מִשְׁרָפָּה 'ב' from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 סריגו במשיחה 'ב' if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] שהוא מְסַרְגֵּג ב' את המשה with which one girths the bedstead. M. Kat. I, 8 ומְסַרְגֵּין את המיטות you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5<sup>d</sup>, a. e. 'ב' כל שמסרגין על 'ב' a bedstead on which the girths are drawn on top is called *mittah*, when drawn beneath, *dargesh*; Ned. 56<sup>b</sup> (v. אַבְקָהָא; a. fr.—Trnsf. a) to unite, combine. Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כר' 'ב' in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 לְסָרְגֵּי (perh. to be read לְסָרְגֵּי).—b) to make a partition by means of net-work, like lattices &c. Tosef. Men. X, 23 ומסרגין שם בנגד 'ב' and there they fence in an area of about three S'ah.—Part. pass. מְסַרְגֵּי. Ber. 57<sup>b</sup>, v. next w.—2) to do a thing in a manner in which straps are drawn in bedsteads &c., i. e. in zig-zag; to skip. Tosef. Nidd. IX, 3 סריגה לה 'ב' if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64<sup>a</sup> סריגה 'ב' if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48<sup>e</sup> bot. ובלבר בְּמְסַרְגֵּין לו' provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מְסַרְגֵּי; f. מְסַרְגֵּיָא; pl. מְסַרְגֵּיִם. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) (מסרגין) are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Snh. I, 19<sup>e</sup> bot. מִס' עלו' the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סריגה.—Trnsf. a) to write in broken lines (leaving a vacant space in the middle of the line); to spread. Treat. Sofrim I, 11 מְסַרְגֵּוּ 'ב' he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 מְסַרְגֵּוּ 'ב' ריבוק שנשא מ' או מ' if he wrote in broken lines what is to be written in continuous lines or vice versa; או שלא כהלכה or if he did the spreading not in accordance with the rule.—b) to trace cross-lines on stone, to carve designs. Pesik. 'Aniya, p. 137<sup>a</sup> מְסַרְגֵּוּ בו' carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סריגה.—V. סרחת.

Hithpa. הִסְתַּרְגַּהּ to be provided with girths, be strapped. Ned. 56<sup>b</sup> מִיִּתְּהָ עַל גְּבוּהָ אִם יִהְיֶה כִּי תִּשָּׂא אִם יִהְיֶה כִּי תִּשָּׂא if it be, that *mitfah* is a couch, the straps of which are drawn over the frame &c.

סָרַג, Pa. סָרְגֵי ch. same, to strap, saddle, harness.—Part. pass. מְסָרְגֵי Ber. 57<sup>b</sup> הָא דְמִסְרֵג (Ar. דְּמִסְרֵג, h. form) in the one case the elephant was seen saddled. B. Bath. 73<sup>a</sup> הָיָה מְסָרְגָן לִיהוּ וְכ' (Ms. R. a. Rashb. סָרְרֵגֵן, Ms. O. שָׂרֵיגֵן, Part. pass. Pe.) two mules were saddled for him.—[Targ. Job XIV, 5, v. סָרְרֵגֵי.]

סָרַג m. (preced. wds.) weaver, net-plaiter.—Pl. סָרְרֵיגֵן. Kel. XXIV, 8 שֵׁל ס' מִטָּה the frame of the net-makers [oth. opin. harness-makers].

סָרְרֵגֵל, v. סָרְרֵגֵל.

סָרְרֵגֵד m. (סָרַג, with format. ד) [formed in zig-zag,] key-ward. Y. Sabb. VIII, 11<sup>b</sup> בֹּת, v. קָהָ.

סָרְרֵגֵל (Saf. of רִגְלָה [to lead the writer,] to rule, draw lines. Y. Meg. I, 71<sup>d</sup> top בִּקְנֵה מְסָרְרֵגֵלִין (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 שְׂמִסְרֵגֵלִין בִּקְנֵה. . . שְׂמִסְרֵגֵלִין בִּקְנֵה it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסָרְרֵגֵלִין; f. מְסָרְרֵגֵלִית. Ib. (quot. in Tosaf. to Gitt. 6<sup>b</sup> 'וְכ' יִרְעֵה שְׂאִינָה כִּס' וְכ' a sheet (in a scroll) which is not ruled is unlawful.

סָרְרֵגֵל ch. 1) same, esp. to trace outlines on hides for cutting. Y. Sabb. VI, 10<sup>c</sup> בֹּת. מְסָרְרֵגֵלִין לֵוִן. what is *m'sharf'tin*? They traced on them.—2) to level with a strickle. Part. pass. מְסָרְרֵגֵלִין level. Targ. Y. Ex. XVI, 14 (h. text מְסָרְרֵגֵלִין).

סָרְרֵגֵל m., v. סָרְרֵגֵל.

סָרְרֵגֵל f. (v. preced. wds.) [runner, Lat. currus,] chariot. Ex. R. s. 15; Tanh. Hay' 3 שְׁלֹו כ' עוֹשֶׂה כ' שְׁלֹו בֹלֵךְ בָּשָׂר וְדָם וְעוֹשֶׂה כ' שְׁלֹו אִם יִשָּׂא אִם יִשָּׂא a human king makes his chariot strong &c.; ib. הַקֶּב"ה עוֹשֶׂה כ' שְׁלֹו עֲבוֹת but the Lord makes clouds his chariot.—Pl. סָרְרֵגֵלִין Ex. R. l. c.

סָרְרֵגֵת, v. סָרְרֵגֵת.

סָרַד m. (v. next w.) net-maker. Yoma 85<sup>a</sup> לִוִי הִס' Ar. (Ms. O. סָרְרֵד; ed. סָרְרֵד); Mekh. Ki Thissa, a. Yalk. Ex. 327 הַסָּרֵד.—Pl. סָרְרֵדִין. Tosef. Kidd. V, 14 (ed. Zuck. סָרְרֵדִין; ed. Zuck. סָרְרֵדִין). Var. סָרְרֵדִין, סָרְרֵדִין.

סָרְרֵד m. (transpos. of סָרַד, v. סָרַד; cmp. סָרְרֵדִין, v. סָרַד) [arrangement,] 1) net-work, grate. Targ. O. Ex. XXVII, 4 (ed. Amst. סָרְרֵד; h. text מְסָרְרֵד); ib. XXXVIII, 4 (ed. Amst. סָרְרֵד; a. e.—2) web with wide meshes, sail, hanging.—Pl. סָרְרֵדִין. Ib. XXVII, 9 (h. text קָלָעִים). Ib. XXXV, 17 (ed. Amst. סָרְרֵד; ib. XXXVIII, 9; 14 (ed. Amst. סָרְרֵד); a. fr.—[Cmp. Syr. סָרַד, P. Sm. 2533.]—[Targ. Y. II Gen. XXXVI, 39 סָרַד דְּהִיהָ לִיהָ בְּמִטָּה Ar., read: סָרְרֵד; v. דְּהִיהָ לִיהָ, v. מְסָרְרֵד.]

סָרְרֵד, Gen. R. s. 49, v. הָלָה II.

סָרְרֵדֵת f. (preced. art.) 1) hunter's net. Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI. 39 (ed. Amst. סָרְרֵד; v.

מְסָרְרֵד.—2) sail (cmp. סָרְרֵדֵת).—Pl. סָרְרֵדֵת. Y. B. Mets. IV, end, 9<sup>d</sup> מְסָרְרֵדֵת הָיָה מְסָרְרֵדֵת הָיָה מְסָרְרֵדֵת steeped his sails in water (to improve their appearance).

סָרְרֵדֵת m. (a corrupt. of σαρωτωτης, v. סָרְרֵדֵת) Roman or Greek officer, captain. Tosef. Succ. IV, 28; Y. ib. V, end, 55<sup>d</sup>; Bab. ib. 56<sup>b</sup>. Sabb. 32<sup>a</sup> כְּמִי שֶׁנִּמְסָר לִסְרָפִי as if given in charge of an officer (to be brought before court). Num. R. s. 15 לְמָחָר קוֹמֵס וְלִמָּחָר הַיּוֹם הַבָּא the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—Pl. סָרְרֵדֵתֵי. B. Kam. 38<sup>a</sup> שְׁנֵי מְסָרְרֵדֵתֵי שְׁנֵי Ms. M. (not סָרְרֵדֵתֵי; Ar. סָרְרֵדֵתֵי; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סָרְרֵדֵתֵי (read: סָרְרֵדֵתֵי); Sifré Deut. 344 סָרְרֵדֵתֵי (corr. acc.); (Y. B. Kam. IV, 4<sup>b</sup> אִסְרֵדֵתֵי)—[Cant. R. to IV, 8 הַיּוֹרֵדֵתֵי or הַיּוֹרֵדֵתֵי, read: לְהַבִּיא אוֹתָהּ סָרְרֵדֵתֵי]

סָרְרֵדֵתֵי, Ex. R. s. 42 לְשֵׁן ס' סָרְרֵדֵתֵי; v. סָרְרֵדֵתֵי III.

סָרַה I, v. סָרַה.

סָרַה II (b. h.; סָרַה) deviation, sin, transgression. Sifré Deut. 189 (ref. to Deut. XIX, 16) עֲבֵרָה כ' אֵלֶּה עֲבֵרָה sarah means transgression; Yalk. ib. 922; v. סָרַה.

סָרַה II, v. סָרַה.

סָרַה (Saf. of רָהַב; cmp. סָרַב) [to be imperious,] to order, urge, press. B. Kam. 32<sup>b</sup> מְסָרַה בּוֹ לְצַאֲתָא כְּמִי שֶׁמְסָרַה בּוֹ לְצַאֲתָא (Ms. M. מְסָרַה) when his master (the smith) had strictly ordered him to leave the smithy. Hull. 94<sup>a</sup> אֵלֶּה מְסָרַה אֵלֶּה מְסָרַה (not לְהַבִּירוֹ), v. סָרַב.

סָרַה ch. same, 1) to press, hurry; (neut. v.) to hasten, be quick. Targ. Esth. VII, 7 (h. text מְסָרַה). Targ. II Chr. XXVI, 20 (h. text מְסָרַה). Targ. Ps. VIII, 8; a. fr.—Ber. 47<sup>a</sup> מְסָרַה מְסָרַה הָיָה קָמְסָרַה וְאֵבִיל אֵבִיל he hastened his meal (in order to say grace with them). Sabb. 10<sup>b</sup> מְסָרַה מְסָרַה מְסָרַה R. J. hurried (his teacher to adjourn). Hull. 7<sup>b</sup> מְסָרַה מְסָרַה I am in a hurry; a. e.—2) to be rebellious. Targ. Y. Deut. XXXI, 27.

סָרַהֲבִינֵן, v. סָרַהֲבִינֵן.

סָרַהֲבִינֵן I m. (preced. wds.) anxious, quick.—Pl. סָרַהֲבִינֵן. Targ. Ps. CIV, 4.

סָרַהֲבִינֵן II f. = next w. Targ. Ps. CXLVII, 15 (h. text מְסָרַהֲבִינֵן).

סָרַהֲבִינֵת f. (preced. wds.) anxiety, hurry. Targ. Ps. LV, 15 (h. text מְסָרַהֲבִינֵת).—Esp. כְּבִי (adv.) quickly, soon (= h. מְסָרַהֲבִינֵת). Targ. Ps. XXXI, 3 (Ms. סָרַהֲבִינֵת, v. preced.). Ib. XXXVII, 2; a. fr.

סָרִיד m. (v. סָרִיד) [arrangement,] stand with shelves, frame. Kel. XV, 2 שֵׁל סָרִידֵי הַבָּקָר (Ar. סָרִידֵי הַבָּקָר) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II הַסָּרִידֵי (Rabad הַסָּרִידֵי); Tosef. Kel. B. Mets. V, 4 הַסָּרִידֵי, v. סָרִידֵי. Ib. 5, v. סָרִידֵי II. Ib. X, 5 שֵׁל סָרִידֵי הַבָּקָר ed. Zuck. (oth. ed. סָרִידֵי) the frame of the tailors. Y. Sabb. X, 12<sup>c</sup> top; a. fr.



vapid (v. Jer. XLIX, 7); Snh. 97<sup>a</sup>; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 ו'ז' ס' ו'ז' that senseless fool &c., v. הנה. Num. R. s. 20; Tanh. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) א"ש ל'ש... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

**Nif.** ו'ז' ס' to become vapid, be stupid. Hag. 5<sup>b</sup> (ref. to Jer. l. c.) ו'ז' ס' ו'ז'... נ'ס'ר'ת'ת' ו'ז' when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

**Hif.** ו'ז' ס' 1) to make offensive. Sabb. 62<sup>b</sup> (ref. to סרה, Am. VI, 4) ו'ז' ס' ו'ז' make their beds offensive with effusion &c.; Kidd. 71<sup>b</sup>. Tanh. Vaera 14 ו'ז' ס' ו'ז' they made Egypt stink; a. e.—2) to become vapid, putrid; to smell badly. Cant. R. to II, 13 ו'ז' ס' ו'ז' the wine will become vapid (Sot. l. c., a. e. ב'י'ו'ק'ר). Gen. R. s. 34 ו'ז' ס' ו'ז' it becomes putrid; ו'ז' ס' ו'ז' without decaying. Tanh. l. c. ו'ז' ס' ו'ז' and spread stench in Egypt. Yalk. Ex. 391 ו'ז' ס' ו'ז' galbanum gives only an offensive smell; a. fr.

**סרה** ch. same, to decay. Part. pass. ס'ר'ה'ק'א. Targ. Job XLI, 19 Ms. (ed. ב'י'ל'ק'ה'ק'א).—Esp. to sin. Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

**Af.** ו'ז' ס' to make offensive. Targ. Y. Ex. V, 21 ו'ז' ס' ו'ז' (not ו'ז' ס').

**סרה** (b. h. ס'ר'ה) pr. n. f. Serah, daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13<sup>a</sup>. Gen. R. s. 94 (some ed. ו'ז' ס'). Dent. R. s. 11 ו'ז' ס' ו'ז' (read: ס' בה). Koh. R. to IX, 18; a. e.

**סרהא**, v. ס'ר'ה'ק'א a. ס'ר'ה'ק'א.

**סרחון**, v. ס'ר'ח'ו'ן.

**סרהן** m. (ס'ר'ה III) sinner.—Pl. ס'ר'ה'ת'ן. Tanh. Vayera 13.

**סרהן**, v. ס'ר'ח'ו'ן.

**סרחנא**, v. sub ו'ז' ס'.

**סרמ** (b. h. ס'ר'מ; contr. of ס'ר'מ'ת, Saf. of ו'ז' ס' to make an incision; to mark. Tosef. Sabb. XI (XII), 6 ו'ז' ס' ו'ז' who draws one mark over two boards at the same time; (Sabb. 103<sup>b</sup> ו'ז' ס' ו'ז' Gen. R. s. 33, end ו'ז' ס' ו'ז' let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. ו'ז' ס' ו'ז' (Tanh. Vaera 16 ו'ז' ס' ו'ז' he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) ו'ז' ס' ו'ז'... ל'ח'י'ו'ה' ש'ר'ק'ט six were left over, for that is a child's way to make a stroke (resembling ו = six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. to wound the body in mourning, v. ו'ז' ס'.

**Pi.** ו'ז' ס' same. Sabb. XII, 4 ו'ז' ס' ו'ז' he who makes a mark on his body by scratching, contrad. to ו'ז' ס'. Sot. 48<sup>a</sup> (expl. ו'ז' ס' ו'ז' (ני'ק'פ'ן) they used to make a scratch between the calf's horns, that

the blood might run over its eyes; (Tosef. Sot. XIII, 10 ו'ז' ס' ו'ז' ed. Zuck. (ש'ב'ו'ש'ו'ן). Ex. R. s. 24 ... ו'ז' ס' ו'ז' if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 ו'ז' ס' ו'ז' strike out ו'ז' ס' ו'ז' as a corrupt dittography of ו'ז' ס' v. ed. Zuck.]—V. ו'ז' ס'.

**Nif.** ו'ז' ס', **Hithpa.** ו'ז' ס' to be scratched, wounded. Sabb. 53<sup>b</sup> ו'ז' ס' ו'ז' ו'ז' ס' ו'ז' that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 ו'ז' ס' ו'ז' but when he takes his hand out, it will be wounded.

**סרמ**, **Pa.** ו'ז' ס' same. Targ. I Sam. XXI, 14 ו'ז' ס' ו'ז' (Levita ו'ז' ס'; Kimchi ו'ז' ס') making marks (scribbling; h. text ו'ז' ס').

**סרמ** m. (preced. 1) (= b. h. ו'ז' ס' incision, v. ו'ז' ס'.—2) [that which is marked out for cutting.] stripe, strip of a sheet. Kil. IX, 9 (Ms. M. ו'ז' ס'); [Tosef. ib. V, 22 ו'ז' ס' ed. Zuck.; oth. ed. ו'ז' ס'.

**סרמא**, v. ס'ר'מ'א

**סרמאות**, v. ס'ר'מ'א

**סרמבא** pl. n. pl. Sarṭaba (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 ו'ז' ס' ו'ז' from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. ו'ז' ס'; corr. acc.).

**סרמו**, v. ס'ר'מ'ו'.

**סרמון**, v. ס'ר'מ'ו'ן.

**סרמון**, v. ס'ר'מ'ו'ן.

**סרמא** f. (= א'ק'ס'ר'מ'א I) camp, station. Sabb. 6<sup>a</sup> ו'ז' ס' ו'ז' a camp and a large highway. (Ib. 151<sup>a</sup> ו'ז' ס' ו'ז' Erub. 22<sup>b</sup> ו'ז' ס' ו'ז' (Ms. M. א'ק'ס'ר'מ'א; ed. Sonec. א'ק'ס'ר'מ'א) made for them roads with stations.—Pl. ו'ז' ס' ו'ז' Tosef. Ab. Zar. II, 5 ו'ז' ס' ו'ז' he who visits gentile camps (for entertainments). Ib. 7 ... ו'ז' ס' ו'ז' ed. Zuck. (corr. ו'ז' ס', and strike out ו'ז' ס'; oth. ed. ו'ז' ס'.. א'ב ו'ז' ס' corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. ו'ז' ס' (v. Ab. Zar. 18<sup>b</sup> ו'ז' ס' ו'ז' Y. ib. I, 40<sup>b</sup> ו'ז' ס' (read: ו'ז' ס').

**סרמא** ch. same.—Pl. ו'ז' ס' ו'ז'. Targ. Y. Gen. XLII, 6.

**סרפן** m. (ס'ר'פ'ן) [scratcher, scraper,] crab; Cancer, the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 ו'ז' ס' ו'ז' and after that, what wilt thou create? Cancer; ... ו'ז' ס' because man (in childhood) grabs out of holes and cracks like a crab; Tanh. Haaz. 1 ו'ז' ס' ו'ז' at first

man is weak like a crab. Pesik. R. s. 27-28 ... הזה 'הס המים (some ed. הדקרנטן) the crab lives only on what it finds in the water. Yalk. Ex. 418.

**סרמנת, סרמנת, סרמנת** Y'lamd. to Num. XX, 8, quot. in Ar. —, prob. misread in place of סרמנת (= סרמנת) *enmity, quarrel*.

**סרי** I c. = יסרי *ten*, only in compounds. Ned. 50<sup>a</sup> 'סרי twelve. Ber. 29<sup>a</sup> 'סרי eighteen; a. fr.—V. תדסרי.

**סרי, סרי** (v. next w.) *to become offensive, vitiated; to decay*.

*Hif.* **סרי** *to cause to decay; to vitiate*. Macc. 5<sup>a</sup> (ref. to until thou vitiatest the testimony itself (by proving an alibi of the witness himself).

**סרי II, סרי** (dialect. for סרי; cmp. פרי = פתח) I) (cmp. סרי II) *to become lax, feeble*. Snh. 22<sup>a</sup> (vers. in Ar.) 'סרי when one is weak and steals no longer &c.; v. יסרי.—2) (cmp. סרי III) *to decay, be spoiled; to smell offensively*. Targ. Ex. VII, 18; 21 (h. text מצור); a. fr.—Targ. Cant. I, 12. Targ. Prov. XI, 22 טעמא (read: סרי) her sense is vapid (h. text טעם; Pesh. סרי); cmp. דעה סרי, s. v. סרי III).—Succ. 12<sup>b</sup> sq. כיון דסרי because their odor becomes offensive (when they wither). Ab. Zar. 38<sup>b</sup> סרי ed. (Ms. M. סרי, v. Rabb. D. S. a. l. note) it (the honey) would be spoiled (become running through an admixture). Bekh. 8<sup>b</sup> מילתא סרי when salt has lost its savor, wherewith can it be salted? Ned. 50<sup>b</sup> 'סרי... אזלת she went and put the wine into gold and silver vessels, and it became stale; Taan. 7<sup>a</sup> (ותקור ויאכר Ms. M. (read: ויאסרי, *Ithpe*; ed. only ותקור) it became sour and stale.

*Af.* **סרי** *to make offensive, unsavory; to corrupt*. Targ. Ps. XXIX, 6 טור פסרי פירוי 'the mount which produces tasteless fruits' (h. text שרין פירוי); Targ. Y. I Deut. III, 9 (Y. II ארשא read טורא); Targ. I Chr. V, 23 בסרי פירוי (in one w.) ed. Rahmer (Var. מישר פירוי; ed. Lag. מישר, read: פירוי that drops its fruit; h. text שניר). Targ. Cant. I, 12 אסריא עובדיהן they made their deeds unsavory. Targ. Koh. X, 1 פסרי חבירא makes the wise man vapid (stupid, v. סרי III).

*Ithpe.* **סרי** 1) *to be spoiled; to become mischievous*. B. Kam. 97<sup>a</sup> דלא נסרי עבדיה Ms. R. (ed. נסרי) that his slave may not become mischievous (through idleness); B. Mets. 65<sup>a</sup> טפרי.—2) *to become a nuisance, a cause of corruption*. Sot. 5<sup>b</sup> דלא ליסריה (Tosaf. ליסריה, Rashi ויסריה) that she may not become a cause of decay to his house; ib. נסרי.

**סרי** m. (preced. wds.) *stench; offense, sin*. Cant. R. to I, 12 (expl. נרדו ib., v. נרה) סרי נתן ריחו my offense (the making of the golden calf) gave forth its odor. Yalk. Ex. 391 (ref. to Cant. I. c.) סרי נתן ריחו (not 'שני) it ought to have read, 'my nard gave forth its stench'.

**סרי** m. ch. (preced.) *offensive, putrid*. Gitt. 56<sup>a</sup> אריה

get some putrid substance and have it placed by thy side (in the coffin). B. Bath. 19<sup>b</sup> 'בס' if the straw is decaying.—Trnsf. (of persons) *ill-reputed, rogue*. B. Mets. 93<sup>b</sup> bot. 'סרי contemptible thief that thou art. Y. Snh. VII, end, 25<sup>d</sup> 'סרי קרא וב' (ed. Krot. לסרי) he called some rogue, and he stole &c., v. בקרה I.

**סרי, סרי**, v. סרי.

**סרי** m. (סרי; b. h. סרי *vine-branch*) *grate, lattice*.—Pl. סרי, סרי, סרי. Tosef. Ohol. IX, 4 סרי חלונות window lattices; Ohol. VIII, 4 הסריגות שבחלונות. Tosef. Erub. XI (VIII), 17 סריגות של חלונות (Var. סריגות, סריגות, סריגות). Ib. X (VII), 12.—V. סריגות.

**סרי, סרי** m. ch. (preced.) 1) *hedged in, besieged, cut off*.—Pl. סרי. Targ. Job XIV, 5 (h. text סרי).—2) *net, checker-work*. Ib. XIX, 6 (h. text מצור). Targ. I Kings VII, 17 (ed. Lag. סרי; h. text שבכה).—Pl. סרי. Ib. B. t. (oth. ed. סרי), v. סרי.

**סרי, סרי**, pl. סרי, v. סרי.

**סרי** f. *checker-work*, v. סרי.

**סרי** f. (preced. wds.) *in a broken line, in alternate order* (v. סרי). Lam. R. to I, 14 (expl. וישרונו, ib.) 'סרי he put them (the conquerors) over me in broken lines (at intervals); he brought them over me in couples: Babylonia and Chaldaea, Media and Persia; 'סרי he put them over me in alternate order (as to severity): Babylonia was rigorous, Media mild &c.

**סרי, סרי** f. (v. סרי) *net, net-work*. Targ. Job XVIII, 8 (h. text שבכה). Targ. I Kings VII, 18; 20; a. fr.—Pl. סרי. Ib. 41, sq. Ib. 17; a. fr.

**סרי**, v. סרי.

**סרי** f. (v. סרי) [*net-work*], *coarse web or matting, esp. stuffed matting used for stoppers of stoves, bag*. Kel. VIII, 3 (some ed. סרי); ib. IX, 7. Ib. X, 7; a. e.—Pl. סרי. Tanh. B'shall. 18 הבה... וימלאו סרי הבה (some ed. סרי) get ten strong men and let them stuff bags with straw; ed. Bub. 17 סרי; v. סרי I.

**סרי**, v. סרי.

**סרי** pr. n. *Siryon*, name of a mount. Targ. O. Deut. III, 9 (h. text שריון; v. סרי).

**סרי** f. (סרי) *offal, garbage, offensive matter; stench*. Y. Hag. II, 77<sup>e</sup> bot.; Gen. R. s. 1 סרי a place where garbage is deposited. Ib. s. 28 סרי... ומלאו they filled the whole city with stench. Ib. s. 63 סרי (סרי) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81<sup>b</sup>; Yalk. Ex. 225 סרי putrid fish. Ex. R. s. 42 (ref. to נעשו סרי כובים I) סרי a. סרי they have become thorns. Y. Kidd. III, end, 65<sup>a</sup> 'סרי אצל... ויבליבין mud is



in the bowels, it will cling to it (v. סָרַף; a. e.—2) to confound, v. infra.

Pa. סָרַף same, 1) to clutch; (cmp. נָצַפַס) to climb. Bets. 11<sup>a</sup> סָרַפוּ וּסְלִיקוּ סָרַפוּ סָרַפוּ they clutched and climbed up. B. Kam. 20<sup>a</sup> סָרַף סָרַף סָרַף it climbed, came up and ate &c. Ib. סָרַפוּ וּלְמַסְלַק (not לסָרְפוּ; Ms. F. לְמִסְרַף, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) to cling to, adhere. Hull. 111<sup>a</sup> סָרַף סָרַף סָרַף (not סָרַפוּ) milk adheres (and penetrates), opp. מִשְׂרָק מִשְׂרָק glides off. Ab. Zar. 22<sup>b</sup> סָרַף סָרַף סָרַף (Ms. M. סָרַף סָרַף) he clings to her (runs after her).—3) (v. preced.) to confound. Pes. 51<sup>a</sup> מְשֻׁם מְשֻׁם וְדָמְסָרְבוּ מִלְתָּה מִלְתָּה (Ms. M. דְּסָרְבוּ; Ms. O. דְּמִלְתָּה) because they confound one thing with another (if you permit them one thing, they will allow themselves another); (Ms. M. סָרַפוּ, Ms. O. סָרַפוּ) those people (ignorant Jews) will likewise confound &c.; a. e.

Ithpe. סָרַף סָרַף to cling to. Ab. Zar. l. c. סָרַף סָרַף Rashi (ed. דְּמִיגָרָה, v. סָרַף).

סָרַף m. (preced.) clinging to, following the example of; habit. Nidd. 67<sup>b</sup> סָרַף סָרַף because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 106<sup>a</sup> סָרַף סָרַף the washing of hands before a meal on secular food was introduced for the sake of uniformity with Trumah (to make it a habit). Y. Yoma III, 40<sup>b</sup> bot., sq. סָרַף סָרַף an immersion required merely for the sake of uniformity; Bab. ib. 30<sup>a</sup> סָרַף סָרַף washing of hands (before meals) for the sake of uniformity (v. supra).

סָרַף, סָרַף ch. same, 1) adhesion, cohesion. Bets. 40<sup>a</sup> סָרַף סָרַף on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: סָרַף an adhesion of lobes of the lungs to each other or to the chest.]—2) climbing, v. סָרַף.—3) habit. Ab. Zar. 30<sup>a</sup> סָרַף סָרַף she is supposed to have adopted her husband's habits. Snh. 51<sup>b</sup> סָרַף סָרַף (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16<sup>a</sup> סָרַף סָרַף (cmp. b. h. סָרַף) branch, scion of a figtree. Cant. R. to I, 1 (prov.) סָרַף סָרַף a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 סָרַף סָרַף (some ed. סָרַף), prob. to be read: סָרַף סָרַף).—[סָרַף, Yalk. Gen. 116, v. סָרַף].

סָרַף m. (סָרַף, Saf. of סָרַף; cmp. אָרַף I, a. סָרַף) manager, commander. Targ. Prov. VI, 7 (h. text סָרַף).—Pl. סָרַף, סָרַף. Targ. Deut. I, 15. Ib. XX, 5; a. fr.

סָרַפוּ, v. סָרַפוּ.

סָרַף m. (v. סָרַף) leader, officer (corresp. to h. נָגִיד). Targ. Y. Gen. XLI, 41. Targ. I Chr. XI, 2 (two versions, with אָרַף a. סָרַף, combined); a. fr.—Targ. Y. Ex. XXIV, 1 Michael, the prince (angel) of wisdom.

סָרַפוּ, v. סָרַפוּ.

סָרַף, סָרַף, v. סָרַף ch.

סָרַף m. (v. next w.) choking, suffocation. Targ. Ps. LXVIII, 21 (Ms. סָרַף; v. Ber. 8<sup>a</sup>). Targ. Job VII, 15 סָרַף Ms. (Ar. סָרַף; ed. סָרַף).

סָרַף, סָרַף (= סָרַף, v. סָרַף) to close, stop. Targ. Ps. LXIII, 12 (h. text סָרַף).

סָרַף f., v. סָרַף.

סָרַס I, Pi. סָרַס (cmp. סָרַס) to destroy, uproot; to mutilate, esp. to make impotent. Tosef. B. Bath. IV, 7 (לִירַשׁ ed. Zuck. (oth. ed. לִירַשׁ) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. Sot. 36<sup>a</sup> סָרַס סָרַס it (the wasp סָרַס) mutilated them at their lower extremities. Cant. R. to I, 1 סָרַס סָרַס a slave whom his master mutilated by injury to his testicles. Sabb. 110<sup>b</sup> סָרַס סָרַס if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). Ib. 111<sup>a</sup> סָרַס סָרַס if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 סָרַס סָרַס the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80<sup>a</sup> סָרַס סָרַס by what means does one make them impotent?... By feeding them with mustard. Ib. סָרַס סָרַס—Trnsf. to disarrange, upset; to transpose. Ib. (another interpret. of סָרַס, Mish. l. c.) סָרַס סָרַס. Ib. 119<sup>b</sup> (ref. to Num. XXVII, 2) סָרַס סָרַס invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) סָרַס סָרַס transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to Ex. V, 2) סָרַס סָרַס transpose mi and read yam, the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 סָרַס סָרַס, read: סָרַס סָרַס, v. סָרַף].—Part. pass. סָרַס upside down, transposed &c. Nidd. III, 5 סָרַס סָרַס if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to Ex. XX, 24) סָרַס סָרַס this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall, Vayassa, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) סָרַס סָרַס the accounts of the section are not in chronological order, על הסדר; a. e.

Hithpa. סָרַס, Nithpa. סָרַס 1) to be emasculated. Sabb. 110<sup>b</sup> סָרַס סָרַס, v. supra. Gen. R. s. 86; a. e.—2) (cmp. סָרַף) to be uprooted, removed. Snh. 93<sup>b</sup> סָרַס סָרַס idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] סָרַס סָרַס to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c. סָרַס סָרַס סָרַס the three festivals



must not be removed from their place; Yalk. Ex. 356 שלא יכרתו (corr. acc.).

סָרַס, Pa. סָרַס ch. same, 1) to emasculate. Targ. Y. Lev. XXII, 24.—Hag. 14<sup>b</sup> 'וכי לסרסו' is it permitted to castrate a dog?—2) to disarrange, transpose, reverse. Lev. R. s. 22 'הוה קרריא וכו' Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kills a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58<sup>b</sup> [read:] 'מסרס הדין קרריא אלופינו מַסְרָלִים ר"ש בן ל' מסרס הדין קרריא אלופינו מַסְרָלִים אין כתיב וכו' R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Trnsf. to plague, torment, weary into submission. Gen. R. s. 58 (ref. to ופגשו, Gen. XXIII, 8) [read as:] Yalk. ib. 102 'וכי לסרסו' he plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

סָרַס II, Pi. סָרַס (Saf. of אָרַס, cmp. אָרַס) to manage; trnsf. to argue. Y. Snh. I, 18<sup>c</sup> top; Cant. R. to III, 7 (ref. to סריס, II Kings XXV, 19) שְׁמַסְרִים את ההלכה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מפרד, corr. acc.), v. מופלא, v.

סָרַס (סָרַסָא) m. (preced.) agent, manager on shares, esp. foreman of the brewery. Bekh. 31<sup>b</sup> ארי ר' 'וכי לסרסו' Rashi (ed. סרסיא) R. J. was R. Shesheth's steward. B. Mets. 42<sup>b</sup> אמר ליה לסרסיה וכו' (Ms. F. a. R. לסרסיא) he said to his brewer, take from this pile. Kidd. 52<sup>b</sup> ההוא ארסיא (corresp. to ההוא ארסיא, ib.).

סָרַס, סָרַס m. (reduplic. of סָרַס; cmp. Arab. sursūr) going around, examination; (sub. בעל) expert, middleman, broker (cmp. סָרַסָא, סָרַסָא). B. Bath. V, 8 'אם היה ס'... לט' if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87<sup>a</sup> במדה when the vessel belonged to the middleman; Deut. R. s. 3 נשברה לט' השברה; Tanh. Ekeb 11 (corr. acc.). Gen. R. R. s. 8 'היה לו סחורה ע"י ס' had business done through a commissioner. Koh. R. to X, 16 'והס' מכריע וכו' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74<sup>d</sup> top 'וכי לסרסו' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. אַמורָא). Pesik. Haḥod., p. 45<sup>a</sup> 'הס' the agent (Moses); Pesik. R. s. 15 'פני הס' (strike out השליט or השליח, as a gloss to 'הס'). Lam. R. to I, 18 'פניו ופום סָרַסָא' against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6<sup>a</sup> top; Y. M. Kat. III, 83<sup>a</sup> top 'הס' the agent of sin, v. גָּפְסָה.—Pl. סָרַסָא, סָרַסָא. Num. R. s. 17, end (ref. to Num. XV, 39) 'לגיה' the heart and the eyes are the body's agents (panders); Tanh. Sh'lah 15; a. fr.

סָרַסָא, סָרַסָא ch. same. Y. Ab. Zar. I, 39<sup>d</sup>

bot., v. סָרַס.—Pl. סָרַסָא, סָרַסָא. Y. Ber. I, 3<sup>c</sup> top ס'... ליבא the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

סָרַסָא, v. סָרַסָא.

\*סָרַסָא f. (סָרַס; cmp. סָרַסָא) mutilated or reduced coin. Bekh. 49<sup>b</sup> 'וכי לסרסו' (Rashi סוסריוהא, סוסריוהא; Tosaf. ססוירייה, prob. meant for סָרַסָא or סָרַסָא) a battered or reduced Istira, eight of which sell for a Denar.

סָרַסָא (v. סָרַסָא) to negotiate, be agent. Deut. R. s. 3 'כשסרסו לישראל' (not כשסרסו) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanh. Vayikra 6 לזה היו מְסָרְסִין זה לזה they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

סָרַסָא ch. same. Y. Ab. Zar. I, 39<sup>c</sup> sq. ברא לסרסור קנס.. ברא he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165<sup>a</sup> 'והוה דין מסרסו לדין' and thus they pimped for one another.

סָרַסָא f. (preced.) agency, broker's fee. Gen. R. s. 72 'סָרַסָא דודאים של דודאים' the brokership (conciliation) through the dudaim (Gen. XXX, 16).

סָרַסָא, v. סָרַסָא.

סָרַסָא, Pi. סָרַסָא to cover with resin, v. סָרַסָא III.

סָרַפָא m. pl. = h. סָרַפָא, Seraphim, ministering angels. Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. "נ"; ed. Lag. סָרַפָא).

סָרַפָא, v. סָרַפָא.

סָרַפָא, v. סָרַפָא. Tosef. Ab. Zar. V (VI), 1 סרפס (corr. acc.).

סָרַק I (Saf. of סָרַק) to empty.—Part. pass. סָרַקָא, pl. סָרַקָא empty, barren; idle. Snh. 70<sup>b</sup> Ar. ed. R., v. סָרַקָא.—Denom. סָרַק.

סָרַק ch. same. Taan. 21<sup>a</sup> סָרַקָא לספטי Ar. (ed. סָרַקָא) they emptied the chests.

סָרַק II (cmp. preced.) [to cleanse,] to comb, card, hatchel (cmp. b. h. סָרַקָא, Is. XIX, 9). Sot. IX, 5 'וכי לסרסו' it is permitted to hatchel flax thereon. Naz. VI, 3 'סָרַק לא אבל' but must not comb his hair. Y. Pes. I, 27<sup>b</sup> top סָרַקָא must comb her hair (before bathing). Ber. 61<sup>b</sup> 'הוה סָרַקָא את בשרו וכו' they flayed his flesh with iron combs; a. fr.—Dem. I, 4 'סָרַקָא, v. סָרַקָא. [Tosef. Kel. B. Bath. VII, 10 סָרַקָא, R. S. to 'Kel. XXX, 3, v. סָרַקָא I.]—Part. pass. סָרַקָא; pl. סָרַקָא. Kel. XXVI, 5 'סָרַקָא' the skin on which the carded wool is placed for sale; סָרַקָא the skin which the carder uses as an apron. Yalk. Zech. 574 (play on סָרַקָא, Zech. I, 8) 'וכי לסרסו' 'hatched material' as the root sarak is used (Is. XIX, 9) in the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.



**סָתוּם** (or **סָתוּם**) m. (**סָתוּם**) *closing up, pasting over.* Ab. Zar. 69<sup>b</sup> סָתוּמוּ יַיִבֵר (or סָתוּמוּ; Ms. M. שְׂתוּמוּ) its paste will tell (that the cask has been tampered with); v. שְׂתוּם.

**סָתוּמָה**, v. סָתוּמָה, a. סָתוּמָה.

**סָתוּמוֹתָא**, v. סָתוּמוֹתָא.

**סָתוּנִית**, v. סָתוּנִית.

**סָתוּר** (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34<sup>b</sup>; Gen. R. s. 71; a. e.; v. סָתוּרִים.—[Tosef. Men. IX, 14 סָתוּרָה II.].

**סָתוּרָא** m. (**סָתוּר** II) *destroyer.*—Pl. סָתוּרִי. Yoma 10<sup>a</sup>, v. בְּנִיזָא.

**סָתוּרוּן**, **סָתוּרִים** m. pl. (preced.) *confusion, mischief.* Gen. R. s. 71 (play on סָתוּר q. v.) 'בֵּן סָ' (not בֵּין סָ) a doer of mischief; (Yalk. ib. 126 בסָתוּרִין, v. בר מסָתוּרִין).

**סָתוּת**, v. סָתוּת.

**סָתִי**, Lam. R. to I, 15 some ed., v. סָתָא II.

**סָתוּדְרָאוֹת** f. pl. (*Hithpa.* noun of סָדַר, as שְׂתוּדְרָאוֹת for אֲסָתוּדְרָאוֹת; cmp. אֲסָתוּרִיָא, אֲסָתוּרִיָא *riggings, sail-yards.* Ab. d'R. N. ch. XXXI 'בֵּן סָ' there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

**סָתוּר**, v. סָתוּר.

**סָתוּמָה**, v. סָתוּמָה.

**סָתוּמָה** f. (**סָתוּם**) *closing, closure, cover.* Snh. 47<sup>b</sup>, a. e. מִן הַסָּ' וּלְפָנֵים 8 Kel. VIII, 8 גִּלְגַּל, v. סָתוּמָה הַגִּלְגַּל (סָתוּמָה) from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סָתוּ'.

**סָתוּמָתָא** f. (preced.) *that which is closed up, secret.*—Pl. סָתוּמָתָא. Targ. II Esth. IX, 14 (ed. Lag. סָתוּמָתָא).

**סָתוּמָתָא** m. (v. **סָתוּם**) *an unnamed authority.* Bekh. 30<sup>a</sup>; Meg. 2<sup>a</sup> סָתוּמָתָא רַ' אֵלֶּיךָ וְזוֹ רַבְרַבִּי רַ' אֵלֶּיךָ those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26<sup>a</sup> סָתוּמָתָא. Keth. 101<sup>b</sup>; a. fr.

**סָתוּרָה** I f. (**סָתוּר** I) *hiding, retirement, esp. (with ref. to Num. V, 13) a married woman's retirement with a man under suspicious circumstances.* Sot. 2<sup>a</sup> קִינּוּי וּסָ' הַסָּתוּרָה the husband's jealousy (warning) and the wife's retirement. Ib.<sup>b</sup> a. fr.

**סָתוּרָה** II f. (**סָתוּר** II) *tearing down, destruction.* Meg. 31<sup>b</sup> סָתוּרָה וְקִינּוּי... the tearing down of the old is building, the building of the young is tearing down; Ned. 40<sup>a</sup>; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מִכָּל מְקוּם וְשָׁל סָ' וְשָׁל סָ' מִכָּל מְקוּם (סָתוּר or סָתוּר) and wood of any kind taken from a torn-down building (or a broken vessel); v. Sifra

Vayikra, N'dab., Par. 4, ch. VI; Men. 22<sup>a</sup> שְׂתוּמָה נִשְׁחַטְשָׁה... שלא נשחטשה... (בִּדְבַר הַדְּרוֹשׁ).—Trnsf. *discontinuance; cancelling.* Y. Naz. II, end, 52<sup>b</sup> בְּמַשׁ כָּס' סָתוּרָה הַזֶּה הַזֶּה the interruption of a Nazarite's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55<sup>b</sup> תּוֹפֵס לְסָ' שֶׁלֹּם לְסָ' for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתוּר II.

**סָתוּרָתָא** f., pl. סָתוּרָתָא, v. סָתוּרָתָא.

**סָתוּרָה**, v. סָתוּרָה.

**סָתוּם** (b. h.; = סָתוּם, *Saf. of סָתוּם*) 1) *to stop up, close, shut.* Ab. Zar. V, 3 כְּדִי שִׁירְשָׁתוֹם וְסָתוּם יוֹגֵבוּ v. גָּב. B. Mets. VII, 5 שְׂתוּמָה יֵהָא... וְיֵהָא סָתוּם אַתְּ הַפֶּתַח וּכ' (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Hull. 43<sup>a</sup>, a. e. מִרְיָה שְׂתוּקְבָה וְכִבְרִי סָתוּמָתָא if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49<sup>b</sup> הַלֵּב בְּהוּרִי סָתוּם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56<sup>a</sup>) מִרְיָהוּ וּכ' he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr.—Part. pass. סָתוּמָה; f. סָתוּמָה; pl. סָתוּמִים. Yeb. 71<sup>b</sup>; Nidd. 30<sup>b</sup>; Lev. R. s. 14 'בֵּית הַסָּ' וְסָתוּם וּכ' the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 'בֵּית... סָ' a room filled with fruit which was closed up (with bricks). Y. ib. 62<sup>c</sup> bot. סָ' לְפָסִים pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94<sup>a</sup> (ref. to לְרַבְרָבָה, Is. IX, 6) 'מִ"ם... וְזוֹה סָ' why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3<sup>a</sup> 'בְּסוּף וּכ' open in the middle of words and closed at the end (v. מִצְעָד); a. fr.—Esp. סָתוּמָה *a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line*, opp. to פְּרוּחָה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sof'rim I, 14 'כָּל אִיזוּרָה סָ' כָּל שְׂתוּמָה וּכ' what is a closed paragraph? When space is left &c.; and וּכְמַה יֵינֵה... וְהָא נִקְרָא סָ' and how much space must be left ..., in order that the paragraph may be called closed?; a. fr.—2) *to conceal.* Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, 'שֶׁסָּ' בְּמִנֵּי וּכ' because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 שְׂתוּמָה, v. infra); a. e.—Part. pass. as ab. *concealed, not explicitly stated*, opp. *בְּפִרְשָׁה*. Zeb. 53<sup>a</sup> 'בֵּן סָ' הַמְּפֹרֵשׁ let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Ahārē, beg. 'רַ'מְכָה פְּרוּחָה עַל הַסָּ' let the explicit statement throw light on the implicit. Meg. 15<sup>a</sup> אֲבוּרֵי... כָּל סָ' a person (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr.—Y. Bets. l. c. (in Chald. dict.) סָתוּמָה *the anonymous opinion*, v. סָתוּמָה.

*Nif. סָתוּם, Hithpa. סָתוּמָה, Nithpa. סָתוּמָה to be closed; to be concealed; to be silenced.* Gen. R. l. c. מִינֵי סָ' בְּקַשׁ וּכ'.





rough stones and chiselled them. Pesik. 'Āniya, p. 137<sup>b</sup> (סִכַּח chiselling it, shaping it, carving it (v. סִכַּח). Ib. Shub., p. 165<sup>a</sup> וְכִּי קִימְעָה וְכִּי סִכַּח chip off little by little &c. Ab. d'R. N. ch. VI וְכִּי הָיָה מִסִּכַּח וְהוֹלֵךְ וְכִּי he went on chipping, until he came to a big rock; a. fr.

סִכַּח m. (preced.) *stone-cutter, chiseller*. Y. B. Mets. X, end, 12<sup>c</sup>, v. סִכַּח; Bab. ib. 118<sup>b</sup>, וְהָבָה; a. fr.—Tosef. Kel. B. Mets. IV, 6 כְּלֵי הַסִּי R. S. to Kel. XXI, 2 (ed. הַשִּׁחָה) the stone-cutter's implements.—Pl. סִכַּחִין, סִכַּחִים. Kel. XXIX, 7. Y. Shek. IV, 48<sup>a</sup> top; a. e.

ע

ע 'Ayin, the sixteenth letter of the Alphabet. It interchanges with א, and ח, v. letters א a. ח; also with ו, v. letter ו; dialectically with ז, e. g. עֵצָאן and אֵצָאן; with ק, e. g. אֵצָא a. אֵצָא. —עֵצָא elided, e. g. אֵצָא = עֵצָא; מֵעֵצָא; מֵעֵצָא. —V. עֵצָא.

עֵצָב *to thicken, darken*. Gen. R. s. 13, a. e. עֵצָב v. עֵצָב II.—V. עֵצָב.

ע as a numeral letter, *seventy*, v. א.

עֵצָבִית, v. אֵצָבִית.

עָצָא, sometimes for אָצָא. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. אָצָא); a. e.

עָבַד (b. h.) [*to work*] 1) *to serve, work for*. Gitt. IV, 5 וְכִי עֹבֵד אֶת רַבּוֹ works one day for his master, and one for himself; a. fr. Esp. *to do priestly service*. Hull. 24<sup>b</sup> לְעֹבֵד וְכִי אָחִיו הַכֹּהֲנִים... לְעֹבֵד... his brother priests allow him not to serve, until he is twenty years of age.—2) *to prepare; to till the ground; to dress* (hides). Gen. R. s. 22 קַיִן עֹבֵד אֲדָמָה Cain the tiller of the ground. Y. Ab. Zar. II, 41<sup>b</sup> bot. עֹבֵדֵיךָ; Tosef. ib. IV (V), 10 עֹבֵדֵיךָ, v. עֹבֵדֵיךָ I; (Bab. ib. 33<sup>a</sup> עֹבֵדֵיךָ). Y. Sabb. I, 4<sup>b</sup> top וּמִצָּא... כְּלִיב נָתַן כְּלִיב if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—Part. pass. עֹבֵדֵיךָ, pl. עֹבֵדֵיךָ dressed, v. infra.—3) (v. עֹבֵדֵיךָ) *to use esp. for idolatrous purposes; to worship*. Tem. VI, 1, v. infra. Ab. Zar. III, 7 (defining אֲשֶׁרָה) כָּל שֶׁעֹבֵדֵיךָ אֲשֶׁרָה a tree which is itself worshipped (not one at which idolatrous rites are performed). Ib. הָיָה עֹבֵדֵיךָ . . . הָיָה עֹבֵדֵיךָ since they worship merely the image (under the tree). Snh. VII, 6 הַיְיָבֵד עֵ"ז אֲחֵר הַיְיָבֵד וְכִי he who worships an idol, whether he goes through the regular forms of that particular worship (v. ib. 60<sup>b</sup>), or sacrifices &c. Ab. Zar. III, 5 הַיְיָבֵד עֵ"ז הַיְיָבֵדֵיךָ as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45<sup>b</sup> וְלִבְסוּךָ עֹבֵדֵיךָ if one planted a tree and afterwards made it a subject of worship. Ib. 46<sup>a</sup> וְעֹבֵדֵיךָ בְּסִיפָה and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56<sup>b</sup> ... אֵילְמִלֵּי לֹא had David not listened to evil gossip (against Mephibosheth),... Israel would not have worshipped idols (under Jeroboam). Ib. 105<sup>b</sup> עֹבֵד לֹא עֹבֵד until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Hull. 13<sup>b</sup> לֹא עֹבֵדֵיךָ לֹא עֹבֵדֵיךָ gentiles outside of Palestine must not be considered as idolaters; a. v. fr.

עָצָל, v. עָצָל.

עָצָא f.=h. עָצָא, *small cattle, sheep*. Targ. Job I, 3 (ed. Wil. עָצָא). Ib. XLII, 12; a. fr.—V. עָצָא.—Cant. R. to III, 6 עָצָא more sheep; v. עָצָא.

עָצָב *to press*. Targ. Job XVI, 9 Ms. Var. (ed. Lag. עָצָב; ed. Wil. עָצָב).

עָצָבָה f. (= עָצָבָה; עָצָבָה) *crookedness, perverseness, wrong*. Targ. Prov. XII, 21 רָעָה (not וָעָה). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָצָבָה, Ms. עָצָבָה); a. fr.

עָבָה I m., עָבָה f. (עָבָה) *thick, dense, large*. Men. III, 2, v. עָבָה. Pes. 36<sup>b</sup> sq.; Bets. 22<sup>b</sup> פֶּתַח עֵ"ז וְכִי פֶתַח עֵ"ז פֶּתַח וְכִי פֶתַח פֶּתַח פֶּתַח you must not bake thick bread on the Passover; and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) פֶּתַח מְרֻבָּה a large batch; a. fr.—Pl. עָבָה, עָבָה; עָבָה. Tosef. Kel. B. Bath. V, 11 אֵלֶּה הֵן אֵלֶּה these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4<sup>d</sup> bot. הַעֵז הַרְחִיב הַעֵז the thick but soft garments. Mikv. VIII, 3 עֵ"ז thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29<sup>d</sup> עֵבֹתָה, ed. Krot. הַעֵבֹתָה, R. S. to Kil. V, i הַעֵבֹתָה, v. הַעֵבֹתָה.]

עָבָה II m. (b. h.; preced.) [*thick*], *dark cloud*. Gen. R. s. 13 עָב הַעֵב הַעֵב הַעֵב הַעֵב the cloud is called 'ab, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66<sup>c</sup> הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20<sup>a</sup> הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב the sky became covered with clouds. Ib. הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב הַעֵב the clouds dispersed; a. e.

עָבָה, v. עָבָה.

עָבָה, v. עָבָה.

עָבָה *to be thick, dark*.

(by which to unfit it for the altar). Ab. Zar. 46<sup>b</sup> יש עבד גבוה גבוה *does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground?* Ib. עבד יש שינוי *does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry?* a. fr.

*Nithpa.* עבד same, v. supra.

*Hif.* עבד *to enslave, oppress.* Yalk. Ex. 162 עבדו he (Esau) oppressed him with all sorts of troubles.

*Pi.* עבד *to prepare, esp. to dress hides.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) והעבד עבד dressing the hide of the deer (to fit it for parchment). Ib. 75<sup>b</sup> עבד עבד is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54<sup>b</sup> עבד עבד I did not prepare the parchment sheets with the proper intention; a. fr.

**עבד I, עבד** ch. same (corresp. to h. עבד) 1) *to do, labor; to make; to act.* Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60<sup>b</sup> עבד עבד Ms. M. (ed. עבד עבד; v. Rabb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 עבד עבד Tem. 4<sup>b</sup> עבד עבד רבנן הקנתה עבד עבד v. עבד עבד (not עבד) have the Rabbis adopted special measures for priests &c.? Ib. עבד עבד we act (decide) in accordance with the opinion of the Rabbis. Keth. 60<sup>b</sup> עבד עבד לא עבד עבד women will not do such a thing as strangling their children. Kidd. 50<sup>a</sup> עבד עבד a man will not declare himself a wrongdoer; a. v. fr.—2) *to do, fare, prosper.* Lev. R. s. 5, end עבד עבד and how does the field fare?; ביה עבד עבד how are the oxen? Ib. עבד עבד he assumes cheerfulness. Gen. R. s. 13 עבד עבד . . עבד עבד all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) *to spend time.* Y. Shebi. VIII, 38<sup>b</sup> top עבד עבד במיתרה עבד he remained hidden in a cave &c.; ib. IX, 38<sup>d</sup>. Y. Shek. V, 48<sup>d</sup> top עבד עבד she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבד עבד; a. fr.—*Part. pass.* עבד עבד; f. עבד עבד made, liable to, likely, used to. Y. Peah III, 17<sup>d</sup> bot. עבד עבד how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22<sup>b</sup>, a. e. עבד עבד, v. עבד עבד. Shebu. 46<sup>a</sup>, v. עבד עבד; a. fr.

*Af.* עבד, *Pa.* עבד 1) *to make, produce.* Targ. O. Ex. XXXII, 10 עבד עבד ed. Berl. (oth. עבד עבד; Y. עבד עבד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) *to cause to prosper.* Gen. R. s. 13 עבד עבד . . עבד עבד all the prayers of men turn on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) *to work through.* Part. pass. עבד עבד. B. Mets. 116<sup>b</sup> עבד עבד thoroughly kneaded clay. *Itlpe.* עבד עבד *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXXII, 4; a. fr.—Lam. R. to II, 2 עבד עבד (not עבד עבד) dost thou want to be made a senator? Lev. R. s. 28, end עבד עבד . . עבד עבד he who made the comes . . .

is now to become a bather &c.; Esth. R. to VI, 10 עבד עבד . . עבד עבד (corr. acc.); a. fr. [Zeb. 75<sup>b</sup> עבד עבד, read: עבד עבד, v. עבד עבד.]—V. עבד עבד.

**עבד** m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20<sup>a</sup> עבד עבד he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89<sup>a</sup> עבד עבד dare a servant salute his master (first)? Snh. 58<sup>b</sup> (ref. to Prov. XII, 11) עבד עבד if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 עבד עבד a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 עבד עבד if a bastard marries a slave, the child is a slave; the child is a bastard slave (subject to the disabilities of both). Shebu. 47<sup>b</sup> עבד עבד a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—*Pl.* עבד עבד. Kidd. 22<sup>b</sup> (ref. to Lev. XXV, 55) עבד עבד 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 עבד עבד be not like the servants that wait upon their master for the sake of getting their fare (reward), v. עבד עבד; a. fr.

**עבד II, עבד, עבד** ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עבד עבד; ed. Vien. עבד עבד). Ib. 26; a. fr.—Gen. R. s. 86 עבד עבד . . עבד עבד a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13<sup>a</sup>, a. e. עבד עבד, v. עבד עבד; a. fr.—[Y. Ber. IV, 7<sup>c</sup> עבד עבד, read: עבד עבד.]—*Pl.* עבד עבד. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97<sup>a</sup> עבד עבד עבד used to seize slaves of men against whom he had a claim &c. Kidd. 70<sup>a</sup> עבד עבד he is in the habit of calling people slaves; a. fr.—2) *worshipper.* Ned. 62<sup>b</sup> עבד עבד fire-worshipper (Geber); a. e.

עבד עבד, v. עבד עבד.

**עבד עבד** f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59<sup>d</sup> עבד עבד (בעבד עבד) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) עבד עבד he led us forth from slavery to freedom; Kidd. 22<sup>b</sup>. Hor. 10<sup>a</sup> עבד עבד you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

**עבד עבד** ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86<sup>a</sup> (in a deed of sale) עבד עבד this slave is lawfully a slave.

**עבד עבד** m. (עבד עבד) *hide-dresser, tanner.* Kel. XXVI, 8 עבד עבד (עבד עבד) hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—*Pl.* עבד עבד. Kel. XV, 1 עבד עבד (ed. Dehr. עבד עבד) a trough used by tanners.

**עבד עבד** m. (comp. of עבד עבד; comp. עבד עבד) *thick-bearded.* Snh. 100<sup>b</sup> (Mss. F. a. K. עבד עבד), v. עבד עבד.









he will never displace us for another nation. Ex. R. s. 30 the king's portrait; a. fr.—3) to go beyond. Ib. איני מעביר the king's portrait; a. fr.—3) to go beyond. Ib. איני מעביר men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) to skip over; to forego, postpone.—מדותיו על מדהוהו—Yoma 33<sup>a</sup>; 53<sup>b</sup>, a. fr. אין מעבירין על המצוה you must not forego the occasion for performing a religious act. Erub. 64<sup>b</sup> אין מעבירין על הלכות (and let them lie in the street); B. Mets. 23<sup>a</sup>; a. fr.—5) to forego, overlook, pardon. R. Hash. 17<sup>a</sup> (ref. to Mic. VII, 18) מעביר ראשון (Ms. M. על ראשון וכו' ; v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין לו על כל פשעיו all his transgressions are pardoned; a. fr.—6) to cause to forego or disregard. Erub. 41<sup>b</sup> שלשה דברים מעבירין... על וכו' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

Pi. (עֵיבָר 1) to be completed, full. Tem. 22<sup>a</sup>, a. e., v. supra.—2) to transgress repeatedly. Y. Keth. VII, 31<sup>c</sup> top, v. supra.—3) to go beyond. Ex. R. l. c. הדין את הדין, v. supra. [Tosef. B. Kam. VI, 22 שטיברה הדליקה עד Erub. 22 (v. עֵיבָר 4)] (v. עֵיבָר 4) to carry, be with young. Kidd. 31<sup>b</sup> כִּי עָבְרָהּ אָמוֹ וכו' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 עֵיבָרָהּ (B. Kam. IX, 1 עֵיבָרָהּ) and the cow became pregnant while she was in his possession. Hull. 58<sup>a</sup>; a. fr.—Part. pass. f. עֵיבָרָהּ; pl. עֵיבָרָהּ pregnant. Yeb. XVI, 1. Ib. 36<sup>b</sup>, a. e. עֵיבָרָהּ מִלְּאֵל הַבֵּיטָה a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מִלְּאֵל הַבֵּיטָה I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (v. עֵיבָר 4) to extend the city limits, for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כִּיבֵד עֵיבָרָהּ וכו' (v. עֵיבָר 4), defined ib. 53<sup>a</sup>; Y. ib. V, beg. 22<sup>b</sup>; Y. Ber. VII, 12<sup>c</sup> top כִּיבֵד עֵיבָרָהּ like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—5) to complement, add to, esp. to intercalate a month, (second Adar); proclaim a leap year; to complement a month (v. עֵיבָר 4) by assigning to it an additional day (thirty days). Tosef. Snh. II, 1 עֵיבָר עֵיבָרָהּ זָרִיבָהּ עֵיבָרָהּ if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעבירין וכו' on three indications the intercalation is decided; Ib. על שנים מעבירין וכו' when two of them exist, the intercalation is decreed. Ib. וְאֵם עֵיבָרָהּ דָּרִיזָה וכו' but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—Part. pass. f. עֵיבָרָהּ; pl. עֵיבָרָהּ. R. Hash. 19<sup>b</sup> אֵילֹל מִלְּאֵל הַבֵּיטָה an Elul of thirty days. Snh. 11<sup>b</sup> אֵילֹל מִלְּאֵל הַבֵּיטָה the year is not a leap-year (the declared intercalation is invalid); a. fr.

Hithpa. (עֵיבָרָהּ, Nithpa. (עֵיבָרָהּ 1) to swell (with anger), to become uroth. Sifré Num. 135 (expl. ויחבב, Deut. III, 26) כִּי בָרַח אֶת־עַמּוֹ וכו' as a man says, that man (became full) got wrath with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 כִּיבֵד עֵיבָרָהּ (swelled,) like a woman that cannot bend down on account of the child

she is pregnant with; v. עֵיבָר 2) to become pregnant. Gen. R. s. 45 עֵיבָרָהּ... עֵיבָרָהּ she conceived on her first intercourse; &c. אין אשה עֵיבָרָהּ וכו' no woman conceives on &c.; Yeb. 34<sup>a</sup>. Ib. עֵיבָרָהּ כִּי שָׂאָה עֵיבָרָהּ וכו' that she may not become with child, and her beauty &c., v. עֵיבָר 2. B. Kam. IX, 1 עֵיבָרָהּ אֶצְלוֹ, v. supra; a. fr.—3) to be extended, to be consolidated into one township. Y. Erub. V, 22<sup>b</sup> bot. I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) to be added to, to be proclaimed a full month (of thirty days), a leap-year (of thirteen months). Y. R. Hash. III, beg. 58<sup>c</sup> עֵיבָרָהּ לֹא נִסָּן נִסָּן נִסָּן Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39<sup>b</sup>; a. e.—Snh. 12<sup>a</sup> עֵיבָרָהּ... עֵיבָרָהּ that year ought to have been a leap-year. B. Mets. עֵיבָרָהּ הַשָּׁנָה הַשְּׁנִיָּה if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19<sup>b</sup>; a. fr.

Nif. עֵיבָרָהּ (with עֵיבָרָהּ) to be committed. Tosef. B. Kam. X, 3 עֵיבָרָהּ בַּהּ עֵיבָרָהּ if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. עֵיבָרָהּ... עֵיבָרָהּ).

עָבַר, עָבַר ch. same, to pass, cross, step over, forgive &c. (v. preced.). Impf. עֵיבָרָהּ; infin. עֵיבָרָהּ. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 עֵיבָרָהּ ed. Berl. (oth. ed. עֵיבָרָהּ; Y. עֵיבָרָהּ). Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40<sup>a</sup> עֵיבָרָהּ אֶת־הַדָּבָר הַזֶּה he who disregards Rabbinical enactments. Y. ib. VII, 9<sup>a</sup> top; Y. Yeb. VIII, 9<sup>c</sup> עֵיבָרָהּ בֵּינֵינוּ וכו' עֵיבָרָהּ I. Y. Ab. Zar. III, 43<sup>b</sup> bot. עֵיבָרָהּ עֵיבָרָהּ how about passing it by?; ... עֵיבָרָהּ עֵיבָרָהּ pass it and ignore it, v. עֵיבָרָהּ; Y. Ber. II, 4<sup>b</sup> עֵיבָרָהּ עֵיבָרָהּ (not עֵיבָרָהּ); Y. Shek. II, 47<sup>a</sup> top; a. fr.

Af. עֵיבָרָהּ as preced. Hif. עֵיבָרָהּ. Targ. O. Lev. XVIII, 21 עֵיבָרָהּ ed. Berl. (oth. ed. עֵיבָרָהּ). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עֵיבָרָהּ) to pass through; to bar. Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33.—Part. pass. עֵיבָרָהּ passed through, barring. Ib. XXVI, 28.—Hag. 5<sup>a</sup> עֵיבָרָהּ בְּעֵיבָרָהּ = h. עֵיבָרָהּ על מוֹתָהּ, v. preced. a. עֵיבָרָהּ.

Pa. עֵיבָרָהּ (1) to be with child, to conceive. Targ. Ps. LI, 7 עֵיבָרָהּ (ed. Lag. עֵיבָרָהּ, Bxt. עֵיבָרָהּ, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עֵיבָרָהּ, corr. acc.); a. fr.—Part. pass. f. עֵיבָרָהּ; pl. עֵיבָרָהּ. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47<sup>a</sup> עֵיבָרָהּ אֶת־הַבֵּיטָה a pregnant cow. Hull. 59<sup>b</sup> עֵיבָרָהּ כֹּל מִלְּאֵל הַבֵּיטָה all pregnant women miscarried; a. e.—2) as preced. Hif., to cause to pass; to remove, displace; to cover up. Ab. Zar. 65<sup>b</sup> עֵיבָרָהּ עֵיבָרָהּ he passed them over the ford. Yoma 33<sup>b</sup> עֵיבָרָהּ עֵיבָרָהּ v. דָּרְסָהּ, v. דָּרְסָהּ. Erub. 65<sup>a</sup>, v. עֵיבָרָהּ. Hull. 18<sup>a</sup> עֵיבָרָהּ עֵיבָרָהּ he excommunicated him and removed him (from his office). Ib. עֵיבָרָהּ עֵיבָרָהּ we remove him and declare his meat *ḥrefah*. Ber. 27<sup>b</sup> עֵיבָרָהּ עֵיבָרָהּ come, let us displace him. Ib. 39<sup>a</sup> עֵיבָרָהּ עֵיבָרָהּ to carry off foul matter. Y. Ber. II, 4<sup>c</sup> bot. עֵיבָרָהּ עֵיבָרָהּ covered it with a sheet, v. עֵיבָרָהּ; a. fr.—Yeb. 63<sup>b</sup> עֵיבָרָהּ, v. infra.—3) to declare a full month, a leap year. Targ. I Chr. XII, 32. Targ. Cant.

VII, 5; a. e.—Snh. 11<sup>b</sup> בחר דעֵבְרִיָּה after they had declared it a leap year. R. Hash. 20<sup>a</sup> עֵבְרִיָּה לֵאלוּל they have declared Elul a full month; a. e.—Part. pass. עֵבְרָא; f. מֵעֵבְרָא. Snh. 12<sup>b</sup> שָׁהָא מֵיָּמֵי אֵיזְרָאֵל a leap year; a. e.

*Ithpa.* אֵיזְרָאֵל 1) to become pregnant. Targ. Y. Gen. XIX, 36, sq.; a. e.—Yeb. 45<sup>a</sup> אֵיזְרָאֵל בְּכוֹרֵהּ was with child by a Samaritan.—2) to get over it, to be appeased. Yeb. 63<sup>b</sup> אֵיזְרָאֵל אֵיזְרָאֵל... מִחֻקֵּי she is irascible, but is easily appeased with a word.—3) to be waded through, be crossed. Targ. Ez. XLVII, 5.

**עֵבֶר** I (b. h.) pr. n. m. *Eber*, a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) לְמִדְרָשׁוֹ לְמִדְרָשׁוֹ שֶׁל שָׂם וְיָ' the school of Shem and Eber. Ib. s. 37 וְיָ' וְיָ' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. הַעֵבֶר, Gen. XIV, 13) שָׂם בְּיָמָיו שֶׁל עֵ' because he is a descendant of Eber; a. fr.

**עֵבֶר** II m. (b. h.; עֵבֶר) *border, bank, side*. Gen. R. s. 42 (expl. הַעֵבֶר, v. preced.) כָּל הָעוֹלָם בְּיָמָיו אָהָר וְיָ' the whole world was on one side (idolaters), and he (Abraham) on the other side; שָׂם בְּיָמָיו הַנְּהָר וְיָ' because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עֵבְרִי).—ליָּם בְּיָמָיו *beyond the sea*. Erub. 55<sup>a</sup> (ref. to Deut. XXX, 12) .. לִיָּם אִם בְּיָמָיו לְעֵבֶר אַחֲרֵיהּ if the Law be beyond the sea, thou must go over to learn it.

עֵבֶר, עֵבֶר, עֵבֶר, v. עֵבֶר II, a. next w.

**עֵבֶר** m. (עֵבֶר) *bar, bolt*. Targ. O. Ex. XXVI, 28 (ed. Berl. עֵבֶרָא). Targ. Jud. XVI, 3 (ed. Wil. עֵבֶרָא).—Erub. 102<sup>a</sup>, a. fr. עֵבֶרָא דְּדִשָׁא the door bolt.—Pl. עֵבֶרָא, עֵבֶרָא Targ. O. Ex. XXVI, 26, sq.; a. e.

עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא, v. עֵבֶרָא end.

עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא, v. עֵבֶרָא.

**עֵבֶרָא** f. (עֵבֶר) 1) = עֵבֶרָא q. v.—2) *passing by*; מֵ- *passing from one act to another, ceasing*. Y. B. Kam. II, 3<sup>a</sup> תּוֹפְרֵי עֵבֶרָא בְּשֵׁיתָא עֵבֶרָא while they were passing by. Nidd. 1, 7 בְּשֵׁיתָא עֵבֶרָא בְּלֵאלֵאבֹד וְיָ' when they cease to eat T'rumah.

**עֵבֶרָא** f. (b. h.; עֵבֶר) 1) [*swelling, running over*], *anger, indignation*. Ex. R. s. 15 הָיָא עֵבֶרָא קִשְׁיָא שֶׁהָיָא עֵבֶרָא severe is the anger with which I am filled. Tanh. Vaëthh. 6 הָיָא עֵבֶרָא הַלֹּדִים נִמְלָא קִשְׁיָא בְּיָמָיו the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. שֶׁהָיָא עֵבֶרָא אֵיזְרָאֵל). Gen. R. s. 13 עֵבֶרָא עֵלֵי עֵ' נִמְלָא עֵלֵי עֵ' it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

**עֵבֶרָא** m., **עֵבֶרָא** f. (b. h.) *Hebrew*; עֵ' (לְשׁוֹן) *Hebrew language*; עֵ' (כְּתוּבָה) *Hebrew character, type*. Kidd. I, 2 עֵבֶרָא a Hebrew slave; אִמָּה עֵבֶרָא a Hebrew handmaid. Gen. R. s. 42 וְיָ' מִשְׁמֵיחָא בְּלֵשׁוֹן עֵ', v. עֵבֶר II. Gitt. IX, 6

עֵבֶרָא אֶחָד עֵבֶרָא וְיָ' if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 עֵבֶרָא שְׂכֵנֵי עֵבֶרָא וְיָ' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71<sup>b</sup> תּוֹרָה לְיִיבּוּר עֵ' the Hebrew language is adapted for oratory; a. fr.—Meg. 18<sup>a</sup> קְרָאָה עֵבֶרָא... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—Pl. עֵבֶרָא, עֵבֶרָא; f. עֵבֶרָא. Ib. עֵבֶרָא אֶרָמָאֵא אֶרָמָאֵא translation read before Aramaean Jews. Ex. R. s. 3 עֵבֶרָא עֵבֶרָא עֵ' עֵבֶרָא עֵבֶרָא why does he call them 'Ibrim (Ex. III, 18)? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

**עֵבֶרָא**, **עֵבֶרָא**, **עֵבֶרָא** ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עֵבֶרָא, corr. acc.). Ib. XXXIX, 14; 17 (not עֵבֶרָא); a. fr.—Pl. עֵבֶרָא, עֵ' Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 תּוֹרָה עֵ' ed. Berl. (ed. Vien. עֵבֶרָא, עֵבֶרָא; h. text עֵבֶרָא)]—Pesik. Vayhi, p. 65<sup>a</sup>; Pesik. R. s. 17; a. fr.

**עֵבֶרָא** m. (עֵבֶר, v. עֵבֶרָא) *renegade*. Nidd. 13<sup>b</sup> נִקְרָא עֵבֶרָא עֵ' may be called a renegade (to idolatry).

**עֵבֶרָא** ch. same. Sabb. 40<sup>a</sup> תּוֹרָה לְמִקְרֵי לִיָּה עֵ' it is permitted to call him an apostate.

עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא, v. עֵבֶרָא.

**עֵבֶרָא** m. pl. (*Agebeans, Agebeans*, a tribe in Ituræa, cmp. אֶרָאָב. Targ. Ez. XLVII, 16 עֵבֶרָא (ed. Lag. עֵבֶרָא) the pond of the 'Agebeans (h. text הַחֵבֶרֶן עֵבֶרָא).

**עֵבֶרָא** f., pl. עֵבֶרָא (*עֵבֶרָא to be round*) *rump, buttocks* (cmp. עֵבֶרָא). Snh. 38<sup>b</sup> עֵבֶרָא מֵאֶקְרָא וְיָ' (not עֵבֶרָא) the earth for Adam's rump was taken from. Aqra &c.; Yalk. Ps. 888. Nidd. 30<sup>b</sup> עֵבֶרָא עֵבֶרָא עֵבֶרָא and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24<sup>a</sup> מִשְׁמֵיחָא עֵבֶרָא עֵבֶרָא the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152<sup>a</sup> (expl. הַחֵבֶרֶן, Koh. XII, 5) אֵלֵי עֵבֶרָא that means the rump; (comment. *the genitals*; Lev. R. s. 18 לְוֵזוֹ שֶׁל שְׂרָרָה; Koh. R. to XII, 5 קְרִסְלוֹיָא).

**עֵבֶרָא** (or עֵבֶרָא) (cmp. עֵבֶרָא) [*to round, roll, press*; denom. עֵבֶרָא, fr. which] 1) to draw (cmp. עֵבֶרָא). Taan. III, 8 (19<sup>a</sup>); 23<sup>a</sup> עֵבֶרָא עֵבֶרָא he drew a circle.—[2] to make a cake. Ez. IV, 12.]

עֵבֶרָא, v. עֵבֶרָא.

עֵבֶרָא, v. עֵבֶרָא.

**עֵבֶרָא** pr. n. m. 'Agul. Y. Yeb. VI, 7<sup>c</sup> תּוֹרָה עֵבֶרָא עֵ' v. עֵבֶרָא.

**עֵבֶרָא** m., **עֵבֶרָא** f. (b. h. עֵבֶרָא) *round*. Nidd. VIII, 4 (58<sup>b</sup>) עֵבֶרָא עֵבֶרָא a round blood-stain, opp. מְשֻׁךְ lengthy. Y. Pes. VIII, 36<sup>a</sup> תּוֹרָה עֵבֶרָא a round heap of debris, opp.

ארוך. Snh. IV, 3; Ex. R. s. 5 ע' עגול, v. עגול. Y. Erub. II, 20<sup>a</sup>; a. fr.

**עגול** m. (preced.; v. עגול) *round cake, loaf*. Targ. Y. Ex. XXIX, 23 (h. text עגול).—Pl. עגולין. Ib. XL, 4.

**עגולא**, v. sub. עגול.

**עגולגולת** f. (preced. wds.) *round, rolling*. Hull. 64<sup>a</sup>; Ab. Zar. 40<sup>b</sup>, v. עגול; Tosef. Hull. III (IV), 23 (not ליה...).

**עגיל** m. (preced. wds.) *circle*. Tosef. Neg. VI, 3, v. עגיל.

**עגילא** m. (preced. wds.) *round shield*. Targ. Ps. XXXV, 2 (h. text עגיל). Targ. II Chr. IX, 15; a. e.—Pl. עגילין; עגיליא. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עגיליא I.

**עגל** *to be round; to roll; to circle*. Sabb. 85<sup>b</sup> ועגל בה החמה and inscribes in it a circle of five in diameter.

**Nif. עגל** *to be rounded*. Y. Ab. Zar. II, 41<sup>b</sup> הוה נכלל הוא נכלל the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

**Pi. עגל** 1) *to draw a circle*. Part. עגול, v. עגול. Taan. III, 8; a. e.—2) *to roll, press, make even*. Maasr. I, 8 ועגל when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. היה רב if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 בעגלה if he was levelling the roof with a roller, v. עגול; Y. ib. II, beg. 31<sup>c</sup> (also עגול, Hif.).—3) *to roll on an oiled surface, to smooth a person's skin*. Tosef. Ter. X, 10 עגל על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53<sup>c</sup> top עגל על מישו.—4) *to round off, form a round body*, v. infra.

**Hif. עגל** 1) *to round off, form a round body*. Ohol. VII, 4 עגל ראש כפוקה; Tosef. ib. VIII, 8 עגל ראש כפוקה (v. R. S. to Ohol. l. c.), v. עגל I.—2) *to roll, v. supra*.

**Hithpa. עגל** 1) *to form globules*. Nidd. 56<sup>a</sup> עגל as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19<sup>b</sup>.—2) *to roll one's self on an oiled surface, to smooth one's skin*. Tosef. Ter. l. c. עגל עליו on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

**עגל** I ch. same, *to be round*. Y. Erub. II, 20<sup>a</sup> בהן עגל in the case of those stones which are round (forming a fence).

**Pa. עגל** 1) *to round off*. Men. 94<sup>b</sup> עגל להו עגל they rounded them off.—2) *to twine around*. Y. Kil. IX, end, 32<sup>d</sup> [read:] עגל נסב בסקייה עגל עגל (v. עגל) he took a woolen band and wound it around both of them.

**עגל** m. (b. h.) *calf*. Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8<sup>a</sup> (Ar. עגל). Pes. 112<sup>a</sup>, v. עגל; a. fr.—Esp. עגל the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 עגל שישור בו ה' that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17<sup>a</sup>. Sot. 14<sup>a</sup> עגל עגל עגל he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3

עגל Var., v. עגיל].—Pl. עגלים. Snh. 63<sup>b</sup>; a. fr.—[Ab. d'R. N. ch. VI, end עגילין עגילין, read: עגילין עגילין, v. עגילין].—**Fem. עגלה** *heifer*. Sot. VII, 2 עגלה עגלה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47<sup>b</sup>) עגלה עגלה if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 עגלה עגלה the Lord showed Abraham the ceremony of &c. Sot. 45<sup>a</sup> עגלה עגלה the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 עגלה עגלה *heifer* (mentioned in the Law) means one not yet one year old, and *cow* means one two years old; a. fr.

**עגל II**, **עגל** ch. same, v. עגיל.

**עגל III**, **עגלה** m. (עגל) [*rolling*] *swiftness*; *fast*, *very soon, swiftly, suddenly*. Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 עגל עגל make haste.—Ber. 18<sup>b</sup> עגל עגל קא עגלה because thou shalt soon come (to us, the dead). Snh. 52<sup>a</sup> עגל עגל עגל in order that he may be burnt to death so much sooner; Pes. 75<sup>a</sup> עגל עגל עגל (Ms. O. עגל) that she may die the sooner; Yalk. Lev. 630; a. e.

**עגלה I** f. *heifer*, v. עגלה.

**עגלה II** f. *wagon*, v. עגלה I.

**עגלה** pr. n., *the Pond of 'Iglā*. Targ. Jer. XXXI, 38 (ed. Lag. עגלה; h. text עגלה).

**עגלה** f. *heifer*, v. עגל.

**עגלה** f. (b. h.; עגל) [*roller*] *wagon*. Bets. II, 10 עגלה children's wagon. Sabb. V, 4 עגלה עגלה with the little wagon under the tail (to protect the latter from friction, v. עגלה II); a. e.—Pl. עגלות. Kel. XXIV, 2 עגלה עגלה there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch..., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עגלה *the constellation called Charles' Wain* (Ursa Major). Pes. 94<sup>b</sup>.

**עגלה I**, **עגלה** (עגלה) ch. same. Targ. O. Num. VII, 3 עגלה עגלה; ed. Berl. (oth. ed. a. Y. עגלה עגלה; Ms. II עגלה עגלה). Targ. Is. XXVIII, 27 (ed. Lag. עגלה); ib. 28; a. e.—Esp. *Charles' Wain*. Ber. 58<sup>b</sup> עגלה עגלה the head-star of the Wain; [Rashi: the head of the Ox (Taurus)].—Pl. עגלות. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. עגלה עגלה). Targ. Ps. XLVI, 10 Ms. (ed. עגלה עגלה round shields).

**עגלה II** f. = h. עגל, *basin*. Y. Sabb. III, 6<sup>a</sup> עגלה עגלה to put the bottle of oil into a basin (of hot water), v. עגלה.

**עגלה III** (עגלה) f. = h. עגל, *basin*. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. Berl. עגלה עגלה). Targ. O. ib. 3 עגלה עגלה (ed. Berl. עגלה עגלה; Y. עגלה עגלה). Targ. Hos. X, 11; a. e.—V. עגלה.

**עגם** (b. h.; cmp. עגם) 1) *to be bent, weighed down*.



a. v. fr.—Trnsf. *evidence, proof*. Sabb. 81<sup>a</sup> אִם יֵשׁ עֲלֶיהָ עֵרָא (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11<sup>a</sup> top (ref. to Ex. XXII, 12) רִבְרָא עֵרָא זוֹרָה Ar. (ed. אָדוּרָה, אָדוּרָה, v. אָדָר, אָדָר) he shall offer in evidence its hide.—Esp. *a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness*. Nidd. VIII, 4 עֵרָא נִתְּנָה לְיָדוֹ if an examining rag (after use) has been put under the cushion &c. Ib. 14<sup>b</sup>; 12<sup>a</sup> עֵרָא לְשֵׁנִי to speak allegorically (euphemistically), the servant and the examiner stand by the side of the threshold &c. (v. שָׁפָשׁ). Ib. וְהָיוּ עֵרָאן שֶׁל צְנוּעוֹת (Ar. עֵרָאן) this (special) rag is that of the chaste women; a. fr.—Pl. as ab. Ib. I, 7. Ib. II, 1; a. fr.

עָרָא, v. עָרָא.

עָרָא, v. עָרִי.

עָרָא I or עָרָא f. = אָדָא I. Bekh. 45<sup>b</sup> עֵרָא אֲמַרְתָּ this proves. Pes. 53<sup>b</sup> הֲוֵא עֵרָא let it be this (I admit).—V. עָרִי I.

עָרָא II m. (preced. II) *plunderer*.—Pl. עָרָא. Targ. Jer. XXX, 16.

עָרָא m. (preced.) *booty, spoil*. Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

עָרָא, עָרָא, עָרָא m. (עָרָא, עָרָא; comp. עָרָא) [*rolling*; comp. עָרָא] [*lot, share*]. Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עָרָא ed. Lag. Targ. Cant. VIII, 11 עָרָא (Var. עָרָא).—Pl. עָרָא. Targ. I Sam. XIV, 42. Targ. Y. Num. XVIII, 7; a. e.

\* עָרָא (comp. עָרָא) *to cut, strip*. Part. pass. עָרָא; f. עָרָא. B. Kam. 11<sup>a</sup>, v. אָרָא.—[Tosef. Makhsh. I, 3 עָרָא, מוֹעֵד, v. מוֹעֵד, v. מוֹעֵד.]

עָרָא I f. (b. h.; עָרָא) [*appointed meeting, assembly, congregation; court; prayer meeting*]. Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) כִּי יִשְׁפָּט הַשֹּׁפֵט לִפְנֵי יְלֵדָיו וְכִי אֵשֶׁת הַשֹּׁפֵט (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90<sup>b</sup>; ib. 91<sup>a</sup>. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) עֵרָא שֶׁל עֵרָא there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; וּמִיָּנֵי לִפְנֵי שְׂרָא וְכִי אֵשֶׁת הַשֹּׁפֵט we find an intimation that an *edah* consists of ten?; Y. Ber. IV, 11<sup>c</sup> top; a. fr.—Y. Maas. Sh. II, end, 53<sup>d</sup>; Koh. R. to IX, 9; Yalk. ib. 989 קְדוּשַׁת הַבְּרָתָה the holy brotherhood.

\* עָרָא II f. = עָרָא, *testimony*. Tosef. Bekh. III, 8 עָרָא שְׂכָר עָרָא ed. Zuck. (oth. ed. עָרָא) pay for his testimony. —Pl. עָרָא. Bekh. IV, 6 (29<sup>a</sup>) עָרָאן מִשְׁכָּח (Var. in Mish. ed. עָרָאן) his testimonies are void; (Kidd. 58<sup>b</sup> עָרָאן מִשְׁכָּח).

עָרָא, עָרָא, v. עָרָא.

עָרָא, עָרָא, v. sub עָרָא.

עָרָא f. (b. h.; v. עָרָא) *testimony, evidence*. Ber. 14<sup>b</sup> עָרָא כְּאִילוּ מִשְׁכָּח as if offering evidence of falsehood

against himself. Succ. 29<sup>a</sup> מִיִּרְדֵי עֵרָא שֶׁקָּרָא those who give false witness. Sabb. 22<sup>b</sup> (ref. to Lev. XXIV, 3) הָיָא עֵרָא לְבֵית הַמִּזְבֵּחַ it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86<sup>b</sup>. Ib. עָרָא בְּאֵרָה how did it give evidence (of the Divine Presence)?; Sabb. I. c. בְּאֵרָה עָרָא (corr. acc., as Ms. M.). Macc. 5<sup>a</sup> עֵרָא שֶׁל עֵרָא (not עָרָא) the testimony to the fact itself, v. עָרָא. Ib. I, 7 עָרָא בְּשֵׁנִי וְכִי אֵשֶׁת הַשֹּׁפֵט if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 מִדֵּי שְׁנַיִם מִדֵּי שְׁנַיִם as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 עֵרָא כֻּלָּה מִי שֶׁיָּדוּעַ לִי עֵרָא כֻּלָּה as the bride ... on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come ..., so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 עָרָא מִיִּרְדֵי עָרָא and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. עָרָא) *tokens of virginity*. Gen. R. s. 60 עָרָאן אֵרָא (Ar. עָרָאן) at the seat of virginity. Ib. s. 45; s. 51 עָרָאן הַצְּנוּעָה Ar. (ed.; Yalk. ib. 79 עָרָאן).—Pl. עָרָא. Macc. I, 9 עָרָא אֵלֶי שְׁנַיִם these are two testimonies (two independent sets of witnesses); a. fr.—*Eduyoth*, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28<sup>a</sup> עָרָא עָרָא on that day *Eduyoth* was taught.

עָרָא I (b. h.; comp. עָרָא) [*to turn, pass; comp. עָרָא and עָרָא*] *to pass by; to pass away, v. next w.*

*Hof. עָרָא* *to be passed, be caught in passing*. Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בְּכַנֵּה אֲמַרְתָּ בְּסִירָה בְּכַנֵּה אֲמַרְתָּ בְּסִירָה הַשֶּׁבַע ... הָאֵשׁ as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 עָרָא (read the second time עָרָא); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16<sup>a</sup> bot.; Y. Sot. I, 17<sup>b</sup> עָרָא, הַשֶּׁבַע, הַשֶּׁבַע, v. עָרָא).

עָרָא, עָרָא ch. same, 1) (corresp. to h. עָרָא) *to pass by, between &c.* Targ. O. Gen. XV, 17 עָרָא ed. Berl. (ed. Vien. ed. Amst. עָרָא). Targ. Is. XLV, 14 עָרָאן (ed. Lag. עָרָאן). Targ. II Kings IV, 8 עָרָאן עָרָאן (oth. ed. עָרָאן; fr. עָרָא); a. fr.—Part. עָרָא, עָרָא; pl. עָרָא. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. עָרָא, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33<sup>a</sup> עָרָא עָרָא how many vicissitudes have passed over these (old men); R. Hash. 16<sup>a</sup>, v. עָרָא עָרָא (2) (corresp. to h. עָרָא) *to pass away, cease*. Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 עָרָאן ed. Berl. (oth. עָרָאן); a. fr.—Yoma 53<sup>b</sup> עָרָאן עָרָאן (fr. Gen. XLIX, 10).—3) *to carry, become pregnant, v. infra*. Gen. R. s. 23 (play on עָרָא, Gen. IV, 19) עָרָא מִיִּנְיָה because she was with child of him.

*Pa. עָרָא* 1) *to remove*. Bets. 32<sup>b</sup> עָרָא הַשֶּׁבַע, v. עָרָא.—2) (comp. עָרָא Pi.) *to carry, be pregnant, conceive*. Targ. O. Gen. IV, 1 (Y. Af.). Targ. O. Lev. XII, 2 (ed. Ber. עָרָא Af.; ed. Vien. עָרָא, Y. עָרָא, corr. acc.); a. fr.—Part. pass. f. עָרָא; pl. עָרָא, עָרָא, עָרָא [*made to carry, pregnant*].

Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

חֲפָצָה אֲחֵרָה, *Ittaf.* אֲחֵרָה (corresp. to h. *to be removed*. Targ. O. Lev. IV, 31 (Y. אֲחֵרָה). Ib. 35 (Y. אֲחֵרָה; ed. Amst. אֲחֵרָה). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

עדי II (b. h.; cmp. עָרַב) *to strip*.

חֲפָצָה *same, to take off*. Lam. R. introd. (R. Han. 1) יום ה' בה'... on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

עדי ch. same, *to strip, tear; to make spoil*. Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

עדי I m. (preced.) *spoil*. Targ. Is. XXXIII, 23 (ed. Wil. עָרַב). Targ. Josh. XI, 14 (ed. Wil. עָרַב constr.); a. e.—V. עָרַב, עָרַב, עָרַב.—[V. עָרַב II]

עדי II m. (b. h.; עָרַב I) *that which is carried or put on, cloak, ornament*. Meg. 12<sup>b</sup> bot., v. עָרַב. Esth. R. to V, 1 הַפָּאָרְחָה עָרַב her cloak of state. Ib. סוּמְכָה עָרַבָה supporting her cloak (trail); a. e.—*Pl.* עָרַב. Ab. Zar. 24<sup>b</sup> עָרַב מְפִאָּרָה adorned with the choicest ornaments.

עדי pr. n. m. 'Adi. Ab. Zar. 33<sup>a</sup>; Men. 69<sup>b</sup>, v. עָרַב.

עדי I (v. עָרַב I) *here is, here are*. Ber. 42<sup>a</sup> כֵּן עָרַב this is (what we call) hunger. Gitt. 45<sup>a</sup>, v. עָרַב. Men. 34<sup>a</sup> פְּצִימֵי עָרַב Ms. M. (ed. פְּצִימֵי; read: פְּצִימֵי) here (these extremities of the wall) are its posts.

עדי II m. (עָרַב I), sub נהירא, *passing light, flash*. Targ. Zech. XIV, 6 (some ed. עָרַב; h. text יִקְרֹחַ, v. Rashi a. l.; Pesh. עָרַב cold, P. Sin. 2977).—V. עָרַב I.]

עדי m., עדי (עדי) f. (preced.) *a passing eruption, rash, scurf*. Targ. O. Lev. XIII, 2, a. e. (h. text סַחַח). Ib. 6, a. e. (h. text סַחַח).—[Targ. Y. II Dent. XIV, 12 ed. Amst. עָרַב, v. עָרַב.]

עדי, Targ. Y. II Gen. VI, 6 some ed., read: עָרַב; v. עָרַב I ch.

עדי = עָרַב. Sabb. 88<sup>b</sup>; Gitt. 36<sup>b</sup>, v. עָרַב; Yalk. Cant. 983 עָרַב. Cant. R. to II, 5, v. עָרַב; a. fr.

\* עדי f. (עדי I) [*crossing, board to cover a pit* (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

עדי, v. עָרַב.

עדי, v. עָרַב.

עדי, v. עָרַב.

עדי m. (עדי I) *ample, liberal*. Yalk. Ps. 876 טובך עדי thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) *better, preferable*, v. next w.

עדי, עדי f. ch. (preced.) *more, better*,

*preferable*. Targ. Ps. XLV, 3.—Meg. 3<sup>b</sup> עדי מה מצוה עדי the reading of the M'gillah takes precedence; עדי מה מצוה עדי the burial of a dead person without relatives (v. מצוה) takes precedence. Yeb. 39<sup>a</sup> עדי הליצה גדול עדי the discharge of the Y'bamah (v. הליצה) by the elder brother is preferable; עדי בראה קטן עדי the marriage of the Y'bamah to the younger brother is preferable; a. fr.—*Pl.* עדי. Meg. 3<sup>a</sup> עדי איהו עדי they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. *to be better* &c. B. Mets. 101<sup>b</sup> לא עדיפה מינאי thou hast no more rights than I have. Keth. 103<sup>b</sup> לא עדיפנא ממשה וכ' I am not more than Moses our teacher; a. fr.

עדי f. (עדי) *hoeing*.—*Pl.* עדי. Koh. R. to II, 23 עדי עדי do for me the hoeing of two fields; Gen. R. s. 27 עדי (fr. עדי).

עדי, Y. Keth. VI, 30<sup>d</sup> top 'עדי אשכחנין עדי ed. Krot., read עדי, v. עדי I.

עדי pr. n. f. 'Adisha (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

עדי I f., v. עדי.

עדי II f. (עדי I) *booty, spoil*. Targ. Y. Num. XXXI, 11, sq. (ed. Amst. עדי, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to II, 13 עדי II.—2) *choice dwelling*, v. עדי.

עדי, v. עדי.

עדי, v. עדי.

עדי (b. h.) [*to turn, v. עדי*,] *to be round, smooth, pliant*.

*Pi.* עדי 1) *to make pliant; to bend*. M. Kat. 16<sup>b</sup> (play on כשהיה... היה משנה עצמו וכ' II Sam. XXIII, 8) when sitting and studying the Law, he made himself pliant like a worm, opp. מקשה עצמו stiffening one's self.—2) *to smooth, lubricate, to improve* (the complexion); *to refresh, invigorate*. Cant. R. to I, 2... מה שמן משנה... as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43<sup>a</sup> אשר... משנה... makes the hair fall out and improves the complexion. Y. Ber. VI, 10<sup>b</sup> top מעדין... who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 עדי מכל אילני... he nursed him (with fruits) of all the trees of the garden of Eden; ib. עדי ל... he had intended to nurse him &c. Sabb. 33<sup>b</sup> עדי בהן עדי (Ms. M. בהן עדי; Yalk. Ms. עדי, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2<sup>b</sup>; Yalk. Is. 316. Sifré Deut. 306... כל זמן... דודו מעדין ומשנה... as long as my son does my will, humor him, nurse him and indulge him and give him to eat and... drink; Yalk. Deut. 942... מה רביבים... מעדין וכ' Sifré I. c. דודו מעדין וכ' the rains come down on the plants and brighten them and embellish them &c.; Yalk. I. c.; a. fr.—*Part. pass.* עדי a) *well-nursed, graceful*. Y. Ned. IX, end, 41<sup>c</sup> (ref. to





R. s. 25 עֹדֵר וּבִי go and pick in thy own dunghill; Yalk. Job 925.

Pa. עֹדֵר same. Lev. R. l. c. וּמִתְעַדֵּרָה קְדִמְהוֹן (not וּמִתְעַדֵּרָה) and she (the mother) picks for them; Yalk. l. c. (not וּמִתְעַדֵּרָה).

עֹדֵר II = h. עֹדֵר, to help. Targ. Prov. XIII, 12 דְּמִשְׁרָנָא לְעֹדֵרָה (ed. Lag. a. oth. דְּמִשְׁרָנָא) who begins to help himself (v. Pesh. a. LXX).

Ilhpe. עֹדֵרָה to be helped. Ib. XVIII, 19 דְּמִתְעַדֵּרָה (oth. ed. דְּמִתְעַדֵּרָה; v. Pesh. a. LXX).

עֹדֵר m. (b. h.; עֹדֵר; cmp. עֹדֵרָה s. v. עֹדֵרָה) enclosure, pen, fold; herd, flock. Ohol. VIII, 1 עֹדֵר בְּחֵמָה וּבִי clean or unclean beasts closely penned; Tosef. ib. IX, 1; [Ar. s. v. אָרַר, ed. Koh. s. v. אָרִירָה, I, p. 39<sup>a</sup>, explains our w.: hide, v. עֹדֵר 1, a. עֹדֵר]. Yoma 34<sup>b</sup>; 70<sup>b</sup>; Meg. 28<sup>a</sup> אֶחָד מִיּוֹחֵד שֶׁבְּעֹדֵרָה (one) (Num. XXVIII, 4) means one singled out (the best) of its fold. Bekh. 24<sup>a</sup> וְכִי עֹדֵר וּבִי the best if one enters his pen at night. Naz. V, 3 הַצֵּא וְהִרְעָה בֵּיתִי let it go and be fed in the fold (as a profane animal). Yoma 61<sup>b</sup>, sq. וְכִי עֹדֵר מְשֻׁלָּח... וְכִי עֹדֵר שׁוֹרֵף shall one send off his whole flock (of goats)?.. shall one burn &c.?. a. fr.—Pl. עֹדֵרָה, עֹדֵרָה. Ex. R. s. 1 עֹדֵרָה בָּאֵין עֹדֵרָה they came to their homes in flocks; אֲתָה עֹדֵר עֹדֵרִים אֵלָּא עֹדֵרִים read not (Ez. XVI, 7) 'ādi 'ādayim (choice attractions) but 'edré 'ādarim (flocks after flocks). Cant. R. to II, 13 (ref. to Is. LIX, 5) וְיִוֹשְׁבֵי עֵרְוָה לְהִיבֵן הוֹלְכָה... וְיִוֹשְׁבֵי עֵרְוָה לְהִיבֵן whither does banished Truth go (v. עֹדֵר)? She goes and sits down in groups (of eremites) in the desert; Snh. 97<sup>a</sup>; Yalk. Is. 357; a. fr.—Tosef. Eduy. III, 2 עֹדֵרָה הֵיוּ עֹדֵרָה וּבִי they stabbed entire herds in the camp. (v. however, עֹדֵר).—עֹדֵר (b. h.) pr. n. pl. Migdal Eder (Fold Tower), between Bethlehem and Jerusalem. Shek. VII, 4; Kidd. 55<sup>a</sup>.

עֹדֵרָה ch. same, fold, pen; herd, flock. Targ. Gen. XXXII, 17; a. fr.—Targ. Ps. L, 9 עֹדֵרָה (ed. Wil. עֹדֵרָה); עֹדֵרָה; h. text (מְבִלְאֵר)—Y. R. Hash. II, 58<sup>b</sup> top הַיּוֹר הַיּוֹר בְּעֹדֵרָה בְּעֹדֵרָה when in Adar the ox dies in his pen (from cold); Y. Snh. I, 18<sup>c</sup> bot. בְּעֹדֵרָה (corr. acc.); v. Bab. ib. 18<sup>b</sup>).

עֹדֵרָה, v. עֹדֵרָה.

עֹדֵרָה, v. עֹדֵרָה.

עֹדֵרָה m., v. next w.

עֹדֵרָה f. (b. h. pl. עֹדֵרָה) 1) lentil. Neg. VI, 6, v. מְבִלְאֵר. Kel. XVII, 8 כֵּל שֶׁאֵמְרוּ וּבִי wherever lentil is spoken of as a standard size, it means... the Egyptian lentil. Gen. R. s. 63 (ref. to Gen. XXV, 34); B. Bath. 16<sup>b</sup> עֹדֵרָה Ms. M., v. עֹדֵרָה h.; a. fr.—Pl. עֹדֵרָה, עֹדֵרָה. Neg. VI, 1 עֹדֵרָה הַשְּׁשִׁי עֹדֵרָה space of nine lentils. B. Kam. 60<sup>b</sup>. Maasr. V, 8 עֹדֵרָה הַיִּפְתָּחִיתָּהּ Egyptian lentils; Tosef. ib. III, 14 עֹדֵרָה וּבִי אֵלָּא הֵן עֹדֵרָה הַיִּפְתָּחִיתָּהּ; Y. ib. V, end, 52<sup>a</sup>, v. עֹדֵרָה h.; a. fr.—2) (cmp. φάξος) a flattish warming vessel. Tosef. Sabb. III (IV), 7; Gen. R. s. 80 'Rashi' (ed. עֹדֵרָה).—3) (v. עֹבְדָהָא) a trough in the wine or oil press. Y. Ab. Zar. V, end, 45<sup>b</sup>. —Pl. as ab. Bab. ib. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3; Tosef.

Toh. XI, 16.—4) dish of the steel-yard, scales. Tosef. Kel. B. Mets. III, 13 אֶחָד אֶחָד הַמְסַמֵּר בֵּיתִי in the levitical law concerning (wooden) scales, the material of the nails (with which they are studded) decides; Sabb. 60<sup>a</sup> בֵּיתִי הַלֵּךְ אֶחָד שֶׁלְשֹׁלֵהוּ מִסְמֵרֵי מִסְמֵרֵי Ms. M. a. O. (ed. בעֲרַשָּׁא; Rashi ed. Sonc. בעֲרַשָּׁא, v. Rabb. D. S. a. l. note) the material of the chains decides. Tosef. Erub. XI (VIII), 21; Y. ib. X, 26<sup>d</sup> top וּבִי אֵין מְמַלֵּין בֵּיתִי וּבִי you must not draw water, on the Sabbath, by means of an 'ādasha (using it as a lever).

עֹבֵר, v. עֹבֵר.

עֹבֵר, עֹבֵר m. (b. h.) [junction,] beam. —Pl. עֹבֵרִים, עֹבֵרִים. B. Kam. 67<sup>a</sup> (ref. to Ez. XLI, 26) הַמְסַמֵּר אֶל הַמְסַמֵּר הַזֶּה הַזֶּה הַזֶּה הַזֶּה 'ubbin means joists.—[Y. B. Bath. V, beg. 15<sup>a</sup> וְהַמְסַמֵּרִין, prob. to be read: [הַמְסַמֵּרִין]—2) (cmp. Arab. 'aybah, עֹבֵרָה, and הַזֶּה II) bag. Kel. XXVI, 6 כְּסוּתָה עֹבֵרָה the bag for a garment, contrad. to תְּכָרִיךְ.—Pl. עֹבֵרִים, constr. עֹבֵרִים. Tosef. ib. B. Bath. IV, 9. Ib. 10 הַמְסַמֵּר עֹבֵרָה (not הַמְסַמֵּר) woolen material for carpet bags. Hull. 49<sup>a</sup> עֹבֵרָה הַמְסַמֵּר הַמְסַמֵּר the pockets (folds) of &c., v. פֹּסֵט I.

עֹבְדָהָא ch. (preced.; cmp. עֹבְדָהָא I) 1) bosom, lap. Targ. Y. Deut. XIII, 7 בְּעֹבְדָהָא (not בְּעֹבְדָהָא). Targ. Prov. V, 20 (ed. Lag. עֹבְדָהָא; Var. עֹבְדָהָא). Targ. Ps. XXXV, 13. Targ. Job XXXI, 33 Ms. (ed. עֲשֵׂפִי; h. text עֲשֵׂפִי; a. fr.—2) (v. עֹבְדָהָא II) the full ramification of a tree. Ib. XV, 32 (ed. Wil. עֹבְדָהָא; h. text עֲשֵׂפִי).

עֹבְדָהָא, עֹבְדָהָא, עֹבְדָהָא m. (עֹבְדָהָא), corresp. to h. עֹבְדָהָא, deed, work; occurrence, event, fact, case, precedent. Targ. Gen. XLIV, 15. Targ. Ex. XXVIII, 32 עֹבְדָהָא constr.; a. v. fr.—Yoma 71<sup>b</sup> עֹבְדָהָא עֹבְדָהָא דְּאֶהֱרָן who act like Aaron. Kidd. 79<sup>b</sup> עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא decided a case in agreement with Rab's opinion. Y. Ber. I, 3<sup>a</sup> עֹבְדָהָא עֹבְדָהָא. Y. Naz. V, 54<sup>a</sup> top עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא the case went forth (was decided) in agreement with the opinion of &c. Keth. 60<sup>b</sup> עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא it was my case (that came up for decision). Y. Ab. Zar. II, 41<sup>a</sup> bot. עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא R. J. told the following story; עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא it happened that a certain woman loved to do charity &c.; Y. Ter. VIII, 45<sup>c</sup> bot. Ib. (mid-page) עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא I. Y. M. Kat. III, 82<sup>d</sup> top עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא had a case (euphem. for, mourning befell him). B. Mets. 70<sup>a</sup> עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא tell me now, what was the real case (from which you derived your report of Samuel's opinion)?; a. v. fr.—Pl. עֹבְדָהָא, עֹבְדָהָא, עֹבְדָהָא, עֹבְדָהָא. Targ. Koh. IX, 10. Targ. Num. XVI, 28. Targ. Y. Lev. XXI, 4 (v. Sifra Emor, Par. 1); a. fr.—Y. M. Kat. l. c. עֹבְדָהָא עֹבְדָהָא two cases of mourning. Y. Taan. IV, 68<sup>d</sup> עֹבְדָהָא עֹבְדָהָא cited in his lectures twenty-four cases to which he applied the text bill'a &c. (Lam. II, 2); (Lam. R. to l. c. אֶפְשֵׁן). Lam. R. to III, 58 עֹבְדָהָא עֹבְדָהָא what deeds are those that thou doest?; a. fr.

עֹבְדָהָא f. 1) same, work. Y. Ter. XI, end, 48<sup>b</sup> עֹבְדָהָא עֹבְדָהָא עֹבְדָהָא did work for &c.; Y. Sabb. II, 4<sup>d</sup> top עֹבְדָהָא עֹבְדָהָא ed. Krot. (read: עֹבְדָהָא עֹבְדָהָא or עֹבְדָהָא עֹבְדָהָא) his work, v. עֹבְדָהָא.—2) service, animals and their attendants, live stock. Targ. O. Gen. XXXIII, 14 (Y. עֹבְדָהָא; h. text עֹבְדָהָא).—[Targ. Y. Gen. XLIX, 22 עֹבְדָהָא ed. Amst., v. עֹבְדָהָא.]



**עִנְיָנָה** ch. = h. עִנְיָנָה, *rut, bed*.—Pl. עִנְיָנָה, constr. עִנְיָנָה. Targ. Ez. XVII, 7; 10 (ed. Ven. עִנְיָנָה, sing.; h. text עִנְיָנָה).

**עִנְיָנָה** m. (עִנְיָנָה; cmp. עִנְיָנָה, עִנְיָנָה) *pond, reservoir*. Tosef. Mikv. IV, 10 עִנְיָנָה עִ' ארבעים סאה a reservoir containing forty S'ah. Hull. II, 8, v. עִנְיָנָה.—Comp. אֶנְיָנָה.

**עִנְיָנָה** v. אֶנְיָנָה.

**עִנְיָנָה** (b. h.; cmp. עִנְיָנָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עִנְיָנָה, עִנְיָנָה &c.

**עִנְיָנָה** *to straighten, erect, help up*. Midr. Till. to Ps. CXLVI, 9 עִנְיָנָה ... כל עִנְיָנָה does the Lord uphold all widows and orphans?—\*Part. pass. עִנְיָנָה; pl. עִנְיָנָה. מִעִנְיָנָה. Tosef. Makhsh. I, 3 שָׁק אַחַד מִשֵּׁי' (ed. Zuck. מִעִנְיָנָה, Var. מוֹעֵר; R. S. to Makhsh. I, 4 מוֹעֵר; Makhsh. l. c. כֵּלָה עִנְיָנָה) one bag standing upright (closely packed); ib. עִנְיָנָה (מִעִנְיָנָה) (ed. Zuck. מִעִנְיָנָה, Var. מוֹעֵר; R. S. עִנְיָנָה מִשֵּׁי' שָׁקוֹן מִשֵּׁי' Hif. עִנְיָנָה (denom. of עִנְיָנָה) 1) *to declare one's presence at a certain occurrence, esp. to establish a law from a witnessed precedent or traditional knowledge*. Eduy. II, 1 'עִנְיָנָה ר' R. H. ... related four things which he knew by tradition. Ib. 3 עִנְיָנָה ה' עִלּוֹ וְכִ' he also reported as a precedent the case of a small village &c.; a fr.—2) *to testify before court*. Ib. IV, 11 מִעִנְיָנָה אִוְרוֹ מִ' he concerning whom there were two sets of witnesses testifying; אֵלּוּ מִעִנְיָנָה the ones testifying that &c. Macc. I, 1 מִעִנְיָנָה אִוְרוֹ מִ' אִשׁ... שְׂגִירָה וְכִ' (אִשׁ) we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Hag. 5<sup>a</sup> מִעִנְיָנָה לְהִקְרִיב and is quick to testify against him; Yalk. Mal. 589 בּוֹ מִעִנְיָנָה (3)—*to call upon as witness*. Lev. R. s. 2 מִעִנְיָנָה עִלּוֹ וְכִ' I call upon heaven and earth as my witnesses &c.; Arakh. 16<sup>b</sup> מִעִנְיָנָה אִוְרוֹ מִ' a. fr.—4) *to forewarn, exhort*. Lev. R. l. c. שְׁבַע נְבִיאִים מִעִנְיָנָה וְכִ' seven prophets stood up for the nations exhorting them; Ib. לֹא הִקְרִיבוּ בָנוּ they have not warned us; גִּירֵי הָדוֹר מִעִנְיָנָה בָּדוֹר the proselytes of every generation are an exhortation to their respective generation; a. e.—Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מוֹעֵר). B. Kam. II, 4 כֹּל מִעִנְיָנָה עִלּוֹ וְכִ' unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. הִקְרִיבָהּ שְׁנַיִם וְכִ' if the first case has been ascertained by two witnesses &c.; a. fr.—Part. pass. מוֹעֵר q. v.

**עִנְיָנָה** m. (b. h.; preced.) *existence, strength; (adv.) still, yet, more*. Pirké d'R. El. ch. XXXII עִנְיָנָה אֲבָרְכָךְ while I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. שֶׁהָיָה בְּעוֹדוֹ.—Y. Kil. IX, 32<sup>e</sup> top עִנְיָנָה and none more (shall be buried here). Y. Erub. VI, 23<sup>e</sup> עִנְיָנָה שְׂמֵי' this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17<sup>d</sup> bot. עִנְיָנָה בְּרִיא עִנְיָנָה when he is no longer well; עִנְיָנָה וְכִ' when he is no longer ill. Tosef. Mikv. V, 12 עִנְיָנָה הָרֵאשִׁי וְכִ' while the first bather is yet in the water; עִנְיָנָה רִגְלוֹ while the first is still with one foot in the water;

Hag. 19<sup>a</sup>. Tosef. Kel. B. Mets. V, 5 עִנְיָנָה כְּלִי וְכִ' (not שְׂמֵי' because it is still a utensil, the girls sitting therein &c. Sabb. 151<sup>b</sup> עִנְיָנָה בִּידֶךָ (Ms. M. עִנְיָנָה) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43<sup>a</sup> עִנְיָנָה עִלּוֹ when they are yet on it; שֶׁאֵין עוֹדֵן עִלּוֹ when they are no longer on it; a. fr.—עִנְיָנָה וְכִ' and no more? But (also this), and not only this, but even more. Ber. 4<sup>a</sup>. Ib. 7<sup>b</sup>; Meg. 6<sup>b</sup>; a. fr.—עִנְיָנָה מְבַעֵר while there is yet, during. Sabb. I, 5 עִנְיָנָה בְּיָמֵינוּ מִתְחַלֵּל וְכִ' in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81<sup>b</sup> עִנְיָנָה מִתְחַלֵּל וְכִ' he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 עִנְיָנָה, read: עִנְיָנָה, v. עִנְיָנָה.]

**עִנְיָנָה** m. (עִנְיָנָה, עִנְיָנָה) = *אֶנְיָנָה, tow-cotton, wool*. Y. Sabb. VI, 8<sup>b</sup> sq. עִנְיָנָה רְאוּנִיה נָפַל the cotton in his ear fell out.

**עִנְיָנָה** f. (עִנְיָנָה, cmp. עִנְיָנָה Ps. CXIX, 61) [*convolution, coil*]. Sot. 46<sup>a</sup>; Ab. Zar. 23<sup>a</sup> עִנְיָנָה עִלּוֹ a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: the pin used for knitting sack-cloth.]

**עִנְיָנָה**, Y. Yeb. II, beg. 3<sup>e</sup>, read: עִנְיָנָה, v. עִנְיָנָה II.

**עִנְיָנָה** m. (עִנְיָנָה) *surplus*. Y. Dem. V, 24<sup>e</sup> מִעִנְיָנָה שְׁנֵי שְׂבָעִי' that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 עִנְיָנָה, read עִנְיָנָה, v. עִנְיָנָה.]

**עִנְיָנָה** ch. 1) same. Erub. 83<sup>a</sup> עִנְיָנָה וְהִלָּח עִנְיָנָה אֵילָנִים עִנְיָנָה עִלּוֹ (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עִנְיָנָה f. h.].—2) *greater importance, gravity*.—Pl. עִנְיָנָה. B. Bath. 88<sup>b</sup> עִנְיָנָה מֵאֵר עִנְיָנָה where in does their greater gravity consist?

**עִנְיָנָה**, v. עִנְיָנָה.

**עִנְיָנָה**, v. עִנְיָנָה.

**עִנְיָנָה** pr. n. m., v. עִנְיָנָה II.

**עִנְיָנָה**, v. עִנְיָנָה I.

**עִנְיָנָה**, v. sub עִנְיָנָה (with one v.).

**עִנְיָנָה**, v. עִנְיָנָה.

**עִנְיָנָה**, pr. n. pl., v. עִנְיָנָה.

**עִנְיָנָה**, Y. Yeb. I, 3<sup>b</sup> top, v. עִנְיָנָה.

**עִנְיָנָה**, v. עִנְיָנָה, pl. עִנְיָנָה.

**עִנְיָנָה**, v. עִנְיָנָה.

**עִנְיָנָה**, Hif. עִנְיָנָה, v. עִנְיָנָה.

**עִנְיָנָה** I, עִנְיָנָה m. (b. h.; עִנְיָנָה) *fortitude, strength, majesty*. Ber. 6<sup>a</sup> עִנְיָנָה הֵם לְיִשְׂרָאֵל T'fillin are a sign of strength to Israel. Ex. R. s. 8 עִנְיָנָה הֵם לְיִשְׂרָאֵל the garment of

the Lord is strength (with ref. to Ps. XCIII, 1). Midr. Till. to Ps. VIII, 3 'אל הויה וכו' 'strength' means the Law, as we read (Ps. XXIX, 11) &c.; Mekh. B'shall., Shir., s. 3 'אל עני וכ' 'my strength' (Ex. XV, 2) means &c. Ber. 16<sup>b</sup> 'התכסה בקנה ב' clothe thyself in thy majesty; a. fr.

**עור II** m. name of a bird, prob. black eagle (b. h. עור). Kel. XVII, 14; Tosef. ib. B. Mets. VII, 5.—V. עורא.

**עורא I**, **עורא** m. (cmp. preced.) name of a bird of prey, prob. sea-eagle. Targ. Y. Lev. XI, 13; Targ. Y. I Deut. XIV, 12 (h. text פרס).—V. עורא, a. fr.

**עורא II**, **עורא**, **עורא** (b. h.) pr. n. m. *Uzza*, 1) one of the brothers that accompanied the Ark to Gibeah. Sot. 35<sup>a</sup>; Num. R. s. 4. Ib. s. 21; a. e.—2) name of a fallen angel. Yoma 67<sup>b</sup> 'עורא ועזאל' the deed of U. and Azael (who came down and had connection with the daughters of man, v. Targ. Y. Gen. VI, 4). Pesik. R. s. 34 'עורא וכו' 'עורא ועזאל' when U. a. Azael... sinned on coming down &c. Deut. R. s. 11, end 'עורא ועזאל'.—[Yalk. Gen. 44 שמוחי ועזאל; Targ. Y. Gen. VI, 4 שמוחי ועזאל; ועזאל]

**עורא** m. (v. עור II) name of a bird of prey, prob. black eagle. Targ. O. Lev. XI, 13 (ed. Vien. עורא); Deut. XIV, 12 (ed. Amst. עורא; ed. Vien. עור; h. text עורא); v. אורא.

**עורא** (b. h.) pr. n. m. *Uzziah*, 1) the father of Jonathan the translator. B. Bath. 133<sup>b</sup>, a. fr., v. עורא. —2) name of two Amoraim. M. Kat. 5<sup>a</sup> 'עורא בר ר' ר' ר' R. U. grandson of R. U. the elder; Y. ib. I, 80<sup>b</sup> bot. 'עורא בר ר' ר' R. U. Bets. III, 62<sup>a</sup> top; a. e.—V. Fr. M'bo, p. 119<sup>b</sup>.—3) name of a fallen angel, v. עורא, a. עורא II.

**עורא** (b. h.) pr. n. m. *Uzziah*, king of Judah. M. Kat. 7<sup>b</sup> 'עורא בר ר' ר' R. U. after the latter was declared a leper; Tosef. Neg. VIII, 6. Gen. R. s. 20; Yalk. ib. 35. Num. R. s. 4 'עורא בר ר' ר' R. U. on account of it (the offering of frankincense) U. became a leper. Ib. s. 7 'עורא בר ר' ר' R. U. that is U. who attempted to encroach on the domain of priesthood; a. e.

**עורא** I m. (v. עורא a. עורא; popularly conceived as a transposed reduplic. of עור) [*small and shrunk*], *medlar*, *crab-apple*; *sorb-apple*. [Tosef. Kil. I, 3 עורא, v. עורא].—Pl. עורא, עורא. Kil. I, 4 (Y. ed. עורא) *sorb-apples* (Maim.). Maasr. I, 3 (Ms. M. עורא, Y. ed. עורא). Dem. I, 1 (Y. ed. עורא); Ber. 40<sup>b</sup>, expl. עורא; a. e.

**עורא II** m. (preced.) *shrunk*, *hardened* (reed).—Pl. עורא, עורא. Erub. 34<sup>b</sup> עורא Ms. M. (or עורא; ed. עורא). [Ib. עורא Rashi, v. עורא II.]

**עורא** (b. h.) [*to be curved, bent, crooked; to curve &c.*], *to pervert*, *do wrong*. Yoma III, 8 'עורא פשעתי וכ' I have done wrong, I have transgressed &c. Ib. VI, 2 'עורא פשעתי וכ' thy people Israel has done wrong &c.; a. fr.

*Pi.* עורא 1) *to subvert, lay waste* (cmp. עורא). Hull. 60<sup>b</sup> (play on עורא, Deut. II, 23) עורא Ar. a. Rashi

(ed. עורא) they laid waste their home (deserted it); Yalk. Deut. 809; Yalk. Josh. 22 עורא.—2) *to curve one's self* (like a serpent, v. עורא), *wriggle*. Ib. עורא לאלוהות הרבה. Ar. they wriggled before many deities (ed. עורא, v. עורא I).

**עורא I** ch. same, *to curve*. \*Targ. Ps. LIX, 5 עורא ed. Lag. (oth. ed. עורא) without making a curve (deviation) (Ms. עורא).

*Af.* עורא *to be wrong*. Ib. CVI, 6 (ed. Lag. עורא, v. עורא). *Ithpe.* עורא *to be wronged*. Targ. Prov. XVIII, 19 (v., however, עורא II).

**עורא II**, *Pa.* עורא (cmp. עורא) *to cry*; Yoma 77<sup>a</sup> 'עורא וליכא דאשגה ביה' (missing in later eds.; v. Rabb. D. S. a. 1.) he cried and cried, and none minded him. Yeb. 71<sup>b</sup> 'עורא דלא קרי' if the infant (on putting its head forth the first time) did not cry. Sabb. 134<sup>a</sup> 'עורא דלא קרי' if an infant does not cry (breathe). Sot. 12<sup>a</sup> 'עורא וכו' in order that it should hear them and cry with them; a. e.—Hull. 53<sup>a</sup> 'עורא קא קרי' when he (the lion) roars.

**עורא**, **עורא**, **עורא** f. (עורא I) = h. עורא *curve*; *wrong*, *iniquity*. Targ. Ps. LIX, 5 Ms. (v. עורא I). Targ. Ex. XXVIII 38 עורא constr. (ed. Berl. עורא pl.). Targ. Ps. LI, 7 (ed. Wil. עורא); a. fr.—Pl. עורא, עורא. Ib. CXXX, 3 (ed. Wil. עורא). Targ. Lev. XVI, 21; a. fr.

**עורא I** m. (v. עורא) = עורא, *serpent*. Gen. R. s. 26 (play on עורא, v. עורא) 'עורא' in Galilee they call a serpent 'ivy (for *hirya*).

**עורא II** pr. n. m. *Irya*, an Amora. B. Bath. 129<sup>b</sup>; 133<sup>a</sup>, sq. (Ms. M. עורא; Ms. R. עורא, v. Rabb. D. S. a. 1. notes).

**עורא** m. 1) = h. עורא, *boy*. Gen. R. s. 36 (ref. to Job XXI, 11) 'עורא' in Arabia they call a child 'Avila'; Lev. R. s. 5, beg.; Yalk. Job 908.—2) *wrong-doer*, v. עורא.

**עורא**, v. עור ch.

**עורא** I c., **עורא** = h. עורא, *blind*. Targ. O. Lev. XXI, 18. Targ. O. Ex. IV, 11; a. fr.—Lam. R. to I, 1 'עורא ליה' (7, הוה מאת) רבתי, v. עורא. Gitt. 69<sup>a</sup> 'עורא ליה' and let the blind man say to him &c. B. Kam. 85<sup>a</sup> 'עורא ליה', v. עורא. Gen. R. s. 30, v. עורא; a. fr.—Sabb. 151<sup>b</sup> 'עורא וכו' shall I be both, childless and blind? (v. next w.).—Pl. עורא. Targ. Lam. IV, 14.

**עורא II** f. (preced.) *blindness*. Ned. 81<sup>a</sup>, v. עורא. —Sabb. 151<sup>b</sup> 'עורא וכו' shall I suffer both, bereavement and blindness?

**עורא III** pr. n. m. *Avira*, an Amora. Hull. 42<sup>b</sup>; 55<sup>b</sup>; a. fr.—V. עורא II.

**עורא**, *Pa.* עורא.

**עורא** f. (עורא) *convulsion*. Hull. 60<sup>b</sup> (play on עורא, v. עורא) 'עורא' whoever saw them was





saying a blessing over it. Lam. R. to I, 12 (ref. to עולל ib.) קטף עוללותי he cut my last bunch (destroyed me entirely), v. עוללותא.—Pl. עוללות. Sifra I. c.; Peah VII, 7 'ע a vineyard in which all grapes grow in small separate bunches. Ib. 8 'וב' הג' 'וב' הג' if one consecrates his vineyards before the bunches (which would have been the poor man's share) were distinguishable on it, they do not belong to the poor. Midr. Till. to Ps. CXXI על לקיט עוללותיה של גפן I will pluck the very gleanings of the vines; ואת לקחת עד הג' (read לקחת) but thou hast plucked the last grapes. Esth. R. to I, 9 (ref. to Is. III, 12, and Lev. IX, 10) מקצפין עוללותיהן they (the officers) cut their gleanings (rob the people of their last belongings); a. fr.

**עוללותא**, v. עוללותא.

**עולם** m. (b. h.; עולם I) [*strength, endurance,*] *nature, existence, world;* (b. h.) *life-time, eternity.* Y. Ber. IV, 7<sup>b</sup> bot. (ref. to עולם של לוי I Sam. I, 22) ועולם 'וב' but the life-time (active service) of the Levite is only up to fifty years. Kidd. 15<sup>a</sup> (ref. to Ex. XXI, 6 לעולם) הוה אמרינא (לעולם) I might have thought, that it meant really for ever (for life); קמשמט לן ל' לטולמו של יובל; it is intimated (by 'וב' ושבחם, Lev. XXV, 10) that *l'olam* means up to the period of the jubilee. Ber. 17<sup>a</sup> איהו עולם עולם thou see (enjoy) thy existence during thy life-time, and thy future (reward be reserved) for the life of the world to come. Arakh. 16<sup>b</sup> bot. קיבל עולמו has received his reward in this world. Ber. IX, 5 ... כל הונמי. Ber. IX, 5 'ג' ר' ה' (v. Rabb. D. S. a. l. note 20) in all conclusions of benedictions in the Temple they used to say, (Blessed is the Lord....) from everlasting; משקלקלו (עולם) when the heretics (or Sadducees) degenerated and said, there is only one world, they ordained the formula, From everlasting to everlasting. Pes. 56<sup>b</sup>; Tosef. ib. II (III), 19 they did not say כבוד שם כבוד blessed be the name of His glorious kingdom for ever and ever. Gen. R. s. 30, a. fr. חדש 'ע' ראה has seen a new world (a great change). Cant. R. to I, 3, a. e. מרת 'ע' v. שאין בו מרת 'ע' v. אהאסקא; a. fr.—Y. Ned. XI, 42<sup>b</sup> bot. 'ע' פירות העולם, i. e. coming from some other place, opp. צבורים בסידקו.—'ע' הוה (abbrev. 'ע' זה) this world, *mundane existence*; 'ע' הוה (abbrev. 'ע' זה) the world to come, *the hereafter*, also *the Messianic days; the days of resurrection.* Pes. 50<sup>a</sup> 'ע' זה לא כנה' זה' not as in this world (the present), will it be in the Messianic days. Ber. 51<sup>a</sup> 'ע' זה וזה ונהל שני עולמים הנה' זה' והנה' זה' will be permitted to inherit two worlds, this world and the hereafter. Ab. IV, 16, v. פרוזיהור. Snh. X, 1, a. fr. חלק לנה' זה' a share in the world to come (resurrection); a. v. fr.—'ע' איהו (abbrev. 'ע' איהו, v. איהו) בית (euphem.) *cemetery.* Lev. R. s. 12, beg. (interch. with עולם q. v.).—Pl. עולמים, שלש מאות עולמות. Ber. I. c., v. supra. Snh. 100<sup>a</sup> שלש מאות עולמות (existences of beatitude). Gen. R. s. 3, a. e. ומהריבן 'ע' היה בורא 'ע' ומהריבן 'ע' he created worlds and destroyed them again; a. fr.—'ע' בית ה' the permanent house, *the Jerusalem Temple*, opp. משכן the Tabernacle. Succ. 5<sup>b</sup>; a. fr.—'ע' ל' ל' a) *forever, always, under all circumstances.* Y. Ber. V, 9<sup>a</sup> bot. ל' ל' a life for

ever (not ceasing). Keth. IV, 5 'ע' היא ברשות 'ע' she (the betrothed) continues to be under the father's jurisdiction (sharing his legal status), until she is wedded. B. Mets. 59<sup>a</sup> 'ע' ל'... בכבוד אשתו ל'... until all conditions a man must guard the honor of his wife. Yeb. 46<sup>b</sup>, a. e. עד גר עד 'ע' ל' a person is not considered a proselyte, until he has been circumcised and immersed; a. v. fr.—b) (dialectic term) *at all events, in spite of your argument, still.* Hull. 101<sup>a</sup> 'ע' ל' קסבר 'ע' Rab may still be of the opinion that &c.; Ber. 3<sup>a</sup>. Ib. 'ע' ל' בחור 'ע' ל' I may still say, it refers to one person and to recent debris; a. fr.—לא *never.* Yoma 49<sup>a</sup> 'ע' ל' לא שאלני 'ע' ל' never (in my life) did a person consult me about &c.; (Hull. 7<sup>b</sup> במימי). Sabb. 108<sup>b</sup> 'ע' ל' לא נבע גברא 'ע' ל' never yet has a person been drowned in the Dead Sea; a. fr.

**עולמותא, עולמו, עולמא, עולם, עולמין**, v. sub 'עולמי'.

**עולמית** adv. (v. עולם) *for ever, absolutely.* Tosef. Dem. II, 9 'ע' ל' אין מקבלין אותה 'ע' ל' they must never (under no conditions) be received (as *haberim*, v. תהר). Y. Sabb. IX, end, 12<sup>b</sup> 'ע' ל' ה' תכנה 'ע' ל' can never be remedied; a. fr.

**עולמתא, עולמתא, עולמת**, v. עולמי, עולמי.

**עולשין** m. pl. *endives* (v. Löw Pf., p. 255). Kil. I, 2 'ע' ל' ו'עולשין שדה (garden) endives and field endives; Y. ib. 27<sup>a</sup> top טרוקסומין 'ע' ל' טרוקסומין 'ע' ל' *ulshin* are endives that are eaten raw, 'ע' ל' שדה טרוקסומין *ulshin* are known as *ulthin* (Chald.). Pes. II, 6; a. e.

**עולשין** ch. same. Targ. Y. Ex. XII, 8 (h. text מוררים); Targ. Cant. II, 9.

**עולשתא** pr. n. pl. *'Ulshatha.* Tosef. Shebi. IV, 11 (missing in ed. Zuck., Var. עולשתא, עול שדה; v. Hildesh. Beitr., p. 34, a. p. 80 note).

**עולתא, עולתא** f. (v. עולתא) *perversion, wrong.* Targ. Ps. XCII, 16. Targ. Job XV, 16 Ms. (ed. עולתא, עולתא).

**עולתין** m. pl. ch. = h. עולשין. Y. Kil. I, 27<sup>a</sup> top, v. עולשין.—Lam. R. to III, 42 עולתא Ar. (ed. כרנבי), v. עולשין.

**עומא**, Tosef. Kel. B. Bath. I, 6, = עומא.

**עומד** m. = אומד, *estimate, guess, medical prognosis.* Tam. II, 5 'ע' ל' חמס 'ע' ל' כמ' חמס 'ע' ל' as much wood as would by estimate yield five S'ah of coal. Y. Snh. IX, 27<sup>a</sup> bot. טעות 'ע' ל' האמצעי 58<sup>a</sup> an erroneous prognosis. Y. Naz. IX, end, 58<sup>a</sup> 'ע' ל' שני 'ע' ל' שני two subsequent medical opinions.

**עומד**, v. עומד.

\***עומדה**, Y. Ab. Zar. III, 43<sup>a</sup> bot., v. עומדה I.

**עומדות** f. pl. (עמד) *standing at meetings, attendance while standing*, opp. עומדות. Y. Sabb. X, 12<sup>c</sup> bot., a. e., v. עומדה.

**עומדין, עומדים** m. pl. (preced.) 1) *upright loom.* Neg. II, 4<sup>a</sup> כמורה בת' כמורה בת' in the position of one weaving at an



upright loom; Sifra Thazr., Neg., Par. 3, ch. IV (not בעומר); Lev. R. s. 15 בעמרים (corr. acc.); Yalk. ib. 551 (corr. acc.). —2) *side-pieces of a ladder*. Tosef. Kel. B. Mets. III, 13 'עומה the material of the side-pieces decides (v. ה' עומה 4).

**עומה** f. (b. h. עומה; עומה, cmp. עומה) *junction; corresponding, against*. Keth. V, 8 פיסק ליעומה וכו' must give her other products of the same nutritious quality.

**עומס** m. (עומס) *pack; מלא עומסו as much as one can pack into one's hand*. Snh. 100<sup>a</sup>; Yalk. Ps. 797.

**עומק, עומק** m. (b. h.; עומק) *depth, profoundness*. Pes. 54<sup>b</sup> (among the things hidden to man) הדין 'ע' the profundity of divine judgment; [oth. opin.: the intricacy of human law]; Mekh. B'shall., Vayass'a, s. 5. Meg. 3<sup>b</sup> top (ref. to Josh. VIII, 9, a. 13, v. Rabb. D. S. a. l. note 4) 'עומה וכו' Tosaf. (ed. שלן only) he went and spent the night in the depth (of study) of the Law; Erub. 63<sup>b</sup> he entered into the depth &c.; a. fr. —Meg. 6<sup>a</sup> הרוגי 'ע' those who died in the valley (Babylonia), v. עומה. —Pl. עומקין. Gen. R. s. 41 beg. Ar.; Yalk. Ps. 845, v. עומקין II.

**עומקא** I ch. same, 1) *depth, foundation; the soil under a building*. B. Bath. IV, 2 שתיבא א"ט שתיבא לא אה הבור.. א"ט שתיבא (in selling a building, one has not implicitly sold) the well or the subterranean store-room, although he wrote in the contract 'depth and height' (ground under the building and space above the roof); ib. 61<sup>a</sup> שתיבא ורומה (corr. acc.). Ib. 63<sup>b</sup> לא קני עומה ורומה depth and height, unless explicitly stated, are not sold with the house (and the seller has a right to dig under and to build on top of the house); אהני 'ע' ורומה למיקמי 'ע' ורומה the specification of 'depth and height' in the contract, has the effect to give possession of the ground beneath and the space above. Ib. 'ע' ורומה קני 'ע' ורומה וכו' ואי ט"ד בקומה קני 'ע' ורומה וכו' but if we were to assume that depth and height are implied in the sale, let the specification of 'depth and height' have the effect to give possession of the well &c. Ib. 64<sup>a</sup>; a. fr.—Gen. R. s. 50 היא בע' עומה וכו' now, Sodom was situated in a depression, therefore he said, and I cannot escape to the mountain; 'ע' וכו' שרי בע' עומה וכו' he dwelt in a valley, and they say to him, go out to the mountain (which has a healthier climate), and yet he speaks in that manner? B. Mets. 117<sup>b</sup> דרינא וכו' B. Kam. 53<sup>a</sup>; ib. 39<sup>a</sup> ליעומה וכו' v. עומה; a. e.—Pl. עומקא. Targ. Ps. CXXX, 1. Targ. Ez. XXVII, 34; a. e.—V. עומקא.—2) (trnsf., cmp. עומה III) *intricacy, cunning, reservation*. Targ. Y. I Gen. XXII, 14 (Y. II עומה).

**עומקא II, עומ** f., constr. עומק, עומק; pl. עומקין, עומקין, v. עומקא.

**עומקן** m. (v. עומקא I, 2) *reserved person, trickster*. Der. Er. Zuta ch. VI.

**עומקנא** ch. same, *tricky*. Targ. Ps. CI, 4 ed. Ven. (oth. ed. עומקנא).

**עומר, עומר** m. (b. h.; עומר) 1) *sheaf*. Peah IV, 3 'ע' the forgotten sheaf (Deut. XXIV, 19); a. fr.—Pl.

עומר, עומר. Ib. VI, 5 שכהה 'ע' שכהה two sheaves left in the field are considered as forgotten (belong to the poor). Ib. 6 ובהם סאהים שני 'ע' ובהם סאהים two sheaves containing two S'ah between them (the ordinary size of a sheaf being one S'ah). Ib. וכו' רוב הכ' וכו' is the privilege of the owner strengthened or infringed by the quantity of the sheaves (irrespective of their sizes)? Ib. V, 1; a. fr. [Lev. R. s. 15; Yalk. ib. 551, v. עומר.]—2) [*the quantity of grain in a sheaf*,] *Omer*, a dry measure, esp. the Omer of barley offered on the sixteenth day of Nisan (Lev. XXIII, 10—14). Men. X, 1 היה בא בשבת וכו' the Omer, when offered on the Sabbath, was prepared by cutting three S'ah-fuls of barley (sifted down to one Omer). Tosef. Dem. I, 28 בודה 'ע' that which is left over when preparing the Omer. Men. X, 6 היה מהיר וכו' the offering of the Omer had the effect of allowing the use of the new crop in the country. Ib. 7 קודם ל'ע' before the Omer was to be offered (before the sixteenth of Nisan); a. fr.

**עומר, עומר** ch. same, 1) *sheaf*. Targ. Deut. XXIV, 19. (O. ed. Vien. עומר)—2) *Omer*. Targ. Ex. XVI, 36 (Y. ed. Vien. עומר; O. ed. Vien. עומר). Ib. 33. Targ. Lev. XXIII, 10; a. fr.—Targ. Hos. III, 2 עומר ארמורה (עומר) the Omer of the wave-offering (h. text הומר).—Pl. עומרין. Targ. Ex. XVI, 22.

**עין** m. (b. h.; עין) 1) *perversion, wrong*. Deut. R. s. 3 לא 'ע' no sin or wrong. Sabb. 30<sup>a</sup> אתה 'ע' that sin (of David's, against Uriah and Bathsheba); Snh. 107<sup>a</sup> לי 'ע' pardon me for that sin entirely. Sabb. 88<sup>b</sup> אינני עין אם יש בי 'ע' זה 'ע' if I am guilty of that crime (for which I am to be put to death); a. fr.—גליני, v. גליני. —Pl. עינות, עינות. Ib. עינותי.. עינותי may my death be an atonement for all my wrong-doings. Ber. 5<sup>b</sup> בוחלין 'ע' is forgiven all his sins. Yoma III, 8. Ib. 39<sup>b</sup> עינות ישראל של 'ע' the sins of Israel; a. v. fr.—2) (sub. עינות) *penalty*. Yeb. 47<sup>a</sup> לקט 'ע' we acquaint him (the proselyte) with the consequences of a neglect of the laws concerning the share of the poor &c., v. עינות. —ב'ע' as a punishment for, in consequence of. Sabb. 32<sup>b</sup> בע' נדרים (sub. ביטול) as a punishment for the neglect of vows; בע' מוזהה for neglecting the law concerning the door-post inscription; בע' ביטול הרה for neglecting the study of the Law; בע' גילוי עריות for unchastity; a. fr.

**עין** to be round, curved; denom. עין.

**עין** (denom. of עין) 1) *to look in, read*. Tanh. Ki Thissa 34 אסיר.. עינין בתורה וכו' the interpreter must not look into the Torah (Hebrew text) and translate; (Pesik. R. s. 5 עינין). —2) *to look carefully; to search, investigate* (cmp. עינין א. היק). B. Bath. 115<sup>a</sup> (ref. לו עינין Num. XXVII, 8) עינין עינין (Ar. עינין) investigate his case (whether he has really no male issue); Yeb. 22<sup>b</sup>. Kidd. 4<sup>a</sup> (ref. to Lev. XXII, 13 עינין לה וורט אין לה) עינין (Chald.). —3) *to speculate, contemplate*. Ber. 55<sup>a</sup> הוה עינין בה בהפלה וכו' he who stays long in prayer and speculates on it (expecting its fulfillment as a reward for his lengthy prayer); Yalk. Prov. 950; Ber. 32<sup>b</sup>; a. e.—4) [*to measure with the eye*] *to balance exactly*, opp. הבריע (v.



**עונה** IV f. (denom. of עָנָה; cmp. Arab. 'ana manare) *welling, flux*. Men. 64<sup>b</sup> a woman said, I am offering a sacrifice לְעוֹנָה after my recovery from flux, .. סבור מיתה לְעוֹנָה (v. Rabb. D. S. a. l.) which they understood to mean really for her flux, when the suggestion was offered, למה בעיניה סיבבה (v. preced.) perhaps she was in danger of losing her eye-sight; Y. Shek. V, 48<sup>d</sup> לְעוֹנָה, interpreted שופעה כמעיין, v. שָׁפַע.—[Rashi, ignoring Y. Shek. l. c., takes our w. in the sense of *due season* for a sacrifice, v. עוֹנָה.—] [Tosef. M. Kat. I, 2 טוהר של מים]

**עוני** I, עני m. (b. h.; ענה II, v. עונה II) *misery, poverty, privation*. Ab. IV, 9 וב' מ'... המקיים... כל he who fulfills the Law in spite of poverty, shall finally do so in wealth; וב' וכל המבטל... סופו לבטלה מ' and he who neglects the Law on account of his wealth, shall finally neglect it from poverty. M. Kat. 17<sup>b</sup>, a. e. או מיתה או... כל מקום... או... wherever the scholars put their eyes (upon a person, i. e. decreed the ban), there follows either death or poverty. Midr. Till. to Ps. V (ref. to I Chr. XXII, 13) בְּעָנִי בצער 'what does 'in my misery' mean? In the pain which I suffered about it. Sifré Deut. 130 (ref. to Deut. XVI, 3) 'למה נקרא לחם' why is it called bread of misery? For the affliction which they suffered in Egypt; a. fr.—[Pes. 36<sup>b</sup> באוני ליה... באוני ליה... derive it (that you dare not use second tithes for unleavened bread to be eaten with the Passover lamb) from the expression 'bread of misery', which intimates 'that which it is permitted to eat in mourning (to the exclusion of second tithes, v. Deut. XXVI, 14); ib.<sup>a</sup> באוני ליה... לחם'... לחם'... 'bread of recitation', bread over which they recite many words (the Hagadah, Hallel &c.).]

**עוני** ch., v. עני.

**עוני** II pr. n. pl. 'Oni. Tosef. Ohol. XVI, 12 לחום' (B. S. to Ohol. XVI, 5 כתי); cmp. אוני II.

**עונותא**, Lam. R. to IV, 18 עונותיה, read: אונותא.

**עונן**, Y. Snh. VII, 24<sup>c</sup> top והענין וה', הגיהוש וה', read: ענין.

**עוננין**, v. עונא.

**עונקא**, v. אונקא I, a. ענקא.

**עונקלא**, v. אונקלא.

**עונקתא** f. = עונקא (v. אונקא I) *neck*. Y. Ber. II, 5<sup>c</sup> bot. is this man's neck loose yet?; ib. זהו עונקתיה... רפיא 'this neck which was loose is now laced (thou art going to be hanged).

**עונש**, עונש m. (b. h.; ענש 1) *punishment, penalty; responsibility*. Snh. 89<sup>b</sup> וכ' עונש'ו וכ' בך עונש'ו וכ' אב. d'R. N. ch. XXX. Snh. 54<sup>b</sup> top, a. fr. ע' שמענו אזהרה מנין ע' we learn here the penalty, whence do we learn the prohibition? ומודיעין אותו עונשין של מצוה... אונקתה... אונקתה... and we acquaint him (the proselyte) with the penalty attending the neglect of the duties (of an Israelite), v. עני. Sabb. 87<sup>a</sup> וב' עונשה וכ' פירש בהחלה פירש עונשה וכ' עני.

penalty for trespassing the Law, . . and then the reward for observing it. B. Bath. 88<sup>b</sup> טונשן של מדוה the responsibility connected with measures (the punishment for giving wrong measures); Yeb. 21<sup>a</sup> עונשין (corr. acc.); a. fr. —2) *punishable act, sin*. Sabb. 115<sup>b</sup> ע' האחרון וכ' גדול ע' האחרון וכ' the sinfulness of the latter act is greater than &c. B. Kam. 105<sup>b</sup> ע' כמון ע' (Rashi בפירה ע') the crime of denying an obligation; ע' שבועה ע' the crime of false swearing; a. fr.—Pl. עונשין. Snh. 43<sup>b</sup> שבגלוי ע' sins committed publicly; a. e.

**עו' עונתא**, v. עונתא.

**עונתא** f. pl. (v. עונה III) [*eyes*], *rings of a yoke* (αριζοα). Targ. Hos. X, 10 (Rashi: עינוני; h. text עיניה, K'ri עינותה). Cmp. עין 2.

**עוסקן** v. עסקן.

**עוה** I *to be bent, doubled; to be wearied*. Hull. II, 3 מריב עוה... עשיה... מריב עוה... multitude of my sins are the righteous in me wearied and faint.—Denom. עוה, עוה.

**עוה** ch., v. עוה.

**עוה** II (b. h.; denom. of עוף) *to fly*. Sabb. 26<sup>a</sup> מפני עוה because it is volatile (explosive). [Sot. 45<sup>a</sup> עוה Ar., v. עוה.]

*Pol.* עוה same. Ber. 63<sup>a</sup> עוה לי כעוף ארץ his sustenance comes flying to him like a bird. Hull. XII, 3 היתה מעופפת if the mother bird was flying about the nest; Tosef. ib. X, 10. Pirké d'R. El. ch. IV וב' עוה עוה וכ' יבשהים מעופפים וכ' and with two wings they fly, and they sanctify &c.; Yalk. Is. 271; a. e.

**עוה** ch. same. Targ. O. Deut. IV, 17 דפרה דהיעוה ed. Lisb. (ed. only דפרה דהיעוה; דפרה דהיעוה being a gloss).

**עוה** m. (b. h.; עוה I) [*bend, wing; cmp. ענה I*] *bird, fowl*. B. Kam. 92<sup>b</sup> (quoted fr. בתרבים) עוה עוה (not עוה) every bird nests according to (with) its kind, and man with one like himself; Yalk. Gen. 116; Yalk. Jud. 67. Hull. 27<sup>b</sup>, a. fr. אין שחיטה ל' כן התורה the ritual slaughtering of birds is not indicated in the Torah. Sabb. 130<sup>a</sup>, a. e. בשר ע' בחלב... במקומו... in the native town of R. J. the Galilean they ate poultry prepared with milk; a. v. fr.—Pl. עופות. Hull. l. c. Gen. R. s. 67, v. עופות I; a. fr.

**עופא** I ch. same. Targ. Y. Lev. V, 10. Targ. Gen. I, 20; a. fr.—Pl. עופין, עופין, עופין. Targ. Ps. L, 11 Ms. (ed. sing.). Ib. XXIII, 5 ed. Lag. Targ. Y. Gen. XXV, 27.

**עופא** II pr. n. 'Ofa, name of a gate of Jerusalem. Targ. Zeph. I, 10 (h. text עוה, v. עוה I; Kimhi reads: עופא, v. עופא).

**עופא**, Targ. Job XXVIII, 3 some ed., read: עופא.

**עופל** (b. h. עפל; עפל) [*swelling*], pr. n. *Ophel*, an elevation of the Temple mount (v. II Chr. XXXIII, 14). Y. Taan. III, 67<sup>a</sup> top קתן ה' the summit of O.; v. עפל II.

**עופר** m. (b. h. עפר; עפר) *to be thick, strong; cmp.*

preced., a. אָפֶיר *young animal*; trnsf. *youth, strong man*. Gen. R. s. 14 (play on עֶפֶר, Gen. II, 7) שׁוֹלֵם עַל מְלִיאָתוֹ ע' שׁוֹלֵם the conqueror of the world was created in his fullness (completely developed).—*Pl.* עֶפְרִים. Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עֶפֶר, Num. I. c.) 'וְכִי יִשְׁׁוֹר מִי בִּנְיָן ע' וְכִי who will count the youths among them that have reached the age of marriage &c.?. Yalk. Num. 766 'וְכִי יִשְׁׁוֹר כַּמֶּה ע' יִשְׁׁוֹר how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עֶפֶר, corr. acc.).

**עוֹפֶרֶת** f. (b. h. עֶפֶר; v. preced.; emp. אָפֶר) *lead*. Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

**עוֹץ** (emp. אֹוץ) [to press, urge.] to encourage, advise.—Part. פְּרִיץ. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80<sup>b</sup> וְעוֹץ לוֹ עֲצוּת וְכִי and is likely to give him bad advice. Yeb. 107<sup>a</sup> וְעוֹץ לָהּ וְכִי her relatives may advise her (put her up to it) and take the property away from me.

**עוֹצֵבָא** I m. (עֲצֵב) *grief*. Ber. 56<sup>a</sup> מַעַ' אֲהֵי... לֹא תִּפְּקֵךְ תִּפְּקֵךְ thou wilt find no pleasure in eating on account of the grief of thy heart.

**עוֹצֵבָא** II, **עוֹצֵבָה** f. (עֲצֵב, v. אֲבָרְוִין) *fur trimmed (or to be trimmed) of its ends, robe, cover*. Kel. XXVI, 7; B. Kam. 66<sup>b</sup> Ms. M. (ed. עֲצֵב). Ib. אֵינָה צְרִיכָה קִצְצֵי ע' an 'utsba requires no trimming (in order to be considered a finished object of use). Zeb. 94<sup>a</sup> שְׁחָשַׁב עֲלֶיהָ לְקַצֵּצָה ע' Ms. M. (ed. לִיָּה, corr. acc.) a fur which the owner had intended to trim; Tosef. Kel. B. Bath. IV, 10 שְׁחָשַׁב R. S. to Kel. I. c. (ed. אֲצֵב, corr. acc.); Zeb. I. c. (ed. עֲצֵב וְכִי).

**עוֹצֵר** or **עוֹצֵר**, v. אֹוֵר a. אֹוֵר.

**עוֹץ** (b. h.; emp. הוֹץ) 1) to circle, round.—Denom. עֹוֵץ.—2) (emp. עֹוֵץ) to hollow out.—Denom. עֹוֵץ.—3) to press.—Denom. עֹוֵץ.

[Hif. הֹוֵץ (b. h.) to press, make a rut (in the ground).]

**עוֹץ** ch. (= h. צוּץ) to be narrow, pressed.—Perf. עָץ; part. עָץ, עָץ, עָץ. Targ. Is. XLIX, 20.—Trnsf. to feel pain, disgust; to be sick of. Targ. Jud. XVI, 16 (h. קָצַר). Targ. O. Gen. XXVII, 46 (Y. *Ithpe.*; h. text קָצַר); a. fr.—V. עָץ. עָץ (h. לִי—עָץ) to be in distress, fear, anxiety. Targ. Ps. XXXI, 10, a. e. עָץ Ms. (ed. עָץ, noun); v. עָץ. Targ. II Sam. XXII, 7 עָץ ed. Lag. (ed. Wil. עָץ); Targ. Ps. XVIII, 7 עָץ Ms. (ed. עָץ). Targ. O. Deut. IV, 30 עָץ (ed. Berl. a. Y. עָץ). Targ. O. Num. XXII, 3 (Y. אֲרִיבָן, v. עָץ); a. fr.—[Gitt. 78<sup>a</sup> עָץ, עָץ Ar., v. עָץ.]

*Af.* עָץ to press, trouble, annoy, distress. Targ. Ex. XXIII, 9 (h. text לָחַץ). Ib. 22 (h. text צָר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup> bot. לִי אֶחָד מִדְּנֵי אֲנִי הוֹרֵס שֵׁינָא מִדְּנֵי אֲנִי לִי [read:] עָץ... עָץ אֲנִי דִּמְרִית לִי לִי אֲנִי לִי has this man (I) not enough trouble that thou camest to trouble him?; Midr. Till. to Ps. II אֲנִי אֶת אֲרִי לִי אֲנִי לִי אֲנִי (read: אֲנִי); Yalk. ib. 621 אֲנִי דִּמְרִית לִי אֲנִי (read: אֲנִי); Y. Ber. II, 4<sup>d</sup> top אֲנִי מִדְּנֵי אֲנִי לִי to-morrow

they will be with us, and they trouble us (by treading upon our graves); a. e.—Part. pass. מְעִיץ troubled, feeling dread. Targ. Is. VII, 16 (h. text קָץ). Targ. I Sam. XXII, 2 (not מְעִיץ).

*Ithpe.* עָץ to be distressed, sick. Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 עָץ, v. עָץ.]

*Ithpa.* עָץ to be narrowed in. Targ. Job XVIII, 7, v. עָץ.

**עוֹץ** m. (עוֹץ h.) *rundle of a ladder*.—*Pl.* עוֹץ, עוֹץ, עוֹץ. Tanh. Vayetse 2; Pesik. Bahod., p. 151<sup>a</sup>; Lev. R. s. 29, a. e., v. עוֹץ. Y. B. Bath. III, end, 14<sup>b</sup> ע' ג' ע' כִּסֵּא (not בכִּסֵּא) a ladder of three or less rundles is considered a stool; Y. Sabb. III, end, 6<sup>c</sup> כִּסֵּא ע' ג' (corr. acc.).

**עוֹקְמָא** I, Snh. 96<sup>a</sup> Ar., v. עֹקְמָא.

**עוֹקְמָא** II, **עוֹקְמָה**, **עוֹקְמָן** pr. n. m. 'Ukba, 'Ukban, (Mar 'U), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar 'U. Snh. 31<sup>b</sup>. Pes. 115<sup>b</sup> רבנא ע'. M. Kat. 16<sup>b</sup>.—Y. Ber. I, 3<sup>a</sup> bot. ע'.—Sabb. 56<sup>b</sup> ע' בר אבא ע' U. son of N., the Resh Galutha; a. e.—Erub. 34<sup>b</sup> בר אבא ע' Ms. M. (ed. בר אבא, corr. acc.). B. Mets. 65<sup>a</sup>. Ber. 44<sup>a</sup> בר ע' בר ע' (Ms. F. ע' רב). Zeb. 55<sup>b</sup> רב ע' Ms. M. (ed. בר); a. fr.—Y. Erub. I, 18<sup>d</sup> bot. רב ע'. Y. Hag. II, 78<sup>b</sup> top עוֹקְמָה ע'. Y. Meg. I, 71<sup>a</sup> top ע' בר ע'.—Lev. R. s. 28; Pesik. Ha'omer, p. 70<sup>b</sup> ע' בר אבא ע'.—V. Fr. M'bo p. 120<sup>b</sup>, a. Koh. Ar. Compl. s. v.

**עוֹקְמָה** f. (עוֹץ; emp. עוֹץ) 1) *cavity, trough, pit*. Y. Maasr. II, 50<sup>a</sup> top ע' וְהַשְּׂמֵן מְשִׁיר לֵע' oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11<sup>b</sup> (insert הַשְּׂמֵן). Erub. VIII, 9 ע' מְהוּקָה וְכִי a pit (in the court for receiving waste water) containing two S'ah. Ib. 88<sup>b</sup> ע' מְהוּקָה וְכִי (masc.). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עוֹקְמָה ע' עוֹקְמָה a pit adjoining a grotto (filled with water); a. v.—2) *distress*, v. עָץ a. עָץ.

**עוֹקְמָה**, v. עָץ.

**עוֹקְמָא** m. (עָץ) *insidious, tricky*. Targ. Y. II Deut. XXXII, 5 (h. text עָץ).

**עוֹקְמָן**, Yalk. Jer. 332, v. עֹקְמָן.

**עָץ** m. (עָץ) *trickster*. Gen. R. s. 33, v. עֹקְמָן.—*Pl.* עֹקְמָן, עֹקְמָן, עֹקְמָן. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44<sup>b</sup> bot. (not 'שִׁי); Lev. R. s. 10 שְׁבַל ע'; Cant. R. to IV, 4.

**עוֹקְמָנָא** ch. same, *tricky, trickster*. Targ. Y. I Deut. XXXII, 5 (h. text עָץ, v. עֹקְמָנָא). Targ. Ps. CI, 4 (Levita עוֹקְמָנָא, incorr.).—*Pl.* עֹקְמָנָא. Targ. Job V, 13.

**עוֹקְמָנוּתָא** f. (preced.) *trickery, insincerity*. Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עֹקְמָנוּתָא).—V. עֹקְמָנוּתָא.

**עוֹקְמָנָא** same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עֹקְמָנָא.]





—Pl. טורלחא, ע'ר. Targ. Josh. V, 3 עיר' ed. Lag. (oth. ed. ע'ר). Targ. I Sam. XVIII, 25 ע'ר' constr. (ed. Lag. ע'ר). טורלחא, corr. acc.).

עורלה, v. עורלה.—עורלה, v. preced.

עורמא f. (ערם) heap, pile.—Pl. עורמין. Targ. Y. Ex. XV, 8, v. עורמא.

עורף m. (b. h. ערף; ע'רף) 1) hind part of the head with the neck, neck. Hull. I, 4 'השיחש מן הית' if one cuts the animal from the neck (frontward); ib. 19<sup>b</sup> 'בא' what is meant by עורף? עורף shall I say, the real 'oref (occiput)? Ib. בזול הירואה את הית', v. בזול I. Ib. (ref. to Jer. II, 27) מכלל דש' להרי פנים from this we conclude that 'oref is the part opposite the face. Ab. Zar. 25<sup>a</sup> (ref. to Gen. XLIX, 8) 'וב' כוננו יד שצריכה יד כוננו ע' וב' what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr.—B. Bath. 25<sup>a</sup> (ref. to Deut. XXXII, 2) 'ו' שבאה מעורפו של עולם (יערף) that is (the rain coming with) the western wind which comes from the hinder part (cmp. אהור, Is. IX, 11) of the world; Sifré Dent. 306 פהיל. שחוא ע'רפו של עולם. Ib. Num. 126; Yalk. ib. 762, v. ע'רפו. —2) separation, division. Hag. 15<sup>a</sup> in the heavens above there is ולא ע'רפו ולא ע' ולא ע'רפו no sitting down (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no back, i. e. everything is in sight, nor weariness).

עורפילא m. (dimin. of ערף, v. Deut. XXXII, 2; XXXIII, 28; v. ע'רף) fine rain, drizzle. Taan. 4<sup>a</sup> top ע' ע' אפילו (Ms. M. ע') the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) עורו פילי wake up, ye cracks (of the soil).

עורקומא, v. next w.

עורקומא (עורקומא) m. (ערקם, Parel of ערקם) 1) knee (cmp. ע'רקה). Yoma 78<sup>a</sup> עור' (Ms. M. 2 עורק'; ed. once עורקומא). Meg. 28<sup>b</sup> (Ms. O. ע'רקי); Kidd. 71<sup>b</sup>. —2) hough of an animal's hindleg. Hull. 76<sup>a</sup> ע'רקי.—Cmp. ע'רקיב.

עורקה, v. ע'רקה.

עוש (cmp. ע'וש) to take care, come to help. B. Bath. 9<sup>a</sup> ע'וש Ms. M. (ed. בחרו הדרו) take care of one another.

עושינא, Targ. Ps. XXX, 8 ed. Lag., v. ע'שין.

עו' עושנא, v. ע'שנא.

עושה, עושה m. (cmp. ע'שה, a. b. h. ע'שה) the curved blade of a double-edged axe, that part which is used for paring or chipping, adze, contrad. to בית בקיב that part which is used for splitting, v. ע'שק. Kel. XIII, 3 ע'שפו (Ar. ע'שפו; R. S. a. l. reads: ע'שפו). Tosef. ib. B. Mets. I, 3 קרדום.. ועשפו כן השחור (ed. Zuck. ועשפו, R. S. to Kel. XI. 4 ועשאו, corr. acc.) an axe which one made of unclean material, but the adze-shaped part of it is of clean material.

עושפא ch. same, adze. Targ. I Sam. XIII, 20 (h. text ע'ושפא).—Pl. עושפא. Ib. 21.

עושק, עושק m. (b. h.; ע'שק) withholding what is due to one's neighbor, oppression. Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) דבר של מבוין 'אח' oshek likewise (like גזל) refers to money matters (not to personal injury). B. Mets. 111<sup>a</sup> (interch. with ע'שק) זהו... ושוב ע' וב' 'אח' saying, go and come again (for thy wages &c.), that is 'oshek; I have what is due to thee, but I will not give it thee, that is gazel (robbery). Ib. שהיבה 'וב' what withholding is it for which the Law requires a sacrifice (Lev. V, 21 sq.)? דבשר ליה ממונא when one denies owing money. Ib. זהו ע' זהו גזל oshek and gazel are the same; Yalk. Lev. 605. B. Mets. 48<sup>a</sup> ע'שק ליה רתו לו כלי לעשקו B. Mets. 48<sup>a</sup> he assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לעשקו; a. fr.

עו' עושקא ch. same. Targ. O. Lev. V, 23. Targ. Is. LIIV, 14; a. fr.—Targ. II Esth. III, 8 ע'שקא they sell with oppression, i. e. overreach (cmp. ע'שקא, opp. ע'שקא at value.—Pl. ע'שקא. Targ. Prov. XXVIII, 16 ע'שקא (ed. Wil. ע').

עושר, עושר m. (b. h.; ע'שר) plenty, wealth, riches. Ab. IV, 9, v. ע'ורי. B. Bath. 9<sup>b</sup> ע'ורי wealthy men; a. e.—Gen. R. s. 63 (play on ע'שר, Gen. XXV, 21; cmp. ע'שקא) ע'ורי ע'ורי he poured out prayers plentifully; Yalk. ib. 110 ע'ורי (corr. acc., or ע'שקא, a Hebr. adapt. of ע'שקא).

עוה (v. אות I), Nif. ע'וה to be gratified, enjoy. Y. Ab. Zar. I, 39<sup>c</sup> top, a. e. Samuel reads ע'וה (with ref. to ע'וה, Is. L, 4).

עוה\* ch., Pa. ע'וה (preced.) to make suitable, adjust. Lam. R. to III, 9 Ar., v. ע'וה.

עוה, pr. n. m., v. ע'וה.

עוה (b. h.; v. ע'וה) to be curved, crooked.

Pl. ע'וה 1) to pervert, wrest; to corrupt. Num. R. s. 10 ע'וה... ופ'שקו את הדין in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10<sup>b</sup> ע'וה... מפני שק'וה את הדין (not בידקו) they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may wound them).—Koh. R. to I, 15 (ref. to ib.) ע'וה as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; but as soon as a person perverts himself &c.; a. fr.—Nidd. 12<sup>b</sup> (adapting Koh. l. c.) ע'וה הן ע'וה הן ע'וה they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable).—2) to offend, excite displeasure; wound the feelings of. Snh. 97<sup>a</sup> ע'וה; Der. Er. Zut. ch. X ע'וה shall be offensive, v. ע'וה II. Midr. Till. to Ps. CXIX, 78 ע'וה... אש"פ.. אשה אשה מפ'שקו עלינו וב' do not abandon the Law.—3) to render offensive, loathsome. Sifré Deut. 1; Yalk. ib. 792 ע'וה וב' why dost thou make the Scriptures loathsome to us (by absurd









עָטָה, עָטָה, v. עָטָה.

עָטָה, pl. עָטָה, v. עָטָה.

עָטָה, עָטָה, v. sub. עָטָה.

עָטָה, עָטָה m. of 'Attush, surname of one R. Yitshak. Y. Sot. III, beg. 18<sup>c</sup>. Y. Peah VIII, 20<sup>d</sup> bot. (ed. Krot. 'עָטָה). Y. M. Kat. III, 82<sup>b</sup> top; a. e.—V. Fr. M'bo, p. 106<sup>b</sup>.

עָטָה (b. h.) to wrap up; to cover one's self. Cant. R. to I, 7 'אָר בְּגָדוֹ וְכָּסוּ and rolled up his cloak and went off. Ib. כַּאֲבֵל הוּא שְׂמֹרָה עַל שִׁפְמוֹ וְכָּסוּ like the mourner that wraps himself up to his lip and weeps. Ned. 49<sup>b</sup> בְּרוּךְ הוּא שֶׁעָטָהוּ מִטֵּל מֵיָמֶיךָ blessed be he who wrapped me in a cloak; a. e.

עָטָה, עָטָה ch. same. Targ. Ps. CIX, 29 Ms. (ed. 'וּרְעָבָה).

עָטָה m. (עָטָה to press on; cmp. רָעַץ, רָעַץ; v. I Sam. XV, 19) urging, instigation. Sabb. 55<sup>b</sup> בַּת בֵּי שִׂמְתָה בְּקִרְיוֹ the daughter of him who died (for the sin committed) through the instigation of the serpent, i. e. for no sin of his own; B. Bath. 17<sup>a</sup> (cmp. Targ. Ruth IV, 22). Ib. אַרְבַּעָה חָרוּ בְּשִׂמְתוֹ שֶׁל נָחשׁ four persons died through no sin of their own.—V. עָטָה.

עָטָה, v. עָטָה.

עָטָה, עָטָה m. pl. (עָטָה) packed olives, beginning to drip. Y. M. Kat. II, beg. 81<sup>a</sup> מִתְּנִיחָהּ בַּכּ the Mishnah (II, 1) speaks of packed olives, opp. גִּירִיבִים loose berries.

עָטָה, עָטָה m. pl. (transpos. of עָטָה), v. אָטָה.

עָטָה m. (עָטָה II) wrap, cloak.—Pl. עָטָה. Y. Peah VII, 21<sup>b</sup> top (ed. Krot. עָטָה); Ruth R. to III, 3 עָטָה (some ed. עָטָה).

עָטָה, עָטָה bosom, lap, v. עָטָה.

עָטָה I f. (עָטָה I) fainting, exhaustion. Midr. Till. to Ps. CII, 1 ed. Bub. (ref. to עָטָה, Gen. XXX, 42) אֹהֶם אֲחֵיהֶם שֶׁקָּנָה בְּעָטָהּ those he obtained by exhaustion in prayer. Ib. אֵלֶּה הַפֶּלֶא, v. עָטָה I.

עָטָה II f. (עָטָה II) 1) wrapping one's self up in mourning. M. Kat. 24<sup>a</sup> כָּל ע' שֶׁאֵינָהּ כְּעָטָהּ וְכ' שֶׁאֵינָהּ כְּעָטָהּ which is not like the covering of the Ishmaelites (up to the lip) is not a mourner's covering.—2) putting on a cloak, upper garment. Y. Peah VIII, 21<sup>b</sup> top כְּעָטָהּ בְּחֹל וְכ' as we dress on week days, so do we on the Sabbath (we have no change of cloaks); Ruth R. to III, 3. Gen. R. s. 11, beg. עָטָה בְּרָבּוֹ he blessed it (the Sabbath) with the distinction of a special cloak; Yalk. ib. 16. Gen. R. s. 82 עָטָהּ שִׁנּוּ שֶׁעָטָהּ שֶׁל נָחשׁ changed their (Jewish) cloaks in days of persecution; Yalk. ib. 136; Yalk. Is. 263. Cant. R. to V, 9 מֶלֶךְ בְּשֹׂר וְדָם a human king is distinguished by his cloak. Treat. Der. Er. Zuta ch. V וּבְעָטָהּ . . . באַרְבַּעָה by four things are scholars recognized . . . by their cloaks; a. e.

עָטָה m. (עָטָה III) smoking. Targ. Y. II Ex. XX, 15.

עָטָה, v. עָטָה.

עָטָה, v. עָטָה.

עָטָה f. (b. h. pl.; עָטָה) sneezing. Pirké d'R. El. ch. LII אִישׁ אֲדָם לֹמֵר בְּעָטָתוֹ הֵימָּן on sneezing man must say, Life! (ref. to Job XLI, 10), v. עָטָה.

עָטָה, v. עָטָה.

עָטָה, v. עָטָה.

עָטָה pr. n. m. 'Aṭal. Esth. R. to I, 5 הֵינָהּ בַּר ע' (Y. Yeb. VI, 7<sup>c</sup> bot. עָטָה).

עָטָה m.=h. עָטָה, lazy, laggard. Targ. Prov. X, 26. Ib. XXII, 13 (Ms. עָטָה); a. fr.—Pl. עָטָה. Ib. XV, 19.

עָטָה, v. עָטָה.

עָטָה f. (preced. art.) idleness, laziness. Targ. Prov. XIX, 15.

עָטָה m.=אָטָה, bazaar, fair. Ab. Zar. 11<sup>b</sup> עָטָה אֶרֶץ אֲרָם (ed. עָטָה, v. Rabb. D. S. a. l. note 20) the bazaar of Gaza (outside of the town).

עָטָה, v. עָטָה.

עָטָה m. (b. h.; supposed to be comp. of עָטָה a. עָטָה, v. Ges. Thes., a. Ges. H. Dict.<sup>10</sup> s. v.) bat. Snh. 98<sup>b</sup> לֹא אֲנִי הֵינִי הַכּוֹכַב לֹא אֲנִי הַכּוֹכַב הַלֵּיל לֹא אֲנִי הַלֵּיל הַלֵּיל הַלֵּיל הַלֵּיל הַלֵּיל because the light is mine (I see it), but &c. Bekh. 7<sup>b</sup>, v. עָטָה. B. Kam. 16<sup>a</sup>, v. עָטָה.

עָטָה, עָטָה ch. same. Targ. O. Lev. XI, 19; Deut. XIV, 18.

עָטָה, עָטָה, עָטָה m.=אָטָה, flank. Targ. II Esth. I, 2 עָטָה ed. Lag. (oth. ed. אֲטָה).—Y. Meg. I, 70<sup>d</sup> אֲטָה (not אֲטָה) one flank; (Bab. ib. 7<sup>a</sup> bot. אֲטָה).

עָטָה (cmp. עָטָה; v. Targ. Job XXI, 24 for עָטָה, a. meanings of Arab. 'aṭana) [to moisten, cause dripping.] to pack olives in a vat preparatory to crushing. Men. VIII, 4 (86<sup>a</sup>) הַצֵּמָה הַשְּׁלִישִׁי עָטָהּ בְּרוּךְ הַבַּיִת וְכ' (Ms. M. בבֵּית, Bab. ed. בבֵּית הַבַּיִת) the third crop of olives (which are hard) he packs in the house, until they begin to rot &c. Tosef. Toh. X, 4 הַצֵּמָה וְהָיוּ בֵּין שְׁנֵי בְּרִיּוֹן (R. S. to Toh. IX, 3 . . . הַצֵּמָה) if a man divides his olives and packs them in two separate pits (houses); a. fr.—Part. עָטָה; pl. עָטָה. Y. Dem. VI, 25<sup>c</sup> bot. לֹאבֹל וְהָיוּ עָטָה לֹאבֹל (strike out עָטָה) it is customary for people for some cause to use their packed olives for eating.—V. עָטָה.

עָטָה, v. עָטָה.

עָטָה, v. עָטָה.

עָטָה I (b. h.; cmp. עָטָה, a. meanings of Arab. 'aṭafa, a. 'aṭaba) to be lax, hang down; trnsf. to droop, faint;

to lag behind, be slow. Midr. Till. to Ps. LXI, 3 עד היכן ... עד שיִעָטֹף (עד שיע' לבי ed. Bub.) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXIII, 6 ואין יעֲטֹף אלא לשון לידה (אלא ילדו ed. Bub.) *ya'atof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 ואין יעֲטֹף אלא תפלה (ib.) means (exhaustion from) prayer (differ. in ed. Bub., v. עֲטִיפָה I. Gen. R. s. 24 (ref. to Is. LVII, 16) מהו יעֲטֹף משלחי ליה what does *ya'atof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13<sup>d</sup> top; a. e.

*Hithpa.* הִתְעָטַף, *Nithpa.* נִתְעָטַף to faint. Tanḥ. Hāaz. 8 אב רוחו נת' his father's spirit fainted.

עָטַף II (b. h.; v. preced.) [to let hang over,] to wrap one's self up, to put on an upper garment. Y. Ned. III, 38<sup>a</sup> bot. לְעָטֹף עֲרִיר ... לְעָטֹף עֲרִיר wicked Esau (Rome) shall put on his cloak (for prayer, v. נִלְבֵּיתָ) and sit down among the righteous &c.—Part. pass. עָטֹף, *pl.* עָטֹפִים, עֲטֹפִין. Num. R. s. 20 נראין ע' לשלום ע' they appeared cloaked for peace, opp. מוויינין למלחמה in armor for war. Y. Ab. Zar. I, 40<sup>a</sup> bot. ע' ויושבין ע' wrapped (in the judge's cloak) and seated.

*Hithpa.* הִתְעָטַף, *Nithpa.* נִתְעָטַף same. Sabb. 10<sup>a</sup> משרתֵיכֶם when the judges put their cloaks on. Ib. 31<sup>a</sup> נ' ויצא he (Hillel) wrapped himself up and came out to meet him. Keth 66<sup>b</sup> הִתְעָטַף בשערה she covered herself with her hair. Ber. 16<sup>b</sup> הִתְעָטַף בחסידוֹרֶיךָ clothe thyself in thy kindness; a. fr.

עָטַף I ch. same. Targ. Jer. XLIII, 12 ויעֲטֹף Bxt. (ed. ירוקין). Targ. Ps. LXXXIV, 7 (Ms. Pa.). Ib. CIX, 29, v. עָטִי.—Part. pass. עָטֹף, עָטִי, *pl.* עָטֹפִין; עֲטֹפִים. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28<sup>b</sup> (in a funeral dirge) wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

*Pa.* עָטַף to put on, cover. Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עָטִיפָה (ed. Wil. עָטִיפָה Pe.). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. מְעָטֵף. Targ. Y. Lev. XIII, 45 (ed. Vien. מְעָטֵף).

*Hithpa.* אִתְעָטַף, *Nithpa.* נִתְעָטַף to cover one's self. Targ. O. Lev. I. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אִתְעָטַף Af., incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10<sup>a</sup> לביש ומתכסי ומתְעָטַף וב' dressed and put an upper garment on and covered his head with it and prayed. Ib. 119<sup>a</sup> ומתְעָטַף וקאי וב' (Rashi' קאי) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32<sup>b</sup> top; a. fr.

\* עָטַף II (cmp. נָטַף) to float. Succ. 53<sup>a</sup>, v. infra.

*Pa.* עָטַף to cause to float; to drown. Ib. רַעֲפֵיפָה עָטֹפִין; (ראטרפת אטופך וב' Ms. M. (ed. ורעֲפֵיפָה רַעֲפֵיפִין

עָטַף; *pl.* עָטֹפִין, v. עָטִי.

עָטַף, עָטֹפִים, v. עָטִי.

עָטַף (b. h.; cmp. חָטַר) [to cut off, surround,] to wreath,

*adorn.*—Part. pass. עָטֹר. Pesik. R. s. 9, beg. שיהא ... כוס the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11<sup>d</sup> ע' מלא ע' ומורה (עֲטֹר, v. infra).

*Pl.* עָטֹר 1) same. Ber. 51<sup>a</sup> מְעָטְרוּהוּ בתלמידים ר' ר' J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bicc. III, 9 וְכ' מְעָטְרִין אֹרֹז the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65<sup>c</sup> היה מְעָטְרִין תַּאנִּים decorated them with figs. Y. Taan. IV, 68<sup>b</sup> bot. Bets. 5<sup>a</sup> decorated with fruits; a. fr.—Part. pass. מְעָטֵר; *f.* מְעָטֵרָה; *pl.* מְעָטְרִים. Ab. Zar. I, 4 (12<sup>b</sup>) הַנְּיוּחַ מֵעָטְרִים wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39<sup>d</sup> במה מֵעָטֵר wherewith are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) to crown, offer a crown. Tanḥ. Vaera 5 והִתְעָטְרִין אֹתוֹ and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מְעָטְרִין (Hif.). Ib. משֻׁעָרִי אֹתוֹ after they had crowned him. Ib. s. 42 לְעָטֵר לַמֶּלֶךְ a country that sent a delegate to offer the king a crown (of fealty); a. fr.

*Hithpa.* הִתְעָטַר, *Nithpa.* נִתְעָטַר 1) to be surrounded, protected, saved. Tanḥ. Tol'doth 4 (ref. to Prov. XVII, 6) הַצְּדִיקִים מְעָטְרִין בְּנֵי בְרִיהֶם ובניהם מהעֲטְרִין באבותם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; and אברהם Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. ויצחק נחֵץ Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) בעלה נחֵץ בה והיא לא נִתְעָטְרָה בבִּעְלָהּ protected through her, but she was not protected through him; a. e.—2) to be crowned, adorned, distinguished. Y. Snh. II, 20<sup>b</sup> top (ref. to I Chr. II, 24; 26) הוּא יִרְחַמְאֵל קְרַמְיָה הוא ירחמאל קרמייה ... it is the Jerahmeel mentioned before, only that he married a gentile woman (named עַטְרָה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22<sup>c</sup> bot. להִתְעָטַר ... הַלְהִתְעָטַר the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. נָדַר; a. e.

עָטַר I same. Targ. Ps. LXXIII, 6 עָטְרוּהֶן וב' עָטְרוּהֶן pride adorns them (some ed. עָטְרוּהֶן, v. עָטְרוּהֶן).—Part. pass. עָטֹר a) surrounded, guarded. Gitt. 86<sup>a</sup>, וְהָרַרְוִי (v., however, next w.).—b) distinguished. Y. Nidd. II, end, 50<sup>b</sup> [read:] מני dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

*Pa.* עָטַר same, to wreath, decorate. Targ. Y. I Dent. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. I, 26 עָטְרוּהוּ they decorated his body. Targ. Y. Ex. III, 22 וְעָטְרוּהֶן אֹתָם and put them as ornaments on your children.—Ber. 51<sup>a</sup> מְעָטֵר, v. נִטְלָא. Sot. 5<sup>a</sup> מְעָטֵרָא ליה וב' (a little pride) adorns (or protects) man as the awn protects the ear.

*Hithpa.* אִתְעָטַר to be wreathed (with flowers). Targ. Joel II, 22 (רשאו).

עָטַר II (v. preced.; cmp. פָּלַח a. פָּלְחָא) to be gone; to







man's record of sins to be called up: a threatening wall, calculation on prayer &c., v. רֵיךְ II. B. Bath. 164<sup>b</sup> שלש ר' ור' ר' three sins man cannot escape every day: impure thought, calculation on prayer &c.; [oth. opin. the lack of devotion in prayer, v. Tosaf. a. l.].—*b*) devotion. Sabb. 127<sup>a</sup>. Ib. 118<sup>b</sup> ר' ה' קיימתי I fulfilled (guarded the duty of) devotion in my prayers. B. Bath. l. c., v. supra.

עֵיזָן (b. h.) pr. n. pl. *Iyon* (*Ayûn*), a town in the north of Palestine. Y. Dem. II, 22<sup>d</sup> top. Tosef. Shebi. IV, 11; a. e., v. יְקִיפָאָה.

עֵיזָן m. (עֵזָן) *pressure, distress*. Targ. Is. XXX, 6.

עֵיזָן, v. עֵיזָן.

עֵיזָא, v. עֵיזָא I, II.

עֵזָא c. = h. עֵז, *goat*. Targ. O. Lev. XXII, 27 (ed. Berl. עֵז). Targ. Y. ib. III, 12; a. fr. — Meg. 3<sup>a</sup> ... ע' the goat in the butcher's house is fatter than I am (a charm). B. Bath. 74<sup>a</sup> ריבא ע' the sea-goat (a fabulous animal); a. fr. — Ab. Zar. 24<sup>b</sup>; Men. 22<sup>a</sup>, a. e. ע' דקורקסא, v. קורקסא. — Pl. עֵזָא, עֵזָא, עֵזָא, עֵזָא. Targ. O. Gen. XV, 9. Targ. ib. XXVII, 9. Targ. Y. Lev. XXII, 27; a. fr. — B. Kam. 23<sup>b</sup> דבי תרבו ע' goats of the house of Tarbu. Ib. רשוקא ע' goats intended for slaughter on market day; a. fr.

עֵזָה f. (v. עֵז) *she-goat*. Y. Bicc. II, end, 65<sup>b</sup> (expl. כורי ע' a hybrid of deer and goat).

עֵזָז, v. עֵזָז.

עֵזָקָא, עֵזָקָא, עֵזָקָא, v. sub עֵזָקָא.

עֵזָמ, v. עֵזָמ.

עֵזָמ I m. (b. h.; עֵזָמ *to swing*) *bird of prey*. Pirkê d'R. El. ch. XXVIII. ואין הני' אלא בן דוד שנמשל לני' the 'ayit (Gen. XV, 11) is typical of the son of David who is compared to a bird of prey. Ib. שלא ימשול בהם הני' וב' that the bird of prey might not have control of them until evening; Yalk. Gen. 76; a. e.

עֵזָמ II, v. עֵזָמ.

עֵזָמָא, עֵזָמָא, עֵזָמָא f. (עֵזָמָא) = h. עֵזָמָא, *counsel, advice, order*. Targ. Koh. XI, 3 (h. text עֵזָמָא). Targ. Y. Gen. XXXVII, 14. Targ. Esth. I, 1 (ed. Amst. עֵזָמָא, cmp. עֵזָמָא); a. fr. — Targ. Ruth IV, 22 *masc.* — Pl. עֵזָמָא, עֵזָמָא. Targ. Y. Deut. XXXII, 28 (Y. II עֵזָמָא).

עֵזָמָא, v. עֵזָמָא.

עֵזָמָא, v. עֵזָמָא.

עֵזָמָא m. (עֵזָמָא II) *putting a cloak on, covering the head* (at prayer). Ber. 51<sup>a</sup> (the cup of benediction requires) ע' crowning (the cup) and covering the head (of those reciting).

עֵזָמָא m. (עֵזָמָא I) *crowning, wreathing*. Ber. 51<sup>a</sup>, v. preced. — [Y. ib. VII, end, 11<sup>d</sup>, read: עֵזָמָא, v. עֵזָמָא.] — Bicc. III, 10 ע' הברורים מין רב' the basket of first-fruits must be wreathed with plants different from those offered. Y. Ab. Zar. I, 39<sup>d</sup> משם עֵזָמָא (corr. acc.) as a decoration in honor of an idolatrous deity, v. עֵזָמָא. — Pl. עֵזָמָא. Y. Succ. I, 51<sup>d</sup> bot. ע' רב' and he suspended from the ceiling of the Succah wreaths (decorations) of material which may be used for covering. Y. Bets. I, 60<sup>b</sup> top עֵזָמָא the decorations of the Succah; Y. Sabb. III, 6<sup>b</sup> bot. — 2) (cmp. עֵזָמָא) *cutting off; separation of words* (by omitting the conjunctive Vav) as established by the Scribes. Ned. 37<sup>b</sup> (ref. to אחר אחר, Gen. XVIII, 5; ib. XXIV, 55; Num. XII, 14; Ps. LXXVIII, 26, a. to משפטיך for ומשפ', ib. XXXVI, 7).

עֵזָמָא, Tosef. Shebi. V, 11 ed. Zuck., read עֵזָמָא or עֵזָמָא, v. עֵזָמָא.

עֵזָמָא 1) pl. of עֵזָמָא; 2) בר' ע' pr. n. m. *Bar 'Etyan* (*counsellor*). Y. B. Bath. VI, end, 15<sup>c</sup>.

עֵזָמָא (b. h.) pr. n. pl. *Etam* (v. Neub. Géogr. p. 132). Yeb. XII, 6 ע' כפר ע' (Y. ed. אבסי). — Zeb. 54<sup>b</sup> ע' עין (Ms. R. 1 ארזם); Yalk. Deut. 910 עֵזָמָא (corr. acc.); Yalk. Josh. 24.

עֵזָמָא, v. עֵזָמָא.

עֵזָמָא m. (v. עֵזָמָא I) *bosom, lap* (corresp. to h. עֵזָמָא). Targ. O. Éx. IV, 6, sq. Targ. Lam. II, 12 עֵזָמָא (עֵזָמָא) constr. Targ. Koh. VII, 9 עֵזָמָא; a. e. — Pl. עֵזָמָא. Targ. Y. Deut. I, 27.

עֵזָמָא m. (v. עֵזָמָא 2) *separation, deed of partition* between partners or heirs. B. Bath. 29<sup>b</sup> ולא אמרן אלא דלא ולא אמרן אלא דלא Ms. M. a. early eds. א' this (that two partners, having arranged between themselves that their common slave should serve one of them alternately each year, cannot rest their claim of ownership on the ground of undisturbed possession for three consecutive years) has been said only, when they have not written an agreement of partition, but if they have &c. B. Mets. 39<sup>b</sup> דלא ע' Ms. R. 2 (Ms. M. ארזא, ed. עֵזָמָא, corr. acc.) when no partition of the inherited estate has been made.

עֵזָמָא, v. sub עֵזָמָא.

עֵזָמָא, v. עֵזָמָא.

עֵזָמָא pr. n. m. *Iyya*, dialectic pronunciation of עֵזָמָא. M. Kat. 16<sup>b</sup> ר' רב' אמר ליה ע' רב' he (Rabbi, being angry with R. Hiyyah) said to him, Iyya, who calls thee outside? Ker. 8<sup>a</sup> ע' צריכין לברר ע' they still need the interpretation of Iyya (of whom you spoke so contemptuously as 'the Babylonian').

עֵזָמָא m. (עֵזָמָא) *guilty*. Lam. R. to II, 1, v. חזב ch.

עֵזָמָא m. (עֵזָמָא) *heaviness, pain*. Lam. R. to II, 1, v. עֵזָמָא.











Erub. 83<sup>b</sup> כמה יצת המדבר *how much is the 'isah of the desert?* Makhsh. II, 8 'ע bread made of started dough (of pure flour), opp. עת קיבה. Tosef. Hall. I, 4 'ע הטישה if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58<sup>d</sup> 'ע דרך ה' the way dough is made (of pure flour). Ib. יצתו מרובה his (the baker's) dough is a large quantity. Ib. עינה יפה his (the baker's) dough is a large quantity. Ib. בעיסוקה, v. עינן; a. v. fr.—Pl. עיסוה. Erub. l. c. (ref. to Num. XV, 20) כדרי עיסוהיכם a quantity large enough for your dough (for immediate use); וכמה עיסוהיכם וב' and how large is that quantity? As much as the 'isa of the desert. Ab. Zar. 68<sup>a</sup>. Sot. 30<sup>a</sup>; a. fr.—Trnsf. a) *the human body, sensuality*. Lev. R. s. 13, v. עינה. Ber. 17<sup>a</sup> ומי ... גלוי 'ע it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) 'ע עזובה היא ה' שנתחומה וב' it is poor dough which the baker (that sells it) declares to be bad; a. e.—b) *a mixed family, a family suspected of containing an alien admixture, 'isah*, (opp. טולה נקרה, v. סלח). Y. Keth. I, 25<sup>d</sup> top; Tosef. Kidd. V, 2 'ע איזוהי a) *what 'isah is it the issue of which is admitted to priesthood? In which there is no suspicion of an admixture of n'thinim &c.*; Keth. 14<sup>a</sup> אלמנה 'ע (strike out אלמנה, v. Tosaf. a. l.). Tosef. l. c. אמרו 'ע מפני מה אמרו 'ע why, then, has it been declared that a woman of an 'isah family is prohibited from marrying into priesthood? Because suspected *hālālim* (v. תלל II) are mixed up with it. Eduy. VIII, 3, a. fr. 'ע אלמנה the widow of one belonging to an 'isah family. Ib. כשירה לטמא וב' a member of an 'isah family may serve (through inter-marriage) to make clean as well as to make unclean, v. מקנה; a. fr.—Yalk. Deut. 808 'ע ותרבו את ה' (not יתרבו) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

עיסוק m. (עסק) *doing, management*. Lev. R. s. 13 בעיסוקן ... בראיה אברהם Abraham (in his vision, Gen. XV, 9 sq.) beheld the empires typically represented by their doings (policy). Y. Ber. IV, 7<sup>b</sup> bot. צא שעה אחת צא שעה אחת דעודקו deduct one hour for the work of preparing the sacrifice; Y. Pes. V, 31<sup>c</sup>, sq. Y. Sabb. V, end, 7<sup>c</sup> שור שיעסוקו an ox hard to manage. Y. Sot. IX, 23<sup>c</sup> bot. מצוה מדידה 'ע the law demanding the act of measuring (even if there be no doubt as to the nearest place, Deut. XXI, 2); (Bab. ib. 45<sup>a</sup>; Shn. 14<sup>b</sup> במדידה).

עיסוהות, עיסוה, עיסוה f. pl. (עסר) 1) *divisions of ten*. Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. עישו).—2) *arrangement of tenth portions in succession*. Ned. 39<sup>b</sup> דבי רבי רבי רבי like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the secc<sup>rd</sup> one-tenth of the remainder and so on).—3) (of coins) *decades, groups of tens*. B. Mets. 64<sup>a</sup> top והומשיהא בע' (a reasonable mistake is) a mistake in decades or in fives (where you count by tens or fives).

עיסוה, v. עיסוק.

עיוה, עיוה m. (b. h.; עיה I) 1) *fainting, wearied; exhausted*. Pesik. Zakhor, p. 28<sup>a</sup> (ref. to Deut. XXV, 18) 'ע בצמא faint from thirst; Tanh. Ki Thetse 10; a. e.—Pl. עיוה, עיוה, עיוה, עיוה. Ex. R. s. 19 מן הריחה 'ע because they were fainting from the smell (of the Passover sacrifice).—2) (= ענה) *hard-working, industrious*. Shn. 94<sup>b</sup> (ref. to Is. VIII, 23) אין נמסר עם 'ע בהורה ביד מי הוציק לו the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.

עיוה I m. (v. preced.) *weariness*. Targ. Job VII, 11 Ms. (ed. עקה).

עיוה II, עיוה to bend, double. Targ. Ex. XXVI, 9 וקענה Ms. I (Ms. II וקענה; O. ed. Berl. a. Y. וקענה; oth. ed. וקענה Af.).—Part. pass. עיוה (עיוה). Ib. XXVIII, 16; XXXIX, 9 (Y. ed. Vien. c. c.).—Ber. 56<sup>a</sup>, v. חסא I. Hull. 51<sup>b</sup> עיוה אר (Alf. ed. c. c.); ed. וקענה if the cloak is well folded.

Pa. עיוה to double, fold. Keth. 67<sup>b</sup> וב' עיוה he doubled them (his gifts) and sent them to him. Sabb. 134<sup>a</sup> וקענה ליה לטילא (not וקענה; וקענה; Ms. Rashi וקענה, v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96<sup>b</sup> עיוה ... אר he doubled them with the intention of making borders to a cloak. Men. 42<sup>a</sup>; a. e.

Af. עיוה same, v. supra.  
Pol. עיוה, v. עיוה.

עיוה I m. (preced.) *cover, veil*. Targ. O. Gen. XXIV, 65 (h. text עיוה); a. e.

עיוה II pr. n. u. 'Efa, v. עיוה III.

עיוה m. (עיה = עיה, v. עיה I) *junction, combination*; [oth. opin. *weariness*]. Hag. 15<sup>a</sup>, v. עיוה.

עיוה m. (עש) *mouldering*. Pes. 40<sup>a</sup> אכיל הנמא דע' he eats mouldy bread.

עיוה, v. עיוה.

עיוה, עיוה, v. עיוה.

עיוה II, v. עיוה.

עיוה m. (עיה) 1) *strength*. Lam. R. to III, 4 (expl. עיוה, ib.) [read:] בני העצומים (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) *essence, self*. Sabb. 86<sup>b</sup>; Yalk. Ex. 278 (ref. to Neh. VIII, 3, a. XX, 8) כהן בטיעוה זכור את וב' (ref. to Is. VIII, 23) as there the word was delivered on the selfsame day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81<sup>a</sup> (ref. to בעצם, Lev. XXIII, 30) וב' labor on the day itself is punished with extinction (contrad. to הוספה). Men. 68<sup>b</sup>, a. e.—3) pl. עיוה, עיוה, עיוה (cmp. אכמהא) *surety, a promise made with the condition of a forfeit in case*

עיסוה, v. עיסוק.

עיסוק, constr. עיסוק, v. עיסוק.

of failure to fulfill it. Y. B. Bath. X, 17<sup>c</sup> bot. . . ' גבר R. A. decided a promise of forfeit to be collectible. Y. Gitt. V, 47<sup>b</sup>, [read as:] Y. B. Bath. l. c. אש"ג רלית ' דאיתון גברי וב' although R. J. declares 'itsumim not to be collectible, he admits that they are collectible in the case of those who indenture their sons to a trade, because the livelihood of men requires such a measure.

**עיצור** m. (עצר) *closing up* (of the womb), *obstruction of orifices*. Gen. R. s. 41; Yalk. ib. 69.—**עיצרה**.

**עיצור** m. ch. (עצר) 1 *wine pressing*. Targ. Is. XVI, 10 (h. text הירדד).—2 *grapes to be pressed*.—**עיצורין** v. עיצור. Ib. ed. Lag. (oth. ed. עיצורין, v. עיצורא). Targ. Jer. XLVIII, 33.—3 *pl. as ab. grape-shells*. Targ. O. Num. VI, 4 (h. text ג).

**עיצורא** m.=h. עצה, *backbone*. Targ. Y. II Lev. III, 9 (ed. Vien. עיצורא).

**עיצורא** v. עיצורא.

**עיק** v. עיק.

**עיק** m. (עיק) *narrowness, anguish*. Targ. O. Ex. VI, 9 אש"ג רוחא (ed. Berl. עיק; ed. Vien. עיק). Targ. Ps. XXXI, 10 (ed. Wil. עיק, v. עיק ch.

**עיק** I f. (preced.), constr. עיקת, *narrow, sorrowful*. Targ. I Sam. I, 15 (ed. Lag. a. oth. עיקת). Targ. Is LIV, 6.

**עיק** II m. (preced.) *oppressor, enemy*.—**עיקר** v. עיקר. Targ. Y. Num. XXV, 18 (ed. Vien. עיקר).

**עיקבא** v. עיקבא.

**עיקה** f. (עיק) *depression; mourning*. Gen. R. s. 94, a. e., v. תלוקה.—Tosef. Toh. X, 3, v. עקל.

**עיקול** v. עקל.

**עיקולא** m., pl. עיקולין, *curves, small bays*. Keth. 97<sup>a</sup> בנ' הווי קיימי ... it turned out that the ship (carrying provisions) was waiting in the bays (until the high water would subside, and it could go to harbor). Ab. Zar. 34<sup>b</sup> ופשוורי איבא there (along the coast from Tyre to Acho) are bays (formed by protruding rocks) and shallow waters caused by melting snows.

**עק** m. (עקם) *curve*.—**עיקום** v. עיקום. Gen. R. s. 41, beg, v. עיקום II.

**עק** ch. same, *crookedness, perverseness*. Targ. Prov. IV, 24. Ib. VIII, 8.

**עק** 1 (עקר) *uprooting, tearing loose*. Y. Shebi. V, 35<sup>b</sup> bot., v. היבין. Ib. כעיקר (corr. acc.).—Esp. ' *tearing loose the windpipe and gullet before cutting, looseness of &c.* (v. סימן). Hull. 44<sup>a</sup>. Ib. 9<sup>a</sup>; 27<sup>a</sup>; a. fr.—3 *mutilation, hamstringing; unfitting*. Ab. Zar. 11<sup>a</sup> אש"ג ריפה a mutilation which affects the vitality

of the animal; ואיזהו ' שאין וב' and what mutilation does not affect &c.?, v. נשך; ib. 13<sup>a</sup>; Tosef. Sabb. VII (VIII), 20; a. fr.—Bekh. 53<sup>a</sup>; Yoma 66<sup>a</sup>, a. e. (ref. to תיעקר, ib.) בוחמה תיעקר, ib.) what kind of ' *ikkur* is meant? He locks the door before the animal and lets it die of itself.—**עקור** *plucking, harvest* (of leguminous plants). Snh. 65<sup>b</sup> עקורי קרניוה (עקרי רעות) it is usual in ante-Sabbatical years . . . for the harvests of leguminous plants (of peas &c.) not to be bad (v. ליימור); Yalk. Deut. 918 עקורי קרניוה (corr. acc.); Sifré Deut. 171 עקורי רעות for the small harvests to be bad; Tosef. Sabb. VII (VIII), 14 עקורי קרניוה ed. Zuck. (Var. עקורי, עקורי); Sifra K'dosh., Par. 3, ch. VI עקורי קרניוה.

**עיקל** m. (עקל) *bandy-legged*. Bekh. VII, 6 (45<sup>a</sup>), v. עקל; Sifra Emor, ch. II, Par. 3 עיקלן; Tosef. Bekh. V, 9 עקלן.

**עיקל** v. עיקל.

**עיקלא** v. עיקלא.

**עיקלן** v. עיקלן.

**עיקמני** v. עיקמן.

**עקר** 1 (עקר) *root*. Kil. VII, 1 ה' השני ה' השני second root (that of the slip, v. ארפובה); a. fr.—**עקרי** v. עקרי. Ib. 2 ויעקריהם נראין and the roots of the sets are visible. Sabb. XIV, 3 כוס ' root-drink (a medicine for gonorrhoea). Tosef. Yeb. VIII, 4 כוס ' האיש . . . כוס ' a man must not take a root-drink for the purpose of becoming impotent. Sabb. l. c. ע' שמן oil in which roots have been soaked. Y. Shek. VI, beg. 49<sup>c</sup> ה' ה' שולקין את ה' (oil) in which they boiled the roots (for frankincense); Hor. 11<sup>b</sup>; Kerith. 5<sup>a</sup> משלק בו ה' . Ib. והלא לסוך ה' אינו but there was not even oil enough to oint the roots (much less to soak them). Pesik. Par., p. 40<sup>b</sup>; Tanh. Huck. 8, a. e. מביאין ' ומעשנין וב' they get certain roots (and kindle them), and let the smoke rise under him; a. e.—**עקרה** *origin*. Keth. 77<sup>a</sup> מעקרו מ' origin (shaft).—**עקרה** 2 *essence, reality, main object, chief*. Y. R. Hash. III, end, 59<sup>a</sup> עיקרו לא נחש הוא (not עיקרה) is not its (the saraf's) real name nahash? Snh. 87<sup>a</sup> דבר ' עיקרו לא נחש הוא a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Soferic tradition (v. סופר). Y. Sot. VI, 21<sup>a</sup> ע' ערוהו (v. ערוהו) the main testimony in the case. Ber. 12<sup>b</sup> (ref. to Jer. XXIII, 7, sq.) ' לא אלא שחאה שעבוד מלכותו ' לא שחאק . . . אלא שחאה שעבוד מלכותו ' not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. עקל). Ib. 13<sup>a</sup> ' ערוהו Israel will be the chief name. Ruth R. to IV, 11, a. e., v. מטובה. Ib. עקרה (Gen. XXXIX, 31) ורחל היהה Rachel was his (Jacob's) main wife, for we read, 'and Rachel was 'akarrah which means 'akarrah (the chief); Gen. R. s. 71 ביה של רחל היהה עיקרו של רחל Rachel was the chief person of the household, Num. R. s. 14



nuation of the preparation begun on Thursday. Erub. III, 2 'בד מי שאינו מודה בע' . . . ביד מי שאינו מודה בע' if a person sends his 'Erub (the eatables to be deposited) through a deaf mute or through one who does not believe in the Erub (e. g. a Samaritan), אין אינו it is not a legal 'Erub. Ib. 3 'אין מודה אדם על ערובו Ib. 5 'אין אינו it is not a legal 'Erub. Ib. 3 'אין מודה אדם על ערובו . . . a person may make his Sabbath centre conditional (by laying two 'Erubs on two opposite points) and say, if gentile troops should invade from the east, my Sabbath centre shall be on the western side &c. Ib. VI, 10 'נתנו ערובן במקום וב' Erub (common dish) at a certain place, but one, of the inner or of the outer court, had forgotten to contribute his share. Ib. VII, 9 'בתחלת ע' when the common dish is in its original state; 'בשירי ע' when there are merely remnants left over. Bets. 15<sup>b</sup> 'מי שהיה לו להניח ערובו וב' he who had the means to prepare and leave a dish on Thursday and does not do it; a. fr.—Pl. as ab. Erub. 21<sup>b</sup> 'בשנה שהתקין שלמה ע' when Solomon introduced the 'Erub. Ib. VII, 11 'ערובי תהומין ע' 'Erubs for the purpose of regulating Sabbath limits; 'ע' הציירות for the purpose of regulating the Sabbath movements of inmates of common courts. Yoma 28<sup>b</sup> 'ערובי הבשילין Abraham observed even the regulations concerning preparations for the Sabbath on a Holy Day preceding it. Bets. l. c. 'מי שלא היה לו להניח ע' הבשילין he who had not the means to prepare a dish on Thursday &c. (v. supra). Gen. R. s. 49 'Abraham knew even the laws regulating Sabbath movements among inmates of a court by means of 'Erub; a. fr.—'Erubin, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**עֵרֻבָּא**, 'ער I ch. same, 1) *mixture of seeds, or copulation of heterogeneous animals* (פְּלִיאָרִים). Sabb. 139<sup>a</sup> 'ערובין ע'—Pl. גְּשֻׁבָּא (ערובובא, Ms. M. (ed. רמב"ם) 'ער. Targ. Deut. XXII, 9. Targ. O. Lev. XIX, 19 (Y. ערובובין). Targ. Y. ib. XVI, 3; 5 'דלא ע' that are no hybrids; a. e.—[Targ. Y. Ex. XXIX, 2 'דלחיים ע', read: ערובין, v. עֵרֻבָּא.—] 2) (v. preced.) 'Erub. Ber. 39<sup>b</sup> 'ב' ריפתא דב' bread which had been used as an 'Erub among the dwellers of a court. 'Erub. 60<sup>b</sup> 'מאי ליערוביה לא מצי לא may not go to the place where he laid his 'Erub; a. e.

**עֵרֻבָּא**, 'ער II, pl. constr. עֵרֻבְתָּא, 'ערובין II) *darken-ing*. Targ. Ps. CIV, 23 'שמשא ע' Ms. (ed. רמב"ם).

**עֵרֻבִי** m. (עֵרֻבָּא II) *pouring from vessel to vessel, emptying*. Y. Maasr. I, end, 49<sup>b</sup> 'הוא ראשון הוא ע' a boiling liquid poured from a vessel is considered like a boiling liquid in the original vessel; Y. Sabb. III, 6 top. Y. Ab. Zar. V, 45<sup>a</sup> 'כל הע' מחמת הגוי the emptying of the wine is done entirely by the effort of the gentile; a. e.

**עֵרֻבְתָּא** m. (denom. of עֵרֻב II) *inhabitant of a country town, provincial*. Gen. R. s. 50, end 'ואחד ע' אחד ע' one from a country town and another from a capital. Y. Ned. VII, end, 40<sup>e</sup> 'ב' . . . נראין R. Meir's opinion seems acceptable in the case of a provincial (who uses בָּתָּה in the sense of the *lower rooms*, contrad. to

עֵרֻבָּא). Lev. R. s. 4 'שדיה נשוי וב' like a provincial (commoner) that married a princess; Yalk. Prov. 963 'לעיריני a. e.—Pl. עֵרֻבְתָּא, עֵרֻבְתָּא. Y. Snh. V, 22<sup>d</sup> 'הלו ד' those provincials (who do not know the exact date).—Fem. עֵרֻבְתָּא. Lam. R. to IV, 2 'ירושלמי שנשא ע' when a Jerusalemite married a provincial woman.—Pl. עֵרֻבְתָּא, עֵרֻבְתָּא: Sabb. 80<sup>a</sup> 'ב' in the case of provincial women (who may paint both eyes without being indecent).—[Bets. 32<sup>a</sup>, v. עֵרֻבְתָּא I.]

**עֵרֻבְתָּא** m. (עֵרֻב I) *accident*. Targ. I Sam. VI, 9. Ib. XX, 26 (h. text מקרה).

**עֵרֻבְתָּא** m. (עֵרֻב) *flight*. Yeb. 37<sup>a</sup> 'עֵרֻבְתָּא מסתייה his flight is enough for him (proving that he will not marry his betrothed before the due time after her first husband's death).

**עֵרֻבְתָּא** m. (עֵרֻב Polel) *exciting to lamentation, memorial service*. Y. M. Kat. I, 80<sup>d</sup> top (ref. to עֵרֻב, ib. I, 5) 'איהוה ה' 'וב' what is called *erur*? She (the wailer) mentions him among the other dead (whom she was invited to lament).

**עֵרֻבְתָּא**, Y. Yeb. VIII, 9<sup>d</sup> top, v. מושהן.

**עֵרֻבְתָּא, עֵרֻבְתָּא, עֵרֻבְתָּא**, v. עֵרֻבְתָּא

**עֵרֻבְתָּא**, v. עֵרֻבְתָּא

**עֵרֻבְתָּא** f. (cmp. אֵרֻבָּא, a. עֵרֻבְתָּא) *a plant with woolly leaves, mullein* (Lat. verbascum, v. Sm. Ant., a. Lydd. et Scott Gr. Dict. s. v. φλόμος). Tosef. Shebi. V, 17 (Var. עֵרֻבְתָּא, cmp. אֵרֻבָּא, a. אֵרֻבָּא).

**עֵרֻבְתָּא, עֵרֻבְתָּא, עֵרֻבְתָּא, עֵרֻבְתָּא** f. = h. עֵרֻבְתָּא, עֵרֻבְתָּא, *nakedness, shame*. Targ. Ex. XXVIII, 42. Targ. O. Gen. IX, 22, sq. 'ערב' ed. Berl. (oth. ed. a. Y. 'ערב'). Targ. O. Lev. XVIII, 7 עֵרֻבְתָּא ed. Berl. (oth. ed. a. Y. 'ערב'); a. v. fr.—Y. Meg. IV, 75<sup>c</sup> (expl. המכנה בעריות, Mish. ib. IV, 9) 'בשרי דאבוי וב' דאבוייה he who modifies the text speaking of the nakedness of one's father or mother (Lev. XVIII, 7, by translating 'weakness' or 'disgrace'; v. Bab. ib. 25<sup>a</sup>), v. עֵרֻבְתָּא.

**עֵרֻבְתָּא**, v. עֵרֻבְתָּא

**עֵרֻבְתָּא**, v. next w.

**עֵרֻבְתָּא** I f. (v. אֵרֻבָּא I) = אֵרֻבְתָּא, *vessel of white clay*. Y. B. Bath. IX, 16<sup>d</sup> bot. ע' אב' (ed. Krot. עֵרֻבְתָּא, corr. acc.) even if the adult heirs added a clay vessel to the estate, the minors have a share in it.—Pl. עֵרֻבְתָּא. Bets. 32<sup>a</sup> Ms. M. (ed. רמב"ם), v. אֵרֻבְתָּא.—2) (in enigmatic speech) *light-complexioned, handsome*. Erub. 53<sup>b</sup> (play on words) נשרה אהרונית אהרונית ע' והנשרתו II; [Rashi, עֵרֻבְתָּא: wide awake, bright].

**עֵרֻבְתָּא** II, pl. עֵרֻבְתָּא, v. עֵרֻבְתָּא

**עֵרֻבְתָּא** f. (v. עֵרֻבְתָּא) *leaves of mullein used for lamp*





(the couple) with him. Zeb. 52<sup>a</sup> מְעַבְּבִי are indispensable. Ber. 2<sup>a</sup> כִּפְרָה לֹא מְעַבְּבָא the offering of the sacrifice is no hinderance (to being permitted to eat T'rumah); a. e.

*Ithpa.* אֶהְיֶיבָה, אֶהְיֶיבָה to be detained; to tarry. Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text נַעֲרָר); a. fr.—B. Bath. 4<sup>a</sup> וְלִיְעֶבֶב שְׂתֵא וּכ' send a messenger (to Rome), and he will be going one year, and be detained one year &c.

**עֲבָחָה** f. (preced.) hinderance, prevention, delay. Yeb. XIII, 3 שְׂהִיא מִן הָאִישׁ כָּל ע' שְׂהִיא מִן הָאִישׁ any delay (in remarrying) of which the husband is the cause (v. ib. 108<sup>a</sup>). Meg. 21<sup>a</sup> ל' *yoshab* has the meaning of tarrying.—retention of wine, *drops of wine remaining on the rim*. Ab. Zar. V, 7 (72<sup>a</sup>) ע'ב' (Ar., a. Y. ed. עֲבָבָה; Mishn. Nap. עֲבָבָה *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71<sup>b</sup>; a. e.—Y. ib. V, 45<sup>a</sup> top מִיּוֹ עֲבָחָה יִינן וּכ' v. עֲבָבָה.

עֲבָבָנִית, v. עֲבָבָנִית.

עֲבָבָרִי, v. עֲבָבָרִי.

**עֲבָבִית** f., pl. עֲבָבִיּוֹת (עֲבָב) a species of edible *thistles, cardoons* (v. Löw, Pfl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) דָּרְדָר זֶה ע' *kots* is cardoon; (oth. opin.) ע' דָּרְדָר is cardoon; Yalk. ib. 32 עֲבָבִית. Bets. 34<sup>a</sup>; Tosef. ib. III, 19. Ukts. III, 2.

עֲבָבִיתָא, v. עֲבָבִיתָא.

**עֲבָבִי** m. (b. h.) *mouse*. Hull. IX, 6 שְׂחֲצִי בָשָׂר וּכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.).—Ib. 126<sup>b</sup> ע' שְׂבִיבִים (name of a fish). Hor. 13<sup>a</sup> וּכ' ע' אוֹכֵל ע' מִמָּה שֶׁעַל אוֹכֵל ע' he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—Pl. עֲבָבִיּוֹת, עֲבָבִיּוֹת. Ib. Sabb. 151<sup>b</sup>. Pes. 10<sup>b</sup>; a. e.

**עֲבָבִיָּא** ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68<sup>b</sup>. Y. Ter. X, 47<sup>b</sup> בַּע' חַד לֹאֵלָהּ R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3<sup>b</sup> bot. עֲבָבִיָּא the mountain mouse. Bab. ib. 121<sup>b</sup> עֲבָבִיָּא עֲבָבִיָּא; Bets. 36<sup>b</sup> הוּא הוּא עֲבָבִיָּא Ms. M. (ed. הוּא הוּא עֲבָבִיָּא, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10<sup>b</sup>; a. e.—Shh. 29<sup>b</sup> ע' דְּשָׁכִיב אֵינִי ע' a mouse lying on denars, a *miser*.—Pl. עֲבָבִיָּא. Y. B. Mets. III, end, 9<sup>b</sup>.

**עֲבָבִיָּין** pr. n. pl. 'Akhbré, 'Akhbr'aya, 'Akhbr'in in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84<sup>b</sup> בְּנֵי עֲבָבִיָּא (Ms. M. עֲבָבִיָּא; Ms. H. עֲבָבִיָּין). Koh. R. to II, 8 מִן עֲבָבִיָּין (pheasants) from 'A. Y. Erub. VIII, 25<sup>a</sup> bot. עֲבָבִיָּין. Y. Ter. IX, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top ע' הַגִּיטָה בַר ע'.

עֲבָבִיָּא, v. עֲבָבִיָּא.

**עֲבָל**, Mekh. Yithro, Bahod., s. 4 וּמִעֲבָלָהּ; read: וּמִעֲבָלָהּ, v. עֲבָלָהּ a. עֲבָלָהּ.

**עֲבָל** (b. h.) pr. n. pl. *Acco, Accho (Ptolemais)*, a town and harbor on the Phœnician shores. Ex. R. s. 9 כְּלוּם לִי דִגְמִים... מִבְּרִיאִין do people carry... fish to Acco? Gen. R. s. 5 דִּגְמִים מִן הָעִירָה מִן א. Tosef. Shebi. V, 2; a. fr.—ע' *K'far Acco*, v. אֲבָלָהּ. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 ע' רְהוּדָה אִישׁ כ' ר' רְהוּדָה אִישׁ כ' ר' רְהוּדָה אִישׁ כ' ר' Zuck. (oth. ed. אִישׁ כ'); Pesik. R. s. 23 ע' ע' (corr. acc.); a. fr.

עֲבָבִיָּא, v. sub עֲבָבִיָּא.

עֲבָבִיָּת, v. עֲבָבִיָּת.

**עֲבָבִיָּת I** = h. עֲבָבִיָּת. Targ. Jer. XVII, 6 (h. text עֲבָבִיָּת).—Y. Sabb. VI, 8<sup>e</sup> bot. לְעֲבָבִיָּתָא good for a thistle sting [or a spider's bite, v. next w.]; (Bab. ib. 67<sup>a</sup> לְעֲבָבִיָּתָא).

**עֲבָבִיָּת II** f. (= b. h. עֲבָבִיָּת a. עֲבָבִיָּת) *spider*. Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עֲבָבִיָּתָא). Ib. CXL, 4 (h. text עֲבָבִיָּת).—V. עֲבָבִיָּת.

עֲבָבִיָּת, v. עֲבָבִיָּת.

עֲבָבִיָּת, v. עֲבָבִיָּת.

**עֲבָבִיָּת** *idolatry*; *idolater, idolatress*, *idolaters* (interchanging in editions respectively with ע' ע', ע' ע', ע' ע' &c.) Zeb. 40<sup>b</sup> ע' עֲבָבִיָּת goats offered to atone for idolatry. Shh. 59<sup>a</sup> ע' עֲבָבִיָּת even an idolater (gentile) studying the Law is the equal of the high priest; (Ab. Zar. 3<sup>a</sup> עֲבָבִיָּת); B. Kam. 38<sup>a</sup>; a. fr.

\* **עֲבָבִיָּת** m. (עֲבָבִיָּת) *stirring up, making turbid*. Gen. R. s. 71 ע' עֲבָבִיָּת לְהַטֵּה אֶלֶּה הַשֵּׁם לְהַטֵּה אֶלֶּה הַשֵּׁם לְהַטֵּה אֶלֶּה הַשֵּׁם (some eds. עֲבָבִיָּת) the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: עֲבָבִיָּת, v. עֲבָבִיָּת].

**עֲבָבִיָּת** m. (denom. of עֲבָבִיָּת) of *Acco*. Y. Sabb. XIV, 14<sup>d</sup> top ע' הוֹקִיָּה ע' (Y. Ab. Zar. II, 40<sup>d</sup> הוֹקִיָּה only).

עֲבָבִיָּת, v. עֲבָבִיָּת.

**עֲבָבִיָּת** f. (עֲבָבִיָּת) *stirring up*. Nidd. 20<sup>a</sup> ע' בְּמֵי ע' where-with shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 ע' תַּפְלֹחָהּ some ed., read: בְּעֲבָבִיָּתָהּ.]

\* **עֲבָבִיָּת** m. pl. (preced.) [stirrers,] *implement connected with the wine or oil press for stirring up the pulp, loadstones (?), screws (?)*. B. Bath. IV, 5 (67<sup>b</sup>) הַבֵּל (Bab. ed. הַבֵּל; Y. ed. הַבֵּל; Ms. M. הַבֵּל; Ms. O. הַבֵּל a. הַבֵּל, v. Rabb. D. S. a. l. note 6, sq.); expl. ib. 67<sup>b</sup> הַבֵּל. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. הַבֵּל, oth. ed. הַבֵּל).—Shh. VI, 6, v. עֲבָבִיָּת.

**עֲבָל**, *Pi*, עֲבָלָהּ (v. עֲבָלָהּ) *to consume*.—Part. pass. עֲבָלָהּ; v. עֲבָלָהּ; pl. עֲבָלָהּ; v. עֲבָלָהּ.

*Ithpa.* הִתְעַבְּבָה, *Nithpa.* הִתְעַבְּבָה *to be consumed*. Ber. VIII, 7, v. עֲבָלָהּ. Shh. VI, 6, v. עֲבָלָהּ. Num. R. s. 14 (ref. to





a. e.—2) (comp. עלב' *Ithpe.* 2) *arrogant, insolent*. Sabb. l. c. 'עזובא כלה מנוח impudent is &c., v. זקח; Cant. R. to VIII, 5; Gitt. 36<sup>b</sup> (quoted to prove the meaning of עזובא = התעצבא).

עלובא, עלובא ch., v. עלובא.

עלובא f. h., v. עלוב.

עלובא, עלובא, v. עלובא.

עלוב, עלוב, v. עלוב.

עלוב, v. עלוב.

עלוב, v. על ch.

עלובא, עלובא, עלובא, v. עלובא.

עלובא, עלובא, v. עלובא.

עלובא m. pl. (עלובא); comp. עלובא *pretext, claim*. Gitt. 86<sup>a</sup>, v. עלובא.

עלובא, עלובא, pl. of עלובא.

עלובא, עלובא f.=next w. Targ. Ps. XII, 9 (Ar. עלובא).—Targ. Prov. XXX, 15 (ed. Lag. עלובא), [perh. pr. n. of a person].—Bekh. 44<sup>b</sup> והריפוק לי משוב עלובא (Ar. טרקא) but may I not assume that the swelling of his belly arose from swallowing a leech?; Yalk. Deut. 848 עלובא.

עלובא f. (b. h. (?); comp. עלוב, a. Arab. 'alik) *leech*. Ab. Zar. 12<sup>b</sup> 'עלובא (סבנה) (Ms. M. עלובא; Ar. עלובא) the danger of swallowing a leech in drinking.—Y. Ber. IX, 13<sup>c</sup> bot. (in Hebr. dict.) עלובא a bed-bug is a remedy for a (swallowed) leech, (supposed to mean that a potion mixed with bed-bugs will cause the removal of the leech by causing vomiting).

עלובא, v. preced.

עלובא, v. עלובא.

עלובא f. (b. h.); *wrap up* darkness, mist. Erub. 53<sup>b</sup>, v. עלובא. Gen. R. s. 44, v. עלובא.

עלובא (b. h.) *to go up, rise; to come up, arrive*. Pes. VIII, 3 'עלובא מי שיעלה בכם וב' whichever of you shall first arrive at Jerusalem (for the Passover), v. infra. Snh. X, 3 'עלובא shall not rise (from the grave at the time of resurrection). Y. Peah V, end, 19<sup>a</sup> (ref. to עלובא, Prov. XXII, 28) 'עלובא מי שיעלה מי מצרים זו עלובא מי שיעלה מי מצרים גבול עלובא; Hag. 3<sup>b</sup>. Ib. עלובא מי שיעלה מי מצרים those who came back from Babylonia. Ber. 20<sup>a</sup>, a. e. (ref. to Gen. XLIX, 22) עלובא מי שיעלה מי מצרים read not 'ale'ayin, but 'ole 'ayin, those rising above the (evil) eye (whom the evil eye cannot affect). Snh. 111<sup>a</sup> כשרה לברכה מי שיעלה מי מצרים when Moses came up to heaven. Keth. 61<sup>a</sup> 'עלובא מי שיעלה מי מצרים she rises, with him, but does not go down with him, i. e. the wife rises to the husband's social position and can claim its comforts, if it be a higher one than her own, &c.; a. v. fr.—Hull. 17<sup>b</sup> עלובא מי שיעלה מי מצרים a going up and down in a slaughtering knife, i. e. a curved blade.—עלובא על דעה, v. עלובא. קרבן עלובא ויורד.—Esp. *to be put on the altar, be offered*. Zeb. IX, 1 עלובא אם עלובא if it has been offered, it must not be, taken down

again. Ib. 2. Men. 22<sup>b</sup> 'עלובא מי שיעלה מי מצרים this proves that things which are offered up (e. g. blood of several sacrifices that has become mixed up) do not neutralize one another. Ib. 23<sup>a</sup> עלובא מי שיעלה מי מצרים that which is attached to things which go on the altar; a. fr.—Idiomatic uses: a) (sub. להשבין) *to be counted in; to be accounted as*. M. Kat. III, 5 'עלובא מי שיעלה מי מצרים the Sabbath counts as one of the seven days of mourning, and does not discontinue the mourning, i. e. the mourning continues after the Sabbath; festivals discontinued (the mourning begun before), but do not count, i. e. if the burial took place on a festive day, the mourning days begin after the festival. Ab. IV, 13 עלובא מי שיעלה מי מצרים זרין, v. זרין. Zeb. I, 3 עלובא מי שיעלה מי מצרים the owners of the sacrifices are not credited with them as a compliance with their obligation; a. fr.—b) *to rise in value; to be esteemed*. Ab. I. c. עלובא מי שיעלה מי מצרים the crown of a good name is worth more than all of them; a. e.—c) [*to rise on the scale, be outweighed,*] *to be void, be neutralized* (comp. עלובא). Ter. IV, 7 עלובא מי שיעלה מי מצרים T'rumah (mixed up in secular matter) is neutralized in one hundred and one (i. e. one against one hundred). Ib. 11 עלובא מי שיעלה מי מצרים is neutralized in &c.; עלובא מי שיעלה מי מצרים is not neutralized. Ib. 13; a. fr.—d) 'עלובא מי שיעלה מי מצרים (to Jerusalem and the Temple) for the festival. Yoma 21 עלובא מי שיעלה מי מצרים when the Israelites were in the Temple on the festivals. Hag. I, 1. Ib. 4<sup>a</sup> עלובא מי שיעלה מי מצרים who are not fit for the pilgrimage. Pes. 8<sup>b</sup>, a. e. עלובא מי שיעלה מי מצרים pilgrims; a. fr.—e) עלובא מי שיעלה מי מצרים *to obtain, achieve*. Ber. 35<sup>b</sup> עלובא מי שיעלה מי מצרים they were successful. Naz. 23<sup>a</sup> עלובא מי שיעלה מי מצרים מי שיעלה מי מצרים he who intended to obtain flesh of the swine, and happened to obtain mutton; a. fr.

Pi. עלובא 1) *to elevate, exalt, praise*. Sabb. 33<sup>b</sup> יהודה יהודה who elevated (praised the Roman government), shall be elevated (to high office). Y. Snh. X, 29<sup>c</sup> top עלובא מי שיעלה מי מצרים who exalted me &c., v. עלובא. Gen. R. s. 15 (ref. to עלובא, Gen. II, 8) עלובא מי שיעלה מי מצרים God raised him (made him a dignitary, by analogy to Deut. XVII, 15); a. fr.—2) *to prize, to acquire at the highest price, bid for*. Ib. s. 16 (ref. to עלובא, Gen. II, 15) עלובא מי שיעלה מי מצרים he acquired him (by analogy to Is. XIV, 2; v. infra *Hithpa.*); Yalk. ib. 22. Gen. R. s. 40 (ref. to עלובא, Jer. XXXVIII, 13) עלובא מי שיעלה מי מצרים (or עלובא, *Hif.*) they bade for him.

Hif. עלובא 1) *to raise, bring up*. Makhsh. VI, 1 עלובא מי שיעלה מי מצרים if one carries his fruits up to the roof, v. עלובא; Tosef. ib. III, 1. Pesik. R. s. 26 עלובא מי שיעלה מי מצרים and with hard work they brought him up (out of the pit); a. v. fr.—Esp. *to offer on the altar*. Zeb. XIV, 3 עלובא מי שיעלה מי מצרים he who offers parts of the flesh of a sin offering &c. Ib. XIII, 1 עלובא מי שיעלה מי מצרים if he slaughtered a sacrifice within the Temple precincts, and offered it without; a. v. fr.—2) *to raise, promote to a higher dignity*. Yoma 20<sup>b</sup>, a. fr. עלובא מי שיעלה מי מצרים we may promote (a person or thing) to a higher grade of sanctity, but must not degrade. Tosef. Ned. VI, 5 עלובא מי שיעלה מי מצרים which raises (relieves) the unclean from their uncleanness; Ned. 75<sup>b</sup>; Y. ib. X, 42<sup>a</sup>; a. fr.—עלובא מי שיעלה מי מצרים, v. עלובא. —Idiomatic uses: a) *to cause to go up from the reader's place* (which was low, v. עלובא); *to remove, discharge*. Ber. 29<sup>a</sup> עלובא מי שיעלה מי מצרים















עֲמִידָה (corr. acc.); Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot. (corr. acc. to Yalk. l. c.).—[ἄμυλα, ἰδα, which is referred to by Mus. in Ar. corresponds neither in form nor in meaning to our word.]

**עֲמִידָה** II f. (עֲמִיד) 1) *standing, standing up*. Y. Keth. IV, 28<sup>b</sup> עֲמִידָה בִּדְרֵי appearing before court (institution of proceedings). Shebu. 30<sup>b</sup> בֵּיט בֵּיט as to witnesses before court, all agree that they must stand. Ib. בעלי בֵּיט the parties must stand. Y. Bicc. III, 65<sup>c</sup> bot; Y. R. Hash. I, 57<sup>b</sup> top (ref. to Lev. XIX, 32) ... אֲנִי הוּא I (the Lord) was the first to observe the standing up before an old man (by ref. to Gen. XVIII, 22, emended instead of 'And the Lord was yet standing before Abraham', v. תִּיקוֹן); Lev. R. s. 35. Keth. 111<sup>a</sup> אֵל הַרְבֵּה בֵּיט אל do not stand too much, for standing is injurious to the heart. Ib.<sup>b</sup>, v. סְמִיבָה; a. fr.; v. הִשְׂרִיבָה.—Pl. עֲמִידוֹת. Y. Erub. V, beg. 22<sup>b</sup> כָּל עֵי שֶׁנִּשְׁבַּד וְכ' as often as he stood before Abiya his teacher, he considered himself as if standing before the Divine Presence.—2) *putting up, erection*. Num. R. s. 12 הַמִּשְׁכָּן נִתְקַדַּשׁ בֵּיט וּבִפְרִיזוֹ וְכ' the Tabernacle was consecrated by putting up and taking apart and by anointing. Yeb. 106<sup>a</sup> הִשְׂרִיבָהּ, v. הִשְׂרִיבָה.—Pl. as ab. Y. Yoma I, 38<sup>b</sup> bot. עֵיט שֶׁבַע שִׁבְעִים הָיָה הַמִּשְׁכָּן seven times was the Tabernacle (at its consecration) put up, and six times taken apart; a. e.—3) *endurance, existence*. Num. R. s. 2 עֵיט אֵין לִי עֵיט וְכ' ... בְּסִיד אֵין לִי עֵיט unless thou puttest sand into the cement, it will not last; so the nations cannot exist without Israel; a. e.—4) *that part of the daily prayers which must be read standing*, usually called הַפְּסָלָה. Treat. Sof'rim XVI, 12, v. קְרוֹשׁ.

**עֲמִיטָה**, v. אֲמִיטָה.

**עֲמִיל** m. (עֲמִילָה; v. עֲמִילָה) *well-worked dough*; עֲמִילָה *dough which cooks use to place over the pot*. Pes. III, 1, defined ib. 42<sup>b</sup> עֵיט פֶּת הַרְבִּיאוֹה וְכ' bread made of grain not yet one-third ripe, which is put over the pot to absorb the froth; Y. ib. III, 29<sup>d</sup> מְבִיא מְלִילוֹה מְבִיא מְלִילוֹה one takes ears not yet one-third full &c. B. Mets. 86<sup>b</sup> עֵיט הַלְלוּ לֵבֵיט שֶׁל ט' (these quantities of flour) were used for the cooks' dough only.—[ἄμυλον, which is referred to by Mus. to Ar., corresponds to our word neither in form nor in meaning (v. Sachs Beitr. I, 148), besides this etymology is contradicted by עֲמִילָה.]

**עֲמִילָה**, **עֲמִילָה** m. (עֲמִיל) *hard worker*. Gen. R. s. 39, end עֵיט לְפִיעֵלָה מְבִיא... הַמֵּן (עֲמִידָה) there (at a certain) place they call a good working man עֲמִילָה; Yalk. Josh. 17; Y. Sabb. IX, 11<sup>d</sup>; Y. Ab. Zar. III, 43<sup>a</sup> bot. (corr. acc.); v. הִיקוֹן, a. עֲמִידָה I.—[B. Mets. 15<sup>a</sup> וְעִמְרִילֵהוּן, v. עֲמִילָה.]

**עֲמִילָה** f. (עֲמִילָה; v. עֲמִילָה) *well-worked; well-kneaded bread*. Pes. 37<sup>a</sup>.—Sabb. 62<sup>b</sup> (in lascivious language) עֵיט פֶּת an old prostitute, v. סְפָר.

**עֲמִיסָה** f. (עֲמִיסָה) *loading*. Ex. R. s. 4, beg. (ref. to וְשִׂאָה, Num. XVI, 15) עֵיט אֵין נְשִׂאָה אֵלָה לְשִׂיט עֵיט the verb *nasa* means loading (i. e. Moses did not make any one's ass carry his load).

**עֲמִיק** I m. = h. עֲמִיק, *deep, (of color) faint, light-shaded*. Targ. Lev. XIII, 3; a. fr.—Trnsf. *obscure, indistinct; profound*. Targ. O. Ex. IV, 10 (h. text כְּבֵד), Targ. Is. XXXIII, 19.—Pl. עֲמִיקוֹן. Targ. Prov. XVIII, 4. Ib. XXV, 1. Targ. Ps. XCII, 6. Targ. Ez. III, 5 ed. Lag. (ed. Wil. עֲמִיק); a. e.—Fem. עֲמִיקָה, עֲמִיקָה. Targ. Prov. XXV, 3. Ib. XXII, 14 (ed. Wil. עֲמִיק); a. e.—Taan. 23<sup>b</sup> [read:] עֵיט עֲמִיקָה (v. Rabb. D. S. a. l. note 400) in a depressed, retired place. Gen. R. s. 63; Yalk. ib. 110 הוּא עֵיט הוּא עֵיט this (that the name Israel includes Abraham) is a deep word (because it explains Ex. XII, 40; v. אֲרִיסוֹפּוֹלִיטָה).

**עֲמִיק** II m., **עֲמִיקָה** f. (preced; cmp. עֲמִיק) *dark inflamed spot, rising, swelling*. Targ. O. Lev. XIII, 43; ib. 10 (h. text שֵׂאָה), v. עֲמִיקָה.

**עֲמִיקוֹן**, **עֲמִיקוֹן**, v. עֲמִיק.

**עֲמִיקָה**, **עֲמִיקָה**, v. עֲמִיק I, II.

**עֲמִיר** m. (b. h.; עֲמִיר) *tuft, spike, esp. ear of grain; (mostly collective) sheaves*. Sabb. VII, 4 וְכ' עֵיט הַמְּצִיאָה he who carries out ears (fit for fodder) as much as a lamb's mouthful. Tosef. Dem. I, 17. Sifra K'doshim, Par. I, ch. III leave for the poor בֵּיט הַלְלוּ הַמְּצִיאָה fenugrec in the spikes; Y. Peah IV, beg. 18<sup>a</sup>. Tosef. Shebi. II, 13 פּוֹל הַמְּצִיאָה שׁוֹרְטֵיט לֵבֵיט Egyptian beans which one planted for the sake of the spikes (as fodder). Y. B. Bath. V, beg. 15<sup>a</sup> בְּשׁוֹרְטֵיט לֵבֵיט (not (משׁוֹרְטֵיט) when he planted the fenugrec for the spikes, opp. לְהֵרֵט. Tosef. Succ. I, 4, v. עֲמִירָה I; a. fr.

**עֲמִירָה**, **עֲמִירָה** ch. same. Targ. Am. II, 13. Targ. Mic. IV, 12; a. e.—Targ. Prov. XXVII, 25 (h. text הַצִּיר, v. Syr. עֲמִיר, P. Sm. 2921).

**עֲמִירָה**, Yalk. Josh. 17, v. עֲמִירָה I.

**עֲמִיטָה** f. (b. h.; = עֲמִיטָה, v. עֲמִיטָה) *nationality, community*; (sub. אִישׁ) m. *country-man, associate, fellow*. Shebu. 30<sup>a</sup> (expl. עֲמִיטָה, Lev. XIX, 15) עֵיט שֶׁנִּשְׂאָהוּ וְכ' the people joined to thee in the Law and in duties. Ib. עֵיטָה עֵיטָה Ula, our friend, fellowman in the Law &c.

**עֲמִיל** I (b. h.) *to labor, take pains; to be wearied*. Deut. R. s. 11 עֵיט שְׁעִמְלֵהוּ וְכ' ... שֶׁנִּשְׁמַעְלֵהוּ וְכ' is this the payment for the service of forty years during which I worked hard, until they became a holy and faithful people? Yalk. Prov. 950 מְבִיר בְּעִמְלֵיט הַרְוָה it refers to those studying the Law industriously; Tanh. ed. Bub., Mick. 2 בְּעִמְלֵיט; a. fr.—Part. or adj. עֲמִילָה; f. עֲמִילָה; pl. עֲמִילָה. Cant. R. to I, 2 עֵיט מִיט הַמַּיִם ... כָּל מִיט שׁוֹהֵט עֵיט בְּהוֹן וְכ' as water raises plants, so the words of the Law raise him who works at (studies) them sufficiently. Deut. R. l. c. וְלֹא אָמַר עֵיט וְכ' (Moses) did not say (in his blessing, blessed be who delights) in those laboring to study it, or in those who meditate on it, but in those who do it. Ber. 28<sup>b</sup> עֵיט אֲנִיט עֵיט I wear myself out (in study), and they wear themselves out (in vanities). Ab. II, 2 (הַעֲסִיקִים ... עוֹסְקִים) כָּל הַעֲסִיקִים עֵיט הַעֲבוֹר וְיִרְוּ עֵיט וְכ' (Var. עוֹסְקִים) all those who are engaged in public affairs must do their work for the sake of heaven (disinterestedly); a. fr.

Pi. *עמל* to work through, knead, esp. to stimulate and heat the body (v. *Hithpa.*). Sabb. 147<sup>b</sup> בפני שפך עמל ומרפא (read with Alf.: וברפא; v. Rabb. D. S. a. l. note 10) because it (the mud of Dimstih) exercises the body and loosens (the bowels).

*Hithpa. עמל* 1) to be kneaded, have massage. Ib. XXII, 6 אבל לא עמל... סבין you may have yourself ointed and rubbed on the Sabbath, but not kneaded or scraped.—2) to wear one's self out, esp. to exercise (and heat) the body. Tosef. Peah IV, 10 Hillel bought for a poor man of good breeding בי עמל סיס a horse on which to take exercise; Y. ib. VIII, 21<sup>a</sup> bot. ליה עמל; (Keth. 67<sup>b</sup> לריב עמל). Tosef. Sabb. XVI (XVII), 22 אין רצין ובי עמל דרי בשבט דרי ליה עמל ובי you must not run on the Sabbath for the sake of exercise, but you may walk in an ordinary way the entire day.

*עמל* I ch. same. Targ. Jon. IV, 13.

*עמל* II m., v. עמל I.

*עמל* m. (b. h.; preced. wds.) toil, trouble; fruit of labor, achievement. Midr. Till. to Ps. XC, 10 אפי' בלכיהי' עמל אפי' וואין even man's rulership is toil and vanity; Yalk. ib. 841. Ber. 17<sup>a</sup> וקמלו בורה בר... וקמלו אשרי בר... blessed he that has been reared in the Law, and whose toil is in the Law. Gen. R. s. 31 בעמלו של רשע... שחיהיה a curse rested on the wicked man's labor. Ex. R. s. 22 היה בעמלו גול שלא היה בעמלו גול in whose acquired property there was no robbery; a. fr.—Gen. R. s. 39 ביה היה עמל, v. עמל.

*עמל* II, עמלא ch. same. Targ. Gen. III, 17 (h. text עמל). Targ. O. Deut. XXVI, 7. Targ. Ps. VII, 17 Ms. (ed. לעמלא); a. e.—Esp. acquisition, income, rent. B. Bath. 67<sup>a</sup> עמל עמל עמל we used to collect (the daughter's share, v. עמל) even from house rents; Keth. 69<sup>a</sup> (not עמל; Rashi: עמל).—Pl. עמל. B. Mets. 15<sup>a</sup> עמל עמל עמל (I vouch for) themselves (the lands), and the income from them and eventual improvements; [Ar. a. Tosaf. (ed. עמל) the cost of acquisition, original value].

*עמלא*, v. עמל.

*עמלת*, v. עמל I.

*עמם* (b. h.; v. עמם) 1) [to be pressed,] to be dim. Tosef. Sabb. III, 2 עמם עמם coals which have become dim (ceased to flame). Pes. 75<sup>b</sup>; a. e.—Ib.; Sabb. 77<sup>b</sup>, a. e. עמם, v. עמם.—2) to press, quench. Part. pass. עמם; f. עמם, pl. עמם. Lev. R. s. 26 (ref. to Ez. X, 2). עמם... עמם for six years these coals were kept quenched in Gabriel's hand.

Pu. עמם to become dim. Y. Or. III, 63<sup>a</sup> bot. עמם עמם גהלי כרלה (גידולי... עמם) embers of Orlah wood are permitted for use.

Plp. עמם 1) (with עמל) to cover up, suppress a case; to disregard the law, act irregularly (in an emergency). Y. Sot. IX, 23<sup>d</sup> bot. עמם... עמם and that having seen the murderer we have not let him go, or quashed his case. Num. R. s. 9; Tanh. Naso 7; Sifré Num. 7 (ref. to עמם, Num. V, 13) עמם... עמם not that her husband

saw (her improper conduct) and covered it up (connived at it). Y. R. Hash. III, beg. 58<sup>e</sup> עמם עמם עמם we may act irregularly (ignore the testimony), when the new moon has been seen (on the night of the twenty-ninth to the thirtieth day), if it is necessary to intercalate a day, but we must not ignore the law, when the new moon has not been seen in due time, in order to proclaim the New Moon Day (on the thirtieth day). Y. Shebi. VIII, 38<sup>a</sup> bot.; Y. Sabb. I, 3<sup>e</sup> bot., a. e. עמם עמם עמם they disregarded the law, and permitted it (the bread); עמם עמם they ignored the law (that permitted it), and forbade it.—2) (cmp. עמם) to be like embers; transf. a) to be undecided. Y. Snh. V, end, 23<sup>a</sup> עמם עמם עמם that the verdict in this case should not appear to go forth undecided (because the jury could not arrive at a majority of two against the defendant; Bab. ib. 42<sup>a</sup> עמם עמם עמם).—b) to nod consent without showing anxiety. Y. Ber. V, 9<sup>e</sup> bot., v. עמם.

*עמם* I ch. same, to be dim, v. עמל.

*Ithpe. עמם* to be made or become dim. Targ. Koh. XII, 2, sq.

\*Palp. עמם to make dim. Targ. Is. VI, 10 (ed. Lag. עמם), v. עמם.

*עמם* m. = עמ, people.—Pl. עמם, עמם, עמם gentiles, esp. the seven nations of Canaan. Gen. R. s. 41, v. עמם; Tosef. Sabb. VII (VIII), 23. Ib. 25 עמם עמם עמם of all the (seven) nations none is so patient as the Emorite. Y. Shebi. VII, 36<sup>b</sup> bot. עמם עמם עמם thy ancestors inherited a land of seven nations, and thou shalt conquer a land of ten nations. Y. Sot. I, 17<sup>b</sup> top עמם עמם עמם in seven passages it is said, 'thou shalt not make marriages with them', ... to prohibit the seven Canaanitish nations; Num. R. s. 9; a. fr.

*עמם* II ch. same, esp. (= עמ) gentile. Lam. R. to I, 1 עמם עמם עמם (7) עמם עמם the camel driver is a gentile.—Pl. עמם, עמם, עמם. Targ. Deut. XXXII, 8 (Y. II עמם). Ib. XIV, 2 (ed. Berl. עמם, without Dagesh). Targ. Ps. LXIX, 9 עמם (ed. Lag. a. oth. עמם). Targ. I Kings VIII, 41; 43; a. fr.—Yoma 71<sup>b</sup> (alluding to Sh'maya and Abtalion who were said to be descendants of Sennacherib) עמם עמם עמם may the sons of gentiles go in peace; a. e.

*עממתה* f. (preced.) gentile woman. Targ. II Esth. II, 9.

*עממי* m. (preced.) gentile. R. Hash. 20<sup>a</sup> עממי עממי it may be done through a gentile.—Pl. עממי, עממי. Bets. 6<sup>a</sup>; 22<sup>a</sup>; Sabb. 139<sup>b</sup> עממי עממי let gentiles attend to his burial. Ib. (Chald.) עממי עממי עממי.

*עמס* (b. h.) [to press, be pressed,] to carry a load. Cant. R. to VIII, 6 עמס עמס those who carry the crops to the granaries.—Part. pass. עמס a) laden, heavy; עמס of heavy tongue. Lev. R. s. 10, beg. עמס עמס עמס he was named Amos, because he was a stammerer; Yalk. Is. 307; (Pesik. Nah., p. 125<sup>b</sup> עמס עמס עמס)





may soften her hair by pressing it against her (the priest's daughter's) hair.—2) (denom. of עונג, with ref. to Is. LVIII, 13, 'and callest the Sabbath a delight') to celebrate pleasantly, to enjoy. Sabb. 118<sup>b</sup> כל המענג את השבת וכ' to him who observes the Sabbath with enjoyments, his heart's desires are granted. Ib. במה מענגו? wherewith does one make it enjoyable? Tanh. B'resh. 2 מענגי enjoy it (the Sabbath). Pesik. R. s. 23, end ובשבת הם באים ומענגים (prob. to be read: (י)מענגים) and on the Sabbath they come and enjoy themselves.

Hithpa. מענג to enjoy one's self; to indulge in luxuries. Ib. 1b. מענגי ביהא מענגי בשבת שואל וכ' who ever enjoys the Sabbath may ask, and the Lord will grant (v. supra). Midr. to Ps. CXLIX הצדיקים מתענגים ... בא come and see how the righteous enjoy luxuries (in the hereafter). Ib. והם מתענגים ואומרים וכ' and they act like persons used to comforts, saying, it is impossible to sleep in this bed &c.; a. e.—[Deut. R. s. 7, end היו מתענגים וכ' they enjoyed themselves by rolling in the flavored grass; prob. to be read: מתענגים fr. ענג, v. מענג.]

ענג ch. same; Pa. ענגי 1) to soften the skin by ointment, bathing &c.; to feel comfortable. Taan. 25<sup>a</sup> יהיבנא בדין רענגא בדין ... לך I shall give thee, in the world to come, thirteen rivers of balsam oil clear as Euphrates and Tigris in which thou shalt find pleasure.—2) to celebrate merrily. Tanh. B'resh. 2 לענגיה במאכל וכ' to celebrate it (the Sabbath) joyfully with eating &c.

ענג, v. מענג.

ענד, Tosef. Kel. B. Mets. V, 5 שצנדיהו read: שצנדיהו כל' v. ענד.

ענה, ענה, v. עני h. a. ch.

ענו, v. עניו.

\*ענוא, ענוא f., constr. ענות (v. ענות I) a divine grant, supply. Targ. Y. Ex. XVI, 13 Ar. (ed. אנהות).—[Targ. Y. I ib. XV, 27 ענוא (some ed. עניא), read: עניא or עניא]

ענובא, ענובא m. (ענב) loop, noose.—Pl. ענובי, ענובי, Targ. Ex. XXVI, 4, sq. (ed. Berl. ענוב, Y. ed. ענוב, also ענוב); a. e.

ענוביי, v. ענובי.

ענוג, v. ענוג.

ענות I, (ענות) f. (ענות I) divine response to prayer, yield, fertility; (Maim. refers to Hos. II, 23, sq.). Peah I, 2; ib. VI, 7, v. ענות 2; a. e.

ענות II f. (b. h.; ענות II) humility, lowliness, meekness, kindness. Sot. IX, 15 (49<sup>a</sup>) ומשמח רבי בטלה ע' וכ' with Rabbi's death ceased humility and fear of sin. Ib. 49<sup>b</sup> לא do not read (in the Mishnah) 'humility', for there am I (striving after it). Arakh. 16<sup>b</sup> שלא לשמה ע' humility not for its own sake (e. g. you

forbear to rebuke a friend, making yourself believe that you are unworthy to do so, whereas in fact you only fear to incur your friend's ill will). Y. Shek. II, end, 47<sup>c</sup> holiness leads to meekness, meekness leads to fear of sin; Ab. Zar. 20<sup>b</sup>. Ib. גדולה מכול' ע' humility is the greatest virtue of all. Ab. d'R. N. ch. VII למד בני ביתך ע' (not למוד) train the members of thy household to be kind (to strangers). Der. Er. Zutta, ch. V הרר הכמה ע' הרר ע' וראה the beauty of wisdom is modesty, the beauty of modesty is fear of sin. Tanh. Bresh. 1; Y. Sabb. I, 3<sup>c</sup> top, a. e., v. סולקריס; a. fr.

ענותותא, ענותותן, ענוונא, ענוון, ענווא, ענוותא, v. sub ענו (with one Vav).

עני, ענויא, ענויא, ענויא, v. sub עני.

עניו, ענויא, עניו m.=h. עניו. Targ. Prov. XV, 33. Ib. XVI, 19; a. e.—Y. Kil. IX, 32<sup>b</sup> הוה ע' סניו ר' Rabbi was extremely meek; Y. Keth. XII, 35<sup>a</sup> עניו (Gen. R. s. 33 עניו). Y. Snh. VI, 23<sup>c</sup> bot. הוא סניו וכ' he is very kind and will believe thee; ib. X, 28<sup>c</sup>; a. fr.—Pl. ענווי. Targ. Prov. III, 34.

ענות, v. ענוא.

ענותא, v. ענותא.

עניו, עניו, עניו m. (formed fr. ענה) = עניו, humble, forbearing, kind. Snh. 88<sup>b</sup> ושפל ברך ע' forbearing and low-kneed (polite). Sabb. 30<sup>b</sup> bot. לשלם יהא אדם ע' וכ' one should always be meek (patient) like Hillel, opp. קספן impatient; (Ab. d'R. N. ch. XV עני). Sabb. 31<sup>a</sup> עני הגל ע' O thou forbearing Hillel, blessings rest upon thy head; a. fr.—Pl. ענותני, עניו, עניו. B. Mets. 84<sup>b</sup> bot. שלשה ע' three persons are known for their humility. Ab. d'R. N. ch. VII ענוותן ובני ביתו ע' וכ' when a man is kind (to strangers), and his household kind &c.; a. e.

עניו, ענותא, ענותן ch. same. Targ. Num. XII, 3. Targ. Zeph. III, 12 (h. text עני); a. e.—Pl. ענותני, ענותני, ענותני, ענותני, עניו, עניו. Targ. Ps. IX, 13. Ib. 19. Ib. LXIX, 33; a. fr.—Snh. 11<sup>a</sup> sq. ענוותני בין תקופי (Ms. M. לענוואר) come and see the difference between the rigorous rulers of former days and the mild of these latter days.

עניו, עניו, עניו f. (preced.) humility, patience, condescension. Meg. 31<sup>a</sup> אהא... אהא גרולחו... אהא wherever (in the Scriptures) you find a description of the greatness of the Lord, you also find a description of his condescension (towards the lowly). Sabb. 31<sup>a</sup> ענוותו של רבי Hillel's patience brought us under the wings of the Divine Presence (caused us to embrace the Jewish religion); Ab. d'R. N. ch. XV ענוותו ענוותו (read: הבריאה) thy patience brought me &c. Gen. R. s. 74; Pesik. Shim'u, p. 116<sup>b</sup>, a. e. ולא ... קפדנותן rather the angry mood of the fathers (Jacob) than the patience of the sons (David); a. fr.—Snh. 19<sup>b</sup>, sq., v. תוקא.



עֲנָה וְעָנָה, עֲנָה, עֲנָה ch.same. Targ. Prov. XVIII, 12 (Ms. עֲנָה). Targ. Ps. XLV, 5; a. fr.—Sot. 40<sup>a</sup> עֲנָה עֲנָה וְעָנָה וְעָנָה what is known about R. Abbahu's forbearance? M. Kat. 28<sup>a</sup>; a. fr.

עֲנָה = עָנָה, v. עָנָה III.

עָנָה I (b. h.) [to turn, come out in turn,] to begin to speak; to respond; to speak or sing in chorus; to answer. Tem. 16<sup>a</sup> עָנָה עָנָה שֶׁעָנָה אֵל he was surnamed Othniel, because God answered his prayer (ref. to I Chr. IV, 10). Y. Sot. V, 20<sup>c</sup> top וְהָן עָנָה אַחֲרָיו עַל כָּל דְּבַר וְדַבֵּר וְהָן (the class) repeat each sentence after him; וְהָן ... מִשָּׁה מִשָּׁה אָמַר זָוִי וְהָן and they responded, I will sing &c. Tosef. ib. VI, 2 עָנָה וְעָנָה וְעָנָה וְעָנָה and they (the class) repeat each sentence. Ib. 3 עָנָה אַחֲרָיו and they (the people) always repeated the first sentence (as refrain). Succ. 38<sup>b</sup> מִצִּיּוֹת הַלְלוּתָא it is proper to say in response Halleluiah. M. Kat. III, 9 אַחַת מְדַבְּרָה כֻּלָּן עוֹמְדִים כְּאַחַת אַחַת מְדַבְּרָה and all repeat in chorus after her, v. עָנָה I. Ber. 47<sup>a</sup> עָנָה עָנָה עָנָה until the Amen of the responding company is finished. Pes. 36<sup>a</sup> עָנָה, v. עָנָה. Y. Succ. III, 54<sup>a</sup> top אִם אֵין בְּרַכָּה גוֹי עָנָה אַחֲרָיו אִם if a gentile blesses thee, say after him Amen; a. fr.

Nif. עָנָה 1) to be answered, to have one's prayer granted. Sabb. 30<sup>a</sup> כִּי כִּי ... כִּי וְכִּי אָמַר זָכֹר ... but when he said, Remember &c. (Ex. XXXII, 13), his prayer was at once granted. R. Hash. 18<sup>a</sup> וְעָנָה וְעָנָה וְעָנָה one prays and is heard, another prays and is not heard; Koh. R. to IX, 11, v. עָנָה. Gen. R. s. 60 [read:] עָנָה עָנָה עָנָה three persons (mentioned in the Scriptures) were answered as soon as they had uttered their prayer; Yalk. ib. 108; a. fr.—2) to be called upon to speak; to answer, to deliver an opinion. Kidd. 40<sup>b</sup> עָנָה עָנָה עָנָה R. T. (being asked his opinion) answered saying &c.; and all of them in turn answered saying &c.; Sifré Deut. 41. M. Kat. 28<sup>b</sup> (at a mourner's house); a. fr.—3) [to be made to respond Amen,] to be sworn; to promise allegiance. Y. Dem. II, 23<sup>a</sup> top עָנָה עָנָה ... עָנָה עָנָה he (the head of the house) promises allegiance to the order (v. עָנָה), and the members of his house make the promise to him.

Pi. עָנָה to speak or sing in chorus, esp. to lament. M. Kat. III, 9, עָנָה עָנָה, v. עָנָה I.

עָנָה (עָנָה) עָנָה עָנָה ch. same. Targ. II Esth. VI, 10. Targ. I Kings XII, 7.—Targ. Ps. XXXIV, 5 (Ms. עָנָה). Ib. CII, 3; a. fr.—Y. Succ. III, 54<sup>a</sup> top עָנָה עָנָה what shall we say in response? Ib. עָנָה עָנָה עָנָה R. J. responded, so be it, and so be it. Ab. Zar. 18<sup>a</sup> bot. אֵינָא אֱלֹהֵי מֵירָא עָנָה עָנָה say, O God of Meir, hear me; a. fr.—[Men. 17<sup>a</sup> עָנָה עָנָה, v. עָנָה II.]

Pa. עָנָה to speak or sing in chorus; to respond. Targ. O. Ex. XV, 21. Targ. II Esth. VI, 11.

Ithpa. עָנָה, אֲתָעָנָה, אֲתָעָנָה 1) to be answered.

Targ. O. Ex. XIX, 19. Targ. Prov. XXI, 13 עָנָה ed. Wil. (ed. Lag. עָנָה will answer him; h. text עָנָה.—\*2) (euphem.) to be gratified, be eased. Y. Shebi. III, 34<sup>c</sup> bot. הָהֵן דְּרָאוּלְהֵן וְלֹא הָעָנָה ... he who went out to ease his bowels with success; [perhaps to be read מְרַפְּנִי, v. עָנָה?]

עָנָה II (b. h.; cmp. אָנָה) to press, be pressed; to be detained.

Pi. עָנָה 1) to detain, postpone, esp. עָנָה עָנָה to delay execution of capital judgment (which should take place on the day of sentence). Snh. XI, 4 (89<sup>a</sup>) אֵין עָנָה אֵין עָנָה אֵין עָנָה we must not put off his execution (opp. to the opinion וְלֹא עָנָה ... וְנִצַּח אֶתְּהָן עָנָה). Ib. 35<sup>a</sup> עָנָה עָנָה shall we pass sentence on Friday and put him to death on Sunday? In such a case you would postpone his execution (against the law); v. עָנָה II.—2) to cause privation; to cause to fast. Yoma 77<sup>b</sup> (ref. to עָנָה, Gen. XXXIV, 2) עָנָה עָנָה עָנָה this may be interpreted, that he deprived her of other connections. Ib. VIII, 4 עָנָה עָנָה עָנָה we must not let children fast on the Day of Atonement, v. עָנָה; a. e.—Part. pass. עָנָה עָנָה עָנָה. Tosef. Taan. II, 7; Erub. 41<sup>a</sup> עָנָה עָנָה עָנָה that he may not begin the Sabbath fasting; Tanh. B'resh. 2.—3) to afflict, oppress, wring. Mekh. Mishp., s. 18 (ref. to Ex. XXII, 22) עָנָה עָנָה עָנָה until he practices oppression repeatedly; a. e.—Part. pass. עָנָה עָנָה; pl. עָנָה עָנָה. Yeb. 48<sup>b</sup> עָנָה עָנָה עָנָה why are the proselytes of our days afflicted and subject to suffering?—4) to violate, outrage. Num. R. s. 9 (ref. to Mic. II, 9) עָנָה עָנָה עָנָה they violated married women and caused them to be forbidden to their husbands. Lev. R. s. 19; a. fr.—Mekh. l. c.; Yalk. Ex. 349 עָנָה עָנָה עָנָה if your wives will be spared from widowhood and your children from bereavement, because you do not violate justice, how much more, when you execute justice.

Nif. עָנָה 1) to be afflicted, oppressed. Mekh. l. c. עָנָה עָנָה עָנָה widows and orphans who are liable to be oppressed,—of them the text speaks (Ex. XXII, 21); Yalk. l. c. עָנָה עָנָה (not עָנָה עָנָה).—2) to humble one's self; to submit to a person's discretion, beg pardon. Ber. 28<sup>a</sup> עָנָה עָנָה עָנָה I submit myself to thee, forgive me. Pesik. R. s. 38 עָנָה עָנָה עָנָה I beg your pardon, bones of Saul!; Yalk. Sam. 117 עָנָה עָנָה עָנָה I beg of thee, get up and eat. Tosef. Ohol. V, 12 עָנָה עָנָה עָנָה ed. Zuck. (oth. ed. עָנָה עָנָה, read עָנָה עָנָה) I beg your pardon, bones of &c.

Ithpa. עָנָה, עָנָה, עָנָה 1) to be afflicted, suffer. Sifré Deut. 130 עָנָה עָנָה עָנָה II.—2) to afflict one's self, to fast. Ber. 8<sup>b</sup> (ref. to Lev. XXIII, 32) עָנָה עָנָה עָנָה do men fast on the ninth (of Tishri)? R. Hash. 18<sup>b</sup> עָנָה עָנָה עָנָה when there is no political persecution, but no peace, those who wish may fast &c. Erub. 41<sup>a</sup> עָנָה עָנָה עָנָה we fasted, but not to the end of the day; a. fr.

Hif. עָנָה (denom. of עָנָה) to become poor. Keth. VI, 6. Ber. 33<sup>a</sup> עָנָה עָנָה עָנָה when they (the Jews) became poor again. Meil. 17<sup>a</sup> עָנָה עָנָה עָנָה if one has an enemy, does one wish him to be poor or rich?; a. e.









11, 16 (ed. Vien. עָסָה Pe.). Targ. Ps. CXII, 10; a. e.— [Targ. Is. LIX, 11 עָסָה v. עָסָה.]

עָסָה pr. n. pl., v. עָסָה 2.— [Weinstein, Beitr. zur Gesch. der Essier, identifies our w. with Callirhoe and surroundings, hot springs on the east side of Jordan, near the Dead Sea.]

עָסָה m. (b. h.; v. עָסָה) must, young wine. Midr. Till. to Ps. LXXIII, end עָסָה השמים מיצפין להן the heavens shall drop wine for them.

עָסָה ch. same. Targ. Esth. I, 7 עָסָה (some ed. עָסָה) young wine.

עָסָה, Meg. 16<sup>a</sup> Ms. O., v. עָסָה.

עָסָה, v. עָסָה.

עָסָה, pl. of עָסָה.

עָסָה, v. sub עָסָה.

\*עָסָה (v. P.Sm. 2936 s. v. עָסָה) to be agitated. Targ. Is. LIX, 11 עָסָה ed. Wil., v. עָסָה.

עָסָה pr. n. pl. 'Asasiyoth, twin towns in Palestine. Gitt. 4<sup>b</sup>.

עָסָה, עָסָה f. (עָסָה to stamp), pl. עָסָה, pounded wheat or peas. Tosef. Bets. 1, 23 מפני שהן מאכל עָסָה (ed. Zuck. מפני שאכל עָסָה) because wheat may be eaten as a dish &c.; Y. ib. I, end, 61<sup>a</sup>; (Bab. ib. 14<sup>b</sup> לודיוה Sabb. 18<sup>b</sup>; Tosef. ib. III (IV), 1; Y. ib. III, 3<sup>d</sup> עָסָה; Y. Ter. II, 41<sup>c</sup> bot.

עָסָה (emp. b. h. עָסָה) (with עָסָה) to work at, be engaged in. Sifra K'dosh., ch. VIII, Par. 4 וְעָסָה בְּיָדָיו (to punish him), v. עָסָה II. Ber. 11<sup>a</sup> (ref. to Deut. VI, 7, 'when thou sittest in thy house') פרט לניסוק במצוה this exempts (from reading the Sh'ma) him who is engaged in a religious work; Succ. 25<sup>a</sup>. Ib. והניסוק במצוה פטור מן המצוה מהנא נפקא וכו' is it from here (Deut. I. c.) that we derive the rule, that he who is engaged in a religious act is exempt from other religious duties? Ib. 26<sup>a</sup>. Pes. 50<sup>b</sup> בתורה אדם בתורה זהו let man by all means be engaged in the study of the Law and the pursuit of religious work, even if not for their own sake &c., v. עָסָה. Ib. והניסוקין במלאכה שמים and all those who make a living of religious work (deal in objects used for religious ceremonies &c.); ib. ניסוקין וְעָסָה but if they do so from a religious motive &c.; a. fr.—Part. pass. עָסָה; pl. עָסָה. Keth. 103<sup>b</sup> ר' חייא עָסָה בבינה R. H. was always engaged in some good work (charity). Tosef. Bicc. II, 15 וכל הנסוקין לגבוה all whose business is connected with religion, v. supra. Ib. אדם היו עָסָה לשוב שמים, a. fr.—Ex. R. s. 20 (ref. to Ex. XIII, 19) עָסָה כל ישראל היו עָסָה בבסקת וכו' while all Israel were busy taking along silver and gold, Moses was busy getting the bones of Joseph; a. fr.

Hif. עָסָה to engage, keep interested, entertain. Yoma I, 7 וימְעָסָהוּ איתו and they entertain him (to keep him

awake); ib. 19<sup>b</sup> לא היו מעסקין אותו וכו' they did not entertain him with music, but with their mouth (speech); Tosef. ib. I, 9. Ib. לעסקו בהבורה (not בהבורה, Pi.) to keep him awake with noise (recitations). Midr. Till. to Ps. VII היו מעסקות אותו עד שיבוא שמואל they kept him engaged (in talk) until Samuel came; a. e.

Pi. עָסָה same, v. supra.

Hithpa. עָסָה, Nithpa. עָסָה 1) to occupy one's self; to attend. Sot. I, 9 מהו שלא נ' בו אלא משה נ' who is greater than Joseph, to whose body none attended but Moses himself? (v. supra); ו' בו וכו' who is greater than Moses in whose burial none but the Lord himself was engaged? Lev. R. s. 25 לא ... מתהלה בריוהו ... soon after the creation the Lord was first of all engaged in planting (Gen. II, 8), אהם לא העסקו וכו' even so, when you enter the land, you shall apply yourselves first of all to planting (Lev. XIX, 23). Y. Hag. II, 77<sup>b</sup> וישבו ויעסקו, v. next w. Tanh. Vaëra 5 (play on העסק, Koh. VII, 7) הטעוה ... עסק שני שלמה ... the occupation with vain things in which Solomon engaged, led him astray; ib. מתעסק ברברים הרבה מטרבבין וכו' when a scholar engages in too many affairs, they confound him so that he loses his wisdom; ib. חכם וכו' if a scholar busies himself with public affairs, they cause him to forget his learning; a. fr.—Tosef. Arakh. IV, 27 מתעסק בירק בקדרה בכל יום may arrange to have vegetables in the pot every day; מתעסק בירק בקדרה ואלסם וכו' (read: בירק) may have vegetables in the pot and stew &c.—2) to do a thing without a direct practical purpose; to practice, experiment. Sabb. 157<sup>b</sup> I was merely playing (without the intention of measuring). R. Hash. IV, 8 (32<sup>b</sup>) אבל (מת' עמהם עד Ms. M. (ed. עד) but you may practice with them that they may learn (to blow the Shofar); and he who merely blows for practice, has not done his duty. Ib. 33<sup>a</sup> מת' (מהלמדו להתקוה) בהן עד שילמדו וכו' you may practice with them . . . , even on the Sabbath; a. e.—3) to do one thing while intending to do another thing; to miss one's purpose, choose the wrong thing. Snh. 62<sup>b</sup> המהעסק בחלבים וכו' he that misses his purpose in selecting forbidden fat to eat (intending to reach out for a permitted piece), or in consanguineous connection (by mistaking the person) is bound to bring a sin offering; who does a forbidden act by mistake on the Sabbath (meaning to do a different though forbidden act); Kerith. 19<sup>b</sup>. Ib. IV, 3 (19<sup>a</sup>) (ref. to אשר הנא בה, Lev. IV, 23) this is to exempt him who sinned by doing the thing which he had not intended to do. Ib. 19<sup>b</sup> מהעסק רמאי to what kind of a mistaken act does this refer? Ib. מת' ברבר רלאו מצוה if by mistake he did an act which was not commanded (for that day). Ib. בחבורה מת' making a wound (on the Sabbath) by mistake (circumcising the wrong child), opp. מקלקל בהבורה doing harm by making a wound; a. fr.—4) to dispute, argue. Gen. R. s. 8 עד שמלאכי השרת מדיינין . . . ומתעסקין אלו עם אלו וכו' while the ministering angels were arguing with one another, disputing with one another, God created him (Adam); a. e.







**עץ** m. (b. h.; v. עצי 2) *tree, pole; wood*. Esth. R. to V, 12 **לאחר שששה העץ** after having made the gallows. Tam. II, 3, a. fr. **עץ שכן** pine-wood. Gen. R. s. 15 **אילן ששנו** a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עץ; a. v. fr.—Pes. 30<sup>b</sup> **עץ פיר** wooden pot-ladle.—*Pl.* עץ; constr. עץ. Tam. l. c. **עץ כלל** all kinds of wood are fit for the altar pile. Ib. 5 **עץ האלה** wood of a fig-tree. R. Hash. II, 3 **עץ שכן**, v. supra; a. v. fr.

**עצמא, עצמא, עץ** f. = h. עצמה II. Targ. O. Dent. XXXII, 28 (some ed. עצמה). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 **עצה**; a. e.—*Pl.* עצמן, עצמא. Targ. Prov. XXII, 20 (ed. Wil. עצמא sing.). Targ. Y. II Deut. l. c. (v. עץ).—Esth. R. to I, 3 **עצה דיליה בני** (not עצמה) his counsellors; a. e.

**עצב**, v. עצי.

**עצב** (b. h.) 1) to cut, form, shape.—2) (cmp. עצה a. עגון) to cut, grieve, pain.

*Pi.* **עצב** to shape, handle, esp. to straighten an infant's body by manipulation. Sabb. XXII, 6 **עצבין את הקטן** on the Sabbath, expl. ib. 147<sup>b</sup> **עצבין בהומרי שדרה** straightening the vertebra (v. עצה). Tosef. Kel. B. Mets. II, 9 **עצב עליה** because he (the surgeon) manipulates children thereon.

*Hif.* **עצב** to grieve. Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) **עצב עליה** if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 **עצב עליה**).

*Hithpa.* **עצב**, *Nithpa.* **עצב** to be grieved, mourn. Snh. 38<sup>b</sup> **עצב על מותו** he rejoiced over his (R. 'Akiba's) learning, and mourned over his death (predestined martyrdom).

**עצב** ch. same; (intr.) to be grieved. Targ. Ps. XXXIV, 6 (v. עצה II).—*Part. pass.* עצב, עצב; f. עצבי; pl. עצבי **עצב**, *sad*. Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 **עצב** קול the voice of a mourner.—Bets. 16<sup>b</sup> **עצב** הויה רחוקה he saw that he looked down-hearted; **עצב** why art thou grieved? Taan. 25<sup>a</sup>. Ib. 22<sup>a</sup> **עצב**, v. עצה; a. fr.

*Ilthpe.* **עצב** to be grieved. Ber. 31<sup>a</sup> **עצבו** and they grew sad; Yalk. Ps. 881 **עצבו**.

**עצב** m. (b. h.; v. עצה 1) *form, esp. idol*.—*Pl.* עצבים. Sifra K'dosh., beg. **עצבים** **עצבים** idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63<sup>b</sup> **עצב** **עצב** (not עצבים, v. Rabb. D. S. a. l. note 1) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

**עצב** m. (b. h.; v. עצה 2) *trouble, toil; that which is acquired through toil*.—*Pl.* עצבות. Num. R. s. 9 (ref. to Prov. V, 10) **עצבות** **עצבות** (ed. Wil. עצבות) 'thy toils' means thy children (with ref. to Gen. III, 16); **עצבות** 'thy toils' means painful labor in the field (with ref. to ib. 17).

**עצב** m., **עצבות** f. (b. h.; preced.) *sad, grief-stricken*. Pes. 119<sup>a</sup> **עצב** **עצב** a human King grieves when he is defeated, but the Lord &c.; (Midr. Till. to Ps. IV **עצב**, v. עצה. Ber. 5<sup>a</sup> **עצב** **עצב** the seller grieves (because he has to part with a dear possession), and the buyer is glad; a. e.—*Pl.* עצבין, עצבות; **עצב**, **עצב**, Yoma 21<sup>b</sup>. Ib. 67<sup>a</sup>; a. e.—*Transf.* (of the fingers of the hand) **עצב** **עצב**, narrow, opp. **עצב**. Erub. 3<sup>b</sup>, a. e., v. **עצב**.

**עצב** ch., v. עצה.

**עצבות** m. (b. h.; preced. wds.) *grief, pain, toil*. Num. R. s. 9 (ref. to Prov. V, 10, v. עצה) **עצבות** **עצבות** intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Tirké d'R. El. ch. XIV **עצבות**, v. עצה; a. e.—*Pl.* **עצבות**. Midr. Till. to Ps. XVI, 4 **עצבות** **עצבות** ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); **עצבות** **עצבות** thou didst decree many troubles unto the patriarchs; **עצבות** **עצבות** thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. Ib. 667.—[V. next w.].

**עצבות** f. (preced.) [*a stinging plant*] prob. *wild rose-bush*. Gen. R. s. 63 **עצבות** **עצבות** (Matt. K. **עצבות**; some ed. **עצבות**, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanh. Ki Thetsé 4 **עצבות**.

**עצבות** f. (preced. wds.) *grief, sorrow*. Ber. 31<sup>a</sup> **עצבות** **עצבות** . . . לא **עצבות** **עצבות** you must not rise for prayer in a mood of grief or in languor . . . but in religious joy. Pes. 117<sup>a</sup> **עצבות** **עצבות** . . . **עצבות** **עצבות** the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5<sup>b</sup> **עצבות** **עצבות** there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

**עצה** I f. (b. h.; v. עין 1) *trees, plantation*. Y. Sabb. III, 6<sup>a</sup>; Y. Succ. I, end, 52<sup>c</sup> **עצה** **עצה** allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67<sup>b</sup> (סלסל שבבים); Y. Erub. VIII, end, 25<sup>b</sup>).—2) *pea-stalks*. Sabb. VII, 4, expl. ib. 76<sup>a</sup> **עצה** **עצה** Ohol. XVIII, 2, **עצה** **עצה**.

**עצה** II f. (b. h.; v. עין) *counsel, advice, plan, consultation, council*. Gen. R. s. 74 **עצה** **עצה** they hold council, v. **עצה**. Sot. 11<sup>a</sup> (ref. to Ex. I, 10) **עצה** **עצה** he was the first to propose (the destruction of Israel). Ib. **עצה** **עצה** three men took part in that consultation. Meg. 12<sup>b</sup> **עצה** **עצה** counsel (legal wisdom) has been taken away from us. Sot. 11<sup>b</sup> **עצה** **עצה** he turned away from the council of the spies. Gift. 58<sup>a</sup>, a. e. **עצה** **עצה** אם **עצה** **עצה** if thou wouldst listen to my advice. Tanh. Haáz. 8 **עצה** **עצה** and if you follow my advice, do not risk your life for her. B. Bath. 118<sup>a</sup>, a. fr. **עצה** **עצה** good advice is meant by it (not a law); a. fr.—*Pl.* **עצות**. Kidd. 80<sup>b</sup> (in Chald. dict.), v. עין. Midr. Till. to Ps. I, 3 **עצה** **עצה** **עצה** **עצה** who suggested plans which were executed, and which turned out well; a. e.

עצה ch., v. עצת.

עצה m. (b. h.; v. עצת) backbone, spine. Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) יכנס לפניו בין עצה he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

עצה v. עצת.

עצה = עצת. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with עצה).

עצם m. (b. h.; v. עצם) strong, mighty. Pl. עצמים. Lam. R. to III, 4, v. עצים.

עצם v. עצים.

עצמות f. (עצם) possession.—Pl. עצמות. Yalk. Gen. 111, v. עצם.

עצת v. עצת.

עצת m. (עצת) wine- or oil-presser. Targ. Y. I Gen. XLIX, 11 (not עצת, ע).—Pl. עצתין. Targ. Is. XVI, 10 (v. עצתין).—B. Bath. 25<sup>b</sup> ע those pressers (of poppy-oil).

עצת v. sub עצת.

עצת v. עצת.

עצת v. עצת.

עצה 1) to press, squeeze; to oppress, esp. (=ח. עצה) to withhold what is due to a neighbor. Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 עצה some ed. (not ע). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. עצת, pl. עצתין. Targ. Y. ib. XXVIII, 29.—2) to be hard, dry; sapless. Part. pl. עצתין. Targ. Y. II Num. XIII, 20 (21).

עצת m. (preced.) withholding, that which is withheld (b. עצה). Targ. Y. Lev. V, 23 (not עצת).

עצת f. (עצת) sadness, use of the root עצב (Gen. R. s. 27; s. 32 אלא אכילה אין; ע אלא אכילה the root עצב (Gen. VI, 6) means mourning. Num. R. s. 9, v. עצב).

עצת v. עצת.

עצת v. עצת.

עצת m. (עצת, v. עצת) a common earthen vessel (used for refuse). Keth. III, 4 בעצתו היה שותה the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 ע היא הינה ע he must marry the woman, even if she be lame &c.—Esp. flower-pot. Dem. V, 10 נקיב ע that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70<sup>a</sup> נקיב ע a pot without a hole. Kil. VII, 8; a. fr.—Pl. עצתים. Y. ib. end, 31<sup>a</sup>.

עצת ch. same. Y. Snh. X, 29<sup>a</sup> bot. אשבת חד עצת he found a pot (Midr. Sam. ch. XXVI הרש ע); v. עצת.

עצת f. (עצת) 1) closing up, obstruction of orifices, v. עצת. Gen. R. s. 52 end (ref. to Gen. XX, 18) ע אמר ע

the root עצת applies to closure of the month, of the throat &c.—עצת גשמים (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, drought. Sifré Deut. 43; Yalk. ib. 867.—2) locking up, detention. Sifré Num. 151; Yalk. ib. 782 (ref. to עצת, Num. XXIX, 35) אין ע אלא כתיבה the root עצת has the meaning of detention (by ref. to Jer. XXXVI, 5).

עצל, Hithpa. העצל, Nithpa. העצל (b. h. Nif.; v. עצל); cmp. b. h. עצל) to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt. Tam. II, 2 ע כימיו לא ע הכהן מלהיציא ע never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to בעצלותם, Koh. X, 18) ע שהאדם הזה מהעצל מלכסות ע because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; ע"י שהאשה היא ע because that woman is too careless (of chastity) to cover herself &c. Ib. שיתעצלו ע because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7<sup>a</sup> הקריבוהו ולא התעצלו ע they were slothful and failed to offer it up; a. fr.

עצל ch., Ithpa. העצל same. Pes. 85<sup>a</sup> דאית ליה עצל דאית ליה עצל one might be slothful about it (and fail to use the sacrifice up in due time).

עצל m. (b. h.; cmp. עצל) [standing aside,] slow; sluggard; lazy. Deut. R. s. 5 ללמד ליה עצל... מה ראה what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—Pl. עצלים. עצלון, עצלון. Pes. 85<sup>a</sup> הנהגה עצל the negligent among the priests (opp. זריז). a. e.—Fem. עצלה; עצלות. Y. ib. I, 27<sup>c</sup> bot. הנשים עצל women are slow (opp. זריז).

עצלנות f. (b. h.; preced.) laziness, indolence. Yalk. Num. 720; Pes. 66<sup>a</sup> ע שהייתה בכס ע... מה גרם what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117<sup>a</sup>; Ber. 31<sup>a</sup>, v. עצבות; a. fr.—Y. Kil. VIII, 31<sup>c</sup> (of an animal tied by the side of a harnessed animal) ע זה נושא העלנות של זה ע this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

עצלון m. (preced.) laggard.—Pl. עצלונים. Succ. 27<sup>b</sup> ע משבח אני את ע זה ע (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 ע (Var. עצלון) the group of laggards (coming late for the Passover sacrifice).—Fem. עצלנות. Pes. 65<sup>a</sup> ע, v. supra.—Pl. עצלנות. Gen. R. s. 45; Deut. R. s. 6.

עצם (b. h.) 1) to press; to close (the eyes). Yalk. Is. 304 זה העצם עינו כשעמדו ע he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII העצם, v. infra.—2) [to be compressed, hard,] to be strong, v. עצם a. עצם.—3) (denom. of עצם) to acquire, possess. Gen. R. s. 64 שבעצמת ע, v. עצם. Hif. העצם to close (the eyes). Kidd. 32<sup>b</sup> יכול יעצם ע perhaps a man might think, he will close his eyes

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra I. c. רַעְיוֹם Sabb. XXIII, 5 בְּרַעְיוֹם v. עָצָץ.

**Pl.** עָצָם to close (a dead body's eyes), v. עָצָץ.

**Hithpa.** הִתְעָצַם, **Nithpa.** נִתְעָצַם: 1) to be closed, v. עָצָץ.— 2) to be headstrong towards one another. Snh. 31<sup>b</sup> עֲנִיבֵי וְכִּי שְׁנֵי הַצָּדוּקִים בְּדִין וְכִי שְׁנֵי הַצָּדוּקִים בְּדִין וְכִי if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עָצָץ 3) to fortify each other, i. e. to enter an agreement with the condition of forfeiture. Tosef. B. Mets. I, 16 בִּזְמַן זֶה בִּזְמַן וְכִי if two made an agreement wherein one said, if I do not come &c.

**עָצָם** m. (b. h.; preced.) [strength,] 1) bone. Tosef. Sabb. VII (VIII), 21 בְּגִיּוֹתָא עָצָם if a bone sticks in one's throat; Sabb. 67<sup>a</sup>. Pes. VII, 11 וְכִי אִם הַשִּׁיבֵר אֵת הַזֶּה he who breaks a bone of the Passover sacrifice. Ib. 12 בִּי שֶׁאֵין בִּי הֵן because the prohibition to break a bone does not apply to it; a. v. fr.—**Pl.** עָצְמוֹת. Ib. 10. Ib. VIII, 8 שֶׁאֵין בִּי הֵן who has the bones (of a parent) collected, v. עָצָץ; a. v. fr.—2) substance, essence, self (v. עָצָץ). Ab. I, 14 וְכִי אִם I and if I am (I care) for myself only, what am I? Ib. II, 13 אֵל הַדֵּי רַשָׁע בְּפִנֵּי עָצָץ be not a wicked man in thine own sight (despair not of thyself). Ber. 43<sup>a</sup>; Tosef. ib. IV, 8 אֵל אֵל וְאֵל אֵל each says the blessing for himself. Zeb. VIII, 10 כִּשְׁחִיָּה בְעָצְמוֹ when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28<sup>b</sup>; Erub. 100<sup>a</sup>. Sifré Deut. 19 לֹא בְעָצְמִי אֵין וְכִי I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanh. Bal. 13 בִּקֵּשׁ לֵיכֵךְ וְכִי he wanted to go to himself (go home); a. v. fr.—**Pl.** constr. עָצְמֵי. Sifré Deut. 16 לִשְׁכַר... עָצְמֵי... in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) substance, wealth, esp. live stock. Yalk. Gen. 111 (ref. to עָצְמֵי, Gen. XXVI, 14) עָצְמֵי וְכִי it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 כְּבֹד לְבָבֵי (read לעצמו; cmp. Snh. 58<sup>b</sup>).—**Pl.** as ab. Gen. R. l. c. (ref. to עָצְמֵי, Gen. XXVI, 16) עָצְמֵי מִמֵּי הַיָּם כל אֵתָן שֶׁ שִׁשְׁעֵמֶת מִמֵּי הַיָּם which thou hast obtained, are they not from us?; Yalk. l. c. עָצְמוֹתָא.

**עָצְמוֹנִית\*** m. (עָצָם) [torny.] name of a thorny plant, v. עָצָץ.

**עָצָר** (b. h.; cmp. אָצַר [to press,] to close up; to detain; to ward off; to gather, store away. Succ. 38<sup>a</sup> עָצְרָה רִחוּתָא וְכִי wards off evil winds and dews (v. infra). Num. R. s. 19 וְעָצְרוּ... הַמַּלְאָךְ הַרָּאךְ יִבֹּל... a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עָצְרָה, Num. XXIX, 35) עָצְרוֹ הַחַיִּים the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193<sup>b</sup> הַקֹּדֶם הַשֵּׁנִי וְכִי the Lord locks his Presence up with them, v. infra. Ab. Zar. 71<sup>a</sup> עָצְרוּ, עָצְרוּ, עָצְרוּ, עָצְרוּ; a. fr.—Part. pass. עָצְרוּ; f. עָצְרוּ; pl. עָצְרוּ; v. עָצָר. Sifré I. c. וְכִי מִזֶּה עָצְרוּ מִלְּפָנֶיךָ אֵת זֶה עָצְרוּ.

on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עָצְרָה, Deut. XVI, 8) וְכִי יִכַּל יִהְיֶה אִדָּם מִן הַיּוֹם מִן הַיּוֹם you might infer that one must be confined the whole day in the schoolhouse (for religious exercises). Ib. כִּי שְׁבִיעִי עָצְרָה עָצְרָה as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אִי כִּי אִי כִּי you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Hag. 18<sup>a</sup> הַשְּׁבִיעִי עָצְרָה... כִּי בְּכָל בְּלִאָה רִבִּים עָצְרָה the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Hull. 67<sup>a</sup> שְׁחָן עָצְרָה בְּרִוּוֹת בְּרִוּוֹת שְׁחָן עָצְרָה wells, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 בְּכָלֵי עָצְרוּ (corr. acc.); a. fr.

**Nif.** עָצְרוּ to be detained; to be gathered together. Pesik. R. l. c. כַּל וְכִי שִׁירָאֵל עָצְרוּ וְכִי as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c. עָצְרוּ (Pi.). Yalk. Num. 782 (ref. to עָצְרָה, v. supra) לָמָּה עָצְרוּ שִׁד יוֹם אֵהָרָה why are they detained one more day? Taan. 7<sup>b</sup> הַגְּשָׁמִים נִעְצְרוּ הַשָּׁמַיִם הַשְּׁמַיִם נִעְצְרוּ בְּלִתְרֵירָה וְכִי the heavens are locked up so as not to let down rain &c.; a. fr.

**Pi.** עָצָר 1) to hold festive gatherings. Pesik. l. c., v. supra.—2) to detain, keep off. Succ. 37<sup>b</sup> כִּי עָצְרוּ רִחוּתָא וְכִי in order to keep off evil winds &c. (v. supra).

**עָצָר** ch. 1) to press, squeeze. Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עָצְרָה, Pa.); a. fr.—Y. Sabb. XVII, 16<sup>b</sup> top; Y. Bets. I, 60<sup>b</sup> bot., v. עָצְרוּ.—2) to keep back, save. Y. Taan. III, 66<sup>d</sup> top עָצְרוּ וְכִי v. עָצְרוּ.

**עָצָר** m. = עָצָר. Targ. Am IX, 13 עָצְרוּ (not עָצָר).

**עָצְרָא** m. (preced. wds.) wine-press, vat.—**Pl.** עָצְרָא. B. Mets. 86<sup>b</sup> בִּינֵי עָצְרָא a black hen... that moves about among the vats. B. Kam. 27<sup>b</sup> קְרָא רַע עָצְרָא (not רַע עָצְרָא) a corner near the wine-presses.

**עָצְרָא** m. (preced. wds.) juice. Gitt. 69<sup>b</sup> אֵר, v. עָצְרָא.

**עָצְרֵי** pr. n. m. <sup>4</sup>Atsri. B. Bath. 174<sup>b</sup> (Ms. M. עָצְרֵי); Arakh. 23<sup>a</sup> בֵּר עָצְרֵי.

**עָצְרָה** f. (b. h.; עָצָר) detention, gathering, esp. a festive gathering for the conclusion of a festive season, concluding feast; עָצְרָה עָצְרָה עָצְרָה the concluding feast of the Succoth festival (Num. XXIX, 35); עָצְרָה עָצְרָה עָצְרָה the concluding feast of the Passover festival i. e. the Feast of Weeks, Pentecost. Pesik. Bayom, p. 193<sup>a</sup> שֶׁל עָצְרָה... שֶׁל עָצְרָה עָצְרָה עָצְרָה by right the concluding feast of the Succoth festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. עָצְרָה f., (sub. יוֹם) m. Feast of Weeks, Pentecost. Pesik. l. c., p. 190<sup>b</sup> עָצְרָה עָצְרָה עָצְרָה in the month of Sivan is the Feast of Weeks. Hag. II, 4 שֶׁל עָצְרָה עָצְרָה עָצְרָה if the Feast of Weeks occurs on a Friday. Ib. עָצְרָה עָצְרָה עָצְרָה עָצְרָה עָצְרָה... עָצְרָה עָצְרָה עָצְרָה to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

Passover, beginning with the first Sunday); Men. 65<sup>a</sup>. Ib.<sup>b</sup>; a. v. fr.

**עֲצָרָה** I ch. same, *Feast of Weeks*. Targ. O. Num. XXVIII, 26 בְּעֲצָרָתָא (ed. Vien. בְּעֲצָרָתָא; Y. בְּעֲצָרָתָא; h. text בְּשִׁבְעֵינְיָא). Targ. II Esth III, 8 יְיָוֵא דֵּי—Pes. 42<sup>b</sup>; Sabb. 110<sup>a</sup>, v. הִתְקַח. Pes. 68<sup>b</sup>; a. fr.

**עֲצָרָה** II f. (עֲצָר) *vat*. Targ. Esth. I, 10.

**עֲצָרָה**, v. עֲצָר.

\***עֲצָרָה** m. (v. עֲצָר) *oppressor*. Targ. Prov. XVI, 33, v. עֲצָרָה.

**עָקָב** f. (עֵקֶב) *trouble, distress*. Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 הָיָה עִמָּנוּ בְּעָקָבָא she was with us in (shared) our trouble; a. e.—Snh. 26<sup>a</sup> ע' דָּא that is the trouble (that thou callest them wicked).—Pl. עָקָב. Targ. O. Lev. X, 19 ע'... וְעִדְקָן (v. Berl. Targ. O. II, p. 34).—Snh. 11<sup>a</sup> וְע' סְנֵיאָן עִדְדִין וְע' and great troubles are destined to come over the world; Tosef. Sot. XIII, 4 ע' סְנֵיאָן (corr. acc.; Var. רַבְרַבֵּן); Cant. R. to VIII, 9; a. e.—V. עֲקָבָא.—Y. B. Kam. X, 7<sup>c</sup> top בַּר נֶשׁ דְּעָקָב (masc. form) a man of troubles (a very poor man). Midr. Till. to Ps. XVIII, 5 עָקָבָא (ed. Bub. עֲקָבָא, v. עָקָב II).

**עָקָב**, v. עָקָב.

**עָקָב** (b. h.; denom. of עָקַב) 1) *to trace, follow*. Shebu. 47<sup>b</sup> עָקְבֵי אַחֲרֵי נִיפְאָה, v. נִפְאָה. Macc. 10<sup>a</sup> (expl. עֲקָבָא, Hos. VI, 8) שְׁחִיבוּ עֲקָבֵיהֶן לַחֲרוּגֵי וְע' they followed up (their victims) to commit murder; Yalk. Hos. 523; Yalk. Josh. 30; Yalk. Num. 787.—2) *to go beyond, supersede*; (b. h. *to supplant*). Sot. 16<sup>a</sup> אֲעָקְבֵת מִקְרָא בשלשה מקומות הלכה עֲקָבָתָא מִקְרָא in three instances the practice goes beyond the Biblical text (Ar. Var. עֲקָבָתָא, v. עֲקָבָתָא). Ib. הַשִּׁיב עֲקָבָתָא וְעִקְרָתָא. Ib. הַשִּׁיב עֲקָבָתָא וְעִקְרָתָא (R. Joh.) counts such cases only where the practice goes beyond and overthrows (the text), whereas in this case עֲקָבָתָא וְעִקְרָתָא the practice goes beyond and adds to (the text).

**עָקָב** ch., Pa. עֲקָבָא *to trace, espy*. Targ. Prov. XXIII, 30 מִנְעָבֵיהֶן ed. Lag. (ed. Wil. מִנְעָבֵיהֶן; oth. ed. מִנְעָבָא, corr. acc.).

**עָקָב** (b. h.; עָקַב, cmp. עָקַב, *to be curved*) 1) *heel*. Y. Ber. I, 2<sup>c</sup> top; Sabb. 62<sup>b</sup> גִּידְלַג. Deut. R. s. 3 אֲנִי דוֹרֵךְ אֲנִי דוֹרֵךְ I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). Yeb. XII, 1 ע' כַּנְדַל שִׁירֵי לוֹ ע' a sandal which has a sole with a covering for the heel. Gen. R. s. 22 מתלם בְּעָקְבֵיבוּ swinging his heel (dandy-like); Yalk. Prov. 961 מתלם בְּעָקְבֵיבוּ (pl.). Zeb. VI, 3 (63<sup>b</sup>) יוֹרְדִין עַל הַט' (Mish. ed. לַע' תוֹרְרִים, v. Rabb. D. S. a. l. note 200); Succ. 48<sup>b</sup> עַל הַט' תוֹרְרִין עַל הַט' they turn around on their heels, i. e. go back the same way. Yalk. Jer. 272 רֵשׁוּ בַּט' trod with the heel, i. e. ignored it wilfully. Midr. Till. to Ps. IV, 7, תִּיָּקֵי II. Ib. to Ps. XCII, v. שִׁיָּקֵי I; a. fr.—2) (cmp. הַמְסַחֲבֵל *haunch with thigh, posteriors*. Ned. 20<sup>a</sup> בְּעָקְבָתָא שֶׁל אִשָּׁה, expl. ib. הַמְסַחֲבֵל שֶׁל אִשָּׁה, expl. ib. בְּמַקְוִים הַמְסַחֲבֵת שֶׁהוּא מִבֵּינֵן כֹּנֵנֵן, expl. ib. בְּמַקְוִים הַמְסַחֲבֵת שֶׁל אִשָּׁה (Ar. במקום הַחֲרוּפָה) he who gazes at the posteriors which correspond (in shape and position) to the heel. Naz. 51<sup>a</sup> הַט' רַקֵּב הַבָּא בֵּן הַט' decayed matter that seems to

come from the posteriors, Rashi (Tosaf.: the heel).—3) *rear-guard*. Sot. VIII, 6 (44<sup>a</sup>) עָקְבוֹ שֶׁל עַם (Y. a. Bab. ed. עָקְבֵיבוּ) the rear of the people.—Pl. עָקְבֵיבוּ, עָקְבֵיבוּ, Snh. 108<sup>b</sup> הוּא מְבִיא לְכֶם מִבֵּין עָקְבֵיבוּ רַגְלֵיכֶם he will bring you (the flood) from under your heels. Tanh. Ekeb I וּמִשְׁלִיכִין אֵיתָן תַּחַת עָקְבֵיבוּן minor laws which people disregard and throw under their heels. Naz. 22<sup>b</sup> הֲרִינִי נֹזְרֵה בְּעָקְבֵיבוּ I will be a Nazarite following thy heels (example); הֲרִינִי בְּעִקְבֵיבוּ I will follow thy example; a. e.—עָקְבֹתָא *foot-steps*. Sot. IX, 15 (49<sup>b</sup>) (in Chald. dict.) בִּנְיָא בְּעָקְבֹתָא (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[Snh. l. c. עָקְבֵיבוּ, v. עָקְבֵיבוּ].

**עָקָב** m. (b. h.; preced.) *rear, consequence*; (conj.) *in consequence of*; (homilet.) *end, future world*. Deut. R. s. 3 (play on עָקַב, Deut. VII, 12) אַבְל שְׂכָרְךָ בְּע' אֲנִי וְע' (not שכרו) but their full reward I shall give you in the end (after death); Yalk. ib. 847 שְׂכָרְךָ בְּע' וְע'. Deut. R. l. c. אֲנִי מִיּוֹסֵר אֲרַבֵּם עַד הַט' I shall try you to the end (of your lives); עַד הַט' שְׁחַמְשֵׁמוּ... until you shall observe my commandments to the end.

**עָקָב** ch., v. next w.

**עָקְבָא**, ע' ch. (=1) = h. עָקְבָא, *heel; curve*. Targ. Y. Gen. XLIX, 17; a. fr.—Cant. R. to V, 16 מִן ע' כַּד אֲרָם מִיַּהֲלֵי ע' כַּד אֲרָם when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—Pl. עָקְבֵיבוּ, עָקְבֵיבוּ, Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—Hull. 52<sup>a</sup> ע' דִּגְפֵי הַט' the curved ends of the wings (where they are attached to the body).—2) (v. preced.) *end, future*. Targ. Y. I Gen. l. c.; Targ. Y. II ib. עָקָב (constr.).

**עָקְבָא** m. (preced.) = h. עָקָב, *consequence*. Targ. Prov. XXII, 4 (Ms. עָקְבָא).

**עָקְבָא**, ע' m. 1) v. preced.—2) (preced. wds.) *last, late*.—Pl. עָקְבֵיבוּ, עָקְבֵיבוּ, Lev. R. s. 12 לַחֲרוּגֵי לַחֲרוּגֵי אֵילִין דְּעַלְלִין לַחֲרוּגֵי אֵילִין... וְנִפְשִׁק בְּרֵאשִׁי ע' those who enter the wine shop the first and leave it the last.

**עָקְבָא** f. (preced. wds.) *remnant*; עָקְבָתָא יִין, *sediment*; v. עָקְבָתָא.

**עָקְבָא** pr. n. m. 'Ākābia, name of a Tanna. Ber. 19<sup>a</sup>. Eduy. V, 6; a. fr.

**עָקָב** (b. h.) [*to bend*; cmp. עָקַב,] 1) *to tie hand to foot*, contrad. to כָּפַח (v. infra). Gen. R. s. 56 אֲבִינֵי עָקְבֵיבוּ אֲבִינֵי עָקְבֵיבוּ as Abraham was tying his son here below, so the Lord bound &c. Lev. R. s. 2; a. fr.—Part. pass. עָקְבֵיבוּ. Sabb. V, 3 וְלֹא רֹגֵל ע' expl. ib. 54<sup>a</sup> ע' עָקְבֵיבוּ יָד וְרֹגֵל כִּי עָקְבֵיבוּ ע' 'akud refers to tying foreleg to hindleg like the tying of Isaac &c., ragul refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7<sup>b</sup> bot. אֲרָם ע' Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עָקְבֵיבוּ) *to sacrifice*. R. Hash. 16<sup>a</sup> עָקְבֵיבוּ ע' כַּד אֵילִין עָקְבֵיבוּ ע' as if you offered yourselves, v. עָקְבֵיבוּ. Lev. R. s. 30 (play on כָּפַח, Lev. XXIII, 40) זֶה יִצְחָק שֶׁהוּא מְבִיא כֹפֶת וְעָקְבֵיבוּ ע' this typifies Isaac, who was tied and offered up on the altar; a. e.—Gitt. 57<sup>b</sup> עָקְבֵיבוּ ע' אֲרָם

thou (Abraham) hast put up one altar, but I have put up seven altars (offered seven martyred sons).

Nif. זקד: to be tied; to be put on the altar. Gen. R. l. c. the one (ready) to sacrifice, the other to be sacrificed. Pirké d'R. El. ch. XXXI; Yalk. Gen. 101 ... אלא זקדוין אוהו (Mish. ed. זקדוין אוהו) they did not bind the lamb (all feet together), but tied it, expl. ib. 31<sup>b</sup> ... שחיה אדם וכן אדם וכו' have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

Hif. זקד 1) to tie (foreleg to hindleg). Tam. IV, 1 (30<sup>b</sup>) לא היו כופדין ... אלא זקדוין אוהו (Mish. ed. זקדוין אוהו) they did not bind the lamb (all feet together), but tied it, expl. ib. 31<sup>b</sup> ... שחיה אדם וכן אדם וכו' have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

Pi. זקד same, v. supra.

זקד ch. 1) same, to tie; to offer. Targ. O. Gen. XXII, 9. Targ. Y. II Lev. XXII, 27. Targ. II Esth. V, 1; a. e.—2) to bend, bow. Targ. Y. II Ex. IV, 31. Ib. XXXIV, 8 (ed. Vien. זקד). Targ. Y. Gen. XXIV, 48 ועקדתי Ar. (ed. זקדתי).

Htpe. זקד: to be tied; to be put on the altar. Targ. Mic. VII, 20. Targ. Y. I Lev. l. c. (Y. II גרבייהוה). Targ. II Esth. l. c.; a. e.

זקדא v. sub זקד.

זקד f. (זקד) depression, pressure; זקד mourning. Yalk. Gen. 152, v. זקד.

זקב m. (זקב) [crooked, tricky,] akob, a thing believed to prevent (or absorb) rain. Snh. 108<sup>b</sup> יש לנו זקב ... Ar. (ed. זקב) we have something, its name is 'a.; Yalk. Job 906 זקב; v. זקב. Cmp. זקבא.

זקביה m. ch. (v. זקב) haunch, posteriors. Snh. 96<sup>a</sup> בשקבא: בן יבכד אב. Ar. s. v. (Ar. s. v. זקבא) his face changed so as to look like the posteriors of a dog.

זקד m. (b. h. זקד; זקד) ring-streaked.—Pl. זקדיה. Tanh. Vayetsé 11, v. זקד; a. e.

זקולא pl. זקולא, v. זקולא.

זקום m. (זקום) curved, winding. Succ. 32<sup>a</sup>, v. זקולא. Erub. 6<sup>a</sup> זקום a winding alley; Y. ib. I, 18<sup>c</sup> bot. זקום winding but open on both sides. Y. Dem. II, beg. 22<sup>b</sup> זקום the cumin of Cyprus is crooked; a. e.—Fem. זקומה Succ. 4<sup>a</sup>, v. זקולא. Erub. I, 5; a. e.—Y. Taan. IV, beg. 67<sup>b</sup> (in Chald. diet.) זקומה היה אצבעתיה זקומה had a crooked finger; Y. Meg. IV, 75<sup>b</sup> bot. זקומה.—Pl. זקומיה. Bab. ib. 24<sup>b</sup> (יריו) זקומיה if his hands (fingers) are curved (inward) or bent (sideways), he must not pronounce the priestly benediction.

זקומא v. sub זקום.

זקומה v. זקום.

זקומא v. זקומא.

זקור, v. זקור.

\*זקוש I, (זקוש), זקוש pr. u. m. Ben 'Akosh, (Akish). Koh. R. to II, 9 (perhaps to be read זקוש בן קיש).

זקוש II m. (זקוש) [crooked, crafty,] 'akosh, a thing believed to prevent (or absorb) rain. Snh. 108<sup>b</sup> זקוש Ar. (ed. זקוש; Ms. F. זקוש, v. Rabb. D. S. a. l. note 70) and some say, its name is 'a., v. זקוב; Yalk. Job 906 זקוש.

זקושה f. (preced.) crooked, bent.—Pl. זקושה. Meg. 24<sup>b</sup>, v. זקוב.

זקן (v. זקן) to press, narrow in, embarrass. Gen. R. s. 49 בן רחיה חזי הרוא עקמא רחיה זקן ליה (באן) when he saw the dilemma in which he (Abraham) had placed him.

זקוב, v. זקוב.

זקבה m. 1) last, late, v. זקבה.—2) consequence, v. זקבה.—3) v. next w.

זקביה I m. ch. = זקבה, heel. Targ. Y. Deut. XXV, 9 (some ed. זקבה).—Pl. זקביה. Cant. R. to VII, 2 ביה יאייבן זקביהוה how beautiful are thy heels (steps) in shoes, daughter of my friend!

זקביה II זקביה pr. n. m. 'Akiba, a renowned Tannai who began to study at an advanced age, and who, after taking part in the insurrection of Bar Kokhba, died a martyr. Yeb. 16<sup>a</sup> בן יוסף זקביהוה ארת thou that 'A. ben Joseph whose fame goes from one end of the world to the other? Ab. Zar. 5<sup>a</sup> ר' זקביהוה when he (Adam, in the revelations he received) came to the days of R. A., he rejoiced &c.; v. זקבה. Ber. 61<sup>b</sup> (the story of his martyrdom). Sot. V, 1. Gen. R. s. 1; a. v. fr.—V. Fr. Darkhê Mish., p. 111 sq.

זקודת זקודת f. (זקוד) tying the sacrifice before slaughtering. Tam. IV, 1 וכן היה זקודתהוה and in this wise it was tied (and laid down); a. e.—Esp. זקודתהוה or זקודתהוה the attempted offering up of Isaac. R. Hash. 16<sup>a</sup> ... זקודתהוה blow before me on a ram's horn, that I may remember to you the offering of Isaac ..., and I account it to you, as if you had offered yourselves before me. Y. Taan. II, 65<sup>d</sup> top זקודתהוה ליה זקודתהוה של זקודתהוה 'the Lord shall see' (Gen. XXII, 14), thou wilt remember to them the offering of Isaac, their ancestor, &c.; Pesik. Bahod., p. 154<sup>b</sup> זקודתהוה זקודתהוה Gen. R. s. 56 זקודתהוה ליה זקודתהוה זקודתהוה; Yalk. ib. 101 זקודתהוה זקודתהוה (corr. acc.); a. fr.

זקודתהוה זקודתהוה זקודתהוה ch. same. Targ. I Chr. XXI, 15. Targ. Cant. I, 13 זקודתהוה, constr. Targ. Mic. VII, 20; a. fr.

זקילס pr. n. m. 'Akilas, Aquila, the alleged translator of the Bible into Greek, frequ. surnamed זקילס, the proselyte, and identified with זקילס. Y. Meg. I, 71<sup>c</sup> top זקילס א. the proselyte interpreted the Torah before R. El. and &c., v. זקילס (Bab. ib. 3<sup>a</sup> זקילס של הורה).

ה'ירגב ע' (אונקליס הגר אמרו כפי וב' Y. Kidd. I, 59<sup>a</sup> top 'A. the proselyte interpreted (the verse Lev. XIX, 20) before R. 'Āḳiba. Targ. Cant. I, 3, v. אֶחָא נְסָא; a. fr.

עָקַם, v. עָקַם.

עָקַם m., עָקוּמָא, עָקוּמָא f. (preced.) *crooked, perverse*. Targ. Prov. XVII, 20 (ed. Wil. עָקַם, Pa. of עָקַם). Ib. XXII, 5 (not עָקוּמָא).—Y. Meg. IV, 75<sup>b</sup> bot. עָקוּמָא, v. עָקַם.—Pl. עָקוּמָא; f. עָקוּמָא. Targ. Prov. XI, 20.

עָקוּמָא I, v. preced.

עָקוּמָא II f. (עָקַם) 1 *curvature, crookedness*. Y. Kil. IV, 29<sup>b</sup> top (in Chald. dict.) 'ע' ה'רחי וב' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עָקוּמָא פּוּה or 'ע' curving the mouth (the lips), *speaking sulkily, mumbling*, in gen. *talk*, opp. to כַּעֲשֵׂה action. Meil. 17<sup>b</sup> 'ע' שפירך וב' from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45<sup>b</sup> 'ע' שפירו גרמה לו (not גרמו) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65<sup>a</sup> 'ע' שפירו היי גרמה לך talk (e. g. blasphemy, false testimony) is considered an action (can be punished). Ib.<sup>b</sup>; B. Mets. 90<sup>b</sup> (in reference to guiding an animal by means of a human voice).

עָקוּמוּמָא f. ch. (v. preced.) *crookedness, perverseness, insincerity*. Targ. Prov. VI, 12 (h. text עֲשֵׂה). Targ. Hos. VII, 16 Regia (Bxt. עָקוּמוּמָא, v. עָקוּמָא).

עָקוּמוּמָא, v. עָקַם.

עָקוּסָא, v. עָקוּמָא.

עָקוּפוֹן, עָקוּפוֹן m. pl. (עָקַם)\*1 *circuit*. Sifré Deut. 26 'ע' יהיו כחזירים אתו בע' they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 (בְּקוּפּוֹן).—2) *circumvention, lawyer's trick*. B. Kam. 113<sup>a</sup> 'ע' באין עליו בע' we bewilder him by subtle arguments; 'ע' אין באין עליו בע' וב' you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עָקוּצָא f. (עָקַץ) 1 *sting*. Ab. II, 10 עָקוּצָא עָקוּצָא (Ar. עָקוּצָא עָקוּצָא) their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk*. Y. Maas. Sh. V, 56<sup>b</sup> top 'ע' שכר remuneration for cutting, *contrad.* לְקוּצָא.

\*עָקוּקָא m. 'akik, name of a jewel in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 רִקְוֹן, יִרְקָא).

עָקוּרָא m. (part. pass. of עָקַר) *castrate*. Sabb. 152<sup>a</sup>, v. אִיקָא.

עָקוּרָא f. (עָקַר) 1 *tearing loose, plucking*. Snh. 68<sup>a</sup> עָקוּרָא לְמַדְרֵי עָקוּרָא teach me, how to tear them out.—Pl. עָקוּרָא.

Sifré Deut. 171, v. עֲקוּוּ.—2) *removal from place, lifting up*. Sabb. 2<sup>b</sup> 'ע' כָּל עָקוּרָא וב' v. הוֹצָאָה. Ib. 3<sup>a</sup> גִּיפוּ עֲקוּרָא is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing*. Y. Hor. I, 46<sup>a</sup> עֲקוּרָא הַגּוּהָ a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10<sup>d</sup> bot.—4) *making childless, extinction*. Pesik. R. s. 47 (ref. to להשמידו, Deut. IX, 20) עֲקוּרָא בָנִים וּבָנוֹת extinction of sons and daughters (v. בְּיָלִיד).

עָקוּשׁ, v. עָקוּשׁ I.

עָקַל (b. h.; cmp. עָקַב a. עָקַב) *to be curved, round, twisted*. Pl. עָקַל *to curve*. Part. pass. עָקוּלָא. Sifré Deut. 308; Yalk. ib. 942 'ע' בַּקַּל a crooked staff.

עָקַל ch., Pa. עָקַל same, *to curve*, v. עָקַם.

עָקַל (or עָקַל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed*. Maasr. I, 7; Tosef. ib. I, 7 (Var. עֵיִקַּל). Toh. X, 8; Y. Ab. Zar. V, end, 45<sup>b</sup> הַע' כוּחַל הַיּוֹצֵא מִע' בֵּית הַחֵבֶר 144<sup>b</sup> (v. infra. Sabb. 144<sup>b</sup> מַעֲקוּלָא) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מַעֲקוּרָא; R. S. to Toh. IX, 1 שוֹקֵת, corr. acc.). Tosef. l. c. כִּינְסוּ וְעִשְׂאוּ (R. S. l. c. שוֹקֵת) if he collected the fluid and put it back into the bale. Snh. 26<sup>a</sup> 'ע' בֵּית הַחֵבֶר וב' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הַלֵּב יוֹדֵעַ אֵם לֵע' אֵם לֵעָקַלְקַלְיָה whether it is done for 'ekel (a legitimate purpose) or out of 'akalkaloth (perverseness); Y. Shebi. IV, 35<sup>a</sup>; Lam. R. to I, 5; a. e.—Pl. עָקַלְיָן, עָקַלְיָן (or 'עָקַ'). Y. Shebi. l. c. (in Chald. dict.) 'ע' אֵנָּה עָקַלְיָן I need the twigs for &c., v. supra. Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3 הַע' שֶׁל נִצְרִיךְ וב' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 שֶׁל הַע' olive pulp.—2) (from its shape) *a mass of iron used for ballast*. Tosef. Kel. B. Mets. I, 1. Makhsh. V, 7 'ע' וְעֵי... הַמַּיִם הַעֲלִיִּים (ed. Dehr. עֵי) water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עֵיִקָּה].

עָקַלְיָן, עָקַלְיָן m. ch. (preced.; cmp. Lat. torques) *band, clasp*.—Pl. עָקַלְיָא, עָקַלְיָא. Targ. Y. II Num. XXXI, 50 (h. text עֵיִקָּה).

עָקַלְגָסִים, v. עָקַלְגָסִים.

עָקַלְוִן, v. עָקַלְוִן.

עָקַלְקַלְוִן f. pl. (b. h.; עָקַל) *tortuous ways, perverseness*. Snh. 26<sup>a</sup>; Y. Shebi. IV, 35<sup>a</sup>, a. e., v. עָקַל.

עָקַלְוִן m. (b. h.; preced. wds.) *tortuousness*; 'ע' בְּדוּר *in a round about way, indirectly*. Y. Dem. IV, 24<sup>a</sup> top 'ע' מִי שֶׁאֵלַי דָּרַךְ 'ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

**עקם** (cmp. עקב) 1) *to curve, wind*. Y. Erub. II, 20<sup>a</sup> bot. הגמל עוקם וכו'... whereas the cow stretches her neck out straight, the camel turns his neck. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עיקם turns up his nose (at the bad odor).—Meil. 17<sup>b</sup> 'ע פיו ר' אליעזר וכו' R. El. . . curved his mouth (pouted speaking in an undertone, v. עקמה).—2) *to circumvent, supersede, v. עקב*.

*Pl.* **עקם** *to curve, wind; to make a circuit*. Y. Yoma VI, 44<sup>b</sup> bot. והיה עקמו וכו'... the priest's belt was thirty-two cubits long, and he wound it this way and that; Lev. R. s. 10 ולאחריו (read: ועיקמו); Cant. R. to IV, 4 (מעמקי). Gen. R. s. 50 (ref. to סירו, Gen. XIX, 2) איני כדאי עקבו עלי את הדרך though I be not worthy (of your visit), go out of your way on my account; ib. עקבו עלי את הדרך כדי שלא תהיו נראים וכו' take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 'ע הקב"ה שרום וכו' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3<sup>a</sup>; Lev. R. s. 26, beg.; a. e.—*Part. pass.* מעקמם; f. מעקמתה *tortuous; tricky*. Y. Erub. V, 22<sup>d</sup> top מה היה החל מע' מה הנחש הילך מע' אה 4 מה המלכות מעקמתה דרביה as the serpent moves in tortuous lines, so the government winds its ways; כשם שהנחש מע' אה פרעה מע' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

*Hithpa.* **עקם** *to wind one's self, be artful*. Ib. שייבוא בה עקם if he (Pharaoh) tries his tricks, go and say to Aaron &c.; Tanh. l. c.

**עקם**, ch. same. Y. Taan. IV, 68<sup>a</sup>; Koh. R. to VII, 7 v. הוינא עקם, v. אסתקמא.—*Part. pass.* עקם, q. v., fr. which עקמית. Targ. Ps. XXXVIII, 7 (h. text עקמית).

*Pa.* **עקם** *to curve, wind*. Targ. Is. LIX, 8 (ed. Wil. Pe.; h. text עקשו). Targ. Prov. X, 9 רגיא עקם (ed. רעמקל, v. infra; Bxt. רעמקל). Targ. Mic. III, 9; a. e.—*Part. pass.* עקמם; f. עקמתה; *pl.* עקמון Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. רעמק, corr. acc.), v. supra.

**עקמומיה** f. (preced. wds.) 1) *curve*. Erub. 14<sup>a</sup> עקמומיהא if the curved portion (of the beam placed over the entrance) is outside the alley. Ib. שאילו הינטל עקמומיהא Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19<sup>a</sup> bot. עקמומיהא provided the curve is sideways; 'ע אלו עקמומיהא a curve which obstructs the alley. Y. Ab. Zar. I, 40<sup>a</sup> bot. היה רך 'ע היה it was a tortuous road (on which he met her); Y. Ber. IX, 13<sup>c</sup> top עקמומיהא (corr. acc.); a. e.—*Pl.* עקמומיות. Y. Erub. I, 18<sup>c</sup> bot. אלו עקמומיות... those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.—2) *ambush, hiding place* (by the way-side).—*Pl.* as ab. Sifré Deut. 20 'ע בה אין לך דרך שאין בה 'ע there is no highway without ambushes; Yalk. ib. 804 (*sing.*) 3) *crookedness of the heart, insidiousness*. Midr. Till. to Ps. VII, 9 עקמומיהא ולא כעקמומיהא according to my

simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump; trnsf. haughtiness*. Ber. 59<sup>a</sup> לא נבראו לא עקמומיות רעמם אלא לשטת 'ע שבבל (Ms. F. עקמומיות, *pl.*; v. Rabb. R. S. a. l. note 400) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

**עקמומיהא** ch. same, *hump, protuberance; trnsf. haughtiness*. Targ. Lam. II, 19 עקמומיהא לירבד throw out like water the protuberance of thy heart (humble thyself); Targ. Y. Ex. XL, 7.—Snh. 91<sup>a</sup> (speaking to a lunch-back, v. עקמיהא) ... ופשיטתא לעקמומיהא מיןד (עקמיהא Ms. K. (Ms. M. לעקמומיהא, v. Rabb. D. S. a. l. note; ed. לעקמומיהא) I shall kick thee and level thy hump from off thee (drive out thy conceit).

**עקמומין** m. (preced. wds.) *craft, trap*. Koh. R. to IX, 14, v. עקמומין.

**עקמומיהא**, v. עקמומיהא.

**עקמומיהא** f. (preced. wds.) 1) *crookedness, insincerity*. Targ. Hos. VII, 16 Bxt., v. עקמומיהא.—2) *protuberance, v. עקמומיהא*.

**עקמן**, v. עקמן.

**עקמומיהא** f. (preced.) *indirectness, reserve, opp. frankness*. Lev. R. s. 11 בא בע' spoke with reserve; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

**עקמומיהא**, v. עקמומיהא.

**עקמא**, v. עקמא.

**עקם**, v. עקם.

**עקף** (cmp. עקב) [*to bend, go around,*] 1) *to circumvent; to seek occasion against*. Y. Gitt. V, 46<sup>c</sup> bot. ... ומיהו ועיקה ויטלה ממנו ועיקה ויטלה ממנו to take it (the coveted field) from him; (Tosef. Keth. XII, 2 וקפיץ, v. Gitt. 49<sup>b</sup>).—2) *to go beyond, supersede*. Y. Kidd. I, 59<sup>d</sup> top עקפהא על ההלכה on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation of the text (ignoring the rules of interpretation); Sot. 16<sup>a</sup>, v. עקב.

**עקף** ch. same.

*Hkpe.* **עקף** *to seek occasion against*. Targ. Y. Gen. XLIII, 18 לעקף (infin.; O. לאסתקפא, v. סקא I).

**עקץ** (cmp. עקב, a. Arab. 'akās) [*to bend, twist; denom.*] 1) *to cut fruit by the stalks*. Peah VII, 3 את כל האשכול 'ע Ms. M. if he cut an entire cluster. Snh. 41<sup>a</sup> 'ע האנה he cut figs. B. Kam. 70<sup>b</sup> עקין 'ע cut figs (to the value of the stolen object) in my fig p'antation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick*. Y. Ber. VIII, 12<sup>b</sup> והיה חרבר והיה עקץ חרבר והיה אפי' פורטתא Cant. R. to I, 12 והיה חרבר והיה עקץ חרבר והיה אפי' פורטתא

עָקַרְתָּם לֹא בַּעַל not even a flea stung them; ib. to V, 3 עָקַצְתָּם. Ib. to II, 15 וַיִּשְׁקָצוּ אֹתָם and they pricked them (with a pin); a. fr.—Esth. R. to I, 12 (proverbial expression) רַבּוּזָה she gave him a hint, and he did not heed it, she pricked him, and he did not feel the sting.

*Nif.* עָקַצְתָּ to be stung, feel the sting, v. supra.

עָקַרְתָּ ch. same, to sting. Targ. Y. Deut. VIII, 15.—Bekh. 31<sup>b</sup> בִּיאַן דְּעָקַרְתָּ לִי עָקַצְתָּהּ וְרַבּוּזָה (Rashi: בִּיאַן דְּעָקַצְתָּהּ לִי עָקַצְתָּהּ וְרַבּוּזָה) let a scorpion sting him who stings (stung), i. e. he who ignored me deserves to be excommunicated.

עָקַרְתָּ (b. h.; emp. עָקַב) [to be curved, bent; denom. עָקַר root,] 1) to uproot, tear loose, detach, remove; to eradicate, undo, abolish, abrogate. Hor. 14<sup>a</sup> עָקַר הָרִים; Snh. 24<sup>a</sup> עָקַר הָרִים, v. תָּר. Ab. III, 17 הַרוּזָה בָּאָה וְעָקַרְתָּהּ וְרַבּוּזָה a wind comes and uproots it and turns it &c. Pesik. Ekha, p. 123<sup>a</sup> כָּל מְקוֹם שֶׁאֲמַר אֲדוֹן עָקַר דְּרוֹרָן וַיִּבְנֶיט וְרַבּוּזָה wherever Adon (Master) is mentioned in the Bible, it means (the landlord) that displaces tenants and imports tenants; ib. עָקַר כְּנָעִימִים; ib. who drives out the Canaanites and brings in the Israelites. Y. Yeb. I, 2<sup>d</sup>; ib. XIII, beg. 13<sup>b</sup> לְעָקַרְתָּ ... מִבְּמִצְרַיִם she may (on arriving at majority) refuse the Yabam, which has the effect of annulling her relation to her deceased husband. Ib. כָּל עֲמָה מְדוּרָה שֶׁהִיא עָקַרְתָּהּ all agree that by doing so she annuls her marriage to her deceased husband. Pes. 101<sup>b</sup> עָקַרְתָּ רַגְלֶיהֶן לְצַתָּהּ when they detached their feet, in order to go. Sabb. 5<sup>a</sup> עָקַרְתָּ מִמְּקוֹמוֹ (sub. רַגְלֵי) he moved from his place and received it. Y. Bets. V, 63<sup>a</sup> bot., v. קָרְפִּיזִין. Meg. 5<sup>b</sup> בָּקַשׁ לְעָקַר הַשְּׁעָרָה וְרַבּוּזָה wanted to abolish the fast of the Ninth of Ab. Pes. 115<sup>b</sup> אֵין עָקַרְתָּ אֶת הַשֻּׁלְחָן we do not remove the table (v. comment.); a. v. fr.—*Part. pass.* עָקַרְתָּ; f. עָקַרְתָּ; pl. עָקַרְתֶּם; הַבּוֹרָה עָקַרְתָּ a) uprooted, torn out. Peah VI, 9 הַבּוֹרָה (cut) grain, i. e. still in the ground.—b) עָקַרְתָּ [rootless,] barren, impotent. Yeb. 64<sup>a</sup> הָיָה עָקַרְתָּ Isaac was impotent; ib. הָיוּ שְׁנֵיהֶם עָקַרְתָּ both of them (Isaac and Rebecca) were impotent. Ib. מִפְּנֵי מָה הָיוּ אֲבוֹתֵינוּ עָקַרְתָּ wherefore were our ancestors childless (until they prayed)?; a. fr.—Bekh. 44<sup>b</sup> (ref. to Deut. VII, 14 וְעָקַרְתָּהּ) שְׁלֹא הָיָה הַפֶּלֶתָהּ (ref. to Deut. VII, 14 וְעָקַרְתָּהּ) שְׁלֹא הָיָה הַפֶּלֶתָהּ that thy prayer shall not be fruitless before the Lord; Yalk. Deut. 884 מִלִּפְנֵי מְקוֹם הַלֹּדֵי שְׁלֹא הָיָה הַפֶּלֶתָהּ that thy prayer shall not be removed from before the Lord; Yalk. Deut. 884 מִלִּפְנֵי מְקוֹם הַלֹּדֵי שְׁלֹא הָיָה הַפֶּלֶתָהּ that thy house shall not be deprived of scholars.—2) to mutilate, hamstring; to make barren, v. infra.

*Nif.* עָקַרְתָּ to be uprooted; to be removed, eradicated, destroyed. Y. Kil. III, 28<sup>c</sup> bot. עָקַרְתָּ הָרִאשׁוֹנִים if the first seeds have been taken out. Ber. IX, 1 מְקוֹם ... הָרִוּוּחָה he who sees ... a place from which an idol has been removed (by destruction). Ib. 12<sup>b</sup> שֶׁעָקַרְתָּהּ וְרַבּוּזָה not that the memory of the going out from Egypt will be removed from its place (entirely extinct) &c., v. עָקַרְתָּ. Ib. 12<sup>b</sup> שֶׁעָקַרְתָּ יַעֲקֹב וְרַבּוּזָה the name of Jacob will entirely fall into disuse; a. fr.

*Hif.* עָקַרְתָּ to make barren (עָקַרְתָּ). Cant. R. to II, 14 מִפְּנֵי מָה הִשְׁתַּקְּמִיתָ אֶתְּךָ why did I decree that you be childless? Because I desired to hear your prayer; Gen. R. s. 45 עָקַרְתָּהּ Pi. (or עָקַרְתָּהּ Kal).

Pi. עָקַרְתָּ 1) to uproot; to tear loose &c. Ib. s. 42 עָקַרְתָּ הַיַּבֵּשׁ tried to uproot the vines (destroy the entire nation); Lev. R. s. 11. Ib. לְעָקַר הַמֶּן ... חָמָן Haman ... undertook to destroy the vines; Gen. R. l. c. בָּלַח הַגּוֹפֵן בָּלַח Hull. V, 3 הַמְעַקֵּר הוּא הַמְעַקֵּר he who tears loose the organs to be cut at slaughtering (v. עָקַרְתָּ); a. fr.—2) to unfit, mutilate, hamstring; to make barren. Treat. S'mah. ch. VIII שׁוֹרֵפִין לְפָנֵי מַלְכֵיהֶם you may burn (clothes &c.) and hamstring horses at a king's death; Ab. Zar. 11<sup>a</sup> עָקַרְתָּ; Tosef. Sabb. VII (VIII), 19 עָקַרְתָּ; v. עָקַרְתָּ. Gen. R. s. 45, v. supra; a. e.

*Nithpa.* עָקַרְתָּ to be made barren. Ib. לָמָּה הָיָה אֵין בָּנִים לְמִתְּוֵי מִתְּוֵי הָאִמּוֹת why were the Mothers allowed to be childless? Because the Lord desired to hear their prayers; Cant. R. l. c.; a. e.

עָקַרְתָּ I ch. same, to uproot &c. Targ. II Kings III, 25. Targ. Jer. I, 10. Targ. Lam. III, 5; a. fr.

*Pa.* עָקַרְתָּ to uproot, destroy; to mutilate, hamstring. Targ. II Sam. XVII, 13; a. e.—Ib. VIII, 4 (ed. Wil. עָקַרְתָּ Pe.). Targ. Josh. XI, 6; a. e.—Pes. 115<sup>b</sup> קָם עָקַרְתָּ הַבַּיִת וְרַבּוּזָה they want to remove the tray before us. Ib. 113<sup>a</sup> לֹא הָיָה עָקַרְתָּ כֹּהֵן, v. עָקַרְתָּ; a. e.

*Ithpa.* עָקַרְתָּ, *Ithpe.* עָקַרְתָּ 1) to be uprooted, detached, removed. Targ. Prov. II, 22. Ib. XXIV, 31. Targ. Ps. LXXVI, 7; a. fr.—Sabb. 63<sup>b</sup>, v. עָקַרְתָּ. Pes. 101<sup>a</sup> וְאִתְּוֵי עָקַרְתָּ וְרַבּוּזָה his lamp was upset. Y. Ab. Zar. II, 40<sup>c</sup> bot. וְאִתְּוֵי עָקַרְתָּ and they were ruined (their trade became extinct), opp. קָמִין they remained in the trade. Sabb. 147<sup>b</sup> הָיָה לְמִדְוָה עָקַרְתָּ his learning was uprooted; i. e. he forgot what he had learned; a. e.—2) to become impotent. Yeb. 64<sup>b</sup> מִפְּרֻקָה דְּרַבּוּזָה וְרַבּוּזָה became impotent through sitting at the lectures of R. H. (by suppressing his needs). Keth. 62<sup>b</sup> וְרַבּוּזָה עָקַרְתָּ רַבּוּזָה רַבּוּזָה his wife had lost the faculty of conceiving; a. e.

עָקַרְתָּ, v. עָקַרְתָּ.

עָקַרְתָּ m., עָקַרְתָּ f. (b. h.; preced. wds.) [rootless,] sterile, impotent, barren. Bekh. 44<sup>b</sup> הָיָה עָקַרְתָּ he becomes impotent. Ib. (ref. to Deut. VII, 14) [read:] שְׁלֹא הָיָה בֵּיתָהּ לֹא הָיָה בֵּיתָהּ בֵּין הַחֲלָמִידִים 'there shall be no barren one among thee', means that thy house shall never be barren of scholars (v. Yalk. Deut. 848); Deut. R. s. 3 עָקַרְתָּ כֵּן עָקַרְתָּ impotent to give a proper answer (to heretics). Ib. לֹא הָיָה אֲמִירָה עָקַרְתָּ, לֹא תָהָה עָקַרְתָּ, v. עָקַרְתָּ. Gen. R. s. 53 מִדְּרַגָּה עָקַרְתָּ didst thou not say, Abram is a barren mule &c.; B. Bath. 91<sup>a</sup> (in Chald. dict.) עָקַרְתָּ, v. עָקַרְתָּ; a. fr.—Num. R. s. 14 (עָקַרְתָּ, Num. VII, 55) אִתְּוֵי עָקַרְתָּ read not *ka' arath* (dish), but *akeyeth* (uprooted), corresponding to Jacob who wrested the birthright from Reuben and gave it to Joseph.—Pl. עָקַרְתָּ; f. עָקַרְתָּ. Gen. R. s. 39 עָקַרְתָּ וְרַבּוּזָה Abraham prayed for the childless women, and they were visited. Ib. s. 53 עָקַרְתָּ רַבּוּזָה many childless ones were visited at the same time with her (Sarah); a. fr.

עָקַרְתָּ II עָקַרְתָּ m., עָקַרְתָּ f. same. Targ. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152<sup>a</sup> עָקַרְתָּ אֶתְּךָ (עָקַרְתָּ), v. עָקַרְתָּ. Gen. R. s. 47, beg. וְעָקַרְתָּהּ עָקַרְתָּהּ; ib. s. 53, v. עָקַרְתָּ I. Yeb. 65<sup>b</sup> כִּמְדָה אֶתְּךָ a drug which



causes barrenness; a. fr.—*Pl.* עָרָרִין; f. עָרָרִין. Targ. Y. Deut. l. c. (ed. Vien. נשׂוֹן עָרָרִין, corr. acc.).

עָרָרָא, v. sub עָרָר.

עָרָב c. (b. h.; prob. fr. עָקַב, with anorg. ר; cmp. עָרָבִים) 1) *scorpion*. Ab. V, 5 'nor did ever a serpent or a scorpion harm anybody in Jerusalem. Ib. II, 10, v. עָרָבָה. Sabb. 121<sup>b</sup> 'the scorpion of Adiabene; Y. ib. XIV, beg. 14<sup>b</sup>. Num. R. s. 10 הָיָה בְּעֵינַי מְשׁוֹל בְּעֵינַי (some ed. בְּעֵינַי) wine is compared to a scorpion; its tail, so wine wounds at the end. Sifra K'dosh., Par. 1, ch. II, v. עָרָבָה if a scorpion stung him; a. fr.—*Pl.* עָרָבִים עָרָבִין. Sabb. l. c. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) 'water was not, but serpents and scorpion were therein; a. fr.—2) *the constellation Scorpio*. Pesik. R. s. 20. Num. R. l. c. כָּל עָרָבִים אֵינָם נִשְׁרָפִים אֶלֶּם כִּימָה (v. פְּתִיחָה) is visible, Scorpio is invisible; a. fr.—3) *bit of a bridle*. Kel. XI, 5.—4) *the iron-shod part of the pressbeam*. Ib. XII, 3.

עָרָבָא ch. same, *scorpion*. Keth. 50<sup>a</sup> 'דַּרְסָא לִיהָ עֵינַי עָרָבָא whom a scorpion stung. Ned. 41<sup>a</sup> 'הוּיָהּ לְהוֹרֵא עֵינַי וְכִי (not להוֹרֵא קְרוּקִיחָא דַּע), v. אֶרְבָּא. Hag. 5<sup>a</sup>, v. וְיִבְרָא; a. fr.—*Pl.* עָרָבִין עָרָבִין. Targ. Deut. VIII, 15; a. e.—Snh. 67<sup>b</sup> 'הוּוּ עָרָבָא he poured out a little (of the water), and scorpions appeared.

עָרָבָה, v. עָרָבָה.

עָרָבִין pr. n. pl., *the ascent of 'Akrabbîn*. Targ. O. Num. XXXIV, 4 (ed. Vien. עָרָבִים; Y. עָרָבִין); Targ. Josh. XV, 3; Targ. Jud. I, 36 עָרָבִים (h. text מַעֲלֵה עָרָבִים).

עָרָבִין, v. עָרָבִין.

עָרָבָת pr. n. pl. *'Akrabbath*, a place at a day's distance north of Jerusalem. Maas. Sh. V, 2 Ms. M. (ed. v. Rabb. D. S. a. l. note); Bets. 5<sup>a</sup> עָרָבָת Ms. M. (עָרָבָה, עָרָבָת).

עָרָת, v. עָרָת.

עָרָת, v. עָרָת.

עָרָת, v. עָרָת.

עָרָשׁ I, v. עָרָשׁ II.

עָרָשׁ II pr. n. m. *'Ikkesh*. Bekh. 38<sup>a</sup> 'הוּקִיחָא אֲבִי עֵינַי עָרָשׁ.

עָרָשִׁין m. (v. עָרָשִׁין) *crooked-legged*, v. עָרָשִׁין.

עָרָה I f. (עָרָה) *anguish, trouble, distress*. Targ. Ex. XVIII, 8 (ed. Berl. עָרָה). Targ. O. Gen. XLII, 21 עָרָה constr. (ed. Berl. עָרָה); a. fr.—Gen. R. s. 81 (prov.) 'בְּשַׁעַר עֵינַי נִדְרָא וְכִי in the hour of trouble—a vow, in time of release—forgetting; Tanh. Vayishl. 8; Yalk. Gen. 135 בְּשַׁעַר עֵינַי נִדְרָא (corr. acc.); a. fr.—*Pl.* עָרָה (v. עָרָה). Targ. Ps. XXV, 22.—Midr. Till. to Ps. XVIII, 5 ed. Bub., v. עָרָה II.

עָרָה II m. (עָרָה, v. עָרָה II), *pl. עָרָה narrowness; transf. distress*. Targ. Ps. XXV, 17.

עָרָה m. (b. h.; עָרָה or עָרָה) [*stirring up*], *hater*. Gen. R. s. 37; Y. Ber. IV, 7<sup>b</sup> bot. 'שִׁנְרָא שִׁנְרָא וְכִי וְכִי Babylonian is called Shinar, because she reared an enemy and hater of the Lord (Nebuchadnezzar); Yalk. Gen. 62 (not וְכִי); Lan. R. introd. (R. Josh. 2).—[Midr. Till. to Ps. CII, 18 שִׁנְרָא כִי, ed. Bub., v. עָרָה.]

עָרָה ch. same. Lev. R. s. 26 [read:] הִדְרָא לִיגְבֵי שִׁנְרָא הִדְרָא לִיגְבֵי עָרָה (v. הִדְרָא) why dost thou call on thy enemy, why on thy adversary?; Midr. Sam. ch. XXIV לִיהָ הִדְרָא לִיהָ גְבִי הַבְּרִךְ (corr. acc.).

עָרָה I *awake*, v. עָרָה I.

עָרָה II (b. h.) pr. n. m. *Er*, son of Judah and Tamar. Gen. R. s. 85 הָיָה עָרָה שִׁנְרָא בֶן הַיְוֵלָה מִן הַיְוֵלָה his name was Er, because he was removed out of the world (died young); Yalk. ib. 145. Yeb. 34<sup>b</sup>; a. e.

עָרָה m. (cmp. עָרָה) *'ar*, name of a bird of prey, *the Lammergeyer*. Targ. O. Lev. XI, 13 (ed. Amst. עָרָה; Y. עָרָה; h. text עָרָה?; Targ. O. Deut. XIV, 12 (ed. Berl. עָרָה; Y. II עָרָה; ed. Amst. עָרָה).

עָרָה I, v. עָרָה ch.

עָרָה II m. 1) *bay-tree*. Gitt. 69<sup>b</sup> 'עָרָה אֶרְבָּא Ar. (ed. 'עָרָה אֶרְבָּא; Rashi דַּרְסָא, expl. עָרָה אֶרְבָּא bay-leaves (v. Löw, Pfl., p. 299).—2) a species of *cedar, pine*.—*Pl.* עָרָה. B. Bath. 81<sup>a</sup>; R. Hash. 23<sup>a</sup> 'עָרָה אֶרְבָּא (*aronim* (עָרָה אֶרְבָּא) is (in Ch.) *'ar* (Rashi: laurel tree); (Yalk. Is. 314 אֶרְבָּא אֶרְבָּא).

עָרָה, v. preced.

עָרָה m. (= עָרָה, v. עָרָה a. e.) 1) *evil, misfortune*. Sifra B'huck., Par. 2, ch. V (ref. to קָרָה, Lev. XXVI, 23, sq.) 'וְכִי עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא ... עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא you made my laws of justice a misfortune in the world, so I shall make you a misfortune in the world; ib. ch. VIII; Yalk. Lev. 675 עָרָה.—2) *accident, chance, improvisation*, opp. קָבַע. Succ. 2<sup>a</sup> 'עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא leave the permanent, and live in a temporary dwelling. Ib. II, 9 סִיכְרָה ... כָּל עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא during the seven days (of the Feast of Booths) man must make his booth the permanent and his dwelling the incidental residence. Ib. 26<sup>a</sup> 'עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא an incidental meal, luncheon, opp. to אֶרְבָּא אֶרְבָּא a regular meal. Maas. I, 5 'עָרָה אֶרְבָּא אֶרְבָּא (sub אֶרְבָּא אֶרְבָּא) he may make of them an irregular meal until &c.; Tosef. ib. I, 11, a. e. עָרָה ed. Wil., oth. עָרָה. Succ. l. c. עָרָה אֶרְבָּא irregular sleep, a nap; a. fr.

עָרָה I (b. h.; cmp. עָרָה) [*to insert, press into, interweave*], 1) *to mix, confuse*. Yalk. Deut. 808 הִיטָה אֶרְבָּא אֶרְבָּא (or עָרָה *Pl.*; not עָרָה, v. עָרָה).—2) [*to substitute, put in place of*], *to vouch for*. Cant. R. to I, 4 אֶרְבָּא אֶרְבָּא אֶרְבָּא let our ancestors be our surety (for our observance of the Law); Yalk. Cant. 982. Deut. R. s. 3 עָרָה אֶרְבָּא אֶרְבָּא אֶרְבָּא do you want us to guarantee to you that, if you separate your tithes properly, the mice will not attack

your grain any more? Ib. אהון והלכו ע' he did guarantee to them, and the mice went &c. Tanh. Vayigg. 5 מה מפני יב' 'לא ערבת את יב' why didst thou not pledge thyself for thy brother &c?; a. fr.

Pi. ערב 1) to mix. Gitt. 52<sup>b</sup> אמר מערב Samuel explains (ib. V, 4, v. ערב), he who mixes forbidden wine with his neighbor's permitted wine. Koh. R. to IX, 13, a. e. המערב מים ביון וכ' who puts water into wine &c., v. ערב. M. Kat. 8<sup>b</sup> אתה בשמחה בשמחה אין מערבין you must not mix one rejoicing with another (e. g. celebrate a wedding during the Festive Week); Gen. R. s. 70. Y. Ber. II, 4<sup>d</sup> top; Y. Meg. I, 71<sup>e</sup> את האותיות ע' if one made the letters of a word of uneven sizes (so that they are not in a line). Gen. R. s. 15 שלא לערב את האותיות he said in order not to confound the letters (by saying המוציא); Y. Ber. VI, 10<sup>a</sup> bot. ראשי אותיות; a. fr.—Part. pass. מערב; f. מעורבת; pl. מעורבין; מעורבין, מעורבין, מעורבין. Yalk. Dent. 808 קיבר מ' וראה הפה מ' and saw that the bread was mixed with coarse flour. Erub. 27<sup>a</sup> כשקרבי מ' when entrails of fish are mixed up with the brine; a. e.—Lev. R. s. 20 (in Chald. dict.) מעורב, v. ערב.—2) (denom. of ערוב 2) to lay an 'Erub, to create a symbolical community of residence or continuity of action. Erub. III, 1 ביון לנזיר ביון you may use wine for an 'Erub for the benefit of a Nazarite. Ib. 84<sup>b</sup>; 87<sup>b</sup> עד שיערבנו ע' until they connect them symbolically by an 'Erub; a. v. fr.—Part. pass. as ab. Sabb. XVI, 3 את הצר המ' a court which has been made available for Sabbath movements by means of an 'Erub; a. e.—3) to pledge. Part. pass. as ab. Esth. R. to I, 1 (ref. to ההערבות, II Chr. XXV, 24) שהיו מעורבותיהן של אבותיהן they were the hostages for their fathers.

Hithpa. הערב, Nithpa. נהערב to be mixed. Hull. VI, 5 ברוסו' if blood (which requires covering up, v. ערסו') has been mixed with water. Tosef. Ter. V, 15 פרוסו' if pieces of show-bread have become mixed up with a hundred times as many pieces of secular bread; Yeb. 81<sup>b</sup> פרוסו' ... שנהערבה וכ' Y. Or. II, 61<sup>d</sup> bot. Cant. R. to I, 3 אתה מעורבין וכ' as oil cannot be mixed with other liquids, so Israel should not be mixed with the nations of the world; a. fr.

ערב ערוב ch. same, 1) to vouch for, be surety for. Targ. Prov. VI, 1. Targ. Job XVII, 3; a. e.—Y. Dem. I, 22<sup>a</sup> top אמרו ליה עורבן וערבון וכ' they said to him, pledge thyself to us (that the mice will not attack our produce, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. ערב). Y. Kil. IX, 32<sup>e</sup> bot (not רבתייה) ריגלו' ... ערבוניה למיקמתיה וכ' man's feet are pledged to place him where he is wanted (to die); Succ. 53<sup>a</sup> רגלו' ... אינון ערבין ביה וכ' Bekh. 48<sup>b</sup> is a man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174<sup>a</sup> ערבין ביה נכסו' Ms. M. (ed. מטרבין יהיה) a man's property is pledged for him (you can attach it without previous summons); a. e.—2) to mix, v. infra, a. עריב.—3) to combine. B. Kam. 65<sup>b</sup> ערביה Af. v. עסק Af.

Pa. ערב 1) to mix; to mix up, confound. Targ. O. Gen.

XXX, 40 (Bxt. ע' Pe.; Y. ערבי' Pe.). Targ. Y. I Deut. VII, 23 (ed. Vien. ע' Pe.; Y. II עירב' Pe.); a. e.—Hull. 6<sup>a</sup> כמאן רמי ע' it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39<sup>b</sup> מיהו ביה ומערב ביה lest he bring the unclean milk) and mix it with the clean milk; a. e.—Part. pass. מערב, מערב; pl. מערבין. Targ. Y. Lev. XVI, 18 (not ערב' מערב'. Targ. Ex. XXX, 35 (ed. Vien. מערב Af.) well-mixed, seasoned (h. text מערב). Targ. Is. I, 22 (ed. Wil. מערב Af.); a. e.—Sabb. 85<sup>b</sup> (Ithpa.) מיהערב בהררי והא קא מערב להרי הררי but will not the leaves of the seeds grow into each other?—2) to lay an 'Erub (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 (ed. Vien. ע' ור', corr. acc.)—Y. Bets. I, 61<sup>b</sup> top אנשינן ע' we forgot to make 'Erub Tabshilin (v. עירוב); a. e.—3) to vouch, be surety. Part. pass. as ab. Targ. O. Gen. XLIV, 32 מערב (not ערב).

Ithpa. איהערב, Ithpe. איערב 1) to be mixed. Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (h. text תההרן); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. מערב אי מערב אי shall we apprehend an admixture (of wine in the honey)? Zeb. 76<sup>a</sup> סוף סוף איערובי מערב ראי' at the end it is mixed up. Ib. ראי' when it became mixed; ib. 75<sup>b</sup> ראי' מערב Ms. M. (ed. ראי' מערב) when things have become mixed; a. e.—[Ab. Zar. l. c. מערב, read מערב.]

ערב II (b. h.; v. preced.; cmp. Assyr. 'erēbu to go in, Del. Assyr. Handw., p. 126) to go in, (cmp. ערב) to set.—Denom. ערב.

Hif. הערב 1) same. Neg. XIV, 3 שמשו ה' when his (the leper's seventh day's) sun has set; Yeb. 74<sup>b</sup>; Pes. 35<sup>a</sup>; a. e.—V. הערב.—2) (denom. of ערב) to be late, to do late in the day. Lev. R. s. 19, beg. (play on כעורב, Cant. V, 11) מי שמשחרר ומערב בהן who works at them (studies the words of the Law) early and late; בהורה וה' because he was engaged in the Law early and late; Cant. R. to l. c.; Midr. Sam. ch. V; a. e.—V. הערב.—3) to cause the evening to come. Ber. 12<sup>a</sup>, a. e. מערב ערבים ('blessed be thou, O Lord, who causest the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'm'a.

ערב ch., Ithpe. איערב to set. Ber. 2<sup>b</sup> אי' שמשא וכ' when the sun is set, the day is gone (v. ערב). Ib. הימא מכו וכ' Ms. M. (ed. ערבא שמשא) and if you say, when the sun sets, we call it night &c.; Meg. 20<sup>b</sup> מכו ערבא וכ' (missing in Ms. M.).

ערב I (b. h.; cmp. ערב I) [to be well-mixed, seasoned, cmp. esp. Targ. Ex. XXX, 35,] to be sweet, pleasant. Lam. R. to I, 9 ערב לק, v. ערב. Deut. R. s. 8 יערב עליכם much good may it do you; a. fr.

Pi. ערב to sweeten; to gladden, humor. Sifré Deut. 306 מעורבין, v. ערב.—Part. pass. מעורב; f. מעורבת. Keth. 17<sup>a</sup> מעורבין לכולם הוא דתהו של אדם מי' עם הבריות at all times man's disposition should be sweet in associating with men, i. e. sympathize with their feelings; Treat. Der. Er. ch. VI.

Hif. הערב to cause to be sweet, pleasing. Ber. 11<sup>b</sup> ערב נא וכ' let, I pray thee, the words of thy Law be sweet in our mouths &c.

ערב II m. (b. h.; preced.) spiced, sweet; pleasing. Dem.



s. 20 הריתי מערבב שמתה וכו' if I put him to death now, I shall disturb my daughter's wedding feast. Koh. R. to II, 2 [read:] וְהִרְבַּבְתִּים I confounded them, v. Hull. R. Hash. 16<sup>b</sup> כִּדִּי לְעַרְבֵב הַשֵּׁטֶן in order to confound (silence) the accuser; a. fr.—Part. pass. מְעַרְבֵב; f. מְעַרְבָּתָה; pl. מְעַרְבָּבִים. Tanh. Alhäre 1 (ref. to Koh. II, 2) מְעַרְבָּבִים מִהוּ מֵהַ שְׂחֹק עַל וכו' how confounded (mad) is the laughter of the gentiles in their theatres and circuses! Ib. מִה מֵהַ שְׂחֹק עַל וכו' how the laughter was confounded which Divine Justice laughed over the generation of the flood, i. e. how the divine indulgence towards the sinful generation was abused! Ib. עַם אֲרֻשְׁבֵּט . . . מִה מֵהַ שְׂחֹק עַל וכו' how the rejoicing was disturbed which Divine Justice allowed Elisheba &c.; Pesik. Alhäre, p. 170<sup>a</sup> בַּה מְעַרְבֵב 170<sup>a</sup> (expl. להללום, Ps. LXXXV, 5) לְעַרְבָּבִים to those creating confusion; Lev. R. s. 20, v. תְּחִלְתֵּי הַיָּם; ib. s. 17 (expl. בהוללים, Ps. LXXXIII, 3) במערבב אמרו, read: במערבבא. Part. pass. מְעַרְבָּב, מְעַרְבָּב. Koh. R. to II, 2, v. מְעַרְבֵב; Pesik. Alhäre, p. 169<sup>b</sup> מְעַרְבֵב; Lev. R. s. 20 מְעַרְבֵב.

**ערבב** ch. same. Targ. Y. Gen. XXX, 40. Targ. Y. II Deut. VII, 23 (v. עָרַב I). Targ. Y. Ex. XXIII, 8; a. fr.—Pesik. Alhäre, p. 170<sup>a</sup> (expl. להללום, Ps. LXXXV, 5) לְעַרְבָּבִים to those creating confusion; Lev. R. s. 20, v. תְּחִלְתֵּי הַיָּם; ib. s. 17 (expl. בהוללים, Ps. LXXXIII, 3) במערבב אמרו, read: במערבבא. Part. pass. מְעַרְבָּב, מְעַרְבָּב. Koh. R. to II, 2, v. מְעַרְבֵב; Pesik. Alhäre, p. 169<sup>b</sup> מְעַרְבֵב; Lev. R. s. 20 מְעַרְבֵב.

**ערבב** I f. (b. h. עָרַבִים pl.; עָרַב I, v. אֲרַבָּא) willow, willow-branch, esp. the boughs of the willow attached to the Lulab, and the willow branch used in the Temple in procession around the altar during the Succoth festival. Sifra Emor, Par. 12, ch. XVI, a. e. (ref. to Lev. XXIII, 40) willows of the brook' alludes to two, one willow for the Lulab, and one for the Temple procession. Succ. 34<sup>a</sup> עֵשֶׂר נְטִיעוֹת עֵץ נִיסוּךְ וכו' the law concerning ten young trees (Shebi. I, 6), the custom of the procession with the willow branch, and that of the water libation are Sinaitic traditions (v. הַלְבָּא). Ib. עֵץ קִנָּה שְׁלֵה וכו' the willow (fit for the religious ceremony) has a red stem, its leaves are elongated, and their outlines plain (not curved or serrated). Ib. IV, 1 עֵץ קִנָּה וכו' for the ceremony of the Lulab and of the willow branch there are six or eventually seven days. Ib. 3 עֵץ שְׁבִיעִי שֶׁל עֵץ הַשֵּׁבִיעִי הַזֶּה הוּא הַיּוֹם הַשְּׁבִיעִי לַיּוֹם הַשְּׁבִיעִי וכו' the seventh day of Succoth which is the special day for the 'Arabah (= הַיּוֹם הַשְּׁבִיעִי, v. הוֹשֵׁעַנָּא; a. fr.—Pl. עָרַבִים. Ib. III, 4 עֵץ הַשֵּׁשׁ הַרְסִים וְשֵׁשׁ עֵץ הַלְּבָבִים שְׁלֵשָׁה הַרְסִים וְשֵׁשׁ עֵץ הַלְּבָבִים שְׁלֵשָׁה הַרְסִים וְשֵׁשׁ עֵץ הַלְּבָבִים in the Lulab there must be three myrtle boughs and two willow boughs; a. e.

**ערבב** II f. (b. h.; עָרַב I) [confusion,] deserts. Sifré Deut. 20 אָמַרְתָּ אִם כְּשֵׁחִידִים בָּאָרֶץ עֵץ וְשׂוּחָה וכו' you wanted no spies when you were in the land of deserts and pits, and now that you enter a good and open land . . . , you ask for spies?

**ערבב** III = הַעֲרָבָה. Lev. R. s. 19, beg. some ed.

**ערבב**, v. עָרַבִים.

**ערבב** pr. n. pl. 'Arbu. Gen. R. s. 33 (ref. to הערבים I Kings XVII, 6) עִיר הַיָּדוּעָה . . . וְשֵׁמָה עִיר (ed. Wil. עָרְבִי) there is a town in the district of Bethshean whose (Chaldaic)

name is 'Arbu ('Arbi, so that 'or'vim may refer to the inhabitants of that place, v. Hull. 5<sup>a</sup>).

**ערבב** m. (עָרַבִים) mixture, fusion; confusion. Sabb. 85<sup>b</sup> עֵץ וְיִטְלַע וכו' the interlacing (of the plants overgrowing the ditch between them) undoes the ditch (as a separation); ib. מִכְּטַל עֵץ מִכְּטַל Ms. M. (ed. שִׁירוּבֵי, corr. acc.); Gen. R. s. 4 לְעַרְבִיבוֹ, v. מְחַלְקֵת; a. e.—Pl. עָרְבִיבִים. Gen. R. s. 49 (ref. to Gen. XVIII, 25) עָרְבִיבִי שְׂאֵלִיתָ there is a fusion of questions in this sentence (an interchange of queries between Abraham and God); Yalk. ib. 83.

**ערבב** ch. same, mixture, motley crowd; confusion. Targ. Y. Ex. VIII, 17, sq. עֵץ הָיְתָה בְּרֵא עֵץ (h. text עָרַב).—Targ. Y. Deut. VII, 23; XXVIII, 20 (h. text מְחַלְקֵת).—Pl. עָרְבִיבִין. Targ. Ps. LXXVIII, 45 עָרְבִיבִי הָיְתָה בְּרֵא, v. supra. Ib. CV, 31 (some ed. עִירְבִיבִין, corr. acc.).—Targ. Y. Ex. XII, 20 (v. Pes. 43<sup>a</sup>).—Targ. Y. II ib. 38 (h. text עָרַב רַב). Targ. Y. Lev. XIX, 19.

**ערבב** m. (preced.) mixture, confusion, tumult, motley crowd. Targ. Y. Deut. I, 22.—Sifré Deut. 20 (ref. to Deut. I, c.) בְּעֵץ יְלִדִים וכו' in a motley crowd, children pushing old men &c. Num. R. s. 12 (ref. to Ex. XXXV, 22) עָרְבִיבִי הָיְתָה בְּרֵא . . . וְבָאוּ אֲנָשִׁים וְנָשִׁים בְּעֵץ they pushed one another, and men and women came in a mixed crowd. Cant. R. to IV, 4 מְלַחְמָה . . . מְלַחְמָה הָיְתָה בְּרֵא a battle in which more than sixty thousand are engaged is a tumultuous battle. Hull. 60<sup>a</sup> עֵץ אִם רָצוֹנִי שֶׁל הַקֶּבֶ"ה בְּעֵץ וכו' if the Lord wanted a motley growth, why did he say, 'after its kind' with regard to trees? Yalk. Esth. 1056 (ref. to Esth. III, 15) עֵץ הַפִּיל הַקֶּבֶ"ה בְּכִידָה וכו' the Lord cast weeping and confusion into Susan; a. e.—(Adv.) irregularly. Kil. V, 1 כֶּרֶם שֶׁהוּא נִטְוֵה עֵץ אֵץ a vineyard which is planted irregularly. Lev. R. s. 36 (ref. to Ps. LXXX, 9) מִה הִגִּפֵּן הוּא אֵץ נִטְוֵה אֹתָהּ עֵץ וכו' as vines are not planted at random, but in rows, so Israel &c.

**ערבב** f. (preced.) entanglement, tangles and scabs formed through uncleanness. Ned. 81<sup>a</sup> עֵץ דְּרִישָׁא (Ar. הרפופיה) tangles of the head cause blindness; עֵץ דְּמֵאֵי scabs arising from neglected clothes; עֵץ דְּגוּפָא from neglect of the body. Ib. צִטְרָא דְּעֵץ (Yalk. Num. 787 דְּחִיפּוּתָהּ) the suffering caused by scabs &c.—Pl. עָרְבִיבָתָה. Ib. עֵץ הַזֵּה עֵץ הַזֵּה be on your guard against the consequences of uncleanness.

**ערבב**, v. עָרְבִיבָתָה.

**ערבב** I m. (עָרַב I) mingling, suit of followers. Ab. Zar. 39<sup>a</sup> מִפְּנֵי שֶׁעָרְבִיבָתָה עוֹלָה עִמָּה (Rashi to 35<sup>b</sup> a. v. שִׁירְבִיבָתָה) because its following goes with it (borrowed fr. Ex. XII, 38), i. e. because all the small fish resembling the hillek are packed with it when offered for sale.

**ערבב** m. (b. h.; עָרַב I) 1) pledge, earnest-money. B. Mets. 48<sup>b</sup> אֲפֹסֶל . . . עָרְבִיבִי מְחוּל לָךְ וְהִלַּח . . . אֲפֹסֶל . . . עָרְבִיבִי מְחוּל לָךְ וְהִלַּח if a man gives an earnest to his neighbor and says, if I retract, my earnest shall be forfeit to thee; and the neighbor says, if I retract, I shall double thy

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 'וכי ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118<sup>b</sup> (ref. to Jud. V, 21) צא... אבר הקב"ה the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נהון בנ"ה every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security*.—Pl. ערבונות. Yeb. 109<sup>a</sup> ויהרחק... וכן ה"ו (Rashi ערבון) and should keep aloof from cases of protest (v. פיראון), from trusts, and from going security (Gen. R. s. 93, beg. בלעשוהו ערבונה וכי).

**ערבונא** ch. same. Sabb. 105<sup>b</sup> שקלי בריניה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25<sup>a</sup>.

**ערבות** f. (preced. wds.) *security, pledge*. B. Bath. 174<sup>a</sup> הן all these expressions mean only guaranty, opp. to קבלנות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. מלעשוהו ע' בין אדם לחבירו from going security in transactions between a man and his neighbor (v. ערבון II); Yalk. ib. 150. Midr. Till. to Ps. CXIX, 121 עשינו ערבונותינו עשה וכי we were pledged to do, do thou now thy duty. Ex. R. s. 27 האש הזה חבבסת עצמד לנ"ה וזו ליעשוהו ראש thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. וביה היהה ערבונותין and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. ואם לאו but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

**ערבות** I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven*, (in Talm.) ע' m. *Āraboṭh*, name of the seventh heaven. Hag. 12<sup>b</sup> ע' שבו צדק וכי 'A. in which dwell Righteousness, Justice &c. [Ib. שיוקן עליהם בע' omit; v. Rabb. D. S. a. l. note 7].—Targ. Ps. LXVIII, 5.

**ערבות** II pr. n. pl. *Āraboṭh (Steppes)*, in Babylonia. Naz. 43<sup>b</sup> פקחה דע' ב"ק the valley of 'A. (dangerous on account of robbers); Ber. 54<sup>a</sup>. Ib. כ"י משה לנ"ה when he came again to 'A.

**ערבונא** f. = h. ערבונה. Targ. Prov. XVII, 18 (Ms. ערבונה; h. text ערבונה).

**ערבי** pr. n. pl., v. ערבוי.

**ערבי** or **ערבי** m. (b. h.) *Arab; Arabian*. Yeb. 71<sup>a</sup> מיהול to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—Pl. ערביות. Ohol. XVIII, 10 אהלי ה"ו the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. ערביות; a. fr.—Fem. ערביות or ערביות; pl. ערביות. Sabb. VI, 6 ע' יוצאות וכי (Jewish) Arabian women may go out (on the Sabbath) veiled.

**ערבאת, ערבי, ערבי** ch. same. Targ. Is. XIII, 20 (ed.

Lag. ערבאת). Targ. I Chr. XXVII, 30 (h. text ערבאת).—B. Bath. 56<sup>a</sup>, v. next w.—Pl. ערבאת, ערבאת. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text ערבאת); a. fr.—B. Bath. 168<sup>b</sup> ע' דאזוי וכי Arabs came to Pumb'ditha and seized land by force.

**ערבתיא, ערבתיא** pr. n. *Arabia*. Y. Taan. IV, 69<sup>b</sup> top, v. ערבתיא III. Y. Shebi. VI, beg. 36<sup>b</sup> (transl. ערבתיא, Gen. XV, 19) ע'; Gen. R. s. 44, end ערבתיא (some ed.); B. Bath. 56<sup>a</sup> ערבתיא (transl. of ערבתיא). R. Hash. 26<sup>a</sup>; a. fr.

**ערבית** or **ערבית** f. *Arabian woman*, v. ערבית h.

**ערבית** f. (ערב) *evening time; (sub. הפלה) evening prayer*. Ber. I, 1 (Y. a. Bab. ed. בערבית). Ib. 9<sup>b</sup> ע' the section on redemption in the evening prayer; ע' הפלה the Prayer of Benedictions in the evening prayer; a. v. fr.—(Adv.) *at evening*. Sabb. 118<sup>a</sup> ע' בוקן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—Pl. ערביות (v. ערב) *the eves of Sabbaths, Holy Days &c*. Erub. 41<sup>a</sup> בשלמימן בו ע' we fast the entire day preceding.

**ערבל** (Pael of ערב, v. ערב) *to confound, disturb*. Targ. Esth. I, 10.—Part. pass. מערבלין, pl. מערבלין. Targ. O. Ex. XIV, 3 (h. text נבכים).

**ערבלא**, v. ארבלא.

**ערבלאן** m. pl. (ערבל) *mixed multitude, rabble*. Targ. Cant. I, 9; v. ערבבין.

**ערבנותא** f. = h. ערבונה, *security, guaranty*. Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

**ערבונותין, ערבונותין**, v. ערבבין.

**ערבנתא** f. = h. ערבה I, *willow, esp. the willow branches carried in procession on the seventh day of Succoth* (v. הושענא; (יום. חם) ע' or יומא דע' (sub. חם) *the seventh day of Succoth*. Succ. 34<sup>a</sup>, v. הושענא. Erub. 29<sup>b</sup>, v. סגירקא.—Y. Succ. IV, beg. 54<sup>b</sup> בשהא ולא ע' דלא תעבדון that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the 'Arabta on a Sabbath. Ib. ולא תעבדון ע' omit the procession with the willow-branches. Ib. ערבנתא דייבא שביעיא, v. ערבנתא; Y. Ab. Zar. IV, 49<sup>d</sup> top ערבי; Y. Shebi. I, 33<sup>b</sup> bot. ערב.—Pl. ערבנתא. Sabb. 20<sup>b</sup> Ms. M. (ed. ארבתא), v. ארבנתא.

**ערר** (b. h.; onomatop.) *to groan (of the deer), pant*. Midr. Till. to Ps. XLII ועררה להקב"ה וכי מזה האילה... וועררה להקב"ה as the hind when travelling feels pain and cries to the Lord, and he answers her &c.; ib. כ"י שהאילה עררה וכי (Yalk. ib. 741 צויהת).

**ערגות**, v. ערגות.

**ערגל** (Pael of ערג) *to roll*. Targ. Prov. XXVI, 27 ערגל (ed. Lag. ערגל; h. text ערגל).

**ערד** (cmp. ערר) *to stir up; to drive*. Gen. R. s. 23, beg. (play on ערר, Gen. IV, 18) ערדן אני העולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 ערדן (corr. acc.).

עָרַדָּא, v. עָרַדָּא ch.—[Targ. Y. Deut. XXII, 14; 17, v. עָרַד II.]

עָרַדָּא, pl. עָרַדִּי mushroom, v. אָרַדָּא I.

עָרַדְבִּלִין, corrupt. of אָרַדְבִּלִין (v. אָרַדְבִּלָּא). Gen. R. s. 23; s. 50 Ar. s. v. הַרְוֹלִים.

עָרַדְיָלוּ, Y. Pes. X, end, 37<sup>d</sup>, read: עָרַדִּי לִי, or עָרַדְיָלִי, v. אָרַדָּא I.

עָרַדְיָלִין, m. pl. (prob. from their shape and softness, v. אָרַדְיָלָּא) felt-soles with heels. Bets. 15<sup>a</sup> עָרַדְיָלִין Ms. M. (ed. עָרַדְלִי; Ar. עָרַדְיָלִין; v. Rabb. D. S. a. l. note).

עָרַדְיָסְקִים, עָרַדְיָסְקִים, עָרַדְיָסְקָא, v. sub עָרַדְיָסְקָא.

עָרַדְיָלִין, v. עָרַדְיָלִין.

עָרַדְיָסְקָא, עָרַדְיָסְקָא, v. next w.

עָרַדְיָסְקִים, עָרַדְיָסְקִים, עָרַדְיָסְקָא pr. n. pl. 'Ardascus, 'Ardiscus ('Ardiscis), prob. a Persian name for Damascus (v. אָרַדְיָסְקָא, a. corr. acc.). B. Bath. 56<sup>a</sup> עָרַדְיָסְקִים (Ar. עָרַדְיָסְקִים; Ms. R. עָרַדְיָסְקִים; Ms. II. אָרַדְיָסְקִים; Ms. O. אָרַדְיָסְקָא, v. Rabb. D. S. a. l. note 6), v. עָרַדְיָסְקִים. Erub. 29<sup>a</sup> עָרַדְיָסְקִים שְׁבַת ר"מ בְּעָרַדְיָסְקִים, v. Rabb. D. S. a. l. note) R. M. rested over the Sabbath in 'A.; Tosef. ib. IX (VI), 4 עָרַדְיָסְקִים (Var. עָרַדְיָסְקִין, בְּעָרַדְיָסְקִין); Y. ib. III, beg. 20<sup>c</sup> עָרַדְיָסְקִים (read: אָרַדְיָסְקִים).—[Erub. l. c. לְעָרַדְיָסְקִים, missing in Tosef. a. Y. l. c.,—if correct, refers to a place near Ardascus, not to Tib' in near Tiberias].—Denom. עָרַדְיָסְקָא f. pl. (v. עָרַדְיָסְקִין) Damascene plums; עָרַדְיָסְקִים מְבִיאִין plum-shaped, perforated iron balls. Bets. 22<sup>b</sup> עָרַדְיָסְקִים מְבִיאִין בְּרוֹז וְכִי עָרַדְיָסְקִין (Ms. M. עָרַדְיָסְקִין) they used to bring in iron balls and fill them with the smoke of spices ... and stop their holes up; (Tosef. ib. II, 14 עָרַדְיָסְקִין (Var. עָרַדְיָסְקִין) פרַטְסְקִיאָתָא (Var. עָרַדְיָסְקִין); Y. ib. II, 61<sup>c</sup> bot. עָרַדְיָסְקִים, v. עָרַדְיָסְקִין).—[Tosef. Ter. III, 4 עָרַדְיָסְקִין ed. Zuck. concerning Damascene plums (?); Var. עָרַדְיָסְקִין, בְּעָרַדְיָסְקִין in 'Ard.]

עָרַדְיָן, v. עָרַדְיָן.

עָרַח, v. עָרַח.

עָרַיב, v. עָרַיב.

עָרַיבִים, m. (b. h. עָרַיב I) various kinds of wild beasts. Ex. R. s. 11 (interch. with עָרַיבִים מְעוֹרְבִים); Tanh. Vaera 14; a. e.—[LXX עָרַיב gadfly].—V. עָרַיבִים ch.

עָרַיבָא, ch. same. Targ. O. Ex. VIII, 17 ed. Berl. (oth. ed. עָרַיב); a. e.

עָרַיבָא, v. עָרַיבָא III.

עָרַיבָא, v. עָרַיבָא.

עָרַיבִים, Gen. R. s. 11, v. עָרַיבָא III.

עָרַיבִין, Yalk. Is. 314, read: עָרַיבִין, v. אָרַיבִין.

עָרַיבָא I f. willow, willow-day, v. עָרַיבָא.

עָרַיבָא II f. pledge, v. עָרַיבָא.

עָרַיבָא III, עָרַיבָא f. (v. עָרַיב) eve, דְּשַׁבְתָּא, or 'ע eve of the Sabbath, Friday. Pesik. R. s. 23 וְאֵינָהּ עָרַיבָא עֵיבָרָא עֵיבָרָא עֵיבָרָא (read עֵיבָרָא עֵיבָרָא עֵיבָרָא or עֵיבָרָא עֵיבָרָא עֵיבָרָא) one Sabbath eve, and some say, it was the eve of the Great Fast (Day of Atonement), he went to market &c.; Gen. R. s. 11 (בְּעָרַיבִים הָיָה עֵיבָרָא עֵיבָרָא עֵיבָרָא (not בְּעָרַיבִים)). Y. Taan. II, 66<sup>a</sup> bot. עָרַיבִים כָּל עֵיבָרָא עֵיבָרָא עֵיבָרָא fasted on the eve of every New Year; עָרַיבִים כָּל עֵיבָרָא every Friday. Y. Ter. VIII, 45<sup>c</sup> bot עָרַיבִים עֵיבָרָא עֵיבָרָא עֵיבָרָא, v. supra. Ruth R. to I, 17 (sect. 3) עָרַיבִים עֵיבָרָא the eve of Passover; a. fr.

עָרַיבָא = אָרַיבָא web. Tosef. Kel. B. Mets. V, 13 ed. Zuck. (interch. with אָרַיבָא).

עָרַיבָא f. (b. h.; עָרַיב, cmp. אָרַיב, (הָרַיב) incision, groove. Hull. 50<sup>a</sup> עָרַיבִים בֵּינֵי לֵבִי between one groove (of a lobe of the lungs) and another.—Esp. (cmp. עָרַיבָא) garden bed. Kil. III, 1, sq. Sabb. IX, 2. Ib. 85<sup>a</sup> עָרַיבִים בְּהוֹרְבָה שְׁנִינִי the Mishnah speaks of a garden bed in a fallow field (isolated bed); a. fr.—Pl. עָרַיבָא. Ib. שְׁנִינִי בֵּין הַבֵּי the Mishnah speaks of a bed among other beds. Tosef. Kil. II, 5 עָרַיבִים (some ed. עָרַיבִים, עָרַיבִים, corr. acc., or עָרַיבִים); a. fr.

עָרַיבָא I pr. n. m. 'Arod. Sifré Deut. 41 בֵּיהּ עָרַיבִים, v. אָרַיבִים.

עָרַיבָא II m. (b. h.; עָרַיב; cmp. עָרַיבָא) 1) wild ass. Kil. VIII, 6 עָרַיבִים מִן הַחַיָּוִת the 'arod belongs to the class of beasts of chase (v. חַיָּוִת I). R. Hash. 3<sup>a</sup> (play on עָרַיב, Num. XXI, 1) עָרַיבִים בְּמִדְבַר for he (Sihon) was like a wild ass in the desert; a. e.—Pl. עָרַיבִים. Y. Shek. VIII, beg. 51<sup>a</sup> עָרַיבִים בְּאֵרֶן הַמַּלְאָכִים הָיוּ נֹחְרִין (לאֲרִיבִים) in the royal arena in Jerusalem they stabbed wild asses (for the lions), and the pilgrims waded in blood; Men. 103<sup>b</sup> עָרַיבִים (Ms. M. עָרַיבִים; Ms. C. עָרַיבִים; Tosef. Eduy. III, 2 עָרַיבִים, v. עָרַיב).—2) a species of lizard. Hull. 127<sup>a</sup>; Ber. 33<sup>a</sup>, v. עָרַיבִים.

עָרַיבָא, עָרַיבָא, עָרַיבָא ch. same, wild ass. Targ. Y. Gen. XVI, 12. Targ. Hos. VIII, 9; a. e.—Pl. עָרַיבִים, עָרַיבִים, עָרַיבִים they employed wild asses to turn the millstones.—Fem. עָרַיבָא. Targ. Jer. II, 24 (ed. Lag. עָרַיבָא).

עָרַיבָא f. (b. h.; עָרַיב I) nakedness, shame; unchastity, lewdness, obscenity. Cant. R. to I, 2 עָרַיבִים עָרַיבִים ... as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24<sup>b</sup> עָרַיבִים לִבּוֹ רֹאֵה אֵת הַצֵּיטָא his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24<sup>a</sup> עָרַיבִים מִשְׁמֹעַ, v. עָרַיבִים. Ib. עָרַיבִים קוֹל בְּאִשָּׁה עָרַיבִים hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); עָרַיבִים בְּאִשָּׁה the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 עָרַיבִים דְּבַר ... דְּבַר עָרַיבִים a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90<sup>a</sup> (interpret. אֵם נֹאמַר עָרַיבִים ... הִיחַתִּי אֹמֵר מִשְׁמֹעַ עָרַיבִים, Deut. l. c.)



teacher have applied to her the proverb, stripped to nakedness &c.? Y. ib. VI, 30<sup>d</sup> הני לי מיקום ... אירחא אירחא it is usual for a man to say (to his father-in-law), I will rather go naked (deprive myself &c., v. עָרִיב), if only my wife be covered (but by saying this he does not mean to release him from the obligation of giving his daughter an appropriate outfit). Koh. R. to V, 12, v. עָרִיב; a. fr.—Pl. עָרִיבֵי אֶצְטִיב, עָרִיבֵי אֶצְטִיב. Targ. Job XXII, 6. Ib. XXIV, 7 לֵאמֹר ... Ms. (ed. לֵאמֹר ... adv.). Ib. 10 לֵאמֹר ... ed. Lag. (ed. Wil. לֵאמֹר ...); a. fr.—Fem. עָרִיבֵי אֶצְטִיב, עָרִיבֵי אֶצְטִיב. Targ. Esth. I, 11.—Y. Peah VIII, 21<sup>b</sup> top (ref. to Ruth III, 3) עָרִיבֵי אֶצְטִיב was she (Ruth) undressed?—Pl. עָרִיבֵי אֶצְטִיב. Targ. Esth. I. c.—Trnsf. (emp. ἠγχιμαστος) light-armed.—Pl. עָרִיבֵי אֶצְטִיב. Targ. II Esth. VIII, 10 בני רמיא (Targ. I Esth. ib. עָרִיבֵי אֶצְטִיב, corr. acc.; h. text האוחזתניהם).

עָרִיבֵי אֶצְטִיב f. (preced.) nakedness. Targ. Deut. XXVIII, 48 (O. ed. Amst. עָרִיבֵי אֶצְטִיב, ed. Vien. עָרִיבֵי אֶצְטִיב ... corr. acc.).

עָרִיבֵי (Parel of עָרִיב; cmp. Arab. 'aṭal, a. עָרִיב II) to strip, denude. Gen. R. s. 6 עָרִיבֵי אֶצְטִיב, v. עָרִיב; Koh. R. to I, 5, v. עָרִיב.

Hithpa. עָרִיבֵי אֶצְטִיב, Nithpa. עָרִיבֵי אֶצְטִיב to be stripped; to denude one's self. Gen. R. s. 19 (ref. to עָרִיב, Gen. III, 7) עָרִיבֵי אֶצְטִיב ... עָרִיבֵי אֶצְטִיב they had stripped themselves even of the merit of obeying the only command given them. [Yalk. Job 913 עָרִיבֵי אֶצְטִיב וְרַגְלָיו הָיוּ עָרִיבֵי אֶצְטִיב his feet were stripped of their skin (by scalding), v., however, עָרִיב.]

עָרִיבֵי ch. same. Targ. I Chr. X, 8 (h. text עָרִיב).

Hithpa. עָרִיבֵי אֶצְטִיב to be stripped; to uncover one's self. Targ. Y. Gen. III, 7. Targ. Y. Ex. VII, 9 כִּד אֶרְחַב when it (the serpent) was stripped (of its limbs, v. Targ. Y. Gen. III, 14, Gen. R. s. 20). Targ. Hab. II, 16 (h. text עָרִיב).—[Yalk. Sam. 162 (ref. to II Sam. XXII, 37) עָרִיבֵי אֶצְטִיב לֹא יִרְחָבוּ וְלֹא יִרְחָבוּ they (my joints) did not widen (become loose), did not slip, nor did they become sore; Midr. Till. to Ps. XVIII, 37 עָרִיבֵי אֶצְטִיב nor did they well (?)]; perh. to be read: עָרִיבֵי אֶצְטִיב.]

עָרִיבֵי, עָרִיבֵי, v. עָרִיב.

עָרִיב I (b. h.; cmp. עָרַח) to uncover. Gen. R. s. 83, end עָרִיבֵי אֶצְטִיב 'Rashi' he will uncover treasures &c., v. עָרִיב I.—Denom. עָרִיבֵי אֶצְטִיב.

עָרִיב II (b. h.; cmp. I עָרַח) to stir up.

Hif. עָרִיבֵי אֶצְטִיב (1) to stimulate, esp. to excite the sexual organ by contact (as the first stage of sexual connection), v. עָרִיבֵי אֶצְטִיב. Ker. II, 4 עָרִיבֵי אֶצְטִיב כִּי עָרַח עִירָהּ in all illicit connections the text makes him who passes through the first stage as punishable as him that finishes. Y. Keth. III, 27<sup>d</sup> עָרִיבֵי אֶצְטִיב עָרַח עִירָהּ if ten persons came in carnal contact with her, and one of them consummated. Sot. 42<sup>b</sup> (play on עָרִיב, I Sam. XVII, 23) עָרִיבֵי אֶצְטִיב עָרַח עִירָהּ all the world had taken liberties with his mother; a. fr.—2) to intermix. Y. Yoma V, 42<sup>d</sup> top עָרִיבֵי אֶצְטִיב

he must mix (the blood of the bull with that of the goat), v. עָרַח.

Hof. עָרִיבֵי אֶצְטִיב to be interwoven, entangled, caught. Y. Peah I, 16<sup>a</sup> bot. עָרִיבֵי אֶצְטִיב (the skirt) was caught &c., v. עָרַח I; ib. עָרִיבֵי אֶצְטִיב; Y. Sot. I, 17<sup>b</sup> (also עָרִיבֵי אֶצְטִיב).

Pl. עָרִיבֵי אֶצְטִיב to intermix (of liquids), pour; to interweave, intertwine. Yoma V, 4 עָרִיבֵי אֶצְטִיב דִּם הַבַּיִת לְדִם הַבַּיִת he poured the blood of the bullock to that of the goat, and put the full bowl in the empty one; expl. ib. 58<sup>a</sup> עָרִיבֵי אֶצְטִיב מִלֵּא עָרִיבֵי אֶצְטִיב he poured the contents of the filled bowl into the empty bowl ... in order to mix them thoroughly. Y. ib. V, 42<sup>d</sup> top (interch. with עָרַח a. עָרַח). Y. Maas. I, end, 49<sup>b</sup> עָרִיבֵי אֶצְטִיב (interch. with עָרַח) עָרִיבֵי אֶצְטִיב (interch. with עָרַח, Hif.); Y. Sabb. III, 6<sup>b</sup>. Nidd. X, 6 עָרִיבֵי אֶצְטִיב מִיַּם לַפֶּסַח was permitted to pour water from vessel to vessel for Passover purposes (to wash the Passover meat without touching the water). Ab. Zar. V, 7 עָרִיבֵי אֶצְטִיב מִכֵּל אֶל כֵּל if a Jew pours wine from one vessel into another (held by a gentile), 'עָרִיבֵי אֶצְטִיב' the wine remaining in the vessel from which he poured is permitted; a. fr.—Sifra K'dosh., Par. 2, ch. V עָרִיבֵי אֶצְטִיב the writer intended to join the whole paragraph (concerning emancipation) to 'for she has not been set free' (Lev. XIX, 20), to intimate that emancipation is consummated by a document only; (Gitt. 39<sup>b</sup> עָרִיבֵי אֶצְטִיב I) the whole paragraph has been joined &c. B. Bath. 113<sup>b</sup> עָרִיבֵי אֶצְטִיב ... עָרִיבֵי אֶצְטִיב II, a. corr. acc.) Y. Kidd. I, 58<sup>d</sup> bot. (ref. to Deut. XXV, 5) עָרִיבֵי אֶצְטִיב (and thus he shall be her levir); the text says, עָרִיבֵי אֶצְטִיב ('and thus he shall be her levir'); the whole paragraph is connected with עָרִיבֵי אֶצְטִיב (the word עָרִיבֵי אֶצְטִיב), intimating that marital connection only consummates the levirate marriage; Y. Yeb. II, beg. 3<sup>c</sup> עָרִיבֵי אֶצְטִיב (Rabad to Sifra l.c. quotes עָרִיבֵי אֶצְטִיב, corr. acc.). Y. Snh. VII, 24<sup>d</sup> עָרִיבֵי אֶצְטִיב the whole paragraph depends on the word mother.—Part. pass. עָרִיבֵי אֶצְטִיב; f. עָרִיבֵי אֶצְטִיב; pl. עָרִיבֵי אֶצְטִיב; mixed up. T'bul Yom III, 1 עָרִיבֵי אֶצְטִיב if an eatable part of a fruit is broken off but partly hangs on (is not entirely severed). Ukts. III, 8 עָרִיבֵי אֶצְטִיב a shoot of a fig tree which is torn off but is still attached to the tree by the rind; Tosef. Kel. B. Kam. I, 13. Yoma 54<sup>a</sup> עָרִיבֵי אֶצְטִיב the cherubs (in the Temple) whose bodies were intertwined with one another. Ib. sq. (expl. עָרִיבֵי אֶצְטִיב, I Kings VII, 36) עָרִיבֵי אֶצְטִיב like a man embracing his companion (wife). Hull. 127<sup>b</sup> עָרִיבֵי אֶצְטִיב attached by a hair's breadth. Bets. 7<sup>a</sup>; a. fr.

Hithpa. עָרִיבֵי אֶצְטִיב, Nithpa. עָרִיבֵי אֶצְטִיב to be intertwined, come into intimate contact. Ruth R. to I, 14 (ref. to עָרִיבֵי אֶצְטִיב, v. supra) עָרִיבֵי אֶצְטִיב ... עָרִיבֵי אֶצְטִיב on one hundred ... that were in contact with her the whole night (interch. with עָרִיבֵי אֶצְטִיב).

עָרִיבֵי, עָרִיבֵי ch. same.

Af. עָרִיבֵי אֶצְטִיב to pour out. Targ. Koh. XI, 3.

Hithpa. עָרִיבֵי אֶצְטִיב to be intertwined, attach one's self. Pesik. Shek., p. 11<sup>a</sup> עָרִיבֵי אֶצְטִיב (Ms. O. עָרִיבֵי אֶצְטִיב) and it sticks (catches thee), v. עָרִיבֵי אֶצְטִיב. Y. Dem. I, 22<sup>a</sup> עָרִיבֵי אֶצְטִיב, v. עָרִיבֵי אֶצְטִיב.

עָרִיבֵי, v. עָרִיבֵי.







be proclaimed in Hebrew). Bab. ib. 43<sup>b</sup> עליו חורין עליו חמ' they are not entitled to leave the army on that account. Ib. 44<sup>b</sup>; Men. 36<sup>a</sup>; a. e.—2) valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value. Arakh. 7<sup>b</sup> ואמר עֲרָפִי עלי if he says, I vow my own value. Ib. IV, 1 הוֹן הוֹן בּוֹחֵן הוֹן the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 הוֹן בּוֹחֵן הוֹן he pays according to the value at the time of the vow. Ib. הוֹן הוֹן he pays the value of an old man (Lev. XXVII, 7); I ילד the value of a child (ib. 6); a. fr.—Pl. עֲרָפִים. Ib. II, 1 אֵין בֵּן וּבֵן (Var. עֲרָפִין. עֲרָפִים) in vows of value nothing is valued at less than a Sela' &c.; ib. 7<sup>b</sup> כל עֵ שֶׁאֵתָה מִיִּרְדָּךְ וּבֵן 7<sup>b</sup> all values which you assess shall be no less than &c. Ib. IV, 1 הוֹן בּוֹחֵן הוֹן the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יֵשׁ בֵּן לְהַקֵּל וּבֵן in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2<sup>a</sup>, a. e. כֵּל שִׁישְׁנו בְּדַמִּים יִשְׁנֵי בֵּן כֵּל שִׁישְׁנו בְּדַמִּים יִשְׁנֵי בֵּן he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13<sup>b</sup> דְּמִיָּן וְעֵ. Tanh. B'huck. 6 פְּרִשְׁתָּהּ the section treating of vows of value. Ib. בּוֹכֹתָ הוֹן אֵין מִצִּיל וּבֵן as a reward for your offerings of values, I will save you &c.; a. fr.—Arakhin, name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[עֲרָפִי. Gitt. 44<sup>a</sup> Ar., v. עֲרָפִי.]

\* עֲרָפָה f. (v. עֲרָפִי) registration of legitimacy, citizens' list. Targ. I Chr. II, 17 לְבַטְרִיָּה יֵה רִיד בֵּן to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9<sup>c</sup>; Midr. Till. to Ps. IX, 9).

עֲרָפָה, v. next art.

עֲרָפִים, v. עֲרָפִים.

עֲרָפִי f. (עֲרָפִי; an adapt. of ἀρῆγῆ, ἀρῆγειον) recorder's office for pedigree, deeds of sale &c. Kidd. IV, 5 בֵּן כּוֹתֵם וּמַעֲלָה בֵּן וּבֵן. Pl. עֲרָפָה. Gitt. 44<sup>a</sup> אֵין בֵּן וּבֵן (Ar. בעֲרָפִין) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13<sup>a</sup> שֶׁלֵּהן בֵּן. Gitt. I, 8 בֵּן עֲרָפִים; Tosef. M. Kat. II, (I), 1 בֵּן עֲרָפִים. Gitt. I, 5; Tosef. ib. I, 4/4 בֵּן עֲרָפִים (Var. עֲרָפִים) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כֵּה לֵהם בֵּרְכָאִים וּכְה לֵהם הַעֲרָפִים if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עֲרָפִין ... עֲרָפִין; a. e.

\* עֲרָפֵל (cmp. עֲרָפֵל) to curve, twist.

Hithpa. עֲרָפֵל to be entangled, caught. Gen. R. s. 31 היה בא לִיבְנוֹס ... מִהַעֲרָפֵל when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi': were scalded in the hot water of the flood, v. עֲרָפֵל, taking עֲרָפֵל as Parel of עֲרָפֵל]; (Yalk. Gen. 55 מִהַעֲרָפֵל, Ar. s. v. עֲרָפֵל); (Yalk. Job 913 מִהַעֲרָפֵל, v. עֲרָפֵל); Yalk. Job 913 מִהַעֲרָפֵל, v. עֲרָפֵל.

עֲרָה (denom. of עֲרָה) to sheathe, cover. Y. Orl. III, beg. 62<sup>d</sup> (ref. to Lev. XIX, 23) אֵיה הַנִּי הַנִּי בַעֲרָה אֵת פְּרִיו אֵיה תַנַּי explains that it refers to that which covers the fruit (peel, shell &c.); דָּבָר שֶׁהוּא עֲרָה אֵת פְּרִיו וּפְרִיו; עֲרָה that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51<sup>c</sup> דָּבָר שֶׁהוּא עֲרָה.—[In b. h. עֲרָה to treat as 'Orlah, to remove.]

עֲרָה m. (b. h.; v. עֲרָה) [covered,] uncircumcised; gentile. Mekh. Bo s. 15 (ref. to Ex. XII, 43) אֵבֶל יִשְׂרָאֵל עֵ שִׁימֵן וּבֵן I might deduce from this that an uncircumcised Israelite may partake of the Passover lamb; Pes. 96<sup>a</sup> אֵבֶל עֵ דָלְבוּ אֵבֶל לְשִׁמִּים but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 הַנִּי וּבֵן וּבֵן an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 עֵ אֵפֵי even an uncircumcised Israelite; Hull. 5<sup>a</sup> הַנִּי הַנִּי הַנִּי הַנִּי הַנִּי what is meant by this 'arel? Do you mean an Israelite whose brothers died from circumcision? Pes. 92<sup>a</sup> נָבֵר עֵ an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); עֵ יִשְׂרָאֵל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37<sup>c</sup> הַנִּי בֵן הַנִּי, read: הַנִּי עֵ].—Pl. עֲרָהִים. Mekh. l. c. עֵ עֲבָדִים (עֵ) uncircumcised slaves. Ned. III, 11 מִתָּה בַעֲרָה יִשְׂרָאֵל לֵב קִוֵּם he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word 'arelim being meant only for non-Jews; v. עֲרָה; a. fr.

עֲרָה, עֲרָה, עֲרָה, עֲרָה, עֲרָה, עֲרָה. ch. same. Targ. Dent. XXVIII, 43 (h. text עֲרָה). Targ. Ex. XII, 48 (Y. עֲרָה, read: עֲרָה; a. fr.—Pl. עֲרָהִין, עֲרָהִין. Targ. Josh. V, 7 (ed. Lag. עֲרָהִין). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

עֲרָה f., v. עֲרָה.

עֲרָה f. (b. h.; עֲרָה to hang over, v. Ges. Thes. s. v. עֲרָה) [sheath,] prepuce; the uncircumcised membrum. Gen. R. s. 46 עֲרָה הַנִּי the foreskin of the membrum. Sabb. 134<sup>b</sup>, sq. עֲרָה וְהָאֵת הַשַּׁבָּת the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כְּבִישָׁה, v. עֲרָה. Pes. 92<sup>a</sup> וּבֵן הַנִּי הַנִּי הַנִּי הַנִּי הַנִּי he who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 קְרוּיָה אֵלָּה לְשִׁמֵם שֶׁאֵין הַנִּי קְרוּיָה אֵלָּה לְשִׁמֵם (the word 'arelim) is used only as a general name for gentiles, v. עֲרָה. Ib. עֲרָה הַנִּי שֶׁנִּהְיֵנוּ וּבֵן uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—Pl. עֲרָהִים, constr. עֲרָהִים. Yeb. 72<sup>a</sup>; Sabb. 135<sup>b</sup> עֵ שֵׁי לֹא שֵׁי עֵ one has two prepuces; (oth. opin. עֵ membra to be circumcised). Gen. G. s. 46, a. e. הַנִּי הַנִּי הַנִּי הַנִּי הַנִּי the term

'*orlah* (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [that which is to be rejected,] the fruit of trees of the first three years. Orl. I, 2 'ע' הַיֵּב is subject to the law of 'orlah. Ib. 6 'ע' נַטְיָה של 'ע' a young tree subject to the law of 'orlah. Ib. 7 שֶׁרֶף הַיֵּב resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. עֹרְלָה.—'Orlah, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**עָרְלָה** f. (preced.) *uncircumcision, the condition of one not circumcised*. Yeb. 71<sup>a</sup> 'ע' שלא בּוֹמֵה הוּיָא 'ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70<sup>b</sup> 'ע' רְגוּפִיה 'ע' one's own want of circumcision; 'ע' דאחרוני omission to circumcise others. Hull. 4<sup>b</sup>, sq. לע' מוּמָר, v. מוּמָר; a. e.

**עָרְלָתָא**, v. עֹרְלָתָא.

**עָרַם** I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, a. עָרַף) to heap up, pile. Gen. R. s. 83, end (play on עָרַם, Gen. XXXVI, 43) וְכ' שְׂהוּא עָרִיד עָרִיד לְעָרוֹם וְכ' he is destined to heap up treasures for the king Messiah; ('Rashi': לְעָרוֹם, v. עָרַה I).—Denom. עָרְמָה.

**עָרַם** II (b. h.; cmp. עָרַה I) to peel off, strip; to make white, bright; v. עָרוֹם, עָרוֹם.

*Hif.* הַעֲרִים 1) to enlighten, inform. Y. Snh. V, beg. 22<sup>c</sup>, sq. (ref. to בערמה, Ex. XXI, 14) שְׁתִּירְמוּהוּ בְּאִיּוֹ מִיָּהָה (they the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80<sup>b</sup> (שיודיעוהוּ ב'—2) to plan, act deliberately. Mekh. Mishp. s. 4 (ref. to בערמה, v. supra) ... שאיך ... להוציא this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; אינן מערמיין ... להוציא מרפא ... אינן מערמיין although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) to act with subtlety, to get around a law by an artifice. Sabb. 65<sup>b</sup> מערמיין בדליקה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מערמיין בדליקה you dare not &c. Ib. 'ע' מהו שְׁתִּירְמוּ דַּרְסָא אִתְּרַם אִתְּרַם &c., v. פָּרָה. Tosef. Bets. III, 2. Gen. R. s. 49 על אִתְּרַם אִתְּרַם why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

**עָרַם**, **עָרִים** ch. same.

*Ithpe.* אִתְּרַם 1) to become prudent. Targ. Prov. XIX, 25.—2) to be subtle, to deceive, pretend. Macc. 23<sup>b</sup> אִתְּרַם אִתְּרַם מִיִּרְמָא (not אִתְּרַם) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25<sup>a</sup> אִתְּרַם קָא מִיִּרְמָא perhaps he merely pretends (to be repentant)? B. Mets. 90<sup>b</sup> אִתְּרַם אִתְּרַם עליהו ויודבנין a trick has been employed

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

*Af.* אִתְּרַם to use an artifice, v. supra.

**עָרְמָה** f. (b. h.; preced.) *prudence, deliberation; subtlety*. Mekh. B'shall, Shir., s. 6 (ref. to נְטִימו, Ex. XV, 8, v. Targ. O. a. l.) נָתַתְּ 'ע' לָמִים ... נָתַתְּ הֵבָה נִחְכְּמָה they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 לפי מה שהיתה עָרְמָהוּ [read:] מִדְר. סָא. ח. VII) עָרְמָהוּ מִכְתוּ פְתִי דִיִּירִי its punishment. Midr. Prov. ch. I. עָרְמָהוּ 'ע' וְנָתַן בְּרִי הַקְּבָ"ה 'ע' was simple, and the Lord placed wisdom in me. Ib. 'ע' לְהוֹיֹת בּוֹ 'ע' ... לְהוֹיֹת בּוֹ 'ע' from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

**עָרְמָה**, v. עָרְמָה.

**עָרְמוּמִית** f. (v. preced. art.) *shrewdness, subtlety*. Yalk. Ex. 248, v. עָרְמָה. Sot. 21<sup>b</sup> (ref. to Prov. VIII, 12) כִּיּוֹן שֶׁנִּכְנְסָה חֲכָמָה ... נִכְנְסָה עִמָּה 'ע' when wisdom enters into man, subtlety enters along with it; Yalk. Prov. 940 'ע' בּוֹ 'ע' נִכְנְסָה.

**עָרְמוֹן** m. (b. h.; v. עָרַם II) *platanus, the Oriental plane*.—Pl. עָרְמוֹנִים. Y. Keth. VII, end, 31<sup>d</sup>; a. e.; v. אֶרְמוֹן III.

**\*עָרְמוּנָא** m. (v. עָרַם; cmp. Gen. III, 1) *a venomous serpent*. Targ. Y. II Gen. XLIX, 17 Ar. (ed. חוּרְמָנָא).

**עָרְמוּתָא** f. = h. עָרְמָה, *subtlety; premeditation*. Targ. I Kings II, 5.

**עָרְמוּת** f. (preced.) = הַעֲרָמָה. Tosef. B. Mets. IV, 3 הַעֲרָמָה (ed. Zuck. הַעֲרָמָה, Var. עָרְמָה, v. הַעֲרָמָה).

**עָרְמוּתָא**, v. עָרְמוּתָא.

**עָרַם** (cmp. אָרַם) to connect, intertwine, braid &c.—Denom. עָרַם, עָרְסָה, עָרִים.

*Pi.* עָרַם 1) (denom. of עָרִים) to form an arbor. Kil. IV, 7 אִם עָרַם מְלַמְעֵלָה if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. עָרְסָה) to start dough, contrad. לֹשׁ. Y. Pes. III, 30<sup>a</sup>; Y. Bets. I, 60<sup>d</sup> top 'ע' לֹא אָמַר אֵלָא לֹשׁ וְכ' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. to knead, work in (cmp. עָרַף). Ber. 37<sup>b</sup> בַּשֶּׁרֶטֶן when he worked the crumbs again into a compact mass; Men. 75<sup>b</sup> בְּשֶׁרֶטֶן. Y. Hall. I, 57<sup>b</sup>, v. מְעָרַס. Ib. מְעָרַס כִּמְע' הוּא (not במְעָרַס) and that lump of dough made by pressing several pieces together (v. עָרַף),—is that not the same as if worked together?

*Nif.* נִעְרַם, *Hithpa.* הִתְעָרַם to become connected, compact. Sifré Num. 110 (ref. to טַרְסָהב, Num. XV, 20, sq.) מְשִׁתְּרָם (it is subject to Hallah) from the time it has become a compact mass; Yalk. ib. 748 מְשִׁתְּרָם.

**עָרַם** I *arbor*, v. עָרַים I.

**עָרַם** II c. (b. h. עָרַשׁ; preced. art.) [*joined frame*; emp. פְּלִיבָה,] *bed, bier*.—Pl. עָרְסוֹת, constr. עָרְסוֹת. Sabb. 62<sup>b</sup> (ref. to Am. VI, 6) 'מסריתיון עָרְסוֹתֵיהֶם וּב' Ms. M. (ed. עָרְסוֹת), v. עָרַח III; Kidd. 71<sup>b</sup>.

**עָרַם** עָרְסָא ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—'ר' תַּבְּיִישׁ (ר')—*sexual connection*. Targ. Y. II ib. XIX, 15 (Y. I עָרַים). Targ. Y. Num. V, 13 דַּעֲרִים; a. e.—Targ. II Sam. III, 31 *bier*.—Snh. 20<sup>a</sup>; Ned. 56<sup>b</sup> דַּגְדָּא וּב', v. עָרַח. Ib. דַּבְּלָא a bed with a leather mattress. Lam. R. to I, 1 (רַבְתִּי) 'ר' עָרְסוֹת פְּתוּחָא a broken bedstead. B. Bath. 22<sup>a</sup> עָרְסוֹת לְעָרְסוֹתָא waiting for the bier of R. A. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> 'ר' עָרְסוֹת יַהֲבוֹן עָרְסוֹתָא place my bier (coffin) at the sea-shore; a. fr.—Pl. עָרְסוֹתָא, עָרְסוֹתָא, עָרְסוֹתָא. Targ. Am. VI, 4 עָרְסוֹתָא אַתְּקוֹן (oth. ed. עָרְסוֹתָא) Lam. R. l. c. עָרְסוֹתָא... אַתְּקוֹן he prepared for them four beds. Lev. R. s. 5 (transl. מַטָּה שֶׁן Am. l. c.) 'ר' דַּפִּיל עָרְסוֹתָא ivory bedsteads. Y. Ber. III, 6<sup>a</sup> top 'ר' קַסְרִיָּהָא עָרְסוֹתָא Caesarean bedsteads which have holes for the girths; a. e.—2) (cmp. עָרַים I) *arcade along a row of buildings, sidewalk*. Gitt. 6<sup>a</sup> לְבִי' מִצִּדְּדִין מִצִּדְּדִין required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60<sup>c</sup> bot. לְבִי' from one side of the street to the other (or from one couch to the other, v. עָרַים II).—Pl. עָרְסוֹתָא. Erub. 26<sup>a</sup> 'ר' עָרְסוֹתָא אַרְבַּע עָרְסוֹתָא עָרְסוֹתָא ed. עָרְסוֹתָא, fr. עָרְסוֹתָא provided the whole town of M. with 'Erubs (v. עָרַיִב), one for each row of connected houses.—3) *dish of the steel-yard, scales*. Sabb. 60<sup>a</sup>, v. עָרְסָה.

**עָרְסָה**, v. עָרַיִבָה.

**עָרְסָה** m., pl. עָרְסוֹתָא (preced. art.) *belonging to a bedstead*; 'ר' *strapping, girthing*. Y. Sabb. VII, 10<sup>c</sup> top 'ר' דַּעֲבִיד עָרְסוֹתָא הֵן דַּעֲבִיד מִ' עָרְסוֹתָא (Or Zar. Sabb. 64 עָרְסוֹתָא עָרְסוֹתָא read 'ר' עָרְסוֹתָא) he who does girthing work (on the Sabbath), if lengthwise &c.

**עָרְסוֹתָא** f., pl. עָרְסוֹתָא, v. עָרַח 2.

**עָרְסוֹתָא**\* (v. next w.) *to swing* (like a hammock).

*Hithpa.* הִתְעָרְסָה *to be swung; to waddle, stagger*. Gen. R. s. 31 עָרְסוֹתָא רַגְלֵי וְהוּן רַגְלֵי מִתְעָרְסוֹתָא quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מִתְעָרְסוֹתָא בְּרִישׁ אֲרָם Ar.; Yalk. Gen. 55 מִתְעָרְסוֹתָא v. עָרְסָה.

**עָרְסוֹתָא** עָרְסָא m. (v. עָרְסָה) *hammock*, v. אֶזְזָא.

**עָרַעַר**, v. עָרַעַר III.

**עָרַעַר** I (apocop. of עָרַעַר, transpos. of עָרַעַר; cmp. עָרַעַר a. עָרַעַר) *to come in contact with; to join, meet*. Targ. Jer. XLI, 6 (h. text פָּגַשׁ). Targ. O. Gen. XXXII, 2 (h. text פָּגַשׁ). Targ. O. Ex. I, 10; a. fr.; v. עָרַעַר I.

*Pa.* עָרַעַר (עָרַעַר) *to join, be added to*. Koh. R. to VII, 27

'ר' עָרַעַר (עָרַעַר) one (sin) is added to another &c., v. עָרַעַר I.

*Hithpa.* אֶתְעָרַעַר 1) *to be met; to happen; to come before*. Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2] *to be added, increased*. Y. Hall. II, 58<sup>d</sup> top אֶתְעָרַעַר (ed. אֶתְעָרַעַר, v. עָרַעַר).

**עָרַעַר** II (preced.; v. עָרַעַר II), *Pa.* עָרַעַר *to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text הִקְרִישׁ). Targ. O. Lev. XXIII, 2; a. fr.; v. עָרַעַר II.

**עָרַעַר**, v. עָרַעַר.

**עָרַעַר**, v. עָרַעַר.

**עָרַעַר** I f. (עָרַעַר I) *accident*. Targ. Koh. IX, 11 (h. text פָּגַע).

**עָרַעַר** II, **עָרַעַר** f.=ח. עָרַעַר, *wasp, hornet*. Targ. O. Ex. XXIII, 28 'ר' ed. Berl. (oth. ed. 'ר'). Targ. Josh. XXIV, 12; a. e.—Sabb. 80<sup>b</sup> 'ר' מִן הַחֵטְבִּי אֶתְעָרַעַר a wasp came out of the wall and stung him &c., v. אֶתְעָרַעַר.—V. אֶתְעָרַעַר.

**עָרַעַר** I (Pilp. of עָרַעַר) 1) *to stir up, excite to lamentation*. M. Kat. 8<sup>a</sup> לֹא יִתְעָרַעַר וּב' v. עָרַעַר. Polel.—2) [*to stir up strife, disturb*], *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c.* Y. Snh. III, 21<sup>d</sup> top עָרַעַר קִיּוֹם אִם בָּא וְשִׁי' עָרַעַר קִיּוֹם if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39<sup>b</sup> כָּל מִי שֶׁיִּבְרַח וְיִתְעָרַעַר וּב' whosoever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25<sup>b</sup> הַמְּתַעָרְרִים those inclined to argue,—a censorial change from הַמְּעִירִים or הַמְּעִירִים; v. Rabb. D. S. a. l. note 8.]—3) *to stir on by chiding, to scold*. Sot. III, 3 עָרַעַר אֹתָהּ וּב' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מְתַעָרְרִין ed. Zuck. (Var. מְתַעָרְרִין). Ib. בַּצַּבָּה (ומִ' בְּרַעֲרִין, read 'ר' בְּרַעֲרִין ed. Zuck. (Var. בְּרַעֲרִין, read 'ר' בְּרַעֲרִין) they opened her mouth... and urged her on and forced her to drink; Sot. 19<sup>b</sup>. Y. ib. III, 18<sup>d</sup> bot. עָרַעַר אֹתָהּ וּב' we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מִכֵּן אֹתָהּ וּב' כִּינֵן אֹתָהּ... they strike her with the broadside of a sword and urge her &c.; a. e.

*Hithpa.* הִתְעָרַעַר *to be stirred up*, v. עָרַעַר.

**עָרַעַר** II (b. h.; cmp. עָרַעַר I) *to lay bare, strip, denude; to make lonely*. Pesik. Aniya, p. 134<sup>b</sup> (expl. סַטְרָה, Is. LIV, 11) מִשְׁרַעֲרָה שְׁרַעֲרָהּ וּב' 'the stripped' (or lonely) one whom the nations have denuded (with ref. to 'ר', Ps. CXXXVII, 7); Yalk. s. 339 עָרַעַר (read: שְׁרַעֲרָהּ). Yalk. Num. 708 (play on הַמִּים הַמְּאָרְרִים לְמַרְיָם, Num. V, 24) (שְׁמַרְרִין אֶת הַגּוֹף וְיִתְעָרַעַר אֶת הַשֵּׁן because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 וּמַעֲרִים אֶת הַשֵּׁן (corr. acc.); Num. R. s. 9 (corr. acc.); v. also, עָרַעַר).

*Nithpalp.* נִתְעָרַעַר *to be stripped, bare*. Midr. Till. to Ps. CII, 18 (ref. to עָרַעַר, ib.) מִמַּעֲשֵׂים שׁוֹמֵם (corr. acc.; v. שְׁרַעֲרָה, read עָרַעַר).

this refers to Manasseh who was bare of good deeds.—  
V. עֲרֵר.

**עֲרֵר** I ch. same, to strip, make lonely. Part. pass.  
מְעֲרָרָה; f. מְעֲרָרָה. Pesik. Āniya, p. 134<sup>b</sup>, a. e., v. preced.

**עֲרֵר** III (v. עֲרֵר I) [to bring into contact.] 1) to keep  
a liquid in the throat for the sake of lubrication. Tosef.  
Sabb. XII (XIII), 10 if one has a sore throat, לֹא יִמְצָרָהוּ  
'he must not lubricate it with oil (on the Sabbath);  
Ber. 36<sup>a</sup> לֹא יִמְצָרָהוּ (Pl. of עֲרֵר; Ar. 'רִירַר); Tosef. Ter.  
IX, 12 יִמְצָרָהוּ (ed. Zuck. יִרְדָּנוּ); Y. Shebi. VIII, 38<sup>a</sup> top  
'רִירַר.—2) to cause to meet. Koh. R. to IX, 11 (ref. to  
יָרַח, ib.; cmp. מְעֲרָרָה I) הָאִדָּם וּמְעֲרָרָהּ (אֲחֵר. אֲחֵר.)  
'it is time that strikes man and causes all these  
things (vicissitudes) to meet him.

**עֲרֵר** II ch. same, to join, meet. Koh. R. to VII, 27  
מְעֲרָרָה, v. עֲרֵר I.

**עֲרֵר** III (transpos. of רָעַע, v. רָעַע) to make shaky,  
loosen.—Part. pass. מְעֲרָרָה; f. מְעֲרָרָה. Lam. R. introd. (R.  
Hānina 2) (ref. to רָעַע, Prov. XXV, 19) אֶשְׁן מִיֵּד  
tooth, v. מְעֲרָרָה.

**עֲרֵר** m. (b. h.; II עֲרָר) stripped, lonely. Lev. R. s. 30;  
Yalk. Ps. 855 וְכִי מִמַּעֲשֵׂים וְכִי מִמַּעֲשֵׂים וְכִי מִמַּעֲשֵׂים  
Ib.; Midr. Till. to Ps. CII, 18.

**עֲרֵר** (עֲרֵעוֹר) m. (I עֲרָר) protest; evidence of  
illegitimacy or disqualification. Keth. 21<sup>b</sup> עַל אֶחָד מֵהֵן  
and the qualification of one of the judges was con-  
tested; ib. sq. עַל דְּבַר מִי of what nature was that alleged  
disqualification?; עַל דְּבַר מִשְׁפָּחָה based on alleged  
family blemish (descent from slaves). B. Bath. 31<sup>b</sup>, sq.  
עַל הַדִּיּוֹת אֵינָם וְכִי they differ as to acting on the evidence  
of disqualification proffered by one witness; ר' אֶלְעָזָר כֹּהֵן  
'R. El. is of the opinion that evidence of disquali-  
fication by one witness is sufficient; עַל תְּרֵי it requires  
two witnesses; Keth. 26<sup>a</sup>. Ib., a. fr. עַל מַשְׁטֵם in  
charges of disqualification no less than two witnesses are  
required. Y. Bicc. I, 64<sup>a</sup> עַל שֶׁהָיוּ קוֹרְיֵן עֲלֵיהֶן ...  
whose qualification for marriage with priests  
was disputed; Y. Yeb. VIII, 9<sup>b</sup> bot.; Bab. ib. 60<sup>b</sup>. Y. Keth.  
II, 26<sup>b</sup> bot. עַל שֶׁשָּׂרָף עֲלָיו a document against which  
an informality was charged; a. fr.

**עֲרֵרֵן**, v. עֲרֵרֵן.

**עֲרַר** (b. h.) 1) to divide, cut. Sifré Deut. 306 (ref. to  
Deut. XXXII, 2) אֵין יִבְלֶה ... פְּרוֹט ... אֵלָא עֲרַרְהּ לִי  
'ya'ārof is a Phoenician (mercantile) term, e. g. one  
does not say to one's neighbor, p'roṭ (break into small  
change) this Sel'a for me, but ārof for me &c.—Denom.  
(2) (cmp. עֲרַרְהָ a. עֲרַרְהָ) to drop, distill. Taan. 7<sup>a</sup> (ref.  
to Deut. I. c.) וְאִם תִּהְיֶה עֲרַרְהָ בְּמִשְׁרַר if a scholar  
is worthy, he is like dew; if unworthy, drop him like  
rain; Yalk. Deut. 942 עֲרַרְהָ.—3) (denom. of עֲרַרְהָ) to break  
the neck of; esp. to break the neck of a heifer to atone

for a murder the author of which is unknown (Dent. XXI,  
1-9); to perform the ceremony of atonement. Sot. IX, 2  
לֹא הָיוּ עֲרַרְיָן they did not perform the ceremony. Ib. 45<sup>b</sup>;  
a. fr.—Ib. IX, 5 וְעֲרַרְיָן אֶתְהָא בְּקוֹפְיָן and (if the ground is  
not hard and rough) they cut her head from behind with  
a hatchet.—Part. pass. עֲרַרְהָ; f. עֲרַרְהָ.—  
4) (cmp. עֲרַרְהָ) (of copulations of animals) to cover (from  
behind). Ib. 42<sup>b</sup> (play on עֲרַרְהָ) וְכָל עֲרַרְיָן all covered  
her from behind.

**עֲרַרְהָ** Nithpa. נִתְרַחַה to have the neck broken. Ib.  
IX, 7 (47<sup>a</sup>) עַד שֶׁלֹּא נִתְרַחַה וְכִי נִמְצָא (Y. ed. עַד שֶׁלֹּא הָיוּ עֲרַרְיָן  
if the murderer was discovered before the heifer was put  
to death; מִשְׁנֵעֲרַחַה Mish. (Y. a. Bab. ed. עֲרַרְהָ) after the  
ceremony had taken place. Ib. 46<sup>a</sup> רַבִּי רַבִּי ... let there be brought a thing which has not  
yet produced fruit (a heifer) and be broken in a place  
which produces no fruit, and atone for the murder of  
him who was prevented from producing fruit (good  
deeds on earth). Ex. R. s. 42, end (play on עֲרַרְהָ, Ex.  
XXXII, 9) רַבִּי רַבִּי הֵם לִתְרַחַה they deserve to have their  
necks broken; a. e.

**עֲרַרְהָ** ch. same, to break the neck of the heifer. Sot. 46<sup>a</sup>  
עֲרַרְהָ הֲיֵשׁוּב הַדָּבָר נִמְרֵי וְלֹא עֲרַרְיָן  
is it really so that we do not perform  
the ceremony (in such a case)?

**עֲרַרְהָ**, pl. עֲרַרְיָן, substitute for עֲרַרְהָ, v. עֲרַרְהָ. Y. Ned. I,  
beg. 36<sup>a</sup> עַד שֶׁנִּתְרַחַה עֲרַרְיָן ... וְאִילוּ הָיוּ עֲרַרְיָן  
(substitutes for 'ārakhin), what would we teach?  
'Ārafin, 'āratsin, 'ārakin.

**עֲרַרְהָ**, v. עֲרַרְהָ.

**עֲרַרְהָ** m. = h. עֲרַרְהָ. Pl. עֲרַרְיָן (in singular sense). Yalk.  
Lev. 665 עַד שֶׁחָזַר עַל הַמֵּת קִרְוֵן עֲרַרְהָ (read: קִרְוֵן) look at the (fat)  
neck, look at the back; [obviously one a gloss to the  
other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

**עֲרַרְהָ** m. 'arpad, a species of bats. B. Kam. 16<sup>a</sup> עַד שֶׁתִּשְׁלַח  
... נִשְׁמַח עַל וְכִי the bat after seven years changes into an  
'arpad, the 'arpad &c., v. עֲרַרְהָ.

**עֲרַרְהָ** ch. same, bat (h. עֲרַרְהָ). Targ.  
Y. I Deut. XIV, 18 (Y. II עֲרַרְהָ); Targ. Y. Lev. XI, 19  
עֲרַרְהָ (עֲרַרְהָ) (corr. acc.).

**עֲרַרְהָ** (b. h.) pr. n. f. Orpah, wife of Chilion, son of  
Naomi, in legend identified with Harafah (II Sam. XXI, 22).  
Sot. 42<sup>b</sup> וְכִי בְּשֶׁבַע אַרְבַּע דְּמִעוֹת שֶׁהָיוּ לָהּ as a reward for  
four tears which O. shed, when parting with her mother-  
in-law she was privileged to rear four mighty men (II Sam.  
I. c.). Ib. עַל שֶׁהָיָה עַל שֶׁהָיָה עַל שֶׁהָיָה עַל שֶׁהָיָה  
she was called Harafah?; v. עֲרַרְהָ. Ib. עַל שֶׁהָיָה עַל שֶׁהָיָה  
he real name was Harafah, and why was she called O.?,  
v. עֲרַרְהָ. Snh. 95<sup>a</sup> וְכִי הָיוּ לָהּ עַל שֶׁהָיָה עַל שֶׁהָיָה  
(Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

**עֲרַרְהָ**, v. עֲרַרְהָ.

\***עֲרַרְהָ** (Parel of עֲרַרְהָ, Hithpa. הִתְעַרְפַּל to swell (?).  
Midr. Till. to Ps. XVIII, 37 עֲרַרְהָ, v. עֲרַרְהָ.

















עֲתִירָה, v. עֲתִיר.

עָתָה I (h. h.) to move. Gen. R. s. 52, beg. (expl. רַחֵק, Job XIV, 18) פָּנָה מִמְקוֹמוֹ he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

Hif. עֲתִירָה to remove, transfer. Y. Hag. II, 77<sup>c</sup> top (ref. to Ps. XXXI, 19 עָתָה ... הַדּוֹבְרוֹת הַעֲדִיקוּ עַל צַדִּיקוֹ שֶׁל עוֹלָם (הַדּוֹבְרוֹת הַיְמִינִית) who speak concerning the Righteous One of the world words which he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 דְּבָרִים הַלְלוּ נִאֲמְרוּ מִמְעַתְּקוֹ שֶׁל עִלָּם (ref. to I Chr. IV, 22) דְּבָרִים הַלְלוּ מִעַתְּקוֹ 'ib. these words were spoken by Ilim who moves the world (by ref. to יִרְחֵק, Gen. XII, 8); (Yalk. Chr. 1074 דְּבָרִים הַלְלוּ מִעַתְּקוֹ, v. עֲתִירָה, Yalk. Prov. 961 (ref. to הַעֲתִירָה, Prov. XXV, 1) הַעֲתִירָה הֵיטִיב (they removed), this shows that they were suppressed (v. עָתָה). Ib. דְּבַר אַחֵר אֲנִי הַעֲתִירָה אֲלָא פִירְשׁוּ וְכ' another interpretation is, ḥetiku means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פִּרְשׁ, a. cmp. the later use of הַעֲתִירָה to edit, to translate); Ab. d'R. N. ch. I, 2<sup>nd</sup> Vers. (ed. Schechter, p. 3) אֲנִי הַעֲתִירָה אֲלָא שִׁפְרִישׁוּ; ib. 1<sup>st</sup> Vers. לֹא שִׁבְחֵינוּ אֲלָא שִׁפְרִישׁוּ, v. next w.

Hof. עֲתִירָה to be removed. Koh. R. to I, 8 (in enigmatic speech) וְאֲנִי הַעֲתִירָה לְבָאֵן לְהַחֲרִישׁ מִיָּהָה and I have come here to accelerate the growth (of hair).

Nif. עֲתִירָה, Nithpa. עֲתִירָה to be removed, transferred. Esth. R. to I, 1 קָבִיץ, v. הַעֲתִירָה. Yalk. Chr. 1076 (ref. to I Chr. I. c.) שֶׁנִּשְׁתַּקְּפוּ מֵהֶם הַחֲזִירִים ... אִפִּי' even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. I. c. (not שִׁנְתִּיבְסָקוּ).

עָתָה II to be substantial, strong; (cmp. עֲתִירָה) to be old.—Denom. עֲתִירָה.

Hif. עֲתִירָה (denom. עֲתִירָה; cmp. עָתָה Nithpa.) to be long in deliberating, mature. Ab. d'R. N. ch. I (expl. הַעֲתִירָה, Prov. XXV, 1) וְלֹא שִׁבְחֵינוּ אֲלָא שִׁהֲמַתֵּנוּ and ḥ'etiku means, 'which they considered maturely'; אבא שאול Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עָתָה ch. same, to be old, worn out. Targ. Lam. III, 4 (h. text בָּלָה).

Ithpa. אֲתִירָה, אֲתִירָה 1) to remain long, be settled permanently. Targ. Deut. IV, 25 (h. text וְיִשְׁתַּחֲוּהוּ). Targ. Ez. XXXIV, 25 (h. text וְיִשְׁתַּחֲוּהוּ).—2) to grow old. Targ. Y. Lev. XXVI, 10 דִּמְעֵתָה (ed. Vien. דִּמְעֵתָה Part. pass. Pa.).—Targ. Y. Deut. XXVIII, 59 דִּמְעֵתָה (inveterate, chronic).

עָתָה (עָתָה, עָתָה) = h. עָשִׂיר 1) to be rich, grow rich. Targ. Deut. XXXII, 15 עָתָה ed. Berl. (oth. ed., a. Y. עָתָה). Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil. Af.). Targ. Prov. XXI, 17; a. e.—2) to make rich, v. infra.

Pa. עָתָה 1) to make rich. Targ. Gen. XIV, 23 (ed. Berl. 'עָתָה, oth. ed. עָתָה; Y. I אֲתִירָה Af.). Targ. I Sam. II, 7; a. fr.—Yoma 25<sup>b</sup> מִתְּקָרָא יָם (offering frankincense) makes rich.—2) to proclaim rich. Targ. Prov. XIII, 7 (some ed. Af.).—[Gen. R. s. 45 עָתָה Ar. (ed. עָתָה, read: עָתָה, v. עָתָה.]

Af. אֲתִירָה 1) to make rich, v. supra.—2) to become rich. Targ. Ps. XLIX, 17 רִבְעִיר Ms. (ed. Ithpa.). Targ. Zech. XI, 5 (v. supra); a. e.

Ithpa. אֲתִירָה, אֲתִירָה 1) to become rich. Targ. Ps. I. c.—B. Mets. 59<sup>a</sup> וְהִתְעַשְׂרִיתוּ, v. יָקָר Af.; Yalk. Gen. 68. Hor. 10<sup>b</sup> הֲיִתְעַשְׂרִיתוּ אֲתִירָה פִּירְשׁוּ have you acquired a little wealth? Ned. 50<sup>a</sup>; a. e.—\*2) to endure, prosper. Targ. Job XV, 29 יִתְעַשְׂרִיתוּ ed. Lag. (oth. ed. יִתְעַשְׂרִיתוּ, v. עָתָה).

עָתָה m. (עָתָה, v. עָתָה) shovel or pitchfork. Tosef. Ukts. I, 5 מִפְּנֵי שֶׁהוֹפְכָה בֵּי' because he is used to turn it up with the shovel; Succ. 14<sup>a</sup> בֵּי' לְהוֹפְכָה בֵּי' why is the prayer of the righteous symbolized by a shovel (the roter being used for praying, v. עָתָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to וַיִּשְׁתַּחֲוּהוּ, Jud. XIII, 8).

עָתָה I ch. same. Gen. R. s. 63, v. אָתָר.

עָתָה II, עָתָה, v. עָתָה.

עָתָה, v. עָתָה.

ע

ע Pe, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

ע, as numeral letter, eighty, v. א.

ע the letter Pe, v. פ.

עֲתִירָה pr. n. f. (Ποίθη) Pabi, Piabi, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. עֲתִירָה, Var. עֲתִירָה; Y. ib. III, 40<sup>d</sup> top עֲתִירָה; Bab. ib. 35<sup>b</sup> עֲתִירָה (Ms. M. עֲתִירָה); a. e.; v. עֲתִירָה.

עֲתִירָה v. עֲתִירָה ch.

עֲתִירָה pr. n. pl. Beth Pagé (Βηθφαγῆ),

a fortified suburb of Jerusalem. Pes. 91<sup>a</sup> (Ms. M. 2 פגים, v. Rabb. D. S. a. l. note 5). Ib. 63<sup>b</sup> (Ms. M. 2 פגים); Men. 78<sup>b</sup>. Sot. 45<sup>a</sup>; Shh. 14<sup>b</sup> ביה פאגי (Ms. M. הפאגי).

פאה f. (b. h.; פאה to split, divide; v. Ges. H. Dict.<sup>12</sup> s. v.) section, segment, corner.—Pl. פִּי, פִּי. Erub. 51<sup>a</sup> (ref. to Num. XXXV, 5) כְּרִיבָן פ' the text speaks of corners (angular additions); ib. אֵתָה נִוְחָן פ' אֵתָה אֵתָה 'ib. אֵתָה נִוְחָן פ' for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (שְׁבִיטָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11<sup>a</sup> הַשְּׂרָה פ' אֵתָה Ar. (ed. פִּינִוּה)



\*פארורן pr. n. pl. *Parur*. Ab. Zar. 31<sup>a</sup> Ms. M. (ed. פרוי). [Perh. פאררן?]

פארות, v. פאר.

פארר I m. pl. (= פרי; פרי) *coarse bran*. Gitt. 56<sup>b</sup> 'דען זיי אשקיהו מיה דע' they gave him bran water to drink. Ib. 69<sup>a</sup>, v. נפניא. B. Bath. 92<sup>b</sup> (prov.) איפריע פ' אפריע מן מרי רשותך פ' איפריע (even) bran in payment; B. Kam. 46<sup>b</sup>; B. Mets. 118<sup>a</sup>. Pes. 111<sup>b</sup> קשי לזניוחא פ' בבווחא קשי לזניוחא (brings) poverty. Bekh. 8<sup>b</sup> (in a facetious conversation, v. פרייא) אששילו אפריע לי חבלי משה וכו' twist me ropes of bran, aud &c.

פארר II, part. of פרי, q. v.

פארה I, פרה f. = h. פרה. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פרה). Ib. XXI, 5 (ed. Berl. פרה). Targ. Is. III, 16 בפריהן מקפן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—Pl. פרייהא, פרייהא. Targ. Is. III, 16 בפרייהן ed. Ven. I (v. supra).

פארה II m. (פריה = פרי) *door, entrance*.—Pl. constr. פארי. Targ. Job III, 9 (10) (ed. Lag. פרה), v. פרייהא.

פארי m. (preced.) *wide*, v. פריי I.

פארי to persuade, v. פריי I.

פארי, v. פריי.

פא m. (פג; cmp. Syr. פכא P. Sm. 3124) *jaw*.—Du. פאלר. B. Mets. 9<sup>a</sup> תמור ובריה פאיה (Ms. M. ובי, v. Rabb. D. S. a. l. note) the ass with the halter.

פא I ch. same. Pes. 112<sup>a</sup> אפ' Ms. M., v. אפי'—Pl. פא (= ברי פ') *bit*. Sabb. 51<sup>b</sup> (expl. פרוטריא) פ' דפולא (פרוטריא) פ' פא (= ברי פ') iron bit.

פא II f. (preced.; v. פא) kernel of grapes.—Pl. פא. Targ. Y. Num. VI, 4 Ar. s. v. פא (ed. גיין; h. text ed.).

פא, v. פא.

פא to be hard; to break, v. preced. a following articles.—[Ithpol. פא, v. פא ch.]

פא f. (preced.) *hard, undeveloped berry, fig, date* &c. Tosef. Sabb. XVI (XVII), 10 שנימנה בהבן פ' שנימנה בהבן פ' unripe fruit which one has put in straw; Y. Pes. II, 29<sup>b</sup> top; Y. Kil. I, 27<sup>b</sup> (not בטבל פ'; a. e.—Shn. 107<sup>a</sup> פ' אכלה פ' he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 פ' איוב בלעה פ' Job spoke rashly, opp. בשילה, v. פאל; Gen. R. s. 49 פ' אמר (corr. acc.).—Trnsf. undeveloped puberty, childhood. Nidd. V, 7, v. פא.—Pl. פא. Lev. R. s. 31; Sifré Num. 137. Ib. פא bad figs of the Sabbatical year. Pes. 53<sup>a</sup>; a. fr.—פא, ביה פא, v. פא.

פא m. (פג, cmp. פג) *battering projectile*.—Pl. פא. פא. Kel. XVI, 8 ed. Dehr. (ed. פא) catapult. Kel. XVI, 8 ed. Dehr. (ed. פא).

פא ch. same.—Pl. פא. Targ. Ez. XXVI, 9 פא (Maim. to Kel. XVI, 8 quotes פא; ed. Dehr. פא).

פא (or 'פא) pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22<sup>d</sup> top פא the monument of P.

פא, v. sub פא.

פא I m. (פג; cmp. פג) *semicircular turret, niche in a city wall*; also *independent turret open on one side*. Erub. V, 1 how do you define city limits (v. פא)? פא if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55<sup>a</sup> פא if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22<sup>b</sup> bot. [read:] פא measuring from the inside of the turret. Ib. פא we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—Pl. פא. Erub. l. c.—Ch. פא.—V. פא.

פא II m. 1) part. pass. of פג, q. v.—2) (adj.) *defective, esp. (of legal status) inferior*. Kidd. III, 12 כל פא ה' הולך הולך אחר ה' wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67<sup>a</sup> שבשניהם ה' הולך אחר ה' (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פא, v. פא.

פא, v. פא.

פא I. פא.

פא, Y. Ab. Zar. II, 41<sup>b</sup> bot. פא, v. פא.

פא ch. —Ithpe. פא, v. פא.

פא (פא) pr. n. pl., v. פא.

פא, Cant. R. to III, 4, read: פא; v. פא.

פא m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפג (corr. acc.). B. Mets. 84<sup>a</sup> הפג (Bab. ed. פג, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פא, v. פא.

פא, Cant. R. to I, 9, read: פא; v. פא I ch.

פא m., פא, v. פא.

פא f. (v. next w.) *violation, assault (of a woman)*. Shn. 73<sup>b</sup> אפרייהא Ms. M. (ed. פרייהא) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.







Y. Sabb. XII, 13<sup>c</sup> bot. בילוטייא ופ' הרין זרעיון ... בילוטייא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. בילוטִיָּא).

\*פְּנִיחַ f. (פָּנָן) *entreaty*.—Pl. פְּנִיחוֹת. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) וואימר כל דרבי ... שבכל יום פ' (not פְּנִיחַ) who was long-suffering every day and spoke all possible words of entreaty.

פְּנִיחָא m. pl. (paganica, sub. indumenta); פ' טאנין פ' garments of a commoner. Midr. Sam. ch. XXIV (ref. to I Sam. XXVIII, 8) פ' ב' he put on a commoner's garments; Lev. R. s. 26 באנויין נפיקא (corr. acc.).

פָּנֵעַ (b. h.) 1) to strike against, come in contact with, meet; (in a hostile sense) to attack, strike. Tanh, Vayishl. 4 פ' בלוברשי ופ' כיון שפ' בעשו he met those clad in iron armor. Succ. 52<sup>b</sup>, a. e. אה אה ולמה לא פָּנֵעַהּ. Y. Kidd. III, 64<sup>d</sup> bot. נָוֵל. v. פ' כך נמוול זה בו (not מויל) why didst thou not connect thyself with him? Num. R. s. 5 כרי שלא תָּפֵעַ בכולם מדה דדין וכו' (not יפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end תָּפֵעַ במשה ... לָפִנֵי בוקשה divine justice wanted to strike Moses. Koh. R. to IX, 11 עז היה שפִּינֵעַ באדם וכו' (not אדם), v. תָּפֵעַ III.—2) to beseech, entreat. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) ויָפֵעַ במקום ... מפני מה וכו' 'and he entreated the Lord' ... why is the Lord surnamed makom? (v. תָּפֵעַ). Ib. כהו ויפגע במקום צלי וכו' what does *vayifga banmakom* mean? He prayed on the site of the Temple; a. e.—Part. pass. פְּנִינֵי, pl. פְּנִינֵי stricken, afflicted (with insanity). Y. Sabb. VI, 8<sup>b</sup> top, v. פָּנֵעַ.

Nif. פָּנֵעַ to be stricken; to suffer. Ib. פָּנֵעַ after one has been stricken; Y. Erub. X, 26<sup>c</sup> bot. Hag. 14<sup>b</sup>; Tosef. ib. II, 3 פָּרַחַס he looked (into the divine secrets, v. פָּרַחַס) and became demented; Y. ib. II, 77<sup>b</sup> top. Sabb. 13<sup>b</sup> אין נ שוטה a maniac cannot be stricken with dementia (one overladen with sorrows becomes indifferent to new afflictions); a. e.

Hif. תָּפֵעַ 1) to cause suffering, afflict, v. תָּפֵעַ.—2) to suffer. Koh. R. l. c. והוא תָּפֵעַ ... ויהי תָּפֵעַ man ... and he suffers, v. תָּפֵעַ III.—3) to entreat. Ib. פָּנֵעַ פָּנֵעַ at times man prays and is answered &c.

פָּנֵעַ I, פְּנִינֵי ch. same, 1) to meet. Targ. Prov. XVII, 12 (h. text פָּנֵעַ). Ib. XXIX, 13 (Var. פָּנֵעַ); a. e.—Gen. R. s. 36, beg. פ' ביה שירא וכו' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכו' (corr. acc.). B. Kam. 99<sup>b</sup> גברא ... פָּנֵעַ R. K. and R. A. met that man. Ber. 58<sup>b</sup>. Y. Kidd. III, 64<sup>d</sup> bot. ביה דלא פ' ביה he did right not to connect himself with that man. Ib. top פָּנֵעַ בהון, v. פָּנֵעַ I; a. fr.—2) to plague. Gen. R. s. 58; Yalk. ib. 102 פָּנֵעַ, v. פָּנֵעַ.

Af. תָּפֵעַ to intercede, pray. Targ. Esth. IV, 14. Ithpe. תָּפֵעַ to happen. Y. Ber. II, 5<sup>c</sup> bot. ויהי תָּפֵעַ ביה and it happened to him (he died).

פָּנֵעַ m. (b. h.; preced.) contact, accident, (evil) oc-

currence; affliction, plague. Ber. 17<sup>a</sup> רע' רע' and save me from meeting with evil; a. e.—Pl. פְּנִינֵי, evil spirits. Shebu. 15<sup>b</sup> (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ושיר של פ' וכו' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to ינגה, ib. 10); Y. Erub. X, 26<sup>c</sup> bot. וכו' שיר של פ' וכו' they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8<sup>b</sup> top שיר פְּנִינֵי, the song for the stricken. Midr. Till. to Ps. XCI משה וכו' היה אומר שיר של פ' היה אומר משה וכו' Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פְּנִינֵי II, פְּנִינֵי ch. same, 1) evil occurrence, plague. Targ. I Kings V, 18.—Pl. פְּנִינֵי. Ruth R. to I, 16 (ref. to לא התנא עלי לא הסבין תָּפֵעַ) ib., as if it were תָּפֵעַ do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. evil spirits. Targ. II Esth. I, 2.

פְּנִינֵי m. pl. (cmp. פְּנִינֵי) plums. Sabb. 144<sup>b</sup> (Rashi in early eds. פְּנִינֵי; v. Rabb. D. S. a. l. note 50).

פָּנֵר, Pi. פָּנֵר (cmp. פָּנֵר, פָּנֵר) to split, break up, destroy. Midr. Till. to Ps. XI, 3 ... והצדיקים שהשתיהו when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 עמדו רשעים ופָּנֵרוּ וכו' if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. פָּנֵר). Midr. Till. to Ps. LXXIX והצדיקים ... ופָּנֵרוּ את בניך and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

פָּנֵר I ch., Pa. פָּנֵר same, to break up, destroy; to break through. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. פָּנֵר; f. פָּנֵר; pl. פָּנֵר; Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhor, p. 26<sup>a</sup> (expl. פָּנֵר, Ps. CXXXVII, 7) פָּנֵרוּ destroy, destroy ye!; ib. Āniya, p. 135<sup>a</sup> פָּנֵרוּ; (Pesik. R. s. 32 רבנו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נחררי לב) those crushed at heart (with ref. to יחררו, Nah. II, 6).

Af. פָּנֵר to wound, bruise. Nidd. 66<sup>a</sup> ליה פָּנֵר, v. פָּנֵר.

Ithpa. פָּנֵר to be destroyed, broken. Targ. Lam. II, 8 (h. text פָּנֵר). Targ. Ez. XXX, 4; a. fr.

פָּנֵר II (b. h. Pi.) to be lax, faint (cmp. פָּנֵר). Pa. פָּנֵר 1) to relax, take vacation, be idle. Sabb. 129<sup>b</sup> ויהי יומא דתָּפֵעַ ביה a day on which the teachers took a holiday.—2) to cause to relax. Keth. 103<sup>b</sup> לא וכו' רבין and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him). Ithpa. פָּנֵר to take vacation, absent one's self. Ib. 111<sup>b</sup> ויהי איה ... א' he (the teacher) took a three days' vacation and did not come (to school). Ib. איה איה why did you absent yourself?

*Ap. Af. to be indifferent, neglectful.* Gen. R. s. 94 מִדְּמָה לֵבָרָה אֵלֶיךָ why have you become indifferent (to-wards me)?

**פָּגַר** m. (פָּגַר; cmp. Syr. בגר repagulum, P. Sm. 448) bit. Tosef. Kel. B. Mets. IV, 7 (some ed. פְּרוּגְבִירָא).

**פָּגַר** m. (b. h.; v. פָּגַר II) *lax, decaying, corpse.*—*Pl.* לְבָשִׁיעָיו Gen. R. s. 44 (ref. to Gen. XV, 11) פָּגַרִים 'פ' בלא וכו' when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20<sup>c</sup> top פִּגְרֵי רָאָה וכו'... they saw the bodies of sinful men..., and all of them were dead bodies cast out at the shore; a. e.

**פָּגַר III, פָּגַרָא, (פ')** ch. same. Targ. Is. XIV, 19; a. e.—*Trnsf.* (contemptuously) *body.* Targ. Prov. X, 13 (h. text פָּגַר).—*Pl.* פָּגַרָא, פָּגַרִין. Targ. Lev. XXVI, 30 (O. ed. Berl. פָּ; v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פָּגַרָא; Ms. II פָּגַרָא, ed. Vien. פָּגַר; v. פָּגַר). Targ. Y. II Deut. I, 1 פָּגַר; a. e.

**פָּגַרָא** m. (פָּגַר I) *damage (to a ship); indemnity for shipwreck.* B. Mets. 69<sup>b</sup> אגרא ופ' אגרא when hiring a ship... you must pay rent and indemnity for damage, v. אגרא I. Ib. 70<sup>a</sup> בשעת שבריה אגרא the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

**פָּגַשׁ** (b. h.; cmp. פָּגַשׁ) *to strike against, meet, v. infra.* נִפְגַּשְׁתִּי *to meet; to wrestle, fight.* Deut. R. s. 11 נִפְגַּשְׁתִּי עִם הַמַּלְאָךְ וכו' I wrestled with the angel and defeated him; וכו' אַתָּה נִפְגַּשְׁתָּהּ וכו' thou didst meet the angel in thy territory; Yalk. ib. 951 נִפְגַּשְׁתִּי, נִפְגַּשְׁתָּהּ.

*Hithpa.* נִפְגַּשְׁתָּהּ, *Nithpa.* נִפְגַּשְׁתָּהּ same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. נִפְגַּשְׁתָּהּ.

**פָּגַשׁ\*** ch. same, *to strike, kick.* Targ. Y. II Deut. XXXII, 15, quot. in Ar. פָּגַשְׁתָּהּ, as corresp. to כָּשִׂיהָ, v. Ibn Ezra a. l.).

**פָּגַשׁ** pr. n. pl. *K'far Paggash.* Y. Ab. Zar. V, 44<sup>d</sup>. Tosef. ib. VI (VII), 8 כְּפַר פָּגַשְׁתָּהּ.

**פָּגַשׁ**, Tosef. Kel. B. Mets. III, 1, v. פָּגִיזִין.

**פָּגַשְׁתָּהּ**, v. פָּגַשׁ.

**פָּדַר**, Ab. Zar. 40<sup>a</sup> Ar., v. אָרָא.—Y. Keth. VII, 31<sup>c</sup> top פָּדַרְתִּי, v. פָּדַרְתִּי.

**פָּדַרָא (פָּדַרָא)** m. (= פָּדַר; cmp. פָּדַרָא) 1) *blade of the hoe* (v. Sm. Ant. s. v. *Ascia*); [*comment. the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27<sup>b</sup> 'פ' (פָּדַרָא) אָרָא אֶת פָּדַרָא אֶת פָּדַרָא he took a hoe and struck him.—*Pl.* פָּדַרָא. Ib. 'פ' בְּפָדַרָא וכו' he ought to have given him a hundred blows with the hoe.

**פָּדַרָא** I, v. פָּדַר.

**פָּדַרָא II** (abbrev. of פָּדַרָא) pr. n. m. 'פ' *Bar-Pada*, an Amora. Naz. 5<sup>a</sup>; Tem. 10<sup>a</sup>. Meil. 4<sup>b</sup> בַּר פָּדַרָא (corr. acc.);

v. Tosaf. to Tem. 1. c.). Macc. 2<sup>a</sup>; (Y. ib. I, beg. 31<sup>a</sup> בַּר פָּדַרָא); a. fr.—[*Treat. Sof'rim XII, 3, v. פָּדַרָא*]

**פָּדַרָאִי\*** m. pl. (Pers.-Arab. *fadâm*, v. Fl. to Levy Talm. Dict. IV, p. 225<sup>b</sup>) *pieces of cloth with which the face is covered, a sort of masks, bandages.* Sabb. 66<sup>b</sup> (expl. לְיוֹסְמִין, לְיוֹסְמִין 'פ' Ar. (ed. פָּדַרָא; Ms. O. a. Alf. פָּדַרָא), v. פָּדַרָא.

**פָּדַגוּג, פָּדַגוּג** m. (*παιδαγωγός*) *pedagogue, tutor, a youth's governor.* Gen. R. s. 1 (expl. אֲמִין, Prov. VIII, 30). Ib. s. 28 'פ' לְמִלְךָ שֶׁמֶסֶר אֶת בְּנוֹ לִפְנֵי וכו' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101<sup>b</sup> אֲמִין פָּדַגוּגוֹ וכו' said his tutor, let him go to school; a. fr.—*Pl.* פָּדַגוּגִין. Num. R. s. 1, beg. 'פ' וְלֹא הֶעֱמַדְתִּי לָכֶם שְׁלוֹשָׁה 'פ' (להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שְׁלוֹחִין). Deut. R. s. 2; a. e.

**פָּדַגוּגָא, פָּדַגוּגָא** ch. same. Targ. Y. Num. XI, 12.—*Fem.* פָּדַגוּגָא, פָּדַגוּגָא *nurse.* Targ. Y. I Gen. XXXV, 8 (h. text פָּדַגוּגָא). Ib. XXIV, 59 פָּדַגוּגָא, read: פָּדַגוּגָא.

**פָּדַגְרָא**, v. פָּדַגְרָא.

**פָּדַח**, v. פָּדַח.

**פָּדַח**, Y. Sabb. I, 3<sup>b</sup> אֶת הַר אֶפְרַיִם (פָּדַח), a corrupt., v. הוֹחָא.

**פָּדוּעָא** m. (פָּדַח) *stone mason's adze or hammer (ascia).* Targ. Prov. XXV, 18 ed. Lag. (Levita פָּדַח, ed. פָּדַח, corr. acc.)

**פָּדוּרְלוּ, פָּדוּרְלוּ**, v. פָּדוּרְלוּ.

**פָּדוּתָא** f. (b. h.; פָּדַח) *redemption, delivery.* Esth. R. to V (VII), 15; a. e.

**פָּדוּתָא** f. *front, forehead.* Yeb. 120<sup>a</sup>... ולא פרצוקו 'פ' ולא an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46<sup>b</sup>. Ib.; Nidd. III, 5 פָּדוּתָא מִשְׁרֹצָה פָּדוּתָא (not איזוהו רוב ראשו משרוצה פָּדוּתָא) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20<sup>b</sup> ולפדתו 'פ', a. e.

**פָּדוּתָא** ch. same. Targ. Y. Ex. XXVIII, 38 פָּדוּתָא אֶת פָּדוּתָא (h. text פָּדַח).

**פָּדַח (פָּדַח)** (b. h.) [*to cut loose*], *to liberate, redeem.* Ab. Zar. 4<sup>a</sup> אִם יֵשׁ לָהֶם זְכוּת אֲפָשָׁם אִם יֵשׁ לָהֶם אֲפָשָׁם I will liberate them. Ib. (ref. to Hos. VII, 13) אִנִּי אֲמַרְתִּי אֶת אֲפָשָׁם בְּמִמּוֹנָם וכו' I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 וְיִפְדֶּה לְמִי שְׂרוּצָה he could acquit whomever he wanted to, opp. הָבֵשׁ. Y. Yeb. XVI, 15<sup>c</sup> bot. וְיִפְדֶּה לְמִי שְׂרוּצָה as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עֶבֶד שֶׁנִּשְׁבַּח וְיִפְדֶּה אִתּוֹ if a slave has been captured, and they (Jews) redeemed him. Ib. 6 אִין פָּדַרְתִּי אֶת וכו' we must not redeem captured persons for more





and stone. Snh. 22<sup>b</sup> משיגין את היין דרך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. בשיגה וב' that walking counteracts &c. B. Bath. 10<sup>a</sup> יין משיגין v. פגור—Yoma I, 7 ודפג אהה וב' and drive out (thy drowsiness, cool thy feet) &c., v. אָהַד. Ib. 75<sup>b</sup> מן מְפִינָן ... מן דבריהם the manna counteracted the effect of such food as traders sold them; a. e.

**פוג** ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 פָּגִיהָ (ed. Lag. פָּגִייהָ, fr. פָּגַי, h. text נפגיהר). Targ. Esth. II, 1 פָּג ed. Lag. (Var. פָּת). Targ. Hab. I, 4 פָּגָה (Levita פִּיגָה, read: פָּגִיָה; a. e.—Part. פָּגִי, פָּגִיָה, f. פָּגִיָה, פָּגִיָה; pl. פָּגִיָן. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30<sup>a</sup> top מן דבליא פייגא מנהון (מה) מן דבליא פייגא מנהון has evaporated. Meg. 25<sup>b</sup> וכלמא פייגא רעתייהו וב' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) to weaken, mitigate. Part. פָּגִיָה. Targ. Lam. III, 49.

**Pa.** פָּיִיגָה to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 כפייגא ed. Lag. (oth. ed. מפליג).

**Af.** פָּיִיגָה to let (the wine) escape. Targ. I Sam. I, 14. **Ithpo.** פָּיִיגָה to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 לא אהא אלא לארשויגה (not to argue with them seriously); ib. לא אהא אלא מתפגג. (read: מתפגגת); Yalk. Mic. 554 למהפייגא (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (להחפ); Tanh. Emor 10. Ib. [read:] לא ברה לא אהא דא אלא למהפגגיא עב ברה this woman has come to court merely to have some sport with her son.

**פוגא** I pr. n. m. *Puga*. B. Bath. 90<sup>b</sup>, v. סוגא II.

**פוגא** II, **פוגת** I pr. n. river, v. פוגא.

**פוגת** II f. (b. h. פוגת, פוג; פוג; פוגת נפש relaxation, recreation. Pirké d'R. El. ch. XXXIII ל' ניב' ויצא ל' פוגת he went out to look at the harvesters as a recreation.

**פוגחמ"ט**, substitute for ופרסין (Dan. V, 25) by permutation of letters called בא"ה ב"ש q. v. Snh. 22<sup>a</sup>; Cant. R. to III, 4; a. e.

**פוגל** m. *radish, the soft tuber of the radish*. Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup> דב' אדעיה דפוג the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15<sup>a</sup> עקר פ' ממישרא וב' (Elisha ben Ābuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10<sup>a</sup>. Y. ib. II, 41<sup>a</sup> bot.; Y. Ter. VIII, 45<sup>d</sup> top, v. פִּיגָן; a. e.—**Pl.** פוגלין. Y. B. Bath. IX, 17<sup>a</sup>; Y. Peah VII, 20<sup>b</sup> top פוגי. Gen. R. s. 67 שרי עקר פ' רברבין וב' he (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

**פוגני**, Targ. II Esth. IV, 1, v. בוגני.

**פוגע**, Yalk. Ps. 697, v. פוגא.

**פודגרה**, **פודגרת** c. (ποδάγρα) *gout in the feet*, in

gen. *sore foot*. Y. Sabb. VI, 8<sup>c</sup> top (expl. ציירה, Mish. VI, 6) פ' (Bab. ib. 65<sup>a</sup> ארשא, v. ארשא) a sore on the sole of the foot. Sot. 10<sup>a</sup> (ref. to I Kings XV, 23) פ' אהוהו he was seized with gout; Snh. 48<sup>b</sup> (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanh. Mas' é 12; Yalk. Kings 172.—[Y. Maasr. I, 49<sup>a</sup> bot. פודגרה, פיר, v. פיר.]

**פודגרוס** m. (ποδάγροσ) *suffering with gout, gouty, lame*. Yalk. Lev. 469; Lev. R. s. 5 (not פודגריס; Ar. s. v. פוגריס, corr. acc.), v. פודגריס. [Koh. R. to V, 12 רגלוס פודגרוס, read: פודגרוס or פודגרוס, v. רגלוס.—**Pl.** פודגרין. Yalk. Sam. 161 שבהם והפ' התשושין והפ' פודגרין what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only התשושין).

**פודופסילא** m. pl. (ποδόψελλα) *anklets*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. אצורה, Num. XXXI, 50) פ' Ar. (ed. ברופסלא, ברו', corr. acc., or פירופ', γειροψελλα(?); LXX ψέλλιστο). Ib. (expl. צערוח, Is. III, 20) פ' פודופסלה (corr. acc.).

**פודעא**, v. פודעא.

**פודעא** f. (פדע) *wound, bruise*.—**Pl.** פודעא. Targ. Prov. XXIII, 29 (ed. Wil. sing.; ed. Lag. כוטהא). Ib. XX, 30 (ed. Lag. a. oth. פודעא). Ib. XXVII, 6 (ed. Lag. פודעא); a. e.

**פוד**, Part. pass. **Pi.** מפייה, Tosef. Ter. VII, 16, Var. מפייה, v. מפייה h.

**פודא**, v. פודא.

**פודלון**, Yalk. Gen. 82 פודלון, v. פודלון.

**פודסרוס** pr. n. (Πευσαρὸσ?) *Peusarus(?)*, name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13<sup>c</sup> top פ' (פוססרוס, ed. Lehmann, ed. Krot. פוססרוס) it was a tortuous road (where he met her, v. פִּיגִייהָ), like the P.; Y. Ab. Zar. I, 40<sup>b</sup> bot. פוסרוס. Y. Erub. VIII, 25<sup>b</sup> top פ' אהן פיר' ויק מתוכה וב' if one throws an object (on the Sabbath) from the P. into an open public road or vice versa, v. פִּיגָן I. Y. Shek. VII, 50<sup>c</sup> bot. מן פודסרוס ולגרי פודסרוס (not דלגרי; Bab. ed. פודסא, Ms. M. פודסרוס) I wish I might find it somewhere towards the interior of the P.

**פודתא**, v. פודתא.

**פוזמיקון**, v. פוזמיקון, פוזמיקון.

**פוזמקי** m. pl. (Pers. pag'eng, v. Perles Et. St. p. 3, note) 1) *gaiters of red leather, fine shoes*. Sabb. 10<sup>a</sup> מיינקיט פוזמקי רבא ... רמי פ' ומצלי וב' (רמי) R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מנקט פוזמקי (corr. acc.). Shebu. 31<sup>a</sup> (to people that came to court in rich dress) שלופי פוזמקי וב' פוזמקיבו (late ed. פוזמקיבו; Ms. M. פוזמקיבו, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-





פּוּר, Tosef. Ter. VIII, 16 מְפִיירָה, מְפִיירָה, v. פּוּרָה. h.

פּוּרְיָמָן, פּוּרְיָמָן, v. פּוּרְיָמָן.

פּוּר m. (b. h.) *stibium, eye-paint*. Sabb. 109<sup>a</sup> מְעַבִּיר 'פּוּר' *stibium* removes (cures) the King's Daughter (v. פּוּרָה), stops the tears, and advances the growth of the eyelashes. B. Bath. 16<sup>b</sup> (expl. קָרַן הַפּוּךְ, Job XLII, 14), v. רִשְׁקָה.

פּוּרְיָמָן, Targ. I Sam. XIV, 16, some ed., read: סְכָנָאָה, v. סְכָנָאָה.

פּוּרְיָמָן, Treat. Tsitsith (ed. Kirchh., p. 22), read: חַבְלֵי־יָרִיחַ, v. פּוּרְיָמָן.

פּוּר, imperat. of פָּרַל.

פּוּל m. (b. h.) *bean* (to split) *bean*. Kil. I, 1 פ' הַבֶּן הַלָּבֵן the white bean. Ib. 2 מִצְרַיִם the Egyptian bean (Colocasia); a. fr.—Pl. פּוּלִין. Tosef. ib. II, 8, v. גְּמָלוֹן. Tosef. T'bul Yom I, 1; a. fr.

פּוּל m. (פָּלַל; cmp. פָּלַח) *decision, search*; אֲשֶׁר בְּעַל הַמִּצְוָה superintendent of the Temple, *guardsman*. Tosef. Kel. B: Kam. I, 6 (R. S. to Kel. I, 9 הַדִּישָׁה).

פּוּל ch., pl. פּוּלִין (v. preced.) *detectives, scouts; agents*. Targ. Y. Ex. IX, 7; 27.

פּוּל m. = h. פּוּל. Targ. Ez. IV, 9. Targ. II Sam. XVII, 28 (ed. Wil. פּוּל; ed. Lag. פּוּלִין, pl.).—Y. Sabb. V, beg. 7<sup>b</sup>, a. e. מִצְרַיִם, v. פ' מִצְרַיִם.—Y. Kil. I, 27<sup>a</sup> top (expl. Mish. I, 1) פּוּל R. S. to Kil. l. c. (ed. שִׁילָה, read פּוּל).—Pl. פּוּלִין, פּוּלִין. Targ. Y. Deut. XIV, 19. Targ. II Sam. l. c., v. supra.

פּוּלָא = פּוּלָא.

פּוּלָאָה, v. פּוּלָאָה.

פּוּלָאָה pr. n. m. *Poloyah*. Ex. R. s. 42 end יהודה בן יהודה בר פניר; Pesik. R. s. 40 פניר; Sifra. ed. Fr. (ed. Prag פניר, v. Friedm. note 48); Yalk. Cant. 988 פניר.

פּוּלוֹסוֹת, v. פּוּלוֹסוֹת.

פּוּלוֹסוֹת, Tosef. Shebu. III, 6, read: פּוּלוֹסוֹת.

פּוּלוֹסִיקָא, Yalk. Sam. 151, read: פּוּלְמִיקָא.

פּוּלוֹסוֹמוֹס, Yalk. Prov. 950 some ed., read: אֲשֶׁר־יִלְמְדוּ.

פּוּלָח m. (פָּלַח) *soldier, officer*. Y'lamd. to Lev. V, 21, quot. in Ar., v. פָּחַן.—Pl. פּוּלְחִין. Ib. to Deut. VII, 17, quot. in Ar. דָּרְכָן שֶׁל פ' לִוְבָשִׁין it is the custom of soldiers to wear nail-studded shoes. Ib. to Deut. XIX, 1, quot. in Ar. שְׁנֵי פ' וְכ' they give each Israelite two soldiers to guard him.

פּוּלְחָן, Yalk. Num. 762, prob. to be read: פּוּלְחִין or פּוּלְחָן; [glossator to Yalk. := פּוּלְחָן].

פּוּלְחָנָא, פּוּלְחָנָא m. (sometimes f.) *servitude*,

*service*. Targ. Ez. XXIX, 18. Targ. Deut. XXVI, 6 (O. ed. Vien. פּוּלְחָן); a. fr.—Esp. *priestly service, Temple service, worship*. Targ. Y. Ex. XXIV, 5; a. fr.—Targ. Y. Num. XXIII, 1, a. e. זִבְחֵי זָרָה = h. זִבְחֵי זָרָה, idolatry.—Y. Ber. IX, beg. 7<sup>a</sup> (ref. to Tosef. Dan. VI, 17) (in Hebr. dict.) וְכִי בָבֶל וְכִי בָבֶל it means prayer.

פּוּלְחָנָא f. (preced.) *work, tilling*. Targ. Koh. V, 8 (7).

פּוּלְמִירוֹת, Gen. R. s. 69; Yalk. Is. 337 פּוּלְמִירוֹת, v. פּוּלְמִירוֹת.

פּוּלִי, Y. Sabb. VI, 8<sup>a</sup> bot. מְטוּן לִפְנֵי, read: לִפְנֵי.

פּוּלִיא, Midr. Till. to Ps. IX פ' פִּילִיּוֹס בְּנָה פ' פִּילִיּוֹס בְּנָה פִּילִיּוֹס (some ed. פִּילִיּוֹס בְּנָה פִּילִיּוֹס, read: פִּילִיּוֹס בְּנָה פִּילִיּוֹס; Yalk. ib. 642 פִּילִיּוֹס בְּנָה פִּילִיּוֹס, read: פִּילִיּוֹס בְּנָה פִּילִיּוֹס; Philippus built *Philippa* (abbrev. of פִּילִיפּוֹפּוֹלִיס *Philippopolis*).

פּוּלִיּוֹס, Nidd. VIII, 1, Bab. ed. 57<sup>b</sup>, read: פּוּלִיּוֹס, v. אֲפִלְיוֹן.

פּוּלְיָמָן, v. פּוּלְיָמָן.

פּוּלְיָמָן m. pl. (πολιτικοί) *city-people*. Ter. II, 5 מפני שהוא מאכל פ' (Ms. M. פּוּלִיּוֹס, read: פּוּלִיּוֹס sing.) because it (the wild onion) is the food of city-people (as health-preserving, v. Ned. 66<sup>a</sup>, quot. s. v. בְּפִיָּרָה).

פּוּלְיָמָן (not כִּין ...) m. (πολυτρίχον) *Polytrichon, Maiden-hair*. Y. Sabb. XIV, 14<sup>c</sup>, v. יִזְעָר.

פּוּלְיָמָן, Sifra M'tsor'a, Neg., Par. 7, ch. V, read: פּוּלִיּוֹת, v. פּוּלִיּוֹת.

פּוּלְיָמָן m. (foliatum, φουλιᾶτον S.) *an ointment or oil prepared from leaves of spikenard*. Cant. R. to I, 3 פּוּלְיָמָן like a flask of foliatum; Shh. 108<sup>a</sup> פּוּלְיָמָן (Ms. R. s. 39 פּוּלִיּוֹס, corr. acc.); Ab. Zar. 35<sup>b</sup> פּוּלְיָמָן (Ms. M. פּוּלִיּוֹס, corr. acc.). Tosef. Dem. I, 26 פ' פּוּלְיָמָן spikenard oil; Y. ib. I, end, 22<sup>b</sup>. Yalk. Num. 771 (ref. to פּוּלְיָמָן, Num. XXIV, 6) כְּפּוּלְיָמָן (corr. acc.) like foliatum. Ib. אֲתָה מְבַנֵּה אֹתָם כְּפּוּלְיָמָן thou (Balaam) comparest them to onions whose smell is offensive, but I (the Lord) compare them to spikenard oil. Tosef. Sot. XV, 9 Ben Baba forbade also the use of foliatum (after the destruction of the Temple), but &c.; a. e.

פּוּלְיָמָרְכָא, v. next w.

פּוּלְיָמָרְכּוּס, פּוּלְיָמָרְכּוּס (variously corrupted) m. (πολέμαρχος) *polemarch, general*. Sifra Num. 131 שָׁלַח הַמֶּלֶךְ לִפְנֵי יוֹכָן the king sent a general out and ordered (him) to devastate it (the province); Pesik. Shub., p. 160<sup>a</sup> פּוּלְיָמָרְכּוּס (corr. acc.); Yalk. Hos. 532; 517; Yalk. Ex. 178; a. fr.—[Yalk. Lev. 631 פ' שִׁירָשׁ, v. פּוּלְיָמָרְכּוּס.—Pl. פּוּלְיָמָרְכּוּס, פּוּלְיָמָרְכּוּס. Lam. R. introd. (R. Josh. 2) (expl. כְּרִיסִים, Ez. XXI, 27) פ' Ar. (ed. פּוּלְיָמָרְכּוּס, v. כְּרִיסִים, v. כְּרִיסִים).—Ch. form: פּוּלְיָמָרְכּוּס. Targ. Ps. IX, 1 Ms. a. ed. Genua (missing in eds.).—Pl. פּוּלְיָמָרְכּוּס, פּוּלְיָמָרְכּוּס. Targ. II Esth. VIII, 7; a. e.—[Targ. Y. Gen. XXXII, 7; XXXIII, 1, read: פּוּלְיָמָרְכּוּס.]





it happened in Darom that a certain innkeeper was there &c.; ib. הדיא (some ed. קא ..., קה ..., corr. acc.); Yalk. ib. 150 פינדקא (corr. acc.); a. e.

**פונדקיא**, Y. Ber. III, 6<sup>d</sup> top, v. פינדקא.

**פונדקית** f. (preced. art.) *hostess, innkeeper*. Dem. III, 5; Hull. 6<sup>b</sup> שלו ל'פ' הניתן if one gives to his hostess (provisions to prepare). Yeb. XVI, 7 וב' ובחזרתן אמרו ל'פ' וב' when they came back, they asked the (gentile) innkeeper. Ib. 'ב' ולא תהא כהנת כ' (an evidence) as that innkeeper? לבשההא כ' when she will be (offering such evidence) as that innkeeper; Tosef. Yeb. end 'ב' לבשההא פ' (corr. acc.). Esth. R. to I, 9 (proverbial expression) לא תהא כהנת כ' (i. e. should the Lord not be at least as much revered as the idols?; Lam. R. introd. (R. Yitsh. 3); a. e.

**פונדקיתא** ch. same, esp. *keeper of a public house, harlot*. Targ. Josh. II, 1 (h. text זונה. Targ. Ez. XXIII, 44.—Pl. פינדקאן, פינדקאן. Targ. I Kings III, 16 קאן ... ed. Lag. (oth. ed. קן ...).

**פונדקין**, v. פינדקי.

**פונדקתא** f. = פינדקא פ' *brothels*. Targ. Y. Gen. XLII, 6 (perh. פינדקתא, pl.).

**פונת**, v. פינה.

**פונטוס** pr. n. (Pontus, Πόντος) *Pontus*, the country bordering on the Pontus Euxinus. Targ. Y. Gen. X, 10 (h. text שניר (!); ib. XIV, 1 (some ed. 'בונט', 'בונט').—Sifra B'har, Par. 1, ch. 1 מה שהוציא עקילס לעבריו לפונטוס (corr. acc.) what Aquila exported (from Palestine) for his slaves to Pontus; Yalk. Lev. 659 לפנטוס (corr. acc.).

**פונטיגון**, v. פינטיגון.

**פונייה**, Y. Sabb. VII, 8<sup>c</sup> bot. עאל ל'פ' read: לפנייה; v. פני.

**פונין**, Y. Shebi. IX, end, 39<sup>a</sup> מייכלא כ'פ' read: מייכלא; v. פניקא, כושנין.

**פונין**, v. פינא.

**פונסא**, v. סמה.

**פונקין**, v. next w.

**פונקלין** m. pl. (πανούκλιον, Hesych. s. v. πήντιον; πανούκλιος, quot. in Sm. Ant. s. v. Tela; Lat. panuncula) *threads wound around the bobbin*. B. Kam. 119<sup>b</sup> אין לוקחין 'ב' ולא ... (Ms. M. פינקיין, Ms. H. פונקין) you dare not buy from the weaver ... threads of the bobbin (v. גיר IV); Tosef. ib. XI, 11 פאניקלין (Var. פאנקין; anoth. var. סינאקלין, corr. acc.).

\***פונקיתא** f. (πονηρία) *baseness*. Y. Snh. X, 28<sup>a</sup> top

three prophets disowned their prophetic mission on account of the baseness (with which they were treated; cmp. Midr. Prov. ch. XI משה וב' (בכעס וב').

**פונטוס**, v. פונטיס.

**פוס**, v. פים.

**פוסא** f. (fossa) *ditch*. Tosef. Ohol. XVI, 12 הרוגים ... פ' a ditch into which they throw the slain in battle (Ohol. XVI, 5 בור).

**פוסטמוס**, v. אפוסטמוס.

**פוסיוני**, v. פוסיוני, פוסיוני, פוסיוני.

**פוסמיס**, v. פוסמיס, פוסמיס.

**פוסלין**, v. פסלין.

**פוסקא** m. (פסק) [*decree*,] *puska*, name of a huge cup which every guest at a banquet must empty. Yalk. Esth. 1048 (fr. Abba Gorion) ודוא נקרא פ' וכ' such was the order of things with the Persians: they had a large cup ... which was called *puska* &c.; v. פינדקא.

**פוסקינות**, v. פוסקינות.

**פוסתא** m. (Pers. *pûst*, Perles Et. St., p. 16) [*skin, rind on which writing is done*,] *sheet, page* (cmp. קריעה). Gitt. 58<sup>a</sup>, v. אריגא.

**פוע** (cmp. פוח) *to blow*, v. פעה.

*Hif.* פוע to make breathe, revive. Ex. R. s. 1 (ref. to פועה Ex. I, 15) שהיתה מפייעה את החינוק וכ' she revived the infant (blew air into it), when people said, it is dead. —[Deut. R. s. 1 מלכותי את מפייע אתם some ed., read: מופיע, fr. קפע.]

**פוע** ch., v. פעה.

**פועה** I (b. h.) pr. n. f. *Puah*, one of the midwives in Egypt. Ex. R. s. 1, v. פועה h. Sot. 11<sup>b</sup>, v. פועה. Koh. R. to VII, 1, v. קפע; a. e.

**פועה** II f. (פעה) *cry*, v. פעייה.

**פועירה** pr. n. m. *Po'irah*. Kidd. 66<sup>a</sup> אלעזר בן פ' a counsellor of king Yohānan (Jannai).

**פועל** I m. (b. h. פעל; פעל) *work, achievement*. Midr. Till. to Ps. XLIV ed. Bub. פ' שפעלה שיצאו וכ' the work which thou didst accomplish, that they went forth from Egypt; Yalk. ib. 746. Ned. 62<sup>a</sup> לשם פועלם do things for the sake of their effect (for the good which is achieved through them (Treat. Der. Er. Zutta ch. II פועלן); [Rashi: לשם פועלם in the name of their *Maker*].

**פועל** m. (preced.) *laborer, hired man, employee*. B. Mets. II, 9 (30<sup>b</sup>) כ'פ' (בטל) היה בטל מסלע ... if by taking charge of a lost animal he neglected his usual work to







פּוֹרְתָנָא II m. (preced.) [payer,] avenger, executor. Targ. Nah. I, 2 (h. text לָקַם). Targ. Y. Ex. XX, 5; a. e.—Pl. פּוֹרְתָנִין. Targ. O. Deut. XVI, 18 (ed. Vien. פּוֹרְ; h. text שְׂרָרוּם). Targ. II Chr. XXXIV, 13.

פּוֹרְתָנִי, v. פּוֹרְתָנָא.

פּוֹרְתָנָהּ f. (preced. wds.) retribution, reward; esp. punishment, divine visitation, evil dispensation, reverses. Yoma 76<sup>a</sup>; Sth. 100<sup>b</sup>, a. e. פ' מידה טובה מרובה ממידה פ' the measure of divine goodness is larger than that of evil dispensation. Ib. 102<sup>a</sup> פ' עתה מוזמנת לפ' (not מזומנת) there is a time designated for visitation (of man's sins); לפ' מקום ... there is a place designated for &c. Ab. I, 7, v. נָאֵשׁ; a. v. fr.—B. Bath. 14<sup>b</sup>, v. next w.—Pl. פּוֹרְתָנִיּוֹת. Ab. V, 8 שבעה מיני פ' (some ed. sing.) seven kinds of visitations come upon the world. Taan. 14<sup>a</sup> ושאר כל מיני פ' and all other calamities that threaten &c.; B. Kam. 80<sup>b</sup>. R. Hash. 18<sup>b</sup> אני פ' I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

פּוֹרְתָנָא ch. same, 1) repayment, re-ciprocation. Targ. Prov. XIX, 17.—M. Kat. 22<sup>b</sup> Ms. M. (ed. פּוֹרְתָנָא, v. אֲרִישָׁתָא.—2) punishment, evil dispensation. Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14<sup>b</sup> ובה' אהוילי we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108<sup>a</sup> (ref. to Mish. VIII, 1) בה' אהוילי we must not place the case of evil (of parents surviving their children) first. Ib. 14<sup>b</sup> היא נמר פ' היא (והא) רוח נמר פ' Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (Answ.) היא דאיה לה אהוילי Ms. H. (ed. פּוֹרְתָנָהּ דאיה) it is a tale of misfortune which ends well; a. e.—Pl. פּוֹרְתָנִין. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. פּוֹרְתָנִין).

פּוֹרְתָנָא, v. preced.

פּוֹרְתָא m. (v. פּוֹרְתָא) hook.—Pl. פּוֹרְתִין. פּוֹרְתִין, v. פּוֹרְתִין. Targ. Ex. XXVI, 6; 11 (h. text קרסית); a. fr.

פּוֹרְתָא c. (πορφύρα, pur-pura) purple, esp. purple cloak, royal garment. Cant. R. to IV, 12 (expl. R. Q. R. 10) פ' purple garments; Pesik. B'shall., p. 84<sup>b</sup> פּוֹרְתִין; Lam. R. beg. (some ed. פּוֹרְתִין). Ib. פ' שלו he rends his purple cloak (in mourning); ib. to II, 17 בוע פּוֹרְתִיָהּ (some ed. פּוֹרְתִין, corr. acc.), v. פּוֹרְתִין. Ex. R. s. 30 לבוש פ' (not בפ' שהיא לבוש) they criticised the cloak he wore. Deut. R. s. 7 פ' שלי put on my royal cloak. Esth. R. to III, 6 פ' המלכה רמלכה מוזמנת: איהו קד ישראל הו' פ' שהק' בה; (some ed. פּוֹרְתִין) so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—Pl. פּוֹרְתָא. Pesik. R. s. 10, v. פּוֹרְתִין.

פּוֹרְתָא, פּוֹרְתִין, read: פּוֹרְתִין.

פּוֹרְתָא f. same. Gen. R.

s. 85, end בבליא פ' a Babylonian purple cloak; (Yalk. Josh. 18 פּוֹרְתִין בבליקין). Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 שלו ב' כוחבו ב' marks it (with blood) on his purple; Yalk. ib. 645 פּוֹרְתִין (some ed. פּוֹרְתִין); v. next w.—Pl. פּוֹרְתָא, interch. with פּוֹרְתָא. Pesik. R. s. 10; a. e.

פּוֹרְתִין m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כביכול ניטל ו' ולובש אותו פ' ו' the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ... and when the day of judgment comes ... he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 ו' (not פּוֹרְתִין) took off the purple cloak and the crown &c.; a. fr.—Pl. פּוֹרְתִין. Tanh. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16<sup>b</sup> (not פּוֹרְתִין); a. e.

פּוֹרְתִין, v. פּוֹרְתָא.

פּוֹרְתִין, v. preced. art.

פּוֹרְתָא m. (v. next w.; sub. יין) wine made of kernels. B. Bath. 95<sup>b</sup> (Rashb.) פּוֹרְתִין; Ar. פּוֹרְתָא; v. Rabb. D. S. a. l. note 8.

פּוֹרְתָא m., pl. פּוֹרְתִין, פּוֹרְתִין, with anorg. ר; cmp. פּוֹרְתִין) kernels of grapes, a pomace of kernels. Targ. O. Num. VI, 5 (ed. Vien. פּוֹרְתִין); quot. Naz. 39<sup>a</sup>.—Ab. Zar. 34<sup>b</sup> פ' דארמאי kernels sold by gentiles. Pes. 42<sup>b</sup> בד' when the drink (תְּמִדָּה) is made of kernels. Ber. 38<sup>a</sup> ד' קאמרה או ד' קאמרה a drink made of kernels? Hull. 110<sup>a</sup> ב' over a fire made with kernels (cmp. סופגין).

פּוֹרְתָא m. (denomin. פּוֹרְתִין) a blow on the back. Y. Ber. II, 5<sup>c</sup> bot.

פּוֹרְתִין m. a species of peas. Kil. I, 1 (Ms. M. פּוֹרְתִין), expl. Y. ib. 27<sup>a</sup> top גּוֹלְבִינָה.

פּוֹרְתִין, v. פּוֹרְתִין.

פּוֹרְתִין m. (פּוֹרְתִין) redemption money, redemption; delivery. Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פּוֹרְתִין ed. Lag. (oth. ed. פּוֹרְתִין, corr. acc.); a. fr.—Y. Meg. I, 70<sup>c</sup> bot. והוה פ' Meg. Taan. ch. XII לביה ישראל פ' there came release to the house of Israel; a. e.—V. פּוֹרְתִין.

פּוֹרְתָא f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

פּוֹרְתִין, v. פּוֹרְתִין.

פּוֹרְתָא, v. פּוֹרְתָא.

פּוֹרְתָא f. (פּוֹרְתִין, v. פּוֹרְתִין) evil fate (cmp. תּוֹרְתָא). Targ. II Esth. IX, 26 (ed. Frf. פּוֹרְתָא).

פּוֹרְתָא f. (preced.) 1) fragment, portion. Y. Ber. II, 5<sup>a</sup> bot. פּוֹרְתִין לפרתיה he tied his (R. Jacob's) portion to his own. Gitt. 34<sup>b</sup> ופ' שרה קרו they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) a little. Kidd. 70<sup>a</sup>, v. גּוֹלְבִינָה. Gitt. 56<sup>b</sup>,







פח III m. (פחית) blowing.—Pl. פחיתים (only in connection with צנינים, v. צנינה III.—[For פחית נפש, v. פחית.]

פחית ch. = פח I, Targ. Ps. CXIX, 110 (Ms. CXXI, 9 (ed. Wil. '92). Targ. Prov. VI, 5 'פח'; a. e.—Arakh. 19<sup>a</sup> (prov.) סכח בביתה פחיתא וב' (Var. in Rashi פחיתא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—Pl. פחיתין, פחית, פחית. Targ. Job XXII, 10 (ed. Wil. '92). Targ. Ps. CXXIV, 7 (ed. Wil. '92); a. e.

פחית m., pl. פחיתין (פחית or פחית) [puffing at,] despising (cmp. Ps. X, 5); ב' פחית a contemptible person, scamp. Y. Ber. II, 5<sup>c</sup>. Ib. IX, 13<sup>d</sup>; Y. Snh. XI, 50<sup>c</sup> top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 'ברה פחית a worthless woman.

פחית, v. פחית.

פחית (b. h.) [to breathe, pant,] to fear; to be anxious. Esth. R. to V, 1 למה תפחית why art thou afraid? Midr. Till. to Ps. XIV וב' פחיתו כן וב' that they were not afraid of the Lord; a. e.

Nif. פחית to be frightened, excited. Esth. R. to IV, 15 היה פחיתא Esther was greatly excited on account of the evil &c. Cant. R. to III, 8 בתיראין ובזעזעין afraid, trembling, and excited; a. e.

Hif. פחיתו to frighten. Num. R. s. 16 להפחיתו when they want to frighten the child, v. פחית; a. e.

Pi. פחית same. Part. pass. מפחית; pl. מפחיתים. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפוזרים ולא 'פחית neither scattered, nor frightened.

Hithpa. הפחית, Nithpa. תפחית to be afraid; to be joyously excited; to await with anxiety. Pesik. R. s. 15 בהיראין ולא מתפחיתים neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end בהיראין ונתפחיתו trembled and were afraid of you. Ab. d'R. N. ch. IX שיהא לבו של אדם מתפחית וב' that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 זה ה' מתפחית לומר איונו פיוקופי וב' the one is excited thinking what the distinction will be which the king is to confer upon me; וזה כהפ' ואיבר איונה דין וב' and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanh. Lekh 15 אתם מתפחיתין כל הטיב וב' you will be excited with joy over the good which is reserved for you (ref. to ופחית, Hos. III, 5). Cant. R. l. c.; a. fr.

פחית ch. same. Part. pass. פחית. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. היה).

Pa. פחית same. Ber. 60<sup>a</sup> חזויה דקא ג'פחית דקא (Ms. F. פחית) he saw that he was in fear; ib. מתפחית קא מתפחית Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. ג'פחית (Part. pass.). Pes. 111<sup>b</sup>, sq. ג'פחית will be in fear (without knowing why); a. e.

פחית m. (b. h.; preced.) fear. Esth. R. to IV, 6 ורעד פ' fear and trembling. Yalk. Ex. 181 נפל פחיתא עליהם the dread of them fell upon them. Gitt. 70<sup>a</sup> ... שלשה דברים פ' דרך וטין three things break a man's energies, they are, fear, travel, and sin. B. Bath. 10<sup>a</sup> שוברי פ' שוברי פ' a body

is strong, fear breaks it; קשה יין מפיגי fear is strong, wine drives it out; a. e.

פחית ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 דפחית ed. Amst., v. פחית.—Sot. 20<sup>b</sup>, v. פחיתא. Snh. 95<sup>b</sup> bot. הוה גברא בהחיה פ' נמי הוה this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 66<sup>b</sup> לפחית פחיתא קא דילבא perhaps he drinks to break his fear (to get courage)?; Taan. 13<sup>b</sup> פחיתא some ed. (corr. acc.).—[V. פחיתין.]

פחית f. (b. h.) same. Koh. R. to III, 11 (ref. to העלם ib. 'the unknown') פחיתא של בלאך וב' the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פחיתו; Yalk. ib. 642 פחיתו, corr. acc.).

פחית, Num. R. s. 18 פחיתין, v. פחית.

פחית m. pl. (פחית, cmp. פחיתין) [blown up, balls] testicles. Targ. O. Lev. XXI, 20 (ed. Berl. פחיתין); Y. P'hat. Targ. Job XL, 17 (Ar. s. v. ויהן ed. Koh. פחיתו, some ed. פחית).

פחית m. (b. h.; = בעל פ', v. Del. Assyr. Handw. p. 519; פחית to be large, cmp. פחית; cmp. פחית a. פחית) grandee, high officer, governor. Y. Bets. IV, 62<sup>c</sup> (R. Hiyā addressing Rab) פחיתא בן פ' son of nobility, follow them (the example of thy kindred)!—Pl. פחיתא. Bicc. III, 3 ה'פ' הכננים וב' the grandees, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

פחית, pl. פחיתא ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלטני).

פחית, v. פחית.

פחית pr. n. m. Pāhorah (Potter). Y. Sot. IX, 24<sup>a</sup> bot.; Y. Maas. Sh. V, end, 56<sup>d</sup> ב' פ' אלעזר בן פ'.

פחית pr. n. pl. P'horta (Pottery), a suburb of Tiberias. Y. Erub. V, 22<sup>b</sup> bot.

פחית m. (פחית) [diminished,] 1) a small quantity. Y. Dem. I, 21<sup>d</sup> bot. פחיתא מאכל (not מאכל) a small quantity of food (corresp. to ib. I, 2 (בישני) 2)—(adj. a. adv.) lesser, less. Men. XI, 9 אין פ' בשני no less than two days (after being baked); ib. אין פ' בחשנה ולא יתד וב' no less than nine days, nor more than eleven; Pes. 47<sup>a</sup> אין פ' ולא יתד וב' no less (than nine), nor more (than eleven). Meg. 21<sup>b</sup> אין פ' בשני in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—Fem. פחיתא. Tosef. Kel. B. Mets. XI, 1 וב' פ' איהו פ' a kneading trough which contains less than &c.; a. fr.—Pl. פחיתא. Keth. I, 2 'פ' ולא יתד when they were less than three years and one day old; a. fr.—3) inferior. Tanh. T'rum. 7 נחשה פ' כופר 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

פחית, Tosef. Kel. B. Bath. VII, 3, v. פחית.

\*פְּחָה m. (פְּחָה; cmp. פָּחַת h. 3) *broken ware*. Pesik. Asser, p. 95<sup>b</sup> out of the rubbish of thy house, v. פְּחָה; [prob. to be read: פְּחָה].

פָּחַז pahaz, a mnemonical word, for פְּרִיעַת הַרָאשׁ, הַזֹּרֵת קֶרֶב לַאֲחֵרָיו, זְקִיפַת הַמַּטָּה. M. Kat. 24<sup>a</sup>, v. Gen. R. s. 100.

פָּחַז (b. h.) [to be blown up,] to swell, rise; to be haughty, elated, heedless. Ned. 9<sup>b</sup> עָלִי יָצַרְתִּי my evil inclination rose within me (in pride of my beauty); Sifrē Num. 22 עָלִי פִי לְבִי עָלִי Tanh. Yayhi 9; Gen. R. s. 98; s. 99 (ref. to פָּחַז, Gen. XLIX, 4) הִטָּה זְנוּתָהּ הִטָּה זְנוּתָהּ thou wast overweening, didst sin, didst fornicate.

פָּחוּז m. (preced.; cmp. אָרְבִּיטָטִים as expl. of רִיק; v. Jud. IX, 4) *heedless person, dancer, jumper*.—Pl. פָּחוּזִים, פָּחוּזִים. Yalk. Gen. 157 (ref. to פָּחוּז, Gen. XLIX, 4) הִטָּה לְפָנֶיךָ הִטָּה לְפָנֶיךָ thou becamest like the dancers that jump; Gen. R. s. 98 [read:] נִשְׁתַּחֲבְרוּ שׁוֹקֵינָהּ; נִשְׁתַּחֲבְרוּ כַּפֵּי שְׂנֵהֶם כִּי הָיוּ כְּמִינֵי הַמַּטָּה כְּמִינֵי הַמַּטָּה thou becamest like acrobats whose legs are broken (by falling); [comp. belonging to the succeeding sentence as text word].

פָּחוּז m. (b. h.; preced. wds.) *recklessness, overweening*. Pesik. Ekha, p. 121<sup>b</sup> רָאָה אוֹתָהּ בְּשִׂמְחָתָהּ וְאֶתְּךָ רָאָה בְּפָחוּזָהּ one saw her in her happiness, one in her recklessness (sin), and one in her disgrace. Ib. יִשְׁעֶיהָ רָאָה יִשְׁעֶיהָ רָאָה Isaiiah saw them (Israel) in their wantonness (ref. to Is. I, 21). Y. Succ. V, 55<sup>b</sup> bot. (in Chald. dict.), v. פִּשְׁטָר.

פָּחוּזָהּ f. same. Lam. R. beg. בְּפָחוּזָהּ; v. preced.

פָּחַח to have holes in one's garments; to be clad in rags, be exposed. Part. פָּחַחִים. Meg. IV, 6 (24<sup>a</sup>); Tosef. ib. IV (III), 27 פִּירֵם פִּירֵם פִּירֵם one whose limbs are exposed may recite the Sh'm'a (v. פִּירֵם) &c. Meg. 24<sup>b</sup> קָטָן פִּירֵם a minor who is poorly dressed. Treat. Sof'rim XIV, 15 הַנְּרָאִים פִּירֵם הַנְּרָאִים is he whose knees are exposed, whose garments are torn, or whose head is uncovered.

פָּחַח m.=h. פָּחַח (v. preced.). Targ. Is. XX, 2, sq. (ed. Wil., פָּחַח; h. text פָּחַח; v. פָּחַח). Ib. 4 (ed. Wil. פָּחַח).

פָּחַח m. (preced.) *nakedness, poverty*. Arakh. 19<sup>a</sup> Var. in Rashi, v. פָּחַח.

פָּחַח m. (פָּחַח, cmp. פָּחַח) *blowing out, expiration*; פִּירֵם (cmp. פָּחַח) *despair, disappointment*. Sabb. 127<sup>b</sup> הָלַךְ כָּרִי שָׂלָא כָּרִי שָׂלָא went home in despair. R. Hash. II, 6 כָּרִי שָׂלָא כָּרִי שָׂלָא that they (the witnesses) might not leave in disappointment (and be discouraged from coming again); a. fr.—[Levy Talm. Dict. reads פָּחַח, as constr. pl. of פָּחַח III.]

פָּחַח (cmp. פָּחַח) to open the mouth, v. next w.—[Targ. Prov. XVIII, 2 פָּחַח ed. Wil., v. פָּחַח. Ib. VIII, 11 some ed., v. פָּחַח].—[Ned. 51<sup>a</sup> כִּיפָּה אֵר, read פָּחַח]

he covered it with pitch.]—[Y. Suh. II, 20<sup>b</sup> top אֲפָחִין אֲפָחִין, read: אֲפָחִין, v. פָּחַח.]

פָּחַח f. (preced.) *cackling hen*. Bets. 7<sup>a</sup>, v. פָּחַח.

פָּחַח, פָּחַח, v. פָּחַח.

פָּחַח m. (פָּחַח to paint, Syr. to compare, cmp. פָּחַח a. equal. Targ. Prov. III, 15. Ib. VIII, 11 (Ms. פָּחַח, some ed. incorr. פָּחַח).

פָּחַח f. (preced.) *something equal, appropriate answer*. Targ. II Esth. III, 3 (ed. Amst. פָּחַח).

פָּחַח m. pit, v. פָּחַח ch.

פָּחַח m., פָּחַח f.=h. פָּחַח, 1) less. Suh. 97<sup>b</sup>; Succ. 45<sup>b</sup> לֹא פִּי עֵלְמָא וְכִי פָּחַח (פָּחַח) the world has never less than thirty-six righteous men worthy to face the Shekhinah, in every generation.—2) *defective, broken*. Lam. R. to III, 16 after having eaten all his food 'וְכִי פָּחַח he took a broken loaf and put ashes on it. Ib. to I, 1 (רַבִּי) one of them (beds) was broken and leaning against another bed; a. e.—3) *mean, wretched*. Cant. R. to II, 5 [read:] פִּי לְהִרָא... לְהִרָא and thou wouldst forsake thy God and bow to his wretched (idol)?

פָּחַח f. (פָּחַח) *carving, digging out*. Bets. 32<sup>a</sup> פָּחַח פָּחַח the mere carving out of a lump of clay for the purpose of using it as a candlestick makes it a vessel.

פָּחַח pr. n. pl. P'hah (Pella). Y. Shebi. VI, 36<sup>c</sup> bot., v. פָּחַח.

פָּחַח or פָּחַח m. pl. (פָּחַח, cmp. פָּחַח a. Syr. פָּחַח testiculus, P. Sm. 3081) *ball, bale*; פִּי שֶׁל גְּבִילִים a bale, made of a net of ropes with wide meshes, containing the freight of camels. Kel. XXIV, 9 פָּחַח (corr. acc.). Tosef. ib. B. Mets. VI, 6 שֶׁשָּׂאן וְכִי גִ' שֶׁשָּׂאן של ג'... a basket or a bale... the meshes of which had originally been made narrow enough to hold pomegranates. Y. Shebu. III, 34<sup>d</sup> (Chald. dict.) אֵיבִיבִין אֵיבִיבִין they brought bales and stuffed them with straw; Y. Ned. III, beg. 37<sup>d</sup> bot. פָּחַח (corr. acc.).—Yalk. Num. 762 פָּחַח (prob. to be read: פָּחַח).

פָּחַח (denom. of פָּחַח) to be black, v. infra.

פִּי פָּחַח to blacken. Y. Maas. Sh. V, beg. 55<sup>d</sup>; Tosef. ib. V, 13 בֵּית עִזֵּי מִפָּחַחִין אֲוֵרוֹ בֵּית פָּחַחִין אֲוֵרוֹ the site of an idolatrous temple is marked by blackening it (its debris) with coal. Y. Pes. VI, 33<sup>a</sup> bot. [read:] אֵיבִיבִין וְכִי אֵיבִיבִין as a kettle (thrown at a person) scalds and wounds and blackens, so will I come down at him; a. e.—Part. pass. פָּחַחִים; f. פָּחַחִים; pl. פָּחַחִים; Gen. R. s. 36, v. פָּחַח; Y. Taan. I, end, 64<sup>d</sup> חָם יָצָא מִן הָאֵרֶב חָם יָצָא מִן הָאֵרֶב black. Y. Sot. II, 17<sup>d</sup> bot. לֹא בִמֵּי פָּחַח in a sooty vessel. Cant. R. to I, 6 מִן יָדֶיהָ הַיָּדִים נִשְׁחַחְתָּם thou (negrass) who art black all over; a. e.

Nif. פָּחַח, Hithpa. נִשְׁחַחְתָּם, Nithpa. נִשְׁחַחְתָּם to be blackened. Yalk. Num. 764; Yalk. Cant. 982 נִשְׁחַחְתָּם became black through exposure to the sun, v. פָּחַח. Gen. R. s. 18

שם נִפְחָמוּ פְנֵי הַנְּשִׂימוֹת פְּנֵי הַנְּשִׂימוֹת the faces of the (Jewish) women had become black &c. Ib.s.19, beg. ... ככלי פִּשְׁתָּן ... ככלי פִּשְׁתָּן (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 'וכ' נִפְחָמוּ (Kal). Deut. R. s. 1 וְנִפְחָמוּ יְדֵיהָ and her hands were soiled with soot; מתפחם ... מתפחם if she wipes her hands on the wall, the wall will be soiled; a. fr.

פָּחַם, v. פָּחַח.

**פָּחַח** m. (b. h.; פָּחַח or פָּחַח) that which is used for kindling, charcoal. Sabb. II, 5 'וכ' פָּחַח because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. פָּחַח). Ib. 31<sup>b</sup>. Koh. R. to IX, 8 נִפְחָמוּ the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פָּחַח; a. fr.—Pl. פָּחַח, 'פָּחַח. Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55<sup>d</sup>, v. פָּחַח. Tosef. Bets. III, 14 'וכ' פָּחַח you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 'וכ' פָּחַח one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 בלאה ... בלאה the man (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

**פָּחָמוּ** m. (preced.) charcoal-burner, also smith. Ber. 28<sup>a</sup>, v. פָּחָמוּ; (Y. ib. IV, 7<sup>d</sup> top מתבון making needles).

**פָּחַח** (cmp. פָּחַח) [to drive into,] 1) to batter, beat out of shape. Ab. Zar. IV, 5 פָּחַח אִדֹּל if he smashed the face of the idol, although he did not lessen its substance. Ib. 42<sup>a</sup>. Lev. R. s. 7, beg. פָּחַח אהרן שִׁחַה קִרְנֵי אֹהֶל מוֹעֵד קִרְנֵי אֹהֶל מוֹעֵד Aaron took a hammer and smashed it (the golden calf) in their presence; Yalk. ib. 479 ופִּיחָהוּ ... ופִּיחָהוּ (corr. acc.); Yalk. Prov. 946 אֶה הַפָּחַח אֶה הַפָּחַח (corr. acc., or 'פִּיחָהוּ'); a. e.—2) (of liquids) to dash into, to cause commotion, stir up. Ab. Zar. 72<sup>b</sup> פָּחַח צִלוּחֵיהוּ his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56<sup>b</sup> (I may also say) פָּחַח הַבַּיִת the vat into which the net (פָּחַח) was thrown set the wine in commotion.—Chald. v. פָּחַח.

**פָּחָה** m. (preced.) hollow out, scrape)= II, 1) clay; מִן אֶרֶץ, מִן אֶרֶץ an earthen vessel. Targ. I Chr. XIV, 11. Targ. Y. Ex. XII, 22 (not דָּא ...). Targ. Y. Lev. XIV, 50 (not דָּפָהוּ); a. fr.—2) a fragment of a clay vessel, potsherd. Targ. Job II, 8. Targ. Ps. XXII, 16; a. e.

**פָּחָה** m. (preced.) potter. Targ. Is. XXIX, 16. Ib. XXX, 14 (not פָּחָה); a. e.

**פָּחַח**=חָפַח. Part. pass. פָּחַח flat-nosed. Targ. Y. Lev. XXI, 18 Ar. (ed. בחושימה); חָפַח; h. text חָפַח.—Gen. R.

s. 53 פָּחַח אֵינִי ... אֵינִי if I put my finger on him, I smash him; Yalk. Deut. 810 אֵינִי יִרְיָה פָּחַח.

**פָּחַח** 1) to hollow out, dig. Bets. IV, 4 (32<sup>a</sup>) אֵינִי פָּחַח (Mish. בִּיהַח, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פָּחַח לְכַחֲלָה he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פָּחַחָהּ they hollowed it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3<sup>b</sup> (Bab. ib. 15<sup>a</sup> הַרְחִיבָהּ). Mikv. l. c. פָּחַח רִיבָהּ (ed. Dehr. a. Mish. ed. שִׁפְחָהּ) until the larger portion of the aperture is chiselled out; Y. Yeb. l. c. שִׁפְחָהּ אֶת רִיבָהּ; Bab. ib. l. c. שִׁפְחָהּ בְּרִיבָהּ; a. e.—2) to diminish, lessen, decrease, opp. הִוְסִיקָה. Mekh. Yithro, Bahod, s. 2 שְׁלֵלָה הִוְסִיקָהּ from which you must not diminish, and to which you must not add. Sabb. 21<sup>b</sup> פָּחַח וְהִילֵךְ one kindles one light less every night. Meg. IV, 1, sq. פָּחַחְתִּי יֵשׁ we call up no less (than the number named) nor more. Y. Yeb. IV, 6<sup>a</sup> bot. פָּחַח אִינָה פִּתְחָהּ וְכִי הַחֲרָהּ a sheass, if short (whose period of pregnancy is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49<sup>b</sup> top. Pes. X, 1 'וכ' פָּחַח לִי בְּאִרְבַּע וְכִי they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85<sup>b</sup> בְּדִמְיוֹ בְּדִמְיוֹ (not 'הִפְחַח') if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 אֵם פָּחַח פָּחַח לִי Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanh. R'eh 10 'וכ' פָּחַח הָיָה עֲשָׂה וְפָחַח הָיָה עֲשָׂה less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanh. l. c. פָּחַח, v. next w.]—V. פָּחַח.

**פִּי** same, 1) to diminish, lessen. Ter. IV, 4 'וכ' פִּי (Y. ed. פָּחַח) if he set aside as Trumah ten fractions less (than 1/50, i. e. 1/60), or ten fractions more (i. e. 1/40), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside 1/40), or increased the divisor by ten (i. e. set aside 1/60); Y. ib. 42<sup>d</sup> bot. פִּי אֶתְרֵי בְּשִׁבְרָה.—2) to be diminished, lose. Lev. R. s. 2 פִּי כְבוֹדִי וְכִי has my glory or my majesty lost anything &c.?

**פָּחַח** 1) to be hollowed out, broken through. Yeb. 15<sup>a</sup> פָּחַחָהּ, v. supra. Hull. 45<sup>a</sup> כְּרֵלָה פָּחַחָהּ if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 'וכ' ... בֵּיתָהּ a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) to be reduced in size, numbers &c.; to be lowered. Succ. 18<sup>a</sup> בֵּיתָהּ a building which has been reduced (the walls of which have given way partly). Sot. 5<sup>a</sup> bot. כָּל אָדָם ... לְבַסְתָּהּ every man in whom there is haughtiness, will finally be lowered; a. e.

**פָּחַח** 1) to lessen, wear out, damage. Y. B. Mets. II, 8<sup>d</sup> top פָּחַחְתִּי ... בְּמִנֵּי שִׁפְחָהּ if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30<sup>a</sup> שִׁמְשִׁיחֵיהֶן); a. e.—2) (denom.

of *פתח* to become less, be damaged. Succ. 18<sup>b</sup> ה' דופן (פתח) if the middle wall (of a Succah) became reduced (fell in, v. supra); a. e.

*פתח* ch. same, 1) to diminish. Pes. 114<sup>a</sup> פתח מניכרך (spend less for) thy eating and drinking, and add to thy dwelling.—Part. pass. פתחה. Targ. Ps. XIX, 3 (Var. ed. Lag. a. ed. פתחה).—V. פתחה.—2) to become defective, be broken. Y. Dem. I, 22<sup>a</sup> פ' פזורה קיבוי (prob. to be read: אפשה) the table before him broke down.

*Ithpe.* אפשה, אפשה, אפשה 1) to become defective, be broken, damaged. Y. M. Kat. I, 80<sup>b</sup> bot., v. אפשה. Keth. 62<sup>a</sup> פ' בנה ו' ב' בנה ו' the floor of the bath-house under him gave way. Ib. אפשה דרגא ו' the ladder under him broke down; a. e.—2) to grow less. Yalk. Deut. 892 א' ליה שנה בן שנה שנה גלוי גידנה (לה) his crop grew less from year to year; time changed for him (nature changed on his account); Tanh. R'eh 10 מ' פחה ו' (corr. acc.).

*פתח* c. (b. h.; preced. wds.) 1) cavity, pit.—Pl. פתחים, פתחין. Sot. 21<sup>a</sup> ו' ו' ו' is afraid of the thorns, the pits and the thistles (on the road); a. e.—2) defective spot, breach. Bets. IV, 3 נוגל כמקוב ה' he may take out the fruits where they burst through the partition.—3) broken vessel, fragment.—Pl. as ab. Tosef. Kel. B. Kam. VII, 15 שולר ה' the sides of fragments of vessels (v. פתחין).—4) diminution, depreciation, loss. Y. Ter. IV, 42<sup>d</sup> bot. שאין ה' והוספה שוין for the reduction and the addition are not of like proportions, i. e. the difference between 1/40 and 1/50 is not the same as that between 1/50 and 1/60 (v. פתח Pi.). B. Kam. 10<sup>b</sup> נבלה ל' ל' the eventual depreciation of the carcass during the time intervening between the accident and the decision of the court. Ib. נבלה הנאי היא there is a difference of opinion among Tannaim as regards the liability for the depreciation of the carcass. Y. ib. I, 2<sup>b</sup> bot. ישלם פתחה he must indemnify the owner for its depreciation, i. e. he must pay the difference between the value of the living and that of the dead animal. Esth. R. to III, 8 שוין פ' בטמוני של עולם they (through their idleness) cause a diminution of the wealth of the world; a. e.

*פתח* I ch. same, 1) cavity, pit. Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פתחה).—Pl. פתחין. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פתחין; h. text שקטורה).—2) depreciation, decrease, loss. B. Mets. 70<sup>a</sup> שקיל אגרא ישקיל ה' he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. א' אגרא לא פ' וא' פ' if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41<sup>c</sup> ה' ה' ה' let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 א' א' א' go to ruin!—3) (transf.) degraded person. Gen. R. s. 36 (ref. to Gen. IX, 18 א' א' א' the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) א' א' א' 'brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

*פתח* II f. breath, v. פתח I.

*פתחה*, v. פתחה I.

*פתחי* m. pl. (v. פתחה) noblemen. Sabb. 3<sup>b</sup>; Ber. 13<sup>b</sup>, a. fr. בר פ' (R. Hiya addressing Rab) son of great ancestors (Var. in Ar. פתחי; Y. Bets. IV, 62<sup>c</sup> פתחה בן).

*פתחין* testicles, v. פתחין.

*בר פ'* pr. n. Bar Patta, name of a family. Y. M. Kat. III, 81<sup>d</sup> bot.

*פמגרימוס*, v. פמגריס.

*פמדה* m. (b. h.) *piddah*, name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

*פמומרות* f. pl. (= פטרט' v. פטר) stems of figs. Ab. Zar. I, 5 (13<sup>b</sup>) בניה שוח ופטרותיהן (Y. ed. בפ'; Bab. ed. ופטרותיה, v. Rabb. D. S. a. l. note 300) white figs on their stems; ib. 14<sup>a</sup>.

*פמולקויה*, v. פמולקא.

*פמומא*, v. sub פמט.

*פמומא*, v. פממא I.

*פמומא* or *פמומא*, v. פממא.

*פמומא*, v. פממא.

*פמור* m. (פטר) discharge, exemption, opp. תיוב. Sabb. 2<sup>b</sup>, v. תיוב. Y. Peah II, beg. 16<sup>d</sup> פ' פ' פ' ... ומה דמר ר. Johanan said was meant in reference to being exempt from Peah. Y. Hall. III, 59<sup>a</sup>, v. תיוב. Cant. R. to IV, 4 בין פ' להיוב between exemption and conviction; a. fr.

*פמורא* ch. same.—Pl. פמורין. Sabb. 2<sup>b</sup>; Shebu. 5<sup>a</sup> פמורין ה' ה' the cases of conviction and those of exemption (from punishment); a. e.

*פממא*, *פמורין*, *פמורין*, v. sub פמט.

*פממא* f. (פמט a) to break; b) cmp. בלל, to talk; v. פממא talkative, flippan. Lev. R. s. 32 (play on שלבית, Lev. XXIV, 11) ו' ו' בשלמא שלם לך ו' she was flippan. (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פממא.

*פממא* f. h. same, gossip.—Pl. פממאות. Deut. R. s. 6 (v. פממא).

*פממורכת*, *פממורכא* m. (= פטרט', with formative כ) [the discharger,] rectum. Lev. R. s. 3 לברא ו' and from the rectum it is discharged; Koh. R. to VII, 19 ו' ו' ו' v. לטוקא, v. טוקא II; Yalk. ib. 976 פממורכא.

*פמרי*, Pa. פמרי (cmp. פמרי, פמרי) 1) to break, burst. Targ. Y. II Gen. XLIX, 22 פמריה (Y. I תבריה).—2) to relieve. Sabb. 140<sup>b</sup> פמריה ליה ו' when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כ' ו' ר' ר' ר' v. Rabb. D. S. a. l. note 50).



beg. 15<sup>a</sup> פטלייא Kel. XVI, 5 פטלייה ed. Dehr. (ed. פטלייה). Y. Maas. Sh. I, 52<sup>d</sup> של המררה של פטלייא a bale of dates, contrad. fr. הדיקל; a. e.—Pl. פטלייא Tosef. ib. I, 10 פ' המרה, and ודדוסיה של המרה ed. Zuck. (ed. omit פ) dates packed in bales, and date pomaces.

פטליין, Targ. Lam. IV, 1 Levita, v. פטליין.

פטליקין, v. פטליק.

פטם (cmp. פטל, a. פטש s. v. פטיש 1) to crush, pound, v. infra.—2) to expand, make large, fatten.—Part. pass. פטמין; f. פטמיה; pl. פטמין; פטמין. Keth. 67<sup>b</sup> פ' פטמיה a fat chicken. Y. Kidd. I, 61<sup>b</sup> פטמיה crammed birds; Y. Peah I, 15<sup>a</sup> bot. Y'lamd. to Gen. XXXVII quot. in Ar., v. סיטיסימה; a. e.

Pi. פטיס 1) to pound spices; to manufacture perfumed oil; to compound incense. Y. Succ. V, 55<sup>e</sup> bot. ולא היקניה ובל' היקניה they mended the mortar, but it did not mix the drugs as well as before; Arakh. 10<sup>b</sup>. Ker. I, 1 not mix the drugs as well as before; Arakh. 10<sup>b</sup>. Ker. I, 1, 1 in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.; ובל' את הקטרה who mixes incense (as prescribed ib. 34 sq.). Y. Yoma IV, 41<sup>d</sup> bot. פטיס if he compounded it by taking only parts of the quantities prescribed; Ker. 5<sup>a</sup> לחצין את השמן he that manufactures perfumed oil (in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.); ובל' את הקטרה who mixes incense (as prescribed ib. 34 sq.). Y. Yoma IV, 41<sup>d</sup> bot. פטיס if he compounded it by taking only parts of the quantities prescribed; Ker. 5<sup>a</sup> לחצין את השמן he that manufactures perfumed oil (in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.); ובל' oil which one manufactured &c. Sifre Deut. 306 ומפטמים אותם... as the rains coming down on plants... perfume them; כך הווי כפטם ברברי so pound thou the words of the Law, once and a second, and a third, and a fourth time &c.; Yalk. ib. 942; a. fr.—Part. pass. פטמין; f. פטמיה; pl. פטמין; פטמין. Cant. R. to VIII, 2 (ref. to הירקח ובל', ib.) זה ההלמוד שפטיס במשניות ברקא is mixed with Mishnayoth like an apothecary's preparation.—2) to fatten, cram. Gen. R. s. 86 (play on פטיס for idolatrous purposes. Shh. 82<sup>b</sup> ובל' אמי ובל' אמי do you see that son of Puti (= Putiel) whose grandfather (Yethro) fattened calves &c.?. B. Bath. 109<sup>b</sup>; Sot. 43<sup>a</sup> (v. פטיס). Esth. R. to III, 1 (ref. to כבש פטיס, Ps. XXXVII, 20) 'like the heavy lambs', ובל' אמתן פטיס אמתן ובל' which are fattened not for their own benefit but for slaughter; a. fr.—Part. pass. as ab. Pesik. R. s. 16 (expl. בן המרעה, I Kings V, 3) כבש (not אש) fattened, opp. בן המרעה; Yalk. Kings 176. Ruth R. to II, 14 כבש fattened calves; a. fr.

Nif. פטיס; to be fattened. Gen. R. s. 32 לחסגר ובל' אם להקטם... if to be locked up... the beasts came of their own accord, how much more will they come to fatten on the flesh of the mighty (Ez. XXXIX, 4); Yalk. Ez. 380.

פטם ch., Pa. פטיס same, 1) to pound, mix spices. Targ. Y. Ex. XXX, 25; 35 פטיס Ar. (ed. v. פטיס; h. text פטיס).—2) to fatten—Part. pass. פטמין; pl. פטמין; פטמין. Targ. Is. XXX, 24 (פטיס). Targ. Prov. XV, 17.—Pes. 76<sup>b</sup> בנטיס בהררי they are fattened (or flavored) with one another.—3) to flavor one's words (cmp. פטיס, to

console, cheer up. B. Mets. 66<sup>a</sup> הווי בעלמא הוא it was merely meant to cheer up (the neighbor, not as a binding promise).

פטם, pl. פטמין, v. פטיס.

פטם m. (preced. wds.). 1) druggist, apothecary.—Pl. פטמין. Y. Yoma IV, 41<sup>d</sup> bot. פטמין פטמין as the apothecaries are in the habit of doing. Gen. R. s. 16; Yalk. ib. 21, v. פטמין; a. e.—2) one who fattens animals for sale, dealer in fattened animals, opp. to רועה. Bets. 29<sup>b</sup>; Tosef. ib. III, 6 ובל' אצל הפ'... a person may go (on the Holy Day) to a dealer whose regular customer he is, and say, give me a dove &c. Bets. 38<sup>a</sup> ובל' רועה an ox at the dealer's stall, contrad. to Pesik. Bahod., p. 104<sup>b</sup> פטמיה... ובל' אצל הפ' he took her to the crammer, and filled her lap with crammed birds; Yalk. Ex. 273; a. e.—Pl. as ab. Erub. X, 9 (101<sup>a</sup>) שוק של פטמין the crammers' market. Tosef. Shebi. V, 8; a. e.—3) (sub. שר) mast-ox. Sabb. XX, 4; Y. ib. 17<sup>e</sup> bot., v. פטיס.

פטמא, v. פטיס.

פטמיה f. (supposed to mean) fattened (fr. פטן = פטם); v., however, פטמיה.

פטיס m. (פטיס, cmp. פתח) [something minute, tender.] one of the clay pins forming a sort of tripod for the support of a pot, peg. Sabb. VIII, 4 כרי לפטו פ' a quantity of clay large enough for a peg.—[Yalk. Num. 785 פטיס של מנירה the peg for a candlestick v., however, quot. fr. Sifre Zutfa in R. S. to Kel. XI, 2].—Pl. פטיס. עני עשה פטיס כירה פטיס. Sabb. 102<sup>b</sup> פטיס a poor man makes pegs for a small stove to put on it a small pot (which is also called building). Kel. V, 11 פטיס if he made legs for the stove (so that it no longer rests immediately on the ground); Tosef. ib. B. Kam. IV, 20. Ib. V, 1 פטיס פטיס... פטיס three pegs, three pins or three legs stuck in the ground and joined with clay to put a pot on them; Kel. VI, 1. Tosef. I. c. 7 פטיס (read פטיס...). Ib. 8. Ib. 9 פטיס כירה ובל' four legs of a stove &c.; a. e.

פטיס (v. preced., a. פטיס) 1) to talk, babble. Men. 65<sup>a</sup> חוץ מוקן אחד שהיה קפטיס כנגדו except one old man who talked (childishly) against him.—2) פטיס to talk or argue with one's own passion, to conquer one's self. B. Bath. 109<sup>b</sup> (play on פטיס, Ex. VI, 25) דארי (is surnamed Putiel, because he) conquered his passion; Ex. R. s. 7, end פטיס... פטיס ביצרו... פטיס his wife was a descendant of two families, being on one side of the tribe of Joseph who conquered his passion, and on the other of the family of Jethro who fattened &c., v. פטיס; Sot. 43<sup>a</sup>.

פטיס ch. same, to talk. Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) פטיס צרוי he who talks gets thirsty.



פְּטָרָה, v. פְּטָרָה.

פְּטָרָה, v. פְּטָרָה.

פְּטָרָה, v. פְּטָרָה.

פְּטָרָה (b. h.) 1) to break through, open. Bekh. VIII, 1 (46<sup>a</sup>)

(ref. to Ex. XIII, 2) שֶׁרַחֲמֵיהָ רַחֵם מִיִּשְׂרָאֵל (not שֶׁרַחֲמֵיהָ רַחֵם מִיִּשְׂרָאֵל) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47<sup>a</sup>.—2) to send off, discharge, dismiss. Keth. XIII, 5, a. fr. כָּנִיס אִי פְּטָרָה (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 לא אָמַר כְּלוּם ... פְּטָרָהּ if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65<sup>b</sup> רַחֵם אִימְרָה רַחֵם אִימְרָה R. N. says, if he said *patf'ruha* (Pi.), his words stand (a divorce is meant), but if he says *pitruha* (Kal) &c. Ib. בֵּין ... רַחֵם רַחֵם רַחֵם R. N. who is a Babylonian, draws a distinction between *pitruha* and *patf'ruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בְּגֵזֶת יִשָּׁן ... פְּטָרָהּ a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אִינִי רַחֵם רַחֵם he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) to dismiss, give leave, let go. Sot. IX, 6 מִיִּנְיָהוּ בְּלֹא מִיִּנְיָהוּ and we let him (the stranger) go without provision. Midr. Till, to Ps. XCI הַיְשָׁרִים אוֹ הַיְשָׁרִים which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הָרִי יִעֲקֹב פְּטָרָה לְמִלְאָךְ behold, Jacob gives leave to the angel; a. fr.—4) (law) to discharge, acquit; (ritual) to exempt from obligation, to declare free from punishment, eventually from sacrificial atonement, opp. הָיִיב. Erub. 65<sup>a</sup> אִי לְפָטְרִי וְכִי I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מֵאִי מֵאִי 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45<sup>b</sup>. Sabb. II, 5 רַחֵם רַחֵם R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 רַחֵם רַחֵם R. J. absolves him from bringing a sin-offering, opp. מֵחַיִּיב הַטָּהֵר. Snh. V, 5 אִי מֵחַיִּיב הַטָּהֵר if they found evidence in his favor, (the court) acquitted him; a. v. fr.—Trnsf. to cause exemption; to cover, include. Ber. VI, 5 אֵת ... רַחֵם על הַיַּיִן בְּרַךְ עַל הַיַּיִן if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מֵבָרֵךְ עַל הַיַּיִן מֵבָרֵךְ עַל הַיַּיִן he says the blessing over the chief dish, and with this he covers that which goes with it (v. שְׂפֵלָה). Yeb. I, 1 מִפְּטָרֵי צְרוּרֵיהֶן ... פְּטָרָה fifteen women (of various kinship with the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or

discharge); a. fr.—Part. pass. פְּטָרָה; f. פְּטָרָה; pl. פְּטָרָה, פְּטָרָה; f. פְּטָרָה (*is, are*) exempt, free, opp. הָיִיב. Peah I, 6 and he need not give the tithes, until &c. B. Mets. VIII, 1 עַד (מִלְשָׁלָם) he is free from indemnity. Ib. VII, 10 מִשְׁבוּעָה ... לְהִזְוִיָּהּ ... מִתְּהוֹמָה may have an agreement to be eventually exempt from making oath; לְהִזְוִיָּהּ to be exempt from responsibility. Kidd. I, 7 כָּל מִצְוֵי הַבֵּן עַל הָאָב ... וְנִשְׁוִים עַד to all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כִּךְ צָרָהָ עַד כִּךְ צָרָהָ עַד as well as his (the *yabam*'s) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

Pi. פְּטָרָה to dismiss; to divorce. Gitt. 65<sup>b</sup>, v. supra. Kidd. 31<sup>b</sup> פְּטָרָהּי dismiss (escort) me; a. e.

Nif. פְּטָרָה, Hithpa. הִתְפָּטַר 1) to be exempted, freed. Bekh. II, 1 לֹא נִפְטָרוּ מִבְּכוֹר וְכִי they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) to be dismissed, take leave, depart. Yoma I, 5 נִפְטְרוּ וְהִלְכוּ לֵהֵם they took leave and went. Sot. IX, 5. Ber. 64<sup>a</sup> הֵן מִהִבְרִיּוֹ וְכִי he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; הֵן מִן הַמֵּת וְכִי he who takes leave of the dead (after burial) &c. Ib. 31<sup>a</sup>; Erub. 64<sup>a</sup> לֹא הִפְטָר אָדָם וְכִי one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. to depart this world, to die. Ber. 17<sup>a</sup> גָּדַל בְּשֵׁם טוֹב וְכִי בְּשֵׁם טוֹב מִן הָעוֹלָם who grew (lived) with a good name, and left the world with a good name. Tem. 16<sup>a</sup> מִשֶּׁה רְבִינוּ לָגַן עֵדֶן when Moses our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 בְּשֵׁנָה ... מִתְּפָרִים וְכִי when the children are dismissed from school.

Hif. הִפְטָר 1) to discard; in בשֵׁפָה 'ה' to discard with the lip, to spurn. Pesik. R. s. 37 וּמִפְּטָרֵיהֶם בִּשְׂפֵהוֹהֵם gnashed their teeth ... and spurned with their lips (ref. to Ps. XXII, 8). Treat. Der. Er. ch. II מִפְּטָרֵי שֵׁפָה (=נִפְטָרֵי) (בְּשֵׁפָה).—2) to dismiss, adjourn a meeting. Y. Ber. IV, 7<sup>d</sup> top הִפְטָר אֶת הָעָם dismiss the people (adjourn the meeting). M. Kat. 5<sup>b</sup>, v. הָבָה. Hull. 51<sup>a</sup> מִפְּטָרֵי מְסִיחֵי אֶת הָעָם one who dismisses the assemblies, janitor, v. מְסִיחֵי.—Pes. X, 8, v. אֶפְיָקוּדָן; a. e.—3) [to recite before dismissal,] to conclude the reading from the Law by reading a portion of the Prophets, to read the *Haftarah* (v. הַפְּטָרָה). Meg. IV, 1 וְאִין ... בְּשֵׁנֵי on Mondays, Thursdays and Saturday afternoons three persons read from the Law ..., and we do not close with a lesson from the Prophets. Ib. 5 הַמְּפָרֵי בְּבִיָּא הוּא וְכִי he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פָּרָס; a. fr.

פְּטָרָה ch. same, to free, dismiss, let go; to divorce. Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4<sup>a</sup> אָדָם אָדָם פְּטָרָה בַּהֵמָה they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. פְּטָרָה.

Pa. פְּטָרָה same, esp. to divorce. Targ. Koh. VII, 26 פְּטָרָה







**פִּיטוּמָה** f. (פִּיטָם) [*mortar and pestle*], transf. 1) m. (sub. קצה) *the oblate part of the breast around the nipple*. Nidd. V, 8 *הַפֵּי מִשְׁיֵהוּר הַחֵץ* (Bab. ed. 47<sup>a</sup> הפִּיטוּמָה, corr. acc.) when the surroundings of the nipple begin to grow dark.—2) *the upper part (blossom end) of the onion*. Y. Ter. IX, 46<sup>d</sup> top; X, beg. 47<sup>a</sup> *הַפֵּי הַחֵץ הַזֶּה הַיּוֹצֵא אֶת הַחֵץ הַזֶּה* if the upper part of it has been removed, it is considered as if cut in pieces.—V. פִּיטָה.

**פִּיטָם** (freq. פִּיטָם) c. (פָּטַס to expand, cmp. 2) 1) *a large cylindrical vessel, cask or tub of earthen material* (corresp. to *πίθος*, a. to dolium; v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Dolium). B. Mets. IV, 12 (60<sup>a</sup>) *הַחֵץ הַזֶּה פִּיטָם אֶחָד* ... (Bab. ed. פִּיטָם; Y. ed. Ven. a. Mish. ed. Nap. פִּיטָס; v. Rabb. D. S. a. l. note 400) *a merchant may buy wine from several presses and put it into one cask*. Keth. 111<sup>b</sup> *בְּיָמֵינוּ כִּי יָבִיא עֲנָבָה ... כִּפֵּי גְרוּל* one will bring in one cluster of grapes on a wagon or in a boat and place it in a corner of his house, and take his supply of wine from it, as if it were a large jar; Sifré Dent. 317 *וּמִסְפֵּק וְהוֹלֵךְ בֵּין הַפִּיטָם* (read *הַפֵּי*); Yalk. Gen. 160 *בְּיָמֵינוּ גְרוּל* (corr. acc.). R. Hash. III, 7 (27<sup>b</sup>) *הַפִּיטָם* (Bab. ed. הפִּיטָס; Ms. M. הפִּיטָס, v. Rabb. D. S. a. l. note). Tosef. Ohol. X, 3 *פִּיטָס שְׂוִיָּה טִיבָה וְכִי פִּיטָס* (*pitthos*) standing in a room and reaching from the floor to the ceiling. Tosef. Kel. B. Kam. IV, 16 *פִּיטָס שְׂוִיָּה טִיבָה וְכִי פִּיטָס* (corr. acc.) a large tub to which one made a cover to use it as a stove, and which he plastered over with clay. Y. Bets. III, 62<sup>a</sup> top *בְּיָמֵינוּ צֶדֶד הוּא בְּפִיטָס* he may catch an animal (on the Holy Day) by chasing it into a tub; Y. Sabb. III, 14<sup>a</sup> bot. *בְּפִיטָס* (read *הַפֵּי*). Tosef. T'bul Yom II, 3 *פִּיטָס*.—Pl. (הַפִּיטָסִין) where-with they line the tubs. Bets. 15<sup>b</sup> *הַפִּיטָסִין הַלְּלוּ בְּכִלֵּי פִיטָס* (the first to leave the lecture room) are owners of tubs of wine, contrad. to *הַפִּיטָסִין* &c.—2) *a vessel made of brittle clay and requiring lining*.—Pl. *פִּיטָסִין*. B. Bath. VI, 2 (93<sup>b</sup>) *פִּיטָסִין לְמִיָּה ... פִּיטָסִין לְמִיָּה* ... (Ms. H. a. R. פִּיטָסִין; Mish. ed. פִּיטָסִין; Y. ed. פִּיטָסִין) if a man buys jugs for every hundred; ib. 97<sup>b</sup>, expl. נִמְצָא וְיִגְדְּלוּהוּ, v. נָא II; Tosef. ib. VI, 3, sq. *פִּיטָסִין* ed. Zuck. (oth. ed. פִּיטָסִין, corr. acc.).

**פִּיטוּקָה** f. (v. next w.) *weir, canal-bed*. Y. Kil. I, 27<sup>b</sup> bot. *פִּיטוּקָה* if one sows in a lake, in a canal-bed &c.

**פִּיטוּרִין** I m. pl. (פִּיטָר) cmp. Prov. XVII, 14 *פִּיטוּרִין* like the gushing water at the entrance of a canal (when the sluice-bars are raised); [Ms. B. N. כְּפִיטוּרִין; Ms. M. marg. Var. כְּפִיטוּרִין; v. Rabb. D. S. a. l. note 4; Rashi ref. to פִּיטוּרִין, I Kings VI, 18, Targ. אֲמִינִין: like ropes pulled through loop-holes in the boards of a ship]. M. Kat. 28<sup>b</sup>, sq. *הַפִּיטוּרִין* the departure of the soul from the body is *הַפִּיטוּרִין* as the whirling waters rushing into the entrance of the channel; R. J. says, as the water rushing through &c.; [Rashi: as the knots of ropes with

which two ships are tied together; for Var. Lect. v. Rabb. D. S. a. l. note 60]; Lev. R. s. 4 *הַפִּיטוּרִין הַיּוֹצֵא אֶת הַחֵץ* as the rushing waters leaving the channel; Tanh. ed. Bub., Mick. 15 *הַפִּיטוּרִין הַיּוֹצֵא אֶת הַחֵץ* (Ms. Parma כְּפִיטוּרִין; Ms. R. כְּפִיטוּרִין); Tanh. ib. 10 *הַפִּיטוּרִין הַיּוֹצֵא אֶת הַחֵץ*; Koh. R. to VI, 7 *הַפִּיטוּרִין הַיּוֹצֵא אֶת הַחֵץ*.

**פִּיטוּרִין** II m. pl. (פִּיטָר) *discharge, divorce*. Targ. O. Deut. XXIV, 3 (ed. Berl. פִּיטָ, without Dagesh). Targ. Y. Ex. XXI, 11 *פִּיטָ*; a. e.—Gitt. IX, 3 (in a formula of a letter of divorce) *פִּיטָ* (absent in Y. ed.); Ned. 5<sup>b</sup>.

**פִּיטוּפָא** m. (v. פִּיטָפָא) *talk, discussion*.—Pl. *פִּיטוּפָא*. Y. Ber. IX, end, 14<sup>d</sup> *פִּיטוּפָא* all discussions are bad, only those about the Law are good. Lev. R. s. 12 (transl. שִׁירָה, Prov. XXIII, 29) *פִּיטוּפָא* who has disputes?; Yalk. Prov. 960 (not in Ar.). R. to II, 1 (ר' טוּרִיָּה).—[Gen. R. s. 44 *פִּיטוּפָא* Ar., read *פִּיטוּפָא*, v. הַרְלָךְ, הַרְלָךְ, v. הַרְלָךְ.]

**פִּיטוּרִיָּה** m. pl. [*Petræan?*] name of a species of figs. Y. Shebi. V, beg. 35<sup>d</sup> (expl. בְּנֵיהַ שְׂוִיָּה, ib. V, 1) *פִּיטוּרִיָּה* (R. S. to Shebi. l. c. פִּיטוּרִיָּה).

**פִּיטוּלִין** m. (πέταλον) *a leaf of metal, gold-foil* (corresp. to *h. h.*). Targ. Job XXVIII, 16 ed. Lag. (ed. פִּיטוּלִין, Levita פִּיטוּלִין, corr. acc.). Ib. 19. Ib. XXXI, 24. Targ. Lam. IV, 1 ed. Lag. (oth. ed. בִּלְטִין, corr. acc.).

**פִּיטָם** m. *jar*, v. פִּיטָס.

**פִּיטוּמָה** I m. (פִּיטָם) 1) *fat, fattened animal*. Targ. I Kings V, 3 (ed. Lag. פִּיטָמָה). Targ. Ez. XLV, 15, v. פִּיטָמָה.—B. Kam. 47<sup>a</sup> *פִּיטָמָה* (Rashi פִּיטָמָה) the additional value on account of fatness goes to the credit of the owner of the cow.—2) *f. = h. פִּיטוּמָה, crammed bird*. Ex. R. s. 25 (in Hebr. dict.) if one said, *פִּיטוּמָה* I wish I had a crammed bird to eat, it (the mannah in his mouth) had the taste of a crammed bird; Midr. Till. to Ps. XXIII *פִּיטוּמָה* ed. Bub. (oth. ed. פִּיטוּמָה, *strike out*); Yalk. Ps. 690 *פִּיטוּמָה*.

**פִּיטוּמָה** II f. (פִּיטָה) 1) [*pestle, mortar*] *a protuberance on the blossom-end of fruits* having the appearance of a pestle seated in a mortar (cmp. פִּיטָה); *the upper portion of a fruit*, v. פִּיטָה. Succ. III, 6 *פִּיטוּמָה* if the pestlelike protuberance of an Ethrog is taken out; expl. Y. ib. III, 53<sup>d</sup> *הֵן אֲמִרִין שׁוֹשְׁבֵי* there (in Babylonia) they say, 'its lily'; Bab. ib. 35<sup>b</sup>, v. פִּיטָה (v. Rashi a. l.). Y. Kil. I, 27<sup>a</sup> top *פִּיטוּמָה* של אֲבִטָה (v. פִּיטָה) the upper portion of a melon (containing the carpels). Ukts. II, 3 *פִּיטוּמָה* (ed. Dehr. הפִּיטָה) the top-piece of a pomegranate.

**פִּיטָס**, v. פִּיטָם.—[Midr. Till. to Ps. XIX, 2 ed. Bub. פִּיטָס, read: *בְּפִיטָסִין*.—Tanh., ed. Bub. Thazr. 12 פִּיטָסִין, v. פִּיטָסִין.]

**פִּיטָפָא**, v. sub פִּיטָפָא.

**פִּיטָק** m. (פִּיטָק) [*ball, stone*; cmp. פִּיטָק] *lot, ballot*.



ranged balloting (by counting fingers, v. preced.). Ib. 23<sup>a</sup>; a. e.

\*פייסונא m. = h. פייסון, *mason*. Y. Yeb. XII, end, 13<sup>a</sup> דרין פ' דפייסונא (ed. Krpt. פייסונא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

פייסונא f. (preced.) *masonry, mason's guild*, v. preced.

\*פייסונא m. (cmp. פייס) [*pebble*,] name of a species of *beans* (cmp. פייס I a. III), called in Hebrew *sappir*. Y. Kil. I, 27<sup>a</sup> top, R. S. to Kil. I, 1 (ed. פייסונה), v. ספיר.

פיל imper. of פיל.

פיל I m., בעל הפ', v. פול.

פיל II m. (פלא, cmp. פיל) *elephant*. Kil. VIII, 6. Men. 69<sup>a</sup>; B. Bath. 22<sup>a</sup>. Lev. R. s. 6; a. e.—Pl. פילין Gen. R. s. 31, end., v. זמורה. Y. Sabb. XVIII, 16<sup>c</sup>; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end. בן הייליה some ed., v. נפיל.

פילא I ch. same; פ' (sub. שן) *ivory*. Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34<sup>d</sup> bot., a. e., v. זמורה II. Ber. 55<sup>b</sup> bot. ... ליה ביהו ליה דלא בהו ליה דלא פ' דעיל ו' man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38<sup>b</sup> פ' רמעיילין ... art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. פ'קא; a. e.—Pl. פילא, constr. פילי. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text פלורה).

פיל III m., פילא II f. (part. pass. of פיל or פיל; cmp. בלל; cmp. פיל) *permeated, soaked*. Targ. O. Lev. XIV, 21 (h. text בלול). Ib. VII, 10; a. fr.—Pl. פילן. Ib. 12; a. e.

פילא III m. (cmp. preced.) *split, crack, furrow*.—Pl. פילי. Pes. 76<sup>a</sup> bot. פ' איה ביה if there are splits (in the crusty surface of the roast); Hull. 112<sup>a</sup>. Sabb. 33<sup>b</sup> פ' איה ביה had cuts in his skin (from living in a cave). M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup> פ' סהימי to close up fissures in the soil which covers the roots. B. Bath. 54<sup>a</sup> top. Taan. 4<sup>a</sup>, v. פילא; a. e.

פילא IV m. *pila*, name of an *aromatic plant* (Rashi: *polion*, v. Sm. Ant. s. v. Polion). Keth. 77<sup>b</sup>.

פילא, Lev. R. s. 33; Cant. R. to III, 4, v. פילא.

פילא, pl. of פילי q. v.

פילגוס, פילגוס m. (πέλαγος) *high sea*. Targ. Ps. XLVI, 3 דייא פ' (ed. Wil. פילגוס; h. text יא). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. דייא פ'; Esth.

R. to II, 1 (ר' טרייה) בפ' (without יימא). Koh. R. to III, 6 [read:] אנן ל' אנן ו' when we get out on the high sea, we shall kill him.

פילגוס, v. פילגוס.

פילגוש, v. פילגוש.

פילח, Y. Kil. I, 27<sup>a</sup> top, v. פילח.—Y. Ber. IX, 14<sup>b</sup> יודן פ' פילח, v. פילח.

פילוח m. (פילח) *division, separation*. Y. Ber. I, 2<sup>c</sup> bot. whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. (וכל מימי בראשיה מהפליגין מההו).

פילוח, פילוח, פילוח ch. same. 1) *distribution*. Targ. Y. Num. X, 32.—2) *decision, decree*; פילוח דייא *judgment*. Targ. O. Gen. XIV, 7 (h. text משפט; v. Targ. Y. ib.) Targ. Joel IV, 2 (h. text רהושפט; a. e.—3) *part*, v. פילוח II.

פילוח, פילוח, פילוח v. פילוח I.

פילוחימא f. (φιλοτιμία, S.) *display, public show*, esp. *gladiatorial exhibition, combats of beasts* &c. (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 שמש שפ' נשפיה (not פילוחימא) he heard that a show is coming up; פ' ... שאל he asked a gladiator (לחיר), when will the show take place?; שאל פ' לאורו שפיה he asked him who was to give the show ('editor').

פילוח m. (פילוח) *pleading, pillul*, one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 עלה פ' הפילוח ו' (not הפילוח) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall., Vayass' a, s. 3 ענתה הפילוח).

\*פילוחא m. (πήλωμα, S.) *mud, clay ground*. Sabb. XXII, 6 (147<sup>a</sup>) אין יורדין לפ' Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קורדיא, v. קורדיא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

פילוח, פילוח m. (πύλον, πυλώων) *gateway*. Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) מיילש ו' (הויעני באיה) let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) בא בפ' פילוח ו' he had entered on the gateway leading &c. Gen. R. s. 66, end (פ' פילוח) Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פילוח אברהם ו'] פילוח (corr. acc., or פילוח), v. פילוח. Lev. R. s. 18 אחר בפ' פילוח (not בפ' פילוח) all enter town by the same gateway [or read: בפילי, v. פילי]; Koh. R. to XII, 5 בפילי אגין איה בפ' פילוח (corr. acc.). Ib. בפילי (ed. Wil. בפילי, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פ' פילוח, v. פילוח.]

**פילון** m. (φύλλον, sub. Ἴνδικόν; folium) aromatic leaves (Malabathrum). Sifra Vayikra, Hoba, Par. 12, ch. XXII עלי גפנים בפ' . . . המערב who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפיליון (corr. acc.); Koh. R. to IX, 13 בפלפלין (corr. acc.); ib. to VI, 1 בפליון (corr. acc.); Yalk. Lev. 479. Sabb. 62<sup>a</sup>; Gitt. 69<sup>b</sup>, v. חניפיקא.

**פילוניקא** f. (φιλονικία) love of strife, contentiousness. Tanh. Vaëra 11 (ref. to Is. XLVI, 10<sup>b</sup>) כל הקורא וכו' (פילוניקא ר' פ' . . . פסוק זה סבור ש' וכו' verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פקלניא (corr. acc.); Ex. R. s. 9, beg. פלינקרא, פלינקרא (corr. acc.); (Tanh. Thazr. 7 עיון הדין, ed. Bub. 9 עיבור הדין).

**פילונס**, v. פינולס.

**פילוס**, Midr. Till. to Ps. IX; Yalk. ib. 642 פלירש, read פינולס, v. פינולס.

**פילוסא** pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39<sup>a</sup> Mus. (ed. פלוסא, Ms. M. פילוסא; ed. Pes. a. oth. פלמוסא, v. Rabb. D. S. a. l. note).—V. פילוסין.

**פילוסאח** m. (preced.) *Pelusian*. Pl. פילוסאח. Targ. Y. II Gen. X, 14 (h. text פתריס).

**פילוסופוס** m. (φιλόσοφος) philosopher, one living a life of speculation and self-denial, monk (v. Gr. Dict. s. v.). Y. Sabb. III, 6<sup>a</sup> bot. הר פ' שאל וכו' (not פירוס . . .) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61<sup>c</sup>. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחר שאל וכו' (ed. Wil. פילוסופ, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54<sup>b</sup> פלוספוס; a. fr.—Pl. פילוסופין, פילוסופין, פילוסופין (פלו'). Ib.; Tosef. ib. VI (VII), 7. Gen. R. s. 65 לא עמדו פ' בעולם וכו' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 ורשבו פ' ורשבו (= סופיסטים) accountants sat down and calculated; a. fr.

**פילוסים**, v. פילוסין II.

**פילוסין I** pr. n. pl. (Πηλούσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 ארעא רב' (Y. II פילוסים, corr. acc.; h. text רעבס רב'). Targ. Y. Ex. I, 11 פילוסין ed. Vien. (II הין . . ., corr. acc.); a. fr.

**פילוסין II**, **פילוסים** m. pl. (preced.) *Pelusian linen*. Yoma III, 7 (34<sup>b</sup>) היה לובש פ' וכו' (Bab. ed. a. Mish. פל) he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40<sup>d</sup> top שני של פ' second class Pelusian linen; a. e.

\***פילוספא** m. = h. פילוסופוס. Sabb. 116<sup>a</sup> bot. הורח האר' פילוספא; Ms. M. פלנספא, prob. for פלנספא סבא; Ms. O. פילאסא; Var. in Tosaf. סבא פילא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

**פילוספוס**, Ab. Zar. III, 4, v. פלוסלוס II.

**פילוחא**, v. פלחא.

**פילמא**, read: פילמא=פילמא. Cant. R. to IV, 14 (expl. אהלות).

**פילר**, v. פילרי.

**פילרי** f. (πύλα) gate of a town, entrance. Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12<sup>d</sup> top; Y. Sabb. VI, 8<sup>a</sup> bot. פ' (not מן דמשון (ל) פ') when they arrived at the gates of the entrance to that city. Gen. R. s. 63 דפנייס פ' the gate of Paneas; a. fr.—Ib., a. e. פילרי (corr. acc.).—Tanh., ed. Bub., Mikk. 10 בפולי אחר (read: כפרי אחר).—Pl. ch. פילוחא (Y. II פילוחא, corr. acc.).—Hebr. pl. פילוחא. Tanh. l. c. דושיב שומריים פ' על פתחי פ' (פתח) he placed guards at all entrances.

**פיליא**, פילי pr. n. m. *Pilia*. Lev. R. s. 24 בר פ' ; Y. Ber. IX, 14<sup>b</sup> פילה בן פילה; Midr. Till. to Ps. CI פלריא ed. Bub. (oth. ed. פילא, corr. acc.). Y. Shebi. V, beg. 35<sup>d</sup> פליא Fr. M'bo, p. 95<sup>b</sup> (ed. Krot. פריא).

**פיליא**, v. פיליא.

**פיליון I** m. (pilleum, πιλίον) felt-cap. Kel. XXIX, 1, v. פיליון III.—[Y. Sabb. XVI, 15<sup>d</sup> top ופ', read: ופיליון, v. פיליון.]

**פיליון II** m. (πυλίων), v. פיליון.

**פיליוס**, Y. Ber. II, 4<sup>c</sup> bot. בפ', read: בפיליוס.

**פילין**, v. פילין.

**פילינין**, **פילינין**, Lam. R. to II, 2 Ar., read: פילינין, v. פינולס.

**פיליסמוסמיט**, Yalk. Prov. 950 some ed., corrupt. of פיליסמיט.

**פיליפי**, v. פיליפא.

**פילקא**, v. פלקא.

**פילכיה**, Y. Dem. IV, 24<sup>a</sup> bot., v. פילולא.

**פילס**, **פילס** m. (פלט; cmp. פולקא) a circular disk, plate, used as a weight. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (h. text שקל).—B. Mets. 47<sup>b</sup> פולקא, Ar., v. פולקא.

**פילסונו**, Gen. R. s. 60 הוא ופלונו Ar., ed. הוא ופלונו; Yalk. ib. 109 הוא ופלונו, a corruption;—perh. to be read: הוא ופלונו (palatinus) he and his chamberlain (the guardian angel accompanying him).

**פילפולא**, v. sub פל'.

**פילפי**, v. פיליפא.



פּוֹלֵפֶת, פּוֹלֵפֶן, פּוֹלֵפֶל, פּוֹלֵפֶל, פּוֹלֵפֶל, v. sub פּוֹלֵל.

פּוֹלֵקֶן f. (φυλακή) prison. Pesik. U'lkah., p. 182<sup>a</sup> אִתְּחַבֵּשׁ בַּפּוֹ אִתְּחַבֵּשׁ בַּפּוֹ was put in prison; Lev. R. s. 30 אִתְּחַבֵּשׁ בַּפּוֹ Ex. R. s. 15 כַּפּוֹ נִתְּחַבֵּשׁ בַּפּוֹ he put her in prison. Ib. s. 30, v. פּוֹלֵקֶן II; a. fr.—Lev. R. s. 34 חֲבֵשׁוֹ בַּפּוֹלֵקֶן (corr. acc.).—Pl. מְפֹלְקוֹת. פּוֹלֵקֶן. Pesik. Vayhi, p. 67<sup>a</sup>; Pesik. R. s. 17. Ib. s. 42 (ref. to Esth. II, 18, וַתִּפְתַּח הַפּוֹלֵקֶן) he opened the prisons.

פּוֹלֵקֶס m. (πέλαγος) axe. Midr. Till. to Ps. LXXVIII, 47 כַּפּוֹ הָיָה יוֹרֵד הַבַּרְדִּי וְכַּפּוֹ (not כַּפּוֹ) the hail came down like an axe (or axes, pl.) and cut all the trees; Ex. R. s. 12; Midr. Till. to Ps. CV, 33 כַּפּוֹלֵקֶס הוּוֹה; Tanh. Vaëra 14 כַּפּוֹלֵקֶס; Yalk. Ps. 820 כַּפּוֹלֵקֶס (corr. acc.).

פּוֹלֵקֶת, v. פּוֹלֵקֶת.

פּוֹלֵרוֹס, v. פּוֹלֵרוֹס.

פּוֹמוֹסְקָא, v. פּוֹמוֹסְקָא.

פּוֹמִילָאוֹת, v. פּוֹמִילָאוֹת.

פּוֹמִלָגִיית, v. פּוֹמִלָגִיית.

פּוֹן, Kel. XI, 4 הַפּוֹן, v. הַפּוֹן end.

פּוֹנָה f. (b. h.; פּוֹנָה) 1) turn, movement.—Pl. פּוֹנָה. Yoma 58<sup>b</sup> כָּל פּוֹנָה שֶׁאֵינָה פּוֹנָה וְכַּפּוֹ (פּוֹנָה) פּוֹנָה; Ms. O. (פּוֹ) all the turns you make (in the Temple) must be towards the right; ib. 15<sup>b</sup> (Ms. M. (פּוֹ); Zeb. 62<sup>b</sup> (Ms. M. (פּוֹ); Sot. 15<sup>b</sup> (פּוֹ); Yalk. Lev. 446 פּוֹנָה; a. e.—[With the exception of Sot. l. c. our editions read פּוֹנָה].—2) corner. Ex. R. s. 37, beg. (ref. to Zech. X, 4) כַּפּוֹ מִמֶּנּוּ (from him (Israel) the cornerstone is taken), this refers to King David (with ref. to Ps. XVIII, 22). Ab. d'R. N. ch. XXVIII וְכַּפּוֹ אֵבֶן פּוֹנָה ... אֵבֶן פּוֹנָה there are three qualities of scholars, a hewn stone (seated in the wall), a corner stone &c.; 'אֵבֶן פּוֹנָה שֶׁלֹּא שָׂרָד פּוֹנָה וְכַּפּוֹ (one versed in Midrash and Halakhah) is a corner stone which has two faces only.—Pl. as ab. Midd. I, 1 אֵבֶן פּוֹנָה על ארבע פְּנֵי אֵבֶן פּוֹנָה in its four corners. Erub. 11<sup>a</sup>, v. פּוֹנָה.

פּוֹנָה m. (פּוֹנָה) emptying, clearing. Neg. XII, 5; Sifra M'tsor'a, Neg., ch. III, Par. 5 (ref. to Lev. XIV, 36) כַּפּוֹ הוּוֹה עֵסֶק הוּוֹה לֵבֶן is the clearing of the house such important business?; Yalk. Lev. 566. Ib. כַּפּוֹ בְּכָהֵן הַצּוּרִי וְכַּפּוֹ בְּכָהֵן אֵדָם the order must be issued by the priest, but the clearing may be done by anybody; a. e.

פּוֹנָה, v. פּוֹנָה. Targ. Jud. V, 22.

פּוֹנָה m. (φατόλη, φατόλη) s. = pænula) a travelling cloak, pænula. Treat. Tsitsith (ed. Kirchh. p. 22) פּוֹנָה (corr. acc.; Sifré Dent. 234 הַבַּלָּא; Yalk. ib. 933 הַבַּלָּא, prob. to be read: פּוֹנָה. Y. Ned. X, end, 42<sup>b</sup> כַּפּוֹ לְהִירֵד בְּכַפּוֹנָה (not כַּפּוֹ) is it permitted to act as judge in absolving from vows wrapped in a pænula

(in place of a Tallith)?; Y. Hag. I, 76<sup>d</sup> top פּוֹנָה (corr. acc.).—Pl. פּוֹנָה. Lam. R. to II, 2 מוֹכְרֵי פּוֹנָה sellers of pænulæ; Y. Taan. IV, 69<sup>a</sup> bot. פּוֹנָה (corr. acc.) weavers of material for pænulæ.—Tosef. Kel. B. Bath. V, 11 פּוֹנָה (R. S. to Kel. XXVIII, 8 פּוֹנָה) read: פּוֹנָה.

פּוֹנָה m. (πῶλος, pilleum; נ for ל, cmp. לִבְנָה) felt; פּוֹנָה felt-shoes. Kil. IX, 7.

פּוֹנוֹסוֹת, Tosef. B. Bath. VI, 3, sq., v. פּוֹנוֹסוֹת.

פּוֹנוֹסִין, Midr. Till. to Ps. IX, 2 כַּפּוֹ, ed. Bub. כַּפּוֹ, read: כַּפּוֹסִין.

פּוֹנוֹקָא m. (פּוֹנָה) treating too tenderly, spoiling. Targ. Prov. XIX, 10 (h. text רַחֲמָנִי).

פּוֹנָה, v. פּוֹנָה.

פּוֹנָה, v. פּוֹנָה.

פּוֹנָה, v. פּוֹנָה. Targ. Prov. VII, 8, v. פּוֹנָה. Ib. 12.

פּוֹנָה m. (πίναξ) dish, plate. Y. Snh. XI, 30<sup>c</sup> top פּוֹנָה a dish of fine flour. Y. Sabb. III, 6<sup>b</sup> top. Hull. 111<sup>b</sup> (Ar. ed. pr. פּוֹנָה). Taan. 24<sup>b</sup> (Ar. פּוֹנָה); a. e.—Pl. פּוֹנָה. Pes. 49<sup>a</sup> מִכֹּחַ פּוֹנָה (Ar. Var. פּוֹנָה) פּוֹנָה.

פּוֹנָה m. (a corrupt. of פּוֹנָה q. v.) travelling cloak. Gen. R. s. 84 (ref. to יִשְׁשַׁכְּרִי, Gen. XXXVII, 23) זֶה הַפּוֹנָה כַּפּוֹ שֶׁכַּפּוֹ שָׁלוּ when he was compelled to sell his travelling cloak; (Yalk. Gen. s. 78 הַפּוֹנָה שָׁלוּ).

פּוֹנָה, Tanh. Shof'tim 10 הַפּוֹנָה שֶׁלֹּהּ וְכַפּוֹ (custos, -odis) the guard of the fort stood at the entrance, and when he entered and saw them &c.; v. פּוֹנָה.

פּוֹנָה, v. פּוֹנָה.

פּוֹנָה, pr. n. m. Pinkay. Ker. 28<sup>a</sup>; Pes. 57<sup>a</sup> (Ms. M. 2 פּוֹנָה; Ms. O. פּוֹנָה, v. Rabb. D. S. a. l. note 3).

פּוֹנָה, v. פּוֹנָה.

פּוֹנָה c. (πίναξ) board, tablet, esp. (πίναξ) the folded writing tablets; register, list. Sabb. XII, 4, v. פּוֹנָה II. Ib. 5 כַּפּוֹ שְׁנֵי רֵבֵי פּוֹנָה on two boards of a pinax (Rashi: two columns on one tablet). Nidd. 30<sup>b</sup> the embryo in the womb resembles דּוֹמָה לֵבֶן פּוֹנָה in position a folded pinax. Gen. R. s. 69 (ref. to Gen. XXVIII, 13) כַּפּוֹ כַּפּוֹ הַיְיָ הוּוֹה (the Lord) folded it (the land) like a pinax and placed it under his (Jacob's) head; a. fr.—Esp. the merchant's accounts, book. Ab. III, 16 הַפּוֹ הַיְיָ הוּוֹה וְכַפּוֹ הַיְיָ הוּוֹה וְכַפּוֹ הַיְיָ הוּוֹה the book of (God's) accounts lies open, and the hand writes, and whosoever wishes to borrow may come and borrow &c. Shebu. VII, 1 הַפּוֹ הַיְיָ הוּוֹה על פּוֹנָה Y. ed. (Mish.

a. Bab. ed. (פִּל), v. הַנְּזוּנִי. Ib. כְּרוּב בְּפִינְקָסֵי וּב' Y. ed. (Mish. a. Bab. ed. זֶל פִּל) it is written in my book that thou owest me &c. Y. Ned. I, 36<sup>d</sup> נִפְתַּח פִּינְקוֹסוֹ נִפְתַּח his account book is open (his sins will be visited); ib. פִּינְקָסוֹ (corr. acc.). Gen. R. s. 81, v. פָּקַד; a. fr.—Pl. פִּינְקָסוֹת, פִּינְקָסוֹן. Kel. XXIV, 7, v. אֲשׁוּפְזִין. Gen. R. s. 1 דִּרְשַׁתְּרוֹת וּפ' לִי he (the builder) has before him rolls and tablets (plans and descriptions). Y. R. Hash. I, 57<sup>a</sup> bot. שְׁלֹשׁ פ' וּב' there are three books (before the Lord), one for the perfectly righteous &c. (Bab. ib. 16<sup>b</sup> (סְפָרִים); a. e.

**פִּינְקָסָה**, **פִּינְקָסָה**, **פִּינְקָסָה** ch. same. Targ. Ez. IX, 2, sq. (h. text כֶּסֶת. Targ. II Esth. IV, 1 וְיִפְיֶנְקָסֶיהָ; a. e.—Y. Sabb. V, end, 7<sup>v</sup>, v. גִּמְזוֹן. Ib. XII, end, 13<sup>d</sup> מֵאֵן דְּרַמְרָא he who says the term כַּתָּב applies also to engraving, means engraving like that on the wax-covered tablet, opp. בּוֹלֵט. Y. Maas. Sh. IV, 55<sup>b</sup> bot. I saw in my dream (דְּהוּינָא) לְבִישׁ הַר פ' וּב' that I was covered with a pinax of twelve tablets; Lam. R. to I, 1 רַבְתִּי (חַד כּוֹת') that I was carrying a pinax &c. Y. Maas. II, 49<sup>d</sup> bot. דְּהוּינָא שְׂטֵין הַר פ' וּב' (כַּתָּב) אֲשֶׁכְּחִין כְּתִיב בְּפִינְקָסֶיהָ וּב' (not כַּתָּב) they found written in a memorandum of &c.; a. e.—Pl. פִּינְקָסִין, constr. פִּינְקָסִי. Targ. Y. Gen. XXXIX, 11.

**פִּינְקָסָה**, v. פִּינְקָס. h.

**פִּינְקָס** or **פִּינְקָס** m. (v. פִּינְקָסִין, v. פִּינְקָסִין). — [Pl. פִּינְקָסִין, q. v.]

**פִּינְקָס** (cmp. פִּסַּס) to split, divide, distribute.

**Hif.** הִפְיֶנְקָס 1) to penetrate, (cmp. פִּדַּק); to cause abdominal trouble. Pes. 107<sup>a</sup> מִיֶּרְכֵן וְהַפִּינְקָסִים this drink is a tempter and then gives pain (Ms. M. וְהִפְיֶנְקָסִים; Ms. O. מִיֶּרְכֵן). — [פִּסַּס, v. מִפִּינְקָסִין, v. infra]. — 2) to break a person's anger or will, to pacify, persuade, comfort. Shebu. 45<sup>a</sup> כְּדִי לְהַפִּינְקָסֵי דְרַחוּ וּב' in order to satisfy the mind of the employer (to convince him that he was mistaken). Y. ib. VIII, 38<sup>d</sup> top; Y. Snh. III, 21<sup>c</sup> bot. מִצוּרָה it is proper to give him (the owner of the lost animal) satisfaction (by stating the cause of the loss); v. **Pi.**—Ab. Zar. 71<sup>a</sup> צֵא וְהַפִּינְקָס עֲלֵי מִנָּה הַמִּכָּךְ go and satisfy for me the royal taxes (settle for me as best you can), v. מְנַת. — 3) to arbitrate, decide (cmp. פִּסַּס). Sabb. 33<sup>a</sup> מִי יִפְיֶנְקָסֵי who will decide (as to the cause of my disease)? Ib. 54<sup>a</sup> מִי יִפְיֶנְקָסֵי who will decide which udders are tied up for the purpose of drying them up and which for the purpose of preserving the milk?—Esp. to decide by chance, by drawing lots, counting a certain number &c. (v. פִּינְקָסִין). Tam. I, 2 הַפִּינְקָסִים לִיבּוּא וְהַפִּינְקָסִים let those who have bathed, come and take part in the count of chance; ib. 24<sup>b</sup> אַחֲרֵי כֵן הִפְיֶנְקָסֵי וְהוֹרֵרֵי וּב' after they have drawn, he who has won, has won (no appeal is permitted). Yoma 24<sup>b</sup> לָמָּה הִפְיֶנְקָסֵי וְהוֹרֵרֵי וּב' why did they draw once and again (why not at once for all the functions to be distributed)? Ib. מִפִּינְקָסִין (Rashi: מִפִּינְקָסִין) what garments do they wear when drawing? Gen. R. s. 84 (play on פִּסַּס, Gen. XXXVII, 23) הִפְיֶנְקָסֵי שֶׁהִפְיֶנְקָסֵי לִיבּוּא וְהַפִּינְקָסִים עֲלֵיהֶם וּב' who should carry it to his father &c. Sabb. XXIII, 2 (148<sup>b</sup>) אִישׁ יִפְיֶנְקָסֵי עַל וּב' a man may decide by lot (on the Sabbath) the shares of honor at the table &c.; ib. 149<sup>b</sup>; a. e.

**Pi.** הִפְיֶנְקָסֵי to pacify, conciliate, persuade. Pes. l. c. מִיֶּרְכֵן (that drink) chastises us (gives us pain), and yet is so persuasive (tempting). Ber. 28<sup>b</sup> אֲנִי יָכוֹל לְהַפִּינְקָסוֹ בְּדַבְרֵי וּב' I might appease him with words or bribe him with money. B. Bath. 9<sup>b</sup> וְהַפְיֶנְקָסוֹ בְּדַבְרֵי וּב' he who gives a poor man a coin will be blessed with six blessings, but he who speaks kindly to him, will be blessed with eleven blessings. Gen. R. s. 93, end כִּשְׁמֹנֶה מִצוּרָה לְהַפִּינְקָסוֹ ... וְאִינוּ מְפִינְקָסֵי ... אֵלָּא וּב' as Joseph pacified his brothers only by weeping &c. Y. Snh. l. c. אִינוּ מְפִינְקָסֵי ... אֵלָּא וּב' it is right to satisfy his mind by stating the truth, but one must not do so by a falsehood; Y. Shebu. l. c. מְפִינְקָסֵי ... אִינוּ מְפִינְקָסֵי וּב' וְהִפְיֶנְקָסֵי, v. פִּדַּקָּה. — Gen. R. s. 94, end וְהִפְיֶנְקָסֵי, read: וְהִפְיֶנְקָסֵי and they appeased him (Nebuchadnezzar).—Part. pass. מְפִינְקָסֵי. Ex. R. s. 51 שְׂמַחְלָתִי מִפ' שְׂמַחְלָתִי וּב' I am convinced that thou hast forgiven Israel.

**Hithpa.** הִתְפִּינְקָסֵי, **Nithpa.** נִתְפִּינְקָסֵי to be appeased, satisfied, persuaded. Ib. עַל וּב' ... נִתְפִּינְקָסֵי now all Israelites were satisfied with regard to the work of the Tabernacle (that everything was correct). Ber. 33<sup>a</sup> נִתְפִּינְקָסֵי אֲדָרָתִי וּב' that prince's anger was appeased. Pesik. R. s. 10 הַרְיֵי הַגּוֹרֵן בָּא וְהַכֵּל מִתְפִּינְקָסִים בְּשִׁבְלֵי וּב' when harvesting time comes, all (that now are disputing) will be convinced for whose sake the field has been sown. Yoma 86<sup>b</sup> סָפֵק מִתְפִּינְקָסִים הֵימֵנו וּב' it is doubtful whether he will or will not accept his apology; וּב' סָפֵק מִתְפִּינְקָסִים בְּדַבְרֵי וּב' it is doubtful whether he will be appeased by mere words (without demanding a fine or public satisfaction) &c.; a. fr.

**פִּינְקָסִין** (פִּינְקָסִין) ch. same, 1) to distribute, v. פִּסַּס. — 2) to break, desecrate, v. infra.

**Ap.** אִפְיֶנְקָסֵי (אִפְיֶנְקָסֵי) to break, weaken; to desecrate. Targ. Y. II Num. XV, 31 (h. text וְהִפְיֶנְקָסֵי). Targ. Hos. IV, 9 (חֲלַלְתָּ אֶת־פִּינְקָסֵי Pe.). Ib. אִפְיֶנְקָסֵי. Targ. Y. Lev. XIX, 8 (חֲלַלְתָּ אֶת־פִּינְקָסֵי Pe.). Targ. Job XV, 4 הַפִּינְקָסֵי (ed. Wil. הַפִּינְקָסֵי, corr. acc.; h. text וְהִפְיֶנְקָסֵי). Targ. Y. Num. XXV, 1 לְאוֹפְסָא (cmp. אִפְיֶנְקָסֵי, fr. אִפְיֶנְקָסֵי, Pa., fr. אִפְיֶנְקָסֵי, fr. אִפְיֶנְקָסֵי). Targ. Ps. LIII, 1 מְפִינְקָסֵי (some ed. מְפִינְקָסֵי, Pa., fr. אִפְיֶנְקָסֵי, fr. אִפְיֶנְקָסֵי). Targ. Y. I Deut. XXIII, 18 הַפִּינְקָסֵי ed. Amst. (ed. Vien. הַפִּינְקָסֵי, corr. acc.).—Part. pass. f. מְפִינְקָסֵי. Targ. Y. II Lev. XXI, 7 (h. text חֲלַלְתָּ).—V. פִּסַּס.

**Pa.** אִפְיֶנְקָסֵי 1) (with בִּי) [to split, drive into, v. אִפְיֶנְקָסֵי] to press, urge. Targ. Y. Gen. XIX, 3 (h. text וְהִפְיֶנְקָסֵי). — 2) to break a man's vehemence; to quiet, appease, reconcile, persuade, pray. Targ. Esth. VIII, 3 וְהִפְיֶנְקָסֵי לִיבּוּא (h. text וְהִפְיֶנְקָסֵי לִיבּוּא). Targ. Y. Gen. XLII, 21; a. e.—Hull. 95<sup>a</sup> top אִישׁ יִפְיֶנְקָסֵי לִיבּוּא הוּוּא פִּינְקָסֵי מִיֶּנְאִיר וּב' if thou hadst asked my pardon (made peace with me) &c. Ib. 94<sup>a</sup> [read:] פִּינְקָסֵי לְמַבּוּרִין secure the good will of our ferryman (make him a present); וְהִפְיֶנְקָסֵי לִיבּוּא הוּוּא פִּינְקָסֵי וְהִפְיֶנְקָסֵי וְהִפְיֶנְקָסֵי וְהִפְיֶנְקָסֵי he offered him a present, and he (the ferryman) became angry. Yoma 87<sup>a</sup> אִישׁ יִפְיֶנְקָסֵי לִיבּוּא I will go and make peace with him. Y. Snh. XI, 30<sup>c</sup> top; Y. Ber. IX, 13<sup>d</sup> top מִפִּינְקָסֵי לִיבּוּא make him (the idol) favorably disposed towards me. Taan. 24<sup>a</sup> וּב' אִישׁ יִפְיֶנְקָסֵי לִיבּוּא (the pupil), until he comes and reads. Meg. 12<sup>a</sup> מִפִּינְקָסֵי לְהוּוּא ... מִפִּינְקָסֵי לְהוּוּא for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מְפִינְקָסֵי; f.

רִשְׁבָה; *pl.* מְפִיטִיסִין; *pl.* מְפִיטִיסִין. Y. Ab. Zar. II, 41<sup>d</sup> bot. רִשְׁבָה  
מְפִיטִיסִין (not מְפִיטִיסָא) אִשְׁפִּין אִשְׁפִּין (a  
well-disposed judge).

*Ithpa.* אִתְּהָפִיס 1) *to be broken, degraded.* Targ.  
Job XV, 20 אִתְּהָפִיס (ed. Lag. מְהַפֵּס; ed. Wil. מְהַפֵּס, *Ithpa.*  
of פִּטָּס or of פִּטָּס II; h. text מְהַוִּילֵל).—[Targ. Y. I Deut.  
XXIII, 18 אִתְּהָפִיס ed. Amst., v. אִתְּהָפִיס II.]—2) *to be appeased;*  
*to yield.* Targ. Prov. VI, 35 (h. text יִאָבֵה).

*Ithpa.* אִתְּהָפִיס, אִתְּהָפִיס same. Targ. Y. Gen. XXXIV, 15  
(h. text יִאָבֵה). Ib. 22; a. e. (v. מְפִטָּס).—Yoma 23<sup>a</sup> רִבִּינִי  
לִיהוֹבִינִי when they ask his pardon, and he is appeased  
(forgives). Num. R. s. 5, end דִּאִתְּהָפִיסָא who  
asked thy pardon, that thou wast appeased?; Sot. 35<sup>b</sup>; a. fr.

פִּיטָא m. (preced.) 1) = h. פִּיטָא *lump of brittle stone.*  
Snh. 64<sup>a</sup> שָׂא בִיה שָׂא שָׂא he took up a lump and threw  
it at it (the idolatrous statue). Macc. 8<sup>a</sup>; a. e.—2) = h.  
פִּיטָא, v. פִּיטָא.

פִּיטָא, v. פִּטָּס II ch.

פִּיטָא, v. פִּטָּס.

פִּיטָא, constr. מְפִיטָא, v. פִּטָּס II h.

פִּיטָא, v. פִּטָּס.

פִּיטָא, v. פִּטָּס. *פִּיטָא* m. (פִּטָּס) *cutting off dry twigs, trimming.*  
Shebi. II, 3 כְּפִיטָא שֶׁל הַמִּישָׁרָה the trimming as it is done  
in the fifth year, *contrad.* to יִרְדֵּד. Ib. רִשָּׁא ... זֶכֶן  
אֲנִי בְּפִטָּא as long as I am permitted to do what is  
necessary to cultivate the tree, I am also permitted to  
trim it; Y. ib. 33<sup>d</sup> אֲנִי רִשָּׁא בְּפִטָּא כִּד הַחֲצֵרָה I am  
permitted to trim it, that means up to the festival of  
Shabuoth.—*Pl.* מְפִיטָא, מְפִיטָא, מְפִיטָא *chiselled* (millstones).  
Hull. 88<sup>b</sup>, v. מְפִיטָא.

פִּיטָא m. = h. פִּטָּס, *disqualification, blemish; dis-*  
*qualified, unworthy person.* Targ. Y. Gen. XXXV, 22;  
a. e.—*Pl.* מְפִיטָא. Targ. Y. Lev. XXI, 14.

פִּיטָא m. (פִּיטָא, v. פִּיטָא) *mortar-maker, mason.*—*Pl.*  
מְפִיטָא. Kel. XX, 2.

פִּיטָא, v. פִּטָּס. *פִּיטָא* m. (פִּטָּס) 1) *separation, interruption,*  
*pause.* Zeb. 53<sup>b</sup> מְהוֹנָה פ' אֲרַבַּע Rashi a. Ms. R. (v. Rabb.  
D. S. a. l. note 60; ed. יִאָרְבֵּב) four separate manipulations  
(with pauses between them), v. מְפִיטָא; Yalk. Lev. 441.—  
2) *the division of words*  
*into clauses in accordance with the sense, punctuation.*  
Ned. 37<sup>a</sup> מְפִיטָא שֶׁל פ' (מְפִיטָא) remuneration for teaching the values  
of punctuation signs or accents, v. מְפִיטָא.—3) *setting a price*  
*on fruits before they are harvested.* Y. B. Mets. V, 10<sup>c</sup> bot.  
מְפִיטָא אִתְּהָפִיס אִתְּהָפִיס they differ as to permission to fix the price  
&c., opp. to מְפִיטָא. Ib. אֲבָל בְּפִיטָא (corr. acc.).—4) *spreading the feet.*  
Keth. 39<sup>b</sup> צִיַּר שֶׁל פ' הוּא the pain caused by  
forcing her feet apart (ref. to Ez. XVI, 25 וּפְרִיטָא).

פִּיטָא, v. פִּטָּס.

פִּיטָא, v. פִּטָּס. *פִּיטָא* f. (פִּיטָא) *trust.* Yalk. Ps.  
672 אִתְּהָפִיס אִתְּהָפִיס they borrow from one another

in trust (without witnesses or note) and pay in trust;  
Midr. Till. to Ps. XIX בְּפִיטָא, ed. Bub. בְּפִיטָא (corr. acc.).—  
Esp. פ' שֶׁל אֲדֵעָא *a deed of trust*, an instrument by which prop-  
erty is conveyed to a person in trust (fideicommissum)  
to use it in a certain way; *a feigned sale or donation* (for  
the purpose of eluding creditors &c.). Y. Keth. II, 26<sup>b</sup> bot.  
הוּא (not מְפִיטָא) נִתְּנָה (not מְפִיטָא) witnesses  
(signed on an instrument) are credited when they say,  
it was a deed of trust (v. מְפִיטָא), or it was a feigned  
transfer. Ib. (ref. to Job XI, 14) 'if there be wrong in thy  
house, remove it', this means a deed &c.; Bab. ib. 19<sup>b</sup> מְפִיטָא  
(read with Ar. מְפִיטָא q. v.). Ib. 79<sup>a</sup> כּוֹהֵבֶת שֶׁל אִשָּׁה  
if a woman desires to withhold her property  
from her husband's control, she may write out a deed of  
trust (a feigned transfer) to a third person (prior to her  
marriage); Tosef. ib. IX, 2 מְפִיטָא לְאִדְרָא ed. Zuck.  
(Var. מְפִיטָא, מְפִיטָא, corr. acc.). B. Bath. 154<sup>b</sup> אִם  
אָמַר שֶׁל מְפִיטָא (Ms. H. פִּיטָא) if he says, it was a  
feigned sale (you persuaded me to a nominal sale in order  
to make people believe that you are a man of means).

פִּיטָא, v. מְפִיטָא.

פִּיטָא f. pl. (an adapt. of ἐπιστύλιον, as if a  
reduplic. of פִּטָּס) *lintels on the top of a pillar, epistyles.* Y.  
Succ. I, 52<sup>a</sup> bot. [read:] אֲרַבַּע עַמֻּדוֹת וְעַלְיוֹת אֲרַבַּע  
(Mus. 'אִיט') four columns and on top of them four epistyles  
(extending beyond the columns); Y. Erub. I, 19<sup>c</sup> מְפִיטָא.

פִּיטָא m. pl. (פִּיטָא) *pistachio-nuts.* Y. Kil.  
I, 27<sup>a</sup> bot. (Ar. פִּיטָא), v. מְפִיטָא. Y. Maasr. I, 43<sup>d</sup> bot.  
(v. מְפִיטָא); Tosef. ib. I, 1 מְפִיטָא (corr. acc.).—  
V. מְפִיטָא.

פִּיטָא, v. פִּיטָא.

פִּיטָא, v. sub 'פִּטָּס.

פִּיטָא, v. פִּיטָא.

פִּיטָא m. pl. (פִּיטָא, v. פִּיטָא II) [*distributions,*  
cmp. Lat. tributum,] *taxes, esp. pissim, pissin, name of*  
*a Roman tax laid on the community and distributed by*  
*the latter according to assessments* (v. Sm. Ant. s. v.  
Vectigalia). Y. Peah I, 15<sup>b</sup> bot. (ref. to Prov. III, 26) אִם  
יִתְּנֶה לְפָנֶיךָ חֶסֶד ... מִשְׁמֵרֶךְ כֶּן הִפ' וְכ'  
if thou givest charity out of  
thy pocket (voluntarily), the Lord will guard thee from  
tributes, fines &c.; Gen. R. s. 1. Y. Ab. Zar. IV, 44<sup>b</sup>; Y.  
Shebi. IV, 35<sup>b</sup> וְהִיבִיחָהּ וְכ' וְהִיבִיחָהּ וְכ' you impose  
upon us tributes and fines &c. Yalk. Jer. 312 בְּפ' מְפִיטָא  
are oppressed by tributes, confiscations &c.;  
Pesik. Bahod. p. 151<sup>a</sup> בְּמִטָּס (corr. acc.); a. fr.

פִּיטָא, v. פִּיטָא. *פִּיטָא* f. (פִּיטָא) *step.* Targ. I Sam. XX, 3 (h. text  
פִּיטָא).—V. מְפִיטָא.

פִּיטָא, Pesik. Vattom., p. 131<sup>a</sup> פ' פִּיטָא (Ms.  
O. פִּיטָא, Ms. Parma פִּיטָא), a corrupt of a Greek  
sentence, prob. ἡσθῶσιν καὶ ἐπιπέσειν, as they act, so  
will I act, expl. in Chald. מְפִיטָא וְאִתְּהָפִיס.



פִּיקָה, פִּיקָה m.=h. פִּיקָה, wound.—Pl. פִּיקָה, פִּיקָה. Koh. R. to I, 8 עַד דַּאֲהֵיבְכֵאֲנָן פִּיקָה עַד until their heads were full of wounds.

פִּיקָה, פִּיקָה f. (פִּיקָה or פִּיקָה) to split, break; cmp. פִּיקָה arbitration, lot, share. Targ. Y. Deut. XXXII, 8, sq. (not פִּיקָה). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פִּיקָה). Targ. Ps. CXXV, 3; a. fr.

פִּיקָה, פִּיקָה I f. (פִּיקָה; cmp. פִּיקָה) lump, ball, swelling, esp. 1) protruding cartilage. Hull. X, 4 (134<sup>b</sup>) פִּיקָה של גֵּרְגֵרָה thyroid cartilage; Neg. X, 9. Ib. 10 של פִּיקָה צִוָּר the protruding cartilage of the neck; Tosef. ib. IV, 12 פִּיקָה של פִּירְקָה. Bekh. VII, 6 (45<sup>a</sup>) פִּיקָה יוֹצֵאת מִגִּידְלוֹ (not פִּיקָה) one that has a lump on his thumb; a. fr.—2) a protuberance on the blossom end of fruits, v. פִּיקָה II. Y. Succ. III, 53<sup>d</sup> פִּיקָה.—3) spinner's coil. Ohol. VII, 4 פִּיקָה עַד שֶׁיִּגְדְּלוּ רֵאשׁ בֵּי עַד until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22<sup>a</sup> פִּיקָה של צִוָּר like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 פִּיקָה של שֶׁרֵי the coil containing the warp; פִּיקָה פִּיקָה containing the woof. Bekh. I. c. פִּיקָה פִּיקָה פִּיקָה it has the appearance of a coil coming forth out of a coil, v. פִּיקָה.—4) פִּיקָה (של כִּוֵּשׁ)—4) פִּיקָה. a. e.—5) coil or tuft used as a stopper (v. פִּיקָה). Kel. XVII, 12.—Pl. פִּיקָה, פִּיקָה. Bekh. 45<sup>a</sup> פִּיקָה הַפִּיקָה (not פִּיקָה) one afflicted with lumps; (Ar. Var. פִּיקָה; Ar. s. v. פִּיקָה; Mish. ib. VII, 6 פִּיקָה; Talm. ed. 45<sup>a</sup> פִּיקָה I learned of three sizes of coils, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. פִּיקָה I. Lev. R. s. 14 פִּיקָה פִּיקָה coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. פִּיקָה; a. e.

פִּיקָה, פִּיקָה II f. (פִּיקָה)=b. h. פִּיקָה, gliding, sinking. Sabb. 147<sup>b</sup> פִּיקָה מִשּׁוּם פִּיקָה on account of sinking in the clay-soil (פִּיקָה, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 פִּיקָה מִבְּעִתְהֵיךָ וְכִי לִעֲדִיתָ וְלִפְּיָהּ (Var. פִּיקָה) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. פִּיקָה.—Yalk. Esth. 1054 פִּיקָה מִבְּעִתְהֵיךָ פִּיקָה מִבְּעִתְהֵיךָ they (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פִּיקָה).—Snh. 111<sup>b</sup> (ref. to פִּיקָה, Is. XXVIII, 7) אֵין פִּיקָה אֵלָא גֵּהֵנָּה (Ms. K. פִּיקָה) 'sinking' means going to Gehenna.

פִּיקָה, פִּיקָה III, פִּיקָה pr.n.m. Bar-Pika. Y. Naz. IX, 57<sup>d</sup>.

פִּיקָה, פִּיקָה, v. sub פִּיקָה.

פִּיקָה, v. פִּיקָה.

פִּיקָה, פִּיקָה m. (b. h.; פִּיקָה) 1) charge, trust. Num. R. s. 1, end פִּיקָה לֹא נִמְצָא נֶאֱמַר בְּפִיקָה (not פִּיקָה) was not found true to his charge.—2) count, muster.—Pl. פִּיקָה, פִּיקָה. Sot. 36<sup>b</sup>; Yoma VII, 1, a. e. פִּיקָה הַשֵּׁנִי the Book of Numbers, v. פִּיקָה.

פִּיקָה, פִּיקָה f. ch. same, 1) command. Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—Pl. (masc.) פִּיקָה, פִּיקָה. Targ. Ps. I. c. Targ. Deut. XXVIII, 1; a. fr.—2) muster, count.—Pl. as ab. Y. Shek. I, 46<sup>b</sup> (ref. to Ex. XXX, 14) כָּל רַבְּבֵי עַל פִּיקָה all those who passed the mustering (Num. I) shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

פִּיקָה, פִּיקָה m. (פִּיקָה) removing debris; פִּיקָה removing a person from under debris, in gen. saving an endangered life. Keth. 5<sup>a</sup> פִּיקָה מִפִּיקָה פִּיקָה you must remove debris to save a life on the Sabbath. Ib. 15<sup>b</sup> אֵין הַלִּבֵּין בֵּי אֵהָרָה as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84<sup>b</sup>. Ib. 85<sup>a</sup> מִכֵּן לֵבֵן שְׁדוּדָה וְכֵן לֵבֵן whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19<sup>a</sup> אֵין לָךְ דָּבָר שֶׁיִּשְׁבַּד בְּפָנֵי פִּיקָה there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82<sup>a</sup>; a. fr.

פִּיקָה, פִּיקָה m. (denom. of פִּיקָה I) formation of lumps on the body; v. פִּיקָה I.

פִּיקָה, פִּיקָה m., pl. פִּיקָה, פִּיקָה (v. פִּיקָה II) removing the coils on the blossom end of gourds. B. Mets. 88<sup>b</sup> עַד דַּגְמַר לְפִיקָה (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; מִדְּמַהֲלֵךְ מִפִּיקָה Ms. M. (ed. אֵהָרָה) when the removing work has been started.

פִּיקָה, v. פִּיקָה.

פִּיקָה, פִּיקָה, v. פִּיקָה.

פִּיקָה, פִּיקָה, v. פִּיקָה.

פִּיקָה, פִּיקָה f. (a corrupt. of fictile) earthen (wine) vessel. Tosef. B. Bath. V, 4 פִּיקָה הַיַּיִן he who sells wine by the vessel, opp. בְּקַטְלֵיין.

פִּיקָה, v. next w.

פִּיקָה, פִּיקָה m. (facialis, φαλιόλος S.) turban. Y. Bets. V, 63<sup>a</sup> אֵפֶה רִוּחַ פִּיקָה מִנְּעֵק מֵיַם הַיָּם (פִּיקָה לֵיהָ) the wind made his turban fly off R. Meir's neck.

פִּיקָה, פִּיקָה, v. פִּיקָה I, a. פִּיקָה.

פִּיקָה, Yalk. Ps. 820, v. פִּיקָה.

פִּיקָה m. (denom. of פִּיקָה I) afflicted with lumps, v. פִּיקָה I.

פִּיקָה, or פִּיקָה (cmp. פִּיקָה I; φυκος, fucus, of Semitic origin) [coil,] 1) sea-weed or rock-lichen used as a dye; red color, rouge. Sifra M'tsor'a, Neg., Par. 1 (ref. to שֵׁנִי, Lev. XIV, 4) מִכֵּן יִשְׁבַּד מִכֵּן הַיָּם הַזֶּה from שֵׁנִי you might infer that

you may use the dye from *fucus*, therefore *tola'ath* is added (to indicate that it must be won from a worm, the snail); Yalk. Lev. 559 פִּיקְסִיָּה.—2) *the dried up blossoms of gourds*. B. Mets. 88<sup>b</sup> (expl. משיפסו, Maas. I, 5) משינבל (Rashī to Bets. 13<sup>b</sup> פִּיקְסִיָּה) as soon as their blossoms are removed.—3) *lump*. Bekh. 45<sup>a</sup> Var. Ar., v. פִּיקְסִיָּה I.

פִּיקְסִיָּה, פִּיקְסִיָּה, פִּיקְסִיָּה m. (πύξινος = πύξος) *box-trec, box-wood*. Y. Keth. VII, end, 31<sup>d</sup> (expl. האשור, Is. XII, 19) פִּיקְסִיָּה; Gen. R. s. 15 פִּיקְסִיָּה; Tanh. T'rum. 9 פִּיקְסִיָּה; ed. Bub. נקשנן, נקשנין, נקשנין (corr. acc.). Y. Yoma III, 41<sup>a</sup> top (expl. אשכנזי (corr. acc.)).

פִּיקְסִיָּה m. (פִּיקְסִיָּה) *split, esp. slits in the rectum*. Ab. Zar. 28<sup>a</sup> sq. בִּפְּיָה suffered from slits. Ib. ולינה ... ליהי פִּיקְסִיָּה let him get the kernel of a bramble fruit and place its split (wedge-shaped) side against the slit. Ib. פִּיקְסִיָּה slits in the upper part of the rectum, פִּיקְסִיָּה in the lower part.

פִּיקְסִיָּה, פִּיקְסִיָּה m. pl. = h. פִּיקְסִיָּה, *Coloquintidas, Bitter Apples* (v. Löw, Pf., p. 332, sq.). Targ. II Kings IV, 39.

פִּיקְסִיָּה, פִּיקְסִיָּה v. sub פִּיקְסִיָּה.

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה.

פִּיקְסִיָּה\* m. (Pers. paigâr, Koh. in Ar. Compl. s. v.) *dissension, dispute*. Taan. 24<sup>b</sup> וּבִי לֹא לִיהוּדֵי וּבִי אֲרָבִי (ed. . . .) have no quarrel with those Jews.

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה.

פִּיקְסִיָּה f. (v. אֲפִיקְסִיָּה) *underwear*. Nidd. 48<sup>b</sup> (באפיקסיותו Ar. (ed. באפיקסיותו)).

פִּיקְסִיָּה m. pl. same. Kel. XXIX, 1 R. S. (ed. אֲפִיקְסִיָּה).

פִּיקְסִיָּה m. (פִּיקְסִיָּה) *rubble, loose ground; quarry* (cmp. German *Bruch*). Ned. 81<sup>b</sup>; Keth. 71<sup>b</sup> פִּיקְסִיָּה לֹא מִצִּינֵי שׁוּעַל שְׂמַת בְּעַפְרֵי פִּיקְסִיָּה it does not occur that a fox dies in the dust of rubble, i. e. you do not feel the absence of comforts to which you are not used; Y. ib. VII, 31<sup>b</sup> מִתּוֹ פִּיקְסִיָּה אֵין שׁוּעַל עַפְרֵי פִּיקְסִיָּה (read: מִתּוֹ בְּעַפְרֵי פִּיקְסִיָּה; pl. of פִּיקְסִיָּה). Bab. ib. 79<sup>b</sup> שֶׁל גַּפְרִית פִּיקְסִיָּה a sulphur quarry.

פִּיקְסִיָּה I ch. same, *ditch, pit, cavity*. Taan. 24<sup>a</sup>, v. פִּיקְסִיָּה. Kidd. 72<sup>a</sup>, v. פִּיקְסִיָּה. Erub. 26<sup>a</sup> דְּבִי חוּרֵי פִּיקְסִיָּה pit (dumping ground) where offal of dates is deposited on which cattle feeds; ib. 60<sup>a</sup>. B. Bath. 11<sup>a</sup>, v. פִּיקְסִיָּה. Keth. 79<sup>a</sup>, v. next w.—Pl. פִּיקְסִיָּה. Gitt. 60<sup>b</sup> פִּיקְסִיָּה קָמָא יבְשֵׁי פִּיקְסִיָּה our ditches will dry out.

פִּיקְסִיָּה II, פִּיקְסִיָּה m. = h. פִּיקְסִיָּה, *fruit, crop*. B. Bath 36<sup>b</sup> פִּיקְסִיָּה רַבָּה the large crop (of grain); פִּיקְסִיָּה זְוֵנָה the small crop (of vegetables &c.). Succ. 31<sup>b</sup> פִּיקְסִיָּה לֹא גִמְרָה the fruit (Ethrog) is not ripe. Ber. 39<sup>a</sup> פִּיקְסִיָּה עֲרִיבָה fruit (vegetable) has the preference (over meat, for the purposes of benediction); a. fr.—Trnsf. *fruition, usufruct*. Keth. 79<sup>a</sup> לֹא פִּיקְסִיָּה אֲמַרְרָה... אֲמַרְרָה say the right of felling service-trees or fishing in a pond comes under the category of usufruct, opp. קִינָא property

(which the heir may sell). Ib. פִּיקְסִיָּה דְּרַבִּי וּבִי the Rabbis allowed the husband the usufruct (the births of the animals belonging to his wife), but not the fruition of the usufruct (e. g. the fine which the thief has to pay for stealing the calf). Ib. עֵיילָא לִיהוּדֵי גִלְמֵי פִּיקְסִיָּה if she brought in a cloak, he has the use of it, he may cover himself with it, until it is worn out; a. fr.—Pl. פִּיקְסִיָּה, פִּיקְסִיָּה. Targ. Gen. I, 11, sq. Targ. Prov. VIII, 19 פִּיקְסִיָּה; a. fr.—Shebu. 48<sup>a</sup> פִּיקְסִיָּה עֲבִידֵי דְּמַרְקָבֵי פִּיקְסִיָּה fruits are liable to rot; a. fr.

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה.

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה II.

פִּיקְסִיָּה, Y. Maas. Sh. I, end, 53<sup>a</sup> בִּי פִּיקְסִיָּה, or בִּי פִּיקְסִיָּה, a corruption; perh. to be read: פִּיקְסִיָּה אֲמַרְרָה פִּיקְסִיָּה.

פִּיקְסִיָּה I, פִּיקְסִיָּה m. (פִּיקְסִיָּה) *exchange, price*. Targ. Y. Deut. XXIII, 19 (h. text מִחִיר). Targ. Job XV, 31 (h. text המורה); a. e.—Pl. פִּיקְסִיָּה, פִּיקְסִיָּה. Ib. XVII, 2 (ed. Wil. פִּיקְסִיָּה, corr. acc.; h. text המורה). Targ. Ps. XLIV, 13 (ed. Wil. פִּיקְסִיָּה, corr. acc.).

פִּיקְסִיָּה II pr. n. m. (preced.) *Perug*. Targ. I Chr. IV, 11 (h. text מִחִיר).

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה I.

פִּיקְסִיָּה 1) פִּיקְסִיָּה name of a *bird*, v. אֲנִדְרֵפְסָא.—2) *Peruz*, name of a (wicked) man. Hull. 62<sup>b</sup>.

פִּיקְסִיָּה m. (Pers. fayrūzah, Arab. fayruzag, Fl. to Levy Targ. Dict. II, 574<sup>b</sup>) *turquois*. Targ. Cant. V, 14 ed. Lag. (oth. ed. פִּיקְסִיָּה).

פִּיקְסִיָּה m. (פִּיקְסִיָּה) *fruitfulness, plenty*. Esth. R. end.

פִּיקְסִיָּה I c. (פִּיקְסִיָּה I) *broken corn, grist* (h. גֵּרֶשׁ). Targ. O. Lev. II, 16 (ed. Berl. גֵּרֶשׁ); a. e.—Pl. פִּיקְסִיָּה, פִּיקְסִיָּה. Targ. O. a. Y. ib. 14. Targ. Y. ib. 16 (פִּיקְסִיָּה ed. Amst. פִּיקְסִיָּה; ed. Vien. פִּיקְסִיָּה).

פִּיקְסִיָּה II m. (פִּיקְסִיָּה II, v. next w.) [*dried ears*], *sheaf*.—Pl. פִּיקְסִיָּה. Targ. Y. Gen. XXXVII, 7, v. פִּיקְסִיָּה II.

פִּיקְסִיָּה f. 1) פִּיקְסִיָּה I. Targ. Y. Lev. II, 16, v. פִּיקְסִיָּה I.—2) (= h. מְלִיחָה) *dry ears*.—Pl. פִּיקְסִיָּה. Targ. Y. Deut. XXIII, 26.—Denom. פִּיקְסִיָּה II.

פִּיקְסִיָּה = פִּיקְסִיָּה, Targ. Y. Ex. XXVIII, 9 Mus. (ed. בִּיקְסִיָּה, כּוּלָא, בּוּלָא).

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה.

פִּיקְסִיָּה, פִּיקְסִיָּה v. פִּיקְסִיָּה a. פִּיקְסִיָּה.

פִּיקְסִיָּה m. (פִּיקְסִיָּה) *taking apart* (of the Tabernacle), *breaking up*. Num. R. s. 4 וּבִי פִּיקְסִיָּה the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, v. פִּיקְסִיָּה; a. e.—Pl. פִּיקְסִיָּה, פִּיקְסִיָּה. Ib. Y. Yoma I, 38<sup>b</sup>, sq.; a. e.

**פירוקא**, פִּירוּקָא m. (פִּירוּקָא) *solution* of a problem, *reply*, *argument*, opp. קושיא. B. Kam. 117<sup>a</sup> האי ... האי קושיא פ' such and such a problem and such and such a solution. Ab. Zar. 30<sup>a</sup> פ' לסכנתא פ' (Rashi פירוקי pl.) you offer argument where danger to life is concerned? a. e.—Pl. פירוקי. B. Mets. 84<sup>a</sup> פ' ... ומפירוקא ליה and I gave him twenty-four answers. Hor. 13<sup>b</sup> פ' ושדי פ' they wrote down answers and cast them (into the school-house); a. e.

**פירור**, פִּירוּר m. (פִּירוּר) 1) *crumbling*. Pes. 28<sup>a</sup> (in Chald. dict.) פ' must be crumbled (before being thrown into the river).—2) *crumb*.—Pl. פירורין, פירורין. Sabb. XXI, 3 (143<sup>a</sup>). Men. 75<sup>b</sup> (ref. to Lev. II, 6) פ' יוכל יעשינה פ' you might think, he must break it up into crumbs &c., v. פירוקא; a. fr.—Ab. d'R. N. ch. XXXIII פ' שרשקא (ed. Schechter (שניעשה) we shall not cross the sea until it is broken into solid pieces before us; Tanh. B'shall. 10' ונעשה פ' ונעשו המים פ' Yalk. Ex. 233 (with ref. to פורר, Ps. LXXIV, 13).—3) = פִּירְפִּיקָא, *nibblings*, *desert*, *delicacies*. Y. Ber. VI, end, 10<sup>d</sup>, v. פִּירְפִּיקָא.

**פירורא**, פִּירוּרָא ch. (preced.) *mush* (made of crumbs), *paste*. Pes. 42<sup>b</sup> פ' ראושכפ' (Rashi: פיר) shoemaker's paste.

**פירוש**, פִּירוּשׁ m. (פִּירוּשׁ) *distinct expression*, *directness*; *explanation*; *commentary*. B. Bath. 52<sup>a</sup> יעשה ... וכולן ... כפירושין ואם לאו יעשה פ' לפירושן (a woman, a slave, or a minor), if they declared before dying, 'these things belong to—', he (the trustee) may do according to their explicit declaration, or else (having reasons to distrust their statements) he must make a commentary to their statement (explain the motive they may have had for telling a falsehood). Ib. עשה ... אי ... עשה if you believe her to be trustworthy, do according to her explicit statement, if not, make a commentary &c. (find out the real state of affairs). Y. Gitt. V, end, 47<sup>c</sup>; Y. Shebi. V, end, 36<sup>a</sup> הוא כפירושין הוא is the silent lending of a utensil not equal to an explicit statement of the use to be made of it? Snh. 87<sup>a</sup>, v. פִּירְפִּיקָא; a. fr.—בפ' (also in Chald. dict.) *distinctly*, *explicitly*, *directly*. Hull. 95<sup>a</sup>, a. fr. ארומר בפ' חללא. Snh. VII, 5 פ' אמר מיה שמייה בפ' plainly now what thou hast heard (the blasphemer say, i. e. repeat without euphemistic disguise, v. פִּירְפִּיקָא). Pes. 13<sup>a</sup> לך בפ' אמרת לך בפ' you told us plainly. Sabb. 39<sup>b</sup> לך בפ' שמיע לך וב' did you hear that tradition directly or only by implication?; a. fr.—[In commentaries and glosses: פירוש, abbrev. פ', *this means*.]

**פירושא**, פִּירוּשָׁא ch. same. Targ. Y. Lev. XXVII, 2. Targ. O. Num. XXX, 7 (Y. פירושין pl.; h. text פִּירְפִּיקָא); ib. 9. Targ. Ps. XXI, 3 (אישת). Targ. Cant. V, 11. Targ. Esth. X, 2 (h. text פִּירְפִּיקָא).—Y. Gitt. V, end, 47<sup>c</sup> לא בפ' but if the purpose be explicitly stated, you must not lend it (v. preced.; Y. Shebi. V, end, 36<sup>a</sup> בכפרש Y. B. Bath. IV, beg. 14<sup>c</sup> כל הדין פ' הפרש וב' (read אפרש) did R. H. ... enter into such details (in explaining the Mishnah) to you? Ab. Zar. 4<sup>a</sup> פ' רדיא פוקא ... ולא ידע and he did not know how to explain that verse to us; a. e.—Pl. פירושין, constr. פִּירוּשִׁי, v. supra.

**פירות**, פִּירוּת v. פִּירוּ.

**פירוממא**, פִּירוּמוּמָא v. פִּירוּמוּמָא.

**פירחא**, פִּירוּחָא v. פִּירוּחָא.

**פירמא** m., **פירמא**, פִּירוּמָא f. (פִּירוּמָא) *detailed statement*, *inventory*. Gitt. 57<sup>b</sup> שדא פירמא בביהיה וב' Ar. (ed. Rashi (פיר) he sent a document containing the inventory and disposal of his property to his house, and became a proselyte; v. פִּירוּמָא II; Snh. 96<sup>b</sup> שדא פִּירוּמָא לביהיה.

**פירמא** m. (פִּירוּמָא) *pirate*.—Pl. פִּירוּמָא. Ex. R. s. 17, end פ' סבינה של פ' (not טון ...) pirate ships. Lev. R. s. 25 beg. [read:] הפ' ובוים מפני הפ' I am afraid of robbers on the high-way, and on sea of the pirates; Yalk. ib. 615 ובוים מפני אפרטין (corr. acc.).

**פירמא I**, פִּירוּמָא I v. פִּירוּמָא.

**פירמא II**, פִּירוּמָא II v. פִּירוּמָא.

**פירי**, פִּירוּי v. פִּירוּי. [B. Mets. VI, 1 (75<sup>b</sup>) פירי פִּירוּי פִּירוּי; Ms. R. 1, v. פִּירוּי פִּירוּי.]

**פירופרון**, פִּירוּפִּירוּן v. פִּירוּי.

**פירוקא** m. (פִּירוּקָא I) *refutation*, *objection*. Gitt. 83<sup>a</sup> פ' כוליהו איה להו פ' ... דליה ליה פ' to all of them objections may be raised, except the opinion of R. E. which is unobjectionable. Men. 66<sup>a</sup> פ' הוי ליה פ' saw an objection to it. B. Bath. 130<sup>b</sup> פ' אהא ... והויהו ביה פ' if a legal decision of mine comes before you, and you see in it something objectionable; a. fr.—Pl. פִּירוּקָא. Hull. 76<sup>b</sup> פ' אשי; (Nidd. 65<sup>b</sup> פ' אפירכא, v. פִּירוּקָא.)

**פירקוס I**, פִּירוּקוּס m. (פִּירוּקוּס I) *painting*, *dyeing the hair*; *trnsf. giving a fraudulent appearance*, *deception*. B. Mets. 60<sup>b</sup> פ' דאם כאי היא פ' what is (in a legal sense) deception in selling a human being? (Answ. dyeing a slave's hair). Y. ib. IV, end, 9<sup>d</sup> יש פירק בכלים (not באוכלין) giving a deceptive appearance to garments is forbidden Keth. 17<sup>a</sup> פ' לא פ' there is no paint (deception), v. פִּירוּקָא; Snh. 14<sup>a</sup> פ' פירכס (corr. acc.).

**פירקוס II**, פִּירוּקוּס II m. (פִּירוּקוּס II) *jerking motion*, *struggling*, *spasmodic movement*, as a symptom of vitality. Hull. 38<sup>a</sup> פ' פִּירוּקוּס these are symptoms of vitality (proving that the slaughtered animal was not on the point of dying a natural death). Ib. שאמרו בההלה שתינה פ' the symptoms of vitality of which they speak refer to the beginning of the slaughtering act. Ab. Zar. 16<sup>a</sup> פ' בהמה דקה פ' a large beast of chase is like a small domestic animal as regards the symptoms of vitality required at slaughtering; a. e.

**פירקוסא**, פִּירוּקוּסָא ch. same.—Pl. פִּירוּקוּסָא. B. Bath. 142<sup>b</sup> פ' פירכס תלהא פ' it (the embryo in coming to light) made three spasmodic motions (and expired).

פירכורין, v. פירכורין.

פירקס, v. פירקס. — [Snh. 14<sup>a</sup>, v. פירקס I.]

פירמא m. (פירמ) *piece, slice; hash, mush*. Hull. 120<sup>a</sup> (expl. קישה, Mish. IX, 1) פ' the particles of boiled meat which form a mush. Gitt. 69<sup>a</sup> דסילקא פ' hashed beets. — Pl. פירמי Ber. 39<sup>a</sup> פ' ררבי Ar. (ed. פירמי רבא; Ms. M. פירמי רברבי, v. פירמ).

\*פירן m. (פירן) *breeding establishment, stables*. Bekh. 40<sup>a</sup> פ' מנשה ב' של ביה מנשה it happened in the stables of the house of Menahem (Rashi: at *Peran of the house &c.*, name of a village); Tosef. ib. IV, 8 בשרה.

פירנס, פירניק, פירנוס, v. sub פירן.

פירנס, Gen. R. s. 68 some ed., v. פורנס.

פירסומי, פיר m. pl. (פירס) 1) *uncovering*. Targ. Y. Lev. XVIII, 6.—2) *divulging, betraying*. Targ. Y. Gen. XIX, 26 עניא ב' ב' (ed. Amst. בפירס, corr. acc.) by betraying the presence of a poor man in her house (v. Gen. R. s. 51). — פירסא, v. פירסא.

פירסקא, פירסם, פירסיקא, v. sub פירן.

פירעון, פיר m. (פירע) *paying a debt, payment*. Shebu. 41<sup>b</sup> (in Chald. dict.) פ' מעליא הוי פ' it was a real payment of a debt (and not a mere deposit). M. Kat. 9<sup>b</sup>; Ab. Zar. 6<sup>b</sup> עב' לנין פ' לנין פ' the gentile will always grieve over the payment of a debt (whereas the Jew is glad to have rid himself of an obligation). B. Mets. 13<sup>b</sup>, a. fr. פ' היירשין (in the case of a note of indebtedness being found) we apprehend that payment may have been made (and therefore it must not be returned to the creditor). Y. Keth. X, end, 34<sup>a</sup> מזה פ' אל איה לך פ' אל איה לך you shall be paid only from this (only this portion of my property is pledged). Koh. R. to VII, 2 פ' מדה שיש בה פ' מדה שיש בה פ' an act of benevolence with which a divine reward is connected. Yalk. Ex. 180 מהקב' פ' קבל פ' מהקב' he received payment (was punished) at the hands of God; a. fr.

פירפר, v. פירפר.

פירצא, פיר m. (פיר) *break, gap, perforation*. — Pl. פירצא Sabb. 108<sup>a</sup> פ' פ' כיין ראיה ביה פ' because it (the skin of the plucked bird) is full of holes. — [פירצין, v. פירצא.]

פירצת, v. פירצת.

פירקי, פירקונא, פירקון, פירקא, v. sub פירן.

פירקוס, v. פירקוס I.

פירקת, פירקת, פירקת, פירקת f. (פירק) *joint*, esp. פירקת צוקא *neck*. Targ. Y. a. O. Deut. XXXIII, 29 ed. Berl. (oth. ed. במתורמו; פירקת, פירקת; h. text פירקת, פירקת. Lag. 10<sup>a</sup> (ed. Wil. פירקת; Regia פירקת). Targ. Lam. V, 5 (Levita פירקת). Targ. Y. Gen. XLV, 14 (ed. Vien. פירקת).

פירשא, פיר m. = h. פירש, *secretion*. Hull. 116<sup>b</sup> חלב

... the milk in the stomach of a suckling animal is considered a mere secretion (no longer real milk). Bekh. 7<sup>b</sup> פ' בעלמא הוא פ' it is a mere secretion (a false membrane, no real skin); a. e. — Pl. פירשניא פיר, פירשניא Zeb. 85<sup>a</sup> פירשניא shall the entrails be offered with the excrements in them?

פירשע, פיר m. *ebony or box-wood*. Tosef. Kel. B. Mets. II, 19 (Kel. XII, 8 אשכורע).

פישון, פישון m. (פישון) *spreading, stretching forth*. Y. Ab. Zar. IV, end, 44<sup>b</sup> פ' ידים ב' פ' within reach of the hands; פ' ידים beyond reach. Ib. פ' ידים כשב שנתנו פ' ידים 'וכ' as proximity within reach of the hands is made a criterion for levitical uncleanness (Toh. VII, 2), so it is made for wine (suspected of having been touched by an idolater, v. נקקו, v. פ' ידים ורגלים — a. e. — *prostration accompanied by stretching of hands and feet*. Ber. 34<sup>b</sup>; Meg. 22<sup>b</sup>; Shebu. 16<sup>b</sup>, v. פ' ידים ורגלים; a. fr. — [Mekh. B'shall. beg. בפישון, read: בפישון, v. בפישון.]

פישון I pr. n. m. *Pishon*. Yeb. 107<sup>b</sup> פ' Pishon the camel-driver, v. פיש.

פישון II pr. n. (b. h.) *Pishon*, name of a river. Gen. R. s. 16 (ref. to Gen. II, 11) פישון ומימיו פ' פישון שהוא מגדל פישון ומימיו פ' פישון שהוא מגדל פישון, because it raises flax (on its shores), and its waters run gently; Yalk. ib. 21.

פישונא, v. פישונא.

פישן, read: פ' ש' Pe' Shin. Y. Maas. Sh. IV, 55<sup>b</sup> פ' ש' if a vessel is found inscribed Pé Shin, the contents are second tithes (פירקין שני), v. Tosef. ib. V, 1.

פישפיש, פישפיש, פישפיש, v. sub פיש.

פישפשת pr. n. m. *Pishpashah*. Y. Shebi. VI, 36<sup>a</sup> bot.

פישקא, v. פישקא.

פישר, פישר m. (פישר) 1) *solution, interpretation*. Targ. Jud. VII, 15. Constr. פישר. Targ. Koh. VIII, 1. — V. פישקא. — 2) *dissolved food, cud*. Targ. Lev. XI, 3, sq. (h. text פישר; a. e. — 3) *thawing snow*. — Pl. פישר, פישר. Targ. II Esth. III, 8, v. פישר. — Kidd. 73<sup>b</sup>, v. פישר.

פיהא, פיהא m. = h. פיה, *piece, bread*. Targ. O. Gen. XVIII, 5. Targ. Y. I ib. XL, 16; a. fr. — Ber. 40<sup>b</sup> פיהא פ' בריך רהמנא blessed be the Merciful One, the owner of this bread. Y. Bets. I, 60<sup>a</sup> bot., v. פיהא. Y. Ter. VIII, 45<sup>d</sup> top פ' פ' (you must not put) a piece of bread under the arm-pit (a superstitious practice); Y. Ab. Zar. II, 41<sup>a</sup> bot. פיהא. Y. Ber. VI, end, 10<sup>d</sup> פ' פ' ופירוד פ' when there is before you bread and some delicacy; a. fr. — Pl. פיהת, פיהת. Targ. I Sam. X, 3 (h. text פיהת).

פיהת, פיהת, v. פיהת.

פיהת, פיהת m. (b. h.; פיהת Pi.) *incision, engraving, engraved design*. Y. Nidd. III, 50<sup>d</sup> פ' פ' ידים ורגלים ו' פ' it



(the embryo) has no incisions indicating the outlines of hands and of feet. Y. Ab. Zar. III, 43<sup>b</sup> bot. ה'יבד ה'יא the law is stricter in the case of an engraving made on a tree (Asherah).—Pl. פִּתְחִיקָה, פִּתְחִיקִין, פִּתְחִיקָה. Ib. ה'פ' ה'פ' if he effaced the engraving. Ohol. XIV, 1 ה'פ' ה'פ' the wreaths and engravings (mouldings above the entrance); Tosef. ib. XIV, 10 ה'פִּתְחִיקִין.

פִּתְחִיקָה, פִּתְחִיקָה ch. same, engraving, moulding. Targ. Zeph. II, 14 פִּתְחִיקָה ה'ר'י' (Levita פִּתְחִיקָה pl.; h. text כ'פ'ר).

פִּתְחִיקָה, פִּתְחִיקָה m. (פִּתְחִיקָה) 1 persuasion, enticing. Tanh. Sh'moth 19; Ex. R. s. 3' ב'פ' ב'פ' ב'פ' ב'פ' I came to thee with persuasiveness (making thee believe that thou didst hear thy father's voice), that thou be not afraid. Ib. ב'ה'ל' ב'ה'ל' ב'ה'ל' at first I spoke persuasively to thee, now I will speak to thee words of truth (earnest admonition). Ib. ב'ה'ל' ב'ה'ל' pethi (Prov. XIV, 15) has the meaning of 'persuasion' (one easily persuaded); a. fr.—Esp. enticing a virgin, claims of the seduced (Ex. XXII, 15). Keth. 35<sup>b</sup> ב'ה'ל' ב'ה'ל' she has no claim either of fine (for outrage) or of indemnity for seduction. Ib. 36<sup>a</sup>; a. fr.—2) dialect. for פִּתְחִיקָה (cmp. פִּתְחִיקָה a. פִּתְחִיקָה) engraving, moulding.—Pl. פִּתְחִיקִין, פִּתְחִיקָה. Tosef. Ohol. XIV, 10 (R.S. to Ohol. XIV, 1 פִּתְחִיקִין), v. פִּתְחִיקָה.

פִּתְחִיקָה, פִּתְחִיקָה m. (פִּתְחִיקָה) [twisting,] 1 perverseness. Targ. Prov. VIII, 8.—2) turn of events, vicissitudes. Yalk. Gen. 127 (play on נ'פ'ו'ל'י, Gen. XXX, 8) פִּתְחִיקָה ל'א ד'י'ד'י were not his vicissitudes mine? did not Jacob come to Laban for my sake (I being predestined to become his wife)?; Gen. R. s. 71 ד'י'ד'י ה'ו'י'ן ל'א ד'י'ד'י ה'ו'י'ן (pl.).

פִּתְחִיקָה I (b. h. פִּתְחִיקָה) pr. n. pl. Pithom, a storage city of Egypt. Sot. 11<sup>a</sup> ה'ח'ו'ם פִּי ה'ח'ו'ם פִּי ש'ר'א'ש'ו'ן ר'א'ש'ו'ן פִּי ה'ח'ו'ם why was Raameses named Pithom? Because the mouth of the deep swallowed every foundation as it was laid; Ex. R. s. 1. Mekh. B'shall. s. 1 (ref. to ה'ד'ו'ר'ה, Ex. XIV, 2) פִּי ה'ד'ו'ר'ה ה'י'ה'ה נ'ק'ר'א'ה פִּי formerly its name was Pithom; a. e.

פִּתְחִיקָה II or פִּתְחִיקָה m. (פִּתְחִיקָה, adapt. of פִּתְחִיקָה) [seducer,] necromancer, conjurer, ventriloquist. Snh. VII, 7 ה'מ'ד'ב'ר מ'ש'ח'ו'י פִּי ה'מ'ד'ב'ר א'ו'ב ז'ה פִּי ה'מ'ד'ב'ר א'ו'ב ba'al ob is the pithom that makes the dead speak from his armpit; Sifra K'dosh. Par. 3, ch. VII; ib. Par. 4, ch. XI; Tosef. Snh. X, 6 ה'מ'ד'ב'ר פִּי ה'מ'ד'ב'ר א'ו'ב בין פִּתְחִיקָה ו'בין פִּתְחִיקָה that talks between his joints and from between his armpits; a. e.

פִּתְחִיקָה, v. פִּתְחִיקָה ch.

פִּתְחִיקָה, v. פִּתְחִיקָה.

פִּתְחִיקָה m. (פִּתְחִיקָה) bread to be broken. Y. Dem. I, 22<sup>a</sup> ה'י'ת'ב א'ב'ו'ל נ'פ'ל פִּי ה'י'ת'ב sat down to a meal, and the bread fell out of his hand when he was about to break it.

פִּתְחִיקָה, פִּתְחִיקָה m. (פִּתְחִיקָה) open-eyed, seeing. Arakh. 17<sup>b</sup>; B. Bath. 128<sup>a</sup>, v. פִּתְחִיקָה.

פִּתְחִיקָה, v. פִּתְחִיקָה.

פִּתְחִיקָה, פִּתְחִיקָה, v. sub פִּתְחִיקָה

פִּתְחִיקָה, Y. Sabb. XIV, 14<sup>a</sup> bot., v. פִּתְחִיקָה.

פִּתְחִיקָה, v. פִּתְחִיקָה ch.

פִּתְחִיקָה, פִּתְחִיקָה m. (פִּתְחִיקָה; v. פִּתְחִיקָה) ball, stone, tablet, ballot; lot, decree. Tanh. B'ha'al. 12 כ'ל ב'י ש'ח'ד'ה ע'ל'ה ב'י'ד'ו כ'ל ב'י ש'ח'ד'ה ע'ל'ה ב'י'ד'ו he who drew a ballot on which 'elder' was written. Tauh. B'midd. 21 א'ם ע'ל'ה ב'י'ד'ו פִּי כ'ה'ו'ב ו'ב' if he drew a ballot on which 'Levi' was written, he knew that a Levite had redeemed him. Num. R. s. 4 [read:] כ'ר' א'ו'ר'ב כ'ר' א'ו'ר'ב ל'ך ש'א'ם ה'י'ה ש'ם פִּי ש'ל ל'ו'י ש'ל'א ו'ב' I should not have drawn it, had there been a ballot inscribed 'Levi' in the box? Ib. פִּי כ'ה'ו'ב (read כ'ה'ו'ב) a ballot inscribed &c. Sot. 12<sup>a</sup> ל'א ה'ו'ו ב'פִּתְחִיקָה ש'ל ח'ו'ה ה'ו'ו they were not included in the decree pronounced on Eve (Gen. III, 16). Snh. 102<sup>a</sup> (ref. to I Kings XI, 29) י'צ'א ב'פִּתְחִיקָה ש'ל ר'ו'ש'ל'י'ם (Rashi ב'פִּתְחִיקָה) he went out of the destiny of Jerusalem (i. e. was to have no share in the welfare of Jerusalem); a. fr.—Pl. פִּתְחִיקָה, פִּתְחִיקָה (Chald. form) ל'ע'ר'ב ה'ב'י'א Gen. R. s. 91 ל'ו'י ל'ו'י ל'ו'י in the evening they brought him the tablets (on which every traveller had written his name). Num. R. l. c. פִּי ל'ו'י ל'ו'י ל'ו'י he (Moses) wrote on each of twenty-two thousand ballots, Levi &c. (v. פִּתְחִיקָה). Tanh. l. c. Snh. 17<sup>a</sup> ע'ל'י פִּתְחִיקָה ע'ל'י draw your ballots; a. fr.

פִּתְחִיקָה, פִּתְחִיקָה ch. same. Targ. Job XIX, 23 (Ms. כ'ס'א . . . ש'מ'י'ה ע' פִּתְחִיקָה). Targ. II Esth. I, 8 כ'ס'א a large goblet . . . which was named Pith'ka (Decree, v. פִּתְחִיקָה).—Y. Sot. I, 17<sup>b</sup> bot. כ'תו'ב ח'ר פִּתְחִיקָה ה'ר'ו'י'ן ו'ב' write out one edict (order) for two men whom I may take with me; Num. R. s. 9. Kidd. 73<sup>b</sup> ע' ר'ל'י ע' ה'ר'ל'י the infant wears a tablet (with an inscription). Y. Bicc. III, 65<sup>d</sup> R. J. was likewise on the list (of those to be appointed). Hor. 13<sup>b</sup> ה'ו'ו כ'ה'ב'י קו'ש'י'ת'א ב'פִּי ו'ב' (some ed. ב'פִּתְחִיקָה) wrote out questions on a tablet and threw them into the school-house. Kidd. 70<sup>a</sup>, v. ה'ו'קָנָה; a. fr.—[Hull. 31<sup>a</sup> ד'ב'ו'ל'ה פִּתְחִיקָה, v. פִּתְחִיקָה].—Pl. פִּתְחִיקִין. Gen. R. s. 91 ו'ה'י'ה ו'מ'נ'ס'ח'ל ע'ל פִּתְחִיקָה (at the gates) receiving the tablets (with the names of the arrivals, v. preced.).

פִּתְחִיקָה m. (preced.) decree. Targ. II Chr. XXXI, 5 ed. Beck (oth. ed. ב'ז'נ'ג'א).

פִּתְחִיקָה, v. פִּתְחִיקָה II.

פִּתְחִיקָה, פִּתְחִיקָה f. (פִּתְחִיקָה) piece (of bread). Targ. Prov. XXVIII, 21.—Y. Ab. Zar. II, 41<sup>a</sup> bot., v. פִּתְחִיקָה.

פִּתְחִיקָה m. (b. h.; פִּתְחִיקָה) flask, jar with a narrow neck, v. פִּתְחִיקָה. Y. Hor. III, 47<sup>e</sup> bot. ה'פִּתְחִיקָה ב'ן ה'פִּתְחִיקָה were anointed out of a flask, opp. קִרְן; Meg. 14<sup>a</sup>. Ib. (ref. to I Sam. II, 1) מ'י ר'ט'ח ק'ר'נ'י ו'ל'א ר'ט'ח מ'י my horn is high, but not 'my flask is high.' Tosef. Succ. III, 10 ה'פִּתְחִיקָה פִּי ה'פִּתְחִיקָה as if coming forth through the mouth of a flask, v. פִּתְחִיקָה. Neg. XII, 5 ה'כ'ה ה'תו'ר'ה ה'תו'ר'ה the Torah has regard . . . even for a man's flask; Sifra M'tsor'a, Neg., ch. III, Par. 5. Gen. R.











a. fr.—2) to escape, be spared. Nidd. 61<sup>a</sup> (ref. to הפליט, Gen. XIV, 19) זה חג שש' מדור וכ' that was Og who escaped the fate of the generation of the flood. Num. R. s. 9 לא פלטו did not escape (punishment); a. fr.—V. פלט.—3) to save. Pirké d'R. El. ch. XXVII ביה בירו ופלטו and the Lord saved him from his (Samael's) power. Snh. 19<sup>b</sup> (ref. to פלטיאל, II Sam. III, 15) ו' שפלטו אל בן ו' for God saved him from sin; a. e.—4) to tear off, detach. Hull. 121<sup>a</sup> which came off in flaying, v. מידקקא; ib. מלטהו היה. ib. which an animal tore one portion of the flesh off; ib. 124<sup>a</sup>; a. e.

Nif. פלט, Hithpa. פלטה to be saved. Tanh. Sh'moth 17 ו' ויהפלט ממנו וכ' and Noah and his children shall be saved from it (the flood).

פלט ch. same, 1) to discharge, vomit. Targ. Jon. II, 11. Targ. Job XX, 15 Ms. (ed. Pa.); a. e.—Ned. 49<sup>b</sup>; Tam. 27<sup>b</sup> ו' thou must not spit out anything in the presence of thy teacher (thou must suppress vomiting), except &c. Hull. 112<sup>b</sup> פליט דכביא דכביא through the pressure of the knife it (the flesh) gives out (blood). Ib. פליט are the first to give out (their serum); ברו (the fish) absorb; a. fr.—2) to escape. Targ. Prov. XII, 13; a. e.—Yeb. 114<sup>b</sup> פליט היה is it likely that he will escape? Keth. 112<sup>a</sup> פליט לי בחדא I have escaped one (evil destiny). Y. Ber. III, 6<sup>a</sup> פליט לא לכוני לכוני one of two (mistakes) did not fail you, i. e. of the two things you did, one must be wrong; a. e.—3) to detach, take off. Targ. Job XIII, 4, v. מידקקא.

Pa. פלט same, to give out, discharge. Ib. XX, 15, v. supra.—Y. Taan. I, 63<sup>d</sup> top (transl. הפליט העל הארץ shall give forth her trust (the dead); Y. Ber. V, 9<sup>b</sup> top; Yalk. Kings 207.

פליט m. (preced.) escaping, spared. Hor. 8<sup>a</sup> פליט their property is spared (from destruction); Yeb. 9<sup>a</sup>. Tanh. Kor. 5 פ' שוכני אוברין ואחר פ' one will perish and one will escape; Num. R. s. 18; a. e.—Pl. פליט, פליט, פליט. Ib. s. 19; Yalk. ib. 765, v. פריין. Cant. R. to VII, 8. Snh. 108<sup>a</sup> פ' שוכני אוברין the property outside of the city is spared; a. e.—Fem. פליטה, פליטה, פליטה. Tosef. Maasr. I, 6 ו' כי שוכני חפ' (Var. הפולטות) ears which escaped the storage.

פליט pr. n. m. Palta. Y. Ter. X, 47<sup>b</sup> bot. פ' בר פ' (Lev. R. s. 23 פ' פ' פ').

פליטה, v. פליטה.

פליטה, v. פליטה, פליטה.

פליטה, Sifré Deut. 80; Yalk. ib. 885 פליטה, prob. a corrupt. of פליטה.

פליטה, read: פליטה, v. פליטה.

פליטה m. (πωλητής) market officer.—Pl. פליטה, פליטה. Targ. Ez. XXIII, 40.—V. פליטה.

פלטיון, פלטיון, v. פליטה.

פליטה (b. h.) pr. n. m. Palti, Paltiel, to whom Michal the daughter of Saul was given as wife, but who, according to tradition, did not live with her because of her betrothal to David. Snh. 19<sup>b</sup>; v. פליטה; Lev. R. s. 23; a. e.

פליטה f. (πολιτεία) citizenship. Pesik. R. s. 15 Ar., v. פליטה.

פליטה I pr. n. m. (ב. ה. פליטה) Platia. Koh. R. to I, 4.

פליטה II, פליטה, פליטה f. (πλατεία, sub. δόδος, platea) wide street, highway; open place (corresp. to h. פליטה). Sabb. 6<sup>a</sup> פ' המוציא חנוניה לפ' he that carries an object from the shop to the street (or open place). Ib. פליטה a large thoroughfare. Lam. R. to I, 1 (פליטה) וכל פ' ו' and each open place in Jerusalem had twenty-four alleys. Gen. R. s. 41, end (ref. to Is. LI, 23 פליטה) מה פ' (וכוונת) וזו כבלה ו' as the highway wears out the passers-by, but itself remains, so shall thy children &c.; Yalk. Is. 337; Gen. R. s. 69 פליטה (corr. acc.). Yalk. Sam. 161; Tanh. T'sav 3 ed. Bub. פ' רבי לבשתי ונכשה פ' the Lord motioned to the furnace (in a depression), and it became a level surface; Tanh. ib. פליטה (corr. acc.; Yalk. Koh. 978 פליטה) ו' והשירו לארץ ו' opening to the same open place or street; a. fr.—[Cant. R. to I, 6 פליטה, read: פליטה, v. פליטה II.—Macc. 24<sup>a</sup>, v. פליטה.]—Pl. פליטה, פליטה, פליטה opening each to a different street. Lam. R. l. c. Gen. R. s. 41; s. 69; Yalk. Is. l. c. פליטה פליטה ו' (בפולטות, read פליטה) they laid them down (like paving stones) in the streets and passed rammers over them. Gen. R. s. 31; Yalk. ib. 53 פליטה aisles, v. supra.

פליטה ch. same, constr. פליטה. Targ. Job XXIX, 7 Ms. (ed. פ' פ' פ'). Targ. Y. Deut. XIII, 17 פליטה, פליטה, פליטה (read: פליטה); a. e.—Pl. פליטה, פליטה, פליטה (incorr. פליטה). Targ. Y. II Gen. XIX, 2 פליטה (h. text פליטה). Targ. I Chr. I, 48 (h. text פליטה). Targ. Ps. LV, 12 פליטה ed. Lag. (ed. Wil. פליטה); Ms. פליטה; h. text פליטה. Targ. Job XXX, 14 פליטה ed. Lag. (ed. Wil. פליטה). Targ. Y. Gen. XLII, 6. Ib. X, 11 פליטה (h. text פליטה). Targ. Y. Num. XXII, 39 פליטה (h. text פליטה); a. fr.—Y. Ber. III, 6<sup>a</sup> פליטה ו' in the streets of Sepphoris.

פליטה, pl. of פליטה II.—[Yalk. Gen. 128, v. פליטה end.]

פליטה, v. פליטה.

פליטה, v. פליטה.

פליטה (פליטה), v. פליטה ch





Nif. נִפְלָא to be remote, hidden, obscure. Midr. Till. to Ps. CXIX, 18 אֵינָהּ נִפְלְאָה וכו' (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; כִּי לֹא נִפְלְאָה אֵלָּא מִבְּרַךְ וכו' it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. נִפְלָא III.

Hif. הִפְלִיא (cmp. פִּישַׁשׁ 1) to distinguish, speak distinctly, clearly; esp. (sub. נִדְרָה) to utter a distinct vow (with ref. to Num. VI, 2). Naz. 62<sup>a</sup>; Num. R. s. 10 לְהַפְלִיחַ (from פִּלְחָה) who knows how to express a vow (is conscious of its bearings); Sifré Num. 22.—2) (denom. of פִּלְחָה) to do strange, wonderful things. Ber. 60<sup>b</sup> מְפַלֵּיא לְבַשְׂתּוֹתָא who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 מְפַלֵּיא וְרֵצָא ed. Zuck., missing in ed., a corrupt gloss for מְפַלֵּיא לְבַשְׂתּוֹתָא, v. לְרֵצָא וְרֵצָא.—3) to search, question. Midr. Till. to Ps. III וְאֵין מִי שֶׁמְפַלֵּיא אֲחֵרֵיהֶן and none questions the correctness of their decision; Yalk. Sam. 151.—4) to be too difficult to decide. Num. R. s. 21 מִמֶּנּוּ יֵדֵי מֹשֶׁה and he (Moses) could not decide it. Ib. מִן בִּשְׁמַח שֵׁשׁ צְדִיקִים וכו' Moses was unable to decide, because many a righteous man prides himself..., and the Lord weakens his power (as a punishment).—Part. pass. מְפַלְיָא q. v.

Pi. פִּלְחָה to search, v. next w.

פִּלְחָה (b. h.; preced.; cmp. פִּדְרַק) to search; (euphem.) to search one's garment for vermin. Sabb. 12<sup>a</sup> אֵין שִׁלְחִין אֵין שִׁלְחִין לְאִיר הַמַּבַּיִת you must not search by lamp light (on the Sabbath); a. e.

Pi. פִּיפְיָה same. Ib. I, 3 לֹא יִפְשָׁה אֶת כְּלָיו וכו' (Y. ed. פִּיפְיָה) one must not examine one's garments &c. Tosef. ib. XVI (XVII), 22 הִפְשִׁיחָה (ed. Zuck. (הִפְשִׁיחָה); Y. ib. II, 3<sup>b</sup> הִפְשִׁיחָה; a. fr.—[Y. Maasr. II, 49<sup>d</sup> לְפִשָּׁה ed. Zyt. (ed. Krot. (לְפִשָּׁה) read: לְפִשָּׁה, v. הִפְשִׁיחָה.]

Hif. הִפְלִיחַ 1) to distinguish, speak distinctly, v. preced.—2) to mystify, v. next w.

פִּלְחָה ch. (v. preced. wds.) to split, cut open. B. Bath. 160<sup>b</sup>; 164<sup>b</sup> פִּלְחָה וְהוֹדִיחָה he ripped open the tied-up document and saw it (that the signature was in the folds). Hull. 11<sup>a</sup> וְכִי לִיחָה דִּפְּסָה לִיחָה וכו' may it not be that he (the priest) opened the skull and examined it? Yoma 87<sup>a</sup> הוּא יֹשֵׁב וְקָא מְפַלֵּי רִישָׁא was sitting and chopping (an animal's) head. Snh. 108<sup>b</sup> קָא מְפַלֵּי וכו' was opening pomegranates; a. e.

Pa. מְפַלֵּי 1) to search (garments). Y. M. Kat. III, 82<sup>a</sup> top מְפַלֵּי מְפַלֵּי מְפַלֵּי searching his garments.—2) to search after, glean; to remove. Targ. O. Deut. XXIV, 20 (h. text מְפַלֵּי). Ib. XXVI, 13 (h. text מְפַלֵּי). Targ. I Kings XVI, 3. Targ. Zeph. III, 15 (h. text מְפַלֵּי); a. fr.—[Targ. I Sam. II, 25, v. infra.]

Af. אִפְלִי 1) to do strange, wonderful things; to go to the extreme of. Targ. Is. IX, 5 מְפַלֵּי ed. Lag. (ed. Wil. מְפַלֵּי; oth. ed. מְפַלֵּי Hebraism).—Ab. Zar. 44<sup>a</sup> מְפַלֵּי, v. מְפַלֵּי.—2) to decide, arbitrate. Targ. I Sam. II, 25 (Bxt. מְפַלֵּי, Pa.; h. text מְפַלֵּי).—3) (with ב; cmp. Is. XXIX, 14) to mystify, perplex, outwit, fool. Lam. R. to I, 1 רְבִי אֶתְנָתִי (8 הר מאה) סָגִי... יֵהִי מְפַלֵּי... an Athenian used to come to Jerusalem and outwit the Jerusalemites frequently. Ib. מְפַלֵּי לֹא יִהְיֶה לָּךְ מְפַלֵּי וכו' henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. מְפַלֵּי. Ib.

s. 91 לִמָּה אִפְלִיחָה בִּי why didst thou mystify (deceive) me?; לֹא אִפְלִיחָה בְּךָ I did not deceive thee; Koh. R. to VII, 11 אִפְלִיחָה, אִפְלִיחָה; Y. Naz. V, end, 54<sup>b</sup> אִפְלִיחָה; Y. Ber. VII, 11<sup>b</sup> bot.; Yalk. Gen. 148. Ib. 62 מָה אֵת מְפַלֵּי בִּי (Gen. R. s. 38 מָה אֵת מְפַלֵּי בִּי) why wilt thou fool me? Y. Shebi. IX, 38<sup>d</sup>, v. מְפַלֵּי; a. e.

פִּלְיָה pr. n. m., v. פִּלְיָה.

פִּלְיָה (פִּלְיָה) m. (perh. = פִּלְיָה = פִּלְיָה = פִּלְיָה, v. preced. art., a. מְפַלֵּי) [searcher in forests] name of a locust on palm-trees (h. צְפִירָה כְּרָמִים). Sabb. 90<sup>b</sup> (Ms. M. צְפִירָה צְפִירָה; Ms. O. פִּלְיָה בִּיאָרִי; Rashi: פִּלְיָה בִּיאָרִי). Cmp. פִּלְיָה.

פִּלְיָה, פִּלְיָה old, v. פִּלְיָה.

פִּלְיָה f. (b. h.; fem. of פִּלְיָה) hidden thing, secret; miracle. Y. Hag. III, 77<sup>c</sup> top (fr. Ben Sira) מָה הִרְעִי לִי מִן מְפַלְיָה? why wilt thou attempt to know what is hidden from thee? (v. מְפַלְיָה). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) הַמְפַלְיָה הַזֶּה הַזֶּה הַזֶּה 'the secret', that means the Law. Num. R. s. 10 (ref. to פִּלְיָה, Jud. XIII, 18) לְפִי עֲשֵׂה לִי מִפְּלִי מִפְּלִי according to each miracle that he (the Lord) performs through us (angels), he names us.

פִּלְיָה, פִּלְיָה, v. פִּלְיָה I.

פִּלְיָה I f. (פִּלְיָה) 1) division, discord. Num. R. s. 18 (ref. to Num. XVI, 1) אֵין יִיקָח אֶלָּא לְשֵׁן עַד 'and he took away' has the meaning of division.—2) portion, v. פִּלְיָה.

פִּלְיָה II, מִוִּרְחָא פִּלְיָה pr. n. Mount P'liga (Division). Targ. Josh. XI, 17 (h. text הַמְּנַלֵּק).

פִּלְיוֹן m. (pallium, πάλλιον) sheet, blanket; mantle. Nidd. VIII, 1, v. אִפְלִיחִין. Y. Sabb. XVI, 15<sup>d</sup> top אִפְלִיחִין (corr. acc.); Bab. ib. 120<sup>d</sup> אִפְלִיחִין (corr. acc., v. אִפְלִיחִין). Y. Ber. II, 4<sup>c</sup> bot. מְעַבֵּר לִיחָה בְּפִלְיוֹן (corr. acc.) put a sheet over it; a. e.—Pl. פִּלְיוֹנִית. Sifra M'tsor'a, Neg. Par. 7, ch. V אִפְלִיחִין אִפְלִיחִין... וְעַמּוּדָה עֲשִׂיהָ עַד מְפַלֵּי even if he is clothed..., and wrapped in ten pallia.

פִּלְיוֹן, Koh. R. to VI, 1, v. פִּלְיוֹן.

פִּלְיוֹן m. (cmp. Arab. falaz) bronzed or gilt. B. Kam. 113<sup>b</sup> בְּבִלְלֵי דִּפְּ... בְּבִר דִּי פִּלְיוֹן Ms. M. (Ar. בבִּלְלֵי דִּפְּ; ed. דִּפְּ, corr. acc.; v. Rabb. D. S. a. l. note) bought a flask of solid gold for plated ware.

פִּלְיוֹן, v. פִּלְיוֹן.

פִּלְיוֹן m. (b. h.; פִּלְיוֹן) one that escaped, survivor. Snh. 105<sup>b</sup> הוּא עָגַל רֵמְנַנט שְׂרִידָה וכו' remnant or survivor. Gen. R. s. 42 הוּא עָגַל רֵמְנַנט שְׂרִידָה וכו' Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e.—Pl. פִּלְיוֹנִים, פִּלְיוֹנִים, v. פִּלְיוֹן.

פִּלְיוֹן, Y. Taan. IV, 68<sup>b</sup> top, v. פִּלְיוֹן.

פִּלְיוֹן f. (b. h.; פִּלְיוֹן) escape, safety; remnant. Gen. R. s. 76 [read:] הוּא עָגַל רֵמְנַנט שְׂרִידָה וכו' אֵת עַם שֶׁנִּשְׁאַר לְפִי הוּא עָגַל רֵמְנַנט שְׂרִידָה וכו' and the people that remained for me is the remnant of the people that remained for me.





פלסטונים, פלסטוני, v. פּלסטוני.

פלסטון, v. פּלסטון.

פלסטוני, Yalk. Gen. 109, v. פּילסוני.

פּלסטִינָה pr. n. (Παλαστίνη) *Palestine (Philistaea)*. Gen. R. s. 90 end (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא ובפלסטיא ובשאר... in the three countries, Phœnicia, Arabia and Palestine; Yalk. ib. 148 ובפלסטיא... ובפניקיא (corr. acc.). Lev. R. s. 5 (ref. to פלשתיים גת Am. VI, 2) אלון תלוליא אלון that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלסחני (corr. acc.). Lam. R. to I, 5 דוכוס דפ the dux (commander) of Palestine.

פּלסטִימִר, פּלסטִימִר (פלסתר) m. 1) (πλάστηρ = πλάστης) *forger*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11<sup>b</sup> בר קירר Ms. M. (ed. סך פלסתר (supposed to mean אחיה דמרנא זיפנא the brother of our lord, the forger.—2) (πλαστήριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פּלסטִימִר. Lev. R. s. 19 (the Book of Deuteronomy complained) ויבשרני... ויעשני פ' וי' Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 81<sup>b</sup> ואי אחא עושה תורתך פ' וי' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29<sup>a</sup> כותבי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסטיר Var. (ed. Zuck. פלסתר).

פלסטרון, פלסטרון read: פּלסטִימִר (πλαστήριον), v. preced., or read פּלסטִימִר.

פּלוֹסלוֹס, פּלוֹסלוֹס m. (reduplic. of פלס; emp. פּלוֹסלוֹס) *p'loslos*, a sort of lupine, homogeneous with חורמים Kil. I, 3 (Ms. M. סלוסלוה, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27<sup>a</sup> פּרמיזיה.

פּלסטִימִן, פּלסטִימִן m. = פּלסטִימִן. Gen. R. s. 33; (Lev. R. s. 31 'ב'). Num. R. s. 13; a. e.

פלסטיר, פלסטיר, v. sub פּלסטִימִר.

פּילפּוֹל, פּילפּוֹל m. (פּילפּוֹל) *discussion, debate*. B. Bath. 145<sup>b</sup> בעל פ' master in dialectics. Ab. VI החלמידיים פ' the debates among scholars. Tem. 16<sup>a</sup> מיהודין פּילפּוֹל... Othniel... restored them (the lost interpretations of the Law) through his reasoning; a. e.

פּילפּוֹל, פּילפּוֹל ch. same. Ned. 38<sup>a</sup> בעלמא פ' only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42<sup>a</sup> משיקפול הבררייא שמעיתא הא I learned this from the students' arguments. Erub. 67<sup>a</sup> משיקפוליה רב ששה מרתע... R. Sh. trembled all over his body, when R. H. argued. Keth. 103<sup>b</sup> מיהודיניה ליה משיקפוליה אם... if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85<sup>b</sup>; a. e.

פּלפּוֹל, פּלפּוֹל, v. פּלפּוֹל.

פּלפּוֹל (פּוֹל a. פּוֹל) 1) *to search*. Tanh. Vayesheb 1 'וכ' ללפּוֹל... ללפּוֹל (some ed. ללפּוֹל) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 פּלפּוֹל כל דבר שלא פּלפּוֹל בו רימין וי' the first-born gets a double share of whatever the heirs had no need of searching for (being ready on hand at the father's death). Sabb. 31<sup>a</sup> (among the questions which the dead are asked on appearing before the seat of judgment) פּלפּוֹל בחכמה hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85<sup>b</sup> לא פּלפּוֹל בחורה כמוהו Ms. R. (ed. חורה) did I not argue on the Law like him? 'וכ' חורה כמוהו פּלפּוֹל וי' thou didst argue... like him, but thou didst not spread learning like him; a. e.

פּלפּוֹל I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. חורה; h. text נבו).

פּלפּוֹל II [to be round, v. next w.] *to roll in, cover with* (emp. פּלפּוֹל II; Syr. פּלפּוֹל inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (חלל פּלפּוֹל).—Part. pass. פּלפּוֹל. Targ. II Esth. IV, 16.

*Ithpalp.* אַתְּפּלפּוֹל *to roll one's self*. Ib. 1.

פּילפּוֹל, פּילפּוֹל m., פּילפּוֹל f. (פּילפּוֹל *to be round, roll*) *ball, grain, esp. pepper*. Sabb. VI, 5 (64<sup>b</sup>) בפ' ובגרניר with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65<sup>a</sup> ליהיה הפה פ' pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90<sup>a</sup>) כל מהו פלפול כל מהו any quantity of (long) pepper; a. e.—Pl. פּלפּוֹל. Ber. 36<sup>b</sup> חייבין בערלה פ' ערלה, פּלפּוֹל. הרחמים II, 9 הרחמים פ' pepper-mill. Treat. Sof'rim XV, 8 והמשה... נמשלה פ' the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48<sup>e</sup> top בזול פ' ביוקר salt is cheap, pepper is dear; 'וכ' בלא פ' וי' (פלפולין) איפשר לעולם... the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פּילפּוֹל.]

פּילפּוֹל, פּילפּוֹל ch. same. Keth. 75<sup>a</sup> אפשר וי' אפשר וי' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7<sup>a</sup> חריפה פ' חריפה one grain of sharp pepper, v. חריפה; a. fr.—Pl. פּלפּוֹל, פּלפּוֹל. Sabb. 141<sup>a</sup> חרי פ' וי' (Ar. פּלפּוֹל) grains of pepper one may crush singly (on the Sabbath). Yoma 81<sup>b</sup>, a. e. פ' כס פ' Pes. 42<sup>b</sup> פ' אריקתא פ' (Ms. M. פּילפּוֹל אריקתא) long pepper; Gitt. 69<sup>b</sup>; a. fr.

פּילפּוֹל, פּילפּוֹל m. (פּלפּוֹל, with play on פּלפּוֹל) *one skilled in arguing, debater*. Y. Hor. III, 48<sup>e</sup> top חסודין קודם פ' (Bab. ed. ללפּוֹל... ללפּוֹל) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) פ' אימי רואי סדרן רואי פ' (not 'הפ') what do you want of R. I., who is both a systematizer and a debater?; Y. ed. אימי רואי פ' (corr. acc.).













if one says in his vow, 'until *p'né* (*lifné*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65<sup>a</sup>, v. פָּנֵי I.

**פְּנִים** m. (b. h., v. 1 Kings VI, 29; preced., cmp. ἐνώπιον) [that which is in front of you when you enter,] inside, interior, innermost. Tosef. Yom. II, 5 הָיוּ פְּנֵי (וְ) לְפָנֵי; הָיוּ פְּנֵי הָיוּ מְסִיבִין מִבְּחוּץ וְהָיוּ נֹאֲפֵה וְנִרְדֵּה בְּבֵן towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38<sup>a</sup>, v. נָסַק. B. Mets. 16<sup>a</sup> לֵב אוֹ אֵינָה צְרִיכָה לֵב this (question) need not be brought inside (the college); צְרִיכָה לֵב לֵב לֵב it must be brought inside and even to the innermost. Y. Kil. IX, 32<sup>b</sup> bot. לֵב . . . יָבֵנָה let R. H. the elder go into the interior (to the front benches); לֵב מִנֵּי in front of me?; לֵב . . . וְרִ' יִשְׁמַעֲלָל . . . לֵפָנֵי לֵב; R. H. . . . to the interior, R. I. . . . to the innermost (the very first); Y. Keth. XII, 35<sup>a</sup> bot. לֵפָנֵי וְלֵב. Y. Yeb. VI, 7<sup>c</sup> אֲהוּרָה וְכִּי לֵב מְשׁוּרָה הָרִין— a. v. fr.—לֵב מְשׁוּרָה הָרִין— v. II.—Esp. the Temple precincts, the Temple and the priests' court; לֵב הַקֹּדֶשׁ the innermost, Holy of Holies. Ab. Zar. 50<sup>a</sup> פֶּ' בְּעִינָה כְּעִין פֶּ' (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9<sup>a</sup> לֵב בְּעִינָה בֵּ' must not necessarily be done within the Temple precincts, opp. to חוּץ לְחוֹמַת הַמִּזְבֵּחַ although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42<sup>b</sup> bot. לֵב towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31<sup>c</sup> bot. (מִחוּץ) מִחוּץ לְחוֹמַת הַקֹּדֶשׁ does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. בְּרִבְרִינָה.

**פְּנִימוֹן** pr.n.m. *P'nimon*. Y. Ter. III, end, 42<sup>b</sup> פֶּ' אַבָּה Abba P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4<sup>a</sup> פְּלִימוֹן, Y. ib. I, 16<sup>c</sup> bot. מִיִּיְרִימִין).

**פְּנִימִי** m., **פְּנִימוּת** f. (b. h.; denom. of פָּנִים) inner, interior, innermost, central. Erub. 65<sup>b</sup> בֵּ' וְנִכְרִי וְיִשְׂרָאֵלִי if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. בְּמִקְוָמוֹ מִחוּץ פֶּ' dare the resident of the inner court move things within its precincts? Tanh. Naso 5 וְכִּי פָתַח אֶת הַדֶּלֶת הַצְּדָקָה he opened the central door and went to the outer room. Zeb. 51<sup>a</sup>, a. fr. הַדֶּלֶת הַקְּדוּשָׁה הַבְּיָרֵךְ the inner altar (in the Holy); a. v. fr.—Gen. R. s. 21 (ref. to שְׁלֹמֹה, Dan. VIII, 13) לְפָנֵי . . . לְפָנֵי אֱדָם אֱדָם Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פְּנִיָּה; Yalk. Dan. 1066.—Pl. פְּנִימִיּוֹת; f. פְּנִימִיּוֹת. Zeb. 52<sup>b</sup> הַדֶּלֶת הַקְּדוּשָׁה blood to be sprinkled in the Holy; הַדֶּלֶת הַקְּדוּשָׁה the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39<sup>c</sup>, v. אֲבָל; a. fr.

**פְּנִיקָא**, Lev. R. s. 26 some ed., v. פְּנִיקָא.

**פְּנִיקָיוֹן** m. pl. (πανελευθέρων=πενιχέων, S.) all-night watches (*pervigilia*), in gen. *campis*. Targ. Ps. LXVIII, 30

Ar. a. Ms. (ed. מְפָנֵקֵי אֲרָמֵי, ed. Wil. מְפָ, corr. acc.).— Lev. R. s. 1 מִחוּץ פְּנִיקָיוֹן הַשָּׁמַיִם . . . הָיוּ אוֹמוֹת הַשָּׁמַיִם (some ed. פְּנִיקָיוֹן) the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 לְחוּץ אֱהֲלֵיהֶם), v. תָּרַז.—Gen. R. s. 16 in three things Greece was in advance of Rome, בפְּנִיקָיוֹן Ar. (Ms. Paris בפְּנִיקָיוֹן, ed. בפְּנִיקָיוֹן, בפְּנִיקָיוֹן, corr. acc.) in laws, in the arrangements of camp vigils &c.

**פְּנִיקָיָה**, **פְּנִיקָיָה** pr. n. (Phœnicia) *Phœnicia*. Gen. R. s. 90 end, v. פְּנִיקָיָה.

**פָּנֵה**, *Pa*, פָּנֵה to drive on, speed. Targ. Jud. V, 22.—Part. pass. מְפָנֵה, pl. מְפָנֵהִין. Targ. Nah. III, 2. Targ. Jer. II, 27.

**פָּנֵס** m. (φανάξ) torch; lantern. Kel. II, 4 פֶּ' שֵׁשׁ בוֹ רֹכֵן a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 פֶּ' שֵׁל וְזִכְרֵיהָ וְכִּי a glass lantern &c. (פּוֹקֵטוֹ). Tosef. Ber. VI (V), 7 פָּנֵס ed. Zuck. (Var. פָּנֵס); Ber. 53<sup>b</sup>; Y. ib. VIII, 12<sup>b</sup> bot. Ex. R. s. 15 הָיוּ הָיוּ הָיוּ הָיוּ he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בְּשֵׁר וְכִי among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—Pl. מְפָנֵסִין. Gen. R. s. 3, beg. הָיוּ הָיוּ הָיוּ הָיוּ lighted lamps and torches. Ib. s. 68 הָיוּ הָיוּ הָיוּ הָיוּ put out the lamps, put out the torches. Koh. R. to XII, 7 הָיוּ הָיוּ הָיוּ הָיוּ he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

**פְּנִימָה**, Y. B. Bath. VIII, 16<sup>a</sup> בְּעִי מִיָּמִין, read: פְּנִימָה, v. פְּנִימָה.

**פְּנִי**, Y. Maasr. II, 49<sup>d</sup> לֵפָנֵי ed. Krot., v. פְּנִי.—Targ. Jer. XXIII, 29, v. נְפִי.

**פָּנֵן** (b. h.; cmp. פָּנֵן) [to go out,] to be a freeman; to live in luxury (cmp. חָפְזָה I).

*Pi* פָּנֵן 1) to treat as a freeman, to indulge, spoil by indulgence. Gen. R. s. 22 (ref. to Prov. XXIX, 21) שְׂפָפֵן וְכִי; Yalk. Prov. 962 (ib. 961 מְמַחֵן).—2) to treat tenderly; to cultivate, improve, embellish. Sifré Deut. 306 מְפָפֵן; Yalk. ib. 942, v. עָרֵן. a. e.—Part. pass. מְפָפֵן delicately reared. Mekh. Mishp. s. 8, v. עָרֵן; Yalk. Ex. 339. Lev. R. s. 19 הָיוּ הָיוּ הָיוּ הָיוּ he was delicate (unused to hardship), and died under their hands.

**פָּנֵן** ch., *Pa*, פָּנֵן same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. מְפָפֵן q. v.—V. אֲפָפֵן.

**פְּנִיקָיוֹן**, *Ithpa*, אֲפָפֵן 1) to delight one's self. Targ. Ps. XXXVII, 4; 11; a. fr.—2) to play the nobleman, be imperious. Targ. Prov. XXIX, 21 הָיוּ הָיוּ הָיוּ הָיוּ he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text מְפָפֵן).

**פְּנִיקָא**, v. פְּנִיקָא.

**פְּנִיקָיוֹן**, v. פְּנִיקָיוֹן.

**פְּנִיקָיוֹן**, v. sub 'פְּנִיקָיוֹן.



vineyards. Ib. 'מפסג וכ' ed. Zuck. (ed. מפסג) he who is lost himself may make his way &c.

**פָּסַג** ch. same, 1) *to divide, cut apart*. Targ. Y. Gen. XV, 10 (O. פלג, h. text בחר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסֵיג. Gen. R. s. 100 תִּרְעָה פ' may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תִּרְעָה) be broken', is corrected to רִכּוּן הוֹרֵיךְ, רִכּוּן סוּג. ch.)—2) *to break through a snare, escape*. Gen. R. s. 79 פָּסַגָּה . . . פָּסַגָּה when R. S. heard the heavenly voice say *demos* (v. הַיְמוֹס II), it (the bird) escaped; Yalk. ib. 133 פִּשְׁגָּה (Ar. פִּשְׁגָּה).—B. Kam. 81<sup>b</sup> דִּנְיָפְסוּג that he may be permitted to break through (the vineyard), v. preced.

*Pa.* פָּסֵיג, *Af.* אֶפְסֵיג *to divide*. Targ. Y. Lev. I, 12 רָפְסֵיג (some ed. רָפְסֵיג; ed. Vien. פָּרְסֵיג, corr. acc.). Targ. Y. I. Ex. XXIX, 17 תִּפְסֵיג (Y. II תִּפְסֵיג; ed. Vien. תִּפְסֵיג).—Lam. R. to V, 5 מִפְסֵיג לִיהּ וְכ' (ed. Wil. מִפְסֵל, corr. acc.) he cut him up limb by limb.

**פָּסַג**, **פָּסֵי**, **פָּסֵי** c. (preced.) *piece, part*. Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פָּסֵיגָּה, פָּסֵי, פָּסֵיגָּה. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פָּסֵיגָּה. Y. Ned. IV, 38<sup>d</sup> top (expl. המהוי החזור) פ' cut portions on the plate.

**פָּסַגָּה** f. (preced. wds., v. פָּסֵיגָּה) 1) *branch, bough*, opp. to אֲשֵׁכֹל the trunk with the grape clusters.—2) (b. l.) pr. n. *Pisgah*, the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) וְאֵינָהּ מִן הָאֲשֵׁכֹל וְאֵינָהּ מִן הָאֲשֵׁכֹל וְאֵינָהּ מִן הָאֲשֵׁכֹל וְאֵינָהּ מִן הָאֲשֵׁכֹל as the branch is separate from the trunk, yet not detached, so was Moses' grave &c., v. תָּאָם; Yalk. ib. 963.

**פָּסַד** *to cut, diminish*; פָּסַד (cmp. פָּסַל, פָּסַל) *to lose in value, deteriorate*. Y. Maasr. V, beg. 51<sup>c</sup> שֶׁהָיוּ פָּסִידִין because they spoil; פ' wheat does not spoil.

*Hif.* הִפְסִיד 1) *to suffer loss, to lose, be at a disadvantage*. B. Mets. III, 4, sq. הרבאי ה' אם כן מה ה' הרבאי if this is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 לא ה' . . . לקורא he who reads the Sh'm'a after this, loses nothing; expl. ib. 10<sup>b</sup> לא ה' ברכות לא ה' he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'm'a as usual). Y. ib. I, 2<sup>b</sup> top אין אֵין אֵין a prayer never loses its value. Gen. R. s. 70 נִדְרָו וְהִפְסִידוּ vowed and suffered thereby. Keth. XIII, 3 אֵין אֵין אֵין upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr.—2) *to injure, cause loss to*. Tosef. Bets. II, 6 וְהִפְסִידוּ שְׂמֵא אֵין אֵין lest they do harm to the inhabitants; a. e.—[Y. Ber. IX, 14<sup>b</sup> bot. והפסיד אלא, read: והפשיד עמי, v. פָּשִׁיר.] *Nif.* נִפְסַד *to lose*. Pes. 50<sup>b</sup> וְנִפְסַד, v. זָרִיו; Tosef. Yeb. IV, 8 וְנִפְסַד (*Hif.*).

**פָּסַד** ch. same, 1) *to be diminished, scarce*. Targ. Y. Gen. XLVII, 16 (h. text אָפַס).—2) *to diminish, destroy*. Targ. Ps. XLIV, 3 (ed. Lag. שָׁלַח).—3) *to ruin, spoil*. Pes. 55<sup>b</sup> פָּסְדָה לֵהּ בִּרְיָה לְגַמְרָה she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass.

**פָּסַד**. Ib. אֵין לֵהּ בִּרְיָה לְגַמְרָה (Ms. M. אֵין לֵהּ בִּרְיָה לְגַמְרָה; Ms. K. לֵהּ בִּרְיָה לְגַמְרָה) the eggs are not yet entirely spoiled.

*Af.* אֶפְסַד, אֶפְסַד *to injure; to spoil, ruin*. Keth. 56<sup>a</sup> אֶפְסַד הוּא רָאָה אֶפְסַד הוּא רָאָה he brought the loss upon himself. B. Bath. 139<sup>b</sup> אֶפְסַדוּ אֶפְסַדוּ אֶפְסַדוּ they brought the loss &c. Sabb. 108<sup>b</sup> קָא מְפָסְדִין לֵיהּ אֶפְסַדוּ (by salting the radish) I vitiate it. Keth. 61<sup>b</sup> אֶפְסַדוּ לְסַעֲדָה וְכ' (Rashi: אֶפְסַדוּ) thou hast spoiled the king's meal. B. Mets. 117<sup>b</sup> כַּמָּה מְפָסְדָה עֲלֵייהָ בְבֵיתָ Ar. (ed. מִפְסִיד, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

**פָּסַדָּה**, v. פָּסִידָּה.

**פָּסִידוּת**, Y'lamd. to Gen. XXVIII, 10 sq., quot. in Ar., read: בְּרִי סָדִידוּת, v. סָדִידָּה.

**פָּסַח**, constr. פָּסַח, v. פָּס II.

**פָּסַח**, v. פָּסִי.

**פָּסִיגָּה** m. (פָּסֵי) *piece*.—*Pl.* פָּסִיגָּה. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 פ' בִּרְיָה ע' the covenant between the pieces, v. בְּתָרִים; Targ. Y. I. Lev. XXVI, 42 פִּשְׁגָּה.

**פָּסוּרוּס**, v. פָּוְרוּרוּס.

**פָּסוּל** ch. (denom. of פָּסוּל) *to be or become disqualified, unfit*. Men. 100<sup>a</sup> לִיפְסֹל לִיקְרוֹשׁ וְלִיפְסֹל (strike out ליפסל, v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib. <sup>b</sup>; Yoma 29<sup>b</sup> וְהִפְסִיל וְהִפְסִיל a. e.—V. פָּסַל.

**פָּסוּל**, v. פָּרְסוּל.

**פָּסוּלָה** m., **פָּסוּלָה** f. (פָּסַל; cmp. פָּגַם) *defective, blemished, unfit, disqualified*, opp. כָּשֵׁר. Zeb. II, 1 נִשְׁפָּךְ פ' if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פְּרִיגוּל. Hull. I, 4 פ' שִׁחְטוֹתוֹ his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כָּשֵׁר וְכ' בְּשִׁחְטוֹתוֹ what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 קָבַל הַכֹּהֵן קָבַל הַכֹּהֵן if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אֵלִיעֶזֶר אֵלִיעֶזֶר פָּסוּל הַבֵּית הָיָה וְכ' Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 מִן הַכֹּהֲנִים לְעֵילָם פ' is forever unfit for priesthood (his female descendants are forbidden to priests); בְּרִיגָה לְבָתוּלָה his daughter cannot marry a priest; a. v. fr.—*Pl.* פָּסוּלִים, פָּסוּלִים, פָּסוּלִים. Snh. III, 3 אֵין הֵן הֵן the following are disqualified (for judges or witnesses). Gitt. IX, 4 שְׁלוֹשָׁה פ' three kinds of letters of divorce are invalid. Zeb. III, 1 כָּל הֵן שִׁחְטוֹת וְכ' if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77<sup>a</sup> מֵאָה פ' born of disqualified parents; כָּל שְׁנוּלָה מִן הֵן what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. פָּסוּלִים כְּהוֹנֵה persons disqualified for the priesthood (degraded priests). Y. ib. III, 64<sup>c</sup> עַל כֹּהֲנֵי הַדְּוָדָה וְכ' qualified persons are cautioned (in the Law) not



lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

פסח m. (b. h.; preced. wds.) Passover festival; (sub. זבח) Passover sacrifice, Passover meal. Pes. V, 1 (58a) חל ערב פסח (Mish. ed. ערב פסחים; Y. ed. ערב פסחים) if the eve of Passover occurred on a Friday. Ib. 2 שחזכו וזב' if they slaughtered a Passover lamb not as such. Ib. 1X, 9 חבורה שאבדה פסחה a party that lost its dedicated Passover lamb. Ib. 5, a. fr. מצרים פ', דורה, v. דור. Ib. 3, a. fr. ראשון פ' the first Passover, i. e. that celebrated on the fifteenth of Nisan; פ' שני the second (vicarious) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10sq.); a. v. fr.—Pl. פסחים. Ib. 10 שתי ערבי פסחים שתי two parties whose Passover sacrifices were mixed up. Ib. X, 6 ובן הפ' וז' ... ונאכל שם ... ונאכל שם that there we may partake of the offerings and the Passover sacrifices &c.; a. fr.—ערבי פ' ערבי, v. supra. Ib. 1; a. fr.—P'sahim, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

פסחא ch. same. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11a שתי ארבעתי פ' שתי ארבעתי drank the four cups of wine customary at the celebration of the Passover night. Hull. 129b זמירא פ' the minor Passover (= פסח שני, v. preced.), the fifteenth of Iyar; פ' רבה the great Passover, the fifteenth of Nisan. Pes. 69b קום מהול ועברי פ' go and get circumcised, and partake of the Passover lamb; a. fr.—Pl. פסחא. Targ. I Sam. XV, 4 באמרי פ' Passover lambs (h. text פסחאים).

פסחולום, v. פסחולום.

פסחולום, v. פסחולום.

פסחון m. (fossatum, φασσάτων) ditch. Gen. R. s. 46; Yalk. ib. 82 [read with Ar.] עשו לו סיבה פ' a band made a ditch for him (as a trap).—Pl. פסחון. Yalk. Kings 230, quot. fr. Tanh. Thazr. 9 יפלו לתוך הפסחון (corr. acc.) they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanh. l. c. בורות, Var. פסחון; ed. Bub. 12 פיטחים, Mss. פיטחין, פוטחין, read פוסחין).—Cmp. פוסח.

פסחמא, v. פסחמא.

פסחמי (?) pr. n. m., v. פסחמי.

פסחילום m. (pistillus) pestle, pounder. Yalk. Sam. 102 (ref. to דהין Dan. VI, 25) כהדין פ' as with a pounder; Midr. Sam. ch. XI כאילין פסחילום (corr. acc., or פסחילין, pl.); Yalk. Dan. 1064 פסחילום (corr. acc.).

פסחיים, v. פסחיים.

פסחירין, v. פסחירין.

פסחילין m. pl. (adapt. of pastilli, as if from פסל or פצל) lozenges, sugar pills. Yalk. Cant. 981; Ex. R. s. 41 ארבעה פסחילין; cmp. פסחילין.

פסחמא, Lev. R. s. 9, some ed. פסחמא; Yalk. ib. 493 פסחמא, a corrupt., read פסחמא.

פסחוקין, פסחוקין, v. פסחוקין.

פסחה, פסחה, פסחה (b. h. פסחה) to spread, be extended. Y. Yoma III, beg. 40b מאור החמה פסחה וכו' the light of the sun (dawn) spreads over the whole eastern horizon, opp. מהמר ועולה. Ib. 41a bot. היהת נחמרת ... בית של בית ... ופסחה ויורדה וכו' the frankincense of Beth Abtinat rose straight in a column and then spread and came down &c.; Y. Shek. V, 49a top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to ואהלוהו ib.) [read:] כאהל a tree which spreads like a tent. Gen. R. s. 15 (ref. to החיים עץ פסחה, Gen. II, 9) עץ פסחה a tree which spread over all living things. Neg. IV, 8, a. fr. ופסחה וכו' and the spot spread &c.; Y. M. Kat. I, 80c bot. ופסחה; a. fr.

פסחא I ch. 1) same; denom. פסחיא.—2) to split, break; to desecrate, v. פסח ch.

פסחא II (= פסח, פסח) to step. B. Mets. 86b דלא קניא (Ms. H. מציא פסחא קניא note 60) which cannot step over a reed (from fatness).—[פסחא, v. next w.]

פסחאית, פסחאית adv. (פסחא I, cmp. פסחא Pa.) in a persuasive manner. Targ. Prov. XXV, 11 (some ed. פסחאית, corr. acc.).

פסחאני, v. פסחאני.

פסחאנה, פסחאנה f. (פסחא; v. פסחאנה) branch, sprig. Ukts. I, 5 של אשכול שריקנה פ' (Talm. ed. פסחאנה) a sprig of a vine when stripped of its grapes.—Pl. פסחאנה. Tosef. Peah III, 11 (expl. כחה וכו' ed. Zuck. בסריגין, Var. סריגין) sprigs which are joined to the trunk one above the other; Y. ib. VII, 20a bot. פ' זו על גבי זו.

פסחא, pl. פסחא, v. פסחא.

פסחא m. (פסחא) loss, disadvantage. Targ. Y. Ex. XXII, 14.—B. Mets. 3a אית ליה דלודי פ' אית ליה דלודי (through his false claim) that should induce him to confess the truth? (v. פסחא). M. Kat. 2a, sq. במקום פ' where there is a loss involved (by the delay); Keth. 60a; a. fr.

פסחדת, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642, v. פסחדת.

פסחון, פסחון, פסחון m. (פסחה) spreading, extension, esp. spreading of a leprous spot (Lev. XIII, 7, a. e.). Neg. I, 3; 5; 6 (פס' a. פס' interchanging). Ib. III, 4; a. fr.

פסחונא I pheasant, v. פסחוני.

פסחונא II פיס' m. = פסחוני. Targ. Y. Lev. XIII, 5, sq.; a. fr.—Fem. form: פסחונתא. Ib. 28 (ed. Vien. פסחונתא).

פסחוני m. (φασιανός, sub. δολχίς) [bird from the river Phasis in Colchis,] pheasant (Phasianus Colchicus).



Yoma 53<sup>b</sup> לאחוריו וב' פ' להחפלה צריך שיפסיע שלש פ' he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. בכריעה אחת פ' בבריעה אחת פ' they made the three steps backward with one bow. Snh. 22<sup>a</sup> (he who loses his wife) פְּסִיקְתוֹ מוֹקְצָרָה has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63<sup>b</sup> שרדו פְּסִיקְתָּהֶם גִּטוֹת who used to make wide steps. Num. R. s. 4; a. fr.

**פְּסִיעָה, פְּסִיעָה** ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—**פְּסִיקָה, פְּסִיקָה**. Targ. Job XIV, 16 (not פְּסִיקְתָּהּ). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26<sup>b</sup> bot. shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38<sup>a</sup> (corr. acc.); Y. Keth. IX, 33<sup>b</sup> bot.

**פְּסִיפִין, פְּסִיפִין**, Pesik. Vattom., p. 131<sup>a</sup> Ar., v. פְּסִיפִין.—Lam. R. to II, 1 Mus., v. next w.

**פְּסִיפִים, פְּסִיפִים** m. (פְּסִיפִים, cmp. פְּסִיפִים) 1) *cut and polished stone block, used for paving floors, stone pavement, mosaic*. Ab. d'R. N. ch. XXVIII שיש פְּסִיפִים אבן פְּסִיפִים ed. Schechter (ed. פְּסִיפִים) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10<sup>b</sup> top 'בשאיין שם פ' where there is no stone pavement. Ib. XII, beg. 13<sup>c</sup> (Chald. dict.) פ' מקטע he who trims a paving stone (or die, v. infra). Ex. R. s. 10 בחייהם ב' של גדולים . . . בשיש ב' the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 בחי השיש ובהי השיש (pl.); Yalk. Ps. 820 בחי השיש ובהי השיש (Midr. Till. to Ps. CV הסיפיים, v. infra). Deut. R. s. 1 'באם פ' and if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—**פְּסִיפִים, פְּסִיפִים**. Yalk. Sam. l. c.; Yalk. Ps. l. c., v. supra. Midd. I, 6 'באם פ' (Mish. ed. פְּסִיפִים; Talm. ed. פְּסִיפִים) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פְּסִיפִים, Var. פְּסִיפִים, v. פְּסִיפִים I.]—2) *cube, die*.—Pl. as ab. Y. R. Hash. I, 57<sup>c</sup> top (expl. המשחק בקוביא) בחי פְּסִיפִים he who plays with dice; Snh. 25<sup>b</sup>, a. e. (Rashi: blocks of wood); Y. l. c. פְּסִיפִים (he is not reinstated from his civil disabilities,) until he breaks his dice; Snh. l. c. פְּסִיפִים את פְּסִיפִים; Y. Shebu. VII, 37<sup>d</sup> bot. פְּסִיפִים; Y. Snh. III, beg., 21<sup>a</sup> (also פְּסִיפִים). Midr. Till. to Ps. XXVI, 10 'באם פ' that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) *check (in garments), square, or stripe (cmp. פְּסִיפִים)*. Neg. XI, 7 הוא הרי הוא (white) stripe in the whole garment?—Pl. as ab. Ib. קייטא שיש בה פ' ציפִים יב' are checkers colored and white; Tosef. ib. V, 10. Yalk. Job 927 (or ההודות) פְּסִיפִים ההודות שלו כבהותו וב' (פְּסִיפִים) the faintest checkers (or stripes) of the Leviathan's skin outshine the sun (v. Yalk. Lev. 653).—

4) *voting tablet, verdict*. Lam. R. to II, 1, v. תְּרוּקָה.—[The contact between the Hebrew and Greek languages influenced the form פְּסִיפִים and the coincidence of some meanings of our word with ψήφος *pebble*.]

\***פְּסִיפִים** ch. same. Targ. I Kings V, 31 אבן פ' Ar. (ed. אבנין פְּסִיפִין; h. text גוּיָה).—Y. Sabb. XII, beg. 13<sup>c</sup> מקטע פְּסִיפִים, v. preced.

**פְּסִיפִים, פְּסִיפִים**, v. פְּסִיפִים.

**פְּסִיקָה** I f. (פְּסִיקָה) 1) *part, fraction*. B. Bath. 62<sup>b</sup>, sq., *contrad. to פְּסִיקָה*.—2) *subscription for charity, collection*. Lev. R. s. 32, end בצביורה לך פ' and we shall arrange a collection for you in the assembly; עבדן ליה פ' they made up a purse for him. Ib. s. 5 עבדן פְּסִיקָה פ' arranged a subscription for a charity in the college of Tiberias.—3) *verse*.—Pl. פְּסִיקָה, פְּסִיקָה, v. פְּסִיקָה.

**פְּסִיקָה** II *fillet*, v. פְּסִיקָה.

**פְּסִיקָה** f. (פְּסִיקָה) 1) *cutting apart*. Succ. 11<sup>a</sup> פְּסִיקָה וזו היא עשייהן cutting the threads apart is the making of them (the show fringes).—2) *separated thread*. Neg. XI, 8 פ' אהת פ' even if only one separate thread was on the coil, and he knotted it.—Pl. פְּסִיקָה. Ib. היתה פ' if the coil consisted of separate threads.

**פְּסִיקָה** ch., v. פְּסִיקָה.

**פְּסִיקָה** f. (פְּסִיקָה, v. *Hif.* 4) *water collected behind a dam, reservoir, pool*.—Pl. פְּסִיקָה. M. Kat. 4<sup>a</sup> והבריכות פ' pools and ponds which were filled with water on the eve of a Holy Day.

**פְּסִיקוּלָה**, Y. Peah I, 15<sup>d</sup> אהרייא ב' read: בדפסיקו ליה לאחוריא, v. פְּסִיקָה.

**פְּסִיקָה, פְּסִיקָה, פְּסִיקָה** f. (an adapt. of *fascia*, as if from פְּסִיקָה) *band or fillet worn by women over the breast; girdle; bandage round the legs and feet*. Targ. Is. III, 24 נתן את הברזל תחת פ' he put the iron point of his spear under his *fascia*. Sabb. XV, 2 (111<sup>b</sup>) ושל פ' (Bab. ed. פְּסִיקָה) and the cords of the breast bandage. Ib. (113<sup>a</sup>) קושרין רלי ב' וב' (Bab. ed. פְּסִיקָה) you may (on the Sabbath) tie up (the broken rope of) a bucket with a *fascia*, but not with a rope. Ib. 113<sup>a</sup> פ' (פְּסִיקָה) מוּרָה עָלוּ פוּגְרָה א' פ' he may wind a *funda* or a *fascia* around it; Pes. 11<sup>a</sup> פְּסִיקָה (Ms. M. פְּסִיקָה; early ed. פְּסִיקָה, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32<sup>d</sup> פְּסִיקָה (corr. acc.), v. פְּסִיקָה I; a. e.—Pl. form פְּסִיקָה. Sifré Num. 131 שלה פ' מהתה פ' (פְּסִיקָה) she took an impression of Peor from under her breast band (Snh. 106<sup>a</sup> תְּרוּקָה).

**פְּסִיקָה** I (פְּסִיקָה) 1) *apportionment, agreement to pay, esp. dowry*. M. Kat. 18<sup>b</sup> פ' agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9<sup>b</sup>; Keth. 102<sup>b</sup>; a. fr.—2) *section,*





be a judge in thy case (because I have been offered a gift); a. fr.—V. פסול.

**Ithpe.** אֶתְפַּסֵּל, אֶתְפַּסְלִי, אֶתְפַּסְלוּ 1) *to be engraven*. Targ. Job XIX, 24.—2) *to be hewn out*. Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected*. Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מִפְּסָלִין h. Hof.]—Y. Kil. VII, 31<sup>a</sup> top [read:] וְאֶתְפַּסְלֵיהָ הִיא טָבָא הִיא א"ל he said to him, it is a good coin, whereas it had been cancelled. Men. 102<sup>b</sup> לְאֶתְפַּסְלֵיהָ רְגִישִׁיהָ (Ms. M. לְפַסְלוֹ) to become unfit for itself (but not for making unclean); Pes. 20<sup>a</sup> לְאֶתְפַּסְלֵיהָ גּוֹשִׁיָה a. fr.

**Af.** אֶתְפַּסֵּל *to make unfit*. Hull. 36<sup>a</sup> לְאֶתְפַּסְלֵיהָ גּוֹשִׁיָה to cause the object itself to be forbidden (ib. 37<sup>a</sup> לְפַסְלוֹ, v. supra.

**Pa.** פַּסַּל *to cut (stones)*. Targ. II Chr. XXIV, 12 מְפַסְלֵין stone-cutters.

**פַּסַּל** m. (preced.) *mattock*. Sifré Deut. 38; Yalk. ib. 857 (oth. ed. אֶתְפַּסְלֵיהָ) ... אִם אֵינוֹ עִמַּל בָּהּ בִּשְׁוֹ אֶתְפַּסְלֵיהָ וְקוֹרְדוֹס cannot be planted, unless one first works it with mattock and axe. Ber. 57<sup>b</sup>; B. Mets. 82<sup>b</sup>, v. מְרָא II.

**פַּסְלָה** m. (b. h.; preced.) 1) *sculptured or carved image*. Midr. Till. to Ps. XVIII, 41 שְׁדֵייה דְגִין פַּסְלָהּ וְכ' (oth. ed. אֶתְפַּסְלֵיהָ) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פַּסַּל; Mekh. Mishp. s. 20. Snh. 103<sup>b</sup> v. מִיִּבְרָחָה I; a. e.—Pl. פַּסְלִים, v. פַּסְלֵיהָ.—2) *chip, lath*, *contrad. to גָּסֵר*. Succ. 18<sup>a</sup> וְכ' וְכ' a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19<sup>a</sup> הַדִּיבָא מִן הַסִּיכָה מִן הַדִּיבָא מִן הַסִּיכָה prolonged beyond the walls of the Succah; expl. ib. קִנִּים reeds or staves which &c.—Pl. פַּסְלִים. Ib. 18<sup>a</sup>.

**פַּסְלָה**, פִּי ch. same, 1) *image*. Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel*, esp. *a lintel placed across a street or a court*. Sabb. 80<sup>a</sup>; B. Bath. 56<sup>a</sup>. Gitt. 77<sup>b</sup> נִפְל בֵּשׁ (the letter of divorce) fell on a cross-board (in the court).

**פַּסְלוּת** f. (denom. of פַּסוּל) *condition of unfitness, disqualification*, opp. כְּשָׁרוּת. B. Bath. 128<sup>a</sup> כָּל שֶׁחִזְלָהּ כָּל שֶׁחִזְלָהּ אִי טִיבֵי בֵּשׁ וְכ' testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 הִיָּה בְּבִינִי שָׁמָּה there was perhaps a defect in my son which made him rejectable as an offering.

**פַּסְלוּתָא**, v. פַּסְלֵיהָ.

**פַּסְלוּתָא**, Tosef. Dem. I, 9 ed. Zuck., v. פַּסְלֵיהָ.

**פַּסְלוּתָא**, Yalk. Ps. 650, v. פַּסְלֵיהָ.

**פַּסְלוּתָא**, prob. to be read: פַּסְלוּתָא m. (פַּסַּל) *a rough stone*. Tosef. Kel. B. Mets. I, 12 שְׁהוּא כִּתְהֵב עֲלֵיוֹ וְכ' ed. Zuck. (oth. ed. פַּסְלוּתָא, read פַּסְלוּתָא) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

\* **פַּסְלוּתָא**, פַּסְלוּתָא pr. n. *Valley of Paslan*, near the valley of Jezreel. Gen. R. s. 98.

**פַּסְלֵיהָ** f. pl. (βασιλικά, sub. κάρυα, basilicæ, sub. nuce) *basilicæ*, the best kind of *nuts*. Tosef. Dem. I, 9 [read:] וְהַפַּסְלֵיהָ וְהוֹרְמִסְקִיּוֹת וַפ' (Var. וְהַפַּסְלֵיהָ וְהוֹרְמִסְקִיּוֹת וַפ' ed. Zuck., Var. וְהַפַּסְלֵיהָ, standing for βασιλικά, a ditto-graphy of our w.) nuts, plums, and walnuts.

\* **פַּסְנְמוֹר** m. (corrupt. of obsonator, σφωνάτωρ) *caterer, purveyor*. Koh. R. to I, 3 אֲנָה וְלִיתָ אֲהָהּ אֲנָה מִטְעִים וְכ' I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. בְּגִרְסָךְ, v. מְגִירוֹס).

\* **פַּסְנִין** pr. n. pl. (?) *Pasinin*. Tosef. Ohol. XVIII, 2.

**פַּסַּס** 1) (b. h.) *to be cut off, be gone*. Tanh. Ha'az. 7 (play on וְפָסִי בֵּן יִפְסִי בֵּן נֹחַדִּי, Num. XIII, 14) הִחְבִּיא הָאֱמוּנָה וְפָסִי הִחְבִּיא הָאֱמוּנָה מִפִּי he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide*, v. פַּס.—3) *to distribute (with the shovel)*, v. פַּס ch. 4). Tosef. Ukts. I, 5 (שֶׁנֶּפְסָה) (Var. ed. זֶכֶד) grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שֶׁנֶּפְסָה אֶר. s. v. פַּסַּס (v. פַּסַּס).—Gen. R. s. 31 [read:] וְהָיָה שֶׁנֶּפְסָה מִן הַבַּיִת וְהָיָה שֶׁנֶּפְסָה מִן הַבַּיִת side ways (out into the water); Yalk. ib. 54 וְהָיָה שֶׁנֶּפְסָה מִן הַבַּיִת (corr. acc.), v. קָטַף קָטַף.

**Nif.** נִפְסַס *to be spread, shovelled*, v. supra.

**Hif.** הִפְסַס 1) *to distribute, spread*; ה' מוֹרְסָה *to distribute an ulcer by manipulation, to pass over with the hand* (פַּסַּס). Eduy. II, 5; Tosef. ib. I, 8 הַמְּפַסֵּס מִירְסָה וְכ' he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107<sup>b</sup>; a. e.—2) (v. פַּרַס) *to break, weaken*. Pes. 107<sup>a</sup>, v. פַּרַס.

**פַּסַּס** ch. same, *to distribute*. Targ. Hos. IV, 8 כִּתְהֵבֵיהֶם הַכֹּהֲנִים הַפַּסַּסִּים the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 אֲנִי פַּסְסִין לָהּ שִׂירְקָא וְכ' (read פַּרַס) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. יְרַבְרִינָה); Lev. R. s. 34 אֲנִי פַּסְסִין (לה פַּרַס).

**Af.** אֶתְפַּסֵּס *to break, weaken; to desecrate*, v. פַּרַס.

**Ithpa.** אֶתְפַּסְסֵם *to be weakened, be degraded*. Targ. Job XV, 20, v. פַּרַס, a. פַּרַס II.

**פַּסְעָה** (b. h. פָּסַע; cmp. פָּסַח a. פָּסַח) [*to spread the feet*], *to step out, walk*. Meg. 27<sup>b</sup> לֹא פָּסַעְתִּי עַל רֵאשֵׁי וְכ' I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7<sup>b</sup> מִיִּיִן לְדִירִין שְׁלֵא רָפְסַע וְכ' where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105<sup>b</sup> מִי שֶׁצָּרִיךְ ... וְפָסַעְתָּ מִשָּׁה בְּפַסְעֵהָ וְכ' he of whom the holy people are in need, may step over the heads &c. Sot. 13<sup>b</sup> וְפָסַעְתָּ מִשָּׁה בְּפַסְעֵהָ וְכ' twelve steps were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּסַע, Gen. XLIX, 4) וְפָסַעְתָּ מִשָּׁה בְּפַסְעֵהָ עַל דַּת הַלְלָהּ ... זֶה הַחֹרֵב וְכ' thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) אֲהָהּ.









**פְּעָמִים** c. (b. h.; preced.) 1) *beat, step*.—*Pl.* פְּעָמוֹת. *Y. Sabb. XVI, 15<sup>c</sup>* 'כיון שהרגיש בקול פְּעָמוֹתָיו וכו' when he perceived the sound of R. Yishmael's footsteps. *Cant. R. to VII, 2* רגלים אלא בפְּעָמֵי רגלים the verse speaks of the steps of the festive pilgrimages; *ib.* ומה היה ישיין וכו' and what was the beauty of 'thy footsteps'? That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). *Lam. R. introd.* (R. Nahm.) ומה היו טילין לפעמי רגלים they have not gone up on festive pilgrimages; *Yalk. Is. 302; a. e.—2) time.* *Sabb. 12<sup>b</sup>* 'אחה קרא וכו' once it happened that he read &c. *Pes. X, 4* (116<sup>a</sup>) איך אני שובל הלילה אין אני שובל הלילה וכו' *Ms. M. (v. Rabb. D. S. a. l. note)* all other nights we dip (eatables) only once, and this night twice. *Gen. R. s. 18* והיה ובראה לו פ' שניה של and he created her a second time; ומה היה של ומה היה של ה' ומה היה של ה' therefore it is written (*Gen. II, 23*) 'this the time', this is (the creation) of this time; *a. v. fr.—Pl.* פְּעָמִים. *Pes. l. c. Yoma I, 6* 'אחה קרא וכו' many a time I read to him from Daniel; *a. fr.—ש' ש' at times, sometimes.* *Men. 99<sup>a</sup> sq., v. ביטול.* *Lev. R. s. 35, end* 'אחה קרא וכו' sometimes he makes (rain) for the sake of one man &c.; *Y. Taan. III, 66<sup>c</sup> top.* *Cant. R. l. c. פ' ביטולין* פ' ביטולין those steps (of the travellers) are at times covered, at times uncovered; *a. fr.—Du.* פְּעָמִים *twice.* *Sot. 42<sup>a</sup>* 'אחה קרא וכו' he addresses them twice, once &c. *Cant. R. to II, 16* בכל יום פ' וכו' and I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; *a. fr.*

**פָּעַץ** (comp. פָּעַץ) *to crush.* *Targ. Jud. V, 26* פָּעַץ ed. *Lag.* (פָּעַץ).

**פְּעֻפְעָא** I m. (פְּעֻפְעָא) 1) *breaking, beating*.—*Pl. constr.* פְּעֻפְעָא. *Sabb. 109<sup>a</sup>* 'אחה קרא וכו' (some ed. פְּעֻפְעָא) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

**פְּעֻפְעָא** II f. (פְּעֻפְעָא II) *cover, darkness.* *Targ. Job XI, 17* (Ms. פְּעֻפְעָא; h. text רַעַף).

**פְּעֻפְעָא** m. pl. name of an herb, prob. (*καρδαμύτη*) a kind of *cress.* *Y. Peah VIII, 21<sup>a</sup> top* (expl. by פְּעֻפְעָא, q. v.); *Y. Erub. III, 20<sup>d</sup> top; Bab. ib. 28<sup>a</sup>.*

**פְּעֻפְעָא** (פְּעֻפְעָא) 1) *to crush, crumble.* *Y. Yoma I, 38<sup>c</sup> bot.* ומה היה ישיין וכו' we (through our sins) have smashed the walls (with ref. to *Ps. CXXXVII, 7*); *Midr. Till. to Ps. l. c. Y. Sabb. VII, 9<sup>d</sup> sq.* ומה היה ישיין וכו' he that crushes clouds.—2) *to spread; to pierce, penetrate.* *Y. Orl. I, 61<sup>a</sup>* ומה היה ישיין וכו' the roots pierce it (the pot). *B. Bath. 101<sup>a</sup>* ומה היה ישיין וכו' iron is hard, fire penetrates it; *Koh. R. to VII, 26* ומה היה ישיין וכו' hot water enters into the skin of the hands, but does not wash away the fatty substance. *Lam. R. to IV, 9* ומה היה ישיין וכו' the flavor permeated them (creating a morbid appetite), and they died. *Lev. R. s. 16, v. גָּבֹן.* *Y. Snh. X, 28<sup>d</sup> top* ומה היה ישיין וכו'

and the flavor of wine spread. *Y. Hag. II, 77<sup>b</sup> bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v. פָּעַץ; a. e.*

**פְּעֻפְעָא** I ch. same, *to hash;* v. פְּעֻפְעָא I.

**פְּעֻפְעָא** II (transpos. of פְּעֻפְעָא, v. פְּעֻפְעָא; comp. פְּעֻפְעָא) *to bend, cover, darken.* *Part. pass.* פְּעֻפְעָא; *f.* פְּעֻפְעָא. *Targ. Job X, 22* (h. text רַעַף).—*V.* פְּעֻפְעָא II.

**פְּעֻפְעָא** (b. h.) 1) *to open wide.* *Pesik. R. s. 4, end* פְּעֻפְעָא 'אחה קרא וכו' a carob tree opened itself and swallowed him. *Midr. Till. to Ps. CXIX, 131* פְּעֻפְעָא פִּי לְמוֹתֵךְ I open my mouth for thy Law; לְמוֹתֵךְ... כְּשֶׁנֶּחְמָה שְׂפֵתֵינוּ as people open their mouth for the late rain (to inhale it); *a. e.—2) to uncover (one's self), esp. to commit a nuisance before the idol Peor.* *Snh. VII, 6* לְמוֹתֵךְ פְּעֻפְעָא וכו' he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. *Yalk. Hos. 526* ומה היה ישיין וכו'... אלא שְׁתַּפְּסֵדוּ עַצְבְּךָ לֹא תִפְסֵדוּ אֶתְּמוֹתֶיךָ בְּפָנָיו they ask of thee only that thou uncover thyself before him. *Snh. 64<sup>a</sup>* 'אחה קרא וכו' he eased himself before him; *a. fr.*

*Pl.* פְּעֻפְעָא same. *Sifré Num. 131* פְּעֻפְעָא לְמוֹתֵךְ לְפָנָיו וכו' before whom they commit a nuisance every day.

**פְּעֻפְעָא** ch. same, *to uncover.* *Targ. Y. I Num. XXV, 1.*

*Pa.* פְּעֻפְעָא same. *Ab. Zar. 44<sup>b</sup>* ומה היה ישיין וכו' since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

**פָּפָא** (tradit. pronunc. פָּפָא) pr. n. m. *Pappa (Papa)*, name of several Amoraim. *Snh. 49<sup>b</sup>, a. fr. טבא* רב פ' טבא the elder R. Papa. *Taan. 6<sup>b</sup>; Ber. 59<sup>a</sup>. B. Bath. 90<sup>b</sup>, v. הָיָן; a. fr.*

**פָּפָא** II, נְהָר פ' pr. n. *N'har Pappa*, name of a canal and of a place in Babylonia. *B. Mets. 86<sup>a</sup> Yoma 77<sup>b</sup>* (Ms. O. פָּפָא; Ar. a. Ms. Alf. פָּפָא, v. Rabb. D. S. a. l. note 8).—*Denom. f. pl.* פָּפָא (נְהָר) belonging to N. P. *Erub. 82<sup>b</sup>* ומה היה ישיין וכו' (Ms. M. פָּפָא; ed. Sonc. פָּפָא, v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

**פָּפָא** v. פָּפָא.

**פְּפֻלְסָמוֹן** m. = פְּפֻלְסָמוֹן. *Gen. R. s. 34. Ib. s. 33 Ar.* (ed. פְּפֻלְסָמוֹן). *Ib. s. 39, beg. Ar.* (ed. פְּפֻלְסָמוֹן).

**פְּפֻנְיָא** m. (denom. of next w.) of *Paphunia*. *B. Kam. 115<sup>a</sup>* ומה היה ישיין וכו' he sold it to a Paphunian.—*Pl.* פְּפֻנְיָא. *Ib. 54<sup>b</sup>* ומה היה ישיין וכו' the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); *Kidd. 35<sup>a</sup>. Hull. 139<sup>b</sup>; a. e.—B. Mets. 68<sup>a</sup>* ומה היה ישיין וכו' sales customary at Paphunia, v. פְּפֻנְיָא.

**פְּפֻנְיָא** pr. n. pl. *Paphunia* (supposed to be *Epiphania* on the Euphrates; v. *Neub. Géogr., p. 360; v., however, פָּפָא II*). *B. Bath. 16<sup>a</sup>; Yalk. Sam. 77; Yalk. Job 893. Pes. 42<sup>a</sup>. Nidd. 67<sup>b</sup>.*

**פְּפֻסָא** pr. n. m. (Πάππος) *Pappus*, 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.

Sabb. 104<sup>b</sup> (missing in editions under censorial supervision). Tosef. Sot. V, 9 כגון פ' בן ר' שהיה נוכל וכו' (not *כגון*) like P. b. J. who locked the door before his wife (refused to live with her on account of a suspicion); Y. ib. I, 17<sup>a</sup> bot.; Y. Kidd. IV, 66<sup>a</sup> פ' והורה בן פ' Gitt. 90<sup>a</sup> 'פ' בן ר'; Num. R. s. 9 ב' פ' 2) *Pappus (ben Judah)*, mentioned in connection with לְהַלְיָנוּס q.v. Sifra B'huck., Par. 2, ch. V; Y. Taan. II, 66<sup>a</sup> top פ' פ' (corr. acc.); a. fr.—3) *Pappus*, father of R. Judah, a contemporary of R. Joshua. Y. B. Bath. V, 15<sup>a</sup> bot.; Y. Ber. II, end, 5<sup>d</sup>.—[Gen. R. s. 21 פ' ר'; Eduy. VII, 5 פ' פ' Ms. M., v. פ' פ'.]

**פפוסיא** *a certain ingredient put in colors?* Midr. Sam. ch. V. [The entire passage shows evidences of corruption.]

**פפית** *Pi*, פ' פ' (cmp. פ' פ') *to mouth, talk in a proud manner.* Treat. Der. Er. ch. II המנמין ויהמפפין ביריהם those who speak and mouth (gesticulating) with their hands.

**פפי** pr. n. m. *Pappi*, 1) name of an Amora, son-in-law of R. Yitshak Napp'ha. Hull. 110<sup>a</sup>; a. fr.—2) an otherwise unknown person. B. Bath. 48<sup>b</sup> Rashi a. Mss. (ed. פ' פ', v. Rabb. D. S. a. l. note 60).—3) a fictitious name in an incantation formula. Gitt. 69<sup>a</sup>.—V. פ' פ'.

**פפי**, v. פ' פ'.

**פפואס**, v. פ' פ'.

**פפואה**, v. פ' פ' II.

**פפואס**, **פפואס**, **פפואס** pr. n. m. (*Παπίας*) *Papias*, name of a Tannai. Eduy. VII, 5, sq. (Ms. M. פ' פ', corr. acc.); R. Hash. 6<sup>a</sup> (v. Rabb. D. S. a. l. note 8); Tem. III, 1. Shek. IV, 7 (early eds. פ' פ'; Ms. O. פ' פ', v. Rabb. D. S. a. l., p. 32, note 90). Yalk. Gen. 34; Gen. R. s. 21 פ' פ' (corr. acc.); Cant. R. to I, 9 פ' פ'. Mekh. Yithro, 'Amal., s. 1 פ' פ'.

**פפיר** m. (cmp. *πάπυρος*) *papyrus, linen made of papyrus.* Gen. R. s. 37, end פ' כלי garments made of papyrus; Yalk. ib. 62; Yalk. Chr. 1073.

**פפיליון** m. (*papilio*) *pavilion, tent, curtain.* Pesik. Vayhi, p. 2<sup>a</sup> פ' בתוך פ' ... בשו לה פ' Ar. (ed. פ' פ' פ') make a tent for her (my daughter), and I shall speak to her in the tent; Cant. R. to III, 9 פ' פ' פ'; Yalk. Ex. 365 פ' פ' פ' (corr. acc.; Yalk. Cant. 986 פ' פ' פ'). Yalk. Ps. 735 פ' פ' פ' (corr. acc.) he took a curtain and spread it over him (David's body); Ruth R. s. 3, beg. פ' פ' פ' (corr. acc.). Yalk. Ps. 650 (ref. to Ps. X, 11, a. Job XXII, 14) מוחתין פ' (read: הדיין הזה משהן נוהגין פ' פ' פ') when they spread the curtain before him, the judge no longer sees what is going on; Midr. Till. ed. Bub. to Ps. I, c. מוחתין פ' (corr. acc.; Gen. R. s. 36, beg. פ' פ' פ'). פ' פ' פ' (f.), *Pl.* פ' פ' פ' (f.), *Pl.* פ' פ' פ' reaching to the ceiling. Y'lamd. to Num. XI, 16 quot. in Ar. אזי פ' פ' פ' we will make thee curtains, and none shall see thee.

**פפוס**, v. פ' פ'.

**פפואה**, v. פ' פ' II.

**פפיליון**, v. פ' פ' פ'.

**פפואה**, Y. Kil. IX, 32<sup>b</sup> top, פ' פ', v. פ' פ'.

**פפין** m. (פ' פ', *to split*) *board.*—*Pl.* פ' פ'. Maasr. I, 7 פ' פ' Mish. a. Y. ed. (Bab. ed. פ' פ'; Ms. M. פ' פ') oil from between boards of the press. Men. 33<sup>b</sup> הניחה בפפין (Rashi בפ' פ') if he placed the inscription in the boards of the door frame; v. פ' פ'.

**פפא** ch. same, *board*; (cmp. פ' פ') *column or page* (of writing).—*Pl.* פ' פ'. Targ. Jer. XXXVI, 23 (Ar. a. Levita פ' פ' h. pl.; Levita emends פ' פ'; h. text פ' פ').

**פפא**, v. פ' פ'.

**פפואה**, v. פ' פ'.

**פפוליא**, v. פ' פ' פ'.

**פפא** 1) (= b. h. פ' פ') *to burst, open*, v. פ' פ'.—2) (cmp. פ' פ') *Hif*; v. Syr. פ' פ' P. Sm. 3208 [to spread,] to sparkle, be bright, v. פ' פ'.

*Pa.* פ' פ' (with פ' פ') *to brighten the eye-sight.* Ab. Zar. 28<sup>b</sup> פ' פ' פ' to apply a paint (on the Sabbath) for the sake of brightening the eye-sight.

**פפואה** m. (preced.) *open, unwall'd place.*—*Pl.* פ' פ'. Targ. O. Lev. XXV, 31 (some ed. פ' פ'). [Targ. Ps. LXXXIX, 41 Ms., v. פ' פ'.]

**פפואה** f. (פ' פ') *breaking forth, joy.* Pesik. Ronni, p. 141<sup>b</sup> (one of ten expressions for joy); Yalk. Is. 338.

**פפואה** (b. h. פ' פ') [*to split*] 1) *to open* (the mouth). Targ. Job XXXV, 6 (Ms. פ' פ').—2) (cmp. פ' פ') *to rescue, save.* Ib. XXXVI, 16 פ' פ' פ' (h. פ' פ'). Targ. Ps. XXXII, 9; a. fr.—3) (cmp. פ' פ') *to branch off.* Ab. Zar. 17<sup>a</sup> פ' פ' פ' (v. Rabb. D. S. a. l. note) one road branched off towards an idolatrous temple, and another to a house of prostitution.—\*4) *to pass between.* Pes. 111<sup>a</sup> פ' פ' Ar. (Ms. O. 2 פ' פ'; Ms. O. 2 א' פ' ed. פ' פ') and if one (she) passes.

*Pa.* פ' פ', *Af.* פ' פ' *to deliver, save.* Targ. Ps. LXX, 2. Targ. Prov. XIV, 25 (ed. Wil. *Af.*).—B. Bath. 45<sup>a</sup> פ' פ' פ' הוה מבינה (or פ' פ') the law is that he (who sold the ass) must rescue it from him (the gentile that took it by force; i. e. must restore the ass to the buyer or indemnify him). Keth. 91<sup>b</sup> לא פ' פ' פ' I shall not be bound to restore it to thee. Ib. 92<sup>a</sup>; a. e.

*Ithpe.* פ' פ' *to be delivered.* Targ. Prov. II, 12; 16.

**פפואה**, **פפואה** m. (פ' פ', with format. פ' פ', v. preced.) 1) *cut, trench, rivulet.* Targ. Is. XXX, 14.—*Pl.* פ' פ'. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פ' פ', פ' פ').—2) [*that which is cut*







father has not left me an order', and 'that my brother &c.?'; a. fr.

Pi. פקיד same, v. supra.

Nif. נפקר, Hithpa. נפקרה, Nithpa. נפקרה 1) to be visited, remembered, decreed upon. Gen. R. s. 53 בשעה נפקרה Sarah when Sarah was visited &c., v. נפקרה. Ib. נפקרה רבין היא שנתקרה ... נפקרה. Tanh. Vayera 13 נפקרה יהי רבה נפקרה she shall be visited? R. Hash. 11<sup>a</sup>. Pesik. R. s. 42 נפקרה הוא ברין הוא נפקרה R. Hash. 11<sup>a</sup>. Pesik. R. s. 42 נפקרה הוא ברין הוא נפקרה it is right that Abraham be visited. Ib. נפקרה הוא נפקרה that she be likewise visited. Lev. R. s. 29; Pesik. Bahod., p. 150<sup>b</sup> (quot. from Rab's New Year's prayer) נפקרה הוא נפקרה and creatures are passed upon on that day to record them for life or for death; a. fr.— 2) to be commanded, commissioned. Pesik. R. l. c. 'שנה' נפקרה some are commanded and do not (what they are ordered to) &c. Mekh. B'shall., Vayass'a, s. 4 מה נפקרה they did what they were commanded to do; a. e.

Hif. הפקיר 1) to give in charge, deposit. B. Mets. III, 1 נפקיר אצל רב' if a man deposits for safe-keeping with his neighbor &c. Ib. 36<sup>a</sup> sq. נפקיר רעהו ובניו כל המפקיר על דעה אשהו ובניו he who deposits with his neighbor, does so with the presumptive condition that the latter's wife and children be also trustees (and it was no breach of trust to leave the deposit in their charge). Gen. R. s. 53 נפקיר אצל רב' Amalek deposited with me bundles of thorns (wrong-doings) &c.; Sarah deposited with me virtues and good deeds &c. Pesik. R. s. 43; a. fr.—B. Mets. 35<sup>a</sup> נפקיר הוא ופרקין המפקיר הוא and our subject at college was hanmafkid (the Mishnah B. Mets. l. c. and the discussions concerning it).—Part. pass. נפקרה f. מונקרה &c. B. Kam. 105<sup>a</sup> נפקרה ביד אחרים מונ' when his father's bag was left in trust with other people; a. e.— 2) to take charge of. Yalk. Deut. 847 נפקיר לי הפקודי הזה take this object in charge for me.

פקד ch. same, 1) to command. Targ. O. Lev. VIII, 31 נפקדי Mss. (oth. ed. Ithpa.; ed. Berl. Pa., v. infra).—2) [to give in charge,] to store up.—Part. pass. נפקדי; pl. נפקדי. Keth. 5<sup>b</sup> נפקדי פקיד, v. נפקר. Pes. 33<sup>b</sup> נפקדי פקיד (Rashi) liquids (in grapes) are stored up (the shell being merely a vessel), opp. נביבלע בליטי.

Pa. נפקיר to command, commission. Targ. Gen. VII, 5; 9 (ed. Berl. נפק, without Dagesh). Ib. XLIX, 33. Targ. Ps. LXVIII, 29. Targ. Am. IX, 3, sq. (ed. Wil. נפקיר Af.). a. v. fr.—Pesik. Bahod., p. 155<sup>b</sup> נפקיר לחבריה רבי R. Z. commanded the students (saying), go and hear R. L. preach; Y. R. Hash. IV, beg. 59<sup>b</sup>. Y. Ber. IV, 7<sup>c</sup> bot.; ib. נפקיר (corr. acc.). Koh. R. to III, 2 נפקיר היה נפקיר גו gave orders in his house (made his will); a. fr.—Part. pass. נפקיר, v. infra.

Af. נפקיר 1) same, v. supra.—2) to give in charge, deposit. B. Mets. 36<sup>a</sup> נפקיר מריהו רב' used to leave their hoes in charge of a certain old woman; נפקיר ירמא חר one day they left them with &c.; a. fr.

Ithpa. נפקיר, אפקיר, Ithpe. אפקיר 1) to be commanded. Targ. O. Lev. VIII, 31, v. supra. Ib. 35. Targ. Ex. XXXIV, 34; a. fr.—Ab. Zar. 14<sup>a</sup>; 21<sup>a</sup> נפקירין Rashi (ed.

נפקירין, Part. pass. Pa.), v. נפקיר.—2) to be given in charge, be deposited. Targ. Lev. V, 23 (O. ed. Lsb. נפקיר).—Keth. 5<sup>b</sup>; Pes. 33<sup>b</sup>, v. supra.

פקדון, פיק' m. (b. h.; preced.) thing given in charge, deposit. Gen. R. s. 93, beg. פוק הון אלא פוקון אלא פוקון (some ed. פיקרון in one word) it ought not to be called pikkadon, but puk' don (go out of this, avoid it; פוקון רבין). Shebu. V, 1 פוקון שבויעה ה' the oath concerning a deposit. Ib. 2 פוקוני לי פוקוני לי give me my deposit back. Ib. VI, 7 פוקוני אצלו the trustee. Num. R. s. 9 (ref. to Num. V, 12 פוקוני כופרה בפ' because she betrays a trust; בפוקוני כופר בפ' ... בפוקוני כופר בפ' if in money matters which are of slighter import, he who denies a deposit is considered like denying the Lord, how much more so is one who denies the deposit of a body (purity of the family)! Tanh. Shof'tim 12 פוקוני אהרן one deposit has he (the Lord) with thee, give it back to him and make thyself a god; פוקוני אהרן and what is his deposit? Said she, the soul within thee; a. v. fr.—Pl. פוקונות. פיק'. Gen. R. l. c. פוקוני פוקוני פוקוני פוקוני flee from receiving trusts; Yeb. 109<sup>a</sup>.—Trustee. Gen. R. s. 53; Pesik. R. s. 43, v. פוקר; a. e.

פקדונא, פיק' ch. same. Targ. Lev. V, 21; 23, v. פוקדנא.

פקדנתא f. (preced. wds.) order, last will. Gitt. 50<sup>b</sup> פוקדנתא פוקדנתא פוקדנתא פוקדנתא it means the order of dispositions in the written will.

פקוד m., pl. פוקדים (b. h. פוקדים) mustered, included in the census. B. Bath. 121<sup>b</sup> (ref. to Num. XIV, 29) פוקדו בני ישראל בני ישראל בני ישראל every tribe whose members are mustered from twenty years and upward, to the exclusion of the tribe of Levi whose members are enlisted from thirty years.

פקודא, פוקדא, v. sub פיק'.

פקודאי m. pl. inhabitants of Pekod. Targ. Ez. XXIII, 23.

פקודתא f. (b. h. פוקדה) watch, guard. Neg. V, 3 פוקדתא פוקדתא פוקדתא פוקדתא hair of a leprous spot which remains after the inflammation has partly receded.—[פקודתא, Snh. 97<sup>a</sup>, v. פוקד.—Num. R. s. 4, v. פוקד.]

פקודתא, v. פוקדתא.

פקולי, פוקולי pr. n. m. P'koli (Cotton Dealer (?), v. next w.), surname of Simon, a Tanna. Ber. 28<sup>b</sup>; Meg. 17<sup>b</sup>.

פקולתא m. pl. (פקל; cmp. פוקלנא) cotton tufts. Nidd. 17<sup>a</sup> פוקולתא פוקולתא פוקולתא פוקולתא (some ed. בפוקולתא) with cotton tufts or with wool clean and soft. Ib. (Chald.) פוקולתא פוקולתא פוקולתא פוקולתא who wants cotton tufts for the bed (v. נפקלנא).

פקוס pr. n. Pikkus, name of a tower. Targ. Jer. XXXI, 37 (ed. Wil. פוקוס); Targ. Zech. XIV, 10 (ed. Wil. פוקוס; h. text פוקוס).

פִּקְוָא, v. פִּיקְוָא.

פִּקְוָסִים m. pl. nom. gent. *P'kosim*. Gen. R. s. 37 (expl. בסלחים, Gen. X, 14). ['Rashi' translates our w. by קונוטירי"ש (?).]

\*פִּקְוָסִין, פִּקְוָסִים m. pl. (פִּקְס II, v. פִּקְס) *coils, excrescences*. Gen. R. s. 41 'Rashi', v. פִּיקְוָסִים II.

פִּקְוָנָא, v. פִּקְוָנָא.

פִּקְוָעָא, פִּקְוָעָא, פִּקְוָעָא m. ch. = next w. Y. Shebi. III, beg. 34<sup>e</sup> (expl. מחוץ, Shebi III, 1) פִּקְוָעָא R. S. to Shebi. l. c. (ed. פִּקְוָעָא). Ib. ההך פִּקְוָעָא דבִּקְוָעָא R. S. (ed. עה ...) that means the *pakku'a* of the valley. [R. S. *cracks* in the soil of the valley, v. מחוץ II.]

פִּקְוָעָא f., pl. פִּקְוָעִיתָא (b. h. פִּקְוָעִיתָא; v. פִּיקְוָעִין) *Coloquintida, Bitter-Apple, a gourd*. Sabb. II, 2 פ' פִּקְוָעָא gourd-oil. Kel. XVII, 17 פ' (שפופרה) של פ' the hollow stem of &c.

פִּקְוָעָא part. pass. of פִּקְעָא.

פִּקְוָקְלָתָא f., pl. פִּקְוָקְלוֹתָא (reduplic. of פִּקְלָא) *ramification of sinews*. Sifra Vayikra, N'dab., ch. XVII, Par. 14 (ref. to זה החלב שבין הַפ' החלב, Lev. III, 10) פ' על הכסלים זה that means the fat between the sinews (in the loins); Tosef. Hull. IX, 14 פִּקְוָקְרוֹתָא; Yalk. Lev. 462 פִּקְוָקְרוֹתָא (or פִּקְוָקְרוֹתָא). Sifra l. c., ch. XIX (ref. to Lev. III, 9) להביא פ' בן הַפ' this includes the fat near the tail, which is the fat between the sinews.

פִּקְוָקְלָתָא ch. same. Gen. R. s. 78 פ' דגידא שרי the ramification of the nervus ischiadicus is permitted; Yalk. ib. 133 פ' רגידא שריא (read: הריא).

פִּקְוָקְרָתָא, v. פִּקְוָקְלָתָא.

פִּקְוָרִין, v. פִּקְוָרִין.

פִּקְוָתָא, v. אִפְקוּתָא.

פִּקְוָא (b. h.) *to break through, open*.

*Pi*. פִּיקְוָתָא 1) *to open*. B. Bath. 12<sup>b</sup> רין מִפְקְוָתָא ... אפילו even if his heart be closed like a virgin (his mind be dull), wine will open it (make it bright).—Esp. (with גַּל) *to open a heap of debris; to attempt to rescue a person supposed to be buried in debris*. Ohol. XVI, 4 בגל פ' המִפְקְוָתָא he who digs among debris (not knowing certainly that a corpse is buried there). Pes. VIII, 6. Keth. 15<sup>b</sup> פִּיקְוָתָא עליו הגל as regards digging for his sake (on the Sabbath). Ib. 5<sup>a</sup> פִּיקְוָתָא פִּיקְוָתָא פִּיקְוָתָא נפש נפש [to have the eyes open,] *to guard, watch, care*. Ib. לפקח על ... דולבין ... לפקח על עסקי-ב' we may assemble in synagogues and school houses (in theatres and circuses) in order to watch over public affairs, on the Sabbath. Sabb. 150<sup>b</sup> לפקח על עסקי-ב' בלה וב' &c.; Y. Ber. III, beg. 5<sup>d</sup>; a. fr.

*Nif*. פִּיקְוָתָא, *Hithpa*. פִּיקְוָתָא, *Nithpa*. פִּיקְוָתָא (v. פִּיקְוָתָא) 1) *to recover the faculty of hearing (and speech)*. Gitt.

II, 6. Yeb. 113<sup>a</sup>. Gen. R. s. 53; a. e.—2) *to recover the faculty of speech*. Pesik. R. s. 42 נפקח אלם and every mute was made speaking.

\**Hif*. פִּיקְוָתָא *to cause to escape*. B. Bath. 10<sup>a</sup> פִּיקְוָתָא, v. מִפְקְוָתָא.

פִּקְוָא I ch. same, *to open (the eye); (with על) to guard, care*. Targ. Job XIV, 3. Ib. XXVII, 19. Targ. Ps. (XLVI, 8; a. fr.

*Pa*. פִּקְוָא 1) *to remove debris*. Targ. Koh. III, 5.—2) *to make open-minded, bright*. Hor. 13<sup>b</sup>; Snh. 70<sup>a</sup>; Yoma 76<sup>b</sup> פִּקְוָתָא (= פִּקְוָתָא) made me open-minded, v. פִּיקְוָתָא.

*Ithpe*. פִּיקְוָתָא *to awaken, become sober*. Targ. Ps. LXXVIII, 65 (h. text מהרוגן).

פִּקְוָא II m. (preced.) *brightness, prudence*. Targ. Prov. XXVI, 12 פ' סכלא וכ' Ms. (ed. only סכלא, v. Pesh.) the cunning of a fool is better than his (h. text רזקוה).

פִּיקְוָא, פִּיקְוָתָא, פִּיקְוָתָא f. (b. h.; preceded. wds.) *open, hearing*. Yeb. XIV, 1 דרש שנשא 1) (opp. to תרש) פ' if a deaf mute married one hearing, or a hearing person married &c.; פ' שנשא פ' ותרשה פ' if one hearing married one hearing, and she became deaf (and dumb); a. fr.—2) (opp. to סִכְוָא or עִיָר) *seeing*. Ex. R. s. 36 בשל וכ' like a seeing and a blind man walking together &c. Ib. s. 3 (ref. to Ex. IV, 11) פ' לראייה פ' פִּיקְוָתָא *pik'keah* refers both to sight and to hearing; a. e.—3) (opp. to טַפְשָׁא) *bright, smart, prudent*. Keth. 88<sup>a</sup> (in Chald. dict.) פ' הוא וכ' if he (the husband) be prudent, he may cause her to have an oath administered to her according to Biblical law. Y. Meg. II, end, 73<sup>c</sup> ושרוק פ' הוי פ' prudent and keep silence; Yoma 7<sup>a</sup>. Y. Sabb. II, end, 5<sup>c</sup> פ' אשה פ' a wise woman; a. fr.—*Pl*. פִּיקְוָתָא, פִּיקְוָתָא, פִּיקְוָתָא. Yeb. XIV, 3, sq. Sabb. 153<sup>a</sup>. Y. Kidd. IV, 66<sup>c</sup>; Treat. Sof'rim XV, 10 פ' ... רובן most bastards are bright; a. fr.

פִּקְוָא, v. פִּקְוָתָא.

פִּקְוָתָא, v. פִּקְוָתָא.

פִּקְוָתָא m. pl. = next w. Targ. Ps. LXXXV, 9 פִּקְוָתָא ופִּקְוָתָא (ed. Wil. ופִּקְוָתָא; h. text שמריה).—B. Mets. 40<sup>b</sup> פִּקְוָתָא (sing. form) it is thy froth' (of the oil which thou hast deposited with me), what has been done with it? (it is not my fault; Ms. O. מאי אעביר לך what can I do for thee?).

פִּקְוָתָא, פִּקְוָתָא, פִּקְוָתָא m. pl. (פִּקְוָתָא *to burst forth, ferment*) *froth, foam* (of wine or oil). B. Mets. 40<sup>b</sup> ... לוקח פ' a purchaser of oil must accept a Log and a half of lees (to the barrel), but no froth. Ib. הלוקח פ' the laws concerning foam are the same for the purchaser as for the depositor. Sifré Deut. 324 (ref. to Is. XXV, 6) פ' אלא פ' בהם כלום דבר אלא פ' lees in which there is nothing but froth (foul matter). Esth. R. to I, 3 פ' וב' שמה יהנו שמן פ' lest they put frothy (rancid) oil in the lamps, opp. פִּקְוָתָא.

פִּקְוָתָא (preced.) *to issue froth, to drop semen*. Targ.



Y. Maasr. I, 49<sup>a</sup> היה מפקס ראשון וכ' (not היה) if one trims one by one (just when he needs them) and boils &c.; and wants for immediate use; Tosef. ib. I, 5 היה מפקסין ראשון וכ' ed. Zuck. Var. Ib. 6 פיקון שלא פיקון ... אע"פ שלא פיקון ed. Zuck. (Var. פקס) one must give T'rumah of gourds, even if one did not trim them. Y. ib. l. c. פיקס ושילק וכ' if he trimmed and boiled &c.; a. e.

*Nif.* מפקס to be trimmed, v. supra.

פָּקַס ch. same, to rouge. Targ. Y. Gen. VI, 2 ופָּקַס (not 'נָפַס).

פָּקַס, v. פָּקַס.

פָּקַסוֹת m. pl. (v. פָּקַס a. פָּקַס) the coils on the blossom ends of gourds. Y. Maasr. I, 49<sup>a</sup> (expl. פָּקַסוֹת, Maasr. I, 5) מן דו יררה פ' when one removes the coils.

פָּקַסוֹנוֹ, v. sub פָּקַסוֹנוֹ.

פָּקַע (cmp. בקע) to split; to burst; to break forth, escape. Gen. R. s. 32 ער שהיא פוקעת ... אינו מספיק ... ער שהיא פוקעת (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. אחר עליהם אחר שאינו מקיש עליהם אחר ער שהיא פוקעת (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 ער פנים שהיא פוקעת). Y. Maasr. III, 50<sup>d</sup> top פוקעת ו' sometimes it (the fig) bursts under the wheel. Zeb. IX, 6 גחלת שפוקעה מעל ו' a coal that sprang from the altar; ib. אברים שפוקעו ו' chips of limbs that sprang off the altar. Tosef. Par. III (II), 11 פ' מיררה ו' if a part of her skin ... (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 ארז הפוקעין ארז הפוקעין או שמא ... פוקע; a. fr.—Pesik. R. s. 11 הפוקע האיון ו' (or הפוקע Nif.) (I would venture to say it, were I not afraid), lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Bahod, s. 2 כרר שהבקע איון it is enough for an ear to burst). Y. Yeb. I, 2<sup>e</sup> bot. פקעו ממנה קרדושין (not ופקעו) the betrothal rebounds from her, i. e. has no legal effect, opp. עליה.—Part. pass. פוקע; f. פוקעה an animal which is ripped open; פ' בן (ה) פ' an animal taken alive out of the slaughtered mother's womb. Hull. 69<sup>a</sup>; a. fr.

Pi. פָּקַע to cause splitting. Y. Pes. VII, 35<sup>b</sup> top שלא עשה להם פָּקַע in order not to cause a splitting of the bone under the flesh, v. פָּקַע.

Hif. פָּקַע 1) to split, break open. Sabb. III, 3 (38<sup>b</sup>) לא יפוקעוהו בסודרו לא יפוקעוהו בסודרו he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) to strip, pluck, ravel out. Bets. 31<sup>b</sup> יחיד ו' may untie (the knot, v. חוּתָהּ), or ravel out or cut through; Sabb. 146<sup>a</sup>; Y. ib. XV, beg. 15<sup>a</sup>, a. e. ו' פוקעוהו, v. פָּקַע. Succ. V, 3 מן דרו מפוקעין מן דרו מפוקעין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21<sup>a</sup> ... בנגר ו' מפוקעין איהן ומן הי עושין פחילת ו'

priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55<sup>b</sup> bot. מפוקעין, v. פָּקַע. Esth. R. to I, 6 הכל ו' מפוקעין all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [to cause breaking loose,] to release, cancel an obligation. Yeb. 66<sup>b</sup> sq., a. fr. מפוקעין ... הקדש מירר consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5<sup>a</sup> בכור מפוקע בכור a first-born Levite could not serve as ransom for a first-born Israelite; ירו לבכור שפוקע ו' it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him); a. fr.—3) to break up, unsettle the market, to raise prices arbitrarily, create a panic. Taan. II, 9 שלא לתפוקעוהו in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17<sup>b</sup> כנגד מפוקעי שערות a prayer against those who raise prices (speculating on a coming scarcity).

פָּקַע ch. same, to burst, break, escape. Pes. 85<sup>b</sup> פ' ארזא the roof burst, v. ו' I. B. Mets. 20<sup>b</sup> ארזא the cedar pillar of the school was cracked, v. ו'. Ab. Zar. 33<sup>b</sup> פוקעוהו (the vessels) burst. Ib. 28<sup>b</sup> פוקעה עינה her eye burst (fell out). Y. M. Kat. I, beg. 80<sup>a</sup> רגל דפוקעה ו' lest the grain burst (sprout) and go to ruin.—Hull. 89<sup>b</sup> פ' ליה איסור גיר מיניה has the prohibition resting on the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139<sup>a</sup> פוקעה קרדושיהו מינייהו their sacred character has ceased; Y. Keth. VIII, 22<sup>b</sup> top פוקעוהו קרדושין a. fr.

Pa. פָּקַע ליה פ' to hinder. Gitt. 44<sup>a</sup> פ' פוקעוהו (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidae, v. נִחָה); Bekh. 3<sup>a</sup>.

Af. פָּקַע 1) as preced. Hif., to cancel, cause a release. Shebu. 48<sup>b</sup> פוקעה אפוקעה the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36<sup>b</sup> כל דמקרא ... ואפוקעהו במאי אפוקעהו במאי they have the power to declare a debt cancelled. Keth. 3<sup>a</sup>, a. fr. ו' פוקעוהו במאי אפוקעהו במאי whoever betroths a woman, does so in the sense of the rabbinical law (v. פִּקְחָהּ), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) to let go forth, issue, make known. Gitt. 36<sup>a</sup> (ref. to ו' פוקעוהו במאי אפוקעהו במאי) their pictorial signatures on documents are well known) ... ו' פוקעוהו במאי אפוקעהו במאי on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פָּקַע II.

Ithpe. פָּקַע to be broken into. Targ. II Esth. III, 7 (ref. to ו' פוקעוהו, II Kings XXV, 4).

פָּקַע I m. (preced.) split, crack; that which bounds off, splinter, piece. Gen. R. s. 94 לא קשר ולא פ' there was not in the timber either a knot or a crack; Cant. R. to I, 12. Pes. 84<sup>b</sup> פ' משום פ' because by exposure to the coal fire the bone might crack. Ib. 85<sup>a</sup> פ' משום פ' striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—Pl. פָּקַעוֹת.

Sifré Num. 124 (ref. to Num. XIX, 5) להביא את הפ' R. S. to Par. III, 9 (ed. הפקיעים; Yalk. Num. 761 הפוקיעין, v. הפקע) this is to include the fragments that jumped off (that they must be brought back and burned).

פקע II, v. פקא.

פקעין, v. sub 'פ'.

פקעת f. (פקע) [that which is to be unravelled; cmp. פ' של גביר] coil, clue of thread, of rope &c. Kel. X, 4 גביר a coil of reed made of reed grass. Gen. R. s. 12, beg. נטל he took a clue of rope and tied one end of it to the entrance, and he went in along the unwound rope, and came out along the rope; Koh. R. to II, 12 פקיעת גביר; Cant. R. to I, 1; a. e.—Pl. פקיעות Kel. XVII, 2 שהי' של שהי' is measured by the ordinary size of warp clues. Hag. 12<sup>a</sup> היה מרחיב היה מרחיב היה מרחיב and extending farther and farther (in two directions) like two unwound clues &c. Gen. R. s. 10, beg. נטל הקב"ה שני פ' (some ed. פקיעות, corr. acc.) the Lord took two coils, one of snow and one of fire, and worked them into each other. B. Kam. 119<sup>b</sup> ש' שירי Ms. M. (ed. שירי פקיעות; Ms. R. 2 פקיעות) remnants of coils (given to the weaver); a. e.

פקעתא f. (פקע) hindrance, enforced idleness. Keth. 47<sup>a</sup> פקעתאה שבה indemnity for being taken away from her work.

פיק', פקפוק m. (פקפק) shaking, battering.—Pl. פקפוקין Y. Snh. II, 20<sup>b</sup> (ref. to פוקה, I Sam. XXV, 31) פיק' פקפוקי דברים היה שם there was a battering attack with words (to demolish David's arguments).

פקפוקתא f. (preced.) breach. Y. Snh. II, 20<sup>b</sup> (ref. to פוקה, v. preced.) [read:] הריפיק פקפוקתא ו' she (Abigail) said to him, when thou openest thy breach (offerest a weak point), they will say of thee that thou art a murderer.

פקפיק (v. פקע) 1) to drive a wedge in; to loosen, shake. Midr. Till. to Ps. LIII, v. infra. Succ. I, 7 (15<sup>a</sup>) ה' פקפיק ו' he loosens (the boards of the ceiling) and takes one board out. Y. Sabb. XV, beg. 15<sup>a</sup> ה' פקפיק ו' (not to) you may loosen the knot, or ravel it out, or untie &c., v. פקע. Y. Meg. I, 71<sup>a</sup>; Y. Bets. V, 63<sup>b</sup> top (not פקפיק).—Part. pass. ה' פקפיק; f. ה' פקפיקתא. Gen. R. s. 78 ה' פקפיקתא ה' הברכות ה' ה' the blessings were as yet shaky (uncertain) in his hands, opp. ה' ה' v. איש; ib. s. 67.—Trnsf. [to shake the foundations of,] to contest the validity of, make light of. Eduy. V, 6 ה' ה' ה' he contested the rabbinical regulations concerning cleanness of hands; Ber. 19<sup>a</sup>. Ab. Zar. 35<sup>a</sup> ה' ה' ה' it is a recent enactment, and you must not shake it (discuss its reason before a year is past); a. e.—2) (sub. דיבר, or פ'י) to insert a wedge or coil in one's mouth, be gagged, estopped from speaking. Midr. Till. to Ps. LIII (ref. to פוקה, I Sam.

XXV, 31) [read as in ed. Bub.] אתה ה' ה' ה' אתה ה' ה' ה' if men will come to thee for judgment, what wilt thou do? Thou wilt gag (thy mouth) with a word and be unable to bring it out, when they will say, has he not done so unto Nabal? Thus the text (I Sam. 1. c.) reads, 'and let this not be unto thee a stopper', ה' ה' ה' do not put a gag in thy mouth (do not make thyself unable to give judgment boldly), nor say &c.; Yalk. Sam. 134.

Hithpa. ה' ה' ה' 1) to be shaken, loosened. Ber. 28<sup>b</sup> man must bow at prayer (ה' ה' ה' כל ה' Ms. M. a. Ar. (ed. ה' ה' ה', v. R. D. S. a. l. note 400) until all the vertebrae of the spine seem to be loosened.—2) (v. ה' ה' ה') to be stopped off. Yeb. 63<sup>b</sup> ה' ה' ה' Ar. (ed. ה' ה' ה') his sins are stopped off (cannot come forth to accuse him).

פקפיק ch. same, to shake, make light of. Succ. 43<sup>b</sup> ה' ה' ה' one may be induced to make light of the ceremony of Lulab.

Ithpa. ה' ה' ה' to be split, chipped off. Targ. Job XXX, 17 ה' ה' ה' ed. (Ms. a. ed. Lag. (מהפקעין ביני, v. פקע.

פקע, Pi. פקע, v. פקע II.

פקע 1) to split, drive into, force open. Sabb. 155<sup>b</sup> ה' ה' ה' I.—Denom. פקע.—2) (denom. of פקע; cmp. ה' ה' a. ה' ה') to insert a stop-gap; to stop. Kel. III, 8 ה' ה' ה' (not ה' ה' a funnel of wood or clay stopped off with pitch. Ib. XXVIII, 2 ה' ה' ה' (ed. Dehr. ה' ה' a shred) with which it was intended to fill up a gap in the bath. Y. Erub. III, end, 25<sup>b</sup> ה' ה' ה' he must stop it off. Tosef. ib. XI (VII), 10 ה' ה' ה' you may stop off a gutter with a cloth. Y. Sabb. XVII, 16<sup>b</sup> ה' ה' ה' קנה ה' ה' ה' a pole (with a coil or a board attached) which has been prepared to close the sky light with it; (Tosef. ib. XIV (XV), 3 ה' ה' ה' v. פקע. Bab. ib. 64<sup>b</sup> ה' ה' ה' he may muffle the bell on an animal's neck (that it should not ring), and walk with it &c.; a. fr.—Part. pass. ה' ה' ה'; pl. ה' ה' ה'. Ib. א' ה' ה' nor should the animal be led out with a bell, even if it is muffled. Y. Ter. VIII, 45<sup>d</sup> ה' ה' ה' if the bottle is covered but not stopped; Tosef. ib. VII, 16 [read:] ה' ה' ה' (and correct the entire passage in conformity with Y. l. c.), v. פקע.

Pl. פקע same, v. supra.—[Tosef. Maasr. I, 5 ה' ה' ed. Zuck., v. פקע II.]

Hithpa. ה' ה' ה', Nithpa. ה' ה' ה' 1) to be shaken, loosened. Ber. 28<sup>b</sup> ה' ה' ה', v. פקע. Tanh. Alhäre 8 ה' ה' ה' when the priesthood in the hands of Aaron became shaky (was disputed); v. פקע.—2) to be stopped. Yeb. 63<sup>b</sup> ה' ה' ה', v. פקע.

פקע ch. same, 1) to split, make a breach. Y. Snh. II, 20<sup>b</sup> ה' ה' ה' (כל, v. פקע).—2) to stop. Targ. II Chr. XXXII, 30.—Y. Ter. VIII, 45<sup>d</sup> ה' ה' ה' stops the bottle and covers it.

Ithpa. ה' ה' ה' 1) to be split, chipped off. Targ. Job XXX, 17 ה' ה' ה' ed. Lag. are chipped off me (h. text ה' ה' h. text פקע).—2) to be stopped. Targ. Ps. XXXI, 19.

**פָּקַק** m. (preced.) 1) *anything used to fill up a gap* (cmp. פָּקַק, stop-gap, stopper. Sabb. XVII, 7 החלון פ' the stopper of the sky-light (compluvium), v. פָּקַק. Tosef. Erub. XI (VIII), 9 וּב' נִזְנַל אֶת הַשֶּׁי' וּב' he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45<sup>d</sup> (חיון) if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. פָּקַק). Y. l. c. בְּיָקַקוּן כִּי שִׁנְנַל בְּיָקַקוּן so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot*. B. Kam. 81<sup>a</sup> מִן הַשֶּׁי' וְלִמְעַלָּה 81<sup>a</sup> (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

**פָּקַק** (cmp. פָּקַק, a preced. wds.) [to break through; cmp. פָּקַק,] 1) *to be free, licentious, irreverent, sceptical*. Meg. 25<sup>b</sup> פָּקַקוּ הַמִּינִיּוֹת... פָּקַקוּ הַשּׁוֹבֵה... Ms. M. (ed. (המטענים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38<sup>b</sup> כָּל מְקוֹם שֶׁפָּקַקוּ הַמִּינִיּוֹת כָּל מְקוֹם שֶׁפָּקַקוּ הַמִּינִיּוֹת (Ms. M. (ed. (הצדוקים) wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12<sup>d</sup> bot. (not שֶׁפָּקַקוּ); a. e.—2) (with נֶצְמַת) *to make free with one's self; (of a woman) to propose marriage to a man*. Y. Snh. II, 20<sup>b</sup> (ref. to I Sam. XXV, 31 וְזָכַרְתָּ אֵת אֲמִיתָךְ אֵת אֲמִיתָךְ this shows that she intimated eventual marriage to David; a. e.

**Hif.** פָּקַק *to declare free, to renounce ownership, declare a property ownerless*. Gitt. 38<sup>a</sup>, a. e. הַמְּפָקֵק עֲבָדוֹ הַמְּפָקֵק עֲבָדוֹ if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39<sup>a</sup> וְהַמְּפָקֵק עֲבָדוֹ he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 ה' כָּל הַיָּמִים (not הַפָּקֵד) he gave up all he possessed. Tanh. Pinhas 2 בָּרַח מִלִּפְנֵי מֶלֶךְ הַפָּקֵדוֹת לְקַלּוֹן אֵת בִּתּוֹ לְמַעַן הַמֶּלֶךְ he (the king) offered his daughter, who would not do the same?; a. fr.

**Hof.** פָּקַק *to be declared free*. Peah VI. 1 עַד שֶׁיִּפְקַק עַד שֶׁיִּפְקַק (Ms. M. שֶׁיִּפְקַק, read as Eduy. IV, 3 שֶׁיִּפְקַק) until it is declared free also for rich men; a. e.—Part. pass. מוּפָקֵק; f. מוּפָקֵקוֹת; מוּפָקֵקוֹת; מוּפָקֵקוֹת; pl. מוּפָקֵקוֹת; מ' לְכָל אֶרֶץ בְּיָהוּ... מ' לְכָל אֶרֶץ בְּיָהוּ as the desert is free to all, so was Joab's house free to all (that craved his hospitality). Tanh. Vayakhel 8 וְכִי תִּפְקַק הַדֶּשֶׁת... מ' לְכָל אֶרֶץ בְּיָהוּ... מ' לְכָל אֶרֶץ בְּיָהוּ why was the Law given in the desert? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 דָּבָר שֶׁהוּא מִן הַבַּיִת דָּבָר שֶׁהוּא מִן הַבַּיִת something which is free (ownerless); a. fr.—V. פָּקַק.

**פָּקַק** ch. same, 1) *to break into; 2) to declare free; v. infra.—3) to be irreverent, sceptical*. Snh. 38<sup>b</sup> אֲבָל עִיבֵר אֲבָל עִיבֵר but with a Jewish sceptic you must surely not argue, for he will become only bolder by it. Ib. 60<sup>a</sup> מִי פָּקַקוּ בִּלְבָבָם הַיְהוּדִים... מ' לְכָל אֶרֶץ בְּיָהוּ are they (Jews) so bold (as to blaspheme God)?; a. e.

**Af.** פָּקַק 1) *to break into, trespass*. Targ. Y. Ex. XXII, 4 (ed. Amst. פָּקַק; ed. Vien. פָּקַק, corr. acc.; h.

text (יבני).—2) *to declare free*. Ib. XXIII, 11 (ed. Amst. Pe.; ed. Vien. פָּקַק, corr. acc.; h. text (ונטש).—Succ. 44<sup>b</sup> declare thy olives free for the benefit of the poor. Ber. 47<sup>a</sup>, a. fr. מִפְּקַדוֹת וּב' אִי בְעֵי מִפְּקַדוֹת וּב' if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30<sup>b</sup> I declared them free for all people but not for thee, (v. infra). Ib. מִפְּקַדוֹת וּב' אִי בְעֵי מִפְּקַדוֹת וּב' he declared them indeed free for all. Ib. 68<sup>b</sup> מִפְּקַדוֹת וּב' אִי בְעֵי מִפְּקַדוֹת וּב' presumably he has renounced ownership of them. M. Kat. 16<sup>a</sup> נִכְסֵיהֶן נִכְסֵיהֶן we (the court) declare his property ownerless; a. fr.—Hull. 13<sup>b</sup> אִשְׁתּוֹ לֹא אֶשְׁתּוֹ לֹא אֶשְׁתּוֹ לֹא אֶשְׁתּוֹ his own wife will he (the Samaritan) not give up to prostitution, v. infra—Part. pass. מוּפָקֵק. B. Mets. 30<sup>b</sup> לְכָל מְשֵׁנֵי מ' וּב' מִפְּקַדוֹת (Ms. M. (Ms. F. מִפְּקַדוֹת Ithpe.) it is made free to all, but not &c.

**Ithpe.** פָּקַק 1) *to behave irreverently, disrespectfully*. M. Kat. l. c. אִי מִפְּקַדוֹת בְּשִׁלְיָהֶן וּב' if he treats the messenger of the court with disrespect. Ib. הוֹיָא הוֹיָא אִי מִפְּקַדוֹת בְּשִׁלְיָהֶן a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self*. Snh. 82<sup>a</sup> נְשִׂיהֶיהֶן וּדְמֵיהֶן נְשִׂיהֶיהֶן וּדְמֵיהֶן their (the Samaritans') wives will surely not prostitute themselves; v. supra.

**פָּקַקוֹת**, Pesik. Hahod., p. 104<sup>b</sup> Ar., v. פָּקַקוֹת.

**פָּקַקוֹת**, v. פָּקַקוֹת.

**פָּקַקוֹת** underwear, v. פָּקַקוֹת.

**פָּקַקוֹת**, Tosef. Kil. V, 23, v. פָּקַקוֹת.

**פָּקַקוֹת** m., pl. פָּקַקוֹת, פָּקַקוֹת, פָּקַקוֹת, with format. s; v. פָּקַקוֹת (underwear, shirt. Yalk. Lev. 433; Pesik. Shek., p. 15<sup>b</sup> Ar.; a. e.—V. פָּקַקוֹת.

**פָּקַקוֹת** f. (נָפַק) *going out, retiring (for a human need; cmp. נִצְיָאָה*. Esth. R. to I, 8 וּב' אֵין אֹנֶס בִּפְּנֵי וּב' 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

**פָּקַקוֹת** f. פָּקַקוֹת, valley. Ber. 34<sup>b</sup> bot. Ar. (ed. (ב'. Ib. 54<sup>a</sup>; Naz. 43<sup>b</sup> דְּעִרְבֻתָא II.—Hull. 31<sup>a</sup> רְכוּלָה רְכוּלָה (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

**פָּקַקוֹת** m. (b. h.) *bullock*. Taan. 23<sup>a</sup> הַיּוֹדָא פָּקַקוֹת the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 פָּקַקוֹת הַיּוֹדָא הַיּוֹדָא he (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 פָּקַקוֹת הַיּוֹדָא פָּקַקוֹת the bullock offered on the Day of Atonement; פָּקַקוֹת הַיּוֹדָא פָּקַקוֹת the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—Pl. פָּקַקוֹת. Ib. s. 44 הַיּוֹדָא לֹא שִׁלְשָׁה מִיָּמֵי פ' פָּקַקוֹת the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 פָּקַקוֹת פ' בְּנֵי שְׁתַּיִם by parim (as sacrifices) are meant beeves of two years of age; a. fr.—Fem. פָּקַקוֹת cow. Ib. 1 בְּתוֹ פ' פָּקַקוֹת by parah is meant a heifer two years old, contr. to עֵגְלָה.—Esp. פָּקַקוֹת הַיּוֹדָא, or פָּקַקוֹת הַיּוֹדָא the red cow whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 פָּקַקוֹת פ' שֶׁקַּרְנֵיהֶן וּב' a red cow whose horns or hoofs are black.



Ib. III, 1 הפ' כהן השורק את הדב' the priest designated to burn the red cow; a. fr.—Pl. פרות Gen. R. s. 55 ... לבשל בכבש' like a husbandman that has two cows, one strong &c.; a. fr.—Parah, name of a treatise, of the Order of Kodashim, of Mishnah and Tosefta.

פרא, Ab. Zar. 40<sup>a</sup> Ar., v. ארא.

פרא to run, v. פרי.

פרא m. (b. h.; preced.) 1) wild ass. Deut. R. s. 5 (ref. to Jer. II, 24) כשב שהפ' גדל וב' (some ed. שהקדי) as the wild ass is raised in the desert and is without fear of man, so did I intend that no fear of governments should rest upon you; (Yalk. Jer. 266 קדיר).—2) savage, cruel. Gen. R. s. 45 (ref. to Gen. XVI, 12) פ' אדם ורואי' וב' 'a savage among men' in its literal sense, for all other plunder goods, but he (Edom-Rome) captures souls.

פרא I m., pl. פראי [פרא] [runners.] children of six or seven years of age. Y. Gitt. V, 47<sup>b</sup> bot., v. אפיוטה.

פרא II m. (פרא; cmp. נני) less. Gen. R. s. 20, end 'הבר כילחין פ' חד he broke all of them save one. Y. Erub. II, 20<sup>b</sup> הטשא אלה read (באה) five thousand minus one hundred. Y. Keth. VI, 30<sup>d</sup> bot. ציבחה א' הרין הולקין פ' א' זרעה ואכל זכרה פ' Ruth R. to III, 3 [read:] א' אמר מרד' היה עבד' מאה כורין א"ל אין פ' טמאה אמר ליה לא אמר מרד' היה עבד' מאה כורין א"ל אין she sowed and harvested, and it brought less than one hundred kor. Said he to him, did you not say it brought one hundred kor? Said he, yes. Said he to him, I sowed and harvested, and it brought less than one hundred &c.; [perh. to be read כמאה פרי]. Y. Meg. II, beg. 73<sup>a</sup> (expl. כידוסיב) הדר פרה הדר (he reads) one verse less one, i. e. every other verse.

פרא III (פרא) with, for. Y. R. Hash. I, 57<sup>a</sup> bot., v. פ' כורין פרא—[פרא] in compounds often separated, as פריני, פריני פרא, פראפריני, פראפריני, &c.]

פראג, Tosef. Ter. III, 16, v. פרי I.

פראדורין, פראדורין, read פראדורין m. (פראדורין, S., accus. form, or פראדורין) familiar, regular visitor. Ex. R. s. 33 ... היה המיו משנשאה. כל זמן ... הוא הוזה פ' לבית המיו משנשאה. so long as he has not married his betrothed, he is a visitor at the house of his father-in-law; after he has married her, her father comes to her.

פראמא, פראמא, v. פרימא.

פראמרו, פראמרו, v. פרימרו.

פראדתין, פראדתין, Y. Yoma I, 38<sup>c</sup> bot., read: פראדתין, a gloss to פראדתין, v. פרידתין.

פראדורין m. (פראדורין) [neighborhood,] district.

Y. Shebi. IX, 38<sup>d</sup> bot. (expl. בדינה ארת, Misch. IX, 2) פרא (combine; Mus. פרא; v. פרימרו).

\*פראלוקין m. (פראלוקין, -όν) [whitish,] name of a gem in the high priest's breastplate (corresp. to פרא). Ex. R. s. 38, end [perh. a corrupt. of פראלוקין, v. LXX, Ex. XXVIII, 20].

פראמא, פראמא, v. פרימא.

\*פראסופא, פראסופא pr.n. Parasopha, Prosopha (Prosopa), supposed to be the name of a place near, or of a building in Tiberias. Gen. R. s. 65 the arms of Jacob were as thick כושרין דרשין דרשין (combine; Ar. דרשין; ed. Koh. דרשין) as the two columns of P.; Yalk. ib. 115 דרשין; (Tanh. Vayhi 6 כושרין שבתך דרשין שבטריא).

פראפריני, read:

פראפריני m. (פראפריני) that which a bride brings over and above her dower; also (v. פרי) the wife's additional settlement above the usual one (הוספה בחיבה). Gen. R. s. 80 (ref. to Gen. XXIV, 12) פ' מיהר פריני בהן פ' mohar is the endowment, mattan the addition; Yalk. ib. 134 פ' פרא (combine). Gen. R. s. 65 'שלי' וב' (not ... ) take it from my additional dower, for thus he has written in my contract &c.; Yalk. ib. 114 פריני (corr. acc.). Y. Keth. V, 30<sup>b</sup> פרא פריני. Ib. VII, 31<sup>c</sup> top פ' פרא (corr. acc.). Y. Gitt. V, 47<sup>b</sup> פריה פ' פריה property which she brought him above the dower, opp. כושרין corresponding to the amount of her settlement. Y. Naz. V, 54<sup>a</sup> top פ' פרא. Y. B. Bath. V, end, 17<sup>d</sup>; a. e.

פראמא, פראמא, v. פרימא.

פראפריני m. (late b. h.; v. Ges. Hebr. Dict.<sup>10</sup> s. v.) out-works, Parbar, name of a Temple precinct. Zeb. 55<sup>b</sup> (quot. I Chr. XXVI, 18) פרא (Ms. R. 2, פרא, v. Rabb. D. S. a. l. note 100), expl. פרא דאמר כלפי בר as one says, running towards the outside (v. פרא); Tam. 27<sup>a</sup> פרא.—v. פרי.

פרא (cmp. פרה) to break through, sprout.

Hif. פרא (sub. זרי) to sprout, germinate, produce withered growth. Num. R. s. 7 (ref. to פרייה, Is. XVII, 11) פרא ... ובצא איהה פרייה in the morning he went to look at it (the garden planted with cabbage) and found that it (its growth) had germinated (and the cabbage was ruined); פרא ... הדר פרייה in the evening thou wast fine and excellent, and in the morning, behold, thou art ruined; (Lev. R. s. 18 פרייה, v. פרייה).

פרא I ch. (v. preced.) to bloom, be glad.

Htpa. פרא to delight one's self. Targ. Ps. CXIX, 16 Ar. (ed. אהפרי; h. text אהפרי).

פרא II to break, divide; (cmp. פרי, פרי, a. פרי) to exchange. Targ. Y. Gen. XLVIII, 14 (h. text פרי). Targ. Ps. XV, 4 Ms. (ed. פרי; h. text פרי). Ib. CVI, 20; Targ. Y. Ex. XXXII, 5; a. e.











**פְּרוּטָהּ** m. pl. (πρόσβουλοι, later form for πρεσβευταί) *ambassadors*. Gen. R. s. 74, end לשניו פ' ושלח... נשל he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

**פְּרוּטָהּ**, Targ. Ruth IV, 20, v. פְּרוּטָהּ.

**פְּרוּטָהּ**, v. פְּרוּטָהּ.

**פְּרוּטָהּ**... f. pl. (an adapt. of praesidia) *posts, guards*. Taan. 28<sup>a</sup> על הררכים פ' הישיבי פ' כל הררכים פ' (Ms. M. פְּרוּטָהּ; פְּרוּטָהּ; Ms. M. 2 פְּרוּטָהּ; פְּרוּטָהּ; v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פְּרוּטָהּ; פְּרוּטָהּ (Var. פְּרוּטָהּ); Y. ib. IV, 68<sup>b</sup> bot. פְּרוּטָהּ; Yalk. Prov. 946 פְּרוּטָהּ. Taan. 30<sup>b</sup> יום פְּרוּטָהּ... פְּרוּטָהּ (Ms. M. פְּרוּטָהּ) on the day that Hosea... removed the guards which Joroboam &c.; B. Bath. 121<sup>b</sup> פְּרוּטָהּ (Ms. R. פְּרוּטָהּ); Gitt. 88<sup>a</sup> פְּרוּטָהּ. M. Kat. 28<sup>b</sup> פְּרוּטָהּ.

**פְּרוּטָהּ**, **פְּרוּטָהּ**, **פְּרוּטָהּ**, **פְּרוּטָהּ**, **פְּרוּטָהּ**, v. פְּרוּטָהּ.

**פְּרוּטָהּ** (פְּרוּטָהּ) m. (προσθύμνη; θ rendered by ד) *verandah, vestibule*. Targ. I Kings VII, 7 פְּרוּטָהּ (ed. Lag. פְּרוּטָהּ; corr. acc.).—Ab. IV, 16 העולם הזה דוכה לפ' (Ar. (לפְּרוּטָהּ)) this world is like a vestibule to the world to come; prepare thyself in the vestibule &c. Cant. R. to IV, 12 בא וישב עליה בפ' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Trnsf. *the forepart of female genitals, the lower end of the vagina or uterus*. Nidd. II, 5. Tosef. ib. III, 9 פְּרוּטָהּ ed. Zuck. (Var. פְּרוּטָהּ). Y. ib. II, 50<sup>a</sup>; a. e.

**פְּרוּטָהּ**, v. פְּרוּטָהּ.

**פְּרוּטָהּ** pr. n. m. (Προζδική) *P'rozdiki*, *P'rozdak*. Yalk. Ps. 842; Num. R. s. 12, beg.

**פְּרוּטָהּ**, Yalk. Ps. 663, v. פְּרוּטָהּ.

**פְּרוּטָהּ**, v. פְּרוּטָהּ a. פְּרוּטָהּ.

**פְּרוּטָהּ**, v. פְּרוּטָהּ.

**פְּרוּטָהּ** m. (פְּרוּטָהּ) 1) *mosquito or gnat*.—Pl. פְּרוּטָהּ. Nidd. 17<sup>a</sup>, v. פְּרוּטָהּ.—2) *flying hair, curl*.—Pl. as ab. Sabb. 57<sup>b</sup>, v. פְּרוּטָהּ I.

**פְּרוּטָהּ**, v. פְּרוּטָהּ.

**פְּרוּטָהּ** f. (פְּרוּטָהּ) 1) *small change, in gen. money*. Snh. 97<sup>a</sup> (the Messiah will not come) עד שהבילה פ' מן הכיס until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101<sup>b</sup>; Yalk. Ex. 271 בראשונה פ' (בראשון) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), 'מצייה פ' (not מצייה פ') but now when money is scarce (Israel is poor) ..., people

want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. *p'rutah*, a small coin, one eighth of the *as* (אִיטָה). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שיה פ' the value of a P'rutah; a. v. fr.—Ned. 33<sup>b</sup> מהני ליה פ' ררב יוסף he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—Pl. פְּרוּטָהּ. Y. Kidd. I, 58<sup>d</sup> bot. B. Mets. l. c. הני פ' הני there are five cases in which the value of a P'rutah is legally recognized. Ib. 55<sup>a</sup> אין אינאה לפ' there is no redress in cases of overreaching where the claim is only P'rutahs (less than one *as*). Ib. 46<sup>a</sup> Ar. (ed. פְּרוּטָהּ). Pes. 50<sup>b</sup> ארבעה פ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) *drop*.—Pl. as ab. Kel. II, 6 בוציא פ' a vessel letting liquid out in drops, *dropping-bottle*.—[Y. Kil. VIII, 31<sup>c</sup> bot., v. פְּרוּטָהּ].

**פְּרוּטָהּ** f. (προστογάμνη, comp. προσθύμνη) 1) *being just married*. פ' שבה של פ' the *first Sabbath after a wedding*. Y. Dem. IV, 24<sup>a</sup> top.—2) (by confusion with προσθύμνη) *sacrifice before the wedding, in gen. wedding preliminaries; trnsf. preliminary events*. Midr. Till. to Ps. XIV, end פלני פ' יקבני פ' (not פְּרוּטָהּ) and they appointed a certain day for the *progamia*; and what is the cause of the delay (of the wedding)? The *progamia*; Yalk. ib. 663 פְּרוּטָהּ (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) ויהיו שבע שנים הן הן פ' (not פְּרוּטָהּ) and these seven years (preceding the advent of the Messiah) are the *progamia* of the righteous in the days to come; יסיבך דעביד פ' אכיל משהיהא and thy mne-monical sign be, he who prepares (takes part in) the *progamia* will have a share in the wedding festival; Yalk. Prov. 944 פְּרוּטָהּ (corr. acc.); ויב' פ' he who eats of the *progamia* &c.; Y. Shebi. IV, end, 35<sup>c</sup>.

**פְּרוּטָהּ**, read:

**פְּרוּטָהּ** f. (προστογή) *bust, esp. the imperial bust* of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שלח המלך פ' שלו לבריתה יב' the king sent his bust to a province that they should put up his images (copies of that bust) &c.; אין אני מרעין לפני אלא בשביל פ' יב' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—Pl. פְּרוּטָהּ. Tanh. Shof'tim 9 (read as ed. Bub. 8) בשעה שהקב"ה ידון את אומות העולם יושפן לרין הן ואחיהן ויבטיח פ' (ed. פְּרוּטָהּ, some ed. פְּרוּטָהּ, ed. Bub. פְּרוּטָהּ, corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

**פְּרוּטָהּ** f. pl. (v. פְּרוּטָהּ) [*drops*], *uncoined pieces of metal used for change*. B. Mets. 46<sup>a</sup> (Ar. פְּרוּטָהּ).

**פְּרוּטָהּ** f. (פְּרוּטָהּ) *first (class)*. Y. Yoma III, 40<sup>d</sup> top פ' ויין שני שבפלוסין... משה מילה דשמינה פ' is not second class Pelusium linen better than first class Indian? but









**פְרוּמָא**, פִּיר m. (פְרוּב) *juice, brewage, 1) beer of figs, thorns &c.* Pes. 107<sup>a</sup> וּב' דבטאי וּב' אר. (ed. פִּיר'; Ms. M. פִּירוּמָא, Ms. M. 2 פִּירוּמָא; the words in ed. a. Ms. between פ' דבטאי, are a gloss to פ', read as in Ms. O. between פ' דבטאי since I asked . . . even with regard to *pirzuma* (which is superior to barley beer) &c.—2) פ' דשיברא *the second run of barley beer.* Kidd. 52<sup>b</sup> Ar. (Rashi פִּירוּמָא; ed. a. Var. Ar. פִּירוּמָא q. v.).

**פְרוּזְלִין**, v. פִּירוּזְלָא.

**פְרוּל** (*Parel* of פּוּל) *to turn, twist.*

*Ithpar.* אִתְפְּרוּל *to twist one's self, to struggle.* Gitt. 68<sup>a</sup> פְרוּל הוּוּ קַא מִפְּרוּלֵהּ he struggled (to get rid of the chain).

**פְרוּזְלָא** I, פִּירוּל m. = h. פְרוּזְלָא. Targ. Esth. V, 14. Targ. Deut. VIII, 9 (O. ed. Berl. (בר) a. fr.—*Pl.* פְרוּזְלָא *iron tools.* Lev. R. s. 24 וּב' יְהוֹן בְּקִשְׁתֵּי בַפְּ פְרוּזְלָא (ed. Wil. פְרוּזְלָא, corr. acc.) let them rattle with the iron tools and say &c.; יְהוֹן בְּקִשְׁתֵּי בַפְּ (ed. Wil. פְרוּזְלָא, corr. acc.) they rattled with &c. Y. Nidd. II, end, 50<sup>b</sup> פְרוּזְלֵי הוּוּ הוּוּ רַחֲפִין his tools are sharp (he is an ingenious scholar, and does not need consultation with others, v. הָרַר).

**פְרוּלָא** II, מִוּוּר פ', pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, v. רָקַם.

**פְרוּץ** (*Parel* of פּוּץ, cmp. פְּצַח) *to burst open, press.* Gitt. 69<sup>a</sup> אֶפְרוּץ לְהוּוּ לְהוּוּ מִיְהוּוּ Ar. (not found in ed.) I shall press the juice out of it.—V. פִּירוּמָא.

**פְרוּק** pr. n. m. *Parzak.* B. Mets. 49<sup>b</sup> רַבִּי . . . רַקַּא בְּנִי פְרוּקָא *that one of the men of lieutenant P. intended to take it by force.*

**פְרוּחַ** (b. h.) [*to break through.*] 1) *to bloom, sprout.* Ber. 47<sup>b</sup>, sq. פּוּרְחָא קַנְן פּוּרְחָא *a boy developing signs of puberty (before the usual age).* Num. R. s. 18, end וּב' וּב' וּב' and it (the staff) blossomed of itself (without being planted); a. fr.—*Esp.* (with ref. to Lev. XIII, 12) *to become white, spread all over.* Neg. VIII, 1 הַפּוּרְחָא בֵּן הַטְּמֵא טְהוּרָא *that 'blossoms' after the person has been declared unclean, is clean.* Ib. 2 פְרוּחָא בְּכִילוּ if it spread over the entire body. Ib. VII, 5 דַּר שֶׁפְרוּחָא בְּכִילוּ until it spreads over &c.; a. fr.—2) *to fly, fly off; to swim.* Kinn. II, 1, sq. B. Mets. I, 4 פְרוּחֵי גוֹזְלוֹתֵיהּ *unfledged pigeons.* Hull. III, 7, v. מְגִילָא. Y. Taan. IV, 68<sup>c</sup> *top* פְרוּחֵי לְפָרוּחֵי הָיוּ כְּפָרוּחֵי בְּאִייר *the tablets wanted to fly (off Moses' hands);* פ' הַחֲבָה עֲצֵמוּ פ' *when the letters had flown off, the tablets became too heavy for Moses' hands.* Ab. Zar. 18<sup>a</sup> (of a martyr dying on the pyre) פּוּרְחָתֵיהּ . . . גּוֹזְלוֹתֵיהּ I see the sheets of the book of the Law burn, and the letters fly off. Hag. 15<sup>b</sup>; Snh. 106<sup>b</sup> *באיר* פְרוּחֵיהּ *surprise, fear &c.* Hag. I, 8 פְרוּחֵיהּ *surprise, fear &c.* Gen. R. s. 93, a. e. פְרוּחֵיהּ *surprise, fear &c.* Gen. R. s. 93, a. e. פְרוּחֵיהּ *surprise, fear &c.*

*Hif.* הִפְרוּחָא 1) *to bloom, blossom.* Num. R. l. c. בוּ ב' בְּלֵילֵיהּ *the same night it blossomed and brought forth*

fruit; Tanh. Ahārē 8 פִּירוּחָא וּשְׁנוּ פִּירוּחָא. Lev. R. s. 23; Cant. R. to II, 2 מְפָרְחָתָא, v. מְפָרְחָתָא, a. fr.—2) *to cause sprouting, produce.* Gen. R. s. 37 מְפָרְחָתָא מְפָרְחָתָא *yesterday producing meritorious and noble deeds, and to-day so selfish!* v. מְפָרְחָתָא; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged.* Hull. XII, 3 (140<sup>b</sup>) מְפָרְחָתֵיהּ מְפָרְחָתֵיהּ *full-fledged birds;* ib. 141<sup>a</sup>. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase.* Snh. III, 3 מְפָרְחָתֵיהּ יוּנֵיהּ, v. יוּנֵיהּ II. Gen. R. s. 67; Yalk. Prov. 950 *top* מְפָרְחָתֵיהּ *and let them fly off, v. מְפָרְחָתֵיהּ I. Y. Yoma II, 39<sup>c</sup> מְפָרְחָתֵיהּ הוּוּ הוּוּ הוּוּ and a wind came and carried it (the Succah) off;* a. fr.—5) *to place beyond due limits, to cause to protrude.* B. Kam. 29<sup>b</sup>, sq. לָא שֵׁנוּ מְפָרְחָתֵיהּ *this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. מְפָרְחָתֵיהּ when he puts them exactly where his limits end.* Tosef. ib. II, 5 לְרֵשֵׁיתֵיהּ הַרְבִּים . . . הוּוּ הוּוּ הוּוּ *he who causes his fence of thorns or stones to protrude into the public road.*

**פְרוּחַ** I ch. same, 1) *to bloom.* [Targ. Y. Gen. XXX, 37 מְפָרְחָתָא, prob. name of a tree; h. text מְפָרְחָתָא; cmp. מְפָרְחָתָא—2) *to move swiftly, fly, swim, run.* Targ. O. Gen. I, 21. Targ. Y. Deut. XIV, 9 (ed. Amst. לְפָרְחָא, Af.). Ib. 19; a. fr.—Yalk. Deut. 938, a. e., v. מְפָרְחָתָא. Keth. 105<sup>b</sup>, v. מְפָרְחָתָא. Gen. R. s. 22 אַבֵּל אָמַר אֶתְּרֵיהּ וְרֵיחַ אֶתְּרֵיהּ אָמַר אָבֶל *the one (Abel) said, take thy dress off (the wool is mine), and the other (Cain) said, fly in the air (the earth is mine).* Koh. R. to I, 8 הוּוּ וְהוּוּ הוּוּ *he ran, and they ran after him;* a. fr.—3) *to palpitate.* Gitt. 69<sup>b</sup> לֵבִיבֵיהּ לֵבִיבֵיהּ *his heart will palpitate still more.—4) to cause to flee, keep off.* Pes. 111<sup>b</sup> מְפָרְחָתֵיהּ מְפָרְחָתֵיהּ *keep thyself off the service-tree.*

*Pa.* מְפָרְחָתָא *to cause to fly, carry off.* Ib. 110<sup>b</sup> *top* (in an incantation) מְפָרְחָתֵיהּ וּמְפָרְחָתֵיהּ Ms. M. a. Rashi (ed. פִּירָה') *let the wind carry off &c.;* ib. 3<sup>a</sup> bot. מְפָרְחָתֵיהּ, v. מְפָרְחָתֵיהּ.

*Af.* מְפָרְחָתָא 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly, v. supra.—3) to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. מְפָרְחָתֵיהּ, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not מְפָרְחָתֵיהּ; h. text מְפָרְחָתֵיהּ). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text מְפָרְחָתֵיהּ); a. fr.—Midr. Sam. ch. XXIII (expl. מְפָרְחָתֵיהּ בְּתִילֵין I Sam. XXV 14) מְפָרְחָתֵיהּ *he chased them off with (harsh) words;* Y. Suh. II, 20<sup>b</sup> *top* מְפָרְחָתֵיהּ (corr. acc.). Shebu. 30<sup>b</sup> מְפָרְחָתֵיהּ עָלַי בְּרֵי וּב' *let a duck fly over me;* a. e.—Y. Sot. III, beg. 18<sup>c</sup> [read:] הוּוּ הוּוּ הוּוּ *see how I make this thy argument fly off (I refute it).*

**פְרוּחָא** m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. מְפָרְחָתֵיהּ. Kel. XI, 7 הַבְּטִיחִים הוּוּ הוּוּ *the calyx of a candlestick and the shaft.* Esth. R. to I, 6 אָנֹכִי וְשֵׁנִיתִי עַל פְרוּחָא שֶׁל וּב' *I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet.* Men. 28<sup>b</sup>; a. fr.—*Pl.* מְפָרְחָתֵיהּ. Ib. כְּתִיב . . . מְפָרְחָתֵיהּ *what did the flowers of the candlestick look like? Like the blossoms on the capitals of columns;* a. e.—2) פ' בְּלֵילֵיהּ *White Blossom, name of an aromatic shrub.* Deut.

R. s. 6, beg. וכן שכרו זה פ' לבן היא שברו זה this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37<sup>b</sup>; Tosef. ib. V, 7 לבין פ' ed. Zuck. (Var. פרחבלין, פרחבלין, פרחבלי, corr. acc.).—3) youth.—Pl. as ab. Midd. I, 8, a. fr. פרחי כהונה, v. פרהי. —4) young chicken.—Pl. as ab. Keth. 59<sup>b</sup> Ar. (ed. אפרוחים). Y. Ab. Zar. III, 42<sup>d</sup> top (expl. סכות בנות, II Kings XVII, 30) ופרחיה א hen with her chickens.

פֶּרַח II, פֶּרַחָה, פֶּרַחָה, פֶּרַחָה ch. same, 1) flower. Targ. Y. Gen. XXX, 37 (v. פֶּרַח I). [Targ. Job XX, 3, v. פֶּרַחָה].—Esp. caper-blossom, also caper-tree. Ber. 40<sup>b</sup> (expl. פֶּרַחָה (Ms. F. פֶּרַחָה) Ib. 36<sup>a</sup> דפ' ארעה דפ' for the sake of the caper. Ib.<sup>b</sup>, v. בשיחא, a. e.—Pl. פֶּרַחָה. Pes. 111<sup>b</sup> רוחי פ' (the demons dwelling in) the shade of caper-trees are named ruḥē.—2) a species of locusts. Targ. Joel I, 4 (h. text ילק).—3) palpitation of the heart. Gitt. 69<sup>b</sup>.—4) \*that which is blown off, particle, crumb.—Pl. פֶּרַחָה. Pes. 110<sup>a</sup> bot. (in an incantation) פֶּרַח let the wind carry off your crumbs (with which you conjure; v., however, Rashi a. 1.).

פֶּרַחָה m. (preced.) fast-running, flying. Macc. 5<sup>a</sup>; Yeb. 116<sup>a</sup>, v. גִּמְלָא I.—Pl. פֶּרַחָה. Keth. 61<sup>a</sup> אורחי זה guests and transient visitors.—Fem. pl. פֶּרַחָה. Koh. R. to IV, 6 טבא פ' מן מאה ... better one bird tied than one hundred flying.

פֶּרַחָה, פֶּרַחָה, פֶּרַחָה, v. פֶּרַחָה.

פֶּרַחָה II, v. פֶּרַחָה.

פֶּרַחָה, Y. Meg. II, beg. 73<sup>a</sup>, v. פֶּרַחָה.

פֶּרַחָה f. (פֶּרַחָה) bird. Targ. Prov. I, 17. Ib. XXVI, 2.

פֶּרַחָה (b. h.) 1) to split, open. Lev. R. s. 5 (ref. to Am. VI, 5) שהיו פֶּרַחָה פיהם זה they opened their mouths wide with cynical speech. Maas. II, 6 איכל, פֶּרַחָה he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (cmp. פֶּרַחָה) to break into small change, to change money. Maas. Sh. II, 8, sq. הבורח שלט זה he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath. 8<sup>b</sup> גבאי פֶּרַחָה charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 יש אדם פֶּרַחָה זה a man changes one gold piece, and covers with it many expenses; a. fr.—3) to single out, specify. Mekh. Mishp., s. 5 עד ... משמע שניהם כאחת ... עד שיהיה שניהם יחד the Vav conjunctive may mean both together (and), or each separately (or), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85<sup>b</sup>, a. e. שִׁפְרוּת (Pi.). Pes. 21<sup>b</sup> עד שִׁפְרוּת זה wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 פרטמו פֶּרַחָה זה (or ופרטו Pi.) the Scripture publishes and specifies him (by name); a. fr.

נפל לארץ 1) to be split, separated. Peah VII, 3 פֶּרַחָה י' if a cluster fell to the ground and was separated into single grapes (פֶּרַחָה); Sifra K'dosh., Par. 1, ch. III.—2) to be specified, examined singly. Taan. 11<sup>a</sup> ... בשעת פֶּרַחָה.

נפטרין (not פֶּרַחָה, Ms. M. נכהבין) when man departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

Pi. פֶּרַחָה to divide, specify &c., v. supra.—Part. pass. פֶּרַחָה. Tosef. Kel. B. Bath. V, 10 במ' ed. Zuck. (Var. במפֶּרַחָה) that part which is torn off (and attached only at one point; prob. to be read: במפֶּרַחָה, v. פֶּרַחָה).—[Pesik. R. s. 23-24 מפֶּרַחָה, v. מספרו, v. מספרו.]

פֶּרַחָה ch. same, 1) to break, divide. Ned. 91<sup>b</sup> וכן פֶּרַחָה I.—Part. pass. פֶּרַחָה; f. פֶּרַחָה; pl. פֶּרַחָה; פֶּרַחָה. B. Kam. 117<sup>a</sup> bot. שפוחיה זה Ms. R. a. Ar. (Ms. M. דפֶּרַחָה; ed. Sonc. דפֶּרַחָה; corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) to specify. M. Kat. 16<sup>a</sup> דפֶּרַחָה זה that we must specify his offence in a public proclamation.—3) to belittle, talk against, sneer at. Lam. R. to II, 10 Ar., v. פֶּרַחָה.

פֶּרַחָה m. (b. h.; preced.) single grapes, esp. peret, grapes fallen off during cutting, poor man's share (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 הנושר פ' איזהו פ' peret is that which drops &c. Ib. VI, 5 שני גרמים פ' (belong to the poor), three are not peret (may be picked up by the owner); a. fr.

פֶּרַחָה ch. same. Targ. Y. II Lev. XIX, 10.

פֶּרַחָה m. (preced. wds.) 1) that which is singled out, specification, explicit statement, opp. פֶּלְלָה. Sifra introd., v. מה הפ' מפורש בענין (ref. to Deut. V, 14) פֶּלְלָה. B. Kam. 54<sup>b</sup> (ref. to Deut. V, 14) פֶּלְלָה as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy b'hemah) refers to all kinds of animals (including birds). B. Bath. 123<sup>a</sup> בפֶּרַחָה in the detailed account of them, v. פֶּלְלָה. Gen. R. s. 94 (ref. to I Chr. XXV, 3) ובכללן פ' the specification there are five (sons of Jeduthun), and in the summing up it says 'six'; Midr. Sam. ch. XXXII פֶּרַחָה, פֶּרַחָה general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Hag. 6<sup>a</sup> sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr.—2) פ' [this is especially mentioned as against], to the exclusion of. Arakh. 30<sup>b</sup>; Snh. 86<sup>a</sup>, v. גִּצָא. B. Kam. 64<sup>b</sup> זה מצמי זה למרטי את עצמי this excludes (exempts from the fine) him who accuses himself; a. v. fr.

פֶּרַחָה I ch. same. B. Kam. 54<sup>b</sup> א"כ נכהב זה הר' א"כ פ' if this were so, the text (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 65<sup>a</sup> (ref. to Ex. XXII, 8); a. fr.—Pl. פֶּרַחָה. Ib. להני פ' גבי הארץ the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. כל הני פ' למה לי what are all these specifications for (what do they exclude)? Hull. 66<sup>a</sup> בכללי פ' הנה ... generalizations and specifications of such a nature the Tanna ... makes use of for interpretation; B. Kam. 64<sup>a</sup>; a. fr.

פֶּרַחָה II pr. n. m. P'rafā, father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17<sup>b</sup>; a. e.—[Lev. R. s. 23 לוי בן פ' v. פֶּלְלָה.]

פְּרִיָּא v. פְּרִיָּא.

פְּרִיָּא, v. פְּרִיָּא.

פְּרִיָּא, Lev. R. s. 30 Ar., v. פְּרִיָּא.

פְּרִיָּא m. (פְּרִיָּא) a fraction, a small portion. Sifre Deut. 353 פֶּה זֶה קָטָן ... פֶּה זֶה קָטָן אֲרֻצוֹת ... has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פְּרִיָּא).— [Tanh. Shof'tim 9 פְּרִיָּא, v. פְּרִיָּא.]

פְּרִיָּא m. pl. (praetoriani, sub. milites) praetorians, imperial body-guard. Esth. R. to I, 3 Mus. (ed. פְּרִיָּא).

פְּרִיָּא, פְּרִיָּא, פְּרִיָּא m. (an abbrev.: Pr. T. T.) pro titulo or titululis, whatever be the title. Gen. R. s. 1; Yalk. ib. 2 פֶּה כַּד וְכַד כַּד פֶּה כַּד followed by the title.

פְּרִיָּא, Lev. R. s. 28 פֶּה כַּד, a corrupt., v. פְּרִיָּא.

פְּרִיָּא, v. פְּרִיָּא.

פְּרִיָּא, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck. פְּרִיָּא), prob. a corrupt. for פְּרִיָּא, v. פְּרִיָּא, a. פְּרִיָּא.

פְּרִיָּא, v. פְּרִיָּא, a. פְּרִיָּא.

פְּרִיָּא, v. פְּרִיָּא.

פְּרִיָּא I, v. פְּרִיָּא.

פְּרִיָּא II, פְּרִיָּא f. (פְּרִיָּא) split; (= h. פֶּה) a split (i. e. fully ripened) pomegranate. Tanh. Vaëra 14 פֶּה כַּד דִּרְ וְכַד כַּד like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. פְּרִיָּא; Pesik. Vayhi, p. 3<sup>b</sup>; Ex. R. s. 12 פְּרִיָּא (corr. acc.); Cant. R. to III, 11 פְּרִיָּא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 פְּרִיָּא.—[Cant. R. l. c. פְּרִיָּא, read: פְּרִיָּא.]

פְּרִיָּא (פְּרִיָּא) (b. h.; cmp. פְּרִיָּא) [to break through,] to grow, increase, be fruitful. Gitt. 57<sup>a</sup> פְּרִיָּא וְרַבּוּ וְכַד פֶּה כַּד intimidating, 'multiply and increase like chickens'. Num. R. s. 11 פֶּה כַּד לְגוּי לְגוּי אֵת פְּרִיָּא וְרַבּוּ לְגוּי אֵת be thou fruitful and grow to be a great nation. Ib. הִיא פְּרִיָּא וְרַבּוּ ... whatever existed in the Temple grew and increased (v. פְּרִיָּא). Hag. 16<sup>a</sup> פְּרִיָּא וְרַבּוּ כַּד פֶּה כַּד they increase by propagation like human beings. Hull. 92<sup>a</sup> (ref. to פְּרִיָּא, Gen. XL, 10) הַגֵּיט פְּרִיָּא ... the time has come for Israel to grow and increase (as a nation); a. fr.

Hif. פְּרִיָּא 1) to cause to grow, make fruitful. Ber. 40<sup>a</sup> מְפָרֵינְךָ דְּגִיט קַטְנִים מְפָרֵינְךָ וְרַבּוּ וְרַבּוּן כַּד גִּיטוֹ וְכַד מְפָרֵינְךָ small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57<sup>b</sup> מְפָרֵינְךָ (Ms. M. מְפָרֵינְךָ); Ab. Zar. 29<sup>a</sup> מְפָרֵינְךָ וְרַבּוּ (read: stipulation in consideration of a loan, v. פְּרִיָּא. B. Mets. V, 5 (69<sup>b</sup>) וְרַבּוּ וְרַבּוּן אֵת הַחֹשֶׁשׁ וְכַד פֶּה כַּד— which indicates that מְפָרֵינְךָ is singular, fr. פְּרִיָּא q. v.)]

פְּרִיָּא, פְּרִיָּא ch. same, 1) to increase, grow. B. Bath. 18<sup>b</sup> פְּרִיָּא הָרַד פֶּה כַּד it will grow again; ib. 19<sup>a</sup> top.—2) (cmp. פְּרִיָּא) to run. Lam. R. to III, 7 פְּרִיָּא וְרַבּוּ אַרְבַּע Ar. (ed. פֶּה) his cow ran off, and he ran after her. Y. Sabb. VI, 8<sup>c</sup> bot. פְּרִיָּא אֵת הַחֵמָה אֵת הַחֵמָה פְּרִיָּא אֵת הַחֵמָה she (the cow) ran, and he ran after her &c.; a. fr.

פְּרִיָּא, פְּרִיָּא, פְּרִיָּא m. (b. h.; preced. wds.) fruit, produce; fruition, usufruct; profit, interest. Ber. VI, 1 (35<sup>a</sup>) כַּד פְּרִיָּא ... כַּד פְּרִיָּא ... כַּד פְּרִיָּא ... over fruits of trees you must say, (blessed be thou &c.) who has created the fruit of the tree; כַּד פְּרִיָּא ... כַּד פְּרִיָּא ... בּוֹרֵא פֶּה הָאֲרָבָה over growths from the ground you must say; ... who has created the products of the soil. Y. Sabb. VII, 10<sup>a</sup> הַפְּרִיָּא, v. פְּרִיָּא II. Hull. 79<sup>a</sup> פֶּה כַּד פֶּה כַּד the copulation of a hybrid issue with its mother; a. v. fr.—Pl. פְּרִיָּא, פְּרִיָּא. Ber. l. c., v. supra. Gitt. 47<sup>b</sup>, a. e. פְּרִיָּא אֵת הַחֵמָה אֵת הַחֵמָה אֵת הַחֵמָה if a man sells his field for the usufruct (for a number of years). Ib. כַּד פְּרִיָּא דְּכַד possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 פְּרִיָּא אֵת הַחֵמָה אֵת הַחֵמָה he has the usufruct (of her property) during her lifetime. Ib. פְּרִיָּא (פְּרִיָּא) the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 אֵת הַחֵמָה אֵת הַחֵמָה אֵת הַחֵמָה these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 פֶּה כַּד יֵשׁ לֵה פֶּה כַּד אֵת הַחֵמָה a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 פֶּה כַּד קָטָן יֵשׁ לֵה פֶּה כַּד אֵת הַחֵמָה sin creates a capital, but bears no interest; פֶּה כַּד אֵת הַחֵמָה אֵת הַחֵמָה a sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40<sup>a</sup>; a. v. fr.—Midr. Sam. ch. IV פְּרִיָּא שֶׁלּוּ its fruits.

פְּרִיָּא, פְּרִיָּא, פְּרִיָּא m. pl. (privata, sub. balnea) private baths. Y. Shebi. VIII, 38<sup>b</sup> bot. Cant. R. to III, 7 (ref. to Koh. II, 8 אֵת הַחֵמָה) (read פְּרִיָּא) this means the private baths; Num. R. s. 11 פְּרִיָּא (corr. acc.)—Hebr. pl. פְּרִיָּא. Gen. R. s. 1. Ib. s. 8; Yalk. Gen. 13 פְּרִיָּא, read: פְּרִיָּא; a. e.

פְּרִיָּא c. פְּרִיָּא f. (פְּרִיָּא) young bird, chicken. Lam. R. to I, 1 פְּרִיָּא בֵּין וְכַד רַבּוּ (רַבּוּ) he divided a chicken between his host and his wife. Y. Ber. VI, 10<sup>c</sup> top וְכַד פֶּה כַּד and said the blessing over the chicken, saying &c.; a. e.—Pl. פְּרִיָּא, פְּרִיָּא, פְּרִיָּא. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352. Lam. R. l. c.; a. e.

פְּרִיָּא pr. n. m. P'rigori, an Amora. Y. Ter. XI, 47<sup>d</sup>.

פְּרִיָּא I c. (פְּרִיָּא) [broken loose, brittle,] 1) (collect. noun) pebbles, coarse sand. Targ. Lam. V, 5.—Pl. פְּרִיָּא, פְּרִיָּא. Ib. III, 16. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פְּרִיָּא). Targ. Is. XLVIII, 19 פְּרִיָּא Kimhi (ed. Lag. בפְּרִיָּא; ed. Wil. בפְּרִיָּא).—2) single berry.—Pl. as ab. Targ. Y. Lev. XXV, 5 רַבּוּ וְרַבּוּן, read: פְּרִיָּא.—3) jujube berry. Gitt. 69<sup>a</sup> (oth. opin. lazaruswort; Rashi פְּרִיָּא).

פרידה II pr. n. m. *P'rida*, an Amora. Shh. 82<sup>a</sup>; 104<sup>a</sup>; Yalk. Kings 249.—Y. B. Bath. IX, 17<sup>b</sup> פרידה ר' ; Y. Peah VII, 20<sup>b</sup> top פרידה (ed. פרידה Krot. פרידה).

פרידה f. (פריד) 1) *one of a pair of pigeons, single pigeon*, opp. to קן. Kinn. III, 6 אהה פ' אהה ... she is bound to offer a single pigeon in addition; Zeb. 67<sup>b</sup>. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65<sup>a</sup> פ' אהה וכו' אפי' he may offer even one single pigeon; a. fr.—Pl. פרידין (m.), פרידה. Kinn. l. c. דיין... Bab. ed. (Mish. ed. דוה...). Sifra l. c.; a. fr.—Transf. a dear person. B. Mets. 84<sup>b</sup> פ' אהה יש וכו' one pigeon (my son's body) is among you, and you will not let him come to me (be buried by my side)? Ib. ואתה וכו' פ' I have a dear son among you, and you want to deprive me of him (expose him to the evil eye by showing him too much honor)?—Pl. פרידה. B. Kam. 38<sup>b</sup> פ' טובות וכו' two fine pigeons (precious proselytes) do I expect to bring forth from among you (v. פרידה Hif).—2) *a single berry; a slice of a pomegranate*. Y. Ber. VI, 10<sup>a</sup> top פ' אהה של ענב one grape berry.—3) *a slice of a pomegranate*. Y. Naz. VI, 54<sup>d</sup> [read:] פ' של רמון ... שהלקה בפיו ואכלה of 'Orlah (v. פרידה) which one cut off with his mouth and ate. Y. Maasr. I, 48<sup>d</sup>; a. e.—3) *pebble, particle*. Nidd. 27<sup>a</sup>, sq. פ' אהה של רקב to one particle of decayed matter; יל פ' אהה של עפר to one particle of earth. Y. Yoma II, 39<sup>e</sup> top פ' וכו' בריו כל פ' וכו' (the fire must have seized) the larger portion of every particle, opp. קומץ של רובו the larger portion of the handful (of the meal offering); a. e.—Pl. פרידות. Nidd. l. c.—[פרידה ch., v. פרידה I.]

פרידה, פריד f. = h. פרידה. Targ. Prov. VII, 11 (h. text טרה). Ib. IX, 13 (h. text המיה).

פריה, Ruth R. to III, 3 מאה פ', v. פרא II.

פריה f. (פריה) *increase; פ' ורביה* (with ref. to רבי), Gen. I, 28) *the duty of propagating the human race, the duty of marrying; marital duty*. M. Kat. 8<sup>b</sup> כיטול מפני ביטול פ' because it might cause a diminution of marriages (as people might defer marriages for the festive season as most convenient). Gen. R. s. 8 פ' ור' וכו' the duty of marrying has been put on man, but not on woman; Tanh. Noah 12. Yeb. 62<sup>a</sup> פ' ור' קיים he has complied with the duty of propagation (and need not marry again). Ib. בני פ' ור' נינהו for they were subject to the duty of propagation before they became Jews (it being one of the Noachidian laws, Gen. IX, 7); a. fr.

פריים m. (פרי, v. פריא II) *a curtained litter*. Cant. R. to III, 10 כהך הפ' וכו' ... make a litter for her; it is better that her beauty be seen through the curtains of the litter; Num. R. s. 12 פריים (corr. acc.).

פריקא, v. פריקא.

פריקא m. (preced. wds.; cmp. פריקא) *litter, wedding couch*. Targ. Job VIII, 16 פריקא (h. text גתי, v. פריקא).

פריקא pr. n. pl. *Paryoth*. Targ. Y. I Gen. X, 11 (h. text פריקא); v. פריקא.

פריקא m. pl. (περιζώματα) *aprons*. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. המהצות Is. III, 22) פריקא (corr. acc.).

פריזא, v. פריזא.

פריחה f. (פריח) 1) *flight, flying off*. Y. Yoma II, 39<sup>e</sup> top פריחה ר' ב' האהרונה נחפרו וכו' with the last piece blown off the altar the owner obtains forgiveness (as if it had been burnt).—2) *eruption, esp. the white eruption which causes the leper to be declared clean* (Lev. XIII, 12, v. פריח). Neg. VIII, 4 [read:] שבפריחתו כל פריחות ראשי איברים אברים שבפריחתו וכו' regards the eruptions on the main limbs, on the ground of which they declared the unclean clean, whenever they resume their natural color, he is unclean again. Ib. 5 מנכב את הפ' prevents the person from being declared clean on account of the white eruption. Tosef. ib. III, 9 פריחת דיהלג (not פריחה) the eruption which appears after the person has been declared definitely unclean; a. fr.—Pl. פריחות. Y. Meg. I, 71<sup>b</sup>. Neg. VIII, 4, v. supra; a. e.

פריטה m. = h. פריטה, *small change; money*.—Pl. פריטי, פריטי, פריטי. Targ. Y. Deut. XIV, 25.—B. Bath. 165<sup>b</sup> דכספא פ' small silver coins. Ib. 166<sup>a</sup> וכו' דכספא פ' people do not use gold for small change. Y. Kidd. I, 61<sup>a</sup> top [read:] פ' למחר למחר יכו' relying on it that he will collect the money (for the cow) the next day; but the next day &c.; פ' בעאי אינון פ' (not בעאי) I want that money. Y. Ber. II, 5<sup>a</sup> top פ' ליה לי פ' I have no money; Lam. R. to I, 16 end פריטיך ופריטיך... ולבהר (not פריטיך) after a time I shall come and get thy money (for the clothes). Y. Ab. Zar. II, 41<sup>a</sup> bot. פ' וכו' אסור למיחן פ' וכו' you must not put coins in your mouth; a. v. fr.—Koh. R. to XI, 9 פ' פ' Pesik. Shub., p. 164<sup>b</sup>, v. פריטי. Pesik. R. s. 23-24 ויתר פ' ויתר פ' (not פריטי) may-be he wants more money.

פרימות, v. preced.

פריין, v. פריין.

פריין m. pl. (φορειαφόροι) *carriers of the (bridal) litter*. B. Mets. VI, 1 (75<sup>b</sup>) פ' וכו' להביא פ' (Ms. M. פריין, corr. acc.; Ms. H. אפריין; Y. ed. פריין, Ms. R. אפריין; read: פריין; Ms. F. a. Mish. Nap. פריין; Alf. פריין, v. פריין); if one hires an ass-driver or a wagoner to bring litter-carriers and pipers &c. [In Y. ed. a. Mish. Nap. להביא is omitted.]

פריקא, פריקא, v. פריקא I.

פריקה f. (פריח) *crushing; rigorous tyranny*. Sot. 11<sup>b</sup>; Ex. R. s. 1 (expl. בפרך, Ex. I, 13) ב' it means 'with rigor' (opp. to ר' ב' with persuasion); Yalk. ib. 163.

פריכותין m. pl. (περιχώρα, τὰ; v. LXX Deut. III, 4) *district*. Deut. R. s. 11 ב' שך וכו' ... בפ' נגשת (not בפ' נגשת) thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 באפריקא); v. פריכותין.

פְּרִימָא, v. פְּרִיקָא.

פְּרִימָא f. (פָּרַם) tearing, rending of garments. Meg. I, 7 ... אלא פריעה ופ' בלבד there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra Thazr., Par. 5, ch. IX יגהר בן 'ה' ופ' 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12<sup>b</sup> (ref. to Lev. XXI, 10) כל עיקר שאינו בפריעה ופ' כל עיקר that he must not let his hair grow wild or tear his garments at all; a. e.

פְּרִימִיתָן, Y. Keth. IX, end, 33<sup>c</sup>, read: פְּרִי בִיתָן, v. פְּרִיבִיתָן.

פְּרִינָקָא, v. פְּרִיקָא.

פְּרִינָסָא curtain, v. פְּרָקָא. — [Y. Gitt. VI, 48<sup>a</sup> bot. לוי פְּרִינָסָא, v. פְּרִינָסָא II.]

פְּרִינִסְדָּקָא, v. פְּרִינִסְדָּקָא II.

פְּרִינִסְדָּקָא f. (פָּרַס) spreading, cover, layer; 'ה' הרבה the layer of fat which is spread over the cut throat of the sacrifice (v. Hull. 27<sup>b</sup>). Targ. Y. Lev. I, 8; III, 3; 14.

פְּרִינִסְתָּוָא f. pl. (denom. of פְּרִינָסָא, cmp. Lat. velarius; Syr. פְּרִינִסְתָּוָא, P. Sm. 3281; 3283) curtain-guards, chambermaids. Targ. Jud. V, 29 (h. text שְׂרוּתָא; Pesh. כְּלִמְתָּא).

פְּרִינִסְתָּקָא m. (v. פְּרִינִסְתָּקָא I) soldier, orderly, policeman. Gitt. 56<sup>b</sup> אהא פ' עליה מרומי a courier came for his sake from Rome and said, Rise, for they have elected thee Cæsar (Ar. a message). Ber. 58<sup>a</sup> שדר עליה פ' (the king) sent an orderly for him (summoning him to appear; Ms. M. (שדר קיסר קרויה). B. Mets. 86<sup>a</sup> בתריה שדרה פ' דמלכא (Ms. M. פ' only) they sent a policeman after him (to arrest him). Keth. 62<sup>a</sup> וילא הליק פ' דמלכא ופ' and a royal officer never passed his door (to molest him with execution &c.; Ar. (הרוקא). — Pl. פְּרִינִסְתָּקָא. Meg. 7<sup>a</sup> ודלכא פ' שדרה (Ms. O. perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.). — Hebr. form פְּרִינִסְתָּקָא. Gen. R. s. 41 יקך ופ' (פריצתהון) let him go and bring in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

פְּרִינִי I (formed fr. part. pass. of פָּרַע I) to be uncovered, deprived of; to forfeit. Targ. Y. I Ex. XXXII, 25 ... פְּרִינִי יהוה ופ' (Y. II פְּרִינִי, incorr.) they had forfeited the crown &c.

פְּרִינִי II m. (פָּרַע II) speed; quickly. Num. R. s. 19 (transl. כרו כהר, Ex. XXXII, 8) כשני בפי' Y. Kidd. I, 59<sup>a</sup> bot. פ' אינשמה you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah, לא הייה אמאי בפי' why dost thou not come quickly?

פְּרִינִי, Targ. Prov. XXV, 18, v. פְּרִיקָא. — [Lam. R. to I, 16, end פְּרִינִי, read: פְּרִינִי, v. פְּרִיקָא.]

פְּרִינִיָּה f. (פָּרַע) 1) letting the hair grow in neglect. Meg. I, 7, a. e., v. פְּרִיקָא. M. Kat. 15<sup>a</sup> ופ' אלא ופ' p'ri'ah (Lev. XIII, 45) means, to let the hair grow (opp. to the

opinion that par'a means, to uncover, remove the head-dress, v. infra).—2) uncovering, removing the mourner's wrap (on the Sabbath); Gen. R. s. 100.—3) uncovering the corona at circumcision, splitting the membrane and pulling it down. Yeb. 71<sup>b</sup> לא ניהנה פְּרִיקָא מילה ופ' Abraham was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to למילה, Ex. IV, 26) מכאן למילה ומכאן לפ' from this we derive circumcision and also uncovering. Ib. (ref. to המול Gen. XVII, 13) שתי מילוח מילה ופ' two operations, circumcision and uncovering; a. e.—4) paying a debt. B. Bath. 174<sup>a</sup>, a. e. פְּרִיטת בעל חוב מצוה ופ' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

פְּרִיפּוֹסִימִין, פְּרִיפּוֹסִים, v. פְּרִיפּוֹסִימִין.

פְּרִיפּוֹסִים m. (b. h.; פָּרַץ) 1) [he that breaks through, cmp. פְּרִיפּוֹסִים, פְּרִיפּוֹסִים, Gen. R. s. 85; Yalk. ib. 145, v. רָבָה Pi.—2) unbridled, licentious, impudent.—Pl. as ab. Y. Ber. I, 4<sup>b</sup> bot. פְּרִיפּוֹסִים הדור the impudent (scorners) of that generation. Kidd. 71<sup>a</sup> משרבי 'ה' when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr.—Ukts. III, 6 פְּרִיפּוֹסִים וזוהו הפסולה שלהם כפ' וזוהו ופ' (Og who escaped when the Refaim were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

פְּרִיפּוֹסִים I ch. same, 1) unbridled, licentious.—Pl. פְּרִיפּוֹסִים. Ber. 3<sup>b</sup>, opp. בששר.—2) wild, vicious. Ib. 54<sup>a</sup> פ' גבולא (some ed. פְּרִיפּוֹסִים; Ms. M. פְּרִיקָא).

פְּרִיפּוֹסִים II m. (פָּרַץ) breach.—Pl. פְּרִיפּוֹסִים. Targ. II Esth. III, 8 (ed. Lag. פְּרִיפּוֹסִים).

פְּרִיפּוֹסִיָּה f. (v. פְּרִיפּוֹסִים I) licentiousness, obscenity. Sot. 48<sup>a</sup> פ' זכרי גברי when men sing, and women respond, it is licentiousness. Ib. 26<sup>b</sup> פ' בעלמא היא ופ' ופ' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55<sup>b</sup>. B. Mets. 91<sup>a</sup> פ' ליתא פ' אינשמה and it is not even considered an obscenity; a. e.—Trnsf. a bold, licentious woman. Meg. 12<sup>b</sup> פ' היא ופ' ופ' she (Vashti) being a licentious woman ... why did she refuse to appear?; Yalk. Esth. 1049 (not היא ופ').

פְּרִיפּוֹסִים I m. (פָּרַע) 1) redeemer. Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr.—Lam. R. to I, 16, v. פְּרִיפּוֹסִים.—Pl. פְּרִיפּוֹסִים. Targ. Y. Ex. VI, 16.—2) (part. pass.) redeemed, v. פְּרִיקָא.

פְּרִיפּוֹסִים II c. (פָּרַע) broken, loose, remote. Targ. Prov. XIII, 19 ופ' מן ידיעה ופ' (h. text מדע v. LXX a. Pesh.).—Ber. 54<sup>a</sup> פ' גבולא Ms. M., v. פְּרִיקָא.

פְּרִיפּוֹסִים f. (פָּרַע) taking apart, breaking up; untying. Num. R. s. 4 בשעה פְּרִיפּוֹסִים יב' at the taking apart of the







**פֶּרְנִיס** ch. same. Targ. Y. Gen. XXII, 10.— B. Bath. 142<sup>b</sup>, v. פֶּרְנִיסָא.

**פֶּרְקָטִין** f. (παράτης) *practice, public life*. Y. B. Mets. II, 8<sup>c</sup> bot. 'לא איתת . . . פ' דידוכין וכו' (ed. ברובסין, פרוכסין, corr. acc.) I have come only to see your ways, how you deal, how you judge.

**פֶּרְקוּגְמָא** m. (παράχαρμα) *false coin, counterfeit*. Par. I, 3 Ar. (ed. פרוכריג', corr. acc.), v. ניקף.

**פֶּרְקָתָא**, **פְּרוּקָתָא**, v. פְּרוּקָתָא.

**פֶּרַם** (b. h.) *to tear open; to strip*. Sot. III, 8 האיש (the leprous) man must let his hair grow and tear his garments, but a woman should not &c.; Sifra Thazr. Par. 5, ch. XII; Y. Sot. III, end, 19<sup>b</sup>. Hor. III, 5 כהן גדול פורם מלבושה וכו' the high priest in mourning tears his lower garments; ib. 12<sup>b</sup> פורקמין... פורם אינו פורם he does not tear his garments in the manner ordinary people in mourning do; Sifra Emor ch. I, Par. 2; Yoma 73<sup>a</sup>; a. fr.— *Part. pass.* פרום; f. פרוכה; pl. פרוקים. *Exposed, bare*. Gitt. 90<sup>b</sup> פ' משני צדדיה וכו' bare on both her shoulders; Y. ib. IX, end, 50<sup>d</sup> צדדיה פרומין; Y. Sot. I, beg. 16<sup>b</sup> פרומין.

*Pl.* פֶּרַם same. *Part. pass.* פרום; pl. פרוקמין, v. supra.— [Gen. R. s. 22, end כפרים some ed., v. פֶּרַם.]

**פֶּרַם** ch. same, *to cut, split, break into; to chop, hash*. Sabb. 74<sup>b</sup> דפרם סילקא אילקא (Var. in Ar. דפרים) he who minces beets (on the Sabbath). Ber. 39<sup>a</sup> פֶּרְמִינְהוּ פְּרִימֵי (פרימא רבא, פירמי Ms. M. (Ar. פרימי) if he chopped them into large pieces. M. Kat. 25<sup>a</sup> פרום בבא וכו' Ar. (ed. פרום; Ms. M. 2 פרוין) they broke through the gate, and carried the body out; a. e.—V. פְּרִימָא.

*Itlpe.* פֶּרַם *to be cut, chopped*. Hull. 30<sup>b</sup> sq. דזינן גידפין דמיפֶּרַם we see that the feathers (of the throat) are cut through.

**פֶּרְמָא**, v. פְּרִימָא.—*Pl.* פֶּרְמֵי, v. פְּרִימֵי.

**פֶּרְמוּמָה**, v. פְּרִימוּמָה.

**פֶּרְמוּמִין**, v. פְּרִימוּמִין.

**\*פֶּרְמוּסְקָא** m. (supposed to mean) *chief of police*; *policemen*. B. Mets. 93<sup>b</sup> ed. (Ar. דפרימ'; Ms. M. דפרמיסקא; Ms. R. 2 דפרמיסקא; Alf. ed. Cost. דפרמיסקא; Ms. H. דפרמיסקי; Ms. R. 1 דפרמיסקא; Tosaf. [Prob. a Babyl. corrupt. of פולמרקא polemarch.])

**פֶּרְמוּזָה** f. *parmō'ah, a sort of lupine*. Y. Kil. I, 27<sup>a</sup> ed. Zyt. (ed. Krot. פרמי; R. S. to Kil. I, 3 פרמוזה; Or Zar. Kil. 254 פרמוזה, v. פֶּלְטוּסָא.

**פֶּרְמוּזָה**, v. preced.

**פֶּרְמוּקוּס** m. (φαρμακός) *sorcerer*. Gen. R. s. 77 Var. (text פֶּרְקִיז, incorr.); Cant. R. to III, 6.

**פֶּרְמִשְׁתָּק**, **פֶּרְמִשְׁתָּק** m. (Pers. *parmāstakh, contrectatus or extensus*, Fl. to Levy Talm. Dict. IV, 229<sup>a</sup>) *mem-*

*brum virile*. M. Kat. 18<sup>a</sup> פֶּרְמִשְׁתָּקוּ (Ms. M. פרמשתו); Yalk. Ex. 182 פרמשתו; Yalk. Dan. 1062 פרמשהקו.

**פֶּרֶן** m. (פרר) *a building with a gateway leading from street to street* (cmp. פֶּלֶשׁ). Toh. VI, 9 (interch. with בסילקי, v. Maim. a. 1.).—[R. H. G. reads פֶּרֶן and explains *light-house* (φάρος)—which, however, does not fit the context.]

**פֶּרֶן** (cmp. פֶּרַם, פֶּרַם) *to cut, divide; assign*.

*Hif.* פֶּרֶן *to assign, provide, endow*. B. Mets. V, 5 והיו ומִפֶּרֶן על שדהו Var. (v. פרז) and may make an arrangement for his field; expl. ib. 69<sup>b</sup> . . . ואומר הן לי השוכר . . . ואמרם if one rents a field at a rent of ten Kor of wheat a year, and says, lend me two hundred Zuz and I shall improve the field, and I offer thee twelve Kor a year (v. פֶּרָה *Hif.*).—Esp. *to endow a bride, to promise a dowry*. Gen. R. s. 60 (ref. to Gen. XXIV, 60) they were poor and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 109 מפרינים ולא היו מפרינים איתה וכו' (not) ולא היו מפרינים איתה וכו'; Gen. R. s. 74 end מפרינים; Yalk. ib. 130 מפריכין (corr. acc.; Ar. מפריסים, v. פֶּרַם).

**פֶּרֶן** ch., *Af.* אֶפְרֶן same, esp. (of the husband) *to endow the wife, settle the dowry* (פְּרוּחָה or מוֹחָר). Targ. Y. I. Ex. XXII, 15 מִפְּרָנָא יִפְרִין (Y. II יִפְרִין; h. text 'מהר ימהר'). Targ. Y. Deut. XXI, 13 (h. text 'ובעלה').

**פֶּרְנוֹן**, **פֶּרְנוֹנָא**, **פֶּרְנוֹן** m. (preced.) *the wife's settlement, dowry* (corresp. to b. h. מוֹחָר a. later פְּרוּחָה). [The phonetic coincidence with פֶּרְנוֹן gave rise to the forms פֶּרְנוֹן, a. to combination with פֶּרַם, v. פֶּרְנוֹן, פֶּרְנוֹן. Targ. Y. II Gen. XXXIV, 12 פֶּרְנוֹן וכתובתא (h. text 'ומתן').—Y. Keth. VII, 31<sup>c</sup> top 'חפוק בפלגית פ' אהא (not בלא) the case came before R. J., and he decided, let her be sent away with half her dowry; אין שומה היא בלא פ' . . . היסוב פ' שלים if she is a faithless wife, let her be sent away without any dowry, and if she is not, let her receive her full dowry!; they produced her deed of endowment (K'thubah) and found &c. Ib. VI, beg., 30<sup>c</sup> פֶּרְנוֹנָה וכו' פֶּרַם. Ib. IX, 33<sup>c</sup> top 'אי אבר פרונא וכו' (corr. acc.) if the deed of endowment shall ever get lost, you may write another. Gen. R. s. 80 פֶּרְנוֹן, v. פֶּרְנוֹן; Yalk. ib. 134 פֶּרְנוֹן. Gen. R. s. 17; Lev. R. s. 34, a. e. 'רב עלי וכו' her endowment is too large for me, and I cannot divorce her. Y. Keth. XI, 34<sup>b</sup> וכו' הבעת פֶּרְנוֹנָה as soon as the widow asks for her dowry, she loses the right of alimentionation. Bab. ib. 67<sup>a</sup> (in Hebr. dict.) מיהם אשה גובה פ' אשה may seize them for her dowry; a. fr.—Trnsf. *an endowment, good luck*. Ib. 54<sup>a</sup> bot. (if outfit articles have become cheaper) פ' ליהמי it is the heirs' good luck (i. e. they furnish the outfit as defined by the deceased, at present prices).

**פֶּרְנִיגָן**, **פֶּרְנִיגָן** f. (prob. a geographical term) *שיראה פ' p'rangan (parnigan) silk*. Targ. II Esth. V, 1; ib. VI, 10 ed. Lag. (oth. ed. פֶּרְנִיגִין, corr. acc.). V. next w.

**פֶּרְנָדָא** f. (v. preced.) *שיראה פ' p'randa silk*. Sot. 48<sup>b</sup> ב' ב' ב' . . . ב' ב' when the first Temple

was destroyed, the use of p. silk and of white glass was suspended. Sabb. 20<sup>b</sup> וְשֵׁי פִּי לְחֹדֶר שִׁירָא... silk is different from p'randa silk. [Sachs, Beitr. II, p. 185 refers to late Greek πράνδα (prándavos fillet, S.), from which he derives French frange, Engl. fringe.]

פְּרִיָּסוּ pr. n. pl. *Brundisium*, v. בְּרִיָּסוּ.

פְּרִיָּסוּ, Gen. R. s. 68 כְּבִיבָה וּבִפְּרִיָּסוּ, v. פְּרִיָּסוּ a. פְּרִיָּסוּ.

פְּרִיָּסוּ m. (פְּרִיָּסוּ) *provision, sustenance; prosperity*. Targ. I Kings V, 25 (ed. Wil. פְּרִי); Targ. II Chr. II, 9. Targ. Is. XXX, 23 פִּי ed. Lag. (ed. Wil. פְּרִי). Targ. Mal. III, 10.

פְּרִיָּקוּ m.; pl. פְּרִיָּקוּן *delight*. Targ. Ps. CXIX, 24 (ed. Wil. sing.); ib. 92; ib. 143; a. e.

פְּרִיָּקוּ II, v. פְּרִיָּקוּ.

פְּרִיָּקוּ, v. פְּרִיָּקוּ.

פְּרִיָּקוּ, v. פְּרִיָּקוּ.

פְּרִיָּקוּ pr. n. m. *Parnifos*. Targ. II Esth. I, 2 (3), prob. corrupt., for אֲנִי־פְּרִיָּקוּ.

פְּרִיָּקוּ, v. פְּרִיָּקוּ.

פְּרִיָּקוּ m. (פְּרִיָּקוּ) *delicateness*. Targ. Y. I Deut. XXVIII, 56 פְּרִיָּקוּ; Y. II פְּרִיָּקוּ (corr. acc.).

פְּרִיָּקוּ, Tanh. ed. Bub., Huck. 3 תְּחִילַת מִהֲפִינִית עֲלִיהָ (v. פְּרִיָּקוּ) he began to raise the price for them (Pesik. R. s. 14 עֲלִיהָם).

פְּרִיָּקוּ pr. n. m. *Parnakh*, an Amora. Meg. 32<sup>a</sup>. Y. Pes. V, 32<sup>a</sup> bot.; a. fr.

פְּרִיָּקוּ (enlargement of פְּרִי) *to endow, provide, sustain, cultivate*. B. Mets. 69<sup>b</sup> אֲפִיָּקוּ I will improve the field, v. פְּרִיָּקוּ. Ex. R. s. 43, end לֵךְ פְּרִיָּקוּ וְעֲשֵׂה וּבִי... go and improve it, and make a vineyard of it. Keth. V, 2 לְפִיָּקוּ... לְפִיָּקוּ a betrothed maiden is given twelve months time... to make her outfit; לְפִיָּקוּ... לְפִיָּקוּ so is the man allowed a certain time to prepare himself. Tosef. B. Mets. VII, 6 לְפִיָּקוּ לִי מֵאֲכָלָה וּבִי... provide work for me on thy own property, or give me my wages &c.; a. fr.—Esp. *to provide with the necessities of life; to support* (from the charities). B. Bath. 8<sup>a</sup> אֲפִיָּקוּ on what claim shall I support thee?; וּבִי... support me as you would a dog or a raven. Gitt. 61<sup>a</sup> אֲפִיָּקוּ עֲנִי... we are bound to support the gentile poor equally with the Jewish poor because of 'the ways of peace', v. פְּרִיָּקוּ; Tosef. ib. V (III), 4; a. v. fr.—B. Bath. 14<sup>a</sup> אֲפִיָּקוּ... thou hast made provision (explained how) to fill up the Ark in its length, go and fill it in its width.

*Hithpa.* פְּרִיָּקוּ *to be provided for, be supported; to support one's self*. Kidd. IV, 14 בְּעֵזֶר שְׂלָא בְּעֵזֶר... and they (beasts and birds) are supported without any trouble of their own; וְאִי דִין שְׂאֵפְרִיָּקוּ וּבִי... might it not be a proper inference that I (a human being) ought to be sustained without trouble? Keth. 67<sup>b</sup> וְאִינּוּ רֹצֵה וּבִי...

וְאִינּוּ רֹצֵה וּבִי if a person has no means and refuses to be supported (from the charities). Ib. וְאִינּוּ רֹצֵה וּבִי if a person has means but refuses to supply himself with the necessities of life (preferring to starve himself). Ber. 28<sup>a</sup> וְאִינּוּ רֹצֵה וּבִי... thou knowest nothing of the trouble of the scholars,—how they support themselves and what they live on. Keth. 68<sup>a</sup> בָּתְרֵי הַבָּנוּיִת הַבְּנוּיִת נִזְוִינָה וְהַבְּנוּיִת וּבִי... daughters must be fed and provided for (clothed) from their father's estate. Ber. 3<sup>b</sup> וְאִינּוּ רֹצֵה וּבִי go and support yourselves by dealing with one another; a. v. fr.

פְּרִיָּקוּ, פְּרִיָּקוּ ch. same. Targ. Ez. XXXIV, 8. Targ. Is. LVIII, 7; a. fr.—Num. R. s. 9 וְהַבְּנוּיִת, v. זֶן I ch. Lev. R. s. 34 וְהוּיָה מְשִׁינָה וּבִי (v. זֶן I ch.); a. e.

*Ithpa.* פְּרִיָּקוּ as preced. *Hithpa.* Targ. Y. Lev. XXV, 35, sq. Targ. Lam. V, 6; a. fr.

פְּרִיָּקוּ m. (preced.) *manager, administrator, leader of a community, chief*. Snh. 92<sup>a</sup>, v. הָגָה. Ber. 28<sup>a</sup> אִי לֹד לִירֹד... the generation whose leader thou art! Arakh. 17<sup>a</sup> לְפִי דִירֹד... as the generation, so the leader. Yoma 22<sup>b</sup> וְאִינּוּ רֹצֵה וּבִי... we should appoint chief of a congregation only one behind whom hangs a mass of reptiles (to whose ancestry some blemish is attached), so that, when he becomes overbearing, we can say to him, turn behind thee; a. v. fr.—*Pl.* פְּרִיָּקוּ. Ib. 86<sup>b</sup> שְׁנֵי שֵׁנִי פִי... two good leaders have arisen for Israel, Moses and David. Y. Peah VIII, 21<sup>a</sup> top אִינּוּ מְשִׁינָה וּבִי... we must never appoint less than three managers (of charities). Ib. אִינּוּ שְׁנֵי אֲחֵיךָ פִי... two brothers must not be appointed managers of charity. Gitt. 60<sup>a</sup>; a. fr.

פְּרִיָּקוּ I ch. same. Targ. Ez. XXXIV, 5 (h. text רִעָה). Targ. Is. XXII, 15 (h. text כִּבְּן); a. fr.—Y. Peah VIII, 21<sup>a</sup> רָצִית בְּעֵינֵי מְשִׁינָה פִי... when they wanted to appoint R. A. a manager &c. Arakh. 17<sup>a</sup> פִי... if the generation is good, the leader is good; a. fr.—*Pl.* פְּרִיָּקוּ. Targ. Zech. XI, 7, sq. Targ. Ez. XXXIV, 7, sq.; a. fr.—Y. Peah l. c. וְאִינּוּ רֹצֵה וּבִי... wanted to appoint managers for them, but none would accept; Y. Shek. V, 48<sup>d</sup> bot. Ib. 49<sup>a</sup> bot.; a. fr.

פְּרִיָּקוּ II f. (preced.) *management, administration*. Targ. O. Gen. XV, 2 בְּרִי מְשִׁינָה (h. text מְשִׁינָה); Y. ib. פְּרִיָּקוּ בְּרִי. V. פְּרִיָּקוּ.

פְּרִיָּקוּ f. (preced. wds.) *provision, maintenance, outfit*. Peah VIII, 7 פְּרִיָּקוּ לִינָה... the necessary arrangement for a night's lodging (for the poor), expl. Sabb. 118<sup>a</sup>, v. פְּרִיָּקוּ II ch.; B. Bath. 9<sup>a</sup>; Tosef. Peah IV, 8. Keth. 50<sup>b</sup> (ref. to ib.) וְאִינּוּ רֹצֵה וּבִי... does this mean (bridal) outfit... or sustenance proper? Ib. הֲוֵה לְפִי הֵי... there it was about the outfit. Ib. 68<sup>a</sup>, a. e. לְפִי שְׂבוּן בָּא... as to the amount for which the heirs are to be assessed for a daughter's outfit, we are guided by the disposition of her deceased father. Ib. (ref. to פְּרִיָּקוּ הַבְּנֵל, ib.) דֹּעַר מֵאִי לֹא פְּרִיָּקוּ הַבְּנֵל... does it not mean the outfit for the husband (dower)? no, it refers to her own support. Ib. אִיבְדוּ מִזְוִנְהֵיךָ וְלֹא אִיבְדוּ פְּרִיָּקוּךָ... they have



'ופ'). Targ. Prov. XXIX, 5; a. fr.—Part. pass. פָּרִיס; f. פָּרִיסָא; pl. פָּרִיסִין; פָּרִיסִין. Targ. Ex. XXV, 20 (Bxt. פָּרִיסִין); a. fr.—Targ. II Esth. IV, 8 *published*.—Ber. 55<sup>b</sup> בְּשִׁירָה דְּפָרִיסִין (the priests) spread their hands (to bless). Y. Sabb. XX, beg. 17<sup>c</sup> הֵיוּן פָּרִיסִין קִילְעִיהּ יב' they spread the curtains on the day before up to four cubits, and the next day they spread them entirely. Ber. 51<sup>a</sup> (expl. גִּישָׁה) ה' 'אסי פָּרִיס סוּדְרָא וּכ' R. A. used to spread a cloth over his head (before taking up the cup of benediction). Sabb. 48<sup>a</sup>. Y. ib. XVII, end, 15<sup>d</sup>, v. פָּרִישָׁא; a. fr.

Pa. פָּרִיס 1) to spread. Targ. Lam. I, 17; a. e.—(Pali) פָּרִיס (v. P. Sm. 3276) to publish, divulge. Targ. Y. II Gen. XXXVIII, 25 מְפִרְסִיא (Y. I אֶפְרַסָּא).

Af. אֶפְרַס 1) to distribute, arrange. Targ. ISam. IX, 13 Ar. (v. supra).—2) to spread forth. Targ. Is. XXV, 11.—3) (v. preced. Hif.) to set the foot. Targ. II Esth. I, 2.

Ithpa. אֶתְפָּרַס to spread, published. Ib. III, 15; VIII, 13, sq. אֶתְפָּרַס Ar. s. v. רִשְׁמָא (ed. אֶתְפָּרַס).—Lam. R. to II, 2 (fr. הַתְּפָּרִיסִין וּכ' ולא התפריסין וכו') rather than the secrets of the government be divulged.

פָּרָס II (b. h.) pr. n. Persia. Esth. R. to I, 3 כְּשֶׁהַמְּלָכִיתָא בְּפָרָס when the government is in Media, Persia is named as an attachment to it, and when the government is in Persia, Media is &c. Ib. לְבַיָּהּ וּכ' why is it called Paras?, v. פָּרוּסָה; a. fr.—[Deut. R. s. 10, a. e. 'פ, a censorial change, for רִיבִי].—Targ. II Chr. XXXVI, 20; 22; a. e.

פָּרָס m. (פָּרָס) 1) part, half, v. פָּרוּס.—2) a piece, esp. a certain quantity of bread. Neg. XIII, 9 פַּת פָּרָס as much time as is required for eating a piece, that is, a piece of wheat bread &c. Ib. 10. Tosef. ib. VII, 10 and how much is a p'ras? Half a loaf, of which three make a Kab; Tosef. Mikv. VII (VIII), 6; Erub. 83<sup>a</sup>; a. fr.—Pl. פָּרָסִים; Du. פָּרָסִים. Y. Sabb. I, 2<sup>b</sup> bot. פָּרָסִים eating two p'rasim (with interruption); ib. כְּבֵרָה פָּרָסִים several olive sizes of eatables eaten within a time required for eating several pieces; Y. Hor. III, 47<sup>b</sup> bot.—Trnsf. the fare received by members of a household, or by slaves. Erub. 72<sup>b</sup> פָּרָסִים בְּבֵיתֵיהֶם the Mishnah speaking of brothers eating at their father's table means those receiving, each his separate fare, at the hands of their father. Ib. 73<sup>a</sup> פָּרָסִים בְּבֵיתֵיהֶם if a man has five wives (occupying separate dwellings in one court) receiving their fare at the hands of their husband, and five slaves receiving &c. Y. Taan. I, beg. 63<sup>c</sup> פָּרָסִים הוּא הוֹבֵט פָּרָסִים he (the slave) begs him for his fare; (ib. פָּרָסִים). Ib. פָּרָסִים סְמוּךְ לְפָרָסִים near the period when his fare is due. Ab. I, 3, v. פָּרָסִים; a. fr.—3) P'ras, half a Maneh (מָנֶה); Eduy. III, 3 פָּרָסִים each weighing one Maneh and a half. Peal VIII, 5; a. fr.—'פ, מִנְיָה בֵּין 'פ, v. מִנְיָה. —4) P'ras, half the length of a furrow (v. infra); (ד) פָּרָס an area of a square P'ras, esp. a field, of a square P'ras, declared unclean on account of crushed bones carried over it from a ploughed grave. M. Kat. 5<sup>b</sup> הַחֹרֵשׁ אֶת הַקֶּבֶר הָרִי הוּא עִשָׂה בֵּית פָּרָס הַחֹרֵשׁ מִנְיָה וּכ' Ms. M. a. Rashi (ed. מִנְיָה וּכ' v. Rabb. D. S. a. l. note) he who ploughs over a grave, makes a beth-p'ras (an unclean field), and how much of

it does he make unclean? Half the length of a furrow of one hundred cubits; Ohol. XVII, 1 עִשָׂה בֵּית פָּרָס ... הַחֹרֵשׁ he who ploughs &c.; how far does he make it unclean? (Half) the size of a furrow of a hundred cubits (in all directions), which is a square of the capacity of four S'ahs of seed; Nidd. 57<sup>a</sup>; Tosef. Ohol. XVII, 1. Ohol. XVII, 2 בֵּית פָּרָס בֵּית פָּרָס an unclean field may create another unclean field (if the plough passes over and beyond it). Tosef. ib. XVII, 4 אֲבָל בֵּית פָּרָס בֵּית פָּרָס (read: בְּמִדָּה); R. S. to Ohol. XVII, 3 (בְּמִדָּה בֵּית פָּרָס) but it is counted in so as to complete the measure of a beth-p'ras; a. fr.—Pl. בֵּית פָּרָסָה. Ohol. XVIII, 2 (M. Kat. 5<sup>b</sup> בֵּית פָּרָס). [Maim. explains בֵּית פָּרָס by ref. to פָּרָס to extend, the area of extension; Rashi, by ref. to פָּרָס to break, an area of bone splinters.]

פָּרָס II ch. as preced. 2, the slave's or serf's fare. Targ. II Sam. VIII, 2; 6 בְּנֵי עֲבָדֵי נְגִלֵי פָּרָס serfs working for their fare (h. text מִנְיָה פָּרָס); Targ. I Chr. XVIII, 2 נְגִלֵי פָּרָס בְּנֵי עֲבָדֵי נְגִלֵי פָּרָס (combining two interpretations).

פָּרָס m. (פָּרָס) 1) curtain, canopy, baldachin. Num. R. s. 10 בְּנֵי עֲבָדֵי נְגִלֵי פָּרָס she (Pharaoh's daughter) spread over him (Solomon) a sort of baldachin in which were fixed precious stones &c.—Pl. פָּרָסִין. Y'lamd. to Num. XV, 37 quot. in Ar., v. קָרָפֶד.—2) net. Tosef. Bets. III, 1 (ה) בִּלְעֵלָה אֶת פָּרָסוֹ וּכ' (Var. כֹּל שֶׁפִּיטוּרָהּ) if one puts up his net on the eve of the Holy Day, and, coming in on the Holy Day, finds it disturbed.

פָּרָסָה ch. same, curtain, cover. Targ. II Sam. XVII, 19 (h. text בֵּית פָּרָסָה). Targ. Num. III, 25, sq.; a. fr.—Hull. 8<sup>b</sup>, v. פָּרָסָה. Meg. 26<sup>b</sup> הָאֵי פָּרָסָה וּכ' (Rashi פָּרָסָה) to make of an old curtain (covering the ark which contains the Torah scrolls) a cover for books; a. e.—Pl. פָּרָסִין. Succ. 20<sup>b</sup> אֵרֶב וּפְרוּסָה אֵרֶב לֵבָי אֵרֶב אֵרֶב אֵרֶב are fit for covers and sieves (Ar.: for sifting nets and sieves).

פָּרָסָה m. 1) = h. פָּרָסָה I, Persian mile.—Pl. פָּרָסִין; פָּרָסִין. Targ. Is. X, 32. Targ. Y. Num. XXI, 35; a. e.—Hull. 59<sup>b</sup>. Pes. 94<sup>a</sup>; a. e.—2) Persian. B. Kam. 55<sup>a</sup> פָּרָסָה (Mss. H. a. R. פָּרָסָה) a Persian camel, contrad. to an Arabian camel. Kidd. 72<sup>a</sup>, v. יָד: ch.

פָּרָסָתָא, v. פָּרָסִין.  
פָּרָסָתָא, v. פָּרָסִין I, a. פָּרָסִין.  
פָּרָסָתָא, v. פָּרָסִין.  
פָּרָסָה I m. Persian mile' (parasang). B. Kam. 82<sup>b</sup>; Y. Taan. IV, 68<sup>c</sup>; a. fr.—Pl. פָּרָסָתָא. Pes. 93<sup>b</sup>, sq.; a. e.—[Shebi. V, 1, a. e., v. פָּרָסִין.]

פָּרָסָתָא II f. (b. h.; פָּרָסָתָא) split hoof; foot; toes (v. אֶתְפָּרַסִים). Hull. 59<sup>a</sup>, v. פָּרָסִים I. Ib. 68<sup>b</sup> (ref. to כְּבֵרָה in the animal, Lev. XI, 3) פָּרָסָתָא וּכ' if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פָּרָסָתָא הַחֹבֵר וּכ' the water



















habitant of Sepphoris); פירש בן הברית they saw him leave one of the houses of Sepphoris. Num. R. s. 9 אה קָּפְּטָהּ אה אה קָּפְּטָהּ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113<sup>a</sup> (play on פְּרִישָׁה, Num. XIX, 5) מְקוֹם שֶׁפָּרִישָׁה לְמִדְבָּרָהּ וּב' she departs for death, she shall be burnt. Y. M. Kat. I, 80<sup>b</sup> bot. (ref. to Lev. XIII, 45) פְּרוֹשׁ ... קְרוֹשׁ כִּי כִּי שֶׁהָא מוֹטָאָה ... that the uncleanness itself may cry out ..., 'keep off'; Y. Maas. Sh. V, beg. 55<sup>d</sup>; a. fr.—2) *to pass, cross*. Yalk. Prov. 946; Yalk. Num. 738 הַסְפִּינִים פּוֹרְשׁוֹת בַּיָּם the ships make their way through the sea.—3) (act. verb) *to separate, keep off*. Num. R. s. 10 כִּשְׁם שֶׁאֵרֵם פּוֹרֵשׁ אֵת עֲצָמוֹ וּב' as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פְּרוֹשׁ, q. v.—4) (emp. פְּרָט) *to single out, specify, speak distinctly*. Ib. (expl. פְּרָט, Num. VI, 2) וּב' כִּי יִפְרֹשׁ לְמִדְבָּרָהּ when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 כִּי כִּי שֶׁפִּירֵשׁ וּב' ... כִּי כִּי שֶׁפִּירֵשׁ לֵךְ ... כִּי כִּי שֶׁפִּירֵשׁ ... שֶׁפִּירֵשׁ ... (שיפירוט . . . שפירט).

Nif. פְּרוֹשׁ *to be separated, kept away*. Lev. R. s. 22 וְהָיוּ נִפְרָשִׁים מִמִּבְרַחַת וְהָיוּ נִפְרָשִׁים מִמִּבְרַחַת and thus they will be kept away from idolatrous worship; a. e.

Pi. פְּרִישׁ 1) (neut. verb) *to depart, withdraw; to abstain*. Snh. 82<sup>b</sup> אִם פ' וּב' לְפָרוֹשׁ וְלֹא פ' זִמְרִי היה לו' לפרוש ולא פ' זמרי might have withdrawn (from the woman), but he did not. Ib. אִם פ' וּב' זִמְרִי וּפְיִנָּה וּפְיִנָּה וּפְיִנָּה if Z. had withdrawn, and Phineas had slain him &c. Pes. 87<sup>b</sup> מִן הָאֵשׁ פ' נִפְרָשׁ מִן הָאֵשׁ פ' withdrew from contact with his wife. Gen. R. s. 20 שֶׁפָּרִישָׁה זֵוִה מֵאָדָם that Eve was separated from Adam.—Sabb. 86<sup>b</sup> מִן הָאֵשׁ פ' פִּירֵשׁ הַזֵּוֹ the semen issued from a man.—Pes. 49<sup>b</sup> וּפ' קָשָׁה וּב' he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (emp. פְּרָט Hif). Y. M. Kat. III, beg. 81<sup>c</sup> אֲסִיר לְפָרוֹשׁ לִים הַיָּם it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15<sup>d</sup> תִּשְׁתַּיִן מִן הַיָּם I was crossing &c. Y. Meg. II, 73<sup>b</sup> תִּשְׁתַּיִן מִן הַיָּם voyagers on the sea; a. fr.—3) (act. verb) *to separate*. Gen. R. s. 22 אִילוּ רָצָה הַמֶּלֶךְ לְפָרוֹשׁ וְלֹא רָצָה הַמֶּלֶךְ לְפָרוֹשׁ if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly*. Ib. אִם לֹא פ' לְפָרוֹשׁ no mouth can express it. Men. 91<sup>a</sup> דְּקָשָׁה when he (in making his vow) specified ('sheep' or 'cattle'), opp. בְּסוֹמֵא. Gen. R. s. 6 פְּרִישׁוֹ אֵינִי ... פְּרִישׁוֹ אֵינִי the men of the Great Assembly said it plainly. Snh. VII, 5 שֶׁפָּרִישׁ הַשֵּׁם until he mentions the Name expressly (uses the Tetragrammaton), opp. בְּיָנִי. Gitt. 36<sup>a</sup> מִפְּרִישׁוֹ שֶׁבְּמִדְבָּרָהּ שֶׁבְּמִדְבָּרָהּ that witnesses must sign their full names; a. fr.—Part. pass. מְפָרֵשׁ, f. מְפָרֵשֶׁת, pl. מְפָרֵשִׁים. B. Kam. 54<sup>b</sup>, a. fr. מִן הַפִּירֵשׁ מִן הַפִּירֵשׁ, v. מְפָרֵשׁ. B. Mets. 94<sup>b</sup> שְׁלִישִׁית בֵּית הַבְּרִית that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38<sup>a</sup>, a. fr. שֶׁ הַשֵּׁם הַשֵּׁם הַשֵּׁם the special Name (the Tetragrammaton), v. supra. Zeb. 53<sup>a</sup>, v. פְּרָט. Hag. 22<sup>b</sup> מִן הַשֵּׁם ... מִן הַשֵּׁם if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) *to explain, interpret, define*. Ned. 2<sup>b</sup> וּמְפָרֵשׁ יִהְיֶה the Mishnah

begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13<sup>a</sup> לֹא לְפָרוֹשׁ וְאֵין לִי לְפָרוֹשׁ and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); וְאֵין לִי לְפָרוֹשׁ I shall explain it. Ned. 81<sup>a</sup> דָּבָר הַזֶּה וְלֹא פ' ... that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it. (ib. 12). M. Kat. 16<sup>b</sup>; Ber. 18<sup>a</sup> לֹא פְּרִישׁוֹ לֵךְ they did not interpret (the verse) to you; v. יִפְרֹשׁ I. Gen. R. s. 31 וְלֹא פ' and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59<sup>a</sup>; a. fr.—Part. pass. as ab. Meg. 3<sup>a</sup>, a. e. (ref. to Neh. VIII, 8) זֶה הַרְגִּים מִפ' *m'forash* means interpretation.

Hithpa. הִתְפָּרֵשׁ, Nithpa. נִתְפָּרֵשׁ *to be specified, defined; to be explained*. Lev. R. s. 6 כָּל נְבִיא שְׁמֵהּ וּב' a prophet whose name is stated. Gen. R. l. c. לֹא נ' וּבְאֶחָד לֹא נ' בשלשה נ' ובאחד לא נ' in three places (in which פְּרִישָׁה occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 דָּבָר שֶׁאֵינוֹ מְקָרָא מִבְּמִקְוָמוֹ וּב' a thing which is not defined in its original place but is defined in another passage; a. e.

Hif. הִפְרִישׁ 1) *to separate; to set aside, dedicate*. Yoma I, 1 מִפְּרִישְׁתָּן כְּהֵן וּב' they removed the high priest from his house to the cell &c. Ter. IV, 1 הַמְּפָרֵשׁ מִקְצָת וּב' he who sets aside one portion of what is due of Trumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, וְעֵשָׂה, וְעֵשָׂה) שֶׁפָּרִישׁ וְעֵשָׂה one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) מִה עֲצִינָה הִיא מִפְּרִישׁ ... כִּי הָיִן מִפְּרִישׁ וּב' as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כִּי ה' כִּי ה' הָיִן בֵּין נַח לְבָנֵינוּ לְעַבְדוּת; וּב' wine caused a separation between Adam and Eve; וְהָיִן בֵּין נַח לְבָנֵינוּ לְעַבְדוּת; וּב' wine caused a division between Noah and his sons with regard to slavery; וְהָיִן בֵּין אַהֲרֹן וּבְנָיו לְמִירָה; וּב' wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 8 מִן הַכֹּבֵד ה' ... מִן הַכֹּבֵד ה' severed the lungs from the liver; a. fr.—Part. pass. מְפָרֵשׁ. Ned. I, 1 מִפְּרִישְׁתָּן מִמֶּךָ I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5<sup>a</sup>; a. e.—2) *to go to sea*. Gen. R. s. 13 הָיוּ מְפָרֵשְׁתָּן לִים וּב' were crossing the ocean; a. e.

פְּרָט ch. same, 1) (neut. verb) *to keep off, abstain &c*. Targ. Y. I Num. VI, 3. Ib. 2 נְפָרֵשׁ. Ib. XXV, 8 [read:] דְּרִוּהָ לִיהָ לְמִפְּרָט וְלֹא פִירֵשׁ (v. Snh. 82<sup>b</sup>, quot. in preced.); a. fr.—Part. pass. פְּרָט, פְּרָט. Ib. XIX, 16; 18; a. fr.—Hull. 45<sup>b</sup> כָּל דְּפִירֵשׁ כָּל דְּפִירֵשׁ כָּל דְּפִירֵשׁ כָּל דְּפִירֵשׁ one artery branches off to the heart, the other to the lungs &c. Zeb. 73<sup>a</sup>, sq. מִרְבּוּבָה פִירֵשׁ whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15<sup>a</sup>; a. fr.—2) *to cross the ocean*. Gen. R. s. 6 בְּנֵי דְּפִירֵשׁ, v. infra. Koh. R. to III, 6 הוּא אֵזֵל פִירֵשׁ בִּיבָא was about to go to sea; a. e.—3) *to set aside, distinguish*. Targ. Y. Deut. IV, 34; a. e.—4) *to explain*. Part. pass. מְפָרֵשׁ. Hull. 52<sup>a</sup> לִיבְטָר מִינִיהָ הָיִן פְּרִישׁ. Part. pass. מְפָרֵשׁ. Hull. 52<sup>a</sup> לִיבְטָר מִינִיהָ הָיִן פְּרִישׁ let him be asked one question by which both cases will be made clear to us; a. e.

Pa. פְּרִישׁ 1) (neut. verb) *to depart, keep off*. Targ. Prov. XIX, 27 (ed. Lag. a. oth. Pe.).—[Targ. Y. Num. XXV, 8

**פָּרַשׁ** *Hebraism, v. supra.*—2) *to go to sea.* Gen. R. I. c. בימא was about to undertake a sea voyage. Ib. פָּרַשׁ . . . בַּנָּה he wanted to go to sea; said the matron, do people go to sea at this season?; a. e.—3) *to separate, divide, distinguish.* Targ. O. a. Y. II Deut. XXXII, 8 בְּפָרְשֵׁיהֶּהּ (Y. I באַפְרָא, *Af.*); a. e.—Y. Ab. Zar. II, end, 42<sup>a</sup> אַנְּא יֵדַע אֲנִי I can tell the roe of clean fish from that of unclean fish.—4) *to express clearly, define.* Targ. O. Gen. XXX, 28. Targ. O. Lev. XXII, 21 (Y. *Af.*). Ib. XXIV, 11; 16; a. e.—Part. pass. מְפָרֵשׁ. Targ. Y. II ib. XXIV, 11 שָׂא מְפָרֵשׁ (= h. המפורש, v. preced.; Y. I *Ithpe.*). Targ. Y. II Gen. XXX, 22; a. e.—Yoma 3<sup>b</sup> וְכִי יֵשֶׁת קַרְפָּרְשׁ וְכִי it is clearly indicated in the text that it is 'from thine own' (the high priest's private property); a. e.—5) *to distinguish, make wonderful.*—Part. pass. as ab. Targ. Jud. XIII, 18 (h. text פִּלְא).—6) *to explain, interpret.* Targ. O. Deut. I, 5 (h. text באר).—B. Bath. 121<sup>a</sup> וְלֹא יָדַע לִיה לְפִיּוּתָהּ and we explained it there (to B. Kam. V, 10); ib. וּפְרִישָׁהּ (corr. acc.). Erub. 54<sup>a</sup> . . . לֹא תָרַח הַמְּפָרֵשׁ וְכִי thou shalt not rest on thy legs (sit down) until thou hast explained these verses to me. R. Hash. 26<sup>a</sup> וְכִי לְפָרְשֵׁי מֵאָה וְכִי it is important for the explanation of *meah ks'ifah* (Gen. XXXIII, 19) &c.; a. fr.

*Af.* אֲפָרֵשׁ 1) *to separate, divide, make a distinction; to set aside, dedicate.* Targ. Gen. I, 4; 6. Ib. XXX, 40. Targ. Is. LVI, 3. Targ. O. Num. XVIII, 24 (Y. ed. Vien. *Pe.*); a. fr.—2) (neut. verb) *to keep aloof, abstain.* Targ. Y. Num. VI, 2 (v. supra).—3) *to warn off, keep away.* Sabb. 40<sup>b</sup> וְאִם לֹא תִּפְרֹשׁ מֵאִתּוֹ to warn a person off from doing wrong.—4) *to speak out, declare.* Targ. O. Num. VI, 2 (ed. Berl. *Pa.*). Targ. Lev. XXVII, 2 (O. ed. Berl. *Pa.*); a. e.—5) *to distinguish, make wonderful.* Targ. O. Deut. XXVIII, 59; a. e.—Part. pass. מְפָרֵשׁ; f. מְפָרֵשָׁה; pl. מְפָרְשִׁין. Targ. II Sam. I, 26. Targ. Is. XXIX, 14; a. e.

*Ithpa.* אֲפָרֵשׁ, אֲפָרֵשׁ, אֲפָרֵשׁ 1) *to be separated, to part, depart; to be set aside, dedicated.* Targ. Gen. X, 32. Targ. Is. LII, 11. Targ. Lev. IV, 10 (O. ed. Berl. *Ittaf.*). Targ. Ex. XXIX, 27 (O. ed. Berl. *Ittaf.*); a. fr.—2) *to be distinctly expressed, declared; to be explained, interpreted.* Targ. Num. I, 17. Targ. Y. Lev. XXIV, 11 (v. supra); a. fr.—Meg. 3<sup>b</sup> לְדִרְרֵי מְפָרֵשָׁה לִי מִיְמִינִיהָ a. fr. B. Kam. 112<sup>b</sup>, v. דְּמִיפְרָשֵׁן to me it was explained by &c. Y. Keth. IV, 28<sup>d</sup> bot. אֲפָרֵשָׁה a question was raised, but it was not made clear (solved); אֲפָרֵשָׁה it was raised and met.

*Ittaf.* אֲפָרֵשׁ *to be set aside, dedicated; to be distinguished.* Targ. O., ed. Berl., Lev. IV, 10; a. e., v. supra.—Targ. Y. I Gen. III, 18 הֲאֲפָרֵשׁ let there be a distinction.

פָּרַשׁ, constr. of פָּרֵשָׁה.

**פָּרֵשׁ** f. (b. h.; פָּרַשׁ) *secretion, excrements* (found in the entrails). Pes. 20<sup>a</sup> נִצְצָה בֶּשֶׂה if the liquid is found in the excrements of the slaughtered animal. Ib. (in Chald. dict.) וְכִי לִיה לִיה why should not the excrements again make the flesh unclean? Ib. טְבֵה טֶבֶה thick, substantial excrements (found in the entrails). Ab. Zar. 34<sup>b</sup> רַבֵּה טֶבֶה soft, viscid secretions. Ab. Zar. 34<sup>b</sup> מִיֵּה טֶבֶה its discharge may be used. Y. ib. II, 41<sup>c</sup> bot. פָּרֵשׁ טֶבֶה an animal's discharge is part of its body; a. e.

**פָּרָשָׁה** m. (b. h.; פָּרַשׁ *to chase, be fast,* v. Fried. Del. Proleg. p. 95, note; cmp. פָּרָר II) *horseman, knight.*—Pl. פָּרָשִׁים. Snh. 95<sup>b</sup> וְהַשָּׂרָר and the rest of the army were horsemen; a. e.

**פָּרָשָׁה פָּרָשָׁה** ch. same. Targ. Nah. III, 3.—Sabb. 109<sup>b</sup> 'אֵלִיָּהוּ אֵלִיָּהוּ he (Elijah) appeared to him as a horseman. Yeb. 121<sup>b</sup> וְכִי לִיה לִיה alas, for the brave horseman (city guardsman) that is dead! B. Bath. 8<sup>a</sup> לֶשֶׁת רָשִׁי (ed. לֶשֶׁת רָשִׁי) towards maintaining the city guard, v. מְפָרֵשׁ. Ab. Zar. 18<sup>a</sup> נִקַּח נֶשֶׁה בְּחֵד פִּי רַמְלָא בְּחֵד פִּי רַמְלָא he (R. Meir) assumed the disguise of a Roman knight.—Pl. פָּרָשִׁין, פָּרָשִׁין, פָּרָשִׁין. Targ. Jud. XV, 8. Targ. Ex. XIV, 28. Ib. 17; a. fr.—Ab. Zar. I. c., v. supra. B. Mets. 86<sup>a</sup>, v. מְפָרֵשׁ I; a. e.

**פָּרָשָׁה** I m. (v. פָּרַשׁ) [*driving, goad.*] Targ. Jud. III, 31 פָּרָשָׁה constr. (Ar. פָּרָשִׁין).

**פָּרָשָׁה** II m. (פָּרַשׁ, cmp. פָּרַח) [*breaker, crusher, ploughshare.*] Targ. I Sam. XIII, 20 (ed. Wil. פָּ; h. text בַּהֲרֵשָׁה).—B. Mets. 80<sup>a</sup> בְּנִשְׁלֵם פִּי הַנִּקְרָא he that handles the share is responsible for the damage, contrad. to בִּנְא, coulter.

פָּרָשָׁה, v. פָּרָשָׁה.

**פָּרָשָׁה** f., v. פָּרָשָׁה.—[Ber. S<sup>b</sup> פְּרִישֵׁי מַסַּח מַסַּח, v. פָּרָשָׁה.]

פָּרָשָׁה, v. פָּרָשָׁה.

פָּרָשָׁה, v. פָּרָשָׁה.

**פָּרָשָׁה** I f. (פָּרַשׁ) 1) *separation, branching off.*—פָּרָשָׁה *cross-road.* Ber. IV, 4, v. גִּבְעוֹר. Sot. 21<sup>a</sup> וְכִי יָבִיחַ הַדֶּגֶל לִפְנֵי הַדְּרֹמִים when the traveller reaches the cross-road (where there is a guide-post), he is saved from all dangers. Ib. בְּהַרְשָׁה פִּי הַדֶּגֶל what is meant by cross-road (in this parable)? A scholar on his dying day.—Hull. 46<sup>a</sup> פִּי הַרְשָׁה the first branching off of the spinal column towards the legs, שְׁנִיָּה the second branching off in the prolongation which forms the tail. Ib. פִּי הַרְשָׁה the starting point of the branching off; פִּי הַרְשָׁה the branch itself; a. e.—Pl. פָּרָשָׁה. Ib. 45<sup>b</sup> עַד בֵּין הַרְשָׁה . . . עַד בֵּין הַרְשָׁה how far does the spinal cord go (the severance of which causes the animal to be *f'refah*)? . . . To 'between the ramifications'; פִּי הַרְשָׁה לֵבֵן בֵּין הַרְשָׁה show us the place called 'between the ramifications'; a. e.—2) *crossing the ocean, sea-voyage.* Lev. R. s. 35, v. אֲפָרֵשָׁה.—3) (in writing) *division, section, Parashah, the weekly Scripture lesson.* Ber. 9<sup>b</sup> הַרְשָׁה אֲשֶׁר . . . הַרְשָׁה פִּי הַיָּם Ashrê (Ps. I) and *Lammah rag'shu* (Ps. II) are one section (psalm). Ib. 63<sup>a</sup> פִּי הַרְשָׁה אֲשֶׁר קָבְעָה שְׂכַל וְכִי לִיה לִיה לִיה why is the section Sh'm'a (Deut. VI, 4-9) recited before V'hayah (ib. XI, 13-21)? B. Bath. 14<sup>b</sup> פִּי הַרְשָׁה בִּלְשׁוֹן הַרְשָׁה the section treating of Balaam (Num. XXII, 2-XXIV, 25); a. v. fr.—Pl. פָּרָשָׁה (fr. פָּרָשָׁה). Ber. 9<sup>b</sup> עֶשְׂרִים פְּרָשָׁה eighteen psalms. Gen. R. s. 90. Lev. R. s. 24.





*plain, simple.* R. Hash. III, 3 של יגל פ' a straight horn of the mountain-goat, opp. כפיה. Sabb. 104<sup>a</sup>, v. כפה. Ib. 106<sup>a</sup>, v. כיה. Men. 35<sup>b</sup> אחא מחויר פ' Ms. M. (ed. אשר) R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוח (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפיה the distance from the index to the middle finger). Mekh. B'shall. beg. לא הביאן הק"בה רדך פ' וכי the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. רדך). Mekh. l. c. לא הביאן המקום בפשוטן (corr. acc.). Cant. R. to I, 16 כלשון פ' with a single expression (of praise), opp. כפול. B. Bath. X, 1, a. fr. פ' גט פ' a plain, open document, opp. מקושר folded; Tosef. Gitt. VIII (VI), 9 פ' ed. Zuck. (Var. פ' גט). Y. R. Hash. III, 58<sup>d</sup> top פשוטה (sub. הקריה) the plain note (תקיעה), opp. the tremulous note; a. fr.—2) (noun) פשוט the plain, literal sense. Sabb. 63<sup>a</sup>, a. e. אין פשוט (sub. יורש) an heir entitled to a single share, opp. גבור. Bekh. 52<sup>b</sup> פ' מה חלק פ' בבור וב' as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance (and not a gift affected by the jubilee laws); B. Bath. 124<sup>a</sup>. Ib. 126<sup>a</sup> בבור שהחלק פ' בבור, v. בור; Y. Keth. IV, end, 29<sup>b</sup> כפ' ויהר בפ' (read כפ' Num. R. s. 6 בני פ' the sons of a plain (not firstborn) man; a. fr.—Fem. פשוטה (sub. ירושה) single share. Y. B. Bath. VIII, 16<sup>b</sup> top, opp. פשוטה.—Pl. פשוטה פשוטן פשוטה. Sabb. 103<sup>b</sup>, v. כפה. Num. R. l. c. פשוטה פשוטה the plain (not firstborn) Levites took the place of the firstborn Israelites; a. fr.—4) flat, level, without receptacle. Tosef. Kel. B. Bath. VI, 1 לקיבול פ' כן הפ' לשינוי if one changes a leather implement . . . from a flat surface to a receptacle. Ib. IV, 3 פשוטה כדור in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr.—Pl. as ab. Kel. II, 1 פשוטה פשוטה those of them which are flat, opp. מקבליהן which have receptacles. Sabb. 123<sup>b</sup>, a. e. עין פשוטה flat wooden implements (boards &c.). Y. ib. X, end, 12<sup>d</sup> כפ' when they are flat, opp. מקופלין folded; a. fr.

**פְּשׁוּמָא** m. (preced.) 1) flat, plain.—Pl. פְּשׁוּמָא. Targ. Y. Num. XXXI, 22 flat vessels.—2) plain sense, v. אפשוטא.—[Yalk. Is. 352 בפשוטיהו, v. פְּשׁוּמָא.]

**פְּשׁוּמָתָא**, v. פְּשׁוּמָתָא.

**פְּשׁוּפְשִׁין**, v. פְּשׁוּפְשִׁין.

**פְּשׁוּרָא** m., pl. פְּשׁוּרִין = h. tepid (water). Targ. Koh. II, 8 ed. Lag. (ed. Vien. פְּשׁוּרִין; oth. ed. פְּשׁוּרִין).—Hull. 46<sup>b</sup>; 47<sup>b</sup>. Ib. 84<sup>b</sup> כסא דפשוורין some ed. (read: כ"י . . ., or רין . . .); B. Mets. 29<sup>b</sup> דפשוורין (some ed. פשוורין, v. פשוורין; a. e.—2) (v. פשוורין) rills formed by thawing snow. Ab. Zar. 34<sup>b</sup>, v. פשוורין. Kidd. 73<sup>b</sup> רש ב' וכ' פשוורין (Rashi: פשוורין) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

**פְּשׁוּרָא** Ar., v. פְּשׁוּרָא.

**פְּשׁוּשָׁא** m. name of a bird.—Pl. פְּשׁוּשִׁין. Lev. R. s. 22 (מכושין: כוש פ' בהבשהו Ar. (Ar. s. v. כוש) saw two pashoshin fight (ed. צפירין מנהגין).

**פְּשָׁה** (b. h. Pi.) to split, tear off, strip. Y. Yeb. XVI, 15<sup>d</sup> ופְּשָׁהוּ . . . הלה: he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122<sup>b</sup>; Tosef. ib. XIV, 10.—[Tosef. Neg. V, 13 פשה מן הגרובין, read with R. S. to Neg. XI, 10 פשה.]

*Nif.* פְּשָׁה to be stripped, split. Shebi. IV, 6 וכן פ' if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Hull. 128<sup>b</sup>, v. פרה II. Ib. 127<sup>b</sup> ובו פירות פ' if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

**פְּשָׁח** ch. same. Targ. I Sam. XV, 33 (h. text פשה). Targ. Ps. VII, 3 (h. text פירק).—M. Kat. 10<sup>b</sup> דפ' האר מן דפ' he that strips a date palm (cuts shoots off); B. Bath. 54<sup>a</sup>.

*Pa.* פְּשָׁח same. Targ. II Esth. III, 8.—Bets. 33<sup>b</sup> הרה פשה פשה broke a branch off, and gave us each several sticks.

*Ithpe.* פְּשָׁח 1) to be torn loose, separated. Targ. Y. Lev. XI, 32; 39.—2) (emp. פירס Hif.) to part one's feet, to force one's self to stand still. Kidd. 81<sup>a</sup> כשהגיע ל' when he arrived at half the ladder, he stemmed his feet.

**פְּשָׁח** (b. h.) 1) to stretch, straighten. Sabb. I, 1, sq. וכן פ' if the recipient puts his hand forth to within (the house). Pes. 118<sup>b</sup>, a. e. שפושין. Gen. R. s. 28 פשוטה ידיהם במצות for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351. Ber. 3<sup>b</sup>; Snh. 16<sup>a</sup> פשוטה לכו פשוטה Men. I, 2 אי אצבעותיו וכ' פ' he stretches his fingers so as to reach his wrist. Lev. R. s. 2 פשוטה לו ז' we must reach forth our hands to him, v. פנה. Keth. XIII, 5 ופ' לו את הרגל if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr.—Y. R. Hash. III, 58<sup>d</sup> top (ref. to פשוטה, ib. III, 3) כרי שפשוטה וכ' (or פשוטה, Pi.) (the horn is straight,) intimating that they must straighten their hearts through repentance.—Part. pass. פשוטה, q. v.—2) to strip; (sub. כגדו) to undress. Yoma III, 4; 6. Ib. 31<sup>b</sup> מקדש . . . פשוטה he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32<sup>a</sup> כלום פשוטה אלא וכ' can a man put off anything except what he has put on? Tam. I, 1; a. fr.—Part. pass. פשוטה. Y. Yoma III, 40<sup>a</sup> bot. אחא פ' ואחא לבוש וכ' whether he undresses or dresses, in either case the sanctification follows the act.—3) to make plain, to explain. Num. R. s. 18; Tanh. Huck. 1 היה יושב ופשוטה וכ' was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 למד . . . ופשוטה אחא וכ' (ודורש) he learned (the Torah) in day-time and explained it to himself at night; a. fr.—Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) פ' כל ימי . . . הדין הוא פ' I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published.* Hor. 3<sup>b</sup> וכל וכו' until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36<sup>a</sup>; a. fr.

*Pl.* פִּשְׁטַן 1) *to stretch, straighten out.* Y. Snh. III, 21<sup>a</sup> bot. והחיל קָשְׁטַן (interch. with פִּשְׁטַן) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 אה קיבשין את קיבשין וכו' the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. קָשְׁטַן. Y. Naz. IX, 57<sup>d</sup> רגליו קָשְׁטַן וידו וכו' if the corpse is found with its feet stretched and its hands on the heart, opp. קָשְׁטַן.—2) *to strip, take off.* Tosef. Kel. B. Kam. IV, 17 בשׁ פִּשְׁטַן (הזליקן) from the time that the coat (the plaster of the stove) is taken off.

*Nif.* פִּשְׁטַן 1) *to be straightened out, be unfolded, become flat.* Kel. XXVI, 2 נהיה כ' when it (the bag) is straightened out (so as to be a plain piece of leather, v. פִּשְׁטַן), it is not susceptible to uncleanness. Tosef. Neg. l. c. כקמיש ש' like a creased garment that has been straightened out; a. e.—2) *to be stripped.* Pirké d'R. El. ch. XIV צפירן נ' עיר צפירן the horny skin was taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

*Hif.* פִּשְׁטַן 1) *to strip, flay.* Pes. V, 9 ופִּשְׁטַן חזן? Ib. how did they suspend and flay (the Passover lamb)? Ib. וכלה פִּשְׁטַן ... he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 את הפִּשְׁטַן יב' they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed the skin.* Pirké d'R. El. l. c. שיהא קָשְׁטַן את סורו וכו' that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII הנהש ש' ed. Bab. (oth. ed. שנפִּשְׁטַן) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

*Hof.* פִּשְׁטַן *to be stripped.* Zeb. XI, 3 נר שלא ה' before the hide was taken off. Ib. 93<sup>b</sup>; a. e.

*Hithpa.* פִּשְׁטַן, *Nithpa.* פִּשְׁטַן *to be straightened, become even; to flatten.* Hag. 9<sup>a</sup> וכו' ... if he was lame on the first day and became straight &c. Y. Yeb. I, 2<sup>d</sup> bot. נהש פִּשְׁטַן הכס, v. פִּשְׁטַן; Tosef. Nidd. VI, 4 שהפִּשְׁטַן את יב' B. Bath. 120<sup>a</sup> הפִּשְׁטַן הקמטין יב' the wrinkles became even, and her beauty returned &c.; a. e.

פִּשְׁטַן ch. same, 1) *to stretch, stretch forth; to straighten.* Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. קָשְׁטַן.—R. Hash. 26<sup>b</sup> כבה דקָשְׁטַן אריש וכו' the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. פִּשְׁטַן bends, humbles.—Part. pass. פִּשְׁטַן. פִּשְׁטַן. Targ. Y. Ex. XXVI, 28 (ed. Amst. פִּשְׁטַן). Targ. II Esth. V, 1.—2) *to strip, tear, flay.* Targ. Y. II Num. XXIII, 24.—Pes. 113<sup>a</sup> פִּשְׁטַן; B. Bath. 110<sup>a</sup>, v. קָשְׁטַן I.—3) (neut. verb) *to be stretched forth, reach out.* Y. Peah VIII, end, 21<sup>b</sup> ירדה וכו' הלא פִּשְׁטַן ידהן וכו' may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce.* Gen. R. s. 17 היין והבין פִּשְׁטַן וכו' he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18<sup>b</sup> רבא דיהודי וכו' and Raba decided that restitution must be made. Kidd. 9<sup>b</sup>

בחר דבעיא הדר פִּשְׁטַן after having raised the question, he met it again himself. Ber. 2<sup>b</sup> מה מבריהא לה והדר פִּשְׁטַן and then they solved the question by deduction from a Boraitha. Hor. 13<sup>b</sup> פ' גרס והנא וכו' he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90<sup>b</sup> מהא הרה פִּשְׁטַן derive from this (Boraitha) one answer to the questions before us. Kidd. 25<sup>a</sup> מר בעירו וכו' did you ever ask me anything that I did not explain to you?; a. fr.—V. פִּשְׁטַן.

פִּשְׁטָמָא m. (preced.) 1) *plain wording; plain sense.*

Keth. 111<sup>b</sup> פִּשְׁטָמָא דקרא במאי כתיב what does the plain text (not homiletically changed) refer to?; Erub. 23<sup>b</sup> פִּשְׁטָמָא (of the text?; Kidd. 80<sup>b</sup>; a. e.—Y. Snh. I, beg. 18<sup>a</sup> פִּשְׁטָמָא דקרייא the plain sense of the text. Y. B. Bath. VIII, 16<sup>a</sup> בני מימר פִּשְׁטָמָא וכו' (פנסכח) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60<sup>b</sup>; Hull. 18<sup>b</sup>; 57<sup>a</sup>, v. פִּשְׁטָמָא II.

פִּשְׁטָמָא, v. פִּשְׁטָמָא.

פִּשְׁטָר, v. פִּשְׁטָר.

פִּשְׁטָר, v. פִּשְׁטָר.

פִּשְׁטָר, v. פִּשְׁטָר.

פִּשְׁטָרָא f. (פִּשְׁטָר) *stripping.* Sabb. 109<sup>b</sup> אפ' דדיקלא (some ed. אפִּשְׁטָרָא) on that portion of a date palm which shows the signs of having been stripped.

פִּשְׁטָרָא, v. פִּשְׁטָרָא.

פִּשְׁטָרָא c. (preced.) 1) *explanation, teaching.*—Pl.

פִּשְׁטָרָא when they had finished their studies; Yalk. Is. 352 מפִּשְׁטָרָא (2) *plain, self-evident truth; is it not a matter of course?* Meg. 3<sup>b</sup>, a. fr. פ' I have no doubt. Y. Pes. VII, 34<sup>b</sup> פ' זה ברובא וכו' this is clear, that &c. Y. Sabb. X, end, 12<sup>d</sup> מה ברובא וכו' what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137<sup>a</sup> פ' מה ברובא וכו' is not this a matter of course (what need was there to say it)? (Answ.) I might have thought &c. B. Mets. 16<sup>a</sup> פ' זה ברובא וכו' it is undisputed, if he sold it ... but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—Pl. פִּשְׁטָרָא. Y. Bets. I, 60<sup>b</sup> פ' לכוין פ' וכו' things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hita*, a small coin. Hull. 54<sup>b</sup> כפ' פ' דפימבריהא like a small P.—Pl. פִּשְׁטָרָא. Ib. דפימבריהא the small coins of Pumb'ditha. B. Mets. 16<sup>b</sup> פ' רספרא וכו' the writer's fee, v. זר ch.—Trnsf. *flat and round blisters.* Gitt. 67<sup>b</sup> פ' קאי בישריה פ' his body was full of blisters.

פִּשְׁטָרָא f. (פִּשְׁטָר) 1) *stretching forth.* Y. Yoma V, 42<sup>b</sup>

פִּשְׁטָרָא reaching out with the hand.—2) *undressing.* Ib. III, 40<sup>c</sup> פִּשְׁטָרָא פ' לברשה וכו' draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31<sup>b</sup>; a. e.—V. פִּשְׁטָרָא.



Lev. XIX, 20 (h. text בַּקֶּרֶת).—2) that which has been, or is to be searched out, depth, recess. Targ. Job VIII, 8 (h. text חָקַר). Ib. XXXVIII, 16; a. e.—Pl. פִּשְׁטָן. Targ. Ps. XCV, 4.

פִּשְׁטָן, v. פִּשְׁטָן.

פִּשְׁטָן I [to split, enter into, comp. פָּרַק] to examine, investigate. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מִדָּה 'וּכְפִשְׁטָן בָּהֶם וְכִן הוּא' as the rains come down upon the plants and cleanse and permeate them &c.; כִּן הוּא 'וְכִן הוּא' so do thou enter into the words of the Law &c.; Yalk. ib. 942. Ber. 5<sup>a</sup> רָפְשָׁשׁ בְּמַעֲשָׂיו... רָפְשָׁשׁ בְּמַעֲשָׂיו if man sees that troubles are coming upon him, let him investigate his conduct; 'וְלֹא מִצָּד וְכִ' if he has investigated and can find nothing (wrong) &c. Erub. 13<sup>b</sup>, v. מְשַׁבֵּשׁ. Y. Keth. I, 25<sup>a</sup> bot. וְכִ' if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 וְרַם קִפְשָׁשׁ שְׂטֵרוֹתָיו a human being examines his papers. Tanh. Huck. 6 וְשֵׁשׁ שֶׁהָיָה I searched and inquired and investigated. Tosef. Shek. II, 1 מְשַׁבֵּשׁתָּן 'וְכִ' they searched him on entering (the treasury) and on leaving. Tosef. Yeb. XIV, 8 מִפְּשֵׁשְׁתִּין בְּאוֹתָהּ הַיָּדוּר investigation is held in that town. Tosef. Neg. VI, 7 צָא וְכִ' go and examine thyself (thy conduct) and do repentance; a. e.

פִּשְׁטָן I ch. same. Targ. Y. Gen. XXXI, 34 (h. text מִשַּׁשׁ). Ib. 35 (h. text חָרַשׁ). Targ. Ps. CXXXIX, 1 (h. text חָקַר); a. fr.—Lev. R. s. 22 וּפְשֵׁשְׁתוּנִיהָ אֹלְגִין they went and searched him; Gen. R. s. 10. Ib. s. 49 וְיֵלֵךְ אֶתְּשֵׁשׁ רִינָא go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) וּמְשַׁבֵּשׁ בְּעוֹבְדֵי... מִשְׁחֵתִי אֲנִי I speak to my heart and investigate my doings; a. fr.

פִּשְׁטָן II (cmp. preced. a. פָּשַׁר) [to divide, spread,] to dissolve. Yalk. Lam. 1000 הָיוּ מְשַׁבֵּשְׁתִּין וְנִפְלְגוּ they melted and fell apart.

פִּשְׁטָן II (transpos. of שִׁפְשֵׁף) to rub against, let glide down. Sabb. 154<sup>b</sup> דְּקַמְשַׁבֵּשׁ לִיהָ וְכִ' Ms. M. (ed. דְּקָא) he let his son glide down the back of an ass (to amuse him).

פִּשְׁטָן I c. פִּ' (I) wicket. Midd. I, 7 שְׂחִיָּה זֶה הָיָה פִּ' פְּתוּחָה לְעוֹרָה פִּ' קָנָן הָיָה לוֹ וְכִ' the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פִּ' מִתְּחִלָּה וְכִ' the Lord opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 בִּפְּתִילָה וְכִ' he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54<sup>b</sup> (in Chald. dict.) יִדְיִלְמָא דְהוּוִינָה בִּפְּתִילָה (the high priest) through the wicket; a. e.—Pl. פִּשְׁטָן. Shek. VI, 3. Zeb. 56<sup>a</sup>; 55<sup>b</sup> שְׁנֵי פִ' הָיוּ וְכִ' (Ms. R. 2 פִּשְׁטָן, Ms. K. פִּשְׁטָן, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. ib. VII, 1 פִּשְׁטָן ed. Zuck. (Var. פִּשְׁטָן, corr. acc.) Zeb. I. c. פִּשְׁטָן שְׂחִיָּה it was different as regards the height of wickets. Gen. R. s. 1; Yalk. ib. 2 רִיחָן הָיָה

how to arrange the chambers, how to arrange the wickets (doors between the rooms).

פִּשְׁטָן II m. (פִּשְׁטָן I, cmp. פִּקָּא) [searcher,] bed-bug. Ter. VIII, 2. Nidd. 58<sup>b</sup>. Y. Ber. IX, 13<sup>c</sup> bot., v. גְּלוּקָה.

פִּשְׁטָן III m. (פִּשְׁטָן II) melting, dissolving. Yalk. Lam. 1000 (ref. to לָמַס, Lam. I, 1) אֵין לְשׁוֹן מִסְ אֵלָא לְשׁוֹן 'וְכִ' mas means melting, as we read (Ex. XVI, 21) &c.

פִּשְׁטָן m., pl. פִּשְׁטָן, v. פִּשְׁטָן.

פִּשְׁטָן [to divide, to spread,] 1) to melt, dissolve. Mekh. B'shall., Vayass'a, s. 4 (expl. וַיִּמַּס, Ex. XVI, 21, cmp. פִּשְׁטָן III) הָיָה פִּשְׁטָן וְהוֹלֵךְ וְכִ' when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) to be stale, tepid. Tanh. Vayesheb 4 (פִּשְׁטָן) a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מִיַּם פִּשְׁטָן stale water (from pools), opp. מִיַּם חַיִּים. Par. VIII, 9 (מִיַּם) salty water and pool water.—In gen. פִּשְׁטָן (sub. מִיַּם) tepid liquids. Y. Sabb. XX, 1<sup>c</sup> bot., opp. צִינִין. Gen. R. s. 86 when his master said to him mix the wine with tepid water, it was tepid, opp. רוֹתְחִין. Ber. 16<sup>b</sup>; Y. ib. II, 5<sup>b</sup> bot.; v. פִּקָּה. Y. Nidd. II, beg. 50<sup>c</sup>; a. fr.—[Y. Keth. X, end, 34<sup>a</sup>, v. פִּ'—Yalk. Gen. 38 וּפְשֵׁרָה, v. Nithpa.

Hif. הִפְשִׁיר 1) to make tepid; to temper, cool. Sabb. 40<sup>b</sup> because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41<sup>a</sup>, sq.) כִּדִּי לְהִפְשִׁירֵן enough to temper the cold water, opp. כִּשְׁבִיל שִׂיחָמָה to get hot. Y. ib. III, 6<sup>b</sup> top מוֹתֵר לְהִפְשִׁיר בְּמִקּוּם שְׂחִיר שִׁילְטָה you may temper (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) הִפְשִׁירָן וַיִּתֵּן וְכִ' he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanh. Emor 3; Midr. Sam. ch. XXIV (Yoma 77<sup>a</sup> Pesik. R. s. 12 (ref. to Deut. XXV, 18) קָרָה, אֲמַלֵּךְ) אֲשֶׁר קִרְדָּה הִפְשִׁירָה 'וְכִ' (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פִּשְׁטָן) to compromise. Y. Sot. V, 20<sup>c</sup> bot. וְהָ עֲמוּ וְכִ' וְהָ עֲמוּ וְכִ' Abraham changed the evil inclination within him into good... he compromised with it, (as we read, Neh. IX, 8), and he made a covenant with it (his heart); Y. Ber. IX, 14<sup>b</sup> bot. וְהַפְסִיד אֵלָא (corr. acc.)—Tosef. Erub. XI (VIII), 11, v. infra.

Nif. נִפְשִׁיר to be dissolved; to be tempered. B. Kam. 28<sup>b</sup> even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40<sup>b</sup> שִׁיבֵיל שִׁיבֵיל... שִׁיבֵיל... not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

Pi. פִּשְׁטָן 1) to separate, tear loose, disengage. Tanh. Ki Thissa 1 אַתְּ מִפְשִׁיר אוֹתָהּ וְכִ' thou disengagest it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. וְהוּא מִפְשֵׁר אִירָה וְכִ' (אִירָה) Y. Sabb. VII, 10<sup>a</sup> bot. מִפְשִׁירָן וְכִ' he may pick them (the thorns) out... provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מִפְשֵׁר Var. (ed. Zuck. Pesik. R. s. 11

until he has redeemed his debt; וביון דנתפטר וב' (read: פֶּשֶׁר) and when his account was settled (v. פֶּשֶׁן).

**פֶּשֶׁר** m. (preced.) *interpreter*. Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פֶּשֶׁר). Ib. XLI, 15.

**פֶּשֶׁר II** m. (preced.) *interpretation*. Targ. Y. Gen. XL, 8 ליה ליה פ' (O. פֶּשֶׁר, v. preced.).

**פֶּשְׁרָא**, v. פֶּשְׁרָא, a. פֶּשְׁרָא.

**פֶּשְׁרָה** f. (פֶּשֶׁר) [*division*, cmp. פֶּשַׁע,] *compromise, settlement* (cmp. Samar. פֶּשְׁרָה: כִּשְׁפָה, Ex. XXI, 1, a. fr.). Keth. X, 6 כִּשְׁפָה פ' בְּיָהוּבָם until they agree to a division among them. Tosef. Snh. I, 2 כִּךְ הֵב' בְּשֵׁשׁ שְׁהוּרִין... as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5<sup>b</sup> וְפ' בְּשֵׁשִׁים a compromise is valid if made before two judges. Ib. שֵׁשִׁים when two judges have arbitrated, the parties cannot retract (v. פֶּשֶׁר). Y. ib. I, 18<sup>b</sup>, v. הִתְקַדְּחָה. Ber. 16<sup>a</sup>; a. fr.—Sifrē Num. 95 פ' הִיא זוּ וְכ' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

**פֶּשֶׁר** ch. same. Targ. Y. Deut. I, 16.

**פֶּשְׁתָּה**, Lam. R. to II, 2, v. פֶּשֶׁשׁ ch.

**פֶּשְׁתִּיכְנָא**, v. פֶּשְׁתִּיכְנָא.

**פֶּשְׁתִּים** pl. (used as sing. f.; b. h. also פֶּשְׁתָּה a. פֶּשְׁתָּה; פֶּשֶׁר, cmp. פֶּשַׁע, to spread; cmp. פֶּשֶׁן) *flax, linen*. Kil. IX, 1 אֵין אֵין אֵין אֵין אֵין no mixed web is forbidden as *Kilayim*, except wool and flax. Sabb. 27<sup>a</sup>. Men. 39<sup>b</sup>. Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Lev. XIII, 47) כִּי פ' כְּבִירֵיהֶּהּ וְכ' as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII כִּי פ' כְּבִירֵיהֶּהּ (interch. with next w.).

**פֶּשְׁתָּן** f. same. Kil. IX, 1. Y. ib. 31<sup>d</sup> כִּי פ' כְּבִירֵיהֶּהּ v. preced. Ib. שֶׁל יָם (Maim. to Kil. IX, 1 פֶּשְׁתָּה) sea-flax (tangle). Kel. XVI, 6 פֶּשְׁתָּה שֶׁל פ' Sifra Thazr., Neg., Par. 5, ch. XIII אֵין שֶׁל פ' אֵין. Ib. ch. XV, אֵין פ' אֵין. Gen. R. s. 32; Cant. R. to II, 16 וְכִשְׁפֶּתְהוּ יִפְּהוּ when his flax is hard, the flax-worker does not beat it too much יִפְּהוּ but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

**פֶּשְׁתָּנִי** m. (preced.) *flax-worker, dealer in flax*. Y. Yeb. XIII, 13<sup>c</sup>. Gen. R. s. 32, a. e., v. preced.

**פֶּת** two. Snh. 4<sup>b</sup> פֶּת בְּאַפְרִיקָי שֶׁהֵם *pth* in Afriki means two; Men. 34<sup>b</sup>; Zeb. 37<sup>b</sup>.

**פֶּת** c. (b. h.; פֶּתָה) *a piece of bread, in gen. bread, food, sustenance*. B. Mets. 107<sup>b</sup> פֶּת שֶׁהֵיָהּ breakfast. Ib. (ref. to Ex. XXIII, 25) הִיא פֶּת בְּמִלְחָה וְכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 הֵם וְהֵם הֵם וְהֵם their (the gentiles') bread and oil; ib. 36<sup>a</sup> פֶּת שֶׁלָּהּ בִּשְׁלָהּ Hor. 13<sup>b</sup> פֶּת וְשִׁמְנִין 74<sup>b</sup>, v. פֶּת. Hor. 13<sup>b</sup> פֶּת שֶׁלָּהּ בִּשְׁלָהּ (baked). Ib. פֶּת שֶׁלָּהּ בִּשְׁלָהּ

**פֶּתָה** to be disentangled; trnsf. to be acquitted, pardoned. Gen. R. s. 22 נִשְׁתַּיְתָּה וְנִתְפַּשְׁרָתִי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 וּפְשַׁרְתִּי (corr. acc.).

**פֶּשֶׁר I** ch. same, 1) to melt, be dissolved. Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) to vanish, be broken. Snh. 67<sup>b</sup> כִּי בָּרַח לְאִשְׁקוּרֵי מִיָּדָה פ' וְכ' when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אִשְׁקוּרֵי).—2) [to dissolve,] to chew the cud. Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) to solve a riddle or a dream; to interpret. Targ. Gen. XL, 16. Ib. XLI, 12; a. fr. (in O. ed. Berl. interch. with Pa.).—Lam. R. to I, 1 רְבִירֵי (הִיא אִיתְהָא) רְבִירֵי וְכ' דַּלְמָא דִּרְבִירֵי דִּרְבִירֵי do you understand how to interpret a dream which I had as well as your master?; a. e.

**פֶּשֶׁר 1** to disengage, tear loose. Pesik. Shek., p. 11<sup>a</sup> לִיָּהּ (not לִיָּהּ) which thou makest loose here &c., v. preced. a. פֶּשֶׁר; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פֶּשְׁרָה (Ms. K. פֶּשְׁרָה) she released (disenchanted) her.—2) to solve (a riddle), interpret (a dream). Targ. O. Gen. XLI, 15 וְנִתְפַּשְׁרָתִי ed. Berl. (ed. Amst. וְנִתְפַּשְׁרָתִי). Ib. XL, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. פֶּשֶׁר Af.).—Yoma 28<sup>b</sup> הִיא הִיא הִיא הִיא did he dream and himself interpret?, i. e. did he answer his own query? Ber. 56<sup>a</sup> מִפְּשֶׁר הַלְמִי הִיא הִיא an interpreter of dreams; ib. 1) הִיא הִיא (וְכ' רְבִירֵי) Lam. R. to I, 1 רְבִירֵי... a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מִפְּשֶׁר. Ber. 55<sup>b</sup> וְכ' הִיא הִיא a dream not interpreted is like a letter not read (has no effect).—3) to release, settle with. Y. Keth. X, end, 34<sup>a</sup> [read as Asheri to Keth. 91<sup>b</sup>] קִיָּם פֶּשֶׁר (or פֶּשְׁרִין) rise and settle with me; וְכִיבֵל he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164<sup>b</sup> פֶּשֶׁר פֶּרִיכָךְ settle thy account; a. e.

**פֶּתָה** to be released. Ib. דְּמִתְפַּשְׁרָתִי פֶּתָה



פְּתוּרָאָה m. (denom. of פְּתוּרָא 1) = h. מְתוּרָאָה, money-changer. Hull. 54<sup>b</sup>.

פְּתוּרָאָה, v. פְּתוּרָאָה I.

פְּתוּחָה (b. h.) 1) to open, begin. Y. Ber. VI, end, 10<sup>d</sup> על פותחין כל... שיהיה פותחין כל... over each cask as he opened it he said the benediction &c. Sabb. 104<sup>a</sup>, a. e. פותחין לי (Var. פותחין, v. פתח) I. Ib. 48<sup>a</sup> אבל לא פותחין... you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64<sup>b</sup> top (ref. to Is. XLV, 8) פותחה... נוקבה like the female that opens for the male. Ned. III, 4 גדר לא פותחין... he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. גדר); a. v. fr.—Part. pass. פותחה; pl. פותחים; פותחתי; Yeb. 71<sup>b</sup>, a. e. נסתם הפ', v. סתם. Snh. 94<sup>a</sup>, v. סתם (v. מנצפך). Meg. 3<sup>a</sup> באמצע, v. סתם. Erub. IV, 6 פותחין שלש הצירות הפ'... three courts opening into (communicating with) one another and into the public road; a. v. fr.—חצה פותח, v. פתח.—Esp. פותחה a paragraph in the Torah beginning with a new, indented line, opp. סתומה. Treat. Sof'rim I, 14 'כל שלא פותחין... איזהו פ' כל שלא פותחין... what is an open paragraph? Such as does not begin at the beginning of a line, ומה... and how much space must one leave... for a paragraph to be called open?; a. fr.—Trnsf. [to open the door to] to introduce (into learning). Y. M. Kat. III, 83<sup>b</sup> top איזהו רבי פותחין... who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow, v. התקנה. Ned. IX, 1 פותחין לאדם בבבדו... the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. פותחין לי בבבדו... why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.')? Ib. 4 פותחין לי כן הכתוב... we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27<sup>a</sup> וסיים בהבירה... the Mishnah begins with kad and closes with habith! Ber. 10<sup>a</sup> אתה פותחין... אתה פותחין... thou wast the first man to speak of saving life; פותחין אתה אתה פותחין... thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. to open a lecture with a (Biblical) text. Pesik. Aḥārē, p. 170<sup>a</sup> ר' לוי פ'... R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פותחין אתה... the author takes his texts from all those (quoted) passages.—2) to explain, speak plainly. Shek. V, 1; Men. 65<sup>a</sup> (ref. to פתחיה as identical with פתחיה) he was named Pethahia, שיהיה פותחין... because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifré Aḥārē, beg., v. סתם.

Nif. פתח 1) to be opened. Yeb. 71<sup>b</sup>, a. e., v. סתם. R. Hash. 16<sup>b</sup> פתחין... three books are opened (for recording) on the New Year's Day. B. Bath. 125<sup>b</sup>, v. סתם I, Nithpa. Pesik. R. l. c. פתחין... to have one's bowels opened, v. פתחה; a. fr.—Ib. [editorial gloss] ונ' גוד שם פתחין... and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. to have one's eyes opened, to become seeing. Pesik. R. s. 42 'כל... כשיולדה שרה כל סתם... when Sarah gave birth, every blind person in the world was restored to sight; a. e.

Pi. פתח 1) to open. Ib. הפתחין... he opened the prisons. Par. III, 8 הפתחין... they piled upon in the shape of a tower and opened windows in it. Zeb. 88<sup>b</sup> פתחין... נפתחו (Ms. K. a. R. 2 נפתחו; Ms. R. 1 נפתחו, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) to engrave. Y. Ab. Zar. III, 43<sup>b</sup> פתחין... if he cut designs into it.—3) to dig, break ground. Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 פתחין... when an ox and a cow are harnessed together, they will break and harrow all valleys.

Hithpa. פתחין, Nithpa. פתחין 1) to be opened, v. supra. Pesik. R. s. 31 פתחין... they (their cavities) were opened with (discharged) blood; a. e.—2) to be cut into, graven. Tosef. Sot. XV, 1; Y. ib. IX, 24<sup>b</sup> פתחין... ובינו... and when they let it (the Shamir, v. פתחין) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30<sup>d</sup> פתחין R. S. to Kil. VIII, 1, v. פתחין.]

פתח ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—Part. pass. פתחין; f. פתוחין; pl. פתוחין; פתוחין a) open. Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—b) seeing, v. פתחין.—Taan. 24<sup>a</sup> פתחה... ארצה לפתחה... she came to open the door... but it could not be opened on account of the wheat pressing against it. Gitt. 69<sup>b</sup> פתחין... let him open a keg of wine &c. B. Kam. 112<sup>b</sup> פתחין... when they (the court) have opened his case (written a warrant, v. פתחין II) and sent for him. Ned. 28<sup>a</sup> פתחין... he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 פתחין... אע"פ דפ'... אע"פ דפ'... אע"פ דפ'... although R. Y. offered such a suggestion for retracting a vow, we must not do so; ופ'... nor do we offer that other suggestion &c.; a. e.

Af. פתח same. Lam. R. to I, 1 רבין, beg. פתח... he opened his house to him, and he entered.

Pa. פתח same. Targ. Is. XLV, 1. Ib. XLII, 7.—Part. pass. פתוחין open-eyed, able to see. Lev. R. s. 22 פתוחין... one was blind, and the other could see.

Ithpa. פתחין, Athpa. פתחין 1) to be opened; to be released. Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69<sup>a</sup> פתחין... (Rashi לפתחיה, read: פתחין Pa.) that the boil may open, let somebody blow &c. Ib. v. פתחין; Pes. 42<sup>b</sup>; a. e.—Esp. to be restored to sight. Lev. R. l. c. פתחין... he who was blind re-

covered sight &c., v. פְּתַח; Koh. R. l. c. Ib. אֵיזְשָׁתָהּ the she-ass recovered &c.; a. e.

פְּתָח m. (פְּתַח Pi. 2) engraver. Pl. פְּתָחִים. Y. Shek. IV, 48<sup>a</sup> top פְּתָחֵי אֲבָנִים (Ms. M. פְּתָחֵי) stone engravers.

פְּתָח, v. פְּתַח.

פְּתָח m. (b. h.; פְּתַח) opening, door, gate. Keth. IV, 3 (ref. to Deut. XXII, 21) 'אֵין לָהּ לֵאמֹר בֵּית הָאָב יב' if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9<sup>c</sup> top פְּתָחָהּ שֶׁל הַיָּדָה ... עַל פְּתָחָהּ שֶׁל הַיָּדָה it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 פְּתָח עַד הַיָּדָה זה הפ' פְּתָח עַד הַיָּדָה this gate (verse used as introductory text, v. פְּתַח) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פְּתָח עֵינָיִם, Gen. XXXVIII, 14) תִּלְוָה עֵינָיִם בַּפ' תִּלְוָה עֵינָיִם she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 פְּתָח ... שֶׁל הַיָּדָה the Lord opened to them the gate of repentance; a. fr.—Euphem. פְּתָחָהּ שֶׁ אֲבִירָתָהּ absence of virginity Keth. 9<sup>b</sup> פ' בְּנִשְׁתָּהּ בְּנִשְׁתָּהּ, contrad. to בְּנִשְׁתָּהּ דְּמִיָּה, v. פְּתַח. Ib. 3 פ' כִּשְׁנֵי כִרְיִים רִבִּי and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. a) an opening for retracting a vow, a suggestion, v. פְּתַח. Gen. R. s. 91 פ' מִצָּח לֵהָרִים ... לְמִצָּחֵי נַזְרִיתִים for one hundred and fifty Nazarites he found causes for absolution; a. fr.—b) the starting time of menstruation. Arakh. II, 1 פְּתָח אֵין שֶׁ בְּנִשְׁתָּהּ וְכ' for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8<sup>a</sup> פְּתָחָהּ שֶׁבִּנְיָה עֶשְׂרִים her sure starting point is after seventeen days; a. fr.—Pl. פְּתָחִים. B. Bath. IX, 1 יֵשְׁאֲלוּ עַל הַפ' let them go begging at the doors; Keth. XIII, 3 יִחַדְּרוּ עַל הַפ' Cant. R. to V, 2 פְּתָחוּ לִי בַּיָּמִים פְּתָח ... וְאֵין פְּתָח לֵבָב שֶׁ וְכ' make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פְּתָחֵי לֵיחָהּ the calculations concerning starting points of menstruants (v. supra).

פְּתָחָהּ, פ' ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 דְּפִתְחָהּ שֶׁ אֲבִירָתָהּ opening of the mouth, courage to speak; a. fr.—Snh. 110<sup>a</sup> (ref. to Num. XVI, 30) פְּתָחֵי בֵּית הַמִּזְבֵּחַ the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10<sup>b</sup>, sq., פְּתָח לָהּ שֶׁ לְהֵאָרֵךְ took his opening text for this (Purim) lesson from here. Ex. R. s. 1 קָרָא קָרָא שֶׁ לְהֵאָרֵךְ took as text the following verse; a. fr.—Ned. 22<sup>b</sup> פְּתָחָהּ לְנִשְׁתָּהּ offered himself a reason for absolution from his vow.

פְּתָחָהּ, פ' m. constr. (b. h.; פְּתַח) opening of the mouth, point of attack, fault-finding; excuse for wrongdoing. Sifra Yayikra, N'dab., ch. II, Par. 2 שְׁלֵמָה לֵיתֵן שֶׁ בַּיָּמִים לִפְתָּחֵי לֵהָרִים in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בְּכָל מְקוֹם שֶׁ שָׂאָה מִצָּח שֶׁ שֶׁ וְכ' wherever (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref.

פְּתָחָהּ, Gen. I, 26) Moses said, Lord of the world, מַפְנֵי מַה, why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פְּתָחִיָּהּ (b. h.) Pethahia, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 פ' עַל הַקְּרִינִין P. had the supervision of the sacrificial birds. Ib. וְזֶה מִרְדֵּכִי P. is the same as Mordecai, v. פְּתַח; Men. 65<sup>a</sup>.

פְּתָחָהּ, פְּתַח (b. h.; cmp. פָּתַח) 1) [to be open, wide,] to be accessible to influences, be compliant. Ex. R. s. 21 (ref. to Hos. VII, 11) מִיָּדָה אֲצִלֵּי הֵם כִּינִינָה פְּתָחָהּ וְכ' towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) to open; trnsf. to influence, persuade, entice. Snh. 38<sup>a</sup> (play on פְּתַח מִי פְּתַח Prov. IX, 16) מִי פְּתָחָהּ לְזֹחֵר וְכ' who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 וּפְתָחֵיךְ, read: וּפְתָחֵיךְ, v. פְּתַח.]

Pi. פְּתָחָהּ [to open the heart of,] to persuade; 1) (in a good sense) to win, conquer. Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שֶׁהֵם מְכִידִין לְפָתָח וְכ' they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לְרִצּוֹן); Yalk. Ps. 840; Pesik. Bahod., p. 152<sup>a</sup>. Y. Kidd. III, 64<sup>c</sup> top וְכֹפְשֵׁי וְכ' ... וּמְפָתִים אֲחֵרִים they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פְּתָחֵי, v. infra.—2) to gratify; to mislead by gratifying; to deceive. Lev. R. s. 6, beg. (ref. to וְהִפְתַּחְתָּ, Prov. XXIV, 28) מֵאֲחֵר שֶׁפְּתָחָהּ מֵאֲחֵר after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מֵאֲחֵר שֶׁפְּתָחָהּ בְּשִׁפְתֶּיךָ וְכ' after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on וּבְמִפְתָּחֵי, Deut. IV, 34) הָיוּ הַמְּכַוְּתִים מְפָתוּתִים אֲחֵרִים וְכ' the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXVIII, 43 מִפְתָּחֵי בִּרְךְּ ed. Bub. (oth. ed. שְׁפִירוֹת בִּרְךְּ; corr. acc.).—3) to entice. Y. Snh. X, 28<sup>d</sup> הַיַּיִן הַקָּשֶׁה הַגּוֹמֵר לְזוֹנוֹת מִפְתָּחֵי הַגּוֹמֵר לְזוֹנוֹת which opens the body to lust; Num. R. s. 10, a. e., v. פְּתָחָהּ; a. fr.—Esp. to seduce. Keth. III, 9 (41<sup>a</sup>) הָאֲמִירָה פְּתָחֵי אִירָה וְכ' if one declares, I have seduced that man's daughter. Ib. 4 הַמְּפָתֵהּ נִירָהן the seducer pays three fines, opp. to אִירָה; a. fr.—Y. Keth. III, 27<sup>b</sup> שֶׁהִפְתַּחְתָּ, read: שֶׁהִפְתַּחְתָּ, when she seduced him.

Pu. פְּתָחָהּ to be persuaded; to be seduced. Gen. R. s. 71; Yalk. Ib. 127 פְּתָחֵי (not פְּתַח), v. פְּתַח.—Part. f. מְפָתָהּ a seduced woman. Keth. 39<sup>b</sup>; a. fr.

Hithpa. הִתְפַּחְתָּ, Nithpa. נִתְפַּחְתָּ 1) to be widened. Yalk. Is. 302 אֵת אֵת הָיָה מִתְפַּחְתָּ ... וּמְרַבֶּת וְכ' it (Gehenna), too, grows every day wider and broader and deeper (with ref. to רַבָּה, Is. XXX, 33).—2) to be persuaded; to be enticed. Gen. R. s. 17 מַפְנֵי מַה הָאִישׁ נֹחַ לְהִתְפַּחְתָּ וְכ' why is man easily appeased and woman is not?; v. פְּתַח.—Num. R. l. c. עָיִן.—Num. R. l. c. תְּרַבֵּי עֵינָיִם through wine they were enticed and they committed whoredom. Erub. 19<sup>a</sup> (play on הִתְפַּחְתָּ, v. supra) כֹּל הַמְּפָתָהּ בִּיצְרוֹ יִפֹּל שָׁם whosoever is carried away by his evil desire falls into it (Gehenna). Yalk. Is.





twisted rim of an earthen vessel; פ' צמיד *closely covered with a lid*. Sifré Num. 126 (ref. to Num. XIX, 15) זה פ' ה' (not הניורה צמיד זה הניורה) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 זה הניורה וב' (corr. acc.). Ib. 5 צ' פ' יב' they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 מוקפה צ' א' a bottle closed with an air-tight lid. Hull. 25<sup>a</sup>; a. fr.—Tosef. Kel. B. Kam. VII, 7 ולא צמיד פ' וילא שהיא פ' because a tin rim is twisted, but not close.

**פתילה**, v. פתילה.

**פתילה** f. (preced. art.) 1) *twisted cord, wick*. Sabb. II, 1 פתילה הארון א' the wick of the desert, v. שבת. Ib. פ' הבגד the wick made of rags of a garment. Ib. 5 חוץ מן הפ' except when he has the intention of saving the wick; a. fr.—Pl. פתילה. Ib. 20<sup>b</sup> עד פ' so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21<sup>b</sup>; a. fr.—Gitt. 58<sup>a</sup> שתי פ' בנר אחד two wicks in one lamp (euphem. for adultery).—2) *string; bar*. Snh. VII, 2 ומדליק את הפ' וב' (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52<sup>a</sup> של אבר פ', v. אבר; Y. ib. VII, 24<sup>b</sup> של בטיץ פ' a bar of plumbum album; (oth. opin.) של פ' boiling a wick dipped in naphtha. Yeb. 6<sup>b</sup> שהן דומיין פ' (melting) a bar of lead; Sabb. 106<sup>a</sup>. Ned. 49<sup>b</sup> של אבר פ' (not לפתילה) which burn in the stomach like a molten bar of lead.

**פתילה פתילה** ch. same, *wick; bar*. Y. Sabb. II, 4<sup>d</sup> top פ' used a wick dipped in unclean T'rumah; a. e. [Ned. 49<sup>b</sup>, v. preced.]—Pl. פתילה. Y. Sabb. l. c. אנה צבע פ' I dip wicks in vinegar (of T'rumah). Gitt. 69<sup>a</sup> ויגדול תרהי פ' let him twist two strings; a. e.

**פתילה**, Y. Kil. I, 27<sup>a</sup> top, v. פתילה.

**פתין** m. (פתה) *the principal or king-beam*, common to two adjoining buildings, opp. to ראשים the cross-beams. Neg. XIII, 2 בית הבנוי ראש ופ' if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פתין ed. Zuck., v. פתי.]

**פתירה** pr. n. m. = פתירה. Tosef. Naz. V, 1 יהודה בן פ' ed. Zuck. (Var. ב'); Tosef. Ohol. IV, 14 פתירוש (Hull. 54<sup>a</sup>; v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 בן פ' (פטריר). Tosef. Eduy. III, 2 פתיר (Var. פטריר). Y. Shek. III, 47<sup>c</sup> שבעין בן פ' (Edny. VIII, 1 sq. ב'); Y. Shek. III, 47<sup>c</sup> שבעין בן פ'.

**פתירוש**, v. preced.

**פתיר**, Nidd. 20<sup>a</sup> Ar., v. פתירא I.

**פתיר** m. (פתיר) *broken piece*.—Pl. פתיר. Men. 75<sup>b</sup> (ref. to Lev. II, 6) ולא פתירתה לפ' thou shalt break it in pieces, but not a piece of it again in pieces (v. פת). Ib. VI, 4 (75<sup>b</sup>) ויכול פתירתן בנזיר Ms. M. (Bab. ed. פתיר; Mish. ויכולן בנזיר; Mss. פתיר) and all of them

must be broken in pieces of the size of an olive; Y. Ber. VI, 10<sup>a</sup> bot. Men. 18<sup>b</sup> תורה פ' the duty of breaking in pieces; a. e.

**פתירה** f. (preced.) *breaking in pieces*. Sifra Vayikra, N'dab., Par. 10, ch. XII בכזרים ויכל פ' v. preced. Men. VI, 4 require to be broken in pieces; פ' אין בהם פ' no breaking in pieces is applied to them; Sifra l. c.; a. e.—B. Kam. 19<sup>b</sup> bot. בבהמה ופ' (ed. ובשרווא) it means a domestic animal when it ate pieces in a broth.—Pl. פתירה *the function of the breaking in pieces of the meal-offering*. Men. 18<sup>b</sup>; Hull. 132<sup>b</sup>.

**פתן** to break, distribute; to stir, knead. Gen. R. s. 4, end ופתן זה בזה נטל... the Lord took fire and water and worked them into each other; (Hag. 12<sup>a</sup> ונתפן). Gen. R. s. 10, beg., v. פתן.—Part. pass. פתן, pl. פתנים a) worked up, mixed. Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) זה בזה וברד פ' fire and hail worked into each other; Yalk. Job 912.—b) variegated. Neg. I, 2 הפ' שבשלג וי' the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); הפ' שבסדר וי' the variegation of the lime-white leprosy looks like red wine mixed with milk (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

**פתן** ch. same. Targ. Y. Gen. XVIII, 6 פתן (not פתני; h. text לוי).—Part. pass. פתן; f. פתנה; pl. פתנים פתנין Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פתנין, corr. acc.); a. e.—Nidd. 7<sup>a</sup> פתנה בזה תרומה T'rumah is kneaded up with them. Pes. 63<sup>a</sup> ביה מולין פתנין circumcised persons were included in the act of slaughtering.

**פתנה פתנה** m. (preced.) 1) *mixture*. Targ. Y. Gen. II, 7.—2) *bundle*. Hull. 105<sup>a</sup>, v. אפי; B. Mets. 30<sup>b</sup>.

**פתנורין\*** m. (comp. of פתן, v. preced. wds., a. פתנין, v. פתנה; v. Syr. פתנה, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues*. Targ. Ez. XIII, 18 ed. Lag. (ed. פתנורין, some ed. פתנורין, corr. acc.; h. text בכתפות; ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פתנה.]

**פתנורין** f. pl. (פתנה) *variegated trinkets (of glass)*. Kidd. 9<sup>a</sup>, v. חתנה II.

**פתנור** m. (also pl. form פתנורי) (denom. of פתנה, v. פתנה) [*painted thing*], a contemptuous expression for idol. Targ. Am. V, 26 פתנורין ed. Lag. (ed. פתנורין; h. text מלכבם). Targ. Zeph. I, 5 פתנורין ed. Lag. (some ed. פתנורין; h. text מלכבם). Targ. Is. VIII, 21 פתנורין (h. text מלכו).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 574<sup>2</sup>.]

**פתל** (b. h.; emp. פשל) to twist. Men. 39<sup>b</sup> עשה גריל ופתל make a fringe and twist a part of it; Yeb. 5<sup>b</sup> והוא פתל 15 (expl. פתל, Num. XV, 38) והוא פתל and one must twist them. Gen. R. s. 94 (play on words) פתל פתלם ר"א שהיו פתלן על ע"ב ניר [read:] they

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. ניר IV.

**Pi.** פתל same, *transf. to pervert.* [Sifré Deut. 308 בפתלו, read with Yalk. ib. 942 בפתלו, v. פתל.]—Part. pass. פתול. *pl.* פתולים. Gen. R. l. c. (some ed. בפתולים Hof.), v. supra.

**פתל** ch. same; *Pa.* פתיל *to pervert.* Part. pass. פתול; *pl.* פתולים. Targ. Prov. II, 15 (ed. Wil. 'תפ' *Ithpa.*; h. text פתול).

**פתלגא**, v. פתלגא.

**פתלן** m. (preced. art.) *perverter.*—*Pl.* פתלנים. Yalk. Deut. 942 (not פתל); v. פתלול.

**פתלנא (פתלנא)** ch. same. Targ. Y. II Deut. XXXII, 5 (not פתלנא).

**פתלול** m. (b. h. פתול; reduplic. of פתל) *perverse; perverter.*—*Pl.* פתלולים. Sifré Deut. 308 (ref. to Deut. XXXII, 5) אהם פ' אהם אהם you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פתלן).

\***פתמנאי**, read: פתמנאי m. pl. (denom. of פתן) *adder-like.* Targ. Y. II Deut. XXXII, 33, v. פתן ch.

**פתן**, Tosef. Kel. B. Bath. IV, 8, read: פתן.

**פתן** m. (b. h.; פתן, cmp. פתל, *to wind*) *asp, adder.* Num. R. s. 19 פתן אפי' נשחטו פ' ועקרו וב' even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanh. Huck. 19 נשחטו פתן. Sifré Deut. 323 (ref. to Deut. XXXII, 33) [read:] פתן אל' הראשונים שבכם שהם פתן הזה אמורי that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—*Pl.* פתנים. Pirké d'R. El. ch. XIV פתן מרורת פ' ומות וב' (the serpent's) mouth; Yalk. Gen. 27.

**פתנא, פתנא, פתן** ch. same. Targ. Is. XI, 8 פתן (ed. Wil. פתן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text פתן); a. e.—*Pl.* פתנים. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פתני, פתני, פתני; Y. I פתנא; v. פתנא).

**פתע** (b. h.) *coming unawares, sudden.* Num. R. s. 10, v. פתע.

**פתפית**, **פתפית** m. (next w.) *breaking, smashing.*—*Pl.* constr. פתפית. פתפית, only in בצים פ' mashed eggs, a phrase for *confusion.* Cant. R. to II, 5 ב' יש כאן פ' there is a confusion (of names) here; Y. Snh. XI, 30<sup>b</sup> bot.

**פתפת** (reduplic. of פתח) *to break, smash.*

**Hithpa.** פתפת *to be broken, crumbled.* Y. Kil. VII, beg. 30<sup>d</sup> הוה פתפתה הוא רכיבת מן הפתפתה הוא (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מרפתתה).

**פתח** *to divide, distribute, esp. to dig or open a channel.*

Y. Snh. IX, 27<sup>a</sup> פתח את המים עליי יב' if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 פתחין מיב לגינה יב' you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18<sup>a</sup>; Y. ib. I, 3<sup>d</sup> bot. Tosef. B. Kam. II, 6 פתחין אילי הדיפתין בביהקן וב' those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. פתחיה. Tem. 12<sup>a</sup> [read:] ופתחין למקוה . . . במלא he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 פתחה ביון when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפסקה; Gen. R. s. 10 שפסקה; a. e.

**Pi.** פתח same. Ib. s. 51, end (ref. to Deut. II, 9) אבל אתה פתחנה הנהרות וב' but you may divert their rivers.—Denom. פתח, פתח.

**Nif.** פתח *to be cut off, divided; esp. to be conducted, diverted.* Tosef. Mikv. III, 6 ופתחין ונא להברי ed. Zuck. (oth. ed. ונאסקו) and the water of one pond was diverted and came into the other pond; ib. 5 ונאסקו. R. S. to Mikv. III, 1 (ed. ונאסקו).

**פתח** I ch. same, פתח.

**פתח** II *to aim, thrust.* Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתחין some ed., read פתחין]—Snh. 95<sup>a</sup> בה גיירא פ' he shot an arrow at him. Ib. פתחה בריש בוחא וב' (not פסקיה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68<sup>b</sup> פתחיה ארבע ע' he hurled him a distance of four &c.; Ab. Zar. 17<sup>b</sup>; a. e.

**פתח**, v. פתח.—[Tosef. Ab. Zar. IV (V), 12 פתח, v. פתח.]

**פתקולנא, פתקא**, v. sub פתק.

**פתר** (b. h.; cmp. פתח) [*to divide, spread,*] *to solve; to interpret.* Ber. 55<sup>b</sup> פתרי הלכות וב' twenty-four interpreters of dreams existed in Jerusalem, פ' ידה שפ' לי זה לא פ' and not two of them interpreted my dream alike. Pesik. Par., p. 33<sup>a</sup> פתח קרא בפישת פתח (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

**Nif.** פתר *to be interpreted, solved.* Ber. l. c. הלוי שב' a dream which was interpreted in a dream. Y. Shek. IV, 48<sup>b</sup> פתרי שפירין וב' it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11<sup>a</sup> bot. פתרי כר' וב' the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

**פתר** I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 פתרי הלביא . . . בפין in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 פתרי הלביא (corr. acc.).—Tam. 32<sup>a</sup> בהר פתרא לך . . . כל whatever you asked of us, we all explained in the same way. Keth. 107<sup>b</sup> פתריה: בה כילי בהי האר have you gone so far in your interpretation? Y.

Ber. II, end, 5<sup>d</sup> רביל אלא פתור יב' (= לכתפיתר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10<sup>b</sup> ורבנן פתרון קרא בדיא יב' and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

*Pa.* פתור to mollify, steep (in water &c.). Y. B. Mets. IV, end, 9<sup>d</sup> הוה מפתור יב' v. סתההא.

**פתור II, פתורא I** m. (preced.) *solution, interpretation*. Y. Ber. I, 2<sup>d</sup> bot., a. fr. פ' לה יב' there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32<sup>a</sup> פ' דא אין לה פ' this problem is insolvable. Yeb. 97<sup>b</sup> [read with Ar.] פ' נישל לבי סהר פ' we shall ask you something too mysterious for solution. Y. Shebu. I, 32<sup>c</sup> פ' וזורן לה פ' offered a different solution for it. Y. Dem. VII, end, 26<sup>c</sup> פ' אלא בהרין פ' there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53<sup>d</sup> bot. בפתורא פ' as R. J. has explained it; a. fr.—*Pl.* פתרון פתור לה הרין פ' offered two explanations. Y. Peah IV, 18<sup>b</sup> top פתור לה פ' he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49<sup>c</sup> top פתוריא (corr. acc.).

**\*פתורא II** m. (cmp. פתורא I. a. פתורא II) a certain kind of *wine vessel*.—*Pl.* פתוריא פ' Y. Ab. Zar. II, 41<sup>c</sup> top פתוריא פ' רבכייא פ' concerning those large vessels (used by gentiles).

**\*פתרון I** m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanh. Ki Thissa, ed. Bub. 1 (expl. אגן הסהר Cant. VII, 3, with play on סהר and סהר יב' / סהר) פ' the plate used in business, whatever one needs, comes out of it; [read:] פתוריא פ' and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פתרון.

**פתרון II** m. (b. h.; פתור) *interpretation*. Ber. 55<sup>b</sup> כל פתוריא פ' each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

**פתוריא** ch. same. Targ. Y. II Gen. XI, 12; 18. Ib. כאן הלמא פתוריא.—Gen. R. s. 89 הלמא ופתוריא here (in Pharaoh's case)

he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 פתוריא (corr. entire passage accordingly).

**פתרון I**, Yalk. Cant. 992, v. פתרון I.

**פתרון** m. (פתור to spread, relax; v. Fl. to Levy Targ. Dict. II, p. 574<sup>2</sup>) *weak, lean*. Targ. Ps. CIX, 24 (h. text כחש).—*Pl.* פתרון Targ. Y. I Num. XIII, 20 (Ar. פתרון; h. text רזה).

**פתורנא** f. (preced.) *leanness*. Targ. Ps. CVI, 15 (h. text ריון).

**פתרניה**, Yalk. Gen. 147, v. פתרוןא.

**פתשון, פתשון** m. (late b. h.; Persian) *repetition, copy, abstract*. Targ. O. Deut. XVII, 18 פתש' (ed. Berl. משנה); Targ. Josh. VIII, 32 (ed. Lag. פת'; h. text פתשון); Targ. Ps. LX, 1 פתשון (h. text מכתב). Targ. II Chr. XXIV, 27 (h. text מדרש). [Targ. Esth. III, 14, a. e. translates our w.: פתשון *ordinance*, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אנטווגרשין.]

**פתשנר, פתשנר** m. (preced.) *second in rank* (h. text משה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

**פתח I** (b. h.) *to break, crumble*. Men. III, 2 ... פ' לא פתח פ' או שפתחו פ' if he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פת. Ib. VI, 4 (75<sup>b</sup>) פתחו פ' v. פתחה. Num. R. s. 7 ואוכלין פכסמין ופתחין בתוך וב' (not ופתחין) and we ate biscuits and broke them into the soup; a. fr.

**\*פתח** ch. (preced.) *to break off, diminish*. Part. פתחה. Targ. Ps. XIX, 3, v. פתחה.

**\*פתח II** (v. פתח) *to persuade, seduce*.—Part. pass. f. פתוחה. Y. Keth. I, beg. 24<sup>d</sup> פ' ספק אנוסה ספק פ' there being a doubt whether she was outraged or seduced; [prob. to be read: פתוחה.]

**פתחא**, v. פתחא.

**פתחה**, Y. Keth. XII, 35<sup>a</sup> top, v. פתחא.

צ

**צ Tsadé (Sadé)**, the eighteenth letter of the alphabet. It interchanges with ז, ט, א, ס, q, v.; dialectically with ז, q, v.

**צ**, as a numeral letter, *ninety*, v. 'א.

**צאד**, v. צאד ch.

**צאד**, v. 'אצ.

**צאה**, v. צאה.

**צאני**, v. צאני II.

**צאתא** (v. צאה) *to soil*. Part. pass. *dirty, unwashed (wool)*. Tosef. Hull. X, 5 (ed. Zuck. צאני, v. צאני).

*Pl.* צאתא *to treat as excrement*. Y. Sabb. IX, 11<sup>d</sup> (ref. to צא, Is. XXX, 22, v. LXX) צאהו נבלהו, v. צבל; Y. Ab. Zar. III, 43<sup>a</sup> bot. צאהו.



Pesik. B'shall., p. 93<sup>a</sup> צבחה (corr. acc.).—[Editions vary between צבחה a. צבחה.]

**צבט** (b. h.) to seize, grab; to handle. Hag. 22<sup>b</sup> (expl. בית הצבטה, ib. III, 1) מוקם שצבטנו any part of a vessel by which you seize it. Ib. (שהיה) מוקם שנקרי הרעה צבטקין (שהיה); v. Rabb. D. S. a. l. note; Y. ib. III, 78<sup>d</sup> (שה:קיום היופסין בי) that part of the vessel by which the cleanly seize it when drinking (under the rim); v. צבט I.

**צבטה**, v. צבטה.

**צבת, צבי** (b. h.; cmp. צבה) to swell. Y. B. Kam. VIII, beg. 6<sup>b</sup> וצבת . . . אם כיווי if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. גל ראשו יצבה (read יצבה) a. e.—[Ber. 6<sup>b</sup> לצבוח Ar., v. צבה]

**Nif. צבה** same. Y. Sot. V, beg. 20<sup>a</sup> (line 20) מים מגילין שחה יצבה (ed. Krot. שחה יצבחה, corr. acc.) he drank uncovered water (poisoned by a serpent) and his belly was swollen. Ib. (line 25) שחה ויצבחה she drank &c.

**Pl. צבה** 1) to cause to swell. Lev. R. s. 17; Yalk. Ps. 808 [read:] וילא צבחה, v. שונה II.—2) to cause the appearance of being swollen. Tosef. Peah IV, 14 הצבחה בריסו he that feigns a swollen belly; Y. ib. VIII, 21<sup>b</sup> top הצבחה; Keth. 68<sup>a</sup> את בנוו הצבחה.

**צבא, צבי** (cmp. צבת) [to seize; to bend; emp. צבין] with צ, to find pleasure in, to choose, desire. Targ. Y. Gen. XXXIV, 19 (h. text צבין). Targ. Y. Deut. XXIII, 6 (h. text צבה); a. fr.—[Targ. Prov. II, 4 הצבחה, ed. Wil., v. צבא].—Part. צבין; f. צבין; pl. צבין. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. Lag. צבין, v. צבין); a. e.—Tosef. Yeb. XIII, 1 וצבא היא צבחה וצ' she refuses to be married to him. Snh. 65<sup>b</sup> צ' דמרר צ' the master has found pleasure (in that man); שבת נביר מרי צ' the Sabbath likewise (is distinguished, because) the Lord has chosen it. Y. Keth. VII, 31<sup>c</sup> וילא הצבין; a. e.

**צבי** m. (b. h.; preceded.; cmp. צבין) 1) desirable thing, beauty. Tanh. Mishp. 17 (ref. to Jer. III, 19) . . . נחלה צבי 'an inheritance of choice' . . . , a land which the kings of the world coveted. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. I. c.) וצ' ארץ ישראל the land of Israel is more precious to me than &c.—Pl. צביות. Yalk. Cant. 988 צביות, v. infra.—2) deer, gazelle. Keth. 112<sup>a</sup> (ref. to Jer. I. c.) וצ' א"י the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits; Gitt. 57<sup>a</sup>, v. חוק; Tanh. I. c.; a. e.—Tosef. Sabb. VII (VIII), 13 וצ' את הדרך וצ' a deer cut the way off before me (a superstitious omen); Snh. 65<sup>b</sup> וצ' את הדרך וצ' a deer cut him (me) off &c.—Y. Gitt. II, 44<sup>b</sup> bot.: Tosef. ib. II, 4 וצ' יצ' if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her. Keth XIII, 2 וצ' הצי' הניח מעותיו על קרן הצ' he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense; a. fr.—Pl. צביות, צביות.

**צבירה**. Sabb. 128<sup>a</sup>; Tosef. ib. XIV (XV), 8; Y. ib. XVIII, 16<sup>c</sup>, v. חצב II. Gen. R. s. 31; a. fr.—Fem. צבירה, צבירה. Hull. 79<sup>b</sup>, sq. Yalk. Cant. 988 שרבתה צבירותיהו למה . . . כצ' שרבתה צבירותיהו למה . . . 'וכ' why is Jochebed likened to a hind? Because she reared the beauties of Israel (Moses and Aaron); a. e.

**צבי** ch. desire, v. צבה.

**צביותה**, v. צבחה II.

**צבית**, v. צבין li.

**צבין** m. (preced. art.) desire, pleasure. Keth. 111<sup>a</sup> (ref. to צבי, Ez. XXVI, 20) 'ארץ שצביוני בה מתייה היום וכ' the dead of the land in which I have my desire, shall be revived &c. (v. צבין). Gen. R. s. 10 (ref. to צבא Job VII, 1) 'וכ' and all the desire of man refers to what is earthly. Ex. R. s. 1 (play on הצבחה, I Chr. IV, 8) שצביוני וכ' he did the will of the Lord; a. fr.—Hull. 60<sup>a</sup> כל . . . בקומתם . . . בועתם . . . מצביונם נבראו (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צבאם, Gen. II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11<sup>a</sup> (v. Ms. M., Rabb. D. S. a. l.).

**צ' צבין, צביונה, צביונה, צביונה** ch. same. Targ. Prov. X, 32. Ib. XI, 1 (ed. Lag. 'צביר'). Ib. 27. Targ. II Esth. III, 3; a. e.

**צבירה** f. (צבט) seizing, handling; בית הצ' that part of a vessel by which it is seized, handle, neck, cavity for the fingers, &c. Hag. III, 1 (20<sup>b</sup>) 'הצ' אהוריים ורוח וביה הצ' (Y. ed. וביה צבירה) (in vessels used for T'rumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22<sup>b</sup> בית הצ' Ms. M. (ed. הצבטה), v. צבט. Kel. XXV, 7, sq. R. S. (ed. 'צביר'). V. צבירה.

**צביות**, v. צבין h.

**צביונה, צביונה**, v. צביונה.

**צביותה**, v. צבחה.

**צביתה** I f. (צבט) 1) handling; בית הצ' that part of a vessel by which it is handled, v. צבירה. Kel. XXV, כל 'הצ' אהוריים ורוח וביה הצ' all vessels have backs, insides and handling places (independent of one another, v. צבירה); ib. 8 . . . אחוה בבית צבירתו וכ' how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. וביה צבירתו נשילתו באחה צבירתו שם צבירתו at whatever place a vessel is taken hold of, there is its handle. Y. Hag. III, 78<sup>d</sup> bot.; a. fr.

**צביתה** II f. (צבט II) dyeing. Men. 42<sup>b</sup> לשמה צ' בעיניו the show-fringe must be dyed for that purpose (to be



... and save the cask. Pes. 54<sup>a</sup> ... 'צ' מ'תעברא צ' ... Ms. M. (ed. 'צ' ב'צ' מ'תעברא ו'כ' עברה) our tongues are made with the help of tongs: who made the first tongs? Therefore the first tongs must have been a natural object; Tosef. Erub. XI (VIII), 23 (v. 'לא'); Tosef. Hag. I, 9 (applied to the numerous laws derived from a meagre text); expl. Y. Erub. X, end, 26<sup>d</sup> אחת למדו צבירות הרבה ו'כ' from handling one pair of tongs (found as a natural object) they learned many manipulations with the tongs: so they derived numerous forbidden Sabbath labors by analogy from one intimated in the text.—Trnsf. instrumentality. B. Kam. 9<sup>b</sup> (צ'ו'תא 'צ' דהרש קגרים) the deaf and dumb (who was given charge of the fire) was the instrument that caused the damage; ib. 59<sup>b</sup> (Ms. R. צ'ו'תא, v. Rabb. D. S. a. l. note 40).—Pl. צ'ב'תא, צ'ב'תא, צ'ב'תא. Targ. IKings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. 'צ'ב'תא). Targ. O. Ex. XXV, 38; XXXVII, 23 צ'ב'תא ed. Berl. (ed. Vien. a. oth. 'צ'ב'תא, corr. acc.). Targ. II Chr. IV, 21.— 2) company, v. צ'ו'תא.

צ'ב'תא to be piled, stored. Y. B. Bath. l. c. פירות נ'פ'תא fruits fit for storage (not only temporarily deposited).

Hof. צ'ב'תא to be brought together, collected. Snh. 38<sup>a</sup> the dust of which Adam was made, was collected from all parts of the world; ib.<sup>1</sup>; Ab. d'R. N. ch. I.

צ'ב'תא ch. same. Targ. Ruth II, 7; 8; 15, sq. (h. text לקב). Targ. Ez. IV, 2 (h. text שפך); a. fr.

צ'ב'תא m. (preced.) heap, pile. Ruth R. end, v. צ'ב'תא. Y. Sabb. IV, 7<sup>a</sup> top קוורתא צ' של קוורתא; Ohol. III, 7 Var., v. צ'ב'תא.—Pl., v. צ'ב'תא.

צ'ב'תא to join; to attend. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup> כל השולם (לצ'ו'תא) אלא כל השולם ... אלא לא צ'ב'תא ליה the entire world has been created for naught but to attend (be subservient) to him (the God-fearing man), [perh. fr. צ'ב'תא, cmp. צ'ב'תא].—Part. pass. צ'ב'תא; pl. צ'ב'תא, צ'ב'תא coupled. Men. X, 9 (71<sup>a</sup>), v. צ'ב'תא. [Lev. R. s. 17 צ'ב'תא, read: צ'ב'תא, v. צ'ב'תא.]

צ'ב'תא ch. 1) same, to join, associate. [Targ. Prov. XXIII, 32 some ed., read נב'תא].—Y. Keth. V, 30<sup>a</sup> bot. הכים אנה I knew the women that kept my mother company (during her confinement), v. צ'ב'תא.—2) (cmp. צ'ו'תא) to present, outfit. Hull. 60<sup>a</sup> בעינא I desire to offer bread (to sacrifice) to your God; (or landing) of the Rabitha where there is a wide plain. M. Kat. 27<sup>b</sup> צ'ב'תא ל'ארהא ed. (read: צ'ב'תא; Ms. M. 'צ'ב'תא) prepare a shroud for thy other son.

Ithpe. צ'ב'תא to be attached. B. Bath. 80<sup>a</sup> Ar., v. צ'ב'תא.

צ'ב'תא m. (b. h.; preced.) couple, pair, set. Tosef. Ab. Zar. III (IV), 8 בצ' הראשין of the first pair (of T'fillin); Erub. 97<sup>a</sup>; a. e.—Pl. צ'ב'תא. Ib. X, 1 if he found the T'fillin arranged in sets; expl. ib. 97<sup>a</sup>, v. צ'ב'תא. Men. X, 9 (71<sup>a</sup>) צ'ב'תא (Talm. ed. צ'ב'תא, v. Rabb. D. S. a. l. note 3; Ms. M. צ'ב'תא, corr. acc.) he puts the sheaves down in sets (without tying them). Tosef. Ab. Zar. l. c.

צ'ב'תא f. (preced.) a pair of tongs (cmp. צ'ב'תא). Ab. V, 6 (among the things created in the last moment before the Sabbath) אה צ' בצ' ששורה also tongs which (by human hands) can be made only by means of tongs; Pes. 54<sup>a</sup> אה צ'ב'תא also the (first) tongs; v. next w.—Snh. VII, 2 פ'תהון אה צ'ב'תא they force his mouth open with tongs; Tosef. Sot. II, 3 (v. צ'ב'תא). Erub. X, 15 של טין wooden tongs; a. e.

צ'ב'תא I c. ch. 1) same. Gitt. 56<sup>b</sup> שכלינן צ'ב'תא ו'כ' we get a pair of tongs and take the serpent away

... and save the cask. Pes. 54<sup>a</sup> ... 'צ' מ'תעברא צ' ... Ms. M. (ed. 'צ' ב'צ' מ'תעברא ו'כ' עברה) our tongues are made with the help of tongs: who made the first tongs? Therefore the first tongs must have been a natural object; Tosef. Erub. XI (VIII), 23 (v. 'לא'); Tosef. Hag. I, 9 (applied to the numerous laws derived from a meagre text); expl. Y. Erub. X, end, 26<sup>d</sup> אחת למדו צבירות הרבה ו'כ' from handling one pair of tongs (found as a natural object) they learned many manipulations with the tongs: so they derived numerous forbidden Sabbath labors by analogy from one intimated in the text.—Trnsf. instrumentality. B. Kam. 9<sup>b</sup> (צ'ו'תא 'צ' דהרש קגרים) the deaf and dumb (who was given charge of the fire) was the instrument that caused the damage; ib. 59<sup>b</sup> (Ms. R. צ'ו'תא, v. Rabb. D. S. a. l. note 40).—Pl. צ'ב'תא, צ'ב'תא, צ'ב'תא. Targ. IKings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. 'צ'ב'תא). Targ. O. Ex. XXV, 38; XXXVII, 23 צ'ב'תא ed. Berl. (ed. Vien. a. oth. 'צ'ב'תא, corr. acc.). Targ. II Chr. IV, 21.— 2) company, v. צ'ו'תא.

צ'ב'תא II f. (צ'ב'תא) outfit, esp. cosmetic preparations. Targ. II Esth. II, 12 (h. text 'ברוק').—Denom. צ'ב'תא, צ'ב'תא, צ'ב'תא f. pl. cosmetics. Ib. 9 (ed. Amst. 'צ'ב'תא).

צ'ב'תא chips, v. צ'ב'תא.

צ'ד m. (b. h.; צ'ד to join; cmp. צ'ד) side, border. B. Mets. 11<sup>a</sup> עמד בצ'ד שדחי he was standing at the border of his field. Snh. IV, 2 in capital cases הצ'ד מתחילין מן הצ'ד they begin to take the votes from the side bench (the junior judges), opp. הצ'ד. Ib. 36<sup>a</sup> (in Chald. dict. כוליה) ... they began all their voting with the youngest; Gitt. 59<sup>a</sup>. Snh. 38<sup>b</sup> בצ'דן ב'תאן. Gen. R. s. 8 בצ'דא, v. פ'תהון. Nidd. 22<sup>b</sup> אחר בצ'דא, v. בצ'דא. Kidd. 74<sup>b</sup> מצ'דא (Var. in Ar. s. v. צ'ד: מצ'דא). B. Mets. 63<sup>a</sup>, a. fr. צ'ד אחר ברובית. B. Kam. I, 1, a. fr. הצ'ד תצ'ד השוה שבהן the points common to both, v. צ'דא. Kidd. 78<sup>a</sup>, a. e. מה להצ'ד השוה ו'כ' what is the common point? Ib. ו'כ' ו'כ' ו'כ' and proves it by analogy from the common point. Ber. 35<sup>a</sup> ... שכן יש בו צ'ד מה להצ'ד what is the common point? that it may eventually be used for the altar?; צ'ד מ'כ' and so is 'olive' included, which is eventually used on the altar (as oil). B. Mets. 115<sup>a</sup> צ'ד שני לצ'ד another interpretation.—צ'דא sideways, in an unusual manner, indirectly. Sabb. 45<sup>b</sup>, v. צ'דא. h. Ib. 47<sup>b</sup> בנין מן הצ'ד an indirect way of building (putting up a folding bed); a. fr.—כ'ארה צ'ד, כ'ארה צ'ד, v. צ'דא.—Pl. v. צ'דא.

צ'ד ch., v. צ'דא.

צ'דא, v. צ'דא.

צ'דא, v. צ'דא.

צ'דא, v. צ'דא.

צ'דא, Pi. צ'דא (denom. of צ'ד) to turn sideways, move aside; to arrange. Gen. R. s. 8 צ'דא man can look sideways (which other animals cannot); ib. s. 14. Yoma 55<sup>a</sup> כשהוא צ'דא when he is to sprinkle upwards,



he turns first his hand down &c. Sabb. 102<sup>b</sup> אַתְּ הַמְצַדֵּד אֶת הַבֵּן he who turns a building stone (makes room for it and sets it in its place). Bets. 32<sup>b</sup> מוֹתֵר לְצַדְדֵּן you are permitted to arrange them for a seat; a. e.—Part. pass. מְצַדְדֵּן, *pl.* מְצַדְדֵּי. B. Bath. 99<sup>a</sup> וּפְנֵיהֶם וּכְּפֵיהֶם their faces were turned sideways, like a disciple taking leave of his teacher.

*Nif.* נִצְדַד (for נָצַד) to be removed (cmp. צָדָה II). Ruth R. to II, 14 (play on נָצַד ib.) לְשֵׁנָה ... לְשֵׁנָה his government was taken away from him for a time. Ib. וְלִשְׁנָתוֹ שֶׁצִּדְדָהּ his government was destined to be taken away &c. Gen. R. s. 26 שֶׁצִּדְדָהּ, v. צָדָה II.

**צָדַד** *ch.*, *Pa.* צָדַד same. Targ. Prov. XXIII, 5 אֵינְךָ הַמְצַדֵּד אֶת עֵינֶיךָ ed. Lag. (oth. ed. הַצַּד) if thou turnest thy eye (h. text והִצַּדְתָּ, v. Pesh. a. l.).—Targ. Y. Lev. XVI, 24 (cmp. B. Bath. 99<sup>a</sup>, quot. in preced.).—Sabb. 102<sup>b</sup> מִתְּהַלְכֵי בְּתֵי צִדְדֵיהֶם Ms. M. (ed. רחמא) to place the lowest stone it is necessary to make room for it in the ground and surround it with earth (v. preced.). Yoma 37<sup>a</sup> הִצַּדְדָהּ אֶתְהֵי (Rashi צִדְדָהּ, *Ithpa.*) he turns sideways. B. Bath. 99<sup>a</sup> הִצַּדְדוּ אֶתְהֵי they (the Cherubim) were turned sideways (so as to face both the house and each other). Sabb. 141<sup>a</sup> לֹא לִיִּצְדָהּ וְכִי לִיִּצְדָהּ (or לִיִּצְדָהּ, *Ithpa.*), v. כִּיבֵּא II.

*Af.* אֶצְדַד, inf. אֶצְדַדְתִּי, v. supra.

**צָדַד** *m.* צָדַד = *pl.* צָדְדִים, *pl.* צָדְדִים. Hull. 8<sup>a</sup> אֲדָהּ וְהָאֵיבָה צָדַד but are there not the sides (of the heated knife which burn instead of cutting)? Y. Sabb. XIII, end, 14<sup>b</sup> צָדְדֵי בְהֵמָה the sides of a beast. Bab. ib. 154<sup>b</sup> צָדַד הָרֹצֵחַ לֹא וְכִי צָדַד this is making use of the sides of a beast, and this the Rabbis have not forbidden. Ib. צָדְדֵי הַצָּדִים the sides of sides, indirect use of the sides of an object (v. צָדַד). Sifré Num. 126 בְּכָל צָדְדֵי הַתֵּן on any of its sides, opp. entrance of the tent. Nidd. 22<sup>b</sup>, v. פָּנָה. Sabb. 6<sup>a</sup> צָדְדֵי הַרְבֵּימָה the sides (the walls &c.) along the public road. Ib. 99<sup>a</sup> צָדְדֵי הַמַּגָּרָה the sides of a wagon; צָדְדֵי הַתְּחִיבֵי וּבֵינֵיהֶם the spaces under wagons and between them, and their outsides. Y. Peah VI, 19<sup>c</sup> צָדַד דְּבַר שְׂהֵיָּהּ הַיָּמִין הַיָּמִין אֵינָּה אֵינָּה a restriction both ways; a. fr.—B. Kam. 16<sup>b</sup>, a. e. קֵהָרִי לְצָדַד it is meant in either way, i. e. disjunctively, the one or the other. Y. Yeb. IV, 5<sup>d</sup> וְכִי אֵינָּה לְצָדַד the Mishnah means the Vav in a disjunctive sense, 'or' &c.

**צָדְדָהּ** *ch.* same. Targ. Y. Num. XIX, 14 צָדְדֵיהָ (v. Sifré Num. 126, quot. in preced.).—*Pl.* צָדְדֵי, v. preced.—[Y. Sabb. VII, 10<sup>a</sup> bot. מְהַרְבֵּא בְּצִדְדֵיהָ, read: מְהַרְבֵּא בְּצִדְדֵיהָ, v. צָדְדָהּ II.]

**צָדְדָהּ**, v. צָדַד. —[Yalk. Lev. 587 צָדָה לִי צָדָה, read: צָדָה, v. צָדָה.]

**צָדְדָהּ**, v. צָדָה, a. אֶצְדָהּ.

**צָדָהּ** *f.* = *h.* צָדָהּ, *provision, food.* Lev. R. s. 33; Yalk. ib. 661 צָדָהּ הַטֶּבֶל הַטֶּבֶל the best food in the market.

**צָדְדָהּ** *f.* (צָדַד II) *desolation, confusion, despair* (corresp. to *h.* שָׁפָה). Targ. Is. XIII, 9. Targ. Y. II Deut. XXXII, 10 (ed. Vien. צָר, corr. acc.). Targ. Ps. CIX, 10 בָּהּ

מִדְרֵהוּ צָדְדָהוּ Ms. (ed. Lag. צָדְדָהוּ; oth. ed. צָדְדָהוּ, corr. acc.). Targ. O. Dent. XXVIII, 37; a. fr.—Pesik. Nah., p. 126<sup>b</sup> (Hebr. dict.) צָדָהּ, מוֹשִׁיבָה (צָדָהּ), v. פָּדַד; Yalk. Job 918. Lam. R. to I, 13 (expl. שׁוֹמֵמָה a. שׁוֹמֵמָה ib.) צָדָהּ שׁוֹמֵמָה means doomed to desolation, *davah*, to execution.

**צָדְדֵי, צָדְדֵי**, v. צָדָהּ.

**צָדְדֵי**, v. צָדְדֵי.

**צָדֹק** (*b. h.*) *pr. n. m.* *Zadok*, 1) the high priest under David and Solomon. Yoma 73<sup>b</sup>; Sot. 48<sup>b</sup>. Shh. 21<sup>a</sup> צָדֹק וְכִי כִּהֵנֵן as *Z.* (the high priest) takes one half of the show-bread &c. Koh. R. to I, 4 (ref. to I Chr. VI, 34) לְלִבְדֹק to teach thee that if Aaron and his sons had been alive (in David's days), *Z.* would have been their superior in his time; a. e.—2) *Z.*, an alleged disciple of Antigonos of Sokho, and founder of the sect of the Sadducees. Ab. d'R. N. ch. V.—3) *R. Z.*, a Tannaï, contemporary with the destruction of the Temple. Gitt. 56<sup>a</sup>, sq. Yoma 23<sup>a</sup>. Ab. IV, 5; a. fr.—V. Fr. Darkhé, p. 70 sq.

**צָדֹקָהּ** *pr. n. pl.* *Ts'doka*, in Galilee. Y. Dem. II, 22<sup>c</sup> ר' שִׁיבְדֵי דְצָדֹקָהּ Y. Shebi. II, 84<sup>a</sup> אֲלֶכְסַנְדְרָא דְצָדֹקָהּ

**צָדֹקָהּ**, v. next w.

**צָדֹקִי** *m.* (v. צָדֹק 2) *Sadducee*, a member of the sect of the Sadducees, opp. to Pharisee (פָּרִישֵׁי). Yoma 19<sup>b</sup> מִשְׁשָׁה צָדֹקִי they suspected him to be a Sadducee. Ib. מִשְׁשָׁה צָדֹקִי it happened with a Saducee (acting as high priest on the Day of Atonement) that he prepared the frankincense without &c.; (Tosef. ib. I, 8 בֵּיתֵיהֶם). Yad. IV, 8, v. גְּלִילֵי. Nidd. 33<sup>b</sup> אֶחָד מִצָּדֹקִים; Tosef. ib. V, 3 מִשְׁשָׁה בְּצָדֹקִים (corr. acc.); a. fr.—*Pl.* צָדֹקִים, *pl.* צָדֹקִים. Ab. d'R. N. ch. V צָדֹקִים the sect of the Sadducees was named from *Zadok*. Tosef. Nidd. V, 2 בְּנֵי הַצָּדֹקִים the Sadducean women; Nidd. IV, 2. Tosef. Hag. III, 35; Y. ib. III, end, 79<sup>d</sup>. Hor. 4<sup>a</sup> דְּבַר שְׂהֵיָּהּ כִּוְדֵיךָ בִּי הֵיכָל צָדֹקִים would have agreed; a. fr.—V. קֵהָרִי III.—*Fem.* צָדֹקִיָּהּ; *pl.* צָדֹקִיָּהּ. Tosef. Nidd. V, 3 (Nidd. 33<sup>b</sup> נִשְׂרֵי צָדֹקִים).

**צָדֹקִי**, v. צָדֹקָהּ.

**צָדֹקָהּ**, v. צָדָהּ.

**צָדָהּ** *Tsadé*, name of the eighteenth letter of the alphabet. Sabb. 104<sup>a</sup> (symbolization of letters) צָדָהּ כְּפִישָׁה ... Tsadé bent, Tsadé straitened, righteous when bent, righteous when straitened (v. פָּשָׁה). Y. Meg. I, 71<sup>d</sup> צָדָהּ וְכִי בֵּיתָה מְצַבֵּאֵיהֶם if one wrote Tsadé and Beth, intending to write צָבֵאֵיהֶם; a. e.—*Pl.* צָדָהּ. Sabb. 103<sup>b</sup>, v. גִּיבֵיָּהּ.

**צָדָהּ** I (cmp. צָדַד) to lie in wait, aim; to hunt, capture. Part. צָדָהּ (= אֶמְבֵּשׁ) *ambush.* R. Hash. I, 9 צָדָהּ if an ambush (of Samaritans) is apprehended. Yalk. Num. 787, v. infra.

*Pi.* צָדָהּ to aim. Sifré Num. 160 (expl. צָדָהּ, Num.

XXXV, 20) לו שמתכוין לו שצ' he aimed at him, had the intention of killing just him; Yalk. l. c. שצורה.

**צָרַח, צָרָה** ch. same, to hunt, capture. Targ. Ps. XXXV, 8 Ms. (ed. תצריחה). Targ. Prov. VI, 26 צָרָה Ms. (ed. צָרָה), v. ציד ch.—Lev. R. s. 34 בפילקו בחשיתו צָרַח וצָרַח Ar. (ed. סברתו) they caught them and put them in prison. Y. Kil. I, 27<sup>a</sup> bot. וצָרַח, v. צָרָה.

*Af.* אָצַח (with ל) to sport, mock, deride. Targ. Prov. XVII, 5. Ib. XXX, 17 (some ed. בצריח, corr. acc.).

*Ithpe.* אִצְחָה 1) to be caught, captured. Y. Ber. I, 2<sup>d</sup> bot. אִצְחָה, v. אִצְחָה; a. e., v. ציד ch.—2) to be exposed to ridicule. Targ. Prov. XVIII, 1; XX, 3 (some ed. מצטריח; h. text רחגלע, v. נָלַע).

**צָרַח** II (b. h.; preced.; cmp. meanings of סָרַח) to remove (the inhabitants of), make desolate. Gen. R. s. 26 (ref. לייח, Deut. II, 23, v. Ez. XXI, 32) שָׁצַרְהוּ אֶת הָעוֹלָם they depopulated the world.

*Nif.* נִצְרַח to become desolate. Cant. R. to IV, 1 they offer seventy sacrifices on the Succoth festival in behalf of the nations הוֹצֵא הָעוֹלָם בְּיָדָם that the world may not be depopulated of them (through their extinction); Yalk. Num. 782; Pesik. Bayom, p. 194<sup>a</sup> יצא (Ms. O. יצא; corr. acc.). Gen. R. l. c. גרמו לעולם שצור (from צור or צוד) they were the cause that the world was desolated (through the flood).

*Hof.* הוֹצֵרָה to be removed. Ib. הוֹצֵרָה מִן הָעוֹלָם they were removed from the world.

**צָרַח, צָרָה** ch. same, to desolate. Targ. Ps. IX, 7 צָרַח (some ed. Pa.).—Part. pass. צָרַח (צָרַח), f. צָרָה=h. שָׁמָּה; fr. which צָרַח (צָרַח) to be desolate; to be confounded, astounded. Targ. Lev. XXVI, 33, sqq. Targ. Jer. IX, 9. Targ. Ez. XXXVI, 4. Targ. Lam. I, 16. Targ. O. Lev. XXVI, 32 צָרַח ed. Berl. (ed. Vien., a. Y. צָרַח). Targ. Ez. XXVI, 16; a. fr.—Lam. R. to II, 2; ib. to IV, 18 (ref. צָרַח, ib.). צָרַח אֶת הַדֶּגֶר אֲשֶׁר עָלָה עָלֵינוּ וְאֵת הַדֶּגֶר אֲשֶׁר עָלָה עָלֵינוּ וְאֵת הַדֶּגֶר אֲשֶׁר עָלָה עָלֵינוּ 1) deserted is the road, so that we cannot walk on our highways (v. Targ. a. l.).—[Y. Ber. I, beg. 2<sup>a</sup> לֹא צָרַח לֵינוּ; Lev. R. s. 12, a. e. צָרַח some ed., v. צָרַח II.]

*Af.* אָצַח to make desolate; to confound. Targ. Ps. LXXIX, 7. Targ. Ez. XX, 26. Ib. XXXVI, 3. Targ. Y. Num. XXI, 30; a. fr.

*Pa.* צָרַח same. Targ. O. Num. l. c. צָרַח ed. Berl. (oth. ed. צָרַח; ed. Vien. צָרַח). Targ. Job XVI, 7 צָרַח (ed. Wil. צָרַח, corr. acc.); a. e.

*Ithpa.* אִצְחָה 1) to be made desolate; to be confounded. Targ. Ps. IX, 7. Ib. CII, 18 (h. text עָרַח). Targ. Job XVIII, 20; a. e.—\*2) (cmp. צָרַח) to be removed, disturbed. Nidd. 45<sup>a</sup> אִצְחָה הֵן הֵן רַחֵם הֵן הֵן רַחֵם they (the tokens of virginity) are not disturbed (by coition); [prob. to be read: אִצְחָה . . . אִצְחָה (fr. יָצַח) they have not yet been formed].

**צָרַח** I m. (צָרַח I) hunting, ensnaring. Targ. Y. II Gen. X, 9 (ib. also צָרַח).

**צָרַח** II m. (preced.) 1) name of an unclean bird. Targ. Y. Deut. XIV, 16 (h. text הַצִּיפור); [Targ. Y. Lev.

XI, 17 צָרַח, read: צָרַח (h. text כֹּס).—2) (in Hebr. dict.) name of a sub-species of locusts. Sifra Sh'mini, Par. 3, ch. V 'הצ' (missing in Hull. 65<sup>a</sup>).

**צָרַח**, Pesik. Shek., p. 12<sup>a</sup> צָרַח בר צָרַח, read: בּוֹצְרָה (v. Bub. ib. note 30).

**צָרַח** f. (צָרַח II) desolation, ruins. Targ. Zeph. III, 6.

**צָרַח** m. (cmp. צָרַח) [crystal-shaped,] 1) eye-paint, antimony. Targ. Jer. I, 30 (h. text פִּיחָה). Targ. II Kings IX, 30 (some ed. צָרַח, צָרַח, corr. acc.).—2) name of a precious stone. Targ. Is. LIV, 11 (some ed. צָרַח, corr. acc.; h. text פִּיחָה).

**צָרַח** f. (צָרַח II) desolation, destruction. Targ. Is. VI, 12. Ib. XXXIV, 11. Targ. Y. I Deut. XXXII, 10 (ed. Amst. צָרַח, ed. Vien. צָרַח, read: צָרַח). Targ. Esth. I, 4 צָרַח (ed. Lag. צָרַח) the destruction of Babylon; a. e.—v. צָרַח.

**צָרַח** f. (b. h. צָרַח; צָרַח I) lying in wait, aiming at. Yalk. Num. 787 וְכִי צָרַח . . . צָרַח here (Num. XXXV, 20) the expression 'aiming' is used, and below (ib. 22) the same expression &c.

**צָרַח**, v. צָרַח.

**צָרַח**, v. צָרַח.

**צָרַח** m. (b. h.; צָרַח) virtuous, just, pious man. Ab. I, 2 'צָרַח וְיָשָׁר לוֹ צָרַח בֶּן צָרַח' Simon the Just. Ber. 7<sup>a</sup> 'צָרַח בֶּן צָרַח' a righteous man faring well is a righteous man and the son of a righteous man, opp. רָשָׁע; a. v. fr.—Gen. R. s. 49 לא אֵת הוּא צָרַח שֶׁל עוֹלָם art not thou, (Lord) the righteous one of the world? Yoma 37<sup>a</sup> (ref. to Prov. X, 7) . . . בְּשֵׁנָה 'צָרַח עוֹלָמִים וְכִי when I mention the righteous (ruler) of worlds, give ye blessing.—Pl. צָרַח. Ber. 18<sup>a</sup> (ref. to Koh. IX, 5) 'צָרַח אֵלֵינוּ'—this refers to the righteous who are called living even when they are dead. Gen. R. l. c., v. נָבִילָה II; a. fr.—Fem. צָרַח. Meg. 10<sup>b</sup> 'הַצָּרַח אֶסְתֵּר הַצָּדִיקָה' Gen. R. s. 48 'הַצָּדִיקָה אֶסְתֵּר הַצָּדִיקָה' (Sarah). Ib. s. 63 הוּא הַצָּדִיקָה that pious woman (Rebecca); a. fr.—Pl. צָרַח. Cant. R. to I, 4 הַצָּדִיקִים וְהַצָּדִיקוֹת the righteous men and women; a. e.

**צָרַח, צָרַח** ch. same. Targ. Ps. XXXVII, 21. Ib. V, 13 Ms. (ed. pl.). Ib. XI, 7; a. fr.—Pl. צָרַח, צָרַח. Ib. I, 5. Ib. XIV, 5; a. fr.—Ber. 61<sup>b</sup> 'אֵת הַצָּדִיקִים לֹא אֵתְרִי . . . אֵת הַצָּדִיקִים' the world has been created only for the wholly wicked or for the wholly righteous (to be enjoyed). Succ. 45<sup>b</sup>, v. פְּתִיחָה; a. fr.—Fem. צָרַח. Targ. Esth. II, 7 (ed. Vien. צָרַח).—Pl. צָרַח. Targ. Ps. LXVIII, 26. Targ. Esth. II, 9 (Levy Targ. Dict. quotes צָרַח).

**צָרַח** or **צָרַח** m.; pl. צָרַח (cmp. צָרַח) temples. Sifra K'dosh., Par. 3, ch. VI (expl. פֶּתַח רֵאשִׁיב, Lev. XIX, 27) 'בְּצִדֵי הַצָּדִיקִים הָיָה מִבְּנֵי הַצָּדִיקִים' that means the temples on both sides; Macc. 20<sup>b</sup> 'זֶה הַמְּשִׁיבָה צָרַח וְכִי' he who makes his temples as hairless as the spot back of his ears &c. Nidd.

30<sup>b</sup> צדקתו על שני צדקתו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49<sup>b</sup> צדקתו, v. קנה; a. e.

צדקתו, v. קנה ch. same. Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text וקנה); a. e.—B. Bath. 60<sup>b</sup> צדקתו ובה צדקתו Ms. R. (ed. only 'צדקתו) the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII בה צדקתו (ed. Bub. צדקתו). Sabb. 80<sup>b</sup> צדקתו ובה צדקתו (Ar. Var. צדקתו). R. S. a. l. note 30), v. אנהייה.

צדקתו, v. preced. wds.

צדקתו (b. h.; reduplic. of צדק; cmp. צדקה) [to be clear, pure, sincere,] to be right, true, just; to be cleared. Y. Snh. IV, 22<sup>b</sup> top וצדקתו בדיני צדקתו בדיני צדקתו you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

Pi. צדקתו 1) (cmp. ובה) to act in favor of a person; to be liberal. B. Bath. 88<sup>b</sup> (ref. to Deut. XXV, 15) וצדקתו וצדקתו וצדקתו to be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (פירוטתו); Hull. 134<sup>a</sup> (ref. to the poor man's share). Num. R. s. 2 (ref. to Gen. XXXVI, 3) וצדקתו וצדקתו וצדקתו the Lord dealt kindly with them in not changing their arrangements.—2) to justify, declare or consider a person right; to defend. Gen. R. s. 49 (ref. to Ps. XLV, 8) וצדקתו וצדקתו וצדקתו thou (Abraham) lovest to defend my creatures, and hatest to condemn them. Y. Snh. IV, beg. 22<sup>a</sup> וצדקתו וצדקתו וצדקתו consider him to be right (a true witness), opp. וצדקתו וצדקתו וצדקתו cross-examine him; Deut. R. s. 5.—Esp. וצדקתו וצדקתו וצדקתו to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved. Sifra Sh'mini, introd. וצדקתו וצדקתו וצדקתו when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. וצדקתו וצדקתו וצדקתו Abraham resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. וצדקתו וצדקתו וצדקתו they resigned themselves &c. Y. Sot. VIII, 22<sup>c</sup> bot. וצדקתו וצדקתו וצדקתו Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18<sup>a</sup> ... וצדקתו וצדקתו וצדקתו all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. וצדקתו וצדקתו וצדקתו; pl. וצדקתו וצדקתו וצדקתו. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) וצדקתו וצדקתו וצדקתו he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not וצדקתו).

Hif. וצדקתו 1) to justify, clear, declare to be right; to make virtuous. Snh. 10<sup>a</sup> (ref. to Deut. XXV, 1) וצדקתו וצדקתו וצדקתו when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2<sup>b</sup>. Gen. R. s. 21 (ref. to Ps. XVI, 15) וצדקתו וצדקתו וצדקתו when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) וצדקתו וצדקתו וצדקתו there where I made them virtuous and called them my divine beings ..., there they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) וצדקתו וצדקתו וצדקתו

this place (Salem-Jerusalem) makes its inhabitants righteous.—עליו את הדין to deal strictly with. Taan. 8<sup>a</sup> וצדקתו וצדקתו וצדקתו ... וצדקתו וצדקתו וצדקתו he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121<sup>b</sup> quot. s. v. וצדקתו). Hor. 11<sup>b</sup> (play on וצדקתו וצדקתו) וצדקתו וצדקתו וצדקתו he (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) to treat with liberal towards, to be liberal towards. Y. Peah IV, end 18<sup>c</sup> (alluding to Ps. LXXXII, 3) וצדקתו וצדקתו וצדקתו (not וצדקתו) treat the poor and needy liberally as regards the gifts belonging to him (v. Hull. 134<sup>a</sup> quot. supra).—3) וצדקתו וצדקתו וצדקתו to submit to divine judgment, be resigned (v. supra). Sifra l. c. וצדקתו וצדקתו וצדקתו the righteous are wont to resign themselves to the will of God. Taan. 11<sup>a</sup> וצדקתו וצדקתו וצדקתו he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19<sup>a</sup> וצדקתו וצדקתו וצדקתו he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—Part. pass. וצדקתו וצדקתו וצדקתו justified, lawfully qualified. Gitt. 86<sup>a</sup> (in a Chaldaic formula of sale of a slave) וצדקתו וצדקתו וצדקתו, v. וצדקתו.

Hithpa. וצדקתו וצדקתו וצדקתו to justify one's self, excuse one's self. Gen. R. s. 92 (ref. to Gen. XLIV, 16) וצדקתו וצדקתו וצדקתו how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

צדקתו ch. same, to be clear, just. Targ. Ps. XIX, 10 וצדקתו Ms. (ed. וצדקתו).

Af. וצדקתו to justify, do justice to. Ib. LXXXII, 3.—אנהייה וצדקתו וצדקתו וצדקתו to acknowledge the justice of divine judgment. Taan. 22<sup>b</sup> וצדקתו וצדקתו וצדקתו Ms. M. (ed. וצדקתו) that he acknowledged the justice of God's decrees over him, saying (Lam. I, 18) &c.

צדקתו m. 1) (b. h.; preced.) righteousness, justice, equity; virtue. Hag. 12<sup>b</sup>, v. וצדקתו I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) וצדקתו וצדקתו וצדקתו he (that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifré Deut. 144 וצדקתו וצדקתו וצדקתו (corr. acc.). Midr. Till. to Ps. LVIII ed. Bub. וצדקתו וצדקתו וצדקתו ולא היה בצדקתו וצדקתו וצדקתו he would not confess that David was right. Ib. וצדקתו וצדקתו וצדקתו did you pursue me justly? וצדקתו וצדקתו וצדקתו or did you judge me in righteousness? a. fr.—אנהייה וצדקתו וצדקתו וצדקתו the true Messiah (Jer. XXIII, 6). Pesik. R. s. 37 וצדקתו וצדקתו וצדקתו Ephraim, my (the Lord's) true Messiah. Ib. וצדקתו וצדקתו וצדקתו our true Messiah; a. fr.—2) Tzedek, the planet Jupiter. Sabb. 156<sup>a</sup>, v. וצדקתו. Ib. וצדקתו וצדקתו וצדקתו because Ts. stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLI, 2) וצדקתו וצדקתו וצדקתו the planet Ts. shone on his (Abraham's) way; a. fr.

צדקתו ch. as preced. 1. Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

צדקתו f. (b. h.; preced. wds.) purity, righteousness, equity, liberality, esp. almsgiving. Deut. R. s. 5 (ref. to Prov. XXI, 3) וצדקתו וצדקתו וצדקתו sacrifices effect atonement only for the involuntary sinner, but right-

eousness (or charity) and justice atone for &c. Pes. 87<sup>b</sup>, v. פָּוֵר. Tosef. Dem. III, 17, v. גָּבַיִר. Sabb. 118<sup>b</sup> צָ' גְבַאי collectors of public charity; צָ' מְחַלְקֵי distributors of charity, v. תְּלָק. Succ. 49<sup>b</sup> צָ' בְּמַמְיֵנו גִּיחַ יוֹרֵה מִן הַצָּ' deeds of love are worth more than almsgiving; ib. צָ' בְּמַמְיֵנו גִּיחַ 'charity is done at the mere sacrifice of money, deeds of love are performed with one's money and with one's person; צָ' לַעֲנִיִּים גִּיחַ 'alms-giving is only for the poor, deeds of love for the poor and the rich. B. Bath. 10<sup>b</sup> (ref. to Prov. XIV, 34) צָ' כַּשֵּׁם ... צָ' מִכְפֶּרֶת 'וכ' as the sin-offering brings atonement for Israel, so charity is a means of atonement for the nations. Gen. R. s. 49 (ref. to Gen. XVIII, 19) צָ' וּלְבֹטֵה מִשֶּׁפֶּט מהחלה (not צָדָק) first charity (undiscriminating hospitality), and then justice; a. fr.—Pl. צָדָקוֹת. B. Bath. 10<sup>a</sup> (ref. to Prov. XI, 4, a. X, 2) צָ' הַלְלוּ לְמָה שְׁתֵּי צָ' הַלְלוּ לְמָה why two verses saying the same thing about charity? Treat. Der. Er. ch. II 'מחלקי צָ' v. supra. Ruth R. to III, 3 'צָ' וְיִסְכַּח חוֹ מִצְדוֹתָיו 'anoint thyself' (ib.), that means with good deeds and charitable acts; a. e.

צָדָקָה, צָדָקָה ch., v. צָדָקָה.

צָדָקוֹת, צָדָקוֹת f. (preced.) *righteousness, justification, justice*. Targ. Koh. II, 21 (h. text כְּשֶׁרֹן לְמָה). Targ. Ps. IV, 2 (ed. Wil. 'צָדָקוֹ'). Targ. Prov. II, 9 Ms. (ed. צָדָקָה). Ib. VIII, 8; a. fr.

צָדָקָן m. (preced. wds.) 1) *acting justly*; 2) *charitable*. Sabb. 156<sup>a</sup> צָדָקָן הָאֵלֵּי מֵאֵן רַבְצָדָק יִהְיֶה גִבּוֹר צָ' he that was born under the planet Tsedek will be a right-doing man; expl. רַבְצָדָק צָ' a charitable man (v. מְצָדָק).

צָדָקָנִית f. (preced.) *pious, virtuous, charitable*.—Pl. צָדָקָנִיתוֹת. Y. Snh. X, end, 29<sup>d</sup>; Bab. ib. 112<sup>a</sup>; Arakh. 7<sup>b</sup> צָדָקָנִיתוֹת 'צָ' the hair of pious women (in a condemned city, v. נִתְּנָה). Ex. R. s. 1 'צָ' וְכִי בָשָׂר וָדָם צָדָקָנִיתוֹת 'וכ' through the merit of the pious women of the age were the Israelites redeemed from Egypt; a. fr.

צָדָקָת, v. צָדָקָה.

צָדָקָתָא, צָדָקָתָא f. = h. צָדָקָה. Targ. Ps. IX, 9 Ms. (ed. זכריה). Ib. XI, 7. Ib. XVII, 1 Ms. (ed. צָדָקָה). Targ. Esth. IX, 22 'צָדָקָתָא מִעֲדָה רַצָּ' (ed. Lag. מִעֲדָה)=h. מִעֲדָה שֶׁל צָדָקָה v. מִעֲדָה. Targ. Koh. VII, 12; a. fr.—Ber. 6<sup>b</sup> אֲגַרָּה דְּרַעֲוִיתָא צָדָקָתָא 'צָ' the merit of a public fast lies in the distribution of charity.—Pl. צָדָקָתָא. Targ. Ps. CIII, 6 (ed. Wil. *sing.*).

צָדָקָתָא, צָדָקָתָא, v. sub 'צָדָקָה'.

צָהֳלָה (b. h.; cmp. צָהֳלָה) 1) *to be bright, shine*. Men. 18<sup>a</sup> 'צָהֳלָה פְּנֵי ר. J. brightened up (with joy); Hull. 7<sup>b</sup>; a. e.—Part. pass. צָהֳלָה; pl. צָהֳלָהִין. Ned. 49<sup>b</sup> 'צָהֳלָה thou lookest bright to-day.—V. צָהֳלָה—2) (cmp. צָהֳלָה) *to be defiant*. Sifré Deut. 309 כְּגַדְּוֹב בְּנֵי צָהֳלָה 'צָ' stood up and insulted a senator in the street; Yalk. ib. 942.—Part. pass. as ab. *jealous, angry*. Snh. 105<sup>a</sup> שְׁנֵי צָהֳלָה 'צָ' ... (Ms. O. a. Ar. צָהֳלָהִין) two watchdogs ... who were jealous of each other. Tanh. Vaëra 14 'צָ' אֵשׁ וְחַיִּל אֵשׁ וְחַיִּל 'צָ' fire and hail are hostile to each other (cmp. תְּקַבֵּב).

*Hif. צָהֳלָה 1) to become shining*. Sifra Vayikra, N'dab., Par. 6, ch. VIII מִשְׁצָהֳלָהֵינוּ when the feathers of the pigeons begin to be shining, *contrad.* הַזֵּהִיב (of grown doves) to shine, v. צָהֳלָה; Hull. 22<sup>b</sup>—2) (of metal) *to be bright, burnished, gold-like*. Midd. II, 3, a. e., v. צָהֳלָהִין I.—Part. pass. מִצָּהֳלָה. Yoma 38<sup>a</sup> (some ed. מִצָּהֳלָה *Pu.*), v. צָהֳלָהִין I. [Ib. הַזֵּהִיב מֵאִירָה, Ms. M. 2 מִצָּהֳלָה—3) (cmp. צָהֳלָה) *to grieve*. M. Kat. 24<sup>b</sup> רַבִּים מִצָּהֳלָהִין עָלָיו 'וכ' (Ms. M. מִצָּהֳלָהִין, v. Rabb. D. S. a. l. note) if a corpse is carried out on a bier, the people grieve over it (in sympathy) &c.

צָהֳלָה ch. same; *part. pass.* צָהֳלָה *grieved*. Lev. R. s. 9 [read:] כְּדוּ רַבִּים מִצָּהֳלָהִין 'וכ' now that you grieve so much, we will go with you &c.

*Pa.* צָהֳלָה *to grieve, provoke*. Targ. I Sam. I, 6.

*Ap.* צָהֳלָה *to be angry*. Koh. R. to III, 6 גִּרְמִיָּה עָבַר עַל בְּרִיתוֹ מִצָּהֳלָהִין 'וכ' he pretended to be angry with his son.

צָהֳלָה m., צָהֳלָה f. (b. h. צָהֳלָה) *yellow*. Sifra Thazr., Neg., Par. 5, ch. IX צָהֳלָה בְּשִׂיעָתוֹ 'צָ' if the priest declared him a leper on the ground of yellow hair (Lev. XIII, 30). Ib. וְאַחַת שְׁחֹרָה 'צָ' וְאַחַת שְׁחֹרָה one yellow and one black hair. Neg. III, 5; a. fr.

צָהֳלָה, v. צָהֳלָה.

צָהֳלָה, v. צָהֳלָה.

\*צָהֳלָה m. (צָהֳלָה) *sheen, light*. Targ. Ps. LXXXVIII, 15 ed. Lag. (oth. ed. צָהֳלָה).

צָהֳלָה, צָהֳלָה, צָהֳלָה, v. sub 'צָה'.

צָהֳלָה f. (צָהֳלָה) *jealousy, anger*. Mekh. Mishp. 6; Yalk. Ex. 331 (ref. to Ex. XXI, 18) 'צָהֳלָה מִבִּיאָה 'וכ' this intimates that ill-will may lead to death.

צָהֳלָה, v. צָהֳלָה.

צָהֳלָה (b. h.) *to be bright, shine*; (of sound) *to shout*.

*Pi.* צָהֳלָה *to shout*; (of horses) *to neigh*. Pesik. R. s. 27-28 'צָהֳלָה וְהָיָה מִצָּהֳלָה אַחֲרֵיהֶם 'וכ' and they (the women) neighed after them like war-horses.

*Hif.* צָהֳלָה 1) *to be bright, shining*. Gen. R. s. 97 beg. יִצְחָק 'צָהֳלָה he came forth with a shining face.—2) *brighten, illumine*. Pesik. R. s. 20 כְּחֹמֶה ... צָהֳלָה אַבְרָהָם 'וכ' who illumined the whole world like the sun.

צָהֳלָה ch. same, *to be bright, glad; to shout*. Targ. Esth. VIII, 15.—Pesik. R. s. 14 'צָהֳלָה הַפְּנֵי ר. P. became bright and shining (Koh. R. to VIII, 1 ותְּלָק, v. תְּלָק II).

צָהֳלָה f. (preced.) 1) *shouting, rejoicing*. Num. R. s. 10 'צָהֳלָה שְׂמֵחָה בֵּיתוֹ 'וכ' the joyful shouting at the dedication of the Temple &c.; Midr. Prov. to XXXI, 5, v. בְּלִיזְמָא. Ib. וְהָיָה 'צָ' וְשִׂמְחָה וְשִׂמְחָה 'וכ' read: 'וכ' וְהָיָה 'צָ' וְשִׂמְחָה 'וכ' and there was shouting and joy (on account of the daughter of Pharaoh) and the rejoicing over the dedication &c.—

2) *neighing of war-horses*. Sot. VIII, 1; Sifré Deut. 192.

**צָהָר** (cmp. preced. wds., a. **צָהַר**) *to be bright, shining*. *Hif.* **הִצְהִיר** *to brighten*. Lev. R. s. 5 . . . שהוא משייר וב' which removes the hair and makes the body (skin) glistening; v. **צָהַר**.

**צָהָר** ch. same; *transf. to be clear, to understand*. Kidd. 39<sup>a</sup> לא צָהַרְתָּהּ you do not understand (the law) clearly; *cmp.* **תָּהַר**. Bets. 14<sup>b</sup> **בְּשִׁי צָהִיר** Ms. M. (ed., v. **צִיָּרָה**) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

**צָהָר** m. (preced.) *glossy, white scurf*. Targ. Y. Lev. XIII, 39 (h. text בהק) —Gitt. 86<sup>a</sup> Alf., v. **צָהִיר**.

**צָהָר** m. (b. h.; preced.) *light; window*. Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window*, and as *jewel*.—*Du.* אבני צָהָרִים *noon-time*. Snh. 108<sup>b</sup> (ref. to **צָהַר**, Gen. I. c.) אמר 'כִּי . . . מאירוח לכם כִּי' the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanḥ. Kdosh. 9. Men. 18<sup>a</sup>. Ab. III, 10 **צָהַר יין של צ'** drinking wine at noon-time; a. e.

**צָהָרָה**, v. **צִיָּרָה**.

**צָהָרָה** *to dry up*, v. **צָהַר** II.

**צִוְוָה** f. (**צָוָה**) *command, order, verbal will*. B. Bath. 147<sup>a</sup> בעלמא בצ' by mere expression of his will (without symbolical possession); a. e.—*Pl.* **צִוְוָה**. Ber. 15<sup>b</sup> וכתבתם צ' call it (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. **צָוָה**). Ber. III, 5. Ib. 25<sup>a</sup> **פִּי הַחֵיר בצ'** 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) **צ' אינו כותב** . . . אלזה the priest writes the curses but not the instructions; Sot. 17<sup>a</sup> **צ' וקבלוה** (not **צוואה**) the instructions and the affirmations (by the woman saying Amen).

**צִוְוָה** f. (b. h.; v. **צָוָה** II, *cmp.* **צִיָּהָה**) *filthy matter, excrement*. Pesik. Dibré, p. 111<sup>a</sup> (ref. to **צָה**, Is. XXX, 22) **צ' האמר לי** call it (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. **צָוָה**). Ber. III, 5. Ib. 25<sup>a</sup> **פִּי הַחֵיר בצ'** the mouth of a swine is like moving filth (you must not pray in its sight). Gitt. 57<sup>a</sup>. Bekh. 29<sup>b</sup> **מלובן מצוֹהָה** wool cleansed of its dirt; a. fr.

**צִוְוָה** m. (b. h.; preced.) *dirty*. Bekh. IV, 7 **צִוְוָה** (Ar. **צווי**) washed or dirty wool, (corrected, ib. 29<sup>b</sup> **מלובן מצוואה**, v. preced.). Hull. XI, 2 **צ' מלובן** (Mish. Cambridge **צווי**) washed, but not dirty wool; Tosef. ib. X, 5 **צווי** ed. Zuck. (oth. ed. **צווי**, v. **צָוָה**).—*Pl.* **צוֹהִים** **וצ' ורבו** . . . בגדיה **צ'** (ref. to Zech. III, 3) was it Joshua's habit to wear dirty clothes?; Yalk. Jer. 309.—Chald. **צוֹהִין**, v. **צָוָה**.

**צִוְוָה** m. (**צָוָה** = **צָוָה**, v. **צָוָה**) 1) *pile*. Ohol.

III, 7, v. **צָוָה**.—2) (b. h.) *neck, esp. the front of the neck, throat*, opp. **צָוָה**. Hull. I, 4. Sabb. 58<sup>a</sup> **שִׁבְצָוָה**, v. **צָוָה**; a. fr.—Ab. Zar. 30<sup>a</sup>, a. e. **עַל וְעַל צָוָה** upon me and my throat, i. e. I take the responsibility. Y. Snh. VI, 23<sup>b</sup> **בְּצָוָה עֵרִים** his blood be suspended from the neck of the witnesses, i. e. they will have to answer for the innocent blood; Bab. ib. 44<sup>b</sup> **עֵרִים בצ' קוֹלָר**. Cant. R. to IV, 4 **צָוָה זה בית וכו'** 'thy neck' (ib.) means the Temple; **היה צָוָה . . . פָּשִׁים** . . . שכל הימים . . . היה צָוָה the Temple stood, Israel's neck was stretched (uplifted) among the nations &c. Lam. R. to V, 5 [read:] **עַל שִׁבְצָוָה בצָוָה** בא יום צרה because we were faithless to our 'neck' (the Temple), the day of distress came; a. fr.—[Sabb. 90<sup>b</sup> **צָוָה דקל** Ms. M., v. **צָוָה** III.]

**צָוָה**, **צָוָה**, **צָוָה**, **צָוָה** ch. same; mostly in *pl.* constr. **צָוָה**. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. **צָוָה** (ed. Berl. **צָוָה**; ed. Vien. **צָוָה**; v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33<sup>b</sup> **עַד צָוָה** והיו יתבי עד צָוָה (Ms. M. **צָוָה**) they sat in the sand up to their necks; a. fr.—B. Bath. 36<sup>a</sup> **צָוָה מרוזא** (Ms. O. **צָוָה**) *the Neck of Maḥoza*, name of a valley.

**צָוָה** f. *pl.* (denom. of preced.) [*throat-ticklers*,] *dainties*. Sabb. 136<sup>a</sup> (to a person that observed mourning not required by law) **צָוָה קבשה** **צָוָה** Ms. M. (ed. **צָוָה**, Rashi ed. Sonc. **צָוָה**); Ar. **צָוָה** dost thou want to eat dainties (which friends send to the mourner)?; M. Kat. 20<sup>b</sup> **צָוָה** Ms. M. (ed. **צָוָה**, Rashi ed. **צָוָה**; v. Rabb. D. S. a. l. note).

**צָוָה** imperat. of **צָוָה**.

**צָוָה**, *pl.* **צָוָה**, v. **צָוָה**.

**צָוָה**, v. **צָוָה**.

**צָוָה** f. = **צָוָה** II. Y. Erub. V, 22<sup>c</sup> bot. (expl. משולשים, Mish. ib. 3) **צָוָה** when the three villages are situated in a triangle, opp. **צָוָה**. Y. Shebi. I, 33<sup>b</sup> top **צָוָה** (not **צָוָה**) when the three trees stand in a triangle.

**צָוָה** (b. h.) pr. n. *Zobah, Zoba*, a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

**צָוָה** m. (**צָוָה** II) *dyeing material, plant used for dyeing*.—*Pl.* **צָוָה**, **צָוָה**. Shebi. VII, 1, sq. **צָוָה** (Ar. **צָוָה**) plants belonging to the class of dyers. Y. ib. VII, beg. 37<sup>b</sup> **צָוָה** לארז **צָוָה** to be used by men; **צָוָה** to be used for food of beasts, in the Sabbatical year; a. e.—[Y. Sabb. VI, 7<sup>d</sup> **צָוָה**, v. **צָוָה** II.]

**צָוָה**, Y. Shebi. I, 33<sup>b</sup> top, v. **צָוָה**.

**צָוָה** (b. h.; v. **צָוָה**) *to lie in wait, hunt, catch*. Gen. R. s. 66 (ref. to Gen. XXVII, 30) **צָוָה** נבשה (not **צָוָה**) armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 **צָוָה** היה עשו Esau caught deer and tied them. Ib. s. 63 (ref. to Gen. XXV, 27 sq.) **צָוָה** צד את הברוויה בשפי he (Esau-Rome) catches men with his mouth (by means of insidious cross-

examination in court); ib. s. 37 בפיהם ... ציד catches people through their own mouth. Deut. R. s. I שיצא לצוד when he went hunting. Sot. 4<sup>b</sup> (ref. to Prov. VI, 26) היא וב' הצידה לרינה וב' she will chase him to the judgment of Gehenna. Sabb. XIII, 5 הצד צפור למגדל וב' he who chases a bird into the tower or a deer into the house. Ib. XIV, I הצדן he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. I. c.) צידני צד בבית צד וב' a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.?. a. fr.

*Nif.* ציד to be hunted, caught. Sabb. 106<sup>b</sup> כל שבידו an animal which belongs to those that are hunted. Bets. III, 2 יודע שנצודה וב' he knows that they have been caught on the eve of the festival. Sabb. I, 6 כדי שצודה וב' in time to be caught in the net before the Sabbath begins; a. fr.

**ציד, ציד** ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. ציד, ציד, ציד, ציד; f. ציד, ציד, ציד &c. Targ. Prov. VI, 26 (Ms. ציד, v. ציד I). Ib. XXIII, 28 ציד בניא וב' ed. Lag. (ed. ציד אכנא, corr. acc.) she catches thoughtless youths. Ib. II, 19 צידן (some ed. צידן, corr. acc.; h. text רשעו); a. fr.—Y. Sabb. VII, 10<sup>a</sup> רציד, v. פוחד. B. Mets. 85<sup>b</sup> רציד; Keth. 103<sup>b</sup> רציד (Rashi וציד, v. וציד). Gen. R. s. 67 צידה הדין צידה how they caught thee, O hunter! Y. B. Bath. X, end, 17<sup>d</sup> ציד לחבריה בר נש רודה ציד לחבריה in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16<sup>b</sup> top לא ציד כלום he catches (obtains) nothing. M. Kat. 11<sup>a</sup> ציד ... אזיל all went out and fished; a. fr.

*Ithpe.* ציד to be caught. אציד, אציד, אציד. Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 אציד הוא וב' (ed. Wil. אציד, oth. ed. אציד), v. ליסא. Y. Yeb. XVI, beg. 15<sup>c</sup>; Y. Sot. IX, 23<sup>c</sup> bot. וציד, v. ציד; a. fr.

*Ithaf.* ציד same. Gen. R. s. 79 הויה ממשדה וב' (the bird) was caught and captured, v. ספיקולא I; a. e.

**צודני**, v. צידני.

**צודניותא**, v. צודניותא.

**צוח**, v. צוי.

**צוחר**, v. צוחר.

**צוחר**, v. צוחר.

**צוחר** m. (צוחר, v. צוחר; Syr. צוחר, P. Sm. 3371)=h. צוחר, [pile,] mark. Targ. Ez. XXXIX, 15 ed. Lag. (Var. צוחר; ed. צוחר).

**צוחרניותא, צוחרניותא, צוחרניותא**, s. sub צוחר.

**צוחר, צוחר** (b. h. צוחר) to cry, shout; to complain. Keth. 14<sup>b</sup> צוחרניותא one that is called a bastard and brings complaint, opp. שוחר. B. Mets. 24<sup>b</sup> וצוחר וצוחר but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נעשה

וב' כצוחר it is like one crying over his house that has fallen in &c. B. Bath. 138<sup>a</sup> בצ' מטיקרו (בצוחר) when he cried out (refused the gift) at the start (when it was offered to him). Sot. 42<sup>b</sup> צוחרניותא (better צוחר) they (the gentile soldiers) shout (before they attack) and stamp; Sifré Deut. 192 צוחרים; a. fr.

*Pi.* צוחר same. Y. M. Kat. III, 82<sup>d</sup> top (ref. to דם, Ez. XXIV, 17) מן שצוחר לצוחר (or לצוחר Kal) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24<sup>b</sup> צוחרניותא Ms. M. (v. צוחר). Tosef. Sabb. VI (VII), 14 הצוחרת להגיד וב' a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX קצוחרת; a. fr.

*Hif.* צוחר to cause to shout. Sabb. 67<sup>b</sup> ... המשחקת והצוחרת להגיד who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. l. c. 15 והמצוחרת, v. צוחר).

**צוחר, צוחר** ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. Pa.); a. fr.—Y. Taan. IV, 68<sup>a</sup> [read:] because the people of Sepphoris cry out against him (dislike him). B. Mets. 6<sup>a</sup> צוחר when he cried (complained of being wronged). Succ. 31<sup>a</sup> צוחרת וב' (h. form) she complained, but R. N. did not mind her. Ib. צוחרת קמיכו ... אחרת a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86<sup>a</sup> קרופני Ms. M. (v. Pa.) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) to invite. Lev. R. s. 28 ... מאן צוחרת ליה וב' who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) to call, name, surname. Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11<sup>d</sup>; Gen. R. s. 39, end, a. e. רסן צוחרת וב' v. צוחרת. Ib. s. 87, beg., v. פחד I; a. fr.—[Pes. 110<sup>b</sup> צוחרת דיקלא, v. צוחר II.]

*Pa.* צוחר 1) same, to cry. Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) to cause to cry, to pain. Sabb. 33<sup>b</sup> וקא נתרן ... וקא צוחרת ליה (Ms. M. בצוחרת) the tears fell (upon his sore body) and gave him pain. B. Kam. l. c. וצוחרת ליה (הנהו וב') Ar. (Rashi וצוחרת; ed. וצוחרת) read וצוחרת, v. supra, and these sores gave him pain.

*Af.* צוחר to cause to cry out, excite to discontent. Erub. 60<sup>a</sup> הויה ולא מצוחרת עלה בב' מדרשא see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74<sup>b</sup>.

**צוחרת, צוחרת, צוחרת**, v. צוחרת.

**צוחרת, צוחרת** f. (b. h.; preced.) cry. Midr. Till. to Ps. XX צוחרת ... איני יכולה I cannot bear her crying; a. e.—Pl. צוחרת וב' צוחרת Pes. 57<sup>a</sup> צוחרת צוחרת four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 צוחרת (צוחרת) the noise of the shoutings (of the enemy); (Sifré Deut. 192 הצוחרת); a. e.

**צוחר, צוחר, צוחר, צוחר** ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. צוחר, ed. Lsb. צוחר). Targ. Ps. CXLIV, 14 צוחרת constr.; a. e.—Y. Taan. IV, 68<sup>a</sup> ובגין צוחרת עברין do we act with regard to popular

crying, (are we to be guided by the popular dislike of a person)?

צויר, v. צויר.

צוירא, v. צוירא.

צוירא, v. צוירא.

צוירא m. (denom. of צויר) neck-chain; trnsf. (emp.) a gang of men.—Pl. צוירא. Kidd. 72<sup>b</sup> ... היה אהי צוירא היה אהי Elijah would come and send entire gangs away from us (Var. קולרין, v. Rashi a. l.).

צוירא, v. צוירא.

צוירא, Cant. R. to VI, 4, v. צויר II.

צויר, v. צויר.

צויר (emp. צויר a. צויר) to join, attach. [B. Mets. 29<sup>b</sup> with Ms. F., מצויר Ms. R. 2, v. צויר.]

Ithpa. צוירא to be attached. B. Bath. 80<sup>a</sup> אמה דמיצוירא (Ar. דמיצוירא) the mother bird will be attached to the daughter bird and to the mate that we leave with her, (היצוירא, v. Rabb. D. S. a. l. note 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה אברהה מיצוירא וכ' the mother remains attached to the daughter, but not so the daughter &c.

צוירא m. (preced.) company. Succ. 52<sup>a</sup> ... אורחין (Ar. וצוירין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ואחריו בצוירא הוא (Ar. וצוירא) Tam. 27<sup>a</sup> (משום צוירא דאזיל) (Rashi צוירא) and the second one goes along only for company's sake.

צוירא, v. צוירא.

צוירא, v. sub צוירא, צוירא, צוירא, צוירא.

צויר m. (צויר, as ניר fr. ניר) dirty, v. צויר, a. צויר.

צויר I, Pa. צויר (= צויר) to cry, shout. Hull. 53<sup>a</sup> bot. Ar. (ed. איהו קא מצייר, v. צויר II.—[Gen. R. s. 65 מצויר Ar. s. v. מצויר, v. צויר.—B. Mets. 29<sup>b</sup> מצויר Ar. l. c., Ms. F. מצויר, Ms. R. 2 מצויר, v. צויר.]

צויר II, צויר, צויר (v. S. Sm. 3370) [to contract,] to be hot, dry up, wither. Pes. 56<sup>a</sup> איהו אלאר ed. (Ar. צויר) it will at once dry up. Ib. 110<sup>b</sup> פסק וצויר ריקלא Ar. (ed. צויר, Ms. M. צויר) the bark burst, and the palm dried up. Ib. 111<sup>a</sup> רגליו כריעה his legs shrivelled.

Pa. צויר to burn, desiccate. B. Bath. 24<sup>b</sup> bot. ... דאזיל ליה the dust penetrates its heart and desiccates it (the plant).

צויר 1) to join, attend. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup> לצויר

ed. (perli. fr. צויר, v. צויר; Ar. לצויר, v. צויר.—[2] to arrange, pile; denom. צויר.]

Pl. צויר (b. h.) to order, command; to appoint. Men. 44<sup>a</sup> מצויר אהי צוירא וכ' the Lord gave us one command, its name is Tsitsith. Ib. מצוירא עלי וישונוי וכ' give orders about me, that they make me a proselyte. Sabb. 23<sup>a</sup>, a. e. 'אשר קדשני ... וצוירא' (abbrev. 'אקב' who has sanctified us through his commandments, and commanded us to &c.; and where did he command us (where in the Torah is it intimated)? B. Bath. 151<sup>b</sup> מצוירא בהמת מיתה one who disposes of his property, because he expects to die. Sifra Tsav, end מצוירא למי שצוירא the commander was worthy of him who was commanded; a. fr.—Part. pass. מצוירא Kidd. 31<sup>a</sup> גדול מצ' וישונוי וכ' he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

Nithpa. מצוירא to be ordered, commanded. Ib. 38<sup>a</sup> שלש מצוירא three commands were given to the Israelites on their entering the land. Ib. כל מצוירא שצוירא וכ' whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70<sup>d</sup> bot. אלו המצוירא שצוירא וכ' these are the commandments which were given us through the mouth of Moses; a. fr.

צוירא, v. צוירא.

צוירא, v. צוירא.

צויר, v. צויר.

צוירא m. pl. inhabitants of Beth-Tsula. Targ. Mic. I, 11 (Ms. צוירא; h. text האציל).

צוירא, v. צוירא.

צוירא f.=h. צוירא, scar. Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צוירא).

צויר ch.=b. h. צויר (emp. צויר) to restrain one's self; to fast. Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צויר, צויר, צויר, pl. צוירין, צוירין. Targ. II Sam. XII, 23. Targ. Y. II Lev. I, c.; a. fr.—Y. Hall. I, 57<sup>e</sup> top הרר יומין צויר fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32<sup>b</sup> bot.—Y. Hag. II, 77<sup>d</sup> bot. צוירא ומפרכסה she used to fast and make it public; a. fr.

Pa. צויר same. Targ. Y. Lev. I, c.—Y. Ned. VIII, 40<sup>d</sup> bot. 'צ' כל שריבת ית' R. J. fasted every New Year's eve; ib. הצוירין 'צ' observed three hundred voluntary fasts; Y. Meg. I, 70<sup>d</sup> top (also צויר). Y. Sot. III, 19<sup>a</sup> מצוירא ית' she fasts and loses her virginity; a. fr.

צויר m. (b. h.; preced.) fast, fast-day. Treat. Sof'rim XVII, 4 רמי הצי' fast-days. R. Hash. 18<sup>b</sup> (ref. to Zech. VIII, 19) אין שלים צ' ... אין שלים צ', when there is no peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—Pl. צוירא, צוירא. Koh. R. to X, 10 הצוירא let them decree fasts and afflictions. Y. Bets. II, end, 61<sup>d</sup> ומן הצוירא (הצוירא) from fasts and &c. Meg. 16<sup>b</sup>; a. e.

**צוּמָא**, ch. same. Targ. Joel II, 12. Targ. II Esth. III, 8. Targ. Zech. VII, 5 **צום** a fast of affliction; a. fr.—Y. Hall. I, 57<sup>c</sup> top; Y. R. Hash. I, 57<sup>b</sup> bot. **המן השין** **צ' רבה תרין יובין** there (in Babylonia) were such as thought the Great Fast (Day of Atonement) should be observed two days (on account of the uncertainty of the calendar). Y. Ab. Zar. I, 39<sup>b</sup> bot. **דאח מחשב ואח משכח** 'צ' **רבה וז'** for if you make the calculation, you will find that the Day of Atonement would have been on a Sunday (which must not be); a. fr.—Pl. **צוּמְקָא, צוּמְקָא, צוּמְקִין**. Targ. Esth. IX, 31; Targ. II Esth. ib. **צוּמְרָא** (ed. Lag. sing.). Ib. V, 1; a. e.—Y. Ned. VIII, 40<sup>d</sup> bot., v. **צוּמ**; a. e.

**צוּמוּס**, Tosef. Bekh. IV, 15 ed. Zuck., v. **צוּמְרָא**.

**צוּמְרוּת** c. (**צָמְרָה**) (*forced meeting of tradesmen for public labors, taxation &c.* Y. Peah I, 16<sup>a</sup> **היה . . . הניחה** . . . **היה** the storekeepers of . . . had a meeting (v. **צוּמְרָא**). Ib. 15<sup>c</sup> bot. **אחה צמרה לכתומריא** a summons for public work was issued to the millers; Y. Kidd. I, 61<sup>b</sup> bot. **אחה** **בצומרה** (read **צוּמְרָא**); a. e.

**צוּמְרָא** m. (**צָמְרָה**) [*grown over, sub. אזנים*] a person without (or with very small) auricles. Tosef. Bekh. IV, 15, expl. ib. 16 **אזנים לו שאין לו אזנים** (ed. Zuck. **צוּמוּס**, corr. acc.) a *tsummah* is an animal which has no external ears; Bekh. VII, 4 (44<sup>a</sup>) **צומע** (Bab. ed. **צוּמוּס**, Ar. **צוּמוּס**), expl. **שאוניו קטורה**. Ib. (in G'mara) **צומע**, a. **צומע**.—[V. **צוּמְרָא**.]

**צוּמְרוּתָא** f. (**צָמְרָה**) *sprouting bulb, seed-onion*. Y. Peah III, 17<sup>c</sup> bot. (expl. **אומרוה של בצלים**; Mish. ib. 4) **ושמואל** 'צ' Samuel says, it is what we call *tsumahṭah*; v. **פירקרה**.

**צוּמְרִים, צוּמְרִים** m. (**צָמְרִים**, sub. **אזנים**) [*tied up*], a person whose auricles are a shapeless mass (instead of being carved out). Tosef. Bekh. IV, 15 **צומרים**, expl. ib. 16 'צ' (**שאוניו מניפסיה** (ed. Zuck. **צומה שאזניה וז'**, corr. acc. **צומרים**), v. **צומים**; Bekh. VII, 4 (44<sup>a</sup>) **צָמְרִים** (Bab. ed. **צומים**; Ar. **צומים**), expl. **שאוניו דומות לספוג** whose auricles resemble a sponge. Ib. (in G'mara) **צומים**.

**צוּמְרָא**, v. **צוּמְרָא**.

**צוּמְרָא**, v. **צוּמְרָא**.

**צוּמְרָא**, v. preced. art.

**צוּמְרָא** m. (**צָמְרָה**; cmp. **צוּמְרוּת**) *junction*; **צ' הגידין** **the bunch of converging sinews in the thigh**. Hull. IV, 6; expl. ib. 76<sup>a</sup> **בין כקים שהגידים צומתין בי** there where the sinews converge. Tosef. ib. III, 6; a. e.

**צוּמְרָא**, v. **צוּמְרָא**.

**צוּמְרָא**, v. **צוּמְרָא**.

**צוּמְרָא** m. (**צָמְרָה**) *rock, flint; granite*. Y. B. Bath. II, beg. 13<sup>b</sup> **מיהר בצ' מיהר** against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 **ובצוּמין** (corr. acc.), **contrad.** to **הסתכלי** . . . **אם** . . . **אבנים** ordinary stones. Num. R. s. 16 **אם** . . . **אם** observe their stones and pebbles, if they are

granite-like, the fruits are fat; Tanh. Sh'lah 6. Nidd. 8<sup>b</sup> **צ' וז'** (**נמצא בה**) if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18<sup>a</sup> **צ' דמפסיק** a granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47<sup>b</sup> **צ' בר זריעה היא** Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30<sup>d</sup> **בהרין צלמא** (corr. acc.) in flinty ground, opp. **רביבה**; v. **פְּתָפְתָא**.—[D. 39<sup>a</sup> **צ' פת** Ar., v. **צָמְרָא**.]

**צוּמְרָא** m., **צוּמְרָא** f. (**צָמְרָה**) *something cold*. Pes. 76<sup>a</sup> 'צ' **בחרס צ'** if cold meat is put into cold milk. Ib. **מערש . . . על** when the earthen vessel was cold. Dem. V, 3 **על** one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—Pl. **צוּמְרָא, צוּמְרָא**. Pes. 94<sup>b</sup> **וב' וז'** **כל העולם** . . . **ומעיינות צ'** the whole world (the earth) is hot, and the springs are cold &c. Y. Maasr. IV, 51<sup>b</sup> top **הבשיל צוּמין** a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. **צוּמין**). Y. Sabb. XX, 17<sup>c</sup> bot. **צוּמין**, opp. **פושרין**; a. fr.

**צוּמְרָא, צוּמְרָא** ch. same. Y. Sabb. IV, 6<sup>d</sup>, v. **צָמְרָא**.

**צוּמְרָא** f. (**צָמְרָה**, denom. of **צָמַע**, *to lie down, to banquet*, v. **צָמַע**) *banqueting dish, plate*.—Pl. **צוּמְרוּת**. Y. Keth. X, 33<sup>d</sup> bot. **ובלבד מן הצ' באורו הלילה**. Ib. **קְרוּשָׁתָא** v. **ומן הצ'** but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 **הצוּמְרוּת** ed. Zuck., read **הצוּמְרָא**.]

**צוּמְרָא** (b. h.) pr. n. pl. *Zoar*, a town east of the Dead Sea. Yeb. XVI, 7 **צ' זיר ההמרים** Z. the palm-town. Tosef. Shebi. VII, 15 **עד שיכלה אחרון שבצ'** until the last dates in Z. are gone; Pes. 53<sup>a</sup>; a. e.

**צוּמְרָא** m. (b. h. **צָמַר**; **צָמַר**) *boy, servant*. Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) **ממנו להוציא את הצ'** 'from with him', this excludes the shepherd boy from responsibility; [another vers. **הצ' להביא את הצ'** this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 **הצוּמְרָא** (corr. acc.).—Pl. **צוּמְרָא**, constr. **צוּמְרָא**. Arakh. II, 6; Tosef. ib. II, 2, v. **צָמַר**.

**צוּמְרָא** (b. h.; cmp. **צָמַר**) [*to shine*], 1) *to come to the surface, float; to lie in a conspicuous place* (on a stone, pillar &c.). Sifré Deut. 205 (ref. to Deut. XXI, 1 **בשרדה**) **ולא** **בשרדה** but not when found floating on the water; **Sot. IX, 2**. Y. Peah VI, 19<sup>c</sup> (if two bodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) **משום צה** . . . **משום צה** not for the lower one, because it is hidden, nor for the upper one, because it lies in a conspicuous place; **Sot. 45<sup>a</sup>** (referring to two sheaves lying one upon the other) **והעליון** **מפני שהיא צה** and the upper is not considered a forgotten sheaf, because &c. Ib. **צפו עוברין להיך וז'** (Ar. **פ**) if sheaves floated into a neighbor's field; **ib. צפו אין** only when they came to lie in a conspicuous place, and not when they rested on the ground? **Ib. bot.** **מין במיני לא היי צה** one thing lying on another of the same kind is not considered as above the ground. **Cant. R. to VII, 9** **צה הכבשן** the furnace (in the ground) came



up to the surface (v. פִּלְקֵיָא II). Ab. II, 6 גַּלְגְּלֵה שְׂפֵפֶה וּב' / a skull floating on the water. Makhsh. IV, 5 הַנְּהוּן וְהַצֵּפֶתִין water that is squirted out of, and that which overflows the vessel; Sabb. 12<sup>a</sup> וְהַצֵּפֶתִין Rashi, a. Ms. O. (ed. והַצֵּפֶתִין, corr. acc.); a. fr.—2) to stick to the surface. Sot. 48<sup>b</sup>; Y. ib. IX, 24<sup>b</sup> bot., v. גִּיפֶת; Tanh. Ekeb 1 fine flour שֶׁפֶה בַּנֶּפֶח (not בַּפֶּה) which sticks to the sieve; Yalk. Ps. 676 שְׂפֵה שְׂפֵה (corr. acc.).—V. צָהָה.

**Hif.** הַצִּיָּה, הַצִּיָּה to bring to the surface, cause to float; to cause to overflow; to flood, inundate. Tanh. B'shall. 2 ה' הַכְּרוּל caused the iron axe to float. Gen. R. s. 38 (ref. to Gen. XI, 8) וַיִּפֶן אֵין וַיִּפֶן אֵלָא וַיִּפֶן ה' עֲלֵיהֶן הַיָּם וְהוּא וּב' / *vayafets* means *vayatsef*, he made the sea flow over them, and caused thirty families to flow (issue) from them. Lev. R. s. 27, beg. הַיָּם הַגּוֹלֵם שֶׁלָּא הַצִּיָּה הַיָּם that it (the deep) may not inundate the world; Midr. Till. to Ps. XXXVI; Yalk. Ps. 726. Nidd. II, 7 (expl. בִּימֵי אֲרִיבָה) מִבְּקַעַת בֵּית כְּרֵם וְיִצְרָה (בִּימֵי אֲרִיבָה) earth from the valley of Beth Kerem, upon which you make water float; Y. ed. מִיִּצְרָה עֲלֵיו מִיָּם (fr. יִצְרָה); expl. ib. 50<sup>b</sup> top מִיִּצְרָה מִיָּם מִיִּצְרָה one makes the water come to the surface through a rag spread and pressed over it. B. Mets. 23<sup>b</sup> בְּמִצְרָה when he poured the sealing wax over it (without making an impression; Ms. O. a. R. 1 בְּמִצְרָה Hof. when the wax was poured over it).

**צוּרֵי** ch. same.

**Ithpe.** הַצִּיָּה to look out. Targ. Y. II Num. XXI, 20 רַבְּצִיָּה (Bxt. רַבְּצִיָּה; Targ. O. וַיִּמְסַבֵּיָא; h. text וַיִּשְׁקֶפָה).

**צוּפֵה**, Tosef. Sabb. V (VI), 2, v. צוּפֵה.—Pl. צוּפֵהִים (צוּפֵהִים), v. צוּפֵה.

**צוּפֵה** m. (b. h. צֹפֵה; צֹפֵה) *watchman, seer, prophet, inspired man*.—Pl. צוּפֵהִים, צוּפֵהִין. Gen. R. s. 1, a. e., v. בְּנִיִּיִם; Y. Meg. I, 71<sup>d</sup> צוּפֵהִין אֵילִין אֵילִין אֵילִין who were those inspired ones? Bab. ib. 14<sup>a</sup> (ref. to I Sam. I, 1 רִבְּהִים צוּפֵהִים) אַחַד אֵחָד (רִבְּהִים צוּפֵהִים) one of the two hundred prophets that prophesied in Israel. Gen. R. s. 45 (ref. to Prov. XXXI, 27) הַיָּם הַיָּם בְּנֵי בִרְהוּ... צ' הַיָּם וּב' the members of Abraham's household were prophets, and she (Hagar) used to look at them.—[Num. R. s. 19; Yalk. Is. 316, v. צָהָה.]—V. צָהָה.

**צוּפֵה**, **הַצִּיָּה** pr. n. (v. preced.) *Ha-Tsofm (Outlook, Scopos)*, an eminence north of Jerusalem. Y. M. Kat. III, 83<sup>b</sup> bot. הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם he who sees Jerusalem (after its destruction) from the Scopos, must rend his garments. Tosef. Pes. II (III), 13 אֵב עַבְרָה הַצִּיָּה if (in going from Jerusalem and noticing that he has sacred flesh with him) he has passed the Scopos; Pes. III, 8 צוּפֵהִים; ib. 81<sup>b</sup>; Ber. 49<sup>b</sup>; a. e.—Sot. 48<sup>b</sup>, v. מוֹפֵא.

**צוּפְרִיאוֹת**, Yalk. Hab. 565, v. הַיָּם הַיָּם.

**צוּרֵי** (צוּרֵי) (apocop. of צוּרֵי = צוּרֵי); *Pi.* צוּרֵי *Pip.* צוּרֵי to chirp. Koh. R. to I, 1 אֵב עַבְרָה הַצִּיָּה when a bird chirped, he (Solomon) knew what it chirped for; Cant. R. to I, 1 הַצִּיָּה (Yalk. Kings 175 הַצִּיָּה); Lev. R. s. 6 (expl. הַצִּיָּה, Is. VIII, 19) הַצִּיָּה.

or הַצִּיָּה (not הַצִּיָּה); Yalk. Is. 281 רַבְּצִיָּה (read 'הב'). Gen. R. s. 65 אֵב עַבְרָה הַצִּיָּה... אֵב עַבְרָה Ar. (ed. a. Var. Ar. הַצִּיָּה) if you find there school children chirping with their voices, you cannot attack them (the Jews). Ib. רַבְּצִיָּה, cler. error for רַבְּצִיָּה; Var. הַצִּיָּה when the voice of Jacob chirps in the synagogues, the hands are not Esau's hands (they have no power over Jacob). Tosef. Sabb. VI (VII), 15 הַצִּיָּה לְאוֹרֵהוּ (not לְאוֹרֵהוּ, v. ed. Zuck. note), v. צוּרֵה.

**צוּרֵי** ch., *Pa.* צוּרֵי, *Palp.* צוּרֵי same. Pesik. Dibré, p. 110<sup>b</sup> (expl. צוּרֵי, Is. X, 30) צוּרֵי בקֶלֶד Ar. (ed. Koh. צוּרֵי; ed. שִׁירֵי קוֹלֶד; Yalk. Is. 284 צוּרֵי chirp with thy voice (let thy voice chirp, in studying the Law); v. גִּלְגֵּל. Nidd. 42<sup>b</sup> שְׂמִיעָה וְלֹד הַצִּיָּה וּב' (Ar. הַצִּיָּה) I heard the infant squeak at sunset-time, but it was not born &c. Koh. R. to XII, 4 בְּרַבְּצִיָּה... בְּרַבְּצִיָּה (some ed. רַבְּצִיָּה, corr. acc.) when he hears the birds chirp, he thinks robbers are coming &c.; Yalk. ib. 979 הַצִּיָּה. Lev. R. s. 16 רַבְּצִיָּה Ar. (Var., a. ed. קוֹלֵד). [Yalk. Is. 281, v. preced.].—Trnsf. (of the singing of boiling water) to boil. B. Mets. 29<sup>b</sup> אֵב עַבְרָה הַצִּיָּה only when the water has not been steaming (Ar. הַצִּיָּה Ms. F. צוּרֵה; Ms. R. 2 הַצִּיָּה, v. צוּרֵי I); Hull. 84<sup>b</sup> צוּרֵי Ar. (ed. צוּרֵי).

**צוּרֵי** (b. h.; = צוּרֵי, v. רַבְּצִיָּה) to come forth; to shine; to bloom.

**Hif.** הַצִּיָּה 1) to bloom, sprout. Koh. R. to XII, 5 הַיָּם אֵב עַבְרָה some ed. (oth. הַצִּיָּה, v. הַצִּיָּה) from what part of the body will man sprout forth (at resurrection)? Yalk. ib. 979 מִשְׁמֵה הַצִּיָּה (Koh. R. l. c. 7 מִשְׁמֵה) from the time of blooming; Lam. R. introd. (R. Josh. 2); a. e.—2) to cause sprouting. Gen. R. s. 28 הַיָּם הַצִּיָּה מִצִּיָּה from what part will the Lord cause man to sprout forth?, v. supra; Lev. R. s. 18; Yalk. Koh. l. c. 7 מִצִּיָּה (corr. acc.).—3) to look out, peep. Yoma 67<sup>a</sup> הַיָּם הַצִּיָּה וְהַיָּם they looked out to see &c.; R. Hash. 31<sup>b</sup>. Hag. 14<sup>b</sup>, a. e., v. הַצִּיָּה. Hull. 47<sup>b</sup> הַצִּיָּה I looked at him. Pirké d'R. El. ch. XIX הַצִּיָּה הַצִּיָּה, v. הַצִּיָּה; a. fr.—Yoma 35<sup>b</sup> הַצִּיָּה הַצִּיָּה they made their eyes look around (Ms. M. 2 הַצִּיָּה only).

**Hof.** הַצִּיָּה to be made to bloom; to break forth. Kidd. 66<sup>a</sup> (in a historical fragment) הַצִּיָּה הַצִּיָּה הַצִּיָּה and the evil broke forth (took its start) through the agency of Elazar &c.

**Pi.** צוּרֵי (denom. of צוּרֵי) to provide with show-fringes. Sabb. 131<sup>a</sup> אֵב עַבְרָה הַצִּיָּה (Ms. M. אֵב עַבְרָה הַצִּיָּה) if he put fringes on his cloak (on the Sabbath).—Part. pass. הַצִּיָּה; f. הַצִּיָּה; pl. הַצִּיָּה; f. הַצִּיָּה; pl. הַצִּיָּה. Ib. 25<sup>b</sup> הַצִּיָּה הַצִּיָּה linen cloaks provided with woolen fringes. Men. 43<sup>a</sup>. Pesik. R. s. 15; a. e.

**צוּרֵי** ch., v. צוּרֵי.

**צוּרֵי**, **צוּרֵי**, v. צוּרֵי.

**צוּרֵי** m. pl. (denom. of צוּרֵי) provided with a tuft, crested; (Rashi: of Zeizün). Hull. 62<sup>b</sup>, v. מוֹפֵא.

צוֹצְלוֹתָא, v. צוֹצְלָא.

צוֹצְלוֹתָא f. (צוֹצְלָא ch.; emp. meanings of צוֹצְלָא a. דינרָא 1) ray of light. B. Bath. 73<sup>a</sup>; Yalk. Is. 337; Yalk. Jer. 276 הוֹרָרָא צוֹצְלָא דְנִי רַחֵם הוֹרָרָא צוֹצְלָא דְנִי רַחֵם a ray of light proceeded from his forehead; (Ms. M. also צוֹצְלוֹתָא Sabb. 56<sup>b</sup> דְבִי נָתָן Nathan 'with the ray of light' (a repentant sinner with a halo; oth. opin. whom an angel seized by his forelock, v. infra, afterwards known as (Mar) Ukba, the Resh Galutha; v. Rashi to Snh. 31<sup>b</sup>).—2) forelock. Men. 42<sup>a</sup> וְכִי צוֹצְלָא רַחֵם הוֹרָרָא צוֹצְלָא רַחֵם he must separate it (the showing) like the forelock of the gentiles; Yalk. Num. 750 נִקְיָמוּ בְצוֹצְלוֹתָא סַבְבִּי 121<sup>b</sup> צוֹצְלָא (not וְנִקְיָמוּ) take it by its tail and carry it out; Bets. 36<sup>b</sup> (corr. acc.; v. Rabb. D. S. a. l. note 50).

צוֹצְלָא m. (v. next w.) dove.—Pl. צוֹצְלוֹתָא. Y. Pes. X, 37<sup>b</sup> bot. צוֹצְלָא נְשִׂימַתּוּן כְּסוּתָא וְצוֹצְלָא נְשִׂימַתּוּן women are cheered on the Holy Days with what is appropriate for them, e.g. roasted ears and doves; [comment. צוֹצְלָא נְשִׂימַתּוּן shoes and brightly-colored garments.]

צוֹצְלוֹתָא, צוֹצְלוֹתָא, צוֹצְלָא f. (= צוֹצְלָא) a species of small turtle doves. B. Bath. 75<sup>a</sup> כְּבִיעֵימָא צוֹצְלוֹתָא Ar. ed. Koh. (ed. צוֹצְלוֹתָא; Rashi צוֹצְלוֹתָא; Ms. M. צוֹצְלוֹתָא; Ms. R. צוֹצְלוֹתָא; Ms. H. צוֹצְלוֹתָא; v. Rabb. D. S. a. l. note) we do not even find a jewel as large as the egg of a dove, and (you say) we shall find jewels of such sizes?; Snh. 100<sup>a</sup> צוֹצְלוֹתָא Ms. M. (ed. צוֹצְלוֹתָא; Ms. K. צוֹצְלוֹתָא; Ms. F. צוֹצְלוֹתָא; Pesik. 'Aniya, p. 137<sup>a</sup> צוֹצְלוֹתָא Sabb. 80<sup>b</sup> צוֹצְלוֹתָא pl.; Ms. O. צוֹצְלוֹתָא; v. Rabb. D. S. a. l. note).

צוֹצְרוֹתָא, Y. Erub. VIII, 25<sup>a</sup> bot. צוֹצְרוֹתָא, read: לְבָבְצוֹתָא.

צוֹצְרוֹתָא, Yalk. Ps. 623, v. צוֹצְרוֹתָא.

צוֹצְרוֹתָא pr. n. pl. Tsots'raya in Babylonia. Y. Yeb. I, end, 3<sup>b</sup>; Y. Kidd. IV, 65<sup>d</sup> top צוֹצְרוֹתָא; Bab. ib. 72<sup>a</sup> צוֹצְרוֹתָא.

צוֹצְרָא I = צוֹצְרָא, to pour. Num. R. s. 9 (ref. to Num. V, 15) צוֹצְרָא אֲבָל צוֹצְרָא הוּא וְכִי but he may pour oil upon the leavings.

צוֹצְרָא II (b. h.) [to be narrow,] to be distressed, worry, v. next w.

כל הַצְּרוֹתָא לְיִשְׂרָאֵל 104<sup>b</sup> Hif. צוֹצְרוֹתָא whoever persecutes Israel, does never get tired (with ref. to Is. VIII, 23); Yalk. Is. 282. Snh. 94<sup>b</sup>, v. צוֹצְרוֹתָא; Yalk. Kings 237. Sifré Deut. 357 הַצְּרוֹתָא לֹא מְצִיקִים הַצְּרוֹתָא לֹא מְצִיקִים oppressors that will oppress him; a. e.—V. צוֹצְרוֹתָא.

צוֹצְרוֹתָא ch. same. Y. Sabb. I, 3<sup>b</sup> bot. צוֹצְרוֹתָא לא הָצְרוֹתָא רוּחַ אֲנָא worry not (over the temptation to sin), I am a spirit (not a real woman).

צוֹצְרוֹתָא m. (preced.) narrow point, peak, precipice, esp. Tsok, the mountain from which the scapegoat was precipitated. Yoma VI, 4, sq. Ib. 67<sup>b</sup> וּמִנֵּינִי שְׂבַע צוֹצְרוֹתָא and whence it is proved that the scapegoat must be led to a pre-

cipitous place?; a. e.—Pl. צוֹצְרוֹתָא. B. Mets. VII, 10; ib. 36<sup>b</sup>; a. e.

צוֹצְרוֹתָא f. (preced. wds.) distress, trouble. Targ. Y. I. Gen. XLII, 36 (some ed. צוֹצְרוֹתָא pl.).

צוֹצְרוֹתָא I m. (b. h.; צוֹצְרוֹתָא; emp. סַבְבִּי) rock. Ex. R. s. 15 וּמְצָא נִגְוִלָא וְנִגְוִלָא וְנִגְוִלָא וְנִגְוִלָא and found there a large rock; a. e.—Pl. צוֹצְרוֹתָא. Ib. וְנִבְנֶה הַצְּרוֹתָא כָּאֵן here I will build the fortress, on these rocks.—[Tosef. Pes. VII, 13 שוֹמְרֵי צוֹצְרוֹתָא ed. Zuck., read: צוֹצְרוֹתָא, v. צוֹצְרוֹתָא II].—Trnsf. [Protection,] the Lord; (in Agadah derived from וְנִבְרָא; v. next w.) the Creator. Ber. 5<sup>b</sup> (ref. to Job XVIII, 4) אֵלֶּה הַצְּרוֹתָא אֵלֶּה אֵלֶּה אֵלֶּה tsur means the Holy One &c. (with ref. to Deut. XXXII, 18). Lev. R. s. 23 (ref. to Deut. I. c.) יוֹצֵר הַצְּרוֹתָא you have weakened the power of the Creator. Pirké d'R. El. ch. XLIII בְּצוֹצְרוֹתָא מִרְדָּה עַל־עֵינָיו rebelled against the Rock on high; a. fr.

צוֹצְרוֹתָא II (b. h.; emp. צוֹצְרוֹתָא) [to turn,] 1) to tie around, wrap. B. Kam. 49<sup>b</sup>, a. e. וְכִי צוֹצְרוֹתָא עַל פִּי רַבִּי does one want a document to tie around his flask?, i. e. does one care for a paper except for the value it represents? Koh. R. to VIII, 8 (ref. to Zech. XII, 1 וְיָצַר הוֹיָא צוֹצְרוֹתָא he tied up the spirit of man in his body, v. צוֹצְרוֹתָא; a. e.—2) to form, shape. Sabb. 75<sup>b</sup> הַצְּרוֹתָא צוֹצְרוֹתָא בְּכָלֵי הַצְּרוֹתָא he who draws a figure on a vessel. Ib. 103<sup>b</sup> עַד שֶׁיִּצְוֶה כוֹלֵוּ עַד שֶׁיִּצְוֶה until he has drawn the entire figure which he intended to draw. Gen. R. s. 7, beg.; Yalk. ib. 11 יָכוֹל לְצוֹרָה . . . יָכוֹל לְצוֹרָה מִדָּה בּוֹרֵא צוֹצְרוֹתָא (not מִלְּךָ) a human being draws a design on land, can he draw a design in water?; Mekh. B'shall., Shir., s. 8. Lev. R. s. 14 צוֹצְרוֹתָא זֶה צוֹצְרוֹתָא דְמִוְחָוּ וְכִי like two painters, one paints the likeness of one &c.; a. fr.—Zeb. 94<sup>a</sup>, v. infra.—3) (with על) to surround, besiege. Sifré Deut. 203 וְכִי צוֹצְרוֹתָא אֵין צוֹצְרוֹתָא עַל עִיר וְכִי we must not begin the siege of a town later than three days before the Sabbath; a. e.—[4] (emp. צוֹצְרוֹתָא) to press, v. צוֹצְרוֹתָא I.]

צוֹצְרוֹתָא Pi. צוֹצְרוֹתָא to draw, paint; to embroider. Zeb. 94<sup>a</sup> בְּגָדֵי צוֹצְרוֹתָא Rashi (ed. צוֹצְרוֹתָא; v. Rabb. D. S. a. l. note 1) a garment which one intends to embroider.—Part. pass. צוֹצְרוֹתָא, צוֹצְרוֹתָא; f. צוֹצְרוֹתָא; pl. צוֹצְרוֹתָא; Num. R. s. 12; Cant. R. to VI, 4 (not צוֹצְרוֹתָא); Yalk. Num. 713 (not צוֹצְרוֹתָא); v. צוֹצְרוֹתָא I.

צוֹצְרוֹתָא ch. same, 1) to tie around. Snh. 48<sup>a</sup>; Ber. 23<sup>b</sup> דְּאִמְנִינָא וְכִי צוֹצְרוֹתָא which he designated to wrap T'fillin in; if he did so &c. (v. צוֹצְרוֹתָא).—Part. צוֹצְרוֹתָא, צוֹצְרוֹתָא. Y. Ber. IV, 7<sup>c</sup> top וְנִבְנֶה הַצְּרוֹתָא גּוֹלְתִיהָ צוֹצְרוֹתָא tied Rab's cloak up &c.; Y. Taan. IV, 67<sup>c</sup>.—Part. pass. צוֹצְרוֹתָא, צוֹצְרוֹתָא. Targ. Job XLI, 7.—Hull. 105<sup>b</sup> כָּל מִיֵּלֵד דְּצוֹצְרוֹתָא וְהַצְּרוֹתָא whatever is tied up or sealed. B. Mets. 24<sup>b</sup> דְּצוֹצְרוֹתָא בְּכוּדְרִינָא found four Zuzin tied up in a sheet. Lev. R. s. 6; a. fr.—2) to draw, shape, design. Targ. Am. IV, 13 דְּצוֹצְרוֹתָא ed. Lag. (ed. Wil. צוֹצְרוֹתָא, v. צוֹצְרוֹתָא). Targ. I Kings VII, 15; a. fr.—Part. pass. as ab. Targ. Esth. VIII, 15; a. e.—3) (with על) to besiege. Targ. Deut. II, 19. Targ. O. ib. 9 (Y. חֲטִיק; h. text וְנִבְנֶה). Targ. O. ib. XX, 12; 19. Targ. I Sam. XXIII, 8 (ed. Lag. צוֹצְרוֹתָא, read לְמִצְרָא); a. fr.—Gitt. 56<sup>a</sup> וְכִי צוֹצְרוֹתָא he besieged it (Jerusalem) three years; a. e.

צוֹצְרוֹתָא Pa. צוֹצְרוֹתָא 1) to form, shape, paint, engrave. Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. צוֹצְרוֹתָא, צוֹצְרוֹתָא.

O. Ex. XXV, 33, sq. (h. text 'משקל'). Targ. Ez. XXIII, 14 (h. text 'מחקה'). Targ. Y. I Lev. XXVI, 1 (h. text 'משכחה').—Gitt. 36<sup>a</sup>; 87<sup>b</sup>, v. פְּזוּרָא, הַרְוִיקָא, הַרְוִיקָא.—2) to tie up, fold under. Men. 37<sup>b</sup> מאן דצִירִיתָיה לגלגלִיהָ Rashi (ed. דצִירִיה; Ar. דצִירִיה) he who folds his cloak (and puts the show-fringes on the fold).

**Itzpa**, אֲצִיפָא, אֲצִיפָא to be embroidered, shaped. Targ. Ps. CXXXIX, 15 (ed. Wil. אצטיר, corr. acc.; h. text 'רקמ').—[Itzpa, אֲצִיפָא, אֲצִיפָא, v. רִצִיר.]

**ציר** III m. (preced. wds.) [twist,] דקל 'צ' band made of palm-bark (cmp. צִיר III).—Pl. constr. צִירִי. Sabb. 90<sup>b</sup> (Ms. M. אציר; Ar. צִירִי) he who carries palm-bands abroad (on the Sabbath), has transgressed the law by carrying two strips.

**ציר** ch. same.—Pl. צִירִי. Ab. Zar. 75<sup>a</sup> bot. דצ' חבלֵי דצ' (Ar. צִירִי) ropes made of palm-bands.

**צור** (b. h.) pr. n. pl. Tyre in Phoenicia. Gen. R. s. 61 end (h. text *plene*, the city of Tyre is meant, where it is defective (רַב עֶמֶת), Rome is meant; Tanh. Bo 4; Pesik. R. s. 17. Y. B. Kam. IV, 4<sup>b</sup>, סולמִינא דצ' Y. Ab. Zar. I, 40<sup>a</sup> bot., v. סוּלְמִינָא, סוּלְמִינָא; a. fr.—Denom. צִירִי, צִירִי. Bekh. VIII, 7, a. e. צ' מִנָּה, v. מִנָּה. Yalk. Deut. 821 סִינָא צִירִי a Tyrian sword (Tanh. Vaeth. 6 דגורי. Maasr. III, 5, v. צִיר; a. fr.—Chald. צִירִי, צִירִי; pl. צִירִי, צִירִי. Y. Sabb. II, 4<sup>c</sup> bot.; Y. Meg. II, 73<sup>b</sup> bot.

**צורא**, v. צִירִי.

**צורא**, v. צִירִי.

**צורא**, pl. צִירִי, v. צִיר.

**צורבא** m. (צִירִי) mark of a burn, scab; one that has caught fire by associating with Rabbis (cmp. Ab. II, 10); a student of rabbinical lore. Meg. 28<sup>b</sup> אִי צ' מִר' אִי צ' מִר' if he is a rabbinical scholar, let him recite a Halakhah, contrad. fr. אִי צ' מִר' one who knows Mishnah. Taan. 4<sup>a</sup>, v. פִּרְצִיקָא. Ib. אִי צ' מִר' דרחה וכו' if a young student is hot (of temper), it is the learning that heats him. Keth. 105<sup>b</sup> אִי צ' מִר' דרחה וכו' if a student is popular ...; it is not because he is superior to others, but because he does not reprove the people &c. Sabb. 23<sup>b</sup>; a. fr.

**צורבא**, v. צִירִי.

**צורבת**, Yalk. Jon. 550, v. צִירִי.

**צורחא** f. (b. h.; צִירִי) 1) form, shape, figure; painting. Y. Sabb. VII, 10<sup>d</sup> אִי צ' כְּלִי a vessel with raised figures, v. גְּדֵל II. Y. Shebi. VIII, 38<sup>a</sup> top [read:] הַשֵּׁל שְׁתִּלְקַלָּה צִירִי a dish that has become defaced (looking repulsive). Tosef. Zeb. VII, 6 צִירִי; Pes. VII, 9, a. e. צִירִי let its appearance be gone, i. e. wait until the flesh looks disfigured by beginning decay. Nidd. 25<sup>b</sup> צִירִי פִּימָא the shape of a face. B. Bath. 54<sup>a</sup> וכו' אִי צ' מִר' if one draws a figure in the ground (or on the wall) of the estate of a deceased proselyte (as a symbol of possession). Gen. R. s. 73 אִי צ' מִר' עד שִׁשְׁתַּחֲזִי צִירִי until their features had changed (beyond recognition). Num. R. s. 9, beg. צִירִי הוֹלֵד the

features of the child (born in adultery); צ' הַיֵּאָרָא the features of the adulterer. Ab. Zar. III, 3 צִירִי הַמָּזָה a representation of the sun; צ' דִּרְקוֹן of a serpent (idoltrous emblems); a. fr.—Tosef. Meg. IV (III), 41, a. e. הַמְהַרְגֵם הַמְהַרְגֵם he who translates a Biblical verse as it is formed, i. e. word for word without regard to idiomatic differences.—Taan. 16<sup>a</sup> אִי צ' אִדָּם a stately person. M. Kat. 9<sup>a</sup> אִי צ' אַנְשֵׁי אֲשֶׁר שֵׁל צ' של צִירִי 31 Yalk. Joh. 31 (corr. acc.).—Pl. צִירִי. Y. Ab. Zar. III, beg. 42<sup>b</sup>; Tosef. Sabb. XVII (XVIII), 1 וכו' אִי צ' אִי צ' אִי צ' an inscription under paintings or busts; Sabb. 149<sup>a</sup> הַצִּירִי. Num. R. s. 9 אִי צ' בֵּיתָא שְׁתִּירִי וכו' are the paintings in thy house portraits of black or of white persons? (Gen. R. s. 73 מְרִיאָה; a. e.—[Yalk. Gen. 72 צִירִי הַיֵּאָרָא, v. צִירִי]—2) creature. Gen. R. s. 24, beg. (ref. to Is. XXIX, 16) גְּדוֹל צ' שְׁמַדְרָן צ' great (bold) is the power of the prophets who represent the Creator under the form of the creature (by ref. to Dan. VIII, 16; Ez. I, 26); a. fr.

**צורבא** balsam, v. צִירִי.

**צורבא**, v. צִירִי.

**צורבא** m. (b. h.; צִירִי) need, necessity. M. Kat. II, 4 אִי צ' if required for use during the festival; אִי צ' אִי צ' if the seller is in need of money. Pes. 5<sup>b</sup> we do not say, אִי צ' ... אִי צ' since lighting a fire is permitted (on the Holy Day) for the need of the day, it may also be permitted where it is not needed for the day. Y. Naz. III, beg. 54<sup>c</sup> אִי צ' הַצִּירִי the prohibition to start a fire on the Sabbath (Ex. XXXV, 3) is specified for a purpose (for interpretation). Sabb. 131<sup>b</sup> צִירִי אִי צ' (v. צִירִי). Bets. 21<sup>b</sup> אִי צ' גְּבוּיָא צִירִי needed for the altar (v. צִירִי). Bets. 21<sup>b</sup> אִי צ' גְּבוּיָא צִירִי man may use a loaf of bread for whatever he may need (not only for eating); Ber. 50<sup>b</sup> צִירִי (pl.). Snh. 88<sup>b</sup> אִי צ' אִי צ' כל צִירִי who had not attended their teachers sufficiently; Y. ib. I, 19<sup>c</sup> אִי צ' אִי צ' Euphemisms: Y. Keth. V, 30<sup>b</sup> אִי צ' אִי צ' אִי צ' she gratified her desire with other men; Gen. R. s. 52 צִירִי (pl.). Y. Ber. III, 6<sup>c</sup> אִי צ' אִי צ' I will gratify my desire; a. fr.—Pl. צִירִי, constr. צִירִי. Ber. 46<sup>b</sup> אִי צ' אִי צ' the requirements of a meal. Sabb. XIX, 2 (133<sup>a</sup>, sq.) אִי צ' all preparations needed for circumcision. Shek. IV, 7 אִי צ' אִי צ' shall be sold for the purposes of (to buy with the money realized) burnt-offerings. Bets. 28<sup>b</sup> אִי צ' אִי צ' 'for you' (Ex. XII, 16), for all your needs of the day. Y. Ber. V, 9<sup>b</sup> bot. אִי צ' אִי צ' inserts the prayer for his individual needs in the benediction 'Hearer of Prayers'. Lev. R. s. 34, end (ref. to Is. LVIII, 13) אִי צ' אִי צ' from this we learn that man must not pray for his individual wants on the Sabbath; a. fr.—Y. Hag. II, 78<sup>a</sup> top אִי צ' אִי צ' had marital connection with her, v. supra. Nidd. IX, 1 אִי צ' אִי צ' urinated. Ib. אִי צ' אִי צ' Yalk. Job 927 (ref. to Job XLI, 7) אִי צ' אִי צ' he (the Leviathan) closes all the seals of needs (all his own orifices of discharge, contrad. to אִי צ' אִי צ' all the seals of those that have needs (causes their obstruction); a. fr.

**צורבא** ch. 1) same. Targ. O. Deut. II, 7 (Y. pl.) Targ. I Kings V, 22; a. fr.—Euphem. Targ. Y. Ex.

VII, 23 (h. text ויפן, v. פנה). Targ. I Sam. XXIV, 4; a. e.—Y. Dem. VI, 25<sup>d</sup> bot. לון וצ' לון וצ' both conditions are required. Y. Hag. I, 76<sup>a</sup> top וצ' להחיא וצ' who therefore we need the opinion of &c.—Y. Shebi. III, 34<sup>c</sup> bot. דאזיל לאזיל ליה לזרקה who goes out to ease his bowels.—Y. Peah II, beg., 16<sup>d</sup> [read] מכיון דהנין דרך היחיד דרך הרבים נה' since the Mishnah mentions private roads, what need was there to add 'and public roads'? It is to tell thee &c.—Ib. [read:] לא צ' רלח אלא צ' אלא צ' קדשה ... אי לא קדשה to discuss, whether or not he sanctified it as the share of the poor &c. Y. Pes. VII, 34<sup>d</sup> sq. רלח אמר צ' לא צ' רלח אלא צ' it is needless to say (it is self-evident) that not (that we do not listen to him), and if he says . . . , we surely do not &c. Ib. II, end, 29<sup>c</sup> רלח רבנים וצ' it is self-evident that not (that they dare not use tepid water), but how about the priests themselves, dare they &c.? Y. Ber. II, 5<sup>b</sup> bot. (on the text Cant. VI, 2) אלא צ' לא צ' רלח רבנן דודי ירד לגני ליעות בגנים there would have been no need to say any more than 'my beloved went to his garden to feed in the gardens' (leaving out the שבשם). Y. Succ. V, beg. 55<sup>a</sup> (ref. to Jon. I, 3) רלח וירד עכו' it ought not to read otherwise than 'he went down to Acco' (the nearest harbor to Zarephath, why, then, does it say, he went to Japho?); Yalk. Jón. 550 כרוב רלח כרוב לא צ' צורבב רלח אלא צ' צורבב רלח אלא צ' (corr. acc.); a. fr.—V. צורבב—Pl. צורבב. Targ. Y. Dent. XXIV, 6. Targ. I Kings V, 23; a. e.—2) needed repair. Targ. Ez. XXVII, 27 (h. text ברק).

**צורן** pr. n. pl. *Tsoran*, a Samaritan place. Y. Dem. II, 22<sup>c</sup> bot. קסטרין וצ' וצ' (not 'בק') and *Tsoran*, to be sure, is legally like *Cæsarea*.

**צורניקה**, v. צורניקה.

**צור' ציר'** f. = h. צור', *leprosy*.

Targ. Y. Lev. XIII, 51; 55 (ed. Vien. 'צ'). Ib. XIV, 57. Targ. Y. I. Num. XII, 16 (XIII, 1) צורקה (ed. Vien. צורקה; corr. acc.). Targ. Ps. CI, 5 צורקה (ed. Lag. (ed. Wil. צורקה; Ms. 'צור'); a. e.—Pl. צורקין. Gen. R. s. 20; Yalk. ib. 30; Ex. R. s. 3 אינק צ' are leprosy spots, v. קלקא.

**צורק** m. (b. h.; צרה) *smelter, goldsmith*. Y. Keth. VII, end 31<sup>d</sup>, a. e. בחישה צ', v. צרה.—Pl. צורקין. Kidd. 82<sup>a</sup> (Ar. צורקין); a. e.

**צורה** (צורה) f. = h. צורה. Targ. O. Deut. IV, 16. Targ. Y. Ex. XX, 4 צורה. Targ. O. ib. XXVI, 1. Targ. Ez. XXVIII, 12; a. fr.—B. Mets. 69<sup>b</sup> רצבו צ' לצור בה צ' רצבו צ' רצבו צ' to put a painting on (as a sign), which people like, and by which trade is increased. Yoma 54<sup>a</sup>, v. פריג I. B. Bath. 54<sup>a</sup> אלא בצ' Rab took symbolical possession of the garden of the school-house merely by drawing a figure. B. Mets. 45<sup>b</sup> רציה אצ' his mind is on the figure (the legend on the coin which determines its value), and the legend is liable to abrogation. Sabb. 63<sup>a</sup> רציה צ' the form (general outlines) of the subject to be discussed; a. e.

**צורה** (or צורה) (cmp. צבה) to join, follow; to attend. Ber. 6<sup>b</sup>; Sabb. 30<sup>b</sup>, v. ציה.

**Hif. הציר** to incline (the ear); to listen. Midr. Till. to Ps. XXX, end הקב"ה הציר לבריהם the Lord listens to their words (ref. to Mal. III, 16).

\* **Polel צוה** (cmp. הציר) to proclaim. Y. Sot. IX, beg., 23<sup>b</sup> כי ימצא לא שחזא חוזר וצוהת עליו' 'if there be found' (Deut. XXI, 1), this intimates, that thou need not go around and issue a proclamation about it (calling upon the people to inform the authorities of any slain body found).

**צוה** ch. same, to listen, obey. Targ. Jer. VI, 10 וברצוהת. Targ. Ps. V, 3 צוה (imperat.). Targ. Is. LIII, 5 צוה' ed. Wil. (v. יקרי I) and when we listen &c.; a. fr.—Part. צוה, צוה, צוה. Targ. Prov. XVII, 4. Targ. Ps. CXXX, 2; a. fr.—Keth. 63<sup>a</sup> צ' לדיורי צ' if he heeded my advice. Ab. Zar. 28<sup>b</sup> מאן צ' ליהודיה וצ' who heeds what Judah the Sabbath-breaker says? Yeb. 89<sup>a</sup> צ' לא צ' . . . צ' בהרי מאני צ' in the case of two vessels, if you tell him that he must give T'rumah from each, he will obey; in the case of one vessel, if you tell him that he must give T'rumah twice, he will not obey. B. Kam. 113<sup>a</sup> צ' לדינא צ' a warrant issued because he did not heed the decision of the court; (Ms. M. צ' לדינא, v. Rabb. D. S. a. l. notes 5, 6) as soon as he says, I shall obey, we tear up the warrant (v. פתיחה); a. e.

**אציה** (with אדינא, or sub. אדינא) same. Targ. Y. Ex. VI, 28. Targ. Deut. I, 45; a. fr.—B. Bath. 74<sup>a</sup> אציה אציה אציה listen! what dost thou hear?; Snh. 110<sup>a</sup> bot. Ab. Zar. 38<sup>b</sup> ליה הציה ליה לא heed him not. Keth. 60<sup>a</sup>, v. פלקא; a. fr.

**Pa. צוה** to cause to listen. Y. Taan. I, 64<sup>a</sup> bot. ובסופה וצ' and finally thou madest him listen (to thee), and he said &c.

**צוה**, v. צוה.

**צוהתא** m. (contr. of צוה = צוה, cmp. וצ' very little, shrivelled. Lam. R. to I, 5 וצ' מן קדם הדין סבא צ' (Ar. הדין צוהתא) do you get up before this shrivelled old man?

**צוה** m. (b. h.; צוה) 1) *bright, resplendent*. Cant. R. to V, 10 (ref. to וארום ib.) . . . וארום וצ' bright (propitious) to me (Israel) in Egypt, but red (threatening) to the Egyptians; ib. [read:] צוה לי במצרים . . . וארום לי בשנה' ib.; Yalk. Cant. 988 (corr. acc.). Yalk. Sam. 109 (צוה צוה, I Sam. X, 2) צוה צוה bright is the shadow of the day (of Saul); צוה צוה bright was the shade (declining day) of the patriarch (to whom it was said at Bethel), 'and kings shall proceed from thee' (Gen. XXXV, 11); Midr. Sam. ch. XIV (צל צוה צוה' (read: צל צוה צוה) — 2) *brightness*. Ib. צל צוה צוה צוה' (read: צל צוה צוה) a shade bright as the brightness of the (full) day.

**צוה**, v. צוה.

**צוהתא** m. (preced.) *drought*, (with ביה, or sub. ביה) *parched ground*. Targ. Job XXIV, 19 second

vers. Ms. (ed. צחורה). Targ. Ps. CVII, 33 Ms. (ed. צחורה). Targ. O. Deut. VIII, 15 (Y. צחורה, corr. acc.). Ib. XXXII, 10 (Y. צחורה). Targ. Is. XXXV, 7; a. e. (ed. Lag. צחורה).

צחוק m. (b. h. צחוק; צחוק; צחוק) laughter, merriment. Gen. R. s. 53 (ref. to Gen. XXI, 9 מצחוק) אין הלשון הזה של צ' זה this expression of merriment (use of the root צחוק alludes to idolatry (by ref. to Ex. XXXII, 6); ... to tofeshed (by ref. to II Sam. II, 14); Tanh. Sh'moth 1; Tosef. Sot. VI, 6. Ib.; Gen. R. l. c. אלא לשון ירישה ... אין this 'merriment' refers to the joy over the heirloom (the birth of a legitimate heir to Abraham, whereas Yishmael claimed the birthright as the firstborn).

צחור m. (b. h. צחור; cmp. צהר) glistening, light reddish. Ber. 31<sup>b</sup> (ref. to I Sam. I, 11, (ורע אנשים, לא ארר ... לא אררך Ms. F. a. Ar. (v. Rabb. D. S. a. l. note 70) neither extremely tall, nor dwarfish, ... neither dark (ugly) nor reddish (exceedingly handsome).

צחורה, צה' f. (צחיה) drought, thirst; parched land. Targ. Deut. XXVIII, 48. Targ. Ex. XVII, 3. Targ. Ps. LXXXVIII, 13 (ed. Lag. צה'). Targ. Y. Deut. XXXII, 10. Targ. Job XXIV, 19 sec. vers. צה'; a. fr.; v. צחוריא.—M. Kat. 2<sup>a</sup> היא דצ' היא ... לישנא דצ' what proof have you that beth hashshalkin (ib. I, 1) has the meaning of parched land?—V. צחוריא.

צחור to be bright, glisten; to polish. Part. pass. צחור; pl. צחורין a) resplendent. Targ. Cant. V, 14. — b) (cmp. צחוריא) in polished armor. Targ. Ps. LXVIII, 77 (Ms. צחורין; h. text צחוריה).

צחור (צה') [to be parched in the sun.] to be dry; to thirst. Targ. O. Ex. XVII, 3 (v. Berl. Targ. O. II, p. 25). Targ. Ruth II, 9 (ed. Lag. צה'); a. fr. — Part. צחור; f. צחוריא; pl. צחורין; צחורין. Targ. Is. XXI, 14. Targ. Ps. CVII, 35 (ed. Wil. צחוריא; ed. Lag. צחיה). Ib. 5 צחור ed. Wil. (ed. Lag. צחורין; oth. ed. צחורין). Ib. LXXXVIII, 17 צחור (not צ') a. fr. — Ib. LXVIII, 7 Ms., v. צחוריא.—Y. Pes. X, beg. 37<sup>b</sup> בנתן צחור bathed and became thirsty. Ib. [read:] בנתן צחור since I am thirsty, may I drink? Gen. R. s. 98, v. צחוריא. Y. Yoma VI, 43<sup>d</sup> top צחוריא I am thirsty. Ib. צחוריא אצ' a. fr.

צחוריא (צחור) to make dry; to cause to feel thirst. Targ. Is. XLVIII, 21 ולא צחוריא (ed. Lag. צחור) I suffered them not to thirst. Targ. Job XXIV, 11 צחוריא (ed. Lag. צחור) and cause their (legitimate) owners to thirst (h. text צחוריא).

צחוריא, צחוריא, צחוריא f. (preced.) dryness, thirst. Targ. Jer. XLVIII, 18 (ed. Lag. צחור). Targ. Ps. CVII, 35, v. preced. Targ. Job XXIV, 19 צחור Ms. (ed. צחור; h. text צחור).

צחוריא f. (preced.) thirst. Y. Yoma VI, 43<sup>d</sup> ... צחוריא how is thy thirst.

צחור m. (preced.) parched, thirsty.—Pl. צחורין. Targ. Ps. CVII, 5, v. צחור.

צחנה, v. צחנה.

צחנה f. (b. h.; צחן, cmp. צחה, to glisten; be parched; cmp. צחור, to be filthy) 1) (b. h. offensive smell,) offensive matter. Pesik. Dibré, p. 111<sup>a</sup> ארע איכל צ' זה a man may eat decayed matter two or three times, but finally he will loathe it; Yalk. Lam. 998; (Yalk. Prov. 932 צחנה). Ter. X, 1 צחנה allows the use of onions of T'rumah in a decayed dish, because they are applied only to absorb the froth, Maim. (R. S., v. infra).—2) [mud-fish,] small fish preserved in brine, similar to צחנה. Ter. l. c. צחנה allows the use of onions of T'rumah for boiling tsahānah, R. S.—Ned. VI, 4 ארע איכל צחנה ארע ארע who vows abstinence from tsahānah, is forbidden to partake of hash-ed tarith. Y. ib. 39<sup>d</sup> top צ' ... רבין, v. צחנה.

צחנה, צחנה ch. same, 1) (cmp. צחוריא) effusion of semen. Targ. Ez. XXIII, 20 (h. text צחנה).—2) as preced. 2. Ab. Zar. 39<sup>a</sup> ארע איכל צחנה ארע ארע the tsahanta of Bab Nahāra is permitted (because no unclean fish are in that river, v. צחנה); Succ. 18<sup>a</sup>. Ab. Zar. 40<sup>a</sup> ארע איכל ארע a shipload of ts.—Snh. 49<sup>a</sup>; Yalk. Kings 172, v. צחנה. Y. Ned. VI, 39<sup>d</sup> top צחנה, v. צחנה.

צחוריא m. (צחוריא) 1) glistening. Sot. VIII, 1 צחוריא the brandishing of the enemy's swords. Mekh. B'shall. s. 2 צחוריא צחוריא this (the lightning) corresponds to their (the Egyptians') brandishing their swords; Yalk. Sam. 160 צחוריא צחוריא.—Pl. צחוריא (or צחוריא). Midr. Till. to Ps. XVIII, 13 ... של ברזל צ' של ברזל הור פתחה והביא מיני צ' של ברזל again Pharaoh brought up various kinds of glistening iron (steel) armor, and the Lord brought lightnings which are glistening.—2) clear fluid, dilution. Yeb. 105<sup>a</sup> צחוריא ארע איכל צחוריא ארע איכל צחוריא it is not possible to spit blood without a solution of saliva in it.—Pl. constr. צחוריא צחוריא. B. Kam. 25<sup>a</sup>; Nidd. 22<sup>a</sup>, a. e. צחוריא צחוריא dilution of the gonorrhoeal discharge. Ab. Zar. 35<sup>a</sup> צחוריא צחוריא particles of diluted milk (in the holes of cheese). Sabb. 144<sup>b</sup> צחוריא צחוריא because it is impossible for the serial fluid of olives not to contain particles of diluted oil; Tosef. Toh. X, 3, v. צחוריא.

צחוריא, צחוריא ch. same, glistening. Targ. Nah. III, 3 (h. text צחוריא).—Pl. צחוריא. Targ. Ez. XXI, 33.

צחוריא f. = צחוריא 2. Y. Yeb. XII, end, 13<sup>a</sup> ארע איכל צחוריא ארע איכל צחוריא if there was in it (the blood she spat) a particle of diluted saliva; Gen. R. s. 81, beg.

צחוריא I (v. צחוריא) 1) to polish, furbish; to clarify, make clear. B. Mets. 84<sup>a</sup> צחוריא צחוריא arms are considered finished, when the smith has furbished (steeled) them by putting them in cold water. R. Hash. 33<sup>a</sup> ... צחוריא צחוריא you may pour water or wine into the Shofar to make its sound clear. Nidd. 25<sup>b</sup> צחוריא צחוריא, v. צחוריא.—Part. pass. צחוריא; f. צחוריא; pl. צחוריא. Lev. R. s. 1, v. צחוריא ארע איכל ארע. Midr. Till. to Ps. XVIII, v. צחוריא.—2) to become or be clear. Y. Nidd. II, 50<sup>a</sup> bot. צחוריא צחוריא when the blood is clear (fluid). Ib. 50<sup>a</sup>, opp. מקריה. Ib. צחוריא

לְשׁוֹנוֹ even when the blood is clear. Deut. R. s. 1 וְנִצְהַבְתָּה בִּידְךָ וְכִּי יִשְׁמַע בְּפִיךָ וְכִי יִשְׁמַע בְּפִיךָ ... his tongue is cured and speaks at once clearly in teaching the words of the Law.

צְהַבָּה ch. same, to polish, furbish; to clarify. Targ. Jer. XLVI, 4. Targ. Is. XXI, 5.

צְהַבָּה II (transpos. of צְהַבָּה, v. צְהַבָּה; cmp. צְהַבָּה) to cut. Gen. R. s. 94 (play on וְצָהַבְתָּה, Gen. XLVI, 24) וְצָהַבְתָּה בְּשִׁנֵּיהֶם וְכִי בְּצִנְיָתָם they cut with their teeth (make cutting remarks) and sneer with their lips.

צְהַבָּה f. pl. (צְהַבָּה) clear words. Targ. Is. XXXII, 4.

צָחַק (b. h.) [to be bright,] to laugh; to jest, sport.

Pl. צָחַק same. Macc. 24<sup>b</sup> לִכְךָ אֲנִי צָחַקְתִּי (Ms. M. משחק, v. Rabb. D. S. a. l. note) therefore I am glad. Gen. R. s. 53 (ref. to Gen. XXI, 9) 'sporting' alludes to licentiousness, v. צָחַק. Ib. מִצָּחַק... וְיִשְׁמַח and pretended to be only jesting; a. e.—V. צָחַק.

צָחַק ch. same. Y. Erub. V, beg. 22<sup>b</sup>, v. צָחַק.

צָחַק, v. צָחַק.

צָחַק, v. צָחַק.

צָחַק m. (= צָחַק; cmp. צָחַק) 1) swelling.—Pl. צָחַק, צָחַק. Lev. R. s. 17, v. צָחַק II; Yalk. Ps. 808 צָחַק.—2) tuft, tassell. Hull. IX, 4 וְהָיָה מִמֶּנּוּ צָחַק the tassel that proceeds from it (the tassell-like ends of a hide).—Pl. as ab. Lev. R. l. c., v. צָחַק III; Yalk. Ps. l. c. צָחַק (corr. acc. or צָחַק).

צָחַק I m. = h. צָחַק II. Targ. Nah. II, 8 (ed. Wil. צָחַק; h. text צָחַק).—Pl. צָחַק, צָחַק. Targ. Is. XLIX, 22 (ed. Wil. צָחַק) (h. text צָחַק).

צָחַק II m. (preced.; cmp. צָחַק; pl. צָחַק rakings, chips, twigs &c. Targ. Y. Num. VII, 5 וְכִי יִהְיוּ צָחַק (not צָחַק) the chips (of the wood used for the wagons) shall be used for the altar pile.—B. Kam. 93<sup>a</sup>, v. צָחַק. Taan. 23<sup>b</sup>; a. fr.

צָחַק, v. צָחַק.

צָחַק m. (b. h. צָחַק; v. צָחַק) 1) heap, pile. Pes. 10<sup>a</sup> צָחַק one pile of leavened matter.—Pl. צָחַק, צָחַק. Ib. 9<sup>b</sup>. Gen. R. s. 39 וְכִי יִשְׂמוּ הָעָם וְכִי יִשְׂמוּ הָעָם he put up piles of sand and brought sieves &c.; Yalk. ib. 62, end; Yalk. Neh. 1071, v. צָחַק. B. Mets. II, 2 פְּרִי הַצֵּדִיָּה fruit in piles; v. צָחַק. Y. Peah VI, 19<sup>c</sup> bot. (ref. to ib. VI, 5) וְהָיָה בֵּין הַצֵּדִיָּהּ וְהָיָה בֵּין הַצֵּדִיָּהּ what difference is there whether there are piles of olives or olives (not piled up)?; a. fr.—2) congregation, community. Ber. V, 5 וְהָיָה צָחַק וְכִי יִשְׂמוּ הָעָם and if it happened to him as a deputy of the congregation (public reader of prayers). R. Hash. 18<sup>a</sup> וְכִי יִשְׂמוּ הָעָם an evil decree concerning a community, opp. רִחֵם. Ab. II, 2, v. צָחַק. Sot. 40<sup>a</sup> וְכִי יִשְׂמוּ הָעָם the fear (respect) of the assembled congregation. Ber. 8<sup>a</sup> וְכִי יִשְׂמוּ הָעָם when the congregation is in prayer. Zeb. V, 3 וְכִי יִשְׂמוּ הָעָם communal sin-offerings; a. fr.

צָחַק ch. same, congregation. Targ. Prov. V, 14 Levita (ed. צָחַק).—Y. Gitt. III, 45<sup>a</sup> bot. לִיתָ צָחַק there is no community altogether rich, none

altogether poor. Taan. 25<sup>a</sup> לְבִייהוּ צָחַק לְבִייהוּ צָחַק perhaps when the congregation break their hearts (humble themselves in prayer), rain will come. Y. Sabb. III, 5<sup>d</sup> top וְכִי יִשְׂמוּ הָעָם בְּצִיְדָה in public session he decided &c. Ruth R. to III, 13 (in Hebr. dict.) בְּצִיְדָה ... וְכִי יִשְׂמוּ הָעָם (some ed. בְּצִיְדָה) he did not know that R. 'A. had interpreted that verse in a public lecture; a. fr.—Pl. צָחַק, צָחַק. Y. Gitt. l. c. פָּרַשְׁתִּי לְצָחַק אֲשֶׁלֶּן lent money to congregations.

צָחַק, v. צָחַק.

צָחַק f. (or צָחַק m. pl.; v. צָחַק II) spice-wood, roots &c. Hull. 84<sup>b</sup> שָׂדֵה בְּהוּ צָחַק (Ms. M. צָחַק, v. Rabb. D. S. a. l. note) he threw spice-wood in; B. Mets. 29<sup>b</sup> (Ms. M. צָחַק; Ms. H. צָחַק).

צָחַק, v. צָחַק a. צָחַק.

צָחַק I tongs, v. צָחַק.

צָחַק II outfit, v. צָחַק.

צָחַק f. = h. צָחַק II, chips, twigs &c. Sabb. 139<sup>b</sup> אֲשֶׁר לֹא יִהְיוּ אֵינֶשׁ אֶל אֲשֶׁר לֹא יִהְיוּ אֵינֶשׁ אֶל אֲשֶׁר לֹא יִהְיוּ אֵינֶשׁ Ar. (Ms. O. צָחַק; ed. צָחַק) read: צָחַק; v. Rabb. D. S. a. l. note 60) one must not stuff chips into the mouth of a jug (to let wine run through them). Hull. 67<sup>a</sup> לֹא לִשְׂמֵי ... בְּצָחַק וְכִי Ms. M. a. Ar. (ed. צָחַק) one must not pour date-beer through chips &c. Ib. 105<sup>b</sup> מִשִּׁים צָחַק (Ms. M. צָחַק, v. Rabb. D. S. a. l. note) on account of the chips (floating on top). Ab. Zar 75<sup>b</sup> top וְכִי בָּנִים מֵעֵצִים bands made of shavings; Tam. 30<sup>a</sup>. Succ. 29<sup>a</sup> אֲשֶׁר יִפֹּל וְכִי מִיִּיָּהּ צָחַק וְכִי מִיִּיָּהּ צָחַק (Ms. M. 1 צָחַק; Ms. M. 2 צָחַק, v. Rabb. D. S. a. l. note) and caused twigs and leaves (covering the Succah) to drop down (v. צָחַק).

צָחַק, v. צָחַק.

צָחַק m. (b. h.; v. צָחַק) game; provision. Pirké d'R. E. ch. V וְכִי יִשְׂמוּ הָעָם וְכִי יִשְׂמוּ הָעָם and give mankind their sustenance.

צָחַק m. = h. צָחַק, side; (prep.) near, with. Targ. Y. Lev. XVIII, 19, sq. Targ. O. Ex. XIX, 15 (some ed. לְצָחַק; Ms. II לְצָחַק; a. fr.—Pl. with suffixes: צָחַק, צָחַק, צָחַק &c. Targ. Prov. VIII, 30 ed. Lag. (ed. Wil. צָחַק). Ib. XXIII, 7 (ed. Wil. צָחַק); a. e.—[Targ. Y. Lev. XI, 11 צָחַק, v. צָחַק I ch.]

צָחַק, v. צָחַק.

צָחַק, v. צָחַק.

צָחַק, v. צָחַק.

צָחַק m. (צָחַק) 1) hunting, ensnaring. Targ. Gen. XXVII, 30. Targ. Y. I ib. X, 9 (Y. II צָחַק a. צָחַק).—2) game. Targ. ib. XXVII, 3 (O. ed. Amst. צָחַק). Ib. 5 (Y. ed. Amst. צָחַק). Targ. Lev. XVII, 13 (Y. ed. Amst. צָחַק).

צָחַק f. (b. h.; preceded.) 1) hunting, laying a trap. Sabb. XIII, 5 וְכִי יִשְׂמוּ הָעָם that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 וְכִי יִשְׂמוּ הָעָם the second act of catching; a. e.—2) (cmp. וְכִי יִשְׂמוּ הָעָם)







צילימא pr. n., v. צירא.

צילמא v. צלם ch.

צילמא v. צלמא.

צילעות pl. of צלע.

צילצל v. צלצל.

צילצללא v. צלצללא.

צילצלון v. sub צלצל.

צילצללא v. צלצללא.

צילצלון v. צלצלון.

צילצלון v. צלצלון, a. צלצלון.

צילרא v. צילא.

צילמא v. צלמא.

צילמא m. = h. צלמא, yoke; a yoke of oxen. B. Bath. 77b דקרו ליה צלמא' צ' וז' where they call a yoke *tsimda* and the oxen *bakar* &c.; v. צלמא' where they call also the oxen *tsimda*, there (in selling the צלמא) he sold him the whole (the yoke and the animals).

צילמוח, צילמוח m. (צמח) sprouting, growth. Tosef. Neg. IV, 2 להציל בצ' to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

צילמוח, צילמוח ch. same, growth. Targ. Am. VII, 1. Targ. Is. XL, 31.

צילמוס v. צלמוס.

צילמוק, צילמוק m. (b. h.; צמק) raisin.—Pl. צילמוק, צילמוק, צילמוק. Maasr. I, 6; Y. Ter. I, end, 41a. Lev. R. s. 36 as on the vine there are (green) grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr.—[Taan. 19b צילמוק, v. צילמוק.]

צילמוקא ch. same.—Pl. צילמוקא. Y. Dem. II, 22d top ד' ארסא דהר טעון דצ' a load of raisins. Y. Sabb. VII, 10a bot., v. מצלמא.

צילמוקא, צילמוקא m. (צמח) 1) v. צילמוקא.—2) a goat with long hair humps and long, dependent ears. Bekh. 44b ארסא דהר (Ar. הצמח) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsim-meah*; לא הוו ידעי רבנן מאי צ' וז' the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*?' and it was found to be a shaggy goat (v. צילמוקא II).

צילמוחא, צילמוחא, צילמוחא v. sub צמח.

צילמוס v. צלמוס.

צילמוק v. צלמוק, a. צלמוק.

צילמוק v. צלמוק.

צילמוקא, צילמוקא m. pl. (v. צמח) scarce things, curiosities. Sabb. 63a דרשנא דרשנא Ms. M. (ed. 'ר' דרשנא; Ms. O. 'ר' דרשנא) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai*.]

צילמוקא, צילמוקא m. (צמח) heat, fever. Pes. 55b צילמוקא ז' her heat has left her (the breeding hen's desire to hatch is gone). Hull. 51a ז' בנלמא היא ז' it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69b ברא ז' outside fever (eruption); ז' inner fever; a. e.—Pl. צילמוקא, צילמוקא. Ib. צ' לכוליה רשמי (ed. צילמוקא, corr. acc.) it is good for all kinds of fever.

צילמוקא (denom. of צילמוקא) to put up a pile, to mark. Shek. I, 1; M. Kat. I, 2 (2a) כל הקברות Y. ed. (Bab. ed. a. Mish. ארסא; v. Rabb. D. S. a. l. note 2) graves are marked (with lime). Ib. 5b קבר וצילמוקא... (not דרשנא) a field in which a grave was lost, and which they marked. Maas. Sh. V, 1 ברש רבנן צילמוקא ז' a vineyard in the fourth year is marked with clods of earth, ... and graves with lime &c. Y. Shek. I, 46a top (ref. to M. Kat. I, 2) לא הוו ידעי רבנן מאי צילמוקא? Ib. (ref. to Mish. Ez. XXXIX, 15) אבן ז' וז' from this we learn that the mark is put on a fixed stone; a. fr.—Part. pass. צילמוקא, צילמוקא; f. צילמוקא, צילמוקא; pl. צילמוקא, צילמוקא, צילמוקא. Ib.; Tosef. ib. I, 5 if one found a single stone marked, although this ought not to be done (several stones surrounding the marked spot being required by law) &c.; M. Kat. 6a. Ib. 5b ז' אבן ז' ארסא ז' if one found a field marked, and knows not for what purpose; a. fr.—[Lev. R. s. 6 צילמוקא, v. צילמוקא.]—Trnsf. to distinguish, make prominent, adorn.—Part. pass. as ab. Gen. R. s. 85, v. צילמוקא. Sabb. 145b ז' אבן ז' ארסא ז' are the scholars in Babylonia distinguished (in their dress)? Ber. 8a (ref. to Ps. LXXXVII, 2) בהלל ז' בהלל ז' gates prominent for learned decisions. Sifré Dent. 43 (ref. to Jer. XXXI, 20) ד' ארסא ז' distinguish yourselves by observing (in exile) religious laws (meant for Palestine), so that they be not new to you, when you return; a. fr.—[Cant. R. to VI, 4; Yalk. Num. 713. read: צילמוקא, v. צילמוקא II.]

Hithpa. צילמוקא to distinguish, adorn one's self. Lam. R. to I, 19 (ref. to Jer. l. c.) ארסא ז' ארסא ז' adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.

צילמוקא, צילמוקא ch. same. B. Bath. 58a ז' ארסא ז' ארסא ז' but I want to mark the burial cave; a. e.

צילמוקא I m. (v. next w.) basket (of palm leaves). Targ. Y. Deut. XXIII, 25 צילמוקא (ed. Vien. צילמוקא).—Pl. צילמוקא. Ib. XXXVI, 3 (Bxt. צילמוקא).—V. צילמוקא.

צילמוקא II m. (צמח) = h. צילמוקא II, [stinging] palm, stone-palm (of great endurance).—Pl. צילמוקא. Targ. Y. I Num. XXXIV, 11 ארסא ז' ארסא ז' v. צילמוקא II. Targ. Am. IX, 2



צִיפורָא, v. צִפור, צִפורָא.

צִיפורָא, v. צִיפורָא.

צִיפורָה, v. צִפורָה.

צִיפורין I m. pl. (צִפור II) whirling waters. M. Kat. 29<sup>a</sup> וב' בפי יב' כצ' בפי יב' v. צִיפורין; [Rashi: like a knotted rope passing through a loop-hole in the mast]; Lev. R. s. 4; Koh. R. to VI, 7 בצִיפורין v. צִפורין.]

צִיפורין II pr. n. pl. Sepphoris in Upper Galilee. Meg. 6<sup>a</sup> וב' וז' קטרון וז' צ' וב' (Jud. I, 30) is Sepphoris, and why is it named S.? Because it is perched on the top of a mountain like a bird (tsippor). B. Bath. 75<sup>b</sup> בשלוחה צ' אני ראיה I have seen S. in her prosperous days. Sabb. 121<sup>a</sup>, v. צִפורָא. Y. Kil. IX, 32<sup>b</sup> top וב' וב' Rabbi lived in S. seventeen years. Arakh. IX, 6 של צִפורים קצרה the old castle of S. (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32<sup>a</sup>) צִיפורי; a. fr.—Ex. R. s. 3, a. e. צִיפורין (corr. acc.).

צִיפורָא, v. צִיפורָא, צִיפורָא, m. (preced.) Sepphorite, of Sepphoris. Y. Ter. XI, end, 48<sup>b</sup>; Cant. R. to VI, 8 ר' הייא צ' R. Hiyā of S.; a. fr.—Pl. צִיפורָא. Y. Keth. XII, 35<sup>a</sup> top; Y. Kil. IX, 32<sup>b</sup> top צִיפורָא. Y. Sabb. IV, end, 7<sup>a</sup>; a. fr.

צִיפורין, v. צִיפורין I, II.

צִיפורית f. (צִיפורי II) of Sepphoris. Tosef. Maas. Sh. IV, 13 וב' וז' נותן ... ברסיסה מביריה טבל היטנו צ' צ' וב' if a man lends his neighbor a Tiberian Tressis, he must accept in return a Sepphorite Tressis, and vice versa.

צִיפורין, v. צִפורין.

צִיפוריני m. (preced. art.) Sepphorite.—Pl. צִיפוריני. Y. Bicc. I, 63<sup>d</sup> bot. וב' וז' אינן מביאין מן הצ' וב' you must not offer first-fruits belonging to Sepphorites or to Beth Sheanites.

צִיפורָא, v. sub צִפורָא.

צִיפורָא f. (צִפורָא; cmp. Syr. צִפורָא, P. Sm. 3429) clearness, the liquid parts of honey cells. Sot. 48<sup>b</sup> דבש הבא בןהצ' the honey which comes from the inner portions of the cells (= טופס צִפורָא), v. נִזְפָּה; Y. ib. IX, 24<sup>b</sup> bot. דבש הבא בןהצ' honey which comes in a state of clearness.

צִיפורָא, v. צִפורָא.

צִיפורָא, v. sub צִפורָא.

צִיפורָא, v. צִפורָא.

צִיפורָא, v. sub צִפורָא.

צִיפורין, Y. Sabb. XVII, beg. 16<sup>d</sup> וב' וב' read: וצִפורין.

צִיפורָא, v. צִפורָא.

צִיפורָא f. name of a clean bird, tsiparti. Hull. 65<sup>a</sup>.

צִיפָא f. = צִיפָא II, matting, mat.—[Targ. Y. II Deut. XXXII, 9 וב' ed. Vien., read: וב' צִיפָא.]—Sabb. 140<sup>b</sup> וב' אצ' הדרה וב' a student at the school house should not sit down on new matting, because it ruins the garments. Ned. 50<sup>a</sup> top וב' וב' he lifted up the mat (on which he had been sitting), and said &c. Kidd. 12<sup>b</sup> וב' a braid of myrtle twigs (worth less than a P'ruṭah). Gitt. 68<sup>a</sup> טלפיה צ' טלפיה Rashi (ed. צִיפָא) they threw a mat over it (the pit). Ib. וצִיפָא I see a map that is thrown down.

צִיפָא, v. צִיפָא, צִיפָא.

צִיפָא I to come forth; to glisten, bloom, v. צִיפָא.

צִיפָא ch. same, 1) to stand forth, shine, bloom. Targ. Koh. XII, 5 וצִיפָא Var. (for וצִיפָא, v. צִיפָא; h. text וצִיפָא). Targ. Ps. CXXIX, 6 (Ms. וצִיפָא; h. text וצִיפָא).—\*2) to look for, search. Targ. Prov. II, 4 ed. Lag. (v. צִיפָא).

צִיפָא II m. (b. h.; preced.) 1) something glistening, foil. Tanh. Vayetsé 12 (describing the Teraphim) ... וב' וב' וצִיפָא they get a firstborn man and slaughter him ... and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerer ceremonies &c.—Esp. the highpriest's front plate. Succ. 5<sup>a</sup> וב' וב' היתה במין טס וב' the front plate was something like a gold foil &c.; Sabb. 63<sup>b</sup>. Zeb. 88<sup>b</sup> ... וב' the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 'וב' וב' in this (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[Pl. צִיפָא. Tosef. Sot. III, 4 ed. Zuck. וב' with fineries, v. צִיפָא.]—2) blossom. Gen. R. s. 53 (ref. to Is. XL, 8) וב' וב' the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—Pl. צִיפָא. Sabb. 145<sup>b</sup> (ref. to Is. XXVII, 6) 'וב' וב' this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) filament, thread, thread-like shred, fringe. Ib. 131<sup>a</sup> Ms. M., v. צִיפָא.—Pl. as ab. Ib. 94<sup>b</sup>; Tosef. ib. IX (X), 12 וב' וב' a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 וב' וב' shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17<sup>a</sup>; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. צִיפָא) וב' וב' from whose neck fringes come forth; Y. ib. III, 42<sup>d</sup> top; Bab. ib. 43<sup>a</sup>.

צִיפָא ch. same, 1) gold plate. Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. the highpriest's front plate. Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. צִיפָא, constr. fem.); a. e.—2) jewels. Targ. II Esth. I, 2.—3) blossom. Targ. Job XIV, 2 ed. Lag., v. צִיפָא I ch.—4) name of a bird of prey, night-hawk. Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. וצִיפָא II; h. text וצִיפָא).—Pl. צִיפָא a) fins. Targ. Lev. XI, 9, sq.; Deut. XIV, 9, sq.; v. צִיפָא—b) wings. Targ. Ps. CXXXIX, 9 (Ms. וצִיפָא).

Targ. Y. Num. XXIV, 24 (wings of an army; cmp. Is. VIII, 8; h. text צִיצֵה).—c) *fringes*. Targ. Y. II ib. XV, 38, v. צִיצֵה.

צִיצֵה f. (b. h.; preced. wds.) 1) *flower, knob on the top of the central stem of the palm branch* (Lulab). Y. Succ. III, beg. 53<sup>e</sup> יבשה צִיצֵהוּ (ed. Krot., a. Asheri to Succ. III, beg. צִיצֵהוּ; Asheri quotes a Var. *fringes*. Gitt. 56<sup>a</sup> שהיתה צִיצֵהוּ the fringes of his cloak were dragged along on cushions. M. Kat. III, 4 לצִיצֵהוּ Y. ed. (Mish. a. Bab. ed. 19<sup>a</sup> לצִיצֵהוּ; Rabb. D. S. quotes לצִיצֵהוּ the blue thread for his show-fringes.—Kel. XVI, 4 ויטשה את . . . לקצותיה סקורטא (Ar. צִיצֵהוּ, read: צִיצֵהוּ) a leather apron is considered finished, when . . . he attaches its fringes (cords); [Maim.: a leather table cloth . . . when he puts on a *bright center piece*].—Pl. צִיצֵהוּ, v. supra.

צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ, Y. Yeb. XVI, 15<sup>d</sup> top 'לצ', some ed. לצִיצֵהוּ, read: לקצותיה ערב, v. ת.

צִיצֵהוּ *tsitsi*, a derisive imitation of the sound *ts* (צ) in certain formulas of benedictions. Men. 42<sup>a</sup> (ref. to a person who had said the benediction צִיצֵהוּ what is that *tsitsi* I heard here? Ber. 42<sup>a</sup> (ref. to the benediction הארץ . . . המוציא 'וכ' (Ms. K. צִיצֵהוּ).

צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ f. (b. h. צִיצֵהוּ, צִיצֵהוּ, v. צִיצֵהוּ) 1) *hair-lock*. Sifra Aḥāre, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) שלא תגדל 'צ' that thou must not grow a lock (v. בְּלִדְרֵיךָ). Zeb. 26<sup>a</sup>; Yalk. Lev. 446 הִיא בְּפִינֵי וְצִיצֵהוּ 'וכ' if the sacrifice stands (within the sacred precincts), and its locks (prob. the tuft of its tail) are without.—2) *fringe, esp. the show-fringes* (Num. XV, 38). Sifré Num. 115 ארץ 'צ' אלא דבר Sifré Num. 115 ארץ 'צ' אלא דבר by *tsitsith* is meant something that protrudes (hangs over) and is of a minute size; Men. 41<sup>b</sup>. Sifré l. c. הגדילים 'וכ' מן הגדילים 'וכ' require no show-fringes; v. צִיצֵהוּ require show-fringes; a. fr.—M. Kat. III, 4 (19<sup>a</sup>), a. e., v. צִיצֵהוּ.—Pl. צִיצֵהוּ. Men. 44<sup>a</sup> ארבע צִיצֵהוּ באו ארבע צִיצֵהוּ 'וכ' the four fringes of his garment came into sight and slapped him in the face (reproached him for his sensuality, reminding him of Num. XV, 39). Sifré l. c.; Men. III, 7 'וכ' מעכבות 'וכ' the four fringes are dependent on one another, v. קָבַב. Ib. 43<sup>a</sup> שיתור צִיצֵהוּ ארץ . . . עד שיתור צִיצֵהוּ ארץ . . . you must not sell a fringed cloak to a gentile without removing its show-fringes; a. e.

צִיצֵהוּ ch. same, 1) *lock*. Targ. Cant. V, 2.—Men. 42<sup>a</sup>, v. צִיצֵהוּ.—Pl. צִיצֵהוּ, constr. צִיצֵהוּ. Targ. Cant. l. c.—2) *show-fringe*. Targ. Y. Num. XV, 39 (ed. Amst. צִיצֵהוּ). Targ. Y. II Deut. XXII, 12 (Y. I צִיצֵהוּ).—Y. S. b. X, 28<sup>c</sup> [read:] ובלעיה ארוא וסרחא צִיצֵהוּ דגילתיה the cedar swallowed him (Isaiah) up, but the fringes of his cloak remained hanging out. Midr. Till. to Ps. VII, 5 (ref. to I Sam. XXIV, 6) 'וכ' מה בין קטע 'צ' 'וכ' what is the difference between cutting off (a man's) show-fringes (depriving him

of the privilege of religious observance) and cutting off (a man's) head?—Pl. צִיצֵהוּ, צִיצֵהוּ (v. צִיצֵהוּ); צִיצֵהוּ, צִיצֵהוּ. Targ. Y. I Num. XV, 38. Ib. 39, v. supra.—3) *fin(?)*. Targ. V Deut. XIV, 9.—Pl. צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ, pr. n. pl., v. סוסיקה.

צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ m. pl. (צִיצֵהוּ) [*cast in a mould*], only in קררה a sort of *pudding* consisting of minced meats &c. mixed with wine and spices. Hull. 77<sup>b</sup> ק' 'צ' he minced them (the bones &c.) for a pudding. B. Mets. 86<sup>b</sup> הללו לצ' 'ק' those (the animals mentioned I Kings V, 3) were used for puddings. Yoma 75<sup>a</sup> (ref. to בשלו בסריר, Num. XI, 8) 'וכ' מלמד שירד להם . . . 'צ' 'ק' 'וכ' this intimates that, with the manna, the ingredients for puddings came down &c. Keth. 65<sup>a</sup> 'צ' 'ק' wine for puddings. Pes. 56<sup>a</sup>; a. e.

צִיצֵהוּ m. (צִיצֵהוּ) [*narrow-minded*], miser. Y. Pes. VII, 35<sup>a</sup> top.—Pl. צִיצֵהוּ. Mish. ib. VII, 8; Bab. ib. 82<sup>a</sup>.

צִיצֵהוּ, v. צִיצֵהוּ.

צִיצֵהוּ I m. (צִיצֵהוּ; cmp. צִיצֵהוּ, וְדִדְיוֹן) *juice, brine*. Sifra Sh'mini, ch. IV, Par. 3 (ref. to Lev. XI, 12) לאסור שחן לאסור 'צ' את צִיצֵהוּ וְדִדְיוֹן 'וכ' 'abomination' is used to imply the prohibition of their brine or soup &c. Ib. לאסור צִיצֵהוּ וְדִדְיוֹן. Ab. Zar. II, 6 (35<sup>b</sup>) 'צ' שאין בה דגה (בו) brine in which no fish is distinguishable. Ib. 40<sup>a</sup> בצִיצֵהוּ in their brine (without the fish), opp. בגופן. Hull. 99<sup>b</sup>; a. fr.

צִיצֵהוּ ch. same. Targ. Y. Lev. XI, 11 צִיצֵהוּ (v. Sifra quot. in preced.).—Ab. Zar. 40<sup>b</sup> הויה משכילנא בצִיצֵהוּ I used to dip (bread &c.) in their brine. Y. Ter. VIII, 45<sup>b</sup> bot. דמוריסא (not 'מור') the brine of *muries*.

צִיצֵהוּ II m. (b. h.; צִיצֵהוּ) *hinge, pivot*. Men. 33<sup>a</sup>; Erub. 11<sup>b</sup> 'צ' היכר, v. אֲבָקָה. Kel. XI, 2; Num. R. s. 12, v. מִקָּה. Erub. X, 12 התחתון 'צ' מהזוירן you may bring back to its socket the lower pivot (of a door of a chest &c.). Yoma 39<sup>b</sup> 'וכ' דלתות 'וכ' the turning hinges of the Temple door were heard &c.; a. fr.—Pl. צִיצֵהוּ. Y. Naz. VIII, 57<sup>a</sup> bot (not 'שומר') ארסטרוטוס שומרי 'צ' 'וכ' Roman soldiers were stationed in Jerusalem as guards of the hinges (of the Temple gates); Tosef. Pes. VII, 13 צִיצֵהוּ ed. Zuck. (corr. acc.). Bekh. 45<sup>a</sup> לאשה כך 'צ' כשם ש'צ' לביה כך 'צ' as a house has hinges (doors moving in sockets), so a woman's body has hinges (in her sexual organs; ref. to I Sam. IV, 19 צִיצֵהוּ). Ib. צִיצֵהוּ בשר (the sockets and pivots in the male body are merely) hinges of flesh (muscles, not separate organs); a. e.

צִיצֵהוּ III m. (b. h.; צִיצֵהוּ; cmp. תִּבְלָה) *writhing, agony, throes of birth*.—Pl. צִיצֵהוּ. Pesik. R. s. 36 'צ' וראתו אותם 'צ' and pangs like those of a travailing woman shall seize them (v. Is. XXI, 3).

צִירִי IV m. (b. h.; ציר; [one going around,] messenger, agent. Pirké d'R. El. ch. XXIII לשולחני צ' נאמן לשולחני like one sending through a messenger faithful to those who send him (Prov. XXV, 13); Yalk. Gen. 58. Ab. d'R. N. ch. XXXIV.

צִיר, צִירָה, צִירָה m. (ציר) siege; straitness. Targ. O. Deut. XXVIII, 53 (ed. Berl. צִירָה); ib. 55; 57. Targ. Ez. IV, 2 (ed. Lag. בצִיר; oth. ed. בצִיר, corr. acc.). Ib. 3 (ed. Wil. צִירָה). Targ. Deut. XX, 19; a. fr.

צִירָה I brine, v. ציר ch.

צִירָה II = h. ציר II, hinge, pivot; socket; pin. Y. Hag. II, 77<sup>d</sup> bot. צ' דהרעא וב' the pin of the gate of Gehenna was fastened to her ear; Y. Snh. VI, 23<sup>c</sup> bot. (corr. acc.).—Pl. צִירָה. Targ. I Kings VI, 34 (h. text צלטים, צלטים) turning door-wings. Targ. Ex. XXVI, 17 (Y. ed. Vien. ציר, corr. acc.; h. text ידות); ib. 19 (ed. Vien. ציר, corr. acc.); a. e.—Targ. Y. Gen. XX, 18 ציריה בית ולדא ו' ציריה בית ולדא, read: ציריה בית ולדא (v. ציר II).—V. צִירָה.

צִירוּכִין, v. next w.

צִירוף m. (צרה) 1) smelting, reduction through trials. Keth. 112<sup>b</sup> צ' אחר צ' one reduction after the other (ref. to Is. VI, 13).—2) fusion, the state of being considered as one coherent mass or as one act. Pes. 19<sup>a</sup> דאורייהא צ' that things contained in one vessel are to be considered as one mass is a Biblical rule. Naz. 4<sup>a</sup> ר"ש לית ליה צ' R. S. does not adopt the rule of fusion (that the various things forbidden to the Nazarite, if partaken of together, combine to make up the legal quantity). Y. Maasr. IV, 51<sup>b</sup> למה צ' why is it necessary to apply the rule of fusion? וב' and if you apply the rule of fusion &c.; a. fr.—Pl. צִירוף. Y. Naz. II, 54<sup>c</sup> bot. [read: צ' ילמה ובלגלו לצ' (ed. Krot. לצִירוּכִין, corr. acc.) and why have they again been stated by implication? To intimate that the rule of fusion applies to them (if eaten together). Ib.<sup>d</sup> bot. בצִירוף נור as to the rule of fusion applied to the Nazarite; a. e.

צִירָה, v. צרה.

צִירָה, צִירָה m. (ציר I; Syr. צירא, P. Sm. 3441) slit, incision. Pes. 40<sup>a</sup> וב' צ' וב' דאיה בהו צ' as they (the wheat grains) have a slit, the water penetrates them. Ib. top בצִירָה דהכרתה... דילמא (Ms. M. בצִירָה, read: בצִירָה) maybe one grain moves in boiling and settles in the slit of the other. Nidd. 23<sup>a</sup> בצ' הא באיכבה הא בצ' in one case the shape of the black of the eye is meant, in the other, the slit (in which the eye is seated), v. צִירָה.—Pl. צִירָה. Ab. Zar. 65<sup>b</sup> אגב צִירָהו וב' אגב צִירָהו וב' (Ms. M. דאיה בהו צירי, read צִירָה) on account of their slits, they are considered as if they were burst open.

צִירָן m. (denom. of ציר I) one whose eyes discharge a briny liquid, blear-eyed; [Rashi: one whose eyes have a cylindrical shape like a pivot, fr. ציר II]. Bekh. VII, 3, expl. ib. 44<sup>a</sup> וצִירָהו וצִירָהו whose eyes are bleared and granulated; [Rashi: round or pivot-shaped]; Tosef.

ib. V, 3 שנינו כצורניות ed. Zuck. (corr. acc., or read with oth. ed. כצורניות).

צִירָה, v. צירוף.

צִירָה f. pl. (v. preced. art.) discharging pus, granulated. Targ. Y. I Gen. XXIX, 17.

צִירָה f., pl. צִירָה, v. צירוף.

צִירָה, צִירָה, צִירָה, v. sub 'צ'.

צִירָה f. = צִירָה II, hinge, pivot. Targ. Prov. XXVI, 14.

צִירָה f. (cmp. צִיר) anguish. Targ. Y. Deut. XXVIII, 22 וצִירָה צ' anguish of heart (incubus?).

צִירָה, v. צרה.

צִירָה m. (preced.) joint; prep. with, near; לצ' towards. Targ. Gen. XI, 4; XXVIII, 12. Targ. Y. Ex. XX, 18 (O. לצִירָה). Targ. Job II, 12. Targ. II Esth. IV, 2 ed. Lag. (oth. ed. לגבר); a. e.

צִירָה, v. צרה.

צִירָה, צִירָה pr. n. pl. Tsaythor. Lev. R. s. 24 אבא אבא ורסי איש צ' Tanh. K'dosh. 9 ורסי איש צ' Yalk. Ps. 680 ר' יוסי איש צִירָה.

צִירָה, v. צִירָה.

צִירָה, v. צִירָה.

צִירָה, v. צִירָה.

צִירָה, v. צִירָה.

צִירָה m. (b. h.; צלל; v. צללה) shade, shadow; protection. Succ. 2<sup>a</sup> אדם יושב בצל סיכה עד up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; בצל דפניה... למעלה above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib.<sup>b</sup> כיון דרדיהא איהא צל סיכה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) ו' אב בצלו של כהן ו' like what shadow? if like the shadow of a wall, there is some reality in it; ib. בצל כפץ של דבורים ו' like the shadow cast by flying bees &c.; Gen. R. s. 96 בצל ו' Pes. 114<sup>a</sup> בצל ו' eat onions and sit in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43<sup>b</sup> bot. צִירָה אסור צל the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כל שאינן... זהו צילה ו' as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48<sup>b</sup> צל קיבורה the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צה. Ex. R. s. 34 (ref. to Ps. XCI, 1) בצל שששה בצלאל in the shade which Bezalel has made (the Tabernacle). Ber. 55<sup>a</sup> (play on בצלאל) שרא בצלאל בצל אל היית ו' hast thou been in the shade of God that thou knowest it?; a. v. fr.



צלוּחָא, v. next w.

צָלוּפְחָא m. eel. Ab. Zar. 39<sup>a</sup> 'רבי לבי... איהו (Ms. M. לצלוני, Ar. (צלב) they brought before him a fish that looked like an eel.

צָלוּחָא, v. צָלוּחָא, v. צָלוּחָא.—[Erub. 65<sup>a</sup>, v. צָלוּחָא.]

צָלוּחָא (b. h.) [to split, pass through,] to succeed, prosper. Ber. 46<sup>a</sup> 'וּצָלוּחָא מֵאִדָּר וּב' v. צָלוּחָא; a. e.

Hif. צָלוּחָא 1) same. Ib. 64<sup>a</sup> 'וְהָיָה עִלְיָהּ he went and succeeded; M. Kat. 29<sup>a</sup>. Ab. Zar. 19<sup>b</sup> 'וּבְעִשְׂרֵי מִשְׁכָּנָיו צָלוּחָא his business enterprises will prosper. Y. R. Hash. III, end, 59<sup>a</sup> (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, וְהָיָה עִלְיָהּ... גְּזֵרֵיהּ הַמְּלָכִים that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 'וּבְעִשְׂרֵי מִשְׁכָּנָיו II; a. fr.—2) to cause to prosper. Sabb. 63<sup>a</sup> 'וְהָיָה לָהֶם צָלוּחָא the Lord helps them to success.—Part. pass. צָלוּחָא; pl. צָלוּחָא. Ber. 46<sup>a</sup> 'וּצָלוּחָא... מִדָּר וּב' (Ms. M. צָלוּחָא, v. צָלוּחָא; a. e.

צָלוּחָא ch. same, 1) to split, pass through. Targ. I Chr. II, 54. Ib. XI, 18 'וְהָיָה צָלוּחָא (h. text וְהָיָה צָלוּחָא)—2) to be successful, prosper; to become fit. Targ. Jer. XX, 11. Targ. Prov. XXXVIII, 13; a. fr.

Pa. צָלוּחָא to split. Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79<sup>a</sup> 'וְהָיָה לָהֶם צָלוּחָא let him chop it into chips and use it. B. Kam. 113<sup>b</sup> 'וּבְעִשְׂרֵי מִשְׁכָּנָיו... צָלוּחָא bought a palm, in partnership with a gentile, to chop it up (and divide it). Sabb. 119<sup>a</sup> 'וְהָיָה לָהֶם צָלוּחָא... רַבָּה Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129<sup>a</sup>; a. e.

Af. צָלוּחָא 1) to pass through; to do a thing successfully; to prosper. Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. Pe.). Targ. O. a. Y. I ib. XXXII, 15 'וְהָיָה צָלוּחָא succeeded in gaining strength. Targ. I Kings I, 34 (h. text וְהָיָה); a. fr.—Men. 43<sup>a</sup> 'וְהָיָה עִלְיָהּ וְהָיָה צָלוּחָא and their business prospered. Erub. 45<sup>a</sup> 'וְהָיָה אִם צָלוּחָא וְהָיָה אִם לֹא whether or not he shall succeed. Y. Snh. VI, 23<sup>c</sup> bot. וְהָיָה צָלוּחָא כִּי הוּא עֹבֵד רַבָּה (not מצלח) and she will not succeed in what she wants to do. B. Bath. 3<sup>b</sup> 'וְהָיָה צָלוּחָא... מַעֲבָדָא כל עבדא that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16<sup>a</sup> 'וְהָיָה צָלוּחָא רַבָּה that the winter seed thrives; a. fr.—2) to cause to succeed, prosper. Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text וְהָיָה צָלוּחָא); a. fr.—Gen. R. s. 13 'וְהָיָה צָלוּחָא, v. צָלוּחָא I.

צָלוּחָא, v. צָלוּחָא.

צָלוּחָא, v. צָלוּחָא.

צָלוּחָא, v. צָלוּחָא. f. (preced. art.) [part, cmp. Lat. hemi-cranium,] pain on one side of the head, megrim. Sabb. 90<sup>a</sup> (ref. to צָלוּחָא) 'וְהָיָה צָלוּחָא it is good for megrim. Gitt. 63<sup>b</sup> 'וְהָיָה צָלוּחָא (Rashi (צָלוּחָא; ed. צָלוּחָא).

צָלוּחָא (b. h.) [to turn, cmp. צָלוּחָא II,] to roast. Tosef. Pes. V, 9 'וְהָיָה צָלוּחָא... צָלוּחָא if he cooked (the Passover lamb) and then roasted it; Pes. 41<sup>a</sup>. Ib. צָלוּחָא כל צָלוּחָא if he roasted it as much as needed (well-done, contrad. to צָלוּחָא). Ib. VII, 1 'וְהָיָה צָלוּחָא צָלוּחָא how must the Passover lamb be

roasted? Ib. 2 'וְהָיָה צָלוּחָא צָלוּחָא go out and roast the lamb for us &c. Y. ib. VII, beg. 34<sup>a</sup> 'וְהָיָה צָלוּחָא if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בְּשֵׁר צָלוּחָא meat to roast it; a. fr.—Part. pass. צָלוּחָא; f. צָלוּחָא. Ab. Zar. 29<sup>a</sup> 'וְהָיָה צָלוּחָא a roasted egg; a. e.

Nif. צָלוּחָא to be roasted. Y. Pes. I. c. 'וְהָיָה צָלוּחָא if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 'וְהָיָה צָלוּחָא (fr. צָלוּחָא) in time to be roasted before the Sabbath begins.

צָלוּחָא I ch. same.—Part. pass. צָלוּחָא; pl. צָלוּחָא. Y. Naz. IX, 57<sup>d</sup> 'וְהָיָה צָלוּחָא צָלוּחָא corpses found in a position like fried fish, the head of one by the tail of the other &c.

צָלוּחָא II (preced.; corresp. to h. צָלוּחָא 1) (neut. verb) to turn, decline; to incline. Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. רַבָּה; h. text רַבָּה). Ib. XXXI, 7 (some ed. צָלוּחָא, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) to stretch, put up. Targ. Hos. IX, 8; a. e.—3) (with אִירָא) to bend, incline the ear, listen, heed. Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. Af.). Ib. XXII, 17; a. fr.—4) to bend, wrest, pervert. Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) to pray, v. Pa.

Af. צָלוּחָא 1) (neut. verb) to turn; to deviate. Targ. Ps. CXIX, 51; 157; a. e.—Ber. 34<sup>b</sup>; Meg. 23<sup>a</sup> 'וְהָיָה צָלוּחָא צָלוּחָא that they turned sideways (in prayer, instead of prostrating themselves).—2) to move, turn aside; to bend; to wrest, pervert. Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not צָלוּחָא). Targ. Deut. XXVII, 19; a. e.—Bets. 14<sup>a</sup> 'וְהָיָה צָלוּחָא צָלוּחָא bend the mortar sideways and pound. Ib. לֹא צָלוּחָא וְהָיָה צָלוּחָא perhaps he bent &c. Keth. 105<sup>a</sup> 'וְהָיָה צָלוּחָא צָלוּחָא to wrest judgment. Snh. 109<sup>b</sup> (name of one of the judges of Sodom) רַבָּה צָלוּחָא Ms. M. (ed. רַבָּה; Ms. K. אֲצָלוּחָא, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) to pray, v. Pa.

Pa. צָלוּחָא [to bend, turn aside.] to pray. Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. צָלוּחָא Pe.). Ib. 28 (ed. Wil. צָלוּחָא Af.); a. fr.—Ber. 34<sup>b</sup> 'וְהָיָה צָלוּחָא, v. צָלוּחָא. Sabb. 10<sup>a</sup> 'וְהָיָה צָלוּחָא, v. צָלוּחָא. Gen. R. s. 81 'וְהָיָה צָלוּחָא צָלוּחָא went up to pray in Jerusalem. Ib. s. 81 'וְהָיָה צָלוּחָא צָלוּחָא would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 'וְהָיָה צָלוּחָא; a. e.

Ithpe. צָלוּחָא to be moved; to tremble, shake. Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

צָלוּחָא m. (b. h.; צָלוּחָא) roasted meat, roast. Zeb. V, 8. Pes. 75<sup>a</sup> 'וְהָיָה צָלוּחָא צָלוּחָא this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34<sup>a</sup> bot. 'וְהָיָה צָלוּחָא צָלוּחָא (the text says.) 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7<sup>b</sup> 'וְהָיָה צָלוּחָא צָלוּחָא and the last dish they offered me, they called 'roast of the pot.'

צָלוּחָא, Yeb. XVI, 3 Y. ed., v. צָלוּחָא I.

צָלוּחָא, v. צָלוּחָא.

צָלוּחָא, v. צָלוּחָא. c.=h. צָלוּחָא. Targ. O. Gen. XI, 19. Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 25<sup>c</sup> bot. 'וְהָיָה צָלוּחָא

bring the pole (to hang her on); a. e.—*Pl.* צְלִיבָהּ, תְּלִיבָהּ. Targ. Josh. X, 26.

צְלִיבָהּ f. (צֶלֶב) *impaling, hanging*. Gen. R. s. 30, v. צֶלֶב. Esth. R. to III, 1 וּבְהִצְלִיבָהּ וּבְ... he who permitted us to see the downfall of B. a. T. and their execution. shall permit us to see &c.; a. e.

צְלִיבָהּ ch. same; צְלִיבָהּ קִיסָא *death on the gallows*. Targ. Lam. V, 13. Targ. Ruth I, 17.

צְלִיחָהּ, v. צְלִיחָהּ.

צְלִיחָהּ f. pl. (צֶלֶי I) *dates dried or to be dried*. Y. Peah VII, 20<sup>b</sup> לִיהָ דְבַשׁ דְּצִי וְ... and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10<sup>a</sup> בֹּטָא וְ... v. רַבְסַלְסָה.

צְלִיחָהּ, pl. of צֶלֶי, q. v.

צְלִיחָהּ f. (צֶלֶי II) *given to prayer, devotee*. Sot. 22<sup>a</sup> צְלִיחָהּ (Ar. צִיחָה, incorr.) a prayerful maiden, v. צְלִיחָהּ.

צְלִיחָהּ, v. next wds.

צָלַל (b. h.; emp. צָלַל) 1) *to move, shake, hang over*; denom. צָלַל.—2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink*. Koh. R. to XII, 7; Y. Ber. IV, 7<sup>b</sup> בֹּטָא, a. e. (ref. to Zolaha, Is. XLIV, 27) why is Babylonia called *tsulah*, because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צָלַל מִי מִבּוֹל (corr. acc.); v. infra.—3) (emp. צָלַל) *to settle, be clear; to clarify*. Tosef. Nidd. III, 11 וְצָלַל לֹא יִהְיֶה רֶגֶל if the mixture has settled (become clear), he must not stir it up again; Nidd. 20<sup>a</sup>, v. קֶבֶר. Y. Keth. I, 25<sup>b</sup> בֹּטָא וְצָלַל, v. קֶבֶר. Gen. R. s. 80, end וְצָלַל, v. קֶבֶר; a. e.—Part. pass. צָלֹל; f. צָלֹלָה; pl. צָלֹלִים; v. צָלֹלָה. Ib. הִתְחַלְּטָה, v. קֶבֶר. Y. Ter. V, end, 43<sup>d</sup> צָלֹל הֵינִי צָלֹל clarified wine. Sabb. 109<sup>a</sup>; 139<sup>b</sup>; a. fr.—Pesik. Ilia'omer, p. 71<sup>a</sup> (play on צָלֹל, K'ri צָלֹל, Jud. VII, 13) עַל שֶׁצָּלַל הָיָה אֱהוֹה הָרֹר וְ... על שֶׁצָּלַל, v. Rashi to Jud. I. c.) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שֶׁצָּלַל הָיָה מְבֹרָךְ (corr. acc.); Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4] *to glisten, be bright*; (of sound) *to vibrate, ring*; v. צָלַל, צָלַל, צָלַל &c.]

צָלַל *to be cleared*. Y. Nidd. II, end, 50<sup>b</sup> וְצָלַל, v. קֶבֶר. Sabb. XX, 2 (139<sup>b</sup>) שֶׁצָּלַל (Bab. ed. שֶׁצָּלַל, v. קֶבֶר, יל"א וְ... v. Rabb. D. S. a. l. note 20) that they (the dregs) may settle.

צָלַל 1) *to become clear, settle*. Par. VIII, 11 עד שֶׁצָּלַל until it is settled.—2) (denom. of צָלַל) *to shade*. Pes. 59<sup>a</sup> (ref. to צָלַל, Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem וְצָלַל (עד שֶׁעָלָה שֶׁהַסּוּס וְ...) as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30<sup>b</sup> (עד שֶׁמָּוָה שֶׁהַסּוּס רָץ יֵאָמֵר צָלַל); Bab. I. c. בִּזְזָה יֵאָמֵר... whatever booty Israel will make (from morning) to the time &c., will be sacred &c.

צָלַל *to be sunk, dumped*. Zeb. 113<sup>b</sup> מִיָּאֵל

Ms. R. a. K. (ed. נִצְחָלָהּ שָׁם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113<sup>b</sup>; v. צָלַל

צָלַל ch. same, 1) *to vibrate, ring*. Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify*. Sabb. 75<sup>a</sup> רִגְזָהּ some ed. (oth. רִגְזָהּ, fr. צָלַל), v. צָבַע ch.—Part. pass. צָלֹל, f. צָלֹלָה; pl. צָלֹלִים; v. צָלֹלָה. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 צָלֹלָהּ (not צָלֹלָהּ).—3) *to cast a long shadow* (emp. Neh. XIII, 19).—Part. pass. צָלֹל; f. צָלֹלָה. Y. Shebi. IX, 39<sup>a</sup> top כִּד הַחֲמוֹן וְ... רְגֵלָהּ when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

צָלַל, v. צָלַל.

צָלַל m. *a small skin*, v. צָלַל.

צָלַל m. *tanner*, v. צָלַל.

צָלַל, v. צָלַל.

צָלַל, Pa. צָלַל (denom. of צָלַל) *to paint (dark)*. B. Mets. 60<sup>b</sup> שֶׂרָא לְצָלַל גִּירֵי allowed to paint arrows; צָלַל to paint baskets (in order to improve their appearance).

צָלַל m. (b. h.; denom. of צָלַל; v. Del. Proleg., p. 141 note) *shadow, picture, image*. Gen. R. s. 8 וְצָלֵמֵי נִבְרָאוּ וְ... the celestials are created in the (divine) image and likeness &c.; וְצָלֵמֵי אֱהוֹה בְּצָלֵמֵי אֱהוֹה I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) וְצָלֵמֵי אֱהוֹה בְּצָלֵמֵי אֱהוֹה וְ... of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 שֶׁנִּבְרָא בְּצָלֵמֵי אֱהוֹה that he was created in the image (of God). Tanh. Mishp. 19 וְצָלֵמֵי אֱהוֹה pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) הַחֲלוֹם הַזֶּה הַדְּרֵם... the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 וְצָלֵמֵי אֱהוֹה every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol*. Ex. R. s. 24 צָלֵמֵי אֱהוֹה, v. קֶבֶר. I. Taan. IV, 6 (26<sup>b</sup>) וְצָלֵמֵי אֱהוֹה (יהוֹעֲמֵד) Ms. M. (ed. יהוֹעֲמֵד) and an idol was placed in the temple. Ruth R. to II, 14 וְצָלֵמֵי אֱהוֹה wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 חֲלוֹל צָלֵמֵי אֱהוֹה, v. קֶבֶר; a. fr.—*Pl.* צָלֵמֵי אֱהוֹה when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צָלֵמֵי אֱהוֹה]

צָלַל, צָלַל, צָלַל, צָלַל ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 וְצָלֵמֵי אֱהוֹה since that







(dammed) the water for the benefit of the field, opp. אַרְוֹה let the water spread.

**Pa.** צָמַד same, 1) to bind up, heal, mend. Part. pass. מְצַמֵּד. Ab. Zar. 55<sup>a</sup> הַצְמַדִּי . . . כִּי בָהֶבְרִי who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 בְּצַמְדֵּי (corr. acc., or מְצַמְדֵּי *Ilhpe.*)

**Ilhpe.** אֶתְצַמְדֵּי to be bound up, repaired. Ber. 22<sup>b</sup> א' הַצְמַדִּי B. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אֶתְבַּר, v. הַצְפָּא.

**צָמַד** m. (b. h.; preced.) *yoke; a pair of working animals* tied to the yoke. B. Bath. V, 1 . . . בָּבַר אֵת הַצ' בָּבַר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אָבַר מְבוּר לִי צָמְדָה וְכ' (Bab. ed. 77<sup>b</sup> צָמֵד) if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. צָמְדָה; Tosef. ib. IV, 1. B. Mets. 116<sup>a</sup> צ' שֵׁל פִּירוּה a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces).—Kidd. 74<sup>b</sup> בְּצָמְדָה Var. in Ar. s. v. צָד, v. תְּבָרָה.

**צָמְדָה**, v. צָמְדָה.

**צְמַדְתָּה**, v. צָמְדָה.

**צְמוּקָה**, v. sub 'גִּבֵּשׁ.

**צְמוּתָה**, v. צְמוּתָה.

**צָמַח** (b. h.) to break forth, shine; to bloom, sprout, *grow*. Cant. R. to III, 6 צָמַח אֵשׁ וְיָמַד אֵשׁ הָיָה the pillar of cloud came down, and the pillar of fire grew brighter. Hull. 60<sup>b</sup> הַצְמַחֵי . . . הַצְמַחֵי הַשָּׂאִים the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 צָמְחָה אֵשׁ כִּפְרוּתִי his pardon was revealed. Y. Shebi. IX, 35<sup>d</sup> top אֵשׁ אֲב' צָמַח מִצְמַר if the leaves came out after the Sabbatical year. Ib. אֵשׁ אֲב' צִימָה if it (the *lof* in the ground) sprouted again &c. Maasr. I, 3 הַצְמַח כִּדִּי שֶׁהַצְמַח Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12<sup>b</sup>, expl. מִשְׁתַּצְמַח לִזְרָעִים when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הַצְמַח הַשֹּׁר הַצְּמוּחַ a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שְׁתֵּי שִׁמְרוֹת צְמוּמוֹת two black hairs of recent growth. Ib. אֵת אֶתְצָמְחָה וְכ' one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

**Nif.** הַצְמַח to be made to grow forth; to grow. Midr. Till. to Ps. XXII ל' לָדָה גֹּאֵל יִב' a redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII הַצְמַחֵינִי grew of themselves (without being planted); a. e.

**Pi.** הַצְמַח to grow. Y. Shebi. l. c., v. supra. Y. Maasr. I, 49<sup>a</sup> top (ref. to Deut. XIV, 22) הַצְמַח הַשֹּׁר הַצְּמוּחַ (R. S. to Maasr. I, 3 רִבְצִימָה) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

**Hif.** הַצְמַח (1) same, v. *Pi.*—(2) to cause to grow, produce. Sifré Deut. 307, v. צִימָה.

**צָמַח** ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr.—Hull. 60<sup>b</sup> צ' וְלֹא . . . שָׁדִי he put seed in it, but it did not sprout, וְכִי אָרַב בְּרִיחַ אֶתְרַב a rain came, and it sprouted. Y. Kil. II, 27<sup>d</sup> מִן דִּזְרָע צָמְחֵינִי after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55<sup>c</sup> צָמְחֵינִי the wheat in the storehouse will sprout (and be ruined).

**Af.** הַצְמַח (1) same. Targ. O. Ex. X, 5 (Y. Pe.).—(2) to cause to grow, produce. Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e.—Lam. R. to I, 1 רְבִיזָה (1 הַדִּי רְבִיזָה) דִּיאֵינִי וְכ' צָמְחֵינִי שֶׁבִּינֵי וְכ' that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

**צָמַח** I m. (b. h.; preced.) *growth, sprout, plant*. Pirké d'R. El. ch. V אֶרֶץ שֶׁל אֶרֶץ לְבָרַךְ צָמְחָה to bless the growth of the earth. Ib. הָאֶרֶץ מִהַבְּרִית וְצָמְחָה כֹּאשָׁה וְכ' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וְצָמְחָה וְכ' . . . and what she produces is a blessed seed. Tanh. Ki Thetsé 4 and the people say, צ' רֶשֶׁע זה זה צ' רֶשֶׁע this is a wicked growth (the father of a wicked son); a. e.—Pl. צָמְחֵינִי. Y. Shek. I, beg. 45<sup>d</sup> צָמְחֵינִי הַצ' צָמְחֵינִי is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e.—Trnsf. morbid growths, swellings, ulcers, eruptions. B. Kam. 85<sup>a</sup> אֵשׁ כְּלוּ בִי צ' מִחַמַּת דְּרִמָּה וְכ' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Hull. 48<sup>a</sup> צ' הַתְּלָהּ if the lungs have ulcers (or blisters); a. e.

**צָמַח** II pr. n. *Tsemah*, allegorical name of the future Messiah. Y. Ber. II, 5<sup>a</sup> top שֵׁם צ' שֵׁמוֹ his name is Ts. (by ref. to Zech. VI, 12). Ib. הָיָה צ' הָיָה הַצְמַח the numerical value of the letters צָמַח is the same as that of the letters of הָיָה (138); Lam. R. to I, 16.

**צָמַח** III, צ' קְפָרָה pr. n. pl. *K'far Tsemah*, in the district of Susitha (v. סוּסִיטָה). Tosef. Shebi. IV, 10; Y. Dem. II, 22<sup>d</sup> top.

**צָמְחָה**, צ' = h. צָמַח I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e.—Pl. צָמְחֵינִי, צָמְחֵינִי, צָמְחֵינִי. Targ. Y. ib. XXIX, 22. Targ. Ps. LXXV, 11, v. צָמְחָה; a. e.—Hull. 48<sup>a</sup> צ' צ' . . . הִנֵּה הִנֵּה he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39<sup>a</sup> צ' הִנֵּה הִנֵּה בִּיהָ צ' he saw that it (the eel-like fish) had growths (like scales).

**צְמַחֲוֹנִי** m. (preced. wds.) *bud*.—Pl. צְמַחֲוֹנִים. Maas. Sh. II, 3 הַצְמַחֲוֹנִים הַלֵּהֵן . . . הַצְמַחֲוֹנִים fenugrec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: the growth from seeds of fenugrec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53<sup>c</sup> top בִּינֵי . . . בִּינֵי הַצְמַחֲוֹנִים the Mishnah means to say may be (not must be) eaten &c.; Tosef. ib. II, 1 הַצְמַחֲוֹנִים.

**צְמַחֲוֹנָא** ch. same, *growth, plant*.—Pl. constr. צְמַחֲוֹנִי. Targ. Y. I Deut. XXXII, 2 (v. צָמְחָה).

**צמרי** (emp. **צמצם**) to reduce, clip, trim (nails). Targ. Y. Deut. XXI, 12.

Af. **צמרי** same. Y. M. Kat. III, 82<sup>a</sup> רהיב מצמרי וכו' (perh. **צמרי** Pe.) sat trimming his nails.

Pa. **צמרי** to cause to suffer want, afflict. Targ. Ps. LXXXI, 8 **צמריה** ed. Lag. (oth. ed. **צמרי**; h. text **צמרי**; v. **צמרי**).

**צמריה** pl. **צמריהם**, v. **צמריה**.

**צמריד** m. (b. h.; **צמריד**) [closely joined,] 1) exactly fitting lid. **צמריד** פ-היל, v. **צמריד**. Snh. 64<sup>a</sup> (ref. to הנצמדדים, Num. XXV, 5, in contrast to הרבוקים, Deut. IV, 4) 'פ' כצ' ... הנצמדדים who were attached to Baal Peor like an air-tight lid, whereas they were 'attached to the Lord' merely as two dates sticking to each other; Yalk. Num. 771.—2) joined, yoked. Num. R. s. 20 (ref. to ויצמד, Num. XXV, 3) כאדם במלאכתו **צמריד** like a man yoked (inseparably attached) to his work.—3) wrist-band, bracelet. Snh. l. c. ... הנצמדדים 'בצ' על ידי אשה וכו' means merely as a bracelet on the hands of a woman, whereas &c., v. **צמריד**; a. e.—Pl. **צמרידים**. Num. R. l. c. 'כצ' כצ' like 'the bracelets on her hands' (Gen. XXIV, 22). Ib. **צמריד** ... ויצמד קשה זו גזירה קשה ... this was a greater calamity than that of the golden calf, for there it is said (Ex. XXXII, 2), 'take off the golden rings', but here, 'and Israel was tied' (Num. l. c.) with wristbands. Yalk. Gen. 109; a. e.—4) couple.—Pl. as ab. Num. R. l. c. (ref. to ויצמד, v. supra) 'בצ' ז' וזוגה וכו' (into the house of prostitution) secretly, but then they went in jointly, pair-wise, as we speak of **צמריד** (a pair of oxen); Tanh. Bal. 18.

**צמרידא**, v. **צמריד**.—[Yalk. Koh. 989 **צמרידא**, v. **צמרידא**.]

**צמריא** f. **צמריא** [shrunk by the summer, ?] name of a kind of early figs. Y. Maasr. I, 49<sup>a</sup> top משיבבר **צמריא** ז' when the first *tsamya kayta* ripens; ק' **צמריא** ז' if in that year the *ts. k.* did not ripen early &c.

**צמריהא** f. (**צמרי**) 1) hot; **צמריהא** inflammatory fever, v. **צמריהא**. Pes. 25<sup>b</sup>. Ab. Zar. 28<sup>a</sup>; a. e.—2) stone in the bladder or kidneys. B. Mets. 85<sup>a</sup> (Ms. R. 1 **צמריהא**; Ag. Hatt. **צמריהא**). Gitt. 69<sup>b</sup> (Rashi **צמריהא**).

**צמריה** m. (**צמריה**, v. **צמריה**) irredeemably sold, forfeited. Y. Maasr. III, 50<sup>d</sup> ביובל **צמריה** וזין (prob. to be read: **צמריה**, v. **צמריה**) and does not become irredeemable in the jubilee year (Succ. 3<sup>b</sup> נחלל **צמריה**). Arakh. 31<sup>b</sup>, v. **צמריה**.

\***צמריה** m. (**צמריה**) gathering together, summons. Targ. Y. Gen. XXV, 14 (transl. of משמע, pr. n. pl., emp. וישמע I Sam. XV, 4); v. **צמריה**.

**צמריה** f. (b. h. **צמריה**, v. **צמריה**) irredeemable sale; **צמריה** absolutely, finally. Arakh. 31<sup>b</sup> (ref. to Lev. XXV, 30) **צמריה** **צמריה** ... **צמריה** **צמריה** means absolutely; להליתן **צמריה** another interpretation: *latst's mithuth* is an

amplification serving to include a gift (to be final if not redeemed within a year); why? Because **צמריה** would have sufficed to indicate a final sale, and *ts'mithuth* amplifies the scope of the law.

**צמול** m. (emp. **צמצם**) [contraction, wrinkle,] the last stage in the growth of the fig; trnsf. the stage of complete puberty of woman, v. **צמול**. Nidd. V, 7. Ib. 47<sup>a</sup> (phonetic etymology) כמ"ר יצתה בלילה as one says, it has come forth complete. Ib. **צמול** בלילה the symptom of complete puberty on the upper part of the body.

**צמם** to be pressed together, be restrained.

Hif. **צמם** to restrain; to tie up. Cant. R. to IV, 1 (ref. to **צממה**, ib.) האשה הזאת כשמצממת שטרה וכו' as a woman ties up her hair behind, and this is an ornament to her, so the Great Sanhedrin sat behind the Temple &c.

**צמוץ**, Y. Maasr. II, 50<sup>a</sup> bot. ויצמץ, v. **צמוץ**.

**צמצם** (Pilp. of **צמצם**) 1) to contract; to press, squeeze in, force into close confinement. Snh. 76<sup>b</sup> את המצמצם לרבוח את המצמצם this includes him who caused the death of a person by forcing him into a place whence he could not escape. Ib. 77<sup>a</sup> מצמצם ... בנזקין in cases of damages the Law does not condemn him who causes damage through confinement (e. g. by placing an animal where it was exposed to sunstroke). Pesik. Bahod., p. 152<sup>a</sup> בנייהם כשנייהו ביניהם forces his Divine Presence into their midst; ib. Vayhi, p. 5<sup>a</sup>. Gen. R. s. 5; Lev. R. s. 10 וכו' צמץ צמץ בין וכו' he crowded them (the priests) between the two bars of the Ark (emp. **צמץ**); a. e.—Part. pass. **צמצם**; f. **צמצמה**; pl. **צמצמה**; **צמצמה**. Ib. s. 11 (in Chald. dict.) **צמצמה** אנה המיוזיה ב'צ' I saw it (the Divine Presence) confined in the midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14 וכו' **צמצמה** and the rest of its (the embryo's) limbs are pressed together like a shapeless lump; (Y. Nidd. III, 50<sup>d</sup> **צמצמה**, v. **צמצמה**).—2) to press against, hide behind. Pesik. Sos, p. 147<sup>b</sup> (ref. to Is. LXI, 10 ככלה ...) הרי **צמצמה** when the Israelites stood at Mount Sinai they pressed themselves (against one another, in reverence) like a bride (when she undresses), opening one (part of her garment) and holding together another part. Cant. R. to IV, 10 the Ten Commandments עליהן they hid themselves like a bride (sub. **צמצמה**) at receiving which they hid themselves like a bride. Gen. R. s. 45 end וצמץ צמץ פניה הרי **צמצמה** she leaned on her maid and pressed her face (against her), so that the king could not see her &c.; Yalk. ib. 80. Cant. R. to VI, 5 אהורי הנמור פניה וצמץ צמץ she went and pressed her face (hid herself) behind a column; a. e.—3) [to press the eye] to observe closely; to define exactly. Bekh. II, 6 (17<sup>a</sup>) אי אפשר לצמצם (Mish. ed. אי אפשר only) it is impossible to ascertain exactly (that both heads came forth simultaneously). Ib. 17<sup>b</sup> אי אפשר לצמצם ברדי שנים it is possible to ascertain simultaneity in natural processes; אי אפשר לצמצם ברדי אדם it is impossible to ascertain simultaneity in human actions. Shebu. 32<sup>a</sup> (ref. to כהנהו כהנהו, Mish. IV, 4) אי אפשר לצמצם but it is not impossible to ascertain simultaneity (of evidence of two witnesses)?

Ib.; Hull. 28<sup>b</sup> לִפְנֵי שֵׁנֵי אֵלֶּיךָ if he divided the stove into two equal parts, both are unclean, because it is impossible to make an exactly even division; a. fr.—Y. Erub. V, 22<sup>c</sup> וְכִּי בְּאַחַד וּבְכֹפֶת שָׁמַיִם הָיְתָה הַחֲמִשָּׁה צִמְצָמָהּ בוּ בְּאַחַד וּבְכֹפֶת שָׁמַיִם that the sun should shine on it exactly in the first moment of the solstice of Tebeth and of that of Tammuz.—Part. pass. as ab. Y. Hull. I, 57<sup>d</sup> bot. מִצָּ' exactly five quarts. Y. Sabb. II, 5<sup>a</sup> top שְׁלֹשׁ עַל שְׁלֹשׁ מִצָּ' exactly three by three (handbreadths). Gitt. 7<sup>a</sup> שְׂמוֹנֵתוֹ מִצָּ' if a man sees that his means of support are getting scanty; a. fr.—4) *to stint, save*, v. צָמַח.

**צִמְצָמָהּ** ch. same, 1) *to squeeze in, confine*. Suh. 76<sup>b</sup> הָיְתָה רֵבִי עֲצִיבָה (not רֵבִי עֲצִיבָה; Ms. M. Hebr. form) a man that confined his neighbor's animal so as to expose it to sunstroke; Yalk. Num. 787 רֵבִי עֲצִיבָה, read: רֵבִי עֲצִיבָה. Yeb. 46<sup>a</sup> אֲרָפוּ לִיהָ וְצִמְצָמוּ לִיהָ (ed. וְצִמְצָמוּ, Hebr. form) they loosened the halter around his neck, and pressed it close to his neck; צָ' לִיהָ כִּי הִיבִי וּבִ' they pressed it, in order that he (when immersing) may not anticipate them and say, I take this immersion as a freedman.—Transf. *to get a person into a dilemma*. Lam. R. introd. (R. Josh. 2) Nebuchadnezzar said, he (the Lord, in commanding me to destroy the Temple) wants to get me into trouble, that he may do unto me as he did &c.; ib. (Zabdi 2) מִצָּמָהּ some ed. (corr. acc.); ib. to IV, 12.—2) (cmp. b. h. צָמַח, v. אִי־צָמַח) *to restrain the hair from flying, to tie up, veil*. Targ. Y. II Gen. XXXVIII, 15 (h. text כִּסְתָהּ).—[Gen. R. s. 98 צָמְצָמָהּ some ed., read: אֲרָפוּ לִיהָ, v. אֲרָפוּ.]

**Itthalp.** 1) *to veil one's self*. Targ. Y. II Gen. XXIV, 65 (h. text וְהִתְכַסֵּה).—2) *to be pressed, want*. Lam. R. to I, 1 (רֵבִי) *to be pressed, want*. Lam. R. to I, 1 (רֵבִי) we were pressed for meat (our store of meat had given out). Ib. וְאֵין מִצָּמָהּ לְחֵלֶבֶת (corr. acc.) and we had no wine; v. צָמַח.

**צִמְצָמָהּ**, v. צָמַח.

**צָמַץ** (b. h.) *to shrink*. Hull. 55<sup>b</sup> (expl. הָיְתָה, Mish. III, 2) כֹּל שֶׁצָּמַץ לוֹ an animal whose lungs are shrunk; Tosef. ib. III, 12 שֶׁצָּמַץ לוֹ ed. Zuck. (Var. שֶׁצָּמַץ לוֹ). Sabb. 91<sup>a</sup> צָמַץ לוֹ it shrank (became less than the size of a dry fig) and then swelled again. Y. Orl. I, 61<sup>b</sup> top אֵם צָמַץ לוֹ if the grapes are shrunk (dried). Y. Ter. II, 41<sup>d</sup> top לְצָמֹק, v. תָּבַח. Gen. R. s. 31 תָּבַח, v. צָמַץ; a. fr.—Part. pass. צָמֹק, v. supra.

**Pi.** *to cause shrinking; to dry* (in the sun). Y. Maasr. IV, 51<sup>b</sup> top פְּדוּתוֹ וְצָמַץ לוֹ if he redeemed it (when fresh), and let it dry. Y. Naz. VI, 55<sup>c</sup> צָמַץ לוֹ (read: צָמַץ לוֹ); a. e.—Part. pass. צָמֹק, v. supra; pl. צָמֹקִים; Y. Sabb. 38<sup>a</sup> מִצָּ' eggs boiled or roasted down to a small size.

**Hithpa.** *to be reduced in size* (through boiling &c.). Ib. הַצָּמֹק וְרֵבִי לוֹ a dish which is deteriorated by boiling down; ib. מִצָּמֹק וְרֵבִי לוֹ eggs are improved by &c. Ib. 37<sup>b</sup>. Y. ib. III, 5<sup>d</sup>; a. fr.

**צָמַץ, צָמֹק** ch. same. Part. pass. צָמֹק; f. צָמֹקָה &c.

Targ. Y. I Num. VI, 3 (h. text וְיִבְשִׁימוּ).—Hull. 55<sup>b</sup> הָנְחוּ רֵבִי רֵבִי those rams whose lungs were dried up.

**Pa.** צָמַץ as preced. **Pi.**—Part. pass. צָמֹק. Y. Peah VII, 20<sup>b</sup> הָרֵיב מִצָּ' (not רֵיב) a dish of dried carobs.

**צָמַץ** m. (preced.) *shrunk, shrivelled fruit, esp. figs, dates*. Y. Ter. II, 41<sup>d</sup> top, v. תָּבַח, a. תָּבַח I.

**צָמַר** m. (b. h.; v. צָמַר *to be pressed, thick, warm*; cmp. **צָמַר** wool, hair. Sabb. 54<sup>a</sup>; Shebu. 6<sup>b</sup>, v. צָמַר. Kil. VII, 2 גִּבְעָן, v. גִּבְעָן. Y. ib. II, 27<sup>d</sup> גִּבְעָן cotton tree. Tosef. Sabb. IX (X), 3 אֵי־בָּיִת (not בָּיִת) hair of hares. Gen. R. s. 37 (ref. to גִּבְעָן, Gen. X, 18) (the inhabitants of Hamatz are named Zemarites,) שָׂרְיָן שִׁשְׁיָן מִצָּ' because they work in wool. Yeb. 4<sup>b</sup> לְשֵׁנֵיהֶם וְשֵׁנֵיהֶם מִצָּ' woolen show-fringes for linen garments, and linen for woolen garments; a. fr.

**צָמַר** m. (preced.) *dealer or worker in wool*.—**Pl.** צָמַרִים, v. צָמַרִים. Kel. XXIX, 6 שֵׁל שֵׁל ... הַיֵּשׁ the wool-dealers' (or weavers') cord of balances; B. Bath. 89<sup>a</sup>, Erub. X, 9 שֵׁיב שֵׁל שֵׁל צָ' the wool-dealers' market. Eduy. III, 4 שֵׁיב שֵׁל שֵׁל צָ' the wool-weavers and the dyers are permitted to form a partnership to buy up whatever goods come to town; a. fr.—[Y. B. Bath. VIII, 16<sup>a</sup> bot. מִצָּ' read: מִצָּ'.]

**צָמַר, צָ' מוֹרֵי, צָ' מוֹרֵי, צָמַר**, v. מוֹרֵי.

**צָמַר** *to be pressed, hot*.

**Pa.** *to heat*. B. Kam. 60<sup>a</sup> הִרְבִּיהָ צָמַרָהּ he increased the heat of the coals by breathing on them.

**צָמַרָהּ**, v. צָמַרָהּ.

**צָמַרָהּ** (b. h.) pr. n. gent. *Zemarite*. Gen. R. s. 37; Y. Meg. I, 71<sup>b</sup> bot., v. צָמַר, a. צָמַר.

**צָמַרְמוֹרָהּ** (sub. צָמַר) m. pl. (v. צָמַר) *feverish flushes*. Nidd. IX, 8 (63<sup>a</sup>) (among the premonitory symptoms of menstruation) וְכִינָהּ צָ' אֲחֵתָהּ אֲחֵתָהּ אֲחֵתָהּ a kind of feverish flushes seizes her; ib. 63<sup>b</sup> צָמַרְמוֹרָהּ (Ar. הַצָּמַרְמוֹרָהּ).

**צָמַרְמוֹרָהּ, צָמַרְמוֹרָהּ** m. pl. (preced.) *chills and fever*. Y. Ab. Zar. II, 40<sup>d</sup> bot.; Y. Sabb. XIV, 14<sup>d</sup> bot. צָמַרְמוֹרָהּ (corr. acc.). Cant. R. to II, 16 מוֹרֵיהָ (corr. acc.).

**צָמַרְמוֹרָהּ**, v. צָמַרְמוֹרָהּ.

**צָמַרְמוֹרָהּ** (preced. wds.) *to be hot*. Targ. Ps. XXXVIII, 11 (h. text כִּסְתָהּ; cmp. תָּבַחָהּ).

**צָמַץ** (b. h.) [to be pressed together,] 1) *to meet, join*. Hull. 76<sup>a</sup> בִּזְמַן, v. בִּזְמַן.—2) *to be smashed*. B. Kam. 85<sup>b</sup> וְצָמַץ לוֹ הַכֹּהֵן if one struck his neighbor on his hand, and his hand was smashed, but is expected to recover; Y. Naz. IX, end, 58<sup>a</sup>.—3) *to contract; to reduce a swelling by applications of vinegar, wine &c.* Pes. 40<sup>a</sup> ... שְׂוֵיךְ הַחֵמֶץ בְּיִצְמֵן he steeps the barley-corns in vinegar, and this binds them (prevents moisture from penetrating and

creating fermentation); v. צמר. Sabb. 109<sup>a</sup> ... ברי שנפחה ... צמחה בידן (Ar. בחמוץ) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

Pl. צמחה [to press together,] 1) to heap up, store, save. Gen. R. s. 83, end אבותיך הצמחתם ואהיה כבובו thy ancestors saved, and thou squanderest; Yalk. ib. 140 הצמחתם; Yalk. Chr. 1074 מצמחמים (read 'מצמי'). — 2) to gather together, summon to a meeting. Y'lamd. to Gen. XLVI, 28 quot. in Ar. (play on צמתך, Cant. IV, 1) בצמחה ... שהוא הצמחתם he summons them to the synagogues, and they drink the words of the Law with thirst. — Part. pass. הצמחת. pl. הצמחתים a) restrained, abstemious, self-controlled. Cant. R. to VI, 7 (ref. to צמתך, ib.) שכנס על הצמיתין ועל המצ' שכנס the chaste and self-controlled among you. — b) summoned to follow, follower. Pesik. Ha'omer, p. 70<sup>b</sup> (ref. to צמח, Job V, 5) לו אברהם וכל המצ' לו Abrahah and all his followers; Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.

Nif. צמחה to be quashed; (denom. of הצמחה) to be sold for ever, not to be recovered in the jubilee. B. Mets. 79<sup>a</sup> (ref. to צמחה, Lev. XXV, 30) לצמחתה וכ' which excludes a case like this (a sale for sixty years), where the sale would not be perpetual even if the law of jubilee did not exist at all.

צמת ch. same, 1) to contract, detain; to reduce a swelling. — Hull. 93<sup>b</sup> ליה הצמחה צמחה they have the effect of condensing the surface of the flesh (binding the blood in the veins). Sot. 20<sup>b</sup> פחדא צמחה, v. ברייתא. Sabb. 109<sup>a</sup> קא צמחה ליה was bathing his foot in vinegar (on the Sabbath) to reduce the swelling; a. e. — 2) to assemble, meet. Y. Dem. I, 22<sup>a</sup> top עליהון וצמחון he conjured them (the mice), and they came together.

Pa. צמחה, Af. הצמחה to assemble, call, summon to a meeting. Y. Peah VIII, 21<sup>a</sup> top הצמחה (or הצמחה), v. ר' לוי ... מיעול הצמחה קחלא וב' II. Y. Succ. V, beg. 55<sup>a</sup> וב' R. L. and R. J. ... received (alternately) two Selas to go around and call the congregation together for R. J. (to listen to his lecture); Gen. R. s. 98 למצמחה (not 'צמח'). Ib. s. 22 מצמחה לין עד while he was collecting them (picking up the scattered loaves). Y. Sot. I, 17<sup>b</sup> bot. אזל אצל ר' אבסלום he (Absalom) went and summoned (to accompany him) two men at a time, until he had collected two hundred men; Num. R. s. 9. Y. Kidd. IV, end, 66<sup>d</sup> וצמחה ליה פרישון and saved a little money.

Ithpa. הצמחה, אצמחה 1) to be gathered together, meet. Shh. 109<sup>b</sup> ר' יומא רהוון הצמחתין קמת וב' (missing in ed.) on that day when the Korahites were to meet, she (On's wife) arose and gave him wine to drink &c. — 2) to be pressed, want. Lam. R. to I, 1 (רבה) Ar., v. הצמחה.

צמן v. צמן.

צמח v. צמח.

צמח m. (v. צמח I) basket (of palm leaves). Taan. 9<sup>b</sup>

מלא צ' a basketful of dates; Pes. 88<sup>a</sup>. Hull. 57<sup>a</sup> צ' דאיןקורא a basket (coop) of birds, v. דאיןקורא. B. Mets. 25<sup>a</sup> בצ' when one found a basket by the side of fruits. Ib. דאיה ליה אונגין בצ' when the basket has rims by which to handle it; a. fr. — Meg. 28<sup>b</sup> רמלי סיפרי צ' a basket full of books, a man full of learning, but without method. Ib. 7<sup>a</sup>, v. חריק. — Pl. צמח, v. צמח I.

צמחרי, צמחרי, v. סגוראי.

צמח I f. (b. h.; v. צמן) polished buckler or cuirass (cmp. סגוראי). Midr. Till. to Ps. I 'וב' ... ה"ל וב' whence do we learn to include the fourth side (as protected)? We read (Ps. V, 13) 'as with a cuirass &c.' Ib. to Ps. XXXV, 2 'וב' זכי למגן וצ' וב' (ed. Bub.) do I need buckler and cuirass?; Yalk. ib. 722. Tanh. Naso, ed. Bub. 27 (ref. to Ps. XCI, 4) אני נעשה לכל מי שהוא סוחר בחורה צ' I am a cuirass to whosoever travels about with the Law; Yalk. Ps. 842; Tanh. Naso 23. Ex. R. s. 40 (ref. to צמח, Josh. XV, 37) [read:] צ' Jerusalem is surnamed Zenan, because it is a cuirass (the Temple being a protection); a. e.

צמח II f. (v. צמן) stinging palm, stone-palm (whose wood is very hard and thorny). — Pl. צמח קוררום ... לא צ' ונצרי זהה 8<sup>a</sup> Y. B. Mets. II, end, if one finds an axe, he may use it for chopping ordinary wood, but not for stone-palms and olive trees; Tosef. ib. II, 22 צמח ed. Zuck. (Var. צמח, read: צמח or צמח). Succ. III, 1 כשרות ... צמח the palms of the Iron Mount are fit (for the festive wreath), expl. ib. 32<sup>b</sup>; Erub. 19<sup>a</sup>.

צמח III (b. h.; v. צמן) cold. Tosef. Ohol. II, 6 נכנסה עליו צ' ומת he caught cold on it (on the trepanned skull) and died. Y. Sabb. XIV, 14<sup>e</sup> bot. מרחה ... השטים וב' ninety-nine men die from cold to one by the hands of heaven; Lev. R. s. 16. B. Mets. 107<sup>b</sup> (ref. to חלי וב' Deut. VII, 15) צ' זי צ' that means cold. Tosef. Sabb. III (IV), 5 צמח; Y. ib. III, 6<sup>b</sup> top צמחה, v. פוג. h.; a. fr. — Pl. צמח חמל עליו שלג או צ' וב' Y. B. Kam. VIII, beg. 6<sup>b</sup> צ' if he put snow or ice-cold water &c.; ib. bot. צמח. Ex. R. s. 25, beg. בקש צ' בקש (not בחלם) if he wants ice-water, he gets it (out of the milliarium); if he wants hot water &c.; (Tanh. Vayera 10 צמח ... פחם). — (אמין. —) צ' פחם (Prov. XXII, 5) blowing cold winds, cold draughts; [oth. opin. —] צ' cold and heat, v. פחם II]. B. Mets. 1. c.; Ab. Zar. 3<sup>b</sup>; Keth. 30<sup>b</sup>; B. Bath. 144<sup>b</sup> הכל בידו שמים מ' everything is in the power of heavens (comes from no fault of man), except sickness from cold draughts, as we read (Prov. I. c.) &c.; Yalk. Prov. 960 וב' מ'.

צמח m. (v. צמן) (full grown, round) radish. Ber. 36<sup>a</sup>; Erub. 28<sup>b</sup>, v. פתילא. Ber. 57<sup>b</sup>. Ab. Zar. 11<sup>a</sup> אובל צ' מחרת אובל צ' radishes cut (digest) the food. Kil. I, 5 (differ. fr. פריך). Makhsh. IV, 6 שבמיתה צ' radishes that grow in the water of a cavern; a. fr. — Pl. צמח. Sabb. II, 2 צ' radish-oil. Tosef. ib. II, 3 בלבד צ' אלא שמן צ' what shall the Alexandrians do who have only radish oil (for their lamps)? Kil. I, 9; Y. ib. 27<sup>b</sup>; a. e.

צמח m. (b. h.; v. צמח) retired, discreet, chaste, decorous.

Nidd. 12<sup>a</sup> נָקִיאָ בְּ... כֵּל he who fulfils the words of the scholars is called discreet (pious). Y. Dem. VI, 25<sup>d</sup> top (ref. to צְיִיעוּת Mish. ib. 6) צָדִיק the worthy man is called *tsanu'a*. Ber. 62<sup>a</sup> בְּבֵית הַנְּסֵא צָדִיק decent in his manners in the privy. Ib. בְּאֵימֵתוֹתָי צָדִיק decorous in his ways; a. fr.—Pl. צְיִיעוּת, צְיִיעוּת. Cant. R. to VI, 6 (ref. to רִחְלִים ib.) וְכִי צָדִיק יִשְׂרָאֵל צָדִיק as the lamb is pure, so were the Israelites pure and virtuous in the Midianitic war. Dem. VI, 6 צְיִיעוּת בֵּית הַלֵּל II. Maas. Sh. V, 1 צָדִיק מִיִּחְיָן וְכִי the conscientious lay money aside &c.; a. fr.—Fem. צְיִיעוּת. Sabb. 53<sup>b</sup> זֶה אִשָּׁה זֶה צָדִיק how chaste was this woman! Cant. R. l. c., v. supra; a. fr.—Pl. צְיִיעוּת. Keth. 2<sup>b</sup>, sq. צָדִיק מִשָּׁבַע for the sake of the virtuous women, opp. צְיִיעוּת. Nidd. 12<sup>a</sup>, v. צָדִיק; a. fr.

**צְנֻקָא, צְנוּקָא, v. sub צִידָא.**

**צְנוּר, צְנוּרָא m. (b. h.; צָנַר, enlargement of צִידָא, cmp.**

[anything carved out or turned,] 1) *socket* in which the door-pivot turns, or *pivot*. M. Kat. I, 10 (11<sup>a</sup>) צְנוּר the pivot and the socket (or the socket and the pivot; v. Rashi in Rabb. D. S. a. l. note 30).— 2) *water pipe, spout, duct*. Mikv. IV, 1 הַבְּנִינָה כְּלֵים הַחַיִּים הַצְּנוּרִים if one puts vessels under the spout (which feeds a bath). Ab. Zar. 75<sup>a</sup>; Tosef. ib. VIII (IX), 3... הַחַיִּים הַצְּנוּרִים under the spout when its waters splash forth; Y. ib. V, end, 45<sup>b</sup>. Mikv. IV, 3, v. קִינָט. Tosef. Erub. IX (VI), 22 (larger than מְזוּלָה). Ib. 23 הַבְּקָלָה לְרִשְׁתָּהּ וְכִי a gutter which runs into a public road whether containing water or wine; a. fr.—Euphem. *vagina*. Pirké d'R. El. ch. XVI.—Pl. צְנוּרִים. Y. Ab. Zar. III, 42<sup>c</sup> top, v. קִינָט. Tosef. Sabb. VII (VIII), 16; Ber. 50<sup>b</sup>, v. קִינָט. Gen. R. s. 42 (ref. to Gen. XIV, 3) [read:] לֹא הָיָה שָׁמַיִם אֲלֵא צְנוּרִים וְכִי (afterwards) the pipes of the ducts (the water veins in the rocks) burst, and a lake was formed (with ref. to Job XXVIII, 10); Yalk. ib. 72 צְנוּרִים הַיָּמִין (corr. acc.).

**צְנוּרָא, צִידָא I ch. same, 1) door-socket or pivot.**

Ber. 18<sup>b</sup> שְׁקִלְתֶּנּוּ צְנוּרָא דְדָד... שְׁקִלְתֶּנּוּ Ms. M. take the money from under the door-pivot at such and such a place; ed. וְכִי שְׁקִלְתֶּנּוּ מִתּוֹתַי בְּצִדָא דְדָד וְכִי take it from what lies below in the socket &c. Keth. 67<sup>b</sup>. Sabb. 119<sup>a</sup> וְהַשְׁלִים צְנוּרָא וְכִי and had the money ready to settle with them as soon as the door was turned. Pes. 94<sup>b</sup> דָד צְנוּרָא moving around its axis like a door in its socket.—2) *water-pipe, duct*.—Pl. constr. צְנוּרִים, צִידָא. Targ. Koh. I, 7.—3) *hook*.—Pl. צְנוּרִים, צִידָא. Y. Yeb. XII, 12<sup>d</sup> bot.—V. צְנוּרָא II.

**צְנוּרָא II, צְנוּרָא I, צְנוּרָא f. (v. צִידָא)**

1) *splash from a spout* (cmp. צְנוּרָא II), trnsf. (שֶׁל דִּיק) צְנוּרָא *ejection of spittle*. Y. Yoma I, 38<sup>d</sup> top נִהַר צְנוּרָא שֶׁל דִּיק וְכִי he was a decorous man and would not take off his cloak the entire day; a. e.—Pl. צְנוּרָא, צִידָא. Targ. Y. II Ex. XXXVIII, 8 צְנוּרָא צְנוּרָא צְנוּרָא chaste women that lived in retirement &c. (h. text צְנוּרָא); Y. I אישׁ צְנוּרָא (corr. acc.).—Sabb. 140<sup>b</sup> וְכִי צְנוּרָא Ms. O. (ed. הָיָה צְנוּרָא, corr. acc.) be reserved even in the presence of your husbands.

splashings (rain), and the seas cause the deep to hear &c. (ref. to Ps. XLII, 8).

**צְנוּרָא III, צְנוּרָא II, צִידָא f. (v. צִידָא) hook, curved pin.**

Kel. IX, 6 (ed. Dehr. צְנוּרָא, v. בִּישָׁת I. Ib. XIII, 5 צְנוּרָא if a curved pin has been straightened. Ib. XI, 9 צְנוּרָא (Maim. ed. Dehr. צְנוּרָא) the hook of an earring (detached) is clean; Tosef. ib. B. Mets. I, 9 [read:] צְנוּרָא שֶׁל נֹחַ (v. R. S. to Kel. l. c.). Ib. III, 7 צְנוּרָא (ed. Zuck. הַצְּנוּרָא) if the flat portion of the baker's shovel is broken off, it is susceptible to uncleanness on account of the hook on the other end (used as a poker); (ed. Zuck. הַצְּנוּרָא) if the curved end is broken off (קִינָט צְנוּרָא). Yoma 12<sup>a</sup> בְּצִידָא he turns (a piece of flesh &c. on the altar) with the hook. Tosef. Sabb. VIII (IX), 16 קִינָט צְנוּרָא enough coal to forge a small hook; ib. IX (X), 5 צְנוּרָא כִּי... מִכֵּס וְכִי enough iron to make of it &c. Men. 107<sup>a</sup>; Sabb. 90<sup>a</sup> צְנוּרָא אִשְׁרֵי בֹהַט אִשְׁרֵי אִשְׁרֵי thou hast not found with me even a pin or a hook (of thine); a. fr.—[Num. R. s. 8, v. next w.]—Pl. צְנוּרָא, צְנוּרָא (fr. צְנוּרָא). Tosef. Kel. B. Mets. II, 15 הַצְּנוּרָא צְנוּרָא the hooks which clasp the mill-stones from above. Hag. 21<sup>b</sup>, sq. צְנוּרָא צְנוּרָא pins (or needles) and hooks; a. e.—Chald., v. צְנוּרָא I.

**צְנוּרָא m. (preced.) a piece as large as can be taken up with a hook (fork).**

Pesik. R. s. 23-24 בֶּן דָּאֲבִיל צְנוּרָא בֶּן דָּאֲבִיל whoever eats a forkful of what belongs to Cæsar, is stabbed to death (v. סָפָא); Num. R. s. 8 צְנוּרָא (corr. acc.).

**צְנוּרָא III, v. צְנוּרָא.**

**צְנוּרָא f. (preced.) hook, a sort of fork with which to turn the pieces on the altar.**

Pl. צְנוּרָא, צְנוּרָא. Targ. O. Ex. XXVII, 3, a. e. (h. text בִּישָׁת).

**צְנוּרָא, v. צְנוּרָא II, III.**

**צְנוּרָא, v. צְנוּרָא II.**

**צְנוּרָא f. (צְנוּרָא) prickly, withered.—Pl. צְנוּרָא Targ. Y. Gen. XLI, 23 Ar. (ed. צְנוּרָא, v. צְנוּרָא II).**

**צְנוּרָא m. pl. (צְנוּרָא) cold water (?). Y. Sabb. XX, end, 17<sup>d</sup> וְכִי צְנוּרָא שֶׁפִּיךָ עָלָיו pour cold water on him who passes by (?); [the entire sentence is unintelligible].**

**צְנוּרָא m. צְנוּרָא c. = h. צְנוּרָא. Targ. Mic. VI, 8 (Rashi אישׁ צְנוּרָא. Targ. Cant. IV, 8.—Keth. 62<sup>b</sup>, v. קִינָט. Men. 43<sup>a</sup> וְכִי צְנוּרָא he was a decorous man and would not take off his cloak the entire day; a. e.—Pl. צְנוּרָא, צִידָא; f. צְנוּרָא, צִידָא. Targ. Y. II Ex. XXXVIII, 8 צְנוּרָא צְנוּרָא צְנוּרָא chaste women that lived in retirement &c. (h. text צְנוּרָא); Y. I אישׁ צְנוּרָא (corr. acc.).—Sabb. 140<sup>b</sup> וְכִי צְנוּרָא Ms. O. (ed. הָיָה צְנוּרָא, corr. acc.) be reserved even in the presence of your husbands.**

**צְנוּרָא f. (preced.) 1) secrecy, retirement. Cant. R. to**

III, 4 (ref. to Is. XLVII, 2) פּרשׁי צְנִיעוּתָהּ וּכְּ uncover thy secret, that means the (Babylonian) king that is kept behind seven enclosures. Num. R. s. 1 רַפּוּת הַיָּא הַצֵּ' the privacy (in the Tabernacle) is becoming; a. e.—2) discretion, chastity, decency, piety. Meg. 13<sup>b</sup> בְּשֵׁר צ' בְּרַחֵל ... צ' as a reward for Rachel's discretion Saul was her descendant. Ib. וְיָדָה צ' הַיָּדָה וּכְ' where in consisted Rachel's discretion? Erub. 100<sup>b</sup> מִחֵהוּל צ' ... צ' אֵילְמַלָּא if the Law had not been given to us, we might have learned decency from the cat; a. e.

צְנִיעוּתָהּ ch. same. [Targ. Y. I Ex. XXXVIII, 8, v. צְנִיעוּתָהּ]—Erub. 26<sup>a</sup> שְׂבִירָא דְצ' כִּיּוֹן דְּלָצ' because the partition is made merely for the sake of privacy (not permanent). Ber. 62<sup>a</sup> וְשִׁחִיקוּתָא צ' decency (in uncovering one's self for a human need) and silence. B. Kam. 82<sup>a</sup> מִשׁוּם צ' as a matter of chastity (v. סִיכָר); a. e.

צְנִיעוּתָהּ m. (b. h.; v. מְצַנְנֵתָא) turban. Cant. R. to VIII, 6 מְצַנְנֵתָא רׇיאל טורבן.

צְנִיעוּתָהּ v. צְנִיעוּתָהּ

צְנִיעוּתָהּ m. (preced.) shrill. Hull. 79<sup>a</sup>, v. קָבֵי.

צְנִיעוּתָהּ f. (preced.) shrieking (of the wood-cock). Targ. II Esth. I, 2 (3).

צְנִיעוּתָהּ II. v. צְנִיעוּתָהּ

צְנִיעוּתָהּ v. sub צְנִיעוּתָהּ

צְנִיעוּתָהּ (b. h.; cmp. next art.) to sting, be hard, shrunk. Part. pass. צְנִיעוּתָהּ; f. צְנִיעוּתָהּ. Ber. 39<sup>a</sup> בְּקִטְרָא צ' פַּה צ' (Ar. צְנִיעוּתָהּ) shrunk pieces of bread (soaked) in a bowl.

צְנִיעוּתָהּ, Tosef. B. Mets. II, 22, v. צְנִיעוּתָהּ II.

צְנִיעוּתָהּ (emp. צְנִיעוּתָהּ) [to sting; (of taste) to be pungent; (of color) to be bright, polished]; (of temperature) to be cold. Mekh. Yithro s. 4 רַחֵק כִּמְנָה צ' if he is removed from it, he is cold. Y. Pes. IV, 31<sup>b</sup> טוֹפּ הַיָּצוֹן שְׁלָא רַחֵקָה שֶׁלָּא (the ass in heat) may not cool off (before copulation). Gen. R., s. 87 וַיֵּרָא אֶת־צִלְמוֹתָיו וַיִּצְרַח רַחֵקָה רַחֵקָה he saw his father's image before him, and his blood grew cold; ib. s. 98 וַיִּצְרַח רַחֵקָה (corr. acc., or צְנִיעוּתָהּ); a. e.—V. צְנִיעוּתָהּ.

Hif. צְנִיעוּתָהּ, Nif. צְנִיעוּתָהּ to become cold. Y. Hor. III, 46<sup>d</sup> רַחֵקָה הֵיָּצוֹן צ' he must become cold (suppress his passion); 'לא צ' if he does not cool off (what shall he do)? Ib. וַיִּדְרֵם בְּרִיעוּתָהּ and he will cool off. Ib. וַיִּרְרָה ה' ... רַחֵקָה he saw his father's image and at once was cooled off (v. supra).—Gen. R. s. 20 וַיִּצְרַח רַחֵקָה (Nif.), v. next w.

Hif. צְנִיעוּתָהּ to be cooled off. Ab. Zar. III, 9 יִשָּׁן יִתְּצֵן if it is an old oven, it must be allowed to cool off (before being used again); Pes. 26<sup>b</sup>; 27<sup>a</sup>.

Pi. צְנִיעוּתָהּ to cool off. Sabb. 53<sup>a</sup> לְצְנִיעוּתָהּ to cause the perspiring animal to cool off, opp. לְחַמְמָה to keep her warm. B. Bath. 74<sup>b</sup> וַיִּדְרֵם הַיָּצוֹן ... יִצְרַח הַיָּצוֹן he emasculated the male (Levathan), and cooled the female. Ex. R. s. 10 וַיִּצְרַח הַיָּצוֹן (not יִצְרַח) they caused the stove to cool off. Pes. 118<sup>a</sup> the

angel Gabriel said, וַיִּצְרַח אֲרָר וַיִּצְרַח let me go down and cool the furnace &c.; a. e.—[Gen. R. s. 98, v. supra.]

Pu. צְנִיעוּתָהּ to be cooled off. Gen. R. s. 98, v. supra.—Part. צְנִיעוּתָהּ; f. צְנִיעוּתָהּ. Hull. III, 5 הַיָּצוֹן אֲרָר an animal suffering from frost; Tosef. ib. III (IV), 19.

Hithpa. צְנִיעוּתָהּ, Nithpa. צְנִיעוּתָהּ to become cold; to get chills. Sabb. 129<sup>a</sup> הַיָּצוֹן דָּם וּכְ' if one has chills after blood-letting. Yoma 77<sup>a</sup> אֵלְמַלָּא לָא מְצַנְנֵתָא וּכְ' if the coals had not been cooled off on their transmission from the hand of the Cherub &c. Sot. 11<sup>b</sup>; Ex. R. s. 1 מְצַנְנֵתָא v. קָבֵי; a. e.

צְנִיעוּתָהּ ch. same, to be cold. Y. Yeb. IV, 6<sup>a</sup> bot. הַיָּצוֹן עֵד בְּפִי שֶׁלָּא תִּפְּטֹר (her throes of birth die away); (Gen. R. s. 20 שְׂבִירָא דְּרַחֵקָה וְרַחֵקָה lest she get cold and die).

Af. צְנִיעוּתָהּ to make cold. Y. Sabb. IV, 6<sup>d</sup> [read:] הַיָּצוֹן הַיָּצוֹן הַיָּצוֹן sand heats a warm object buried in it, and makes a cold object colder.

Ithpa. צְנִיעוּתָהּ to be cold, have chills. Sabb. 129<sup>a</sup> וַיִּצְרַח הַיָּצוֹן (missing in Mss. M. a. O., v. Rabb. D. S. a. l. notes 80, 90) she got chills.

צְנִיעוּתָהּ m. (preced.) cold. Naz. 22<sup>b</sup> בַּצ' כִּי מִתְּפִיס (Rashi) when a man takes hold (of a dish), does he do so when it is in its original condition (as it is cooked), or when it is cooled off?, i. e. when referring to a thing in a vow, is the vowing person presumed to mean the thing when it is yet prohibited (as flesh of a peace-offering before the blood is sprinkled), or when it has become permitted?; [Ned. 11<sup>b</sup> בְּהִירְרָא, a gloss that took the place of our w.; Ar. reads בְּצַנְנָא, q. v.]

צְנִיעוּתָהּ (b. h.) to hide; to retire.—Part. pass. צְנִיעוּתָהּ. Taan. 16<sup>a</sup> (commenting on the custom of bringing the chest containing the Torah scrolls to the open place of the town for fasts and prayers) כִּי לִימְרָא כְּלִי צ' הִיָּה לְנוֹ וּכְ' as if saying, we had a vessel kept in reverential retirement, and it has been exposed on account of our sins.—V. צְנִיעוּתָהּ.

Hif. צְנִיעוּתָהּ to withdraw (from use); to reserve, hide. Sabb. X, 1 הַיָּצוֹן לִזְרֵה וּכְ' if a person had laid aside something for seed, or for a sample, or for medicinal purposes, and takes it out into the street &c. Ib. 90<sup>b</sup> וַיִּצְרַח רַחֵקָה וּכְ' if he had laid it aside, but forgot for what purpose &c. Ib. 91<sup>a</sup> וַיִּצְרַח רַחֵקָה וּכְ' ... לְהַצְנִיעוּתָהּ וְאִין מְצַנְנֵתָא a thing not fit for reservation, or of the kind not usually reserved, but this person considered it fit &c. Num. R. s. 1 מְצַנְנֵתָא עֲצִיבָה keeps herself in retirement (chastity). Ib. s. 20 הַיָּצוֹן צְנִיעוּתָהּ contained themselves (remained chaste); a. e.—Part. pass. מְצַנְנֵתָא; f. מְצַנְנֵתָא &c. Ter. VIII, 8 מְצַנְנֵתָא מְצַנְנֵתָא a retired (well-guarded and clean) place; Bekh. 33<sup>b</sup>, a. e.—Gen. R. s. 94; Cant. R. to I, 12 (ref. to Ex. XXXV, 24) כִּלְמִד שְׁדוּרֵי ב' וּכְ' this shows that acacia wood was kept by them in reserve from the days of Jacob; a. e.—Gen. R. s. 1 (ref. to אֲמוֹן, Prov. VIII, 30) אֲמוֹן מְצַנְנֵתָא (= amuni) means well cared for (by ref. to אֲמוֹן, Esth. II, 7).

Pi. צְנִיעוּתָהּ to restrain. Y. Bets. V, 63<sup>a</sup> הוּא זֶה שְׂבָא וּכְ' מִי הוּא זֶה שְׂבָא וּכְ' who is he that comes to put us under restrictions in our own house?



**צניע** ch. same, to guard. B. Kam. 23<sup>b</sup> רלרִצְנִיעֵי־הַבָּיִת... זיל (Ar. אֲצִנִיעֵי־בֵּית Af.) go and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. צְנִיעֵי, pl. צְנִיעֵיךָ a) respired, kept, guarded. Targ. Y. Deut. X, 5.—B. Bath. 58<sup>a</sup> באֲסִירָה לא צְנִיעֵה באֲסִירָה why art thou not more guarded in thy immoral conduct?—b) retired, chaste, v. צְנִיעֵי.

Af. אֲצִנִיעַ to put aside, deposit, withdraw (from use). Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25<sup>b</sup> אֲצִנִיעַ אֶת־הַמִּטְעָן is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24<sup>a</sup> וְאֲצִנִיעֵי אֶת־הַמִּטְעָן רמינגוב מניה ואֲצִנִיעֵי אֶת־הַמִּטְעָן לא מצינו בגייה לא מצינו Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אֲבָל שֵׁנֵי־הַמִּטְעָן (or מִיִּצְנִיעֵי) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אֲצִנִיעֵי־הַבָּיִת guard them, v. supra.—[Cant. R. to I, 16, בצניעה, v. צְנִיעֵי.]

Pa. צְנִיעַ 1) to restrain, make a person respect authority. Nidd. 36<sup>b</sup> וְזִיל צְנִיעֵהוּ go and make him respect my authority.—2) to cause a person to live in retirement (a mild method of excommunication). Kidd. 25<sup>a</sup> וְזִיל צְנִיעֵהוּ go and tell them to withdraw (cmp. רוכבך ושב בביתך, M. Kat. 17<sup>a</sup>).

Ithpa. אֲצִנִיעֵנִי, אֲצִנִיעֵנִי, אֲצִנִיעֵנִי 1) to restrain one's self. Targ. Y. Gen. XIV, 15 (not אֲצִנִיעֵנִי אֶת־עַצְמִי).—2) to be private, to be hidden. B. Bath. 80<sup>a</sup> מִצִּינָה לֹא־מִצִּינָה מִיִּנְךָ I can be private (protect myself) from thy gaze. Ib. 24<sup>a</sup>, v. supra.

**צְנִיעָה, צְנִיעוּת, צְנִיעֵי** f. (preced.) secrecy; privately, in secret, without ostentation. M. Kat. 12<sup>b</sup> וּבִלְבַד שִׁיבוּסִים צְנִיעָה ובלבד שיבוסם צְנִיעָה provided he brings them into his house with the least publicity possible. Ib. רְהֵי יִטְמָא הוּא צְנִיעָה the least publicity in bringing these (joists) in is, if it is done in day-time. Snh. 75<sup>a</sup>, opp. בְּפִרְסָה. M. Kat. 24<sup>a</sup> שְׁבֻעַת צְנִיעָה one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4<sup>a</sup> וְצִוָּה לְבָנָיו בְּצִינָה כל מצוה... בצניע... ובצניעה. Bets. 16<sup>a</sup> וְצִוָּה לְבָנָיו בְּצִינָה all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

**צְנִיעַ** (cmp. צִנְעָן II) [to shine, be bright; (of voice) to be clear, shrill,] to neigh. B. Kam. 18<sup>b</sup>; Kidd. 24<sup>b</sup>. [B. h. צְנִיעָה, denom. of צְנִיעֵי.]

**צְנִיעִי, צְנִיעִי** ch. same, 1) (of the woodcock) to shriek, squeak. Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimhi in ed. Ven. I Var., v. צְנִיעֵי].—2) to neigh. Pes. 113<sup>a</sup> ... לֹא צְנִיעִי דְלֹא צְנִיעִי live not in a place where no horse neighs, no dog barks &c.

**צְנִיעָה** f. (preced.; cmp. צִנְעָן a. derivatives) uppermost branch; border, fringe. Targ. Is. XVII, 6 ed. Lag. (oth. ed. צְנִיעָה; h. text אמיר).—Naz. 22<sup>b</sup> אֲרִיב בְּצִנְעָה Ar. does he seize it by the root or by the top?, v. צְנִיעֵי.—Pl. צְנִיעֵי, constr. צְנִיעֵיךָ. Targ. Y. II Deut. XXII, 12; Num. XV, 38 'צניעה' (רג).  
**צְנִיעָה** f. (b. h.; v. צְנִיעֵי) a bottle of glossy material. Mekh. B'shall., Vayassa, s. 5; Tanh. B'shall. 21 (ref. to

Ex. XVI, 33) אֲרִיב יוֹדֵשׁ ... ה"ל צ' דבר המצויין בו' I should not have known of what material it was, whether of silver ..., therefore the text has *tsintseneth*, something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. הַבֹּתָל צ' the bottle of manna (which was preserved), v. צְנִיעֵי. Tanh. Noah 18 צ' בלאה בו' a bottle full of live locusts.

**צְנִיעָה**, v. צְנִיעֵי.

**צְנִיעֵי** m. pl. (cmp. צְנִיעֵי) spouts, tubes. Targ. II Esth. I, 2 (corresp. to צְנִיעֵי, Zech. IV, 12).

**צְנִיעָה** m. (v. צְנִיעֵי) plate, dish. Hull. 47<sup>b</sup> צְנִיעָה אֶת־הַבִּישׁוּל צ' a glazed earthen plate. Pes. 111<sup>b</sup> אֶת־הַבִּישׁוּל צְנִיעָה צ' to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—Pl. צְנִיעֵי. Bets. 32<sup>a</sup> הַקְּלִיעֵי צ' the dining plates of the peasantry, v. אֲצִנִיעֵי. Meg. 7<sup>b</sup> וְצְנִיעֵי שֶׁהֵיוּ צ' sixty plates of sixty different dishes. Yoma 83<sup>b</sup>, v. קְלִיעֵי; a. e.

**צְנִיעַ** (b. h.) to step, walk. Taan. 20<sup>b</sup> וְלֹא צְנִיעֵתִי בְּפָנֵי מַרְדֵּי וְלֹא צְנִיעֵתִי בְּפָנֵי מַרְדֵּי I never walked in front of one my superior; Meg. 28<sup>a</sup>.—[Yalk. Ex. 346, הַצְנִיעֵי, v. צְנִיעֵי.]

Hif. הִצְנִיעֵנִי to cause to walk, direct. Ber. 29<sup>b</sup> הִצְנִיעֵנִי וְלֹא צְנִיעֵנִי לְשִׁלּוֹם וְלִדְרוֹשׁ לְשִׁלּוֹם that thou mayest lead me in safety and direct me in safety.

Pi. צָנִיעַ to climb. Pirké d'R. El. ch. XXXIX ... וְהִי צָנִיעַ וְהַיִּצְרָאִית וְהַיִּצְרָאִית וְהַיִּצְרָאִית the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

**צְנִיעָה** m., **צְנִיעוּת** f. (b. h.; preced.) step.—Pl. צְנִיעֵי, Pirké d'R. El. ch. XVII צְנִיעוּת; Yalk. Kings 232 צְנִיעוּת. Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) צְנִיעוּת Jacob's steps were not straitened; Midr. Till. to Ps. XCI.

**צְנִיעָה**, Yalk. Ez. 352 יושב ומצפה, read: ומצפה, v. צְנִיעָה.

**צְנִיעֵי**, Targ. Prov. III, 20, a corrupt. of צְנִיעֵי (itself a Var. of שְׂמִיעָה, v. correct vers. s. v. צְנִיעֵי).

**צְנִיעוּת** f. (צְנִיעֵי) step. Y. Snh. X, 29<sup>a</sup> bot. (ref. to II Sam. VI, 13) וְעַל כָּל צְנִיעוּת וְעַל כָּל צְנִיעוּת at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on צְנִיעוּת, Gen. XLIX, 22) [read:] וְצְנִיעוּתִי אֶת־בָּתוּלֹתַי I will give thy daughters a step (or space) in the Law; צְנִיעוּת what is meant by *ts'idah*? A section (Num. XXVII, 1-11).

**צְנִיעֵי** m. (b. h.) veil, cover. Gen. R. s. 60; s. 85; Yalk. ib. 109.

**צְנִיעֵי**, v. צְנִיעֵי.

**צְנִיעֵי**, v. צְנִיעֵי.

**צְנִיעֵי** m. (b. h.; צְנִיעֵי) young, junior; attendant, boy. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) וְצְנִיעֵי ... שְׂוֵהוּ צְנִיעֵי do we not know from the genealogical records that he was the younger?—Pl. צְנִיעֵי. Arakh. II, 6 (13<sup>b</sup>) וְצְנִיעֵי Ar. a. Maim. (Mish. וְצְנִיעֵי; Bab. ed. וְצְנִיעֵי Rashi

צַעֲרִים) and they were called the junior Levites; ib. 13<sup>b</sup> and they were called the assistants of the Levites'; and as to our version (צַעֲרִים or צַעֲרִים), because the voices of those were fine . . . , therefore he calls them *tsá'ávé* (the troubles) of the Levites (v. צַעֲרִים). Gen. R. s. 75 צַעֲרִים של צַעֲרִים the youngest of the tribes; a. e.—Fem. צַעֲרִים. B. Kam. 38<sup>b</sup> 'צ' the younger (daughter of Lot) that called her son Ben-ammi &c.; Hor. 11<sup>a</sup>; Naz. 23<sup>b</sup>; a. e.—Y. Meg. I, 71<sup>d</sup> bot. צַעֲרִים הרגלים . . . they (the Greek translators) wrote for him (Ptolemy) 'the slender-footed' (in place of אַרְנַבָּה, Lev. XI, 6); Bab. ib. 9<sup>b</sup>; Treat. Sof'rim I, 8; Mekh. Bo, s. 14; Tanh. Sh'moth 22.—[LXX Lev. XI, 5, 6 has *δατύποδα*=צַעֲרִים הרגלים.]

צַעֲרִים m. pl. (b. h. צַעֲרִים, II Chr. III, 10; √ צַעַר, emp. צַעֲרִים; comp. צַעֲרִים a. זַעֲרִים *miniatures, babes, dolls*. B. Bath. 99<sup>a</sup> היו צַעֲרִים מִשְׁשָׁה צַעֲרִים (not הָיוּ, v. Rabb. D. S. a. l. note 1, 2) the Cherubs in the Temple had the form of babes, v. צַעֲרִים I; [Comment.= צַעֲרִים, v. Rabb. l. c.].

צַעֲרִים (b. h.; emp. צַעֲרִים) to cry; (emp. צַעֲרִים) to complain. Mekh. Mishp. s. 18 (ref. to Ex. XXII, 22) רָצוּן כָּל זֶמַן שֶׁהוּא רָצוּן לֵבְךָ יִשְׂרָאֵל lest you may think, when he cries, I hear him (take up his cause), and when he does not cry, I do not &c. B. Kam. 93<sup>a</sup> הַצַּעֲרִים . . . הַצַּעֲרִים woe to him who cries (prays for divine judgment to come down upon his neighbor) more than to him who is cried against. Ib. אַחֲרַי אַחֲרַי לְצַעֲרִים וְאֶחָד לְצַעֲרִים Ms. M. both are included (in Ex. l. c.) as deserving divine punishment, the crier and he who is cried against, only that they (in heaven) hasten to attend to the crier first &c. (differ. vers. quoted in Tosaf.). B. Mets. 75<sup>b</sup> שְׁלֹשָׁה צַעֲרִים וְאֵינָן מַעֲנִין three persons cry in distress, and are not answered (because they are themselves to blame for their sufferings). Midr. Till. to Ps. XXXIV וְהָיוּ צַעֲרִים שֶׁהֵיוּ יָבִי וְהָיוּ צַעֲרִים שֶׁהֵיוּ יָבִי and both of them screamed and raged within &c. Men. 53<sup>b</sup>; a. fr.

Nif. צַעֲרִים to be complained of, v. supra.

צַעֲרִים ch. same. Targ. Josh. XXIV, 7. Targ. Jud. IV, 3.

צַעֲרִים f. (preced.) cry, complaint. Gitt. 7<sup>a</sup> צַעֲרִים לְפָנַי until now their cry has not come before me, because the destined end (of the captivity) has not yet arrived. R. Hash. 16<sup>b</sup> 'צ' צַעֲרִים אַרְבַּע . . . צַעֲרִים צַעֲרִים four things cause the evil verdict to be torn up (reversed), they are: charity, prayer &c. Deut. R. s. 2 'צ' (one of the names for prayer); a. fr.

צַעֲרִים (b. h.) 1) to be narrow, slender, young, v. צַעֲרִים, 2) to be restrained, suffer privation, pain. Taan. 11<sup>a</sup>, v. infra.

Hif. צַעֲרִים to lessen; to subordinate. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) הַצַּעֲרִים אֶת עַסְקֵי הַצַּעֲרִים because he subordinated his affairs (was contented with lesser services), he was privileged to be invested with the rights of the firstborn; וְכִי הַגְדִּיל שְׁהוּא מִצַּעֲרִים וְכִי a great man applies himself to minor services, how much more (is he praiseworthy)!—Part. pass. בְּצַעֲרִים, q. v.

Pi. צַעֲרִים 1) narrow, restrain; to inflict pain, annoy. Naz. 19<sup>a</sup>; 22<sup>a</sup>, a. e. (ref. to Num. VI, 11) וְהָיָה זֶה שֶׁלֹּא צַעֲרִים הַצַּעֲרִים עֲצִיב וְכִי if this (Nazarite) who denied himself only the enjoyment of wine is called a sinner, how much more so he who denies himself all enjoyments of life! Taan. 11<sup>a</sup> בְּמַשָּׁה רַבִּינֵי שֶׁצַּעֲרִים עֲצִיב וְכִי man must suffer (deny himself enjoyments), when the community suffers; for thus we find that Moses afflicted himself (by sitting on a stone, Ex. XVII, 12) &c.; ib. וְכִי הַצַּעֲרִים וְכִי (Ms. M. וְכִי הַצַּעֲרִים עִם עִם וְכִי, insert עֲצִיב, v. Rabb. D. S. a. l. note) and he who afflicts himself in sympathy with the community, will be allowed to see the comfort of the community; Yalk. Gen. 148, a. e. הַצַּעֲרִים. Snh. 11<sup>a</sup> וְהָיָה אִתָּךְ הוּא אִתָּךְ הוּא שֶׁצַּעֲרִים לְאָבִי וְהָיָה אִתָּךְ הוּא בְּיָדֵי אִתָּךְ (without telling me of the remedy)?; a. fr.—2) \*to suffer. Yalk. Is. 333, v. צַעֲרִים.

Hithpa. צַעֲרִים, Nithpa. צַעֲרִים to feel pain; to suffer privation; to grieve, trouble one's self. Yalk. Gen. l. c., a. e., v. supra. Hag. 15<sup>b</sup> בְּזִמְנֵי שֶׁאֵינָם מִצַּעֲרִים וְכִי when a man suffers (the penalty of the law), what does the Shekhinah say?; אִם כִּי הַקֹּבֵה מִצַּעֲרִים וְכִי if the Lord thus grieves over the blood of the wicked (convict), how much more does he grieve over the blood of the righteous that is shed!; Ms. M. 1 אִם כִּי מִצַּעֲרִים אִתָּךְ וְכִי; Ms. M. 2 מִצַּעֲרִים אִתָּךְ if thus I (the Lord) grieve &c. Snh. 46<sup>a</sup>; Yalk. Deut. 930. Succ. 26<sup>a</sup>, a. e. מִצַּעֲרִים פְּתוּר וְכִי he that feels uncomfortable (cold) is exempt from sitting in the Succah (contrad. fr. חוּלָה). Meg. 16<sup>a</sup> sq. רָצוּן בּוֹ . . . רָצוּן בּוֹ אִם כִּי הַצַּעֲרִים מִצַּעֲרִים man (Joseph) should commit the same wrong from which he himself had suffered (to make distinctions between brothers)? Yoma 74<sup>b</sup>; Y. ib. VIII, 44<sup>d</sup> top (ref. to Lev. XVI, 29) וְהַצַּעֲרִים . . . וְהַצַּעֲרִים you may think, one must sit in the sun or in the cold in order to afflict one's self. Bab. ib. 19<sup>b</sup> כָּל יְמֵי חַיֵּי הַיָּדֵי מִצַּעֲרִים עַל וְכִי all my life-time have I been troubling myself about this verse (Lev. XVI, 2) thinking, when shall I have an opportunity to carry it into practice (in accordance with the Sadducean interpretation of it) &c. Sifr. Deut. 354 וְכִי הוּא יָבִי לְצַעֲרִים וְכִי since we have gone to the trouble of coming here &c.; a. fr.

צַעֲרִים ch. same; (act. verb) צַעֲרִים [to diminish.] disregard, shame, curse (emp. גְּרָה, חֶסֶד). Targ. II Esth. II, 5 (transl. of רָצוּן, Ex. XXII, 27). Targ. Prov. XXX, 11 וְהַצַּעֲרִים ed. Lag. (oth. ed. וְהַצַּעֲרִים; ed. Wil. וְהַצַּעֲרִים Pa.; h. text וְהַצַּעֲרִים Pa.). Ib. 10 וְהַצַּעֲרִים ed. Lag. (oth. ed. וְהַצַּעֲרִים Pa.).

Pa. צַעֲרִים 1) same, v. supra.—Meg. 28<sup>a</sup> when going to bed he used to pray, לְכַל מֵאֵן דְּצַעֲרִים The Lord forgive every one that may have insulted me.—2) to afflict, grieve, trouble. Targ. Y. Deut. XXVI, 6 (not צַעֲרִים). Targ. Job XVIII, 4; a. fr.—Ber. 10<sup>a</sup> קָא מִצַּעֲרִים לִיהַ טוּבָה לִיהַ they annoyed him exceedingly. Ib. 27<sup>b</sup> כַּמָּה צַעֲרִים לִיהַ how long shall he go on vexing him? Naz. 23<sup>b</sup>; Hor. 10<sup>b</sup> sq. (ref. to Deut. II, 9) צַעֲרִים הוּא דְלֵא הוּא צַעֲרִים war you must not wage (against Moab), but you may afflict them (put them under tribute); אַפִּי צַעֲרִים לֵא אַפִּי צַעֲרִים לֵא you must not even afflict them (the Ammonites); (B. Kam. 38<sup>b</sup> הוּא אֲנִירָא Y. Snh. I, 18<sup>c</sup> bot. לְצַעֲרִים . . . קָא

is that your custom, to trouble your teacher? Hull. 95<sup>a</sup> לצערתי v. ch.; a. fr.—3) to grieve, take pains. Ber. 18<sup>b</sup> הוו קצצת לאדבריה they took pains (in vain) to recall (what they had learned; Ms. M. הוו יהבי והצצת הוו ישבו וצצתו; v. Rabb. D. S. a. l. note).

*Ithpa.* הצצת to suffer, grieve, be vexed, troubled. Targ. Y. Num. XI, 1 (h. text 'מחאננ'). Targ. Ps. VII, 15; a. fr.—Keth. 104<sup>a</sup> וקצצת... הלך he put his T'fillin off and put them on again, and was in pain. Sabb. 140<sup>b</sup> דמיצצתן עד until they were vexed (by curiosity). Succ. 52<sup>a</sup>. Ber. 18<sup>b</sup> Ms. M, v. supra; a. fr.

**צער** m. (preced.) pain, grief, trouble. B. Kam. VIII, 1, v. צע. Ib. 84<sup>a</sup>; 26<sup>b</sup> (ref. to Ex. XXI, 25) צע במקום נזק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Snh. 19<sup>b</sup>, a. e. צע גידול בניסם v. גידול. Taan. 11<sup>a</sup> שריו בצע... שריו בצע when the community is in trouble (and holds a fast). Ib. ... הויאל וישראל שריו בצע the Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צער. Ib. 10<sup>b</sup> צע הוא לי טיבה... צע הוא לי טיבה in a matter of affliction, one may act (as if he were a distinguished person) . . . , for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end צע של איש וב' the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31<sup>a</sup> בעלי חיים צע because there is suffering of animals connected with the case (which must be relieved). Ib. 32<sup>b</sup>; Sabb. 128<sup>b</sup> צע בעלי חיים the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

**צער, צער, צער** ch. 1) (v. צער) degradation, disregard, shame. Targ. Prov. III, 35 (h. text קלון); a. fr.—Ib. XIV, 3 (הכר גאיה וקרה דצ' (h. text וקרה דצ'—Pl. צער. Ib. VI, 33.—2) pain, grief, privation. Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. בן איני, Gen. XXXV, 18) צער בר child of my pain. Ber. 28<sup>a</sup> הויאל מהא משיב דהאי נוגי לישנא דצ' הוא what evidence is there that *nugé* (Zeph. III, 18) has the meaning of grief? B. Mets. 31<sup>a</sup> דידה איהא וצ' דידה איהא where both the owner and the animal suffer; a. fr.—Pl. צער, צער. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

**צער** f. same, grief, trouble. Targ. Y. Deut. XXVIII, 53; 57 (h. text מצור); ib. 55 צערי ed. Amst. (corr. acc.).

**צעריר**, v. צער.

**צף** m., **צפת** f. (part. of צפה q. v.) 1) floating, flat. Men. V, 8, a. e., v. צפה. —2) shining, conspicuous.—Pl. צפים. Yalk. Num. 759 (expl. יקרוה וקפאין, Zech. XIV, 6, v. צפים הרברים . . . צ' לבם כהרין בולום קפאם) the things which are covered up to you in this world, shall be as clear to you &c., v. ביגלם; Yalk. Is. 316, a. Num. R. s. 19 צופים (cmp. part. of הולג a. הול; Tanh. Huck. 8 צפים; v. צפה.

**צפה** or **צפא**, v. ציפה II, III.

**צפיד** (b. h.; cmp. צפה) 1) to be pressed; to cleave. Pesik. R. s. 37, beg. וצ' שרך על עצמך יב' thy skin was cleaving to thy bones, and thy body was as dry &c.—2) to press, contract. Y. Yeb. XVI, 15<sup>d</sup> top [read:] וצפיהו וצפיהו (Var. מצפיהו) they identified the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, end, 29<sup>c</sup> צופין צופין vinegar contracts them (Bab. ib. 40<sup>a</sup> צופין, v. צפה. Y. Ter. X, beg. 47<sup>a</sup> ערשים צופים איהו שלא יבלט (the onion) so that it cannot absorb (the taste of the lentil water); ib. שלא יהן so that it cannot communicate its taste; ib. IX, beg. 46<sup>c</sup> צפיהו (corr. acc.).

**צפידא**, v. next w.

**צפידא** (צפידא) m. (preced.) scurvy. Yoma 84<sup>a</sup> 'צפידא Ms. M. (ed. צפיר, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28<sup>a</sup>; Y. ib. II, 40<sup>d</sup> צפידא; Y. Sabb. XIV, 14<sup>d</sup> צפידא; ib. צפידא (corr. acc.).

**צפה** part. f. of צפה; v. צפה.

**צפה** to look, v. צפה.

**צפיהא**, v. צפיהא.

**צפיה**, v. צפיה.

**צפון** I m. (adapt. of sapo, as if fr. צפה; v. Sm. Ant. Engl. ed.<sup>3</sup>, s. vv. Sapo a. Fullo) [foam,] soap, detergent. Nidd. 62<sup>a</sup> העבר עליו צ' ועבר צ' the he rubbed soap over the suspected blood-stain, and it disappeared. Ib. צ' but will not soap also remove red dye? B. Kam. 93<sup>b</sup> צ' because he can remove it with soap. Ib. 101<sup>a</sup> צ' וצ' במאי שקיל להי בצ' wherewith shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 (כאן, כאן) if he had rubbed soap over it at the start, it might have passed away.—Denom. הצפין to soap. Ib. הצפין יב' if he soaped the stain, and it passed away (oth. ed. כאפין ועבר, sub. העביר, v. supra).

**צפון** II m. (b. h.) [brightness, cmp. צפה] north. Erub. 38<sup>a</sup>, sq. Gen. R. s. 1, beg. צפיה (של רקיע) the northern portion of the sky; a. v. fr.—Denom. צפיה; f. צפיה. Y. Peah III, 17<sup>d</sup> הצפיה its northern half. Zeb. V, 3; a. fr.

**צפונא**, v. צפונא.

**צפונא** f. (צפן) reserving. Lev. R. s. 2 (ref. to צפנה, Lev. I, 11) צ' whence do you prove that this expression (the stem צפן) has the meaning of reserving? Answ. ref. to צפניה (Cant. VII, 14).

**צפונות**, v. צפון II.

**צפור**, v. ציפ, I) 1) bird. Ab. Zar. III, 1

ב' a statuq which holds in its hand a staff or a bird &c. Ib. 41<sup>a</sup> 'כצ' ... כצ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. ב'דור); Y. ib. III, 42<sup>c</sup> bot. 'צ' והבצא 'צ' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. צ'ד h. Ib. 106<sup>b</sup>, a. fr. ד'דור 'צ', ה'דור; a. v. fr.—Y. Snh. X, 28<sup>d</sup> bot. צ'פורה מדינית (some ed. צ'פורה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 במים 'צ' הטישה (Var. צ'נור) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—Pl. צ'פורים, צ'פורים. Naz. I, 1 'צ' חרי עלי 'צ' (Y. ed. 'צ'פ') if a person says, I vow birds . . ., he is bound to be a Nazarite; Y. ib. 51<sup>a</sup> bot., sq. צ'פורה. Ib. 'צ' הוא מביא 'צ' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. 'צ' קרוי . . . כול כל all birds, whether clean or unclean, are called *tsipporin*. Bab. ib. 3<sup>a</sup> 'צ' מוכין לשיער 'צ' in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צ'פורה ד'דור (Mish. ed. 'צ'פורה, v. ה'דור. Ab. Zar. 29<sup>a</sup>; Ber. 57<sup>b</sup> 'צ' בשר 'צ' birds' flesh (bad for convalescents); a. fr.—2) 'צ' נפש 'צ' [the bird of life,] *the cartilage at the end of the sternum* (cartilago ensiformis). B. Kam. 90<sup>b</sup> צ'פורה נפשו . . . צ'פורה נפשו (ed. 'צ'פורה . . . צ'פורה; Ms. F. 'צ'פורה; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Snh. XII, 3. Tosef. Macc. V (IV), 15 'צ' שלא הגיע לצ'פורה 'צ' (Var. 'צ'פורה, cler. error for 'צ'פורה) lest the whip reach his stomach, and he die.—'צ' כרמים—צ'פורה II. Tosef. Kel. B. Bath. IV, 14 ed. Zuck., v. צ'פורה II.]

**צ'פורה, צ'פורה** ch., v. צ'פורה.

**צ'פורה, צ'פורה** v. צ'פורה.

**צ'פורה, צ'פורה** (b. h. 'צ'פורה) pr. n. f. *Zipporah* (Bird), wife of Moses. M. Kat. 16<sup>b</sup> (ref. to Num. XII, 1) וכי כושיה 'צ' וכי כושיה 'צ' was her name Kushith? Was not Z. her name? &c. Ex. R. s. 1 כ'פורה . . . כ'פורה she was named Zipporah (bird), because she sped like a bird (to bring Moses to her father's house); a. e.

**צ'פורה**, Tosef. Kel. B. Bath. V, 12, v. צ'פורה II.—Tosef. Kel. B. Mets. V, 5, v. צ'פורה II.

**צ'פורה, צ'פורה, צ'פורה** v. sub צ'פורה.

**צ'פורה, צ'פורה** c. (b. h. 'צ'פורה; v. צ'פורה I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20, end 'צ' כ'פורה they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 כ'פורה היש' כ'פורה (the departure of the soul from the body is) like getting a nail out of the gullet, v. צ'פורה I; a. fr.—Gen. R. s. 45 'צ' אבנה ולא 'צ' rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9<sup>b</sup> 'צ'פורה, 'צ'פורה, 'צ'פורה—*Du. צ'פורה צ'פורה* 'צ'פורה 'צ'פורה 'צ'פורה—*Du. צ'פורה צ'פורה* 'צ'פורה 'צ'פורה 'צ'פורה to cut the nails; M. Kat. 17<sup>b</sup>. Y. Hor.

II, 46<sup>d</sup> צ'פורה ד'דור through his finger nails; Gen. R. s. 98 the talons; Yalk. Lev. 537; Toh. I, 2; Hull. 121<sup>a</sup>; a. fr.—2) *a digging tool, spade, mattock*. Tosef. Sabb. XIV (XV), 1 'צ' גדולה a large spade; Y. ib. XVII, beg. 16<sup>a</sup> ה'צ'פורה (corr. acc.). Y. Shek. VIII, beg. 51<sup>a</sup> 'צ' קורה אורה 'צ' (not אורה) Abba Saul called it (the 'צ'פורה) *tsipporen*, because it resembles a nail. Ex. R. s. 37, v. ה'חרי; Lev. R. s. 10 Ar. (ed. ה'חריה.—3) *onycha* (*unguis odoratus*), a spice. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>; a. e.; v. ה'חריה.—[Ex. R. s. 3, a. e. צ'פורה, v. צ'פורה II.]

**צ'פורה, צ'פורה** f. (v. צ'פורה) *the bird of the vineyards*, a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup>, sq.; Yalk. Lev. 537 (also 'צ'פורה). Sabb. IX, 7.

**צ'פורה, צ'פורה** v. צ'פורה.

**צ'פורה** f. (צ'פורה; v. צ'פורה) *a tenacious batter dripped on a hot griddle*, a sort of waffle. Makhsh. V, 9 ה'צ'פורה מן 'צ'פורה except the connected flow (נ'צ'פורה) of thick honey or of a batter; [Maim., taking ו'צ'פורה a. 'צ' as pr. n. pl., except the flow of honey from *Zifin* or *Tsappahath*, v. ו'צ'פורה II, III]; Naz. 50<sup>a</sup> ו'צ'פורה (= b. h. 'צ'פורה); Sot. 48<sup>b</sup> ו'צ'פורה.—[For b. h. 'צ'פורה *pitcher*, emp. 'צ'פורה].

**צ'פורה, צ'פורה** (b. h.; emp. צ'פורה) [*to shine*; emp. 'צ'פורה] *to look, esp. to look into distances of space or time*; *to foresee*; *to have a vision*. Dist. 58<sup>a</sup>, v. צ'פורה. Meg. 24<sup>b</sup> 'צ'פורה הרבה 'צ'פורה 'צ'פורה ל'ר'וש ב'מ' (ed. 'צ'פורה ל'ר'וש ב'מ' Ms. M. (note) many looked out for the Merkabah (v. 'צ'פורה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 'צ'פורה ב'מ' Gen. R. s. 79 'צ'פורה . . . ב'רוח הקדש 'צ'פורה R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38<sup>d</sup>; Koh. R. to X, 8; Pesik. Vayhi, p. 90<sup>a</sup>. Sot. 12<sup>b</sup> (ref. to ו'צ'פורה Is. VIII, 19) צ'פורה . . . צ'פורה they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] 'צ'פורה ה'רוואה 'צ'פורה who is called a *tsopheh* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14<sup>a</sup> (expl. two שתי רמות ש'צ'פורה זו את זו I Sam. I, 1) heights that look at each other; a. fr.—[Num. R. s. 19, a. e. צ'פורה, v. צ'פורה.—V. צ'פורה, צ'פורה.—Part. pass. צ'פורה *seen, foreseen*. Ab. III, 15 'צ'פורה ה'כל 'צ'פורה everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanh. Sh'lah 5 'צ'פורה 'צ'פורה it was foreseen before the Lord that they would come &c. Ib. 9 'צ'פורה 'צ'פורה (omit 'צ'פורה) for every event is foreseen by the Lord; a. fr.—b) *bright, perspicuous*. Tanh. Huck. 8 'צ'פורה, v. צ'פורה.

*Pi. צ'פורה* 1) *to look forward to, wait, hope*. Ber. 57<sup>b</sup> ה'צ'פורה 'צ'פורה may hope to attain piety. Pes. 50<sup>b</sup> ה'צ'פורה 'צ'פורה he who looks forward to (is dependent on) his wife's earnings. Bets. 32<sup>b</sup> ה'צ'פורה 'צ'פורה who depends on his neighbor's table. Ib. 'צ'פורה על שולחן 'צ'פורה (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) מה ש'פורה 'צ'פורה (היה) מ'צ'פורה ב'חריבה 'צ'פורה when he sees men pass by, which way to flee &c.; Yalk.

Ez. 352 יושב ומצפה (corr. acc.). Gen. R. s. 74 אבך מצפה לך thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) to cover with shining plate, to overlay. R. Hash. 27<sup>a</sup> ובה צִפְּרוּהוּ זָהָב if he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58<sup>d</sup>; a. fr.—Part. pass. מְצַפֵּה, f. מְצַפְּהָ &c. Ib. III, 3 וזהב and its mouthpiece was covered with gold. Kel. XI, 4; 6. Hag. III, 8 שֶׁהָיוּ מְצַפְּוֹת because they (the altars) are overlaid (with gold or copper); a. fr.

צִפִּי ch., Pa. צִפִּי same, to look out, wait. Lam. R. to IV, 2 והוא מְצַפֵּה ליהוה and he looked out for him from the top of the roof.

Itlpe. מְצַפֵּה to look out, to face. Targ. Y. II Num. XXI, 20, v. צִפִּי ch.

צִפְּיָא, v. צִפְּיָא.

צִפְּוֹנָא, v. צִפְּוֹנָא.

צִפְּוֹת, v. צִפְּוֹת.

צִפְּוֹתָא (צִפְּוֹתָא), v. צִפְּוֹתָא.

צִפְּוֹרָא I m. (late b. h. צִפְּוֹרָא; v. צִפְּוֹרָא I) young he-goat. Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31. Targ. Y. II Gen. XXXVIII, 26 צִפְּוֹרָא; a. fr.—Yoma 66<sup>b</sup> באי צִפְּוֹרָא (ל' צ' דין דררי חובבין סניאין Ms. M. (v. Rabb. D. S. a. l. note; Ar. (משין צִפְּוֹרָא וכו') why does this scape-goat tarry that carries so many sins?—Pl. צִפְּוֹרָא, צִפְּוֹרָא. Targ. Lev. XVI, 7, sq.; a. fr.—Fem. צִפְּוֹרָא. Ib. IV, 28; a. e.—Pes. 42<sup>b</sup> top birth (Ms. M. 2 צִפְּוֹרָא a bird that has not laid; v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צִפְּוֹרָא; Gitt. 69<sup>b</sup> נהלא צִפְּוֹרָא Rashi (ed. צִפְּוֹרָא) the milt of &c.

צִפְּוֹרָא II, צִפְּוֹרָא I f. (preced.) she-goat; goat's hair, shag. Tosef. Kel. B. Bath. II, 11 של צִפְּוֹרָא (sandals) of goat's hair. Ib. V, 12 של צִפְּוֹרָא (R. S. to Kel. XXVIII, 9 (צִפְּוֹרָא) (a strainer) of goat's hair. Ib. IV, 14 של צִפְּוֹרָא ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20<sup>b</sup> של צִפְּוֹרָא of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. ספסר to shear: horse-hair from the mane or the tail].

צִפְּוֹרָא II f. (b. h. circle, turn; crown; v. צִפְּוֹרָא II) 1) circuit. Y. Erub. I, end, 19<sup>d</sup> (ref. to יוצא, Jud. VII, 3) 'אם וכן היו הולכין בצ' and why were they to go home on a circuitous route?—2) circle, suite of body-guards. Mekh. B'shall, Shir., s. 3; Yalk. Ex. 244 מְצַפְּוֹת וכו' a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) a round of twist, border. Tosef. Kel. B. Mets. V, 5 כריד של צ' (ed. Zuck. (צִפְּוֹרָא) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 אהא ב' צ' אהא as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 'אם וכן היו הולכין בצ' צִפְּוֹרָא אהא תיך מנה וכו' (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11<sup>b</sup> top קשיא צ' כדר לעשה צ' of hard palm-leaves (used for ropes, v.

צִפְּוֹרָא) as many as are required to make a border; a. e.—Pl. מְצַפְּוֹת. Kel. l. c.; Tosef. l. c. צִפְּוֹרָא (corr. acc.).

צִפְּוֹרָא, v. צִפְּוֹרָא.

צִפְּוֹרָא f. (צִפְּוֹרָא) lamp. Gen. R. s. 63, end (transl. צִפְּוֹרָא arrange the lamp; ... there are places where they call a lamp tsafitha; Yalk. ib. 111; Yalk. Is. 288.

צִפְּוֹן (b. h.; emp. צִפְּוֹן 1) to look up to, respect, regard, v. צִפְּוֹן.—2) to provide, store away, reserve, guard; to hide. Deut. R. s. 7 (ref. to Prov. II, 1) 'אני צִפְּוֹן יו' you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. צִפְּוֹן; f. צִפְּוֹנָא; pl. צִפְּוֹנִים. Midr. Prov. to ch. II 'אם וזיהם להצפין היתה ... מטיב הצ' וכו' if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. l. c.). Lev. R. s. 2 (ref. to צִפְּוֹן, Lev. I, 11) 'שם צ' לפני צ' this is typical of the deeds of Abraham ... , which are stored up before him (the Lord, for the benefit of their descendants); v. צִפְּוֹנָא. Midr. Prov. l. c. (ref. to צִפְּוֹן, ib. II, 7) 'צ' לו' while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52<sup>a</sup> (play on הצִפְּוֹן, Joel II, 20) 'זה יצא הרוח ש' יצטרך בלבו וכו' that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. צִפְּוֹן; a. fr.

Nif. צִפְּוֹן to be reserved, kept. Tanh. ed. Bub. Yithro 8 'ו' and he (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. וצִפְּוֹן (corr. acc.).

Hif. צִפְּוֹן 1) to guard, provide; to remove, hide. Midr. Prov. l. c., v. supra. Deut. R. s. 1 (play on צִפְּוֹן, Deut. II, 3) 'אני הצִפְּוֹן עצמי' hide yourselves from him; a. e.—2) (denom. of צִפְּוֹן II) to turn north. B. Bath. 25<sup>b</sup> 'הצִפְּוֹן let him turn towards the north (in prayer).—3) (denom. of צִפְּוֹן I) to brighten, cleanse with soap, v. צִפְּוֹן I.—4) (in enigmatic speech) to enlighten. Erub. 53<sup>b</sup> 'הצִפְּוֹן הדין ... צִפְּוֹן 'unhide' unto us where R. ... is hidden; [Rashi refers to צִפְּוֹן, with emphatic :].

צִפְּוֹנָא pr. n. f. Tsaf'nath. Gitt. 58<sup>a</sup> בת פניאל שמה צ' her name was Ts., daughter of Peniel; צ' שהכל צִפְּוֹן צ' she was named Ts. (the bright), because all looked at her beauty.

צִפְּוֹנָא m. (b. h. צִפְּוֹנָא) adder. Num. R. s. 10; Lev. R. s. 12, v. פֶּרֶשׁ; Yalk. Prov. 960 (also צִפְּוֹנָא).

צִפְּוֹן (emp. צִפְּוֹן I) to touch closely, press; to squeeze into, weave (v. צִפְּוֹן). Midr. Till. to Ps. XVIII, 41 'השחיל וצ' he slipped and squeezed himself into the cave.—Part. pass. צִפְּוֹן; f. צִפְּוֹנָא; pl. צִפְּוֹנִים. Ab. V, 5 'רוחם צ' ... when they stood (in the Temple), they were pressed

together, but when they prostrated themselves, they had room enough; Lev. R. s. 10; Koh. R. to I, 7. Y'lamd. to Deut. V, 6, quot. in Ar. ראי היאך עומדין התלכאים צ' /v. see, how the angels stand before me crowded and trembling.

Nif. צָפַף to be pressed together, huddle. Yalk. Ex. 283 (ref. to Ex. XIX, 17 וירחיצוהוּ צָפַף בלטר וב' 'they placed themselves', they huddled together, which intimates that they were afraid &c.; Mekh. Yithro, Bahodesh, s. 3 נכפפו /v. (corr. acc.); the entire paragraph is to be emended after Yalk.).—[Hif. צָפַף, הִצְפַף, v. צָפַף.]

צָפַף I (v. preced.) to press, break through. Lev. R. s. 34 ר' ר' ר' בטיחה שנפסק הצָפַף לנפחה וב' when thy soul shall press to get out of thy body (when thou art dangerously ill), I will restore it to thee.

Nithpa. צָפַף (cmp. צָפַף) to be pressed, be in want of. Men. 85<sup>b</sup> וצָפַף אנשי רב' Ar. (ed. נצרכו לוקן, Ms. M. וצָפַף, v. Rabb. D. S. a. l. note) the Laodiceans were in want of oil.

צָפַף ch. some; part. pass. צָפַף scarce. Y. Succ. III, end, 54<sup>a</sup> הוּנָה הוּנָה הוּנָה Ethrogim were scarce there.

צָפַף II 1) \* (v. צָפַף) to shine, be bright. Cant. R. to VI, 10 ראי ... שבקעה אורה ... כך גאילתה ... הצָפַף when R. H. said ..., so will the redemption of Israel break forth in brightness; [in parallels, Y. Ber. I, 2<sup>c</sup>; Midr. Till. to Ps. XXII, a. e. our w. is omitted; perh. it ought to read: צָפַף, v. צָפַף.—2) (b. h.) [of voice, cmp. צָפַף, to be shrill,] to scream; to chirp. R. Hash. 16<sup>b</sup> sq. וצָפַף ירודין לגיהנם וצָפַף ירודין לגיהנם they (the half-wicked) will go down to Gehenna, but when they scream (in prayer), they will be permitted to come up again, as it is written (Zech. XIII, 9); (Yalk. Zech. 582 Ms. וצָפַף כבו שעה אחת ועלו, v. Rabb. D. S. a. l. note 9); Tosef. Snh. XIII, 3 וצָפַף ed. Zuck. (corr. acc.). Yalk. Kings 175 וצָפַף; Gen. R. s. 65 וצָפַף, v. צָפַף. Koh. R. to VII, 8 וצָפַף I heard a divine voice shrieking and saying, return &c.; ib. XII, 7; a. e.

צָפַף ch. same, to squeak. Y. Dem. I, 22<sup>a</sup> top שרין צָפַף they (the mice) began to squeak.

צָפַף f. (b. h. [?]; v. צָפַף, cmp. צָפַף; v. צָפַף) a species of willow, (growing in waterless regions). Succ. III, 3 ר' ר' ר' הוּנָה ... וצָפַף if the head of the willow branch is broken off, if its leaves are spread, and if it is a tsaftsafah, it is unfit for the ceremony (v. צָפַף). Ib. 34<sup>a</sup> נהל ר' ר' ר' (v. Rabb. D. S. a. l. note) 'willows of the brook' (Lev. XXIII, 40), this excludes the ts. which grows in the mountains. Ib. (expl. Ez. XVII, 5) וצָפַף Ms. M. I intended that Israel be before me like a shoot by the side of many waters, which is an 'arabah (willow), but they made themselves like the ts. in the mountains. Ib. וצָפַף the ts. has a white stem, and its

leaves are round &c.; Tosef. ib. II, 7; Y. ib. II, 53<sup>c</sup> bot. וצָפַף Sabb. 46<sup>a</sup> ערבה צ' ערבה what formerly was called 'arabah, is now called ts., and vice versa; Succ. l. c. Ms. M. 2 (Ms. M. 1 חלפה וב' ע', ed. ערבה חלפה וב', corr. acc., v. Rabb. D. S. a. l. note 1).

צָפַף (b. h., v. צָפַף II) to circle; v. צָפַף II. [Y. Ter. IX, beg., 46<sup>c</sup> וצָפַף, v. צָפַף.]

צָפַף I (cmp. צָפַף) [to be bright; denom. צָפַף; (of movement) to be swift; denom. צָפַף, צָפַף &c.; (of sound) to be shrill,] to whistle. Y. Hag. II, 77<sup>d</sup> bot. וצָפַף אית בי עבר אנה צ' הרון צָפַף ... תמוין ... וצָפַף I can do (this); I can whistle twice and bring up eighty young men for you &c.; Y. Snh. VI, 23<sup>c</sup> bot. וצָפַף אית בי עבר צ' הרון וצָפַף נא.

צָפַף II (b. h. צָפַף, denom. of צָפַף) to circle (v. צָפַף II); to plait one round. Y. Sabb. VII, 10<sup>c</sup> top הון עבר קופין וצָפַף בר צ' ר' he who makes baskets: when he finishes one round (on the Sabbath), he is guilty of weaving.

צָפַף III, צָפַף m. (preced.) circle, garland. Y. Yoma I, end, 39<sup>b</sup> קבוטר צ' והוי ליה באצבעתיה וצָפַף and he drew a circle with his finger to intimate that the name is קבוטר (with ר, and not קבוטר).—Pl. צָפַף, צָפַף. Koh. R. to IX, 18 (expl. הָאֵלֹהִים, II Kings XVIII, 16) צ' golden wreaths (on the doors).

צָפַף IV, צָפַף m. (צָפַף I) 1) morning. Targ. Gen. I, 5. Targ. Ps. XC, 6; a. v. fr.—[Ib. 10 וצָפַף במוצאי דצ' וב' וצָפַף.—Pes. 111<sup>b</sup> וצָפַף במוצאי דצ' וב' וצָפַף less than a cubit's length. B. Mets. 107<sup>b</sup>; B. Kam. 92<sup>b</sup> (prov.) גברא ... שרין וצָפַף sixty runners may run, but will not overtake a man that takes early morning meals. Taan. 22<sup>a</sup> top, a. fr. וצָפַף when the morning came. Pes. 12<sup>b</sup>; a. v. fr.—Pl. צָפַף, צָפַף. Targ. Ps. CI, 8 (ed. Wil. sing.). Targ. Lam. III, 23; a. e.—2) whistling signal.—Pl. as ab Y. Hag. II, 78<sup>a</sup> top, v. צָפַף I.—[3] bird, v. next art.]

צָפַף bird, pl. צָפַף, צָפַף, v. צָפַף.

צָפַף, צָפַף, צָפַף, צָפַף ch. same, fowl, bird. Targ. O. Gen. VII, 14 (Y. צָפַף). Targ. O. Lev. XIV, 5 (ed. Berl. צָפַף, corr. acc.; Y. צָפַף). Ib. 6 (ed. Amst. צָפַף, צָפַף). Targ. Prov. VII, 23 ed. Wil. צ' (ed. Lag. צָפַף); a. fr.—Meil. 20<sup>b</sup>, v. סָפַף III. Zeb. 64<sup>b</sup> כלבר צ' the bird (whose head is to be pinched) must be turned outside (over the back of the priest's hands). Gen. R. s. 79 צָפַף no bird is caught without the decree of heaven; Y. Shebi. IX, 38<sup>d</sup> צָפַף; Esth. R. to I, 9 צָפַף; Koh. R. to X, 8 צָפַף, v. רָפַף. Ib. to IV, 6 (prov.) וצָפַף כפורה וב' וצָפַף better one bird tied, than a hundred flying; a. fr.—Pl. צָפַף, צָפַף, צָפַף. Targ. Lev. XIV, 4 (ed. Berl. צָפַף). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., v. צָפַף. Koh. R. l. c.; Lev. R. s. 3, beg., v. וצָפַף II; a. fr.—Pl. צָפַף (name of a family) Beth-Tsipparaya. Arakh. II, 4 (Bab. ed. 10<sup>a</sup> צָפַף; Rashi וצָפַף; Tosef. ib. I, 15 צָפַף; Succ. 51<sup>a</sup>.)









we might have thought . . . , and if we had been taught only the second case, we might have thought . . . : hence it was necessary. Pes. 21<sup>a</sup> צ' דאי ... צ' דאי ... למה לי למירחא why was it necessary to say 'domestic animals' and 'beasts of chase'? It was necessary, for if . . . : hence it was necessary. — צ' צריבא ד' (sub. אלא) it would not have been necessary but for. Taan. 20<sup>b</sup> ד' דפלו רב' לא it would not have been necessary to use the double expression 'ruinous' and 'liable to fall', were it not for the sake of intimating a case like that of walls which have fallen in consequence of their height, or which stand on the edge of a river. Yoma 83<sup>b</sup> לא צ' בשבא is it not self-evident? It was necessary to state it for the eventuality of its being on the Sabbath. B. Mets. 30<sup>b</sup> לא צ' דהיה יב' it means a case, when he saw the animal pasturing &c.; a. v. fr.—Pl. צְרִיבָא צְרִיבָא. Targ. Y. Lev. XXIII, 42. Targ. II Sam. XXI, 4; a. fr.—B. Mets. 31<sup>a</sup> לא צ' צריבא sheaves which need the ground (whereon they lie to ripen). Ib. צ' דאי רב' all these three passages are necessary, for if &c. Pes. 23<sup>a</sup> רב' and both clauses are necessary; a. fr.

**צְרִיבָא II** m. (preced.) *needy, poor man*. Targ. Y. II Deut. XXIV, 14.—Pl. צְרִיבָא. Ib. XV, 11.

**צְרִיבָא** f. (preced.) *need, want*. Targ. Prov. X, 15. Ib. XXIV, 34 (some ed. צְרִיבָא).

**צָרָה**, v. צָרָה.

**צָרָה** m. (צָרָה; cmp. צְרִיבָא) [*styptic.*] *alum* (crystal). Keth. 79<sup>b</sup>; Ab. Zar. 33<sup>b</sup>, v. צְרִיבָא.

**צָרָה** m. (צָרָה) [*narrow.*] *cone-shaped roof of reeds &c.; cone-shaped hut* (v. Sm. Ant.3, Engl. ed., s. v. Tugurium). Succ. I, 11 צ' כותין ... השושה if a man makes his Succah in the shape of a cone (the walls forming the roof); Tosef. ib. I, 10. Sabb. 56<sup>b</sup> רב' ובה נבנה היום on the day, when Jeroboam introduced two golden calves . . . , a hut was built (on the site of Rome), and this grew to be Greek Italy; a. e.—Pl. צְרִיבָא צְרִיבָא. Y. Ab. Zar. I, 39<sup>e</sup> כותין היום on the day when Jeroboam . . . , Remus and Romulus came and built two huts on the site of Rome; Cant. R. to I, 6; Esth. R. to I, 9. Erub. 55<sup>b</sup> יושבי קבריהו dwellers in cots are like dwellers in graves. Ex. R. s. 20 הרס את הצ' he destroyed the shepherd's cots; a. e.—Pl. צְרִיבָא צְרִיבָא pr. n. pl. *Gaggoth Ts'rifin* (*Cottage Roofs*). Men. X, 2. Ib. 64<sup>b</sup>; Y. Shek. V, 48<sup>d</sup> top אהה פסח אהה ... it once occurred during a drought . . . , when they did not know whence to get the Omer, that a mute was there, and he put one hand on (pointed to) גגיה (flat roofs) and one on צְרִיבָא (cone-shaped roofs); they brought him before Pethahiah (Mordecai), who asked, Is there a place called G. Ts. or Ts. G.?

**צְרִיבָא** ch. 1) same. B. Mets. 42<sup>a</sup> צ' דארבני צ' דארבני but he has no right to put up a cot of bulrushes (and let the rain drip on the neighbor's ground), v. צָרָה. Men. 64<sup>b</sup> דא ארביה דא ארביה one hand on a flat roof, and one on a cone-shaped roof. v. preced.; Yalk. Ezra 1067.—

[Snh. 44<sup>a</sup>, v. צָרָה]—Pl. צְרִיבָא צְרִיבָא. Succ. 13<sup>b</sup> צ' הנהו רב' those cone-shaped bundles of bulrushes are fit to cover the Succah, when the top knots are untied.—2) pr. n. pl. *Ts'rifa* (or *Ts. d'Ena*), in Babylonia. B. Mets. 86<sup>a</sup> צ' דעינא ומשחין צ' מוצ' לטינא (Ms. M. דעינא ומצ' לטינא) Snh. 44<sup>a</sup> (expl. אודת שנתר Josh. VII, 21) סרבלא צ' (Ms. F. צ' ס', v. Rabb. D. S. a. l. note 3) a cloak made in Ts. (v., however, צָרָה).—3) name of an idolatrous temple (and fair) in Ashkelon. Ab. Zar. 11<sup>b</sup>.

**צְרִיבָא I** f. (צָרָה) *smelting; trans. purification through trials, chastisement*. Midr. Till. to Ps. CXIX, 81 רב' ובה יש צ' is there a greater trial than this?

**צְרִיבָא II** 1) *cone-shaped roof*, v. צְרִיבָא.—2) ביה צ' (צָרָה) pr. n. gent. *Beth (B'ne) Ts'rifa*. Edny. VIII, 7; Y. Kidd. IV, 65<sup>d</sup> bot.; Bab. ib. 71<sup>a</sup> ביה הצ'.

**צְרִיבָא** f. = h. צָרָה, *alum*. Targ. Jer. II, 22 Ar. (ed. בוריהא).

**צָרָה**, v. צָרָה.—[Y. Snh. VII, end, 25<sup>d</sup>, read צָרָה]

**צָרָה** m. (צָרָה) *bundle, bunch, handful*. Targ. Ps. XXXVIII, 1 צָרָה לבונהא ed. Lag. (some ed. צָרָה, צָרָה, corr. acc.; absent in ed. Wil. a. oth.) a bunch of frankincense as a good memorial for Israel (h. text לבונהא); ib. LXX, 1 צָרָה לבונהא ed. Lag. (ed. Wil. צָרָה, corr. acc.). Targ. Y. Num. V, 26 צָרָה אברהא (some ed. צָרָה, corr. acc.); Targ. Y. Lev. IX, 17 (corr. acc.).—V. צָרָה I.

**צָרָה** [*to be narrow.*] *to need, want*. Y. Dem. II, beg. 22<sup>b</sup> ליהו רב' צָרָה ... ליהו רב' the scholars had no need to describe them; למנהו צָרָה ... למנהו found it necessary to specify them; a. fr.

*Nif. צָרָה to be in need, be forced*. B. Kam. 50<sup>b</sup> למכור רב' צָרָה he was obliged to sell his field; a. fr.—Euphem. לנקבו רב' (or sub. לנקבו) *to have a human need*, v. נָקַב. Ber. 23<sup>a</sup>. Ex. R. s. 9 הפוש אהו צָרָה surprise him when he is easing himself; a. fr.—לא נצָרָה אלא it would not have been necessary (to mention it) were it not in order to indicate &c. (v. צָרָה). B. Mets. 30<sup>b</sup>; a. fr.—Y. Ber. VII, 11<sup>b</sup> top צָרָה it was necessary (to state the two seemingly contradictory opinions) for two kinds of minors (one sure, and one doubtful); Gen. R. s. 91.

*Hithpa. צָרָה same, (with ל-) to be in need of, depend on*. Taan. 22<sup>b</sup> אינדיבדל אינדיבדל an individual must not impose fasts upon himself, (become unable to work), and they will have no pity on him. Sabb. 118<sup>a</sup> רב' ואל תצָרָה rather make thy Sabbath a week-day (as regards festive meals) than be dependent on men; Pes. 112<sup>a</sup>. B. Bath. 110<sup>a</sup>, v. יבורה; a. fr.

*Pl. צָרָה to have a need*. Yalk. Job 927 הרצָרָה, v. צָרָה.

*Hif. צָרָה to cause to need, to declare bound, oblige*. Taan. 23<sup>b</sup> רב' ובה שלא ה' בריך ... blessed be the Lord that he put you beyond the need of Abba Hilkiyah's prayer. Kidd. 25<sup>a</sup> רב' ובה רב' ובה רב' Rabbi decided that she must have another immersion; a. fr.

*Hof. צָרָה to be needed; to be in need of, be forced*. Men. 79<sup>b</sup> אם היצָרָה היצָרָה if they shall be needed (for



v. *צָרָה*; Tosef. ib. l. c. 'זה כותך רוב' he that casts bronze.—*Transf. to refine.* Gen. R. s. 44 (ref. to *צָרָה*, Ps. XVIII, 31) 'לח נחמ המצות אלא לְצָרָה רוב' (the ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. 'שֶׁצָרָהּ הַקֶּבֶה רוב' (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to *צָרָה*, Is. XLII, 7) 'זה אברהם שֶׁצָרָהּ רוב' that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 *שֶׁצָרָהּ נִיפ.*)—2) *to tighten, harden.* Makhsh. V, 7 לְצָרָהּ . . . המוליך if one takes a ship out to sea for the sake of tightening it; לְצָרָהּ . . . מוציא מסמר if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 'בשבת לְצָרָהּ'. Tosef. Kel. B. Kam. III, 13 'צָרָהּ אש' (or *צָרָהּ*) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32<sup>a</sup> 'בבשן משֶׁצָרָהּ' (Ms. M. מִשִּׁירָשֵׁי) from the time he baked it in the kiln. B. Mets. 84<sup>a</sup> (of iron weapons) 'בכבשן משֶׁצָרָהּ' when he has hardened them in the furnace, v. *צָרָהּ*; a. e.—3) [*to melt together, weld*], *to combine, join.* Maasr. II, 5 'ואם צָרָה' (Y. ed. *צִירָה*) if he combined (ate them together). Y. Pes. III, 30<sup>a</sup> top 'מִצָּרָה אֵין הִבִּית מִצָּרָה שני . . . if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, *הַכֵּלִי מִצָּרָה* the vessel joins them. Kidd. 40<sup>a</sup>, a. e. *מִצָּרָה לְמִשְׁהָ*, v. *מִצָּרָה*; a. fr.—4) *to change small for large coin*, opp. *פָּרַט*. Maasr. Sh. IV, 2 'שהיא מִצָּרָה . . . כמות' as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 *הַמִּצָּרָה* . . . ed. Zuck. (Var. *מִצָּרָה* . . . *הַמִּצָּרָה*) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 'מִצָּרָהּ, v. *קָרָהּ*. Y. B. Mets. IV, end, 9<sup>d</sup> 'לְצָרָהּ בִּירָה . . . מִצָּרָהּ בִּירָה' . . . if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52<sup>b</sup>); a. fr.—Sifré Deut. 48 'אחד מִצָּרָה רִגְרִי וְאֶכְלֵי וְאֶחָד מִצָּרָה רִגְרִי וּמְנִיחוֹ' one gathers a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. *פָּנָל*.

*Nif.* *צָרָה* 1) *to be smelted, tried.* Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 'בָּרָהּ צָרָהּ' we have already been tried.—2) *to be hardened.* Kel. IV, 4 'בכבשן' when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 'משֶׁצָרָהּ'.

*Hithpa.* *צָרָה* 1) same, v. supra.—2) *to be joined, combined, counted in.* Naz. 35<sup>b</sup>, a. e. 'אֵין הִתְרַבַּר לְאִיסוֹר' a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4<sup>a</sup> 'הֵן הֵן צָרָהּ' they are counted together. Ib. VI, 1. Ber. 47<sup>b</sup> 'עֶבֶד וְעַבְדָּה וְעַבְדָּה וְעַבְדָּה' nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. 'שְׂנַיִם וְשַׁבָּת מִצָּרָה' two persons (at meal) and the Sabbath may be combined (count for three persons); 'שְׁנֵי תַלְמֵי מִצָּרָה' two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 'צָרָה' are combined to make up the legally required quantity of water; a. fr.—Tosef. Maasr. Sh. III, 3, v. supra.

*צָרָה* I, *צָרָה* ch. same, 1) *to smelt, refine, try.* Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. *צָרָה*; f. *צָרָה* &c. Targ. Prov. XXX, 5.—\*2) *to contract, sponge (cloth).*—Part. pass. as ab. Snh. 44<sup>a</sup> 'צָרָה' Ms. F. (v. Rabb. D. S. a. l. note 3; ed. *צָרָה*) a sponged cloak (Rashi: *dyed with alum*, v. *צָרָה*); v., however, *צָרָה* 2.—3) *to combine, join.* Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

*Pa.* *צָרָה* 1) *to smelt, refine.* Targ. Mal. III, 3.—*Transf. to torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) *to join, attach.* Y. Nidd. II, end, 50<sup>b</sup> 'לֹא הוּא מִצָּרָה לֹאן עִמִּיהָ' and never joined them to himself (invited them to a consultation); 'הוּא הוּא מִצָּרָה לֹאן עִמִּיהָ' once he did invite them; 'בְּגִין כִּן צָרָהּ' (not *צָרָהּ*) therefore I invited you; a. e.—B. Mets. 53<sup>a</sup>, v. infra.—Part. pass. *צָרָה*. Sot. 17<sup>a</sup> 'הֵאֵר מִצָּרָה' are joined, in 'אֵר', they are not joined (separated by 'י'; Rashi: *מִצָּרָה* *Ithpa.*)—3) (denom. of *צָרָה*) *to mix earth with alum.* Part. pass. as ab. Ab. Zar. 33<sup>b</sup> 'דְּמִצָּרָה' they (the earthen vessels) contain alum and therefore absorb more.

*Ithpa.* *צָרָה*, *צָרָה* 1) *to be joined, to join.* Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53<sup>a</sup> 'וּמִצָּרָהּ' (Rashi *וּמִצָּרָהּ*; Ms. M. *וּמִצָּרָהּ*; Ms. H. *וּמִצָּרָהּ*; Ms. F. *וּמִצָּרָהּ*) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); 'לֹא מִצָּרָהּ' things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. 'לֹא מִצָּרָהּ' we dare not combine). Succ. 19<sup>a</sup> 'מִי מִי' is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47<sup>a</sup> 'מִי מִי לְאִיסוֹר' do you expect to be counted with us (as the third person for saying grace)? Yoma 74<sup>a</sup> 'מִי מִי לְאִיסוֹר' fit to be added (to make up the legal quantity); a. fr.—Sot. 17<sup>a</sup>, v. supra.

*צָרָה* II m. (preced.) *junction*; (adv.) *in immediate succession.* Y. Pes. III, 30<sup>a</sup> top 'צָרָה' ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

*צָרָה* m. (preced. wds.)=*h. מִצָּרָה, refining pot, crucible.* Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

*צָרָה* I f. (v. *צָרָה*) *belonging to the goldsmith's shop.* Tosef. Kel. B. Mets. VII, 10, v. *תְּהִיָּה*.

*צָרָה* II f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9<sup>b</sup> top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. *פָּנָל*. Yalk. Jon. 550 'אֶלְמָנָה' *צָרָה* . . . was the son of the widow of Zarephath.

*צָרָה* (b. h.) pr. n. pl. *Zarephath (Sarepta)*, near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature 'צָרָה' is a name for *France*; with ref. to Ob. 20.]

**צָרָר** m. (cmp. צָרָר II) a stone vessel containing a strainer and having an indented (comb-like) rim; a sort of cooler. Kel. II, 8 'צ' ז' היסרק if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 'צ' ז' היסרה בן הצ' ומשיל וכו' if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73a 'צ' קטן 'צ' ז' היסרה... מ'צ' if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28d top 'צ' ז' ויהיה שם 'צ' and there stood a pitcher full of Ammonite wine; Bab. ib. 106a צָרָר (corr. acc.); Num. R. s. 20; Tanh. Balaḡ 18; Yalk. Num. 771 (ed. Salon. סרסור, v. Rabb. D. S. to Snh. l. c. note 1). Gen. R. s. 98 [read:] אש' היה 'צ' של מים בצדו וכו' even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c. — Pl. צָרָרִין. Tosef. Kel. B. Kam. II, 9.

**צָרָר** m. (צָרָר II, v. צָרָר) [*chirper*], cricket. Hull. 65b וכו' והלא הצ' הזה וכו' has not the cricket four feet &c. (and yet it is not permitted, because it does not go by the name of הצָרָר); v. צָרָר I.

**צָרָר** m. (צָרָר I) knot, loop. Gen. R. s. 92 (ref. to ויאתר וכו', Gen. XLII, 24) 'צ' כהרין 'צ' עביר וכו' (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in their eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צָרָר offer no intelligible explan.]

**צָרָר** f. 1) = h. צָרָר, cricket. Lev. R. s. 33, end; Cant. R. to II, 14 צָרָרָה, v. צָרָר. — 2) [*croaker*], raven (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 בנה קבריא, v. גִּלְגַּל).

**צָרָר** I (b. h.; v. צָרָר II) 1) to surround, wrap, tie up. Hull. VIII, 2 'צ' צָרָר אדם בשר וכו' one may tie up meat and cheese in one sheet. Ber. 23b 'צ' אדם הפיליו וכו' a man may tie up his T'fillin with his money &c.; לא 'צ' צָרָר he must not do so. Tosef. Shebi. I, 9 צָרָר he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 אני 'צ' I (the Lord) will tie this up in thy lap (reverential expression for, *my lap*), i.e. I shall remember and visit this act upon thee; a. fr. — Part. pass. צָרָרִי; f. מלמד &c. Gen. R. s. 14 (ref. to וירצ, Zech. XII, 1) 'צ' אדם של שנפשו של אדם 'צ' בקרבו וכו' this teaches that the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 וצָרָרִים may be let out (on the Sabbath) with their udders tied up. R. Hash. 22b 'צ' צָרָרִין וכו' two hundred Zuz are tied up in my cloak; a. fr. — 2) (neut. verb) [*to be narrow*], to cause distress; Part. צָרָר, imperf. צָרָר (with ל-, or sub. ל-) to be distressed; to worry. Gen. R. s. 76 (ref. to Gen. XXXII, 8) 'צ' לו וכו'... וירא he was afraid, lest he slay, he was distressed, lest he be slain; Tanh. Vayishl. 4. Yeb. 63b 'צ' צָרָה II; a. e.

Hif. צָרָר 1) to be distressed, worry, feel sorry. Pesik. R. s. 3 'צ' הקרים וכו' although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh.

Joseph grieved over it exceedingly. R. Hash. II, 9 וצָרָר... וצָרָר R. A. found him grieving; ib. 25a 'צ' 'צ' 'צ' which of them was grieving? was it R. A. or R. Joshua? Ib. שהיה צָרָר... וצָרָר R. A. found R. J. in distress. Cant. R. to VIII, 6 'צ' צָרָרִין... וצָרָר travellers suffer through them (the rains); Yalk. Is. 333 (בצָרָרִים); a. fr. — 2) to distress, oppress, persecute. Lam. R. to I, 5 'צ' שבה לְצָרָר וכו' whoever is designated to persecute Israel, is first made a chief; Gitt. 56b 'צ' צָרָרִים כל המצָרִים (המצָרִין) להם 5 (Snh. 104b. Mekh. B'shall. s. 5 'צ' צָרָרִים כל המצָרִים להם 5) all that are to distress them in the future; a. fr. — 3) to narrow, close. Y. Taan. III, 66d (ref. to Job XXXVI, 19) 'צ' צָרָרִי... אב סדרהה when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 וצָרָרִי (not וצָרָרתי) and I closed him up.

Hof. צָרָר to become distressing, be painful. Ruth R. to I, 7 'צ' צָרָרִים עליהם הדרך וכו' travelling was painful to them, because they walked barefoot.

Nif. צָרָר to be tied up, gathered. Sabb. 107b 'צ' אדם וכו' if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Hull. 46b. Y. Sabb. VII, 10c top; a. e. — Gen. R. s. 46 רבו 'צ' when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

**צָרָר** ch. same, to tie up, enclose. Perf. צָרָר, imperf. צָרָרִי. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 'צ' (O. וירצ; h. text וירצ); a. fr. — [Targ. Prov. XXIII, 5, v. צָרָר] — Part. צָרָר, צָרָרִי. Targ. Job XXVI, 8; a. e. — Part. pass. צָרָרִי. Targ. Ex. XII, 34 (Y. II קטיר). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXXVIII, 13; a. e. — Lev. R. s. 6 צָרָר צָרָר קניא בידך hold this staff in thy closed hand (Ned. 25a נקוט). Ber. 23a, a. e. לְצָרָר, v. צָרָר II ch.

**צָרָר** II to be rough, v. צָרָר. — Denom. צָרָרִי II.

**צָרָר** ch. same. Pa. part. pass. צָרָרִי; pl. צָרָרִין wrinkled, hard. Targ. Josh. IX, 4 (h. text וצָרָרִים).

**צָרָר** I m. = h. צָרָר I, bundle; money-bag, purse. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צָרָר). — Pl. צָרָרִין, צָרָרִין. Ib. — Bets. 15a רשתי 'צ' bags filled with money (if made of mixed webs). B. Bath 174a 'צ' אבא (not אבא) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib. 'צ' הישתיק we take into consideration the possibility of security's being deposited with the creditor. Ib. לא דאדפסיה 'צ' מיקרא וכו' (not דאדפסה) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107a 'צ' אבא I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib. 'צ' לקטנה לא בהיש' no money is likely to be deposited with a minor; a. e.

**צָרָר** II m. = h. צָרָר II, pebble. Y. Peah VIII, 20d bot., v. צָרָרָה. — Pl. צָרָרִין, צָרָרִין. Y. R. Hash. II, 58a bot. 'צ' משדי עלי 'צ' threw pebbles at it (the moon). Y. Sabb.

VII, 10<sup>a</sup> bot. 'מַחְבֵּרָה בַּז' (not מחברת בצד) when she picks the pebbles out (of the wheat).

צַרְרִיָּא pr. n. pl., v. צַרְרִיָּא.

צַרְרִיָּא f.=h. צַרְרָה l. Yoma 19<sup>b</sup> צַרְרִיָּא דְרַא, v. צַרְרָה.

צַרְרִיָּא, v. next w.

צַרְרִיָּא, צַרְרִיָּא m. pl. (emp. צַרְרִיָּא) *Satureia*, *savory* (v. Löw, Pil., p. 325, a. Sm. Ant. s. v. *Thymbra*). Sabb. 128<sup>a</sup>

(expl. סַטְרָה, not סַטְרָה) 'צ' (Ms. M. צַרְרִיָּא; Ms. O. צַרְרִיָּא); Y. Shebi. VII, 37<sup>b</sup> bot. צַרְרִיָּא. Y. Ter. X, 47<sup>b</sup> top 'צ' water in which savory (of T'rumah) has been steeped. Ab. Zar. 29<sup>a</sup> 'צ' (Ms. M. בַּרְרִי, corr. acc.).

צַרְרָה, part. מצַרְרָה, v. צַרְרָה h.

צַרְרָה, Pa. צַרְרָה (v. צַרְרָה) to *kindle*. Sabb. 119<sup>a</sup> צַרְרָה used to kindle the fire himself (to cook for the Sabbath).

ק

ק *kof*, the nineteenth letter of the Alphabet. It interchanges with א a. ט, q. v.; also with ח and with ט, q. v.

ק, as a numeral, *one hundred*, v. 'ס.

ק a prefix, v. next w.

קָאָה (abbrev. of קָאָה, v. קָאָה a. קָאָה) [*he, it stands*,] a particle of emphasis, mostly untranslatable. Ber. 2<sup>a</sup> 'וב' אימיה קא אכלי... now, when do the priests eat T'rumah?; מילתא... קא משמע ק; the Mishnah (in choosing that definition of the time) wants to teach us something else indirectly; והא קמשמע ק; (abbr. קמ"ל) and it is this, it wants to teach us. Ib. 4<sup>b</sup> והא דקא אמרי וב' and the reason why they say &c.; a. v. fr.—V. קָאָה I, a. קָאָה.

קָאָה v. קָאָה.

קָאָה m. (collect. noun) *cotton-seed*. Sabb. 21<sup>a</sup> (expl. דקָאָה) (Ar. a. Ms. Alf. דקָאָה) cotton-seed oil.

קָאָה v. קָאָה.

קָאָה m. (abbrev. of קָאָה) *standing*. Targ. Y. Gen. XXIV, 13. Targ. Prov. XXIV, 16; a. e.—Ber. 2<sup>a</sup> היכא אימיה ק' where is the teacher of the Mishnah (I, 1) standing (what does he refer to), when he says, 'From what time does the duty of reading the Sh'm'a begin'? Ib. היכא אימיה ק' the teacher has in his mind the Biblical text (Deut. VI, 7). Taan. 2<sup>a</sup> היכא אימיה ק' the teacher refers to what has been taught there (Ber. V, 2) &c. Pes. 43<sup>b</sup> ק' באיכלין ק' באיכלין מרבה נאכלין it stands to reason, where the text speaks of eaters ('thou must' or 'must not eat'), you extend its scope to eaters, but when the text speaks of eaters, would you extend its scope to things to be (or not to be) eaten?; a. v. fr.

קָאָה, קָאָה m. (קָאָה) [*spitting*,] *outlet*. B. Bath. 68<sup>b</sup> קָאָה Ms. M. (ed. קָאָה); Rashb. a. Ms. H. קָאָה, v. קָאָה.

קָאָה, קָאָה m. (part. of קָאָה) *standing, rising*. Targ. O. Gen. XXIV, 13 (Y. קָאָה). Targ. Deut. V, 5; a. fr.—Keth. 62<sup>b</sup> קָאָה... רב' קָאָה... does a father stand up before his son? Erub. 79<sup>a</sup> קָאָה לה באפה דק' he stands in front of the animal; a. fr.—V. קָאָה a. קָאָה ch.

קָאָה, a corruption, read: קָאָה m. pl. (*καλοῦμενος*) *well-disposed, well-behaved*, opp. קָאָה. Ex. R. s. 43 [read:] מן קָאָה הוא או מן ק' this slave whom thou offerest to me for sale, does he belong to the class of the mischievous (*κακούργος*) or to the well-behaved? 'וב' א"ל מן קָאָה הוא וב' said he to him, he belongs to the mischievous, and as such I sell him to thee.—[The emendations by Perles ZDMG XXXV, 141, Krauss, Lehnwörter, p. 273 sq. stand refuted by the context, in which the slave says רב' או בעבד טוב... hast thou bought me as a good slave, or as a bad slave?]

קָאָה (*καλῶς*) *very well*. Sabb. 108<sup>a</sup> bot. 'ק' א"ל said he to him, Well spoken.

קָאָה, v. קָאָה.

קָאָה, v. קָאָה.

קָאָה, v. קָאָה. [The change is an intentional perversion, in accordance with the Talmudic interpret. of Ex. XXIII, 13, v. Snh. 63<sup>b</sup>; emp. Ab. Zar. 46<sup>a</sup>, a. e. quot. s. v. קָאָה. Perh. our w. alludes to *canis*.]—V. קָאָה.

קָאָה, v. קָאָה I.

קָאָה m. (onomatop., emp. קָאָה) *goose*.—Pl. קָאָה. Ber. 20<sup>a</sup> קָאָה... כי ק' היורי they are in my sight like white geese (exciting no sexual desires). Gitt. 73<sup>a</sup> (of unjust scholars) קָאָה היורי רשעיהו וב' white geese (old men) that strip men of their cloaks; Keth. 85<sup>a</sup>.—[Ar. reads: קָאָה, v. קָאָה.]

קָאָה *neck*, v. קָאָה.

קָאָה, read: קָאָה, v. קָאָה.

קָאָה, pl. קָאָה, v. קָאָה I.

קָאָה, v. קָאָה I.

קָאָה, v. קָאָה.

קָאָה f. (b. h.; קָאָה) *pelican*. Y. Sabb. II, beg. 4<sup>c</sup>; Hull.









ed. Koh. ק"י; ed. קבלה) I have learned a charm (by which to ward off demons); ib. ק' חבית וכו' a charm against the demons of the privy is silence; ק' דיסורי וכו' a charm for sufferings is silence and prayer; [ed. emended after Rashi: קבלה a traditional rule of conduct].

קבלה IV m. (v. קבל II) woe, pain.—Pl. קבלי, קרי. Koh. R. to II, 20 בר קבליי O, thou son (cause) of my woes!; Lev. R. s. 25 קבלוי (corr. acc.).

קבלה f., constr. קבלה (v. קבל IV) vapor, vanity. Targ. Koh. V, 15 רוחיה לך for the vanity of his spirit (h. text רוחיה).

קבלה, v. קבל IV.

קבלה I f. (קבל I) 1) receiving, acceptance. Pesik. R. s. 44 קבלה שביח the reception (in grace) of the repentant. Zeb. 13<sup>a</sup> ברי פסלה וכו' does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. קבלת הרם receiving the blood in a vessel. Ib. I, 4 בלא שאל without the act of receiving the blood; a. fr.—Gitt. 62<sup>b</sup> שליח לך one deputed by the woman to receive the letter of divorce in her behalf, v. הילכה. Ib. referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 קיבול ביה ק' receptacle, v. קיבול. —2) tradition, traditional law; post-Mosaic Scriptures, opp. to תורה or דבר זה מתורת... מדברר ק' לכדנו 7<sup>a</sup> R. Hash. this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19<sup>a</sup> רב' וכו' the account of Gedaliah, son of A., is traditional (historical, Jer. XLI), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Hag. 10<sup>b</sup> דברר וכו' we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2<sup>b</sup>; Nidd. 23<sup>a</sup>. Y. Hall. I, 57<sup>b</sup> top ולמדידתן מן הק' can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 וכן הק' אזה מלקני wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanh. Huck. 6; a. fr.—[Ber. 62<sup>a</sup>, v. קבלה II. —[In later Hebrew / קabbalah, mystic lore.]

\*קבלה II (or קבלה) f. (קבל II) outcry, rebuke. Taan. II, 1 (15<sup>a</sup>) וכו' היא אומר יב' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

קבולת, v. קבלת, a. קבולת.

קבלת f. = h. קבלה I, reception, taking. Targ. II Chr. XIX, 7.

\*קבלת f. pl. (קבל I) guards receiving signals from one another, signal stations. Y. Yoma VI, end, 44<sup>a</sup> (expl. רורביות, v. רורבית).

קבלת m. (קבל I) 1) receiver of stolen goods.—Pl. קבלתים, שאין חבל. Lev. R. s. 6, v. קבלת; Yalk. ib. 471; ib. קבלתין 'הק' it is all the fault of the receivers.—2) one

who assumes another man's obligation unconditionally, differ. fr. קרב; surety. B. Bath. 173<sup>b</sup> bot. וכו' אפי'... מן הק' but in the case of a Kabb'lan, even if the debtor has property, the creditor may sue the surety. Ib. 174<sup>a</sup> הן לו לוי when one says, give him (not, lend him), and I am surety, give him, and I will pay..., all these phrases mean absolute assumption of the obligation; a. e.—3) contractor, a hired man paid for certain work when it is done, contrad. from day-laborer; also tenant of land at a fixed rent. Tosef. B. Mets. VII, 3, v. קבלתיה. Shebi. III, 9 מביא מכל מקום and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: the tenant etc.].—Pl. קבלתים, קבלתין. M. Kat. 11<sup>b</sup> 'הק' Y. ib. III, 82<sup>b</sup> bot. קבליו (from קבל) his laborers hired for a certain work.

קבלתה ch. same, 1) receiver (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. בהרי בעלה and she had a receiver (trustee) during her husband's lifetime.—2) one receiving and transmitting a tradition, authority.—Pl. קבלתין. Naz. 56<sup>b</sup> כל שמשתחא... תלמא ק' whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

קבלתה, v. קיבולת.

קבלתה f. (v. קבלת) 1) assumption of an obligation, unconditional surety. B. Bath. 174<sup>a</sup>, v. קבלתן. Ib. 173<sup>b</sup> (ref. to Gen. XLII, 37) היא ק' היא this is a case of absolute obligation.—2) work on contract, opp. to time work. B. Mets. 112<sup>a</sup> עובר עליו וכו' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 לפי... קבלתן... if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) land tenancy on a fixed rent. Tosef. Ab. Zar. II, 8 להם ערוריות (וקבלתה; Var. ed. Zuck. (oth. ed. ארריות וקבלתה; Var. ed. Zuck. (oth. ed. ארריות וקבלתה) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82<sup>a</sup> bot. שברי ארריות וקבלתה (read: ארריות וקבלתה, or ארריות וקבלתה, pl.) contracts of tenancy &c.—V. קיבולת.

קבלתה, v. preced.

קבולת f. (קבל II) outcry, plaint. Targ. Gen. XVIII, 20 (Y. ed. Amst. קבולת, read קבלתה. Targ. O. ib. 21 (ed. Vien. קבולת; Y. I קבולת; Y. II קבולת). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קיבולתה the plaintive sound of crackling thorns.

\*קבס (cmp. כבש, בבס) to treat with disrespect (Rashi: to annoy, grieve). Snh. 55<sup>a</sup>; Kidd. 26<sup>b</sup> קבסתן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: thou disgustest us; oth. opin. קבסתן m. insolent man that thou art!]

קבסתי, v. קבוסתי.

קבסתו, v. קבס.



a means of grace. Ab. II, 13 אלא רחמיש וב' ק' אל make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה הירדה ק' make thy study of the Law a regular engagement. Num. R. s. 2, beg. ק' ... בשם ... שנתפלותללם וב' from this the institution of three daily prayers is derived; a. fr.

**קָבַעַ** ch. same, *appointment, fixed time or place*. Pes. 101<sup>b</sup> לק' קטא היה (some ed. לק' קטא היה) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7<sup>b</sup> top לא מכפרא וב' a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6<sup>a</sup> לא מכפרא וב' it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קָבַעַ.

**קָבַעַ** m. (קָבַעַ I) *violent man, robber*. R. Hash. 26<sup>b</sup> top, v. קָבַעַ I; [Rashi takes our w. as verb קָבַעַ he has done us (me) violence.]

**קָבַעַ** f. pl. (קָבַעַ II) *setting, frame*. B. Bath. 6<sup>a</sup> ק' רבשורי (Ms. R. a. Rashi אַקָבַעַ) the wooden lining of the cavities in the wall in which the beams are fixed.

**קָבַעַ** (b. h.) *to press, gather*. Ab. Zar. 19<sup>a</sup> (ref. to Prov. XIII, 11) קיבץ על יד יהבה but if he collects learning little by little, he will increase it, v. קָבַעַ; Erub. 54<sup>b</sup> (corr. acc.).—Part. pass. קָבַעַ; pl. קָבַעַ. Y. Shebi. II, 33<sup>d</sup> top עניו את הק' עניו (not עניו) he may take with him the collected rakings. Gitt. 56<sup>b</sup> (ref. to Koh. VIII, 10) את הקָבַעַ read not *k'burim* (buried) but *k'butsim* (the wicked taking up *heaps* of spoil).

**Pi.** קָבַעַ same, *to collect*. Ib. 7<sup>a</sup> quot. in Ar. (ref. to Josh. XV, 21) קבצאנל ועדר ויעיר וב' (קבצאנל ועדר ויעיר) he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII אתי אֲקָבַעַ I (the Lord) will gather you in due time; a. fr.

**Nif.** קָבַעַ; **Nithpa.** קָבַעַ; *to be collected, gathered*. Snh. 112<sup>a</sup> קָבַעַן ליהיבה those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17<sup>b</sup> כיון שנתקבצו גליות וב' when the diasporas are collected, judgment is executed on the wicked. Zeb. 116<sup>a</sup> קָבַעַן כולם אצל וב' they all gathered themselves around Balaam; a. fr.

**Qal.** קָבַעַ ch. = קָבַעַ *to leap*. Ber. 63<sup>a</sup> ed. קָבַעַ, v. זיל I ch.; [Rashi = preced. *gather*].

**Qal.** קָבַעַ m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41<sup>a</sup> קָבַעַ), v. קָבַעַ.

**Qal.** קָבַעַ (b. h.) [to cave out; to arch,] *to bury*. Snh. 52<sup>a</sup> קָבַעַ (Ms. M. נראה) הניחא מי קָבַעַ אתי וב' we shall see, which will cover which (which will die first). Sot. 14<sup>a</sup> קָבַעַ אתי וב' ... ק' the Lord buried the dead, ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24<sup>b</sup> קָבַעַ אתי הייתי I used to be

a grave-digger. B. Bath. 15<sup>b</sup> לָקָבֹר וב' ... לא he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal. ch. XII קָבַעַי ההלה וב' first bury me in the valley, and then collect my bones. Ib. קָבַעַי אתי החת וב' bury me at the feet of my father. Sabb. 114<sup>a</sup> לא וב' קָבַעַי אתי neither in white clothes nor in black &c.; a. fr.—Part. pass. קָבַעַ; f. קָבַעַ. Keth. 111<sup>a</sup> וב' קָבַעַי הוא he that is buried in Palestine is as though buried under the altar. Ber. 18<sup>b</sup> קָבַעַל וב' for I am buried in a reed mat. Gitt. 56<sup>b</sup> (ref. to Koh. VIII, 10) קָבַעַים וב' it really means buried things, for even hidden things were discovered by them, v. קָבַעַ; a. fr.

**Nif.** קָבַעַ *to be buried*. Snh. 47<sup>a</sup> לא נספר ולא if a body has been neither lamented over (v. קָבַעַ) nor buried. Ib. וב' קָבַעַ לא וב' he must never be buried in that place; a. fr.

**Pi.** קָבַעַ *to bury (one after the other)*. Ib. 113<sup>a</sup> היה וב' קָבַעַ והולך וב' he successively buried (his children) beginning with Abiham &c.

**Qal.** קָבַעַ ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXIX, 3; a. fr.—Part. pass. קָבַעַ; f. קָבַעַ &c. Targ. O. Deut. XXXIII, 21 (Y. קָבַעַ, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46<sup>b</sup> לא בעינא וב' קָבַעַי I do not want them to bury this man (I want not to be buried when I am dead). Ib. מדקָבַעַי וב' because the Lord buried Moses. Sabb. 151<sup>b</sup> וקָבַעַי, v. קָבַעַ; a. fr.—Ab. Zar. 38<sup>a</sup> וב' קָבַעַי after an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 דמרבי וקָבַעַי which grows and floods, v. קָבַעַי.

**Pa.** קָבַעַ as preced. **Pi.** Targ. Num. XXXIII, 4; a. e.

**Ithpa.** קָבַעַ, **Ithpe.** קָבַעַ; *to be buried*. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מדאֲקָבַעַי since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. קָבַעַי נמי ליקָבַעַי וב' they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104<sup>a</sup> וב' קָבַעַי הוא he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

**Qal.** קָבַעַ m. (b. h.; preced.) *grave*. Snh. 47<sup>b</sup> קָבַעַ ק' חדש a fresh grave (that has been dug but not used). Ib. ק' בנין a grave on which something has been built, i. e. an arched grave (not flat). Ib. הנמצא קברות הן ק' הנמצא there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק' הידוע a known grave (in which one was buried with the owner's consent); ק' המצוי את הרבים a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57<sup>d</sup> top, v. קָבַעַי. Ohol. XVII, 1 קָבַעַי אתי וב' if one passes the plough over a grave. Koh. R. to VII, 8 קָבַעַי אתי וב' ... את קָבַעַי when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—Pl. קָבַעַי, קָבַעַי. Taan. 25<sup>b</sup> וב' קָבַעַי have you prepared graves for yourselves (are you ready to



ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105<sup>b</sup>; Meg. 27<sup>b</sup> עם ק' the holy assembly. v. פָּסַע; (Snh. קדוּשׁתִּי<sup>ל</sup>; Yeb. l. c. also קָדַשׁ עם). Lev. R. s. 24 'כָּדוֹשׁ אֲנִי כָּךְ כָּדוֹשׁ' as I am holy, so be you holy. Y. Sabb. XVI, 15<sup>c</sup> bot.; Treat. Sof'rim XVI, 12 הללו ה' אל בקדשו לקדוּשׁוֹ לְאַהֲרֹן קָדוֹשׁ ה' 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14<sup>b</sup>, a. e. כל הקרב ביום אלו ק' אלא ביום אלו whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23<sup>b</sup>; Snh. 15<sup>a</sup> אדם מר ק' is a human being ever sacred (dedicated to be Temple property)? Ber. 10<sup>b</sup> (ref. to II Kings IV, 9) הוא ק' ... אינו ק' he (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—הק' רבינו our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74<sup>a</sup>; a. fr.—הק' ברוך הוא (abbrev. ה"קב"ה, ה"ק"ה, ה"ב"ה) the Holy One, blessed be He, the Lord. Ber. 6<sup>b</sup>. Num. R. s. 20; a. v. fr.—Pl. קדוּשִׁים. Lev. R. l. c. Sabb. 86<sup>a</sup>, a. e. הן ק' ישראל the Israelites are a chaste people. Pes. 104<sup>a</sup> אבן של ק' the descendant of holy men (R. Me-nalehem); Ab. Zar. 50<sup>a</sup>; a. fr.—פירשת ק' the section of the Torah beginning with *k'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—Fem. קדוּשָׁה. Y. Maas. Sh. II, end, 53<sup>d</sup>; a. e., v. יְדָה.—2) (v. קְדוּשָׁה) *Kadosh*, the recitation of *Kadosh* (Is. VI, 3). Treat. Sof'rim l. c. ברוצ'ר ק' (not ברוצ'א) a minor ... must not recite *Kadosh* in the morning prayer (v. יצ'ר). Ib. לקדוּשׁתִּי (v. יצ'ר) the *Kadosh* recited in the 'standing prayer' (v. יצ'ר), the *K'dushshah*.

**קָדוּשׁ** ch. (denom. of preced.) 1) *to become sanctified, consecrated*. Men. 100<sup>a</sup> ליקדוּשׁ, v. פָּסַע; Yoma 29<sup>b</sup> התקדוּשׁ; a. e.—2) *to be betrothed*. Kidd. 12<sup>b</sup> התיקדוּשׁ let her be betrothed by means of the four Zuz which are wrapped up &c.

**קָדוּשָׁא, קָדוּשָׁתָא**, v. sub קדוּשׁ

**קָדוּשָׁתָא**, v. קָדוּשָׁא

**קָדוּשָׁה** f. (קָדַשׁ) 1) *holiness, sanctity, sacredness; chastity*. Yeb. II, 3, a. e. איסור, v. איסור. Kidd. 55<sup>a</sup>, a. fr. קדוּשָׁה הַגֵּיָה an object which is consecrated as such (ir-redeemable), opp. קָדוּשׁ דְּמִיָּה that which is consecrated for its value (redeemable). Tem. 10<sup>b</sup> הולד ק' על הולד ק' because he has pronounced sanctity on the embryo (by dedicating the mother). Ib.<sup>a</sup> חלה על עובר ק' no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 קדוּשָׁה קדוּשָׁה טַלְמִיד נזיר the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Hag. 3<sup>b</sup> קדוּשָׁה קדוּשָׁה לְשִׁמְחָה as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10<sup>b</sup>, sq.; Zeb. 60<sup>b</sup>; a. e.—Hor. 13<sup>a</sup> זה גדל עמי בק' זה גדל עמי בק' the one (the *nathin*, v. קָדַשׁ) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58<sup>a</sup> לידתי בק' born in holiness (after his mother's conversion); Yeb.

98<sup>a</sup>, v. הוֹרָה; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood*. Meg. 23<sup>b</sup>; Ber. 21<sup>b</sup> כל דבר רב לא יהא רב no sacred public act should be performed with less than ten persons.—Esp. קדוּשַׁת הַשֵּׁם a) *sanctification of the Name, fidelity to the Jewish faith, martyrdom*. Ib. 20<sup>a</sup> ה' נסרתי נפשיהו אק' ה' נסרתי נפשיהו אק' bound to sanctify the Name (with his life); a. fr.—b) ק' השם, or קדוּשָׁה קדוּשָׁה the third section of the Prayer of Benedictions (הַפְּזָה), *praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy &c.'* (v. קדוּשׁ). R. Hash. IV, 5 וק' ... סדר ברכות the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אָב), *G'buwoth* (v. גְּבוּוּת) and the sanctification. Ber. 21<sup>b</sup> ק' ... שלא יגיב before the reader reaches the *k'dushshah*. Ib. אין היחיד אומר ק' one praying alone should not recite the *k'dushshah*; a. fr.—קדוּשַׁת הַיּוֹם the sanctity of the day (the Sabbath &c.) in prayer or at meals. R. Hash. l. c. ק' היום that section of the Prayer of Benedictions which closes with the benediction 'who sanctifies the day &c.' Bets. 15<sup>b</sup> לוי וקדוּשׁוֹ הַיּוֹם וכו' borrow on my (the Lord's) account and celebrate the sanctity of the day, and trust me &c. Ber. 33<sup>b</sup> בין ק' שבת בין ק' שבת thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105<sup>a</sup> על הכוס ק' the proclamation of the sanctity of the Day over a cup of wine (קְרִיאת); a. fr.—קדוּשַׁת הַיּוֹם Kel. I, 6 ק' הן ק' there are ten degrees of territorial sanctity. Y. Ber. IX, 13<sup>a</sup> top; Tanh. K'dosh. 4 (ref. to Josh. XXIV, 19) וכו' שווא קדוּשׁ בכל מיני ק' he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שלש ק' three times 'holy', v. קָדַשׁ; Yalk. Is. 272. Ber. 33<sup>a</sup> אישר ק' the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. הַבְּרָלָה); a. fr.—3) a title, *his holiness*. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top (in irony) לקדוּשַׁת הַנְּבִיָּה to his holiness Hanania (who had usurped the functions of the Palestine authorities).

**קָדוּשָׁתָא, קָדוּשָׁתָא** ch. same, constr. קָדוּשַׁתָּא. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27<sup>b</sup> דקבית ... בית a synagogue whose sacred character is permanent; קדוּשַׁתָּיהוּ ארבע ... קדוּשַׁתָּיהוּ the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3<sup>b</sup> מוקדוּשַׁתָּיהוּ להוּ מפקע להוּ מפקע להוּ he deprives them of their sacred character; a. e.

**קָדַח** 1) *to bore, perforate, penetrate*. Sabb. XII, 1 'הקדחת רב' until he bores a hole ever so small. Tosef. ib. XI (XII), 3 כולו את כולו until he bores as far as is needed for his purpose; Y. Pes. VI, 33<sup>b</sup> top. Lev. R. s. 4 ... והתחיל קדחת החתני one of the passengers of the ship took a borer and began to bore under the place assigned to him; לא תחרי אני קדיה have I no right to









rope against his feet. Ib. אין מקדרין אלא בחבל וכו' only a rope of four cubits can be used for measuring &c. Ib. אין מקדרין לא בעגלה וכו' this method of measuring distances is not applied in the case of a slain body found in the field (v. קְנֵלָה), or for cities of refuge. Tosef. ib. VI (V), 11 מקְדַר ויולה מן ויורד וכו' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58<sup>a</sup> מקְדַר ויולה וכו' Tosef. l. c. 12 מקדר. Y. ib. V, 22<sup>d</sup> (repeatedly מקְדַרין). Ib. מקדרינו (corr. acc.). Y. Sot. V, 20<sup>b</sup> bot. במקדרין; Y. Macc. II, end, 32<sup>a</sup> במקדרין; a. fr.—Y. Keth. XIII, 36<sup>b</sup> top מקדר ויוצא וכו' he may cut his way through the vines and get out (v. פֶּסַג).—[Pes. 11<sup>b</sup> במקדרין, read: במקדרין, v. קְדַר.—]2) (denom. of קְדַר) to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. קְדַרְתָּ.

Hif. קְדַרְתָּ to cut through; to penetrate. Erub. 58<sup>a</sup>, v. supra. Nidd. 56<sup>b</sup>; Tosef. ib. VI, 13 מקְדַרְתָּ, v. קְדַר; [perh. fr. קְדַר II, becomes dull].

Nif. קְדַרְתָּ to be cut out. Hull. 77<sup>a</sup> כְּמִין טַבַּחַת וכו' (Ar. קְדַרְתָּ) if the flesh over a fracture is cut out like a ring. Ib. 57<sup>b</sup> רחל . . . שני קנה שלה וכו' a lamb . . . whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

Qal. קְדַרְתָּ (קְדַרְתָּ) ch. same, to penetrate. Men. 83<sup>a</sup> בשר אגב קְדַרְתָּ (Ms. M, קריר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98<sup>a</sup> משום דקריר (Ms. K, דקריר; Ms. R. 1 דקריר; v. Rabb. D. S. a. l. note 6). Ib. 79<sup>b</sup> שאני רוק דקריר Ms. M. (ed. דקריר; Ms. R. 2 a. Ms. K, דקריר; Ms. R. 1 דקריר) it is different with saliva, because it penetrates.

Pa. קְדַרְתָּ to measure level distances. Y. Bicc. I, end, 64<sup>b</sup> שְׁתַּרְתָּהוּ, v. באן דְּקְדַרְתָּ וכו'.

Ithpe. קְדַרְתָּ (אֶקְדַרְתָּ) to be caved or arched. Targ. Esth. VIII, 10 אֶקְדַרְתָּ פִּיטָה וכו' (ed. Lag. אֶקְדַרְתָּ) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

Qal. קְדַר II (b. h.; cmp. Arab. qadar) [to be soiled,] to be dull black; trnsf. to be sad.

Hif. קְדַרְתָּ to become, or be black. Y. Nidd. II, 50<sup>b</sup> top שְׁחֹרַת מַצְהָרָה a dull black color, opp. מִצְהָרָה shining. Y. Sabb. X, 12<sup>c</sup> bot. מְקַדְרִיָּה Rabbi's face darkened (he grew sad). Gen. R. s. 12 וּפְנֵיהֶם מְקַדְרִיָּה ... הרשעים ... וּפְנֵיהֶם מְקַדְרִיָּה ... in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

Qal. קְדַר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 וקדרו יהיה, read as Lev. R. s. 22: וּמְקַדְרִים.]

Ithpe. קְדַרְתָּ to become black. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

Qal. קְדַר (b. h.) pr. n. Kedar, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 (ישמעאלים) Bets. 20<sup>b</sup> ק' צאן שׂוֹמֵר מִקְדַר; a. e.—Denom. קְדַרְתָּ; pl. קְדַרְתָּ. Taan. 5<sup>b</sup> ק' עֲבוּדֵי ק' the Kedarites worship water.

Qal. קְדַר m. (v. next w.) 1) (cmp. קְדַר) potter. Toh. VII, 1.—Pl. קְדַרְתָּ. Num. R. s. 16, beg. (ref. to חרש, Josh.

II, 1, v. חָרַס) וכו' they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. קְדַרְתָּ. Gen. R. s. 86 ק' חַרְוִים (Ar. קְרוּזִים) will you import potters to K'far Hanina? (Matt. K. קְדַרִּים pots); v. קְדַר.

Qal. קְדַר m. (I קְדַר) pot. Pes. 41<sup>a</sup> ק' צָלִי roasted through the heat of the pot. Meg. 7<sup>b</sup>, v. קְדַר; a. e.—Pl. קְדַרִּים, v. preced.

Qal. קְדַרְתָּ, קְדַרְתָּ, קְדַרְתָּ ch. same. Targ. O. Num. XI, 8 (h. text פָּרַד) Targ. Mic. III, 3 (h. text קָלַחַת); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אֶבְרִים.—Lev. R. s. 19, beg. בָּקִי הִרְתָּ בָּקִי יְהוּבִינָן he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נִפְלָה כִּיפָה וכו' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 / נִפְלָה קִיפָה לְקַרְתָּ וכו' Erub. 3<sup>a</sup>, a. e. דְּשִׁוּתָּי קְדַר, v. תִּפְתָּ; a. fr.—Trnsf. intestines, rectum, bladder. Ber. 62<sup>b</sup> וְכִּי תִּפְתָּ קְדַרְתָּ וכו' while thy pot is hot, empty it (do not delay discharge). Sabb. 33<sup>a</sup> קְדַרְתָּ קְדַרְתָּ וכו' more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לקרר some ed., v. קְדַרְתָּ.—]Pl. קְדַרְתָּ, קְדַרְתָּ, קְדַרְתָּ Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77<sup>d</sup> bot.; Y. Snh. VI, 23<sup>c</sup> bot.; a. e.

Qal. קְדַרְתָּ, קְדַרְתָּ f. h. same, pot, contents of the pot, dish. Hull. VIII, 3 באותה ק' ... אם יש enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67<sup>b</sup>, a. fr. רִימָא ק' בת רימא. Ex. R. s. 1; Sot. 11<sup>a</sup> (ref. to Ex. XVIII, 11) בָּקִי שְׂבִישֵׁלִי, v. בָּשָׁל. Ib. מאי היא what is your evidence that this zadu (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112<sup>a</sup> וכו' לא תבשל בק' thy neighbor has used, i.e. marry not a divorced woman. Y. Snh. VIII, beg. 26<sup>a</sup> ... השחירה הקררה וכו' when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Trnsf. skull. Hull. 45<sup>a</sup> בל מה שבק' two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—Pl. קְדַרְתָּ, קְדַרְתָּ. Pes. 30<sup>a</sup>; Zeb. 95<sup>b</sup> בפסח ק' earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קְדַר; a. fr.

I. קְדַרְתָּ, v. קְדַר.

Qal. קְדַרְתָּ, v. קְדַרְתָּ.

Qal. קְדַרְתָּ (b. h.) pr. n., Torrent (or Brook) of Kidron, near Jerusalem. Y. Taan. III, 67<sup>a</sup> top, a. e., v. קְדַרְתָּ I.

I. קְדַרְתָּ Targ. Y. Gen. VIII, 4, v. קְדַרְתָּ I.

Qal. קְדַרְתָּ, Lam. R. to I, 16 ק' גְלוּסְקָאן some ed., read: קְדַרְתָּ.—Yalk. Lev. 665 ק' חמי, read: קְדַרְתָּ.

Qal. קְדַרְתָּ, v. קְדַרְתָּ.

I. קְדַרְתָּ (xédros) cedar. Targ. O. Gen. VI, 14 (h.



to accept a betrothal in behalf of one's daughter. Ib. 1 'וב' האיש מקדש את בתו אה man may accept his daughter's betrothal, if she is a *nā'arah*, either in person or through a deputy. Ib. 41<sup>a</sup> 'אסור לאדם שיקדש את בתו יב' a man is forbidden to betroth his daughter as a child, (but must wait), until she is grown up and says, I like this man; a. fr.—7) to cause a thing to be prohibited, esp. (by ref. to Deut. XXII, 9) by planting seeds in a vineyard, or vines among seeds; to cause condemnation. Kil. IV, 5 ... הזירע ק' שורה אחת a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 'הרי זה מקדש ארבעים וב' he has made forty-five vines forbidden. Ib. VII, 2 'ואינה מקדשת גפן to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 'אלו אסורין ולא מקדשין the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 'אין אדם מקדש דבר וב' no man can cause condemnation of a thing not his own. Ib. 'זה ק' יב' he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

*Hithpa.* הִתְקַדְּשׁ, *Nithpa.* נִתְקַדְּשׁ 1) to be sanctified, glorified as holy. Yeb. 79<sup>a</sup> 'והתקדש שם וב' let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanh. Sh'mini 1 'אני שם במקדש there (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) to be consecrated, dedicated; (of the New Moon) to be proclaimed. R. Hash. 21<sup>b</sup> 'עד שתקדשו וב' you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 'והכלי מתקדשתה היה הכהן in it some sacred object, by which the vessel was consecrated; וכלי חיל מתקדש and a profane vessel became sacred. Shebu. 15<sup>a</sup> 'אין השורה מתקדשתה וב' the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16<sup>a</sup> 'תחתונה נתקדשה בכל אלו the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) to be condemnable, condemned. Kil. VII, 7 'מתקדשה ... מאימתי from what time are seeds of grain (planted among vines) to be condemned? Ib. 'אין מתקדשתה וב' are not to be condemned; a. fr.—4) to be betrothed. Kidd. II, 1 'אשה מתקדשת בה וב' a woman may be betrothed in person or through her deputy. Ib. 'אומר לי וב' if a man says to a woman, be betrothed to me with this fig. Ib. 45<sup>b</sup> 'אביה וניסת וב' she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) to sanctify one's self. Sifra Yayikra, N'dab., ch. II, Par. 2 'שהיא מ' שיהא מתקדש he that is ready to sanctify himself (by vowing a sacrifice).

*Nif.* נִקְדַּשׁ 1) to be sanctified; to become consecrated. Tem. 14<sup>a</sup> 'באן לקדש באן לקרב האן in the one case it refers to being consecrated (by being put in a sacred vessel), in

the other to being offered. Bekh. 4<sup>b</sup> 'הזוהרו לי קדש ... they were admonished concerning the firstborn, that they be consecrated; a. e.—2) to be betrothed. Kidd. 48<sup>a</sup> 'אם עשה לי ... ואקדש וב' make for me chains &c., and I shall be betrothed unto thee.

*Hif.* הִקְדִּישׁ 1) to cause sanctification. Zeb. 115<sup>b</sup> 'לא תמו בני אהרן ... להקדיש שמו וב' thy (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) to sanctify, dedicate an object as Temple property (Lev. XXVII, 14-24). Arakh. VI, 2 'אם נכסו וב' if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* &c. Ib. VII, 1 'אין מקדשתו לפני הירוב וב' you cannot dedicate landed property within less than two or three years before the jubilee. Ib. 3 'הקדישה וגאלה if he dedicated and then redeemed it. Ib. 5 'אין אדם מקדש דבר וב' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

*Hof.* הִקְדִּישׁ to be dedicated, consecrated. Meil. II, 8 'משעה הוקדשה ... משהוקדשה the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 'משעה הוקדשה as soon as it has been designated for a sin-offering; a. fr.—Part. מוקדש, מוקדשת, מוקדשית, מוקדשתים &c. Ned. V, 6 (48<sup>a</sup>) 'אם הם מוק' להם הרי הם מוק' לשמים if they are mine, be they dedicated to the Lord. Ib. 'מתנה אינה מתנה ... מוקדשתה (read: a gift which is not made so ... if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 'כל פסולי המוק' all dedicated sacrifices which became unfit for the altar; a. fr.

קִדְּשׁ ch. same, to be sanctified, sacred (v. קדוש). Shebu. 15<sup>b</sup> 'רמיקדשו ... רמיקדשו (Rashi) it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4<sup>b</sup> 'קדשו קדשו וב' those firstborn that were consecrated, were consecrated &c.

*Pa.* קִדְּשׁ as preced. *Pi.*, to sanctify; to proclaim; to betroth &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 'לקדשה (Y. דקדשה). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not דקדשה). Ib. XXII, 16 (h. text דקדשה); a. e.—Shebu. 16<sup>a</sup> 'אשר קדשו וב' Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106<sup>a</sup> 'בשר לקדושה ... רבי ק' החלה יומא בשר לקדושה the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. 'לקדשה לך וב' please, sir, recite for us the great Kiddush, v. קדושה. Ib. 101<sup>a</sup> 'לקדוש בביתא לקדוש בביתא to recite the Kiddush in the house. Ib. 106<sup>b</sup> 'מקדש ארפתא ... זימנין at times, when he cared more for bread, he recited the Kiddush over bread.—R. Hash. 25<sup>a</sup> 'אין קדושה וב' go to 'En-Tab and proclaim the New Moon Day. Ib. 'אמר ... בשינת לקדושה בך וב' he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. 'לקדושה וב' Ms. M. and we may proclaim it at night. Shebu. 15<sup>b</sup> 'עוד דקדשו יומא וב' so that immediately after one has recited the blessing at the exit of the day (הקדשה), one might finish the building and consecrate it.—Kidd. 50<sup>b</sup> 'באתרא דמקדשו והדר מסבלי where it is customary to send



ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Sbh. 109<sup>b</sup> (play on קרה בן שיה' Num. XVI, 1) בן שיה' a son that brought grief over his parents; a. e.

*Pi.* קהה to pronounce unsolvable. Neg. IV, 11, v. פהה.

*Nif.* קהה 1) to become faint, powerless. Koh. R. to X, 10 אם נקהה אומיה וב' if the nation whose power was as hard as iron, has grown powerless.—2) to be tough, difficult. Ib. אם נ' הלמודך וב' if thy lesson is as tough to thee as iron (v. preced).

*Hithpa.* קההה, קההה; *Nithpa.* קההה 1) to faint, long for. Yalk. Ex. 186 (ref. to מתלקחה, Ex. IX, 24) מתקאה מיתה מתקאה (not שלמההיה) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4<sup>a</sup> מיתה מתקאה וב' Ar. (ed. מתקריא, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מיתה ומתקאה בשביל לשניה רצון בוראם (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) מיתה ומתקאה לשונה (corr. acc.)—2) to become tough, hard, unyielding, grievous, irksome. Koh. R. l. c. אם נזק' הרב על התלמיד וב' if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) . . . , and the teacher shows not a friendly face (does not relent) &c. Ib. אם נזק' התלמיד על הרב וב' if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) . . . , and the teacher refuses to explain &c.

קהה, קהה ch. same, 1) to be blunt (and loose); to be dull, faint. Targ. Y. II Gen. XXXIII, 4 (Y. I אחמזיזו). Ib. XXXII, 26 וקהה (some ed. וקהה, v. קנהה; Y. I וניזו; h. text וקנהה).—[Targ. I Kings XIV, 4 קההה (ed. Wil. ברהאה); ed. Lag. קבא; h. text קבא].—2) to be stale, distasteful. Ber. 56<sup>a</sup> קהה עסקך וב' Ms. F. (ed. קאני fr. קאני; Ms. M. פסיד) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קההה, pl. קהההין (cmp. קהה, a. קהה). Lev. R. s. 19 הא קהההין are they (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קהההה is it spoiled?].—3) to be unrelenting, rigorous. B. Mets. 52<sup>b</sup> קהה רעה Ar. (ed. רמוקום) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נפש).

*Pu.* קהה to give an acrid taste to. Pes. 116<sup>a</sup> צריך קהה one must give the pap (קורסר) an acrid taste (with apples and wine).

*Af.* קהה [to blunt a person's teeth,] to refute, argue. Yeb. 110<sup>b</sup> מקהה Ar. a. Var. in Rashi (ed. פקווי), v. אקהה.

קנהה f. (preced.), bluntness of teeth; trans. old age. Yalk. Lam. 996 וב' ש' וב' בן שנתן לו בן' the son that was given him (Abraham) in his old age, when he was one hundred years old.

קנהה f, pl. קנההה arguments. Yeb. 110<sup>b</sup> Ar., v. אקהה.

קנההה v. קנההה.

קנהה (b. h.; cmp. קיל) to call.

*Hif.* קהה to assemble. Ber. 61<sup>b</sup>; Ab. Zar. 18<sup>a</sup> קההיל קההיל called public assemblies (to teach). Gen. R. s. 99 כשנקההיל קרה וב' (some ed. כשנקההיל) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 כרי שילמדו וב' לקההיל . . . that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

*Nif.* קהה to be assembled. Gen. R. s. 98 בשנה שיהן וב' קההיל when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 בהקהל . . . פרשה וב' this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קהה.

*Hithpa.* קהה same. Gen. R. s. 99 (ref. to וקהה, Gen. XLIX, 10) מתקההיל עליו . . . he around whom the nations will group themselves.—[Num. R. s. 12 מתקההיל, v. קהה.]

קהל m. (b. h.; preced.) gathering, congregation. Y. Hor. I, 46<sup>a</sup> bot. (ref. to Num. XV, 24, הגשרים) כל השבטים called קהל; . . . כל שבט ק' every tribe for itself is called ק; Bab. ib. 3<sup>a</sup> . . . כגון ק' רובו של ק' וב' when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. ק' קהל הוא קהל ק' only they (the entire people) are called ק.—Kidd. 73<sup>a</sup> קהל ודאי a community of Israelites of undoubted legitimacy; ק' ספק; ק' ספק of doubtful legitimacy; Y. Yeb. VIII, 9<sup>b</sup> bot. ק' ספק; ק' ספק; Ib. [read:] ארבע קהילות four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 אלא מלבב בק' and they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—Pl., v. קהה.

קהל, קהלה ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73<sup>a</sup> נפקי קהל מזה קהל (Rashi קהלה) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which קהל occurs.—Pl. קהלי. Ib. הנהו נמי תרי ק' טניהו (priests and Levites) are also two communities (requiring two verses with the word קהל in them); a. e.

קהלה, קהלה f. (b. h.) same. Y. Ber. VII, 11<sup>c</sup> top 'in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2<sup>a</sup> ר"ג ובן ק' וב' the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) קהלה ינאני וב' it is not written here, 'an inheritance of the congregation of Yannai' (privileged scholars), but of the congregation of Jacob (v. אקהה); a. e.—Pl. קהלות. Y. Yeb. VIII, 9<sup>b</sup> bot., v. קהל. Ab. Zar. 18<sup>a</sup>, a. e., v. קהל; a. fr.

קהלה (b. h.) pr. n. m. Koheleth, traditional surname of King Solomon. Koh. R. to I, 1 . . . ק' למה נקרא שמו וב' בהקהל why was his name Koheleth? Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—(ספר) the Book of Koheleth,

Ecclesiastes. B. Bath. 14<sup>b</sup> ק' וב' ... סידרן the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, Ecclesiastes &c. Ib. 15<sup>a</sup> ק' אנשי וב' ... the men of the Great Assembly composed Proverbs, Song of Songs and Ecclesiastes. Sabb. 30<sup>b</sup> ספר ק' וב' ... the scholars wanted to exclude from the canon (v. זנן) the book of E., because its words contradict one another; Koh. R. to I, 3; a. fr.

קהרמנא m. (Pers. Kaharmân) administrator, curator. B. Bath. 46<sup>b</sup> שויה ק' Ar. (read: שויהו; v. שויהנא) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59<sup>a</sup> ק' דשכיחי גברי Ar. (ed. הרמנא) they are accustomed to meet at the office of the curator of the city, v. הרמנא.

קני, in יקני, ויקני &c., v. קום ch.

קו m. (b. h.; v. קויה) 1) circle, zone. Hag. 12<sup>a</sup> יהו קו ירוק זהו קו ירוק (Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קו ירוק וב' this is typical of the green circle &c. Num. R. s. 13 קו הים שעשה וב' the circle encompassing the basin which Solomon made (I Kings I. c.); a. e.—2) [cavity,] the lower part of a trumpet. Kel. XI, 7, v. קב.—[Tanh]. Ahäre 1 קו שררהיה, v. קושרהא.

קניא ch. (preced., v. P. Sm. 3510; cmp. פניא) [circle, window,] web.—Pl. קניין. Targ. Is. LIX, 5, sq. (Ar. קניין f. pl.; h. text קורי)—V. קניא.

קניא (b. h.) to spit.

Hif. קניא same, to vomit. Sifra Ahäre, end (ref. to Lev. XVIII, 25) כאדם שהקיא את מזונו like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קניא מלמעלה קלון מלמעלה קלון (thou shalt be) vomiting above together with disgrace (nuisance) below; v. שמקיא וב' and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 קניאן if he vomited them after the immersion; a. e.

קניא m. Quay, name of an unclean bird. Hull. 63<sup>a</sup> קניא (Rabb. D. S. has קוקי; Ms. M. קרי; Ms. R. 2 קקואי וקקי).

קוב m. (denom. of קב) cursing, v. קבה.

קובא, v. next w.—[קובאיה, v. קובנא].

קויפה f. (b. h. קבה; קב, v. קב) 1) arched room, compartment. Taan. 8<sup>b</sup> קויפה ק' רש וב' there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 שלא יעשה בק' Men. 31<sup>b</sup> note 8). Men. 31<sup>b</sup> קויפה web; v. Rabb. D. S. a. l. note 8). Men. 31<sup>b</sup> קויפה that he do not write the door-post inscription in the shape of an arch.—2) tent of prostitution (Num. XXV, 8). Ab. Zar. 17<sup>b</sup>, sq. קויפה בק' Ar. (ed. של זוניה) his daughter was condemned to sit in a brothel. Gen. R. s. 91 קויפה בק' היא (some ed. בקויפה) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

קובמיות, קובמאות f. pl. (קבוט, v. קבוט) pressed or pickled substances, sauces &c. Y. Ab. Zar. II, 41<sup>d</sup> ק' שלהן ... sauces (or pickles) prepared by gentiles; Tosef. ib. IV (V), 11 קובמיות ed. Zuck. (Var. קפאמיות, missing in oth. eds.); Bab. ib. 38<sup>b</sup> קובמיות (?) Y. Pes. III, 30<sup>a</sup> ק' בירתייהו sauces from Birtha must be removed before Passover (on account of an admixture of leavened matter); cmp. קובמיות.

קובמין, קובמין, v. אקובמין.

קובמירה, Y. Sabb. VI, beg. 7<sup>d</sup>, a corrupt, prob. for קובמיות (φουλακτήρια) charms, amulets, v. טוקפת a. הומיהא.

קובמרא m. (denom. of קובמאות; cmp. הליתר a. קובמרא III) maker of pickles or sauces.—Pl. קובמרא. Y. Ab. Zar. II, 40<sup>c</sup> bot. ק' אלפין וב' the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. jewellers.]

קוביא f. (κωβεία) dice-playing, gambling. Snh. III, 3 (among those disqualified as witnesses) המשהק בק' the habitual dice-player; R. Hash. I, 8; Y. ib. 57<sup>c</sup> top קוביא Sabb. XXIII, 2 כשום ק' (omitted in Bab. ed. 148<sup>b</sup>) it is forbidden, because it is like gambling; ib. 149<sup>a</sup>; a. e.

קויבה f. (cmp. Syr. קויא, P. Sm. 3510) loom. Y. Sabb. VII, 10<sup>c</sup> top קויבה בק' כר משייה when he inserts the warp in the loom.

קוביוסמוס m. (וס for וס; κωβισμοσ = κωβισμοσ, S.) gambler; (= κωβισμοσ) crafty person. Yalk. Deut. 847 המוכר זה הוא ק' וב' this man is a gambler, and he may go and gamble and lose &c. Tosef. B. Bath. IV, 7 ... וימנא גנב או ק' if one sells a slave ... and he turns out to be a thief or a crafty person (swindler), contrad. to לרשעים; Y. ib. VII, end, 15<sup>d</sup>; Bab. ib. 92<sup>b</sup>. Hull. 91<sup>b</sup> גנב או ק' וב' art thou a thief or a burglar that thou art afraid of the morning?; Yalk. Gen. 133. Bekh. 5<sup>a</sup> משה או ק' וב' ... your teacher Moses was either a thief or a swindler, or else a bad arithmetician.

קוביוסא ch. same. Y. Ned. V, end, 39<sup>b</sup> [read:] 'א"ל וכן בר נש עבד אמר ליה בק' (v. Asheri to Gitt. 35<sup>b</sup>) he said to him (who had vowed that he would make no profits), does a man do that? Said he to him, (I vowed to make no profits) as a gambler (Asheri l. c. quotes קוביוסא).

קובמין, v. קובמין.

קובנא, v. קבנא II.

קובליים, קובליים, v. פובליאם.

קובלן, Y. Kil. IX, 32<sup>d</sup> top, v. קובלן.

קובלנא m. (v. קבנא III) a formula to ward off danger, e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104<sup>b</sup> (ref. to Lam. I, 12) (Ar. לקבלי) here we have a







quot in Ar.—Yalk. Deut. 854 אֵתָהּ... אֲנִי נָתַתִּי קַ' I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanh. ed. Bub. Mikkets 9 קַ' שֶׁלְךָ וּבַ' אִם בֵּא... if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19... כָּל קַ' קוֹמִיקוֹן אֵתָהּ (Ar. ed. Koh. קוֹמִיקוֹן; ed. קוֹמִיקוֹן) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קוֹמִיקוֹן קוֹמִיקוֹן (corr. acc.).

קוֹמִיקוֹן m. (κομικόν) universal; (of a wind) extending over the whole world. Gen. R. s. 24 וְאֵין לָךְ קַ' אֵלָּא וּבַ' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קוֹן...); Y. Ber. IX, 13<sup>d</sup> קוֹמִיקוֹן קוֹן; Yalk. Kings 219 קוֹמִיקוֹן (corr. acc.).—[Gen. R. s. 19, v. קוֹמִיקוֹן.]

קוֹמִיקוֹן, Gen. R. s. 19 Ar. ed. Koh., read: קוֹמִיקוֹן (v. next w.), v. קוֹמִיקוֹן.

קוֹמִיקוֹן m. pl., v. קוֹמִיקוֹן.

קוֹמִיקוֹן f. pl. (בָּקִי) vessels for blood-letting. Y. Nidd. II, 50<sup>b</sup> top קוֹמִיקוֹן קוֹמִיקוֹן... באֵילֵין אֵייתִי brought (for comparison)... the various sorts of blood contained in their (the blood-letters') vessels.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן (b. h.; cmp. קוֹן I) [to shrink,] to feel aversion, be disgusted.

Nif. קוֹמִיקוֹן same. Pesik. B'shall, p. 81<sup>b</sup> עַד... לֹא הִסְפִּיק... שֶׁנֶּאֱמַר נִפְשָׁא עֲלֵיהּ (for קוֹמִיקוֹן, v. Job X, 1) he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

קוֹמִיקוֹן ch., Ithpol. אֶתְקַשְׁטָא, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, v. next w.

קוֹמִיקוֹן f. (קֶטֶב) small wine or olive press with a cylindrical beam. Sifra B'har, Par. 1, ch. I אֵין עִישֵׁין זֵהִיב... בְּבַד וּבַקַּ' (in the Sabbatical year) you must not press olives in a bad (v. בַּד II) or in a kutbi; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קוֹמִיקוֹן); Y. ib. 38<sup>b</sup>; Tosef. ib. VI, 27 קוֹמִיקוֹן (ed. Zuck. קוֹמִיקוֹן, corr. acc.). Tosef. Toh. X, 22 קוֹמִיקוֹן (corr. acc.). [In later Hebr. קוֹמִיקוֹן pole; Arab. polar star.]

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן f. Nuttith, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. בְּשִׁירָה, Lev. XIX, 35); Yalk. Lev. 617.

קוֹמִיקוֹן, Sifre Num. 89 סָבַב בַּקַּ' read: אֶסְקוּטֵלָא, as Yalk. ib. 735; v. אֶסְקוּטֵלָא II.

קוֹמִיקוֹן chains, v. קוֹמִיקוֹן h.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, Midr. Till. to Ps. XII, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן m. (מִינּוּת) minority, childhood. Keth. II, 10 וְאֵלֵי... בְּגוּדֵינָה שְׂרָאוֹ בְּקוֹמִיקוֹן... the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27<sup>a</sup> top הֵאֱמַר בְּקוֹמִיקוֹן לֹא... but as long as they are minors are they not admitted?

קוֹמִיקוֹן, קוֹמִיקוֹן m. (preced.) 1) the thinner side. Sabb. 134<sup>a</sup>, v. אֶתְקַשְׁטָא. Y. Sot. VII, 21<sup>d</sup>, v. עִיבָבָא.—2) tail. Targ. Y. I Ex. IV, 4 (Y. II קוֹמִיקוֹן pl.).

קוֹמִיקוֹן m. pl. (בְּרִשְׁיָה) the beans of colocasia (ciborium). Maasr. V, 8 אֶתְקַשְׁטָא הַקַּ' פְּטוּרֵין זֵבַ' Bab. ed. (Y. ed. Mish. ed. קוֹמִיקוֹן) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 הַקַּ' שְׁלִמְשָׁה וּבַ' ed. Zuck. (Var. קוֹמִיקוֹן; oth. ed. קוֹמִיקוֹן, corr. acc.) the beans beneath them (the colocasia leaves).

קוֹמִיקוֹן, v. preced.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, קוֹמִיקוֹן = קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, v. קוֹמִיקוֹן I.

קוֹמִיקוֹן, v. קוֹמִיקוֹן.

קוֹמִיקוֹן, Midr. Till. to Ps. XLV, v. קוֹמִיקוֹן.

קוֹמִיקוֹן (b. h.) [to circle, v. קוֹן,] to cave or heap up, gather. Part. pass. קוֹמִיקוֹן. Y. Ber. VI, 10<sup>d</sup> קוֹמִיקוֹן יָרוֹ... even when the oil is held in the hollow of his hand.

Hif. קוֹמִיקוֹן, קוֹמִיקוֹן 1) to gather, to conduct water courses into a common bed. Y. Kil. IX, 32<sup>c</sup> bot.; Y. Keth. XII, 35<sup>b</sup> bot. קוֹמִיקוֹן הַבַּיְתָא דִּי נַחְרֵיהּ וּנְשָׂאוֹ Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. קוֹמִיקוֹן. Num. R. s. 13 כְּשֶׁה' הִקְבִּיחַ וּבַ' when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) to add to the capacity of a bath. Tosef. Shek. I, 2 כְּשֶׁר לְהַקְבִּיחַ עֲלֵיהּ... a bath which has the (legally required) capacity of forty S'ab is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

Pi. קוֹמִיקוֹן, קוֹמִיקוֹן to look out (cmp. קוֹמִיקוֹן a. קוֹמִיקוֹן) to wait, hope. Gen. R. s. 5 (play on קוֹמִיקוֹן, Gen. I, 9) וּבַ' הַקַּ' לִי הַמַּיִם מֵהַ' וּבַ' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read קוֹמִיקוֹן Nif.]. Midr. Till. to Ps. VI... וְהִידֵה וּבַ' וְהַקַּ' לְרוּפֵא וּבַ' and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

קוֹמִיקוֹן, קוֹמִיקוֹן f. (preced.) hope, wish.—Pl. קוֹמִיקוֹן, קוֹמִיקוֹן three noble wishes Cant. R. to II, 3 קוֹמִיקוֹן וּבַ'... קוֹמִיקוֹן וּבַ'...

did the Israelites entertain at the Red Sea, they wished for the Law &c.

קוינא, v. קוינא.

קוינא m. (quaestor) quaestor, chancellor (corresp. to the office of (סופר). Lam. R. to II, 1 (ref. to Ez. IX, 2) 'בא רבו שבק' ויבפר על שלישה ... ק' ספקלסור וב' ... ק' let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קוזה הילך woman's voice is penetrating. Pes. 56a רב בק' in a loud voice, opp. בהשנא. Keth. 16a bot. יש ליה is spoken about, is known among people; a. v. fr.—Pl. קוזה, constr. קוינא. Ex. R. s. 5 (of revelation) הוהלך לשבעים ק' וב' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15b בקינא under loud cries; a. fr.—[קול בזבזיא, v. קוינא.]

קוינא, v. קוינא.

קוינא m. (b. h.; v. קהל) voice, call, sound. Ker. 6a; Pes. 26a ק' בראה וריח וב' the enjoyment of sound, sight or smell does not come under the category of misuse of sacred property (הקדשה). Zeb. 88b רבא רבו שבק' ויבפר על שלישה ... ק' ספקלסור וב' ... ק' let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קוזה הילך woman's voice is penetrating. Pes. 56a רב בק' in a loud voice, opp. בהשנא. Keth. 16a bot. יש ליה is spoken about, is known among people; a. v. fr.—Pl. קוזה, constr. קוינא. Ex. R. s. 5 (of revelation) הוהלך לשבעים ק' וב' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15b בקינא under loud cries; a. fr.—[קול בזבזיא, v. קוינא.]

קוינא, v. קוינא.

קוינא or קוינא m. (preced.; v. קול) 1) light matter.—Pl. קוינא, constr. קוינא. Sabb. 29a ורב' בטליות שני באן קוינא and they teach here rules about one of the pettiest kinds of strips. Ib. 39b בטליות נקי בטליות except the rule concerning the lightest kinds &c.—2) lenient practice, opp. הוקר. Hull. IV, 5 בטליות נמצא הוציא consequently the stricter opinion (of R. Akiba) implies the eventual lenient ruling. Y. ib. 59d bot. קויה חומרו the lenient rule implies eventually the stricter rule. Snh. XI, 2 קוינא his severer offence (in giving a practical decision without authorization to teach) is the cause of his acquittal from responsibility.—Pl. קוינא. Y. Snh. XI, 30a bot. Hull. 43b bot. בקינא he that follows the school of Shammai where its rulings are the easier, and again the school of Hillel where its rulings are the easier. Ib. 44a בקינאן קוינא they taught here one of the lenient practices concerning the wife's dowry; a. e.—קוינא light, minor sins. Y. Snh. X, 28b top קוינא Ahab's minor offences were as heavy as Jeroboam's heaviest sins; (Bab. ib. 102b ... קוינא (בהמוריו).

קוינא ch. same, lenient rule, easier practice. Y. Ab. Zar. V, 44d לק' וב' ... קוינא you may think that this opinion of R. S. b. G. is an alleviation, but it is nothing but a restriction. Bets. 3b כל ספיקא דרבנן לק' a doubtful case in which a rabbinical enactment is under consideration, is decided in favor of the easier practice; a. fr.—Pl. קוינא. Pes. 55a top קוינא the teacher (in

saying there is no difference &c., 54b) speaks only of alleviations (permitted acts).

קוינא I, קוינא m. (קולא, emp. קוינא I a. קוינא) 1) compartment, enclosure. Targ. Y. II Num. XXV, 8 Ar. (ed. קוינא).—Pl. קוינא. Targ. Y. Num. XXIV, 25 (corresp. to h. קוינא, Snh. 106a). Targ. Y. Gen. VI, 14.—V. קוינא I a. קוינא.—2) snare. Targ. Am. III, 5. Targ. Koh. IX, 12 Bxt. (ed. קוינא). Targ. Ps. LXIX, 23 (ed. Wil. קוינא; Ar. קוינא, Ms. קוינא). Ib. CXXIV, 7 Regia (ed. קוינא).—Pl. as ab. Targ. Hos. IX, 8.

קוינא II, קוינא m. (preced.; emp. קוינא) 1) bowl. [Y. Ab. Zar. V, 44d קוינא, v. קוינא].—Pl. קוינא, קוינא, קוינא. Targ. II Kings XII, 14. Targ. II Sam. XVII, 28. Targ. I Kings VII, 50. Targ. Jer. LII, 19.—Esth. R. to I, 8 קוינא, v. קוינא.—\*קוינא (emp. קוינא) dress. Lev. R. s. 37 רבאן קוינא for we want to buy a (wedding) dress for that orphan girl; [Ar. קוינא; comment: an ornament, clasp (?).]

קוינא, Lev. R. s. 15, v. קוינא II, a. קוינא II.

קוינא, v. קוינא.

קוינא f. (χολόβλιον) a tunic with short sleeves. Lev. R. s. 37 Ar., v. קוינא II, 2.—V. קוינא.

קוינא I m. (emp. next w.) [grappler,] a stand with steps, and with nails and hooks for the exhibition of goods in front of a shop; rack. Sabb. 60a top; Y. ib. VI, 8b; Tosef. Kel. B. Mets. III, 13. Sifra Sh'mini, ch. VII, Par. 6 (quot. in Maim. to Kel. XVI, 7 קוינא); Yalk. Lev. 538.

קוינא II m. (= קוינא) axe. Gen. R. s. 35; Yalk. ib. 61 קוינא a hot axe (?).

קוינא, קוינא ch. same. Gen. R. s. 38; Yalk. ib. 62, v. קוינא. Koh. R. to III, 6 קוינא, v. קוינא. [Snh. 103a קוינא Rashi, (ed. קוינא), a gloss for קוינא, v. קוינא. Rashi: קוינא the mean shepherd, taking קוינא = קוינא.—Pl. קוינא. Targ. Jer. XLVI, 22 quot. in 'Rashi' to Gen. R. s. 35 (v. preced.; ed. קוינא).—(בשילין) Snh. l. c.; B. Mets. 84b Ms. F. (Ms. R. 2 קוינא; v. Rabb. D. S. a. l. note 80), v. supra, a. קוינא.]

קוינא, קוינא m. (ἀπόδοσις) rate of exchange, agio. Shek. I, 6 אלו שתיבתין בק' Y. ed. (Mish. a. Bab. ed. בק') the following persons are bound to pay agio (on their half-Shekel). Ib. 7 ויבנה היא ק' וב' and how much is the agio? A M'ah silver. Y. ib. 46b קוינא היה (Bab. ed. בק') the premium he has to pay is intimated in the Torah (Ex. XXX, 13, because he has to pay the silver value of half a Shekel). Ib. bot.; Tosef. ib. I, 8; a. e.—Bekh. 50a קוינא (not קוינא) the dipondium is agio (an addition) to the units (making fifty, as a round sum, instead of forty-eight, v. Tosaf. a. l.).—Pl. קוינא, קוינא, קוינא. Tosef. Shek. l. c. יק' אלו is bound to pay double the agio. Ib. אלו ומה שישען להב and what is done with those agios? Shek. I, 6 קוינא, a. קוינא Y. ed. (Mish. ed. קוינא; Bab. ed. קוינא).



and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קָלָאִים; Tanh. Bo 4 קָלָאִים (fr. Chald. קָלָאִים). Cant. R. to I, 12 התחיל הצמיד ... בקלאים. v. דומיט. v. דומיט עליהם ק' וב' (corr. acc.); Yalk. ib. 983 לַחֲרֹץ קָלָאִים לַחֲרֹץ he appointed criers over them to wake them up. Lev. R. s. 16 birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanh. T'savveh 11 (play on קָלֹן Prov. III, 35, with allusion to הולעים Ex. XVI, 20) a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קָלָאִים; (Yalk. Prov. 935 הִי קָלָאִים a screaming woman. Keth. VII, 6 אֵה חֶקְ אֵה חֶקְ also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72<sup>b</sup>; Y. ib. VII, 31<sup>b</sup> sq.—Pl. קָלָאִים. Tanh. Naso 2 ק' לֹא ק' דרך ... לֹא ק' the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanh. ed. Bub. ib. 4 sing.).

**קולס** m. (קולס to be round; cmp. קולס &c.) 1) *cap, helmet*.—Pl. קולסין, קולסין. Gen. R. s. 99 אֵלֵינוּ מִדְר. Haggadol (communic. by S. Schechter; ed. קיסים, corr. acc.) they (the priests) wear turbans, and they (the Greek soldiers) wear helmets. Yalk. Deut. 885 יוֹצֵא בַקְלִיסִין ... יוֹצֵא בַקְלִיסִין (corr. acc.) as they (the gentiles) go out with helmets, so will I &c.; Sifre Deut. 81 בְּהוֹלְסִין (corr. acc.). Zeb. 88<sup>b</sup> קוֹנֵאוֹת (Mus. s. v. קוֹנֵאוֹת; v. Rabb. D. S. a. l. note 5), v. קוֹנֵאוֹת.—[Gen. R. s. 19 קוֹלְסִין (Yalk. ib. 27 קוֹלְסִין) *girldes* tied around like a turban, v. קוֹלְסִין (ed. שְׂרֵשֵׁי ק' הַבְּרִיּוֹת Ukts. I, 4 קוֹלְסִין כְּרֹבּ 2) cabbage-heads. Dehr. קָלָאִים אֲדִיבּ cabbage stalks; (Maim.: the shoots under the head, which are thrown away). Y. Bets. V, 63<sup>a</sup> top. Tosef. Shebi. VII, 17 יֵב' הַב' שְׂרֵשֵׁי ק' הַב' cabbage stalks in the ground even if they are dried up.—V. קָלָס II.

**קולסא, קולס, קולס** ch. same, 1) *helmet*. Targ. I Sam. XVII, 5 (Rashi to Zeb. 88<sup>b</sup> קָלָ; a. e.—Pl. קוֹלְסִין, קוֹלְסִין. Targ. Ez. XXIII, 15 (h. text גְּבִילִים). Ib. 24. Targ. Jer. XLVI, 4; a. e.—\*2) *cabbage-head*; trnsf. *one of repulsive appearance* (or perh. *blockhead*). Yeb. 118<sup>b</sup> דָּק' גְּבִירָא דָּק' when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק' of a disreputable family, v. קָלָס; Ar.: קָלָס א קָלָס א *cabbage gardener*, v. קָלָס; Keth. 75<sup>a</sup> דָּקִיסָא (Rashi דָּקִיסָא).

**קולסיה** f. (preced.) 1) *turban, head-dress*. Y. Kidd. II, 62<sup>d</sup> דְּבִטְמָא לָהּ תַּחַת קְלִיסִיהָ דְּרֵאשָׁה she had hidden it (her blemish) under her head-dress.—2) *belt*. Y. Sebu. VI, 37<sup>a</sup> bot. דְּבִטְמָא לָהּ ... דְּבִטְמָא לָהּ she had two Denars tied up between the folds of her belt.

**קולסא** m. (קָלָס) 1) *a peeled pole, lance*. Sabb. 63<sup>a</sup> (expl. אָגָה) ק' (Ar. a. Ms. O. קופל) [peeled or scraped leather:] strap. Ber. 58<sup>a</sup> ק' לֵיָהּ (v. Rabb. D. S. a. l.

note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קָלָס. Ber. l. c. מִחֲדָא לֵיהּ בְּקִלְפָּה דְּפִרְזָא יֵב' he struck him with his iron-pointed whip and killed him; Yalk. l. c. בְּקִלְפָּה. Keth. 65<sup>a</sup> בְּקִלְפָּה לָהּ בְּקִלְפָּה she struck her with the strap of a chest (Ar. הַשִּׁירָא בְּקִלְפָּה with a silken strap).—Pl. קָלָסָא. Ber. 56<sup>a</sup> בְּלַשָּׁתָא ק' תִּרְדֵּן ק' thou shalt receive two lashes. Men. 7<sup>a</sup>; Arakh. 22<sup>a</sup>, v. בְּלַשָּׁתָא. Suh. 110<sup>a</sup>; Pes. 119<sup>a</sup>, v. קָלָסָא I.—3) *parchment*, v. קָלָסָא.

קולסין, v. קולסין.

קולסין, v. קולסין.

קולסין, v. קולסין.

קולסיה, v. קולסיה.

**קולקס** m. *colcas, colocasia*, an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16<sup>c</sup> bot. [read.] ק' בִּדְרָא לְמִשְׁרֵי יֵב' colocasia is treated as greens (קָלָס) as regards tithes &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Pes. IV, 31<sup>a</sup>. Tosef. Maasr. III, 14; Maasr. V, 8 קָלָס (Bart. קָלָס; Y. ed. קָרָס, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52<sup>a</sup> bot. קָרָס.

**קולקסיה, קולקסיה** f. same. Y. Shebi. II, end, 34<sup>b</sup> ק' עֲלֵי (not קולקסיה) the leaves of colocasia; Y. Ned. VII, beg. 40<sup>b</sup> קָלָסִיָּה. Ib. קָלָסִיָּה.

**קולר** m. (collare) *collar, (Roman) prisoner's band or chain around the neck*. Y. Ned. IX, beg. 41<sup>b</sup> ק' ... הַדִּיר ... לְקִיסְטִירָא ... יוֹצֵא בַק' אֵהָר he who makes a vow is like one putting a collar around his neck. Ib. [read:] יוֹצֵא בַק' אֵהָר it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 יֵב' בַּק' יֵב' if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48<sup>b</sup> bot. ק' שִׁבְחָה אֵלָא אֵפֶ' בַּק' שֶׁל מַנִּין this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; in danger of his life. Bab. ib. 65<sup>b</sup> הִיא בַּק' הִיא G'niba was taken prisoner; (Y. ib. l. c. אֲחֵזְבָּק לְמִתְבַּלְבָּל). Lam. R. introd. (R. Z'era) הַחֲבִיר ק' בְּצִיָּאֵרֵי וְב' (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7<sup>b</sup>, a. e. ק' הִלֵּי יֵב' if ten men sit in court, the responsibility rests upon every one of them; a. fr.—Pl. קָלָאִים. [Midr. Till. to Ps. X, 10 בְּקִלְפָּה, v. קָלָאִים. Y. Ber. VII, 11<sup>c</sup> (Daniel said,) יֵב' בַּק' ... בְּנֵי חִילָּהּ His children are in chains (in the Babylonian exile), where is His strength (that we should say הַחֲבִיר)? (Yoma 69<sup>b</sup> אֲחֵר נִפְלְחוּ ... שְׂבָאוֹ עִמִּי בַק' יֵב' (משׁתַּבְּרִים בְּנֵי אֲחֵר after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Trnsf. *a chain of men, gang*. Yeb. 122<sup>a</sup> שְׂבָאוֹ בְּנֵי אֲדָם וְב' a party of men traveling to Antiochia; Tosef. ib. XIV, 7 קוֹלָרָא (Var. קוֹלָרָא).—Pl. as ab. Kidd. 72<sup>b</sup> ק' ק' Ar. (ed. only once) ק', a Var. בְּצִיָּאֵרֵי (v. Rashi a. l.), v. בְּצִיָּאֵרֵי.





2) (v. צמד) *to make consistent, curdle*. Ab. Zar. 35<sup>a</sup> [read:] כיון דאקמריה איסורא היא דקא מוקים ליה יב' (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.<sup>b</sup>, v. supra.

*Ittaf. אֶתְהַבֵּם, אֶתְהַבֵּם to put up; to be placed*. Targ. Ex. XI, 17. Targ. Lev. XVI, 10; a. e.

*Polel קוּמֵם to put up, erect*. Targ. Is. XLIV, 26; a. e. *Pu. קוּמֵם, קוּמֵם* 1) as preced. *Pi., to establish, confirm, fulfill* &c. Targ. O. Dent. XXXII, 8 (Y. Af.). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70<sup>a</sup> רחא קרימרי רחא (not קרימרי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) כיון דקרימרי קרימרי since he once confirmed it, it remains confirmed. Keth. 19<sup>a</sup> קרימרי שטרמימי go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43<sup>d</sup> קרימרי מדאמר רב' thou canst substantiate thy opinion by referring to what R. . . said. Pesik. Ha'omer, p. 72<sup>b</sup> לְקַמְרֵי לְבִין רב' in order to fulfill on you the prophecy (Dent. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44<sup>d</sup> יאנא יביל קרימרי and I can ascertain it (by experiment); a. v. fr.—Part. pass. (מתקיים) Ber. 55<sup>a</sup> לא הלכא טבא מיק' רב' neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קרימרי) *to swear, vow*. Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

*Ithpa. אֶתְהַבֵּי as preced. Hithpa. Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8<sup>d</sup> [read:] may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54<sup>a</sup> כי היכי דהתקיים בידך והיורד הני (not בידך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.*

**קוּם** m. (v. preced. *Pe. 2, a. Af. 2*) *curdled milk, curd*; [Maim. *whay*]. Ned. VI, 5. Ib. 52<sup>b</sup>. Y. ib. VI, 39<sup>d</sup> top מדו קוּם what is *kom*? 'Bound milk.'

**קוּמֵר** v. קוּמֵר.

**קוּמְא** I ch. = h. קוּם. Ned. 52<sup>b</sup> ילק . . . באררא דרבין ק' at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *helba* and curd *komā* (without any additional qualification) at R. Jose's place they call curd also the *komā* of milk; (Y. ib. VI, 39<sup>d</sup> top שם אביו קוּם קרימרי it is designated by its origin).

**קוּמֵי** II f., pl. קוּמֵי, v. קוּמֵי.

**קוּמֵי** III m. = קוּמֵי. Ab. Zar. 11<sup>a</sup>.

**קוּמֵי** m. = h. קוּמֵי. Gitt. 19<sup>a</sup>, v. קוּמֵי; Sabb. 104<sup>b</sup>. Ib. 110<sup>a</sup> קוּמֵי אֶלְכְסַנְדְרִיָּא ק' Alexandrian gum (of the *Spina Aegyptiaca*, v. Löw, Pfl., p. 197).

**קוּמֵי** f. (h. b.; קוּם) *height, stature, man's height*. Esth. R. to I, 6 קוּמֵי מִלְאָה ק' יב' space for the whole length of a human body &c.; Gen. R. s. 12; Num. R. s. 13 (among the

seven things that were taken away from Adam) וזיו וחיייו וקוּמֵי his beauty, his life's length, and his high stature (which was diminished). Ib. של מידה. Bekh. 45<sup>b</sup>, a. fr. ק' בשלבי מן ק' *men of high stature*. B. Kam. 60<sup>a</sup>, v. קוּמֵי; a. fr.—ק' זקופה. [Gen. R. s. 53 קוּמֵי שתי ק' אבריהם, v. קוּמֵי].—Pl. קוּמֵי. Snh. VI, 4 קוּמֵי the height of two men.

**קוּמֵי** m. (cmp. *κόμμη, cummis*) *gum, resin, esp. ink prepared with gum* (v. Sm. Ant. s. v. *Atramentum*, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19<sup>a</sup> קוּמֵי. Sabb. XII, 4; ib. 104<sup>b</sup>. Num. R. s. 9 רב' בן לא בן' you must not write (the oath of the suspected woman, סוּפֵי) with gummied ink &c.; Sot. II, 4; Sifré Num. 16 בקוּמֵי. Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור והק' (Var. והקוּמֵי) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 במור ק' putting gum in myrrh (for adulteration); Sifra Vayikra, Hobah, Par. 12, ch. XXII קוּמֵי; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קוּמֵי.

**קוּמֵי** *comes, v. קוּמֵי*.

**קוּמֵי** m. (קמט) 1) *fold, wrinkle, a folded part of the body as arm-hold* &c. (cmp. סֶפֶר). Nidd. 42<sup>b</sup> בקוּמֵי if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43<sup>a</sup>; a. e.—Pl. קוּמֵי. Tosef. Neg. I, 8 מפשעין את קוּמֵי you must straighten out its creases.—V. קמט.—2) (cmp. קוּמֵי II) *pit, esp. the pupil of the eye*. Treat. Der. Er. Zufta ch. IX שבשאר ירושלם ק' the 'pit' in the black of the eye (iris) is typical of Jerusalem; פרצוף שבק' the image in the pupil is typical of the Temple.

**קוּמֵי** m. pl. (controversiae) *controversies, arguments*. Yalk. Ps. 680 (ref. to עֲצוּמֵי, Is. XLI, 21) של בני עשו ק' the pleas of the sons of Esau; והם אמרו כי יושא ק' של ישראל רב' and they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to הַעֲצוּמֵי, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bab. קוּמֵי).

**קוּמֵי**, Sabb. 145<sup>b</sup> Rashi, v. קוּמֵי.

**קוּמֵי** m. (comessatum, *κομεσσοσάω* S.; cmp. *ἀφίκομι*) (*comissatio*), *the aftermeal entertainment consisting of an open door reception, at which food and drink are served* (v. Sm. Ant. s. v. *Comissatio*). Esth. R. to I, 5 כברה ק' היה רב' that (entertainment at) Susa was like the house of a *comissatio*, food and drink being served there.

**קוּמֵי**, v. קוּמֵי.

**קוּמֵי** m. pl. constr. (contr. of קדם) prep. *before, in the presence of, prior to*. Targ. Ps. I, 21 קוּמֵי Ms. (ed. קדמ). Ib. LVII, 7 קוּמֵי Ms. (ed. קדמי). Ib. LXIX, 23 קוּמֵי Ms. (ed. קדמי); a. fr.—Y. Meg. I, 72<sup>a</sup> top ר' זורא בעי קוּמֵי רב' R. Z. asked in the presence of &c. Y. Bets. III, 62<sup>a</sup> top ר' זורא קוּמֵי רב' (not ר') before R. H. the elder. Ib. II, 62<sup>c</sup> top קוּמֵי רב' passed before the school house. Ib. bot. קוּמֵי נפלה the lamp fell down in their presence; a. fr.—קמ, קמ.











קוֹסְטֵרְפִיזוֹן m. pl. (κοστωδερμαζοον, Du Cange I, 722) parasites, toad-eaters. Lam. R. to II, 22 (expl. מוגורר, ib.; v. מוגורר) Ar. (combine 'קוֹסְטֵר' and insert 'שלי') men that were parasites at my table; didst thou lead against me; (ed. corrupt.).

קוֹסֵם, v. קָסַם.

קוֹסֵם, v. קָסַם.

קוֹסֵם, v. קָסַם.

קוֹסְמָא, v. קָסַם II.

קוֹסְמָא, v. קָסַם.

קוֹסְמֵי קוֹן, v. קוֹסְמֵי קוֹן.

קוֹסְמֵי, v. קָסַם.

קוֹסֵה, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2, קוֹפֵא, v. קוֹפֵא.

קוֹפֵא m. (comp. נִפְסָה) throat, gullet, windpipe. Ab. Zar. 29<sup>a</sup> (to one that entrusted himself to a gentile barber) thou hast a fine neck for the shears. Hull. 28<sup>a</sup>; 53<sup>b</sup>, v. מִפְסָס I. B. Kam. 117<sup>a</sup> שְׂמִיטָה לְקוֹפֵיהּ מִיָּדָה tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55<sup>a</sup> אֵיךְ קוֹפֵיהּ (Ms. H. 'emended' מִפְסָס; Ar. מִפְסָס; v. Rabb. D. S. a. l. note 200) has a long neck, v. וְיָדָה קוֹפֵיהּ a short neck. Ib. מִפְסָס (Ms. M. קוֹפֵיהּ) has a thick neck; קוֹפֵיהּ slender neck. Ber. 49<sup>a</sup> לְקוֹפֵיהּ וְיָדָה זָקָפִיהּ (Ms. M. לְקוֹפֵיהּ) B. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87<sup>a</sup> בָּהֵרֵהּ בְּקוֹפֵיהּ while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 קוֹפֵיהּ, v. מִפְסָס.]

קוֹפֵד, v. קוֹפֵד.

קוֹפֵה II, to go around.—Denom. מִפְסָס.

קוֹף I Kof, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 קוֹפֵה כְּלִי . . . קוֹפֵה if you find a vessel on which Kof is written, it indicates that the contents are consecrated. Sabb. 104<sup>a</sup> (in children's conversations) קוֹפֵה קוֹפֵה קוֹפֵה רֵשֶׁת רֵשֶׁת רֵשֶׁת Kof intimates the Holy One, Resh, the wicked; מִפְסָס מִפְסָס why is the face of Kof turned away from Resh (why does Resh turn its back to Kof)? Ib. קוֹפֵה קוֹפֵה רֵשֶׁת רֵשֶׁת the crownlet on the Kof; a. e.

קוֹף II m. (b. h.) ape. Kil. VIII. 6. Bekh. 8<sup>a</sup> הַפִּיל וְהַקֶּפֶה וְהַקֶּפֶה וְהַקֶּפֶה the elephant, the ape, and the long-tailed ape (cercopithacos) give birth after three years of pregnancy. B. Bath. 58<sup>a</sup> אֵם אֵם כֶּסֶף בְּפִי אֵם כֶּסֶף as inferior in looks as the ape is to man. Yoma 29<sup>b</sup> בְּנֵי שְׂמִיטָה הֵן as if an ape had arranged it on the table (as an unconscious act). Tanh. P'kud' 3; a. e.—[Par. III, 5 הַקֶּפֶה, Mish. ed., v. מִפְסָס.]—

Pl. קוֹפֵה, קוֹפֵה, קוֹפֵה. B. Kam. 80<sup>a</sup>; Tosef. ib. VIII, 17. Snh. 109<sup>a</sup> 'מִפְסָס מִפְסָס' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) 'מִפְסָס מִפְסָס' men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מִפְסָס, ib.) 'מִפְסָס' as those who rear apes, cats &c.; a. e.

קוֹפֵה I ch. same. Ned. 50<sup>b</sup>. B. Kam. 101<sup>a</sup> וְקוֹפֵה וְקוֹפֵה and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. מִפְסָס מִפְסָס ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. מִפְסָס basket; Ms. M. קוֹפֵה, v. Rabb. D. S. a. l. note 1].—Pl. קוֹפֵה. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

קוֹפֵה II m. (קָפַה; comp. Syr. קוֹפֵה vectis, P. Sm. 3551) 1) lever, carrying pole. Targ. Y. Num. IV, 12 (בִּזְזֵה). Targ. Y. II ib. XIII, 23 קוֹפֵה.—2) (comp. מִפְסָס) trunk, vine. B. Mets. 109<sup>b</sup> מִפְסָס מִפְסָס (Ms. H. מִפְסָס, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Hull. 110<sup>a</sup> מִפְסָס (Ms. H. 'קוֹפֵה', v. Rabb. D. S. a. l. note 10; missing in ed.) it was an old trunk.—Pl. מִפְסָס. B. Bath. 24<sup>a</sup> מִפְסָס מִפְסָס (Ms. F. מִפְסָס) between the trunks of vines.—3) that which hangs on the carrying pole. Hull. 111<sup>a</sup> מִפְסָס בְּקוֹפֵה (Ar. מִפְסָס) the windpipe with all that hangs on it (lungs, heart &c.).

קוֹפֵה I m. (קָפַה) = h. קוֹפֵה, 1) basket, tub. B. Kam. 101<sup>a</sup>, v. קוֹפֵה ch.—Pl. מִפְסָס, מִפְסָס. Y. Sabb. VII, 10<sup>e</sup> top, v. מִפְסָס II. Y. Pes. III, 29<sup>d</sup> sq. מִפְסָס מִפְסָס not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44<sup>b</sup>. Y. Ber. I, 2<sup>d</sup> bot. מִפְסָס מִפְסָס hidden among the baskets. Y. Gitt. VIII, end, 49<sup>d</sup>; Y. Nidd. II, end, 50<sup>b</sup> מִפְסָס מִפְסָס how many basketfuls of cases came &c.—V. מִפְסָס.—2) ball, esp. מִפְסָס. Ber. 55<sup>b</sup>, B. Mets. 38<sup>b</sup>, v. מִפְסָס I. Hull. 48<sup>b</sup> מִפְסָס מִפְסָס if the head is directed outward . . . , if inward &c.; ib. 49<sup>a</sup>; a. e.—3) pinnacle.—Pl. מִפְסָס, v. מִפְסָס.

קוֹפֵה II f. = מִפְסָס, arch, doorway. Tosef. Erub. VII (V), 2, v. מִפְסָס.

קוֹפֵה, קוֹפֵה, קוֹפֵה 1) pr. n. pl. Be-Kuppaë. Ber. 31<sup>a</sup>, v. מִפְסָס.—2) pr. n. gent. Beth-Kuppaë. Yeb. 15<sup>b</sup> מִפְסָס מִפְסָס the family of Beth-Kuppaë (in Jerusalem) of Ben-M'koshesh; Y. ib. I, 3<sup>a</sup> bot. מִפְסָס מִפְסָס.

קוֹפֵד, v. מִפְסָס II.

קוֹפֵד m. (b. h. מִפְסָס; קָפַה) hedgehog. Sabb. V, 4 (54<sup>b</sup>) מִפְסָס מִפְסָס (הַקֶּפֶה) the skin of a hedgehog (tied around the udder). Ib. 53<sup>b</sup> bot. מִפְסָס מִפְסָס Ms. M. (ed. only מִפְסָס); Y. ib. V, end, 7<sup>c</sup> מִפְסָס מִפְסָס.

קוֹפֵד I ch. same. Targ. Is. XXXIV, 15 (הַקֶּפֶה).—Pl. מִפְסָס. Ib. XIV, 23 (הַקֶּפֶה). Ib. XXXIV, 11 ed. Lag. (oth. ed. מִפְסָס). Targ. Zeph. II, 14.

**קופצא II, קופצא m.** (cmp. preced.) [*a ball*, cmp. אֶתְּמֵצָא,] *a piece of meat*, in gen. *meat*; [the Greek *zōmatōv* is prob. an adaptation of our w.]. Y. Shek. V, end, 49<sup>b</sup> [read:] ק' לך טמיחה וזיל זבין ק' (Bab. ed. קופצא; Ms. M. קופצא בשר, read ד . . .; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5<sup>c</sup> bot. Y. Pes. VI, 33<sup>c</sup>. Y. Shebi. VI, end, 37<sup>a</sup> עבר ק' ליה he prepared a piece of meat for him. Y. Maas. Sh. II, 53<sup>c</sup> bot. קופצא שמינה a piece of fat meat. Gen. R. s. 19, beg. זביל (some ed. קופצא) a piece of roast. Ib. s. 63 (expl. 'ב ציד וב', Gen. XXV, 28) קופצא טובא וב' a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קופצא; a. fr.—Ber. 44<sup>b</sup> על מיני ק' Ar. (ed. קופצא; Ms. M. קופצא) over all kinds of meat dishes.—Pl. קופצאין, קופצאין. Y. Shek. V, 49<sup>a</sup> bot. קופצאין look at these pieces of flesh (on his body)!; Lev. R. s. 34 קופצאין (read: ק' . . ., some ed. קופצא; oth. קופצא; Koh. R. to V, 13 קופצאין (some ed. קופצא). Y. Shebi. VIII, 38<sup>a</sup> וב' קופצאין to cut it in pieces and sell it in the market.

קופצאין, v. קופצאין.

קופצא II, v. קופצא.

קופצא, v. קופצא.

קופצא, v. קופצא II.

קופצא, v. קופצא.

**קופצא f.** (קופצא, v. קופצא; cmp. קופצא) 1) *heap, pile*. Yoma 22<sup>b</sup> של שרצים וב' ק' של שרצים unless a heap of reptiles hangs behind him, v. קופצא. Ber. 32<sup>a</sup>, v. קופצא; a. e.—2) *archway, vault*, v. קופצא.—3) (v. קופצא) *basket, large vessel*. Y. Ber. I, 3<sup>a</sup> ק' מלאה וב' a basket full of bones. Gen. R. s. 13 הביא קופצא וב' bring thy tub and measure (fill it); Y. Succ. I, 52<sup>b</sup> bot. Y. Sabb. X, 12<sup>c</sup> פרוצה ק' a basket which is broken through (the contents of which protrude). Bab. ib. 91<sup>b</sup> קופצא הרוכלין a spice-dealers' basket. Gitt. 67<sup>a</sup> קופצא הרוכלים . . . קופצא R. Joh. ben Nuri is a spice-peddler's basket (ready in all branches of learning); R. El. is a spice box; Ab. d'R. N. ch. XVIII; ib. של הלכות ק' a basket (or a pile) of laws (an erudite scholar). Keth. VI, 4 עשרה . . . החתן החתן . . . עשרה . . . עשרה . . . החתן the bridegroom must obligate himself to give his wife ten Denars for the *kuppah* for each Maneh (which she brings in), expl. ib. 66<sup>b</sup> של בשמים ק' for perfumes; a. v. fr.—Tosef. Kel. B. Bath. III, 7 קופצא (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. to המזון. B. Bath. 8<sup>b</sup>. Peah VIII, 7 ק' לא יטיל בן ה' must not take support from the *kuppah*; a. e.—Pl. קופצא. Y. Ab. Zar. I, 39<sup>d</sup> היה למוד קופצא היה למוד קופצא . . . ק' והיציא עשר five baskets with goods, and exhibited ten (on account of the gentile festival). Tosef. Maas. Sh. I, 10 היו ק' אם היו ק' if the dates are in baskets, opp. של פטליה in bales; a. fr.—Tosef. Kel. B. Mets. VIII, 2 מפקה שבמגדל והק' R. S. to Kel. XVIII, 2 (ed. קופצא) the railing attached

to a turret (spice-box) and the cupolas thereon (cmp. אֶתְּמֵצָא).

קופצא, v. קופצא.

**קופצא m.** (קופצא or קופצא) 1) *wall, parapet*. B. Bath. 73<sup>a</sup> רן רהיט אק' וב' ran on the parapet of the wall of Maḥoza (Rashi: אֶתְּמֵצָא on the pinnacles).—2) *circuit*, trnsf. *indirectness, implication*. Yoma 50<sup>b</sup>, v. קופצא; Zeb. 6<sup>a</sup>; 7<sup>b</sup>, v. קופצא; [Rashi fr. קופצא *floating, unsettled condition*.]—[Hull. 111<sup>a</sup> בקופצא, v. קופצא II.]

**קופצא m.** (v. קופצא II), *the handle of a hoe*, contrad. to קופצא blade; [oth. opin.: קופצא (cmp. קופצא I, 2) *that part of the hoe which contains the hole for the insertion of the handle, the blade*, v. קופצא]. B. Kam. 27<sup>b</sup>. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup> דברא בק' דברא שופצא the pin which fastens the handle to the blade.

קופצא = next w.

**קופצא m.** (ch. form) (קופצא; cmp. קופצא, a. קופצא) [*curved cutting tool*,] *hatchet or bill for chopping bones*. Targ. Y. Deut. XXI, 4 (ed. Vien. קופצא).—Bets. IV, 3 אין מבקעין און מלקעין . . . אלס אלא וב' you must not split wood (on the Holy Day for immediate use) with an axe . . . but only with the butcher's hatchet. Ib. III, 6 כנגד הק' by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62<sup>a</sup> bot. קופצא. Sot. IX, 5, v. קופצא. Pes. 70<sup>a</sup> ק' קשורה וב' קשורה the hatchet tied to the slaughtering knife; a. fr.—Tosef. Bekh. I, 17 ערדו בקופצא וב' (Var. בקופצא) he breaks its neck with a hatchet from behind.

**קופצא m.** (v. קופצא II) *peeled pole, lance*. Sabb. 63<sup>a</sup> Ar. a. Ms. O., v. קופצא.

**קופצא I m.** (קופצא I, cmp. כבל) *metal rim on bags, lock*.—Pl. קופצא. Snh. 110<sup>a</sup> Ms. F. (Ar. s. v. קופצא; Var. קופצא; ed. קופצא; Ms. M. קופצא; v. Rabb. D. S. a. l. note); Pes. 119<sup>a</sup> Ms. M. (ed. קופצא, Rashi קופצא, v. קופצא).

**קופצא II m.** (קופצא II) *scraping off*. B. Bath. 4<sup>b</sup> Rashi, v. קופצא, a. קופצא.

קופצא, Y'lamd. to Lev. IX, quot. in Ar., v. קופצא.

קופצא, v. קופצא.

**קופצא, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh.** (oth. ed. קופצא רגיא) *quid?* [Koh. Ar. Compl. suggests *zouφολογία light talking*.]

**קופצא f. pl.** (cmp. קופצא I, a. Arab. *kuf* sera, pessulus) 1) *bolts, padlock with chains*. Gen. R. s. 48, end לאחר שהיו בידו שתי ק' וב' (some ed. קופצא) like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 שרשרה של ק' the chain of a padlock. Ex. R. s. 40, beg. של הדיה קופצא the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Aḥḥaré, p. 175<sup>a</sup>



'to the remnant of his inheritance' (pardon will be granted), but not to his entire inheritance. Gen. R. s. 20 [read:] **ק' זה קנינה** by 'thorn' (Gen. III, 18) artichoke is meant. Midr. Till. to Ps. CXXXVI **ישב לי ק' וכו'** a thorn got into the foot of one of them (which prevented him from travelling); a. fr.—Y. Sabb. IX, 11<sup>d</sup> **עין כוש עין קוז** if an idolatrous place is called 'En K'os (well of the cup) call it (cacophemistically) 'En Kots (well of the thorn); Y. Ab. Zar. III, 43<sup>a</sup> bot.—Pl. **קוזים**, **קוזין**. Gen. R. s. 45, v. **קוז**; Y. Maasr. III, 50<sup>d</sup> bot., v. **כוש** II. Ex. R. s. 1 (ref. to **קוז**, Ex. I, 12) **כק' . . .** the Israelites were like thorns in their eyes; Yalk. ib. 162 **שהם בשניהם כק'** they (the Egyptians) were in their own eyes like thorns (dwarfed and dry plants). Num. R. s. 20 (ref. to **קוז**, Num. XXII, 3) **כק' בפניהם** . . . they looked upon themselves as if they were thorns compared with them (the Israelites). Kidd. 75<sup>b</sup> (play on **קוז**, II Kings XVII, 32) **מן הק' שבנם** from the thorns (the basest) of the people, opp. **הבחירות**; Y. Ab. Zar. I, beg. 39<sup>a</sup>. B. Mets. 83<sup>a</sup> . . . **ק' מן הכרם** (in serving the Roman government as an executioner) I only destroy the thorns out of the vineyard; **את קוזי** . . . let the owner of the vineyard (God) come and destroy his thorns; Y. Maasr. III, 50<sup>d</sup> bot.; (Pesik. B'shall., p. 92<sup>a</sup> **בכיסים וכו'**, v. **כשה**, a. fr.—Cant. R. to V, 11, v. infra.—Midr. Till. to Ps. XIV **בתי ק'** (cacophem.) idolatrous temples (v. supra); Yalk. Ps. 662.—2) (also **קוז** f.) **prick, stroke on letters, apex**. Tanh. B'resh. 1; Men. 29<sup>b</sup> **לדרש על כל ק' וק' וכו'** to teach mounds of rules on every tip (of letters in the Torah). Ib.<sup>a</sup> **קוז' של יוד'** Ms. M. a. Rashi (ed. **קוז**) the prick on the top of the letter Yod (Rashi: *the foot* of Yod); ib. 34<sup>a</sup>. Ex. R. s. 6, beg. **שלמה יקנינה מנד' יב' . . .** Solomon and a thousand like him shall pass away, but not a tittle of thee (the Torah) will I allow to be expunged; a. e.—Pl. as ab. Lev. R. s. 19 (ref. to **קוז**, Cant. V, 11) **אלו קוזי האותיות** this means the strokes of the letters. Ib. **שהן ק' וכו'** . . . **אפי' דברים** even things which you consider to be merely strokes (ornamentations of letters), in the Torah they are mounds upon mounds (v. supra); Cant. R. to V, 11 **בתורה הן קוזי** in the Torah these strokes are thorns of thorns (intimating thorny problems).

**קוז** II m. (**קוז**) *piece*.—Pl. **קוזים**. Y. Meg. III, 74<sup>b</sup> bot. (ref. to Mish. ib. III, 7, 'you must not interrupt the reading of the curses', with play on **קוז**, Prov. III, 11) **אל תקוז ק' ק'** do not make it (the rebuke) appear cut up in pieces; Deut. R. s. 4; Treat. Sof'rim XII, 1.

**קוז** *thorn*, v. **קוזם**.—[Shebi. VII, 1, v. **קוז** II.]

**קוז**, v. **קוזם**.—[Gen. R. s. 90 **לריות' וכו'**, v. **קוז** II.]

**קוז** I, v. **קוז**.

**קוז** II f. *madder*, a plant used in dyeing red. Shebi. VII, 1 (Ms. M. **קוז**). Y. Maasr. V, end, 52<sup>a</sup>. Y. Pes. III, beg. 29<sup>d</sup> (ref. to **קוז** של **קוז** יב' (והן של **קוז** יב' (corr. acc.) he (the dyer) puts the madder into it to make it adhesive (v. **קוז** I).

**קוז**, pr. n. m., v. **קוז** II.

**קוז**, v. **קוז** II.

**קוז**, Gen. R. s. 90, **מן ק'**, v. **קוז** II.

\***קוז** m. (b. h. **קוז**; **קוז**) *shortness*. Deut. R. s. 8, beg. [in a gloss] **מן ק' שהיה וכו' . . .** או **מן ק' שהיה וכו' . . .** it often happens that one did not take the time to pray, either from shortness (of time), because he was busy with his affairs &c.; [Matt. K. suggests **מן ק' או שהיה וכו'** from *indisposition*, or because &c.; cmp. **קוז**].

**קוז** c. (**קוז**) *short, dwarfish*. Targ. II Esth. VII, 9.

**קוז** pr. n. m., v. **קוז** II.

**קוז**, v. **קוז** I.

**קוז**, Hull. 63<sup>a</sup> Ar, v. **קוז**.

**קוז**, v. **קוז**.

**קוז** *kavkav*, an imitation of the frog's croaking. Yalk. Ex. 182 (some ed. **קוז**).

**קוז**, v. **קוז**.

**קוז**, v. **קוז**.

**קוז** m. pl. name of *parasite worms*, 1) in man. Ber. 36<sup>a</sup> **קשה לך** (some ed. **קוז**; ed. Sonc. **קוז**) it is injurious because it begets worms (tape-worms?). Sabb. 109<sup>b</sup> **קוז** ed. (Ms. M. **קוז**; Ms. O. a. Ar. **קוז**) as a remedy for worms.—2) in fish (Rashi: in cattle). Hull. 67<sup>b</sup> (Ms. M. **קוז**; Ar. ed. Koh. **קוז**, ed. pr. **קוז**); Yalk. Lev. 537 **קוז**.

**קוז** f. pl. (used as sing.) *kukyatha*, name of a clean bird (passing as forbidden in Palestine). Hull. 63<sup>a</sup> **קוז** Ms. H., **קוז** Ar. (ed. **קוז**, Ms. M. **קוז**; v. Rabb. D. S. a. l. note).

**קוז**, v. **קוז**.

**קוז** f. (= **קוז**; v. **קוז**) a sort of *clepsydra* made of reeds or tubes. Y. Erub. X, end, 26<sup>d</sup> (Ar. **קוז**; expl. **קוז**; v. **קוז**).

**קוז** m. (= **קוז**, v. **קוז** III) a trap made of little joists.—Pl. **קוז**. Sabb. 18<sup>a</sup> (marginal correct. in Ms. M. **קוז**; Ms. O. **קוז**; v. Rabb. D. S. a. l. note 60); Gitt. 61<sup>a</sup> top, v. **קוז**.

**קוז**, Tosef. Kel. B. Mets. V, 10, v. **קוז**.

**קוז**, Pol. **קוז**, *Ithpol*, v. **קוז** I, II.

**קוז** I m. (**קוז** I; cmp. **קוז** II) [*marrow*], the white heart or terminal bud of a palm (cabbage tree) used as food. Ukts. III, 7 **הן הרי הוא בעץ וכו'** *kor* is like wood















קטורה (b. h.) pr. n. f. *Keturah*, the second wife of Abraham. Gen. R. s. 61 ... ק' K. is Hagar; Tanh. Hayé 8; ib. שוהה קטורה כויד she was called K. (the tied up, v. קטר II), because she was tied up like a water bag (was chaste). Zeb. 62<sup>b</sup> קטר עלויה בני ק' (not עליהם, v. Rabb. D. S. a. l. note 70) he cried out over them, sons of K. (i. e. sons of Abraham, but not of Sarah); a. fr.

קטורין, כל ק', קטורין, v. קטורין.

קטורנים, קטורנים, v. קטורנים.

קטורתא, קטורתא, v. קטורתא.

קטורא f. (קטא) *branch, switch*. Lam. R. to I, 3 (some ed. קטורא); Num. R. s. 12.

קטומ (emp. קצין) *to cut, diminish*.

*Pilp.* קטומ [to make fine,] (cmp. קטומ) *to even the woof by beating*. Y. Sabb. XII, 13<sup>b</sup> bot. והקטומ על הארצי he who beats to make the web close or to make the woof even; ib.<sup>d</sup> top; Y. Pes. VI, 33<sup>b</sup> top.

Hif. קטומ, v. next w.

קטומ ch. same.

Af. קטומ (cmp. קטומ) *to vex, annoy*. B. Mets. 61<sup>b</sup> (in Hebrew diction) לא הגנת על בנה לתיקת (some ed. לתיקת; Ms. M. לתיקת, corr. acc.) 'thou shalt not steal (Ex. XX, 15), not even if it be only with the intention of vexing (thy neighbor, until thou restore the stolen object); Tosef. B. Kam. X, 37; Yalk. Lev. 605; Sifra K'dosh. ch. III, Par. 2; Y. Snh. X, beg. 30<sup>a</sup>.

Pa. קטומ [to thin,], (music) *to produce a fine (high) sound, to sing tenor or soprano*. Arakh. 13<sup>b</sup> הני קטומי וב' הני (the young Levites) sang high, and they (the older Levites) could not do it.

Itpe. קטומ (v. next w.) *to quarrel*. Nidd. 67<sup>b</sup> לאי הני וב' דאקוטא וב' Abba Mari ... when they had a quarrel, and R. N. went &c.?

Itpol. קטומ (fr. קוט) same. Targ. Y. Lev. XXIV, 10. Targ. Lam. IV, 15.

קטומא f. (preced.; cmp. meanings of קטור, קטור &c.) *quarrel, dispute, discord*, opp. שלום. Yeb. XV, 1 ביני וב' ק' if there had been a dispute between husband and wife (at the time of, or before his alleged death) &c. Y. ib. 14<sup>d</sup> top ק' אין זה ק' ... אין זה ק' (at the time of the dispute), thou hast never betrothed me ... this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); ק' הרני זה ק' ... thou didst betroth me, but thou hast divorced me and not given me my *k'thubah*, that is a dispute (which makes her untrustworthy); Bab. ib. 116<sup>a</sup>. Ib. באי כנבא דק' what is the reason that her statement is disbelieved in the case of a dispute? Ib.<sup>b</sup> דארגיל הוא ק' (Tosaf. דארגיל בה ק' when he was in the habit of quarrelling (whereas she loved him). Ib. כד יהי אחד בק' if there is one witness testifying to the husband's death, is it sufficient also if disunion was

known to have existed between them? Ib. בין דאיה ליה וב' ק' because there has been discord between them, (we apprehend that) she will not be careful to ascertain her husband's death, and get married again. Sabb. 130<sup>a</sup> כנביה בק' a law that the Israelites accepted under quarrel (protest) &c., opp. בשמחה. Pesik. R. s. 38 אם היה ק' if there has been a quarrel between a man and his neighbor, how can he obtain forgiveness on the Day of Atonement? Gen. R. s. 8 דכוליה ק' Peace said (to God), let him (man) not be created, for he will be all quarrel. Koh. R. to IV, 9 (when he saw two men walking on the road, he said) 'peace to you, men of quarrel (sure to have a dispute); a. e.

קטומ, קטומ, v. קטומ.

קטומא, קטומא, v. קטומא.

קטומבלייא, קטומבלייא, v. קטומבלייא.

קטומגור m. (κατήγορος) *accuser, public prosecutor*.

Ab. IV, 11 קטומגור הוא ק' אהר' he who commits one sin, acquires one prosecutor for himself, opp. שרקהליט. R. Hash. 26<sup>a</sup>, v. קטומגור. Ex. R. s. 43, beg. Lev. R. s. 19 קטומגור (Solomon's) accuser (before the Lord) arose &c. Ib. s. 30; a. fr.—[Ab. d'R. N. ch. II ק' קטומגורין, read: קטומגורין]—Pl. קטומגורין, קטומגורין. Pesik. R. s. 40 (ק' קטומגורין ... קטומגורין) the accusers stand before thee, and the advocates stand before thee, these pleading in our favor, and those bringing charges against us. Y. R. Hash. I, 57<sup>b</sup> top. Midr. Till. to Ps. VIII, 2 בכל ק' קטומגורין קטומגורין, corr. acc.) at all times you have been accusers (creating mischief) between me and Israel; a. e.—Gen. R. s. 31, beg. ק' קטומגורין some ed., read: קטומגורין.

קטומגורא ch. same. — Pl. קטומגורא. Targ. Job XXXIII, 23.

קטומגורא f. (κατήγορος) *accusation, denunciation, prosecution*. Lam. R. to I, 13 לפני כסא וב' ק' Prosecution sprang up before the throne of glory, and spoke &c. Ex. R. s. 15 end אחד טלנד ק' שלו וב' one pleads for his prosecution (proving him guilty), and the other for the defence; והיא טלנד ק' ... והיא טלנד ק' but not so the Lord, he defends and he accuses. Pesik. R. s. 40 ק' קטומגורין (not רים ...), v. קטומגורין. Gen. R. s. 31, beg. ק' קטומגורין the charges against them have come before me; a. fr.—Keth. 112<sup>b</sup> ק' קטומגורין there will be prosecution (ill-will) against scholars. Ab. d'R. N. ch. II קטומגורין ק' קטומגורין (not קטומגורין) the angels conspired to speak ill of Moses.

קטומגורין, קטומגורין, v. קטומגורין.

קטומגורא, קטומגורא, v. קטומגורא.

קטומגורא, קטומגורא, v. קטומגורא.

קטומגורא f. (κτισμα) *creature, creation*. Midr. Till. to Ps. XVIII, 36 ק' שלי אלא מוכרד ק' ... ק' שלי אלא מוכרד ק' ...

ed. Bub. (not קטירא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God;' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטירא); Tanh. ed. Bub. B'resh. 4 קטירא (corr. acc.); ib. 5 הטירא (corr. acc.); Yalk. Sam. 162 קטירא (corr. acc.).—Y. B. Kam. V, 5<sup>a</sup> top [read:] רשב"ג (not קוט"ב) R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him).

קטירא, קפא, קפא m. pl. (v. קפא 1) cucumbers. Targ. Y. I, II Num. XI, 5.

קטירא, v. קפא.

קטירא, part. pass. of קפא.

קטירא f. = קטולא, putting to death. Targ. Job V, 15, v. קטולא.—Constr. קטירא. Targ. Ruth I, 17; Targ. Esth. IX, 5 טירא ק' death by the sword.

קטירא f. chain, v. קטירא ch.

קטירא I pr. n. m. Kattin. Yoma III, 10 (37<sup>a</sup>) 'בן ק' (Ms. O. Ben K.; Tosef. ib. II, 2; Y. Shek. V, beg. 48<sup>c</sup>).

קטירא II m., קטירא I c., קטירא f. (קטין) slender, thin, fine. Zeb. 62<sup>b</sup> וק' דאריד that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85<sup>a</sup>, v. קטירא. Arakh. 13<sup>b</sup> קליריהו ק' their voices were fine (high tenor), opp. עב, v. קטירא. Y. Maas. Sh. IV, end, 55<sup>c</sup> ק' רגלי . . . רגליה I saw in my dream that my foot was emaciated. Hull. 48<sup>b</sup> ק' a thin pin. Lam. R. to III, 19 (prov.) עד דשמינא עבדו ק' נפשיה דק' וק' by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארצא ק', v. next w.—Pl. קטירא; f. קטירא. B. Mets. 89<sup>a</sup> משליה ק' he pulls out the slender onions from among the large. Yeb. 43<sup>a</sup> ק' thin (fine) combs, v. אציר. Pes. 112<sup>b</sup> ק' thin bones. Erub. 65<sup>a</sup>, v. נח ch.; a. e.

קטירא II m. (preced.) something small; ק' דארצא (or sub. דארצא) a small piece of ground. B. Kam. 59<sup>a</sup> דא' connection with a small piece of ground. Keth. 91<sup>b</sup> וק' דא' left to his heirs a small piece of ground worth fifty Zuz. Ib. דרבי דארצא (Rashi: ק' these fifty Zuz I give in payment for the small field. Gitt. 30<sup>b</sup> דאבי ק' דאבי like the case of the small field that Abayi had to decide upon (Keth. 91<sup>b</sup>—Pl. קטירא. Keth. l. c. דא' ררי ק' two small fields.

קטירא III pr. n. m. Kattina, name of an Amora. B. Mets. 78<sup>a</sup>; a. fr.

קטירא no. pl. (v. קטירא 1) slender onions (with small heads and long stems, v. קטירא, a. Sm. Dict. Ant. s. v. Caepa). Y. Shebi. V, 36<sup>a</sup> top (expl. קטירא); [R. S. to

Shebi. V, 4 reads: קטירא (denom. of קטירא) summer-onions.]

קטירא, v. קטירא.

קטירא, v. קטירא II.

קטירא, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of קטירא, v. קטירא.

קטירא, קטירא m. (next art.) of Ctesiphon. B. Bath. 93<sup>b</sup> קטירא (Ms. H. בטירא, emended 'ק'); Bets. 38<sup>b</sup>.

קטירא, v. next w.

קטירא pr. n. pl. Ctesiphon, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קטירא); Y. II קטירא (h. text כללח).—Gen. R. s. 37 (not קטירא). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קטירא; a. e.; V. קטירא.

קטירא m., קטירא f. (קטירא) mutilating, barbarous. Ab. Zar. 10<sup>b</sup> ק' קטירא they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87<sup>b</sup>.

קטירא m. (preced.) 1) dwarfed, puny. Yalk. Dan. 1062, v. קטירא.—2) pr. n. m. K'ti'a. Ab. Zar. 10<sup>b</sup> בר שלום ק' name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee קטירא (v. preced.); Yalk. Ez. 373.

קטירא, v. קטירא.

קטירא m. (קטירא) [the movement of the grape-cutter,] cut. Koh. R. to X, 2 מן הדיו גיטא ק' מן הדיו גיטא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מתי וק' he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קטירא I.]

קטירא m., pl. קטירא, v. קטירא.

קטירא I f. (קטירא) plucking. Pes. 11<sup>a</sup> ק' בשעה ק' while engaged in plucking (instead of cutting the ears for the Omer with the sickle), v. קטירא.

\*קטירא II f. (קטירא); cmp. Arab. katifath vestis externa incisio fimbria instructa a sort of cloak with fringes.—Pl. קטירא. Ar. s. v. קטירא, quoted from a second version of Sifré (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to קטירא.

קטירא, קטירא, v. קטירא.

\*קטירא m. (redupl. of קטירא, with formative ון; cmp. קטירא, a. קטירא II) pettiness, narrowness. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלוגי קטירא this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;



[Ar. has קטירטין, ed. Koh. קטירטין, and a different version]; Yalk. Job 916 קטק' (Yalk. Lev. 554 רוח קצירה).

קטיר m. (קטר II) [knot,] conspiracy. Yeb. 61<sup>a</sup> ק' I see here a conspiracy (a nomination achieved through bribery).

קטירה, Tosef. Kel. B. Kam. IV, 3 Var., v. קטירה.

קטיריק, קטיריק, v. קטיריק.

קטירא, v. קטירא.

קטל 1) to cut. Snh. 74<sup>b</sup> if a gentile says to a Jew, cut grass on the Sabbath and throw it to the cattle, or I shall kill thee, let him cut, that he (the gentile) may not kill him; but if he says to him, (cut grass and) throw it into the river, let him (the gentile) kill him, but he must not cut, because the gentile's intention is merely to make him commit a sin; Yeb. 121<sup>b</sup>. Sabb. 95<sup>a</sup> thy teacher must have been a cutter of reeds in the marsh (an ignorant man); Snh. 33<sup>a</sup> are we reed-cutters?; a. e.—2) to kill. Targ. Gen. V, 8. Targ. Ex. IV, 23, sq.; a. fr.—Part. pass. קטיל; f. קטילא; pl. קטילין; Targ. II Sam. XXIII, 8. Targ. Prov. VII, 26; a. fr.—Cant. R. to III, 4 thou hast killed a dead lion; Snh. 96<sup>b</sup> thou hast killed a dead plover, v. קטיל. Ib. 74<sup>a</sup> the governor of my place told me, go and kill that man, or I shall kill thee; and א"ל ליה קטיליה ולא הירקטול וב' said he (Raba) to him, let them kill thee, but do thou not kill; who tells thee that thy blood is redder &c.? Cant. R. to IV, 1 (expl. Gen. VIII, 11) who killed, as we read (Gen. XXXVII, 33) tarof &c.; he (Noah) said to her (the dove), hadst thou not killed it, it would have become a big tree; Lev. R. s. 31 אילו לא היה שבקרה; Yalk. Gen. 59; (Gen. R. s. 33 אילו לא היה שבקרה); a. fr. Pa. קטיל same, to kill. Targ. Ex. XVII, 3. Targ. II Kings XVII, 26; a. fr.—Y. Taan. IV, 69<sup>a</sup> וקטילין... והיו רומים... the Romans came and massacred them (the inhabitants); a. e.

Ithpe. אקטיל, אקטיל to be killed, put to death. Targ. Ex. XXI, 15. Targ. Prov. XXII, 13; a. fr.—Keth. 35<sup>b</sup> אע"פ דקטיל משלם although he is to be put to death, he must pay damages; a. e.

קטלא (קטלא) m. (preced.) killing, death-penalty. Targ. Lev. XX, 9; 11 (O. ed. Berl. 'קט'). Targ. Prov. XXIV, 11; a. e.—Snh. 11<sup>a</sup> להרמא והרמוהי לק'... Simon and Yishmael are destined to fall by the sword, and their colleagues to be executed. Ab. I, 13 הדיב ק' deserves death. Snh. 73<sup>b</sup> נשמה נשמה לק' she was prepared to die (resisting her assailant). Ib. 78<sup>b</sup> קטליה... בר ק' הוא... he was guilty of a capital crime, but Moses did not know in what manner he was to be executed. Ib. 79<sup>b</sup> אם בר ק' הוא וב' if he is to be put to death &c. Keth. 35<sup>a</sup> this (makkeh, Lev. XXIV, 21) refers to slaying (and not to wounding); a. fr.

קטלא f. (catella) chain, necklace. Kel. XI, 8 a chain the links of which are of metal and strung on a linen or a woolen thread. Ib. ק' שרירי the fragments of a necklace (in order to be susceptible of levitical uncleanness) must be large enough &c. Meil. V, 1. Tosef. Kel. B. Mets. I, 9; a. fr.—Pl. קטלאות. Ib. 13; Kel. l. c. Ab. Zar. I, 8 (19<sup>b</sup>) קטלאות... שרירין וקטלאות (omitted in Y. ed.) you must not manufacture jewelry for idols: necklaces &c.; a. e.—Gen. R. s. 98 שרירין וקטלאות chains, necklaces &c.

קטלא ch. same.—Pl. קטלאין, קטלאין. Targ. Y. I Gen. XLIX, 22 (Y. II קטלאין). Targ. Y. I Num. XXXI, 50; a. e.

קטלא, Yalk. Ps. 848 ק' דיבא, v. קטלא.

קטלאה, v. קטלאה.

קטלון, קטלון m. (קטלו, enlargement of קטל) [chopping place,] counter for retail sale of provisions &c., opp. to הפיח &c. Ab. Zar. 40<sup>b</sup> הנמכר איצטר, opp. to הפיח... which is sold over the counter is forbidden, because they mix it with wine; Tosef. ib. IV (V), 12 אסור זה אסור... ed. Zuck. (ed. incorr.) at retail, in the market. [Ab. Zar. l. c. בסלולה, read as Tosef. l. c.: תמורה. Tosef. B. Bath. V, 4, v. קטלון. Tosef. B. Mets. VI, 13 בקטלון... ed. Zuck. (Var. בקטלון) if one sells his neighbor wine or oil to be delivered during the whole year (taking payment in advance), he must charge him as he would charge at retail (being paid as he delivers; otherwise it would be usury).

קטלון, קטלון, v. preced.

קטלוקוס, קטלוקוס, v. קטלוקוס.

קטלית f. (קטל) [club-shaped,] the thigh with the kneepan. Ohol. I, 8 שלשה בה' there are three limbs in the katlith.

קטלפמא (κατὰ λεπτά) piece by piece, in small quantities. Lam. R. to I, 1 (הטיר) Ar. v. קטלפמא.

קטם I (emp. קטם) to cut, chop, lop. Shebi. II, 4 וקטמין and trim them; [oth. opin., v. קטם II]. Y. Sabb. VII, 10<sup>b</sup> bot. הקטמיה he that clips it (the wing-feather); Tosef. ib. IX (X), 20; Bab. ib. 74<sup>b</sup> הקטמיה. Bets. 33<sup>b</sup> לא הקטמיה... one must not nip it in order to smell at it, but if one did &c.; a. fr.—Part. pass. קטם; f. קטמה; pl. קטמיה &c. Succ. III, 4 ק' וואהר איני ק' if two (of the three myrtle sprigs) are broken on the top, and one is not. Y. ib. 53<sup>c</sup> bot. ק' הרר even if the point is broken off, it may still be called hadar (beautiful); ib. d top ק' הרר; a. e. Pi. קטם same. Tosef. B. Kam. II, 1, v. קטם.

Nif. קטם to be lopped, nipped. Succ. III, 1 ראשו נ' if its top is broken off; ib. 2; 3; a. e.

קטם I ch. 1) same, to break off, pluck.—Part. pass.

הקטס. Targ. Y. Gen. VIII, 11 Ar. (ed. לקיט; h. text טרה).—2) to crumble, crush.—Denom. קטס III.

קטס II (denom. of קטס III) to cover with ashes or powder. Shebi. II, 4 איהן קטנין איהן you may cover them with powder (v. אבן); [oth. opin., v. קטס I.]—Esp. to cover embers with ashes on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5<sup>c</sup> עד שקטום וכו' he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37<sup>a</sup> הקטנין, v. קטס; a. e.—Part. pass. קטניס; f. קטניס &c. Ib. Tosef. ib. III, (II) 3 אחת אחת גרופה וכו' one part of the double store being swept or covered. Ib. 2 הרר הן ככו' they are considered as if they were covered; a. e.

קטס II ch. same. Tam. 29<sup>b</sup> משהו דקטניי vers. of Korban Aharon and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטניי) because these kinds of wood cover up the flames with their ashes.

קטס III, קטומא, קי' I m. (הקטס I, 2) ashes, powder. Targ. Gen. XVIII, 27. Targ. Y. Ex. IX, 8 דקין ק' (h. text פיה). Targ. Lev. I, 16 (h. text דשן); a. fr.—Hull. 51<sup>b</sup> ק' בהילא (fem.), v. קהל. Ber. 28<sup>a</sup>, v. קטניס; a. fr.—[Midr. Till. to Ps. XII קטניא בולה ed. Bub., v. קטניס.]—[Targ. Zech. VI, 3 קטנין Ar., v. קטניס; a. e.]

קטניא II m. (הקטס I, 1) that which is lopped; (euphem.) בית ק' (cmp. קטניחא) membrum virile. Targ. Y. II Deut. XXV, 11 בית קטניחא (not קטניא; h. text מבשוי).

קטניס, Y. Taan. IV, 69<sup>a</sup> bot., read: קטניס or הטניס.

קטניחא f. (v. קטס III) powdered earth.—Pl. קטניחא. Gen. R. s. 90 וכו' נתן בהם עפר וכו' (Ar. קטניחא) he put in them (the grain stores) dust and powder, things which preserve the fruits (cmp. קטניחא); Yalk. ib. 148 קטניחא (corr. acc.).

קטניחא m. (הקטס III) ash-colored.—Pl. קטניחא. Targ. Zech. VI, 83 (Ar. קטניחא, corr. acc.; h. text אבניס).

קטני, Yalk. Sam. 124, קטני, read: קטניחא.

קטני, v. קטניחא.

קטני, קטני, קטני (b. h.) to be short, small, inferior. Gen. R. s. 76 (expl. קטניחא, Gen. XXXII, 11) בראי ... בראי I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) all the mercies &c.

Hif. קטני 1) to make small; to subordinate. B. Bath. 90<sup>b</sup> קטניי איהו those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24<sup>b</sup> Samuel was surnamed 'the small', קטני, איהו קטני איהו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on קטני, Gen. X, 25) עסקיו איהו עסקיו made his affairs small (was contented with subordinate services); קטני עסקיו subordinated himself and his affairs, v. קטני. Meg. 11<sup>a</sup>, v. קטניחא; a. e.—2) to grow smaller, be

narrower. Lev. R. s. 31 מקטניחא, v. קטניחא; Pesik. Kumi, p. 145<sup>a</sup>; ib. בקטניחא (corr. acc.).

Hof. קטניחא to shrink. Snh. 81<sup>b</sup> קטניחא, v. קטניחא.

Nithpa. קטניחא to be reduced, become less. Tosef. Sot. XV, 5 Var. קטניחא חסידות וכו' when Abba José ben Kithnith died, piety became rare in Israel; v. קטניחא.

קטניחא m., קטניחא f. (b. h.; preced.) small, young; inferior. Y. Kil. IV, beg. 29<sup>a</sup>. Ab. IV, 19, a. fr. קטניחא Samuel the junior; Y. Sot. IX, 24<sup>b</sup>, v. preced. Yeb. II, 8 ומה אם הק' שהוא קטניחא if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 קטניחא של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטניחא); Yalk. Ps. 762; a. fr.—Esp. minor, a boy under thirteen, a girl under twelve years. Gitt. 65<sup>b</sup> וכו' שלש מדות בק' וכו' there are three legal stages of a minor: when he throws away a pebble &c., v. קטניחא II; וכו' מתקדשת בק' and in the corresponding stage a girl may be betrothed subject to protest (קטניחא). Ib. II, 6 והגריל הק' if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47<sup>b</sup>; a. fr.—Sot. 22<sup>a</sup> (among those who are a ruin to the world) ק' שלחא כלו לו וכו' a child whose months are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—Pl. קטניחא; קטניחא. Tosef. Snh. XIII, 1 קטניחא בני רשעי ארץ ed. Zuck. (Var. קטניחא) children of the wicked of the land that died in childhood; Snh. 110<sup>b</sup>; Y. Shebi. IV, end, 35<sup>c</sup> קטניחא ישראל of gentiles. Keth. II, 3 קטניחא (we were minors (when we signed as witnesses). Ib. VII, 9 קטניחא מובין הק' minor physical blemishes. Sot. 48<sup>b</sup> קטניחא, v. קטניחא. Ib. 49<sup>b</sup> קטניחא חסידים (last) of the pious men (v. next w.); a. fr.—Euphem. קטניחא (sub. קטניחא) the minor functions of the body, urinating. Ber. 23<sup>b</sup>; a. fr.

קטניחא f. (preced.) 1) youth; inferior position. Lam. R. introd. (R. Joh. 1) וכו' שבקטניחא ... איי woe to the king who succeeded when he was young but failed in his old age. Meg. 11<sup>a</sup> (ref. to קטניחא, I Sam. XVII, 14) נכש שבקטניחא as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) humility, modesty. Ib. קטניחא הוא באתנחא he was always the same as to his humility.—3) (sub. קטניחא) want of faith, pusillanimity. Sot. 48<sup>b</sup> (ref. to Zech. IV, 10) ק' ... מי גרם וכו' קטניחא (not קטניחא) what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) the thinner end, tail-end (cmp. קטניחא). Sot. IX, 15 (49<sup>a</sup>) Abba José was surnamed קטניחא (sub. קטניחא) because he was the tail-end (the last) of the pious men (v. קטניחא, Nithpa.); (ib. 49<sup>b</sup> חסידים, v. preced. w.).

קטניחא ch. same, younger days. Gitt. 29<sup>b</sup> קטניחא הוא ראבא

from his early days. (Ar. דְּקָטְוּ אָבִי) this my father's opinion dates from his early days.

**קָטַטְוּ** m. (reduplic. of קָטַטְוּ) a subordinate officer, attendant of a magistrate. Midr. Till. to Ps. LIV, 3 ק' שְׂדוּהוּ דְדוּרָה לְאָדָם וּב' ed. Bub. (oth. ed. הִירָו, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 (לְאִשְׁמֵרֵיפוּס עָלָיו קוּבֵל עִלּוּ לְאִשְׁמֵרֵיפוּס וּב') if an attendant . . . , he appeals to the proconsul &c.

**קָטַטְוּ**, v. sub. קָטַטְוּ.

**קָטַטְוּ**, v. קָטַטְוּ א. קָטַטְוּ אָבִי.

**קָטַטְוּ**, v. קָטַטְוּ.

**קָטַטְוּ** (cmp. קָטַטְוּ) to cut off, lop, mutilate. B. Kam. VIII, 1. Ib. 7 קָטַטְוּ אֶת יָדוֹ וּב' ... קָטַטְוּ אֶת יָדוֹ if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 קָטַטְוּ אֶת רַגְלִי one may cut off its toe and sell the cock to the idolater. Ib. 10<sup>b</sup> וְקָטַטְוּהָ, v. קָטַטְוּ; a. fr.—Part. pass. קָטַטְוּ. Nidd. 64<sup>b</sup>; Keth. 10<sup>b</sup> הַזֶּה קָטַטְוּ, דוּרָה ק'.

**Pi.** קָטַטְוּ same, also to cut through. B. Kam. 83<sup>b</sup> ... רִבִּיל קָטַטְוּ (Ms. M. קָטַטְוּ) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanh. Hayé 3 וּב' קָטַטְוּ יַיְצֵאוּן וּב' they (the waters) cut through and come forth between the mountains.—Part. pass. קָטַטְוּ; f. קָטַטְוּ; pl. קָטַטְוּ. שְׂדוּהוּ קָטַטְוּ lopped, defective. Pesik. R. s. 31 שְׂדוּהוּ קָטַטְוּ their fingers were mutilated (bitten off).—(or sub. הַדְּרָשִׁים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60<sup>a</sup>, v. I. Bekh. 21<sup>a</sup> אֵינָה יוֹלְדָה לְבֵן אֵינָה אֵינָה an animal does not give birth before the due number of months is completed; a. fr.

**Hithpa.** קָטַטְוּ, **Nithpa.** קָטַטְוּ to be cut off, crippled. Pesik. R. l. c. וְקָטַטְוּ אֶת אֶצְבָּעוֹתָי וּב' their fingers were mutilated (by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884. Taan. 21<sup>a</sup> וְקָטַטְוּ רַגְלֵי ... וְקָטַטְוּ may my feet that paid no regard to thy feet be crippled.

**קָטַטְוּ** ch. same, 1) to cut off, break off. Targ. II Chr. XXXIV, 4 (h. text גָּדַטְוּ). Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 קָטַטְוּ אֶת אֶתְרֵךְ (הַדְּרָה) cut thy cut (garment, i. e. mind thy own business). Y. Sabb. VI, 8<sup>c</sup> בִּרְקִיטְוּ, v. קָטַטְוּ. Y. Meg. IV, 75<sup>b</sup> bot., v. קָטַטְוּ. Ib. אֵין קָטַטְוּ רִישְׁךָ וּב' and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. קָטַטְוּ; f. קָטַטְוּ; pl. קָטַטְוּ. Targ. Y. Num. XI, 32 קָטַטְוּ he that was crippled. Targ. Y. Ex. XXI, 21 הָרִיבִין יוֹמִין ק' two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Nahamu, p. 125<sup>b</sup>, a. e.—2) to cut short, end. Gen. R. s. 44; Yalk. ib. 77, v. קָטַטְוּ.—3) to form cakes (v. קָטַטְוּ). Targ. Y. Ex. XII, 39.

**Pa.** קָטַטְוּ same. Targ. Job XVI, 19 Ms. (ed. Pe.; h. text וְלִינָה קָטַטְוּ). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10<sup>a</sup> bot.; Y. Bets. IV, 62<sup>c</sup> bot., v. בְּגוּטָא. Y. Meg. l. c. וְלִינָה קָטַטְוּ לִינָה וּב' do we not break a portion of the Pentateuch (קָטַטְוּ)

for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41<sup>c</sup> (we say to him who vowed revenge, ref. to Lev. XIX, 18) הָיָה מְקַטְטֵשׁ ... הַחֹזֵר ... הָיָה מְקַטְטֵשׁ he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13<sup>c</sup>, v. מְקַטְטֵשׁ. Bets. 25<sup>b</sup> בְּקָטַטְוּ רַגְלֵיהֶן וּב' v. קָטַטְוּ II, a. קָטַטְוּ.

**Hithpe.** קָטַטְוּ to be cut, shortened. Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21<sup>b</sup> ... וְהָיָה וְקָטַטְוּ v. קָטַטְוּ.

**קָטַטְוּ**, v. קָטַטְוּ.

**קָטַטְוּ**, v. קָטַטְוּ.

**קָטַטְוּ**, m. (preced. art.) cut, the garment under the tailor's hand. Lam. R. to I, 1 (הַדְּרָה), v. קָטַטְוּ.

**קָטַטְוּ**, v. קָטַטְוּ.

**קָטַטְוּ** (b. h.; cmp. קָטַטְוּ, a. גָּדַטְוּ) to cut, break off, pluck. Lam. R. to I, 12, v. מְקַטְטֵשׁ. —Part. pass. קָטַטְוּ; f. קָטַטְוּ. Ber. 47<sup>a</sup>; Tosef. Meg. IV (III), 27, a. e. אֶת אֶתְרֵךְ ק' v. infra.—Pirké d'R. El. ch. XXIX קָטַטְוּ premature (undeveloped) grapes.

**Nif.** קָטַטְוּ, **Hithpa.** קָטַטְוּ to be plucked, broken off. Tosef. l. c. הַשְּׂמִינָה אֲמֵן ... קָטַטְוּ שְׂמִינָהוּ שְׂמִינָהוּ he who pronounces a broken Amen (v. אֲמֵן II), his years shall be broken off; Ber. l. c. קָטַטְוּ; Y. ib. VIII, end, 12<sup>c</sup> הַשְּׂמִינָה his soul shall be plucked off (he shall die before his time).

**Pi.** קָטַטְוּ 1) same. Esth. R. to I, 9, v. מְקַטְטֵשׁ.—Esp. ק' [to do plucking among the small single bunches,] to initiate persecution with attempts to destroy the young generation. Gen. R. s. 42 וּב' הָרִאשׁוֹן הַחֹזֵל מְקַטְטֵשׁ בְּעַלְוֵי הַיָּעַר the first enemy began with breaking off the young bunches, the second with thinning the clusters (v. קָטַטְוּ) &c.; Lev. R. s. 11; Ruth R. introd. (יִשָּׁם הָאִישׁ).—Nidd. 66<sup>b</sup> בְּנִתְרָה שִׁינֵיהָ she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. הִיזָן I); a. fr.—Trnsf. (of fire) to creep along the ground of a field, opp. קָטַטְוּ. Y. B. Kam. VI, 5<sup>c</sup> top בְּקָטַטְוּהָ (Bab. ib. 61<sup>a</sup> בְּנִתְרָה, v. קָטַטְוּ.—2) to tear in pieces a lump of dough to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: to form dough and smoothen its surface. Y. Pes. II, end, 29<sup>c</sup> וּב' אֶתְרֵךְ לִשְׁתֵּי לֵשֶׁתְּךָ לִשְׁתֵּי לֵשֶׁתְּךָ you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36<sup>a</sup>. Ib. אֵין שְׂמִינָה בִּי מְקַטְטֵשׁ בִּי only such liquid as may be used for kneading, should be used for forming. Ib. 42<sup>a</sup> אֵין אֶתְרֵךְ שְׂמִינָה וּב' one vessel in which she dips her hand when forming the cakes, and another &c.; a. e.—Part. pass. קָטַטְוּ; f. קָטַטְוּ &c. broken off, nipped. Midr. Till. to Ps. LXXIII, 4 אֵתְרֵךְ מִן הַבֵּן וּב' (ed. Bub. (ed. בְּעִיטָה, corr. acc.)) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99



grammatical gloss, v. Yalk. Gen. l. c., and Ar. s. v. קָטֵר 2.]—Part. pass. קָטֵר; f. קָטֵרָה &c. Midd. II, 5 (ref. to קָטֵרָה, Ez. XLVI, 22) אֵין קָטֵרָה אֵלָא שְׂאֵינן בְּקוֹדֵרוֹ means that they were not roofed; Yalk. Ez. 381.

**קָטֵר, קָטֵרָה** ch. same, to tie. Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קָטֵר; f. קָטֵרָה, קָטֵרָה &c. Targ. Y. ib. XXII, 4 (ed. Amst. קָטֵר, read: קָטֵר). Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הֵן הָיָה לְךָ קָטֵר לְלוּלָב when thou tiest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לִיבְרָא. Ber. 16<sup>a</sup>, v. קָטֵר. Bekh. 31<sup>a</sup> רִאשֵׁי קָטֵר, v. קָטֵרָה. Koh. R. to IX, 10 ... אֵינְהוּן אֵין קָטֵר וְקָטֵרָה get a rope and tie it to my feet. Y. Erub. X, 26<sup>c</sup> top קָטֵר בְּגַמֵּי (not קָטֵר) tied with reed-grass. Y. Gitt. IV, 46<sup>a</sup> (we must not help captives to escape) בְּפִי דְלָא יִהְיוּן קָטֵרֵינָן ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קָטֵר) to gather, be covered. Ber. 59<sup>a</sup>, v. קָטֵרָה a. קָטֵרָה.

**Pa.** קָטֵר same. Part. pass. קָטֵרָה, קָטֵרָה &c. Targ. Ez. XLVI, 22 קָטֵרֵין fenced in (v. preced.).—Y. Ned. VI, 39<sup>d</sup> top קָטֵר bound (curdled) milk, v. קָטֵר.

**קָטֵרָה, קָטֵרָה**, v. קָטֵרָה.

**קָטֵרָה** m. a cross-piece in front of yoked animals; [oth. opin., v. Koh. Ar. Compl. s. v.: the pin fastening the ropes of the yokes to the pole]. Kel. XIV, 4. Ib. XXI, 2.

**קָטֵרָה** ch. same. Targ. Y. Num. XIX, 2.

**קָטֵרָה** (a transposed denom. of קָטֵר) to denounce, bring charges; to incite anger against. Y. Sabb. II, 5<sup>b</sup> top Satan brings charges against man only in the hour of danger. Ib. בשְׁלִשָּׁה ... בְּצֵרֵי לְקָטֵרָה on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not לְקָטֵרָה). Y. Snh. II, 20<sup>c</sup> bot. קָטֵרָה, v. קָטֵר; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... הַדְּבָרִים וְכֵן הָיָה שֶׁכִּשְׁמֵרָה when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 מְקַטֵּרָה הָמֵן מְקַטֵּרָה against every charge that Haman preferred against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) הַדְּבָרִים מְקַטֵּרָה (ed. Bub.) the destroyed Temple is the accuser; 'יִמְהוּ מִקָּ' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

**Hithpa.** קָטֵרָה to be denounced. Esth. R. l. c. אֵין בְּנֵי דְהַמָּן מְקַטֵּרֵין וְכֵן הָיָה שֶׁכִּשְׁמֵרָה they children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

**קָטֵרָה** ch. same. Targ. Job XXXVII, 20 (h. text קָטֵרָה). Targ. Y. Num. XXIX, 1.

**קָטֵרָה, קִי** I (b. h.) pr. n. pl. Kitron (Jud. I, 30). Gen. R. s. 87 end 'קִי שְׂמֵינן אֵישׁ קִי Simon of K.; Tanh. ed. Bub. Naso 34. Meg. 6<sup>a</sup> זֶה צִיפּוּרֵי קִי K. is the modern Sepphoris;

'יהא ק' וק' ... יהא ק' וק' can K. be Sepphoris? was not K. in Zebulun &c.?

**קָטֵרָה, קִי** II m. (a contraction of centurio, ζευκτοῦς, v. קָטֵרָה) commander of a century. Sifré Deut. 309 אֵם הִיָּה קִי שְׂגוּיָל וְכֵן if it were a centurio who is more powerful than he (the *buleutes*) &c.; Yalk. ib. 942 קָטֵרֵין (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having וְכֵן וְכֵן, and the other 'ק'), v. זְבוּלָה. Yalk. Jer. 321 קָטֵרֵין (corr. acc.). Tosef. Dem. VI, 3 קָטֵרֵין שׂוֹקֵל לְאֵיזֵר he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifré Num. 131, v. פְּלוֹסְטִינֵין; Yalk. Lev. 631; Yalk. Ex. 178 (not קָטֵרֵין).—Pl. קָטֵרֵין. Pesik. R. add. s. 2 (ed. Fr. p. 197<sup>a</sup>) הַקָּטֵרֵין (corr. acc.).

**קָטֵרֵין, קָטֵרֵין** m. pl. (cmp. קָטֵר) a species of hard nuts. Pesik. R. s. 11; Cant. R. to VI, 11 מְקַטֵּרֵין; Yalk. ib. 992 קָטֵרֵין (corr. acc.).

**קָטֵרֵין** pr. n. pl. Katarzia (?). Meg. 21<sup>b</sup> (Ms. M. קָטֵרֵין a. קָטֵרֵין; Rashi Ms. מְקַטֵּרֵין; v. Rabb. D. S. a. l. note).

**קָטֵרֵין**, v. קָטֵרֵין.

**קָטֵרֵין**, Midr. Till. to Ps. XVII, 3, ed. Bub. קָטֵרֵין, read: קָטֵרֵין. [The entire passage is corrupted, v. ed. Bub.]

**קָטֵרֵין**, v. קָטֵרֵין.

**קָטֵרֵין** Lev. R. s. 15 Ar., ed. Koh. קָטֵרֵין, v. קָטֵרֵין.

**קָטֵרֵין** pr. n. m. Katariki (?), surname of R. Yitshak. Pesik. R. s. 14; Pesik. Parah, p. 39<sup>a</sup> (prob. to be read קָטֵרֵין, v. Bub. note 168).

**קָטֵרֵין, קָטֵרֵין**, v. קָטֵרֵין.

**קָטֵרֵין**, v. קָטֵרֵין.

**קָטֵרֵין** (not קָטֵרֵין) m. (καταράνη, S.) a kind of sluice or trap-door. Gen. R. s. 31 'הִיָּה לִי וְכֵן he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פָּסָס; Yalk. ib. 54 מְקַטֵּרֵין (corr. acc.).

**קָטֵרָה, קָטֵרָה** f. (b. h.; קָטֵר I) incense. Ker. 6<sup>a</sup>, v. מִתֵּר הָק' Ib. 5<sup>b</sup> בְּהָ לְשֵׁן ק' v. קָטֵר I. Shek. IV, 5 הָק' the remaining supply of incense (in the Temple, not used during the year); a. fr.

**קָטֵרָה, קָטֵרָה** ch. same. Targ. Ez. VIII, 11 (ed. Wil. קָטֵרָה). Targ. Ex. XXX, 1 קָטֵרָה constr. (not קָטֵרָה); a. fr.—V. קָטֵרָה.

**קִיאֹרָה**, v. קִיאֹרָה.

**קִיאֹרָה**, Tosef. Ter. X, 2 Var., v. קִיאֹרָה.

קיאטרון m., pl. קיאטרונים (caconomy for קיאטרון theatres. Targ. Y. Deut. XXVIII, 19.

קידה v. קידה.

קידה m. (קידה I) 1) taking, catching. Sifre Num. 129 (ref. to Num. XIX, 18) אשר היו שם בשעת ק' טימאה 'which had been there' at the time of catching the uncleanness.—2) receiving. Zeb. V, 1 רבן וק' their blood must be received in a consecrated vessel (v. שרת). Ib. 1, 4 (13a) רבן וק' ... בק' וב' the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—'בני ק' ברה ק' (or sub. כלי) a receptacle, opp. פשוט. Bets. II, 9 ק' נשום כלי ק' is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פשוט. Kel. XVII, 16. Sabb. 84a; a. fr.—3) acceptance. Sifre Num. 115; Yalk. Num. 750 פרישה שיש בה ק' מלכות שמים a Biblical section in which is expressed the acceptance of the divine kingdom.

קידה ch. same. Targ. Y. Num. XIX, 18 בעדן קבול (to be placed after המן הנן) v. Sifre Num. 129, quot. in preced.

קידה f. (קידה I) contract-labor, job. M. Kat. 11b וק' היתה מלאכה אחרים בידו אע"פ שבק' וב' if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) בין ק' בין שאינה ק' whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12a וק' בתוך ק' if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 במועד וק' you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4a bot. בין בשכר בין בק' whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39b bot.; Tosef. ib. I, 3 קדוה ק' אם היה שקד קדוה (not שר) if he was hired by the piece.

קידה f. (קידה, emp. קבש, a. Syr. קבסותא, q. Sm. 3695, sq.) repression, intermission (of prophetic revelation). Y. Snh. XI, 30b וק' אלא שהיה לו וק' Haniah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

קידה m. (קידה) gathering, reunion. Pes. 88a, v. קידה. Keth. 8a בק' בניה וק' when her children shall be reunited in her midst (in Palestine); a. e.

קידה m. (קידה) [something arched,] 1) coil. B. Mets. 24b, v. קידה II. Hull. 95b בק' בהבלתה ק' a skein of blue wool.—Pl. קידה. Ab. Zar. 17b וק' אייתה ליה תרי ק' they brought two coils before him and said to him, which is warp, and which is wool?—2) cluster of fruit. Sabb. 156b לק' פסקיה לק' he severed a cluster of dates with his teeth. Ib. 67a; Hull. 78a כמאן זליקין ק' Ar. a. Ms. H. (v. Rabb. D. S. a. l. note 20; ed. ביבסא, v. קבסא. Snh. 26b ק' דאחיני ק' a cluster of inferior dates.

קידה, Keth. 112a, v. קידה.

קידה, v. next w.

קידה f. (קידה) the elevation on the arm, biceps muscle. Men. 37a על ירך זו ק' 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95b; Arakh. 19b קידה; Men. 37b (v. קידה); a. e.

קידה, v. קבסא.

קידה, v. next w.]

קידה f. a species of quails (קידה), partridge. Yoma 75b; Yalk. Ex. 260, v. קידה. Sifra M'tsor'a, Par. 1, ch. I R. S. to Neg. XIV, 1 (some ed. קידה; ed. קידה, read קידה; Rabad to Sifra שבלי קידה) the chosen of its kind, that means the quail; [Yalk. Lev. 559 קבולת זו קבולת זו?—Pl. קידה. Tosef. Neg. VIII, 3 (Var. ed. Zuck. מקובלות, corr. acc.; v. R. S. to Neg. I. c.).

קידה, v. קבסא.

קידה, v. קבסא.

קידה m. (cibarium) the coarser meal which remains after the fine wheat flour, shorts. Y. Peah VII, 20a bot. סאה ארבלית ... סאה ... קמה סאה וק' one Arbelian S'ah of wheat yielded one S'ah pollen, one first flour, one cibarium &c. (v. Sm. Ant. I, 66b); Y. Sot. I, 17b; ib. IX, 24b bot. (insert סאה סולה); Tanh. T'savveh 13; Keth. 112a קידה (read: קידה cibaria); a. e.—'פת ק' (panis cibarius) black bread. Makhsh. II, 8 פת ק' the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10b bot. פת ק', opp. פת נקיה. Y. Hall. IV, beg. 59d נקי וק' (sub. פת) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מוחין לאפים, changed to לאפים (לפליטא) לאפים ... זו פת ק' שנמכרת חוץ לפלטיה וק' 'outside of the bakers', ... that is, common bread which is sold outside of the bakershops, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Trnsf. (v. Lat. Dict. s. v. cibarius) common. Gen. R. s. 48 (ref. to המיולה ... הבינוני ... והק' Gen. XVIII, 8) והק' the uppermost (cream) is one sixtieth portion of a given quantity of milk, the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

קידה, v. קבסא.

קידה, v. קבסא.

קידה, Tosef. Kel. B. Kam. III, 11, v. קידה.

קידה, v. קבסא.

קידה, v. קבסא.

קידה f. (קידה or קידה) bowing to the ground. Succ. 53a וק' שני נועץ שני ... והיא ק' he pressed both his big toes against the floor and bowed and kissed the pavement ...

and this is *kidah*. Meg. 22<sup>b</sup> a. e. על אפים 'ק *kidah* means falling on the face (ref. to I Kings I, 31). Ib. אחי ק' וב' showed the way of *kidah* . . ., and became lame; (Y. Ber. I, 3<sup>e</sup> bot. הרהר כיונה; a. e.)

**קד', קידומא, קידום** m. (קדם) 1) *early morning*. Targ. Prov. XXVII, 14.—2) *east*. Targ. Gen. XXV, 6. Targ. O. Num. XXXIV, 3; a. fr.—3) (with רוח, or sub. רוח) *east-wind* (h. קדים). Targ. Gen. XLI, 6. Targ. Hab. I, 9 (some ed. כרס קדים; a. fr. strike out כרים); a. fr.

**קידור**, v. קירור.

**קד', קידוש** m. (קדש) 1) *sanctification*, esp. השם 'ק the sanctification of the Name (of the Lord, v. קדושה), *loyalty to the Jewish faith, martyrdom*. Y. Shebi. IV, 35<sup>a</sup> bot. Pesik. B'shall, p. 87<sup>a</sup>. Deut. R. s. 2 (ref. to Prov. XXIV, 21) קדש שמי של ק' שמי וב' the Lord said to Solomon, a thing which concerns the sanctification of my name (the unity of God) dost thou express by a brief allusion? Y. Kidd. IV, 65<sup>e</sup> bot. גדול היא השם בחילול השם a positive act of sanctification of the Name is superior to (supersedes) a law which is to prevent profanation of the Name; בחילול השם כתיב . . . ובק' the Name concerning the profanation of the Name it is written (Deut. XXI, 23), 'thou shalt not suffer his body to remain (even) over night &c.', but when the Name was to be sanctified (by an act of retributive justice), it is written (II Sam. XXI, 10), 'from the beginning of the harvest &c.'; Y. Snh. VI, 23<sup>d</sup> (corr. acc.); a. fr.—Pl. קידושתין *laws of sanctity*. Y. Yeb. II, 3<sup>d</sup> top למה כהן . . . לפישה ק' why does the Biblical text join the chapter on sanctity (Lev. XIX) to that on incest (Lev. XVIII)?; (Lev. R. s. 24 לפישה קדושתים, v. קדוש).—2) *proclamation of sanctity; a) of the New Moon, seasons &c.* (by the authorities). Tosef. Snh. II, 1 ק' ההרש ויביור וב' the proclamation of the New Moon and the intercalation of a month require a court of three. Y. ib. I, 18<sup>e</sup> top הח' לך' . . . להי' dare untitled scholars (v. הקה' ) be admitted to sit on the proclamation of the New Moon?; a. fr.—B. Bath. 121<sup>a</sup> כושרי וב' the festivals of the Lord require to be regulated by the proclamation of the court, but the weekly Sabbath does not. Y. R. Hash. III, 58<sup>d</sup> bot. ב"ד ק' the official proclamation of the jubilee; a. fr.—Pl. as ab. Ex. R. s. 15 קדושתין ההרשים the proceedings at the proclamation of the New Moon.—b) *proclamation of the sanctity of the day by special prayer, Kiddush*. Pes. 100<sup>a</sup> מפסיקין לך' when the Sabbath or Holy Day begins, we must interrupt a meal to recite Kiddush. Ib. ירי יצאי they (that heard the Kiddush at synagogue) have complied with the duty of ushering the Sabbath in with Kiddush. Ib. 105<sup>a</sup> sq. היום מפני שק' היום וב' he who has only one cup of wine, recites over it the Kiddush of the day, because the sanctification of the day takes precedence of honoring the day (by grace after meal with wine). Meg. 27<sup>b</sup> היום לי ק' היום וב' she sold the bonnet on her head and procured for me the wine for the Kiddush of the day; a. fr.—3) *washing hands and feet prior to a priestly function*. Zeb. 19<sup>b</sup> מצוה ק' כי

אינה מועלת ק' וב' how is the act of washing done? Ib. the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. ק' שני the second sanctification (immediately before approaching the altar); Yoma 32<sup>b</sup>; a. fr.—Pl. as ab. Ib. III, 3. Ib. 32<sup>b</sup>; a. e.—4) (of mixed seeds) *condemnation* (v. קדש Pl. 7). Yeb. 83<sup>a</sup>.—5) *putting ashes in the water of lustration; the ashes put in*. Ib. 42<sup>a</sup> bot. אסיפה אפיה . . . יק' the collecting of its ashes, the drawing of water and the putting in of the ashes; ib. Par. VI, 1 יב' ויפלו האש והאש על ידו the ashes and ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עיסק עם ק' צריך ק' שני the father of a minor has the authority to give her away in marriage a second time &c., v. אפיה; אבל לא אפיה but he cannot hire her out after having once given her away. Y. Kidd. II, 62<sup>e</sup> top נבללן ק' בשלשה קידושתין . . . בק' they (the three objects he gave her, when he said, 'be betrothed with this, and this and this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *kiddushin, the act of betrothal, legal and legitimate marriage* (conubium). Kidd. IV, 9 ק' קידושתיה ק' her acceptance of the betrothal is a valid marriage; ק' קדושתיה ק' his (the authorized messenger's) acceptance is valid. Ib. III, 12 בוקם שיש ק' ואין עברה וב' wherever a betrothal is valid (where there is conubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל בוקם וב' שיש ק' ויש עברה וב' but where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. שאין לה עליו ק' אבל יש לה על אחרים ק' in a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (מקור); וב' שיש ק' ויש עברה וב' where a marriage cannot take place either with that special person or with other Israelites (she having no right of conubium), the issue follows the status of the mother. Yeb. 10<sup>b</sup>, a. fr. אין ק' וב' betrothal takes no effect in the case of &c. Kidd. 60<sup>b</sup>, a. fr. קדושתיה ורא' an undisputed betrothal; a. fr.—Trnsf. קדושתיה ק' קדושתיה ק' a legally doubtful betrothal; a. fr.—Trnsf. *betrothal, festivities*, contrad. to wedding festivities. Num. R. s. 12 גדולה לה ק' ונשאה לה ק' arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) וב' ולא היו אלא ק' these were merely the solemnities of (Israel's) betrothal (ref. to וקדשהו, ib. XIX, 10); Pesik. R. s. 5; Tanḥ. Naso 17.—*Kiddushin*, name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim. B. Bath. 52<sup>b</sup> (a reference to Tosef. Kidd. I, 5) בב' רבי לוי Rab. . . taught from the treatise of Kiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).





קִינֵץ, v. קִינֵץ.—[קִינֵץ, Tosef. Kel. B. Bath. II, 11, v. פִּינֵץ]

קִינֵץ, קִינֵץ, קִינֵץ m. (קִנ) 1) *calculator, accountant*. Y. Sot. V, 20<sup>a</sup> bot.; Y. Ber. IX, 14<sup>b</sup> bot. 'פִּרוֹשׁ a book-keeping Pharisee, v. קִנֵּץ.—2) (v. קִנֵּץ) *bleeder*. Sot. 22<sup>b</sup> 'פִּרוֹשׁ ק', expl. הסִקִּיזוּ דִם לְבִהלִים, v. קִנֵּץ.

קִיחָהּ f. (לָקַח) 1) = לָקַחְתָּ, *taking, acquiring*. Yeb. 97<sup>a</sup> (ref. to Lev. XX, 11-14) נֶאֱמַר שְׂכִיבָה וְכֹאן נֶאֱמַר 'ק' with reference to all of them the word 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. חֲבִי נִבִי הִנֵּךְ 'ק' הוּא וְכ' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) הִיאִי לִיקִיחָהּ... לִיקִיחָהּ... הִיאִי לִיקִיחָהּ... the verb *lakah* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *lakah* has the meaning of *shakhab*. Kidd. 2<sup>a</sup>, a. e. 'ק' וְכ' we learn the mode of acquiring (לָקַח) in Deut. XXII, 13) from the acquisition of the field of Ephron (Gen. XXIII, 13 קָח); Hull. 82<sup>a</sup>; a. fr.—*Pl.* קִיחָהּ. Yoma 3<sup>b</sup> in general cases where the text uses קָח, ... , but here (Ex. XXX, 23) it says expressly קָח לָךְ (take unto thee, at thy own expense).—2) [*handle,*] *leather thong, loop*.—*Pl.* as ab. Kel. XVI, 4 קִיחָהּ... קִיחָהּ (Ar. קִיחָהּ, Var. קִיחָהּ) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קִיחָהּ the thongs of the leather spread.

קִינָא, קִינָא m. (קִינָא to shrink, be hot) = h. קִינָא, 1) *heat, summer, ripening*. Targ. O. Gen. VIII, 22 (ed. Berl. a. Y.—קִינָא. Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr.—Yoma 29<sup>a</sup> וְכ' שִׁלְחָהּ דְּקִינָא the expiration of the summer is more trying than the summer itself. Ib. בְּדִק' אִישִׁיָּהּ... אִישִׁיָּהּ a fever in winter is severer than in summer. Y. Taan. II, 65<sup>b</sup> top, v. קִינָא. Lam. R. introd. (R. Joh. 1), v. קִינָא. Y. Maasr. I, 49<sup>a</sup> top, v. קִינָא; a. fr.—2) *sun-dried fruit*, esp. figs. Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. דְּבִלְיָהּ).

קִינָא m. (קִינָא) *object held in the hand while making oath*. Tosef. Snh. V, 1 וְכִינָא בִּקְ, (בְּקִינָא); Y. ib. III, beg. 21<sup>a</sup> קִינָא; v. קִינָא.

קִינָאוֹת, v. קִינָא.

קִינָבְלָאוֹת, v. קִינָבְלָאוֹת.

קִינָבֹת, v. קִינָא.

קִינָבֹל, קִינָבֹל m. (קִינָבֹל) *slaughter, massacre*. Targ. Is. XXII, 5 (ed. Wil. קִינָבֹל). Ib. XXX, 25 (ed. Wil. קִינָבֹל).

קִינָבֹים, v. קִינָבֹים.

קִינָבֹן m. (κοιτών) *bed-chamber*. Y. Snh. XI, end, 30<sup>c</sup>, a. e., v. קִינָבֹן. Y. B. Bath. IX, 16<sup>d</sup> bot. הִיחָהּ הַיְשֵׁבוֹ בִּקְ.

וְכ' if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 'ק' אַחַר וְכ'... בְּלֵךְ בְּרִיקִים wherever you go, have a bedroom ready for me that I may dwell with you; a. fr.—*Pl.* קִינָבֹת. Midd. I, 6 four cells וְכ' like bedrooms communicating with the dining room; Yoma 15<sup>b</sup> בְּקִינָבֹת (corr. acc.).

קִינָבֹת, קִינָבֹת ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e.—Y. Snh. VII, end, 25<sup>d</sup>.

קִינָבֹת f. (an adapt. of preced., as if fr. קִינָבֹן) *small room, recess*. Succ. 3<sup>a</sup> וְכ' וְאִיהִי יִתְבָּה בִּקְ Ms. M. (ed. ... , corr. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency.—*Pl.* קִינָבֹת. Ib. קִינָבֹת a festive booth consisting of a group of small compartments.—[Yoma 15<sup>b</sup>, v. קִינָבֹת h.]

קִינָבֹת, קִינָבֹת pr. n. m. *Ben-Kittunta*, surname of one José (v. קִינָבֹת). Sot. IX, 15 (Y. ed. 17; Bab. 49<sup>a</sup>) יוֹסֵי בֶן קִינָבֹת Y. ed. (Bab. ed. קִינָבֹת, Mish. ed. יוֹסֵי קִינָבֹת; Y. ib. IX, end, 24<sup>c</sup> יוֹסֵי קִינָבֹת; Tosef. ib. XV, 5 אֶפְסָה יוֹסֵי... בֶּן קִינָבֹת. Y. B. Kan. III, 3<sup>d</sup> הוּא יוֹסֵי הַבְּבֹלִי... הוּא יוֹסֵי קִינָבֹת José the Babylonian, J. b. Judah, and José Kittunta are one and the same person (cmp. Pes. 113<sup>b</sup>).

קִינָבֹת m. (קִינָבֹת) *section*.—*Pl.* קִינָבֹת. Y. Meg. II, beg. 73<sup>a</sup>, v. קִינָבֹת.

קִינָבֹת f. (קִינָבֹת) *mutilation; transf. (sub. בֶּן) m. destructive, mischievous*. Ab. d'R. N. ch. XL קִינָבֹת אִיהִי קִינָבֹת (not אִיהִי) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kittul'ah*; 'ק' כִּינָבֹת זֶה הַיְיֹוֹק וְכ' how does a *k*. act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the bread away &c.; [Var. קִינָבֹת, v. ed. Schechter p. 73, note].

קִינָבֹת m. (קִינָבֹת) 1) *plucking ears*, opp. to קִינָבֹת cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17<sup>c</sup> לָקַח 'ק' קִינָבֹת 'the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11<sup>a</sup>; Men. 68<sup>a</sup> וְכ' אֵלֶּה... אֵלֶּה בִּיהִךְ because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e.—2) *forming and smoothing the surface of dough*. Y. Pes. III, 30<sup>b</sup> top זֶה... גְּמֵרָה... קִינָבֹת with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

קִינָבֹת ch. (preced.) *plucking, sudden death*. Targ. Cant. II, 12 קִינָבֹת בִּיבִיָּהּ death of the firstborn (h. text הַזֵּבִיד).

קִינָבֹת I m. (b. h.; קִינָבֹת I) *smoke*. Men. 26<sup>b</sup>... אֵין

may plant grain (Var: the reverse); a. e.—*Pl.* קריטא, Bets. I, 9. Tosef. Ter. X, 15; a. fr.

may plant grain (Var: the reverse); a. e.—*Pl.* קריטא, Bets. I, 9. Tosef. Ter. X, 15; a. fr.

קיטור II pr. n. pl. *Kitor*, capital of Sheba. Targ. II Esth. I, 2 (3).

קריטא II, קריטא, קריטא pr. n. m., v. קריטא.

קיטור m. (קריטא I) offering incense. Snh. 65<sup>a</sup> זבוח וכן 'קיטור' sacrificing (to the idol), offering incense &c.

קריטא m. (קריטא) *broken, crippled, stumped, paralyzed*. Taan. 21<sup>a</sup> 'בשרי וכן' Ms. M. (ed. משה) crippled on both legs. Yeb. 102<sup>b</sup>; Sabb. VI, 8, v. קב 2. Y. Keth. VII, end, 31<sup>d</sup> באחה מידיו ק' mutilated on one hand; a. fr.—*Pl.* קריטא, קריטא, קריטא Gen. R. s. 32 'פרט למורטם ולק' excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6<sup>c</sup> 'Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30<sup>a</sup> 'קריטא' Israelites are bound to sustain cripples, even if they be slaves.—Esp. (sub. שרבלים) contracted קריטא, קריטא, קריטא *tiny ears which escape the threshing sledge*. Maasr. I, 6 'קריטא' Ar. (ed. he may take (without tithing) of the tiny ears and from the sides of the pile. Y. Ter. V, 51<sup>d</sup> 'קריטא' he that gives Trumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 'קריטא' (שבקוטין) the grain in the unthreshed ears.—*Fem.* קריטא. B. Kam. 78<sup>b</sup>; Tosef. ib. VII, 15 'קריטא' if one steals a stump-legged animal or a lame &c.

קיטור (= ב' ק' בידו) wreathing, (קריטא II) (קריטא m. 1) *plaiting the sleeves of garments*;—(קריטא I) *perfuming*. Bets. 23<sup>a</sup> 'קריטא' Ms. M. (ed. קריטא) *kittura* on the Holy Day is allowed; קריטא (Ms. M. באר ק' אי ק' בידו, pl. constr.) what *kittura* is meant? If plaiting be meant, (how can it be permitted,) is it not an artisan's work? and if perfuming be meant, &c. M. Kat. 10<sup>b</sup> קריטא בידו (בידו, v. Rabb. D. S. a. 1. note) plaiting sleeves during the festive week is forbidden.

קיטור f. (קריטא) a curtain or sheet consisting of patches pieced together, rug. Tosef. Neg. V, 10 (Var. ed. Zuck. (חיטי), v. פסיפס; Neg. XI, 7 קריטא (fr. קריטא; Ar. קריטא).—*Pl.* קריטא, קריטא, קריטא Y. Erub. VIII, end, 25<sup>b</sup> 'קריטא' a governor came to Sepphoris, and they suspended rugs in his honor (connecting the columns of a colonnade; cmp. Bab. ib. 86<sup>b</sup>). Y. Succ. I, 52<sup>b</sup> bot. (תולה בה ק') if one suspends rugs in the Succah (corresp. to סדין, Mish. ib. 3). Pesik. Shor, p. 74<sup>a</sup> 'קריטא' marble columns (statuary) wrapped in sheets; Tanh. Emor, ed. Bub. 8; Tanh. ed. בקריטא (corr. acc.); v. קריטא. Y'lamd. to Num. XV, 37, quot. in Ar. ק' byssus curtains, purple curtains. Ib. לפרסין excepting (from show fringes) curtains and sheets. Lev. R. s. 5 (ref. to Am. VI, 4) 'קריטא' that means the overhanging rugs which each of them had (on their couches).

קריטא, v. קריטא.

קריטא II, III, קריטא.

קריטא m. pl. = לקריטא, v. לקריטא I. Lam. R. to II, 2 quot. in Ar. s. v. גרב (missing in ed.); Y. Taan. IV, 69<sup>a</sup> קריטא (corr. acc.).

קריטא m. (קריטא I) *knot, band*.—*Pl.* ק' הרציה Targ. II Esth. VI, 10 'קריטא' (some ed. v. Dan. V, 6) the knots of (the belt of) his loins were loosed, v. קריטא.—Hull. 51<sup>b</sup>, v. איזלא. Ib.<sup>a</sup> 'קריטא' if the stick is knotty (has hard protuberances). Pes. 74<sup>a</sup> 'קריטא' (Ms. O. קריטא, Rashi קריטא) the knots on the branch of a pomegranate tree are smooth. Y. Shek. VII, beg. 50<sup>c</sup> 'קריטא' let the wine sellers identify their knots (made as seals, v. הוהב). Keth. 93<sup>a</sup>, a. e. 'קריטא', v. תיקתא IV; a. fr.—*Trnsf.* a) *bands, alliances*. Targ. Is. VII, 18 (?).—b) *restrictions*. Yeb. 107<sup>b</sup> 'קריטא' they put him under two disadvantages.

קריטא, Tosef. Maasr. III, 14, v. קריטא.—Tosef. Ter. III, 6, v. קריטא.

קריטא, v. קריטא.

קיטוריאקי, v. next v.

קריטא m. (citrus, קריטא, S.) a beverage flavored with citron. Y. Shebi. VII, beg. 37<sup>b</sup> 'קריטא' wine flavored with citron is permitted in the Sabbatical year.

קריטא m. pl. (a corrupt. of κοιτω-χάμραι) small bed-chambers. Tosef. Kel. B. Mets. VIII, 3, v. קריטא.

קריטא, v. קריטא.

קריטא, v. sub קריטא.

קריטא, v. קריטא.

קריטא m. pl. (v. next art.) pulse. Targ. Y. Num. XV, 18.

קריטא m. (denom. of קריטא) one that gathers and dries figs. Y. Sabb. VI, 8<sup>c</sup> bot. 'קריטא' a fig-cutter saw a serpent run after him.

קריטא, Keth. 61<sup>b</sup>, v. קריטא.

קריטא I summer; fruits, v. קריטא.

קריטא I f. (קריטא) small fruit, pulse, beans, peas &c. Bets. I, 8 'קריטא' he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 'קריטא' if a person rents a field for the purpose of planting grain (הבואה), he has no right to plant pulse, if for pulse, he



Lev. R. s. 15; Yalk. Esth. 1056 (not קילרה), v. קורא II; Midr. Till. to Ps. XXII קולרה, read: קילרה.

קילארין, v. קילארין.

קילבון, Bekh. 50<sup>a</sup>, v. קולבון.

קילבן, v. קולבן.

קילבון, v. קולבון.

קיללוסיס, קיללוסין, קילווסים, קילוונני, v. קיללוסין.

קילפון, קילפון m. (קלה) spouting forth, continuous flow, jet. Hul. 36<sup>a</sup> דם קילפון the blood which comes forth in a jet (in blood-letting); Ker. 22<sup>a</sup>. Y. Maasr. I, end, 49<sup>b</sup> להזריר קילפון to pour (boiling water) from vessel to vessel in a jet (instead of in short spurts); Y. Sabb. III, 6<sup>b</sup> 'לערות כן קילפון'. T'bul Yom. II, 7. Y. B. Bath. III, end, 14<sup>b</sup> מקום קילפון the place where the water gushes forth (from the spout) in the neighbor's court; Tosef. ib. II, 13. Y. Ab. Zar. IV, 44<sup>a</sup> bot., v. קסן; a. e.—V. קלה.

קילפון, קילפון ch. same.—Pl. קילפון, Targ. Job XXIV, 8 (Ms. sing.; h. text זרם).

קילפון, v. קילפון I.

קילולוסין, v. קילולוסין.

קילולות, v. קילולות.

קילון m. (χιτών) swipe and bucket for drawing water. M. Kat. I, 1 ולא מביא קילון during the festive week you must not water a field with rain water or with water drawn with the swipe; Tosef. ib. I, 1 ואין במלין קילון you must not draw water from it (the well) with the swipe; Makhsh. IV, 9 'לא אפיר' not even from a pond which has been filled with buckets. Maim. (differently expl. in Ar. a. R. S.); Tosef. ib. II, 9. B. Bath. 99<sup>b</sup> ביה קילון Ms. M. (ed. הקלון, corr. acc.; Var. in comment. חסילון) a field irrigated by swipe and bucket; v. קילון II.

קילוני m. pl. (coloni; cmp. ניםוס for νόμος) colonists, citizens of a Roman Colonia (v. Sm. Ant. s. v. Colonia). Num. R. s. 4 וקראו לו קילוני they assigned a place to him, and he built a town and settled there, and they called him and his children koloni for all time to come (gave him the Roman citizenship).

קילוסין I pr. n. m. (v. next w.) Killus (Praise); name of a general under Vespasian. Lam. R. to I, 5, v. קילוסין.

קילוסין II, קילוסין m. (קלס) 1) praise. Gen. R. s. 78 הגיע קילוסין my turn has come to give praise &c. Y. Succ. V, 55<sup>b</sup> bot. וקילוסין הוא צריך is he in need of their praise? Ib. חביב קילוסין של ישראל וכו' (not קילוסין).

Israel's praise (of the Lord) is preferred to &c. Lev. R. s. 5, end (ref. to Ps. XIX) בהחלה משורר בק' he begins by singing praise. Ex. R. s. 15 כל הבל נותנין לי ק' do me homage; a. fr.—Pl. קילוסין, קל', Y. Succ. l. c. ע' א' וכו' although there are before him many praises (Dan. VII, 10), yet Israel's praise &c., v. supra. Y. Pes. VIII, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top מהו דברים ... ק' what words? ... praises (of the departed whose bones are collected). Y. Sabb. XVI, 15<sup>c</sup> bot. שיראאל מקלסין (the psalms) correspond in number to the years of Jacob's life; Treat. Sof'rim XVI, 11. Y. R. Hash. IV, 59<sup>c</sup> עשרה ק' ten praises (Halleluiahs) which David spoke (Bab. ib. 32<sup>a</sup> הילוליה; a. fr.—[Gen. R. s. 5 להקב"ה]—Yalk. Deut. 885 בקילוסין, read: בקילוסין, v. קילוסין.—2) making noise, tramping, clapping. M. Kat. 27<sup>b</sup> ברגל ק' killus is done with the foot; Tosef. ib. II, 17 זה פישוט (and clapping), Gen. R. s. 84; Yalk. ib. 142 טריפוח (Joseph) came with noise (cheer).

קילוסין, קילוסין ch. same.—Pl. קילוסין, קל', Y. Kil. VI, 31<sup>b</sup> אילין ק' after all these praises (bestowed on R. Johanan), I may explain it &c.; Y. Kidd. III, 64<sup>b</sup> top; Y. Yeb. I, 2<sup>c</sup> bot.; Y. Sot. II, 18<sup>b</sup>.

קילוסין, Lev. R. s. 7 Ar., v. קילוסין.

קילופין, קילופין m. (קלה) peeling, decortication. Targ. O. Gen. XXX, 37 קילופין constr. (h. text מחשה).—B. Bath. 4<sup>b</sup>, v. קילופין.—Pl. קילופין, קל', Targ. Y. I Lev. XIII, 2 (Y. II קילופין); 6; 7; a. e.—[Pes. 119<sup>a</sup> קילופין Rashi, v. קילופין].

קילופין f. (preced.) rind, name of an ingredient of frankincense. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>.

קילוריה, קילוריה I m., קילוריה f. (αλλύριον, collyrium) a (red) eye-salve. Tosef. Sabb. I, 23 לתיך קילוריה you may put collyrium on the eye on the eve of the Sabbath &c.; Sabb. 18<sup>a</sup>; Y. ib. I, 3<sup>d</sup> bot. קילוריה. Ib. VII, 10<sup>b</sup> bot. עפר קילוריה וכו' he who kneads ... powder for collyrium (on the Sabbath) &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) they painted their eyes בקילוריה with red collyrium; Pesik. Vattom., p. 132<sup>a</sup> בקילוריה; Lam. R. to IV, 15 בקילוריה Deut. R. s. 8 ק' לעיניהם וכו' the Law is a salve for the eyes, for it is written (Ps. XIX, 9) &c.; Midr. Till. to Ps. l. c.; Yalk. ib. 675; Lev. R. s. 12. Y. Sabb. VIII, 11<sup>b</sup> top water as much as is required for rubbing collyrium; a. fr.—Pl. קילוריה. Bab. ib. 108<sup>b</sup> (in Chald. dict.) לישור לישור ... מהך ק' וכו' please send me some of Mar Samuel's eye-salves. Ib. ... טובה מכל ק' שבטלים a drop of cold water (on the eye) in the morning and bathing hands and feet in the evening.

קילוריה II provision, pantry, v. קילוריה.

קילוריה, קילוריה.—[Lev. R. s. 20 קילוריה Ar., v. קילוריה].

קיליך f. = h. קיליך. Y. Ab. Zar. II, 40<sup>d</sup> top. Y. Bets. IV, 62<sup>c</sup> bot. קיליך.

קיליך f. (קיל II) *disregard, disgrace*. Targ. Y. Dent. XXI, 23 (h. text קילחא). Targ. Job XXVIII, 18, v. קיליך.

קיליך, קיליחא, קיליחא, v. קיליחא.

קיליחא, v. קיליחא.

קיליחא m. (αλητήριος) *one who is ruptured*. Tosef. Bekh. V, 4 (expl. מרוח אשך, Lev. XXI, 20) זהו הקולטוס ed. Zuck. (Var. הקיליחא; corr. acc.) that is one suffering from scrotal hernia.

קיליחא, read:

קיליחא, קיליחא pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60<sup>b</sup> זה הויבא מק' this wine has been imported from Cilicia; Tosef. Shebi. V, 2 מקיליחא זה בא לירי מקיליחא ed. Zuck. (Var. מקיליחא, מקיליחא; corr. acc.).—V. קיליחא.

קיליחא, v. קיליחא.

קיליחא, v. קיליחא.—[Yalk. Lev. 539 קיליחא, v. קיליחא]

קיליחא, v. קיליחא.—[Y. Ter. V, end, 43<sup>d</sup> קיליחא, v. קיליחא]

קיליחא, קיליחא m. pl. (v. קיליחא) *Cilicians*. Targ. Y. Num. XXXIV, 8, v. קיליחא.

קיליחא, קיליחא m. (קיליחא) 1) *deterioration, disorder*.—Pl. ומתקין את קיליחא, קיליחא, קיליחא. M. Kat. I, 2 (2<sup>a</sup>) ואתה תראה שאתה מקיליחא ואתה תראה שאתה מקיליחא (clean the pools) during the festive week.—2) *disarrangement*. Y. Taan. IV, 68<sup>c</sup> ק' חשבונה יש כאן there is a disarrangement of dates here (a new era was started with the destruction of the Temple), v. קיליחא. Y. Ned. VI, end, 40<sup>a</sup>; Y. Snh. I, 19<sup>a</sup> top בק' . . . דלא where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy*. Ab. Zar. 64<sup>a</sup> ואתה תראה שאתה מקיליחא lest he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17<sup>b</sup>) ואתה תראה שאתה מקיליחא the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 מקיליחא; Tanh. B'shall. 12 מקיליחא; a. e.

קיליחא, קיליחא ch. same, 1) *disarrangement, faulty action*. Targ. Y. Lev. XVII, 15 ואתה תראה שאתה מקיליחא faulty slaughtering.—2) *disgrace, degradation*. Targ. Y. Num. VI, 2.—3) *dunghill*, v. קיליחא.—[Pes. 114<sup>a</sup> ואתה תראה שאתה מקיליחא Ms. M., v. קיליחא.]

קיליחא, קיליחא m. (v. קיליחא) 1) *Cilician*. Neg. VI, 1; Kel. XVII, 12, v. קיליחא; a. fr.—Pl. ואתה תראה שאתה מקיליחא, ואתה תראה שאתה מקיליחא. Maasr. V, 8, a. fr., v. קיליחא.—2) (cmp. cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover* &c. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) ואתה תראה שאתה מקיליחא . . . קיליחא אתה מקיליחא

Rabad (ed. הקיליחא) this would mean only sackcloth, whence do we learn to include *cilicium*?; Sabb. 64<sup>a</sup> Ms. O. (ed. הקיליחא, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not הקיליחא). Ib. ואתה תראה שאתה מקיליחא but you have once excepted *cilicium*. B. Bath. 78<sup>a</sup> ואתה תראה שאתה מקיליחא . . . ואתה תראה שאתה מקיליחא if a man says, I sell thee the ass and its outfit, he has sold the saddle . . . , the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—Pl. as ab. Kel. XXIX, 1 קיליחא ed. Dehr. (Mish. ed. קיליחא; Bab. ed. קיליחא, corr. acc.).—3) *entangled and matted hair*.—Pl. as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) ואתה תראה שאתה מקיליחא but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 ואתה תראה שאתה מקיליחא matted hair on the chest &c. Y. Naz. VI, 55<sup>b</sup> top קיליחא (not קיליחא); Y. Bets. IV, 62<sup>c</sup> קיליחא (not . . .); Y. Shek. III, 47<sup>c</sup>, v. קיליחא I.

קיליחא, Ker. 6<sup>a</sup>, v. קיליחא.

קיליחא, v. קיליחא.

קיליחא, v. קיליחא.

קיליחא, קיליחא, קיליחא, v. קיליחא.

קיליחא, קיליחא m. pl. (an adaptation of cancelli; reduplic. of קיל I; cmp. קיליחא) *curtained enclosures, compartments*. Pesik. Vayhi, p. 8<sup>a</sup>, v. קיליחא.—Esp. *the curtained enclosures of an idolatrous temple*. Ab. Zar. 51<sup>b</sup> ואתה תראה שאתה מקיליחא, ואתה תראה שאתה מקיליחא (Ar. קיליחא, corr. acc.) whatever is found within the enclosures is forbidden, even if it be water or salt; whatever is outside &c. Ib. אין ק' ואתה תראה שאתה מקיליחא no difference is made between things within and without the enclosures as regards the idol Peor &c.—Cmp. קיליחא.

קיליחא, קיליחא, קיליחא, קיליחא, v. קיליחא.

קיליחא, קיליחא c. (cellarium) *receptacle for food, pantry; provisions*. Lev. R. s. 20 (ref. to Ex. XXIV, 11) ואתה תראה שאתה מקיליחא (Ar. קיליחא, corr. acc.) were provisions taken with them up to Sinai; Tanh. Aḥārē 6 "קיליחא"; ed. Bub. 7 קיליחא (pl.); Yalk. Ex. 362 קיליחא. Gen. R. s. 11 ואתה תראה שאתה מקיליחא does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. s. 54; a. e.—Tanh. K'doshim 12 ואתה תראה שאתה מקיליחא one garden out of which all his provisions came; יב' ואתה תראה שאתה מקיליחא Palestine which is the pantry of the Lord; from it the sacrifices, the show-bread &c.; ed. Bub. קיליחא (corr. acc.); Ms. R. קיליחא; Yalk. Lev. 615 קיליחא; Yalk. Jer. 270 קיליחא.

קיליחא, v. קיליחא.

קיליחא f. (קיל II) *a light case* (cmp. קיליחא). Naz. 20<sup>b</sup> ואתה תראה שאתה מקיליחא would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

קיליחא, v. קיליחא II.—[Yalk. Gen. 57, v. קיליחא.—Pesik. Par., p. 35<sup>b</sup> sq., v. קיליחא.]



a. e.—Y. Pes. VIII, end, 36<sup>b</sup>; Y. M. Kat. I, 80<sup>d</sup> top קנינים lamentations and elegies.

קנינה, v. קנינה.

קנינה m. (קנינה) wiping. Hull. 105<sup>a</sup> אלא קנינה אמן קנינה wiping the mouth (to remove particles of cheese before eating meat) must be done with bread. Ib. בכל בשר anything (eaten) will serve the purpose of wiping the mouth, except &c.; a. e.—Y. Pes. 57<sup>a</sup>; Snh. 94<sup>b</sup>; Yalk. Prov. 935; a. e.

קנינה, קנינה m. (קנינה) manifestation of jealousy, warning given to the suspected wife. Sot. 2<sup>b</sup> (ref. to Mish. I, 1, 'he must warn her in the presence of two witnesses') the text (Num. V, 13) says, bah (there is no witness to it) that is to say, to it (her defilement) one witness would suffice, but not to her warning. Ib. על פי צנפן the act may be certified by the husband's own testimony; על פי שנים two witnesses must testify to &c. Ib. 3<sup>a</sup> התראה אין קנינה means warning (in the presence of two witnesses). Y. ib. I, beg. 16<sup>b</sup> ... חק' to warn is the husband's duty; R. J. says, it is optional. Ib. קנינה קנינה a warning (under such conditions) is legally valid; a. fr.

קנינה m. (קנינה) to establish, emp. P. Sm. 3667 s. v. קנינה covenant, oath. Targ. II Chr. XXIII, 1 (ed. Wil. קנינה). Ib. XV, 15 (ed. Lag. קנינה); a. e.—Pl. קנינה, constr. קנינה. Ib. XXXIV, 24.

קנינה, קנינה f. (κοινωνία) partnership; (used in an evil sense) conspiracy to defraud and divide the profits. B. Bath. X, 7 (173<sup>b</sup>) וב' שמה יגשו קנינה וב' Bab. (Mish. ed. קנינה) if one has become surety to a woman for her jointure, and her husband divorces her, the husband must vow that he will never accept any benefit from her (so that he cannot remarry her), lest they form a conspiracy against the guarantor's property and (after collecting the jointure) he take his wife back. Y. B. Mets. I, end, 8<sup>a</sup> a note of indebtedness found must not be returned מפני קנינה because a conspiracy may be formed (between the creditor and the debtor to collect the debt, already cancelled, from the purchaser of the debtor's land, v. לקנינה); Bab. ib. 13<sup>a</sup> הירש לפרשתו ולק' Abayi forbids the restoration of the note, because) he apprehends that it may have been paid, and a conspiracy may be formed; לא היירשנו ... וק' we do not apprehend &c. Tosef. Kidd. III, 5 של מנה ... שמה ששו קנינה if one says to a woman, be betrothed unto me on the condition that ... she is betrothed, because we apprehend a conspiracy (between them to annul the betrothal without a formal Get); a. e.

קנינה or קנינה m. (קנינה, sec. r. of קנה, emp. קנינה) an adaptation of (κωνομαστος) the framework of a baldachin or canopy, consisting of four columns over which a flat cover is spread, contrad. to קנינה Succ. I, 3 (10<sup>a</sup>) או שפירס ע"ג קנינה (not שפירסה) or if he spread a sheet over a frame (so as to form a tent within the

Succah); ib. 10<sup>b</sup> Ms. M. (ed. קניניה). Snh. 68<sup>a</sup> הוא יושב על קניניה he was seated on his curtained couch.—Pl. קניניה, קניניה Succ. I. c. ארבעה וקניניה, v. קניניה. Ib. דקבירי קניניה it is different with baldachin frames, for they are stationary, opp. to קניניה. Tosef. Kel. B. Mets. II, 8.—[Κωνομαστος means the net, our w. refers to the frame.]

קניניה ch. (κωνομαστος, v. preced.) curtained couch. Targ. II Sam. XVI, 22 (h. text האהל).

קניניה, Y. Gitt. VII, beg. 48<sup>c</sup>, v. בוליקוס.

קניניה, v. קניניה.

קניניה m., pl. קניניה (Κενταυροι) Centaurs, savages represented as half-horses and half-men. Gen. R. s. 23 ע"כ קניניה up to that time (of Enosh) men were created in the (divine) image and likeness, thenceforward the generations degenerated, and centaurs were created (Ar. וקניניה קניניה and he shaped them as centaurs); Yalk. Chr. 1072 קניניה (corr. acc.).

קניניה, קניניה m. (קניניה) opposition, remonstrance; reproach. Yalk. Ex. 241 קניניה באו קניניה his (Moses') remonstrance is introduced with וקניניה (Ex. V, 23).—Pl. קניניה, קניניה שמועו דברי תוכחה ... דברי קניניה Pesik. Shim'u, p. 117<sup>b</sup> קניניה hear words of rebuke, that you may not have to hear words of reproach. Ib. דברים (insert של or read: דברים) reproachful words, opp. דברים (Ar. a. Yalk. Jer. 265 קניניה קניניה because their prophecy contained reproaches; a. e.—[Pesik. R., addit. s. 2 (ed. Fr. p. 197<sup>a</sup>) דקניניה, v. קניניה II.]

קניניה, v. קניניה.

קניניה, v. קניניה.

קניניה, קניניה, v. קניניה.

קניניה, v. קניניה.

קניניה, קניניה, קניניה m. (v. קניניה; emp. קניניה) the hub of a wheel, artist, esp. metal-worker, silversmith. Targ. Gen. IV, 22 קניניה (ציריה). Targ. Ps. LXVI, 10 קניניה (ed. Wil. קניניה). Targ. Jud. XVII, 4; a. fr.—Y. B. Bath. II, beg. 13<sup>b</sup> אמן היה כגון קניניה וב' e. g. that of a silversmith or a smith &c.—Pl. קניניה. Targ. Esth. V, 14 רת נרייה ויה קניניה the carpenters and the forgers of arms. Ib. קניניה דמתקנין וב' ed. Lag. (oth. ed. קניניה, corr. acc.) the smiths, that they may make a knife. Ib. קניניה ed. Lag. (oth. ed. קניניה, corr. acc.). Targ. II Esth. I, 2 קניניה וב' קניניה ed. Lag. (oth. ed. קניניה, corr. acc.).

קניניה pr. n. pl. Kēni (v. Neub. Géogr., p. 276). Ohol. XVIII, 9.

קניניה, קניניה, קניניה, v. sub קניניה.

קניניה, קניניה, v. sub קניניה.

קניניה, קניניה, pl. of קניניה.





IX, end, 27<sup>b</sup> (expl. קסטה, Mish. ib. IX, 6) 'ק' a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — Pl. קיסטור. Kel. XV, 1 קיסטות המלכים (ed. Dehr. קיסטה sing.; R. S. קסות, קסות, corr. acc.) the provision boxes of kings.

קיסטור, קיסטור, v. קיסטור.

קיסטור, v. קיסטור.

קיסים, Gen. R. s. 99, לובשי ק', v. קוסם.

קיסניותא, v. קיסניותא.

קיסלון, Yalk. Gen. 27 ציצלון דק', v. קוסם.

קיסם m. (קסם) chip, fragment. Snh. 64<sup>a</sup> 'אפי' . . . כל whatever people make their ruler (worship), be it a stone, or a piece of wood, v. בוקה; Y. ib. VII, 25<sup>c</sup> top. Tosef. Bets. III, 18 'ק' להצות וב' a chip with which to pick his teeth. B. Bath. 15<sup>b</sup> 'a generation which judges its judges', 'אומר לו בול' ק' מבין עיניך וב' (ק' when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16<sup>b</sup> (Var. שיניך; a. fr.—Pl. קוסמים, קוסמים. Sabb. VI, 6 (65<sup>a</sup>) בב' שבאניהם (Rabb. D. S. a. l. note 70 cites 'קיס; in Rashi a. Bart. קסם) with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8<sup>c</sup> אבל לא בב' but they must not (go out on the Sabbath) with chips &c.; a. e.

קיסמא ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e.—Sabb. 54<sup>b</sup>, v. קיסמא.

קיסם pr. n. pl. K̄esam. Targ. Y. I Num. XXXIV, 4, sq. (Y. II קסם; h. text עצמון).

I קיסמא, v. קיסם.

II קיסמא pr. n. m. K̄isma. Snh. 98<sup>a</sup> 'יוסי בן ק', a. fr.

III קיסמא charm, divination, v. קסם II.

קיסמית f. (v. קסם) a mass of chips. Ber. 15<sup>a</sup>.

קיסמיותא f. pl. (קסן, v. קסם) carved. Keth. 61<sup>b</sup> 'באריסין', בקיסמיותא זיטרתא Ar. (Var. דמיטללא בגווייתא ק' ed. אריסין) she plays with carved (little) cubs.

קיספורון, v. קיספורון.

קיסר m. (Caesar, Καῖσαρ) Caesar, Roman emperor. Y. Ber. IX, 12<sup>d</sup> bot.; Gen. R. s. 8, v. אגוסטוס. Ab. Zar. 10<sup>b</sup> קיסר ארבי משהיבוי דמלכותא דק' הוה וק' הוה סני וב' Ms. M. K̄i'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. הוה דהוה). Snh. 98<sup>b</sup>, v. פלגני; a. fr.

קיסרא ch. same, v. preced.

קיסראנא m. (preced.) Caesarean. Ab. Zar. 6<sup>b</sup> (some ed. קיסראנא, Rashi קס; Ms. M. דקיסר, v. דינרא).

קיסריון pr. n. (preced.) the district of

Caesarea (Philippi), in the north of Palestine (Panaes). Targ. Y. II Deut. XXXIV, 1 דן דן דק' Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. ריזון . . .).

קיסרי Caesarean, v. קיסרי.

קיסרי Caesarea, v. קיסרי.

קיסריא, קיסריא, קיסריא m.=h. קיסרי, Caesarean. Y. Taan. II, beg. 65<sup>a</sup>; Y. Sot. V, end, 20<sup>d</sup> 'החליפא ק'; Gen. R. s. 50 'הלפא ק'; a. e.—Pl. f. קיסריא. Y. Ned. VII, end, 40<sup>c</sup>; Y. M. Kat. III, 83<sup>a</sup> top; Y. Ber. III, 6<sup>a</sup> top, v. קיסריא.

קיסריון, v. קיסריון, a. קיסריון.

קיסרי m. belonging to the plant cissarios; 'אגבני ק', v. אגבני.

קיסריא, v. קיסריא.

קיסרי, קיסרי, קיסרי pr. n. pl. Caesarea, name of several cities, esp. Caesarea (Palestina), a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6<sup>a</sup> (ref. to עקרון, Zeph. II, 4) 'זו ק' בת אדום' 'this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. הול I. Ib. בלבי ק' וירושלמי ק' the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' 'זו ק' this means C.—Tosef. Ohol. XVIII, 16 'ק' שיהחוקי בה וב' C. which was always considered unclean (v. מדור). Ib. 13 'בזרח ק' the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרון, corr. acc.; some ed. קיסריון). Y. Pes. III, end, 30<sup>b</sup> 'רבנן דק' the Rabbis of C.; a. fr.—Y. Yeb. II, end, 4<sup>b</sup>, a. e. שבקפידקיא ק' Caesarea in Cappadocia, v. מניקוה. Mekh. B'shall., Amal., s. 2 קסריון, v. קיסריא.—Denom. קיסרי, קיסרי. Tosef. Dem. IV, 23 'ובצא עקרון ק' ובצא אגרי ק' if he left Caesarean wheat (bought for immediate use) and found storage wheat in its place (v. אגרי).

קיסרנאה, v. קיסרנאה.

קיסרקיסון, Yalk. Is. 302, v. קיסרקיסון.

קנייה, קנייה pr. n. m. Hak̄kayaf. Par. III, 5 הקייה (Mish. ed. הקייה; Ar. a. ed. Dehr. הקייה).

קניפת (קניפת) m. (קפה, קפה) coagulation, jelly, sediments of boiled meat. Hull. IX, 1 (expl. ib. 120<sup>a</sup> פיריפא, q. v.; another explan. ib. הבלון the settled spices in the meat pot). Ib. 112<sup>b</sup> (Ar. קופה, some ed. קיפה). Ned. VI, 6; ib. 52<sup>b</sup> (some ed. קי); Tosef. ib. III, 2. T'bul Yom II, 5 בשר הקדש שקרב עליו הקי' (ed. Dehr. הקי'; Ar. 'הקי' sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to קפא, Ex. XV, 8) 'יב' עשאן בבנין ק' יב' he made them like a congealed mass in the heart of the sea; (Tanḥ. B'shall. 17 קפה). Sifra Sh'mini, ch. IV, Par. 3 הקפה.

קניפוד, v. קניפוד.

קניפה, קניפה m. (preced. art.) formation of a coagulated



קרי m. (קרי) a clearly defined subject.—Pl. קריין. Cant. R. to V, 11 'והוה ק' וכו'... שהוה ק' וכו' even things in the Law which you would consider clearly defined are piles upon piles—(contain material for much discussion).

קרי ch. (preced.) term, stipulation; (adj.) defined. Ned. 86<sup>a</sup>, v. קריצתא. Gitt. 30<sup>b</sup> דק' כיון דק' the quantity being defined. Keth. 43<sup>a</sup> דלא ק'... דלא ק' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisement); a. e.—Pl. קריין. B. Bath. 88<sup>a</sup> דמיה דק' (Rashb. דקריין) when its price is fixed; דק' דמיהו when their prices are fixed.

קריצא, קריצא, v. קריצא.

קריצה, Tosef. Keth. IV, 7 ed. Zuck., v. קריצה I.

קריצה, v. קריצה.

קריצה, v. קריצה.

קריצה f. (v. קריצא) a field of summer fruits. Tosef. B. Mets. IX, 5 והוה בה וכו'... הגוקה שדה ק' (ed. Zuck. קריצא, Var. קריצה, קריצה) if a man buys... the crop of the summer fruits of a field, and there are in it apples...; whatever is not included in קריצא (v. קריצא) belongs to the seller.

קריצה I f. (= קריצה; קריצא) 1) cutting, felling. Tosef. Shebi. III, 14 שיהא קריצהו שיהא קריצהו (ed. Zuck. קריצהו) that the felling be even (the stumps all alike, v. קריצה; Y. ib. IV, 35<sup>b</sup> bot. קריצהו (corr. acc., or קריצהו).—2) (cmp. קריצהו) stipulation, agreement. Tosef. Keth. IV, 7 אין בלום אין בלום (ed. Zuck. קריצהו) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29<sup>d</sup> קריצהו (corr. acc.).—Y. ib. IV, 29<sup>a</sup> bot.; Y. B. Bath. IX, 17<sup>a</sup> top ק' מבה שיש לה ק' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קריצהו. Tosef. Keth. VI, 6 ששהה קריצהו אם ששהה קריצהו if she made her own stipulation, v. קריצהו.—B. Bath. 8<sup>b</sup> קריצהו נס. v. קריצהו.

קריצה II f. (קריצא or קריצא, Hif.) awakening. Pirké d'R. El. ch. XXXIV קריצה הבקר וכו' the awakening in the morning is like the world to come; ib. שינת הבקר (corr. acc.).

קריצונא, v. קריצונא.

קריצונים m. pl. (קריצא) slender, dwarfed; כצלים הק' onions with minute heads and slender stems. Shebi. V, 4, קריצונא; [comment. קריצא (denom. of קריצא) summer-onions, v. קריצונא].

קריצונא m. (קריצא) trimming the ends of a skin. B. Kam. 66<sup>b</sup>, v. קריצונא.

קריצונא m. (cmp. קריצונא) [slender,] name of a lizard. Targ. Y. Lev. XI, 30 (ed. Amst. קריצונא; h. text והטב).

קריצונא, v. קריצונא.

קריצונא f. (= קריצונא) = h. קריצה, definite term, stipulation. Ned. 4<sup>b</sup> ק' משום דלא איהו ליה ק' because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); דאיהו ליה ק' וכו' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86<sup>a</sup> ק'... קריצא אשה there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67<sup>b</sup> by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קריצא (corr. acc.). Keth. 54<sup>b</sup> קריצא קריצא עבדו וכו' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30<sup>d</sup> top (in Hebr. dict.) ק' אם עשה ק' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קריצא, v. קריצה. Shebu. 42<sup>a</sup> ק' דהרעא וכו' ק' דהרעא וכו' stipulations of prices one is likely to remember well.—V. קריצה.

קריצונא, v. קריצונא.

קריצונא, v. קריצונא.

קריצונא, Y. Shebi. IV, 35<sup>b</sup> bot. קריצה, v. קריצה.

קריצונא, Y. Sabb. XVI, end, 15<sup>d</sup>, v. קריצה II.

קריק I m. (reduplic. of קרי; cmp. קריצה) name of a bird, pelican. Hull. 63<sup>a</sup> קריק זה הק' Ms. M. (ed. הקריק, v. Rabb. D. S. a. l. note), the Biblical קריק the modern קריק, v. קריצה; Yalk. Lev. 537 הקריק; Y. Sabb. II, beg. 4<sup>c</sup>. Ib. (ref. to Mish. II, 1) שכן קריק it is a bird whose name is קריק. [For other opinions on the meaning of 'שכן קריק', v. קריצה, קריצה, קריצה.]

קריק II m. abnormally large membrum virile; [Ar.: abnormally large testicles]. Bekh. 44<sup>b</sup>, v. קריצה, a. קריצה.

קריקא, v. קריקא.

קריקולין, קריקולין m. pl. (= קריקולין, cmp. קריקולין) disgrace, prostitution. Yalk. Ps. 662 וכו' קריצהו וכו' ק' וכו' he put up houses of idolatry (v. קריצה I) and houses of prostitution &c.; Midr. Till. to Ps. XIV קריקולין (ed. Bub. קריקולין).

קריקולין m. (b. h.) ricinus-tree, or the shrub bearing the castor-berry (Greek ρικίνη, v. Sm. Ant. s. v. Cici, a. Löw, Pfl., p. 353 sq.). Sabb. 21<sup>a</sup> (expl. שכן קריק, Mish. II, 1) ריץ Resh Lakish says, it means oil from Jonah's קריק. Ib. ק' דיונה וכו' I was shown Jonah's קריק, it resembled &c., v. קריצה.

קריקולין, v. קריקולין.

קריקולין, קריקולין c. (= קריקולין) [refuse,] dunghill. Pesik. Shim'u, p. 117<sup>a</sup> sq. שמה ק' וכו' הרוב ק' when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to

IV, 5, v. פקס 1; a. e.—*Pl.* קירקליא, קירקלי, קירקלי. Ker. 6<sup>a</sup> 'על קירקלי דמתא יב' Ar. (ed. אפוקליפס, Rashi פקלי) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69<sup>a</sup> בקירקליא דמתא Ar. ed. Koh. (ed. בקירקלי) on the dunghills of the town. Pes. 114<sup>a</sup>, v. אפוקליפס; a. e.—*V.* קירקליא.

קירקלי m. (b. h. = פקלל, v. preced.) *disgrace*. Esth. R. introd. to Par. 3, v. קירא.

קירקלי, v. קירקלי.

קירקליא, v. next v.

קירקליא f. (v. אפוקליפס) *dunghill, ruins*. Targ. Ps. CXIII, 7 (ed. Wil. פקלל). Targ. Jer. XIX, 2 Ar. (ed. Koh. קירקליא; Targ. ed. פקלל, ed. Lag. קירקלי).—Cant. R. to IV, 4 לא הצלי בהריא ק' pray not on this dunghill (the Temple ruins), opp. בריכא; Gen. R. s. 81 'קלל; ib. s. 32 קירלחא (omit בריחא קלל); Yalk. ib. 57 קירלחא (corr. acc.). Lev. R. s. 25 עזור בקירקליה (some ed. בקולקל), v. פקלל; Yalk. Job 925 בקלליתיד (read בקלליתיה); Ab. Zar. 28<sup>a</sup> קירקליא Ar. (Ms. M. קירקלי; ed. קירקליא); a. e.—*Pl.* קירקליא. Targ. Lam. IV, 5 Ar. (ed. אפוקליפס); h. תפלה (אשפחה).

קיר I. c. (b. h.; קיר, emp. אפוקליפס II, א. אפוקליפס II) [*surrounding, enclosure*,] 1) *wall, recess, chamber*. R. Hash. 16<sup>b</sup>; Snh. 109<sup>a</sup>, v. קירא. Y. Ber. IV, 8<sup>b</sup> bot. (ref. to Is. XXXVIII, 2) קירא to what wall did he direct his eyes? to the wall of Rahab's house (ref. to Josh. II, 15); ib. בקירא של שונמית to the *kir* (chamber) of the Shunnamite; ib. השונמית ק' אהת וכו' the Shunnamite made one chamber for Elisha &c.; Bab. ib. 10<sup>b</sup>. Zeb. 65<sup>a</sup> ק' העליון ק' הכבש ק' המצויץ ק' קירא the masonry of the ascent to the altar; a. fr.—*Pl.* קירא. Y. Ber. I. c. בה"מ וכו' he directed his eyes to the walls of the Temple; לבו וכו' to the recesses of his own heart he directed his eyes; Bab. ib. l. c. לבו וכו' he prayed out of the recesses &c.—2) *rim, border* of mats, (v. אפוקליפס). Succ. 20<sup>b</sup>.

קיר II (or קיר), *Pa.* קיר (sec. verb of קיר) to cool. Ab. Zar. 38<sup>b</sup> יקירי בנינה יב' (Ms. M. יקירי) and they cool (the body) from the hair of the head to &c.

קיר, Targ. II Esth. III, 8 some ed., v. קירא.

קיר, Pesik. R. s. 6 בק' של ירבעם וכו' prob. meant for קיר (v. קיר I) in the enclosure of Jeroboam and Ahab; emp. קירא.

קירא m. (cera, κηρός) *wax*. Targ. II Esth. III, 8 (not קיר).—Sabb. 110<sup>b</sup> (Ms. M. קיר), v. קירא. Ib. 133<sup>b</sup>, v. קירא. B. Mets. 40<sup>a</sup> בק' יב' in the place of one of the differing teachers they line the barrels with wax, whi h does not absorb much &c. Snh. 95<sup>a</sup> (proverbial phrase) בידך בידך ק' וכו' let thy grandson sell wax (be a poor man), כ' that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קירא. Pes. 8<sup>a</sup> ק' wax-store.

קירא m. (preced.) *dealer in wax*. B. Mets. 63<sup>b</sup>.—*Pl.* קירא. Ib. 69<sup>b</sup>.—[Ab. Zar. 40<sup>a</sup> קירא Ar., v. אפוקליפס.]

קירב, Y. Kil. I, 27<sup>a</sup> bot. לבנין ק', quot. in R. S. to Kil. I, 4, v. קירבנין.

קירדו, v. אפוקליפס.

קירדס, v. אפוקליפס.

קירא, v. אפוקליפס.

קירוב m. (קרב) *nearness, contact*. Keth. 48<sup>a</sup> 'בשר וכו' her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13<sup>b</sup> ישן עמי בשר וכו' he slept by my side (under one cover) undressed; Y. Kidd. IV, 66<sup>c</sup> ישן עמו בשר וכו' and he may sleep with them &c.—B. Bath. 7<sup>b</sup> גובין ק' בתים הן גובין ק' fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53<sup>a</sup> (ref. to Deut. XIV, 24) בק' מקום when the place is near Jerusalem, opp. בריחוק.—Y. Kidd. IV, beg. 65<sup>b</sup> פנים ק' bringing the face near, i. e. welcome reception (of proselytes). Sot. 49<sup>a</sup>; Yalk. Hab. 563 (ref. to Hab. III, 2) בקרב שנים איה בקרב שנים ק' read not *b'kerub shanim* (in the midst of years), but *b'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קירוד m. (קירוד) *scraping, currying*. Tosef. Bets. II, 17 אילו קנינים וכו' (ed. Zuck. קירוד) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>; v. קירצה; Pes. 11<sup>b</sup> קירוד, קירוד (corr. acc., v. Rabb. D. S. a. l. note).

קירוא, v. אפוקליפס.

קירואין, קירואין, v. אפוקליפס.

קירוי I m. (קרה II) *arched ceiling*. Y. Ned. V, beg. 39<sup>a</sup> קירוי an arched cap which is of use to the oven.

קירוי II m. (קרה I) *accident*; בק' (emp. אפוקליפס) *temporary*. Y. Shek. VI, beg. 49<sup>c</sup>; Y. Sot. VII, 22<sup>c</sup> top (ref. to בסכות, II Sam. XI, 11) וכ' סכך שהיה בק' וכו' it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 ספר שהוא קרוי (corr. acc.).

קירוא, v. אפוקליפס.

קירוא, v. אפוקליפס.

קירום, Esth. R. to I, 13, v. אפוקליפס.

קירוא m. (κρηστωμα) *wrestling ground*. Sabb. XXII, 6 (147<sup>a</sup>) אין יורדין לק' Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קירוא, Ms. M. a. Y. ed. אפוקליפס, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קירוא m. (αλωρωμα) *arrangement of slips or thrums*. Y. Sabb. XIII, 14<sup>a</sup>; v. קירוא I.

קירון m. (denom. of קרה) *providing with horns*; trnsf.

horned animal. Tosef. Men. XIII, 6 והביא גמורו ק' והביא גמורו (not נימוס וכו') if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. גמורו).—[קירוינין, Lam. R. to IV, 15 some ed., v. קרון, a. קרנין.]

קירוס I m. (καίρος) the row of slips or thrums in the loom to which the threads of the warp are attached. Sabb. XIII, 2 (105<sup>a</sup>), v. יר IV; expl. Y. ib. 14<sup>a</sup> קירומה בק' (not בקירוס) keros is (καίρωμα) the arrangement of slips &c.

קירוס II opportunity, v. בקרס.

קירוס, Yalk. Dan. 1064, v. בקרין I.

קירוינא f. (denom. of קירא) a mass of wax into which a wick is stuck. Sabb. 20<sup>b</sup> (expl. שטיה, Mish. II, 1).

קירמיון m. (קרמם) nipping, destroying the top of plants. Y. B. Kam. II, 3<sup>a</sup> top; Tosef. ib. II, 1 קרמיון.

קירמון, Tosef. Bets. IV, 10, v. קרמיון.—Yalk. Is. 332, v. קרמיון.

קירמיון\* m. pl. (certæ, sub. dies) fixed times. Pesik. Vayhi, p. 9<sup>a</sup> Ar. (ed. קירמיון). Gen. R. s. 72 Ar. (ed. קירמיון), v. בקרס.

קירמס, קירמס, v. sub בקרס.

קירי m. (vocat. of קרוא, S.) O, master! Hull. 139<sup>b</sup>, v. קירי I. Gen. R. s. 89, v. קירי. Y. Shebu. III, 34<sup>d</sup> bot.; Y. Ned. III, 38<sup>a</sup> top (not קירי); Pesik. R. s. 22 קרי (corr. acc.), v. ברובסון.—Ab. Zar. 11<sup>b</sup> (supposed to stand for קרפון, genit.), v. פלסקייד.

קירי\* (v. בקרס; cmp. קרפון) in due time. Sifré Deut. 323 אני מוכר לך אבל וכו' like one saying to a neighbor, I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 קרי.

קיריית, קיריית, v. קיריית, a. קיריית II.

קיריית, קיריית, קיריית m. pl. (curiosi) detectives, spies. Pesik. R. s. 3 קיריית הוישיב וכו' (corr. acc.) Joseph placed agents in the palace. Ib. s. 8 כשם שלמלכי ב"ד ק' ... as human kings have agents who report ... , so are agents before the Lord &c. ואלו יאילו; ואלו יאילו and these are the Lord's agents, the soul that reports to the angel &c.—Denom. קיריית report of agents. Lev. R. s. 32' ... קיריית לטובה ... Ar. (corr. acc., a. omit קיריית); ed. (יש קיריית לטובה) there is a report of agents for good (Deut. V, 25) ... , and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וכו' (corr. acc.).

קיריית, v. קיריית.

קיריית, v. קרא I.

קירנא, קירנא, קירנא pr. n. pl. Kiryana, Kyrene (corresp. to b. h. קיר). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קירנא ed. Lag. (oth. ed. קירנא; v. Vulg.).

קירוס, Y. Sabb. XIII, 14<sup>a</sup> בק' v. קירוס.

קירוס, קי' m. (not קר) (κύριος = κύριος, S.) lord, as a title, master. Targ. Job III, 18 (19). Ib. V, 2.—Esp. the Lord. Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

קירוס pr. n. m. (cmp. b. h. קירוס) Keris, an Amora. Y. Bets. II, end, 61<sup>d</sup> דאירמא קי' דאירמא; Y. Sabb. V, end, 7<sup>c</sup> דאירמא קי' (v. Fr. M'bo, p. 122<sup>a</sup>).

קירמא, קירמא, v. בקרמא, a. קירמא.

קירמיון, v. קרמיון.

קירמיון, v. קרמיון.

קירי, v. קירי.

קירס m. (καίρος) opportunity, season. Koh. R. to XI, 3 אם הגיע קירסו של הלמיד וכו' when the proper time comes for the scholar to teach &c. Ib. אם הגיע קירסו של י' when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. to לעתים, I Chr. XII, 23) טהיי קירסו (הקירוס) they knew how to mend the time (destiny); [a gloss: קירסו מהמהם קירסו, from misreading קירוס, v. קרס]; Cant. R. to VI, 4 לביצה את הקירוס (ed. Wil. קירוס); [Var. in Ar. Pl. קירסין, קירסין, קירסין, v. supra] understanding of the seasons (v. LXX, I Chr. I. c.); Esth. R. I. c.; Cant. R. I. c. (not "לק"); Num. R. s. 13; Gen. R. s. 72 לקירוסין (corr. acc., or לקירוסין); [Var. in Ar. לקירוסין].—[Gen. R. s. 58 בקרסין, v. בקרסין.—Y. Shebi. II, 33<sup>d</sup> קירוסים, v. next w.]

קירסום, קירסום m. (קרסום) plucking the tops off. Y. Shebi. II, 33<sup>d</sup> [read:] דר"ש בר' יהושע בקי' דר"ש בר' יהושע that R. S. agrees with R. J. concerning the plucking of ears in the Sabbatical year.

קירסוף, v. קירסוף.

קירסי, v. קרסי.

קירפיות, v. קרפיות.

קירצוד, v. קרצוד.

קירצוף, קירצוף m. (קרצוף) scratching, currying with a strigil. Tosef. Bets. II, 17 גדולים וכו' ed. Zuck. (Var. קירצוף) what kind of currying is called kirtsuf? That which is done with large-toothed combs, which do not wound, opp. קירוד; Y. ib. II, end, 61<sup>d</sup>; Bab. ib. 23<sup>a</sup>. Ib. בין קירוד ק' בין קירוד שרי currying is permitted (on the Holy Day) whether with large or with small strigils; v. קירוד.

קירצף, v. קרצף.

קירקוס Yalk. Dan. 1064, v. פקדון I.

קירקון m. (קירקון III) croaking (of frogs). Tanh. Bo 4 their croaking was harder to bear than their ruining; Pesik. Vaylii, p. 66<sup>b</sup> quot. in Ar.

קירקנות f. pl. (= קירקני v. preced.) clappers, a sort of castanets, used at wedding processions. Pesik. R. s. 43 טוננים קיר' וב' (ed. Fr. קיר') carrying castanets and marching before her.

קירקני m. pl. (v. preced. wds.) croaking. Ned. 51<sup>a</sup> I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: handing the cup].

קירקוסי Yalk. Kings 222, v. קירקוסא.

קיש I pr. n. m. (b. h.) Kish, the father of king Saul. Meg. 12<sup>b</sup> בן קיש הקיש' וב' a. e.

קיש II m. (קיש) clapping, the sound kish-kish. B. Mets. 85<sup>b</sup>, v. קיש.

קיש III, part. of קיש II.

קישפא v. קישפא.

קישואין, קישואים v. קישואים.

קישוא m. (קישוא) dress, toilet, ornament.—Pl. אטיידך to II, 13 (play on קישוא, קישואין, קישואים, ib.; cmp. קישוא II) קישואי אתם II with how many ornaments did I adorn you!; Pesik. Nah., p. 124<sup>b</sup>. Keth. 71<sup>b</sup> נחניה מריח קישואיה' וב' is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) דהלנהי לקישואיה' וב' (read: דהלנהי) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

קישוא ch. same. Targ. Is. XLIX, 18 קישוא constr. (ed. Wil. קישוא, corr. acc.).—Pl. קישואין Targ. Jer. II, 32 קישואין (h. text קישואין).

קישוא m. (קישוא) protracted travailing, laws of cleanness concerning discharges during protracted travailing. Nidd. IV, 5 (36<sup>b</sup>) כמה הוא קישואה (Bab. ed. היא) how long may her travailing last (in order to apply to her the laws concerning &c.)?; Yeb. 83<sup>a</sup>; Y. ib. IV, 6<sup>a</sup>; Y. Nidd. I, 49<sup>b</sup> top קישואה; ib. קישואה וב' the laws apply only during two weeks. Bab. ib. 66<sup>a</sup> קישואה אין ק' לנפליה' וב' the law of kishshuy does not apply to cases of abortion; a. e.

קישוא m. (קישוא) objection, argument.—Pl. קישואין Y. Pes. VII, 35<sup>b</sup> top ק' ליה ליה באילין ק' (קישואין) does not agree with those arguments (does not consider them convincing).

קישוא m. (קישוא) binding, contraction. Sabb. 16<sup>b</sup> when the clouds were gathering, opp. פיזור. Ib. XV, 1 קישוא על קישוא וב' as well as he is

guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. חתיר. Y. ib. IV, 7<sup>a</sup> top; a. e.—Pl. קישואים (b. h. קישואים) beads, decorations. Pirké d'R. El. ch. XXXII, end ככלה בקישואיה' וב' like a bride in her attire; Yalk. Gen. 114. Sabb. 66<sup>b</sup> (expl. קישואים, Mish. VI, 9), קישואים (Ms. M. קישואי פיאה, v. פיאה; Y. ib. VI, 8<sup>c</sup> בקישואי פיאה (corr. acc.); a. e.

קישוא ch. same. Y. Sabb. IV, 7<sup>a</sup> top קישואיה' וב' the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; קישואיה' וב' אבא the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—Pl. קישואי Bab. ib. 66<sup>b</sup> ק' Ms. M. a. Rashi (ed. קישואי) a sort of stilts, tied to the legs; v. אקישואין.

קישואות f. pl. (קישוא I) 1) rakings, chips. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. קישואות; oth. ed. קישואות), v. קישואים.—2) splints put on a fracture, v. קישואין.

קישוא I f. (קישוא) [tufted fruit,] cucumber (sing. a. pl.). Tosef. Dem. V, 10 וק' מכל ק' וב' he takes tithe from each bunch of cucumbers. Ter. III, 1 ונמצאה ק' if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 וב' אין לך מר בק' וב' there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch (?)); a. e.—Pl. (v. supra). Ib. V, 14. Sabb. 109<sup>a</sup> Ar. s. v. טרו; v. קישואה.—V. קישואים.

קישוא II f. (קישוא) comparison, likeness. Gen. R. s. 35 (play on קישואי, Gen. IX, 13) קישואי וב' my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 קישואי; v. קישוא I.

קישוא m. (קישוא) one whose legs knock against each other, bandy-legged. Bekh. 45<sup>a</sup>; Tosef. ib. V, 9 דנקשן (ed. Vien. דנקשן, cmp. דנקשן).

קישוא m. (קישוא I) hoeing the ground (around olive trees). M. Kat. 3<sup>a</sup> וב' וק' וב' whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. טרי... וב' is hoeing in the Sabbatical year permitted?; Succ. 44<sup>b</sup> Ms. M. (ed. קישואי).

קישוא I ch. same.—Pl. קישואי M. Kat. 3<sup>a</sup>; Succ. 44<sup>b</sup>; Yalk. Ex. 354 הו' וב' there are two kinds of hoeing, one intended to make the tree stronger &c., v. פיקא III.

קישוא II m. (קישוא; cmp. Zeph. II, 1) gathering place (in war times); tower, fort.—Pl. קישואי Sabb. 11<sup>a</sup> וב' אבל בק' וב' but as to towers and turrets, we care not (they may be higher than the synagogue).

קישוא v. קישוא.

קישוא v. קישוא.

קישוא Tosef. Nidd. V, 8, v. קישוא Pi.















Chald. dict.), v. קְבָרָא.—Trnsf. band, league. Pesik. R. s.33 (ref. to עבתיים, Ez. XXXI, 3) אהו להכניסו וכו' ... כ' as soon as the whole world became one league to provoke the Lord, he (Ashur) left their council &c.—Pl. קְלִיפֹתָא. Eduy. III, 4 וכו' כל הק' וכו' all networks (woven sheets) are clean &c. Yalk. Num. 713, v. קְלִיפֹתָא.

קְלִיפֹתָא, קְלִיפֹתָא, קְלִיפֹתָא ch. same, network, plait; also carved relief work. Targ. Y. Ex. XXVIII, 14; 22 (h. text קְלִיפֹתָא).—Y. Sot. IX, end, 24<sup>c</sup>, v. קְלִיפֹתָא. Y. Snh. VII, end, 25<sup>d</sup> בַּקְלִיפֹתָא דְשַׁעֲרָהּ by the plait of her hair; a. e.—Pl. קְלִיפֹתָא, קְלִיפֹתָא, קְלִיפֹתָא. Targ. Y. Ex. XXVIII, 24, sq. Targ. I Kings VI, 29; 32. Ib. VII, 31 קְלִיפֹתָא.—Sabb. 95<sup>a</sup>; Ber. 61<sup>a</sup>, a. e., v. בְּקְלִיפֹתָא; Gen. R. s. 18, beg. קְלִיפֹתָא; a. e.

קְלִיפֹתָא, v. קְלִיפֹתָא.

קְלִיפֹתָא, קְלִיפֹתָא, v. קְלִיפֹתָא, a. next w.

קְלִיפֹתָא f. (קְלִיפֹתָא) 1) peeling, scaling. Pes. 76<sup>a</sup> כְּנִי לִיהָ it is sufficiently remedied by paring the surface. Ib. כְּנִי לִיהָ נִיבְעֵי כִּי לֵת אֵת לֵת אֵת לֵת אֵת let it at least be pared; a. e.—2) scale, husk, skin. Snh. 95<sup>b</sup> שִׁי קְשָׁקְשִׁים (= שְׂרִיזִין קִי שְׂרִיזִין קִי שְׂרִיזִין קִי שְׂרִיזִין קִי) I Sam. XVII, 5) a scaly coat of mail. Nidd. III, 2; Tosef. ib. IV, 2 קְלִיפֹתָא אַבְרֹתָא an abortion that has the appearance of a mass of membranes. Ohol. VI, 5, sq. בְּקְלִיפֹתָא דְשִׁיבִי as thin as the husk of garlic. Ab. Zar. 76<sup>a</sup> עַד שֶׁתִּשְׁרֹר קְלִיפֹתָא עַד until the crusty accretion of the vessels falls off (by exposure to heat); a. fr.—Bekh. 58<sup>a</sup> בְּקִי הַשִּׁיבִי וכו' all Jewish scholars appear to me (as paltry) as the husk of garlic, except &c.—[Gen. R. s. 82 קְלִיפֹתָא בְּצִלְבִי בְּצִלְבִי בְּצִלְבִי בְּצִלְבִי בְּצִלְבִי]—Pl. קְלִיפֹתָא, קְלִיפֹתָא, קְלִיפֹתָא. Tosef. Nidd. IV, 3 כְּנִי קְלִיפֹתָא כְּנִי קְלִיפֹתָא אֲדוּמִין (masc.); כְּנִי קְלִיפֹתָא אֲדוּמִין the appearance of red membranes. Cant. R. to VI, 11 כְּנִי קְלִיפֹתָא אֲדוּמִין as the nut has two shells &c. Sabb. IX, 5 קְלִיפֹתָא דְרִמֹנִים shells of pomegranates. Y. Ter. V, end, 43<sup>d</sup> קְלִיפֹתָא אִיסִיר (read: קְלִיפֹתָא) shells of forbidden fruits. Num. R. s. 12, v. קְלִיפֹתָא; a. e.—Pes. 112<sup>b</sup> (in Chald. dict.) אֲקַלְפִּיפִים אֲקַלְפִּיפִים (some ed. אֲקַלְפִּיפִים; Ms. M. אֲקַלְפִּיפִים) he that treads on egg-shells.—[In later mystic literature קְלִיפֹתָא, pronounced קְלִיפֹתָא, a certain class of demons, cmp. Num. R. l. c.]

קְלִיפֹתָא, Y. Naz. VI, 55<sup>b</sup> top, v. קְלִיפֹתָא.

קְלִירוֹס m. (κλήροσ) lot, destiny. Midr. Till. to Ps. X, 10 שְׁלוֹ וכו' Rashi to Ps. l. c. (ed. Bub. בקְלִירוֹס, corr. acc.) the wicked man involves in his own evil destiny none but wicked strong men like himself (ref. to Dan. III, 20).—Pl. קְלִירוֹסִין (קְלִירוֹסִין קְלִירוֹסִין קְלִירוֹסִין קְלִירוֹסִין קְלִירוֹסִין) Gen. R. s. 58 (ref. to Dan. III, 20) קְלִירוֹסִין קְלִירוֹסִין (some ed. a. Matt. K. קְלִירוֹסִין) שְׁלוֹ וכו' (some ed. a. Matt. K. קְלִירוֹסִין) בקְלִירוֹסִין שְׁלוֹ וכו' (some ed. a. Matt. K. קְלִירוֹסִין) בקְלִירוֹסִין; corr. acc.) for Hebron came up in the lot of (was in turn assigned to) four owners, first to Judah &c. Lam. R. introd. (R. Abbahu 2) קְלִירוֹסִין קְלִירוֹסִין when I cast lots upon the nations to exile them &c. (ref. to Ez. XXIV, 6 גְּדוּרָא); Yalk. Ez. 363 קְלִירוֹסִין (corr. acc.).

קְלִירוֹס, קְלִירוֹס, קְלִירוֹס, a word in an incantation. Yoma 84<sup>a</sup>, v. בְּנִי.

קְלִיפֹתָא, קְלִיפֹתָא, קְלִיפֹתָא, v. קְלִיפֹתָא.

קְלִיפֹתָא m. (v. קְלִיפֹתָא) a vessel, esp. the pitcher containing the ashes of the red cow. Par. III, 3; X, 3 קְלִיפֹתָא קְלִיפֹתָא קְלִיפֹתָא the ashes containing the ashes for lustration; Tosef. ib. IX (X), 5; a. e.—Pl. קְלִיפֹתָא. Par. X, 4. Tosef. ib. III (II), 4 קְלִיפֹתָא (Var. קְלִיפֹתָא; R. S. to Par. III, 3 קְלִיפֹתָא, corr. acc.).

קְלִיפֹתָא ch. same. Targ. Y. Num. XIX, 9.

קְלִיפֹתָא (b. h.) [to swing] to be light, slender, unimportant.—Part. קְלִיפֹתָא. Snh. VI, 5 (ref. to קְלִיפֹתָא, Deut. XXI, 23) ... בּוֹטֵן וכו' when man suffers punishment, what does the Shekbinah say? 'I am lighter than my head, than my arm' (euphem. for, I feel my head heavy &c.); Y. ib. 23<sup>d</sup> הוֹטֵן וכו' (= קָל אֲנִי) we read קָלֵנִי, I am not lighter; באַן דַּאבָּר some Tannai reads קָל אֲנִי אֵית הַיָּד הַזֵּה קָל אֲנִי according to him that reads קָלֵנִי, it is a euphemistic expression for 'light' (i. e. my head is light, I feel giddy; my arm is light, I feel weak); באַן דַּאבָּר according to the version קָלֵנִי, it is a euphemistic expression for 'heavy' (i. e. my head, my arm is heavy); Bab. ib. 46<sup>b</sup> אַבְּבַי קָלֵנִי אֵית הַיָּד הַזֵּה קָלֵנִי (read קָלֵנִי) as one says, 'light (I am) not' (i. e. I feel heavy, without euphemism)—(which is refuted by Raba, who explains the word in question) לִי עֲלִיבָא v. קְלִיפֹתָא II.

קְלִיפֹתָא 1) to lighten. M. Kat. 17<sup>b</sup> הַכְּבִיד וכו' if the mourner's hair is too heavy, he may make it lighter with a razor; Y. ib. III, 82<sup>a</sup> top. Erub. IV, 9 לְהַקְלִי עַל הַשִּׁיבִי to make it easy for the rich man; a. fr.—Trnsf. לְהַקְלִי עַל הַשִּׁיבִי to be irreverent, talk frivolously (v. קְלִיפֹתָא). Ber. IX, 5 מַן לָא יִקְלֵל אֶת אֶרֶץ רַשִׁי כְּנֵר וכו' man (a pilgrim coming to Jerusalem) must not behave irreverently in sight of the eastern gate &c. Yalk. Gen. 24 קְלִיפֹתָא she is frivolous (light-minded); Yalk. Is. 265 קְלִיפֹתָא; (Gen. R. s. 18 בְּרַקְרָה, v. קְלִיפֹתָא).—2) to be lenient; to incline towards the less restrictive practice, opp. הַחֲבִיר, the adopted practice follows the opinion of him who is more lenient; Erub. 46<sup>a</sup>, a. fr. כְּבִיר הַחֲבִיר וכו' Yeb. 88<sup>a</sup> קְלִיפֹתָא, v. קְלִיפֹתָא I. Pes. 52<sup>b</sup>, v. קְלִיפֹתָא. Erub. l. c. wherever you find an individual scholar favoring the more lenient practice against several in favor of restriction. Sabb. 129<sup>a</sup>, a. fr. כִּסְפָא נִפְשָׁא לְהַקְלִי where there is a doubt involving the endangering of human life, the more lenient rule is applied; a. fr.—3) to be sparing, beggarly. Ib. קְלִיפֹתָא לִי מִשְׁתַּתִּי וכו' he that stints himself at the meal taken after blood-letting, to him they in heaven will give his sustenance stintingly; a. e.

קְלִיפֹתָא [to diminish] to curse. Keth. VII, 6 קְלִיפֹתָא, v. קְלִיפֹתָא. Sabb. 62<sup>b</sup> בְּנֵי קְלִיפֹתָא שְׂאֵהוּ whom his wife curses in his presence. Pes. 87<sup>b</sup> (ref. to Prov. XXX, 10 sq.) אֲפִלּוּ אִם יִהְיֶה דֹר שְׂאֵהוּ אֲפִלּוּ אִם יִהְיֶה דֹר שְׂאֵהוּ even if it be a generation of men that curse their father ..., do not denounce &c. Yoma 75<sup>a</sup> קְלִיפֹתָא קְלִיפֹתָא קְלִיפֹתָא God cursed the serpent, yet it climbs up the roof and finds its food. Sot. 11<sup>a</sup> (expl. יִטְלָה, Ex. I, 10,

as euphem. for *עליוני* וכו' (ינצונו) like a man that wants to curse himself (express an ill omen about himself), and hangs his curse on others. B. Bath. 88<sup>b</sup> 'וקללני... וקללני בירך' the Lord blessed Israel with the twenty-two letters of the alphabet (from א of אה, Lev. XXVI, 2, to ה of קוינמיוה, ib. 13), and cursed them with eight letters (from ו of ווא, ib. 14, to ט of טשט, ib. 43). Snh. 70<sup>a</sup> 'קללו ברביעי... קללו שקלקלו' because Ham injured him by (preventing his begetting) a fourth son, he (Noah) cursed him by his fourth son (Canaan). Ib. 91<sup>b</sup> 'כל המיני' כל המיני'... שבמיני אמן קלליו אותו a tradition from his pupil, even the embryos in their mother's womb will curse him; Yalk. Prov. 947; a. fr.

*Nithpa* קלל to be cursed. Ber. 61<sup>a</sup> 'נהקללה... ו' the serpent was cursed first, and then Eve &c.; Gen. R. s. 20; Erub. 18<sup>a</sup>. Ib. <sup>b</sup> 'נהקללה בבל' when Babylon was cursed, her neighbors were cursed. Bekh. 8<sup>a</sup> 'אם ו' if she (Eve) was cursed (with prolonged pregnancy) more than cattle &c. Ib. 'היא... אמה לשבע' it (the serpent) was cursed seven times more than certain cattle. Ib. 'היא כהיה' (not להקלל) &c.; a. fr.—[Tosef. Sot. II, 3 'ניקלה בניולה', Var. 'ניקלה ניולה', v. ניקלה *Nif*.]

קלל ch. same, 1) to be light; to be of light esteem. Targ. O. Gen. XVI, 4, sq.—2) to be reduced. Ib. VIII, 8; 11 קלל ed. Berl. (ed. Vien. קלל).

*Ithpol* קלל to be reduced. Targ. Y. ib.

*Pa* קלל (denom. of קלל) to be quick, to pass swiftly. Targ. Job VII, 6; IX, 25.—2) to make light; trans. to ease, relieve. Pesik. B'shall, p. 93<sup>a</sup> 'גרימך וכו' קלל make thyself light of weight, or I will throw thee off.—Y. Kidd. II, 62<sup>d</sup> bot. 'היון מהמדין וכו' עליהון they were strict in their practice, and he lightened their burden (allowed them what they considered forbidden). Y. M. Kat. III, 82<sup>a</sup> 'הן דו קללה חמר' he whom we thought to be lenient make it stricter; a. e.—[Yalk. Gen. 133 ומקללה בשוק, v. קלל]

*Af* קלל (אקלל) to disregard, dishonor; also to curse. Targ. Ex. XXII, 27 (v. קלל II). Targ. Ps. LV, 13 (h. text 'הרה') a. e.—Y. Bicc. III, 65<sup>d</sup> top 'מני מיקרל לאילין וכו' R. M. spoke with disrespect of those that get appointments to office for money; Midr. Sam. ch. VII היה ר' אמר היה ר' אביי סברין דו קללה חמר they cursed thee; a. e.—2) to relieve, to favor the more lenient rule. Targ. Ex. XVIII, 22 (some ed. 'באביליה' read 'באביליה'). Targ. I Kings XII, 4; 9.—Erub. 46<sup>a</sup> 'היא דאקללה וכו' only as to mourning ceremonies the Rabbis adopt the more lenient rules. Yeb. 88<sup>a</sup> 'היא דאקללה וכו' or ה' I; a. fr.—V. קלל.

קלל f. (b. h.; preced.) dishonor; curse. B. Mets. 75<sup>b</sup> 'אל הרי קללה' a. e. Meg. 15<sup>a</sup>, 'אל הרי קללה' let not the curse of a common man be a slight thing in thy eyes. Ib. 28<sup>a</sup> 'קללה הבריר'... קללה לא עתה the thought of my neighbor's curse never went to bed with me (v. קלל). Sot. 11<sup>a</sup> 'קללה וכו' קלל. Yoma 54<sup>b</sup>

those whose blessing is blessing, and whose curse is curse (whose blessings and curses are efficacious) are engaged in such things!—Y. Snh. VII, 25<sup>a</sup> bot. מהו לקרוש על קיללה (usu. ברבחה) blasphemy. Ib. 'קיללה הגוי' how about rending one's garments on hearing blasphemy by a gentile?; a. fr.—*Pl*. קללה. Meg. 31<sup>b</sup> 'ק' שבהורה' the curses in Leviticus (XXVI, 14-43); כהנים the curses in Deuteronomy (XXVIII, 15-68). Ib. 'שחבלה השנה וקללה' that the year and its curses my end together. Erub. 100<sup>b</sup> 'ק' עשר' Eve was cursed with ten curses; a. fr.

\*קללם *Pa*, קללם (emp. קלל) to pare off. Y. Ab. Zar. II, 40<sup>d</sup> top 'המה מחלחלה וקללה' he saw that it (the plaster) was poisoned, and he pared it off; [prob. to be read: 'קלל', v. 'קלל'].

קלמא, pl. קלמי, קלמי, v. קלמי.

קלמא, Targ. Ez. XXVII, 17, quot. in Rashi a. l., misreading for קלמא, v. קלמא I.

קלמוס m. (αλάμπος) reed, pen. Sabb. 80<sup>a</sup> Ms. O., v. קלמוס.—*Pl*. קלמין. Gen. R. s. 1; Y'lamd. to Num. XXIII, 9, v. קלמוס.—קלמוס, v. קלמוס.

קלמוסיא, קלמוסיא, קלמוסיא, v. קלמוסיא.

קלמין, v. קלמוס.

קלמוסיא, v. קלמוסיא.

קלמורים, v. next w.

קלמורין f. (αλαμύριον) 1) pen-case. Yalk. Num. 766, v. קלמין.—2) inkstand. Mikv. X, 1 'ק' הדייטות וכו' (read: 'של הדייטות or הדייטות') the inkstand of ordinary men (with a rim bent inside to prevent spilling) does not become clean by immersion until you make a hole in its side; and the inkstand of Joseph the priest (Josephus Flavius?) had a hole in its side (through which it could be emptied and cleaned). Y. Ab. Zar. III, 42<sup>c</sup> bot. 'ק' גריבה... קלמורין paper and pen are considered ornamental objects (with regard to idolatrous decorations on them); as to the inkstand, it is doubtful. Sabb. 80<sup>a</sup> 'בק' (Ms. M. 'בוקמורין, ed. Sonc. 'בוקמורין, corr. acc.) forming a letter by dropping ink out of the inkstand.—*Pl*. קלמורין. Kel. II, 7 'המורמור' ed. Dehr. (oth. ed. 'המורמור'; Ar. המורמור sing.) a double inkstand (v. Sm. Ant. s. v. Atramentum).

קלמורין, v. קלמורין.

קלן or קלן, pl. קלנים, קלני, v. קלני.

קלנא, קלן, קלן m. = h. קלן, shame, disgrace, disgraceful deed; nakedness. Targ. Is. XXII, 18. Targ. Deut. XXII, 21. Targ. O. Lev. XX, 18; a. fr.

קלנבו pr. n. pl. Kaln'bo in Babylonia. Snh. 63<sup>b</sup> (Ms. F. a. K. קל נבו, v. Rabb. D. S. a. l. note 50). Zeb. 96<sup>a</sup>

מק' שמעיה בן (רב) (not 'בן', v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya, of K.; Yoma 21<sup>a</sup> (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

קלנדא, קלנדא, v. next w.

קלנדא c. (calendæ, accus.) kalends, the first day of the Roman month, (applied only to the kalendæ Januariæ) the Roman New Year. Ab. Zar. I, 3 (8<sup>a</sup>) קלנדא Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39<sup>e</sup> top ק' אדם אדם אדם Adam instituted the kalends; ק' קלון וכו' when he observed that the days were growing longer, he exclaimed, kalendas &c., v. דיאו. Ib. ויגבריוס, v. ק' ויגבריוס. Ib. אסורה לכל ק' on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] אין אסורה אלא לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8<sup>a</sup>; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ה . . . , ס . . .). Ab. Zar. I. c. ק' שנה ימים אחד וכו' the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. I. c. (corr. acc.). Bab. ib. I. c. וכו' רובי שנשהה ק' וכו' (Alf. עיר) if a Roman city (as Cæsaræa) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

קלניא f. (colonia) a Roman colony (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10<sup>a</sup> ק' והתעביר כנריא and that Tiberias be declared a Roman colony. Succ. 45<sup>a</sup>, v. בינצא II; Y. ib. IV, beg. 54<sup>b</sup> קלניא. Deut. R. s. 10 לאיסטרנגין ששימש פרס וקלאניה (read פרס רומי) a general that held offices in two provinces, one a Roman province, the other a colony; (Yalk. ib. 942 פרס, omitted). B. Bath. 4<sup>a</sup> אה הורודוס עבדא בישא מהעביר ק' Ms. R. (v. Rabb. D. S. a. l. note 70) thou, Herod, being a bad servant (of Rome), (thy country) be declared a colony (an anachronistic allusion to the reduction of Judæa to a Roman province on the banishment of Archelaus).—Yeb. 115<sup>b</sup> בצד מרה קלניא by the side of the town of Colonia (?).

קלניתא f. (קלל) name of a very lean bird, kállanitha. Hull. 102<sup>b</sup> קלל כן such is the case with the k.; ק' עוף a clean bird similar in build to the k.—B. Bath. 20<sup>a</sup> כען ק' but the k. does not scratch (and a child may play with it); כען ק' (a bird that does scratch, but is) similar &c.

קלניתא, v. next w.

קלניתיא c. (Κορινθίους) Corinthian. Tosef. Yoma II, 4; Yoma 38<sup>a</sup> קלניתא (Ms. M. קלניתא, v. קלניתיא).

קלס I, Pi. קלס (denom. of קלס) to put a helmet on; part. pass. קלס an animal roasted in its entirety with the entrails and legs on the head. Pes. 74<sup>a</sup> R. Tarfon called it קלס a kid with a helmet on. Tosef. Bets. II, 15 איהוה קלס (not בקרבו) what is a g'di m'kullas? Entirely roasted, with head, legs, and entrails. Ib. קלס a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs וכו' קלסין and prepare

them 'helmeted' on Passover nights.—[Midr. Till. to Ps. XCII בקלסין, v. בקלסין.]

קלס II, Pi. קלס (denom. of קלס, Pales) [to shout, make noise,] 1) to praise; [b. h. to decry, deride]. B. Bath. 176<sup>a</sup> וכו' קלס although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17<sup>d</sup> קלס he commended him for his mode of argumentation. Lev. R. s. 30 וכו' קלס let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. ספלי, Ps. LXVIII, 5) קלס (not קלס) praise him. Ib. Ps. CIV; a. v. fr.—2) to tramp or clap (in wailing ceremonies or on joyous occasions), v. קלס II, 2. M. Kat. 27<sup>b</sup> וכו' קלס לא קלסין the trampler (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

Hithpa. קלס to be praised; to be done honor to by song, clapping &c. Y. Hag. I, 76<sup>c</sup> קלסין . . . משה רבינו (not כן . . .) whenever he saw a deceased person or a bride honored.

קלס Pa. קלס ch. same, to call out; to praise; to tramp. Targ. Esth. VI, 9; 11 (h. text קלס). Targ. Y. II Dent. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21<sup>b</sup> אה נבי קלסיה לה . . . because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31<sup>b</sup>, a. e. וכו' קלס ליה הולים R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53<sup>a</sup> קלסיה . . . אברה he said it before R. Abina, and he applauded him, opp. קלסיה; a. e.—Y. Peah I, 15<sup>d</sup>; Y. Ab. Zar. I, 42<sup>c</sup> top קלס קלסיה did honor to bridal couples (singing, dancing &c.); (Keth. 17<sup>a</sup> מדיק).

קלסא, קלסא, v. קלס.

\*קלסא m. (b. h. קלסא, v. קלס) shouting, derision. Targ. Ps. XLIV, 14 Ms. (ed. קלסא).

קלסבור m. (better קלסבור) m. (κλωστήριον) torturer, executioner. Ab. Zar. 18<sup>a</sup> וכו' קלסבור . . . הנייא Ar. (ed. וקלסבוריה, v. וקלסבוריה, arisen from confusing our w. with questionarius, v. קלסבור). R. Hanina . . . and his executioner are destined to enjoy the happiness of the hereafter. Ib. אבר לו קלסבוריה (Ms. M. קלסבוריה, En Ya'ak, קלסבוריה, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

קלסבורא, v. קלסבור.

קלסבור I m. (a transpos. of κλωστήριον, v. קלסבור a. קלסבור) basket, esp. fodder-basket used instead of a muzzle. Kel. XX, 1 קלסבור ed. Dehr. a. Ar. (ed. קלסבור; R. H. G. קלסבור); Sifra, M'tsor'a, Zab., Par. 1, ch. II קלסבור.—Pl. קלסבורין. Y. Sabb. V, beg. 7<sup>b</sup>.

קלסבור II, קלסבור m. (κρυστάλλος, crystallum) crystal; trnsf. brightness, (with, or sub. פנים; cmp. ויהי) beauty of features, countenance. Ber. 7<sup>a</sup> בשבר פנים (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31<sup>a</sup> וכו' פנים יק' והקב"ה יתן and God gives it









I, 7 קלוהי (read: קלוהי).—Gen. R. s. 37 קלרה (some ed. קלרה, corr. acc.); Y. Meg. I, 71<sup>b</sup> bot. קלרה; Yalk. Deut. 801 קולחי (corr. acc.).

קָלְרִין, v. קָלְרִין.

קָלַשׁ (cmp. קלה) to plane, make thin, weaken. Erub. 3<sup>a</sup> אש קלשׁ we say, plane it, i. e. consider it reduced to a fine film. Ib. קלשה אי קלשה אי if thou makest it very thin. Ned. 68<sup>a</sup> קלשׁ does he plane (weaken) it?, v. לני ch.—Part. pass. קלשׁ, קלשׁ; f. קלשה, קלשה thin, weak. Targ. Y. Num. VII, 13 (ed. Vien. קלשה); ib. 19 (opp. סביך); a. e.—Taan. 9<sup>b</sup> קי עיבא a light cloud, opp. סביבה. Sot. 34<sup>b</sup> ארצא because the layer of earth (over the rocky soil) is very light. Yeb. 113<sup>a</sup> bot. 'וב' רתה קי 'וב' his reason is weak, but it is doubtful whether it is equally clear &c., v. גילא; ib. <sup>b</sup>. Succ. 48<sup>b</sup> קי סביך בייא wine is thick (does not run out quickly), water is thin.

Af. קלשׁ to make thin, cover with a thin layer. M. Kat. 13<sup>b</sup> אקלשׁי מהפין m'happin (Mish. ib. II, 5) means covering lightly, opp. אסביי.

Ithpe. קלשׁ 1) to become thin, lean. Targ. Y. Gen. XXI, 15.—2) to become smooth of surface. Targ. Job XXXIII, 25 Regia (ed. אההלישׁ).

קָלְשׁוֹנָא m. (b. h. קלשׁוֹן; preced.) pointed tool, wedge(?).—Pl. קלשׁוֹנִין. Targ. Koh. XII, 11 (h. text משררה).

קָלְתָּ f. constr. of קָלָה = קָלָה, disgrace of. Snh. 46<sup>b</sup> א"ב קלתי if this were so, the text (Deut. XXI, 23) might have read *killath*, why does it read *ki'l'lath*? [missing in Ms. M.]

קָלְתָּ f. (cmp. קלית, קלית I) the framework under the millstone to receive the flour-dust; [Rashi=אפריסה hopper]. Tosef. B. Bath. I, 3; B. Bath. 20<sup>b</sup>. Ib. IV, 3. Zab. IV, 3; a. e.

קָלְתָּ f. (αλάθη, prob. of Semitic origin, v. preced.; v. Lewy, Sem. Fremdw. p. 109) vase-shaped basket, esp. woman's work-basket. Gitt. VIII, 1 קלתי ... לתיך קלתי if he throws the letter of divorce into her lap or into her basket. Ib. 78<sup>a</sup> בקלה בקלה any receptacle that is designated for her specific use like her basket. B. Mets. 9<sup>b</sup> קלתי (if he throws the document into her basket on her head), her basket is at rest, but she moves under it. Keth. 72<sup>b</sup> top קלתי דבר if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); דה יהודה דה יהודה but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49<sup>b</sup> של זהב קלתי if the basket (into which he threw the letter of divorce) was of gold; a. fr.—Pl. קלתי. Bicc. III, 8 'וב' בקל של 'וב' the rich brought the first-fruits in baskets of silver or of gold. Gitt. I. c. קלתי a dealer in baskets. Kel. XVI, 3; a. e.

קָלְתָּ (or קָלְתָּ) f. (v. קולת I a. קיל I) curtained couch. Keth. 17<sup>b</sup> דמינמיא קלתי Rashb. to B. Bath. 92<sup>b</sup> (ed. קריחה), v. קלתי.

קָלְתָּ, v. קָלְתָּ.

קָלְתָּ f. (cmp. קלה) masonry under a stationary stove, fire place under a portable stove. Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—\*Pl. קלתי. Y. Taan. IV, 69<sup>b</sup> top ברהו של בה"מ 'וב' קלתי they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: chambers).

קָמָּ m. (b. h.; קים) one standing up against, adversary.—Pl. קמתי. Y. Ber. II, 4<sup>d</sup> bot. קמתי קמתי the humble thou our adversaries.

קָמָּ, v. קָמָּ.

קָמָּ (v. קמא a. קמא) before, in the presence of. Targ. Y. Gen. XLIII, 9 קמתי. Ib. XXXIII, 3 קמתי; a. fr.

קָמָּ I, קָמָּ (= קמא אבא) he says. Pes. 3<sup>b</sup> באי 'וב' קמתי what is it he says? (ed. באי האי דקמתי; Ms. M. באי 'וב' קמתי what is this before us?). B. Bath. 140<sup>b</sup> דקמתי (Var. אבר באי דקמתי Ar. (ed. קמתי). Keth. 67<sup>b</sup> דקמתי Ar. (ed. דקמתי) he (the beggar) said what he said (as mentioned before); [Rashi: באי דקמתי Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2<sup>b</sup> bot., read as Rashi דקמתי באי דקמתי.]

קָמָּ II, קָמָּ f. = h. קמה 1) standing grain. Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמה). Targ. O. Ex. XXII, 5 קמא ed. Berl. (oth. ed. קמה, קמ).—Pl. קמתי, constr. קמה. Targ. Jud. XV, 5.—2) pillar, statue. Targ. Gen. XXVIII, 18 (h. text קמה). Targ. O. ib. XIX, 26 (h. text קמה). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קמה pl.; h. text קמה). Targ. II Kings X, 27 קמה constr.; a. fr.—Pl. קמתי, קמתי. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קמתי constr.

קָמָּ m. (= קמא) 1) first, former, previous. Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13<sup>b</sup> קמתי at the recitation of the first verse of the Sh'm'a; a. fr.—ה"א (abbrev. ה"א) the first of the quoted authorities. Ib. 48<sup>b</sup>; a. fr.—בבא קמא, v. קמא. Naz. 56<sup>b</sup> לא היה להון לתיבנה בן קמתי Gen. R. s. 38 קמתי ought they not to have taken a lesson from (the fate of) their predecessors? Ber. 20<sup>a</sup> 'וב' בסידי 'וב' the former generations gave up their lives &c. B. Bath. 46<sup>b</sup> קמתי those who have long preceded thee; a. fr.—Fem קמתי. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קמתי).—Kidd. 66<sup>a</sup> קמתי that first clause. B. Bath. 89<sup>a</sup> bot. קמתי that first described balance, what is it used for?; a. fr.—Pl. קמתי. Targ. Y. Gen. XLI, 20.—2) before, in presence of, v. קמתי.

קָמָּ, v. קָמָּ.

קָמָּ, Yalk. Gen. 148, v. קמתי.

קָמָּ f. (b. h.; קים) standing corn. Peah VI, 8 קמתי standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); קמתי אימהי how much standing corn must there

be to save the sheaf? Y. ib. VI, 19<sup>d</sup> top עומר שטביוהו ק' a sheaf surrounded by standing corn. B. Kam. 60<sup>a</sup> (ref. to Ex. XXII, 5) למה לי כל בעלי קיטה what is *kamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y. ib. VI, beg. 5<sup>b</sup>; a. fr.—Pesik. R. s. 43 (play on מלל, Gen. XXI, 7) ונשח... קמח... the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קיטה (corr. acc.).—Pl. constr. קמח *halms, stalks*; ק' שפה the stiff cords in the border (around the neck) of a garment. M. Kat. 22<sup>b</sup> ש' בבריל ק' ש' (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83<sup>d</sup> top קנה שפה). Hor. 12<sup>b</sup> ש' למטה מק' ש' beneath the border (leaving the border uncut); ש' למעלה מק' ש' he rends from over the border (all through); (Y. M. Kat. l. c. ש' קנה).

קמח, קמח ch., v. קמח II.

קמחא pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קמחא, קמחא, Gen. R. s. 79, end; Yalk. ib. 133 קמחא, read קמחא, v. קמחא, v. קמחא.

קמחא, v. קמחא.

קמחא, v. קמחא.

קמחא, v. קמחא.

קמחא f. (καμίνος) furnace. Ab. Zar. 10<sup>b</sup> שרו ליה שרו ליה (לקר' לקר') they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קמחא, v. קמחא.

קמחא, v. קמחא.

קמחא, קמחא, קמחא m. (קמחא) belt. Targ. Ps. XVIII, 33 (ed. Wil. קמחא); ib. 40. Ib. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קמחא); a. e.—Sabb. 59<sup>b</sup> שרי ק' שרי a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. שרי ק' שרי how about wearing a *kamra* over a *hemyan* (v. קמחא). Hor. 13<sup>b</sup> שרי ק' שרי (En Yaak. קמחא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קמחא (cmp. קמחא, קמחא) to squeeze, contract.

Nif. קמחא 1) to be squeezed in. Tosef. Erub. XI (VIII), 18 קמחא... if the bolt is squeezed into a hole in the ground, opp. קמחא detached and lying about without a special place assigned to it; Erub. 102<sup>a</sup>; Y. Sabb. XVII, end, 16<sup>b</sup>. Y. Kil. VI, end, 30<sup>e</sup> קמחא שרי (not קמחא) as far as the projecting limb is fast (not shaken by the wind).—2) to contract, curl. Y. Erub. V, 22<sup>d</sup> top קמחא ומפסיד קמחא nor must the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58<sup>a</sup> קמחא).

קמחא (denom. of קמחא) to dress hides with flour. Part.

pass. קמחא. Meg. 19<sup>a</sup>, v. קמחא; Gitt. 22<sup>a</sup>; Sabb. 79<sup>a</sup>, v. קמחא; a. e.

Af. קמחא to pulverize. Naz. 53<sup>b</sup> קמחא קמחא the pulverized (the bones).

קמחא c. (b. h.; cmp. קמחא, v. Del. Assy. Wörterb. p. 586<sup>2</sup>)

1) flour, first flour, contrad. fr. קמחא. Y. Peah VII, 20<sup>a</sup> bot.; Keth. 112<sup>a</sup>, a. e., v. קמחא. Hall. I, 6, v. קמחא II; a. fr.—Ab. III, 17 ק' אין... אין... אין without flour (sustenance) no learning, without learning no flour (enjoyment of life).—Pl. קמחא, קמחא. Kidd. 53<sup>a</sup>; Men. 73<sup>a</sup>... הללו ק' והללו מיני ק' these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Hall. I, 57<sup>b</sup> קמחא קמחא grains, flours, and doughs; a. e.—2) (from its color) mould gathered on wine.—Pl. as ab. Men. VIII, 7 קמחא... קמחא one must not take for libation from the top of the cask on account of the mould. Ib. קמחא פסול ק'... קמחא wine on which mould is gathered is unfit for the altar.

קמחא, קמחא, קמחא ch. same, flour. Targ. O. Gen.

XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62<sup>b</sup> קמחא קמחא sifting flour. Bets. 29<sup>b</sup>, v. קמחא; a. fr.—Pes. 84<sup>a</sup>; Yoma 46<sup>a</sup>, a. e. קמחא, v. קמחא; [Ar. quotes Var. קמחא, v. קמחא] לא חש קמחא קמחא cares not what comes before him; v. Rabb. D. S. to Yoma l. c., note 3].—Pl. קמחא, קמחא. Y. Yoma I, 38<sup>d</sup> top, a. e., v. קמחא.

קמחא, קמחא pr. n. pl. *Kimhunia*, in Babylonia.

Keth. 67<sup>a</sup> קמחא קמחא as to the ropes of קמחא (where they are staple goods), a woman may levy them for her jointure (כרובה). Kidd. 25<sup>b</sup>.

קמחא, v. next w.

קמחא, קמחא pr. n. f. *Kimhith*, the mother of seven

sons who served as highpriests in turn. Y. Meg. I, 72<sup>a</sup> bot.; Y. Yoma I, 38<sup>d</sup> top קמחא קמחא (not קמחא) all flours are flour, but the flour of *Kimhith* is fine flour; Lev. R. s. 20. Y. Yoma V, 42<sup>b</sup> בן קמחא a son of קמחא; a. e.

קמחא (b. h.) to compress; (neut. verb) to contract, curl.

Yalk. Gen. 151 קמחא קמחא (Ar. קמחא, corr. acc.) my bowels curl themselves within me like a rope (cmp. קמחא).—Part. pass. קמחא folded, creased. Tosef. Neg. I, 8 קמחא like a folded sheet that has been straightened out.

Pi. קמחא 1) to fold, wrinkle. Hag. 14<sup>a</sup> (ref. to Job XXII, 16 קמחא) שרי קמחא קמחא... שרי קמחא קמחא that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. קמחא. Tosef. Neg. l. c. קמחא קמחא a creased sheet, v. קמחא.—2) to press, crowd. Hag. 13<sup>b</sup> קמחא (ref. to Job l. c.) שרי קמחא קמחא Ms. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

Pu. קמחא to be crowded, rushed. Ib. קמחא קמחא על אשר קמחא קמחא because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. קמחא, v. supra.



of the T'fillin for him, and when afterwards married to a publican, she knotted the custom seals for him; Ab. Zar. 39<sup>a</sup> Ar. (ed. קושרה); Tosef. Dem. II, 17. Tosef. Kel. B. Mets. VI, 1 הכנול משתקמץ the sandal is susceptible of uncleanness when the straps are attached.

**קמעה, קמעה, קמעה** c. (preced.; cmp. קומץ) a little, somewhat. Pes. 113<sup>b</sup> ק' איכל eats much and passes little. Y. Yoma III, beg. 40<sup>b</sup> ק' וכו' first the redemption comes little by little, and then &c.; Y. Ber. I, 2<sup>a</sup> קמעה; Cant. R. to VI, 10. Ib. to IV, 4, v. זיג h.; a. fr.

**קומ'ו, קמפון** m. (campus, *χάμπος*, accus.) plain for exercise and amusement. Kel. XXIII, 2 לפני שנימדין עליו because soldiers at sports stand on it. Pesik. B'shall. 82<sup>b</sup> כל בני ישראל יפקו לך let all people go out to the campus (for public court); Cant. R. to II, 14; Lev. R. s. 6. Ib. s. 31 יהוה מחזירין אותו בקי' for public disgrace); Yalk. Deut. 810; Deut. R. s. 2 Ar. Var. קי', v. קמפון. Pesik. R. s. 21 בקי' מלך (corr. acc.) a king going out to the plain for sport, opp. יוצא למלחמה. Kel. XXIV, 1 שמשחקין בו בקי' (Ar. בקי'; Hai G. בקי', corr. acc.) with which they play in the field; a. fr.

**קמץ** (b. h.) 1) to compress, close the hand, grasp. Pes. VII, 2 מקומו את רקמץ he must grab (take a handful of the flour from) its place (where the juice has dripped on it).—Esp. to take a fistful (קומץ) of the meal-offering (by bending three fingers over to the wrist and striking the flour off with the thumb on top and with the little finger below). Sifra Vayikra, N'dab., ch. X, Par. 9 יכול וקמץ וכו' you may think he may grab with the tips of his fingers. Ib. יכול מצוה שתקמץה... תקמץה וכו' you may think the proper thing is for the priest to take off the fistful, but if a layman did it, it is legal. Men. II, 1 הקומץ את וכו' if the priest takes a grab of the meal-offering with the intention of eating &c.; a. fr.—Part. pass. קמץ closed. Cant. R. to VIII, 14 רעינו אחת קמץה צבי the deer when sleeping has one eye open and one closed.—2) to leap. Yalk. Ps. 685 באיל קימץ, v. קמץ.

**Hif. קמץה to perform the קמץה.** Lev. R. s. 3 ויחבל וכו' he took the handful for the altar, and ate the rest.

**Nif. קמץה to be grabbed from.** Men. III, 3 שלש... שתי קמץה וכו' two meal-offerings which were mixed up before the altar's share had been taken off. Ib. 18<sup>b</sup> בקמץה concerning such offerings as are subject to קמץה; a. fr.

**Pl. קמץה 1) to scrape off (with bent fingers).** Hull. 50<sup>a</sup> קמץה you must take off a little from the surface.—Trnsf. to take off a share. B. Bath. 106<sup>b</sup> שני אחין שחלקו בקמץה... if two brothers divide an estate, and then a third brother comes from abroad..., they have to give him each a share from their portion, opp. בטלה מחלוקת the division is null and void (and a new division by lot has to be made); ib. 107<sup>a</sup>; a. e.—2) to scrape together, collect. Pesik. R. s. 20 קמץה (not מקמץה), v. סמץה. Keth. VII, 10 והמקמץה אליו... the following are those whom the court forces to release their wives, ... and the scraper; expl. ib. 77<sup>a</sup> הובקץ צואת כלבים he that collects excre-

ments of dogs; (another interpret.) המק' זה בורסי 'the scraper' (of excrements) means the tanner; Tosef. ib. VII, 11 המקמץ את הציונה (not הצינה) who collects excrements; Y. ib. VII, end, 31<sup>d</sup>. Hag. 4<sup>a</sup>; 7<sup>b</sup>.—3) to be parsimonious. Hull. 46<sup>a</sup> מקמץין עשירין מקמץין and as a mne-monical sign (to remember which of the two it was that threw the liver away, and which used it) it may serve thee: 'the rich are parsimonious' (R. Simon who was rich used it); Men. 86<sup>a</sup>.

**קמץ** ch. same, 1) to grab, take a fistful. Targ. Lev. II, 2; V, 12.—Men. 11<sup>a</sup> ברקמץי אינשי as people ordinarily grab (putting the hand in and taking a handful of flower out). Gen. R. s. 5, v. קמץ; a. fr.—2) to press, close (the eye). Y. Sabb. XIV, beg. 14<sup>b</sup> ר' דו קמץין הדא וכו' for it (the deer in sleep) closes one eye &c., v. preced.—Part. pass. קמץין. Targ. Cant. VIII, 14.—3) to scrape off. Hull. 50<sup>a</sup> קמץין הב 'to scrape the surface off and give me (the fat) to eat. Ib. קמץין הב 'they scraped the surface off and &c.—4) to leap. Ber. 63<sup>a</sup> קמץין Ms. M. (ed. קמץין; Ms. F. קמץין), v. זיג I ch.

**קמץין, v. קמץין.**

**קמץה, v. קמץה I, II.**

**קמץה I c. 1) (קמץין) [hopper,] locust.** Targ. Nah. III, 15 (h. text רלך).—Eduy. VIII, 4, a. e. איל ק' v. איל. Sabb. 77<sup>b</sup> קמץה קמץה דק' וכו' why is the proboscis of the locust soft (flexible)?; [Rashi: = בגולה, v. infra; early ed. Rashi: = שבלול]. Ib. לק' וכו' if you want to make a locust blind, break off its proboscis. Yeb. 121<sup>b</sup> קמץה וכו' perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—Pl. קמץין. Targ. Num. XIII, 33 (h. text הגנבים). Targ. Prov. XXX, 27 (h. text ארבה וכו').—Taan. 21<sup>b</sup> קמץה אמרו... אתו ק' וכו' when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44<sup>d</sup> bot. אכל קמץין, prob. to be read: קמץין, v. קמץין II.]—2) [scraper, collector,] ant. Sabb. I. c.; Yeb. I. c., v. supra.—Pl. as ab. Ber. 54<sup>b</sup> קמץה the Lord sent ants which made holes in the mountain &c.—\*3) snail. Gen. R. s. 21 קמץה קמץה ר' דב' (Rashi) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמץה is perhaps a clerical error for קמץה q. v.]

**קמץה II pr. n. m. Kamtsa; בר ק' Bar. Kamtsa.** Gitt. 55<sup>b</sup> ובר ק' הריב וכו' an affair concerning K. and Bar K. Jerusalem was destroyed; Lam. R. to IV, 2 בין ק' ובין בן ק' הרב מקדשא.

**קמץון, v. next w.**

**קמץין (קמץין) m. (קמץין) compressed condition, bent up, doubled.** Y. Naz. IX, 57<sup>d</sup> וכו' אם מצאו ק' וכו' if one finds a corpse, in the ground, doubled, we say, debris fell upon him, opp. פשוט. Ib. [read:] בצד ראשיהם בצד 'their head beside their feet' (of corpses found in the ground) meant kamtsuts

(that each body's head was lying by its feet). Y. Pes. VII, 34<sup>d</sup> קמץץ. Y. Maas. Sh. V, beg. 55<sup>d</sup> 'מח ק' היה נתון וכו' (קמץץ) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23<sup>c</sup> top קמץץ.

קמץץ m. (קמץץ) grasping, greedy; 'בן ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. הַמְצִיץ, v. הַמְצִיץ).

קמץץ pr. n. m. Ben Kamsar (denom. of קמץץ, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38<sup>b</sup>; Y. ib. III, end, 41<sup>b</sup>; Cant. R. to III, 6 של ביה ק' those of the house of K.

קמקמה, Y. Sabb. I, 3<sup>b</sup>, v. קמקמא.

קמך (cmp. במך) to bend, arch over, cover. Erub. VIII, 9 שמתחין צריך לקמך the pit (במך) outside of his private ground he must arch over; a. e.—Part. pass. קמך; f. קמךה &c. Ib. 10 'בית שדואה ק' רב' a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25<sup>b</sup>. Ohol. III, 7. Ib. V, 1 'לחון ק' לחון אבן an oven which stands in the house, but the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. v. קמך; v. Koh. Ar. Compl. s. v. קמך). Num. R. s. 12 'אין צב אלא קמך' (not 'קמך') tsab (Num. VII, 3) means wagons with vaulted covers; a. e.

קמך ch. same, to bend; (cmp. במך, במך) to tie.—Denom. קמך.

Pa. קמך to girdle. Targ. Lam. II, 10 קמך ed. Lag. (oth. ed. קמך Pe.). Targ. Ps. LXV, 13.—[Zend kamara, arch, girdle, Greek ζαμάρα, of Semitic origin.]

קמך m. girdle, v. קמך.

קמך, v. next w.

קמך m. (ζαμάρα, sub. ὄγκυα, S.) vaulted, arch-covered carriage.—Pl. קמך (=ζαμάρα). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קמך) 'בין ק' (קמך) the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אקמך; Num. R. s. 12 'במך כמרוכא' (read קמך, and strike out כמרוכא as a gloss expl. our w.); Y. Sabb. I, 2<sup>d</sup> 'קמך'; Y. Succ. I, 52<sup>a</sup> top קמך; Yalk. Num. 713 קמך (obviously ζαμάρα, fr. a verb ζαμάρα). Gen. R. s. 31 'קמך' (some ed. קמך, Ar. קמך) Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמך.

קמך m. (קמך) arched lid. Kel. XVI, 7. Ib. XVIII, 2.

קמך, v. קמך.

קמך, v. קמך.

קמך, v. קמך II.

קמך, Yalk. Gen. 151 Ar., v. קמך.

\*קמך m. (v. קמך) preparation, arrangement. Gitt. 6<sup>a</sup> top אע"פ (ש"ש) קן קולבוסא וקן מגילתא even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoeitic: crackling, crepitation; Var. קל sound].

קן c. (b. h.; קנן) 1) nest; birds in a nest. Hull. XII, 1, a. fr. שילוח הקן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 'אש יוצאה מקינו' fire goes forth from its nest and burns it (the phoenix, v. הול II); Midr. Sam. ch. XII; Yalk. Job 917 'לבה קן' they (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) the couple of sacrificial birds (Lev. XII, 8; XIV, 30; a. e.). Kinnim II, 1 'קן סרוכה' a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 'קן' which has been decided upon; a. fr.—Pl. קנן, קנן, Ker. 28<sup>a</sup> 'הק' מהפדשות וכו' the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 'קנין' the bird sacrifices of those cured from gonorrhœa; 'קנין' those of women after confinement; a. fr.—Kinnim, Kinnin, name of a treatise of the Mishnah, of the Order of Kodashim.—3) cavity, chamber.—Pl. as ab. Lev. R. s. 14, v. קנין, a. fr. 'קנין' because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 'נהגה לי רשעה' לך לא נתנה לך רשעה) no permission to prophesy had been given him).

קנין, קנין ch. same, 1) nest, swarm. Targ. O. Deut. XXII, 6 (ed. Berl. קנין). Targ. Is. X, 14 (ed. Wil. קנין, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. יבנה); a. fr.—Hull. 141<sup>b</sup> 'קנין' go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68<sup>b</sup> 'קנין' the nest of a woodcock; 'קנין' they covered his nest with white glass; a. fr.—Snh. 102<sup>b</sup> (prov.) 'קנין' Ar. he that wreaks his vengeance destroys his own nest (ed. קנין).—Pl. קנין, קנין, Erub. 3<sup>a</sup> (expl. אבילה) 'קנין' nest-shaped cornices.—Pl. קנין pr. n. pl. Eagles' Nest, Kan-Nishraya (v. P. Sm. 3673), Kennesrin on the Euphrates. R. Hash. 26<sup>a</sup> (Ms. M. קנין, v. Rabb. D. S. a. l. note).—2) close place. B. Kam. 58<sup>b</sup> 'קנין' three date-trees stood in one place (close together). Ib. 92<sup>b</sup>, v. קנין. Succ. 32<sup>b</sup> 'קנין' three leaves close together (Rashi: on one stem, = קנין).

קנין, Pi. קנין, v. קנין I.

קנין, Pa. קנין, v. קנין I.

קנין to buy, v. קנין II.

קנין, v. קנין.

קנין f. (b. h.; קנין) jealousy, envy, passion; emulation,

zeal. Ab. IV, 21 והזאהוה' jealousy, lust, and ambition carry man out of the world (v. קָנָה). B. Bath. 21<sup>a</sup>; 22<sup>a</sup> תְּנִיחָה סוֹפְרֵי יוֹ' emulation among scholars increases wisdom. Meg. 7<sup>a</sup> את מְשׁוּרְרֵת עֲלֵינוּ יוֹ' thou wilt arouse the envy of the nations against us. Gitt. 7<sup>a</sup> (play on קָנָה, Josh. XV, 22) וְדוֹלֵם שׁוֹכֵן כִּי בָל מִי שִׁישׁ לוֹ כִּי . . . וְדוֹלֵם שׁוֹכֵן if a man has cause for anger against a fellow-man and keeps silence, he who is enthroned for evermore will do justice to him. Sot. 2<sup>b</sup> (expl. קָנָה) דְּבַר (קָנָה) דְּבַר מְטִיל קִי' something which causes ill feeling between her and others (the witnesses that tell); הַמְטִיל קִי' which causes ill feeling between himself (the husband) and her. Ber. 33<sup>b</sup> קִי' בְּמִעֲשֵׂה רֵב' he causes jealousy among the works of creation (intimating that God's love of his creatures is partial). Sabb. 89<sup>a</sup> קִי' יֵשׁ בֵּינֵיכֶם is there envy among you (the angels, that you must be warned not to commit murder &c.)? B. Kan. 82<sup>a</sup> אֵהָ הֵק' אֵהָ . . . אֵהָ causes love to enter (into man's heart) and ill-will to escape; a. fr.—Pl. קָנָהוּ. Num. R. s. 9; a. e.

קָנָה ch. same. Targ. Num. V, 14, sq.; ib. 18 (Y. ed. Vien. תְּנִיחָה, corr. acc.). Targ. Y. Deut. V, 9. Targ. Prov. XXVII, 4; a. fr.—Sot. 2<sup>b</sup> אֵהָ אֵהָ they will be the cause of rancor (towards her husband) in her heart; אֵהָ . . . קִי' בהרה he will be the cause of her rancor.—Snh. 102<sup>b</sup> קָנָה (fr. קָנָה), v. קָנָה.

קָנָה m. (b. h. קָנָה; preced.) 1) *zealous*. Snh. 82<sup>b</sup> קִי' הוּא (Eleazar) is a zealous man, son of a zealous man; Lev. R. s. 33 'בר ק' (2)—*vengeful*. Yalk. Gen. 72, v. קָנָהוּ.—Pl. קָנָהוּ, קָנָהוּ. Snh. IX, 6 (81<sup>b</sup>) פּוֹגְעִין בּוֹ (קִי' פּוֹגְעִין בּוֹ) Ms. M. (ed. 'פּוֹגְעִין בּוֹ) (בְּשֵׁעַר מִעֲשֵׂה) omitting (קִי') zealous people (like Phineas) have a right to strike him (them) when caught in the act; Y. ib. IX, end, 27<sup>b</sup>; Num. R. s. 20 end.—Esp. *the zealots, the terrorists* during the siege of Jerusalem by the Romans. Ab. d'R. N. ch. VI, end 'בְּקִשְׁתּוֹ לְשַׂדְּרוֹת רֵב' the zealots wanted to burn all this wealth (v. סִימְרָן).—Fem. קָנָהוּ; v. קָנָהוּ.

קָנָה (קָנָה) ch. same. Targ. Ex. XX, 5; Deut. V, 9. Targ. Ex. XXXIV, 14; a. e.—Pl. קָנָהוּ. Targ. Y. II Deut. IV, 24.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ, v. קָנָהוּ ch.

קָנָהוּ f. (preced. wds.) *inclined to jealousy*. Gen. R. s. 18 וְלֹא מִן הַלֵּב שָׁלַח הָיָה קָנָהוּ (some ed. תְּנִיחָה) nor will I create her from Adam's heart, lest she be of a jealous disposition; Yalk. ib. 24; Yalk. Is. 265 קָנָהוּ.—Pl. קָנָהוּ. Gen. R. s. 45; Deut. R. s. 6 (some ed. קָנָהוּ, fr. קָנָהוּ).

קָנָהוּ, v. קָנָהוּ ch.

קָנָהוּ, v. קָנָהוּ.

קָנָה, Pi. קָנָהוּ to strip, trim, make even, clean (vegetable).

Kel. XVI, 2 מְשִׁיחֵם וְקָנָהוּ when he has peeled them (the wicker baskets) and trimmed them (pinched off the projecting pricks); ib. 3. Ib. 4 (of leather implements). Tosef. ib. B. Mets. VII, 11 (not וְקָנָהוּ); 12. Tosef. Dem. IV, 5 קָנָהוּ, v. אֵיִשְׁפָּרְגוֹם. Y. Pes. IV, 31<sup>a</sup> בּוֹט קָנָהוּ he may clean (vegetable); a. e.—Part. pass. מְקָנָהוּ. Tosef. Kel. l. c. חֲזוּכֵין וְקָנָהוּ cut and cleansed.

קָנָה, Pa. קָנָהוּ ch. same. Sabb. 73<sup>b</sup> מֵאֵן דְּקָנָהוּ he who trims beets (in the ground). Ib. 115<sup>a</sup> קָנָהוּ cleaned cabbage (on the Day of Atonement towards evening).—V. קָנָהוּ.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ, קָנָהוּ, קָנָהוּ m. (κάνναβος, κάνναβις) *hemp*. Kil. II, 5 (Ar. קָנָהוּ). Ib. V, 8 קָנָהוּ hemp planted in a vineyard; a. fr.—[Sabb. 120<sup>a</sup> קָנָהוּ Ms. M., v. קָנָהוּ]

קָנָהוּ, Yalk. Lev. 479, v. קָנָהוּ.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ, קָנָהוּ, words in an incantation. Yoma 84<sup>a</sup>, v. כֹּהֵן.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ m. (candela) *candle*, in gen. *lamp, light*. Cant. R. to III, 11, a. e., v. קָנָהוּ. Gen. R. s. 4 קָנָהוּ (sub. דְּשִׁשְׁיָהּ) like the oil floating on the water in a lamp; Yalk. ib. 5 קָנָהוּ (corr. acc.). Esth. R. to I, 3 קָנָהוּ, v. קָנָהוּ; a. e.—Pl. (h. form) קָנָהוּ. Ib., v. קָנָהוּ. Lam. R. to III, 7 קָנָהוּ (not מְסֻדָּרָה) prepared his Sabbath lights; Y. Maas. Sh. V, 56<sup>a</sup> תּוֹב קָנָהוּ עֲבִיד.

קָנָהוּ, v. preced.

קָנָהוּ, v. קָנָהוּ.

קָנָהוּ, Targ. II Esth. I, 14, some ed., read: קָנָהוּ.

קָנָהוּ, v. קָנָהוּ II.

קָנָהוּ f. = 1) = *nest*; 2) (קָנָהוּ) *affirmation, oath, vow*. קִי' מֵאֵי קִי' שֶׁל הַרְנוּגְלוֹן . . . לְשׁוֹן דְּקוֹנָם מִדְּבַר if a person used the word *kinnah* to introduce a vow, how is it? did he mean a nest of chickens (in which case there would be no vow), or has it the meaning of confirmation like *konam*? It remains doubtful.

קָנָהוּ m. (b. h.; cmp. קָנָהוּ) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe &c.* Cant. R. to I, 6 (legend about the origin of Rome) יֵרֵד מִיָּמִין מִיָּמִין מִיָּמִין Michael the archangel came down and planted a large reed in the sea &c. Taan. 20<sup>a</sup> רֵד כְּקִי' וְכִי' גְדוּל וְכִי' man must at all times be yielding like a reed and not unbending like a cedar, v. קָנָהוּ. Tosef. Sabb. XII (XIII), 14



קנה של כנורה the branch of a candlestick; Sabb. 47<sup>a</sup> קנה; Y. ib. XII, 13<sup>c</sup> קנה. Ib. קנה של ציידין a part of the composite pole which the hunters use (to reach the nests); B. B. I. c. סידדין קנה of the whitewashers; Tosef. l. c. ציידין (Var. ס). Ker. 5<sup>a</sup> קנה בשבט sweet calamus. Kel. XVII, 16 קנה של עני וכו' the beam of the balance. Ib. קנה של עני וכו' the poor man's cane which has a receptacle for water.—דהה—קנה של עני וכו' the windpipe produces sound. Hull. 21<sup>b</sup>; Zeb. 65<sup>b</sup> לק'... until he reaches (with his nail) the gullet or the windpipe. Hull. 23<sup>b</sup> (in Chald. dict.) וכו' נבדקיה לק' let him examine the windpipe and cut it &c. Men. XI, 6 ששירים... twenty-eight staves shaped like a segment of a hollow reed; a. fr.—Ohol. I, 8 קנה זרוז = קנה forearm.—קנה קנה, v. קנה. [to hold forth on a cane,] to treat lightly, consider unimportant. Num. R. s. 8 end וכו'... והושיבו לו בן (not יהושיבה) something for which that ancestor prostrated himself in prayer (Gen. XXVIII, 20) ..., and now comes this man (Aquila) and holds it up to contempt!; Yalk. Gen. 123; Gen. R. s. 70. Ib. אה בן קנה dost thou make it appear contemptible to this man?; Koh. R. to VII, 8.—Pl. קנה, קנה. Men. l. c. Ib. קנה סידור the arrangement of the staves between the cakes of the show-bread. Kel. XVII, 17, a. fr. קנה חיה הדרה Ex. R. s. 35 (ref. to Ps. LXVIII, 31) חיה הדרה the beast that dwells among the reeds (Rome, v. Cant. R. to I, 6, quoted above). Gen. R. s. 1 לק'... קנה קנה he is a rich man and needs no reeds (for his house); וכו' קנה הוא צריך לקנה המדה he still needs the measuring rods; a. fr.

קנה, קנה ch., v. קנה.

קנב קנבאות f. pl. cakes made of flour of parched grain, kneaded with oil, and intended to be reduced again to flour by rubbing between one's hands; brittle cakes. Hull. I, 5 וכן חק חייבות וכו' and so are brittle cakes subject to Hallah; Y. ib. 57<sup>d</sup> sq. [read:] שלא האמר... וכן חק חייבות... שלא האמר &c., that you may not think, because they are to be reduced to flour, they ought to be exempt.

קנבת, v. קנבת.

קנבת, v. קנבת.

\*קנב m. (denom. II קנה) he that gives possession. Y. Snh. IX, end, 27<sup>b</sup>, v. קנב.

קנב, v. קנב.

קנב, v. קנב.

קנב, v. קנב.

קנב m. (denom. of קנה) a reed basket, contrad. to קנב, a common wicker basket. M. Kat. III, 7. Bets. I, 8 (14<sup>b</sup>) (missing in Ms. M.; v. Rabb. D. S. a. l. note); Tosef. ib. I, 20; Y. Maasr. IV, 51<sup>b</sup> bot.; a. e.—Pl. קנב, קנב. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13 (not קנב).

קנב, v. קנב.

קנב, v. sub קנב.

קנב f. pl. (reduplic. of קנה) [little reeds, tubes.] branch sineus of the nervus ischiadicus; thin branches of the grape vine. Hull. 92<sup>b</sup>. Ib. קנה וכו' the rods on the grape vine are typical of the empty (meritless) in Israel.—[Ab. d'R. N. ch. XL קנב (Var. ציידין) chastising rods.]

קנב, v. קנב.

קנב, Y. Shebi. VI, 36<sup>c</sup>, v. קנב.

קנב, Pi. קנב to wipe off, cleanse. Tosef. B. Bath. V, 4 קנב קנב (ed. Zuck. קנב, corr. acc.) he may wipe off (the wine or oil which is left after measuring) on the rim of the measure. Ber. VIII, 3 קנב וכו' a person may wipe his hands with the napkin and let it lie on the table. Sabb. XXI, 3 קנב קנב you may wipe the table with it. Ib. 81<sup>b</sup> לקנב וכו' to wipe off (the posteriors) with &c. B. Bath. V, 10 קנב וכו' the wholesaler must cleanse (by rubbing) his measures once in thirty days; a. fr.

Nithpa. קנב to be wiped off. Hull. 36<sup>a</sup> וכו' קנב when the blood was wiped off between the cutting of one organ (קנב) and the other.

קנב, Pa. קנב ch. same. Lev. R. s. 28, end קנב, v. קנב; a. e.—Ned. 10<sup>b</sup> קנב, v. קנב.—[Y. Ab. Zar. III, 43<sup>a</sup> קנב, read as Y. Orl. I, end, 61<sup>c</sup> קנב, v. קנב.]

קנב (sec. r. of קנב or קנב) [to cut; to shrink], v. קנב.

Hif. קנב 1) [to cut,] to vex, annoy, make angry. Midr. Till. to Ps. III אבא אי שוקנבתי אה אבא (ed. Bub. (שהבנתי) I weep because I provoked my father. Pesik. Shubah, p. 165<sup>a</sup> לא קנבתי איתי... לא have we not provoked him to anger? have we not annoyed him? Hull. 122<sup>b</sup>; 55<sup>b</sup>, a. e. אל קנבתי שכלתן יהודי וכו' do not weary me (with thy arguments), for I am teaching this as an individual opinion (not as an adopted rule); a. fr.—2) to shrink, fail. Tanh. ed. Bub. Thazri'a 4 נפשו קנבתי עליו (Ms. R. (בצורה) his soul within him would faint (ed. Tanh. 3 קנבתי).—V. קנב.

קנב ch. same, to loathe. Targ. Y. Num. XXI, 4 (h. text קנב); ib. 5 (h. text קנב).

Pa. קנב to vex. Targ. Y. Ex. XXII, 20. Targ. Job XIX, 2 Ms. (ed. קנב, corr. acc.).

Af. קנב same. Targ. Ps. LXIX, 6 קנבתי (some ed. קנבתי, corr. acc.). Targ. Ruth I, 15 (h. text קנבתי).

קנב, v. sub קנב.

קנב, Pesik. R. addit. s. 2 (ed. Fr. p. 197<sup>a</sup>), v. קנב II.

קנב, Tosef. Maasr. III, 14 Var., v. קנב.

קנב, קנב, קנב m. (centenarium) 1) (=centuria) [a number of acres of ground,] large court. Tosef. B. Bath. VI, 24 אי בויב וכו' if a man says, I sell thee a centenar, he must deliver to him an area of twelve (cubits) by twelve; B. Bath. 98<sup>b</sup> קנבתי (Ms. M. קנבתי);







an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. **לכתובה עומד ק' לכתובה עומד** an agreement by symbol, unless otherwise stipulated, is intended to be written out. Ib. **3<sup>a</sup> הוא ברבים בעלמא הוא ק' it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—Pl. תהנינין, תהנינין, תהנינין** Pes. 87<sup>b</sup> **אחד בארבעה ק' ב' קני' קני' קני' one of the four possessions which I own in my world. Sifré Deut. 309 (ref. to Deut. XXXII, 6) ק' ארם ק' ארם (not זקנים) לי רב' and not an inheritance. Ab. ch. VI; a. e.**

**קנין, קניניא, קנינין** ch. same, 1) *possession, esp. cattle.* Targ. Gen. XIV, 11, sq. (h. text רבש Targ. O. ib. 19; a. fr.—Sot. 34<sup>b</sup> **ק' שדרא רשיא ושמן ק' (the soil) produces pasture, and the cattle grows fat on it.—Pl. תהנינין, תהנינין, תהנינין** Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding.* Targ. Ruth. IV, 7, sq.

**קנינים**, Tosef. Kel. B. Mets. V, 13, v. קנינין.

**קנישקנין, קנישקנין** (Ar.) m. pl. (comp. of קני, a. שקי) *drinking tubes, a cup with tubes for several persons to drink from.* Sabb. 62<sup>b</sup> (expl. בידוקי, Am. VI, 6) **אמר ק' one authority says, it means k'nishkanim. Ib. שיהה ב' רב' he drank from k., and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72<sup>b</sup> שרי ק' it is permitted to drink from k. at the same time with a gentile.**

**קניפרי, קניפרי** f. (corresp. to  $\chi\acute{\epsilon}\gamma\chi\rho\iota = \chi\acute{\epsilon}\gamma\chi\rho\omicron\zeta$ ) *a small kind of diamond.* Targ. O. Ex. XXVIII, 19 (h. text לשם).

**קניפרינון** m. ( $\chi\acute{\epsilon}\gamma\chi\rho\iota\sigma\omicron\upsilon$ ) same. Targ. Y. I Ex. XXVIII, 19.

**קניפרי**, v. קניפרי.

**בנקתירין**, v. קניפרי.

**קנים** [to make firm, v. קנים, קנים]

**Pa.** *to make a vow of abstinence by using the verb* (as a substitute for קנים, itself a substitute for קנים). Ned. 10<sup>b</sup> **קנים... קנים דמי** like what are substitutes of substitutes of vows? ... **M'kannamna, m'kannaḥna, m'kannasna.**

**קנימון**, v. קנימון.

**קנימון, קנימון**, Esth. R. to VI, 10, ק' קלטה, read: קנימון.

**קנימיה, קנימיה**, registered in Ar. as quot. fr. Lam. R. and unexplained, ק' דמי ביהא, prob. a misreading for קנימיה, in Lam. R. to I, 1 רבתי, where editions have קנימיה גברא.

**קנימין**, v. קנימין.

**קנימין**, v. קנימין.

**קנין** (b. h.) to put up, build (cmp. קנין).—Denom. קנין.

**Pl.** קנין, קנין (denom. of קנין) to build a nest, to nest. Y. Peah VII, 20<sup>b</sup> top; Keth. 111<sup>b</sup>, v. קנין. Cant. R. to II, 14 **קנין... ורביצא** and found there a serpent nesting; a. e.—Part. pass. קנין. Yalk. Gen. 62 (Gen. R. s. 37 קנין), v. קנין.

**קנין**, Pa. קנין ch. same. Targ. Is. XXXIV, 15.

**קניס** (sec. r. of קס, v. קסס) [to cut,] (cmp. גזר) to decree; to fine, punish. B. Bath. 75<sup>b</sup> top **רב' קניסתי ביהא על רב' I decreed death over Adam. Num. R. s. 18 אין קניסיה אלא רב' none are punished below twenty years of age, v. קניש. Gen. R. s. 20, beg. קניש היתה קניסין את בני קניש** why did you fine (confiscate the property of) my children?; Yalk. Ps. 883; a. fr.—Esp. to decree a penalty beyond the strict law. B. Mets. 72<sup>a</sup>, a. e. **קניסין איהו רב' קניסין איהו רב' if interest is stipulated in a document, we fine him (the creditor) so that he cannot collect either the principal or the interest. B. Kam. 30<sup>b</sup> קניסין גזמן בשבוע שבוהן** they decreed the forfeiture of the objects themselves on account of the illegitimate gain intended. Sabb. 3<sup>b</sup>, a. e. **קניסין איהו רב' קניסין איהו רב' קניסין איהו רב' (declared their goods eventually unclean). Ib. רב' קניסין איהו רב' let us also fine (the Samaritan woman, by disallowing her the fine due for seduction). Yeb. 86<sup>b</sup> קניסין ליהו ביהא** they punished the Levites by depriving them of the tithes (in favor of the priests); a. fr.

**Nif.** קניס to be decreed (as a punishment). Erub. 18<sup>b</sup> **רב' קניסתי ביהא** when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

**קניס** ch. same, to fine, punish. Y. B. Kam. VIII, end, 6<sup>c</sup> **רב' קניסתי ליהו רב' he fined him one litra of gold. Bab. ib. 30<sup>b</sup> קניסתי ליהו רב' do we fine him (decree the forfeiture of the material deposited in the street) at once, or when he derives the intended benefit? Sabb. 3<sup>b</sup> רב' קניסתי רב' קניסתי רב' do the Rabbis punish him by forbidding him to withdraw his hand? Ib. קניסתי רב' קניסתי רב' if he did it by mistake, the Rabbis do not punish him. Ib. קניסתי רב' קניסתי רב' let the Rabbis punish him (by forbidding him to withdraw his hand)!; a. fr.—B. Mets. 72<sup>a</sup> קניסתי רב' קניסתי רב' we decree the forfeiture of the legitimate claim (the principal) on account of the illegitimate (the interest); a. e.).**

**Pa.** קניס same. Targ. Y. I Ex. XV, 25 **רב' קניסתי** (not קניסתי).

**Ithpa.** קניס, קניס 1) to be punished, fined, condemned. Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXXII, 50.—2) to be assessed for fine. Targ. Y. Ex. XXI, 22 **רב' קניסתי רב' קניסתי רב' the lost embryo must be paid for according to assessment (h. text קניסתי רב' קניסתי רב'.**

**קניס** m. (preced.) fine, penalty, esp. the fine for seducing a girl (Deut. XXII, 29). B. Kam. 38<sup>b</sup>, v. קניס. Keth. 43<sup>a</sup> top, a. e. **קניסתי רב' קניסתי רב' he who confesses an act with which**





קסטל, Lev. R. s. 19 ק' מגלים Ar., read with ed. ברסקל נקי.

קסטלין m. (castellum, καστέλλιν S.) 1) fort, castle. Y. Ab. Zar. 111, 42<sup>c</sup> ק' דיברייה נש' (ed. Krot. ק' דיברייה, corr. acc.) the castle of Tiberias fell in (burying the idol placed therein).—2) reservoir. Tosef. Mikv. IV, 6 ק' דיברייה a reservoir which distributes water (in pipes) in the cities.

קסטרה, קסטרה f. (castra, pl.) 1) fortification, military camp. B. Kam. 98<sup>a</sup> או ק' דיברייה if one has money deposited in the (Roman) camp or in the (forts of the) king's Mountain. Num. R. s. 12 (expl. מצידה, Ps. XCI, 2) דירי ק' my fortification; Midr. Till. to Ps. l. c. (not קסטרה). Lam. R. to III, 7 ק' של פריסין (read: רומיים) this alludes to the camp of the Romans; Yalk. ib. 1037 קסטרה (corr. acc.). Deut. R. s. 1 (expl. מצידה, II Sam. VIII, 6) ק' (not קסטרה); a. e.—Pl. קסטרהא, Tosef. Ohol. XVIII, 12 ק' דיברייה the dwellings in forts and in the (camps of the) legions. Lev. R. s. 1 . . . דיברייה they would have surrounded it (the Tabernacle) with tents and forts (to protect it); Cant. R. to II, 3; Num. R. s. 1; a. e.—V. קסטרהא.—2) pr. n. pl. Castra, near Haifa (Castellum peregrinum). Cant. R. to II, 2; Lam. R. to I, 17 as hostile as להיפה ק' Castra to Haifa.—V. קסטרה III.

קסטרו, v. קסטרו.

קסטרו, v. קסטרהא.

קסיה, קסיה, v. קסיה.

קסיה, Midr. Till. to Ps. LXXV ed. pr., read: קסיהא.

קסיה, v. קסיה.

קסיה, v. קסיה.

קסיה m. (κασσίτερος, cassiterum) tin. Targ. Y. I, II Num. XXXI, 22 קסטרה (corr. acc.); h. text (בדיל).—Tanh. Shof'tim 14 קסטרה בלי זין קסטרה (corr. acc.) tin-plated armor (v. Sm. Ant. s. v. Stannum).

קסיה, קסיה m. same. Y. Snh. VII, 24<sup>b</sup> bot. (expl. קסיה) אבר וקסיה (corr. acc., or קסיה) lead and tin mixed. Tosef. Kel. B. Kam. VII, 7 קסיה אין בקיפין בק' (v. קסיה) you must not make a rim of tin, because &c., v. קסיה. Ib. III, 4 קסיה וקסיה (corr. acc.) and mended it with tin or cassiterum (v. קסיה); ib. B. Mets. I, 8. Tosef. B. Bath. V, 9 קסיה ושל אבר ושל קסיה (oth. ed. קסיה, corr. acc.) weights of tin, or of lead, or of cassiterum; B. Bath. 89<sup>b</sup> קסיה, v. קסיה.

קסיה f. (קסיה = קסיה II) [cover, protection,] 1) a sort of glove for laborers. Kel. XVI, 6 (ed. קסיה).—2) ק' קסיה table cloth, a sheet spread over the set table to protect it from flies &c. Makhsh. V, 8 קסיה ed. Dehr. (ed. קסיה); [Ar.: vessels, comp. קסיה, — which, however, does not suit the context].

קסיה, read: קסיה m. (comp. of ξύλον a. φάρος, a compound not otherwise recorded) a torch made of wooden staves, esp. of vines. Pesik. Kumi, p. 144<sup>b</sup> sq. 'וב' לנשיה . . . קסיה (ed. קסיה, Ms. O. קסיה, corr. acc.) in the future Jerusalem shall be a torch for the nations, and they shall walk by its light (ref. to Is. LX, 3); Yalk. Is. 359 only קסיה; Midr. Till. to Ps. XXXVI, 10 (missing in ed. Bub.) קסיה (corr. acc.). Koh. R. to I, 9 קסיה אהה . . . ק' אחד משלם (ed. קסיה, . . . ניס) once the (Roman) government sent word to our teachers, 'send us one of your torches.'—Pl. קסיה. Ib. [read:] אמרו כמה ק' יש להם והם מבקשין ממנו קסיה אחד כדומין (strike out קסיה יש להם מכות פסין, as a corrupt Var. Lect., and בניס טובים ומרגלות יש להם) as an erroneous gloss) they said, they have ever so many torches, and they ask us for one torch? It seems to us, they mean one enlightening the countenances of men with his learning.

קסיה, קסיה, קסיה, v. preced.

קסיה (b. h.) 1) to cut, carve. Snh. IX, 6 בקסיה (Y. ed. בקסיה) he that curses (his neighbor) invoking God as 'a carver' (instead of creator ex nihilo); expl. ib. 81<sup>b</sup> קסיה, את קסיה (Ms. M. קסיה, emended קסיה, Ar. קסיה, Ar. קסיה) the carver strike his carving; anoth. expln. קסיה לוי ולקניו ולקניו may the carver strike him (euphem. for thee), himself (thyself) &c., v. קסיה; Y. ib. IX, end, 27<sup>b</sup>, v. קסיה.—2) to decide (comp. קסיה). Hag. 14<sup>a</sup> (ref. to Is. III, 2) קסיה זה בלך kosem means king (with ref. to Prov. XVI, 10); Yalk. Is. 261.—3) (v. קסיה) to divine. Sifré Deut. 171 וזה הוא קסיה זה האוהו וזה? who is a kosem? He that seizes his staff (and measuring it fist-wise says), shall I or shall I not go? (ref. to Hos. IV, 12); Yalk. Dent. 918. Snh. 106<sup>a</sup> (ref. to Josh. XIII, 22) קסיה נביא הוא a charmer? is he not a prophet? בתחלה נביא ולבסוף קסיה at first a prophet, and in the end a charmer. Num. R. s. 20 (ref. to Num. XXII, 7) קסיה שהיו קסיה בהן they carried with them all kinds of divining implements with which people divine. Koh. R. to XII, 7 קסיה, v. קסיה; a. e.

Pi. קסיה to divine. Midr. Till. to Ps. LXXIX, beg. עמד וקסיה he stood up and divined to find out whether or not to go up.

Nithpa. קסיה, v. קסיה.

קסיה I ch. same, 1) to cut, chip. Y. Shebi. II, 34<sup>a</sup> קסיה he chipped it (their argument) with his hand, i. e. made a motion with his hand to indicate his dissent (and said) &c.—2) to divine. Targ. Ez. XXI, 26. Targ. Deut. XVIII, 10 קסיה ed. Berl. (oth. ed. קסיה, incorr. קסיה); a. e.—Gitt. 68<sup>b</sup> קסיה אחיך . . . קסיה saw a diviner who was divining, and laughed (at him). Ib. . . קסיה let him divine what is under him.

קסיה m. (b. h.; preced.) 1) chip, carving, v. קסיה.—Pl. קסיה, v. קסיה.—2) decision, esp. decision by lot or sign, divination, augury; means or tools of divination.—Pl. as ab. Lam. R. introd. (R. Josh. 2) קסיה



ק' he began to make divinations (by throwing arrows &c.); Koh. R. to XII, 7 לקסים ק'. Num. R. s. 20, v. קסם. Ib. שלהם בק' שידעו they knew that there was no profit in their divining signs; a. fr.

קסם II, קסמא, קן, קי ch. same, 1) decision. Targ. Prov. XVI, 10.—2) divination, divining tools. Targ. Ez. XXI, 26 (ed. Wil. קסם; 27; a. e.—Pl. קסמין, קסמין, קס, קי, קי, קי. Targ. Deut. XVIII, 10 (Y. II קס'). Targ. Y. Gen. XXX, 27. Targ. Y. I Deut. XVIII, 14 (Y. II, v. קסמין); a. fr.—Y. Maasr. III, end, 51<sup>a</sup>, v. קסמין.

קסם, קסם, קסם chip, v. קסם, קסם.

קסם III pr. n. pl., v. קסם.

קסם m. (קסם) carver. Snh. IX, 6 Y. ed., v. קסם. Cant. R. to V, 14 וכל מי שנושה ק' וכל he that makes himself a carver (skilful worker) in the words of the Law shall finally become a king (leader) through them (with ref. to Prov. XVI, 10). [Ib. שנושה בהם ק' some ed., read: קסמין; v. Matt. K. a. l.]

קסם I, קסמא, קס, קי m. (קסם I) diviner, charmer. Targ. Josh. XIII, 22 (not ק').—Gitt. 68<sup>b</sup>, v. קסם I.—Pl. קסמין, קס, קס, קי. Targ. O. Deut. XVIII, 14 (Y. II קסמין, corr. acc.).—Targ. Zech. X, 2. Targ. I Sam. VI, 2; a. fr.

קסמא, v. קסם II.

קסמיה, v. קסמיה.

קסמור, v. קסמור.

קסם (b. h. Polel) 1) to cut, v. קסם. — [Y. Ber. VI, 10<sup>b</sup> top הקסים את החטים Ar., ed. הובסס, v. קסם.]—2) (of wine) to bite, have a pungent taste, be sourish. Y. Pes. II, end, 29<sup>c</sup> היה לו יין קוסט וב' he had a sourish wine, and he put barley into it that it might become sour (vinegar). Tosef. B. Bath. VI, 6 if one sells a cellar full of wine, קוסטות לנאה he (the purchaser) must accept ten casks of pungent wine for every hundred. Maasr. Sh. IV, 2 שקסט Ms. M. (Y. ed. שקיסט; ed. שקרס, Var. שקיסט) wine that has turned sourish; a. fr. Pi. קיסס; Hif. קיסס, v. supra.

קססות f., pl. קססות (preced.) lumps, balls (cmp. קססות). Naz. 65<sup>a</sup> וישל את הקיסמין ואת הק' he takes up the chips (of the coffin) and the lumps of earth (formed by congealed blood and secretions from the decaying body) &c.

קססאח m. Kask'saah, surname of one R. Isaac. Ber. 51<sup>a</sup> (Ms. M. סקאה sack-maker (?); Beth N. קססאח, of Ctesiphon; oth. Var. קרקסאה of Circesium; v. Rabb. D. S. a. l. note).

קססין, v. קססין.

קסר, v. קסר.

קסרבל, v. קסרבל.

קסרון, קסרין, קסרין, קסרין, v. sub קסרין.

קסרין, Koh. R. to VII, 11 ראש ק' a gloss expl. מנונה קסרין, prob. meant for קסרין; perh. for קסרין.

קסרקומון m. (exercitus, ἐξέρχεται, S.) army. Lam. R. introd. (R. Nahm.) (ref. to Is. XXIX, 1) דוד... שלו קריה... the city which David built for his army; Yalk. Is. 302 קוסרקוסין (corr. acc.). Cant. R. to VIII, 13 נטל קצרקוסין (read: קצרקוסין) he took his entire army and his servants (cabinet) &c.

קסרמא, v. קסרמא.

קסרות, Kel. XV, 1 R. S., v. קסרמא.

קעילה f., Erub. 63<sup>b</sup>, v. קלעין I.—Pl. קעילין, Snh. 106<sup>a</sup> Ar.; Yalk. Num. 771, v. קלעין III.

קעיליה f. (denom. of קעילה) of Keilah, a town in the lowland district of Judæa. Yoma 76<sup>a</sup>, a. e. דבילה ק' בקש... נאמר אם היה ק' וב' if one wants to bring (as first fruits) pressed figs, shall we say, if they are from Keilah, he may, if from Bozrah, he dare not?

קעקע I (onomatop.) to cackle; to call hens by imitating their cackling. Kidd. 31<sup>a</sup> (sarcastically) להן וקעקע להן הגל... put water in a bowl and call them as you do hens.

קעקע II (transpos. of קעקע, v. עקע; cmp. קעקע) 1) to engrave (cmp. קעקע); to etch in. Macc. III, 6 ק' רב ולא ק'... if he writes (on his skin) but makes no impression, or makes an impression but does not write, he is not guilty (of trespassing the law, Lev. XIX, 28) until he writes and stamps with ink &c.; Sifra K'doshim, Par. 3, ch. VI; a. e.—2) to stamp out, exterminate. Y. Ab. Zar. IV, 44<sup>a</sup> top, a. e., v. קעקע. Tosef. B. Kam. X, 5; Y. Gitt. V, 47<sup>a</sup> bot. רב קעקע כל הבריה וב' he must (if necessary) take down the entire group of buildings in order to restore it (the stolen beam). Ex. R. s. 35 החריבה אותה וב' she (Babylon) laid the Temple in ruins, but she did not stamp it out, whereas of Edom it is written (Ps. CXXXVII, 7), 'raze it, raze it &c.'

Hithpa. קעקע, Nithpa. קעקע to be stamped out, v. קעקע. Esth. R. to I, 7... שתקעקע ביצתי וב' what was the cause that Belshazzar's dynasty was entirely exterminated? Ruth R. to IV, 14 קעקע לא קעקע וביצתי וב' owing to the blessings of the women, the seed of David was not entirely exterminated in the days of Athaliah. Pesik. R. s. 12 קעקע וביצתי וב' and when shall his (Amalek's) sun go down and his egg be stamped out and his seed uprooted?

קעקע m. (b. h.; preced.) impression; etched inscription. Macc. III, 6; Lev. R. s. 19, a. e., v. קעקע.

קעקא m. neck, v. קעקא.

קעקה f. (b. h.; קער to be sunk, cmp. קעקע II) dish, charger. Y. Ab. Zar. III, 42<sup>c</sup> bot. ואת הים בק' אלכסדרוס... ואת הים בק'.





VII, 1 קָפַחְתִּי (not קָפַחְתִּי).—Y. Sabb. XX, end, 17<sup>d</sup> קָפַחְתִּי rob him that has been robbed (v. קָפַחְתִּי).

Pa. קָפַח same. Yoma 83<sup>b</sup> וּב' קָפַחְתִּיהּ לְרוּחָהּ he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. קָפַחְתִּי שָׂרִי נִקְפַחְתִּי began to rob him. Ib. s. 87 קָפַחְתִּי ... הָאֵלִים she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 לְקָפַחְתִּי לְסַטְנֵי אֲהָאן לְקָפַחְתִּי robbers are coming to rob me. Ib. s. 30 וּב' קָפַחְתִּיהּ וּנְסַבְתִּי he overpowered him and took all he had. Ib. קָפַחְתִּיהּ ... הָבֵה give me back what thou hast robbed me of. Ib. מִן כָּל בַּיָּה דְקָפַחְתִּיהּ וּב' of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 וּבַיָּה נִפְיָק וְהוּא וּבַיָּה נִפְיָק and he used to go out by night for robbery; a. fr.—Gitt. 29<sup>b</sup> וּב' קָפַחְתִּיהּ רַב סַפְרָא R. Safra got the better of three ordained rabbis; בְּטִיבָהּ ... קָפַחְתִּיהּ R. S. got the better of ..., by showing them their mistake.

Ithpe. קָפַחְתִּי to be overpowered, robbed. Y. Ter. VIII, 46<sup>b</sup> bot. [read:] וּב' יוּחַנָּן א' בַּעֲלֵי וּב' קָפַחְתִּיהּ. Ib. קָפַחְתִּיהּ וּב' (not אִי־קָפַחְתִּיהּ) I have been robbed &c.

קָפַחְתִּי, v. קָפַחְתִּי.

קָפַחְתִּי f. (preced. art.) overthrow, victory. Gitt. 29<sup>b</sup> קָפַחְתִּי Rashi (ed. במנאי קָפַחְתִּיהּ) where is his victory?, i. e. his argument is not unanswerable.

קָפַחְתִּי, v. קָפַחְתִּי.

קָפַחְתִּי (b. h.) [to bend, arch, be arched.] 1) to be on top, float on the surface. Part. pass. קָפַחְתִּי; f. קָפַחְתִּי; pl. קָפַחְתִּים; קָפַחְתִּים light of weight. Pes. 50<sup>a</sup> (ref. to זִכְרוֹת וּקְפָאן, Zech. XIV, 6) קָפַחְתִּי אֹרֶךְ שִׁירָק בְּזוּהָ"ז קָפַחְתִּי אֹרֶךְ שִׁירָק בְּזוּהָ"ז קָפַחְתִּי light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. וּקְפַחְתִּי ... נְגַדִים (Ms. M. קָפַחְתִּיהּ) the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c.; ib. קָפַחְתִּי ... בְּנֵי אֲדָם those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.—2) to coagulate, be curdled. Gen. R. s. 4 בֵּינָה שִׁירָד ... בֵּינָה קוֹפָא וְיִטְמַד ed. Wil. (oth. ed. קָפַחְתִּיהּ) as soon as a drop of m'so (v. קָפַחְתִּי) is put in, the milk curdles and 'stands' (v. קָפַחְתִּי); ib. s. 14 קוֹפָא (ed. Wil. קָפַחְתִּיהּ); Lev. R. s. 14 קָפַחְתִּיהּ. Tanh. B'shall. 17; Mekh. ib., Shirah, s. 6 קָפַחְתִּיהּ עֲלֵיהֶם וּב' the sea around them was congealed as far as &c.; Yalk. Ex. 248 קָפַחְתִּיהּ; a. e.—[Tosef. Maasr. I, 7, v. infra.]

Pi. קָפַחְתִּי to skim, take off the scum and the substances that gather on wine when it begins to ferment. Maasr. I, 7 יָיִן מִשְׁקָפָה אֶת"פ שְׂקִי יָיִן Y. ed. (Bab. and Mish. ed. קָפַחְתִּיהּ) wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 יָיִן מִשְׁקָפָה אֶת"פ שְׂקִי יָיִן ed. Zuck. (Var. וְקִיפָה); Ab. Zar. 56<sup>b</sup>; Y. B. Mets. VII, beg. 11<sup>b</sup>; [Maim. to Maasr. l. c. seems to read בִּשְׁקָפָה, expl. to form scum]. Tosef. l. c. שִׁילָה וְקִיפָה ed. Zuck. (Var. שִׁילָה וְקִיפָה, v. שִׁילָה). Maasr. IV, 1 הִקְפַחְתִּיהּ לְהַבְשִׁיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 הִקְפַחְתִּיהּ בְּעִרְבֵיהָ

he that skims and takes wine out in a trough; a. fr.—In gen. to take from the top. Ter. IV, 11 וְקָפַחְתִּיהּ ... סָאָה if one S'ah of Trumah fell on top of a pile, and he took it off. Ib. וְקָפַחְתִּיהּ Mish. ed. (Bab. ed. וְקָפַחְתִּיהּ Hif.; Y. ed. Krot. וְקָפַחְתִּיהּ read: וְקָפַחְתִּיהּ; Ms. M. וְקָפַחְתִּיהּ, corr. acc.) let him take it off. Y. ib. 43<sup>b</sup> bot. קָפַחְתִּיהּ וְהוּר וּב' if he took from the top once and again; a. e.

Hif. קָפַחְתִּיהּ 1) same, v. supra.—2) to cause to float. Ber. 40<sup>a</sup> הִקְפַחְתִּיהּ אֲכִילָתוֹ בְּמֵיִם he that makes his food float in water (who drinks freely after meals). Sabb. 21<sup>a</sup> לְהִקְפַחְתִּיהּ to keep the wick floating.—3) to curdle, congeal; to cause coagulation; to become thick. Hull. 120<sup>a</sup>; Men. 21<sup>a</sup> הִקְפַחְתִּיהּ ה' if he made the blood thick (through boiling); ib. הִקְפַחְתִּיהּ Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; הִקְפַחְתִּיהּ בְּהַמָּה by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) הִקְפַחְתִּיהּ וּב' it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 הִקְפַחְתִּיהּ (some ed. הִקְפַחְתִּיהּ). Num. R. s. 9 (ref. to Ex. XV, 8) ה' שְׁלִישֵׁי שֶׁל יָם he made one-third of the sea thick (v. supra); a. e.

Nif. קָפַחְתִּיהּ, קָפַחְתִּיהּ to be curdled, made thick. Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40<sup>c</sup> וְקָפַחְתִּיהּ read: וְקָפַחְתִּיהּ, v. קָפַחְתִּיהּ.]

קָפַחְתִּיהּ ch. same, to float, be on top. Targ. II Kings VI, 6 (h. text וְיִזְכֶּרְתֶּם). Targ. Y. Ex. XV, 8.—Succ. 53<sup>a</sup> הַחֹמָה קָפַחְתִּיהּ 'ק' the waters of the deep came on top and threatened to flood the world; Macc. 11<sup>a</sup>. Hull. 26<sup>b</sup> 'ק' אֵיזוֹרֵי דְמִיָּא because water is heavier, it rests below, and the fruit floats on top. Ib. 111<sup>b</sup> 'ק' רַבְרָבָא דְמָא the blood of flesh sinks, that of the liver floats. Erub. 53<sup>b</sup> וְהִקְפַחְתִּיהּ Ms. M. (ed. וְהִקְפַחְתִּיהּ, v. Rabb. D. S. a. l.), v. קָפַחְתִּיהּ; a. e.—2) to coagulate, curdle. Targ. O. Ex. XV, 8.—Hull. 93<sup>b</sup> הִקְפַחְתִּיהּ הַדָּם the blood coagulates, opp. דִּיבֵּיב.

Af. קָפַחְתִּיהּ 1) to cause to float. Hag. 16<sup>b</sup> אֶתְפֵּי יָדָיו let your hands float (rest lightly on the head of the sacrifice). Sabb. 128<sup>b</sup> דְּרַבְרָבָא נִפְשָׁה (or דְּרַבְרָבָא Pa.) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) to overflow; to be flooded. Kidd. 72<sup>a</sup> א' פִּירָא א' פִּירָא a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12<sup>b</sup> קָפַחְתִּיהּ; Ms. R. 2 קָפַחְתִּיהּ; Ms. R. 1 אֶתְפֵּי, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) to cause coagulation. Hull. 120<sup>a</sup> וּב' הִקְפַחְתִּיהּ since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

Ithpe. קָפַחְתִּיהּ to float, v. supra.

קָפַחְתִּיהּ m. (קָפַחְתִּיהּ) minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection. Keth. 72<sup>b</sup> הוּי קָפַחְתִּיהּ 'ק' if the vow concerns a thing which people (husbands) generally mind (e. g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165<sup>a</sup> ... הַאֲשֶׁה שְׂאֵמְרָה













she was named K., because her savor spread like that of cassia.

ch. same, cassia. Targ. Job XLII, 14. Targ. Ex. XXX, 24 (h. text קצהה).—Pl. קציעתא. Targ. Ps. XLV, 9 Ms. (ed. sing.).

ק' הוישב נ"י Lam. R. to V, 20 the prediction of God's anger was contradicted by Isaiah (Is. LVII, 16). Ib. 22; ib. to I, 2, v. ג'א'סא; Pesik. Vattom., p. 130<sup>b</sup> קצפין (read: קצפין). Esth. R. to I, 18 this shame is enough to cause such anger.

f. (קצין) cut, figure; (cmp. French taille) waist. Targ. II Esth. I, 2 (3) בני ק' הדא ... בני ק' כולהון all of them of the same height ..., of the same figure.

f. (קצין) 1) cutting, felling. B. Kam. 91<sup>b</sup> ארלן (Ms. F. ליקצין) a tree which must be cut. Lam. R. introd. (R. Z'era) שבו זמן ק' רפה וב' (the 15<sup>th</sup> of Ab) begins the good season for cutting trees for fuel, v. בא'ב'לה. Bekh. 34<sup>b</sup> (in Chald. dict.) בהאי ... בא'ב'לה וב' he intended to make himself appear clean by cutting off (the leprous spot), and the rabbis punished him for this very cut (so that he could never be declared clean from this cut-off leprous spot); a. e.—2) stipulation (of price &c.), bargain. Shebu. 45<sup>b</sup> ודאי וב' stipulations of prices one surely remembers, v. קריצתא.—3) pl. קריצות cut fruits. Maasr. III, 4 בחד שדה ק' (קציעתא) if one finds cut fruit (single berries) on the road or even beside a field where cut fruit has been spread to dry; B. Mets. 21<sup>b</sup> Var. (קציעתא).—4) (v. קציעתא a. next w.) the capsule of the T'fillin containing Biblical sections. Ber. 24<sup>a</sup>. Succ. 26<sup>b</sup> top. Kel. XVIII, 8 ק' החריר וב' if he opened the first of the four compartments of the T'fillin and repaired it; a. e.—Pl. קציעין, v. next w.—5) separation, severance of connection, v. קציעה.

m. pl. (קצין) [stores] 1) capsules, pods. Tosef. Shebi. II, 6 אב עשה ק' גבורין וב' (Var. קציעים) if the plant has produced ripe capsules (or pods) before the New Year; Y. ib. II, 34<sup>a</sup> קציעין.—2) capsules containing Scriptural portions, T'fillin, (v. preced. 4). Gitt. 57<sup>b</sup> sq. ארבעים סאה קציעי הפלגין וב' Rashi to Succ. 26<sup>b</sup> קציעי—forty S'ahs of capsules of T'fillin were found on the heads of those slain at Bethar; Lam. R. to II, 2 קציעי; Y. Taan. IV, 69<sup>a</sup> top קציעי.

קציעתא, v. קציעתא.

קציעתא, v. קציעתא.

m. (b. h.; קצער) cutting, harvest, ripening season. R. Hash. 9<sup>b</sup> ק' של שבועתא וב' a ripening in the Sabbatical year which goes over into the eighth year, i. e. plants which were partly ripe in the Sabbatical year are subject to the laws of the Sabbatical year. Ib. קציער הנימיר the cutting of the Omer (v. קציער); a. fr.—Lev. R. s. 18 (ref. to Is. XVII, 11) קציעין של מלכותא the cutting down (destruction threatened) by the government; ק' של יסורין;

by sufferings; קציערו של מלאך וב' the cutting down by the angel of death, v. קציער, Yalk. Is. 287.—Pl. קציעין, v. supra.

m. (קציר) [cut, afflicted,] sick. B. Bath. 16<sup>b</sup>, v. קציער. Sabb. 12<sup>b</sup> בק' לשיוולי Ar. (ed. בתריחה) to inquire after the health of (to visit) a sick person.—Pl. קציערי. R. Hash. 16<sup>a</sup>; Ned. 49<sup>b</sup>, v. קציער. Gitt. 56<sup>a</sup>, v. קציער; a. e.—[קציעריא, Targ. Is. VII, 3 ed. Wil., v. קציער.]—[Y. Shebi. VI, 36<sup>c</sup> קציעריא דגליל, v. קציער III.]

f. = קציער cutting, harvesting. Y. Peah I, beg. 15<sup>a</sup> קציערה שבולה וב' the cutting of the first ear has the same effect (on the duty of leaving a corner) as the striking off of the pile has (on the duty of giving T'rumah). Sabb. 70<sup>a</sup>; a. fr.

(b. h.; cmp. קצהה) 1) to scrape. Neg. XII, 6 שניהן קציעין ... both neighbors must bear the expense for tearing out (the leprous stone) and for scraping (the wall); Sifra M'tsor<sup>a</sup>, Neg., Par. 6, ch. IV; a. e.—2) to cut, dry, and pack figs (v. קציעתא). Taan. 28<sup>a</sup> קציעתא קציעתא those pretending to be engaged in packing figs; Tosef. ib. IV (III), 7 (Var. קציעתא; Y. ib. IV, 68<sup>b</sup> bot.—3) to trim, v. infra.

Pi. קציעתא to cut the ends, trim. Kel. XXVII, 4 קציעתא וב' if in trimming any of them he cuts off a piece one handbreadth square. Zeb. 94<sup>a</sup> ... לקציעתא ... קציעתא a fur intended to be trimmed (v. קציעתא) remains unsusceptible of uncleanness until it has been trimmed; Tosef. Kel. B. Bath. IV, 10. B. Kam. 66<sup>b</sup> כגון קציעתא (Ar. שקציעתא) when he trimmed the stolen furs. Tosef. Kel. B. Mets. XI, 8 אם היה גדול וקציעתא (not יקציעתא) if the cloth was large and he shortened it by trimming; ib. 9. Ib. 2 קציעתא עד שיקציעתא (or שקציעתא) until he cuts off (the defective portion). Hull. 123<sup>b</sup> וב' קציעתא when he trimmed (the skin) going all around; a. e.

ch., Pa. קציעתא same, to trim, cut. Zeb. 94<sup>a</sup> דהשריב קציעתא when he had planned to trim it. Ib. דקציעתא קציעתא, v. preced.

(b. h.) [to be rough, excited,] to be angry. Esth. R. to I, 18, v. קציעתא. Midr. Till. to Ps. XXXVIII ... אני קציעתא we sin, and thou art angry. Yalk. Esth. 1053 קציעתא וב' they grew excited and said &c.; a. fr.

Hif. קציעתא to arouse to anger, excite, incite. Meg. 13<sup>b</sup> (ref. to Gen. XL, 2 a. Esth. II, 21) קציעתא ארון על עבריו ה' הקב"ה ארון על עבריו the Lord incited a master against his servants, in order to satisfy the desire of a righteous man ..., servants against their master, in order to perform wonders for a righteous man; Gen. R. s. 88; Esth. R. to II, 21; Yalk. Gen. 146 קציעתא; a. e.

קציעתא, Targ. Lam. II, 3 ed. Vien., v. קציעתא.

m. (b. h.; preced. art.) 1) anger. Num. R. s. 1, end שלא קציעתא ק' יהא that the divine anger be not on them. Midr. Till. to Ps. XXXVIII; a. fr.—Esp. Ketsef name of an angel of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55<sup>a</sup> (ref. to Ez. IX, 2) 'six men', they are אה ויהיבה וב' ק' K. (Wrath), Af (Anger) &c. Ex. R. s. 41; a. fr.—2) destruction, harm. Deut. R. s. 11 לעשות לי ק' how can I do harm to him (Moses); Yalk. ib. 940.



off the shoe); נקצין פלוגי נאחזוהו; what is k.? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 26<sup>d</sup> bot. קצצה פלוגי; Ib. נאכלנו בקצצה פלוגי adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's k.'; Bab. ib. 28<sup>b</sup> 'וב' בקצצה של וכו' at the k. when that man's daughter was married; וזו היא 'וב' הק' and this is the k. to which a child can testify (when grown up); Tosef. ib. III, 3.

**קצצין, קצצים** m. pl. (preced.) 1) *cut plants, timber, &c.* Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, 'טול את הק' וכו' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods, v. קצצים.*

**קצצוי** ch. same, *capsules, pods.* Y. Kil. I, 27<sup>a</sup> קצצוי I. v. חרובא I.

**קצצתא** I *timber.—Pl. קצצתא, v. קצצתא.*

**קצצתא** II, *קצצתא* pr. n. m., v. קצצתא II.

**קצר** (b. h.) 1) *to cut, reap.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) הקוצר cutting plants. Ib. 73<sup>b</sup> כשום קוצר as an act coming under the category of reaping. Pes. IV, 8 'וב' קוצרין וגורשין וכו' (the barley) and piled it before the Omer was offered. Peah II, 7 'שדה שקצרתה וכו' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 'שק' he must give up the poor man's share from what he reaped. Ib. III, 6 לקצור ולשונה large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short, v. קצר.*—3) (נפש) *to be impatient, vexed; to be sick of.* Gen. R. s. 52 'וב' קצרה (נפש) וכו' אבל she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30<sup>b</sup>; Yalk. Jud. 70. Tanh. Huck. 19 קצרה נפשם בדרך they were sick of marching.

*Pi. קצר to shorten, be brief in doing.* Ber. I, 4 מקום 'וב' לקצר ... where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43<sup>b</sup> ... שלא יהא קצר not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21<sup>c</sup> top. Ber. 34<sup>a</sup> היה קצר gave a very brief prayer. Mekh. B'shall., Vayass'a, s. 1 (ב) ברביתו ק' gave short benedictions (prayers); לא ק' he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. 'יש שעה לקצר וכו' there is a time to be brief &c.; a. fr.

*Hithpa. קצרה, Nithpa. קצרה:* 1) *to be shortened.* Lev. R. s. 21 קצרותיהו ... their years (of life) were shortened.—2) (with נפש) *to be impatient, sick.* Tanh. l. c. הקצרה: נפש השם בדרך (נקצר), v. supra.

**קצר** ch. 1) *to be short.* Targ. Ps. CII, 24 קצר Ms. (ed. איתקצר).—2) *to shorten, v. infra.*—3) (v. קצרה) *to be sick.* B. Kam. 91<sup>a</sup> 'לא מקצר וכו' ... Ms. M. (ed. קצרה) as to estimating how long a person is likely to suffer from such a wound and how long he will not, i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

*Pa. קצר to shorten.* Targ. Ps. LXXXIX, 46 Ms. (ed. 'ק, Pe.).

*Hithpa. קצרה to be shortened, reduced.* Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

**קצר** m. (b. h.) *short.* Ab. II, 15 'וב' היום ק' the day (of life) is short, and the work large. Y. Pes. VII, 35<sup>b</sup> bot. 'וב' ילך לו בק' let him take the shortest road to it; a. fr.—*Fem. קצרה.* Mekh. B'shall., Vayass'a, s. 1 הפילה הצדיקים ק' the prayer of the pious is short. Ber. I, 4 ... אמה ק' one lengthy and one short benediction. Ib. IV, 2 ק' used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46<sup>d</sup> top 'וב' בא לו בק' if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII במצות ידו ק' because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 נפשו ק' a. fr.—*Pl. קצרים.* Cant. R. to VI, 2 'ארוכות וכו' v. ארוך. Midr. Till. to Ps. LXVIII 'וב' קצרי יד בו they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 אתה ארך אפים ואנו קצירי רוח וכו' thou art long-suffering, but we are hasty of spirit; a. e.—*V. קצרה.*

**קצרה, קצר** I m. (preced. wds.) [*one who causes shrinking, fuller, washer.* Targ. Josh. XV, 7, a. e. 'קין (h. text קין) רגל ה' the washer's well.—Y. Ber. IV, 7<sup>d</sup> top ק' שמיה וכו' שקיל 119<sup>b</sup> a. fr.—B. Kam. 119<sup>b</sup> שקיל ליה a fuller is named *katsra* (a shortener), let the *katsra* take it (the dark border of a white cloth belongs to the fuller).—*Pl. קצרי, קצרה.* Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. 'קציר, corr. acc.).—Snh. 92<sup>a</sup>, a. e., v. אונקא II. Taan. 29<sup>b</sup> רבי רב ק' דבי רב the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

**קצרה, קצרה** I (preced.) pr. n. m. *Katsra (Fuller).* Y. Kil. IX, 32<sup>b</sup>; Y. Keth. XII, 35<sup>a</sup>; Koh. R. to VII, 11.—*Esth. R. to I, 13* 'ר' יוסי בר ק' (some ed. קצרה); Gen. R. s. 72 קוצרי 13; Cant. R. to VI, 4 קסרין 4; Pesik. Vayhi, p. 9<sup>a</sup> 'ר' יוסי ובר קצה 9<sup>a</sup> (corr. acc.). Y. B. Bath. X, 17<sup>c</sup> 'ר' יוסי בן קצרתה. Sabb. 151<sup>b</sup> bot. קצרתה. Midr. Sam. ch. XXVI קצרתה בר קצרה (ר' יצחק בר קצרה); Y. R. Hash. I, 56<sup>b</sup> בר קצרתה.

**קצרה, קצרה** II f. = *קסרה, fort, camp.* Arakh. IX, 6, v. צפורי; Y. Sabb. XVI, end, 15<sup>d</sup> (not קצרה). Y. Shek. VIII, beg. 51<sup>a</sup> קצנן של גוים היה שם (some ed. קצנן; v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment. a fuller, v. קצר]. Num. R. s. 18 (ref. to II Sam. XXIII, 1 [read:] הורה של הורה, וקם על קצרה he (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בשילה של בלילה . . . קיים).—*Pl.* *קצרים*, *קצירין*; *Chald.* *קצירא* (with sing. meaning). *Y. Erub. V, 22<sup>b</sup>* bot. לא צטרדין וברית . . . והק' . . . את היתה . . . לך' consider the ruins (near Tiberias, v. *קצירין*) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. *קבר* *Pl.* 4). *Y. Shek. l. c.*, v. supra. *Y. Shebi. VI, 36<sup>c</sup>* ק' דגליל (not *קציריא*) the Fort of Gelil (v. *Hildesh. Beitr. Geogr. p. 17, sq.*); *Tosef. Shebi. IV, 11* קצירא (Var. *קצירי*); *Sifré Deut. 51* קצירא דגלילא; *Yalk. ib. 874* ק' (corr. acc.).—*Trnsf.* *wax-cells in the honeycomb.* *Cant. R. to I, 2* וב' ק' ויש בה דבש יש בו ק' וב' as there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

*קצרה* f. 1) fem. of *קצר*.—2) short board, the board at the head and at the foot of the bed, opp. *קצרה*. *Kel. XVIII, 5*; a. e.—3) רוח ק', v. next w.

*קצרות* f. (*קצרות* f. (preced.) *רוח ק'*) *asthma*, or *incubus* [or *nervous prostration*,] believed to be caused by a demon, *Ben N'filim. Bekh. VII, 5* (44<sup>b</sup>) רוח קצרות באה קצרות באה (44<sup>b</sup>) רוח קצרות באה קצרות באה עליו *Mish.* (Bab. ed. *קצרה*) a person subject to asthmatic spells (is unfit for priesthood). *Ib. 44<sup>b</sup>* רוח קצרות, v. *קצרה* II a. *קצרה*.

*קצרות* II. *קצרות*, *קצירין*, *קצירין*, v. *קצרה* II.

*קציר* m. (*קצר*) one who gives short prayers, opp. *קציר*. *Ber. 34<sup>a</sup>*; *Mekh. B'shall, Vayass'a, s. 1.*

*קציר*, *קציר*, *קציר*, v. *קציר*.

*קציר*, *קציר*, v. *קציר*.

*קצרת*, *קצרת*, v. *קצרה* II; [prob. pr. n. f. *Fuller Woman*].

*קצת* f. (b. h.; *קצה*) *end*.—*Pl.* *קצות*; constr. *קצות*. *Tanh. Vayesheb 2* לק' הדבר *קצת* to the ends of the desert.—*V. מקצה*.

*קצת*, *קצת*, ch. same, 1) *part.* *Targ. O. Num. XXII, 41*. *Targ. Job IV, 12*. *Targ. Gen. XLVII, 2* ed. Bon. (oth. ed. *קצת*); a. e.—2) *extreme end*. *Targ. Y. Num. l. c.*

*קצת*, *קצת*, f. = h. *קצה*, *pelican*. *Targ. Y. Lev. XI, 18*; *Deut. XIV, 17*.—*Targ. Ps. CII, 7* *קצת* ed. Lag. (oth. ed. *קצת*).—[*Ber. 20<sup>a</sup>*, a. e. *קצת* Ar., v. *קצת*].

*קצת* m. (*קצת*, comp. *קצת*) = *throat, neck*. *Taan. 24<sup>a</sup>* בקצתה . . . שדו ליה Ar. (ed. *בצוריה*) they put a cloth into his throat (or around his neck, to torture him).

*קצת*, *קצת*, v. *קצת*.

*קצת*, v. *קצת*.

*קצת* m. name of an unclean bird. *Hull. 63<sup>a</sup>* (Ms. R. 3 *קצת*, v. *Rabb. D. S. a. l.* note 10).

*קצת*, v. *קצת*.

*קצת*, v. next w.

*קצת* pr. n. f. (?) *Kakuzta*. *Sabb. 156<sup>a</sup>* ק' דרמי בר ק' (Ms. O. *קצת*; early ed. *קצת*; v. *Rabb. D. S. a. l.* note 20).

*קצת* m., pl. *קצת* (= *קצת*) a sort of cress used by the poor (cardamum or nasturtium, Löw, *Pl. 349*). *Y. Erub. III, 20<sup>d</sup>* top; *Y. Peah VIII, 21<sup>a</sup>* top, expl. דאביל אליה שני בעליה דאביל דאביל.—*Pes. 114<sup>a</sup>* (prov.) *קצת* קצת אקילי וב' דאביל אקילי אקילי he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

*קצת*, v. *קצת*.

*קצת*, *קצת*, v. *קצת*.

*קצת*, v. *קצת*.

*קצת*, v. *קצת*.

*קצת* to be cold, v. *קצת* II, *קצת* II.—[*Erub. X, 14*, a. e. באר *קצת* (בזר), v. *קצת*].

*קצת* I m. (*קצת* II) *pumpkin, gourd*. *Succ. 56<sup>b</sup>*; *Keth. 83<sup>b</sup>*, a. e. *קצת* בק' *קצת*, v. *קצת*. *Yoma 78<sup>a</sup>* קצת בק' cooled his hands with a pumpkin. *Ker. 6<sup>a</sup>*; *Hor. 12<sup>a</sup>*; a. fr.—*Pl. קצת*. *Meg. 12<sup>a</sup>*; *Sot. 10<sup>a</sup>* *קצת*. *Ned. 51<sup>a</sup>* ק' בני ורהא *קצת*. *B. Mets. 64<sup>a</sup>* קצת *קצת*. *Sabb. 129<sup>b</sup>* קצת *קצת* large and small gourds, all kinds of gourds. *Y. Ned. VII, beg. 40<sup>b</sup>* (not *קצת*); *Y. Or. III, 63<sup>b</sup>* top *קצת* (corr. acc.).

*קצת* II to call, v. *קצת*.

*קצת* I ch. same, v. *קצת*.

*קצת* II, *קצת* m. (preced.) = h. *קצת*, *Biblical verse*. *Targ. Esth. VI, 1*.—*Ber. 2<sup>a</sup>* קצת *קצת*. *Ib. 27<sup>a</sup>* באר קצת the text reads *babboker* &c. *Ib. 29<sup>b</sup>* קצת where is the Biblical passage to prove it? *Shh. 45<sup>b</sup>*; *71<sup>a</sup>*, a. e. קצת *קצת* I. *Ker. 11<sup>b</sup>* bot. *קצת* *קצת* do we need a Bible verse for it?; a. v. fr.—*Ber. 30<sup>b</sup>* קצת קצת go out, read thy verse in the street, i. e. thy authority is not recognized at college; *Keth. 56<sup>a</sup>*; *Yeb. 40<sup>a</sup>* קצת, v. *קצת*.—*Pl. קצת*. *M. Kat. 3<sup>b</sup>* קצת *קצת* are these traditional rulings? are they not intimated in the Biblical text? *Pes. 4<sup>b</sup>* קצת קצת there are two verses (seemingly contradictory); a. v. fr.

*קצת* m. (preced.) a *Biblical scholar, Bible teacher*. *Kidd. 49<sup>a</sup>* קצת אמר ליה ק' אמר ליה but if he said to her,





the Temple); a. fr.—Pl. קרנא, קרנא, קרנא. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 אלילין כל את כל the sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54<sup>b</sup>; a. fr.

קרנא, v. קרבניש.

קרנא (emp. קרנא), Pl. קרנא to scrape; to curry (with a small-toothed strigil), v. קרנא. Bets. II, 8 וב' קרנא אתו you may curry an animal on the Holy Day. Ib. אין בקרנא אין אבל ... you must not curry... with small-toothed strigils..., but you may do so with large-toothed ones. Yalk. Deut. 938 ויהא בילם (את) thou curriest him, and he kicks, v. קרנא II; a. e.—Y. Sabb. IV, end, 7<sup>a</sup> שיקרנא, v. קרנא.

קרנא f. (preced.; emp. Arab. *kurd*, ricinus) [*scraping*,] abdominal pain caused by a parasitic worm. Lev. R. s. 18; Num. R. s. 7 (ref. to לזרא, Num. XI, 20) [read:] שאהיה לך' (some ed. לקרנא) it will cause *kurda*, as I will put a parasite (*dura*) in their bowels; v. קרנא.

קרנא I, קרנא pr. n. *Kardu*, *Kardun*, the district of *Cordyene* (corresponding to b. h. אררט; v. Schr. KAT<sup>2</sup>, p. 53). Targ. O. Gen. VIII, 4 (Y. קרנא, some ed. קרנא). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

קרנא II pr. n. pl. *Kardu* in Babylonia (emp. *Kardunias*, Schr. KAT<sup>2</sup>, p. 348; KGF, p. 534). B. Bath. 91<sup>a</sup> ... עשר בק' (Ar. בבקרה) Abraham was ten years in prison, three in Cuthi and seven in *Kardu*; Yalk. Gen. 77 בקרנא; Pirké d'R. El. ch. XXVI קרנא.—Yeb. 115<sup>b</sup> קרנא.

קרנא m. = קרנא, a tunic with sleeves.—Pl. קרנא. Ab. d'R. N., ch. VI ed. Schechter (ed. קרנא, corr. acc.).

קרנא, v. next w.

קרנא m. pl. (קרנא I) *Cordyenians*. Y. Kidd. IV, 65<sup>e</sup> bot.; Y. Yeb. I, 3<sup>b</sup> top וב' קרנא we may accept proselytes from the Cordyenians and the Tadmorites; Bab. ib. 16<sup>a</sup>. Ib. קרנא (ch. form), contradist. from קרנא, v. קרנא.

קרנא m. (b. h. קרנא; קרנא, emp. קרנא) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 בהם ק' להפיר make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 וב' קרנא (he sticks into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80<sup>e</sup>; Bab. ib. 7<sup>a</sup>. Bets. IV, 3 בק' ... (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31<sup>b</sup> נקבית שלל the broad side of it. Ib. וקפיץ ק' a tool combining axe and bill, v. קפיץ; a. fr.—Gitt. 30<sup>b</sup> ק' a ground having room for the mattock to work in, a common-sized field, opp. to בלא בוחא a diminutive

patch of ground.—Pl. קרנא. Tosef. B. Mets. II, 1, v. קרנא; a. e.

קרנא Midr. Till. to Ps. XLV some ed., v. קרנא.

קרנא, v. קרנא I.

קרנא pr. n. (v. קרנא I) *Kardunia*, *Cordyene*, a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קרנא (name of a mountain).—Gen. R. s. 33 (expl. הרר אררט, Gen. I. c.) טירר ק' the mountains of *Kardunia*.—Denom. f. pl. קרנא, קרנא. Pes. 7<sup>a</sup>; 21<sup>b</sup> אפר' בחיטו ק' אפר' even with wheat of *Cordyene* (when it has become moistened, although it is very hard); Y. ib. I, 27<sup>e</sup> bot. במדבר קרנא אפר' ובו (not אפר') even with *Cordyenian* wheat in the desert; for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קרנא, v. קרנא.

קרנא, Midr. Till. to Ps. XLV some ed., v. קרנא.

קרנא, Pirké d'R. El. ch. XXVI, v. קרנא II.

קרנא, v. קרנא.

קרנא pr. n. m. *Bar Kardima*. Koh. R. to X, 8 שוק ובר ק' the market or open place of B. K.

קרנא, v. קרנא.

קרנא, Ab. d'R. N. ch. VI, v. קרנא.

קרנא, v. קרנא.

קרנא, v. קרנא.

קרנא, v. קרנא.

קרנא (v. קרנא) to scrape. Tosef. Kel. B. Kam. III, 12 (קורנא) if he scraped or planed them and made vessels of them; ib. VII, 15 קרנא (corr. acc.). Y. Sabb. IV, end, 7<sup>a</sup> עד שיקרנא (not דם ...) until he scrapes (the stones). V. קרנא.

קרנא, v. קרנא.

קרנא, constr. קרנא, v. קרנא I.

קרנא I f. = h. קרנא, *town, village*. Targ. Hos. XI, 9. Targ. O. Ex. XX, 10.—Y. Taan. IV, 68<sup>d</sup> top 'כל קרנא in every place that we came to, we found &c. Ib. כל קרנא דהוין וב' in every place that they came to &c.—Pl. קרנא, קרנא, קרנא. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. קרנא, קרנא, v. קרנא). Targ. Y. Ex. XX, 10; a. fr.—Targ. Y. II Num. XXXI, 50 קרנא דהבא (not קרנא) golden forts (a female head-dress; emp. עיר של זהב, v. קרנא).

קרנא II, קרנא, קרנא f. = h.



קרויב, *pumpkin-shell*, or *pumpkin-shaped vessel for water, cooler*. Targ. Y. Gen. XXI, 14 (h. text קרויב). Targ. Y. I ib. 15 (Y. II קרויב, corr. acc.). Ib. 19 (some ed. קרויב, corr. acc.).

קרויב, v. קרויב.

קרוב I m. (b. h.; קרוב) *near; related, relative*. Y. Ber. IX, 13<sup>a</sup> top (ref. to Deut. IV, 7) קרוב מיני קרויבות (God is) near in every way of nearness (at all times, in all places, in sympathy &c.). Snh. 9<sup>a</sup> ק' וז' if it appears that one of the witnesses is a near relative (of the defendant) or disqualified. Ib. 10<sup>a</sup> ק' ואינו ק' אדם כל אצל עצמו ואין ק' every man is considered a relation to himself, and none can incriminate himself. Ib. 10<sup>a</sup> ק' ואינו ק' אדם ק' אצל עצמו ואין ק' a man cannot testify against himself, but he is not a relative to (disqualified to testify against) his property. Ib. III, 4 ק' וזרחק ק' היה ק' וזרחק ק' a relation (by marriage, so as to be disqualified), and became a stranger again. B. Mets. 39<sup>a</sup> ק' וז' מורדקין ק' וז' if a person has been carried off captive, they (the court) appoint a relative to manage his estate. Ib. ק' מהמה ק' an indirect relative (e.g. one's step-brother's step-brother); a. v. fr.—Pl. קרויבין, קרויבין. Gitt. 14<sup>b</sup> ק' ללמלוח ק' connected with royalty, influential. Snh. III, 4 ק' ואלו הן הק' the following are considered relatives (disqualified to act as judges or witnesses); a. fr.—Sabb. 152<sup>a</sup> ק' נששו רחוקים ק' near objects have become distant (my senses are dull from old age).—[Tanh. B'shall. 18 ועבריה קרויבים; Y. Taan. II, 66<sup>a</sup> top שהגיד כ"ז נראית v. קרויבין, v. קרויבין.]—Fem. קרויבה. Y. Ber. I. c. קרויבה ק' ויאונה וז' the idol is apparently near, but in fact distant. Esth. R. to III, 1 Haman reflected in his heart קרויבתי אם אסתר ... if Esther is a Jewess, she is my relative. Meg. 14<sup>b</sup> קרויבתי Huldah was a relative of Jeremiah's; a. fr.—Pl. קרויבות. Gen. R. s. 18 ק' ונשא ... מקרויבתי וז' if a man marries one of his relatives, of him it is said 'bone of my bones' (Gen. II, 23). Lev. R. s. 18 ק' ק' רחוקות נששו וז' distant objects have become near (things that I could discern at a distance must be brought near me), near objects have become distant, v. supra; a. fr.

קרוב II, קרויב, קרויב m. (Pa. 3) *leader in prayer, hymnologist, reader*. Lev. R. s. 30 קרויב ופייטן Ar. (ed., a. Pesik. Ul'kah. p. 179<sup>a</sup> פייטן ודרשן קרויב) hymnologist and poet; Cant. R. to III, 6 קרויב ופייטני Y. Ber. I, 3<sup>c</sup> bot. [read:] הוה כמדין לק' וז' R. Z. (in his prayer of the section Modim) kept pace with the reader in order to bow simultaneously with him at the beginning and at the end. Lev. R. s. 19; Cant. R. to V, 11 ק' אלבסנורי R. A. the hymnologist.—[In liturgy קרויב (not קרויבין): the poetical insertions, on special occasions, in the Prayer of Benedictions.]

קרוב, v. קרויב.

קרוב, v. קרויב.

קרוב, (קרובה), קרויב, קרויב, v. I, II.

קרוב m. (קרוב to be round, cmp. קרויב) name of an

earthen vessel. Num. R. s. 20 וז' ומצאן ק' של וז' (some ed. קרויב) this is one of three men whom the Lord tried and found to be vessels for urine (unworthy; Gen. R. s. 19 קרויבין).—Pl. קרויבין. Gen. R. s. 86 end בבפר ק' קרויבין.—Pl. קרויבין. Gen. R. s. 86 end בבפר ק' קרויבין. Ar. (ed. קרויב ... קרויב) will you import K'rozim to K'far Hananiah? (v. קרויב).—V. קרויב.

קרוב, קרויב m. 1) = h. קרויב, bald. Targ. Y. Lev. XIII, 40.—2) white-spotted. Targ. Y. Gen. XXX, 32 (h. text קרויב); ib. 33 קרויב.—Pl. קרויבין, קרויבין; f. קרויבין. Ib. 35; 39 (h. text קרויבין); a. e.—Ib. XXXI, 10 קרויבין, קרויבין.

קרוב, קרויב pr. n. pl. K'ruhayim, a Palestinian place producing the best wine. Men. VIII, 6 (86<sup>b</sup>, some ed. קרויבין, Mish. ed. קרויבין, corr. acc.; Ar. קרויבין; v. Rabb. D. S. a. l. note 2).

קרוב, v. קרויב, v. קרויב.

קרוב, v. קרויב.

קרוב, קרויב m. (קרוב I) 1) reading.—Pl. קרויב. Y. Meg. IV, 75<sup>a</sup> top ק' וז' שיש קלן ק' וז' he heard them read (from the Torah) without benedictions.—2) Biblical scholar, v. קרויב.

קרוב I f. (v. קרויב I) scaffold for laying joists. Ex. R. s. 13, beg.

קרוב II, v. קרויב.

קרוב, קרויב, קרויב m. of Kirva; pr. n. m. Kirvaya. Sabb. 45<sup>b</sup>, v. קרויב.—Tosef. Maas. Sh. IV, 5 ק' אבא הילשא בן קרויב (הלקיה בן קרויב); Y. ib. IV, beg. 54<sup>d</sup> אבא ק' ed. Zuck. (Var. הלקיה בן קרויב); B. Bath. 123<sup>a</sup> אבא הילשא קרויב בר קרויב (Levy, Neub. Wört. quotes קרויב); Ms. Bath. 123<sup>a</sup> אבא הילשא קרויב (Ms. M. only אבא הילשא בר קרויב); Ms. H. קרויב; v. Rabb. D. S. a. l. note 90).

קרוב, קרויב f. (v. קרויב I) pumpkin-shell used as a drawing vessel, cooler. Sabb. XVII, 6 (125<sup>a</sup>) האבן שבק' (האבן של קרויב) the stone which is put into a drawing vessel (to weight it); ib. 125<sup>b</sup> שבקרויב (Ms. M. שבקרויב, corr. acc.). Hull. 57<sup>b</sup> (Ms. M. קרויב); Kel. III, 5; Tosef. ib. B. Kam. III, 3, v. קרויב; a. e.

קרוב m. pl. (קרוב II) persons called up to read from the Scriptures. Y. Taan. IV, 68<sup>a</sup> bot. ק' לא יז' the three persons called to read from the Torah must read no less than ten verses altogether; Y. Meg. IV, 75<sup>a</sup>. Y. Ber. VIII, 11<sup>b</sup> top ק' באר וז' how do you consider those three readers from the Torah (as regards benedictions)? Ib. V, 9<sup>c</sup> bot. ק' בהורה ואין ק' יז' several persons are called to read from the Law successively, but not to read from the Prophets; Y. Meg. IV, 74<sup>d</sup> קראיה קרויב (corr. acc.).—V. קרויב.

קרויבין, Ex. R. s. 36, v. קרויבין.

קרויבין f. (sing. a. pl.) (carrucha, carruca) travelling and state carriage. Tanh. B'shall. 18 ... כעשה

וכ' וינברה קרובים וכו' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 235 שיירה); Y. Shebu. III, 34<sup>d</sup> בלע כרובין Ar. (ed. קרויני, corr. acc.) the serpent, in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37<sup>d</sup> קברין (corr. acc.). Y. Shebu. l. c. ודלכוהא ק' . . . אנה חמיה משך I saw the skin of a serpent that went (was used as a cover for) the royal carriage; Y. Ned. l. c. ברוינין למלכוהא (corr. acc.). Y. Meg. I, 70<sup>c</sup> bot. שלו עד שהגיע לק' until he reached his (Nicanor's) carriage; Y. Taan. II, 66<sup>a</sup> top לקרובין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 שחיו בק' למלך Ar. (ed. בקרויני, corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 וימלאו כל הב' דם בקרוין Ar. (ed., v. קרוין) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קרוקין. Num. R. s. 23, end בכורבין (corr. acc.), v. קקר; a. fr. (corrupt קרויני, קרויני).

קרולין, v. קרולין.

קרומ m. (קרם) skin, membrane. Neg. I, 1, a. e. כק' ביצה the color of the membrane surrounding the egg. Hull. III, 1, v. מיה. Ib. 43<sup>a</sup> אינו ק' שעלה . . . אינו ק' a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56<sup>a</sup> קרומו רך קרויני its membrane is tender; a. fr.—Pl. קרויני. Ib. 57<sup>b</sup>, v. קרויני.

קרומים, v. קרומים.

\*קרוממסין m. (comp. of קרום a. נס) cover (or color) of gold foils, name of a jewel in the high priest's breastplate (corresp. to b. h. הרשיש γχρστλσθσς, LXX Ex. XXVIII, 20; Targ. יבא). Ex. R. s. 38, end.

קרומית f. (v. קרום) של קנה (or sub. קנה של) the skin-like, scaly envelope of reed, haulm (used as knife, v. Löw, Pf. p. 344). Tosef. Hull. I, 5; Hull. 15<sup>b</sup>, a. e. בכל ב' . . . you may cut ritually with any tool, . . . with glass or with a reed haulm. Ib. 57<sup>b</sup> עשו לה ק' וב' Ms. M. a. Ar. (ed. קרויני, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—Pl. קרויני. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11<sup>c</sup> קרויני (corr. acc.).—Pesik. B'shall. p. 87<sup>a</sup> שהיו זקנים וקולמיות (Ar. וקולמיות, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 667; Cant. R. to II, 7 קרויני (corr. acc.). Sabb. 125<sup>a</sup> של מהצלה ק' shreds of reeds detached from mats.

קרומית, Tosef. Hall. I, 1, ed. Zuck., v. קרויני.

קרומיני, v. קרויני.

קרון f. (v. קרר) wagon, travelling coach. Ab. Zar. V, 4 חמיה יניו בק' וב' if a person left his wine in a coach . . . and walked on a short-cut (leaving the wine

under the care of a gentile driver) &c.; Y. ib. 44<sup>d</sup> bot. . . שהפליגה וב' it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 היושב בק' he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them בק' ומושיב איהו and made them sit in his coach; Pesik. Vatt. p. 133<sup>a</sup> על קרויני שלו (read קרויני חק' עוברת וב' (קרון) קרויני חק' the coach passed over them &c.; Pesik. l. c. 133<sup>b</sup> הקרויני (corr. acc.); Lam. R. to IV, 15 קרויני, קרויני (corr. acc.); a. fr.—Pl. קרויני. Sabb. 122<sup>a</sup> של בית רבי וב' ק' the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. לשתיה יין בק' של נכרים וב' to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76<sup>b</sup> של זהב ק' ק' (ed. קרויני. fr. קרויני) gilt coaches. Cant. R. to V, 2 שיהו עגלות וקרפיות וב' (fr. קרויני) wide enough for wagons and coaches to pass. Gen. R. s. 75 יושבי קרויני (fr. קרויני?) sitting in coaches; Yalk. ib. 130. B. B. 146<sup>a</sup> וב' ק' one hundred wagon loads &c.; Y. ib. IX, 17<sup>a</sup> קרויני (corr. acc.).—V. next w.

קרונה f., pl. קרויני (preced.) open place for wagons on market days, station; market day. Meg. 5<sup>b</sup> רבי רחין קרונה בבית רבי וב' Rabbi bathed in the bathhouse of the station of Sepphoris on the 17<sup>th</sup> of Tammuz. Keth. 15<sup>a</sup> if a woman had intercourse with an unknown man in the market; . . . בשנת ק' you cannot mean on the wagons in the market, but . . . at market time. Ib. היה מנשה בק' . . . the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25<sup>d</sup> (in Chald. dict.) בהן קרויני וב' (כהן).

קרונה, קרויני f. (Κόρυμβος, by adaptation to קרנא) (Corinthian) capital of a column (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—Pl. קרויני. Targ. I Kings l. c.; a. fr.—Ib. 2 דרויני (כרתות) ib. 12 קרויני (ed. Lag. (ed. קרויני); h. text).

קרם, Gen. R. s. 67, v. קרויני.

קרוממיל, v. קרויני.

קרוממילין m. pl. (κρστλλινσ) rock-crystal decorations. Targ. Esth. I, 6.

קרוממיל, קרויני m. (crustuminum, sub. pirum) Crustumenian pear (red on one side). Tosef. Kil. I, 4 גבי עוגס ק' על גבי עוגס ק' (קרוממילין) they grafted a Crustumenian on a native pear-tree; Y. ib. I, 27<sup>a</sup> קרויני and קרויני (sing.).—Pl. קרויני. Tosef. Shebi. VII, 16 (Var. קרויני). Tosef. Ukts. III, 7 קרויני. Kil. I, 4 קרויני Ms. M. (Y. ed. קרויני). Mish. a. Bab. ed. קרויני. Maasr. I, 3 קרויני (קרויני). Mish. ed. (Ms. M. קרויני, Y. ed. קרויני, Bab. ed. קרויני).

קרוממיל, קרויני, v. קרויני.

קרוממיל m. (קרין I) biting insect.—Pl. קרויני. Cant. R. to I, 1, v. קרויני.







form; abbrev. ק"ס) read not . . . but—, i. e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64<sup>a</sup> (ref. to Is. LIV, 13 בְּיַלְדֵי אֱלֹהִים בְּנֵי אֱלֹהִים read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9<sup>b</sup> (ref. to Ps. XLIX, 12) אֵלֶּיךָ קָרָבָם אֱלֹהִים קָרָבָם read not *qirbam* (their innermost) but *kibrām* (their grave); a. fr.

*Pi.* קָרָא same, to call, invite. Part. pass. מְקַרְאֵי, pl. מְקַרְאֵי, מְקַרְאֵי, מְקַרְאֵי. Num. R. s. 13 'וב' יֵשׁ הֵן לִבְנֵיךָ' does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

*Nif.* נִקְרָא 1) to be called. Lev. R. s. 1, beg. נִקְרָא הַנְּבִיאִים מֵאֵן . . . נ' (ref. to Ex. II, 13) 'וב' מֵאֵן from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58<sup>b</sup>. Ab. Zar. 19<sup>a</sup> (ref. to Ps. I, 2) 'נקראת וכו' . . . נקראת first it (the Law) is called the Lord's, and then his (the student's); a. fr.— 2) to be read, recited. Meg. I, 1 מגלה נקראת וכו' the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 'ולא וכו' מנשה ראובן נ' ולא וכו' the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. 'לא נקראין וכו' (Y. ed. נִקְרָאִין) must be neither read nor interpreted. Tosef. ib. IV (III), 31 'יש נקראין ומהרגמין וכו' certain verses are read but not interpreted &c.; Meg. 25<sup>b</sup> נִקְרָאִין; a. v. fr.

*Hif.* הִקְרִיא to cause to call, to lead in reading. Sot. 10<sup>a</sup> sq. (ref. to Gen. XXI, 33) אֵלֶּיךָ נִקְרָא אֱלֹהִים נִקְרָא read not *vayikra* (and he called) but *vayakri* (and he made call), 'וב' מְלַכְד שֵׁד' intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20<sup>c</sup> top קטן שהוא מְקַרְא וכו' a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. קָרָא I); גדול שהוא מְקַרְא וכו' an adult that leads in reciting . . . , when the congregation responds with the first sentence (as refrain). Succ. III, 10 'מְקַרְאֵי אוֹתוֹ וכו' if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 'קול סופרים מְקַרְאֵי וכו' heard the teaching scribes as they made the practicing children read, 'such and such . . . divorces &c.'—Esp. to teach the Scriptures (מְקַרְאֵי). Lam. R. to I, 6 . . . הִקְרִיאֵי דָּה אַחַד וכו' . . . הִקְרִיאֵי דָּה אַחַד teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Erub. 104<sup>b</sup> שֶׁהִקְרִיא וכו' I.]

*Qal.* קָרָא I, ch. same, to call, name, invite; to read. Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II, 19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—Meg. 18<sup>b</sup> 'וב' דָּקְרָא לֵיהּ when they call him (in his sleep), and he answers. Gen. R. s. 17; Lev. R. s. 34 בְּשִׁבְעֵיהֶם קָרָאִין (begging for alms) in the neighborhood &c. Ber. 13<sup>b</sup> 'אֵין מְקַרְאֵי דְלֵא דְלֵא וְדֵלֵא דְלֵא' one is not permitted to read the Sh'm'a (while lying on one's back), but &c.; . . . מְקַרְאֵי דְלֵא to read is forbidden even when turning sideways. Ib. 11<sup>b</sup> 'וְדֵלֵא דְלֵא' it is written (Is. XLV, 7) 'and creates evil', and we read (in the morning prayers) 'all'! Pes. 3<sup>a</sup> 'קָרָא נִגְהַי וכו' v. נִקְרָא. Ib. 'לְנֹהֲרָא וכו' . . . קָרָא לְנֹהֲרָא the Lord called the light and appointed it &c. Gen. R.

s. 40 'וב' קָרָא לֵיהּ הוּא applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5<sup>b</sup> top, a. fr. 'וב' קָרָא לֵיהּ applied to him the verse &c. Keth. 17<sup>a</sup> sq. 'וב' קָרָא לֵיהּ (at the funeral) of one that read the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152<sup>b</sup> 'וב' קָרָא לֵיהּ thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74<sup>b</sup> bot. 'וב' קָרָא לֵיהּ as to the curses (v. אָרָר), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 'וב' קָרָא לֵיהּ learn the Torah from such teachers as get up early and study while it is yet night, v. אֶמְשֵׁן; a. v. fr.—Y. Meg. IV, 75<sup>a</sup> bot., a. e. 'וב' קָרָא לֵיהּ they recite.—Part. pass. קָרִיא, pl. מְקַרְאֵי; *pl.* קָרִיא the Massoretic reading, opp. כְּתִיב. Treat. Sof'rim ch. IX, 8. Ned. 37<sup>b</sup>, v. מְקַרְאֵי; a. fr.

*AF.* אֶקְרִיא (Pa. קָרָא) to make read, to teach (the Scriptures). Sabb. I. c. אֶקְרִיא לֵיהּ קְוֵלָה לֵאמָר (Ms. M. אֶקְרִיא לֵיהּ קְוֵלָה לֵאמָר) he that taught thee Koheleth (Ecclesiastes) failed to teach thee Mishlê (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376 רִבְרִיא יְבִיב. Yeb. 9<sup>a</sup> 'וב' קָרָא לֵיהּ as R. J. taught his son the interpretation of &c. Koh. R. to III, 14 מְקַרְאֵי, read: מְקַרְאֵי, v. מְקַרְאֵי; a. fr.—V. מְקַרְאֵי.—[Tanh. B'resh. 2 וְלִקְרִיאֵיהֶם, read: וְלִקְרִיאֵיהֶם.]

*Ithpe.* אֶקְרִיא, אֶקְרִיא, אֶקְרִיא to be called, named; to be called upon, visited. Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26<sup>b</sup> 'וְהַיְהוֹדָה אֶת הַיְהוֹדָה' where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 'אֶקְרִיא לֵךְ אֶת הַיְהוֹדָה' even Prophets have not been taught thee; Yalk. Gen. 133 'אֶקְרִיא לֵךְ אֶת הַיְהוֹדָה' they have not taught thee (v. supra); a. fr.

*Qal.* קָרָא II (קָרָא) (b. h.) to join.—Denom. קָרָא III.—'וב' קָרָא לֵיהּ and came out to meet him. Ib. 119<sup>a</sup>; B. Kam. 32<sup>a</sup> top 'וב' קָרָא לֵיהּ to meet the bride (the Sabbath); a. fr.

*Nif.* נִקְרָא to meet, join, esp. נִקְרָא (denom. of קָרָא) to lose semen. Gen. R. s. 52; s. 74, a. e. 'אֵין הַלְשֹׁן הוּא' this expression *vayikkar* (Num. XXIII, 4) has the meaning of uncleanness (by analogy from Deut. XXIII, 11).—Meg. 15<sup>a</sup>; Taan. 5<sup>b</sup>. Yeb. 76<sup>a</sup>.

*Hof.* הִקְרִיא same, to have (nocturnal) pollution; to lose semen. Y. Snh. II, 20<sup>b</sup> top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) 'וְהַפְּשֵׁת אוֹתָם הִקְרִיא בִּוְלֵן' 'she struck them' (with her charms), all of them met with &c.

*Qal.* קָרָא II ch. same, to join. *Ithpe.* אֶקְרִיא to do something by accident; to happen. Snh. 33<sup>a</sup> 'וב' אֵין יִזְכֵּר כְּדוּר' if he happened to act in accordance with the opinion of one of them, when the common usage agrees with the other. Keth. 26<sup>a</sup> 'וב' אֶקְרִיא וְהִבְיָא לֵיהּ accidentally they gave it to him.

*Pi.* קָרָא II, (b. h.) 1) (denom. of קָרָא, q. v.) to lay beams; to cover.—2) (denom. of קָרָא I, q. v.) to wall up, close. Ber. 10<sup>b</sup> (ref. to II Kings IV, 10) 'וְהָיָה לֵיהּ' it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 'וב' אֶת הַפְּרִיצָה' you may close up a breach during the festive week. Ib. 7<sup>a</sup> 'וב' מְקַרְאֵי in what way is it to be done? . . . With shrubbery or bay-trees. Succ. I, 8 'וב' הַמְּקַרְאֵי סוּכָה' he

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 'וב' היה מקרה בקורה וב' he covered the building with joists, and wrote the name of the king on them; a. e.—Part. pass. מקרה; f. מקרה. Y. Succ. I, 51<sup>d</sup> סיכה כזה a Succah covered with beams is ritually unfit; f. פסולה כזה a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57<sup>d</sup> 'ב' מצודה a vaulted cave. Sabb. 5<sup>a</sup>; a. fr.

קר III (קר) f. = קריא, town, place. Targ. O. Gen. XLVII, 21 (some ed. קרי). Targ. Is. XIX, 2; a. e.—Pl., v. קריא.

קר, part. pass. of קרי I, q. v.

קר, קרי m. (b. h.; קרה I) 1) accident, mishap. R. Hash. 16<sup>a</sup> 'וב' קרה אצורא שאירע בה ק' וב' a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. '... ארם וב' a man whom a mishap befell or &c.—2) (euphem.) nocturnal pollution. Ab. V, 5. Midd. I, 9. Yoma 88<sup>a</sup> בעל ק' one to whom pollution happened; a. fr.—Pl. קריין. Ber. 22<sup>b</sup>; B. Kam. 82<sup>a</sup> (Ms. H. קריין); Y. Meg. IV, 75<sup>a</sup> top; a. e.

קר I ch. same, 1) accident, mishap. Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. קריא; ed. אצורא).—2) constr. קרי pollution. Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien.=h. text קרה; oth. ed. סיאהב).

קר II m. name of a worm in poppy. Sot. 3<sup>b</sup> (Ar. s. v. וקריא, v. קריא; כיד; v. וקריא).

קר III m. Bible verse, v. קריא.

קר place, v. קריא.

קרייה, קריאה f. (קרא) 1) call. Sifra Vayikra, Par. 1 (ref. to Lev. I, 1) לדיבור ק' ליהוה the Lord sent the call in advance of the speech. Ib. הוא אומר הגני ק' על כל ק' to every call he responded with 'here am I.' Deut. R. s. 11, beg. Isaac closed his blessings with a call (Gen. XXVIII, 1); אלא בק' I will commence with a call (ib. XLIX, 1); a. fr.—2) reading esp. from the Scriptures. קריאה שבע (קריה) (abbrev. ק"ש), or ק' (sub. שבע) the recitation of Sh'm'a (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13<sup>b</sup> מצוה מצוה ק' the duty of reciting, contrad. to מצוה בונה, v. פנינה. Ib. ק"ש של ר' וב' this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. שבע II. —קריאה הגולה the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14<sup>a</sup> קרייה (not קרייה), v. קרייה. —Macc. 18<sup>b</sup> קרייה הראשונה those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—Pl. קריאות. Deut. R. s. 4, beg. הרבה בק' לקרוא how about reading 'the reproofs' (הוקרה) by several calls (by calling up several persons successively). Ib. קרייה וב' אם יקראו קרייה וב' if they do read... by several calls, each called-up person should not recite the benediction before and after &c.—Cmp. קרייה.

קריאסות, v. קריאסות.

קר, v. קריב.

קר, קריב m., קריבא, קריב f. (קריב) near, related. Targ. Deut. XXII, 2. Targ. Lev. XXI, 3. Ib. XVIII, 6; a. v. fr.—Y. Keth. IX, 33<sup>a</sup> top קריבין וב' as in the case of that relative of R. S.—Pl. קריבין וב' קריבין. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

קר f. (קריב) coming near, use of the root קריב. Gen. R. s. 96 (ref. to Gen. XLVII, 29) למה ק' בי ק' וב' he of whom the expression 'come near to die' is used, has not reached the age of his fathers; ק' דוד כהוב בי ק' וב' of David the expression קריב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3<sup>b</sup> (ref. to Ex. XXII, 7 ונקרב) כשעה ק' from the time of the approach (before court) there must be three judges. Gen. R. s. 71 ק' ובוה ק' coming near is mentioned in connection with the tribe of Judah (Ps. LXXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25<sup>a</sup> ק' וב' ק' וב' since with regard to illicit connections the word קריב is used &c. Sabb. 104<sup>b</sup> קריב, בחוסר דק' בחוסר קריב it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46<sup>d</sup> קריב the root קריב may also mean separation (coming near one's self, ref. to Is. LXXV, 5).—Pl. קריבות. Pes. 118<sup>b</sup> (ref. to Ps. LXXVIII, 31) מהו הפצין בחן ק' שהיו הפצין בחן what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קריבות (or קריבות). Y. Ber. IX, 13<sup>a</sup> top, v. קריב I.

קר, v. קריב II.

קר, קריבות f. (קריב) friendship, relationship. Ex. R. s. 5, a. e., v. קריבות.

קר f. = קרייה. Targ. Y. Deut. XXXI, 14.

קר m. (קריד; cmp. קריד) (a pot) covered with a crust formed of hardened sediments. Ab. Zar. 76<sup>a</sup> קריד הוא ק' (Ms. M. קריד, cmp. קריד a קריד) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

קר I f. (b. h.; קרה I a. II) town, settlement, fort. Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) קריה ק' היה the town in which David put up his camp; ק' דלא ק' ששעה וב' the place where &c., v. קרייה. Ib. קרייה וב' משה היה בקרייה 9 קרייה. Yalk. Is. 302. Tanh. K'dosh. 9 קרייה בבקרייה (corr. acc.; Yalk. Ps. 680 (בשרי קרייה).—Pl. קרייה. Y. Snh. I, 18<sup>b</sup> bot. 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17<sup>a</sup> קרייה, read קרייה, v. קרייה.]

קר, קרייה m. ch (= קרייה, v. קרייה, v. קרייה)













for living purposes; a. fr.—2) *an area* (of seventy square cubits) *outside of a town, added to the city limits for the purposes of Sabbath distances.* Erub. V, 2 לטרך ק' נוהגין ק' for measuring Sabbath limits we allow a *k.* to each town; וזהו כן ... אלא בין וכו' but the scholars say, a *k.* as an extension to city limits is allowed only in the case of two neighboring towns; ק' לשהיה ק' לשהיה ק' אם יש לזו ... ק' לשהיה ק' if there is a space of seventy cubits for one and an equal space for the other, this forms a *k.* for both, so that they may be considered as one town. Ib. 57<sup>a</sup> ק' הורה ק' הורה ק' by *k.* the scholars mean the application of the law of *k.* (as an extension to the town); a. fr.—*Pl.* קָרְפֵּסוֹת. Ib. IX, 1 ק' רשות וכו' ק' רשות וכו' joint roofs, courts, and enclosures are each considered as one area (for Sabbath movements). Ib. 89<sup>a</sup>; a. fr.

**קָרְפֵּסָא** ch. same. Y. Kidd. II, beg. 62<sup>a</sup> גבי ... אפקיד אפקיד ... gave his wine vessels in charge at his neighbor's enclosure. Y. B. Mets. II, 8<sup>c</sup> top (expl. מצובה ק' בנין אהין ק' (in a pyramid) in the manner as goods are stored up in an enclosure belonging to three persons.

**קָרְפֵּסִינוֹן** m. (*απαρίστου*) (*made of*) *fine linen.* Esth. R. to I, 6, v. קָרְפֵּס I.

**קָרְפֵּיָה**, v. קָרְפֵּיָה.

**קָרַץ** (b. h.) 1) *to make an incision; to cut.* Yoma III, 4 וכו' קָרַץ וימרו ק' he made the ritually required cut, and some one else finished &c., v. בָּרַק. Ib. 32<sup>b</sup> לישנא ... קָרַץ ... what is meant by *k'ratso*? ... It has the meaning of slaying (by ref. to Jer. XLVI, 20); Y. ib. III, 40<sup>c</sup> top, v. נְכֹסָא: Tosef. Ukts. II, 8 כיון שקרצו as soon as he has made an incision into it (although he did not cut it apart, v. Ukts. II, 5).—Esp. *to cut dough on the baker's board.* Kel. XV, 2 קורצין עליו אם ... קורצין עליו אם if he prepares it to cut dough on it; Tosef. ib. B. Mets. V, 4; a. fr.—[Y. Pes. IV, 31<sup>b</sup> top מודיי שקורצין, read: גִּיקְרִיצִין]—2) *to bite, pinch.* Nidd. VI, 12 קורצין בצפורין כדי לקורצין בצפורין to seize with the nails.—3) *[to form a groove,] to press the lips close together; to gesticulate with closed lips.* Mikv. VIII, 5 קָרַצה קָרַצה if (in taking a ritual immersion) she pressed her lips together.—Yoma 19<sup>b</sup> הקורא ... ולא יקורצין בשפתותיו בשפתותיו reading the Sh'm'a one must not blink with one's eyes, nor gesticulate with one's lips &c. (make motions to his neighbor).

*Pi.* קָרַץ same. Ib. ויקָרַץ וכו' of him who reads the Shm'a and blinks with his eyes and gesticulates with his lips and points with his fingers, the Scriptures say, 'not me didst thou call &c.' (Is. XLIII, 22); Yalk. Is. 318 יקורצין.

*Nif.* קָרַץ *to be nipped off.* Peah VII, 4 אם יקָרַץ עם ... קָרַץ עם if it (the isolated bunch on the knee of a vine) can be nipped off as a cluster, it belongs to the owner (Ms. M. קצרה, v. Rabb. D. S. a. l. note); Sifra K'dosh., Par. 1, ch. III (Var. קצרה); Yalk. Lev. 605 קצרה; Y. Peah VII, 20<sup>a</sup> bot. אֵי אֵי אומר את הקצרה עם האשכולות עם האשכולות I mean those which have been nipped off in clusters; a. e.

**קָרַץ** I ch. same, *to bite, pinch, sting.* Erub. 65<sup>a</sup> אי

קָרַצְתִּין מינה וכו' I could not study, if a vermin were to bite me.

**קָרַץ** II (denom. of קָרַצְתָּה, קָרַצְתָּה) *to get up early, to do a thing early.* Y. Ter. XI, end, 48<sup>b</sup> ... כֵּן הוּא שָׁהָר ... through that (burning lamp) he was wakeful, and through that he arose early; Y. Sabb. II, 4<sup>d</sup> top. Y. Ab. Zar. V, 44<sup>d</sup> וכו' קָרַצְתִּין וכו' he got up early and went off. Lev. R. s. 25 קָרַצְתָּה לֹא הִשְׁכַּחְתָּה if thou hadst worked early (while young), thou wouldst not have to work late (in old age). Ib. קָרַצְתָּה וְהִשְׁכַּחְתָּה (not קָרַצְתָּה) I did work early, and do work late. Ib. s. 32 קָרַצְתָּה וְהִשְׁכַּחְתָּה לא היה בר נש קָרַצְתִּין, v. קָרַצְתִּין, v. קָרַצְתִּין. Lam. R. to III, 7 קָרַצְתִּין, v. קָרַצְתִּין. (קָרַצְתִּין, v. קָרַצְתִּין) לא היה בר נש קָרַצְתִּין (not להאיינא וכו') &c. Y. Maas. Sh. V, 56<sup>a</sup> top. Y. Kidd. III, 64<sup>a</sup> וכו' קָרַצְתִּין וכו' the trader got up early &c., v. קָרַצְתִּין; a. fr.

**קָרַץ** m. (קָרַץ) *division, partition.* Kel. VIII, 6 השאור ... the leaven and the reptile in it (in the vessel with two compartments), and the squeezed-in partition between them; [Hai Gaon: *a piece of dough*, v. קָרַצְתָּה].—*Pl.* קָרַצְתִּין, קָרַצְתִּין. Tosef. B. Mets. IX, 19 שֶׁהָיוּ עַד שֶׁיִּשְׁטַחוּ קָרַצְתִּין, קָרַצְתִּין. (oth. ed. קָרַצְתִּין) he that rents (on shares) a field on which to raise flax, must attend to it until he has made it into divisions (piles ready for division into shares).

**קָרַץ** III, **קָרַצְתָּה**, **קָרַצְתָּה** m. (קָרַץ I) *biting, cutting, destruction; only in קָרַץ* (mostly *pl.* קָרַצְתִּין, קָרַצְתִּין) (v. קָרַץ) *to inform against.* [Targ. Is. LVIII, 1 קָרַץ אַבְל I] read with ed. Koh. only אַבְל, quoted to prove the meaning of אַבְל = קָרַץ, v. קָרַץ II.] Targ. Prov. XI, 13 קָרַצְתָּה ed. Wil. (Ms. קָרַצְתִּין). Ib. XX, 19. Targ. Lev. XIII, 16 (O. ed. Berl. קָרַצְתִּין); a. fr.—Lam. R. to IV, 2 קָרַצְתִּין, v. אַבְל I; Gitt. 56<sup>a</sup> קָרַצְתָּה; a. fr.—Ab. d'R. N. ch. XVI (in Hebr. dict.) אֵיכֵלִי קָרַצְתָּה אַבְל וכו' (?).

**קָרַצְתָּה** m. (*Parel* of קָרַצְתָּה) *thorn.*—*Pl.* קָרַצְתָּה. Targ. Prov. XV, 19.

קָרַצְתָּה, v. קָרַצְתָּה.

קָרַצְתָּה, v. קָרַצְתָּה, קָרַצְתָּה.

קָרַצְתָּה, v. קָרַצְתָּה.

קָרַצְתָּה, v. קָרַצְתָּה.

קָרַצְתָּה, v. קָרַצְתָּה.

**קָרַצְתִּין** pr. n. pl. *K'ratsion* (*Chorazin, Ch. Keraze*), near Capernaum. Y. Ber. VIII, 12<sup>b</sup> bot. 'ר ויהוה דק' (ed. Lehm. דקצין); Y. Bets. V, end, 63<sup>b</sup> דקצין (some ed. דקצין, corr. acc.).

**קָרַצְתִּין** f. (קָרַצְתִּין; emp. קָרַצְתִּין) *a big fly or locust.* Gitt. 86<sup>b</sup> שבעמור ק' שבעמור ק' expl. ib. שבעמור ק' flies among sheaves.

**קָרַצְתִּין** (emp. קָרַצְתִּין) *[to use a rough tool,] to scrape, curry with a large-toothed strigil, contrad. to קָרַצְתִּין.*

Bets. II, 8 קַרְפָּעִין you may curry &c. (on the Holy Day); Y. ib. II, end, 61<sup>d</sup>.

קַרְפָּה ch. same.

*Ithpa.* קַרְפָּה *to scratch one's self.* Targ. Job II, 8 לֹא־תִקַּח־עָצָא (ed. Lag. 'לֹא־תִקַּח־עָצָא'; h. text לֹא־תִגְדֹּר).

קַרְפָּה, v. קַרְפָּה, a.

\*קַרְקָא pr. n. pl. *K'rak* (cmp. קַרְקָא, Sehr. KAT<sup>2</sup>, p. 180). Targ. II Esth. VI, 10 מִדִּינָה קַי ed. Lag. (oth. ed. קַרְיין קַי (יִמְדִינָה אַ). the capital.

קַרְקָא, v. קַרְקָא.

קַרְקָבָנָא, v. sub קַרְקָבָנָא.

קַרְקָוִיָא m. (cmp. קַרְבָּוִי) of *Karkuz*.—*Pl.* קַרְקָוִיָא Ned. 51<sup>a</sup> (expl. 'דַּלְתַּת הַרְמוּצָא' קַרְי קַי (not קַרָא) *Karkuz* pumpkins.

קַרְקוּמָא, v. קַרְקוּמָא I.

קַרְקוּמִיָא, v. קַרְקוּמִיָא.

קַרְקוּד, v. קַרְקוּד.

קַרְקָא, Yalk. Ps. 838 בַּל קַי, v. קַרְקָא.

קַרְקִיָאָא, v. קַרְקִיָאָא.

קַרְקִיפֶל, v. קַרְקִיפֶל.

קַרְקִישָא, v. קַרְקִישָא.

קַרְקָס, v. קַרְקָס.

קַרְקָסָא, v. קַרְקָסָא.

קַרְקָסָא f. (v. קַרְקָסָא) *circus, place of amusement.*—*Pl.* קַרְקָסָא, קַרְקָסָא Targ. Y. Deut. XXVIII, 19 בְּרֵי קַרְקָסָא (for קַרְקָסָא) ed. Vien. (oth. ed. קַרְקָסָא) your theatres and circuses. Targ. Ps. LXIX, 13 (קַרְקָסָא, some ed. 'קַרְקָא'; Ar. קַרְקָסָא) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קַרְקָסָא, v. קַרְקָסָא.]

קַרְקָסָאָא, v. קַרְקָסָאָא.

קַרְקָסָאָא pr. n. pl. (*Kirkasim*) *Circesium* (בְּרַבְרָא). Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בַּק' דַּעַל פְּרָה (not ... בַּק' ... וְיָן) at Circesium on the Euphrates.

קַרְקָסָאָא f. pl. (an adapt. of *xipzos*, circus) *circuses, buildings used for chariot races and other entertainments.* Y. Ber. IX, 13<sup>c</sup> bot. בְּבֵיתֵי הַיְבֵרִיּוֹת וּבְבֵיתֵי אֱלֹהִים ... וְיָן when God looks down on the theatres and circuses as they stand undisturbed ..., while his Temple is destroyed &c. Meg. 6<sup>a</sup> (ref. to Zech. IX, 7) אֱלֹהִים ... וְיָן (Ms. M. קַרְקָסָאָא) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5<sup>a</sup>

קַרְקָסָאָא Ar. (ed. קַרְקָסָאָא, corr. acc.), v. קַרְקָא; Sabb. 150<sup>a</sup> קַרְקָסָאָא (Ms. O. קַרְקָסָאָא). Gen. R. s. 67. Ib. s. 80 וְיָן we must give credit to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 יוֹם הַרְמוּצָא וְיָן, read: וְיָן, v. קַרְקָסָאָא; a. fr.

קַרְקָא m. (b. h.; v. Schr. KAT<sup>2</sup>, p. 583, a. קַרְקָא) *ground, soil; bottom.* B. Mets. 31<sup>a</sup> קַי אֲבִירָה a loss to the ground, i. e. the duty of preventing damage to a fellow-man's ground through a stray animal. B. Bath. V, 7 (84<sup>b</sup>) וְיָן if the flax was bought while standing in the field, v. קַי. Ib. 4 לֹא קָנָה קַי ... לֹא קָנָה שֵׁנִי if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בעַל הַקַּי the owner of the ground. Y. Succ. I, 51<sup>d</sup> מִן הַקַּי from the floor of the Succah. Sifr. Num. 126 שֵׁנִי שֶׁל בֵּית וְיָן the ground on which the house stands down to the deep; a. fr.—Snh. 74<sup>b</sup> עֵלָם הִירָהוּ קַי עֵלָם הִירָהוּ Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did no act on her part.—Esp. *immovable property*, opp. מְשֻׁלָּמִין. B. Mets. 11<sup>b</sup> לְקָנָה קַי to be acquired in connection with immovable property, v. אָבָב. B. Bath. 156<sup>b</sup>; a. fr.—*Pl.* קַרְקָעוֹת. Y. ib. IX, 17<sup>a</sup> bot. כְּשֶׁהָיָה קַי וּמְשֻׁלָּמִין וְיָן when his immovable and his movable properties were in the same place. Keth. 87<sup>b</sup>, a. e. שֶׁעָבָד קַי, v. שֶׁעָבָד; a. fr.—Tosef. Kel. B. Kam. VII, 15 קַרְקָעוֹת הַבָּלִים, v. קַרְקָעוֹת.

קַרְקָעָא, v. קַרְקָעָא. Targ. II Chr. XXI, 3.

קַרְקָעִיָא f. (preced.) *ground, bottom.* Sabb. 147<sup>b</sup>, v. קַרְקָעִיָא. Yeb. 116<sup>b</sup> בַּק' שֶׁל סַפִּינָה at the bottom of the ship; Hag. 23<sup>a</sup> בְּקַרְקָעִיָא וְיָן.

קַרְקָעִיָא ch. same. Targ. Y. Num. XIX, 14.

קַרְקָפָא, v. קַרְקָפָא m. (= קַרְקָפָא; cmp. קַרְקָפָא) [*round,*] *skull, head.* B. Bath. 121<sup>b</sup> bot. לְקַרְקָפָא ... לְשִׁבְטִים (Ms. M. לְקַרְקָפָא) was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 67<sup>a</sup> (in an incantation) וְיָן אַקְרָה דִּאֲרִי וְיָן Ar. (ed. אַקְרָפָא, read: אַקְרָפָא) on the head of a lion, and on the nostrils &c. B. Bath. 55<sup>a</sup> אַקְרָה וְיָן (Ar. אַקְרָפָא; Rashb. אַקְרָפָא, v. בְּרַבְרָא; a. e.—*Fem.* form אַקְרָפָא. R. Hash. 17<sup>a</sup> מִנְחַת הַפֶּלֶא קַי דִּלָּא מִנְחַת הַפֶּלֶא (Tosaf. מִנְחַת) the head (of him) that puts no T'fillin on. B. Bath. l. c., v. supra.

קַרְקָפָא, v. קַרְקָפָא m. (preced., with format. לְ; cmp. קַרְקָפָא &c.) *scalp* (used as a charm in battle). Ab. Zar. 11<sup>b</sup> אֲחֵהּ לְשִׁבְטִים ... קַרְקָפָא (describing a sort of secular game) וְיָן once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Hull. 123<sup>a</sup> וְיָן קַרְקָפָא שֶׁל ר' אִשְׁמָאֵל R. Ishmael's scalp was put on the head of kings (as a charm). *Pl.* קַרְקָפָאָא. Ib. לְגִיּוֹן וְיָן

'... there is not a Roman legion that does not carry with it several scalps; Tosef. ib. VIII, 16.

תַּרְקָמָה v. תַּרְקָה.

תַּרְקָה I (b. h.; denom. of תַּרְקָה) to storm a wall, batter, destroy. Y. Taan. IV, 69<sup>b</sup> sq. ... תַּרְקָהוּ בוּ ... on the seventh of Ab they entered it, on the eighth they worked to demolish it, on the ninth they set fire to it; Y. Meg. I, 70<sup>c</sup> top; Tosef. Taan. IV (III), 10 והיו 'worked at its demolition on the seventh, the eighth &c. Lam. R. introd. (R. Joh. 1) שהיו 'they tore down the walls of their houses and made of them breastworks and placed them around their forts, v. שָׁנַע; Yalk. Is. 289.

תַּרְקָה II (cmp. תַּרְבֵּי) to dance, revel. Gen. R. s. 64 (v. תַּרְבֵּי II) והיו תַּרְקָהוּ בוּ ... lawless people came to his house and revelled with him (Abimelech) the whole night; Yalk. ib. 111. Gen. R. s. 74 והיו תַּרְקָהוּ (Var. תַּרְקָהוּ) and revelled with him (Laban) &c.; Yalk. ib. 130.

תַּרְקָה III (onomatop.) to cackle; to quack; to cry &c. Taan. 29<sup>a</sup> (ref. to Is. XXII, 5) התב"ה תַּרְקָה עליהן בתרנגולת על בנייה הקב"ה תַּרְקָה אחריהם על בנייה הקב"ה תַּרְקָה עליהם ... בהרנגולין (Ms. M. 2 omitted in ed., v. Rabb. D. S. a. l. note) the Lord moans for them like a hen that cackles for her young; Yalk. Is. 289. Ex. R. s. 9 והחיל 'Pharaoh began to laugh at them and crow at them like a cock.

תַּרְקָה ch. same. Targ. II Esth. I, 2 תַּרְקָהוּ the cocks (on Solomon's throne) crowed.—Hull. 53<sup>a</sup> bot. והיא תַּרְקָה ... when he (the lion) roars, and they (the domestic animals) make a noise (mow, bleat &c.). Ib.<sup>b</sup> top.

תַּרְקָה f. (cmp. תַּרְבֵּי) rimmed bottom of a vessel; lower border of a web. Ohol. IX, 16 תַּרְקָה ed. Dehr. a. Ar. ed. Koh. (ed. תַּרְקָה) corresponding to (under or on the rim of) its bottom; Tosef. ib. X, 9 קירקוריה ed. Zuck. (read תַּרְקָה or תַּרְקָה); ib. עד שיגבור את תַּרְקָה Kel. XXVIII, 10 תַּרְקָה, תַּרְקָה ed. Dehr. (ed. קירקוריה; Ar. קירקוריה, ed. Koh. 'pl.) until he finishes the lower border of the network.—Pl. תַּרְקָה. Ib. II, 2 תַּרְקָהוּ. Tosef. ib. B. Kam. II, 2 קרקרת (corr. acc.; R. S. to Kel. II, 2 תוּךְ). Ib. VII, 15 תַּרְקָהוּ the bottoms of vessels.

תַּרְקָנוּת v. preced.

תַּרְקָה (= קשקש; cmp. תַּרְבֵּי II) to knock, clap, ring. Tosef. Sabb. XIII (XIV), 17 תַּרְקָהוּ לַא וְכ' you must not ring a bell or a clapper for a child &c. Gen. R. s. 12 תַּרְקָהוּ she knocks with her horns (against the rocks); Yalk. Ps. 862 תַּרְקָהוּ; (Midr. Sam. ch. IX תַּרְקָה, v. תַּרְבֵּי).

תַּרְקָה ch. same. Ber. 62<sup>a</sup> תַּרְקָהוּ, v. תַּרְבֵּי. Pes. 112<sup>a</sup>

תַּרְקָהוּ (not תַּרְקָהוּ; v. Rabb. D. S. a. l. note 9) let him knock the lid against the pitcher. Keth. 86<sup>a</sup> תַּרְקָהוּ ליה זווו offers him a few Zuz; Gitt. 40<sup>b</sup> top. Cant. R. to VII, 9 תַּרְקָהוּ ... והיו תַּרְקָהוּ they (Hananiah, Mishael and Azariah) took their idols, broke them and made of them bells which they hanged on their dogs and asses, and they clattered with them (ref. to Is. XLVI, 1); a. e.

תַּרְקָה m. (preced.) clapper, bell. Tosef. Sabb. XIII (XIV), 17. Y. ib. VI, 7<sup>d</sup>; Y. Bets. I, end, 61<sup>a</sup>.

תַּרְקָה, תַּרְקָה ch. same.—Pl. תַּרְקָה, Y. Sabb. VI, 8<sup>b</sup> bot. (expl. תַּרְקָה, Is. III, 20).

תַּרְקָה f. same. B. Kam. 52<sup>a</sup>, v. תַּרְבֵּי I.

תַּרְקָה m. (תַּרְקָה to roll, drag; cmp. תַּרְבֵּי II) wagon-driver (dialect. interch. with תַּרְקָה fr. תַּרְקָה, cmp. תַּרְבֵּי a. תַּרְבֵּי I). Kidd. IV, 14 (82<sup>a</sup>) לא ילמד ... הבר גזל קרר ספן (Kidd. IV, 14 (82<sup>a</sup>) no man should train his son to be an ass-driver, a camel-leader, wagoner, sailor, shepherd, or tavern-keeper; Treat. Sof'rim XV, 10; Y. Kidd. IV, 66<sup>c</sup> קרר קרר (strike out either). B. Mets. VI, 1 (75<sup>b</sup>) 'הקדר ואת הקדר וב' (Ms. R. 1 'הקדר, corr. acc.) if one hires an ass-driver or a wagoner &c. Tosef. Kel. B. Bath. I, 13 וקושרה ed. Zuck. (Var. תַּרְקָה; R. S. to Kel. XXII, 9 וקושרה) the driver's seat when he has tied it (to the wagon).—Pl. תַּרְקָה, תַּרְקָה. B. Kam. III, 4 'שני קד' (Tosef. ib. II, 9 תַּרְקָה).

תַּרְקָה I (b. h.; cmp. תַּרְבֵּי) [to bore, break through,] to well forth.

Hif. תַּרְקָה to cause to well forth. Erub. 104<sup>b</sup> (expl. בור תַּרְקָה, v. תַּרְקָה) בור שתַּרְקָה עליה דברים והתירוה (תַּרְקָה, v. תַּרְקָה) a well over which they (the scholars) caused words (arguments) to burst forth, and which they finally permitted; ib. שתַּרְקָהוּ דברים עליה.

תַּרְקָה ch. same.

Polel תַּרְקָה to cause to spring forth, give forth. Y. Shek. V, 48<sup>d</sup> תַּרְקָהוּ ידע היה ידע he knew what rock gives forth water (when bored at), and in what rock there is dry heat.

תַּרְקָה II (cmp. קָרַח) [to contract,] to be cold.

Hif. תַּרְקָה same. Cant. R. to IV, 5 there were two families &c. (תַּרְקָה) אחת מִתַּרְקָה (not תַּרְקָה) one was cold-blooded &c., v. תַּרְקָה.

Hof. תַּרְקָה to be chilled, feel cold. Num. R. s. 23 כאן תַּרְקָהוּ here we slept, here we felt cold.

Nithpa תַּרְקָה to be cooled off; (with דעה) to be pacified, feel satisfied. Ib. s. 2 בצילו 2 he cooled himself in its shade.—Yeb. 63<sup>a</sup> ולא תַּרְקָהוּ דעתו עד וב' and he found no satisfaction until &c. Num. R. s. 14, beg. ולא נתַּרְקָהוּ דעתו and he (the Lord) was not pacified. Tanh. Vaëthh. 6 באהה that moment the divine spirit was cooled off (from its anger); a. e.—V. תַּרְקָה II.

תַּרְקָה ch. same.







בְּקָשַׁת; h. text (בְּכִין) — 3) *to prepare*. Yeb. 63<sup>b</sup> (of a bad wife) 'וְיִקְשָׁתָּהּ ... יִקְשָׁתָּהּ has a tray ready for him, and has her mouth ready for him (to scold); ... בִּקְ' 'וְיִקְשָׁתָּהּ prepares a tray for him, and turns her back to him.

*Ithpa.* אֶקְשָׁתָּהּ, אֶקְשָׁתָּהּ 1) *to be shot*. Targ. Y. II Ex. XIX, 13 (ed. Vien. (רִתְקָתָהּ) — 2) *to be dressed, prepared*. Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text הִבִּין) — Taan. 23<sup>b</sup> אֶקְשָׁתָּהּ well dressed; a. e.

קָשֶׁת m. (preced.) *shooter, archer*. — *Pl.* קָשָׁתִים. Y. Taan. IV, 60<sup>b</sup> bot. 'ק' וְכ' ... בְּהַרְבֵּן הַרְאִישִׁין at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 בְּקָשָׁתִים (Var. קָשָׁתִים); Lam. R. to II, 2 'קָשָׁת' — V. קָשָׁת.

קָשְׁבוּתָא v. קָשְׁבוּתָא.

קָשְׁבִין v. קָשְׁבִין.

קָשְׁבִינָה f. (preced. art.) *bow-shaped handle of a lover, bow-drill* (v. Sm. Ant.<sup>3</sup> s. v. Terebra). Kel. XXI, 3 (ed. Dehr. (קָשְׁבִינָה) Tosef. Sabb. XIII (XIV), 17 מְשַׁלְּטִין אֶת הַקָּשֶׁת Ar. (ed. הַקָּשֶׁת) you may handle the bow-drill (on the Sabbath); 'וְלֹא יִקְרִיהִי בִקְ' וְכ' but you must not bore (a wine cask &c.) as you do on week days.

קָשָׁת, קָשָׁת (b. h.) *to be stiff, hard, difficult*. Y. Ber. I, 2<sup>d</sup> top עַל דַּעְתָּךְ this is difficult according to (not reconcilable with) thy opinion; ib. קָשָׁתָהּ why did he say to him, it is difficult? — V. קָשָׁתָהּ.

*Pi.* קָשָׁתָהּ (קָשָׁתָהּ) with לִילָד or without) *to have hard labor in travailing*. Hull. IV, 1 בְּהַמָּה הַקָּשָׁתָהּ לִילָד וְכ' if an animal is in labor, and &c., v. עִיפָר. Nidd. IV, 4 קָשָׁתָהּ if she was in pain for three days within eleven days; Tosef. ib. V, 8 קָשָׁתָהּ, קָשָׁתָהּ. Ib. 10; a. fr. — [Gen. R. s. 61 'קָשָׁתָהּ v. בְּקָשָׁתָהּ; שהיו בְּקָשָׁתָהּ וְכ' s. 61]

*Hif.* הִקְשָׁתָהּ 1) *to stiffen, harden*. Nidd. 13<sup>b</sup> עֲצָמוֹ הִקְשָׁתָהּ 1) he who causes erection wilfully. Ex. R. s. 11 הִרְשִׁיעַ הַ' אֶת לִבּוֹ וְכ' this wicked (Pharaoh) hardened his heart against the first three signs; a. e. — 2) *to become hard*. Y. Pes. VI, 35<sup>b</sup> top שִׁסְפִי לְהַקְשָׁתָהּ which gets hard in the course of time. Shebi. II, 10 אִם הִקְשָׁתָהּ וְכ' (Y. ed. a. Bart. Hof.) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34<sup>a</sup> bot. הִקְשָׁתָהּ a. Hof.) — 3) *to be severe*. Gen. R. s. 19, opp. רִירָה, v. רָקָה.

*Hof.* הִקְשָׁתָהּ 1) *to become hard*, v. supra. — 2) *to be found hard, distasteful*. Tanh. Sh'l'ah 5; Num. R. s. 16 הָרַב הָיָה הַ' הַדָּבָר הַזֶּה הָיָה לִפְנֵי אָבִיו הַ' the thing was distasteful to and displeased his father.

*Hithpa.* הִתְקָשָׁתָהּ, *Nithpa.* נִתְקָשָׁתָהּ 1) *to suffer severely* (in travailing). Gen. R. s. 84 וְכ' אִמּוֹתָא הִתְקָשָׁתָהּ his mother was in hard labor at his birth. — 2) *to become hard, stiff*. Tosef. Nidd. VI, 4 הִתְקָשָׁתָהּ, v. הִתְקָשָׁתָהּ I, a. II. Gen. R. s. 98, a. שִׁנְתָהּ אֶתְּפִילָתָהּ, v. הִתְקָשָׁתָהּ — 3) *to find one's self in difficulty, to be perplexed, unable to understand or remember*. Num. R. s. 15 beg. 'וְכ' מֹשֶׁה מָצָא עֲמָלִית מְאֹד לְעֵשֶׂה מֹשֶׁה מָצָא עֲמָלִית מְאֹד לְעֵשֶׂה more difficult to understand than &c.; 'וְכ' מִיָּד הָיָה לִי לְעֵשֶׂה מִיָּד הָיָה לִי לְעֵשֶׂה when he still could not remember it, the Lord said &c. Ib. 10; Tanh. B'ha'ül. 6 הִתְקָשָׁתָהּ לְעֵשֶׂה I could not understand

how to do it. Ib. עַל מִשָּׁה 'וְכ' it was too difficult for Moses; a. fr. — 4) *to be reluctant, strive against*. Tanh. Sh'moth 13 'וְכ' הִתְקָשָׁתָהּ כִּי הָיָה לִי לְעֵשֶׂה how hard did Jonah strive not to go on his mission. Deut. R. s. 9 הִתְקָשָׁתָהּ כִּנְגְדִי (the sun) refused to obey; a. e. — 5) *to make one's self obnoxious*. Gen. R. s. 61; Yalk. Chr. 1073 (play on יִקְשָׁתָהּ, Gen. XXV, 2) שָׂדֵי הָיָה לֵבָבִים הִתְקָשָׁתָהּ הֵיכָּן הָיָה לֵבָבִים הֵיכָּן הָיָה לֵבָבִים they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. שָׂדֵי הָיָה לֵבָבִים).

קָשָׁה, קָשָׁה, קָשָׁה ch. same, 1) *to be hard, difficult*. Targ. Deut. I, 17. Ib. XV, 18; a. e. — Yoma 28<sup>b</sup> מִשְׁמַע אֵינִי מִשְׁמַע (on the eye) &c., v. שִׁבְרִירִי; a. fr. — 2) *to find a thing difficult to understand, to object, argue against, dispute*. Y. Ter. V, 43<sup>c</sup> bot. קָרִימָה ... ר' שִׁמְעוֹן קָשָׁתָהּ ר' שִׁמְעוֹן קָשָׁתָהּ הָרִי עוֹלָם לֹא כָבֵד קָשָׁתָהּ וְכ' R. Simon argued against it (refuted it), but R. Ba. ... proved it to be correct. Y. Kidd. III, 64<sup>c</sup> top [read:] 'וְכ' לֹא כָבֵד קָשָׁתָהּ הָרִי עוֹלָם לֹא כָבֵד קָשָׁתָהּ וְכ' did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40<sup>d</sup> sq. (corr. acc.). B. Kam. 66<sup>b</sup> כִּי בָהּ רַבָּה רַבָּה Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42<sup>b</sup> 'וְכ' קָשָׁתָהּ רַבָּה וְכ' Rabbah and R. Joseph discussed this difficulty &c. — Part. קָשָׁתָהּ; f. קָשָׁתָהּ, q. v. — 3) *to get old*, v. קָשָׁתָהּ II.

*Pa.* קָשָׁתָהּ 1) *to be in pain of travailing*. Targ. Gen. XXXV, 17 בְּקָשָׁתָהּ (בְּקָשָׁתָהּ) Targ. O. ib. 16 (Y. II *Ithpa.*) — 2) *to perplex*. Pes. 78<sup>b</sup> הָיָה מְבֻרָךְ קָשָׁתָהּ וְכ' the Mishnah perplexed him; why does it read &c.

*Af.* אֶקְשָׁתָהּ 1) *to harden, make difficult*. Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr. — 2) *to be hard on, press heavily*. Cant. R. to II, 16 וְכ' הָיָה בְּקָשָׁתָהּ וְכ' ... וְכ' הָיָה צָרָה קָשִׁי עָלָיו when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c. — 3) *to argue against, object, dispute*. Targ. Job VI, 6 Ms. Var. מִלִּבִּי מִלִּבִּי מִלִּבִּי when there is none to dispute it. — Yeb. 77<sup>a</sup> top דָּוִד בְּרָחָה לְהוֹרֵ דְרֹאֵם א' לְהוֹרֵ דְרֹאֵם he brought up before them all those arguments. Y. Yoma I, 38<sup>d</sup> bot. דָּוִד רָחַם 'וְכ' קָשָׁתָהּ ... קָשָׁתָהּ (not קָשָׁתָהּ) instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

*Ithpa.* אֶתְקָשָׁתָהּ, *Ithpe.* אֶתְקָשָׁתָהּ 1) *to be in pain of travailing*. Targ. Y. II Gen. XXXV, 16, v. supra. — 2) *to be difficult, perplexing*. Yeb. 40<sup>a</sup> וְכ' הָיָה דְרֹאֵם לְךָ וְכ' (Rashi וְקָשָׁתָהּ) it was perplexing to thee, and thou didst reverse it.

קָשִׁי m. (b. h.) = קָשִׁי, *hardness, stiffness; difficulty*. Tanh. Sh'l'ah ed. Bub., supplement 14 רַבָּה בִּקְ' רַבָּה לֹא הָיָה לֵבָבִים look not at their stiffneckedness; Num. R. s. 16 end בְּקָשָׁה (corr. acc.). — *Pl.* קָשָׁתִין. Sifré Deut. 305 הֵבֵר נִקְנָה אֵין הֵבֵר נִקְנָה a friend can be acquired only with the greatest difficulty.

קָשִׁי (קָשִׁי) m., קָשִׁי I c. = h. קָשָׁה, *hard, strong, heavy, difficult*. Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr. — Targ. Y. Num. VIII, 4 'ק' מִיָּד מִיָּד מִיָּד something hard to understand (v. Num. R. s. 15, quot. s. v. קָשָׁה *Nithpa.*) — Yoma 28<sup>b</sup> ק' מִיָּד מִיָּד מִיָּד is harder to bear &c., v. זִרְחָמָא. Ib. 29<sup>a</sup> ק'

בקיטא, v. קשׂא. B. Mets. 85<sup>a</sup> ק' יומא דמיטרא וכו' a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8<sup>b</sup> קשה (Rashi קשי); a. v. fr.—Pl. קשׂין, קשׂינא, קשׂין; קשׂין, קשׂין, קשׂין. Targ. I Sam. XX, 10. Targ. II Sam. III, 39. Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11<sup>b</sup>. Koh. R. to III, 2 מיליא וכו' מן קל מיליא וכו' קשׂינא on account of the hard things that I hear &c.; a. e.

**קשׂא II** f. (preced.) *difficult, open to objection; unanswerable objection; contradiction*. Erub. 13<sup>a</sup> הא גיפא ק' וכו' this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. שימוש אשימוש there is a contradiction between the two narratives of R. Meir's ministrations; ק' אסיה אסיה there is a contradiction between the relations concerning the teacher who forbade it; שימוש וכו' אשימוש לא ק' וכו' there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; ק' אסיה אסיה ק' but between the relations as to who prohibited it, is there not a contradiction? There is a contradiction (it remains unanswered). Ber. 22<sup>b</sup> לא ק' וכו' there is no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22<sup>b</sup> ק' the argument (of R. Papa) is unanswerable. Y. ib. XII, end, 15<sup>d</sup> וכו' כל דרבנן וכו' and this is an argument against the opinion of Rabban G.; a. v. fr.

**קשׂא**, v. קשׂא.

**קשׂין**, v. קשׂין.

**קשׂיות** f. (preced. wds.) 1) (sub. עירוק) *stiffneckedness*; (sub. עירוק) *hard-heartedness*. Taan. 6<sup>a</sup>, v. בלוקיש. Lam. R. introd. (R. Joh. 1) (play on אסרו וכו', Is. XXII, 3) טקשׂיותהם for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to קשה וכו', Gen. XXI, 20) רעה וקשׂיותו עשו he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רעה וקשׂיותו אמו he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire*. Ib. s. 98 (play on קשה וכו', Gen. XLIX, 24) ק' the sensual desire which seized thee when thou wast with thy mistress.

**קשׂיותא** ch. same, 1) *hardness, severity*. Targ. Ex. I, 14 (h. text פרוך).—2) *stiffneckedness, renitence*. Y. Ber. VII, 11<sup>b</sup> bot. בוקשׂיותא בוקשׂיותא dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20<sup>b</sup> top. Esth. R. introd. (play on מוקשׂין, Job XXXIV, 30) בן וכו' קשׂיותא וכו' for the renitence and the guilt of men who do not the will of the Creator; a. e.

**קשׂי**, **קשׂינא**, **קשׂי** m. (קשׂי) *straight, upright, true*. Targ. Deut. XXXII, 4 (Y. ed. Vien. קשׂי; h. text ישר). Targ. Y. ib. VI, 5; a. e.—Pl. קשׂין, קשׂין. Targ. O. ib. IV, 8 (h. text צדיק). Targ. Num. XXIII, 10; a. e.

**קשׂינא**, v. קשׂינא.

**קשׂינא** f. (b. h.) *K'sitah*, name of a standard value; a *jewel*, also a *lamb* (קשׂינא). R. Hash. 26<sup>a</sup> כשהלכתי ק' קירין למטה ק' . . . when I was on my way to Africa, (I heard them) call a *m'ah k'sitah*; ק' לפרושי כאה ק' דארורייה it serves to explain the Biblical 'one hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אקשׂא.—V. חקשׂא.

**קשׂינא** f. (קשׂי) *uprightness*. Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קשׂינא). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. קשׂינא; a. e.

**קשׂינא**, **קשׂינא**, v. קשׂי, a. קשׂינא.

**קשׂינא**, pl. קשׂינא, v. קשׂינא.

**קשׂינא** f. (קשׂי) *knottling, tying*. Y. Sabb. VII, 10<sup>c</sup>; ib. XV, beg. 15<sup>a</sup> וכו' מה ק' וכו' what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21<sup>a</sup>, v. קשׂינא.

**קשׂי**, **קשׂינא**, **קשׂי** m. (קשׂי) [*strong, hard*, emp. *old; old man, elder*]. Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60<sup>b</sup> באבך אאן ק' I am older than thy father. Yeb. 16<sup>b</sup> בליה האתי ק' was David so very old? Taan. 23<sup>b</sup> ק' אבוי Abaye senior; a. fr.—B. Bath. 142<sup>b</sup> בניניו בניניו I am older than you.—Pl. קשׂינא, קשׂינא, קשׂינא. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11<sup>b</sup> בניניו בניניו ק' do the younger sons ascend the throne before the older? Ber. 30<sup>a</sup> בניניו רבנן ק' teachers older than we are. Ib. 46<sup>b</sup> ק' ואסטרוולוגיט' הרבניו, Dan. III, 27) ק' (not קשׂי) elders and astrologers; a. fr.

**קשׂינא** f. (preced.) *old age, seniority*. B. Bath. 142<sup>b</sup> וכו' בק' וכו' does this depend on age? It depends on reason.

**קשׂינא** m. pl. (קשׂי) *to be straight, stiff*, v. קשׂי) *splints put about a fracture*. Sabb. 53<sup>a</sup> ק' שכל גבי השברי (Ms. M. קשׂינא, q. v.); Tosef. ib. IV (V), 5 בקשׂינא ed. Zuck. (Var. בקשׂינא); Y. ib. V, 7<sup>b</sup>, sq. קשׂינא.

**קשׂינא** f. (קשׂי) *stone of date or olive*. Hull. 49<sup>a</sup> הא ק' (not דאשהחבא ק') a date stone was found in the gall &c.—Pl. קשׂינא, קשׂינא. Ber. 56<sup>a</sup> thou shalt see in thy dream that the Romans capture thee וכו' ק' וכו' (different in Ms. M.) and make thee grind date stones in a golden mill. Yoma 79<sup>b</sup> (prov.) וכו' רבין in two kabs of dates there is one kab of stones and more. Ab. Zar. 28<sup>a</sup> ק' דורה ק' olive stones.—V. קשׂי.

**קשׂינא**, **קשׂינא**, v. sub קשׂינא.

**קשׂינא** I (קשׂי; emp. קשׂי) 1) *to knock, strike, shake, tingle*. Sot. 9<sup>b</sup> (ref. to לפעניו, Jud. XIII, 25) שדחתה שכניה ק' the Divine Presence rang before him as with a bell (v. קשׂינא); Gen. R. s. 18 לקשׂינא 'Rashi', v. קשׂי. Yalk. Ps. 862, v. קשׂי. Y. Sabb. II, 5<sup>b</sup> bot. מקשׂינא . . .

when the woman slaps her dough with water &c. (v. קָשָׁשׁ, a. קָשָׁשׁ; Gen. R. s. 14, beg. קָשָׁקֶשֶׁת; Yalk. ib. 20; 32; Tanh. Noah 1 (ed. Bub. מִיָּם בְּמִיָּה, incorr.). Y. Taan. III, 67<sup>a</sup> top וְכִי וּמְקַשֵּׁשׁ אֶת כָּדִי when a person may be placed on the summit of 'Ofel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 קָשָׁקֶשׁ ed. Zuck. (Var. קָשָׁקֶשׁ; Bab. ib. 22<sup>b</sup> יִשְׁקָשֶׁה Gen. R. s. 69 יִשְׁקָשֶׁה... בֵּן אֵשׁ yet it is for thy own good that they slap thee and polish (cleans) thee from thy guilt (v. קָשָׁשׁ); ib. s. 41 מְשַׁקְּשֵׁן; Yalk. Is. 337.—2) to slap and crush the earth under the olive tree; to hoe. B. Mets. 89<sup>b</sup>, v. קָשָׁר. M. Kat. 3<sup>a</sup> הָיָה הָאֵשׁ תַּחַת רֹגְלֵי אֲדָמָה lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. הַשְׁמַטְנָה מִלְּקַשְׁשָׁה 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44<sup>b</sup>; Yalk. Ex. 354 (corr. acc.); a. e.

**Hithpa.** קָשָׁשׁ to be shaken; to clap, ring. Hull. 74<sup>b</sup> כַּמְּשֵׁי אֶת הַקָּשָׁשׁ like a nut that rattles in its shell. Ib. 94<sup>a</sup> לֵבִי הַמְּקַשֵּׁשׁ a bottle which gives a sound when shaken (half-filled). Ib. 125<sup>a</sup> מִיֵּד הַמְּקַשֵּׁשׁ brain that shakes in the skull; a. e.—[Nidd. 47<sup>a</sup> מִשְׁתַּקְּשָׁן הָרֵדִין when the breasts begin to shake (in walking), comment.; v. however, קָשָׁשׁ II.]

**קָשָׁקֶשׁ** ch. same, 1) to knock, strike, ring. Targ. Y. Gen. XLIII, 33.—2) to hoe. Succ. 44<sup>b</sup> קָשָׁקֶשׁ כַּרְמֵי אֲדָמָה (ed. בְּרִימֵי) to hoe in vineyards. Ib. וְקָשָׁקֶשׁ אֶת הַשָּׂדֶה אֶת הַשָּׂדֶה in &c. Ib. וְקָשָׁקֶשׁ אֶת הַשָּׂדֶה (in the Sabbatical year)?; (M. Kat. 5<sup>a</sup> קָשָׁקֶשׁ אֶת הַשָּׂדֶה).

**קָשָׁשׁ II** (v. קָשָׁשׁ II) to straighten, shoot forth. Tosef. Erub. IX (VI), 26, v. קָשָׁשׁ.

**Hithpa.** קָשָׁשׁ to become stiff, hard, be erected. Nidd. 47<sup>a</sup> מִשְׁתַּקְּשָׁן הָרֵדִין when the breasts become stiff; (Tosef. ib. VI, 4 מִשְׁתַּקְּשָׁן; Var. מִשְׁתַּקְּשָׁן).

**קָשָׁשׁ III** to collect wood, rubbish &c., v. קָשָׁשׁ I.

**קָשָׁשׁוֹת**, v. next w.

**קָשָׁשׁוֹת** m. pl. (v. קָשָׁשׁ) pieces of straw, chips &c.

Keth. 60<sup>a</sup> קָשָׁשׁוֹת אֲדָמָה a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 קָשָׁשׁוֹת (Ar. ed. Koh. קָשָׁשׁוֹת, oth. ed. קָשָׁשׁוֹת).

**קָשָׁשׁוֹן, קָשָׁשׁוֹת**, v. next w.

**קָשָׁשׁוֹת** f. (b. h.; קָשָׁשׁ, emp. קָשָׁה I, a. קָשָׁה) [in-cision.] rough skin, coat of scales. Hull. III, 7. Nidd. VI, 9; Hull. 66<sup>b</sup>, v. קָשָׁשׁוֹת. Ib. 27<sup>b</sup> קָשָׁשׁוֹת כַּדְּמָיִם fowls have on their feet a scaly skin like fishes, v. קָשָׁשׁוֹת. Ib. 66<sup>b</sup> קָשָׁשׁוֹת אֲדָמָה I might have thought קָשָׁשׁוֹת (rough skin) refers to fins. Ib. וּמִכָּאֲדָמָה אֲדָמָה Ms. R. 2 קָשָׁשׁוֹת אֲדָמָה and whence do we learn that קָשָׁשׁוֹת is a covering (scales)? (Answ. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 אֲדָמָה קָשָׁשׁוֹת one set of scales.—P. קָשָׁשׁוֹת, קָשָׁשׁוֹת. Ib. (ref. to אֲדָמָה, Job XLI, 7) קָשָׁשׁוֹת אֲדָמָה means scales; Hull. 67<sup>a</sup>. Ib. III, 7 קָשָׁשׁוֹת אֲדָמָה by קָשָׁשׁוֹת we mean those which are inflexible, by שְׁנַפְרִין those with which the fish moves.—Tosef. Ohol.

XVII, 3 שָׂדֵה מִלְּקַשְׁשֵׁי (ed. Zuck. a. R. S. to Ohol. XVII, 1 מִלְּקַשְׁשֵׁי) a field full of scales (where all sorts of refuse are deposited).

**קָשָׁר** (b. h.) [to strengthen, v. Gen. XXX, 41, sq.] to join, knot, tie; to fold. Sabb. VII, 2 הַקּוֹשֵׁר וְהַמְחִיר he that makes a knot or unties it. Y. ib. 10<sup>e</sup> שֶׁהָיָה קוֹשְׁרֵי וְכִי נִפְסַק הָיָה קוֹשְׁרוֹ Ib. כִּי הָיָה נִפְסַק when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49<sup>d</sup> אֲפִלּוּ אִם קוֹשֵׁר אֶת הַדָּבָר even if he folds (the document) up, and then has it signed. Ib. בְּשֶׁקָשְׁרוֹ וְהִחֲמוּ אֵלָיו when he folded it and had it signed inside; a. fr.—Trnsf. a) (emp. תָּקַד) to compose and arrange (a funeral song or eulogy). Y. Yoma I, 38<sup>b</sup> הַקּוֹשְׁרֵי הַסְּפִירוֹת they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. בְּקָשָׁר; a. fr.—b) conceive, form an affection. Pesik. B'shallah, p. 80<sup>a</sup> הָיָה אֲהָבָה לּוֹ הוּא קוֹשֵׁר לוֹ אֲהָבָה he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. אֵלָיו וְהוֹשֵׁעַ שֶׁהָיָה v. קָשָׁר &c. Y. Nidd. I, 49<sup>b</sup> top יְהוֹשֻׁעַ אֵלָיו וְכִי לִמְשָׁה אֵלָיו Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 קָשָׁרִית, v. קָשָׁר. Y. Yeb. XVI, 15<sup>d</sup> top, v. הַקּוֹשֵׁר; a. e.

**Pi.** קָשָׁר same, esp. to fold a document, to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document. Y. Gitt. I. c. הָיָה קָשָׁר רֵאשִׁית רֵאשִׁית if he folded up the signatures one by one; a. e.—Part. pass. קָשָׁר. 'קָשָׁר (גַּם) מִן' a folded document, opp. פְּתוּחַ. B. Bath. X, 1 פְּתוּחַ שֶׁל דָּבָר a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160<sup>a</sup> sq. (ref. to Jer. XXXII, 44) וְכָתוּב... וְחָתוּם 'and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17<sup>e</sup> (ref. to Jer. ib. 11) 'the sealed' את הַחָתוּם וְהַמִּקְּשָׁר וְאֵת הַגְּלוּי וְהַפְּתוּחַ means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. שְׂמֵרָה כּוֹפֵשׁ כָּשִׁיבָה such is the formula of folded documents; a. fr.

**Nif.** קָשָׁר 1) to be tied. Shn. 108<sup>b</sup> הַכּוֹבֵד הַדָּג the dog was doomed to be tied.—2) to be joined, harden, become knotty. Shebi. III, 1 מִשְׁתַּקְּשָׁן (Mish. ed. מִשְׁתַּקְּשָׁן, incorr.) when the mathok (v. מְחֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34<sup>e</sup> top קָשָׁרִין קָשָׁרִין when it gets full of knotty excrescences; ib. 'קָשָׁר בּוֹ קָשָׁר R. S. to Shebi. l. c. (ed. שְׁתַּקְּשָׁן) as soon as the uppermost protuberance is formed, it begins to dry up.

**Nithpa.** קָשָׁר same, to become knotty; to become thick. Y. Shebi. l. c., v. supra. Taan. 20<sup>a</sup> וְכִי קָשָׁר שְׂמֵרָה וְכִי קָשָׁר II. Hof. קָשָׁר כּוֹלֵם Lev. R. s. 30 הַקּוֹשֵׁר הַחֹף let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 קָשָׁר כּוֹלֵם).

**קָשָׁר** m. (b. h.; preced.) 1) knot, band, loop. Sabb. XV, 1 הַמְּגִלָּין קָשָׁר אֵלָיו the camel drivers make (v. אֵלָיו קָשָׁר); (אֵלָיו קָשָׁר) the sailors' knot (v. אֵלָיו קָשָׁר). Ib. 111<sup>b</sup> קָשָׁר אֲדָמָה a knot which is not intended to be permanent, a temporary knot. Ber. 7<sup>a</sup> קָשָׁר אֲדָמָה the knot in the band of the T'fillin (resting on the back

of the head); a. v. fr.—Trnsf. *union, conspiracy*. Snh. 26<sup>a</sup> (ref. to Is. VIII, 12) 'ק רשעים היא וק רשעים אינו ו' it is a council of wicked men &c., v. קָשָׁן. —Pl. קָשָׁרִים. קָשָׁרִין. Sabb. XV, 1. Bekh. 30<sup>b</sup>; Ab. Zar. 39<sup>a</sup> כּוּכַס קָשָׁרִין v. מִכְּסָּ. Mikv. X, 3 קִשְׁרֵי הַנֶּזֶק the knots in the poor man's garment. Tanh. Korah 12 ק' חֲמִשָּׁן יוֹד ק' eight threads (of the show fringe) and five knots; Num. R. s. 18 ח' נְרוֹוִיִן יוֹד קָשָׁרִין children may go out (on the Sabbath) with garlands, v. פְּנִינָה; a. fr.—Sot. VIII, 5 קִשְׁרֵי הַמִּלְחָמָה the joined ranks in battle (Y. ed. קִשְׁרֵי, corr. acc.); Y. ib. VIII, end, 23<sup>a</sup> קָשָׁרִי הַמִּלְחָמָה.—2) *protuberance, joint*. Y. Shebi. III, 34<sup>e</sup> top, v. preced. Gen. R. s. 10 (ref. to Job XXXVIII, 31) כִּיִּל לֶקְשֵׁל מוֹשֶׁךְ בֵּין ק' לֶקְשֵׁל the planet K'sil draws (the connection) between bud and bud (v. יָרֵן *Hif.*); a. e.—Pl. as ab. Y. Shebi. l. c., v. preced. Nidd. 52<sup>b</sup> קִשְׁרֵי אֶצְבָּעֶיהָ שֶׁל יוֹד ק' the joints of her fingers; של רַגְלָהּ of her toes. Y. Ber. VIII, 12<sup>a</sup> bot. קִשְׁרֵי אֶצְבָּעוֹתָיו the second joints of the fingers, *contrad.* פָּקַד, q. v.; a. e.—3) *fold* of a document, *plicature*. B. Bath. 160<sup>b</sup> לֶקְשֵׁל בֵּין ק' לֶקְשֵׁל the witnesses sign between the folds; a. fr.—Pl. as ab. Ib. בְּחֹךְ שְׂנֵאֲרֵיהָ because it has many folds, it must have many witnesses. Gitt. VIII, 10 (expl. קָרָה, v. קָרָה) כָּל שֶׁקִּשְׁרֵי קָרָה v. קָרָה which has more folds than signatures of witnesses; a. fr.

**קָשַׁשׁ I** (or קָשַׁשׁ) (b. h.; cmp. נָקַשׁ a. נָשַׁשׁ) *to join closely; to collect* (v. Targ. Zeph. II, 1), esp. *to gather wood, rub-bish* &c. Gen. R. s. 44 בְּמַה... שֶׁנִּקְשַׁשׁ אִתָּה עֲבָדֶיךָ שֶׁקָּשַׁשְׁתָּהּ בְּמַה... how many working men should I have needed to gather it! Now that thou hast done it, come and receive thy reward; Yalk. Is. 313 שֶׁנִּקְשַׁשְׁתָּהּ; Yalk. Gen. 76... שֶׁנִּקְשַׁשְׁתָּהּ. שֶׁנִּקְשַׁשְׁתָּהּ.

**Polel** קָשַׁשׁ same. Y. Snh. V, 22<sup>d</sup> top קָשַׁשׁ מִיָּדוֹ וְכִי קָשַׁשׁ of which crime was the gatherer of sticks (Num. XV, 32) found guilty? of plucking, or of harvesting?; Sabb. 96<sup>b</sup>; Sifré Num. 113. Ib. וְכִי קָשַׁשׁ אִתּוֹ they found him gathering &c.

**קָשַׁשׁ II** (or קָשַׁשׁ) (v. קָשַׁשׁ) *to be straight, stiff*. Denom. קָשַׁשׁ. [Tanh. Naso 23 וְקִישַׁשׁ וְכִי, v. קָשַׁשׁ.]

**Polel** קָשַׁשׁ *to shoot, aim*. Lam. R. to III, 12 מִקְשָׁשִׁים Ar. ed. Koh., v. קָשַׁשׁ.

**קָשַׁשׁ I** ch. same.

**Polel** קָשַׁשׁ *to straighten, correct*, v. infra.

**Ithpolel** קָשַׁשׁ *to correct one's self*. Y. Taan. II, 65<sup>a</sup> bot. (ref. to Zeph. II, 1) נִקְשַׁשׁ נִבְרָא עַד דְּלֹא נִקְשַׁשׁ חֲרָנִין let us correct ourselves before we correct others; v. קָשַׁשׁ.

**קָשַׁשׁ II** (cmp. preced.; a. קָשַׁשׁ) [*to be hard, cmp. קָשָׁה*] *to be old*. Targ. I Sam. XII, 2 קָשִׁיָּה Levita (Regia) *aged*; ed. Wil. קָשִׁישׁ, v. קָשִׁישׁ.—Keth. 95<sup>b</sup> וְקָשַׁשׁ הָעֵץ אַחַר חֲמִשָּׁן שָׁנִים the orchard grew old (ceased to bear). Ib. עֲבִיד דְּקָשִׁישׁ... כִּיִּין since they knew that an orchard is liable to get old. B. Bath. 167<sup>b</sup> וְכִי קָשִׁישָׁה מִיָּדוֹ she has grown old, and her voice is rough. Hag. 13<sup>a</sup> קָשִׁישָׁה I am not old enough; כִּי קָשַׁשׁ נָח וְכִי when he was old

enough, R. Joh. was dead. Ib. 5<sup>b</sup>. Snh. 108<sup>b</sup> יִהְיֶה רַעוּב וְיִהְיֶה צָעִיר Ar. s. v. הָלַךְ 3 (ed. יִהְיֶה רַעוּב וְיִהְיֶה צָעִיר) be it God's will that thou grow old and grow young again and never die; a. e.—V. קָשִׁישׁ.

**קָשִׁיָּה, קָשִׁיָּה** (v. קָשַׁשׁ) *to shoot*. Targ. Ez. XXI, 26. Targ. Y. II Ex. XV, 4; a. e.

**Af.** קָשִׁיָּה same. Targ. Is. XXXVII, 33 קָשִׁיָּה ed. Wil. (ed. Lag. קָשִׁיָּה); Targ. II Kings XIX, 32.

**Ithpa.** קָשִׁיָּה *to be shot forth*. Targ. Y. II Ex. XIX, 13 (v. קָשַׁשׁ).

**קָשִׁיָּה** c. (b. h.; preced.) *bow; rainbow*. Erub. 55<sup>a</sup> עִיר עֲשִׂיָּה a town built in the shape of a bow; ib. עֲשִׂיָּה בְּקִי' Ber. 59<sup>a</sup> בְּעֵינֵי אִתְּהֵא he who sees a rainbow in the clouds. Hag. 16<sup>a</sup>. Gen. R. s. 35; a. fr.—Pl. קָשִׁיָּה. Lam. R. introd. (R. Joh. 1) (ref. to Is. XXII, 3) שֶׁחִיּוֹתֵיהֶן יִנְדְּוּ קָשִׁיָּה וְכִי they loosened the strings of their bows and tied them with them; Yalk. Is. 289. Sifré Deut. 18 'קָשִׁיָּה כְּסַרְפִּים scorpions as large as bows; Yalk. ib. 803; a. e.—Trnsf. *membrum virile, potentia virilis*. Sot. 36<sup>b</sup>; Y. Hor. II, 46<sup>d</sup>; a. e.

**קָשִׁיָּה, קָשִׁיָּה** ch. same, 1) *bow; rainbow*. Targ. Is. XXI, 15. Targ. Gen. XXI, 16. Ib. IX, 13; a. fr.—Pl. קָשִׁיָּה. Targ. Is. VII, 24. Targ. II Chr. XXVI, 14. Targ. I Sam. II, 4 קָשִׁיָּה constr. (followed by רַחֵם). Targ. Y. Gen. XXI, 20. Targ. Ps. XXXVII, 14, sq.; a. e.—2) *the curved side of the stomach*, opp. to קָרָה. Hull. 50<sup>a</sup> 'קָשִׁיָּה the fat covering the curved &c.

**קָשִׁיָּה** m. (b. h.; preced.) *archer*; esp. 'קָשִׁיָּה (*Sagittarius*), a sign of the Zodiac. Gen. R. s. 98. Pesik. R. s. 20; Yalk. Ex. 418; a. e.—Pl. קָשִׁיָּה. Lam. R. to II, 2, a. e., v. קָשַׁשׁ.

**קָשִׁיָּה** ch. same. Targ. O. Gen. XXI, 20 קָשִׁיָּה רַבִּיא ed. Berl. (oth. ed. קָשִׁיָּה)—Pl. קָשִׁיָּה. Targ. I Sam. XXXI, 3 (not קָשִׁיָּה); Targ. I Chr. X, 3. Ib. XVIII, 17; Targ. II Sam. VIII, 18 (not קָשִׁיָּה; h. text כִּיִּיָּה)—V. קָשִׁיָּה.

**קָשִׁיָּה I**, v. קָשִׁיָּה ch.

**קָשִׁיָּה II** pr. n. pl. *Kashita*. B. Bath. 41<sup>b</sup>.

**קָשִׁיָּה** m. = קָשִׁיָּה, *archer*.—Pl. קָשִׁיָּה. Yeb. 16<sup>b</sup> (Tadmor furnished) שִׁשִּׁיָּה אֲלֵפֵי ק' six thousand archers; v. קָשַׁשׁ.

**קָשִׁיָּה** f. = קָשִׁיָּה, *handle, helve*. Macc. II, 1 נִשְׁבַּח הַבַּיִל כִּיִּיָּה if the axe-head slipped off its handle; v. קָשִׁיָּה.

**קָשִׁיָּה** ch. same. B. Mets. 82<sup>a</sup>; Shebu. 43<sup>b</sup> הֵיָּה רַעוּבָה וְיִהְיֶה צָעִיר if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; Ib. וְכִי אֲבִד ק' if the handle is lost, the loan is lost. Ib. וְכִי יִשְׂכַּח אֲבִל ק' and if he deposits a handle and a silver bar. B. Mets. 103<sup>a</sup> מְחַדֵּר לִיהָ קָשִׁיָּה he returns to him the handle (of the broken mattock). Snh. 27<sup>b</sup> top, v. קָשִׁיָּה; a. e.—Pl. קָשִׁיָּה, קָשִׁיָּה, קָשִׁיָּה. Pes. 30<sup>b</sup> v. קָשִׁיָּה.









ראים, v. ראם.

ראימא, ראימא ch. = next w. Targ. Y. Deut. XXXIII, 17. Targ. O. ib. XIV, 5 רימא (Y. רימנין; h. text רישן) Targ. Ps. XXIX, 6 ריבן Ms. (ed. בר רימא; ed. Wil. רי).—B. Bath. 73<sup>b</sup>; Zeb. 113<sup>b</sup>, v. ראימא.

ראם m. (b. h.; רום = ראם) *r'em, wild-ox* (v. Schr. KAT<sup>2</sup>, p. 584). Gen. R. s. 31 לא אבל וכו'... the *r'em* did not enter (the ark) with him (Noah), but his whelps did; Yalk. Job 926, v. גיד III. Midr. Till. to Ps. XCII, 11 בצא את הר' מה as the *r'em* has high horns and goes in all directions &c. Ib. to Ps. XXII ישן בצא את הר' וכו' he (David) found a *r.* asleep in the desert and thought it was a mountain; ib. הוה הר' בקרני הר' I will build thee a Temple of one hundred cubits, as the horn of this *r.*; ib. כיון שראה הר' וכו' when the *r.* saw the lion, he was afraid and crouched &c.; Yalk. ib. 688; a. e.—*Pl.* ראמים. Ib.

ראים, ראים = רום, to be high. Targ. Ez. XXXI, 10 ראים ed. Lag. (oth. ed. ראים). Ib. ראים. Targ. Is. XLIX, 11 ראים ed. Lag. (oth. ed. רימנין). Ib. LII, 13 ראים ed. Lag. (oth. ed. ריום); a. e.—Part. ראים. Targ. Hos. XIII, 6; a. e.

ראמא f. (preced.) height.—*Pl.* ראמן. Targ. O. Deut. XXXIII, 15 ed. Berl. (oth. ed. ראמן).

ראמא, v. ראמא.

ראמי, part. of רמי.

ראמינות, v. ראמינות.

ראמן, part. pl. of רמי.

ראמא f. pl. (רוץ I) *sounding the trumpets at public fasts*. Targ. II Esth. IX, 31 ed. Ven., a. Var. ed. Lag. (ed. Lag. צלוחותן, oth. ed. תענית).

ראש poor, v. ראש.

ראש m. (b. h.) *head, point; beginning, heading; main thing, principal*. Hull. IV, 1 ראש את ראשו וכו' if the embryo put forth its head, although it withdrew it again. Gen. R. s. 71, beg., v. כוף. Midr. Prov. to I, 7 ראש הפיק ראש הפרשה the heading of a chapter, of a treatise, of a section.—Meg. 12<sup>b</sup>, v. קופין בראש. —Meg. 12<sup>b</sup>, v. II. —Sifra B'huck, Par. 2, ch. VIII (ref. to Lev. XXVI, 43) ראש ר' בראש פרעה וכו' did I collect from them their full amount for full amount? did I not collect only one hundredth of their sins before me? Snh. 3<sup>a</sup> sq. ראש היא משהלם בראש an indemnity not for the exact amount (more or less). B. Kam. 65<sup>b</sup> (ref. to Lev. V, 24) ... ראש בראש מוסף הויש וכו' where the indemnity is for the full amount (and no more), the fine of a fifth is added, but where it is not for the exact amount (but more) &c.; a. v. fr.—ראש from the beginning, *over again*. Ab. Zar. 3<sup>a</sup> ראש וכו' give us it (the Law) over again, and we will

observe it.—*Pl.* ראשין, ראשין Hull. II, 2 ראשין שני ראשין if one cuts two heads at one time. Hag. 13<sup>a</sup> ראשין, v. ראשין; a. fr.—*Trmsf. a) chief, magistrate, leader, president*. Y. R. Hash. I, 57<sup>b</sup> bot. ראש היה יב' it was the chief magistrate of Gadara &c., v. ראשין; Bab. ib. 22<sup>a</sup> ראש שופר ראשין וכו' Sh. the chief &c. Sabb. 33<sup>b</sup>; Ber. 63<sup>b</sup>, v. ראשין. Ib. 57<sup>b</sup>, v. ראשין. Y. Hor. III, 48<sup>b</sup> bot. ראשין the chief of the Temple guard; ראשין ביה אב' the chief of a priestly family. Ib. [read:] ראשין קידם ראשין וכו' as between the chief (the Nasi, of the academy) and an elder (scholar), the chief has the precedence, for none can be chief unless he has been an elder; a. v. fr.—*Pl.* as ab. Ib. ראשין ראשין ראשין Moses placed the chiefs before the elders (Deut. XXIX, 9). Gen. R. s. 61 ראשין ראשין they are all (names derived from) tribal chiefs (v. ראשין, a. correct citation acc.); a. fr.—*b) cross-beam*. Neg. XIII, 2, v. ראשין.—*Pl.* as ab. Ib. ראשין ראשין Bab. ed. (Mish. ed. sing.) if the leprous spot appeared on the cross-beams.—*c) ראשין* (Chaldaism) [ox-head,] *triangle, wedge*. Kel. XVIII, 2 ראשין how is a piece of furniture with an arched top-piece measured? By drawing an equilateral triangle circumscribing the curve. Kil. II, 7 ראשין ראשין if a triangular point of a wheat field is wedged in a barley field. Ib. III, 3. B. Bath. 62<sup>a</sup> (if the seller defined the limits of his field by describing one long side and one short side) ראשין ראשין why not let the buyer have possession of an 'ox-head', i. e. draw a trapezoid with the two unequal sides?—*Pl.* ראשין ראשין. Y. Erub. I, 19<sup>e</sup> bot.

ראשית, ראשית, ראש ch., v. ראש II.

ראשון m. (b. h.; preced.) *first*. ראשון ראשון ראשון one after the other. R. Hash. 17<sup>a</sup>, v. ראשון; a. fr.—Gitt. V, 8 ראשון ראשון ראשון a priest reads (from the Torah) the first, and after him &c. Ib. 59<sup>b</sup> ראשון ראשון ראשון to be the first in opening a meeting, the first in saying the blessing &c., v. ראשון I; a. v. fr.—*Esp. a) ראשון* (ראשון ראשון) *first degree of uncleanness, original cause of uncleanness*. Toh. II, 2 ראשון ראשון ראשון he who eats food of the first degree of uncleanness becomes himself unclean in the first degree. Ib. 3 ראשון ראשון ראשון secular food of the first degree of uncleanness is unclean and makes unclean. Ib. 4; a. v. fr.—*b) ראשון ראשון ראשון* the person with whom a relationship begins, *direct relative* (brothers with reference to their respective issues). Snh. 28<sup>a</sup>, a. e., v. ראשון.—*c) ראשון* (כלי) *a vessel direct from the fire*. Hull. 104<sup>b</sup>; a. fr.—*Pl.* ראשון ראשון. Yoma III, 11 ראשון ראשון ראשון to the former was applied the verse &c. Sabb. 112<sup>b</sup> ראשון ראשון ראשון if those before us were sons of angels, we are sons of men, and if those before us were sons of men, we are &c. Ib. 56<sup>b</sup> ראשון ראשון ראשון the Scriptural text compares the predecessors to the successors. Erub. 64<sup>b</sup> ראשון ראשון ראשון the earlier generations; a. fr.—*Fem.* ראשון ראשון. Ned. 91<sup>a</sup>, v. ראשון. Keth. 82<sup>b</sup> ראשון ראשון in former days, originally. Ned. XI, 12 ראשון ראשון ראשון originally the law was that &c.; a. fr.—[Y. Taan. II, 65<sup>a</sup> top ראשון ראשון on its (the year's) first day (R. Hash. 16<sup>b</sup> בראשית).]—*Pl.* ראשון ראשון ראשון (שלוש) ראשון ראשון ראשון the first three sections of the Prayer of Benedictions. B. Kam. 54<sup>b</sup>, v. ראשון; a. v. fr.









לא עבירי לרביי are in the habit of hiding; make no attempt to flee; Sabb. 106<sup>b</sup>; v. רבא.

רב m. (v. רב II) [my teacher, my master,] Rabbi, title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85<sup>a</sup> 'ור' קרו לך וב' ... I shall make thee a *hacchim*, and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84<sup>b</sup> 'ור' קרו לי והבא ר' ... what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17<sup>b</sup> 'רבן קרו לך ר' ... and why do they call thee Rabbi? I am the chief master of weavers. Ib. אלעזר ר' a. v. fr.—Esp. *Rabbi*, surname of R. Judah han-Nasi. Gitt. 59<sup>a</sup> 'ור' מימיה משה ועד ר' ... from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13<sup>a</sup>; Sot. 32<sup>b</sup>. B. Mets. 85<sup>a</sup>; a. v. fr.

רבי, רביא, רבי m. (I רבי) [growing,] boy; apprentice. Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. רבאי). Ib. XXI, 20, v. רבי II. Ib. 8; a. fr.—Succ. 5<sup>b</sup> (expl. ברוב, v. קריב I; a. e.—Fem. רביא *girl*. Targ. Y. Gen. XXIV, 14 Ar. (ed. רביא). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109<sup>b</sup> הויא הדיא ... there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58<sup>b</sup> דשליא ר' that slave's girl (assigned to him as wife by his master). Kidd. 70<sup>b</sup> דלא ר' ... for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. רבא.

רביב m. (רבב) 1) *lining, thick cloth*. Sifré Deut. 306 (ref. to רביב, Deut. XXXII, 2) ... שמאנת את הרקיע (שמרבבת) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942.—2) *pl. רביבים* (b. h.; רביב, comp. רביעה) [*growth-advancing*,] rains. Sifré l.c. (ref. to Deut. l.c.) 'ור' הללו יורדים ... rains come down on plants &c.; Yalk. l.c. B. Bath. 25<sup>a</sup> (ref. to Deut. l.c.) 'ור' רוח ... that is the south wind which brings rains and makes the plants grow; ib.<sup>b</sup>; a. e.

רביית f. (רבית) *increase, plenty*. Num. R. s. 2<sup>12</sup> (ref. to רביית ארבה, Gen. XXII, 17) 'רבית לך ... increase promised to the father, increase to the son.—*propagation, v. רביית*. Yeb. 62<sup>a</sup>. Y. Taan. I, 64<sup>b</sup>; a. fr.—*Pl. רביית (or רביית) plentiful discharges*. Ab. d'R. N. ch. I (ref. to רביית ארבה, Gen. III, 16) 'רם יב' ed. Schechter (Var. רביית) this refers to the two kinds of discharges of blood &c.

רביית f. (v. רבי) *youth*. Targ. O. Lev. XXII, 13 (not רב ...). Targ. O. Num. XXX, 4 (some ed. רביית). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 רביית, v. רביית.—Targ. Ps. LXXI, 21, v. רביית]

רביית, Targ. Y. II Ex. XXII, 24, v. רביית.

רביית, v. רביית.

רביית, v. רביית.

רביית, f. ch. = next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

רביית f. (רבית, comp. רבב) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89<sup>a</sup> (ref. to Lev. l.c.) 'ולר' ... lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; רביית כשהוא אומר בשמן בר' רביית (ברביית) as the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30<sup>b</sup>. Tam. 28<sup>b</sup> להחם המיין לר' (לרביית) to make hot water for the pulp. Y. Pes. II, 29<sup>b</sup> bot.—2) v. רביית.

רביין (רבין) pr. n. m. (= רב אבינא) *Rabbin, Rabbin*, an Amora. Pes. 25<sup>a</sup>, a. fr. 'רביא כי ארזא ר' when R. came (to Babylonia). Ib. 34<sup>b</sup> 'רביא כי סליק ר' when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60<sup>b</sup>.

רבינא (רבינא) pr. n. m. (= רב אבינא) *Rabina, Rabina*, name of several Amoraim. B. Mets. 86<sup>a</sup>. Hull. 43<sup>b</sup> 'מר בריה דרב א' Ib. 46<sup>b</sup>; a. fr.

רביני, v. רביני.

רביע m. (v. רביעי) 1) *one fourth*; 2) *square*. Tosef. Sot. V, 13; Erub. 56<sup>b</sup> 'מגרש ר' the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20<sup>b</sup> bot. 'מגרש ר' Ib. מאלף ר' it means a square of one thousand cubits; 'מגרש ר' 'מכל צד ר' 'מגרש ר' even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 'ר' ... v. סיקריקון. Ib. 58<sup>b</sup> 'בקרע ר' 'בקרע ר' one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37<sup>e</sup> top, a. e., v. רביעין; a. fr.—*Pl. רביעין blocks*. Midd. III, 5 'ר' של ארז וב' (Bart. cedar blocks were on top (of the columns). Tam. III, 5 'רביעית.—[Tosef. Taan. I, 4, v. רביעית]

רביע, v. רביע.

רביעי, רביעא, רביעא m. = h. רביעי, *fourth*. Targ. Gen. I, 19 (ed. Berl. רביעי). Ib. II, 14; a. fr.—*Pl. רביעין, רביעין, רביעין, רביעין*. Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—*Fem. רביעית, רביעית*. Targ. Lev. XIX, 24 ed. Berl. רביעית. Targ. II Chr. XXVIII, 3 'בר' the fourth time.

רביעה f. (רביע) 1) *coupling, esp. (v. Lev. XX, 16) carnal connection with beasts, buggery*. Ab. Zar. II, 1 'רביעה ... because they (the gentiles) are suspected of using beasts for buggery. Ib. 23<sup>a</sup>. B. Kam. 40<sup>b</sup>, sq.; a. e.—2) (v. רביעה h. a. ch.) [*fructification*,] *rainfall in the autumn*. Taan. 6<sup>b</sup> 'רביעה ... until the second rainfall comes down. Ib. 'רביעה לטון ר' 'רביעה לטון ר' what is the radical meaning of רביעה? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. 'רביעה כרי וב' 'רביעה כרי לטון ר' the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; 'רביעה כרי לטון ר' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6<sup>a</sup>; Tosef. ib.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 'כדרי ר' enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 'רביע וכל ר' ed. Zuck., v. *רביעיה*.]

**רביעיות** f. (preced.) *fructification, copulation*.—Pl. *רביעיות*. Num. R. s. 20 (ref. to *רביע*, Num. XXIII, 10) ה'ר' 'אוכלוסין שיצאו וכו'... שלחן (ed. Wil. *הרביעיה*, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31<sup>a</sup> 'רביעיותיהם וכו'... הקב"ה the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created'?

**רביעיותא** ch. same. Targ. Y. Deut. XXXII, 2 כרביעיותא רביעיותא (not רביע) like the fructification of the rain-winds &c.—Cmp. *רביעיותא*.

**רביעי** m. (b. b.) *fourth*. Taan. 29<sup>b</sup> 'ב'... בתל להיות... (sub. בשבת) if the ninth of Ab falls... on a Wednesday; Meg. 22<sup>b</sup>. Keth. I, 1 בתולה נשאה ליום הר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness*. Hag. III, 2; Tosef. ib. III, 7 'בשיל וכו' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—Fem. *רביעית*. Meg. III, 4 (29<sup>a</sup>) 'בר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. לז' *one fourth of a Log*. B. Bath. 58<sup>b</sup> 'איהו אנטל וזו ר' what is Anfal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11<sup>a</sup> bot. של ר' Ar. (ed. שיעורו של בוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 5<sup>a</sup> 'איהו אדם שאין בו אלא ר' אהה וכו' man in whom there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31<sup>b</sup> bot.; a. v. fr.—Pl. *רביעיות*. Sot. l. c. Lam. R. to IV, 1 (ref. to אבני קרח, ib.) 'של רם וכו' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112<sup>a</sup> 'לילי ר' the nights of the fourth days of the week, Tuesday evenings; a. fr.

**רביעי** v. *רביעיתא*.

**רביעין** m. pl. ch. name of a musical instrument, *sistra* (v. Sm. Ant. s. v. *Sistrum* and illustration). Targ. II Sam. VI, 5 (h. text *רביעין*).

**רביעיות** f. h. 1) same. Kel. XVI, 7 (v. Maim. a. l.).—2) fem. of *רביעי* q. v.—3) *square block*. Tam. III, 5, v. *רביע*.

**רביעיתא** v. *רביעיותא*.

**רביעיתא** f. = h. *רביעה*, rain. Y. Taan. II, 65<sup>b</sup> top 'רביעיתא קדמיהא the first rain-fall. Gen. R. s. 13, end; a. e.

**רביעות** f. (*רביע*) *lying down*, esp. damage caused by an animal falling on an object. B. Kam. 2<sup>b</sup>; Y. ib. I, beg. 2<sup>a</sup>; Tosef. ib. I, 9; ib. *רביעה* ed. Zuck. (corr. acc.)

**רביית** f. (*רביע*) = b. h. *רבייה* [*profit*.] interest on

a loan, *usury*. B. Kam. 61<sup>b</sup>, v. *רביע*, a. *אבב*. Tosef. ib. IV, 3, v. *רביעה*. Ex. R. s. 31, a. fr. 'רביעה (ב) ר'. Tosef. l. c. 'רביעה ורביעיה שיהו ר' ואין ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63<sup>a</sup>, a. fr. 'רביעה זד אהר ב' one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—Pl. *רביעות*, רביע. Tosef. B. Mets. VI, 17 בלוי 'רביעות ר' those who lend on interest deny the essence &c. (v. *רביע*); (Y. ib. V, end, 10<sup>d</sup> *רביעה ברבייה*). Tosef. l. c. 18.

**רבייתא** ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. 'רביעה'). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. 'רביע'; ed. Lag. 'רביע'); a. e.—Lev. R. s. 3, beg. (prov.) 'רביעיה (not רביעיה) he that borrows money on interest (to carry on his business), loses his own and other people's money.—Pl. *רביעין*. Targ. Y. I Ex. XXII, 24; Y. II *רביעיה* (?). Targ. Y. Lev. XXV, 37. Ib. 36 (some ed. *רביעין*, corr. acc.).

**רבייתא** I f. *girl*, v. *רביע*.

**רבייתא** II f. (*רביע* I) 1) *growth, that which advances growth, sanitary treatment*. Yoma 78<sup>b</sup> 'רביעיה דנייקא וכו' the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. דלא רביעיה (some ed. *רביעיה*) those things (as wearing shoes) which have nothing to do with their healthy growth; רביעיה דרביעיה וכו' those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing*. Hull. 46<sup>b</sup> bot. רביעיה רביעיה this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next w.—3) = *רביעה* something great, remarkable. Y. Keth. V, beg. 29<sup>c</sup> 'רביעה וכו' G. found something great and reported something small.

**רבייתא** III f. (*רביע* II) *lying, natural position, overlapping*. Hull. 46<sup>b</sup> bot. רביעיה רביעיה such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. l.; v. preced.).—Yeb. 76<sup>a</sup> שלא במקום רביעיה Ar. (missing in ed., obviously a gloss ref. to Hull. l. c.) not where the lungs overlap.

**רבייתא** IV or **רבייתא** pr. n. river *R'bittha* (prob. Nahr-Rubin, near Jabneh, v. Neub. Géogr. p. 277). Hull. 60<sup>a</sup> (Ms. R. 2 *רביעה*; Ms. R. 3 *רביעה*, v. Rabb. D. S. a. l. note 90).

**רביע** v. *רביע* II.

**רביע** pr. n. m. (contr. of *רביע*) *Rabammi*. Y. Ab. Zar. V, 45<sup>b</sup>. Ib. bot.

**רביע** Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. *רביע*.





and he stands and attends thee? Ib. 'וב' גזירנא דהיא ר' 'וב' (not גזירנא) I decree that he lie down, and thou stand &c. Gen. R. s. 7 'וב' רביע ויאנא וב' lie down (to be lashed), and I will tell thee; Tanh. Huck. 6; Pesik. R. s. 14. Koh. R. to 1, 8 'וב' רגליו על ר' ליה על קם ור' ליה על רגליו he arose and threw himself down at his feet. Shebu. 22<sup>b</sup>, a. fr. 'וב' אריא היא ר' 'וב' אריא; a. fr.—2) to commit buggery. Ab. Zar. 24<sup>a</sup> לאימא לאימא דילמא רבבין לאימא perhaps they (gentiles) had connection with the grandmother (of the animal, while she was pregnant); a. e.

Af. ארבע 1) to cause to lie down, lay down. Targ. Y. Gen. XXIV, 11 (h. text ויברך דר). Targ. Y. Deut. XXV, 2 גזירנא רביעיה (not ויברך דר).—Part. pass. מרבע. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 ארבעיה רלוקי lay him down, that he may receive lashes; Tanh. l. c. ארבעיה (corr. acc.); ib. ארבעיה (corr. acc.). Pesik. R. l. c. ארבעיה lay thou him down. Y. Bicc. I, 64<sup>a</sup> 'וב' ארבעיה על וב' be ordered him to be laid on the benches (for punishment). B. Kam. 114<sup>a</sup> 'וב' אריא ליה ארבעיה לי אריא וב' thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6<sup>a</sup> bot. 'וב' ויאנא וב' and I want to assist at her lying down (for delivery), before she cools off, v. ארבע—2) to copulate animals, esp. to hybridize. Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

Pa. רבע 1) to divide into four parts. Targ. Y. Deut. XXXII, 4.—2) to make quadrangular. Part. pass. מרבע. מרבעיה, מרבעין; מרבעין; מרבעין; מרבעין (Hebraism); f. מרבעא; pl. מרבעין; quadrate. Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not מרבע); Targ. Y. I Ex. XIV, 2 (ed. Vien. מרבעיה, corr. acc.); a. e.—Y. Sot. V, 20<sup>b</sup> bot. 'וב' רבע ארבע וב' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57<sup>a</sup> מרבע ארבע וב' כמאן דמרבעא רבבין ודאי מי מרבעאנא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.

רבע m. (b. h.; preced.) one-fourth, quarter.—Pl. רבבים. Erub. 56<sup>a</sup> בארבעה רבבי היום וב' at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—Esp. one-fourth of a Kab. Pl. as ab. Hall. II, 6 קבה ר' קבה five quarts of flour (v. Maim. a. l.). Ib. I, 4; a. fr.—Du. רבבית. Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166<sup>b</sup> (Rashb: at one quarter of a Denar for a pair of birds, v. Tosaf. a. l.); Ker. 10<sup>b</sup>.

רבעא ch. same, one-fourth, quarter. Targ. II Kings VI, 25 רבעית קבה one fourth of a Kab.—Ker. 10<sup>b</sup> 'וב' ר' הר' how many P'rutahs are in a quarter of a Denar? &c.—Erub. 56<sup>a</sup> הוי ר' הר' (Ms. M. השנה מתלתין . . . ר' הר' nine is one-fourth of thirty-six. Gitt. 58<sup>b</sup> נבי ר' הר' (ed. רביע) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15<sup>b</sup>, a. e. 'וב' ר' ונבי; a. fr.—V. רובעא.

רבעותא I f. same. Targ. Num. XV, 4, sq.; a. e.

רבעותא II f. (רביע) lying down. Targ. Ps. CXXXIX, 3.

רבעי m. (v. רבע) that which is in its fourth year.

Par. I, 1 (difference between רביעי and רביעי). Maas. Sh. V, 1 'וב' ר' ברס a vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 'וב' ר' היה וב' the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard, if the vineyard was within one day's journey. Ib. 4 'וב' ר' פידין נטע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

\*רבעיותא f. pl. (cmp. רביעה) effusions, discharges. Ab. d'R. N. ch. I, v. רביעה. [Perh. רביעה is meant, v. רביעה.]

רבעתא, v. רבא.

רבץ (b. h.; cmp. רבע) to lie down, esp. to break down under a load. B. Mets. 33<sup>a</sup>, v. רבין.—Part. pass. רבין; f. רביעה &c. a) lying. Y. B. Kam. VII, end, 6<sup>a</sup> רביעה ר' perhaps they saw him in the act of slaughtering after the ox was laid down, opp. רביעה ר' they saw him pull the ox into the woods to kill him. Y. Naz. V, 54<sup>c</sup> ר' רביעה, opp. עימד. Ab. Zar. 54<sup>a</sup>; Hull. 40<sup>a</sup> 'וב' ר' ר' if his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57<sup>d</sup> 'וב' ר' ר' I saw it (the moon, like an animal) lying between two rocks; Tosaf. ib. I, 15 רבין; Bab. ib. 22<sup>b</sup>. Num. R. s. 1, beg. v. infra.—b) horizontal. Lev. R. s. 14 'וב' ר' ר' the quadruped walks with her body in a horizontal position, . . . but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 'וב' ר' ר' the animal walks and her embryo lies horizontally &c., opp. וקיה.

Pi. רביעין 1) (cmp. רביעה) to irrigate by sprinkling, contrad. to השקה. Y. Peah V, 19<sup>a</sup> top; Tosaf. ib. II, 20 'וב' ר' ר' (ed. Zuck. הרבין) if one irrigates his field, before the poor have entered it. Shebi. II, 10 'וב' ר' ר' (Mish. a. Bab. ed. הרבין) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. רבין); Y. ib. 34<sup>b</sup>; Y. M. Kat. I, 80<sup>c</sup>; Bab. ib. 6<sup>b</sup> 'וב' ר' ר' ברביעין שדה וב' (corr. acc.); a. e.—Esp. to sprinkle (a floor in order to lay the dust &c.). Snh. VII, 6 הרבב ר' הרבב he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 'וב' ר' ר' may contrive to sprinkle her room on the Sabbath. Ib. הרובה רבין 'וב' ר' who desires to sprinkle &c. Y. Ber. VI, 10<sup>d</sup>, v. ולא רביעין II; a. fr.—Tosaf. Ab. Zar. IV (V), 11 ארבעיה 'וב' ר' ר' I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with ר' ר' to spread the Law, to teach. Y. Keth. XII, 35<sup>a</sup> bot. 'וב' ר' ר' he spread the Law more (has had more pupils) than thou; Y. Kil. IX, 32<sup>b</sup> bot. B. Mets. 85<sup>b</sup> רביעה ר' ר' v. רבין. Tem. 16<sup>a</sup> (play on רבין, v. רבין) ר' ר' (Othniel) gave advice and taught the Law in Israel. M. Kat. 25<sup>a</sup>; a. fr.

Hif. רביעין 1) to sprinkle, v. supra. Pesik. Par., p. 40<sup>b</sup>; Pesik. R. s. 14; Tanh. Huck. 6 'וב' ר' ר' and they sprinkle water upon him, v. רבין.—2) to cause to lie down. Pesik. R. s. 3 'וב' ר' ר' he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. רבין II h. Num. R. s. 1 (expl. ויטב, Ex. XIII, 18, cmp. רבין) 'וב' ר' ר' he made them recline (at meals)

like kings lying on their couches. Ib. 'סִימָנֵי טַבִּיחַ, הַרְבֵּצְתֵי וּבְ; Tanh. B'midbar 2; a. e.

Hithpa. הִרְבֵּצְתִי to be besprinkled. Sabb. I. c. ... וְנִמְצָא וְהָיָה הַרְבֵּצְתִי and thus the room is sprinkled of itself.

רַבֵּן ch. same.

Pa. רַבֵּן to sprinkle. Y. Snh. VII, end, 25<sup>d</sup> אִתְחַמַּי לִיהֵא רַבֵּן he appeared to be sprinkling upon it (the flax seed, to make it grow).

רַבֵּי m. (b. h.; רַבֵּי) resting place. Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) אָמַר אָדָם בֵּית מִלֵּן לְרַבֵּי Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); וְהִצֵּב לְרַבֵּי and he hewed, and built himself &c.

רַבֵּצָא m. (v. רַבֵּץ) [sprinkler,] a small bag for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. רִיבֵצָא).

רַבֵּצָא m. (רַבֵּץ) an animal that habitually breaks down under a load. B. Mets. 33<sup>a</sup> (ref. to Ex. XXIII, 5) וְרַבֵּץ וְלֹא רֹבֵץ 'lying', but not when it is in the habit of &c. Ib. מִה ר' (if it is a Biblical duty to relieve the suffering animal,) what difference does it make, whether the animal breaks down for the first time or did so before?; a. e.—Fem. רַבֵּצְיָה. Tosef. B. Bath. IV, 6; B. Mets. 80<sup>a</sup>.

רַבֵּקָא f. (v. next w.) 1)=h. מַרְבֵּק stall in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רַבֵּקָא). Targ. Mal. III, 20.—2) threshing team. Targ. Jer. L, 11 (h. text רִשָּׁה, v. next w.).

רַבֵּקָה I f. (רבק, Arab. rabak to join, tie; cmp. רבג, רבך) team. Tosef. Par. II (I), 3 וְרִשָּׁה עִם אִמָּה if he took the young red cow into the team (that she may suck), and she did (accidentally) some threshing with her mother; B. Mets. 30<sup>a</sup>; Gitt. 53<sup>a</sup>.—Pl. רַבֵּקוֹת. Tosef. Erub. II (I), 2; Erub. II, 1 וּב' כַּמְלִיא שְׂרֵי ר' the space required by two teams of three animals each.

רַבֵּקָה II (b. h.) pr. n. f. Rebekah, Isaac's wife. Gen. R. s. 60 וּב' וְיָבִין שְׂבָאָה ר' and when R. came into Abraham's house &c. Ib. s. 63 וּב' ר' רַבֵּקָה R. was destined to be the mother of the twelve tribes; a. fr.

רַבֵּרַב (רַבֵּב) to raise, make great.

Hithpa. הִרְבֵּרַב to assume superiority. Num. R. s. 18 (ref. to Num. XVI, 13 הַשְּׁתַרֵּר וּב') עַל מַה אַתָּה מְתַבָּרֵב עֵלֵינוּ וּב' on what ground dost thou claim superiority over us? what good hast thou done us?; Tanh. Korah 6; Yalk. Num. 750.

רַבֵּרַב ch. same.

Hithpa. אִתְרַבֵּב 1) to be chief; to lead; to be great. Targ. I Chr. XV, 22 (h. text רַבֵּב). Targ. Job XXXIII, 12 (Ms. אִתְרַבֵּב). Targ. Prov. VIII, 16 (Ms. אִתְרַבֵּב); a. e.—2) to claim superiority; to boast. Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. אִתְרַבֵּב). Targ. Jer. XLVIII, 42 (ed. Lag. אִתְרַבֵּב); a. fr.—Gen. R. s. 89, v. next w.

רַבֵּרַב m. (preced.) great; great man; prince, officer.—Pl. רַבֵּרַבֵּי, רַבֵּרַבֵּי, רַבֵּרַבֵּי. Targ. Gen. XII, 17. Ib. I, 16. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57<sup>b</sup> בְּר' in the case of large (cucumbers). Y. ib. II, 5<sup>b</sup> וּב' קוֹמְרֵי וְהוּא וּב' great men (scholars) were before him, and he should have asked the inferior men? Lev. R. s. 5, end ר' גְּדוֹלֵי חַטֹּאת great sins. Koh. R. to II, 2 מְרַבְרְבֵי בַבֵּל ... חַד (read: כַּבּוּל) one of the prominent men of Kabul (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to רַחֲבִים, Ps. XL, 5) הַמִּין רִיבֵי ר' 'Rashi': רַחֲבִים ר' דִּמְרַבְרְבֵי that means the great that boast. Y. R. Hash. II, 58<sup>b</sup> תּוֹרֵי רַבֵּרַבֵּי your superiors, v. נִהַג; a. fr.—Fem. pl. רַבֵּרַבֵּי, רַבֵּרַבֵּי. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. 'רַבֵּרַבֵּי'; some ed. דּוֹרְבַתָּא, read: 'רֹדֵף'). Targ. Deut. X, 21 (great things). Targ. Ob. 12; a. e.—Y. Gitt. V, 47<sup>c</sup> תּוֹרֵי ר' אֵילֵין the traps for large beasts, opp. דְּקִיחָא. Bets. 25<sup>a</sup> נִשְׁלַח בְּר' our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

רַבֵּרַבֵּי f. (preced.) pride, boast. Targ. Ps. XVII, 10 (Ms. רַבֵּרַבֵּי).

רַבֵּרַבֵּי m. (preced.) great man, prince.—Pl. רַבֵּרַבֵּי, רַבֵּרַבֵּי. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 וְרַבֵּי ed. Lag. (ed. Wil. 'רַבֵּרַבֵּי'; Ms. 'רַבֵּרַבֵּי'). [Targ. Job XXXV, 9 דּוֹרְבַתָּא, perh. to be read: 'רֹדֵף', v. הַיִּרְבֵּי.]

רַבֵּרַבֵּי f. (preced.) boast, pride. Targ. Ps. XII, 4 (h. text גְּדוֹלָתָא). Ib. XVII, 10, v. רַבֵּרַבֵּי.—Pes. 104<sup>b</sup> בְּרַבֵּרַבֵּי, v. בְּרַבֵּרַבֵּי.

רַבֵּרַבֵּי, 1) fem. of רַבָּא, q. v.—2) great city, capital. Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on אֲמוֹן, Prov. VIII, 30) ר' אֲמוֹן ... וְאִית' and some say, amon means the capital; ר' כְּמָה וּב' amon means capital, as we read (Nah. I. c.), 'art thou better than No Amon? which is translated, ר' וּב' art thou better than Alexandria, the capital?

רַבֵּי, v. רַבָּה I.

רַבֵּרַבֵּי m. (רבב; v. רַבָּא) nobility; (collect. noun) princes; (הַמֶּלֶךְ הַגְּדוֹל title of the king of Assyria. Targ. II Kings XVIII, 19 (ed. Lag. רַבֵּרַבֵּי); ib. 28 (ed. Lag. רַבֵּרַבֵּי, read: 'רַבֵּי'); Targ. Is. XXXVI, 4; 13.

רַבֵּי, Y. Snh. X, 29<sup>a</sup> top ברב, read: כַּבֵּג.

רַבֵּרַבֵּי, v. רַבֵּרַבֵּי.

רַבֵּי pr. n. pl. Regeb (or Ragab). Men. VIII, 3 בעבר ר' R. on the banks of the Jordan (v. Neub. Géogr. p. 247).

רַבֵּי m. (b. h. רַבֵּי) clod, boulder.—Pl. רַבֵּי, רַבֵּי. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to הַגְּלִגֵּל, ib.) כְּאֵילֵין like those boulders of Tiberias (that roll into the lake).

**רגג** [to be restless, anxious.] to desire, long, covet. Imperf. **ירגג**. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 **רגגת** Ms. (ed. רגגה, רגג, corr. acc). Ib. LXVIII, 17 Ms. (ed. Pa.); a. fr.—Part. **רגג**. Ib. LXIII, 2.—V. רגגי.

**Pa.** רגגי same. Targ. Josh. VII, 21 **רגגתהו** (ed. Wil. רגגת; ed. Lag. ורגגתהו, Var. ורגגה). Targ. Cant. II, 3; a. fr.—Part. **pass.** רגגי & רגגת &c. *desirable, precious*. Targ. Gen. II, 9 (not רגג ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

**Palpel** רגג same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. Pa.). Ib. XLII, 2 Ms. (ed. Pa.); a. e.

**Ithpa.** ארגג, **Ithpalp.** ארגג same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

**רגגה, רגגה, רגגה** m. (preced.) *desire, desirability*. Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 רגגה (not רגג). Targ. Ps. CVI, 24 רגגה ed. Lag., read: רגגת.

**רגגתא** (constr. רגגת), v. רגגי, a. רגגתא.

**רגגתא, רגגתא**, v. רגגי.

**רגגז**, v. רגז II.

**רגגתא**, v. רגגתא.

**רגול** m. (denom. of רגל) *tyed by the feet*. Sabb. V, 3 (54<sup>a</sup>), v. רגול; Y. ib. V, 7<sup>b</sup> bot. בשתי רגליו רגול means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

**רגול** m. (denom. of רגל, v. preced.) *streaked at the leg*. Targ. Gen. XXX, 40 (h. text רגול).—Pl. רגולין. Ib. 39. Targ. O. ib. 35; a. e.

**רגומא** m. (רגם) *slinger, archer*.—Pl. רגומיא. Targ. Lam. I, 18.

**רגומא**, v. next w.

**רגומנא** m. (רגם) *stoning to death*. Targ. Esth. V, 14 (Bxt. רגומא; ed. Lag. רגומיא, corr. acc.).

**רגועתא**, v. רגועתא.

**רגועיתא** pr. n. f. (רגע) [*balance, rest*] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

**רגוש, רגוש**, v. רגוש, a. רגוש.

**רגושא, רגושא** m. (רגש) *noise, tumult; rush*. Targ. Job XXXIX, 24 Ms. (ed. רגוש). Ib. 7 Ms. (ed. רגוש). Ib. XXXVIII, 27 (ed. Wil. רגוש; h. text רגוש). Ib. XLI, 21; a. fr.—V. רגוש ch.

**רגז** (b. h.; emp. רגג) *to be unsteady, restless; to be agitated*. Taan. 10<sup>b</sup> (ref. to Gen. XLV, 24) שמת רגז עליכם lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 רגז.

**Hif.** רגז 1) *to stir, excite, incite to anger*. Ruth R. end רגזו רגזו (= רגזו), v. רגז; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158<sup>a</sup>. Midr. Till. l. c. ער ברה 'וב' ורגזו... how long will you sin and create anger by saying &c.?.; Yalk. l. c. רגזו (v. infra). Ber. 5<sup>a</sup> (ref. to Ps. l. c.) 'רגזו זה' לשתלם זה at all times let man stir up his good inclination against his evil inclination. B. Bath. 16<sup>a</sup> 'רגזו זה' Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanh. Emor 2 לרגזו זה לא היה לך לחרוג זה hadst thou no other means to provoke thy Creator to anger than through me, making me an object of worship?; Lev. R. s. 26. Esth. R. to IV, 15 רגזו זה ורגזו זה and let this provoker (Haman) know that thou hast not forgotten &c.; a. e.—2) *to be excited, fear*. Tanh. l. c. רגזו I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

**Nif.** רגז *to be excited; to quarrel*. Nidd. 16<sup>b</sup> רגזו (בבית המשאיה) a chief officer (or scholar) that gets excited in the drinking house (a variant to רגזו, v. רגז a. רגז).

**Pi.** רגז *to rage*. Mekh. B'shall, Shir., s. 9 רגזו זה they began to rage. Yalk. Ps. l. c., v. supra.

**Hithpa.** רגז same. Mekh. l. c. רגזו; Yalk. Ex. 251.

**רגז I, רגז** ch. same, *to tremble; to be agitated, angry*. Targ. Ps. LXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. רגזו. Targ. Zech. I, 15; a. e.

**Ithpe.** רגז *to be shaken; to be excited*. Targ. Ps. LXXVII, 17. Targ. Y. Ex. XV, 14.

**Af.** רגז 1) *to shake; to excite; to scandalize, make angry*. Targ. Job IX, 6. Targ. Ps. LXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text רגזו); a. fr.—Esp. *to blaspheme*. Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) *to be angry*. Targ. Ps. LXXVIII, 62 (h. text רגזו).—[Midr. Till. to Ps. XXV, 4 רגזו, read: רגזו, v. רגז.]

**רגזו**, v. רגז.

**רגז II, רגז** m. (preced.) *anger, wrath*. Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

**רגז** m. (b. h.; preced. wds.) *trembling, fearful*. Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) 'רגז זה' there (in Babylonian captivity) a fearful heart, but &c.

**רגזא**, v. רגזא.

**רגזתא** m. (preced. wds) *irritable, quarrelsome*. Sabb. 156<sup>a</sup>. Kidd. 40<sup>b</sup> bot.—Pl. רגזתין. Ex. R. s. 7.

**רגזתא** ch. same. Targ. Prov. XXIX, 22 (some ed. רגזתא, corr. acc.).—Fem. רגזתא. Ib. XXI, 19 Levita (ed. 'ברגזתא').

**רגזתא** f. (preced. wds.) *irritability, excitement*. Kidd. 40<sup>b</sup> sq. רגזתא... רגז (not רגזתא) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64<sup>a</sup> למדת רחמינו... הפלתם the prayer of the righteous turns the divine anger to mercy; Succ. 14<sup>a</sup> Ms. M. (ed. אבן עזרא); Yalk. Gen. 110.

רְגֵלָהּ, v. רְגֵלָהּ.

רְגֵלָהּ, v. רְגֵלָהּ.

רְגֵלָהּ, Targ. Josh. VII, 21, ed. Lag., v. רְגֵלָהּ Pa.

רְגֵלָהּ m. (רגל=רגע) 1) the turn of the scale (Gr. ῥοπή). Targ. Prov. XVI, 11.—2) mean, medial sum. Bekh. 11<sup>a</sup> 'בר' the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... 'הלכה בר' the law requires a rigia, and how much is this? Three Zuz, running this way and running that way.

רְגֵלָהּ, רְגֵלָהּ, רְגֵלָהּ m., רְגֵלָהּ, רְגֵלָהּ f. (רגל) desirable, precious. Targ. Jer. LI, 7. Targ. Job XXXIII, 20. Targ. Ps. CVI, 24 (not רגל); Targ. Prov. XXI, 20 (ed. Wil. רגל); a. e.—V. next w.

רְגֵלָהּ, רְגֵלָהּ f. (preced.) 1) desire, longing. Targ. Ps. XXI, 3 רְגֵלָהּ (ed. Lag. a. oth. רְגֵלָהּ). Ib. XXXVIII, 10 (ed. Wil. רגל). Ib. CXIX, 20.—2) pleasure, joy. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגל ed. Wil., read: רגל, v. רגל.]

רְגֵלָהּ I, v. רגל I.

רְגֵלָהּ II, רְגֵלָהּ m. = רגל II. Targ. Job V, 2 קרויס ר' Ms. (ed. רגל). Ib. IX, 23 Ms. (ed. רגל). Ib. XVII, 7 (Ms. רגל). Targ. Koh. VII, 3 (ed. Lag. רגל). Targ. Job XXXIX, 24, v. רגל; a. e.—Y. Taan. II, 65<sup>b</sup> bot. (expl. ארץ אפים, Joel II, 13) ר' רחוק ר' keeping anger at a distance; Pesik. Shub., p. 161<sup>b</sup> רחוק רגל; Yalk. Joel 535.

רְגֵלָהּ, v. רגל.

רְגֵלָהּ m., רְגֵלָהּ f. (רגל) [running, cmp. רגש] in the habit of, wont to. Bets. III, 8 (29<sup>b</sup>) אצלו הר' אצלו to a storekeeper to whom he is used to go. Ber. 40<sup>a</sup> הר' who is in the habit of using mustard once in thirty days. Pes. 104<sup>a</sup> ר' ... ושאריו ר' he who is conversant (with the prayers) recites several (clauses of the Habdalah) he who is not, recites one. Keth. 65<sup>a</sup> ר' יחזיק ר' לה if she is used to wine, it must be given to her; a. v. fr.—Pl. בשביל שיהיו ר' רגילות, רגילות, רגילות, רגילות that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 הלכות הר' (ed. Zuck. Hülakhoth) Hülakhoth which are familiar to him; Ber. 22<sup>a</sup> רגילות; Y. Sabb. I, 3<sup>d</sup> רגילות.

רגל ch. same. Targ. Ps. XLV, 2.—[Bekh. 11<sup>a</sup>, v. רגל.]—

רגל, Targ. Lam. II, 21.

רגל I f., v. רגל h.

רגל II f. (cmp. Arab. riglah) portulaca, purslane. Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

רְגֵלָהּ, pl. רְגֵלָהּ, v. רגל h.

רְגֵלָהּ, רְגֵלָהּ f. (רגל) throwing of stones, stoning. Targ. Ruth I, 17.

רְגֵלָהּ, Lam. R. to I, 13 'מר', ed. Wil. מרגניא, v. סרוגניא.

רְגֵלָהּ f. (רגל) [balance,] compromise, agreement on average weights or prices. Tosef. B. Mets. XI, 25 רגילות ר' ביניהם ... לשנות ר' (Var. רגילות) the bakers of a place are permitted to form a combination settling the weight or price of bread.

רְגֵלָהּ, v. רגל.

רְגֵלָהּ, v. רגל.

רְגֵלָהּ f. (רגל) feeling, sense. Targ. Job XX, 2 (ed. Lag. רגילות, v. רגילות).

רְגֵלָהּ (b. h.) to move on, run.—[Part. pass., v. רגיל]

Nif. רגיל (v. רגיל) to be wont to. Nidd. 16<sup>b</sup> רגיל שר הרגיל a magistrate (a scholar) who is an habitual visitor of drinking houses; v. רגל a. רגל.

Hif. רגיל 1) (denom. of רגל) to flay an animal from its feet upward (in order to use the skin as a bag, v. חמיר). Hull. IX, 3 רגיל ר' if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 רגיל ר' אין רגיל ר' we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33<sup>a</sup>; Tem. 24<sup>a</sup>.—2) to make familiar, to accustom. Sabb. 13<sup>a</sup> רגיל ר' lest he make him accustomed to associate with him. Ib. רגיל ר' ורגיל ר' and if he does accustom him, what of it? Ab. III, 13 רגיל ר' רגיל ר' ... שחוק, v. שחוק. Ber. 60<sup>b</sup> רגיל ר' לידה מצוה ר' to lead; to persuade. Ber. 60<sup>b</sup> רגיל ר' ואל הרגיל ר' and lead me into the power (to the opportunity) of good deeds, and lead me not into the power of sin. Ib. שחוק ר' שחוק ר' that thou mayest lead me by thy Law.—Yeb. 85<sup>b</sup> רגיל ר' וזה רגיל ר' in the one case he leads (persuades) her to marry him, in the other case she persuades him; a. fr.—4) to bring about; cause. Ber. 22<sup>a</sup>, sq. הרגיל (sub. קרי) who causes an effusion of semen, opp. לאונסו.

Hithpa. רגיל ר' to accustom one's self, get used to. Y. Sabb. I, 3<sup>e</sup> top רגיל ר' שחוק ר' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42<sup>d</sup> רגיל ר' רגיל ר' רגיל ר' רגיל ר' (some ed. רגיל) let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

רגל ch. same, to move, run. Part. רגיל. Bekh. 11<sup>a</sup>, v. רגל.—Part. pass. רגיל used, q. v.—Sabb. 119<sup>a</sup> רגיל ר' who is wont to buy (fish for the Sabbath). Ib. bot. רגיל ר' רגיל ר' if you are accustomed to &c., v. קרם; a. e.

Pa. רגיל ר' to cause to run. Y. Ab. Zar. V, 45<sup>a</sup> רגיל ר' אהו רגיל ר'.







*Thpe.* אֶתְּחַדְּשׁ, אֶתְּחַדְּשׁ to be chastened; to be instructed. Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

רָדַד II (b. h., cmp. רדר) to take down; to detach, break off, esp. a) to take honey out of the bee-hive. Ukts. III, 10 והחוקה כבודה ... והחוקה כבודה a bee-hive ... is regarded as landed estate ... and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66<sup>a</sup>; 80<sup>b</sup>. B. Mets. 64<sup>a</sup> לְדָדוֹת אֶת בֵּייתִי ... לְדָדוֹת אֶת בֵּייתִי if a person goes to take the honey out of his bee-hive; בָּה שְׂבוּרָתִי רוֹחָה כִּךְ וּבֶכֶךְ וּבֵי whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) ר' (פז) to detach bread from where it sticks to the oven, to shovel out. Sabb. 4<sup>a</sup> הַרְבִּיבִן ... הַרְבִּיבִן a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Maklish. III, 3. Yoma 38<sup>a</sup>; Tosef. ib. II, 5 בְּקִיעֵינן לְדָדוֹם they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30<sup>a</sup> bot. יִרְדָּה let him detach it (the piece dedicated as Hallah) from the loaf.

*Nif.* יִרְדָּה to be detached, taken out of the oven. Tosef. Yoma I. c. מִבְּפִנֵּי הַיָּד וְהָיָה נִפְדָּה (Var. וְהָיָה יִרְדָּה) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 יִרְדָּה.

רָדַד, אֶתְּחַדְּשׁ, Pa. רָדַד same. Targ. Y. Lev. XXVI, 26 וְקָדְדוּן (some ed. וְרָדַדוּן, corr. acc.).

רָדַד III (cmp. ררי I) [to subjugate the ground; cmp. Gen. I, 28; cmp. ררי I], to plough. Targ. Ps. CXXIX, 3 רָדַדוּ (ed. Lag. רָדַדוּ, v. רָדַדוּ. Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35<sup>a</sup> bot. בְּיִרְדָּה; Y. Snh. III, 21<sup>b</sup> top רָדַד הוּא קָאִים קָרַר (not רָדַד) was ploughing; Lam. R. to I, 16 רָדַד הוּא קָאִים קָרַר (not רָדַד) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

*Thpe.* אֶתְּחַדְּשׁ to be ploughed. Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

רָדַד, רָדַד m. (preced.) plougher. Targ. Am. IX, 13.—Y. Shebi. V, 36<sup>a</sup> הַחֹדֶה הַזֶּה אֶתְּחַדְּשׁ.—Pl. רָדַד. Targ. Ps. CXXIX, 3 (ed. Lag. רָדַד; v. רָדַד).

רָדַד, רָדַד, רָדַד m. (preced.) 1) ploughing, ploughing season. Targ. Y. I Ex. XXXIV, 21 (ed. Vien. רָדַדוּ; Y. II רָדַדוּ). Ib. XXI, 37 רָדַדוּ (some ed. רָדַדוּ, read רָדַדוּ or רָדַדוּ).—B. Kam. 46<sup>a</sup> וּבֵי אִם גִּבְרָא דוּבִין לֵי' וּבֵי אִם רָדַדוּ אִם רָדַדוּ whether he is a man that sells cattle for ploughing or for slaughtering; ib. אִם רָדַדוּ אִם רָדַדוּ if the price of a working beast was paid, it was sold for work; B. Bath. 92<sup>a</sup>, v. רָדַדוּ. Ib. 1<sup>b</sup>; a. e.—Ib. 12<sup>a</sup> רָדַדוּ, v. רָדַדוּ.—2) *Ridya*, name of the angel of rain. Taan. 25<sup>b</sup> רָדַדוּ לֵי' הָאֵל רָדַדוּ I saw Ridya, he looks like a calf &c. Yoma 21<sup>a</sup> top רָדַדוּ also the voice of Ridya (v. Ps. XLII, 8).

רָדַד m. pl. 1) (v. רָדַד) running water. Targ. Prov. V, 15 (ed. Wil. רָדַד).—2) pl. of רָדַד.

רָדַד m. (רדר) beaten, hammered metal, foil.—Pl. רָדַדוּ. Targ. O. Num. XVII, 3, v. רָדַד. Targ. Y. ib. רָדַדוּ constr.

רָדַד m. (b. h.; רדר) 1) (b. h.) a (female's) wrap of fine texture, veil (לְסֻפָּה). Kel. XXIX, 1. Yalk. Num. 750 פִּטְרוּ 'הָב' רָדַדוּ the scholars exempted a woman's *radil* from show fringes; Sifré Num. 115 (corr. acc.).—2) the extreme border of a web by which it is stretched. Y. M. Kat. III, 83<sup>b</sup> top; Treat. S'mah. ch. IX הַרְדָּה (corr. acc.).—[Yalk. Gen. 95 'הָר' וּלְקַח אֶת הָר', read הַרְדָּה, as Pirké d'R. El. ch. XXX.]

רָדַד ch. 1) same, gauze, veil. Targ. Y. Gen. XXIV, 65 (h. text צִטְרָה). Ib. XXXVIII, 14; a. e.—2) = רָדַד (a chain of) hammered gold.—Pl. רָדַדוּ. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 רָדַדוּ for h. text רָדַדוּ).

רָדַד, v. רָדַד.

רָדַד, v. רָדַד.—[Gen. R. s. 41, v. רָדַד.]

רָדַד m. pl. (ררי, cmp. רָדַד, רָדַד) drippings. Nidd. 67<sup>a</sup> וְנָפַל בְּרֵי' it fell off with the drippings (when she came out of the bath).

רָדַד, רָדַד, v. רָדַד.

רָדַד I f. (ררה I) subjection, rulership. Gen. R. s. 34, v. הַתְּחִיבָה.

רָדַד II f. (ררה II) detaching, taking bread out of the oven. R. Hash. 29<sup>b</sup> וּבֵי הַתְּחִיבָה הַשֶּׁמֶת וּבֵי the taking out of the bread, which is an art but no labor. Y. Shek. V, 48<sup>d</sup> bot. וּבְרָדַדוּ ... וּבְרָדַדוּ they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41<sup>a</sup>; Cant. R. to III, 6; a. e.

רָדַד f. (v. רָדַד III) fit for ploughing, gentle. Ruth R. to I, 19 וּבֵי וְאָמַר לֵי' הִיא וּבֵי like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; וּבֵי (מְכַרְתָּהּ) אִם רָדַדוּ אִם רָדַדוּ (not מְכַרְתָּהּ) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 רָדַדוּ (corr. acc. the entire passage).

רָדַד m. pl. (ררה I) rammers, rollers. Gen. R. s. 41, end וּבֵי מְכַרְתָּהּ רֵי' עֲלֵיהֶם (some ed. רָדַדוּ, corr. acc.) they pass rollers over them; ib. s. 69 פָּרִים (v. פָּרִים); Yalk. Is. 337 רָדַדוּ, read רָדַדוּ.

רָדַדוּ Targ. II Esth. VI, 10, quid?—[perh. = רָדַדוּ chains of hammered gold; the text is corrupted].

רָדַד, v. רָדַד.

רָדַד I f. (ררה) pursuing. Y. B. Kam. IV, 4<sup>b</sup> top וּבֵי שֵׁשׁ בְּרָדַדוּ וּבֵי ... וּבֵי and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—







larger portion of the anterior part of the tongue. Keth. 15<sup>a</sup> הַחַיִּי אַחֲרֵי ר' הוֹלֵכִין אַחֲרֵי ר' חַיִּי we are guided by the legal status of the majority of the inhabitants of the town; ר' חַיִּי הוֹלֵכִין אַחֲרֵי ר' חַיִּי the majority of the members of the caravan that encamped near the town. Ib.; Hull. 95<sup>a</sup>, a. e. בְּמִצְוַת הַלֵּךְ בְּמִצְוַת אַחֲרֵי הוֹלֵכִין when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3<sup>b</sup>, a. e. ר' מִצְוֵיִן וְר' מִצְוֵיִן most of those engaged in slaughtering are experts. Sabb. 118<sup>b</sup> שֶׁל רִבְיָא רִבְיָא מִצְוֵיִן וְר' מִצְוֵיִן most righteous men die from bowel diseases. Hull. II, 1 אַחֲרֵי מִצְוֵיִן if one cuts through the larger portion of the organ (v. סִיָּמָן). it is considered as if he had cut it through. Hor. 3<sup>b</sup> בְּכֹל הַתּוֹרָה... רִבְיָא בְּכֹל הַתּוֹרָה in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42<sup>a</sup>; a. v. fr.—Gitt. 60<sup>b</sup> בְּכֹתֵב וְר' בְּכֹתֵב the majority of the halakic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17<sup>a</sup> bot. —[Y. Yeb. IV, 6<sup>b</sup> top רִבְיָא לִי רִבְיָא עַד שֶׁיִּפְרֹשׁ לִי רִבְיָא לִי רִבְיָא read: רִבְיָא.]

**רִבְיָא** ch. same. Hull. 11<sup>a</sup> בְּרַר ר' בְּרַר... מִנָּה הָא מִיִּלְתָּא whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. דְּאִיִּהִי קִבְיָא a majority which is before us, a majority of a definite number; ר' דְּאִיִּהִי קִבְיָא a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46<sup>b</sup> ר' דְּאִיִּהִי קִבְיָא most people buy animals for ploughing. Ib.; B. Bath. 92<sup>b</sup>, v. אִיסְתָּא; a. v. fr.—Pl. רִבְיָא. Hull. 28<sup>b</sup> לִיבָא... רִבְיָא Bashi (ed. רִבְיָא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

**רִבְיָא**, v. רִבְיָא.

**רִבְיָא I** m. (b. h. רִבְיָא, Gen. XXI, 20; רִבְיָא) [growing,] young man, youth. Sot. 26<sup>a</sup> עָקְרָה עָקְרָה ר' שְׁנַיָא אִתְּרַבְיָא a young man who married a barren or an old woman. Y. ib. VIII, 22<sup>d</sup> bot. רִבְיָא אִתְּרַבְיָא a young man that married a young girl; a. e.—Pl. רִבְיָא, רִבְיָא. Tam. I, 1 שׁוֹמְרֵי הַיָּדִים the young priests held watch there; [anoth. opinion: the archers, v. רִבְיָא II].—Esp. רִבְיָא the sons of R. *Hiyya*. Hull. 20<sup>a</sup> וְר' יִקְבְּלוּ אֶת הַתְּשׁוּבָה let the lads receive the answer to their arguments. Y. Hag. III, 79<sup>c</sup> bot.; a. e.

**רִבְיָא** m. (רִבְיָא) 1) *mosaic pavement*, esp. the paved level space between steps in the Temple hall, landing, terrace. Yoma IV, 3 הַרְבֵּי שְׁבִיבֵיל הַרְבֵּי שְׁבִיבֵיל the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 שְׁבִיבֵיל הַרְבֵּי שְׁבִיבֵיל הַרְבֵּי שְׁבִיבֵיל the pavement in the hall.—Pl. רִבְיָא, רִבְיָא. Tam. I, 1 הָיָה הַרְבֵּי שְׁבִיבֵיל הַרְבֵּי שְׁבִיבֵיל was surrounded with stone pavements; Midd. I, 8. Tosef. Ohol. XVII, 1 וְבִאֲבֵינָה שֶׁנֶּשְׁבַּח הָיָה שֶׁנֶּשְׁבַּח sunk

in and covered with paving blocks or with (rough) stones.—2) *the interlaced branches of two neighboring trees*.—Pl. as ab. Hull. 140<sup>b</sup> בֵּין שְׁנֵי רִבְיָא דְּהָיָה יוֹשֶׁבֶת בֵּין שְׁנֵי רִבְיָא if the mother bird is found sitting on the junction of two trees. Ib. 141<sup>a</sup>; a. e.

**רִבְיָא** ch. same, *pavement*. Targ. II Chr. VII, 3 (h. text רִצְפָה).

**רִבְיָא I**, v. רִבְיָא.

**רִבְיָא II** m. (v. רִבְיָא) *saturation, sauce, dip*. Y. Pes. X, 37<sup>d</sup> top שְׁוִיָּא יִבְיָא עִמּוֹ ר' שְׁוִיָּא יִבְיָא עִמּוֹ and why is it (תְּרוּסָתָא) called *robeh* (saturation)? Because it is saturated with it (the wine that is put in a sauce).

**רִבְיָא, רִבְיָא** m. 1) = רִבְיָא, *great*. Targ. Y. II Lev. X, 19 (ed. Vien. רִבְיָא).—2) = רִבְיָא *elder, senior*. Y. Ber. II, 5<sup>b</sup> bot. ר' חַיִּי ר' הִישְׁעִיָּא ר' הִישְׁעִיָּא ר' הִישְׁעִיָּא (interch. with רִבְיָא).

**רִבְיָא I** f. (= מִרְבֵּיָא) *more, larger number*. Keth. 103<sup>a</sup> בְּרִכַּת הַבַּיִת בְּרִכַּת הַבַּיִת increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144<sup>b</sup>; Tosef. Keth. XII, 3 מְרֻבָּה (corr. acc.).

**רִבְיָא II** m. ch. (רִבְיָא) *gradation, conclusion a minori ad majus* (= קָל הוֹיָר) Y. Peah IV, 18<sup>b</sup> top הוֹיָר הוֹיָר there exists one argument a minori by R. J. and another by R. S. ben L.; R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.),—ר' (cmp. הוֹיָר I) *something greater, more restrictive*. Y. Sabb. XVII, beg. 16<sup>a</sup> דְּלִיבָא (רְרוּבֵן הַרְבֵּי) in one respect there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; ר' דְּלִיבָא the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40<sup>a</sup> top ר' דְּלִיבָא the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49<sup>a</sup> bot. דְּר' אִתְּרַבְיָא he comes to tell you something greater.—Y. Meg. I, 71<sup>c</sup> top הִרְבָּה הִרְבָּה שְׁחִסְפִּיָּא here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; ר' אַחֲרֵי בִשְׁנֵי מְדוּרָה לִיָּת הִרְבָּה the 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15<sup>d</sup> top גְּדוּל מִנְּהָרָה הִרְבָּה... כְּפִרְיָתָא הִרְבָּה here is something greater (just the reverse, v. אֶתְרַבְיָא); greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61<sup>b</sup> bot. וְהָיָה רְבִיבֵן (corr. acc.).

**רִבְיָא I** m. = h. רִבְיָא, *youth, young man*. Targ. I Chr. XXII, 5.—Pl. רִבְיָא, רִבְיָא. Targ. Ruth III, 10. Targ. Lam. II, 12 (not רִבְיָא). Ib. 21; a. e.—Targ. Job XXI, 11 רִבְיָא.

**רִבְיָא II** m. *fenugreek*, (oth. opin. *flax-seed*). 183\*

Ker. 6<sup>a</sup> וְרוֹבֵי יוֹם יֵאָמַר (Rashi וְרוֹבֵי יוֹם) one should make it a habit at the beginning of a year to eat pumpkin, fenugreek &c.; H'or. 12<sup>a</sup>. H'ull. 52<sup>a</sup>. Sabb. 109<sup>b</sup>, v. רֹבֵי III.

רוֹבֵן m. (רֹבֵן) coarse *west*. Par. XII, 8 (Var. אֶרְבֵּן q. v.).

רוֹבֵעַ m. (b. h. רֹבֵעַ) one-fourth, esp. (sub. קָב) *rob'a*, one-fourth of a Kab. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup>. Tosef. B. Bath. V, 10 (among the measures to be kept) ר' וְהַצִּיר ר' a *rob'a* and a half *rob'a*. Num. R. s. 9<sup>24</sup> (God repays measure for measure) ר' וְהַצִּיר ר' even to a *r.* and a half-*r.* Tosef. Kel. B. Bath. III, 8 ר' וְהַצִּיר ר' a block with the cavity of a *r.* on one side and of a half-*r.* on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 עֲצֻמַּת ר' a *rob'a*-ful of bones; a. fr.—ר' בֵּית ר' a piece of ground of the capacity of one *rob'a* of seed. Kidd. 26<sup>b</sup>; a. e.

רוֹבְעָא ch. same, one fourth. Targ. II Esth. IV, 1.—Pl. רוֹבְעָא. Y. H'ull. II, 58<sup>d</sup> top, v. קָבָא.

רוֹבְעָל, v. רֹבְעָל.

רוֹגֵז m. (b. h. רֹגֵז) excitement, anger, commotion, trouble. Midr. Till. to Ps. XXII רַחֲמִים מֵרוּחַ ר' רַחֲמִים out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII וְהִתְחִיל מִקִּלְל רֹגְזָם וְכ' he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בָּא עָלַי רֹגְזָם the trouble about Joseph came upon me.

רוֹגְזָא f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXVIII, 31. Targ. Job XXI, 30 רֹגְזָא רֹגְזָא (Ms. רֹגְזָא); a. e.—[Targ. Prov. XXIX, 22 גְּבִירָא ר' read with ed. Lag. a. oth. רֹגְזָא.—]Lam. R. to II, 2 נִתְמַלֵּא רֹגְזָתָא וְכ' (masc.) Ben Kosiba's anger rose to its full measure.—Pl. רוֹגְזָא. Targ. Job XL, 11 (Ms. רֹגְזָא).

רוֹגְזָתָא, v. preced.

רוֹגְזָתָא, Y. Kil. I, 27<sup>a</sup> אָתָּה הָרָא, v. נִרְגְזָתָא.

רוֹגְזָתָא, v. next w.

רוֹגְזָתָא f. pl. רֹגְזָתָא 1) routes, directions. Cant. R. to IV, 1 מִשְׁוֹרֵת ר' הַרְבֵּה וְכ' as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שְׁוֹרֵת)—2) (adj.) familiar. Tosef. Ber. II, 12, a. e. ר' תַּלְבִּיתָא, v. רֹגְזָל. 3) [runners.] grapes growing in a row on isolated vines, opp. דְּלוּתָא (v. רֹגְזָתָא). Men. VIII, 6 (86<sup>b</sup>) רֹגְזָתָא; Tosef. ib. IX, 10 רֹגְזָתָא. Y. Peah VII, end, 20<sup>c</sup> כָּל רֹגְזָתָא דְּרֵי אֶמְנָן וְכ' all plants in one row form one bed; Y. Pes. IV, 31<sup>b</sup> bot. רֹגְזָתָא.

רוֹגְזָתָא pr. n. river *Rarg'nag*. B. Bath. 73<sup>b</sup> top (Ms. M. רֹגְזָתָא; Ms. R. רֹגְזָתָא; ed. Lubl. רֹגְזָתָא; v. Rabb. D. S. a. l. note).

רוֹגְזָתָא, v. רֹגְזָתָא.

רוֹרֵה m. (רֹרֵה II) the flat portion of the baker's shovel. Tosef. Kel. B. Mets. III, 7, v. רֹרֵה III.

רוֹרֵס pr. n. pl. (a corrupt. of Ἀραδός) *Aradus*, v.

רוֹרֵס. Y. Meg. I, 71<sup>b</sup> bot. (expl. אֲרֹדֵי, Gen. X, 18) ר' [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 9<sup>b</sup> bot. בְּרוּדוּס, read with Y. Kidd. IV, 66<sup>b</sup> top, a. Y. Bicc. I, 64<sup>a</sup> בְּרֹדוּס.]

רוֹרֵה, v. רוֹרֵה.

רוֹרֵהָא m. (רוֹרֵה, comp. רוֹרֵה) moistening, refreshment [or marrow]. Targ. Prov. III, 8, v. רוֹרֵהָא.

רוֹרֵהָא, v. רוֹרֵהָא.

רוֹרֵהָא, v. רוֹרֵהָא.

רוֹרֵהָא (b. h.) to be wide, roomy; to spread. Y. Snh. I, 19<sup>c</sup> top מִשֵּׁם הַחֲזוּרָה יוֹצֵאתָ וְרוֹרֵהָא וְכ' from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Hag. II, 9. Y. Yeb. I, 3<sup>a</sup> bot. רוֹרֵהָא בְּיִשְׂרָאֵל ... רוֹרֵהָא see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רוֹרֵהָא; pl. רוֹרֵהָא. Ab. V, 5, a. e. בְּשִׂתְהוּיָם, רוֹרֵהָא; [Mish. ed. רוֹרֵהָא, pl. רוֹרֵהָא]

רוֹרֵהָא 1) to be placed wide apart.—Part. רוֹרֵהָא; f. רוֹרֵהָא; pl. רוֹרֵהָא; רוֹרֵהָא; רוֹרֵהָא (or רוֹרֵהָא). Y. Shebi. II, end, 34<sup>b</sup> בְּמָר' when the trees are planted wide apart, opp. רוֹרֵהָא; Y. M. Kat. I, 80<sup>c</sup> top; a. e.—2) to be wide and flat. Koh. R. to VII, 23 מִקּוּם מָר' רוֹרֵהָא. Tosef. Kel. B. Mets. VIII, 6 לְשׁוֹנוֹת מָר' R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. רוֹרֵהָא I.

רוֹרֵהָא (denom. רוֹרֵהָא) 1) to be relieved; 2) to make profit. Gen. R. s. 13 מְרוֹרֵהָא ... מְרוֹרֵהָא מִשָּׂא מְרוֹרֵהָא ... מְרוֹרֵהָא when the trees are planted wide apart, opp. רוֹרֵהָא; Yalk. ib. 20. Gen. R. s. 39 וְיִצְחָק וְכ' the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רוֹרֵהָא; a. e.—3) to cause relief. Lev. R. s. 34 מְרוֹרֵהָא they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

רוֹרֵהָא, Nithpa. רוֹרֵהָא; to be relieved, be in comfortable circumstances. Lev. R. l. c. לְכַשְׁתָּא מְרוֹרֵהָא וְכ' when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. גְּרוּוּתָא הַעֲלִים, read: רוֹרֵהָא, v. רוֹרֵהָא.]

רוֹרֵהָא I ch. same, 1) to be wide, extend; to be easy; 2) to feel relieved. Targ. Job XXXII, 20.—[Targ. Ps. XXIII, 5 רוֹרֵהָא Ms., ed. Lag. רוֹרֵהָא, v. רוֹרֵהָא.—]Snh. 7<sup>a</sup> רוֹרֵהָא בֵּית ר' מִרְרֵהָא ר' בִּינֵן הָרָא ר' the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90<sup>b</sup> רוֹרֵהָא ר' when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23<sup>b</sup> עֲלָמָא רוֹרֵהָא ... רוֹרֵהָא (Ms. M. רוֹרֵהָא, corr. acc.) I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80<sup>b</sup>, v. רוֹרֵהָא. B. Bath. 167<sup>a</sup> (suspecting an erasure in a document) רוֹרֵהָא לִיה עֲלָמָא לָרָא רוֹרֵהָא why has this Vav so much space?, opp. רוֹרֵהָא; a. fr.—Y. Sabb. XX, end, 17<sup>d</sup> רוֹרֵהָא רוֹרֵהָא his house fell in over him who felt at ease (?), v. רוֹרֵהָא.—[2) to make room. Targ. Is. XLIX, 20 רוֹרֵהָא (prob. to be read: רוֹרֵהָא Pa.; h. text רוֹרֵהָא.)

רוֹרֵהָא 1) to widen, make room; give comfort. Targ. Prov. XVIII, 16 (h. text רוֹרֵהָא).—Part. pass. רוֹרֵהָא; f. רוֹרֵהָא; pl. רוֹרֵהָא; רוֹרֵהָא; רוֹרֵהָא. Targ. Jer. XXII, 14.—

2) (denom. of רוח) to inspire.—Part. pass. as ab. Targ. Y. Deut. XXXII, 24 [read:] מְרוּחָתִי רִוְחִי בְרִשְׁתִּי possessed by evil spirits.

Af. אָרוּחַ 1) to make room, widen; to relieve. Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 לְאַרְוֵהוּקָהּ (verbal noun); a. e.—Sabb. 151<sup>b</sup> מְרוּחָהּ ... הָאֵל כֹּהֵלֵא (or מְרוּחָהּ Pa.) stibium widens (improves the eye-sight) up to forty years of age, אָרוּחָהּ לֹא בְרוּחַ ... it preserves the eye-sight, but does not improve it; a. e.—Part. pass. מְרוּחָהּ open; vacant. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text מְפָקֵר).—2) to make profit, gain. Y. Ned. V, end, 29<sup>b</sup> הָדָר בְּרֵשׁ נָדָר דְלֵא מְרוּחָהּ (not מְרוּחָהּ) a man made a vow that he would make no profit (in business). Ib. [read:] אֵל כִּי אֲשַׁבְּעֵךְ אֵל כִּי אֲשַׁבְּעֵךְ he asked him, what didst thou swear (not to do)? Said he, that I will make no profit (v. Asheri to Gitt. 35<sup>b</sup>).—3) to cause to profit. B. Mets. 73<sup>a</sup> bot. אֲנִי אֵצֶק לָהֶם וּמְרוּחָהֶם לָהֶם בְּכַמָּה I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מְרוּחָהּ. Ber. 56<sup>a</sup> בְּכַסְקָךְ thy business will be profitable, opp. טָסִיד.

Ithpa. אֲרִוּחָהּ, אֲרִוּחָהּ a) אֲרִוּחָהּ to be relieved; to be better. Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—b) to be blessed (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רוּחַ, רוּחַ, רוּחַ m. (b. h.; preced.) 1) extension, wide space; interval. Gen. R. s. 74 ... בְּמִקְוֵי ר' אֵין they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בְּשֵׂרָה ר' בְּמִקְוֵי מְרוּחָהּ (v. מְרוּחָהּ); Pesik. Par., p. 34<sup>a</sup> בְּמִקְוֵי רוּחֹךְ (corr. acc.). Gen. R. s. 19 (play on הַיּוֹם הַזֶּה, Gen. III, 8) לְרוּחָהּ הַיּוֹם for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 ... לְרוּחָהּ הַיּוֹם וּב' I will give him one of my days,—'to the extension of the day'—I will give him &c. Hull. V, 3 בּוֹזֵן שְׂאֵין לוֹ ר' when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 בֵּין וּב' ... ר' בֵּין וּב' there was a space of four cubits between each two. Ber. 15<sup>b</sup> בֵּין הַרְבֵּקִים שְׂרִיר' he must allow an interval between words that may easily run into each other; a. fr.—2) ease, relief. Tosef. Sot. II, 3 בְּצַעַר יוֹלְדָהּ בְּר' ... בְּצַעַר if (before she was tested) she used to give birth with great pains, she would now do so with ease; Num. R. s. 94<sup>i</sup>; Ber. 31<sup>b</sup>. Tanḥ. Vayishl. 8 וּב' כְּשֶׁהָיִיתָ בְּצַעַר ... בְּר' וּב' when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) profit, gain. Midr. Till. to Ps. XCII; Yalk. ib. 843 שְׂרִירָה אֵת אֵת הַר' שְׂרִירָה וְהֵי וְהֵן and when the students saw the gain that he had made &c.

רוּחַ, רוּחַ, רוּחַ ch. same, 1) open space, room. Targ. O. Num. XXXV, 2 (ed. Berl. רוּחַ; ed. Vien. רוּחַ; h. text מְנַשׁ). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רוּחַ). Targ. O. Gen. XXXII, 17 (ed. Vien. רוּחַ; a. fr.—Meg. 7<sup>b</sup>, a. e., v. מְסִיבָה). Sabb. 146<sup>b</sup> רוּחַ לֵיהֵא ר' he had no room (to accommodate all his hearers); a. e.—Pl. רוּחָהּ, רוּחָהּ, רוּחָהּ. Targ. O.

Num. XXXV, 4, sq. (ed. Vien. רוּחַ). Targ. Josh. XIV, 4 (ed. Wil. רוּחַ); a. fr.—[Targ. Y. I Deut. XXXII, 24 רוּחִי, read: רוּחִי, v. רוּחַ I.]—2) relief. Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text רוּחַ); a. e.—Cant. R. to I, 12. Targ. Is. XXXII, 15 (h. text רוּחַ); a. e.—Cant. R. to I, 12; Gen. R. s. 81, a. e., v. מְפָקֵק. Pes. 112<sup>b</sup> מְרוּחָהּ לִי ר' allow me a little relief (liberty); a. e.—3) ample provision, comfort. Keth. 69<sup>a</sup> מְרוּחָהּ בֵּיתָא there is ample provision in the house (she is sufficiently provided for). Ib. בֵּיתָא ר' אֲנִי אֵצֶק I mean ample provision out of that estate. Ib. 80<sup>a</sup> sq. מְרוּחָהּ ר' בֵּיתָא וּב' ... מְרוּחָהּ ר' the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib. מְרוּחָהּ ר' בֵּיתָא הָא קָא רוּחָהּ fruition is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116<sup>a</sup> הָא ר' מְרוּחָהּ הָא ר' רְמִילָה הָא ר' he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רוּחָהּ, רוּחָהּ, רוּחָהּ f. same, wide space, relief. Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רוּחָהּ); a. e.—[Targ. Ps. XXIII, 5, v. רוּחָהּ.]

רוּחָהּ, רוּחָהּ f. (b. h.) same, width; relief, ease. Ab. I, 5 יִהְיֶה בֵּיתְךָ פָּרוּחַ לִי let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24<sup>a</sup> bot. מְשַׁכָּה בְּשֵׂרָה בְּיִשְׂרָאֵל בְּצַעַר וְאֵיהֶם ב' the nations are at ease; (Bab. ib. 48<sup>a</sup> בְּנִצְחָה וּבְשֵׁלִיָּה; Tosef. ib. XIII, 9 (בְּשֵׁלִיָּה); a. e.

רוּחָהּ, רוּחָהּ v. רוּחָהּ.

רוּחָהּ pr. n. pl. [Wide Places,] Ravhatha. Targ. Y. Gen. XXVI, 22 (h. text רוּחָהּ).

רוּחָהּ, רוּחָהּ, רוּחָהּ v. רוּחָהּ.

רוּחָהּ m. (רוּקָא; emp. פְּנִי) single, bachelor. Kidd. IV, 13 לֹא יִלְמַד אִדָּם ר' סְוִיבִים a single man must not be a teacher of primary classes. Ib. 14. Pes. 113<sup>a</sup> רוּחָהּ ר' הָרִיר וּב' a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) רוּחָהּ ר' הָרִיר וּב' this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanḥ. Aḥāré, ed. Bub. 15 רוּחָהּ ר' וּב' like a very rich but unmarried man; having no wife, he has no house; Tanḥ. l. c. 10 רוּחָהּ (corr. acc.); Yalk. Ps. 767; a. e.—Pl. רוּחָהּ, רוּחָהּ. Kidd. l. c. רוּחָהּ רוּחָהּ רוּחָהּ two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 רוּחָהּ רוּחָהּ רוּחָהּ אֲדָרִים בְּר' and they were all firstborn sons of other young men (not the husbands).

רוּחָהּ, רוּחָהּ I ch. same.—Pl. רוּחָהּ. Targ. Is. XL, 30 (ed. Ven. רוּחָהּ; h. text רוּחָהּ).

רוּחָהּ II m. (רוּקָא to be clear, v. Fl. to Levy Talm. Dict. IV, p. 486) straining bag. Pes. 42<sup>b</sup> בְּרִי בְרִי when the drink is made by pouring water on the strainer (and the

lees contained in it), opp. דפירצנא. — Pl. רִנְקֵי. Ab. Zar. 75<sup>a</sup> ר' דארבאי וכו' straining bags which have been used by gentiles, if made of hair &c.

רִנְוֵי, רִנְוֵי [to sprout forth, v. P. Sm. 3845,] to be glad, bright. Targ. Prov. XIII, 9 (some ed. גירויין, read: גִּירָוִי; h. text שבת) Ib. XI, 10 Bxt. (ed. דויין; ed. Ven. ריין, corr. acc.). Ib. XXIII, 16.

\* רִנְוֵי m. (preced.) joy (?). B. Bath. 90<sup>b</sup> ר' שפא (Ms. M. ר) Papa's Joy (?), name of a measure introduced by Papa, v. דויין.

רִנְוֵי, v. רִנְוֵי.

רִנְוֵי m. (Syr. רוויקא; Pers.) provisions for the day. Taan. 23<sup>b</sup> Ar. (Var. in Ar. as ed. עיבורא. Men. 69<sup>b</sup> Ar. (read: דרטי; Var. in Ar. s. v. וחטי; ed. רום כיובא חטי or נובא; v. Rabb. D. S. a. l. note 80) provisions of wheat came down (from heaven) covering a space of three parasangs, v. גִּנְבָא.

רִנְוֵי m. (b. h.; ריין to be strong, heavy) prince.—Pl. מר שכל רִנְוֵי עולם (ref. to Prov. XXXI, 4) רִנְוֵי וכו' should he at whose door the princes of the world appear every morning, drink wine and become drunken? Num. R. s. 10. Lev. R. s. 12, end (ref. to Prov. l. c.) שני ר' two princes (Nadab and Abihu) were mine, and they died only on account of wine; Yalk. Jer. 320; a. e.

רִנְוֵי, v. sub רווח.

רִנְוֵי I to smell, v. ריח.

רִנְוֵי II f. (b. h.; ריח) 1) wind, air; direction, side. Ex. R. s. 15<sup>22</sup> וכו' הגמים והר' three creations preceded the formation of the world: water, air, and fire; ר' the air (spirit) conceived and gave birth to wisdom. B. Mets. 107<sup>b</sup> בר' all (diseases) are caused by the air. Hag. 12<sup>a</sup> ומים וכו' air and water &c. Ib. <sup>b</sup> בר' the mountains are sustained by the air, יכול ... בסערה the air by the wind-storm.—Ber. 31<sup>a</sup> ... יבנה לך מר' one may erect a tannery on any side of the town except the western. Ib. 25<sup>b</sup> ר' the southern wind. Kil. V, 5; a. v. fr.—Pl. ריחות. Ab. III, 17 וכו' כל הר' even if all the winds were to come and blow at them &c. Kil. III, 1 הגיעהו מן ארבעה עליו enclosed on its four sides. Pes. 94<sup>a</sup> ר' he may turn towards any of the four directions of the world; a. v. fr.—2) mind, disposition, spirit. Ab. III, 10, v. ניה h. Y. Peah I, 15<sup>c</sup> bot., a. e., v. ריחה. Ab. IV, 7, v. III. Ib. V, 19 נמיכה ר' a lowly spirit; a. v. fr.—3) spirit, soul. Gen. R. s. 7, end 'נפש היה זה רוחו של וכו' a living soul' (Gen. II, 19), this means the soul of Adam. Ib. s. 2, 'רוח אלהים זה רוחו של וכו' and the spirit of God' (Gen. I, 2), this means the soul of the king Messiah; a. v. fr.—

Esp. ר' (abbr. רוח"ק) the holy spirit, prophetic inspiration, intuition. Ab. Zar. 20<sup>b</sup> רוח"ק ... sanctity (of life) leads to prophetic inspiration. Meg. 7<sup>a</sup> אסור ר' ברוח"ק the Book of Esther was composed in a spirit of prophecy. Yoma 9<sup>b</sup> נסתלקה רוח"ק וכו' with the death of the last prophets, Haggai ..., the prophetic spirit was withdrawn from Israel. Ber. 10<sup>a</sup> רוח"ק לי רוח"ק I saw in a prophetic vision that unworthy children would go forth &c.; a. v. fr.—Snh. 65<sup>b</sup>, a. fr. רוח"ק unholy inspiration (augury &c.).—4) (evil) spirit, demon. Pes. 112<sup>a</sup> ר' רעה (כבנה) ר' צרעה, ר' צרעה, v. respicive determinants.—Pl. רוחות, רוחות Gen. R. s. 20 ר' male demons; נקבות ר' female demons. Erub. 18<sup>b</sup> ר' ושריו וכו' begot spirits and demons &c.; a. fr.

רוח"ק ch. same. Targ. Gen. I, 2. Ib. VIII, 1. Ib. VI, 17. Ib. XLV, 27 רוח נבואה (O. ed. Berl. קודשא) = רוח הקדש, v. preced.; a. v. fr.—Gen. R. s. 38, end 'רוח"ק let us worship the wind that scatters the clouds; ר' ... let us worship man that carries the wind (whose body is filled with air). Gitt. 67<sup>b</sup> ר' וכו' קהר"ק; a. fr.—Pl. רוחות, רוחות, רוחות. Targ. O. Num. XVI, 22. Targ. Deut. XXXII, 24. Targ. Y. I. ib. רוחות (corr. acc.), v. רוחות I; a. fr.—Y. Shek. V, end, 49<sup>b</sup> ר' רוחות the chief of the evil spirits. Gen. R. s. 20, end 'רוח"ק רוחות the spirits of a man's house are benevolent, for they grow up with him; ר' רוחות the spirits of the field; ib. s. 24, end. Lev. R. s. 5 שידא שריהו ר' Sheda (demon), the prince of the spirits. B. Bath. 25<sup>a</sup> ר' אוקמן וכו' place me (for prayer) in any direction except due east; a. fr.

רוח"ק, v. ברוח"ק.

רוח"ק, v. ריחב.

רוח"ק m. (רִיחָ) safety, reliance, security, faith. Targ. Gen. XXXIV, 25. Targ. II Chr. XXXII, 22. Targ. II Kings XVIII, 19. Targ. Ps. XXXVI, 8 ר' (יהרצון) (Ms. יהרצון); a. fr.—Pl. רוח"ק. Targ. Jer. II, 37.

רוח"ק, v. ריחב.

רוח"ק pr. n. f. (רִיחָ) [swarming,] Rukshitha, legendary name of queen Esther's maid for Thursday (with ref. to Gen. I, 20). Targ. Esth. II, 9.

רוח"ק, v. ברוח"ק.

רוח"ק, v. ברוח"ק.

רוח"ק m. (רִיחָ) 1) soft, green date, opp. רבשה. Ukts. II, 2 ר' גלטינה של ר' the kernel of a green date. Tosef. ib. II, 1, sq.; a. e.—V. ריחב.—2) broth, juice of meats; jelly. Hull. IX, 1, expl. ib. 120<sup>a</sup> ר' שומנא what kind of rotēb is meant? Fat; (oth. opin.) ר' ריחב, v. ריחב III. Pes. VII, 2 ר' נכה מרִיחָו וכו' if (while roasting the Passover lamb) some of its juice dripped on &c. Num. R. s. 10<sup>21</sup>; Tosef. Naz. IV, 6. Hull. 108<sup>a</sup> ר' רעה (fem.) soft (liquid) juice;



of the dust raised by of our father Jacob (when he wrestled with the angel and was blessed, Gen. XXXII, 25 sq.).

**רום**, **רום** (b. h.) [to swing,] to be high, lifted up; to rise. Ab. Zar. 24<sup>b</sup> הרישה רומי רומי Ar. (ed. ריוני) rise, rise, acacia (holy ark)!; Gen. R. s. 54 השטה רומי.

**Hif.** הרים 1) to lift up, raise. Cant. R. to III, 4 (ref. to Ps. LXXV, 8) ויהרם לכרש וכו' he shall lower Belshazzar, and lift up Cyrus and Darius; Yalk. Ps. 812 מלכות ... מרים I lower and raise; מרים ... מלכות he lays low one empire and raises another empire &c.; a. e.—2) to take off, remove. Ruth R. to I, 17 (ref. to Ez. XXI, 31) ויהרם הכתר וכו' remove the bonnet from our teachers, and take the crown off the nations; a. e.

**Hof.** הרים to be taken off, esp. to be separated as an offering, priest's share &c.; to be consecrated. Hall. II, 8 שלא הורמה חלהה (תורם), v. תלה. Sifré Num. 110 (ref. to Num. IV, 20) את שמונים קודש וכו' that which is separated is to be sacred, and the remainder secular, but (no Hallah is to be taken,) when both would be sacred. Zeb. V, 6 המורים מהם וכו' the same rules apply to what is taken off them for the priest; a. fr.

**Polel** רוים to lift up, elevate. Tanh. Matt. 6; Num. R. s. 22, end (ref. to Num. XXXI, 9 and XXXII, 1) הוא שהשפיל וכו' here you see that the Lord lowered the Midianites, and raised the Israelites. Ib. (ref. to I Sam. II, 7) אתה ... קדומים את זה in the anger which he brings to bear on one, he raises the other. Pesik. R. s. 10 (ref. to Ps. LXXV, 8) ויכשיו ... ויגדלו כל מה שאתה ויכול לרוים ... רוקמה (ref. to Ex. XXX, 12) רוקמה ... רוקמה (not ריבם) in whatever way thou canst elevate that nation elevate it, for by this thou elevatest me. Ex. R. s. 25 ויהרם הקב"ה וכו' (fr. ריבם) and the Lord raised them above all; a. fr.

**Hithpol.** הירומים, **Nithpol.** נירומים to be lifted up; to pride one's self. Y. Ber. IX, 14<sup>a</sup> top ויתברך ויהרומם שמך וכו' thy Name be magnified ... and blessed and lifted up (praised) for &c.; Y. Taan. I, 64<sup>a</sup> top; Gen. R. s. 13. Meg. 17<sup>b</sup> כיון ... מהרומם קרן וכו' when the transgressors cease to exist, the horn of the righteous will be uplifted. Num. R. s. 22; Tanh. Matt. 6, a. e. ארם מהרומם, v. רוממה. Tanh. Mick. 3 ויהרומם and they were raised (to power); a. e.— [Yalk. Gen. 79 מתרוממת, read: מהרומם, v. תהרם.]

**רום**, **רום** ch. same, to be high. Targ. Ps. LXXXIX, 14. Targ. O. Deut. VIII, 14 ויהם ed. Berl. (oth. ed. ויהם); a. fr.—2) to lift; to remove. Targ. Ps. LXXXIX, 18 ויהרם—Y. Bets. I, 60<sup>b</sup> bot. ויהרם ויהרם and they lifted it. Y. Snh. X, 29<sup>a</sup> bot. כיון דהריבם when he had removed it. Y. Ab. Zar. IV, 43<sup>d</sup> מן דריבון when he had removed them (the stones); a. e.

**Af.** ארים 1) to swing; to wave an offering; to uplift. Targ. Ex. VII, 20. Targ. O. ib. XVII, 11 ארים ed. Berl. (ed. Vien. ארים). Targ. Is. XXX, 28 (h. text להנפה ארים).

Targ. Lev. XXIII, 11 (h. text ויהרם); a. fr.—Part. pass. ארים; f. pl. ארים. Targ. Is. III, 16 (h. text וינחה)—2) to lift, take off, remove. Lam. R. to V, 5 ראשיה מיניה ארים cut his head off. Y. Ab. Zar. I. c. וכו' בתיך דאת ארים אילין וכו' by thy life! thou must remove these stones; a. e.

**Ithpa.** ארים, ארים, ארים 1) to be uplifted, rise. Targ. Gen. VII, 17; a. e.—2) to be swung, waved (as an offering). Targ. Ex. XXIX, 27 (h. text ויהרם); a. e.—3) to be taken off, removed. Lam. R. to V, 16 והא נחא ליה וכו' דאיתרם רישיה וכו' it would have been better for him that his head be cut off rather than do this; Koh. R. to X, 5 ניהה ליה אילו; Y. Sot. IX, 24<sup>b</sup> sq. ניהה ליה אילו וכו' איתרם.

**Polel** רוים to elevate, extol. Targ. Ps. XXXVII, 34. Ib. CXI, V, 1. Targ. Y. I Deut. XXXII, 3; a. e.—Part. pass. מרוים. Targ. Ps. XVIII, 47 (not מרוים); Targ. II Sam. XXII, 47; a. e.—V. מרוים.

**Ithpol.** אהרומים to be lifted up; to be extolled. Targ. Ps. CVII, 25. Ib. LXXV, 11. Ib. CVIII, 6; a. e.—Y. Maas. Sh. IV, end, 55<sup>a</sup> את מהרומם, v. יהרם.

**Palp.** רומם, רומם, רומם to elevate. Targ. Ps. IX, 14 מרוים Ms. (ed. מרוים). Ib. XXVII, 5. Targ. Prov. XVII, 19 מרוים Ms. (ed. מרוים, מרוים). Ib. XIV, 34.

**Ithpalp.** אהרומם, אהרומם, אהרומם 1) to be elevated, rise. Targ. Ps. LVII, 6; 12. Targ. Prov. XI, 11; a. e.—2) to be haughty, proud. Ib. XVIII, 12.—Apocopated form: אהרומם. Ib. VI, 30 לא למתקמר וכו' ed. (h. text יבחו) let them not look haughtily down on the thief &c.; v. תהרם.

**רום**, **רום** m. (b. h; preced.) height. Ber. 6<sup>b</sup> (ref. to Ps. XII, 9) ברם זלוה וכו' ברם זלוה וכו' this means the things which stand on the height of the world (sublime things like prayer &c.) and which men treat lightly. Meg. 14<sup>a</sup> בני אדם שעומדין ברומן וכו' men that stood very high. Midd. II, 3; III, 6 מעלה וכו' the height of each step was &c. Sifré Deut. 199 וכו' גרול השלום שדרר וכו' peace is something great, for the dwellers on high (angels) need peace; Yalk. ib. 923; a. e.

**רום**, **רום** I ch. same, 1) height. Targ. Y. Deut. XI, 18 ויבון על ר' ירכון the highest point of your arm (v. גובה). Targ. Is. XIV, 12, sq. Targ. O. Num. XXIII, 22; a. fr.—Y. Snh. X, 29<sup>a</sup> וכו' לר' וכו' היה ארונא the ark carried the priests high up and cast them down to the ground. B. Bath. IV, 2; ib. 61<sup>a</sup>, v. עומקא I. Lam. R. to IV, 15 ברומהון (some ed. ברומיהון, pl.) of their high stature, v. שוק I ch.; Lev. R. s. 16 ברומהון (corr. acc.); a. e.—Pl. רומין. Sot. 48<sup>b</sup>, v. שוק I ch.—V. מרום I.—2) haughtiness. Targ. Ps. LXXXIII, 8.—V. רומהא.

**רום** II pr. n. pl., v. רומהא.  
\***רום** I m. (preced. art.) haughty.—Pl. רומיא. Koh. R. to VIII, 11 (perh. to be read: רומיא=רומיא, v. מפורסם).

**רום** II pr. n. pl. (Roma) Rome, v. רומי.  
**רום** m. (preced.) Roman. Ber. 62<sup>b</sup> ר' Ms. M. (ed. רומאי, censor's change); Yalk. Is. 316; Gen. R. s. 10 רומאי



(corr. acc.); a. fr.—Pl. רומאי. Y. Sabb. VI, 8<sup>c</sup> bot., v. א. אבטיין. Y. Erub. III, 21<sup>b</sup>, v. טקטיין. a. fr.—Fem. רומאית. B. Bath. 11<sup>b</sup>, v. אבטיין. Sabb. 110<sup>b</sup>, v. רומאית.—Pl. רומאית. B. Bath. 83<sup>b</sup>, v. רומאית; a. e.

רומאטיקון m. (רומאטיקוס) subject to a discharge of flux. Lev. R. s. 15 'נשה ר' Ar. s. v. קטריין he becomes subject to &c. (different vers. in ed. Lev. R.; v. קטריין).

רומה (רומא) pr. n. pl. Ruma in Galilee, near K'far Hananiah. Y. Erub. IV, end, 22<sup>a</sup>; Bab. ib. 51<sup>b</sup> Ms. M. (ed. Aronson, v. Rabb. D. S. a. l. note); Tosef. ib. IV (III), 17 (ed. Zuck. רומא, corr. acc.).

רומילוס (רומילוס) pr. n. m. Romulus, the legendary founder of Rome in conjunction with his brother Remus. Midr. Till. to Ps. X (ref. to Ps. LXVIII, 6, a. X, 14) 'מהא אבא ור' מהא אבא ור' Romulus was dead, and a she-wolf was appointed (by Providence) to give them suck, and they built two large huts in Rome; Yalk. ib. 652. Y. Ab. Zar. I, 39<sup>c</sup> רומילוס v. צריין. Midr. Till. to Ps. XVII, 14, רומילוס... אלו שני היתומין... (רומילוס) this refers to the two orphans... R. and B. for whom thou didst appoint a wolf &c.; Yalk. ib. 671; Esth. R. to I, 9 רומילוס.

רומוס pr. n. m. Remus, v. preced.

רומח m. (b. h. רמח, רמח, emp. רמה, to swing) spear. Sabb. VI, 4 (63<sup>a</sup>). Num. R. s. 20, end; Tanh. Balak 21; a. e.—Pl. רמחין. Ab. d'R. N. ch. XXXIII... את הקב"ה 'ה Lord, too, came against them with swords and spears (lightnings). Tosef. Snh. XIV, 6; a. e.

רומחא ר' ch. same. Targ. Num. XXV, 7 (O. ed. Vien. רמחא. Targ. Josh. VIII, 18; 26 (h. text בידון); a. fr.—Pl. רומחא. Targ. Jud. V, 8. Targ. Job XLI, 21 Ms. (ed. sing.); a. e.—[Lev. R. s. 16 ברימחין, read: ברימחין, v. רומחא I.]

רומא I, רומא pr. n. pl. (Ρώμη, Roma) Rome; also the Roman empire. Targ. Is. XXXIV, 9 ed. Lag. (omitted in oth. ed.). Ib. LIV, 1 ed. Lag. (oth. ed. ברומא). Targ. Ps. CVIII, 11 ברומא ed. Lag. (oth. ed. ברומא). Targ. Y. Num. XXIV, 19 Levita (ed. קיסטנטייני; קושט', קושט'); a. fr. (mostly changed through the censor's influence).—Y. Ab. Zar. I, 39<sup>c</sup> יום שנההקין... והוא ברך גדול שבר' connected by marriage with Pharaoh Necho of Egypt, Michael stuck a reed into the sea... and this is the origin of the great city of the Roman empire; Snh. 21<sup>b</sup>; Sabb. 56<sup>b</sup> Ms. M. (ed. שברומא omitted). Y. Ab. Zar. I. c. ברכיין on the day that Elijah was removed, a king was installed in Rome. Y. Taan. I, 64<sup>a</sup> top בספריי... (not רומא) in R. Meir's Bible was (a note) written, massa dumah (Is. XXI, 11) 'the burden of Rome.' Ib. בספריי הגדול שבר'... אב יאמר לך... ask thee, where is thy God? tell him, in the great city of

Rome; a. v. fr.—Ab. Zar. 8<sup>a</sup> שששה קלנרא (Alf. עיר) a Roman colony which celebrates the Calenda.

רומי II m. (preced.) Roman. Y. Ter. VIII, end, 46<sup>c</sup>; Gen. R. s. 63, v. בקא. Y. Sot. VII, 21<sup>c</sup> top, a. e. 'ר the Roman language (Latin), v. קרב; a. e.—Pl. רומיים. Yalk. Hos. 529 'גזירה ר' ור' the Lord knew that Israel could not endure the decrees of the Romans, therefore he made them emigrate to Babylonia; Gitt. 17<sup>a</sup> ארומיים; Pes. 87<sup>b</sup>, v. אר. Ib. 119<sup>a</sup>. Pesik. R. s. 17, end (play on רומיים, ראמים, רומיים) 'ה רומיים will go down with them; a. e.

רומי, Midr. Sam. XII 'מהשקת בר' v. קא. I.

רומיא f. (רמי) objection, argument. Men. 42<sup>a</sup> 'הא ר' Rashi (ed. רמיה) what argument is this?

רומילוס, רומילוס, v. רומילוס.

רומיניוס, v. רומיניוס.

רומימות f. (b. h.; רום) elevation; majesty. Num. R. s. 22 end (ref. to הרום, Ps. LXXV, 7) 'הרם... שהיא ר' שאין 'הרם wherever harim appears in the Scriptures, it means 'mountains', except this which means 'elevation' (pride, as a noun, with article), for no man should feel elated by these things (riches); Tanh. Matt. 6; Yalk. Ps. 812. Lev. R. s. 24 (ref. to ברום, Ps. XCII, 9) 'אהה 'ה thou practicest sovereignty in thy world, thou gavest priesthood to Aaron... rulership to David &c. Tanh. Mick. 3 רומימות... רומימות out of the disgrace of the righteous comes their elevation; a. e.

רומימותא ch. same. Targ. Y. Num. XXIII, 22 (O. רומא).

רומינתא f. = רומינתא, 1) pomegranate (fruit and tree). Targ. Y. Ex. XXXIX, 26 (ed. Vien. 'רומינתא). Targ. II Esth. VII, 9; a. e.—Ber. 56<sup>a</sup> רומינתא v. קרב. Ib. עשיין עסקר 'ה רומינתא (wine) will be high-priced like the pomegranate; a. e.—Pl. רומינתא. Targ. Y. Ex. XXVIII, 33; XXXIX, 24. Ib. 25 רומינתא (read: רומינתא). Targ. Y. Num. XX, 5 (ed. Vien. רומינתא; a. e.—2) רומינתא 'ה the upper part of the cheek.—Pl. רומינתא. Ab. Zar. 30<sup>b</sup>.

רומנוס pr. n. m. Romanus, an Amora (v. Fr. M'bo, p. 123<sup>b</sup>). Y. Sabb. III, end, 6<sup>c</sup>; Bab. ib. 47<sup>a</sup>. Y. Bicc. I, 64<sup>a</sup> (רומניוס); Y. Yeb. VIII, 9<sup>b</sup> bot.; Y. Kidd. IV, 66<sup>b</sup> top (רומניוס). Y. Meg. I, 72<sup>b</sup> bot.; a. e.

רומניא, Num. R. s. 22, v. רומינתא.

רומקי, ר' pr. n. pl. Fort (of the) Rumki, in Media. Kidd. 72<sup>a</sup>; Yeb. 17<sup>a</sup> רומקי, רומקי (Neub. Géogr., p. 378 quotes also רומקי, v. רומינתא).

רומקי, Kel. II, 5 Var., v. רומינתא.

רומניא, רומניא, v. רומינתא.

רומתיקוס, v. רומתיקוס.

\***רוֹנָגָר** m. (a corrupt. of angaria or parangaria) *public service*. Yeb. 79<sup>a</sup> (ref. to I Kings V, 29) בעלמא ר' בעלמא Ar. (ed. דיגור) but perhaps it was merely for public service (that Israelites were employed, but not as slaves)? B. Bath. 122<sup>a</sup> (ref. to Ez. XLVIII, 19, to prove that the Nasi was to receive a share in the land equal to one of the tribal shares) בעלמא אימא ר' בעלמא (Ms. M. דיגור; ed. Pes. a. oth. אונגר, v. Rabb. D. S. a. l. note 8) may I not say that the verse quoted refers merely to public service (due to the Nasi)?—[The reading רוֹנָגָר, from which רוֹנָגָר &c. arose, is due to a derivation, ascribed to R. Han., from the Persian רוֹנָגָר *servitium*, v. Vullers 78<sup>b</sup>.—Yalk. Sam. 154, however, has an entirely different reading of Yeb. l. c.].

**רוֹנָנִית**, v. רוֹנָגָר a. רוֹנָגָר.

**רוֹנָיָא** pr. n. m. *Ronya*, a gardener. B. Mets. 109<sup>a</sup>. B. Bath. 5<sup>a</sup> top.

**רוֹנָן** m. (רָנָן) *grumbler, inclined to suspicion or litigation*.—Pl. רוֹנָנִין, רוֹנָנִים. Tanh. P'kudē 7 הם ישראל ר' the Israelites are grumblers (will suspect me of dishonesty). Sifré Deut. 12 (ref. to ריבבב, Deut. I, 12) מלמד שהיו ר' which shows that they loved litigation; Yalk. ib. 801 רוֹנָנִין (corr. acc.; v. Berliner to Rashi on Deut. l. c.).—Fem. רוֹנָנִית. Pesik. R. s. 5 רוֹנָנִית (corr. acc.), v. רוֹנָנִית.

**רוֹנָנִית** (prob. רוֹנָנִית) f. (preced.) *grumbling habit*. Pesik. R. s. 5, v. רוֹנָנִית.

**רוֹנָקִי, רוֹנָקָא**, v. רוֹנָקִי.

**רוֹנָקִי** m. pl. (Chaldaism; II, with anorg. נ; cmp. רוֹנָקִי) *the contents of a pot upturned and emptied on a flat vessel to cool off*. Kel. II, 5 מפני שהיא הופכת עליו את ה' (Var. in R. S. הרומקִי, read: הרומקִי, v. infra) because she (the cook) inverts the contents of the pot on it (the lid); Tosef. ib. B. Kam. II, 5 הרומקִי (cmp. רומקִי).

\***רוֹנָקִין** m. pl. (a corrupt. of ricinium or recinus) *a rectangular piece of cloth of small size* (v. Sm. Ant. s. v.). Sifré B'midbar Sinai quot. in Ar. חייבין בציצית אין הר' the *runkin* are exempt from show-fringes (on account of their smallness).

**רוֹס** m., v. רוֹס II.

**רוֹס**, *Hithpol.* הרוֹס, v. רוֹס.

**רוֹסִינָא, רוֹסִינָקָא**, v. רוֹסִינָא.

**רוֹסִינָקָא**, v. רוֹסִינָא.

**רוֹי** I (b. h.; cmp. רוֹי) *to strike against; to shake*.

*Hif.* רוֹי (cmp. רוֹי) *to produce a tremulous sound; (b. h. also to shout); to blow the horn*. Sot. 42<sup>b</sup> בגדיפין ומריעין וב' the gentile troops shut their cuirasses with noise, blow their horns, shout and tramp; Yalk. Deut. 923; a. e.—Esp. *to sound a tremulous, to blow tremolo*. Succ. V, 4 רוֹי

they sounded the plain note (הקידה), and the tremolo, and the plain note. R. Hash. IV, 9 חוקע ומריע למה חוקעין וב' he sounds a T'ki'a, a Tru'ah &c. Ib. 16<sup>a</sup> sq. חוקעין וב' why do we blow the Shofar in plain notes and tremolo while seated and then again while standing? Taan. 16<sup>b</sup> (a public fast) חוקעין בני אהרן . . . חוקעין the superintendent of the prayer meeting says, sound the Tru'ah, sons of Aaron; they do so. R. Hash. 16<sup>b</sup> מריעין לה בסופה . . . כל שנה if people neglect to sound the Shofar in the beginning of the year (on New Year's Day), they will sound the Tru'ah for it at its end (on public fast days on account of calamities); a. fr.—V. חוקעין.

**רוֹי** II (preced.) *to shake; to be weak, bad*, v. רוֹי.

**רוֹעָא**, Targ. Y. Lev. XI, 11 רוֹעָא, v. רוֹעָא.

**רוֹעָא** m. (b. h. רוֹעָא; רוֹעָא) *shepherd, herdsman*. B. Mets. 5<sup>b</sup>; Snh. 25<sup>b</sup> פסול ר' פסול as a rule a herdsman (unless ascertained to be conscientious) is disqualified as witness. Ib. שאלמו אחד רוֹעָא בהמה וב' the shepherd who they said was unfit for legal action means both the shepherd of small cattle as well as the oxherd; a. v. fr.—Pl. רוֹעָא. Ib. הוסיפו עליהן הר' רוֹעָא, רוֹעָא. Ib. III, 2 (the list of the disqualified) the shepherds. Ib. III, 2 I accept as judges three oxherds; a. v. fr.

**רוֹעָן** pr. n. m. *Ro'ets*. Macc. 8<sup>a</sup>; Snh. 4<sup>a</sup> ר' רוֹעָן בן ר' יהודה בן ר' יואב; Yalk. Deut. 920.

**רוֹעָן**, v. רוֹעָן.

**רוֹפֵא**, *Pol.* רוֹפֵא, v. רוֹפֵא.

**רוֹפֵא** m. (b. h.; רוֹפֵא) *physician, surgeon*. Ber. 60<sup>a</sup> (in a prayer) חוקע כי אל ר' נאמן וב' O God, art a faithful physician, and thy healing is perfect. Ib. (ref. to Ex. XXI, 19) מכה . . . רשות לר' וב' from this we learn that a physician is authorized to heal (that healing is not considered an interference with divine dispensation). Ab. Zar. 26<sup>b</sup> ר' שאין בך ר' ישראל וב' a place which has no Jewish surgeon (for circumcision) but has a Samaritan and a gentile surgeon &c. Ib. 27<sup>a</sup>, a. e. מומחה ר' מומחה v. מומחה Thodos (Theodorus) the physician; a. fr.—Pl. רוֹפֵאין, רוֹפֵאין. Tosef. Ohol. IV, 2 נכנס Theodorus the physician came in and all the other physicians with him. B. Kam. 80<sup>a</sup> וב' ר' שאלו לר' וב' they consulted the physicians who said, there is no remedy for him except &c.; Tem. 15<sup>b</sup>. Kidd. IV, 13 (82<sup>a</sup>) ר' טוב שבר' וב' the best of physicians will go to Gehenna (v. Rashi a. l.); a. fr.

**רוֹפֵס** pr. n. m. *Rufus*, usu. רוֹפֵס, v. רוֹפֵס. Y. Taan. IV, 69<sup>b</sup> bot. הרוֹפֵס . . . את הרוֹפֵס . . . carried the plough over the Temple site; Lam. R. to I, 13 רוֹפֵס (corr. acc.).

\***רוֹפֵטוֹן** m. (ροφήτων) *(an egg) which can be gulped down, boiled down to the size of a pill*. Y. Ned. VI, 39<sup>c</sup> bot., expl. טרומיטא; [ροφήτων a lightly boiled egg, S.—Our w. is prob. to be read רוֹפֵטוֹן (ροφήτων) *piercing*, or רוֹפֵטוֹן (ροφήτων) *borer*; v. רוֹפֵטוֹן].

**רוּפְּלָא** m. (rufulus) a military tribune chosen by the general himself; (adopted in the Persian bureaucracy) a high official, royal adjutant or viceroy. Shebu. 6<sup>b</sup> כגין ר' as, for instance, the king is followed by the Ruffla, and the Alkafta by the Resh Galutha. B. Mets. 49<sup>b</sup>; 107<sup>b</sup> ר'—Pl. רופלין. Targ. Ruth I, 2 והיו חמני ר' and they became there military tribunes (h. text ויהיו ר'). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רופלין. (שם).

**רוּפֵּשׁ**, Lam. R. to I, 13, v. רופש.

**רוּץ** (b. h.) to run. Sabb. 153<sup>b</sup> he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6<sup>b</sup> קלי קלי man should always run to hear the word of the *hálakhal*, even on the Sabbath. Pes. 112<sup>a</sup>; Ab. V, 20 רץ כצבי like a deer. Shn. 96<sup>a</sup> I יכול אני לרוץ ו' I can run for three parasangs in front of horses. Ib. שרץ... thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרצו לפני ו' who ran before me like horses; a. fr.

**Hof.** רוץ to make run, hasten. Mekh. B'shall., Shir., s. 2 רוצה למה רצתה... מצרי הרוצני ו' why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; ו' הסיס הרוצני ו' the horse carried me swiftly against my will. Ib. B'shall., s. 2 שהיו רוצה מיצויס המרכבה who drove the chariot. Y. Shek. VIII, 51<sup>a</sup> bot. רוץ, v. רוץ. Koh. R. to XII, 6 (play on ib., ib.) רוץ, v. רוץ. Lev. R. s. 18 ומריצה ו' רוץ, v. רוץ. Gen. R. s. 13 רוץ... שהיא מריצה ו' the earth is called *erets*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 רוץ דברים מהם things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 רוץ (corr. acc.); (Pesik. Ha'omer, p. 71 משלשום ו'; a. fr.—[Num. R. s. 20; Tanh. Balak 4 רוץ, v. רוץ.]

**רוּצָה**, v. רוץ.

**רוּצְעָנָא, רוּצְעָן, רוּצְחָן**, v. sub רוץ.

**רוּקַן I** to spit, v. רוק.

**רוּקַן II** (b. h.; cmp. רוק) [to be bright, clear; cmp. רוק] to be blank, empty.

**Hif.** רוץ to empty, pour from vessel to vessel. Cant. R. to I, 3 (ref. to ib.) כארם שבריק מבלי ו' like one emptying (perfumed oil) from one vessel into another. Ned. 32<sup>a</sup> (play on רוק, Gen. XIV, 14) הרוץ בן הזורח Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. רוק; a. e.—[Lev. R. s. 18 ומריקה את הבסק, read: ומריצה, v. רוץ.]

**Hof.** רוץ to be emptied, be poured from vessel to vessel. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) כשבין המורק ו' like oil that is poured from vessel to vessel without a sound.

**רוק** ch., Af. רוץ same, to empty, pour. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text רוץ); a. fr.

**Ithaf.** רוץ, Ithpe. רוץ to be poured. Targ. Lev. XXI, 10 (Y. ed. Vien. רוץ).

**רוק** m. (b. h. רוק; רוק) spittle. Yeb. XII, 6 (ref. to Deut. XXV, 9) ה' הנראה ו' the spittle must be visible to the judges. Nidd. IX, 6 השל ר' tasteless saliva; expl. ib. 7 כלום של אדם who has not broken his fast. Y. Sabb. XIV, 14<sup>d</sup> top; Bab. ib. 108<sup>b</sup>; a. fr.—Nidd. 16<sup>b</sup> עד שה' בחוך הפה (euphem.) while the semen is yet in the vagina.

**רוק, רוּקָא, רוּקָא** c. ch. same. Targ. Job VII, 19 צריכי... למיהורי... רוק. Ib. XXX, 10; a. e.—Yeb. 101<sup>b</sup>; 106<sup>b</sup> רוק וירקת... ר' רמהווי ו' ו' the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39<sup>b</sup> ר' רמהווי ו' (Rashi רמהווי) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13<sup>a</sup> top; a. fr.—Sabb. 101<sup>a</sup> ר' רמהווי ו' Ar. (Ms. M. רוּקָא; ed. רוּקָא. Ib. 99<sup>b</sup>; Nidd. 42<sup>a</sup>, v. רוּקָא I.

**רוּקָא I** m. (רוּקָא) decay; moth. Targ. Is. LI, 8 (ed. Wil. רוּקָא; h. text רוּקָא).

**רוּקָא II** f. (רוּקָא) [hollow], a goat-skin made into a bag, bottle (v. רוּקָא).—Pl. רוּקָא. Ab. Zar. 32<sup>a</sup> הרוקני ו' רוּקָא barrels and leather bottles that have been used (for wine) by gentiles; Tosef. ib. IV (V), 9 הרוקניו ed. Zuck. (Var. קרבות, corr. acc.). Ab. Zar. l. c. ו' ה' ה' wine carried in bottles belonging to gentiles.

**רוּקָא** ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רוּקָא. Ib. 15 (ed. Berl. רוּקָא. Targ. Josh. III, 13; 16 (ed. Lag. רוּקָא; h. text רוּקָא).

**רוּקָה**, v. רוּקָה.

**רוּקִי**, Tosef. Kel. B. Mets. V, 6 ה' (R. S. to Kel. XV, 4 ה' ה' ה' the split, corresp. to ה' ה' ה' ib.

**רוּקִין**, v. רוּקִין.

**רוּקִין** (denom. of רוּקִין; cmp. רוּקִין denom. of רוּקִין) to empty, drain. Lev. R. s. 24 (ref. to להזיק, Deut. XXIII, 15) לרוקן כל נכסי ו' רוּקִין. V. רוּקִין.

**Nithpa.** רוּקִין, רוּקִין, רוּקִין to be emptied, be transmitted. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) בורו של יעקב Jacob's well was emptied (his children were bare of virtues). Ned. X, 2' ב' האב לא נהרוקנה ו' with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68<sup>b</sup>; Tosef. ib. VI, 2, sq. Sifre Num. 153 ו' ה' ה' רוּקִין ו' to whom the father's authority cannot be transferred; Yalk. ib. 785.

**רוּקִין, רוּקִין** ch. same, 1) to empty, drain. Targ. Ex. XII, 36 (h. text רוּקִין). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text רוּקִין). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXLI, 8 (h. text רוּקִין); a. e.—2) [to spit out,] to eject, banish. Targ. O. Lev. XVIII, 25; 28 (h. text רוּקִין). Targ. Y. Num. XXIV, 17 (h. text רוּקִין). Targ. Ps. LVI, 8 (h. text רוּקִין); a. e.

**Ithpol.** רוּקִין to be emptied; to be uncovered. Targ. Lam. I, 1. Ib. IV, 21 (h. text רוּקִין). Targ. Is. III, 26 (some

ed. תרוקני, Kimḥi ותרדקני, corr. acc.; h. text ונקתה.—  
Lev. R. s. 34 דמלי קהרוקני דמתרוקני וב' this  
world is like the buckets of the wheel work, the full is  
emptied, the empty is filled (the rich become poor &c.);  
Ruth R. to II, 19.

הר' בפני עצמה (βραδύ) *plane*. Kel. XIII, 4 רונקא  
(ed. Delr. 5 רונקי, Ar. Var. רונקא, a corrupt. of runcina)  
the plane (the wooden body) by itself; Tosef. ib. B. Mets.  
III, 9 ר' הארומיל של ר' (ed. Zolk. (ed. Zuck. דיקני; v. דוקני).

שורא Y. Shebi. VI, 36<sup>c</sup> שרינא דר' Tosef. ib. IV, 10  
'דר; v. שפנא.

רורב, v. רורב.

\*רורבנא, רורבנא, רורבא, v. sub 'רורב'.

רוהם, v. רוה ch.

רוש m. (b. h.) a *poisonous plant, poison*. Esth. R. to  
I, 1 (play on אחשוורוש he gave them poison and wormwood to drink; a. e.

\*רושחא f. pl. (prob. transpos. of רוחשה; רחש)  
*anal worms*. Gitt. 69<sup>b</sup> (Ar. ed. Koh. שיהחא, oth. ed.  
שהיחא).

רושם m. (רשם) *mark, trace*. Snh. 52<sup>b</sup> מיתה שאין בה  
'a death which leaves no mark of violence on the body.  
Gen. R. s. 43 ר' יין כל יין . . . עשה ר' יב' wherever the enjoy-  
ment of wine is mentioned in the Bible it leaves a trace  
(has evil consequences), except this (Gen. XIV, 18); a. e.—  
Tosef. Ohol. XVI, 5, v. ריהחא.—[Tosef. Nidd. IV, 10  
'בר', v. קשון.]

רושמא, רושם m. ch. same, *mark, cicatrix; char-  
acters* (of writing); *incision*. Targ. Lev. XIII, 10 (h. text  
מחיה). Targ. Y. ib. XXI, 5 (h. text קרהה; v. רשם II). Targ.  
Esth. III, 12. Targ. Y. Gen. XI, 8 ורשם כתביה (some ed.  
ורשם, corr. acc.).—[Targ. Y. Ex. XXI, 25. Ms. Ar.,  
v. רשם II.]—Gitt. 20<sup>a</sup> ר' מיהרץ וכ' the stamp of a coin &c.,  
v. רשם. Ib. 86<sup>a</sup> ורשם דאיש יב' (Ar. ורשם) and no mark of  
any owner is on him (the slave).—Pl. רושקין Targ. Y.  
Lev. XIX, 28 חריהין ר' (ed. Vien. חריה). Targ. Is. III,  
24.—V. רישקא.

רושמא f., pl. רושמא f. same, *mark, trace*.  
Targ. Ps. LXXXIX, 52 רושמא constr. (Ms. רושמא). Ib.  
LXXVII, 20.

רושט, v. רושט.

רוטה (b. h.) pr. n. f. *Ruth*, the Moabite. B. Bath. 14<sup>b</sup>;  
Ber. 7<sup>b</sup>, v. רות. Ruth R. to I, 4 רות שראתה וב' she was  
named Ruth, because she looked at (approved of) the words  
of her mother in law; Tanḥ. B'har 3; a. fr.—ר' (ספר) the  
*Book of Ruth*. B. Bath. 1. c. ר' . . . Samuel wrote  
his own book, and the Books of Judges and Ruth; a. e.

רוטה, v. רוטה.

רוטא m. (רוטה) *foam*. Targ. Hos. X, 7 (ed. Lag.  
ed. Ven. I רוטא; Ar. רוטא; h. text קצפה).

רוטחנה, v. רוטחנה.

רוטמא, רוטמא, v. רוטמא.

רו m. (רוז, רוז, cmp. ריון) 1) *strength, foundation*  
(corresp. to רוז, רוז, סוד). Snh. 42<sup>a</sup> (ref. to ולרוזנים, Prov.  
XXXI, 4) רזי הרוסקים ברזו של עולם וב' those engaged in the  
foundation of the world (administration of justice) must  
abstain from strong drink.—2) (corresp. to רוז) *secret*.  
Ib. 94<sup>a</sup> (ref. to Is. XXIV, 16) רזי לי רזי אמר שר העולם  
לי the genius of the world said, Master of the world, do  
the will of this righteous man (Ezekiel) (make him the  
Messiah); then a divine voice went forth saying, my  
secret is mine &c. (v. Targ. a. Vulgate Is. 1. c.). Sabb. 88<sup>a</sup>  
'מי שגלה לבני רז זה וב' who revealed to my children this  
secret by which the ministering angels are guided?; a. e.—  
Pl. רוזים Snh. 70<sup>b</sup> (ref. to Prov. 1. c.) רזי עולם  
'should he to whom all secrets of the world are  
revealed, drink wine and be drunk?; Tanḥ. Sh'moth 1;  
Num. R. s. 10<sup>4</sup>. Deut. R. s. 11 גליהי רוזים וב' I revealed  
their (the angels') secret to the sons of man; a. e.—[Y.  
M. Kat. I, 80<sup>c</sup> bot., read as Y. Snh. VI, 23<sup>d</sup> bot.  
בארזים, v. ארזין.]

רוחא ch. same. Targ. Is. XXIV, 16 רז אנר וב' (constr.)  
the secret of reward . . . and of punishment. Targ. Am.  
III, 7 (h. text רוז). Targ. Ez. XXVIII, 3 (h. text סרום).  
Targ. O. Gen. XLIX, 6 (council). Targ. Ps. XCI, 1 (h. text  
סרה). Targ. I Sam. XVIII, 22 ברזו (h. text בלט). Targ. Y.  
Deut. XIII, 7 ברזו; a. e.—Pl. רוזין, רוזא, רוזי. Targ. Esth.  
VI, 1. Targ. II Kings VI, 11.—Snh. 31<sup>a</sup> רז גלי ר' this man  
is a revealer of secrets; a. e.

רוזא, v. רוזי.

רוזב, מרוזבא, מרוזב, (transpos. of ברזו) to perforate; denom.  
a. next w.

רוזבנית, רוזבנית f. (preced.) a species of *locusts*.  
Hull. 65<sup>a</sup> הרובני Ar. (ed. הרובני, Ms. H. הרובני, v. Rabb.  
D. S. a. l. note 3), v. ארזבנית.

רוז m. (b. h.; v. רוזי) *hard, lean*.—Pl. רוזים. Num. R.  
s. 16<sup>12</sup>; Tanḥ. Sh'lah 6 ר' אם של הרסין הן הם ר' if the stones  
of the ground are of a 'yish nature, the fruits are lean.

רוזח, M. Kat. 28<sup>b</sup> מרוזח Ms. M. (ed. מרוזח, read: רוזח;  
v. רוז II).

רוז (cmp. רוז) to be strong, hard; [b. h. רוז to be lean].  
Af. רוז to come with vehemence upon, stir up, irritate.  
Yeb. 120<sup>b</sup> מיהא מיהא דמרוז מיהא it is different with water  
(coming in contact with a wound), it irritates the wound.  
Pa. רוז to throw with force.—Part. pass. רוזי, רוזי.  
Snh. 45<sup>b</sup> מיהא מיהא כי דוכא דהרתי מיהא (Ms. M. מיהא  
Ithpa., ed. Sone. v. next w.; v. Rabb. D. S. a. l. note) in order that  
the stone may come down with force.

**רָזַח** m. (preced.) 1) *strong, vehement, gushing*. Targ. Job XXXVII, 13.—[Targ. Prov. XXVI, 10 some ed. וְרִזָּה, read: וְרִזָּה.]—Taan. 3<sup>b</sup> רָזַח when the rain comes with vehemence, opp. גִּיחָה. Ib. (ref. to Job l.c.) מִיִּזְרָה רָזַח a vehement rain is good for the trees; Yalk. Job 921.—2) *force*. Snh. 45<sup>b</sup> בְּרָזַח ed. Sonc., v. preced.

**רָזַיִל** (v. רָזַיִל) pr. n. *Raziel*, name of an angel. Targ. Koh. X, 20.

**רָזִיחַ** *raziḥ*, a substitute of *nazir* (v. נִזְיָרִי). Y. Naz. I, 51<sup>a</sup> bot.

**רָזַח**, v. רָזַח.

**רָזַח**, v. רָזַח.

**רָח**, *Ithpe*, אֶתְרַח, v. אֶתְרַח.

**רָחַב** I (b. h.) pr. n. f. *Rahab*, a woman of Jericho who received the Israelitish spies. Zeb. 116<sup>a</sup>, sq. Sot. 34<sup>a</sup>. Meg. 15<sup>a</sup>; Taan. 5<sup>b</sup>; a. fr.

**רָחַב** (b. h.) *to be wide*.

*Hif.* הִרְחִיב 1) (neut. verb) *to widen, be broader; to extend*. Lev. R. s. 31 וְהִרְחִיבוּהוּ וְכִּי... (the windows of the Temple) became narrow towards the inside and wider towards the outside, in order to send light forth to the world; Pesik. Kumi, p. 145<sup>a</sup>, sq. Sifré Deut. s. 1; Yalk. Zech. 575 מִרְחִיבָה, v. infra. Yalk. Is. 302, v. מִרְחִיבָה.—2) *to broaden, widen; (with רָחַב) to comfort, gratify*. Ber. 57<sup>b</sup> בְּרִיבּוֹן רָחַב וְכִּי... three things give a man comfort: a nice dwelling &c.—3) *to amplify*. B. Bath. 61<sup>b</sup>, v. מְצַר.

*Hithpa.* הִתְרַחַב *to be enlarged, extend*. Cant. R. to VII, 5 'מִתְרַחַבְתָּ... עִירֵיהָ Jerusalem will be enlarged on all sides; Sifré l. c.; Yalk. Zech. l. c. מִתְרַחַבְתָּ.

**רָחַב** II m., **רָחֲבָת** f. (b. h.; preced.) *wide, broad*. Midd. IV, 7 וְרָחֲבָתוֹ מִלְּפָנָיו וְכִּי... (and וְרוּחָהּ) as the lion's body is narrow behind and wide in front, so was the Temple &c.; a. fr.—רָחֲבָתוֹ (wide desire,) *ambition, greed*, opp. שְׂפִלְתָּהּ. Ab. V, 19; a. e.—רָחֲבָתוֹ, v. רָחֲבָתוֹ.—*Pl.* רָחֲבָתוֹ, רָחֲבָתוֹ, רָחֲבָתוֹ. Tanh. B'ha'al. 5 מִבְּחוּץ וְכִּי... they (the Temple windows) were wide without &c., v. preced.; Tanh. T'sav. 6; Num. R. s. 15, beg. Y. Sot. IX, 24<sup>a</sup> bot., v. צָר; a. fr.

**רָחַב** ch. same, esp. (with or sub. נִשְׂפָּח) *ambitious, greedy*. Targ. Prov. XXVIII, 25 גְּבִירָה רָחַב (Bxt. נִשְׂפָּח רָחַב; Ms. רִשְׁפָּח, read: רִשְׁפָּח or רִשְׁפָּח).

**רוּחְבָּה** m. (b. h.; preced. wds.) *width*. Midd. II, 6 וְרוּחְבָּהּ... one hundred and twenty-five cubits in length by eleven in width. Ib. IV, 1 וְרוּחְבָּהּ... and its width was ten cubits. Tam. 29<sup>b</sup>; Shek. VIII, 5 וְרוּחְבָּהּ; a. fr.—Sifré Deut. 120 יִרְחַב with liberality.

**רָחֲבָת**, **רָחֲבָת** pr. n. m. (= רַב אֲחָבָה) *Rahāba*, an Amora. Pes. 13<sup>b</sup>; 52<sup>b</sup>; Succ. 45<sup>a</sup>. Bets. 11<sup>b</sup> (v. Rabb. D. S. a. l. note 1). Ber. 18<sup>a</sup>; a. e.

**רָחֲבָת** f. 1) fem. of רָחַב.—2) *open place, market*. Keth. 8<sup>b</sup> 'רָחֲבָתוֹ, v. רָחֲבָתוֹ. Y. Ned. V, end, 39<sup>b</sup>; Tosef. ib. II, 9 'רָחֲבָתוֹ שֶׁרָחַב הָרִבִּים מִפְּסַחְתָּהּ a market which is crossed by a public (caravan) road.

**רָחֲבָת** m. (b. h.) same. Taan. II, 1 (15<sup>a</sup>)... מוֹצֵי־אֵיזֵן מוֹצֵי־אֵיזֵן לְרָחֲבָתוֹ (not לְרָחֲבָתוֹ) (at public fasts) they carry the ark out to the open place of the town. Meg. III, 1 (25<sup>b</sup>) רָחֲבָתוֹ... בְּנֵי רָחֲבָתוֹ... if the citizens sold the open place of a town (which is used for public prayer meetings), they may buy a synagogue with the proceeds. Ib. בְּהֵיכָל 'רָחֲבָתוֹ... if they sold a synagogue, they dare not buy an open place; a. e.

**רָחֲבָתוֹ**, v. רָחֲבָתוֹ.

**רָחֲבָתוֹ**, Tosef. Kel. B. Mets. V, 3, v. רָחֲבָתוֹ.

**רָחִים** m. (b. h.; רָחַם) *merciful*. Sabb. 133<sup>b</sup> מִדָּה הִיא רָחִים 'הֵן וְכִּי... as He is gracious and merciful, so be thou &c.; a. e.

**רָחִימִי** pr. n. m. *R'humī*, an Amora. Keth. 62<sup>b</sup>. Pes. 39<sup>a</sup>. Naz. 13<sup>a</sup> 'בֵּן רָחִימִי; a. e.

**רָחִימָה**, v. רָחִימָה.

**רָחוּץ**, Y. Sabb. IX, 11<sup>d</sup>, v. רָחוּץ.

**רָחוּק**, **רָחוּק**, v. רָחוּק, רָחוּק.

**רָחוּק** m., **רָחוּקָת** f. (b. h.; רָחַק) *distant, removed*. Snh. VI, 2 מִבֵּית וְכִּי... when the culprit arrived at a distance of about ten cubits from the place of execution. Ib. 3. Pes. IX, 1 'אוּ בְּרוּךְ הוּא... he who (on the fourteenth day of Nisan) was unclean or on a distant journey (Num. IX, 10). Ib. 2 מִפְּנֵי שֶׁרָחוּקָהּ וְדָא וְכִּי... (Bab. ed. 93<sup>b</sup> רָחוּק) therefore is the Hé (of רָחוּקָהּ, Num. l.c.) dotted, not that it necessarily be distant (that he be really far away), but that he be outside of the Temple court (and unable to enter in time); Y. ib. 36<sup>d</sup> וְאֵין רָחִים... אִישׁ רָחִים... the Hé is dotted to intimate that the man is at a distance (רחוק), not that the way be far; a. fr.—שְׂמוּעָה 'רָחִים, v. שְׂמוּעָה.—*Pl.* רָחוּקָתוֹ, רָחוּקָתוֹ, רָחוּקָתוֹ. Sabb. 182<sup>a</sup> קָרוֹב וְכִּי... קָרוֹב וְכִּי... Lev. R. s. 18, v. קָרוֹב וְכִּי... Sifré Num. 131, v. קָרוֹב; a. fr.

**רָחוּקָת** f. (רָחַק) *alienation, severing a connection*. Kidd. 50<sup>a</sup>, v. קוֹרְבָּא.

**רָחִישׁ**, v. רָחִישׁ.

**רָחִישׁ** m. (רָחִישׁ) *an ornament in the shape of a reptile*, used as a gem or amulet. Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its' setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 'רָחִישׁוֹ מִבְּחוּץ הַרְחִיקוּ וְכִּי... a *rahosh* which is made like a dragon (intimating an idolatrous emblem,





**רחמי**, **רחמינותא**, **רחמי** f. (preced.) *love; loveliness; mercy*. Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. *רחמי*; Bxt. *רחמי*). Targ. Ps. XXIX, 10 (= h. *רחמי*; v. *רחמי*); a. e.—B. Bath. 16<sup>a</sup>, v. *רחמינותא*.—Transf. *maternal instinct, giving suck to a strange animal* (v. *רחמי*, a. *רחמי*). Bekh. 24<sup>a</sup> *רחמי* we consider the possibility of her giving suck to a strange animal.

**רחמי**, v. *רחמי*.

**רחמי** m. pl. (b. h.; *רחמי*) *love, mercy*; (sub. בקשה) *prayer*. Ber. 7<sup>a</sup> *רחמי* את כעסי וב' that my mercy may conquer my anger &c., v. *רחמי*. Ib. *רחמי* את כעסי וב' that thy mercy &c. Ib. 10<sup>a</sup>, sq. *רחמי* אל ימנע עצמו מן הר' must not despair of mercy (cease to pray), v. *רחמי*. Ib. 55<sup>a</sup> שלשה ר' *רחמי* three things must be prayed for. Ab. II, 3, v. *רחמי*. Lev. R. s. 2, end *רחמי* וכ' I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. *רחמי* על כל הנביאים היו במדה ר' על כל (the Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—*רחמי* to ask for mercy, to pray. Macc. 11<sup>a</sup> *רחמי* על כל וב' it was their duty to pray for their generation &c. Sabb. 67<sup>a</sup> *רחמי* עליו וב' *רחמי* and the people will pray for him. Ib. 151<sup>b</sup> *רחמי* עליו וב' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. *רחמי*.—*רחמי*, מדה הר', v. *רחמי* II.

**רחמי**, **רחמי** ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20<sup>b</sup> *רחמי* ... *רחמי* and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Hull. 59<sup>b</sup> *רחמי* וב' he prayed, and it returned to its place; a. fr.; v. *רחמי* I.

**רחמי** m. (preced.) *merciful, compassionate, sympathetic*; *the Merciful, God*. Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) וב' *רחמי* if thou art merciful, the Merciful will have mercy on thee. Kidd. 81<sup>b</sup> *רחמי* וב' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 שבאבות *רחמי* like the most merciful of the patriarchs (Abraham). B. Bath. 145<sup>b</sup> (ref. to Prov. XV, 15) *רחמי* זה ר' (this means the sympathetic man. Snh. 39<sup>a</sup> *רחמי* ... *רחמי* אם ר' מלא רחמים הוא וב' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—*רחמי*, *רחמי*. Yeb. 79<sup>a</sup> שלשה *רחמי* ... *רחמי* this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65<sup>c</sup>; Midr. Till. to Ps. XVII, 113<sup>b</sup> שלשה *רחמי* ... *רחמי* there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27<sup>b</sup> (to those mourning to excess) אמר *רחמי* (בו הקב"ה אי אתם ר' בי יותר ממיני) the Lord says, you do not bear him more love than I do?; a. e.—*רחמי* (b. h.) *רחמי*. Tanh. Vayetsé 8 אמר לה הקב"ה אתה *רחמי* the Lord said to her (Leah), thou art compassionate, I will also have compassion on her (Rachel).—*רחמי*, *רחמי*. Meg. 14<sup>b</sup> *רחמי* הן *רחמי* because women are compassionate. Ex. R. s. 2, beg. *רחמי* ... *רחמי* the dealings and dispositions of the Lord are full of love; a. e.

**רחמי**, **רחמינותא** ch. same. Targ. Y. Lev. XXII, 28 (not *רחמי*, v. *רחמי*). Targ. Y. Num. XII, 13; a. e.—Exp. *רחמי* the Merciful, God. Targ. Ps. CXII, 4. Targ. Ez. XXXIV, 6; a. e.—Y. Ber. V, 9<sup>c</sup> top (ref. to Lev. XXII, 28) *רחמי* ... *רחמי* those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow or ewe &c.; Y. Meg. IV, 75<sup>c</sup> top *רחמי* (corr. acc.).—Y. Kidd. I, 61<sup>b</sup> *רחמי* blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15<sup>c</sup> bot. Taan. 9<sup>b</sup> *רחמי* the Lord save us &c., v. *רחמי*; a. fr.—Transf. *the Word of God, Scripture, the Law*. B. Mets. 3<sup>a</sup> *רחמי* וב' the Law imposes an oath upon him. Ib. *רחמי* וב' and the Law says, impose an oath upon him. Ker. 7<sup>a</sup> (ref. to Lev. XXI, 12) *רחמי* ... *רחמי* the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—*רחמי*. Targ. Y. Lev. I. c.—Y. Ber. I. c.; Y. Meg. I. c.; a. e.—[Y. Ter. VIII, 45<sup>c</sup> bot. *רחמי*, v. *רחמי*.]

**רחמינותא** f. (preced.) *love, mercifulness, compassion*. Succ. 14<sup>a</sup> *רחמינותא* מדה ר' *רחמינותא* opp. אכזריות. Keth. 50<sup>b</sup> *רחמינותא* יודע אני ... אלא מידה ר' I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 מרחמינותא של אבא and tears of paternal love fell upon Isaac's eyes; a. e.

**רחמינותא** ch. same. B. Bath. 16<sup>a</sup> *רחמינותא* ליה *רחמינותא* (marg. vers. לרחמינותיה) shall Abraham's love (of God) be forgotten (fall into disuse)?

**רחמי** m. = *רחמי*. Tanh. B'shall. 11 *רחמי* וב' they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall., Shir., s. 1 *רחמי* וב' they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. 'Eḳeb 2 *רחמי* על בניו the eagle which is full of love for his young; Yalk. Prov. 963; a. e.—*רחמי*, *רחמי*.—*רחמי*, *רחמי*.

**רחמי**, v. *רחמי*.

**רחמי** (b. h.) *to move, vibrate*.

*רחמי* *to move, hover, flatter*. Hag. 15<sup>a</sup> (ref. to Gen. I, 2) *רחמי* כיונה שמרחפת על בניה like a dove that hovers over her young without touching them.

**רחמי** (b. h.) *to bathe, wash*. Sabb. 122<sup>a</sup> *רחמי* בה *רחמי* it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151<sup>a</sup>; Makhsh. II, 5 *רחמי* מיד *רחמי* (ליטול) *רחמי* he that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 *רחמי* עם כל אדם a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31<sup>b</sup> bot. (as a case for divorce) *רחמי* *רחמי* if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. *רחמי*. Zeb. 17<sup>b</sup> *רחמי* וב' *רחמי* not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. *רחמי*, *רחמי*.



*Hif.* רָחַץ 1) same, to wash, cleanse. Ib. 10 מְשַׁשָּׁה משפשף he rubs and washes (hands and feet). Ber. l. c. (ref. to Ps. XXVI, 6) אֶרְחֹץ וְלֹא אֶרְחֹץ (v. Ms. M., Rabb. D. S. a. l.) it is written *erhats* (I bathe), and not *arhats* (I cleanse), i. e. washing of hands as a symbolical act is equal to immersion. Y. Keth. V, 30<sup>a</sup> bot. וְרָחַצְתָּ וְרָחַץ she must bathe his feet (personally attend to his foot-bath). Yalk. Cant. 988 וְרָחַץ אֶת יִשְׂרָאֵל וְרָחַץ who cleanse Israel from sins; a. e.—2) to cause to bathe. Num. R. s. 13<sup>2</sup> הַלֵּב לֹא יִשְׁתַּחֲוֶה וְלֹא יִשְׁתַּחֲוֶה עִירֵי . . . וְלֹא יִשְׁתַּחֲוֶה the Lord shall cause them to drink . . . and to bathe in rivers of milk. Sabb. l. c.; Makhsh. l. c. מִרְחֵץ הַמִּיחָצֵת בַּשֶּׁבֶת a bath-house that allows bathing (is heated and open) on the Sabbath. Y. Ber. II, 4<sup>b</sup> bot. מִרְחֵץ וְאֵלֶּם שְׂאִיחָה מִרְחָצֵת a bath-house, even if it is not in use.

*Pl.* רָחַץ to cleanse.—Part. pass. מְרֻחָץ; *pl.* מְרֻחָצִים. Cant. R. to IV, 4 הָיוּ כֵּן מְרֻחָצִים בְּרַחֲמֵי הַיָּם they were all cleansed of their sins.

*Nif.* נִרְחַץ to be cleansed. Yalk. Cant. l. c. . . שֶׁהֵשִׁיךְ הַיְיָ הַדֶּשָׁה מֵעֲלֵיהֶם וְנִרְחַצוּ מִפְּשָׁעֵיהֶם the Lord dropped dew upon them, and they were cleansed of their sins.

רָחַץ (with על, or, to) to lean on; to trust; to be safe. Targ. Ps. CXVIII, 8, sq. Ib. 10, sq. Targ. Y. I Gen. XXVII, 40. Targ. Job XII, 6; a. fr.—Y. Ber. II, 5<sup>a</sup> אֲנִי נֶאֱמָרְנָא we are sure (cmp. מִבִּטְחָא, v. פִּטְחָא). Snh. 7<sup>a</sup> גִּבְרָא דְרַחֲמֵינָא עֲלֵיהּ גִּבְרָא דְרַחֲמֵינָא עֲלֵיהּ גִּבְרָא דְרַחֲמֵינָא who the man in whom I trusted lifted up his club &c.; a. e.

*Ithpa.* אֶרְחֹץ same. Targ. II Kings XVIII, 19, sq. Targ. Ps. XXV, 2. Ib. XXXVI, 8 Ms. (v. רִחֲצֵן). Targ. Jer. XLIX, 4; a. fr.—B. Bath. 91<sup>b</sup> דְּמִתְרַחֲצֵן עֲלֵיהוֹן וְרָחַץ he who assents to them (pretends to share their errors) falls into their hand; he who confides in them,—what is his is theirs. Y. Sabb. II, 5<sup>b</sup> רַחֲמֵיךָ אֵין אֵין אֵין rely not on my prayer. Cant. R. to VII, 2 בְּגֵן דְּאִתְרַחֲצֵנָא בִּיהּ because they trusted in him; a. e.

*Af.* אֶרְחֹץ to cause to trust. Targ. Is. XXXVI, 15; Targ. II Kings XVIII, 30. Targ. Jer. XXIX, 31.

רָחַץ, v. רָחַץ. רָחַץ (b. h.) to be distant, far, removed. Y'lamd. to Num. X, 29, quot. in Ar. (ref. to Ps. LXXIII, 27) מִי שְׂרָחַק מִי שְׂרָחַק (ed. Koh. שְׂרָחַק) he who keeps away from the Lord, so as not to repent. Sifré Num. 131 מִזֶּה קָרְחָק מִזֶּה as far as the east is removed from the west; a. e.

*Pl.* רָחַק to remove; to alienate; to reject, expel; to loathe. B. Kam. 24<sup>a</sup> top, a. e. נִגְחֵיהוּ ר' if the ox did his gorings in intervals (of three days), opp. קָרִיב. Ib. רָחַקָהּ רָחַקָהּ, v. רָחַקָהּ. Yalk. Ps. 809 (ref. to Ps. l. c.) רָחַקָהּ אֵת חֲקֵי . . . שְׂרָחַקָהּ אֵת חֲקֵי this alludes to Balaam and his associates, who put far off the end (the day of judgment, Num. XXIV, 17), opp. קָרִיב. Ber. 60<sup>b</sup> בְּרַחֲמֵי בָאֵם רַע וְרַע יִתְּקַנֵּן בָּאֵם רַע וְרַע keep me far from a bad man and a bad associate. Eduy. V, 7 מִעֲשֵׂיךָ יִקְרְבוּךָ וּמִעֲשֵׂיךָ יִרְחָקוּךָ thy own doings will bring thee near (win thee friends), and thy own doings will alienate thee. Ib. VIII, 7 לְרַחֲקֵךָ, v. קָרִיב; a. fr.—Part. pass. מְרֻחָק; *pl.* מְרֻחָקִים. Ib. בִּזְרֵי בִזְרֵי, v. מְרֻחָקִים. Ber. 63<sup>b</sup> הַיָּם הַזֶּה מִרְ' וְרַע which was only twelve miles off.

*Hif.* רָחַק same. Sifré Num. 94 מְרֻחָקִים, v. מְרֻחָקִים. B. Bath. II, 5 וְרַע הַסִּילֵם אֵת הַסִּילֵם (neighbors) must keep a

ladder removed from the (neighbor's) dove-cote four cubits. Ib. 4 וְרַע מִמֵּנִי אֵם בֵּן דְּרַע אֵלֶּם אֵם unless he places (the wall) at a distance of four cubits. Ib. 18<sup>b</sup> עַל הַמִּזְבֵּחַ לְרַחֲמֵיךָ אֵת it is the duty of him who causes the damage to remove himself; (oth. opin.) וְרַע הַיָּזוּק לְרַחֲמֵיךָ וְרַע he who is injured must remove himself. Ber. I, 1 מְרַחֲמֵיךָ וְרַע in order to keep men away (prevent them) from sin. Snh. 103<sup>b</sup> מְרַחֲמֵיךָ וְרַע, v. מְרַחֲמֵיךָ. Ib. מְרַחֲמֵיךָ וְרַע estranges those who are near (related) &c.; a. fr.—2) to keep aloof, stay away. Ab. I, 7 רַע הַרְחַק מִשָּׂחָן מִשָּׂחָן keep aloof from a bad neighbor; a. e.—[Y. Ber. I, 2<sup>d</sup> bot. וְרַע הַרְחַק, v. יִתְּרָק.]

*Hithpa.* נִתְּרַחַק, *Nithpa.* נִתְּרַחַק to remove one's self; to become a stranger. Yeb. 109<sup>a</sup> וְנִתְּרַחַק . . . וְנִתְּרַחַק לְשֵׁלֶם יִרְבֵּק . . . וְנִתְּרַחַק לְשֵׁלֶם יִרְבֵּק man should always cling to three things, and keep aloof from three things. Snh. III, 4 קָרִיב וְרַע, v. קָרִיב. Ber. 34<sup>b</sup> (ref. to Is. LVII, 19) וְרַע וְרַע who came near committing a sin, and withdrew himself from it. Y'lamd. l. c., v. supra; a. e.

רָחַק, רָחַק ch. same. Targ. Prov. XIX, 7. Targ. Ps. CIII, 12. Ib. LIII, 2. Targ. Job XXI, 16; a. fr.

*Pl.* אֶרְחֹץ 1) to remove; to reject, loathe. Targ. Ps. CIII, 12. Targ. Ex. XXXIII, 7. Targ. Is. VI, 12. Targ. Job XXXIII, 20 (Ms. Pa.); a. fr.—2) to be removed. Gitt. 58<sup>a</sup> מִכַּח מִכַּח מִכַּח how far am I (in my studies) from that place (the passage quoted)?

*Pa.* רָחַק to remove, keep off; to loathe, abominate; to make abominable. Targ. Job XI, 14. Targ. Am. VI, 3 מִרְ' יוֹם (ed. Lag. מִיּוֹם, corr. acc.; h. text מִיּוֹם). Targ. Jer. II, 37 (h. text בָּאֵם). Targ. Deut. VII, 26 (h. text רַעֲבָ). Targ. Job IX, 31; a. fr.—Part. pass. מְרַחָק. Targ. Mal. I, 7 מִנְּטָא לֹא מְרַחָקָהּ וְיִלְדָא וְיִלְדָא מְרַחָקָהּ an unclean animal (after giving birth) does not keep its young off, and if it does, it does not allow them to come near again (stimulation of the maternal instinct does not avail, v. רָחַק). Snh. 29<sup>a</sup> מְרַחָקָהּ (an enemy cannot be witness,) because his mind is estranged (hostile), opp. מְקָרִיב; Yalk. Num. 788; a. e.—V. מְרַחָקָהּ, מְרַחָקָהּ.

רָחַשׁ (b. h.) 1) to move, vibrate. Y. Ber. II, 4<sup>b</sup> bot. שְׂפִירוֹתֵי רַחֲשָׁה עֲמִי בַקֶּבֶר if one reports a tradition in the name of its author, his (the author's) lips move in the grave with him (the reporter); Y. M. Kat. III, 83<sup>c</sup> bot.; Y. Shek. II, end, 47<sup>a</sup>. Ib. מְרַחֲשָׁה (Pi., v. רַחֲשָׁה). Men. V, 8 (63<sup>a</sup>) וּמִעֲשֵׂיהָ רַחֲשָׁה רַחֲשָׁה (Bab. ed. מְרַחֲשָׁה; Ms. M. only רַחֲשָׁה, v. Rabb. D. S. a. l. note) a *marhesheth* is deep, and the pastry made in it vibrates (like jelly), opp. קָשֵׁן; Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3, end; Yalk. ib. 451.—2) to swarm.—Part. pass. מְרַחֲשָׁה; *f.* מְרַחֲשָׁה crowded. Lev. R. s. 30; Pesik. Ul'kaḥ., p. 184<sup>a</sup> sq., v. מְרַחֲשָׁה.—3) with לָב, to be moved, to feel, think. Midr. Till. to Ps. XLV, 2 לָב . . . אֵלֶּם כִּיּוֹן שֵׂר' לָבֵם בְּרַחֲשָׁה יִב' they could not confess with their lips, but when their heart was moved in repentance, the Lord received them. Ib. אֵם בְּלִבֵּנוּ רַחֲשָׁנוּ וְרַע if we only have been thinking in our hearts, we have already told our deeds to the Lord; a. e.

*Pi.* רַחֲשָׁה same, to move. Pes. 88<sup>b</sup> וְרַחֲשָׁה . . . וְרַחֲשָׁה הַיָּלִי



**רַטַב** II m. (preced.) *juice, broth* (v. רֹזְבָא). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רַטַע; h. text כַּרַב).

**רַטַב** m. (preced. wds.; v. רֹזְבָא) *green fruit, esp. dates*. Y. Maasr. I, 48<sup>d</sup> bot. באביהן ר' ניקורי ר' fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

**רַטַח**, v. רַטַי.

**רַטוּב** m. (רַטַב) *a basket made of green twigs, used as a bird's trap*. Kel. XXIII, 5.—[רַטוּב or רַטוּב, v. רַטַב]

**רַטוּנָא** m. (רַטַב) *charmer*.—Pl. constr. רַטוּנָי. Targ. Ps. LVIII, 6 (ed. Wil. רַטַי).

**רַטוּשׁ** m. (רַטַע; v. רַטַשׁ) *an emigrant or fugitive whose estate is abandoned, v. נַטוּשׁ*.—Pl. רַטוּשִׁין. Tosef. Keth. VIII, 3 כל שאיני יודע וכ' ר' *r'tushin* (in law) are those whose whereabouts is unknown, contrad. to נטושין; Y. ib. IV, 29<sup>a</sup> כל שהלך אביו וכ' ר' estate of *r'tushin* is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15<sup>a</sup> top; B. Mets. 38<sup>b</sup>. Ib. 39<sup>a</sup> ר' דכרעהן ר' *r'tushin* are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. I. c. נטרש זה שרצא לרעה. Arakh. VII, 4 (25<sup>b</sup>) (of a field dedicated to the sanctuary) הגיע היובל ר' נקראת שְׂדֵהָהּ ... if the year of jubilee arrives, and it is not redeemed ..., it is called a field of the absentees until the next jubilee; ר' נקראת רַטוּשִׁי ר' (Bab. ed. הגיע, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 ר' רטושין (corr. acc.); Sifra B'huck., Par. 4, ch. XI; Yalk. Lev. 677.—[רַטַשׁ Chald., v. רַטַשׁ]

\***רַטַמַּ**, *Pi. רַטַמַּ to run, leap*. Cant. R. to I, 9 (ref. to Ps. CVI, 20) כַּרְמֵשׁט לפניהם ... כַּרְמֵשׁט הרטומי the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קַרְמֵשׁט].

**רַטַמַּ** ch. (cmp. רַחַח) *to tremble, shake*. Targ. Job VII, 5 (Ms. רַטַיט *Pa.*).

*Pa. רַטַיט to shake, cause to tremble*. Targ. Ps. XXIX, 8 (ed. Wil. מַרַטַט).

*Ithpe. אַתְרַטַיט to be shaken, tremble*. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אַתְרַטַיט Ms. (ed. אַתְרַטַיטו; h. text אַתְרַטַיטו).

**רַטַמַּ** (cmp. רַטַב) *to moisten, sprinkle, soften*. Tosef. Toh. V, 16 הַרְטַב שפתינו (ed. Zolk. הרטוב) he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אַה הַרְטַבְהוּ וְכ' אַה הַרְטַבְהוּ וְכ' ed. Zuck. (Var. הכוטיהו, corr. acc.; ed. Zolk. הרטובין, read: הרטובין) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

*Hif. הַרְטַבְהוּ [to cause dripping:] to wring, press*. Ex. R. s. 21 אַיְהוּ בִידוֹ ה' אַיְהוּ בִידוֹ ה' he caused me to be wrung out in his (Satan's) hand (with ref. to רַטַיטו Job XVI, 11).

**רַטַיִט**, v. רַטַבְא.

**רַטַיִב**, **רַטַיִב**, **רַטַיִב** I m. (רַטַב) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69<sup>b</sup>, v. אַרְצָא I.—Pl. רַטַיִבִין. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—Fem. רַטַיִבָא. Gitt. l. c., v. סַיִסִין I; a. e.—Pl. רַטַיִבִין. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִין . . .).

**רַטַיִבָא** II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 שְׂדֵה בַר' (ed. Vien. שְׂדֵה) it dwells (I sent it to pasture) in the meadow; Snh. 105<sup>b</sup> אַשְׁרָא בַר' Ar. (ed. שְׂדֵה להו בַר' read: שְׂדֵה אַשְׁרָא; Ms. K. שְׂדֵה אַשְׁרָא; v. Rabb. D. S. a. l. note 30).

**רַטַיִבָא** III m. = h. רַטַיִב, *soft, green date*. Erub. 40<sup>b</sup>, v. רַטַסָא.

**רַטַיִבָה** f. (רַטַב, *Hif.*) *a cover of foliage, improvised cover in the field*. Gen. R. s. 68, v. רַטַב; Cant. R. to I, 17 הַרְטַבְהוּ.

**רַטַיִבִי** pr. n. f. *R'tibi*. Sot. 22<sup>a</sup>, v. יֹזְהִי.

**רַטַיִבָקָא**, **רַטַיִבָקָא** pr. n. pl. *Pund'ka R'tibta* (Green Inn), near Cæsaræa in Palestine. Y. Dem. II, 22<sup>c</sup> bot. (Hildesh., Beitr. p. 9, reads רַטַיִבָא).

**רַטַיִיָה**, **רַטַיִיָה** f. (רַטַח) *emollient, plaster, compress*. Ex. R. s. 26 מִבַּה בַּאזַבֵּל וְנִרְפָא בַר' וְכ' my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall., s. 5; Tanh. B'shall. 23; Tanh. Vayesheb 9. Cant. R. to IV, 5 אֵינִי מַקְרִיב 5 בֹּדֵד אֵינִי מַקְרִיב 5 ר' a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—Pl. רַטַיִיָה. Ex. R. s. 27 וְנִכְצַח כּוֹלֵי ר' finally his body is covered all over with plasters.

**רַטַיִשׁ**, v. רַטַשׁ.

**רַטַן** (cmp. רַטַב, רַטַע) *[to drip, run; cmp. רַטַב,] to mumble, grumble; denom. רַטַנְיָה*.

**רַטַן** ch. same, *to mumble* (a charm). Part. רַטַנְיָן; pl. constr. רַטַנְיָי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רַטַנְיָא.—Sot. 22<sup>a</sup>, v. רַטַנְיָא.

**רַטַן** m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רַטַנְיָן).

**רַטַן** m. (= רַטַנְיָן) *runner*.—Pl. רַטַנְיָן. Tosef. Sabb. V (VI), 11 וְנִצְאִין הֵן רַטַנְיָן וְנִצְאִין הֵן runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147<sup>a</sup>.

**רַטַסְקָאוֹת**, Tosef. Ohol. V, 5 Var., v. רַטַסְקָאוֹת.

\***רַטַיִט**, *Hif. הַרְטַיִט or Pi. רַטַיִט (= רַחַח) to be excited*. 185\*





with child that smelled, v. preced. Sabb. 110<sup>a</sup> ריחא זב (not ריחא) when it (the snake) smells it &c.; a. e.

ריח m. (b. h.; preced.) *flavor, scent, odor; sense of smell*. Ber. 43<sup>b</sup> (ref. to Ps. CL, 6) מהו זה... מהו זה... what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עתידים... in the future the young men of Israel shall give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr.—Trnsf. (cmp. ריחא) *slight resemblance, a suspicion of*. Gitt. 86<sup>b</sup> מהו זה... אפי' אין בה there is not a suspicion of disqualification in her case. Y. Sot. I, 16<sup>l</sup> top מהו זה... something of the odor of incest has touched her (the rival wife of a faithless woman); a. e.—Pl. ריחא. Cant. R. to I, 3 כל ר'... ר'... all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; כל המצות... ר' היו זב' all the pious deeds... were merely flavors, but &c.; a. e.

ריחא ch. same. Targ. Gen. XXVII, 27; a. e.—Ab. Zar. 66<sup>b</sup> ריחא חלא זב' if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מילתא היא v. ריחא. Pes. 76<sup>b</sup> ריחא זב' because it is bad for a bad-smelling breath and for leprosy. Sot. 49<sup>a</sup>, v. ריחא; a. fr.—Trnsf. *pride*. Zeb. 96<sup>b</sup>, v. ריחא.

ריחא m. (ריחא) *hovering, brooding, use of the verb ריחא*. Y. Hag. II, 77<sup>b</sup> top מהו זה... שואמר להגן זב' the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

ריחא m. (ריחא) 1) *removal, distance*. Y. Maas. Sh. I, end, 53<sup>a</sup> בקוב בר' when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10<sup>c</sup> bot. הפסד קרוב שזר ור' an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses.—2) *separation, loathsomeness*. Lam. R. to I, 17 (expl. לנדה ib.) she became an object of disgust.

ריחא, ריחא ch. *separation, rejection, abomination*. Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לנדה). Targ. Prov. VIII, 7 (h. text ריחא). Targ. II Chr. XXIX, 5; a. e.—Pl. ריחא. Targ. Ps. LXXXVIII, 9.

ריחא m. (ריחא) *movement* (of the lips). Midr. Till. to Ps. LXXII, beg. מהו זה... שפתיים זב' as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

ריחא ch. (ריחא; cmp. Men. V, 8, quot. s. v. ריחא) *a jelly-like pastry*. Targ. Ez. XXVII, 17 ריחא (ed. Ven. ריחא; h. text ריחא).

ריחא, ריחא, ריחא, v. ריחא.

ריחא, v. ריחא.

ריחא II. ריחא.

ריחא m. (ריחא) *aroma, spice*.—Pl. ריחא. Mekh. B'shall, s. 5 ריחא... שקים... bags full of spices and all kinds of good aromatic drugs; a. e.

ריחא ch. same.—Pl. ריחא. Targ. II Chr. XVI, 14 (ed. Beck 'תה).—Hor. 13<sup>b</sup>; Snh. 70<sup>a</sup>; Yoma 76<sup>b</sup> ריחא חמרא... פקחין wine and spices made me open-minded. Ber. 44<sup>b</sup> ריחא... לאפקי... to exclude aromas (which require a blessing before but not after smelling of them).

ריחא, v. ריחא.

ריחא, v. ריחא.

ריחא m. (preced. art.) *perfumed, spiced*. Sabb. 110<sup>a</sup> ריחא חמרא... spiced wine. Gitt. 70<sup>a</sup> the best of all wines is ריחא סומקא... spiced red wine; a. e.

ריחא f. pl. (transpos. of ריחא) *Librae (pounds)*, v. ריחא. Y. Keth. V, 30<sup>b</sup> bot. (ref. to מנה דבילה Mish. 12) ריחא... ארבע... (not ריחא) R. M. says, it means four pounds (of figs).

ריחא (?) pr. n. pl. *Riḥmish (?)*. Yalk. Sam. 151 (expl. ריחא); Midr. Till. to Ps. III ריחא ed. Bub. (oth. ed. ריחא).

ריחא m. (ריחא) [*delicate; cmp. פנקא a. derivatives*] *nobleman, freeman*. B. Bath. 4<sup>a</sup> את לא ר' ולא בר' (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; וימנך דהאי ר' לרשנא דמלכותא and whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to ריחא (II Sam. III, 39); to ריחא (Gen. XLI, 43); Yalk. Deut. 913.

ריחא, v. ריחא.

ריחא, Yalk. Gen. 16 בריחא להם בר' read: בריחא.

ריחא m. (ריחא); pl. ריחא *delicate dishes*. Ex. R. s. 2; s. 3 ריחא... כמה מיני ריחא... how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanh. Sh'moth 14 ריחא; Yalk. Cant. 982 ריחא).

ריחא, Targ. Ps. XIX, 6 בר' Mss. a. ed. Genoa (missing in ed.), prob. to be read: בריחא.

ריחא m. (ריחא I) *the process of keeping onion plants tender*. Y. Shebi. V, 36<sup>a</sup> top ריחא... 'softening' is equivalent to tearing the plant out with the root.

ריחא m. (ריחא II) *causing to sink, destruction*. Targ. Prov. XXIV, 2 ed. Lag. (Var. ריחא; ed. Wil. 'רב; h. text ריחא). Ib. XXI, 7; v. ריחא.

ריחא, ריחא, v. sub ריחא.

ריחא to be high, v. ריחא.

ריחא m. (cmp. ריחא) *fruit of the Christ's thorn or lote*.—Pl. ריחא. Tosef. Dem. I, 1; Dem. I, 1. Ib. ריחא שקמונה the *rinnin* of Shikmonah; Ber. 40<sup>b</sup>, v. ריחא. [Tosef. Kil. I, 10 ריחא ed. Zuck. (oth. ed. ריחא, prob. to be read: ריחא).]







ריקות m. (b. h. ריקת; ריקת) perfume.—Pl. ריקותים. ריק. Tanh. Sh'moth 14, v. ריפיה ריק.

ריקות m. (ריקם) formation of an embryo in an egg. Tosef. Hull. VIII, 20 וכן ריקתה היא ריקתה וכן how far must the formation be advanced (to be called מרוקמת)? Until the chick can be seen through the egg.

ריקות m. (b. h. ריקת; ריקת) beaten plate, foil.—Pl. ריקותים. ריק. Tem. 30<sup>b</sup> (ref. to Deut. XXIII, 19) (thou shalt not bring the hire &c.) 'into the house of the Lord thy God' הו' לרבוה את הו' this includes beaten gold plates (as forbidden for overlaying). Ib.; Tosef. ib. IV, 8, v. ריקת. Shek. IV, 4 וכן ריקת זהב gold plates for covering the walls of the Holy of Holies; a. e.

ריקות m. (b. h. ריק; ריק) empty; (adv.) void, without effect. Num. R. s. 4<sup>20</sup> וכן ריקו none is emptier (of virtue) than he &c, v. ריק. Deut. R. s. 11<sup>5</sup> ויצא לחוץ ר' and came out empty-handed (without the jewel which he was to produce). Ber. 32<sup>b</sup> וכן ריקתו הו' his prayer will not come back void (unfulfilled). R. Hash. 17<sup>b</sup> וכן ריקתו הו' a. e. ריקת; a. fr.

ריקות ch., v. ריקון ch.

ריקות pr. n. pl., v. ריקים.

ריקותא, v. sub ריק'.

ריקון I (v. רוקן, a. ריק) to make exclusive. Snh. 60<sup>b</sup> (ref. to בלתי, Ex. XXII, 19) לשם המיוחד... ר' the text orders all these services to be devoted to the specified Name (the Lord) exclusively; Yalk. Ex. 348 ריקתה (corr. acc.).

ריקון II to empty, v. next w.

ריקות m. (v. ריקים) empty. Sabb. 83<sup>b</sup>, a. e. מילטל מלא ורי' is movable when filled as well as when empty. Ber. 40<sup>a</sup> in the physical world וכן ר' מהויק כל ר' an empty vessel is receptive, a filled vessel is not; ר' אינו... אבל הקב"ה... ר' not so with the Lord (in the spiritual world): a full vessel (mind) is receptive (of more), an empty one is not; a. fr.—Trnsf. bare of knowledge, ignorant. Cant. R. to IV, 4 (play on ריקתן, ib. 3) ריקתן וכן... ר' the least learned in the three rows (of scholars in front of the Sanhedrin) is as stuffed with knowledge as a pomegranate (is full of seeds). Ib. ר' שבישראל מלא וכן... ר' an ignorant man in Israel is as full of argument &c.; Gen. R. s. 32 (not הריקין); a. fr.—Pl. ריקנים. Cant. R. l. c. Ruth R. to III, 17 ר' לא יצאו ר' they did not go out with empty hands; a. fr.—Pl. ריקנות. Y. B. Kam. III, end, 3<sup>d</sup> אחת ריקתה אחת ר' אחת טעונה ר' and the other loaded. Yoma 53<sup>a</sup> ר' ביאה ר', v. ריקתה II.—Denom. ריקון to empty, bare. Ukts. I, 3 שריקתה... ר' the skeleton of a cluster of grapes which one has stripped (of its grapes). Ib. 5 שריקתה ר', v. ריקתה. Ib. ... ר' שריקתה ר', v. ריקתה.

ריקות ch. same. Targ. Jer. LI, 34. Targ.

O. Gen. XXXVII, 24 (ed. Vien. ריקת). Ib. XXXI, 42 (Y. ריקת). Targ. O. Deut. XXXII, 47 (ed. Vien. ריקת; Y. I ריקת; Y. II ריקון); a. fr.—Sabb. 109<sup>b</sup>, a. e. ר' אלובא, v. ריקת. Snh. 7<sup>b</sup>, Yoma 86<sup>b</sup> וכן ר' לביחיה וכן ר', v. ריקת; a. fr.—Pl. ריקנות. Targ. Ex. III, 21 (O. ed. Berl. ריקת; Ms. II ריקת). Ib. XXXIV, 20; a. e.—Fem. ריקנות. Targ. Gen. I, 2. Targ. Ruth I, 21.

ריקות f. (preced.) emptiness, void, vanity; adv. ר', לר' in vain. Targ. Is. XXX, 7. Ib. 28. Targ. Lev. XXVI, 20. Targ. II Chr. VI, 42. Targ. O. Deut. XV, 13 ריקנות ed. Vien. (ed. Berl. ריקת); a. e.—V. preced.

ריקות h. same. Pesik. R. s. 32 (ref. to Ps. IV, 3) ... מיה ר' ריקנות why do you pursue after things of vanity?; Pesik. Ānyah, p. 134<sup>b</sup> ריקנות ריקנות (corr. acc.); Midr. Till. to Ps. IV; Yalk. ib. 627; Yalk. Is. 339.

ריקותא, v. ריקון ch.

ריקותא, v. ריקנות.

ריקון I (b. h.; = ריקת, reduplic. of ריקת) to run, flow. Sifra M'tsor'a, Zab., Par. 1, ch. I (ref. to Lev. XV, 3) וכן ר' וכן ר' we read zobo (his flux), rar (it runs), and zob, this intimates &c.

ריקות ch. same. Targ. O. Lev. XV, 3 ריקת (ed. Berl. ריק).

ריקון II m. (b. h.; preced.) juice, spittle, discharge. Ukts. II, 8 ר' אם יש בהן ר' if there is juice in them. Tosef. Zab. R. s. 2 ר' his slaver, contradist. fr. ריק; a. e.—Pl. ריקין. Gen. R. s. 18 ר' מליאה ר' וכן ר' full of secretions and of blood.

ריקותא ch. same. Targ. I Sam. XXI, 14. Targ. Job VI, 6.—Keth. 77<sup>b</sup> (describing ריקתו ר' וכן ר' slaver comes out of his mouth on which flies settle. Hull. 77<sup>a</sup> ריקתו ר' when the skin over the fracture retains the discharge of the broken bone (ed. when the skin holds its own place). Ib. ר' ריקתו ר' when the broken bone retains its discharge. Bets. 22<sup>a</sup> ר' discharge of a sore eye; Ab. Zar. 28<sup>b</sup>.—Pl. ריקין. Y. Ter. VIII, 46<sup>a</sup> top passed slaver over it and cut through it (made the poison go through it).

ריש m. (b. h.; v. ריש) poverty, misery. Num. R. s. 10 (ref. to Prov. XXXI, 7) ר' שישבה המנה שהיא על האזני ר' this refers to the lost (the culprit before execution), (give him to drink), that he may forget the threatening death which is his misery and trouble.

ריש I Resh, name of the twentieth letter of the alphabet. Sabb. 104<sup>a</sup>, v. ריקת; a. fr.—Pl. רישין. Ib. 103<sup>b</sup> ר' דלתין ר' ר' דלתין one must not write Daleths so as to look like Reshes, or Reshes so as to look like Daleths.—[I. ריקת, v. ריקת]

ריש II ראש, ראש, ראש m. = h. ראש, 1) head, chief. Targ. Gen. XL, 16. Targ. O. Ex. XIV, 8, v. ריקת. Ib. XXX, 23. Targ. Y. II Deut. XXXIII, 20 ראש.

Targ. I Chr. V, 12. Targ. Lev. V, 24; a. fr.—Y. Sabb. I, 4<sup>a</sup> top  
 lions (v. טַרְסָן), I should have given a reason. Hull. 11<sup>a</sup>  
 (mixed dict.) ר' של עולה the head of a burnt-offering.  
 Sabb. 55<sup>a</sup> ר' דְּרִשְׁתָּהּ v. חָמִיס; Y. Nidd. III, 50<sup>d</sup>  
 ר' דְּרִשְׁתָּהּ דְּרִשְׁתָּהּ v. חָמִיס; Y. Nidd. III, 50<sup>d</sup>  
 v. חָמִיס. M. Kat. 25<sup>a</sup> ר' דְּרִשְׁתָּהּ מִיּוֹנֵה ... ר' דְּרִשְׁתָּהּ  
 our head before him. Cant. R. to VII, 7 ר' דְּרִשְׁתָּהּ v. חָמִיס; a. fr.—  
 ר' דְּרִשְׁתָּהּ & ר' מְחִיבָתָהּ, v. respective determinants.—  
 Pl. ר' דְּרִשְׁתָּהּ, ר' דְּרִשְׁתָּהּ, ר' דְּרִשְׁתָּהּ. Targ. Deut. I, 13. Targ. Is.  
 IX, 9 (some ed. ר' דְּרִשְׁתָּהּ). Targ. Gen. II, 10; a. fr.—Men.  
 37<sup>a</sup> ר' דְּרִשְׁתָּהּ ... ר' דְּרִשְׁתָּהּ a child with two heads was born  
 to me. Y. Sabb. VII, 10<sup>a</sup> bot. ר' דְּרִשְׁתָּהּ בְּרִשְׁתָּהּ  
 when she crushes the heads of onions. Gen. R. s. 61  
 ר' דְּרִשְׁתָּהּ אוֹמֵרִין chiefs of nations. Y. Sabb. IV, 7<sup>a</sup>  
 top ר' דְּרִשְׁתָּהּ ר' דְּרִשְׁתָּהּ (not ר' דְּרִשְׁתָּהּ ר' דְּרִשְׁתָּהּ)  
 under your heads; a. fr.—V. ר' דְּרִשְׁתָּהּ.—2) *begin-*  
*ning, first thing, firstling.* Targ. O. Deut. XI, 12. Targ.  
 Prov. VIII, 2. Targ. O. Num. XV, 20; a. fr.—ר' דְּרִשְׁתָּהּ  
 ר' דְּרִשְׁתָּהּ & ר' דְּרִשְׁתָּהּ, v. respective determinants.—  
 מִר' at first, formerly. Hull. 105<sup>b</sup> מִר' דְּרִשְׁתָּהּ אֲמַיְתָהּ  
 formerly I thought &c. Keth. 105<sup>b</sup>; a. fr.—Esp. ר' דְּרִשְׁתָּהּ  
 the first clause of a Mishnah, a verse &c. Hull. 94<sup>b</sup>.  
 Sabb. 86<sup>a</sup>; a. fr., v. טַרְסָן. a. טַרְסָן. a. טַרְסָן.  
 ר' דְּרִשְׁתָּהּ (ראש) pr. n. pl. *Resh Maya (Spring)*. Tosef. Shebi.  
 IV, 11, a. e., v. טַרְסָן.

**ריש III, רישא** m. = b. h. ראש (cmp. I ריש) [*drop,*]  
 poison. Targ. O. Deut. XXXII, 33 (some ed. pl.).—Pl. רישין  
 constr. Targ. Y. ib. Targ. Ps. LXXIX, 22; a. e.

**רישבון, רישבא** v. רישבון, רישבא.

**רישנותא** v. רישבא.

**רישום** m. (רשם) *mark, trace*. Sot. 19<sup>b</sup>  
 when the traces of the writing are noticeable (not  
 entirely washed off the paper); Num. R. s. 9<sup>23</sup>. Koh. R. to  
 XII, 11. Ber. 25<sup>a</sup> רישום their marks (stains) are seen  
 on the floor; Y. ib. III, 6<sup>d</sup> bot.; a. fr.

**רישומא** ch. (preced.) *engraving, record*.—Pl. רישומין  
 Targ. Is. X, 1 Ar. (ed. רישבון; h. text חקקי).

**רישינא** Sabb. 133<sup>b</sup>, a gloss from Rashi put in the  
 text, v. טַרְסָן.

**רישיתא** f. = h. ראשית, *firstling*. Targ. O. Num. XVIII, 12  
 ed. Berl. (oth. ed. ראשית ed. Lsb. ראשית).

**רישמא** v. רישבא, a. רישומא.

**רישנא** v. רישבא.

**רישנא** v. רישבא, Snh. 94<sup>b</sup>.

**רישעוהא, רישעוה, רישעא** v. sub  
 רישעוה.

**רישפא** v. רישבא.

**רישקא** v. רישבא.

**רישקא** f. = ראש 1) *head*.—Pl. רישקאה. Kidd. 29<sup>b</sup>

ר' רישעוהא (some ed. רישעוהא; Rashi רישעוהא) like  
 a serpent with seven heads.—2) *chief*. Pes. 110<sup>a</sup>  
 ר' רישעוהא the chief of the sorceresses, v. רישעוהא.—3) *be-*  
*ginning*. Targ. Prov. VIII, 23 Ms. (ed. רישעוהא).

**רייה** m., v. רייה.

**רייהא** Meg. 27<sup>b</sup>, v. רייהא.

**רייהווא** v. רייהא.

**רייהוה** m. (רייה) *trembling; weakness, failing*.  
 Lev. R. s. 12 (ref. to Hos. XIII, 1) של רייהוה  
 when Jeroboam spoke of Solomon's failing (with  
 regard to women); Yalk. Jer. 320.

**רייהא** v. רייהא, a. רייהא.

**רייהכוס** v. רייהכוס.

**רייהכאות** v. רייהכאות.

**רייהמא** v. רייהמא.

**רייהקא** v. רייהקא.

**רייה** I *to be soft*, v. רייה.

**רייה II** m. (b. h.; רייה) *soft, tender*. Men. 66<sup>b</sup>, a. e. רייה  
 (v. רייה), v. רייה. Ex. R. s. 1, a. e. (play on פך, Ex. I, 13)  
 with soft (persuasive) speech. Gen. R. s. 90 (expl.  
 אבך, Gen. XLI, 43) רייה אבך ... רייה אבך a father in wisdom,  
 but tender of years. Keth. 46<sup>a</sup> (ref. to רייה, Lev. XIX, 16)  
 that the court should not be hard to one and hard to another; Sifra K'dosh.  
 Par. 2, ch. IV רייה רייה רייה רייה רייה רייה רייה רייה רייה רייה  
 soft of speech &c.; a. fr.—Pl. רייהוה Tosef. Shebi III, 11;  
 a. fr.—Fem. רייהוה; pl. רייהוה. Gen. R. s. 70 (ref. to Gen.  
 XXIX, 17) רייהוה רייהוה her eyes had grown tender (sore)  
 from weeping, v. רייהוה.

**רייהא** v. רייהא.

**רייה** (b. h.) [*to be joined,*] *to ride*. B. Mets. I, 2 רייה  
 if two persons (each claiming  
 to be the finder of an object) were riding ..., or one was  
 riding and one leading. Hag. I, 1; Y. ib. I, 76<sup>a</sup> top רייה  
 a child too young to be carried on his  
 father's shoulder. Ber. 56<sup>b</sup> רייהוה if he dreamt that he rode  
 on him. Gen. R. s. 75 רייהוה riders on horses; a. fr.—  
 Part. pass. רייהוה; f. רייהוה &c. *riding*. Ex. R. s. 26 רייהוה  
 a child that was riding on his father's  
 shoulder. Y. B. Mets. I, beg. 7<sup>d</sup> רייהוה if a woman  
 rides on a beast led by two men; a. fr.—[Pesik. Vayhi,  
 p. 4<sup>a</sup> רייהוה, read רייהוה, v. רייהוה.]

*Hif.* רייהוה 1) *to cause to ride, put on*. Snh. 91<sup>b</sup>, a. e.  
 רייהוה רייהוה he made the lame ride on the blind man.  
 Ib. רייהוה רייהוה come and carry me on thy back; a. fr.—  
 Part. pass. רייהוה. Ib. 52<sup>b</sup> I remember when I was a child  
 and rode on my father's shoulder &c.; (Tosef.  
 ib. IX, 11 רייהוה); a. e.—2) *to join, combine*. Tosef. Sabb.





**רָבָא**, רָבָא m. (b. h. רָבָא; v. רָבָא) *harnessed horses, war horses*. Targ. Mic. I, 18. Targ. I Kings V, 8. Targ. Esth. VIII, 10; 14; Targ. II Esth. VIII, 14 **רָבָא**.—*Pl.* רָבָא רָבָא רָבָא רָבָא B. Bath. 152<sup>a</sup>; Keth. 55<sup>b</sup> רָבָא רָבָא רָבָא רָבָא he made him ride on two steeds, i. e. he gave him a doubly fortified document; Y. B. Bath. VIII, 16<sup>b</sup> top; Y. Kidd. I, 60<sup>c</sup> bot., v. בָּרָקָא II.

**רָם** m. (b. h.; רָם) *high, exalted*. B. Bath. 78<sup>b</sup> (play on ויגורר, Num. XXI, 30) רָם אַתָּה רָשָׁע אִין רָם the wicked says, there is no Most High. Num. R. s. 20<sup>19</sup> (play on אִרָם, Num. XXIII, 7) רָם עָם רָם שְׁלַמְעֵלֵן הִיָּוְהוּ וּכְ with the Most High I was in communion, and Balak brought me down; ib. רָם בְּקוֹל רָם I was high, but Balak &c. Sot. 32<sup>b</sup> רָם בְּקוֹל רָם in a high (loud) voice. Y. ib. VII, 21<sup>c</sup> top (ref. to Deut. XXVII, 14) רָם בְּקוֹלוֹ לִיכֵה הַיּוֹם הַזֶּה of the Most High; a. fr.—*Fem.* רָמָה. Mekh. B'shall, s. 1 (ref. to Ex. XIV, 8) רָם אִין הַרְרָא הַיּוֹם הַזֶּה Israel's power was high above the Egyptians; a. e.—*Pl.* רָמָה. Num. R. l. c. הִיָּוְהוּ בֵּין הַרְרָא רָם I was one of the elevated. Keth. 103<sup>b</sup> רָם הִיָּוְהוּ בֵּין הַרְרָא רָם I was one of the elevated (surround thyself with the best people; Var. בְּרָמָה, q. v.). Midr. Till. to Ps. XVIII, 28 הִיָּוְהוּ עַל רָם לְהַשְׁפִּילֵם על רָם לְהַשְׁפִּילֵם they eyes are on the haughty to lower them; a. e.

**רָם בְּרִין**, רָם בְּרִין v.

**רָם בְּרִין**, רָם בְּרִין II.

**רָם** I m. ch. = h. רָם, *high, exalted*. Targ. Ps. XLVI, 11 (ed. Wil. רָמָא) Targ. I Sam. IX, 2. Targ. Is. II, 15. Targ. II Esth. I, 2 רָם וְנִשְׁבַּח רָם high and exalted; a. fr.—*Pl.* רָמָא. Targ. Prov. XXV, 3. Targ. Deut. XXVIII, 52. Targ. Is. II, 12; 14. Targ. Prov. VI, 17; a. fr.—Gen. R. s. 32 רָם הַרְרָא רָם הַרְרָא if it (Mount Gerizim) belongs to the highest mountains &c.; Cant. R. to IV, 4 רָמָא רָמָא.

**רָם** II f. (preced.) *height*. Targ. Is. XXX, 25. Targ. Ez. VI, 13; a. fr.—*Pl.* רָמָא, רָמָא, רָמָא. Ib. XVI, 24, sq. Targ. Prov. VIII, 2. Ib. IX, 3; a. fr.

**רָמָא**, רָמָא v. רָם ch.—*high*, רָמָא v.

**רָמָא**, רָמָא ch.

**רָמָא רָמָא**, רָמָא רָמָא v.

**רָמָא** m. (*Pi.* רָמָא) *deceiver, impostor*. B. Mets. III, 4, sq., v. פָּסַד. Deut. R. s. 4 רָמָא רָמָא רָמָא רָמָא not that, which God forbid, he was a deceiver, v. רָמָא. Gen. R. s. 63 (play on אִרָמִי, Gen. XXV, 20) רָמָא רָמָא רָמָא רָמָא her father was a deceiver, and her brother was a deceiver, and so were all the men of her place, v. רָמָא; a. fr.—*Pl.* רָמָא, רָמָא, רָמָא. Keth. 68<sup>a</sup>, a. e., v. הִזְקֵן. Dem. III, 5, v. אֶרְבָּא; Y. Maasr. V, 51<sup>d</sup>; a. fr.

**רָמָא רָמָא**, רָמָא רָמָא ch. 1) same. Targ. Y. Gen. XXIX, 12. Ib. XIV, 1. Targ. Prov. XII, 17; a. e.—Deut. R. s. 4 רָמָא רָמָא וְהָיָה שָׁם אֶבְרָם וְהָיָה שָׁם אֶבְרָם there lived a man called

Abun the deceiver; Y. Hor. III, 48<sup>a</sup> bot. רָמָא רָמָא (corr. acc.); Tanh. R'eh 5; Lev. R. s. 5 רָמָא רָמָא (not רָמָא); a. fr.—*Pl.* רָמָא, רָמָא, רָמָא. B. Bath. 46<sup>a</sup> רָמָא רָמָא רָמָא רָמָא the tricksters of Pumb'ditha; a. fr.—*Fem.* רָמָא. Gen. R. s. 70 רָמָא רָמָא רָמָא רָמָא the deceiver, daughter of a deceiver.—2) *lazy, lax*.—*Pl.* רָמָא. Targ. Prov. XII, 24.—V. רָמָא.

**רָמָא רָמָא**, v. רָמָא II.

**רָמָא** I f. 1) *high*, v. רָם.—2) *height*.—*Pl.* רָמָא. Meg. 14<sup>a</sup>, v. רָמָא.

**רָמָא** II, v. רָמָא.

**רָמָא**, רָמָא f. (b. h.; רָמָא *to move*; cmp. רָמָא a. deriv.) *worm, esp. the worm in man's grave*. Ber. 18<sup>b</sup> רָמָא רָמָא the worm is as painful to the dead body as a noble in sound flesh. Sot. 5<sup>a</sup> (play on בָּשָׂר) רָמָא רָמָא רָמָא רָמָא (flesh) suggests 'shame', 'putrefied', 'worm'. B. Mets. 83<sup>b</sup> רָמָא רָמָא רָמָא רָמָא no worm of any kind shall have power over you. Ab. IV, 4 רָמָא רָמָא רָמָא רָמָא the prospects of man are worms. Koh. R. to V, 10 רָמָא רָמָא רָמָא רָמָא he is (food) for worms; a. fr.—Pesik. Vayhi, p. 93<sup>b</sup> (in Chald. dict.) רָמָא רָמָא רָמָא רָמָא that this (my) body must go to the worms; Koh. R. to XI, 2 רָמָא רָמָא (corr. acc.); ib. רָמָא רָמָא רָמָא רָמָא but worms shall have no power over me except &c.

**רָמָא**, רָמָא v.

**רָמָא**, רָמָא m. (b. h.; רָמָא, v. רָמָא) [*crowded with seeds, cmp. רָמָא*] *pomegranate*. Cant. R. to IV, 4 רָמָא רָמָא v. רָמָא. Ib. to VIII, 2 (ref. to וְנִשְׁבַּח רָמָא, ib.) רָמָא רָמָא רָמָא רָמָא that means the homiletic interpretations whose taste is like that of the pomegranate; a. fr.—*Pl.* רָמָא, רָמָא. Peah I, 5; a. e.

**רָמָא רָמָא**, רָמָא רָמָא ch. same. Targ. Cant. IV, 3. Targ. Ex. XXVIII, 34; a. fr.—Ber. 36<sup>b</sup> רָמָא רָמָא רָמָא רָמָא they took off the blossom of a pomegranate, and the pomegranate dried up. Lev. R. s. 12 רָמָא רָמָא רָמָא רָמָא the pomegranate (tree) is also called pomegranate; a. e.—*Pl.* רָמָא, רָמָא, רָמָא. Targ. O. Ex. XXVIII, 33. Targ. Cant. IV, 13. Targ. Hag. II, 19; a. fr.—V. רָמָא.

**רָמָא רָמָא**, רָמָא רָמָא v.

**רָמָא רָמָא**, רָמָא רָמָא v.

**רָמָא רָמָא**, רָמָא רָמָא v.

**רָמָא רָמָא** f. (*היב*) *haughtiness, pride*. Targ. Prov. VIII, 13. Ib. XXI, 4. Targ. Jer. XLVIII, 29; a. fr.—Sabb. 94<sup>a</sup> רָמָא רָמָא רָמָא רָמָא pride seizes them (which makes them walk micingly). Ab. Zar. 71<sup>a</sup> רָמָא רָמָא רָמָא רָמָא they are too proud (to take back what they have given). Sabb. 110<sup>b</sup>; a. e.

**רָמָא** [*to move, cmp. רָמָא*] *to nod, gesticulate, hint*. Gitt. V, 7 רָמָא רָמָא רָמָא רָמָא a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. to קָפָץ). Gen. R. s. 93









Var. of שָׁמַיָא, and for דַּמְטַלְיָא read: (רָסַי נְלִיָא. Targ. Y. I Deut. XXXIII, 28 רָסַיִן (fr. רָסַי; ed. Vien. רָסַיִן, corr. acc.).

*Pa.* רָסַי *to cause to drip, (of a sore) to run.* Part. pass. רָסַסָא; f. רָסַסָא. Targ. Is. I, 6.

*Ilhpe.* אָרָסַי *to be crushed.* Targ. Y. Lev. XXII, 24 רָסַסַי (ed. Vien. רָסַסַי, corr. acc.), v. supra.

רָסַק (cmp. preced.) *Pi.* רָסַק *to crush, chop.* Ter. X, 2 רָסַק (Y.ed. שְׂרִיפְקוּ) an apple chopped and put into dough; Y. Hall. I, beg. 57<sup>a</sup>. Macc. 16<sup>b</sup> רָסַק הַשֶּׁמֶח if he chopped nine ants &c. (v. רָסַס). Sabb. XXII, 1 רָסַק הַחֵמֶת רָסַק הַחֵמֶת רָסַק הַחֵמֶת honeycomb broken into small pieces &c. Ukts. III, 11 רָסַק מִשְׂרָפֶק מִשְׂרָפֶק מִשְׂרָפֶק (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 רָסַק אֵינְךָ מִרְסָקִין וְכִי אֵינְךָ מִרְסָקִין וְכִי אֵינְךָ מִרְסָקִין Ms. M. (ed. מְרָסָקִין) you must not crush snow or hailstones &c.; a. e.

רָסַק ch., *Pa.* רָסַק same, *to break into pieces.* Targ. Y. Lev. II, 6 (h. text שְׂחַר).—Part. pass. רָסַסָא; f. רָסַסָא. Ib. VI, 14.

רָסַקָא, רָסַקָא, v. sub רָסַק.

רָעַב I m. (b. h.; רָעַב) [*shaken, weak, sick; bad; (noun) evil.* Ber. 7<sup>a</sup> וְרַע לִי . . . וְרַע לִי מִהּ why is there a righteous man who fares well, and another righteous man who fares badly? Ib. 23<sup>a</sup> (ref. to Koh. IV, 17) רָע לִי וְכִי רָע לִי וְכִי רָע לִי cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40<sup>a</sup> (ref. to Is. III, 11) וְכִי יֵשׁ רָע וְכִי יֵשׁ רָע וְכִי יֵשׁ רָע is there a bad wicked man and a wicked man that is not bad?; רָע לְשָׁמַיִם וְרָע לְבָרִיחוֹת רָע לְשָׁמַיִם וְרָע לְבָרִיחוֹת and bad to men is a bad wicked man &c. Ohol. XVIII, 6 רָע חֵבֶר רָע חֵבֶר whose strength is feeble, v. בָּח. Ab. II, 9 רָע חֵבֶר רָע חֵבֶר a bad companion; רָע לֵב רָע לֵב רָע a bad heart; a. v. fr.—*Fem.* רָעָה *bad; (noun) evil.* Ib., a. fr. רָעָה, v. עֵינִי. Sabb. 11<sup>a</sup> וְלֹא רָעָה אֵת אֵת אֵת any evil, only not a bad wife. Ber. 61<sup>a</sup> . . . אֵת אֵת אֵת one (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45<sup>d</sup> וְכִי לֵב לֵב לֵב for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10<sup>b</sup> אֵת אֵת אֵת even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103<sup>a</sup> sq. Koh. R. to V, 12, v. הוֹלֵלָה I. Ber. l. c. (ref. to Koh. IV, 17) הֵם מְבַרְאִים . . . אֵם עַל רָע הֵם מְבַרְאִים be not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רָעוּת, קָעוּת. Keth. 110<sup>b</sup> (quot. fr. Ben Sira) רָעוּת כָּל יְמֵי עַמִּי כָּל יְמֵי עַמִּי all the days of a poor man are bad; Snh. 101<sup>a</sup>. Y. Ber. V, 8<sup>d</sup> bot., v. קָעוּת. Ex. R. s. 42 (ref. to Jer. II, 13) עָשׂוּ לָבֹד וְשָׂרוּ רָעוּתָם have they committed no more than two evils?; a. v. fr.

רָעַב II *to be evil, v. קָעַב.*

רָעַב III ch. = אָרַע, v. עָרַע.

רָעַב, v. קָעַב.

רָעַב, v. קָעַב.

רָעַב, v. קָעַב.

רָעַב I m. (b. h.) *hungry.* Gitt. 56<sup>a</sup> וְכִי רָעַב . . . כְּשֶׁהָיָא רָעַב וְכִי רָעַב whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אֵם זָכִיתָם לְרָעַב לְרָעַב לְרָעַב if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רָעַבִּים. Midr. Till. to Ps. CXVIII, 19 הַיְהִי רָעַבִּים I have been a feeder of the hungry; וְכִי הָיָא רָעַבִּים לְרָעַבִּים this is the gate for him who fed the hungry. Ib. to Ps. CXLVI, 7 וְכִי הָיָא רָעַבִּים וְכִי הָיָא רָעַבִּים and who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

רָעַב II (b. h.) *to be hungry.* Succ. 52<sup>b</sup> מְרָעִיבִי אֶת רָעַבִּי a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107<sup>a</sup>. Mekh. B'shall., s. 4 הַאֲבִילוֹ רָעַבִּי when the child was hungry, he gave him food; (Yalk. Ex. 233 רָעַבִּי); a. e.

*Hif.* תְּרָעִיב 1) same. Mekh. l. c. הַאֲבִילוֹ רָעַבִּי when Israel was hungry, he (the Lord) gave him food.—2) *to starve, subject to privation.* Succ. l. c. Snh. 65<sup>b</sup> (ref. to Deut. XVIII, 11 הַדְּרוֹר אֶל הַמַּתִּים) הַדְּרוֹר אֶל הַמַּתִּים וְכִי הַדְּרוֹר אֶל הַמַּתִּים וְכִי הַדְּרוֹר אֶל הַמַּתִּים that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100<sup>a</sup> כָּל הַמְרָעִיב עַצְמוֹ וְכִי הַמְרָעִיב עַצְמוֹ him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30<sup>b</sup> הַאֲבִירוֹ הַרְעִיבָהּ הַרְעִיבָהּ . . . הַרְעִיבָהּ that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11<sup>a</sup>; a. e.

*Nif.* נִרְעַב *to be famished, v. supra.*

רָעַב, Targ. Y. Num. XX, 11 וְאֶרְעַב ed. Vien., v. עָרַב II.

רָעַב m. (b. h.; preced. art.) *hunger, famine.* Ber. 55<sup>a</sup> וְכִי רָעַב וְכִי רָעַב וְכִי רָעַב three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8<sup>b</sup> רָעַבִּים רָעַבִּים רָעַבִּים רָעַבִּים רָעַבִּים famine is a severer affliction than war. Ab. V, 8, v. בְּצוּרָתָא; a. fr.

רָעַבָן m. (b. h.) same. Taan. 11<sup>a</sup> בְּשָׁנֵי רָעַבָן כָּל הַיּוֹם בְּשָׁנֵי רָעַבָן he who denies himself enjoyments in years of famine. Ib. 10<sup>b</sup>. Yoma 74<sup>b</sup>, a. e. הַרְעִיבָהּ אֶת הָעָם הַרְעִיבָהּ הַרְעִיבָהּ the affliction by fasting. Gen. R. s. 40 קָעַב קָעַב קָעַב קָעַב קָעַב קָעַב famine came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וְכִי הָיָא רָעַבִּים הָיָא רָעַבִּים did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

רָעַבָן m. (preced. wds.) *voracious eater, glutton.* Bets. 25<sup>b</sup> הַרְעִיבָהּ הַרְעִיבָהּ הַרְעִיבָהּ he is considered a glutton. Y. Sabb. XVI, 15<sup>d</sup> תֵּרַם כְּדִי כְּדִי וְלֹא כְּדִי and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 וְכִי יֵהָא רָעַבִּים we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

רַעַבְתָּהּ f. (preced.) voracity, greed. Hull. 105<sup>b</sup> 'רַעַבְתָּהּ because it has the appearance of voracity; Sabb. 117<sup>b</sup>; Ber. 39<sup>b</sup>.

רָעַד (b. h.) to tremble.

Hif. רָעַדְתָּ to shake. Makhsh. I, 2, sq. הרָעַדְתָּ אֶת הָאֵילָן if one shakes a tree; Tosef. ib. I, 1, sq.—[Sifré Num. 11 הָעֵץ וּמְדַבְּרֵיהֶם אֶת הָעֵץ v. רָעַדְתָּ II.]

רָעַד ch. same. Targ. Y. II Gen. XLIV, 19.—Y. Taan. II, beg. 65<sup>a</sup> רָעַד גּוֹפֵי רֵיבָר כָּל זֶמַן whenever I saw them do that, my body trembled; (Bab. ib. 16<sup>a</sup> כֹּלֵי לֵי מִזְדַּעְעֵי לֵי מִזְדַּעְעֵי Y. Snh. X, 29<sup>a</sup> bot. רָעַדְתָּ אֶרֶץ יִבֵּן the earth shook and sank.

Pa. רָעַד to shake. Targ. Nah. III, 12.—[Y. Snh. X, 27<sup>d</sup> bot. מְרַעֲדָא, quot. in Levy Talm. Dict., v. מְרַעֲדָא.]

Ithpa. רָעַדְתָּ to be shaken, tremble. Targ. II Esth. I, 2.

רָעַדְתָּ f. (b. h.; preced.) 1) trembling, shaking. Zeb. 116<sup>a</sup> רָעַדְתָּ אֶת כָּל מַלְכוּתֵי הָעוֹלָם ... אֶתְחַזְקֵי רָעַדְתָּ trembling seized all the kings of the nations in their palaces. Y. Ber. V, 8<sup>d</sup> bot. (ref. to Ps. II, 11) לְכַשְׁבִּיבֵי יוֹם רָעַדְתָּ הַגִּילּוֹ when the day of trembling (of the wicked) comes, you will rejoice; Bab. ib. 30<sup>b</sup>, v. גִּילּוֹ; Yoma 4<sup>b</sup>. Tanh. Noah 19; a. e.—2) vibration. Tosef. Zab. IV, 6 מִכַּח רָעַדְתָּ כֹּל שֶׁבָא whatever indirect contact is produced by vibration is clean, opp. הַסְמָה, v. הַיִּסָּט.—Pl. רָעַדְתָּ questions of levitical cleanness based on indirect contact through vibration. Par. XI, 2 (v. R. S. a. l.; differ. interpret. in Maim. a. Ar.). Y. Ab. Zar. II, end, 42<sup>a</sup> רָעַדְתָּ הֵן רַפְפִּיתָ הֵן רַפְפִּיתָ הֵן רַפְפִּיתָ (Par. l. c.) is the same as r'aloth.

רָעַדְתָּ, Y. Snh. X, 27<sup>b</sup> bot. מְרַעֲדָא, quot. in Levy Talm. Dict. מְרַעֲדָא, read: מְרַעֲדָא, v. מְרַעֲדָא.

רָעַד f. evil, v. רַעַב.

רָעַד to feed, v. רַעַב.

רָעַד, v. רַעַבְתָּ.

רָעַדְתָּ, רָעַדְתָּ I m. (רָעַד II) will, pleasure (corresp. to h. רָעַדְתָּ &c.). Targ. Deut. XXXIII, 23. Targ. O. ib. 24 (h. text רָעַדְתָּ). Targ. Lev. I, 3; 9 (O. ed. Berl. רָעַדְתָּ). Targ. Jud. XIII, 23; a. fr.—[רָעַדְתָּ f., constr. רָעַדְתָּ, v. רָעַדְתָּ.—Koh. R. to III, 2 יֵהָא רָעַדְתָּ מִקְמֵיהּ וְכִי יֵהָא רָעַדְתָּ the pleasure of the Holy One &c. Nidd. 33<sup>b</sup> יֵהָא רָעַדְתָּ וְכִי יֵהָא רָעַדְתָּ that thou be like him. Bets. 38<sup>a</sup> יֵהָא רָעַדְתָּ וְכִי יֵהָא רָעַדְתָּ may it please God, that I say something acceptable; a. fr.

רָעַדְתָּ, רָעַדְתָּ II m. shepherd; pl. רָעַדְתָּ, רָעַדְתָּ, v. רָעַדְתָּ.

רָעַדְתָּ f. (v. רַעַב) friend, neighbor; another. Pirké d'R. El. ch. XXXIV אֵשֶׁת מֵאָה רָעַדְתָּ וְאֵשֶׁת אֵשֶׁת ... אֵשֶׁת וְאֵשֶׁת and the grave-stones are separated from one another.

רָעַדְתָּ, רָעַדְתָּ, v. sub. רַעַב.

רָעַדְתָּ, רָעַדְתָּ f. = רָעַד I, pleasure, will; good will; ambition. Targ. Prov. XII, 2. Targ. Y. Gen. XXIII, 8 (O. רָעַדְתָּ); a. fr.—Targ. Ps. CVII, 30 רָעַדְתָּ מִן מִן (רָעַדְתָּ, רָעַדְתָּ).—Constr. frequ. רָעַדְתָּ, רָעַדְתָּ. Targ. I Sam. XXIII, 20 (h. text רָעַדְתָּ). Targ. Ps. CXLV, 19 רָעַדְתָּ מִן (רָעַדְתָּ); a. e.—Snh. 7<sup>b</sup> בְּרָעַדְתָּ נַפְשֵׁיךָ of his own free will, v. צָבֹה. Lev. R. s. 3 (ref. to רָעַדְתָּ רָעַדְתָּ, Koh. IV, 6) רָעַדְתָּ רָעַדְתָּ it is his ambition to be called &c.; a. fr.

רָעַדְתָּ, רָעַדְתָּ (b. h.) [to join, arrange, cmp. רָבַר,] to lead, pasture, feed; (neut. verb) to graze. Ex. R. s. 2 כְּשֶׁהָיָה מִן מִן מִן מִן when Moses ... was feeding Jethro's flock in the desert &c.; רָעַדְתָּ אֶת הַבָּרִיךְ אֶתְּךָ וְכִי רָעַדְתָּ אֶתְּךָ וְכִי רָעַדְתָּ אֶתְּךָ as thou livest, thou shalt lead my flock, Israel. Ib. מוֹצֵיא הַקְּטָנִים וְכִי רָעַדְתָּ אֶתְּךָ he (David) took out the young first that they might eat the tender grass &c. Yoma VI, 1 רָעַדְתָּ אֶתְּךָ וְכִי רָעַדְתָּ אֶתְּךָ, v. קָצַב; Bekh. II, 9 וְכִי רָעַדְתָּ אֶתְּךָ, v. שִׁיחָב; a. fr.

Hif. רָעַדְתָּ to lead to pasture, feed. Erub. 17<sup>a</sup>; B. Kam. 81<sup>a</sup> top רָעַדְתָּ מִן מִן, v. הוֹרֵשׁ, v. שִׁיחָב מִן מִן; a. e.

Pi. רָעַדְתָּ, רָעַדְתָּ (v. Jud. XIV, 20) to associate, make a friend, companion. Cant. R. to II, 9 (ref. to רָעַדְתָּ, ib. 10) בָּרוּךְ שֶׁל יִצְחָק שָׂרִיעָה אֹתוֹ וַיְהִי אֹתוֹ וְכִי רָעַדְתָּ אֶתְּךָ וְכִי רָעַדְתָּ אֶתְּךָ the daughter of Isaac who declared me (the Lord) his friend and beautified me (the faith in God) on the altar. Lam. R. introd. (R. Josh. 1) רָעַדְתָּ לְקַבֵּל וְכִי רָעַדְתָּ לְקַבֵּל (some ed. שָׂרִיעָה לְקַבֵּל); from רָעַדְתָּ, v. שָׂרִיעָה that thou (you) form a partnership &c., v. שָׂרִיעָה.

רָעַדְתָּ, רָעַדְתָּ I ch. same, to feed; to graze. Targ. Gen. XXX, 31; 36. Targ. Ex. XXXIV, 3; a. fr.—Ber. 56<sup>a</sup> וְכִי רָעַדְתָּ, v. שָׂרִיעָה.

רָעַדְתָּ, רָעַדְתָּ II (preced.; cmp. רָעַב) = h. רָעַד, [to join in,] to desire, take delight in; to welcome (cmp. רָעַבְתָּ &c.). Targ. Ps. XL, 7 Ms. (ed. רָעַבְתָּ). Ib. LXXXV, 2. Targ. I Sam. XX, 30 (h. text רָעַבְתָּ). Targ. Y. Lev. XXVI, 34 (O. Af.). Targ. Koh. XVIII, 23; a. fr.—Yalk. Koh. 972 מִן מִן מִן מִן לֹא רָעַדְתָּ בֵּיהּ לֹא רָעַדְתָּ whom the Lord favors. Y. Snh. I, 19<sup>a</sup> לֹא רָעַדְתָּ בֵּיהּ I do not like him; Y. M. Kat. III, 82<sup>a</sup> bot. רָעַדְתָּ (corr. acc.); a. e.

Af. רָעַדְתָּ 1) to favor, welcome. Targ. O. Lev. I. c.—Part. pass. רָעַדְתָּ. Targ. Y. Deut. XXXIII, 24 (h. text רָעַדְתָּ).—[Targ. Y. II Ex. XV, 9 רָעַדְתָּ, v. רָעַדְתָּ I.]—2) to reconcile. Num. R. s. 9<sup>20</sup> וְכִי רָעַדְתָּ לִיהּ וְכִי רָעַדְתָּ and (we should) have made him live with his wife.

Ithpe. רָעַדְתָּ 1) to be pleasing, acceptable; to delight in, choose. Targ. Lev. I, 4. Targ. Koh. IX, 7. Targ. Gen. XXXIV, 3 (h. text רָעַדְתָּ). Targ. Job XXXIV, 4 לֹא רָעַדְתָּ לִנְאֻם (h. text רָעַדְתָּ); a. fr.—[Targ. Y. Lev. XXIII, 14 רָעַדְתָּ, read: תָּרָעַדְתָּ, v. תָּרָעַדְתָּ II.]—2) to be reconciled. Targ. Ps. LXXVII, 8.—3) to offer one's self willingly, volunteer. Targ. Is. LXIV, 6 (h. text רָעַדְתָּ).—[Hull. 10<sup>a</sup> אֵתְּרָעַדְתָּ, v. רָעַדְתָּ.]

רָעַדְתָּ (רָעַב) I m. (b. h.; רָעַב) a grazing animal. Pesik. R. s. 16 (expl. רָעַב, I Kings V, 3) מִן מִן מִן מִן from the pasture ground; Yalk. Kings 176. Sabb. XX, 4 מִן מִן מִן מִן (Y. ed. רָעַבְתָּ) you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture); Y. ib. 17<sup>c</sup> bot. מִן מִן מִן מִן because the grazing animal eats what the

stall-ox leaves over.—[Comment. erroneously: 'פני הר' on account of soiled matter, v. next w.]

רעי II m. (רעה = רוע, v. רעא a. רעא II; cmp. (הביונים) secretion, excrements. Bekh. 7<sup>b</sup> 'דרך הר' (Rashi 'דרך בית הר' in the secretory channel (instead of in the womb). Kel. XVII, 2 'בית הר'... 'מקבל את הר' (ed. Dehr. (הראי) a night chamber which is too defective to retain liquid matter, although it retains solid excrements. Cant. R. to III, 4 'בית הר' privacy. Tosef. Ber. II, 16; Ber. 25<sup>b</sup> 'גרה של ר' a vessel for excrements; Sabb. 47<sup>a</sup>; a. fr.

רעי, רעא I, רעא II ch. same. Targ. Ps. LXXXIII, 11 (ed. Wil. רעי; ed. Lag. ריעיא). Targ. Job XX, 7 'רעיה (ed. Lag. ריעיה). Targ. Esth. V, 1, v. רעיא. Targ. Y. Deut. XXIII, 14. Targ. Y. Lev. IV, 11; a. fr.

רעי III (רעא II) m. (v. רעי I) pasture. Targ. II Esth. IV, 1. Targ. I Kings V, 3. Targ. Gen. XLVII, 4 (O. ed. Berl. רעי). Targ. Ex. III, 1; a. e.

רעיא (רעווא) m. (preced.) shepherd. Targ. Is. XL, 11. Targ. II Sam. XXIV, 17; a. fr.—B. Mets. 5<sup>a</sup>. Sabb. 32<sup>a</sup>, v. רעיא. Keth. 62<sup>b</sup> 'רבי רעיא ר' וב' R. Akiba (as a youth) was a shepherd of Ben Kalba Sabu'a's. Lev. R. s. 4, v. רעיא; Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. רעיא; a. fr.—Pl. רעיא, רעיא, constr. רעיא, רעיא, רעיא, רעיא. Targ. Y. Gen. XLVI, 32 (O. ed. Berl. רעיא). Targ. Is. XIII, 20. Targ. Ex. II, 17 (Y. ed. Vien. רעיא, corr. acc.). Targ. Cant. I, 8 רעיא ed. Lag. (oth. ed. רעיא, corr. acc.; ed. Vien. רעיא). Targ. Gen. XXVI, 20; a. fr.—Y. Ter. VIII, 46<sup>a</sup> 'ר' shepherds milked, and a serpent came &c. Bekh. 21<sup>b</sup>, v. רעיא; a. e.—Fem. רעיא. Targ. Gen. XXIX, 9.—Cant. R. to I, 9 (play on רעיא, ib.) רעיא רעיא shepherdess (preserver) of my world.

רעיות, רעיות f. (preced. vds.) grazing, esp. grazing until natural death to which sacrificial animals are eventually condemned, v. קאב. Zeb. 5<sup>b</sup>; 112<sup>a</sup>, a. e., v. רעק. Yoma 66<sup>a</sup> 'אזלא לר' goes to pasture until death; a. e.—Pl. רעיות. Ib. 'כל ר' all animals condemned to pasture.

רעיון, Y. Keth. V, 30<sup>a</sup> top, v. רעיון.

רעיון m. (b. h.; v. רעי II; cmp. Hos. XII, 2 רועה desire, ambition, greed. Y. Sabb. XIV, 14<sup>c</sup> bot. (ref. to Deut. VII, 15) 'כל חלי זה ר' every disease, this means ambition; (B. Mets. 107<sup>b</sup>; Lev. R. s. 16 עין ר' Y. Sabb. l. c. (ref. to Deut. XXVIII, 48) 'זה ר'... 'ה' יתן 'he will put an iron yoke on thy neck', that is greed.

רעיונא, רעיונא, רעיונא ch. same, desire, thought. Targ. Ps. XXXII, 11; XXXVI, 11 Ms. (ed. לבא). Targ. Prov. VI, 32 ed. Lag. (ed. רר', corr. acc.). Ib. VII, 7; a. fr.—Ib. XXVIII, 25 'גבר ר' Ms. greedy, v. רעב.—Pl. רעיונא, רעיונא. Targ. Ps. XL, 6 Ms. (ed. רעיון; h. text כחשבת). Targ. Job I, 5. Ib. XVII, 11 (h. text רעה). Targ. Ps. XLII, 5; a. e.

רעיוה, v. רעיה.

רעיונא, v. רעיונא.—[Y. M. Kat. III, 82<sup>a</sup> bot. רעיונא, v. רעי II.]

רעיות, רעיות, (רעיות), v. רעיא.

רעים, רעים, v. רעם, רעים ch.

רעל (denom. of רעלה, Arab. ra'ul veil) to veil. Part. pass. f. pl. רעלות. Sabb. VI, 6 'רעלות יוצאות ר' Arabian Jewesses may go out (on the Sabbath) veiled (in Arabian fashion).

רעל, רעל (cmp. רעד) to tremble, be lax. Targ. Is. XXXV, 3 (h. text רעלה).

רעלה f. (v. preced.) 1) (b. h.) a garment hanging loosely.—Pl. רעלות. Y. Sabb. VI, 8<sup>b</sup> bot. (expl. רעלות, Is. III, 19) רעלות—2) vibration. Pl. as ab. Y. Ab. Zar. II, end, 42<sup>a</sup>, v. רעלה.

רעם (b. h.; cmp. רעד) [to vibrate,] to thunder, rumble, roar.

Hif. רעם 1) same. Ab. d'R. N. ch. XXXIII ed. Schechter the Egyptians roared at (threatened) them with their voices, so did the Lord cause his voice to roar at them (II Sam. XXII, 14); (oth. ed. רעם בקול על הים, ref. to Job XXXVII, 5). Midr. Sam. ch. V 'אני רעם... אם עולים 'אם עולים if they rise up to heaven, from there I will thunder with my voice and throw them down; Yalk. Sam. 86; a. e.—2) to cause to thunder, v. supra.—3) to cause to murmur. Ib. 77 (ref. to רעמה, I Sam. I, 6) 'אני רעם 'thou makest her 'thunder' against me, ... there are no thunders which are not followed by (fructifying) rain, I will visit her at once; Pesik. R. s. 43 'רעם על אלהים לטובה (fr. רעם). Ib. רעם על אלהים in order to make her murmur against God (complain in prayer) for her own good.

Hithpa. רעם 1) (v. רעמות) to be excited, rebel, be discontented. Meg. 6<sup>a</sup> 'רעם על מדהויה היה זבולון Zebulun was dissatisfied with the measures he received (the share of the land allotted to him).—2) to be disturbed, get into commotion. Pesik. R. s. 11 'רעם על אלהים ובימינו all the nuts in the pile are disturbed and in commotion; Yalk. Cant. 99<sup>2</sup>.

רעם I, רעם ch. same. Targ. Esth. VI, 1 רעיון (ed. Vien. רעיון).

Af. רעם to make rebellious. Targ. Num. XIV, 36. Ithpa. רעם, רעם 1) to be rebellious, to murmur. Ib. 2. Targ. Prov. XXIV, 7. Targ. Ps. LV, 3 (h. text רעם); a. fr.—\*2) to be in commotion, troubled. Targ. Ez. XXVII, 35 [prob. to be read:] רעם (ed. רעם, h. text רעם).

רעם II (= רעם) to swing, be high. Af. רעם to swing, lift up. Targ. Y. Ex. XIV, 16. Targ. Y. II Num. XX, 11 (ed. Vien. רעם, corr. acc.). Targ. Y. II Gen. XXXIX, 18.

Ithpe. רעם to pride one's self. Targ. Prov. XXIV, 7.

רעם m. (b. h.; רעם) thunder. Gen. R. s. 12 beg. (ref. to Job XXVI, 14) 'הוה הוה בשווא יוצא כהיקונו וב' no human being

could stand the thunder coming forth as it is prepared (in its full strength); *ib.* סדרו של ר' the arrangement (nature) of the thunder; Yalk. Job 914; a. e.—*Pl.* רָעַעַר. Ber. IX. 1. *Ib.* 59<sup>a</sup>, v. עֲקֻמוּתָהּ. Hull. 86<sup>a</sup>. Pesik. R. s. 43; Yalk. Sam. 77, v. רָעַם; a. e.

**רָעַם** ch. same. Targ. Is. XXIX, 6. Targ. Y. Ex. XIX, 16.

**רָעַן** m. (b. h.; *cmp.* רָעַי II) *moist, green, fresh.* Midr. Till. to Ps. XCII ר' בצרם הם כוזב even when they are in distress, they are like a green olive tree (hopeful); Pirké d'R. El. ch. XIX; Yalk. Ps. 845. Midr. Till. to Ps. XVIII, 30 ר' ברוש אהר' a green cypress tree; a. e.—*Pl.* רָעַעַר. Yalk. Jer. 296 וכל היו ר' ... אף העלים even the leaves which dropped from him (Abraham) were green, that is Ishmael.

**רָעַעַר** (b. h.) [*to bring in close contact, v. הרע, 1) to strike against, shatter, impair.*—*Part. pass.* רָעַעַר; f. רָעַעַר; *pl.* רָעַעַר. *impair, defective; in a ruinous state, threatening, opp.* בריא sound. Kidd. 39<sup>b</sup> ר' סולם a broken ladder. Kel. III, 5 הר' a cracked vessel. Taan. 20<sup>b</sup> 'מפולת שאמרו בריאות ולא ר' the falling of houses which they mention (*ib.* III, 4) means the falling of sound buildings, but not of such as were out of repair; a. fr.—2) (*neut. verb.*) רָעַעַר, *imperf.* רָעַעַר *to be injurious, evil; to be grieve, displease.* B. Mets. 84<sup>b</sup> בני אל ירע לך my son, let it not grieve thee; a. e.

*Pi.* רָעַעַר *to shatter, break.*—*Part. pass.* רָעַעַר; f. רָעַעַר; *pl.* רָעַעַר. Koh. R. to III, 2 רָעַעַר בבית a threatening house; Y. Sabb. II, 5<sup>b</sup> top רָעַעַר (fr. רָעַעַר). Gen. R. s. 32 קנקן, v. קנקן I. Y. Taan. III, 66<sup>d</sup> top רָעַעַר threatening buildings; a. fr.

*Hithpa.* רָעַעַר, *Nithpa.* רָעַעַר, *Hithpol.* רָעַעַר, *Nithpol.* רָעַעַר *to be shaken, cracked, become defective.* Men. 53<sup>b</sup> (ref. to Jer. XI, 16) ... ניתקעו דליותיהו וכו' from the sound of the words of the spies were the branches (young men) of Israel broken; Yalk. Jer. 289 נרהו (read: אפי' ביה ... טרה, Zeph. II, 14) ... בית אפי' ניתקעו even a house which lies in a thicket of cedars will be shaken; Yalk. Is. 292 מהנוע (corr. acc.). Y. Snh. X, 27<sup>d</sup> bot. כיון שניתקעה אחת מהן ניתקעו כולן like a heap of stones, when one of them is shaken (disturbed), all of them are shaken; Y. M. Kat. III, 83<sup>c</sup> ... שניתקעה ... וכולה ניתקעה (fr. רָעַעַר); Gen. R. s. 100 ניתקעה; a. e.

*Hif.* רָעַעַר 1) *to shake, impair.* Y. Shebi. X, 39<sup>d</sup> top רָעַעַר it impairs their prerogatives; *ib.* כוזב (fr. רָעַעַר). Y. Pes. VII, 34<sup>d</sup> top רָעַעַר שחוקקתו כחו וכו' whose standing thou declarest impaired in the case of an ascertained uncleanness. Ex. R. s. 8 הרעו לנפשם they did harm to themselves; a. e.—2) *to be evil; to be displeased.* Tanh. Sh'lal. 5; Num. R. s. 167 ויה' לאביו and it displeased his father; a. e.—3) *to join, combine, v. רָעַעַר Pi.*

*Hof.* רָעַעַר, or רָעַעַר (fr. רָעַעַר) *to be shaken, impaired.* Kidd. 20<sup>b</sup>, sq. רָעַעַר חו' כחו his prerogative is impaired, v. רָעַעַר. B. Kam. 44<sup>a</sup>; a. fr.

**רָעַעַר** ch. same, *to shatter, break.* Targ. Jud. IX, 53 רָעַעַר

(Levita רָעַעַר; some ed. ורָעַעַר, corr. acc.). Targ. Y. II Ex. XV, 6 רָעַעַר (some ed. רָעַעַר, corr. acc.). Targ. Job XX, 19 (ed. Wil. רָעַעַר Pa.); a. e.—*Part. pass.* רָעַעַר; f. רָעַעַר; *pl.* רָעַעַר. Targ. Is. XLII, 3. Targ. Koh. XII, 6; a. e.—Taan. 20<sup>b</sup> רָעַעַר אשירא Ms. M. (ed. רָעַעַר h.) a threatening wall. *Ib.* רָעַעַר ביהא a ruinous-looking house; a. fr.

*Pa.* רָעַעַר same. Targ. Job XX, 10. *Ib.* 19, v. supra; a. e.

*Af.* רָעַעַר *to do harm.* *Ib.* XXIV, 21 רָעַעַר (Ms. קָרַעַר); h. text רָעַעַר.

*Ithpe.* רָעַעַר 1) *to be shaken, broken; be afraid.* Targ. Y. Deut. XX, 3 (Var. רָעַעַר).—2) *to be shaken, impaired.* Hor. 12<sup>a</sup> ומי רָעַעַר מזליו and his luck may be shaken, v. רָעַעַר II. B. Bath. 59<sup>a</sup> רָעַעַר, v. אשירא. Hull. 10<sup>a</sup> סכין רָעַעַר the status of the knife has been impaired (the knife having been found notched after slaughtering), but the status of the slaughtered animal (the presumption of its ritual fitness) has not been shaken, v. רָעַעַר.

**רָעַעַר** m., *pl.* רָעַעַר, *רָעַעַר* (רָעַעַר, *cmp.* רָעַעַר, *to press, flatten*) 1) *flints.* Y. Ber. VIII, 12<sup>b</sup> bot. רָעַעַר שני ר' וכו' the Lord made him (Adam) find two flints which he struck against each other and produced fire; Gen. R. s. 11; s. 12; s. 82. Bets. IV, 7 (33<sup>a</sup>) רָעַעַר ולא מן האור ... אין מוציאין את האור Bab. ed. (absent in Mish. a. Y. ed.) you must not produce fire (on the Holy Day) from wood ... or from flints.—2) *glazed tiles.* *Ib.* רָעַעַר את הר' ... אין לָבֵן II. Men. V, 9 רָעַעַר what is baked on hot tiles; Tosef. *ib.* VII, 20 רָעַעַר עשאן ... וכו' if he baked them in a brazier or on tiles; a. e.

**רָעַעַר** (b. h., *cmp.* רָעַעַר, רָעַעַר) *to break, shatter.* Yalk. Ex. 246 (ref. to Ex. XV, 6) רָעַעַר איב לא וכו' it does not read, thou hast shattered the enemy, but, thou wilt shatter, in the future.

**רָעַעַר** ch. same. Targ. Jud. IX, 53 Levita (ed. רָעַעַר, v. רָעַעַר).

\**Ithpe.* רָעַעַר *to be broken; trans. to be broken in, tamed.* Targ. Y. Num. XIX, 2 רָעַעַר בוקרה לא not broken in with the goad; [prob. to be read: רָעַעַר, v. רָעַעַר].

**רָעַעַר** m. (preced.) [*rugged*], *Ra'ats*, the form of the Samaritan type, opp. אשורית, q. v. Y. Meg. I, 71<sup>b</sup> bot. רָעַעַר the Torah was given in Ra'ats characters. *Ib.* נהפך להן לר' וכו' the Torah was given them in Asshurith, but when they sinned, it was changed for them into Ra'ats, and when they improved in Ezra's days, it was changed &c.; Snh. 22<sup>a</sup> לרועין (Ms. F. לרועין, v. Rabb. D. S. a. l. note 200); Tosef. *ib.* IV, 7 לרועין; Yalk. Ezra 1069 מאן דאמר בר' עזר' מעשה נסים ... לרועין (not לר') according to him who says that the Torah was given in R., the letter Ayin (V, cut out on the tablets of stone) was a work of miracle (there being no connection left with the body of the stone).—[Ar. quotes a Var. רָעַעַר wedge-like.]

**רָעַעַר** I = רָעַעַר, q. v.

**רָעַעַר** ch. same. Y. Snh. X, 27<sup>d</sup> bot. רָעַעַר כוליא (not מרעע) makes the walls shaky, v. מרעע I.

רָעַע II, transpos. of רָעַע I, q. v.

רָעַע (b. h.) to tremble, be in commotion, rage. Ex. R. s. 29 (ref. to Ps. LXVIII, 9) וְכַה אֵם ... אֲרִיזָה וְכַה אֵם if the earth trembled when he gave life to the world, how much more (will it tremble), when he comes to &c. Ib. רָעַע רָעַע ... רָעַע רָעַע heaven and earth tremble.

Hif. רָעַע to shake, disturb. Gen. R. s. 71 (play on חֲרָשָׁה I Chr. VIII, 27) בְּשֶׁנָּה ... רָעַע שֶׁנָּה whenever God caused the world to quake, he remembered the merits of the fathers &c. Koh. R. to VII, 1 לְהַרְעִישׁ, v. רָעַע. Pesik. R. s. 10 הַרְעִישָׁה, v. אֲפָרָקְסָה. Tanh. P'kudé 3, v. רָעַע, a. e.—[Yalk. Gen. 132 וְהִרְעִישׁ עַצְמוֹ, read: וְהִרְעִישׁ, v. רָעַע.]

רָעַע ch. same. Targ. II Esth. III, 3 רָעַע.

רָעַע m. (b. h.; preced.) commotion; earthquake. Ex. R. s. 29 נִשְׁעָה הָרָ' נִשְׁעָה for what cause does the earthquake come? Y. Ber. IX, 13<sup>a</sup> bot. רָעַע אֵיזָרָ' אֵלָא וְכַה (commotion) means a cessation of government, v. רָעַע; Midr. Till. to Ps. CIV, 29; ib. to Ps. XVIII, 8 (corr. acc. to ed. Bub.). Tanh. P'kude 3 (ref. to I Kings XIX, 11) וְאַחַר ... רָעַע הָרָה הָרָה ... רָעַע אַחַר שְׁמַרְעִישׁ וְכַה 'earthquake', after this world comes the day of death, which is like an earthquake, for it shakes the whole body of man; a. e.

רָעַע, v. רָעַע.

רָעַע, v. רָעַע, רָעַע.

רָעַע, v. רָעַע.

רָעַע, Tanh. T'tsavveh 13, v. רָעַע.

רָעַע, v. רָעַע.

רָעַע, v. רָעַע.

רָעַע m., רָעַע f. (b. h.; preced.) lax, loose. Gen. R. s. 100 כִּי הָיָה הָרָ' it (the threatening sword of death) becomes at once loose (in the hands of the angel); a. e.—divine decree (which may be averted by man's repentance). Meg. 13<sup>b</sup> (ref. to Esth. III, 1) לִכְתּוּבָה ... רָעַע אַחַר the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. הַרְעִישָׁה ... רָעַע הָרָה the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10 כִּי שֶׁנָּה as a medicinal amulet. Ib. 67<sup>a</sup> כִּי שֶׁנָּה בּוֹ מְשׁוּם הָרָ' whatever is done for medicinal purposes. Ib. קַעֲבִיד רָעַע what remedy can he effect by it? Ber. 60<sup>a</sup> (a prayer before blood-letting) יִהְיֶה רָעַע ... לְרָ' וְהִרְפִּיאָה אִמְתָּה may it be thy

רָעַע f. (b. h. רָעַע; רָעַע) 1) healing, cure; medicine, remedy. R. Hash. 17<sup>b</sup> (ref. to Is. VI, 10) אִיזוֹנוֹ דְּבַר שְׁצִירָךְ ... רָעַע what is that which needs to be remedied? It is a divine decree (which may be averted by man's repentance). Meg. 13<sup>b</sup> (ref. to Esth. III, 1) לִכְתּוּבָה ... רָעַע אַחַר the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. הַרְעִישָׁה ... רָעַע הָרָה the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10 כִּי שֶׁנָּה as a medicinal amulet. Ib. 67<sup>a</sup> כִּי שֶׁנָּה בּוֹ מְשׁוּם הָרָ' whatever is done for medicinal purposes. Ib. קַעֲבִיד רָעַע what remedy can he effect by it? Ber. 60<sup>a</sup> (a prayer before blood-letting) יִהְיֶה רָעַע ... לְרָ' וְהִרְפִּיאָה אִמְתָּה may it be thy

will, O Lord my God, that this procedure be a cure to me, and heal thou me, for thou art a faithfully healing God, and thy healing is real; a. fr.—רָעַע נֶפֶשׁ רָעַע כְּבוֹן—R'fuah, prayer for health, name of the eighth section of the Prayer of Benedictions (תְּפִלָּה). Meg. 17<sup>b</sup> why not recite R'fuah immediately after T'shubah (prayer for forgiveness)? Ib. ... רָעַע what reason had they to make R'fuah the eighth benediction? Ib. (ref. to Is. I. c.) אֵלָא הָרָ' ... רָעַע this is not healing referring to diseases, but a healing (from sin) through forgiveness; a. e.—Pl. רָעַע. Pes. IV, 9 (56<sup>a</sup>) הָרָ' גַּם סָפַר הָרָ' he suppressed a book of remedies (charms and incantations). Y. R. Hash. I, 57<sup>b</sup> שֶׁל הָרָ' a medicine chest. Y. Ber. V, 9<sup>b</sup> top; Y. Taan. I, 63<sup>d</sup> top; a. fr.—Yoma 86<sup>a</sup> לְשִׁילֹם הָרָ' ... רָעַע (some ed. רָעַע; Ms. O. רָעַע, v. Rabb. D. S. a. l. note 80) repentance is a great thing, for it brings healing (delivery) to the world; Yalk. Jer. 269 רָעַע.

רָעַע, v. רָעַע.

רָעַע m. (רָעַע treader; רָעַע treader of grapes. Targ. Y. II Gen. XLIX, 11 Bxt. (ed. רָעַע, corr. acc.).

רָעַע m. (a corrupt., prob. to be read: רָעַע praetor, ῥατορ) judge. Ex. R. s. 37 אִיזוֹנוֹ שֶׁל בֶּלֶךְ קוֹבֵס וְכַה a friend of the king (who was made) Comes and judge. Ib. הָרָה עָשָׂה הָרָ' שֶׁנָּה the Lord made him (Moses) a judge, for it is said, and Moses sat to judge &c. (Ex. XVIII, 13).

רָעַע, v. רָעַע.

\*רָעַע I (cmp. רָעַע) to blow, swell. Targ. Y. II Gen. XXVI, 35 רָעַע רֵיחַ Ar. blowing wind, i. e. overbearing (ed. אֲפָקָה), v. אֲפָקָה.

\*רָעַע II m. (preced., cmp. P. Sm. 3964) blowing up (of cheeks). Shh. 18<sup>b</sup> Ms. M., v. רָעַע.

רָעַע, v. רָעַע.

רָעַע to flap, be loose, lax.

Pi. רָעַע to widen, make lax.—Part. pass. רָעַע. Sabb. 141<sup>b</sup> בְּנִינְכַל מְרָ' וְכַה a woman must not go out (on the Sabbath) with a flappy (outworn) shoe, nor can it be used for ḥālitsah. Yeb. 102<sup>b</sup> בְּנִינְכַל הַמְרָ' Ar. (ed. הַנְּשִׂים).

Hithpa. רָעַע to become lax. Sabb. 152<sup>a</sup> (ref. to II Sam. XIX, 36) מִתְּהַרְעָנִים ... רָעַע from this we learn that the lips of the old become lax (cannot be smacked, do not enjoy a taste); Yalk. Sam. 151.

רָעַע ch. same.

Ithpe. רָעַע to fall apart. Meg. 26<sup>b</sup> (רָעַע) הָאֵרִי הִבְיָתָה רָעַע וְכַה (read: רָעַע; Ms. M. 2 רָעַע, v. Rabb. D. S. a. l. note 3) a large chest (for sacred scrolls) which has fallen apart, may be made over into a small one.

רָעַע (b. h.) [to be or make loose, soft,] to be healed, relieved; to heal. Ber. 60<sup>a</sup> וְהִרְפִּיאָה and do thou heal me, v. רָעַע. Tanh. B'shall. 23 וְהִרְפִּיאָה בְּסַעֲרָה רָעַע and when he came to heal him (Job), he healed him in a windstorm; Yalk. Ex. 235. Ber. 55<sup>b</sup> וְהִרְפִּיאָה רָעַע











Hof. הַרְצָה to be favorably received. Yoma 7<sup>a</sup> ה' ... דם ... if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16<sup>b</sup>; a. fr.

Hithp. הִתְרַצָּה, Nithpa. נִתְרַצָּה 1) to be reconciled, be satisfied; to comply with. Ex. R. s. 45 הם ... go and comply with their wish, go back to the camp. Kidd. 45<sup>a</sup> שני perhaps the father was satisfied with (confirmed) the betrothal of the second man. Ib.<sup>b</sup> שני perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7<sup>d</sup> top; Y. Taan. IV, 67<sup>d</sup> bot. 'וב' if you are satisfied, let me and you go early to &c.; (Ber. 28<sup>a</sup> נרצו; a. fr.—2) to be gratified, enjoy. Ber. 53<sup>a</sup> bot. להרצה if he smelt (the idolatrous frankincense) with enjoyment.

רצו ch. same; v. next w.

Pa. רצו to appease, to effect atonement. Ber. 33<sup>b</sup> כמה how well that scholar knows how to appease his Master! Yoma 7<sup>a</sup> לרצו what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100<sup>b</sup>; Yalk. Gen. 31, v. infra.

Af. רצו 1) to be pleasant. Erub. 100<sup>b</sup> רצו she makes herself pleasant (attractive) to him; Yalk. Gen. 31 רצו she tries to please him.—2) as preced. Hif. 3. Hag. 14<sup>b</sup> רצו he mentions only such a one as is discoursed (on theosophy), and before whom others discoursed. Ib. רצו he at least discoursed before one who again discoursed before others.

Ithpe. רצו to be appeased. Taan. 23<sup>b</sup> אפשו רצו (Ms. M. 2 רצו, v. Rabb. D. S. a. 1. note 90) peradventure the Lord will be appeased and send rain.

רצו m. (preced.) peace-maker, advocate. Targ. Prov. VI, 22 רצו היא היא תהיה רצו ed. Lag. (ed. Wil. רצו) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. I. e.; h. text רצו).

רצו case of murder, capital case, capital execution. Snh. 35<sup>a</sup> רצו שבת אין ר' ורחה שבת capital punishment does not supersede the Sabbath (v. רצו). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) רצו על ר' שדחה וכו' to intimate that the execution of a culprit supersedes the Temple service; a. fr.

רצו v. רצו.

רצו f. (= רצו; cmp. רצו, a. רצו III) name of a worm in grain. B. Bath. 91<sup>b</sup> (expl. סלמנטון ib.) בלא (Ms. H. רצו, Ms. R. רצו, v. Rabb. D. S. a. 1. note 2) without the grain worm; Yalk. Lev. 661 רצו.

רצו f. (רצו) boring, esp. the boring through of the Hebrew bondsman's ear (according to Ex. XXI, 6). Kidd. I, 2 רצו the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17<sup>b</sup> (ref. to Deut. XV, 17) רצו ... או איני אלא לך ... you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to

the boring? Ib. 16<sup>b</sup> באשה אין ר' the law of boring through the ear does not apply to a woman. Ib. ר' יובל של ר' the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

רצו pr. n. pl. R'tsifta, near Beth-Shean. Y. Dem. II, 22<sup>d</sup> top.

רצו m. (רצו) a crushed pullet in the egg-shell. Bekh. 8<sup>b</sup> Ar., ed. רצו.

רצו (cmp. רצו) to press, flatten. Y. Nidd. III, 50<sup>d</sup> אין רצו סנדל אלא שרצמו חי a sandal foetus (v. סנדל) occurs only when a live foetus has been pressing on it.

Nif. רצו to be pressed, flattened. Bab. ib. 25<sup>b</sup> מרתחו רצו Ar. (ed. שרצו) the sandal was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28<sup>b</sup> שפיר שרצו a roasting spit which has been crushed (and its point broken off), contrad. שרצו, v. רצו.

רצו (b. h.; cmp. preced.) 1) to press, flatten; denom. רצו—2) to bore with the awl, esp. to perforate the ear of a Hebrew bondsman (according to Ex. XXI, 6). Kidd. 21<sup>b</sup>; Sifré Deut. 122 רצו, v. מילת, Bekh. 37<sup>b</sup> רצו; a. fr.—Part. pass. רצו; f. רצו; pl. רצו. Tosef. Bekh. V, 3; a. e.—3) (denom. of רצו) to lash. Kidd. 70<sup>a</sup> רצו אליהו כופתו והקב"ה רצו Elijah shall bind and the Lord lash him.

Nif. רצו to be perforated; (of the Hebrew bondsman) to have the ear bored through. Ib. 21<sup>b</sup> כהן רצו a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 רצו, v. רצו. Ib. 14<sup>b</sup> רצו he that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

Pi. רצו to lash. Tosef. Sot. XV, 7 רצו they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24<sup>b</sup> top לבשל הרצוה וסברי).

רצו ch., Af. רצו same, to bore through. Targ. O. Ex. XXI, 6.

רצו m. (preced.) 1) leather-worker, shoemaker, saddler.—Pl. רצו, רצו, רצו. Pes. IV, 6 (Y. ed. רצו). Ib. 55<sup>b</sup>; Tosef. ib. II (III), 18; a. e.—2) (v. רצו) = strap-bearer. Tosef. Sot. XV, 7, v. רצו.

רצו ch. same, shoemaker, saddler. Sabb. 60<sup>b</sup>.

רצו 1) to press, crush. Nidd. 14<sup>a</sup> רצו the membrum may have crushed it.—Part. pass. רצו; f. רצו; pl. רצו. Ib. רצו. רצו a crushed louse.—2) (cmp. רצו a. denom.) to join closely, to place in rows; to pave with blocks. Ohol. XVIII, 5 רצו if one paves an unclean field (v. רצו) with stones. Y. Orl. I, beg. 60<sup>e</sup> רצו ברצו when he changes the usual order of planting; if he wants to use them for fuel, he plants the trees close together, &c., opp. רצו planting wide apart. Y. Kil. III, 28<sup>d</sup> bot. רצו



not take into consideration that the grain may have been attacked by worms. Ib. הלך ומצא שהרקבו הרר if he went (to examine) and found that it was ruined הרר he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 נמוק או שהרקב if the document is decayed or worm-eaten. Y. Yoma VII, 44<sup>b</sup> bot. שם היו פוקדין there they were allowed to rot; a. fr.—Esp. to turn into a lump of decayed matter (רקב). Naz. 51<sup>b</sup> וזהו וזהו if he powdered the mass taken from the ground, and it turned again into a lump.—2) to cause to rot, to eat through. Dent. R. s. 2 ופוקדין and eats them through, v. פוקד.

Nif. נקב to be worm-eaten, rot. Gen. R. s. 91 ... גזר ה' he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ופוקדת, Hif.).

רקב ch. same; Ithpe. נקב to become rot (v. preced. Hif.). Naz. 51<sup>a</sup>, sq.

רקב m. (b. h.; preced.) rotteness, esp. rakab, a mass of earth from a grave containing parts of a decayed human body, which causes uncleanness if of a certain quantity (תקור). Naz. VII, 2 מלא תרוד ר' a spoonful of rakab. Tosef. Ohol. II, 2 שאמר יב' the spoonful of rakab of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 ל' ר' what corpse is it to which the law of rakab applies?; Naz. 51<sup>a</sup>; Y. ib. VII, 56<sup>b</sup> bot.; a. fr.

רקבא m. (preced.) rot, rust. Targ. Is. XL, 20.—Nidd. 36<sup>b</sup> a brazen mortar ר' שליש ביה ר' over which rust has no power.

רקבא m. (preced.) wood-worm. Targ. Hos. V, 12.—V. ריקבא I.

רקבוביה f. (preced.) decay, decayed matter. Y. Peah VII, 20<sup>b</sup> top, v. קרה. Y. Sabb. IV, beg. 6<sup>d</sup> רבית רקבוביהן אם רבית רקבוביהן (from moths) is far advanced. Yoma 38<sup>b</sup> (ref. to Prov. X, 7); ר' רבית העלה בשמותן יב' rottenness enters their names, none name their children after them.

רקבוביהא ch. 1) same. Targ. Job XIII, 28.—2) earth-worm. Ib. XXVII, 18 (h. text עש).

רקבון m. (b. h.; preced. wds.) decayed matter.—Pl. (רקבוביות. Tosef. Ter. X, 3 (ed. Zuck. בקבוביות. Var. בקבוביות), v. קבוביות.

רקבוביות v. קבוביות.—Pl. בקבוביות, v. preced.

רקבון (b. h.), Pl. רקבון 1) to dance. Bets. V, 2 ואל תרקבון nor dare you dance (on the Sabbath and Holy Days). Keth. 16<sup>b</sup> היתה לפניו (or רקבה) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. פוקדין

what do we sing in her praise when dancing before a bride? Num. R. s. 20<sup>11</sup> השטן פוקד לו וכ' בשעה... when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. ריקוד.—2) to sift, v. infra.

Hif. הרקיד to shake (in the sieve), to sift. Y. Ber. IX, 13<sup>c</sup> top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36<sup>a</sup> ... פוקדין לא you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73<sup>a</sup>) הרקיד he who sifts flour (on the Sabbath); a. fr.

רקוד ch., Pa. רקוד same, to dance. Targ. II Sam. VI, 16.—Y. Hag. II, 77<sup>b</sup> ומרקודין שרון מטפחין ומרקודין (not ומרקודין) they began to clap and dance. Koh. R. to III, 2 עד רצח, 2 הרקודין thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רקודא m. (preced.) dancer. Lam. R. introd. (R. Hān. 1) כל דומר זמרא ... בארניה ר' whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רקודנין Targ. II Kings XI, 13 עמא ר' (ed. Lag. רדנין, Var. רדנין, v. Lagarde Prophetæ I, p. XXIV) read: רדנין those who hurried the people (to the assembly); h. text העם.

רקודק Y. Hag. II, 77<sup>b</sup> ומרקודין, v. רקד.

רקודא v. ריק, a. ריקא.

רקוב pl. ריקבובת, v. ריקבא II.

ריקוד v. ריקוד.

ריקודא B. Mets. 84<sup>a</sup>; Sabb. 127<sup>a</sup> Ar., v. ריקודא.

ריקוץ, ריקום, ריקוץ v. sub ריקן.

ריקוץ m. (רקט) [patched,] 1) spotted. Targ. O. Gen. XXX, 32 (h. text טלוא).—Pl. ריקוץא, ריקוץין. Ib. 35; 39.—Fem. ריקוץא. B. Kam. 118<sup>b</sup> בר' in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—Pl. ריקוץא. Targ. O. l. c. 35.—2) (trnsf., v. B. Kam. l. c.) well-known, distinguished. M. Kat. 28<sup>a</sup> ר' מאן חשיב.. מאן Ar. (ed. רקיע) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רקוד (b. h.) to pound spices; to spice, perfume.—Part. רוקד druggist, apothecary. Gen. R. s. 10, v. סם. Koh. R. to X, 1, v. קבט; a. e.

Pl. רוקד same. Gen. R. l. c. Y. Bets. I, 60<sup>d</sup> חייב משם (not ברוקה, ברוקה) is guilty because it comes under the category of doing apothecary's work.

רקוד m. (b. h.; preced.) apothecary's preparation. Cant. R. to VIII, 2, v. פטם.

רקיע v. ריקיע.

רקיע m. (b. h.; preced.) expanse, sky, esp. Raki'a, name

of one of the seven heavens. Pes. 94<sup>a</sup>, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12<sup>b</sup>; a. fr.—*Pl.* רָקִיעַיִם. Ib.

**רָקִיעַ** I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58<sup>b</sup> the Curtain (רָקִיעַ) is rolled up, וְהַחֲרוֹץ נִהְיֶה דָרַךְ and the light of the Raki'a is seen. Ib.<sup>a</sup>, v. בְּלִינְיָהּ. Pes. 94<sup>a</sup> טִיבְמָה דָרַךְ the thickness (depth) of the sky; a. fr.—*Pl.* רָקִיעִין. Targ. Y. I Num. XXIV, 6.

**רָקִיעַ** II m. (רָקַע, v. רָקַע) patch, rag.—*Pl.* constr. רָקִיעִים. Targ. Ez. XIII, 18 הַשּׁוֹרֵךְ רָ (ed. Lag. רָקַעִי) dark rags (h. text כְּסוּתוֹת). Ib. 20 הַשּׁוֹכְבִין רָ ed. Lag. (ed. Wil. הַשּׁוֹכְבִין, corr. acc.).

**רָקִיעַ** m. (b. h.; רָקַע to beat, flatten, comp. רָקַעַת wafer. B. Bath. 19<sup>b</sup>, opp. עֵבֶה thick cake; a. e.—*Pl.* רָקִיעִין רָקִיעִים. Men. VI, 3 (74<sup>b</sup>) הַרְי' מִשְׁחָהֵם הַרְי' (Bab. ed. מִשְׁחָהֵם הַרְי' (בְּטַעֲמֵיהֶם) wafers as sacrifices must be ointed. Ib. 75<sup>a</sup>; a. fr.

**רָקִיעָה** f. (רָקַע) spitting. Tosef. Ber. VII (VI), 19 הַרְי' וְהַרְי' and spitting (on the Temple mount is forbidden) a fortiori; ib. בּוֹיִן רָ ... רָ spitting, which is an act of contempt; Y. ib. IX, 14<sup>c</sup>. Yeb. 105<sup>a</sup> רָ the spitting by the y'bamah (Deut. XXV, 9). Snh. 101<sup>a</sup>, v. רָקַע; a. fr.

**רָקִיעָה** f. (cmp. b. h. רָקַעַת temple. Targ. Y. Deut. XVIII, 3 לַיהוָה דָרַךְ (Ar. דָרַךְ, incorr.) the upper jaws.

**רָקִיעָה** f. (cmp. preced.) [the shining,] chameleon, v. זָקִיעָה.

**רָקַע** (b. h.) to variegate, embroider. Yoma 72<sup>b</sup> הַרְקִיעִין וְהַרְקִיעִין, v. הַרְקִיעִין. Ib. רָקַעַת מִשְׁחָה וְכ' the embroiderer's is needle work, therefore it has only one face; a. e.

*Pi.* רָקַעַת same, trnsf. (v. Ps. CXXXIX, 15) to form the limbs of an embryo, shape. Lev. R. s. 29, beg.; Pesik. R. s. 46 רָקַעִין ... שְׁלוֹשִׁים שָׁעֵר בְּיוֹם צִבּוֹר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII שְׁשִׁית רָקַעִי שֵׁשֶׁת הַמִּשְׁחָה at five he made him a shapeless body, at six he articulated him. Y. Bets. I, 60<sup>a</sup> בָּצִים שֶׁהֵיוּ עִזּוּלִים שְׁלֵם עֲלֵיהֶן אֵם הַרְקִיעָה הֵיוּ עִזּוּלִים שְׁלֵם עֲלֵיהֶן (not) eggs which developed chicks without a formation of wings. Hull. 64<sup>a</sup> אֵם הַרְקִיעָה הֵיוּ עִזּוּלִים שְׁלֵם עֲלֵיהֶן if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרָקַעַת; f. מְרָקַעַת. Esth. R. to III, 1 וְכ' מִשְׁחָה לֹא עָלָם מִרָ (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24<sup>b</sup>) וְכ' הָיָה מִרָ and if the foetus was articulated. Y. ib. 50<sup>d</sup> top, v. רָשִׁינָן. Tosef. ib. IV, 12. Hull. IX, 6 (126<sup>b</sup>) הַרְקִיעָה הֵיוּ עִזּוּלִים בְּיֵצֶה הַשְּׂרִיץ הַמִּרָ the egg of a creeping thing (serpent &c.) in a developed state; a. e.

**רָקַע** I m. (preced.) embroidery.—*Pl.* רָקַעִים, constr. רָקַעִים. Ab. Zar. 24<sup>b</sup> (in an apostrophe to the Ark of the Covenant) הַמְהַיְשָׁקֶה בְרָ זָהָב who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII בְּרִיבֵי (corr. acc.).

**רָקַע** II (b. h.) pr. n. pl. Rekem, in Benjamin. Targ. Josh. XVIII, 27.

**רָקַע** I (or רָקַעַת) pr. n. pl. R'kam (or Rekem); 1) also רָקַעַת Sela (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. רָקַעַת; h. text קַדַש). Ib. XX, 1; a. e.—Gitt. I, 1 וּבִן הַחַיִּי בֶן הָרַ' if a messenger brings a letter of divorce from the district of R. or of Hagar. Nidd. VIII, 3; a. e.—Sifré Deut. 51 הַחַיִּי רָ (read: רָקַעַת; Yalk. ib. 874 הַחַיִּי רָ; Tosef. Shebi. IV, 11 ed. Zuck. (Var. דְּרִיגָה, corr. acc.).—2) רָקַעַת R'kam Geah = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifré l. c.; Yalk. l. c. (not רָקַעַת); Tosef. l. c. (Var. נָשָׂה, corr. acc.); Y. Shebi. V, 38<sup>c</sup> רָ הַחַיִּי רָ.

**רָקַע** II m. = h. רָקַע I, embroidered garment. Targ. Ez. XXVII, 16 (h. text רָקַעַת).

**רָקַעַת**, רָקַעַת m. (preced.) checker, spot.—*Pl.* רָקַעַתִּים. Sabb. 107<sup>b</sup> (ref. to Jer. XIII, 23) 'ב' 'ה' 'ו' ... מָה עֲשֵׂה רָקַעַתִּים? shall I say, it means checkered? Then it ought not to read *hüb.*, but *gavvanav* (its colors).—V. רָקַעַתִּים.

**רָקַעַת** f. (b. h.) = רָקַע I, embroidered garment. Lam. R. to I, 1, a. e., v. מְרָקַעַתִּים.

**רָקַעַתִּים** f. pl. רָקַעַתִּים (preced. wds.) checkers, spots. Targ. Jer. XIII, 23, v. מְרָקַעַתִּים.

**רָקַעַת**, v. רָקַעַתִּים.

**רָקַעַת** (b. h.) [to beat,] to stretch, spread.

*Hif.* הַרְקִיעִין 1) same. Midr. Till. to Ps. CXLVI, 1 טַבְחָהּ הַשָּׁמַיִם וְרָקַעִתָּהּ הָאָרֶץ ... since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רָקַעַת) to make to look blue. Erub. 53<sup>b</sup> הַרְקִיעִין Ms. M. (ed. אֶרְבֵּי, v. זָהָב; [Rashi: spread the glowing coals].—[Tosef. B. Bath. XI, 9 בְּהַרְקִיעִין ed. Zuck., read: בְּהַרְקִיעִים]

**רָקַעַת** ch., Af. מְרָקַעַת same. Targ. Job XXXVII, 18 (ed. Wil. רָקַעַת).

*Pa.* מְרָקַעַת to patch.—Part. pass. מְרָקַעַת. Targ. Josh. IX, 5 ed. Wil. מְרָקַעַתִּין (Ar. מְרָקַעַתִּין; ed. Lag. מְרָקַעַתִּין, corr. acc.; some ed. מְרָקַעַתִּין Hebraism; h. text מְרָקַעַתִּין.—V. מְרָקַעַתִּין II.

**רָקַעַת** (b. h.) to spit. B. Kam. VIII, 6 יֵהָיֶה בִּי רָקַעַתִּין if a person spat (at his neighbor), and his spittle touched him. Snh. 101<sup>a</sup> עַל הַרְקִיעָה כֹּה ... that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6<sup>d</sup> bot. הַרְקִיעַתִּין he that spits in the synagogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105<sup>a</sup> הַרְקִיעַתִּין דָּם who (in spitting before the yabam) spat blood; Y. ib. XII, end, 13<sup>a</sup> רָקַעַתִּין (or רָקַעַתִּין, fr. רָקַעַת). Hag. 5<sup>a</sup> (ref. to Koh. XII, 14) זֶה הָרַקַעַתִּין בְּפָנֵי הַבְּרִיּוֹת זה הָרַקַעַתִּין בְּפָנֵי הַבְּרִיּוֹת זה הָרַקַעַתִּין בְּפָנֵי הַבְּרִיּוֹת this refers to one who spits in his neighbor's presence and becomes disgusting (v. רָקַעַתִּין). Tosef. B. Kam. IX, 31, v. טַבְחָהּ h.; a. fr.

*Pi.* מְרָקַעַת same. Yalk. Is. 339 (ref. to Ps. IV, 3) מְרָקַעַתִּין

how long will you put to shame the honor of the (ruined) Temple, spitting in it, committing nuisance in it &c.?

Nif. רוק (cmp. רקק) to be miry. Mikv. VII, 1 חניט חכ' soft, miry clay (in the bath reservoir); Zeb. 22<sup>a</sup> Ms. M. (ed. הדרוק); Succ. 19<sup>b</sup> (v. Rabb. D. S. a. l. note 40).

רוק ch. same. Targ. O. Lev. XV, 8 רוק (Y. רוק). Targ. Dent. XXV, 9.—Part. רוק; pl. רוקין. Targ. II Esth. III, 8.—Koh. R. to VII, 9 כל דר' ליעיל וכו' if a person spits upward, it will fall in his face (an angry person hurts himself). Y. Yeb. XII, end, 13<sup>a</sup> top ורקת she spat before us &c., v. ורקא; Bab. ib. 39<sup>b</sup> ורקתה 106<sup>a</sup> אכלה תיבא ורקתה until thou goest and had to spit. Lev. R. s. 9 עד רואלת ורקתה וכו' and spittest in that preacher's (R. Meir's) face; ib. ורקתי באנפי וכו' spit in my face seven times; ib. ונאנא רקתה וכו' and I spat &c.; Num. R. s. 9<sup>20</sup>; Y. Sot. I, 16<sup>d</sup> bot. ורוקשקן בגויה וכו' spit into it (my eye) &c.; a. e.

רוק m. (preced. wds.) diluvium, pool, shallow. Sabb. XI, 4 אם היה רוק מים וכו' if there is a pool (on the shore), and the public road crosses it; רבמה הוא ר' מים, and how deep must it be to be called a pool? Erub. 43<sup>a</sup> במהלכה בר' when the ship moves in diluvial water. Hull. 27<sup>b</sup> מן נברא הר' birds were created out of alluvial mud; Erub. 28<sup>a</sup>. M. Kat. 25<sup>b</sup> דגיו ר' v. לנחתן; a. e.

רוקא ch. same.—Pl. constr. רקארי. Targ. Y. Gen. I, 20.

רוקח, Y. Snh. I, 18<sup>c</sup> bot. v. דקקח.

רוקח rakrak, imitation of a bird's shriek. Hull. 63<sup>a</sup> Ar., v. שרק I.

רוקת (b. h.) pr. n. pl. Rakkath, a fortified town of Naftali. Meg. 6<sup>a</sup> ברקתא ... ברקתא ר' R. is Sepphoris, and its name was Rakkath, because it lies high like the banks of a river. Ib. ברקתא ר' R. is Tiberias. Ib. ברקתא ר' ... ברקתא ר' is there any one that can say, R. is Tiberias? when one dies here (in Babylonia), do they not eulogize him there in (Tiberias): ברקתא ר' גרול הוא בששך ושם לו בר' he was great in Sheshakh (Babylonia), and had a name in Rakkath? Ib. רישבי ר' citizens of R., go forth and receive the dead of the valley (Babylonia); a. e.

רוקתא f. (cmp. רקק) alluvial ground, bank. Meg. 6<sup>a</sup> v. preced. B. Mets. 108<sup>a</sup> האני מאן דאחויק בר' דנהרא וכו' he who takes possession of the alluvial ground of a river (or canal) is considered an impudent man, but cannot be removed. Succ. 26<sup>a</sup> דסירא ר' דסירא they used to sleep on a bank of Sura. Bets. 32<sup>b</sup> ר' דפיה ר' the clayey alluvium of the Euphrates; a. e.—[B. Bath. 26<sup>a</sup> top רקתא v. ורקתא.]

רוק, v. רוק.

רוקב, v. רוקב.

רוקב, Part. Pa. רוקב, v. רוקב ch.

רוש m. (b. h.; רש) [dispossessed, cmp. רש] poor. Lev. R. s. 34 רש בן הנכסים the poor man is called rash, because

he is dispossessed of property. Ib. (ref. to Prov. XXIX, 13) זהו רש ברורה this means one bare of learning. Ib. (ref. to ib. XXII, 2) אמר אורו רש לאורו עשירי that poor (ignorant) man says to the rich man, teach me &c. Deut. R. s. 9 ועכשיו הוא מסית כרש וכו' yesterday he (Moses) spoke like a rich man (ref. to Ex. XXXII, 12; Num. XIV, 19), but now he speaks like a poor man (begging, ref. to Deut. III, 23); a. e.—Pl. רשין, רשין. Lev. R. s. 31 (ref. to Cant. VII, 6 ודלה וכו' שבכם וכו' the poorest (in mind) among you are as precious to me as Elijah &c.; Cant. R. l. c. Meg. 11<sup>a</sup> (play on אחרורו, Esth. I, 1) שהכל נעשו רשין Ms. M. (ed. ראשין) all became poor in his days (with ref. to Esth. X, 1). Koh. R. to V, 7, v. נשיו; a. fr.

רשא, v. רשא.

רשיר, v. רשיר.

רשא, v. next w.

רשא m. (רשה) 1) having power, empowered, entitled to, permitted. Sabb. 104<sup>a</sup> אין הנביא ר' וכו' אין, חקש. Peah VII, 5 בשלי הוא ר' ואינו ר' וכו' he has power of disposal over that which belongs to him, but not over that which belongs to the poor. Arakh. VIII, 4 אין אדם ר' להחריב וכו' no man has a right to vow &c., v. חרם; a. fr.—Pl. רשאין. Ab. IV, 8 אל תאמר קבלו דעתו שהן ר' וכו' say not (to your fellow judges) accept my opinion, for theirs is the power (as a majority), not thine. B. Bath. 8<sup>b</sup>; a. fr.—Fem. רשאה. Tosef. Yeb. VIII, 4 האשה ר' שתוישא וכו' a woman is permitted to marry even a eunuch. Ib. רשא (corr. acc.)—2) (v. רשיר) owing, bound to. Arakh. VIII, 7 גולה שאינו ר' .. אומרים we estimate how much a man would pay for it to offer it as a burnt-offering which he is not bound to offer.

רשירי ch. same. Targ. Ruth IV, 4 (ed. Vien. בנפשי אנה רשירי ... ליה אנה וכו' Esth. R. to I, 4)—(רשא). ר' over what concerns myself I have a right (of disposal as I please), but over that which is commanded by my Creator (charity) I have no power or authority.—Pl. רשאין. Targ. Y. Ex. XXIII, 19 (ed. Vien. רשיר); a. fr.

רשירי pr. n. m. Rishshai. Hull. 80<sup>a</sup> Ar. (Ms. H. רישאי, v. Rabb. D. S. a. l. note 90; ed. רושא).

רשא m. (v. רשא) ruler, officer. Targ. Prov. XXV, 15 (ed. Lag. רשא, fr. ראשא; Var. רשא; Levita רשא; Bxt. רשא; h. text רשא).

רשבא, רשבא m. (רשב, cmp. רשב, v. רשב) trap; trnsf. (sub. בעל) fowler; also surname of a family, Rishba. Sabb. 130<sup>a</sup>; Hull. 116<sup>a</sup> ר' יוסף וכו' Joseph the fowler.—Sabb. 146<sup>b</sup>; Taan. 10<sup>a</sup> Taboth Rishba (the fowler, Rashi; oth. opin. = רשבא ר' chief of the family). B. Bath. 126<sup>b</sup> מר בר רשבא (Ms. M. מר בר רשבא; Ms. H. מר בר רשבא; Ms. R. מדרשבא; Alf. מדרשבא; Ms. Alf. מדרשבא Mar Zutra of the house of R.

רשבין, רשבין m. pl. h. (preced.) traps. B. Kam. VII, 7 (79<sup>b</sup>), quot. in Rashi to Hull. 116<sup>a</sup> (Mish. ed. ורשבין; Bab. ed. ורשבין, v. ורשבין).











*anger of.* Targ. Job XLI, 23 כְּרַחַח (some ed. כְּרַחַח *Pa.*). Targ. Koh. l.c. כְּרַחַח וְכַחַח (ed. Vien. וְכַחַח, corr. acc.; some ed. וְכַחַח).—[Targ. Job IV, 10 בְּרַחַחֵיךְ, v. רַחַח.]—Pes. 76<sup>a</sup> הַחַח (or כְּרַחַח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4<sup>a</sup> רַחַח כְּרַחַח... רַחַח (or כְּרַחַח) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* כְּרַחַח; f. כְּרַחַח. Targ. Y. I Lev. VI, 14 כְּרַחַח (Hebraism; h. text מְרַבֵּחַ).—Gitt. 57<sup>b</sup> כְּרַחַח... כְּרַחַח he found the blood of Zechariah bubbling and coming up; (Snh. 96<sup>b</sup> כְּרַחַח קַא רַחַח).

כְּרַחַח, *pl.* כְּרַחַחֵיךְ, v. preced.

כְּרַחַח, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. הַמַּדְרֵי); a. fr.—Ber. 7<sup>a</sup> וְכִי אֵיכָא רַחַח is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105<sup>a</sup> (ref. to Ez. XX, 33) כִּי לִיחַדּוּת וְכִי לִיחַדּוּת let the Merciful have all that anger, if he only redeem us; R. Hash. 32<sup>b</sup>; a. e.—*Pl.* כְּרַחַח, *כְּרַחַחֵיךְ*. Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text מְרַבֵּחַ).—2) (cmp. כְּרַחַח) *pestilence.* B. Kam. 60<sup>b</sup> כְּרַחַח כְּרַחַח רַחַח closed the windows at the time of an epidemic.—3) *foam, v. רַחַח.*

כְּרַחַח, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* כְּרַחַחֵיךְ. Pes. 113<sup>b</sup>, v. כְּרַחַחֵיךְ.

כְּרַחַח, *ch.* same. Kidd. 8<sup>b</sup> וְכִי אֵיכָא רַחַח she thought, I will test that man whether he is or is not hot-tempered. Pes. 110<sup>a</sup> וְכִי אֵיכָא רַחַח (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak בלכא רשויא בדיחא).

כְּרַחַח, *f.* (preced. wds.) *boiling pot; a cooked dish.* Ned. VI, 2 (49<sup>a</sup>) הַחַח כְּרַחַח קַרְחַח איני הַחַח (Rashi כְּרַחַח) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39<sup>c</sup> bot. כְּרַחַח (corr. acc.).

כְּרַחַח, *(cmp. רַחַח) [to tremble,] to be lax, lenient* (cmp. רַחַח).

*Pi.* כְּרַחַח *to be indulgent, compassionate, lenient.* Gen. R. s. 19 (ref. to לִיחַדּוּת, Gen. III, 8) רַחַח כְּרַחַח כל שֶׁהָיָה לוֹ לִיחַדּוּת the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. חַקְשָׁה; Yalk. ib. 27 רַחַח (corr. acc.). Sifra Sh'mini, Par. 1, ch. I, חַקְשָׁה כְּרַחַח וְכִי Rabad, a. Ar. (ed. שֶׁהָיָה) but the Lord had pity on Aaron.—V. רַחַח.

כְּרַחַח, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אֵלֶּיךָ אֵלֶּיךָ הֵן... אֵלֶּיךָ אֵלֶּיךָ the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

כְּרַחַח, *v. רַחַח, a. רַחַח.*—[Targ. Ps. II, 11 ed. Wil., v. רַחַח.]

כְּרַחַח, *f.* (רַחַח) *effervescence, scum, foam.* T'bul Yom I, 1 רַחַח... רַחַח the first scum that comes up in

boiling groats of beans. Ib. רַחַח רַחַח the scum of new wine. Ib. 2 רַחַח רַחַח the scum of old wine.

כְּרַחַח, *v. רַחַח.*

כְּרַחַח, *v. רַחַח.*

כְּרַחַח, *v. רַחַח.*

כְּרַחַח, *v. רַחַח.*

כְּרַחַח, *c.* (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רַחַח, corr. acc.); a. fr.

כְּרַחַח, *Pi.* רַחַח *to join, weld, rivet.* Ab. Zar. 52<sup>a</sup> רַחַח לְכַחֵיךְ if one welds a (broken) vessel for idolatrous purposes, *contrad.* רַחַח. Sabb. 16<sup>b</sup> רַחַח... רַחַח she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52<sup>b</sup>; a. e.

כְּרַחַח, *m.* (v. preced.) *chain; band (of men).* Targ. Is. XXI, 7; 9 רַחַח רַחַח (h. text רַחַח אִישׁ).

כְּרַחַח, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 הַחַח רַחַח (Var. הַחַח *masc.*). Targ. O. ib. XLVI, 29 רַחַח *pl.* (oth. ed. רַחַח); Y. רַחַח; a. fr.—*Pl.* רַחַח, רַחַח. Targ. Ex. XIV, 7. Ib. 28; a. fr.

כְּרַחַח, *m.* (b. h.) a species of *broom*, growing in deserts. Gen. R. s. 98, end רַחַח אֵיכָא וְכִי it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רַחַח. Ib. לְכַחֵיךְ רַחַח therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. רַחַח אֵשׁ רַחַח a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to רַחַח, Gen. XXI, 15) רַחַח רַחַח for the *rothem* shrubs usually grow in the desert; a. e.

כְּרַחַח, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54<sup>b</sup> רַחַח קַרְחַח a chip of broom.—*Pl.* רַחַח, רַחַח. Targ. Job XXX, 4 קַרְחַח רַחַח ed. Lag. (read: רַחַח or קַרְחַח; oth. ed. רַחַח); sec. vers. רַחַח רַחַח (ed. Wil. רַחַח; h. text רַחַח).

כְּרַחַח (cmp. רַחַח) *to tremble, shake.*

*Nif.* רַחַח *to be startled; to be startled and move backward, to start back.* Par. III, 3. Y. R. Hash II, beg. 57<sup>d</sup> רַחַח לְאֵחָרֵיךְ I started back (was astonished); (Tosef. ib. I, 15 רַחַח וְכַחַח; Bab. ib. 22<sup>b</sup> רַחַח וְכַחַח; Ms. M. 2 רַחַח, read: רַחַח); a. fr.

*Hif.* רַחַח 1) same. Y. Ber. III, 6<sup>d</sup> bot. רַחַח וְכַחַח and he shrank back from it, as one shrinks from a serpent. Num. R. s. 12<sup>a</sup> רַחַח וְכַחַח... רַחַח three things did Moses hear by which he was startled (puzzled); a. e.—2) (cmp. רַחַח) *to be excited; (of a serpent) to hiss.* Gen. R. s. 10 רַחַח רַחַח רַחַח saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9<sup>a</sup> bot. רַחַח וְכַחַח but if the serpent comes against him in

excitement, opp. ברוך; a. e.—3) to frighten away. Sabb. 55<sup>b</sup> (play on פרוח, Gen. XLIX, 4) וזעיתה דירקתה פרוחא וב' thou didst scare her, thou didst frighten her away, and sin flew from thee.

רתת ch. same, 1) to tremble, be startled. Targ. Lam. I, 8 ורתתה (Ar. רתתה). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) to be excited. Targ. Y. II Deut. XIX, 6 (Y. I רתת; h. text רתת).

Af. רתת to cause to shrink back, withdraw. Targ. Lam. II, 3. Ib. I, 13 ורתת קל קרב ed. Lag. (in oth. ed. רתת omitted) he made me turn my back in fear before &; (Ar. רתת, Pa.).—Part. pass. רתת excited, trembling. Erub. 67<sup>a</sup> ורתת שיפוטתה ממתנתה וב' (in astonishment) at the erudition of &;; (Ar. מרתת מתנת) he trembled &.). Ib. מרתת כוליה גופיה מפילפילא וב' his whole body shook (in wonder) at the ingenious argument of &;; (Ar. s. v. רתת: מרתת).

Pa. רתת same, v. supra.

Ithpa. רתת to bubble, boil. Targ. II Esth. I, 2 (3) וחמא רתת דמירקת בארעא . . . and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57<sup>b</sup> מרתת).

רתת (cmp. רתת, a. b. h. רתת) to join. Denom. רתת (cmp. רתת, רתת).

Pi. רתת (denom. of רתת) to store. Tosef. B. Mets. VIII, 30 לא רתת על גבי יין כפני שטותן וב' ed. Zuck. he must not store wine over it, because he overloads the walls; (oth. ed. לא רתת מפני שמתחשין וב' he must not turn the dwelling into a store house, because they (the stored things) weaken &).

רתת (b. h.; cmp. רתת) to join; (denom. מרתת, v. מרתת, מרתת, מרתת, whence: רתת (cmp. רתת) to strike with the knuckles. Tosef. Zab. IV, 1 רתת ed. Zuck. (ed. רתת, corr. acc.) if he knuckles him, contrad. רתת.

Hif. רתת 1) to knock. Y. Ber. I, 2<sup>d</sup> bot. על וד' (not יתרוקק) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) והקב"ה אי רשנה . . . והקב"ה 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, . . . 'open unto me &.' Ib. s. 27 . . . כשנגלה when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &. Pesik. Ahäre, p. 176<sup>a</sup> שאם וב' Ar. (ed. רתת Pi.) if he knocks, they will open for him (if he studies, he will enter into the interior of learning). if for Talmud &;; Lev. R. s. 21 רתת; a. e.—2) (with אתר) to shake the fist at, to rebel. Gen. R. s. 45 'והיה כל מי שח' אתר בדת דתין וב' whosoever rebelled against divine justice, did not come out unscathed from under its hands.

Pi. רתת to knock, v. supra.

Nif. רתת to be joined, welded. Cant. R. to IV, 4 (expl. נרתוקת, Ib.) כמין שתיים נרתוקת (נרתוקת, v. נרתוקת).

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

רתת, רתת m. (preced.) chain-like fence, twisted hedge. B. Mets. 107<sup>b</sup> top ורתת שורא ור' when he surrounds his field with a wall or a hedge (excluding it from sight).

רתת (cmp. רתת) to tremble, shake. Num. R. s. 12<sup>11</sup> עד וב' היה העולם רוותה . . . before the Tabernacle was erected, the world was unstable, opp. נחבסס, v. גבסס. Sot. 8<sup>a</sup> רוותה אכא בנייהו רוותה the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); and ורוותה מי משקין but even if she trembles, dare we permit two women to take the test simultaneously?

Pi. רתת same. Hull. 24<sup>b</sup> (expl. שיוקין עד) רוותה until he trembles (from old age). Gen. R. s. 5, end כיון מרתתם . . . שנברא when iron was created, the trees began to tremble; אמר להן למה אתם מרתתים וב' said the iron to them, why do you tremble, allow no wood to be put into me, &. Num. R. s. 20, beg. היה מרתת על עצמו he began to tremble for his own safety. Ex. R. s. 29 הרתת מרתת מקום והיתה מרתתה she made room (for the king) and trembled; a. e.

Hif. רתת same. Ib. וישראל מרתתין and the Israelites trembled. Ib. s. 27 עומד ומרתת וב' and the servant stood before the king trembling. Ib. [read:] למה אתה מרתת (some ed. מרתת) why dost thou tremble?; a. e.

רתת, רתת ch. same. Targ. Esth. V, 9 (h. text רתת). Targ. Ps. XXXII, 8. Ib. XCVI, 9 רתתו ed. Lag. (ed. Wil. רתתו). Ib. LXXVII, 17 רתתו ed. Lag. (ed. Wil. רתתו); a. fr.—B. Bath. 167<sup>a</sup> רתת רתת Rashb. whose hand trembled (ed. רתת רתת Ms. R. רתת רתת who trembled with his hand).

Pa. רתת to shake, frighten. Targ. Job IV, 10 מרתתין מרתתין Ms. (ed. Lag. מרתתין, corr. acc., or מרתתין וב' מרתתין, corr. acc.) frighten cities with their robberies.

Af. רתת 1) to tremble. Targ. Y. I Num. XXI, 34.—2) to frighten, v. supra.

Ithpe. רתת to shake, be frightened, afraid. Hull. 96<sup>a</sup> א' רתתו he was frightened, and the knife fell out of his hand. Ib. מרתתו . . . מרתתו Ab. Zar. 22<sup>b</sup> לא מרתתו they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מרתתת she is afraid. B. Bath. l. c., v. supra.

רתת m. (preced.; b. h. רתת) 1) trembling, awe. Ber. 22<sup>a</sup>. Lev. R. s. 11. Tanḥ. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: רתת) sweetbread, pancreas. Ber. 44<sup>b</sup>; 57<sup>b</sup>; Ab. Zar. 29<sup>a</sup> ורתת Ar. s. v. רתת (ed. Koh. רתת; יתרת; Ar. in explain. our w. uses רתת), v. רתת.





[Gen. R. s. 65 שאולה... ולא שאולה... v. next w.—Ib. s. 19 שאולה חומץ, read: שאולה, a woman asking for some vinegar.]

Hif. הַשְׁאִיל 1) to cause inquiry, to inquire. Ber. 6<sup>b</sup> ... הקב"ה מְשַׁאֵל בו if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76<sup>b</sup> ... שאלו בו instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) היה וישבת... וישאלוהו (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123<sup>a</sup> ... וישאלוהו she sat at the cross-roads and made inquiries; a. e.—2) to lend. Sabb. 148<sup>a</sup> (ref. to Mish. ib. XIII, 1, v. supra) ... וישאלוהו what is the difference, whether you say hashveni (lend me) or halveni (loan me)? ... וישאלוהו when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 ... וישאלוהו ולא וישאלוהו he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116<sup>a</sup> ... וישאלוהו things which are frequently lent out or hired out; a. fr.—הַשְׁאִיל the lender, owner of the lent object. Ib. 96<sup>a</sup>; a. fr.—[Pesik. Vayhi, p. 63<sup>a</sup> וישאלוהו, v. שאל II.]

Nif. הִשְׁאָל 1) to be asked, consulted. Yoma 73<sup>a</sup> ... וישאלוהו when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85<sup>a</sup> ... וישאלוהו the following question was asked in their presence; Kidd. 40<sup>b</sup>. Ned. 81<sup>a</sup> ... וישאלוהו this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case. Y. Ter. VIII, 46<sup>a</sup> bot. וישאלוהו a case (of T'rumah) which he had intended to have a scholar decide. Ib. וישאלוהו I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Tob. III, 6 וישאלוהו (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 וישאלוהו if they come for a decision, each of them separately; a. fr.—Esp. (כל נדרו) וישאלוהו to come before a scholar for absolution from a vow. Ned. 90<sup>a</sup> ... וישאלוהו if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; וישאלוהו he must first apply for absolution from the first part of the vow, and then from the second. Ib. וישאלוהו he must first apply for absolution from his vow of abstinence, and then from his naziritic vow. Ib. 69<sup>a</sup> וישאלוהו you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) to be borrowed, to do gratuitous service. B. Mets. 96<sup>a</sup> וישאלוהו if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. וישאלוהו (יהשאלוהו) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. וישאלוהו

if he says to his slave, go out and do work &c.; a. e.

שָׁאֵל, שָׁאֵל ch. same, 1) to ask, inquire, beg. Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 ... שָׁאֵל. Targ. Y. Deut. I, 1 ... שָׁאֵל. Targ. Ps. CXXXVII, 3; a. fr.—שָׁאֵל, v. שָׁאֵל. Sabb. 20<sup>b</sup>; 21<sup>a</sup> ... שָׁאֵל. Ib. 30<sup>a</sup> ... שָׁאֵל they asked the following question &c., v. שָׁאֵל. Taan. 21<sup>a</sup> ... שָׁאֵל if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37<sup>c</sup> ... שָׁאֵל here is a man whom you might ask; became, and they asked; a. fr.—Part. pass. שָׁאֵל Sabb. 30<sup>b</sup> ... שָׁאֵל and as to the question which I have been asked in your presence; [Rashi: שָׁאֵל which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) to borrow. Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97<sup>a</sup> ... שָׁאֵל a man borrowed a cat from his neighbor &c. Ib. ... שָׁאֵל if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. ... שָׁאֵל let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120<sup>b</sup> ... שָׁאֵל (not 'שָׁאֵל'); B. Mets. 27<sup>b</sup> ... שָׁאֵל, a. fr.—Part. pass. as ab. Ib. 97<sup>a</sup> ... שָׁאֵל you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being in my service. Ib. ... שָׁאֵל he (the teacher) is in their (the scholar's) service on the Kallah day (v. שָׁאֵל); they are in his on any other day; a. e.—Gen. R. s. 65 ... שָׁאֵל she is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

Pa. שָׁאֵל 1) same, to ask, borrow &c. Targ. Y. Ex. XII, 35; a. e.—Bets. 19<sup>a</sup> ... שָׁאֵל he came before the Rabbis to ask &c. Hull. 3<sup>b</sup> ... שָׁאֵל when he is not before us so that we could ask him. Tam. 32<sup>a</sup> ... שָׁאֵל I am asking you; a. fr.—2) to lend. Targ. Y. Ex. XII, 36.—Taan. 21<sup>b</sup>, v. שָׁאֵל. Ib. ... שָׁאֵל who heated her oven and let her neighbors use it; a. fr.

Af. שָׁאֵל, שָׁאֵל to lend. Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שָׁאֵל, corr. acc.); a. e.—Yeb. l. c. שָׁאֵל which it is customary to lend and hire out; a. e.

Ithpa. שָׁאֵל, שָׁאֵל 1) (with ב) to take leave of absence. Targ. I Sam. XX, 6.—2) (with ב) to allow one's self to be inquired of; to answer, issue an oracle. Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with ל) to bring a case up for decision, to ask. Y. Maasr. II, beg. 49<sup>c</sup> ... שָׁאֵל I asked those of the house of &c. Y. Sabb. XII, 13<sup>c</sup> bot. ... שָׁאֵל R. S. b. L. was asked. Ib. VI, 8<sup>a</sup> ... שָׁאֵל when the case was brought before Rabbi, he said &c.; a. fr.—Esp. to come before a scholar for absolution from a vow. Ned. 90<sup>a</sup> ... שָׁאֵל if he so









**שְׁבוּעָה** f. (b. h.; שָׁבַע) *oath*. Shebu. III, 1 'ש' שאכל וב' 'if he says, I swear that I will eat, or, that I shall not eat (&c. Ib. 32<sup>b</sup> למחוייב וב' 'the oath goes back to (is thrown again on) him who is bound to make it. Ib. 'ש' המחוייב כל who ever would, according to law, be bound to make oath, and is disqualified from doing so, must pay; a. fr.—ש' הפקדון, ש' היסח, ש' שיה, שְׁבוּעָה ביטוי—&c., v. פְּרִשְׁתִּי, שָׁוָא, פְּקֻדֹן, הַיִּסָּת, שָׁוָא, פְּרִשְׁתִּי &c.—ש' שבוּעָה הַרְוִיחוֹן the oath imposed by the judges, legal oath. Ib. VI, 1 Y. a. Bab. (Mish. pl.); a. fr.—Pl. שְׁבוּעוֹת. Ib. I, 1 ש' שהם שהן ארבע the transgressions in cases of oaths are of two classes, subdivided into four. Ib. 25<sup>a</sup> וב' ש' הדברים שבהם there are restrictions in vows which do not apply to oaths &c.; וב' ש' הלזה inasmuch as oaths may refer to things unsubstantial as well as to things substantial; Tosef. Ned. I, 5; a. fr.—*Sh'buoth*, name of a treatise, of the Order of N'zikin, of Misnah, Tosefta, Talmud Babli a. Y'rushalmi.

**שְׁבוּעָתָא**, v. שְׁבוּעָה.

**שְׁבוּעָתָא**, **שְׁבוּעָתָא**, **שְׁבוּעָתָא**, v. שְׁבוּעָה.

**שְׁבוּקָא** m., constr. שְׁבוּק (שְׁבַק) *remission (of taxes)*. Targ. Esth. II, 18.

**שְׁבוּקָא**, v. שְׁבוּקָא.

**שְׁבוּקָה** f. *sh'bukah*, a substitute for שְׁבוּעָה (v. פְּרִשְׁתִּי). Y. Ned. I, 37<sup>a</sup> top.

**שְׁבוּר** pr. n. m. *Shabor (Sapor I)*, king of Persia, friend of Samuel. Ber. 56<sup>a</sup>.—Trnsf. a surname of *Samuel*, and of *Raba* as influential men. B. Bath. 115<sup>b</sup>; Pes. 54<sup>a</sup> I will say something which king Shabor could not say; and who is meant by that? Samuel; ib. ובני רבא; B. Bath. l. c. רבה (Ms. M. 74); Yalk. Num. 774.

**שְׁבוּר**, v. שְׁבוּר.

**שְׁבוּרָה**, Y. Orl. I, 60<sup>d</sup> bot., v. שְׁבוּרָה.

**שְׁבוּש**, v. שְׁבוּש.

**שְׁבוּתָה** f. (שְׁבָת) *rest, abstention from secular occupation*. Sabb. 89<sup>a</sup> 'ש' שאדם צריכיה 'do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. 'ש' שבוּתָה, read: שְׁבוּתָה, v. שְׁבוּתָה].—Esp. *sh'buth*, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day. Bets. V, 2 'ש' יב' all occupations which are forbidden as *sh'buth*... on the Sabbath, are also forbidden on the Holy Days; 'ש' ואלו הן משום; and these are forbidden as *sh'buth*: you must not climb up a tree &c. Ib. 37<sup>a</sup> גיררהא 'ש' a plain act forbidden as *sh'buth*; 'ש' ררשהו 'ש' an act of exercise of authority; 'ש' אין 'ש' במקרא a religious nature. Pes. 65<sup>a</sup> דמצוה the prohibition of acts as *sh'buth* does not apply to Temple functions; a. v. fr.

**שְׁבוּתְהָאֵל**, **שְׁבוּתְהָאֵל** m. *sh'buthel, sh'buthiel*, a secondary substitute for שְׁבוּעָה. Ned. 10<sup>b</sup>, v. שְׁבוּעָה.

**שְׁבוּתָה** f. *sh'buthah*, a substitute for שְׁבוּעָה (v. פְּרִשְׁתִּי). Ned. I, 2; a. e.—Y. ib. 37<sup>a</sup> top שבוּתָה שמה (not שבוּתָה) *sh'buthah* may have the meaning of *rest* (besides a disguise for שְׁבוּעָה).

**\*שְׁבוּ** m. (cmp. שָׁוָא, פְּרִשְׁתִּי) *something brittle, rotten*. Targ. Is. V, 24 (h. text במק; LXX γῆρας; Pesh. הלא).

**שְׁבוּזָא**, **שְׁבוּזָא**, **שְׁבוּזָא** m. name of a jewel, *sapphire*. Targ. O. Ex. XXVIII, 18 (שבזיס; XXXIX, 11 (h. text כפיד). Targ. Y. Num. II, 10. Targ. Ez. XXVIII, 13. Targ. Job XXVIII, 6; 16. Targ. Lam. IV, 7.—Pl. שְׁבוּזִין. Targ. Cant. V, 14.

**שְׁבָח** (b. h.) [*to grow, spread,*] *to improve, grow in value*. B. Bath. 135<sup>b</sup> 'ש' שְׁבָחָה 'an improvement which the estate obtained of itself, i. e. a natural increase in value by growth. Ib. 143<sup>b</sup> נסכים מהמה נסכים the estate improved through outlays made from the estate; ... מהמה שבוּח' the estate improved owing to their (the heirs') own expense of labor or money; a. e.

*Hif.* הַשְּׁבִיחַ 1) *to improve, ameliorate*. B. Mets. 14<sup>b</sup> if one took unlawful possession of a field and sold it to another person who made improvements in it. B. Bath. 124<sup>b</sup> שבוּח' שהשְׁבִיחָה יורשין וב' an improvement which the heirs made after their father's death. Ib. IX, 3 השבוּח'ה לאמצע, v. אָמַצַע. Ib. הַשְּׁבִיחָה לנצחה the increase of value which she produced goes to her own profit; a. fr.—2) (neut. verb) *to improve, grow in value*. Maas. Sh. II, 1; a. e.—3) *to get bright*, v. infra.

*Pi.* הַשְּׁבִיחַ 1) [*to amplify,*] *to praise*. Erub. 19<sup>a</sup> 'ש' שְׁבִיחָה 'and not only (does he submit to God's judgment in silence), but he even praises. Succ. 27<sup>b</sup>, v. בְּעָקְבִי. Sot. VII, 8 וְהַשְּׁבִיחֵהוּ הַחֲבֵרִים and the scholars praised him for it. Mekh. Bo, s. 12 'ש' הירו וְשְׁבִיחוּ וב' they offered thanks and praise that the enemy did not see (their dead) &c. Ib. צריך לְשַׁבַּח must offer praise; a. fr.—*Part. pass.* הַשְּׁבִיחָה; f. הַשְּׁבִיחָה; pl. הַשְּׁבִיחָה a) *improved, valuable*; b) *praise-worthy*. Y. Yoma VI, 43<sup>c</sup> top בניש' 'ש' a sacrifice superior as to its body (stouter), בטראריו 'ש' better looking. Cant. R. to I, 1 המש' שבשיריהם the most precious of songs. Num. R. s. 16<sup>3</sup> (ref. to Num. XIII, 22) הן משבוּתָה 'ש' (משבוּתָה, v. פְּסִילָה; a. fr.—2) *to quiet, tame*.—*Part. pass.* as ab. Yalk. Num. 729 'ש' 'המה 'ש' how great is the strength of this lion, and how tame he is!

*Hithpa.* הַשְּׁבִיחָה 1) *to spread, (of light) get bright*. Midr. Till. to Ps. XXII הַשְּׁבִיחָה והילכה ed. Bub. (oth. ed. הַשְּׁבִיחָה *Hif.*) and at last it grows bright and brighter; Cant. R. to VI, 10 מרעבת (corr. acc.).—2) *to be improved*. Gen. R. s. 34 משהבהה היא משהבהה 'ש' the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 והולכת 'ש' *Hif.*; Midr. Till. to Ps. XI הַשְּׁבִיחָה (משבוּתָה, v. הַשְּׁבִיחָה, or הַשְּׁבִיחָה); ed. Bub. בשבה והילך. (Hif.); ed. Bub. 95 משבוּתָה; Yalk. Gen. 654 'מש' a. e.—3) *to praise one's self*. Bekh. 45<sup>b</sup> קימה בעגלי קימה the Lord prides himself on conquering men of high stature.

Ex. R. s. 9 'וכ' איתו רשע משתבח ואומר 'וכ' (Pharaoh) prides himself and says, that he is a god; a. e.—4) to be praised. Ib. s. 41 הקב"ה הִשְׁתַּבַּח שְׁמוֹ וַיְהַלְלֵהוּ זְכוֹרוֹ the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

**שָׁבַח** I ch. same, 1) to improve, rise in value; to make profit. B. Bath. 140<sup>a</sup> שָׁבְחוּ יוֹרְשֵׁי שְׁבִיתָא they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98<sup>a</sup>, v. נִסְתָּא II; a. e.—2) to praise. Part. pass. שְׁבִיחָא f. שְׁבִיחָא praise-worthy. Gitt. 80<sup>b</sup> בִּלְהוֹת בִּילְהוֹת it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. זִילָא.—3) to spread, germinate, v. שְׁבִיחָא I.

**Pa.** שָׁבַח to praise, sing. Targ. Ex. XV, 1. Targ. Ps. IV, 1 לְשִׁבְחָא (h. text לְמִנְצָא); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שְׁבַחְהוּ.]—Part. pass. מְשַׁבְּחָא f. מְשַׁבְּחָא pl. מְשַׁבְּחִין f. מְשַׁבְּחִין Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מִיָּא מְשַׁבְּחִין read: בְּמִיָּא בכל ... סְלִיֵק ש' Lam. R. to III, 9 (אֲדִירִים h. text שְׁבִיחָא).—Lam. R. to III, 9 שְׁבַחְהוּ every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57<sup>a</sup> top שְׁבַחְהוּ (corr. acc.). Snh. 42<sup>a</sup> אֲשֶׁר־יְשַׁבְּחֵנִי does he proclaim his own praise? Meg. 25<sup>b</sup> שְׁרִי לְשִׁבְחֵיהִי וּמֵאֵן דְּשִׁבְחֵיהִי וְכ' it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

**Af.** שְׁבִיחָא same. Snh. l. c., v. supra.

**Thpa.** אֲשֶׁר־יְשַׁבְּחֵנִי 1) to be praised, sing. Targ. Ps. LXXVIII, 63; a. e.—2) to praise one's self. Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11<sup>b</sup> (ref. to Ezra I, 2) מְשַׁבְּחֵנִי ... מְשַׁבְּחֵנִי it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6<sup>a</sup>, v. שְׁבִיחָא; a. e.—3) to speak with pride of, commend. Ab. Zar. 4<sup>a</sup> מְשַׁבְּחָא לְהוֹ R. A. recommended RabSafra to the heretics (saying) that he is a great man. Ber. 38<sup>a</sup> [read:] מְשַׁבְּחֵנִי (Ms. M. משבחינ, v. Rabb. D. S. a. l. note) the Rabbis recommended the son of RabZabid... (saying) that he is a great man &c. Pes. 50<sup>b</sup> אִישְׁתַּבְּחֵי מְשַׁבְּחָא בְּהָ קִרְא the Scripture commends her for it. Nidd. 14<sup>b</sup>; a. e.

**שָׁבַח** m. (preced.) 1) improvement, gain. B. Kam. 95<sup>b</sup> 'וכ' שְׁלֹשָׁה שְׂמִיךְ לְהוֹן הֵש' וּמְעִלְוִין 'וכ' there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. הַמְגִיד ש' the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80<sup>a</sup>, v. הוֹצֵאָה. B. Mets. 14<sup>a</sup>, v. שְׁבִיבֵי. Pes. 27<sup>a</sup>, a. e. הַבֶּזֶק בֶּזֶק ש' the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e.g. an *äsherah*) is forbidden; a. fr.—2) excellency, superiority, praise. Num. R. s. 161<sup>a</sup> לֹא בִּמְקוֹם הַשְׂדֵה 'וכ' they built the cities not on the best soil &c., opp. פְּסִילָה. Ib. לְהַדְרִיךְ שְׁבִיחָהּ ש' to let them know the superiority of the land of Israel, v. שְׁבַחְהוּ. Erub. 18<sup>b</sup> מִקְצַת שְׁבִיחָהּ ש' אַרְבַּע 'וכ' you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

'וכ' מִתְחִיל בְּגוֹת וּמְסִיחִים בְּש' you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117<sup>a</sup> בְּנִשְׂרָה מֵאֲמִרוֹהּ ש' 'וכ' the Book of Psalms uses ten expressions of praise &c.; שְׁבִיחָהּ ש' the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33<sup>b</sup> (ref. to Ex. XXXIII, 8) וְהָד אָמַר לֵש' and one says, they looked after Moses with the purpose of praising him, v. גְּנָאִי; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25<sup>b</sup> קוֹרִיִן אֹתוֹ לֵש' are in reading changed for a more aesthetic expression, v. גְּנָאִי.—[Tanh. Vaëra 9 וַיִּרְאֵהוּ שְׁבַחֵן, read: שְׁבִיחָו, v. שְׁתַּחֲוֹ I.]

**שָׁבַח** II, שְׁבִיחָא ch. same, 1) increase, amelioration, profit. B. Mets. 15<sup>a</sup> וּפִירִי ש' וּפִירִי ש' (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. לֹקַח מִגּוֹלֵן לִיה לִיה ש' he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.<sup>b</sup>; ib. 110<sup>b</sup>; B. Kam. 96<sup>a</sup> שִׁירֵי ש' give me a *griva* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124<sup>b</sup> דִּאֲרִיחָהּ בְּרִשְׁתֵּיהִי ש' an increase in value which is in his (the heir's) possession, opp. בְּלוּהָ an outstanding loan; a. fr.—Pl. שְׁבִיחָהּ, שְׁבִיחָהּ B. Mets. 15<sup>a</sup> וּשְׁבִיחָהּ, v. מְגַלָּא.—2) praise. Targ. Ps. XL, 4 (ed. Wil. שְׁבַחְהוּ). Targ. Ps. CXLV, 21 (some ed. שְׁבִיחָא); a. fr.—Sot. 42<sup>b</sup> לְאֲדוּמֵי דְדוֹד לְאֲדוּמֵי דְדוֹד to make known David's praise (valor); a. e.—Pl. as ab. Ber. 6<sup>a</sup> מִשְׁתַּבַּח קוֹב"הּ בְּשִׁבְחֵיהִי דִּישְׂרָאֵל does the Lord pride himself on the praises of Israel? Ib. 33<sup>b</sup> הֲסִימַתִּיהוּ לְכוֹלֵהוּ ש' דְּמִרְךָ hast thou finally counted all the excellencies of thy Master?; a. e.

**שְׁבִיחָא** m. (preced.) singer.—\*Targ. Ps. IV, 1, a. fr. לֵש' (h. text לְמִנְצָא) I.—Pl. שְׁבִיחִין Cant. R. to I, 1 end (expl. שִׁירוֹת הַיֵּכָל, Am. VIII, 3) שְׁבִיחֵי דְהַיְכָלָא (not שְׁבִיחָהּ) the singers of the Temple; Yalk. ib. 980.

**שְׁבִיחָא** f. שְׁבִיחָא, praise. Targ. Ps. XXXIII, 1 יֵאֵרָא ש' Ms. (ed. רִיא, corr. acc., or read שְׁבַחָא).

**שָׁבַח** (denom. of שָׁבַח, cmp. σπαθῶν fr. σπάθη) to press the weaving rod, to make the web close (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75<sup>b</sup>; 97<sup>b</sup> הַשּׁוֹבֵט, contrad. קָבֵט. Y. ib. XII, 13<sup>c</sup> bot., a. e., v. הַקָּבֵט. Bab. ib. 92<sup>b</sup> ... בְּכַרְבֵי וּשְׁבִיבֵי... שְׁנַיִם if two persons take hold of the shuttle and press; a. e.

**שָׁבַח** I ch. (v. preced.) to strike with the rod, to beat. Targ. Y. I Deut. XXIV, 20.

**שָׁבַח** m. (b. h.; cmp. בַּטַּח a. deriv.) 1) rod, staff. Snh. 5<sup>a</sup> (ref. to Gen. XLIX, 10) הֵכָא ש' וְהָהֵם מְחוּקֵק here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. בְּש' ... אֵלֵי רֵאשֵׁי those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11<sup>b</sup> הֵכָא ש' וְהָהֵם מְחוּקֵק there (in Babylonia) the rod &c.; a. e.—[Tanh. B'midd. 16 הֵש' אֵינִי מְסַפֵּיק.—2) (cmp. מִשְׁבָּחָהּ



XXXI, 26 שְׁבִיתָה (O. שְׁבִיתָה; Ms. I שְׁבִיתָה; ed. Berl. שְׁבִיתָה).—Kidd. 81<sup>a</sup> שְׁבִיתָה; Keth. 23<sup>a</sup> שְׁבִיתָה captured women.

שְׁבִיל m. (b. h.; שבל, *Shaf.* of רבּל) path. Peah II, 1 a public path through fields; ש' היחיד a private path, *contrad.* דרך. Ex. R. s. 25 ב"ד עשה לו' ש' בדרך. Ex. R. s. 25 ב"ד עשה לו' ש' בדרך a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִין, שְׁבִילִין. B. Kam. 81<sup>a</sup> ומתלכסם בְּשְׁבִילֵי ש' ומתלכסם בְּשְׁבִילֵי ש' until the second rainfall (v. רְבִיעֵה; T'an. 6<sup>b</sup>; Tosef. Shebi. VII, 18 ש' שבשורת. Lev. R. s. 4 ש' וב' וזו דומה לשני ש' וב' if a person had before him two paths, one smooth & Y. Hag. II, 77<sup>a</sup> bot. ש' וב' התורה הזו דומה לשני ש' וב' the Torah is like two paths, the one of fire, the other of snow & Tanh. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֵהָ של תורה וב' the paths of the Torah and its sections; a. e.—Naz. 8<sup>b</sup> ומהלכסם בְּשְׁבִילֵי ש' כמין שְׁבִילֵי שְׁבִילֵי ש' on account of, for the sake of; because. Ber. 58<sup>a</sup> בְּשְׁבִילֵי ש' for my sake. Ib. 20<sup>a</sup> בְּש' אשה ובניו for his wife and children. Taan. 20<sup>a</sup> בְּשְׁבִילֵךָ for thy sake. Ib. <sup>b</sup> בְּשְׁבִילֵךָם for your sake. Sabb. II, 4 בְּש' שתהא מנוגעת ב' in order that it may drip. Ib. 5 בְּש' החולה for the sake of a patient, that he may sleep. Succ. 29<sup>a</sup> בְּש' ארבעה דברים for four reasons. Sot. 46<sup>b</sup> בְּש' because this Canaanite showed the way with his finger. Num. R. s. 36 שְׁלחה ב' וב' she sent for R. J.; a. v. fr.

שְׁבִילָה ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילִין, שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִילִין, *corr. acc.*). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58<sup>b</sup> דשמיא I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) דש' דאורייתא כבישין אלו דש' those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35<sup>a</sup> שבילי תעלא, v. שְׁבִילָה.]

שְׁבִיט m. (b. h.; שבס, *cmp.* שְׁבִישׁ; *cmp.* b. h. שְׁרוּץ) a band, esp. (של סבכה) metal (or woolen) band with which the hair-net is fastened. Tosef. Kel. B. Bath. V, 15 ש' של סבכה נמא וב' a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 וב' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 ש' שלח ש' the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שְׁבִיט ש' של סבכה; ib. ch. XI, Par. 10 שְׁבִיט ש' של סבכה a woolen net-band. Y. Sabb. VI, 8<sup>b</sup> bot. (ref. to שְׁבִיט, Is. III, 18) braided bands (v. סְלִבְוִיָּה) של סבכה אמר ש' as you say, *shabis* of the hair-net.

שְׁבִיטָה ch. same.—*Pl.* שְׁבִיטָה. Targ. Is. III, 18.

שְׁבִיטָה, v. שְׁבִיט I.

שְׁבִיעָה m. = h. שְׁבִיעִי, seventh. Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעָה, שְׁבִיעָה, שְׁבִיעָה. Targ. O. Lev. XXIII, 16 (Y. שְׁבִיעָה). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעָה). Targ. Job V, 19; a. fr.

שְׁבִיעָה f. (שְׁבִיעַ) being sated, satiation. Yoma 79<sup>b</sup> (ref. to Deut. XI, 15) וב' אכילה שיש בה ש' וב' (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) וב' לשתן ריחה לשתן ש' וב' expressing fill, satiation &c., v. רְוִיָּה; Tanh. Pinh. 12; Num. R. s. 21<sup>17</sup>; Y. Succ. IV, 54<sup>d</sup> top שְׁבִיעָה (*corr. acc.*).

שְׁבִיעִי m. (b. h.; שְׁבִיעַ) seventh. Succ. V, 6 ב' on the seventh day of Succoth. Lev. R. s. 29 ש' הריב ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. כל הש' וב' all seventh things are precious.—*Fem.* שְׁבִיעִית. Ib.; a. fr.—Esp. *the seventh year, Sabbatical year.* Shebi. I, 1 ש' ערב ש' the year preceding the Sabbatical year; ib. 4 ש' מוצאי ש' III. Snh. III, 3 ש' סוחרר ש' traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִית. Y. ib. 21<sup>a</sup> bot. ש' ש' we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37<sup>d</sup> bot. (not שני).—*Sh' bi' ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁבִיעָה, שְׁבִיעָה, v. שְׁבִיעָה.

שְׁבִיץ, v. שְׁבִיעַ.

שְׁבִיץ m. (שְׁבִיץ; v. שְׁבִיץ I) abandoned; spontaneous growth. Targ. Y. Lev. XXV, 5 כתי ש' (h. text ספיה).—*Pl.* שְׁבִיץ, v. שְׁבִיץ.

שְׁבִיבָה f. (שְׁבִיב) remission, forgiveness. Targ. Ps. CXXX, 4 (h. text סליחה).

שְׁבִירָה, v. שְׁבִיר.

שְׁבִירָה f. (שְׁבִיר) breaking. Y. Orl. I, 60 bot. (not שְׁבִירָה) breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70<sup>a</sup>; a. fr., v. שְׁבִירָה.

שְׁבִישׁ, v. שְׁבִישׁ.

שְׁבִישָׁה, שְׁבִישָׁה, v. שְׁבִישָׁה.

שְׁבִיטָה f. (שְׁבִיט) 1) resting, making a day station esp. over the Sabbath. Maasr. II, 3 ש' מניח למקום ש' עד שהוא מגיע למקום ש' until he reaches a place where he intends to rest, *contrad.* לילה לילה night lodging. Y. ib. 49<sup>d</sup> top, v. לילה.—Esp. *appointing a place to be the centre of Sabbath movements, Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מי ש' if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; שְׁבִיטָה בעיקרו my Sabbath camp be at its root. Ib. 8 שְׁבִיטָה במקומי ש' my Sabbath centre be where I am now. Ib. 45<sup>b</sup> תפשי תפשי objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. תפשי תפשי הנכרי אין קוין ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them



Shebu. 29<sup>a</sup> 'א' וְכִי קָא מְשַׁבְּעַת אֲדַרְתָּא דִּירִידָה א' perhaps that man saw a huge bird and called it *gamla* (camel), and when he swore (that he saw a camel fly in the air), he swore in his sense. Ib. קָא מְשַׁבְּעַת... קָא מְשַׁבְּעַת דְּכִי שֶׁכֵּן קָא מְשַׁבְּעַת (that he has paid the money), he swears to the truth in his sense (having given him tokens, v. אֲסִיקְתָּהּ). Ib. 32<sup>b</sup> 'א' הוּא מְשַׁבְּעָנָא וְכִי אִי if thou hadst come and testified for me, I should have been assigned an oath and received my claim; מִי יִרְמַר דְּמְשַׁבְּעָנָא; מי ויירמר דמְשַׁבְּעָנָא מי ויירמר דמְשַׁבְּעָנָא? Ib. וְאִנְיָא וְאִנְיָא shall he be admitted to an oath? Ib. 26<sup>a</sup> וְאִנְיָא וְאִנְיָא בְּשִׁקְרָא אִימְרֵי and have I sworn falsely?; a. fr.

Af. אִימְרֵי as preced. Hif. Targ. Y. II Ex. XIII, 19 [read:] מְשַׁבְּעַת. Targ. Cant. II, 7. Targ. Cant. II, 4; a. e.—Shebu. 36<sup>a</sup> אִימְרֵי וְלִירְמַרְתֵּיהוּ he made them swear, and also pronounced a curse upon them. Ib. 41<sup>a</sup> לֹא מְשַׁבְּעִין לֵיהּ we do not put him to an oath; a. fr.

שָׁבַע I, m. (b. h.); next w.) *sated, filled, satisfied*. Gitt. 56<sup>a</sup> 'א' רָבִבָּא וְרָבִבָּא, v. לְשִׁבְעוּ וְכִי Lev. R. s. 34 'א' רָבִבָּא I; a. fr.—Pl. טְבִיבִין, טְבִיבִין, טְבִיבִין. Joma 74<sup>b</sup> 'א' רָבִבָּא רָבִבָּא רָבִבָּא... רָבִבָּא רָבִבָּא רָבִבָּא blind persons eat and are not satisfied. Taan. 10<sup>b</sup> אֵל הָרָא'וּ אֵל הָרָא'וּ Ms. M. (v. Rabb. D. S. a. l. note) make no show of your plenty before the sons of Esau or of Ishmael, lest they envy you; Yalk. Gen. 148; a. e.—Fem. טְבִיבָהּ. Y. Ab. Zar. III, 42<sup>c</sup> top the Lord allows the righteous in this world to see their (future) reward, 'א' וְנִפְשָׁם וְנִפְשָׁם and they feel satisfied and go to sleep; a. e.—Pl. טְבִיבִין. Midr. Sam. ch. XIII (ref. to I Sam. IX, 12, sq.) מִמֶּנּוּ 'א' וְלֹא הָיוּ 'א' why this lengthy speech? It intimates that they looked at the beauty of Saul and could not see enough of it; a. e.

שָׁבַע II (b. h.; cmp. סָבַע III) *to be filled, to have plenty, be satisfied*. Sabb. 113<sup>b</sup> (ref. to Ruth II, 14) וְהָאֵכֶל בְּעוֹלָם וְהָאֵכֶל בְּעוֹלָם she (Israel) will eat in this world, will have plenty in the Messianic days, and leave over for the hereafter. Succ. 52<sup>b</sup>, v. רָבִבָּא II; a. e.

Hif. לְהַשְׁבִּיעַ *to satisfy*. Gen. R. s. 76, end וְהַשְׁבִּיעַ עֵינָיו וְכִי in order to satisfy the eyes of the wicked man. Y. Keth. V, 30<sup>b</sup> וְהַשְׁבִּיעָהּ; Succ. l. c. מְשַׁבְּעֵנּוּ, v. רָבִבָּא II. Snh. 100<sup>a</sup>; a. fr.—Ib. 29<sup>b</sup> אֵת עַצְמוֹ אֵת עַצְמוֹ a man is wont not to declare himself wealthy (to disclaim wealth, by saying that he is in debt, even if he is not); as man is wont to disclaim wealth for himself, so is he likely to disclaim it for his heirs (therefore an ante-mortem confession of indebtedness does not establish a claim against heirs).

Pi. מְשַׁבְּעַת same.—Part. pass. מְשַׁבְּעָהּ. Lev. R. s. 29 (play on לְשַׁבְּעָהּ, Lev. XXIII, 24) אֶחָד חֹדֶשׁ אֶחָד חֹדֶשׁ a month which is plentiful in every thing &c.

Hithpa. הִשְׁבַּעְתָּ *to be satiated, sick*. Num. R. s. 14 חָרִיד חָרִיד v. חָרִידָהּ, v. חָרִידָהּ I.

שָׁבַע, סָבַע ch. same, *to be satisfied, saturated*. Targ. O. Ex. XVI, 8 לְמִשְׁבֹּעַ ed. Berl. (ed. Amst. לְמִשְׁבֹּעַ); Y. לְמִשְׁבֹּעַ. Targ. Ps. CIV, 16 (Ms. ט); a. fr.—Part. טְבִיבִין, טְבִיבִין, טְבִיבִין; f. טְבִיבָהּ, טְבִיבָהּ. Targ. Prov. XXX, 22 דְּשִׁבְעֵי ed. Lag. (Ms. דְּשִׁבְעֵי; דְּשִׁבְעֵי, טְבִיבָהּ ed. Wil. דְּשִׁבְעֵי). Targ. Job XLII, 17. Targ. Gen. XXV, 8.

Targ. Prov. XXVII, 7; a. fr.—Pesik. R. s. 16; Pesik. Eth Korb., p. 57<sup>b</sup>, a. e., v. וְנִי; a. e.

Pi. אִשְׁבַּעְתָּ, אִשְׁבַּעְתָּ *to satisfy*. Targ. Ps. XC, 14. Ib. CVII, 9; a. fr.—Taan. 24<sup>a</sup> דְּרַשְׁתְּוֹן בְּרַךְ... דְּרַשְׁתְּוֹן the Lord satisfy thee, as thy son has satisfied us. Yoma 79<sup>b</sup> מְשַׁבְּעֵי מְשַׁבְּעֵי is enough to satisfy the appetite. Gitt. 70<sup>a</sup> דְּתַמְרֵי מְשַׁבְּעֵי וְכִי dates satisfy, heat &c.; Keth. 10<sup>b</sup>; a. e.

\*Ithpa. אִשְׁבַּעְתָּ (cmp. נָבַחָהּ) *to be swollen*. Esth. R. to III, 14 קְרוֹסוּלִיָּהּ 'א' (omitted in Yalk. ib. 1056) his ankle was swollen.

שָׁבַע, שָׁבַע, שָׁבַע, v. שָׁבַע, שָׁבַע, a. שָׁבַע.

שָׁבַע, v. שָׁבַע I.

שָׁבַע, v. שָׁבַע.

שָׁבַע, v. שָׁבַע.

שָׁבַע, v. שָׁבַע I.

שָׁבַע (b. h.), Pi. שָׁבַע (cmp. שָׁבַע; Syr. שבץ *confudit, miscuit*) *to interweave; to checker, adorn vessels with designs*. Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10 כֹּל שְׁחִיָּא כֹּל שְׁחִיָּא any unfinished vessel which is... to be adorned with designs.

\*שָׁבַע = next w. Pesik. R. s. 44 שָׁבַע בְּבֵיתָא וְכִי leave him in prison, and let him be famished &c.; (Yalk. Hos. 531 חֲבוּשְׁתֵּיהּ, not חֲבוּשְׁתֵּיהּ, v. חֲבוּשְׁתֵּיהּ).

שָׁבַע (corresp. to h. שָׁבַע 1) *to leave, let go; to forsake, abandon; to leave behind; to bequeath*. Targ. Jer. LI, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (h. text הִנְיָהּ); a. v. fr.—Part. pass. שָׁבַע; f. שָׁבַע; pl. שָׁבַע. Targ. Jer. LI, 5 (h. text אֲלֵמִן). Targ. Ez. XXXVI, 4. Ib. XLI, 9; 11 (h. text מְנַחֵת); a. fr.—Y. Nidd. II, end, 50<sup>b</sup> אֲמַר שָׁבַע לְצַפְרָא he said (to the woman), leave it (with me) for the morning. Sabb. 32<sup>a</sup> וְכִי שָׁבַע מִי וְכִי Yoma 22<sup>a</sup> אֲשִׁיבֶנּוּ, v. אֲשִׁיבֶנּוּ. Arakh. 22<sup>a</sup> וְכִי שָׁבַע מִי וְכִי shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. מִי שָׁבַע לֵיהּ do we allow him (to take interest)? B. Bath. 125<sup>a</sup> 'א' לֹא הָיָה מֵוֶת 'א' it is not these coins that their father left them (when he died). Gitt. 37<sup>b</sup>, a. fr. 'א' לֹא שָׁבַע (אִינְשָׁא וְכִי) (לא שבק) לא שָׁבַע (אִינְשָׁא וְכִי) when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92<sup>a</sup> אִינְשָׁא 'א' לא שָׁבַע Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91<sup>b</sup> לֹא שָׁבַע הָיָה 'א' if this were the law, thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive*. Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end וְשָׁבַע יִרְאֵי... דְּשָׁבַע it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. שָׁבַע לְךָ וְהָאֵת שָׁבַע לְךָ this is remitted to thee, and this is forgiven thee; a. e.—3) *to let go, send away, divorce*. Gen. R. s. 17 אֲנִיבְרָא הָרָא 'א' שָׁבַע לְךָ אֲנִיבְרָא send that woman away, for she does thee no honor; ib. שָׁבַע לְךָ אֲנִיבְרָא send that bad woman away;





*struction, calamity.* Gen. R. s. 91 (play on שָׁבֵר Gen. XLII, 1, a. שָׁבֵר) 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. והלא כבר נאמר... יש ש' and all the land of Egypt was hungry? what is meant by 'there is a calamity in Egypt?' &c. Pesik. Vattom., p. 129<sup>b</sup> (not שָׁבֵר); Yalk. Ps. 816, v. שָׁבֵר I; a. e.—*Pl.* שָׁבֵרִים constr. שָׁבֵרִים. Gen. R. s. 30 (ref. to Job XII, 5) שָׁבֵרִים מוכנים לשיני ש' they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deep). Ex. R. s. 18, v. שָׁבֵר I. Kel. XI, 3, a. fr. שָׁבֵרִים שְׁבֵרִים fragments of vessels, broken vessels. B. Bath. 14<sup>b</sup> לוחות שְׁבֵרִים שָׁבֵרִים the tablets broken by Moses. Ber. 8<sup>b</sup> לוחות ושְׁבֵרִים בוקן... לוחות ושְׁבֵרִים וב' 8<sup>b</sup> to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99<sup>a</sup>; a. fr.—2) a broken ejaculation, sigh, esp. the broken disconnected sounds produced on the *Shofar*. Y. Taan. II, 65<sup>b</sup> top (play on שָׁבֵר, Gen. II, 6) שָׁבֵר מלמכן ש' כלשהו when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 34<sup>a</sup> שִׁירֵי תְרוּעָה ש' שִׁירֵי תְרוּעָה the value of a *tr'ū'ah* (a succession of tremulous sounds) is equal to three *sh'barim*. Ib. שְׁלֹשָׁה ש' אַחֲרָיו... שְׁלֹשָׁה ש' אַחֲרָיו R. Abbahu introduced in *Cæsaræa* (for the New Year's Day) the blowing of a *tki'ah* (a succession of connected notes), three *sh'barim*, a *tr'ū'ah*, and a *tki'ah*; a. e.

שָׁבֵר II m. (b. h.; preced.; v. Gen. XLII, 19 a. 33, comp. Ps. CIV, 11; v. Ehrlich *Mikra ki-Pheschutō*, p. 114 sq.) (*sale of*) provisions (in time of famine). Gen. R. s. 91 'יש אוכל במצרים שאמר הכתוב יש ש' וב' why does not the Scripture say (Gen. XLII, 1) 'there was *okhel* (food) in Egypt? (why is it) that the text says, 'there was *sheber*'?

שָׁבֵר m. (denom. of שָׁבֵר II, בָּרָא) [*boy*, Syr.,] simple, foolish (corresp. to h. פְּחִי). Targ. Prov. IX, 4 (some ed. שָׁבֵר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שָׁבֵר). Targ. Ps. XIX, 8 (ed. Lag. שָׁבֵר; ed. Wil. שָׁבֵר, corr. acc.); a. e.—*Pl.* שָׁבֵרִים. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שָׁבֵרָה. Ib. IX, 13 (ed. Wil. שָׁבֵרָה; some ed. שָׁבֵר, corr. acc.).

שָׁבֵר m. (comp. שָׁבֵרִים) *mullein*, a plant the woolly leaves of which are used for wicks (φλόμος λυχνίτις or ἵψυλλίς; v. Löw Pfl., p. 67). Sabb. 20<sup>b</sup>, expl. פתילה המדבר. (ed. Sonc. שָׁבֵרָה, oth. early ed. שָׁבֵר).

שָׁבֵרָה f. (comp. שָׁבֵרִים) *blinking*. Y. Hag. II, 77<sup>d</sup> 'ש' עינה חזרה ש' one of her eyes was blinking.

שָׁבֵרִים m. (שָׁבֵר II) *sale of provisions, market price*. Gen. R. s. 8 'ישנה דמים אלו לאלו מה ש' נשנה דמים (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

שָׁבֵרָה f. (שָׁבֵר) *simplicity*. Targ. Prov. I, 22.

שָׁבֵרִים m. (comp. next wd.) name of a certain animal living in the water, water snake (?).—*Pl.* שָׁבֵרִים. Mekh. Yithro, Bahod., s. 6; Yalk. Ex. 286.

שָׁבֵרִים m. pl. (= שָׁבֵר, v. שָׁבֵר; comp. שָׁבֵרִים a. שָׁבֵרִים) *being dazzled, blinking, temporary blindness, loss of direction*. Targ. O. Gen. XIX, 11 (ed. Berl. שָׁבֵרִים). Targ. II Kings VI, 18.—Yoma 28<sup>b</sup> 'ש' רשמיטא וב' the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69<sup>a</sup> ש' sudden blindness occurring in day-time (from dazzling light). Ib. רשמיטא ש' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) ש' שָׁבֵרִים of N, son of N, leave &c. Ab. Zar. 12<sup>b</sup>; Pes. 112<sup>a</sup> ש' סכנת ש' the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) 'ש' ברירי וב' let him say to himself, N, son of N, my [thy] mother told me, be on guard against *shabriré*: *shabriré, v'riré, rivé yivé, ré*.

שָׁבֵשׂ (= שָׁבֵשׂ, comp. שָׁבֵשׂ) *to run in all directions, blunder*.

*Pi.* שָׁבֵשׂ *to entangle, confound; part. pass.* שָׁבֵשׂ; f. שָׁבֵשָׂה *thrown into confusion*. Yeb. XVI, 7, v. שָׁבֵשָׂה. Lev. R. s. 35; Cant. R. to VI, 11.

*Hithpa.* שָׁבֵשָׂה *to be entangled*. Midr. Till. to Ps. XVIII, 11 (משחמטות) ed. Bub. (oth. ed. משחמטות) and the hoofs of their horses were entangled (caught in the mud).

שָׁבֵשָׂה, *Pa.* שָׁבֵשָׂה 1) (denom. of שָׁבֵשָׂה) *to branch off, send forth branches*. Targ. Ps. LXXX, 12 שָׁבֵשָׂה Ms. (ed. Wil. שָׁבֵשָׂה, Pe.).—2) *to cut branches, harvest grapes*. B. Mets. 73<sup>a</sup>, v. שָׁבֵשָׂה—3) (v. preced.) *to entangle, confound, overpower*. Targ. Jer. XX, 7 (הַשָּׁבֵשָׂה); Targ. II Esth. I, 2. Targ. Koh. V, 1.—*Part. pass.* שָׁבֵשָׂה; *pl.* שָׁבֵשָׂה. Targ. Job XL, 17 (Ms. שָׁבֵשָׂה *Ithpa.*); h. text שָׁבֵשָׂה.—Yeb. 75<sup>b</sup> 'ש' שָׁבֵשָׂה למרמור וב' she only wanted to confuse M' remar (test his ingenuity). Ib. 108<sup>b</sup> 'ש' אזל... איירי because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. הוא כבר שָׁבֵשָׂה ולא אישָׁבֵשָׂה (not influenced. Ned. 89<sup>b</sup> שָׁבֵשָׂה ואנסברה וב' Rashi ואינסבר, he persuaded him and made him take a wife.

*Ithpa.* שָׁבֵשָׂה 1) *to be entangled*. Targ. Lam. I, 14 (ed. Lag. a. oth. אִישָׁבֵשָׂה, oth. ed. אִישָׁבֵשָׂה, corr. acc.; h. text אִישָׁבֵשָׂה).—2) *to be confounded*. Targ. Jer. I. c. (h. text אִישָׁבֵשָׂה). Ib. L, 36 (h. text אִישָׁבֵשָׂה). Targ. Ez. XXIV, 10.—Yeb. I. c. אִישָׁבֵשָׂה (marg. corr. אִישָׁבֵשָׂה), v. supra.—Esp. *to blunder, be mistaken*. Pes. 17<sup>a</sup> 'ש' אישָׁבֵשָׂה כהני the answer of the priests was erroneous. Shebu. 28<sup>b</sup> 'ש' אִישָׁבֵשָׂה thou art mistaken; Zeb. 26<sup>a</sup>.—V. שָׁבֵשָׂה.

שָׁבֵשָׂה m., pl. שָׁבֵשָׂה = next w. Yalk. Ez. 362, v. שָׁבֵשָׂה.

שָׁבֵשָׂה, שִׁי m. (preced. wds.) *ramification, branch*.

Targ. Job XV, 30.—Y. Peah I, 15<sup>d</sup> bot דניר 'ש' כתיב... נחה: זב' a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. *שָׁבֵט*. B. Mets. 73<sup>a</sup>, v. next w.—Pl. *שָׁבֵט*. Targ. O. Gen. XL, 10; 12. Targ. Joel I, 7 (ed. Wil. *שָׁבֵט*). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 היה ברוקד אתלה 'ש' used to dance (before bridal couples) with three branches; Keth. 17<sup>a</sup> ברוקד אתלה (add: 'ש'). Gen. R. l. c. רהיה לקיט 'ש' because he took branches from them and danced &c.; a. e.

*שָׁבֵט* m. (preced.) *he that cuts the vines, i. e. he that advances money on the grapes on the vines; in gen. he that buys produce in the field; [Rashi: he that advances seed grain to be returned in new grain].—Pl. constr. *שָׁבֵט*. B. Mets. 73<sup>a</sup> *שָׁבֵט* Ar. a. Rashi (ed. *שָׁבֵט* שבט, Ms. H. *שָׁבֵט*, v. *שָׁבֵט*.)*

*שָׁבֵט* (preced. wds.) to plait branches. Y. Sot. IX, 24<sup>b</sup> bot. ר' רימיה *שָׁבֵט* ולבש עטרה וז' R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 ר' רימיה רשבטב v. *שָׁבֵט*.]

*שָׁבֵט* (preced., v. *שָׁבֵט*) to drive shoots, sprout. Targ. Job XIV, 7 (h. text *שָׁבֵט*).

*שָׁבֵט* f. (preced.) *branch, shoot*. Gen. R. s. 59 נחה: זב' a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. *שָׁבֵט*.

*שָׁבֵט* f. same, esp. a twig smeared with a paste, lime-twig. Sabb. VIII, 4 (78<sup>b</sup>) דבק כרי ליהן בראש הש' Mish. a. Y. ed. (Bab. ed. *שָׁבֵט*) as much paste as is required to put on the top of the lime-twig. Ib. 80<sup>a</sup> בראש הש' Ms. M. (ed. *שָׁבֵט*, v. Rabb. D. S. a. l. note 3), v. *שָׁבֵט*.—[Lam. R. to V, 16 ר' רימיה דש' some ed., v. *שָׁבֵט*.]

*שָׁבֵט* m. pl. (preced.) *branches, shoots*, v. *שָׁבֵט*.

*שָׁבֵט* f. (preced. wds.) 1) *shoot, twig*. Targ. Ez. XV, 2 (h. text *שָׁבֵט* וז' (יניקות).—Ber. 5<sup>b</sup> רוב'... שביע לן Ar. (ed. *שָׁבֵט*) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15<sup>d</sup> היה זכב *שָׁבֵט* (read: *שָׁבֵט* or *שָׁבֵט*) used to take a branch (branches) and dance in front of bridal processions; ib. רבמה ליה *שָׁבֵט* the merit of his (carrying the) twigs (or of his folly, v. *שָׁבֵט*) stood by him (at his funeral, when lightning in the shape of a twig came down, v. *שָׁבֵט* a. *שָׁבֵט*); Y. Ab. Zapr. III, 42<sup>c</sup> top נסב דעברת ליה *שָׁבֵט* (or *שָׁבֵט*) read: רבמה ליה *שָׁבֵט*.—Pl. *שָׁבֵט*. Koh. R. to III, 11 (in Hebr. dict.) *שָׁבֵט* 'ש' he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. ר' רימיה (corr. acc.).—Koh. R. to X, 5 ר' רימיה 'R. Jeremiah of the branch' (so surnamed for his

manner of dancing before bridal couples) took a crown of olive branches &c. (v. *שָׁבֵט*); Lam. R. to V, 16 רשבטב (some ed. *שָׁבֵט*).—2) *confusion, mistake*. B. Mets. 96<sup>b</sup>, a. e. לפים הרפא 'ש' v. *שָׁבֵט*. Pes. 112<sup>a</sup>, a. e. כיון דכל 'ש' v. *שָׁבֵט*.

*שָׁבֵט* I c. (v. Löw Pfl., p. 373) *dill*. Ukts. III, 4 הש' (בשניהם) the dill stalk after having given its taste to a dish; Ber. 39<sup>a</sup>. Maasr. IV, 5 ה' *שָׁבֵט* must be tithed as seed &c., v. *שָׁבֵט*; a. fr.

*שָׁבֵט* II f. (b. h.; 1) *seat*. Esth. R. to I, 2 מקום הש' the place of the throne. Ib. כרי שיהא המלך יושב בש' that the king might be seated in the chair with the crown &c. Nidd. 16<sup>b</sup>, v. *שָׁבֵט*; a. e.—2) *sitting idle, indemnity for loss of time* (Ex. XXI, 19). B. Kam. VIII, 1 ש' רואין אותו וז' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85<sup>a</sup> דברי *שָׁבֵט* indemnity for his enforced idleness. Ib. שבתו ויפאתו כל שתיים בש' וז' the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86<sup>a</sup> ש' גדולה וז' the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42<sup>a</sup>; a. fr.—Pl. (ch.) *שָׁבֵט*. Y. B. Kam. VIII, 6<sup>b</sup> bot. ש' אינן ש' there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).

*שָׁבֵט* (b. h.) 1) *to rest, cease; esp. to observe the Sabbath*. Lam. R. to V, 14 (expl. *שָׁבֵט*, ib.) מנעיהם they ceased from their songs. Ib. to I, 7 (ref. *שָׁבֵט*, ib.) *שָׁבֵט* (ib.) this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58<sup>b</sup> וז' נכרי שש' a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7<sup>c</sup> bot. ש' R. H. has already begun the Sabbath observance in his town. Y. Sabb. XV, 15<sup>a</sup> bot. שבה ליה *שָׁבֵט* 'a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III, 10 הנידר משתקת שבה וז' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54<sup>a</sup> איר שש' a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21<sup>a</sup> (ref. *שָׁבֵט*, Lev. II, 13) *שָׁבֵט* Ms. M. (ed. *שָׁבֵט*) a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. *שָׁבֵט*).—2) *to stay over the Sabbath; (of scholars) to deliver the Sabbath lecture*. Peah VIII, 7 ש' מנהין לו' where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118<sup>a</sup>; B. Bath. 9<sup>a</sup>. Mekh. Bo, s. 16 וז' ש' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. ומי ש' ש' and who lectured there?; וז' ש' is it possible that R. El.



Ib. XCI, 14. Targ. Prov. IV, 6 דהשגביות ed. Lag. (ed. דהשגביות; oth. ed. דהשגביות); a. e.

שגביות pr. n. m. S'gabion. Tosef. Ter. II, 13 ראש ש' ביתו ed. Zuck. (Var. שגביות) S. chief of the synagogue of Achzib.

שגג (b. h.) [to be excited, confounded,] to err, do wrong inadvertently; to act under a wrong impression. Ker. IV, 1 באיזה ביה ש'... ש' if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 עשה בה אתה with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69a בשבחה והויד בהלאכה v. יוד. Ib. v. יוד. Ib. באיזה ביה ש' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. ביה יבנה ש' if he was in error as to both. Ib. ש' שגג כלאי וברה שבה and he must be ignorant of the prohibition (לא) and of the eventual punishment of extinction (ברה); a. v. fr.

Hif. השגג to confound. Yalk. Gen. 146 השגגין, v. השגג.

שגגות f. (b. h.; preced.) inadvertent act, error. Ker. I, 2 ועל שגגתם הנחה ש'... and will for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 הודין כש'... the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70a (in Chald. dict.) קרבן שגגתו for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69a שגגתו ש' ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26b. Ib. איזה שגגתו how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18a, a. fr. ויהי כש' שיוצאה כלפי השליט and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—Pl. שגגתו. Sabb. 70a (in Chald. dict.) הנה הנה שגגתו הכא טיבא ש' there it is only one error, here there are several. B. Mets. 33b, v. דודן. Y. Shebu. I, 33a הנה הנה שגגתו אל הש' their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

שגגותא ch. same.—Pl. שגגותא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) כן ש' רכבתי קמך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שגגותא (ed. Bub. שגגותא) read: (שגגותא).

שגגא m. = h. שגג, almond, almond-tree. Targ. Koh. XII, 5.—Pl. שגגותא. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

שגדונא, v. שגדוןא.

שגה, v. שגי.

שגדושא, v. sub שגי.

שגדושא m. (שגי) disturber, mischief-maker. Targ. Prov. XXVI, 20 Ms. (ed. שגדושא; h. text שגין).

שגדושא, v. sub שגי.

שגגא (b. h.; cmp. נגה, נגה) to be bright.

Hif. השגגא (cmp. נבט, Hif.) 1) (with כ) to look at; to consider. Bets. III, 6 את השגגתן בנה יב' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62a bot.; Tosef. ib. III, 5. Ber. 52a את השגגתן בנה קיל we do not consider a voice from on high, i. e. we are not guided in our decisions by a bath kol (v. ביה I); a. e.—2) (with כל) to look for, care for, mind. Y. Keth. VIII, 3b את השגגתה עליה and nobody will care for her (to assist her in her bereavement). Ber. 34b לא היו השגגתים עליה they would have paid no attention to his prayers. Snh. 99a על ש' השגגתה he who disregards the Mishnah; a. fr.

שגגא ch., Af. אשגגא same, 1) to look. Targ. Cant. II, 9.—2) to care for, mind. Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15a ביה דלא השגגת עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21c top, ג'כס. Ib. VI, 23d bot. השגגתן רבין כיהיב ו' would the rabbi (you) mind to say a word of the Law? אמרו ליה א' said they to him, would you mind? Y. Nidd. II, end, 50b כיהיב רבא השגגת עליה ו' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31a ביה א' ילא א' v. הנה. Ib. אשגגתה בה ילא and you pay no attention to her? Gen. R. s. 32 א' לא ביה אשגגתה ו' the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ביה שגגת קרייה ו' (strike out שגגת); a. fr.

שגגא (b. h.; cmp. שגג) to be confused; to reel; to err. Midr. Till. to Ps. VII ש' איהי ש' when did he (David) err? When Saul pursued him. Ib. ארס ו' v. infra; a. e.

Hif. השגגא to cause to reel; to lead astray. Yalk. Ps. 829 ביה הגפן הוא... ובסוף היא מגיחה את קרנה וקרייה השגגת ו' as in the case of the grape,—you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 השגגתין (fr. שגג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) ארס ברבתי הנה דברי א' שנה ארס ברבתי הנה דברי א' if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. ארס ברבתי הנה דברי א' (כשגגתין איהי); a. e.

שגגא ch. same, 1) to reel, be intoxicated. Targ. Prov. XX, 1.—Yeb. 63b ש' נשל ש' he reeled (from fright) and fell down.—2) to err, deviate. Targ. Prov. XIX, 27; a. e.—3) to be lost, missed. Targ. Num. XXXI, 49 (h. text שגגא). Targ. Jud. XXI, 3 (some ed. לביטגי, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

Af. אשגגא 1) to lead astray. Targ. Prov. XXVIII, 10.—\*2) to miss the aim. Targ. Jud. XX, 16 כשגגת (read: כשגגת, v. Rashi).

שגירא, שגירא = סגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגירא I ch.

שגירא f. (שגיר) error, inadvertency.—Pl. שגירא. Midr. Till. to Ps. VII ed. Bub. שגירא מחול וסלח על כל ש' שעשיתה מחול וסלח ל' forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגירא ed. Bub., v. שגירא.

שגירא ch. same.—Pl. שגירא. Midr. Till. to Ps. XIX, v. שגירא.

שגירא, v. שגירא.

שגירא, v. שגירא.

שגירא f. (שגיר) confused, bewildered. Gitt. 70<sup>b</sup> שגירא his mind is confused (by the fear of death), opp. צילחה, v. שגירא.

שגירא f. (b. h.; שגל, changed by Massorah into שגב; cmp. king's wife or mistress. R. Hash. 4<sup>a</sup> (ref. to Neh. II, 6) שגירא... אמר ש' אמר what is shegal? Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) שגירא היא וכו' ואי ש' כלבה היא וכו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. מלכה היא וכו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגירא (fr. שגל). Snh. 95<sup>b</sup>.

שגירא, Pi. שגירא (v. שגירא) 1) to smooth, plane, polish. Kel. XXII, 10 שגירא... הנסרים the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) to bend. Gen. R. s. 26 (play on שגירא, Gen. VI, 3) שגירא הרי אני שגירא בנסורי I will bend them through suffering; (בשגירא) שגירא הריני משגמן אלו באלו I will bend them (break their power) one through the other; ib. שגירא ע"י שלא שגירא אורח וכו' because I had not bent them through suffering; Yalk. ib. 44.

שגירא (שגירא) m. (preced.) joint made of twisted reed (bamboo), hinge.—Pl. שגירא or שגירא. Gen. R. s. 26 (v. preced.) שגירא מר מעמידו שגירא (or שגירא) what keeps the door in position? Its hinges. Kel. X, 6 שגירא (בשג) עשאן בסנינין או בשג' (Ar. a. Bart. 'בשג') because I had not bent them with tenons or with hinges (Maim.: with bamboo, v. שגירא).

שגירא, שגירא ch. same.—Pl. שגירא. Koh. R. to IX, 18 (expl. שגירא, II Kings XVIII, 16) שגירא רבנן אמרי ש' II Kings XVIII, 16) שגירא the Rabbis say, it means the (gilt) hinges.

שגירא, Yalk. Josh. 22, v. שגירא.

שגירא (Shaf. of שגיר; cmp. שגיר) to run, flow.—Part. pass. שגירא; f. שגירא fluent, spoken without hesitation. Ber. V, 5 שגירא if my prayer is fluent in my mouth, I know &c., v. שגירא; Tosef. ib. III, 3 שגירא ed. Zuck. (Var. שגירא).—[Cant. R. to I, 15 שגירא, v. infra.]

שגירא 1) to speak with fluency. Ex. R. s. 9 כיון ש' שגירא when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) to make run, to send. Tanh. Mick. 8 רפיש לפני arrest them and send them up before me; Gen. R. s. 91. Ib. רש' בשבילם וכו' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 רש' לו וכו' and to their commander he sent a present of fifty denars. Ber. 51<sup>a</sup>, sq. משיגירא לאמשי רש' he sends it as a gift to his household. Snh. 59<sup>b</sup> אורח רש' he sent out one (serpent) to the south &c. B. Bath. 146<sup>a</sup>. Sot. 35<sup>b</sup> שגירא וכו' v. שגירא a. fr.—Part. pass. שגירא; f. שגירא. Cant. R. to IV, 1, v. שגירא; ib. to I, 15 שגירא corr. acc.).

Hif. שגירא [to speak fluently,] to improvise a prayer, change the established form. Y. Ber. V, 9<sup>c</sup> שגירא שיה' שליח צבור שיה' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

שגירא I ch. same, 1) to run, flow. Targ. Jer. XIII, 17 (ed. Wil. שגירא Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) to drag. Hull. 51<sup>a</sup> רהו שגירא וכו' Tosaf. (ed. שירן) they dragged their hind legs.

Pa. שגירא 1) to cause to run, shed tears. Targ. Jer. I. c., v. supra.—2) to send. Targ. Y. Ex. XXIII, 20.—3) to cast; (of beasts) to give birth. Ib. XIII, 12 שגירא (not רש' שגירא). Targ. Jer. XXII, 19.—Part. pass. שגירא; f. שגירא pl. שגירא. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. שגירא 1) (neut. verb.) to run over. Y. Sabb. VIII, 9<sup>b</sup> bot. שגירא עיינה דר' וכו' R. Aha's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) to cast an eye. Y. Kil. IX, 32<sup>b</sup> bot.; Y. Keth. XII, 35<sup>a</sup> bot. שגירא עיניו וכו' (not עיניו) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגירא.—3) to improvise, change the established form of a prayer. Y. Ber. V, 9<sup>c</sup> שגירא א' חר ברבכה וכו' (read שגירא) he changed one section of the Benedictions. Ib. שגירא א' he changed the benediction which closes with makhni'a zedim (the twelfth section) at the end of it.

שגירא II (preced.; cmp. שגירא) to heat. Targ. Ez. XXXIX, 9.—Sabb. 109<sup>b</sup> שגירא חמורה וכו' she heated the oven and swept it &c.—Part. pass. שגירא; f. שגירא. Yoma 29<sup>a</sup> חמורה ש' a hot oven (in which it is easy to kindle a fresh fire), opp. שגירא.

שגירא III pr. n. m. Sh'gar, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

שגירא m. (b. h.; שגיר) 1) [that which is cast,] birth, foetus, premature birth. Bekh. 3<sup>a</sup> (ref. to Ex. XIII, 12) שגירא פטר שגיר בהמה ש' בהמה 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שגירא בהמה) that which dwells in an animal).—2) run, flight (of a dove). B. Bath. II, 5 שגירא מלא ש' הוונה a far as the dove flies (for food).

שגירא, שגירא m. (שגיר I) that which is cast away; שגירא ש' דתמר dates after being pressed out for beer, refuse. Keth. 80<sup>a</sup> top.

שְׁרִיבָא, שְׁרִיבָא m. (שְׁרִיבָא I, 2) dragging or casting the legs, hip-disease. Hull. 51<sup>a</sup> נקטתה... האר' ש' שהיא אימרה... (Ms. M. שְׁרִיבָא, Ar. שְׁרִיבָא, v. Habb. D. S. a. l. note) there was a case of lambs... that dragged their hind legs (v. שְׁרִיבָא I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. שְׁרִיבָא hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69<sup>b</sup> לֹשֶׁת יָבִיב as a remedy for hip-disease, let one take &c.

שְׁרִיבָא m. pl. (שְׁרִיבָא I) [rivulets,] slopes. Y. Bicc. I, end, 64<sup>b</sup> כִּי בָא דְבַקְרָא אֵילָין ש' דְּבִרְיִין מִינֵיהּ he who measures (v. שְׁרִיבָא I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

שְׁרִיבָא m. (שְׁרִיבָא) messenger, ambassador. Y. Shebu. I, 32<sup>d</sup> לְשָׁנֵי מַלְכִים יִשְׁנֵי שְׁרִיבֵיהֶן מִלְכֵיהֶן... שְׁרִיבֵיהֶן שֶׁל זֶה וְזֶה as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—Pl. שְׁרִיבָא, v. supra.

שְׁרִיבָא I (apocop. of שְׁרִיבָא, transpos. of שְׁרִיבָא, v. שְׁרִיבָא; comp. שְׁרִיבָא, a. שְׁרִיבָא, b. שְׁרִיבָא) to feel around, dabble, fumble. Tanh. P'kudé 3 כֹּלֵב שֵׁנִי דֹמֵה לְחֹרֵר שְׁרִיבָא שְׁרִיבָא in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

שְׁרִיבָא II, Pi. שְׁרִיבָא (v. שְׁרִיבָא) to confuse. Yalk. Gen. 150 בְּשִׁטְרֵי בְרִיבֵי a. שְׁרִיבָא, Gen. XLIV, 4, 6) שְׁרִיבָא בְּרִיבֵי it is written with (may be read as) Shin, confuse them with words, now soft and now hard; שְׁרִיבָא and so did he, vayasshigem, he confused them &c.

שְׁרִיבָא ch., Pa. שְׁרִיבָא same. Targ. Y. Ex. XXIII, 27 (O. Var. שְׁרִיבָא, Ms. III שְׁרִיבָא; v. Berl. Targ. O. II, p. 27; h. text שְׁרִיבָא). Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9<sup>b</sup>, sq. שְׁרִיבָא, v. שְׁרִיבָא I; [v., however, שְׁרִיבָא].

lthpa. שְׁרִיבָא to be confused, perplexed, excited. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text שְׁרִיבָא). Targ. Ps. XXXIX, 7 (h. text שְׁרִיבָא). Ib. XLVI, 4 שְׁרִיבָא Ms. (ed. בהרגשין); a. fr.—Targ. Jer. XXIII, 19 (h. text שְׁרִיבָא). Ib. XXV, 16, v. שְׁרִיבָא.

שְׁרִיבָא (= שְׁרִיבָא = שְׁרִיבָא, denom. of שְׁרִיבָא I) to be debased. Lev. R. s. 18 שְׁרִיבָא בִּי וְזֶה you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 שְׁרִיבָא שְׁרִיבָא (corr. acc., or שְׁרִיבָא) [שְׁרִיבָא] מצופה על הרם וְזֶה you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

Pa. שְׁרִיבָא to debase. Lev. R. l. c. שְׁרִיבָא אִירָהָא וְזֶה you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9<sup>a</sup> sq. שְׁרִיבָא אִירָהָא a child that caused the deterioration of his mother's

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

שְׁרִיבָא same, v. supra.

שְׁרִיבָא (Palp. of שְׁרִיבָא) to confuse, perplex.

lthpalp. שְׁרִיבָא to be confused, excited; to rage. Targ. Jer. XXV, 16 Ms. (ed. שְׁרִיבָא).

שְׁרִיבָא, שְׁרִיבָא f. (שְׁרִיבָא) excited, agitated. Gen. R. s. 87, beg. (expl. שְׁרִיבָא, הַמִּיָּדָה יָבִיב, Prov. VII, 11) שְׁרִיבָא (Ar. שְׁרִיבָא; Yalk. ib. 145, a. Yalk. Prov. 940 שְׁרִיבָא, read: שְׁרִיבָא) she is agitated and runs about; v. שְׁרִיבָא.

שְׂדָה m. (שְׂדָה) furrow.—Pl. שְׂדָה, שְׂדָה. Gen. R. s. 42 (expl. שְׂדָה שְׂדָה ש' ש' הַלְמָה, Gen. XIV, 10) שְׂדָה שְׂדָה (the valley was called Siddim,) because it was made up into siddim, (which means) furrows; another explanation (as if שְׂדָה), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שְׂדָה m. (b. h.; שְׂדָה, v. Ges. Thes. s. v.) female breast. Tosef. Sot. IV, 3 (ref. to שְׂדָה, Num. XI, 8) שְׂדָה שְׂדָה ed. Zuck. (Var. שְׂדָה) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; שְׂדָה שְׂדָה שְׂדָה שְׂדָה as the breast does not harm the child, even if it suck it an entire day &c.; Yoma 75<sup>a</sup> שְׂדָה שְׂדָה שְׂדָה שְׂדָה as the child finds in the breast all tastes &c.—Du. שְׂדָה, pl. constr. שְׂדָה. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanh. Sh'moth 25 וְהִינִיקִים וְהִינִיקִים and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3<sup>a</sup>. Sot. 30<sup>b</sup>; a. fr.

שְׂדָה, שְׂדָה m. (b. h.) demon. Yoma 75<sup>a</sup> (play on שְׂדָה, Num. XI, 8) שְׂדָה שְׂדָה שְׂדָה שְׂדָה as the demon changes into many colors (appearances), so did the manna change into many tastes. Shn. 67<sup>b</sup> שְׂדָה שְׂדָה, v. שְׂדָה. Ib. (ref. to Ex. VIII, 15) שְׂדָה שְׂדָה שְׂדָה שְׂדָה from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—Pl. שְׂדָה, שְׂדָה. Lev. R. s. 22 (ref. to Lev. XVII, 7) שְׂדָה שְׂדָה this s'irim means demons; שְׂדָה... שְׂדָה... and this shedim (Deut. XXXII, 17) means s'irim (ref. to Is. XIII, 21). Shn. l. c., v. שְׂדָה; a. fr.—Fem. שְׂדָה, שְׂדָה. Pesik. R. s. 15 (expl. שְׂדָה וְשְׂדָה, Koh. II, 8) שְׂדָה שְׂדָה male and female demons; Pesik. Hahod., p. 45<sup>b</sup> before Solomon sinned, שְׂדָה שְׂדָה שְׂדָה שְׂדָה he ruled over all sorts of demoneses.

שְׂדָה, שְׂדָה ch. same. Sabb. 67<sup>a</sup> שְׂדָה שְׂדָה against a demon say this &c. Ib. שְׂדָה שְׂדָה שְׂדָה for the demon of the privy. Erub. 43<sup>a</sup>; Pes. 110<sup>a</sup> שְׂדָה שְׂדָה the demon Joseph; a. fr.—Lev. R. s. 5 שְׂדָה שְׂדָה, v. שְׂדָה. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שְׂדָה, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שְׂדָה); a. fr.—Pes. l. c. שְׂדָה אִשְׁמֹדַי Ashm'dai, king of the demons; Gitt. 68<sup>a</sup>; a. fr.—Gen. R. s. 65; Yalk. ib. 114 (expl. אִשְׁ

שָׂדֵד, Gen. XXVII, 11) גבר שדידן (not שדידן) a man (worshipper) of demons (ref. to שַׂדְדִים, Is. XIII, 21).

שָׂדָה, v. שָׂדֵד.

שָׂדָה, שָׂדָה, v. שְׂדֵימָא I.

שָׂדָד (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו השודדים וישדדו אתה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישודדו בה (not בהם).

Pi. שָׂדֵד same, v. supra.

Nif. שָׂדָד to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) (not לכשהראה) ואימתי אני לכשהראה נניים שָׂדָדִים 'וב do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׂדָד, v. שָׂדֵד.

שָׂדָד (b. h.; cmp. צָדַד) to join, arrange, direct.

Pi. שָׂדָד to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישָׂדָדוּ, v. שָׂפַחַת. Pirké d'R. El. ch. XII להרש וישָׂדָדוּ (not להרש) to plough and harrow the ground.

שָׂדָד ch., Pa. שָׂדָד same. Targ. Job XXXIX, 10 (ed. Wil. רָשָׁה).

שָׂדָד, pl. שָׂדָדִים, v. שָׂדֵד.

שָׂדָד, v. שָׂדָד.

שָׂדָה c. (b. h.; cmp. שָׂדָד; v. Del. Assyr. Handw. s. v. šūd(d)u, p. 642) tract of land, field. Shebi. I, 1, a. fr. שָׂדָה האילן a cultivated field in which trees grow, opp. הלבן, לָבָן. Sifra B'huk., Par. 4, ch. XI (ref. to Lev. XXVII, 21) קרוי לשון זכר וב' this proves that sadeh is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 שָׂדָה אם שָׂדָהוּ if a man consecrates his field. Ib. VII, 5 אהוהו... בש' if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to מְקַנָּה a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. גְּסַחְסַח שָׂדָה, v. שָׂתָה.—Tosef. Shebi. VI, 21 ירקית שָׂדָה ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—Pl. שָׂדָה. Arakh. IX, 5 כל שיהא... הוין בן הש' whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׂדָה, v. שָׂתָה.

שָׂדָה, v. sub 'שֵׂדָה.

שָׂדָה f. (שָׂדָה) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שָׂדָה).

שָׂדָה f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שָׂדָה); some ed. שָׂדָה.

שָׂדָה m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) ר... אני הוא שאמרתי... it is I who said to my world..., 'it is enough'. Succ. 5<sup>a</sup> (ref. to Job XXVI, 9) שפירש ש' מזיו וב' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שָׂדָה (v. אָדָה II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. רמב"ם). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שָׂדָה II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מִיִּשְׂדָד (infin.; h. text שָׂדָד); ib. 18 יִשְׂדָדוּ (fr. אָשַׁד). Targ. Koh. II, 8 מְרֻבֵּין יִשְׂדָדוּ (not רִשְׂרִין) gutters discharging tepid, and gutters discharging hot waters (h. text שרה שרה שרה). Targ. Ps. LXXIX, 3. Ib. LXII, 9 (ed. Wil. שרה, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92<sup>b</sup> לֹא הִשְׂדָדוּ וְיִשְׂדָדוּ מֵיָדָה וְיִשְׂדָדוּ (not יִשְׂדָדוּ) and let him pour water on it. Ib. 69<sup>b</sup> וְיִשְׂדָדוּ מֵיָדָה וְיִשְׂדָדוּ and let him sprinkle it &c. Snh. 30<sup>b</sup>, a. e. ברה נרגא 'ש', v. נָרְגָא; a. fr.—2) to cast the spindle, to spin. Keth. 72<sup>b</sup> שָׂדָדָה פִּילְבָה, v. שָׂלְבָה. Gitt. 69<sup>b</sup> דִּשְׂדָדָה דומה (שרדו or שודו), v. הִשְׂדָדָה. Succ. 16<sup>a</sup> אָשַׁדָה, v. אָשַׁלָה; a. e.

Af. שָׂדָד same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שָׂדָד same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.); Y. I. ib. שָׂדָד (h. text ירה).—[Targ. Prov. XIII, 12 שָׂדָד ed. Wil., read שָׂדָד, v. שָׂדָד.]

Ithpa. אִשְׂתָּדָה, Ithpe. אִשְׂתָּדָה 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אִשְׂתָּדָה, v. אִשְׂתָּדָה). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48<sup>b</sup>, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text גוֹ).—V. אִשְׂתָּדָה. 3) (v. הָאָהוּ) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text רָאָהוּ). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אִשְׂתָּדָה, corr. acc.).—4) denom. of שָׂדָד to be a full-developed breast. Nidd. 48<sup>b</sup> אִשְׂתָּדָה (oth. opin. in Rashi: to be poured out, emptied, dried up), v. שָׂדָד; [Ar. אִשְׂתָּדָד, Var. אִשְׂתָּדָד, v. שָׂדָד II, a. שָׂדָד].

שָׂדָה I m. (שָׂדָה) 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שירדן, שירדן).

שָׂדָה II (שָׂדָה) 1) [arrow, cmp. Ps. XCI, 5, v. Targ.,] hot, destructive east-wind. Gitt. 31<sup>b</sup> ש' נשׂדב the shadya is blowing; [Ar. s. v. אִסְתָּדָה names 'ש' as south-wind; Rashi: = h. שָׂדָד demoness].

שְׂדֵימָא, v. שָׂדָה.

שְׂדֵימָא m. (שְׂדָה) at rest, at ease. Targ. Job XXI, 23 (Ms. שאנן; h. text שאנן).

\*שְׂדֵימָא, שְׂדֵימָא f. (b. h. שְׂדֵימָה) field, plain(?). Ab d'R. N. ch. VI ראה אבן ש' ונטלה וב' (ed. Schechter הרימה) he saw a stone of the plain (a clod of earth), and took it to his mouth.



**שָׁדָה**, *Pi.* שָׁדָה (v. next w.) to negotiate, stipulate. Sabb.150<sup>a</sup> וְגַל הַחַיּוּת וּב'... וְגַל הַחַיּוּת וּב' you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 וְיֵאֵן מְשַׁדְּדֵי בֵּין וּב' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd.44<sup>b</sup> וְהָיָה שְׁדָדָה provided they have been negotiating (with her father). Ib. (mixed dict.) אֵלֶּיךָ וְדִיּוּכָה even if they have been negotiating.

*Hif.* הִשְׁדָּדָה to subdue, quiet. Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 וְשָׁבַחְתָּהּ וּב' (ישבחהנה וּב' this refers to the Lord who quieted Ahasverus (ref. to מְשַׁבְּחָהּ, Ps. LXV, 8).

**שָׁדָה**, **שָׁדוּן**, **שָׁדוּן** (v. דָּנָה a. דָּנָה; cmp. Targ. Prov. XV, 18 דָּנָה = ה. שָׁקַט) [to be sunk, settled.] to be quiet, at ease. Targ. Is. XIV, 7. Targ. Job. XI, 23. Targ. Job. III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. Deut., corr. acc.); a. fr.—Y. Yoma VIII, 45<sup>a</sup> bot. וְשָׁדוּן אֲמַרְוּן לְקַדְמֵיּוּרָא they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38<sup>d</sup> כִּד חָמַר דְּשָׁדְדָן מִלִּיּוּרָא when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 שְׁדָדְדָן (part. pass. Pa.).

*Af.* אֶשְׁדָּדָה to settle, quiet, pacify. Targ. Ps. LXV, 8 (Ms. אֶשְׁדָּדָה Pa.). Targ. Job XXXIV, 29 (not 'הָיָה'). Targ. Y. Num. XVII, 20 (ed. Vien. אֶשְׁדָּדָה, corr. acc.).

*Pa.* שָׁדָה 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וְיֵשְׁדָדָה צְבוּרָא let a wise man come and pacify the people; (Yalk. ib. 111 וְיֵשְׁדָדָה)—2) to arrange, stipulate, esp. to negotiate a marriage (by sending an agent to settle affairs). Kidd. 13<sup>a</sup> הָרַח בְּרֵישׁ in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); וּמַנָּה דִּימְרָא... בֵּין ש' וְדָלָא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

*Ithpa.* אֶשְׁדָּדְתָּהּ, *Ithpe.* אֶשְׁדָּדְתָּהּ to be quieted, settled. Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. אֶשְׁדָּדְתָּהּ, corr. acc.; Ar. שְׁדָדְתָּהּ).

**שָׁדָה** m. (preced.) one at ease, retired from business. B. Bath. 139<sup>a</sup> בְּשִׁירְדָּה אֶרְבָּא Ar. a. Rashb. ed. Pes. (Ms. H. אֶרְבָּא, v. Rabb. D. S. a. l. note 10; ed. בְּשִׁירְדָּה) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); וְש' פְּשִׁיטָא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—\*Transf. barren tree, wild tree (cmp. שָׁדָה).—Pl. שְׁדָדָה. B. Kam. 92<sup>b</sup> קִינָא Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. וְשִׁירְדָּה, v. שְׁדָדָה.

**שָׁדָה**, Targ. Gen. XXV, 27 נַח נַח ש' some ed., v. נִשְׁדָּדְדָן.

**שָׁדָה** (*Shaf.* of דָּלָה; cmp. הִלָּה) to swing, be wide open (v. Fr. Del. Proleg., p. 101).

*Pi.* שָׁדָה (cmp. פָּהַה) to persuade, speak *suasively*. Kidd. 30<sup>b</sup> sq. טַפְּנֵי שְׁמִשְׁתַּלְתְּלוּ בְּרַבְרֵי וּב' it was revealed and known before Him... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35<sup>b</sup> מְשַׁדְּדֵי בְּבַל יִיּוּם... מְשַׁדְּדֵי בְּרַבְרֵי every day did Potiphar's wife try to win (entice) him with words; a. e.

*Hithpa.* הִשְׁתַּדָּה 1) to be persuaded, enticed. Koh. R. to I, 16 הַלֵּב מְשַׁתַּדָּה הַלֵּב the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) to make one's self pleasant, to insinuate one's self; to be on good terms. Pes. 112<sup>a</sup>; 113<sup>a</sup> הָיָה מְשַׁדְּדֵי עִם וּב' try to be on good terms with him on whom the hour smiles.—3) [to swing one's self up,] to make an effort, strive. Tosef. Kidd. V, 15 הִשְׁתַּדָּה לְגִילּוֹם הָיָה מְשַׁדְּדֵי (לְיַמְדָּה) אֲדָמָה לְלַמְדָּה אֵת בְּנֵי וּב' a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only וּב'); Y. ib. IV, end, 66<sup>d</sup>. Ab. II, 5 הִשְׁתַּדָּה לְדִוְרֵי אִישׁ בְּמִקְוֵה... הִשְׁתַּדָּה לְדִוְרֵי אִישׁ (הַשְׁתַּדָּר) where there are no men, strive thou to be a man. Ib. IV, 18 אֵל הִשְׁתַּדָּה וּב' (הַשְׁתַּדָּר), v. הִשְׁתַּדָּה; a. e.

**שָׁדָה** ch., *Pa.* שָׁדָה same, to persuade, entice. Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וְיֵשְׁדָדָה, v. שְׁדָדָה.

*Ithpa.* אֶשְׁדָּדְתָּהּ 1) to insinuate one's self, win favor. Targ. Ruth II, 19.—Gen. R. s. 22 לְמִשְׁתַּדָּה... לְמִשְׁתַּדָּה there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 לְמִשְׁתַּדָּה.—2) to strive; to struggle. Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שְׁדָדָה.]

**שָׁדָה** (b. h.; cmp. דָּפָה, s. v. פָּהַה) to knock; (of grain) to blast. Pesik. Asser, p. 99<sup>b</sup> [read:] וְהָיָה שְׁדָדְתָּהּ I send one east wind, and it blasts them; Yalk. Deut. 892 וְיֵשְׁדָדְתָּהּ (corr. acc.); Tanh. R'eh 17 וְיֵשְׁדָדְתָּהּ; Pesik. R. s. 25 וְיֵשְׁדָדְתָּהּ.

*Pi.* שָׁדָה same, v. supra.

*Nif.* נִשְׁדָּדָה, *Nithpa.* נִשְׁדָּדְתָּהּ to be blasted. B. Mets. IX, 6 הִיא מְשַׁדָּדָה... הַמְקַבֵּל if one tenanted a field... and the locust ate it up, or it was blasted. Ib. 105<sup>b</sup> כִּנְיָן שְׁדָדְתָּהּ בְּכָפֵי אֶרְבַּע וּב' (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. ל' תִּלְבַּח אֶתְרָא וּב' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81<sup>d</sup> כִּי הָיָה נִשְׁדָּדָה בְּכָל מְקוֹם... הָיָה נִשְׁדָּדָה every spot on which his eye looked was blasted; a. fr.

**שָׁדָה** ch., *Ithpa.* אֶשְׁדָּדְתָּהּ, *Ithpe.* אֶשְׁדָּדְתָּהּ same, 1) to be blasted, emptied of grain. B. Mets. 105<sup>b</sup> דְּאֶשְׁדָּדְתָּהּ רַיבָא when most of the fields of the valley were struck; ib. 106<sup>a</sup> וּב' אֶשְׁדָּדְתָּהּ רַיבָא most of the fields... were struck, and also his barley was blasted. Ib. (mixed dict.) דְּהָא מְשַׁדָּדְתָּהּ כָּל שְׁדוּתְךָ for all thy fields have been struck; a. e.—\*2) (euphem.) to ease one's self. Targ. I Kings XVIII, 27 (h. text וּב').

**שָׁדָה**, **שָׁדָה** m. (b. h.; preceded.) blast. B. Mets. 106<sup>a</sup> כָּל



לְשִׁחוּת וכו' the second husband may live with her ten years. Ib. 36<sup>b</sup> כָּל שִׁשָּׁה וכו' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135<sup>b</sup> שִׁשָּׁה Ber. V, 1 שְׂוֵהִין שְׁנֵה וכו'... שְׂוֵהִין שְׁנֵה וכו' the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32<sup>b</sup> הָיוּ שִׁיחִין שְׁנֵה... הַחֹזְרִין וְשׁוֹדְדִין וכו' they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) to pause during the act of slaughtering (which makes the animal so cut unfit to eat). Hull. 2<sup>b</sup> שָׂא לְשִׁחוּת וכו' they might pause, might press the knife &c., v. שְׂוֵהִין. Ib. 12<sup>a</sup>; a. fr.—(2) to delay, v. infra.

Hif. שְׂוֵהִין to cause delay; to detain, restrain. Nidd. 31<sup>a</sup> sq. כִּי בָּהֵךְ בְּשִׂפְתֵיהֶן כְּצִוְיָן וכו' because they restrain themselves (retard effusion) &c. Snh. 76<sup>a</sup> יֵשׁ בְּתֵיבָה בְּתֵיבָה בְּתֵיבָה וכו' he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 וְהָיוּ בְּתֵיבֵי אֵתָן וכו' and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שְׂוֵהִין יִשְׁבְּחָה וכו' who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. 45<sup>c</sup> כִּי שְׂוֵהִין וְשָׂא אֶת הַדָּם (perh. שְׂוֵהִין, Pl.) because he had vowed and was procrastinating &c. Keth. 61<sup>a</sup> הַכֹּל שִׁיחִין וכו' the whole is delayed because he had vowed and was procrastinating &c. Keth. 61<sup>a</sup> הַכֹּל שִׁיחִין וכו' you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

Pi. שְׂוֵהִין same, to delay the use of, let stand. Y. Ter. VIII, 45<sup>c</sup> top לֹא תִשְׂוֵהֶנּוּ וְאֵם שְׂוֵהֶנּוּ וכו' (or לְשִׁחוּתוֹ, Hif.) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. וְאֵם שְׂוֵהֶנּוּ and if one did let them stand; a. e.

Hithpa. שְׂוֵהִין, Nithpa. שְׂוֵהִין 1) to be delayed. R. Hash. IV, 4 מְלַבְּבֵי... שְׂוֵהִין once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27<sup>a</sup> וְהָיָה אֶחָד יוֹם בְּנִשְׁבָּה וכו' it occurred that a twin child was born three months after its brother; a. fr.—(2) to gaze, be undecided, deliberate Num. R. s. 57 וְשָׂא אֶת עֵינָיו וְשָׂא אֶת עֵינָיו וכו' (some ed. וְשָׂא אֶת עֵינָיו) why dost thou stand and deliberate?; a. e.

שְׂוֵהִין (שְׂוֵהִין) ch. 1) same, to stand still; to tarry, gaze, be astonished. Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׂוֵהִין (ed. Lag. שְׂוֵהִין).—Hull. 75<sup>b</sup> וְהָיוּ שִׂיחִין דְּאֵיבָה (אֵיבָה דְּאֵיבָה) some say, he (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40<sup>a</sup>; 45<sup>b</sup>. Hull. 9<sup>a</sup> וְהָיוּ שִׂיחִין דְּרֵיבָה וכו' sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—(2) to be vacant, lie waste. Targ. II Kings XIX, 25 Mus. (ed. דְּרֵיבָה; ed. Wil. דְּרֵיבָה); Targ. Is. XXXVII, 26 (ed. דְּרֵיבָה).—[Ber. 6<sup>a</sup> בְּרַבִּי רִשְׁבַּי אַרְבֵּי אַרְבֵּי II.]

Hthpe. שְׂוֵהִין to be delayed, tarry. Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6<sup>a</sup> לֹא יִשְׂוֵהֶנּוּ וכו' they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80<sup>b</sup> שְׂוֵהִין הָיָה דָּא אֶתְּחִילִין דָּא אֶתְּחִילִין הָיָה דָּא a birth may be delayed (beyond the time of maturity).

Ib. וְאֵם עַד הַיָּסֵד וכו' and he (the husband) tarried (was away from home) as much as twelve months; a. e.

Af. שְׂוֵהִין to delay, be slack. Targ. Y. Deut. VII, 10. Ib. XXII, 22 לֹא תִשְׂוֵהֶנּוּ (ed. Vien. תִּשְׂוֵהֶנּוּ, corr. acc.) do not delay her execution.—Bets. I. c., v. supra.

שְׂוֵהִין m., v. שְׂוֵהִין.

שְׂוֵהִין, v. שְׂוֵהִין.

שְׂוֵהִין, Targ. Esth. VI, 1 some ed., v. שְׂוֵהִין.

שְׂוֵהִין f. (שְׂוֵהִין) delay, pause. Shebu. 16<sup>b</sup> וְהָיוּ שְׂוֵהִין דְּאֵיבָה אֶתְּחִילִין דְּאֵיבָה וכו' a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וְהָיוּ שְׂוֵהִין what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. וְהָיוּ שְׂוֵהִין דְּאֵיבָה וכו' is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. pause in the act of slaughtering. Hull. 9<sup>a</sup> וְהָיוּ שְׂוֵהִין וְהָיוּ שְׂוֵהִין וכו' and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27<sup>a</sup>; a. e.—Pl. שְׂוֵהִין. Shebu. 17<sup>a</sup> וְהָיוּ שְׂוֵהִין are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׂוֵהִין (שְׂוֵהִין; cmp. שְׂוֵהִין a. שְׂוֵהִין) to be awake. Targ. Esth. VI, 1 וְהָיוּ שְׂוֵהִין (not שְׂוֵהִין).—Y. Ter. XI, end, 48<sup>b</sup>; Y. Sabb. II, 4<sup>d</sup> top וְהָיוּ שְׂוֵהִין, v. שְׂוֵהִין II.

שְׂוֵהִין, v. שְׂוֵהִין.

שְׂוֵהִין m. (b. h.; v. שְׂוֵהִין) [vacancy,] vanity, inanity, falsehood. וְהָיוּ שְׂוֵהִין אֶתְּחִילִין דְּאֵיבָה וכו' a false oath, vowing to do something impossible, opp. שְׂוֵהִין. Shebu. III, 9 וְהָיוּ שְׂוֵהִין... וְהָיוּ שְׂוֵהִין (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; וְהָיוּ שְׂוֵהִין אֶתְּחִילִין דְּאֵיבָה if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 אֶתְּחִילִין דְּאֵיבָה וכו' what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; וְהָיוּ שְׂוֵהִין... שְׂוֵהִין if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... לְבַטְלָא וכו' if he swears that he will neglect a command, that he will not erect a Succah,...: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21<sup>a</sup> וְהָיוּ שְׂוֵהִין... שְׂוֵהִין what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שְׂוֵהִין. Ib. 20<sup>b</sup> וְהָיוּ שְׂוֵהִין אֶתְּחִילִין דְּאֵיבָה וכו' a vain oath (shav) and a false oath (sheker) are the same; a. fr.—'a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. to הַכֹּהֵן הַמִּזְבֵּחַ, Job XI, 11) God knows the people that risk their lives for falsehood

(idolatry) to commit it; **וּב' הַתְּחַדְדוּ לַעֲשׂוֹת ש' יוֹב'** those that will commit falsehood and be put to death.—**לִשְׁוֹב' in vain, to no purpose.** Keth. 62<sup>b</sup>, v. **שְׂוֹבֵר**. Y. Meg. III, 74<sup>a</sup> bot., v. **הַתְּחַדְדוּ**.

**שׂוֹבֵב** f. (**שׂוֹבֵב**) *drawing*; **בֵּית הַש'** (or sub. **בֵּית הַש'**) *the well from which the water was drawn for libation on the Succoth festival*; **שִׂמְחַת בֵּית הַש'** (or sub. **שִׂמְחַת**) *the joyous procession to and from the well.* Succ. V, 1 (50<sup>a</sup>) **הַחֲלִיל הַש'** (Ms. M. 2 **הַשְּׂוֹבֵב**, throughout the entire chapter, v. Rabb. D. S. a. l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51<sup>a</sup>) **כִּלְ... שִׂמְחַת הַש'** כל... שִׂמְחַת הַש' he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55<sup>a</sup> **וּב' נִקְרָא שִׂמְחַת בֵּית הַש' וּב' הַש'** why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a. e.—Bab. ib. 50<sup>b</sup> **הַש' הַיְהוּדִי** הַש' הַיְהוּדִי one cited the version *shoëbah*, the other, *hāshubah* (a phonetic change of *hash-sh'ubah*, v. supra).

**שׂוֹבֵב**, Targ. I Chr. VIII, 9 **בִּנְיָ ש'**, v. **נִשְׂוֹבֵב** ch.

**שׂוֹבֵב**, v. sub **שׂוֹבֵב**.

**שׂוֹבֵב** I (b. h.) *to go back, come back.* Sot. 10<sup>b</sup> **כָּל עוֹבֵר וְשׂוֹבֵב** every passer-by (in going or coming back). Gen. R. s. 48, a. fr. **הַיְהוּדִים וְהַיְהוּדִים** the travellers. Lev. R. s. 23 **וְנָשְׂוֹבֵב** (עָלִיתָ) and his soul came back (was restored) to him, i. e. he was reconciled; a. fr.—Esp. *to return (to God); to repent.* B. Bath. 110<sup>a</sup> (play on **שׂוֹבֵב** I Chr. XXVI, 24) **לָאֵל כָּל לְבוֹ** he returned to God with all his heart. Hor. 2<sup>a</sup> (ref. to Lev. IV, 22, sq.) **לֹא שׂוֹבֵב** he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 **וּב' יוֹב וְשׂוֹבֵב** repent one day before thy death. Ex. R. s. 42 **לְעוֹלָם מְקַבְּלִים הַשְּׂוֹבֵבִים** repentant sinners are accepted at all times; a. fr.

**Hif.** **הַשְּׂוֹבֵב** 1) *to bring back, return, restore.* Y. Yoma VIII, 45<sup>a</sup> bot. **הַשְּׂוֹבֵב** **אֵת הַחַיִּים** **וְהַשְּׂוֹבֵב** **אֵת הַחַיִּים** vinegar restores life, is a refreshing drink. Gitt. 51<sup>b</sup>, a. e. **וּפְסוּדוֹ** **וּפְסוּדוֹ** **וּפְסוּדוֹ** he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ... **מְשִׁיב** **לִיה** **מְשִׁיב** **לִיה** he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—2) *to reply; to refute.* Ab. II, 14 **וְיָדַעְתָּ בְּהַשְּׂוֹבֵב** **וְיָדַעְתָּ** that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50<sup>a</sup> **... נְכֻסְתָּ** **וְנִשְׂוֹבֵב** **וְנִשְׂוֹבֵב** **וְנִשְׂוֹבֵב** four elders met to refute R. Eliezer's words; Bab. ib. 83<sup>a</sup>; Tosef. ib. IX (VII), 1. Y. l. c. **אֵין** **אֵין** **אֵין** are you not going to refute the lion after he is dead?; Bab. ib. l. c. **אֵין** **אֵין** **אֵין** you dare not refute &c. Y. l. c. **ר' רַחֲמֵי** **ר' רַחֲמֵי** **ר' רַחֲמֵי** R. T. argued &c. (Bab. l. c. **נִשְׂוֹבֵב**; Tosef. l. c. **אֵין**). Sabb. 88<sup>b</sup> **מְשִׁיבִין** **מְשִׁיבִין** **מְשִׁיבִין** you must not argue against a conclusion from analogy. Ab. Zar. III, 4 **מְשִׁיבִין** **מְשִׁיבִין** **מְשִׁיבִין** we must not answer (a religious question) in the bath-house. M. Kat. 21<sup>b</sup> **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** the mourner may answer (a salutation), but must not salute; **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** he may salute and answer as usual; a. fr.—[Y. Gitt. VIII, 49<sup>c</sup> top, in Chald. dict. **מְשִׁיב**,

v. **הַיְהוּדִי** I.]—3) *to go back with a message.* Meg. 15<sup>a</sup>; Ab. Zar. 10<sup>b</sup> **לְקַלְקֵלָה** **עַל אֵין מְשִׁיבִין** **עַל אֵין מְשִׁיבִין** (to him that sent you) to bring bad news.

**Hof.** **הַשְּׂוֹבֵב** *to be replied; to refer.* Y. B. Kam. II, 3<sup>a</sup> top **הַשְּׂוֹבֵב** **הַשְּׂוֹבֵב** **הַשְּׂוֹבֵב** the modification in the Mishnah (**הַשְּׂוֹבֵב** **הַשְּׂוֹבֵב** **הַשְּׂוֹבֵב**) refers to the first clause only; **עַל כּוּלָּהּ** **עַל כּוּלָּהּ** **עַל כּוּלָּהּ** (דברים אמורים) refers to the whole paragraph. Y. Bioc. II, 65<sup>a</sup> top; a. e.

**שׂוֹבֵב** II adv. *again, furthermore.* Nidd. V, 7 **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** her father has no longer control over her. Sabb. 88<sup>b</sup>, sq. **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** furthermore, what is written in it?; a. fr.

**שׂוֹבֵב** m. *captor*, v. **שׂוֹבֵב**.

**שׂוֹבֵב**, **שׂוֹבֵב**, v. **שׂוֹבֵב** II.

**שׂוֹבֵב**, Y. Shebu. I, 33<sup>b</sup> **לִיר** **לִיר** **לִיר** v. **שׂוֹבֵב**.

**שׂוֹבֵב**, v. **שׂוֹבֵב** II.

**שׂוֹבֵב**, v. **שׂוֹבֵב**.

**שׂוֹבֵב** (b. h.) pr. n. m. *Shobach*, an Ammonite general. Sot. VIII, 1 **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** the Ammonites went into battle relying on the strength of Sh. Ib. 42<sup>b</sup> **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** and once Shophach (I Chr. XIX, 16); **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** ... **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. **שׂוֹבֵב**.

**שׂוֹבֵב** m. (**שׂוֹבֵב**; **שׂוֹבֵב**) *net-work*, esp. (b. h. **שׂוֹבֵב**) *dove-cote.* Ex. R. s. 40 (play on **שׂוֹבֵב**, I Chr. IV, 1, sq.) **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** (not **שׂוֹבֵב**) Bezael was surnamed Shobal because he erected a dove-cote for God, **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** that is the Tabernacle, which stood (high) like a dove-cote. Ib. **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 **וּב' מִן הַש'** **וּב' מִן הַש'** **וּב' מִן הַש'** you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 **הַש' הַיְהוּדִי** **הַש' הַיְהוּדִי** **הַש' הַיְהוּדִי** it belongs to the owner of the nearest dove-cote. Ib. V, 3 **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** the crop of a dove-cote (the brood of the season); a. fr.—**Pl.** **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** a group of dove-cotes; Ib. II, 6. B. Kam. 83<sup>a</sup> **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** (Ms. O. **שׂוֹבֵב**—Pes. IV, 7 (55<sup>b</sup>) **וּב' לַחֲרִיטִים** **וּב' לַחֲרִיטִים** (for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** you may set brooding doves in cotes, and also hens].

**שׂוֹבֵב** ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** dove-cote.—**Pl.** **שׂוֹבֵב** **שׂוֹבֵב** **שׂוֹבֵב** Targ. Is. LX, 8.

**שׂוֹבֵב** (b. h.) pr. n. m. *Shobal*, homiletical surname of Bezael. Ex. R. s. 40, s. **שׂוֹבֵב**.













שולחן, v. סָפָא.

שולחן, v. סָפָא.

שולחן m. (Shaf. of נִבְחָה; v. שוּחַד) corrosion, rust (cmp. Lat. morsus). Sabb. 65<sup>a</sup> but (if a coin is chosen to be put on a callus on the sole of the foot) on account of the corrosion (which softens the callus), let a metal foil be used!

שולחן, Hithpol. הַשְּׁחִיחַ, v. שָׁחַל II.

שולחן m. (b. h.; cmp. שָׁחַל I, a. Arab. savila) [that which hangs on, attachment,]; du. שולחן, pl. שולחן 1) skirts of a garment. Deut. 829 שולחן המעיל... שולחן the bells which the high priest wore on the skirts of his cloak.— 2) lower part of the body, abdomen, buttock; contrad. to שֶׁה. Ohol. XI, 7 שולחן... שולחן for the uncleanness (which the animal swallowed before it died) is assumed to take its way by its abdomen (and not through its mouth).—3) rim at the bottom of a vessel, saucer attached to the vessel; in gen. the bottom, rest of a vessel. Kel. XXX, 1 שולחן קטרה וב' the lower part of a (broken) vessel or of a salver of glass, which one made available for use. Sabb. 30<sup>b</sup> כשילי קדרה... כשילי the faces of David's enemies turned (black) like the bottom of a pot; Y. Hag. II, 77<sup>d</sup>, v. שֶׁה II. Ohol. IX, 13 שולחן והיא בלי if the vessel stands on its rest, and it is available as a vessel (not defective). Tosef. ib. X, 3 שולחן חרוך וב' if its rim at the bottom is sharp (not rounded), and there is not a handbreadth between its rim and the ground. Ib. 2 שולחן של זו על פיה וב' a column of pots..., the bottom of one on the mouth of the other &c. Dem. VII, 2 שולחן הכוס מה... בשילי הכוס what I intend to leave (of the wine) at the bottom of the cup; a. v. fr.

שולחן, pl. שולחן, v. שולחן.

שולחן, v. שולחן.

שולחן m. (b. h.; שָׁחַח, v. Ges. Thes. ed. Rödiger s. v.) plate, tablè. Ab. Zar. 68<sup>b</sup>, a. fr. של מלכים is brought up on the royal table (is considered a delicacy). Y. Kidd. IV, beg. 65<sup>b</sup> גירי שולחן מלכים proselytes who joined for the sake of the royal table (to be members of the royal household); Yeb. 24<sup>b</sup>, v. שֶׁה II. Ab. III, 3 שולחן של שלושה when three persons eat at the same table, and hold conversation about the Law, they are considered as if eating from the table of the Lord (the altar), opp. שולחן זבחים. Ber. 55<sup>a</sup>; Hag. 27<sup>a</sup> שולחן יהא שולחן חלל בלא שולחן אדם וב' lest thy own table be full, and thy Master's table (the altar) be empty. Kidd. III, 2 שולחן על השולחן but if (he is a banker and) shows her the stipulated amount on the table (the money not being his own), she is not betrothed; a. fr.—Esp. the table for the show-bread in the Temple. Hag. III, 8. Men. XI, 5; a. fr.—Pl. שולחן, שולחן. Ib. 7. Shek. VI, 4 שולחן עשר ש' וב' there were thirteen tables in the Temple. Ib. I, 3 שולחן עשר בו ש' וב' on the fifteenth of Adar changing tables were put up in the city, on the twenty-fifth, in the Temple; a. fr.

שולחן m. (preced.; cmp. τραπεζίτης) money-changer, banker. Tosef. Sabb. I, 8 שולחן וב' nor must the money-changer (go out shortly before the Sabbath begins) with a Denar suspended from his ear; Sabb. 11<sup>b</sup>; Y. ib. 3<sup>b</sup> top. Num. R. s. 4 (interchanging with שולחן, v. שולחן. Tanh. Balak 4; Num. R. s. 20 (ref. to שולחן, Num. XXII, 5, v. שולחן I) ש' היה שהיו וב' he was (like) a banker, for the kings of the nations consulted him &c., v. שולחן; a. fr.—Pl. שולחן. Y. Shek. I, end, 46<sup>b</sup> שולחן וב' the money-changers took it (the agio of exchange) for their labors.

\*שולחן f. (שולחן) (the officer's) rod. Targ. Jud. VI, 21 some ed., v. שולחן.

שולחן, v. שולחן h.

שולחן m. (preced.) 1) power, office, rulership. Targ. O. Gen. XXXVII, 8. Ib. XLIX, 10 (ed. Vien. שולחן). Targ. Mic. V, 1. Targ. Job XXV, 2; a. e.—2) ruler's staff, rod. Targ. O. Ex. XXI, 20 (ed. Vien. שולחן); h. text שבט. Targ. Is. X, 5; a. e.—\*3) ruler. Targ. Ps. LXIX, 16 ולא יכלעם למחפר עלי מצולחא ש' (read: מצולחא) and may no mighty ruler swallow me up by making the deep to cover me up; h. ואל תבלעני מצולחא.

שולחן f. (preced.) rulership, office. Y. Ab. Zar. III, beg. 42<sup>b</sup> שולחן של ש' אם... שולחן של ש' if it is sure that they (the images) represent officers, opp. שולחן של מלכים royal images (which are worshipped). Gen. R. s. 68, end (ref. to Gen. XXVIII, 12) שולחן גומרת בהן... שולחן גומרת בהן that means the geni of the four empires whose power is complete through them (?).—Pl. שולחן, שולחן. Ib. s. 82 שולחן גומרת (ש' רוצות וב' royalties and governorships were anxious to be connected with them, v. שולחן).

שולחן, שולחן ch. same. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXLV, 13. Targ. Koh. VI, 3.

שולחן f. pl. (שולחן) posts(?). Lam. R. to I, 1 רבתי ארבעה ארבעה ארבעה ארבעה ש' דערסא (2 חד כוח) the four cedars (in the dream) mean the four posts of the bedstead; (Y. Maas. Sh. V, end, 55<sup>c</sup> שולחן, v. שולחן).

שולחן, שולחן m. (שולחן, cmp. שולחן, v. Barth Et. St. p. 31) servant, apprentice. Pes. 108<sup>a</sup> שולחן (Ms. M. שולחן); Ar. שולחן carpenters' apprentice; Macc. 8<sup>b</sup>. B. Kam. 32<sup>b</sup> bot. שולחן (Ms. M. שולחן; Ms. R. שולחן) smiths' apprentice.— [Sabb. 96<sup>b</sup> (in Hebr. dict.) שולחן Ar.; (Ms. M. שולחן, Ms. O. שולחן, v. שולחן, D. S. a. l. note; ed. שולחן) their apprentices, v. שולחן.]

שולחן m. (שולחן; cmp. שולחן I) foot-chain.—Pl. שולחן. Targ. Mic. I, 8 שולחן (ed. Lag. שולחן) in chains (h. text שולחן; cmp. Targ. Job XII, 17).

שולחן, שולחן, שולחן v. שולחן.

שולחן pr.n.pl. Shulami, Hash-Shulami, twin-

town of N'miré, v. נְמִירָה. Tosef. Bekh. VII, 3; Bekh. 55<sup>a</sup> של נמר (corr. acc.); Y. B. Bath. III, 14<sup>a</sup> top שְׁלֹמִית.

**שְׁלֹמִית** f. *the Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

**שום, שים** (b.h.; v. כוּם) *to place, put, appoint, make*. Ber. 39<sup>b</sup> thou hast made peace between the scholars. Mekh. B'shall. introd. במקום הזה שְׁמַדוּהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28<sup>b</sup> I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

*Hif.* הַשִּׁים same. Yeb. 45<sup>b</sup> שְׁמַדוּהוּ, v. מְשִׁימָה. Ber. 16<sup>b</sup> and that thou mayest place our lot in paradise. Ib. שְׁמַדוּהוּ, v. שְׁמַדוּהוּ. Snh. 99<sup>b</sup> כל שֶׁמְשִׁים שְׁלוֹם וְכו' whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

**שום, שים** ch. same. Targ. O. Lev. XIX, 14 (v. כוּם I ch.; Y. הַשִּׁים). Targ. O. Gen. L, 26 (ed. Berl. וְכִמְדוּהוּ); Y. II (וְכִמְדוּהוּ). Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. כוּם I ch.

*Thpe.* אֶתְשִׂים *to be placed*. Targ. Hag. II, 15. Targ. Esth. IV, 3.

**שום I** (cmp. preced.) [*to arrange; cmp. שָׁבַר, שָׁבַר*] *to value, estimate; to mark, name*. Gitt. V, 1; Tosef. Keth. XII, 2 שְׁמִיָּהּ, v. שְׁמִיָּהּ. Keth. 67<sup>a</sup>, v. שְׁמִיָּהּ. Macc. 3<sup>a</sup> כִּיצַד שְׁמִיָּהּ how do we assess (the fine)? Y. Kidd. I, 60<sup>d</sup> bot. (expl. דְּבַר שְׁמִיָּהּ צָרִיךְ לְשׂוֹם, Mish. 6) נִשְׁמַח דְּמִים בְּאֲחֵר (expl. which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שְׁמִיָּהּ אֲרֻרָה וְכו' if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 הַשִּׁים, v. כל הַשִּׁים II; a. v. fr.—M. Kat. 5<sup>a</sup> (ref. to וְשִׂים, Ps. L, 23) הַשִּׁים he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); אל הַקְרִי וְשִׂים אֵלָּה וְשִׂים וְכו' read not *v'sam* but *v'sham* &c.; Sot. 5<sup>b</sup>; Yalk. Ps. 763; (Lev. R. s. 9 אֲרֻרָה אֲרֻרָה)—Part. pass. שְׂוִים; f. שְׂוִיָּהּ; pl. שְׂוִיָּהּ. Tosef. B. Kam. X, 1 שְׂוִיָּהּ אֲרֻרָה אֲרֻרָה we consider them (the forcibly taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95<sup>a</sup> אֲרֻרָה אֲרֻרָה as if the animal had been sold at its value to him (the robber), for cash; ib. שְׂוִיָּהּ (Chald. form); ib. שְׂוִיָּהּ אֲרֻרָה אֲרֻרָה we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21<sup>b</sup> רַשִׁי שְׂוִיָּהּ וְכו' Rashi (ed. שְׂוִיָּהּ) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

*Nif.* נִשְׂוִים *to be valued, assessed*. Kidd. 28<sup>a</sup>, v. דְּמִים. Keth. 66<sup>b</sup> הַמְתַּקְבֵּל... בְּמִנְהַ הַשִּׁים when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שְׂוִים II; a. e.

**שום** ch. same.—Part. שְׂוִיָּהּ. Lev. R. s. 9 (ref. to וְשִׂים, Ps. L, 23, v. preced.) דְּשִׂים אֲרֻרָה כִּגְרִי שִׂי (some ed. שְׂוִיָּהּ) he who calculates his way, will be worth much; Yalk. Ps. 763 פָּרָה... שְׂוִיָּהּ לֶךְ... שְׂוִיָּהּ שְׂוִיָּהּ I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שְׂוִיָּהּ; f. שְׂוִיָּהּ, v. preced.

*Pa.* שְׂוִיָּהּ *to tax, impose fine*. Lam. R. to II, 1 (expl. רִיב, ib.) ה' בְּרוּגְזָה וְכו' אֵיךְ ש' ה' בְּרוּגְזָה וְכו' how heavily the Lord in his anger taxed the daughter of Zion! v. חוּב ch., a. רִיב.

**שום II** m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כֶּסֶף וְכו' ש' כֶּסֶף, v. שְׂוִיָּהּ. Tosef. B. Mets. IX, 9 אֲרֻרָה... חֶמֶן קָמְרוּ חֶמֶן if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, לוֹ אֵם שְׂוִיָּהּ וְכו' if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—Esp. *the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 הַרְחֻבִים ש' הַרְחֻבִים the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107<sup>a</sup> שְׁלֹשָׁה שְׂוִיָּהּ שְׂוִיָּהּ if three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66<sup>a</sup>) וְכו' וּבְנֵה הַשִּׁי... פְּסָקָה if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. בְּמִנְהַ שְׂוִיָּהּ מִנְהַ וְכו' (Y. ed. מִנְהַ ש' if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; 'ש' בְּמִנְהַ הִיא וְכו' but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 מִן הַשִּׁי... מִן הַשִּׁי where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; לְשִׁים in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 אֵם לִשְׁוִיָּהּ אֵם לִשְׁוִיָּהּ if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 אֵם לִשְׁוִיָּהּ אֵם לִשְׁוִיָּהּ a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 מְלֻכּוּת אֲחֵרָה... אֵם לִשְׁוִיָּהּ if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79<sup>b</sup> שְׂוִיָּהּ חֵינְתָּ, v. הַשִּׁי). Yeb. 24<sup>b</sup> אֵם לִשְׁוִיָּהּ אֵם לִשְׁוִיָּהּ a man that embraced the Jewish religion for the sake of a woman; שְׂוִיָּהּ מְלֻכּוּב for the sake of the royal table (v. שְׂוִיָּהּ). Yeb. 24<sup>b</sup> אֵם לִשְׁוִיָּהּ אֵם לִשְׁוִיָּהּ a man that embraced the Jewish religion for the sake of being one of Solomon's servants; a. v. fr.—



'לפרור וכ' we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukts. I, 1. Hull. 119<sup>b</sup> ש' ברדה it refers to the stem of an ear, and because it is 'a guard'; a. fr.—*Pl. שומרים*. B. Mets. l. c. שומרי פירות וכ' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. l. c. הן וכ' these are four classes of bailees. Ib. 49<sup>b</sup> ש' שכונה the oath required of bailees (Ex. XXII, 9 sq.); a. fr.

**שומר** m. *fennel* (v. Löw Pfl., p. 382 sq.). Y. Kil. I, 27<sup>a</sup> bot. ש' וברפס מה נפיק מנהון פירוסילינותן quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

**שומרה** (שומירה) ch. same, or *dill*. Y. Dem. I, 21<sup>d</sup> top שומרה (corr. acc.), v. גופן. Ib. ש' שמר מרה וכ' v. מנהל I.

**שומרה** f (שומר) *watch-shed, watch-tower, lodge*. Kil. V, 3. B. Bath. IV, 8 (68<sup>b</sup>) חש' שאינה עשויה בבטיט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered with clay (movable). Ib. 69<sup>a</sup> השימיר.

**שומרון**, v. שומרון.

**שומשום** m. (prob. fr. שומשום) [*sun-flower*], *sesamum, sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שומשום). R. Hash. 13<sup>a</sup>; Men. 103<sup>b</sup> ש' כביצה חסר the size of an egg less that of a sesame seed. Ib. 16<sup>b</sup> ש' הקטיר ש' לאכול if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—*Mostly pl. שומשומים*. Shebi. II, 7. Hall. I, 4. Mekh. Bo, s. 8. Sifré Num. 146. Sabb. II, 2 ש' שומשום sesame oil (used in lamps). Tosef. ib. II, 3 ש' שומשום what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39<sup>c</sup> top ש' שומשום even as much (of the incense) as the size of a sesame seed.

**שומשוך** f. (cmp. Gr. *σάμψυγον*) *Marjoram*, a species of *hyssop*. Sabb. 109<sup>b</sup> (expl. אוזב) ש' (שמשוק). Ib. הכי and *shumshuk* is found to have that shape (as the Biblical hyssop is described to have).

**שומשומא** m. = h. שומשום, *sesame* or *poppy*. Sot. 3<sup>b</sup>, v. שומשום, a. הוקפא. — *Pl. שומשומא*. Ber. 38<sup>a</sup> ש' קא אמרת וכ' (Ar. שומשומא) by שומשומא do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12<sup>b</sup> ש' לכיבדך to pluck sesame plants (during the festive week). Ib. לכוזי... ש' v. קורי. Sabb. 23<sup>a</sup> ש' שומשום sesame oil; a. e.

**שומשומין**, v. שומשום.

**שומשומא** m. (transpos. of שומשום, cmp. שומשום) [*the busy one*], *ant*. Targ. Prov. VI, 6 (ed. Lag. שומשומא; Ar. everywhere שומשומא).—Sabb. 66<sup>b</sup>, v. שומשומא. Yeb. 76<sup>a</sup> (ed. שומשומא). Ib. 118<sup>b</sup>; Keth. 75<sup>a</sup>, v. שומשומא. — *Pl. שומשומא*. Targ. Prov. XXX, 25 (Ms. שומשומא).—Ned. 24<sup>b</sup> ש' קינא ant an ant nest.

**שומשומא**, v. preced.

**שומא** m. (b. h. שומא; שומא) *hater, enemy*. Snh. III, 5 שומא a friend and an enemy (are disqualified as witness or judge); ש' כל שלא דבר וכ' an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32<sup>b</sup> שומא לפרוק איזה ב' ש' if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. דקרא ש' the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), דמהייתן ש' that of our Boraitha (just quoted). Ab. d'R. N. ch. XXIII אוהבי שומא אהבי שומא (a hero is he) who makes his enemy to be his friend; a. e.—*Pl. שומאים*. Sot. 9<sup>a</sup> ש' שומאים וכ' ש' שומאים ש' שומאים Moses and David over whose works their enemies got no control; a. fr.—Succ. 29<sup>a</sup>, a. fr. ל ישראל ש' שומאים euphem. for *Israel*.

**שומא** m. (Pers. *šnan*) a kind of *alkali*. Sabb. 90<sup>a</sup>, v. שומא.

**שומא**, v. שומא.

**שומא** pr. n. pl. *Shunya* in Babylonia. Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top שומא; Y. Yeb. I, 3<sup>b</sup> top שומא (corr. acc.).

**שומא** f. (denom. of שומא; v. שומא) *cliff, rocky bluffs*. Olol. XVIII, 6 שומא איזה חש' וכ' how far is it called *shunnith* (for ritual purposes)? As far as the sea comes up when it is rough. Y. Shek. VII, 50<sup>c</sup> bot. שומא חים, שומא חים; Tosef. B. Mets. II, 2 Var. שומא, v. שומא.

**שומא** ch. same. Koh. R. to XI, 1; ib. to V, 8 שומא, v. שומא; Lev. R. s. 22; Num. R. s. 18 (some ed. שומא, corr. acc.).

**שומא** c. (contr. of שומא; שומא; cmp. שומא; Arab. *sinnawr*) *cat*. Targ. II Esth. I, 2.—Hull. 53<sup>a</sup> ש' ש' if it is doubtful whether it was a dog or a cat that attacked the fowls. Ib.<sup>b</sup> Snh. 105<sup>a</sup>, v. שומא. B. Mets. 97<sup>a</sup>; a. e.—*הרואה החיל ... שומא נעשה לו שומא רע... שומא* Ber. 56<sup>b</sup> שומא Ms. M. (v. Rabb. D. S. a. l.; ed. שומא שומא if one sees a cat in his dream. in a place where they call it *shunnara*, it means that a bad change is prepared for him; where it is called *shurana*, it means that a sweet song (joy) &c.—*Pl. שומא*, שומא. Targ. II Esth. I, c. (in a corrupt sentence, v. שומא ch.).—Ber. l. c. Ms. F.—*Fem. שומא*. Ib. 6<sup>a</sup>.

**שומא**, v. שומא.

**שומא**, v. שומא.

**שומא** m. (v. Koh. Ar. Compl. s. v.) a *piece of cloth*. Gitt. 69<sup>b</sup> Ar. (ed. ש').

**שומא** (cmp. שומא) 1) to be smooth, soft; trnsf. to be discouraged, to despair (cmp. שומא). Gen. R. s. 44 (ref. to שומא, Is. XLI, 10) חיה לבי... אל תשוע... לא תשוע his heart was



and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14<sup>b</sup> דקנטייה מרננה when he (in a sitting position) slid himself to the altar.

Pa. מנטייה נירא Sabb. 119<sup>a</sup> Ar. (ed. מנטייה Af.) fanning the fire.

שוק II 1) to smooth, rub, polish, sharpen; to smear over, plaster. Kel. XIV, 5 משיטופני (Mish. ed. משיטופני; Ar. משיטופני, fr. טפת I) a sword becomes susceptible of uncleanness when it is furnished. Ib. XVI, 1 משיטופני when he smooths them by rubbing with the skin of a fish; Snh. 20<sup>b</sup>; Ned. 56<sup>b</sup> משיטופני (Rashi משיטופני). Kel. l. c. גמר שלא לטפה if he decided not to smooth them. Y. Ber. III, 5<sup>d</sup> bot. למה הוא טפה for what purpose should he polish it? Hull. 25<sup>a</sup>, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 וטפה את רוקו and she rubbed his spittle off (with her foot); (להיות) טפות וכו' for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10<sup>b</sup> top וטפה ורוקו he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 טפני את הסקינין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 ולא טפני nor must you rub them (with the hand to cleanse them). Eduy. I, 8 טפני שורקו ושפני וכו' you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75<sup>b</sup> בין העמודים הטפה he who rubs (smooths skins) between columns; Y. ib. VII, 10<sup>c</sup> bot. הטפה את העור על גבי העמוד Kel. XXX, 1 טפני בשופני files them with a file. Pes. II, 7 אבל טפה היא וכו' but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) to run smoothly, glide. Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) to grind, crush, stamp. Sifré Deut. 315 טפני וכו' that wheat grains rub against one another and drop &c., v. טלה; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 וישראל... ואמה באים לטפה אותה מן העקב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. אותה על העקב, corr. acc.); Yalk. ib. 627 עצמכם מן העקב לטפה (corr. acc.).—[Midr. Till. to Ps. XCH טפני עקב ויטופני, v. טנה. I.]

Nif. טפני 1) to be rubbed off, made smooth, level. Tosef. B. Kam. X, 4 מטבט וכו' if he took by force a coin, and it became rubbed off (effaced).—2) to be ground, crushed. Tosef. B. Mets. XI, 8 כדו מטיטופו וכו'... כדי מטיטופו וכו' a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30<sup>a</sup>; 81<sup>b</sup>; B. Mets. 118<sup>b</sup> כדו מטיטופו. B. Kam. 28<sup>b</sup> נטיטופו באבן (Ms. F. נטיטופו, read: טפני) was smashed against a stone; (Y. ib. III, 3<sup>c</sup> top טפני).—V. טפה. —V. טפה.

שוק ch. same, 1) to rub (with oil), anoint; to rub off. Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. טוך); a. e.—Pes. 25<sup>b</sup> וכו' דנטייה לה as he was rubbing his (sick) daughter's skin with undeveloped grapes of 'Orlah. B. Kam. 23<sup>b</sup> דנטייה עלמי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. טפני, טפני. Ab. Zar. 52<sup>b</sup>, v. דנטייה.—2) to grind, crush, file. Targ. O. Deut. IX, 21 (Y. שפיה, fr. טפני). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64<sup>a</sup> דנטייה קליה, v. טפני.]

Pa. טפני same, to rub, grind, file. B. Kam. 98<sup>a</sup> שריפה בשופני (read: טפני; שפיה, fr. טפני) if he rubbed the stamp off with a file.

Ithpol. טפני to be crushed. Targ. Job XXX, 8 טפני Ms. (ed. טפני, v. טפני).

שוק III m. (preced.) smooth-faced.—Pl. טפני. טפני. Kil. III, 2 'smooth beans (without incisions).—V. טפני.

שופת m., v. טפני I.

שופורי, v. טפני.

שופט m. (b. h.; טפני) judge, ruler. R. Hash. 25<sup>b</sup> (ref. to Deut. XVII, 9) שברמינו 'ש לילך אל אצל ש' teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14<sup>a</sup> (ref. to Is. III, 2) 'ש זה דייק וכו' by shofet is meant the judge that decides a true case according to truth; a. fr.—Pl. טפני. Sifré Deut. 144 (ref. to Deut. XVI, 18) אש וכו' שופטים where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof'tim 2, v. טפני. Y. Snh. I, 19<sup>a</sup> bot. (ref. to Deut. XXI, 2) טפני טפני thy elders that are thy judges. Ruth R. to I, 1 טפני; B. Bath. 15<sup>b</sup> טפני, v. טפני; a. fr.

שופטא, v. טפני.

שופטא m. (v. טפני) childish man, idiot.—Pl. טפני. B. Kam. 85<sup>a</sup> (speaking of how much a man would take for allowing his hand to be cut off) בש' טפני do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40<sup>a</sup> וב' בש' do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122<sup>a</sup> וב' בש' do we speak of idiots (that will part with their landed heirloom for money)?—V. טפני.

שופי I m. (טפני II, v. טפני II) (fatty) protuberance, cap of the hip-bone. Hull. 92<sup>b</sup> טפני טפני he peels the fat off even with the cap (v. טפני). Ab. Zar. 25<sup>a</sup> (expl. השוק והעליה, I Sam. IX, 24) טפני וכו' the leg and the cap; (v. Rabb. D. S. a. l.) מהו טפני וכו' (v. Rabb. D. S. a. l.) what does v'he'aleka mean? (That which is on top of it,) for the shofi is above the leg; Y. Meg. I, 72<sup>c</sup> bot. (Chald. dict.) טפני וכו'.

שופי II m. (טפני III) ease, comfort, smoothness. Nidd. IV, 6 טפני דם טפני blood discharged in comfort (without travail), opp. קושי. Ib. 37<sup>b</sup> טפני וכו' twice with pain, and once in comfort; Y. Meg. I, 71<sup>b</sup> טפני שריפה בש' (not in comfort). Gen. R. s. 16, beg. (play on טפני, Gen. II, 11) טפני כחלכין בש' its waters run smooth-

ly; Yalk. ib. 21. Keth. 20<sup>a</sup> when he has been enjoying the usufruct (שׁלש שׁנים רבֿט) for three years, and that in comfort (without protest by claimants); a. e.

שׁוֹפָרָא ch. same. Lev. R. s. 34 Ar. s. v. שׁה 3 (in an unintelligible quotation not found in ed.).

שׁוֹפָן m. (שׁוֹפָן II) file. Kel. XXX, 1, v. שׁוֹפָן II (Ar. שׁוֹפָן).

שׁוֹפָנָא ch. same. Targ. O. Deut. IX, 21 ed Berl. (oth. ed. שׁוֹפָן; Y. שׁוֹפָנָא. Targ. I Sam. XIII, 21 (h. text שׁוֹפָנָא).—B. Kam. 98<sup>a</sup>, v. שׁוֹפָן II ch.

שׁוֹפָן, v. שׁוֹפָנָא.

שׁוֹפָנִים, שׁוֹפָנִין m. pl. (שׁוֹפָן) that which is poured out into the gutter, waste-water. Sabb. VIII, 1 'ובל הש' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78<sup>a</sup> חזו ש' what is waste water fit for? Hull. 105<sup>b</sup> ש' on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19<sup>b</sup> 'בהם ש' there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

שׁוֹפָנָא, v. שׁוֹפָנָא.

שׁוֹפָנִין, v. שׁוֹפָנָא.

\*שׁוֹפָנָר m. (denom. of שׁוֹפָנָא) one whose legs are file-shaped, without calves. Bekh. 45<sup>a</sup>; Tosef. ib. V, 4 שׁוֹפָנָר ed. Zuck. (Var. שׁוֹפָנָר; oth. ed. שׁוֹפָנָר).

שׁוֹפָן m. (שׁוֹפָן) plenty, liberality. Lev. R. s. 4 שלשה 'בהם ש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

שׁוֹפָר m. (b. h.; שׁוֹפָר) [rounded; cmp. שׁוֹפָרָתָא] 1) horn, trumpet, Shofar, contrad. to הצׁפָרָתָא. R. Hash. III, 3 ש' של ראש השנה זכ' the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. ש' מאריך זכ' the tone of the shofar was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—Pl. שׁוֹפָרָתָא. R. Hash. III, 2, v. שׁוֹפָרָתָא. Lev. R. l. c. שׁוֹפָרָתָא and on New Year's Day they take up their Shofars and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שׁוֹפָרָתָא; a. fr.—Esp. שׁוֹפָרָתָא (also שׁוֹפָרָתָא) shofaroth, that section of the Musaf service of the New Year's Day which treats of the shofar (of the Revelation). R. Hash. IV, 5 וחוקש ש' the reader recites shofaroth and blows. Ib. 6 משׁטרה ש' אין פההתן... משׁטרה ש' you must cite no less than ten Biblical verses referring to the shofar. Ib. (32<sup>a</sup>) של זכ' (זכרון מלכות ושיׁפָר) Ms. M. (ed. זכרון מלכות ושיׁפָר) you must not cite verses referring to rulership, memorials, and shofar which allude to evil dispensations; a. e.—2) horn-shaped box in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosef. Shek. III, 2 and puts the money into the proper box. Ib. ש' לקנינים ש' box for free-will offerings. Ib. 3

box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosef. ib. III, 1; a. fr.

שׁוֹפָרָא ch. same. Targ. Ex. XIX, 13 (h. text שׁוֹפָרָא). Ib. 16; a. fr.—Pl. שׁוֹפָרָא. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שׁוֹפָרָא.—V. שׁוֹפָרָא.

שׁוֹפָרָא m. (שׁוֹפָר) 1) beauty, grace. Targ. Prov. XXXI, 30. Targ. Ps. XLV, 3. Ib. 12; a. fr.—Ber. 5<sup>b</sup>, v. שׁוֹפָרָא. Ab. Zar. 20<sup>a</sup> שׁוֹפָרָא ש' בלי שׁוֹפָרָא (not שׁוֹפָרָא) that the dust should destroy this beauty. B. Mets. 84<sup>a</sup> שׁוֹפָרָא רב' ירחקן רב' the beauty of R. J.; a. fr.—V. שׁוֹפָרָא ch.—2) best portion. Targ. O. Num. XVIII, 29; 30; 32 (h. text חלב).—Pl. שׁוֹפָרָא. Pes. 3<sup>b</sup> ש' קאבילנא ש' I got the best pieces (of the Pass-over lamb) to eat.

שׁוֹפָרָא m. (Palez of שׁוֹפָר, v. שׁוֹפָר) drinking horn.—Pl. שׁוֹפָרָא. Keth. 65<sup>a</sup> כרי הארי כרי הארי ש' דהוו משקי ליה בש' that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשׁוֹפָר בשׁוֹפָר soldiers' horn (?).]

שׁוֹפָרָא pr. n. pl. Beth-Shufré. Lev. R. s. 22 ש' בקעה ב' ש' the valley of Beth-Sh. (Koh. R. to V, 8 שׁוֹפָרָא; Yalk. ib. 972 שׁוֹפָרָא).

שׁוֹפָרָא, v. שׁוֹפָרָא.

שׁוֹפָרָתָא f. (שׁוֹפָר II) 1) (cmp. שׁוֹפָר) chip, pin. Gitt. 32<sup>a</sup>; Sabb. 102<sup>b</sup>, v. שׁוֹפָרָתָא. Hor. 13<sup>a</sup> ש' דמרא זכ' אפ' (not בר' אפ', v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—2) the smooth part. Sabb. 140<sup>a</sup> ש' הרומא ש' the inner part of garlic; (Ms. M. שׁוֹפָרָתָא borders of garlic).

שׁוֹפָן, v. שׁוֹפָן.

שׁוֹפָנָא, v. sub שׁוֹפָנָא.

שׁוֹק, Targ. Ps. LXXIV, 3 משׁוק, משׁוק, v. שׁוֹק II.

שׁוֹק I (b. h. Polel; cmp. נשׁק) to touch, join, come in contact; (cmp. חפין) to desire.—Denom. השׁוֹקָא.

Hithpol. השׁוֹקָא, Nithpol. השׁוֹקָא (denom. of השׁוֹקָא = תשׁוֹקָא) to long for (with על). Yeb. 62<sup>b</sup> (ref. to תשׁוֹקָא, Gen. III, 16) האשה משהוֹקָתָא על זכ' the wife has a desire for her husband when he is about to go on the road; Erub. 100<sup>b</sup>; Yalk. Gen. 32. Keth. 65<sup>a</sup> (ref. to שקוויי, Hos. II, 7) משׁוהוקָתָא עליהן זכ' things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שׁוֹקווי, Cant. V, 15) זה העולם ש' הקב"ה זכ' that means the world, which the Lord has been longing to create; a. e.

שׁוֹק II m. (preced.)=השׁוֹקָא, desire, longing. Cant. R. to VII, 11 (ref. to תשׁוֹקָא, ib.) של אין שׁוֹקָא של there are three kinds of desires: Israel longs for none but for his father in heaven; אין שׁוֹקָא של אשה woman's desire is for her husband; אין שׁוֹקָא של יצר the evil temptation longs for Cain and the like of him; אין שׁוֹקָא של גשמים the rains desire the earth (ref. to תשׁוֹקָא, Ps. LXXV, 10); v. השׁוֹקָא. Midr. Till. to Ps. CXVII (expl. שׁוֹקָא, v. supra) ורשקָא ש' ed. Bub. (oth. ed. השׁוֹקָא) grant to her that for which she (the earth) longs.—Pl. שׁוֹקָן, v. supra.



**שוק III** m. (b. h.; v. שוק I) [*meeting place,*] *market, street.* Gen. R. s. 91 של זונה ש' של the place where harlots meet. Pes. 110<sup>a</sup> הוא פניו לא ראה פני הש' if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115<sup>a</sup> הש' הקנה the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53<sup>a</sup> היתה רבמה לש' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98<sup>b</sup> פגע ברבמה לש' he might (on marrying her) strike on a *y'bamah* abroad', i. e. on one bound to another man as her *yabam*; a. v. fr.—Num. R. s. 20<sup>18</sup>, a. e. 'הש' market commissioner.—*Pl.* שוקים, שוקין, שוקין. Ib. 17<sup>1</sup> (expl. קריית הצור, Num. XXII, 39) ששה שוקים שה' arranged commercial markets. Sabb. 33<sup>b</sup> 'ה' הקנו ש' וכו' they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2<sup>b</sup>. Tosef. Makhsh. III, 8 'הבאין מביה הש' that are brought back from the market houses; a. fr.—Constr. שוקי. Erub. 29<sup>a</sup>, a. e. בש'... הריני I am (to-day) as bright as Ben 'Azzai was in the meeting places of Tiberias; a. fr.

**שוק m.** (b. h.; v. שוק I) [*joint,*] *leg, foreleg, shoulder.* Ber. 24<sup>a</sup> ערוה ש' באשה ערוה ש' a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Hull. X, 1 'הבין בחוה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—*Du.* שוקים. Gen. R. s. 98 שוקי, v. שוקי.

**שוקא ch.** same, v. שוקא.

**שוקא I, שוקה f.** = h. שוק II, *desire, pleasure, satisfaction.* Cant. R. to VIII, 11 מן גביכון ש' ליה no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

**שוקא II m.** = h. שוק III, *market, open place, street.* Targ. Prov. I, 20 (הזיון) Targ. Gen. IX, 22 (Y. ed. Vien. שוקא); a. fr.—B. Bath. 22<sup>a</sup> יומא דש' market-day. Ib. 'ה' נקיש ליה ש' Pes. 110<sup>a</sup> 'ה' חזר אפי' ש' went out in the open air, v. שוק III. Cant. R. to VIII, 9 'ה' וכו' went to market to buy goods (v. שוקא II); a. fr.—*Pl.* שוקין, שוקין, שוקין. Targ. II Sam. XXII, 43 (some ed. שוקי, corr. acc.; Targ. Ps. XVIII, 43 (אשקקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15<sup>d</sup> בש' דארמאי in the streets of the gentiles; Y. Ned. IV, 38<sup>d</sup> בשוקא; a. e.—V. שוקא.

**שוקא I, שוקא v.**

**שוקא v.**

**שוקין m.** (שוקה) *irrigation;* ש' שדה של ש' a field dependent on irrigation, opp. של בעל. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16<sup>25</sup> של שוקי, read: שוקי; v. שוקי.

**שוקיותא f.** (v. שוק I; cmp. שוק) *contact, combat.* Cant. R. to I, 2 (play on שוקי, ib.) שוקיותא על ידי their combat (in discussions of the Law) is for My sake; ib.

משיקות הם על; Yalk. ib. 981 משיקותיהון על; (read: משיקותיהם h. form, their combats &c.).

**שוקעת v.** next art.

**שוקקי v.** שוקא.

**שוקת f.** (b. h. שוקה; שוקה) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink.* Mikv. IV, 5. Tosef. Par. V (IV), 9 שבת' הש' ed. Zuck. (oth. ed. השוקט, corr. acc.; R. S. to Par. V, 7 שבת' a sink which is formed by a rim of clay. Ib. שוקת שגמיות וכו' a sink which is surrounded by small cavities, if they are connected with the main sink &c. Par. VI, 1; Succ. 37<sup>a</sup>; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. שוק].—*Pl.* שוקות. Par. V, 8. Gen. R. s. 73; a. e.

**שוקי v.** שוקי.

**שוק I** to *sing;* *Polel* שוקי, v. שוק I.

**שוק II** (b. h.; cmp. שוקי II) *desert of Shur (caravan road),* v. שוק, a. next. w.

**שוק III m.** (b. h.; שוק) 1) *wall, fortification, stronghold.* Gen. R. s. 98 (ref. to שוק, Gen. XLIX, 6; v. Targ. O. a. Y. I) שוקת שוקי you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. שוקי, opp. שוקי). Ex. R. s. 24 (play on שוק, כדבר שוק, Ex. XV, 22) נעשה... ער שוק before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; ער שוק קיבל... ש' before Israel received the Law, the world was a desert; when they received it, the world became &c.

**שוקא ch.** same, 1) *wall, fortification.* Targ. O. Gen. XLIX, 6 (Y. I שוק; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. והיה ש' וכו' the large circunvallation and the smaller wall; Pes. 86<sup>a</sup>; Y. ib. VII, 35<sup>b</sup> bot. Y. B. Bath. II, 13<sup>b</sup> bot. ש' דלודקיא 26<sup>a</sup> M. Kat. 26<sup>a</sup> ש' דלודקיא the wall of Laodicea; a. fr.—*Pl.* שוקין, שוקין. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) (v. שוקי) *line, road.* Y. Keth. VII, 31<sup>e</sup>, v. שוקי.—V. שוקא.

**שוק I m.** (b. h. שוק; v., however, Pl. to Levy Talm. Dict. IV, p. 680) *ox.* B. Kam. 65<sup>b</sup> ש' בן יומא קריי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 ש' דמגה דש' by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 ש' דמגה דש' the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Hull. 80<sup>a</sup> (ה) בר ש' wild ox, aurochs; a. fr.—Erub. 53<sup>b</sup> (in enigmatic speech) ש' בשש = (במשש) = ש' דמגה דש', v. שוק I.—*Pl.* שוקין, שוקין, שוקין. Gen. R. s. 75 (ref. to Gen. XXII, 6) שוקי ש' ש' from the one ox (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46<sup>d</sup> bot.; a. fr.

II שור (b. h. שר, שָׁר; שָׁרָה; שָׁרָה) chain, cord, esp. umbilical cord. Lev. R. s. 5 ואני הוהבתי את שורך את (with which thou art attached to me); Yalk. Job 908 (טבוך שורך).

שורא ch. 1) same. Targ. Ez. XIII, 4.—Gen. R. s. 36, beg. דנקטת שורך that we (I) may cut thy cord, v. preced.; Lev. R. s. 5; Yalk. Job 908.—2) (קְשׁוּרָא a. קְשׁוּרָא joist, beam.—Pl. שורא. Lam. R. to I, 1 רבתי (יש) רבתי, v. שורא.

שורא, v. שור ch.

שורבא, v. שרבא.

שורבנא, שורבנא m. (Shaf. of רבי I) a species of cedar. R. Hash. 23<sup>a</sup> (expl. ראשון, Is. XLI, 19) Ms. M. (ed. R. Hash., corr. acc.; v. Rabb. D. S. a. l. note); B. Bath. 80<sup>b</sup>; Yalk. Is. 314.—Pl. שורבנא. Targ. Cant. I, 17 (not ניה...). Ib. III, 9.

שורה f. [chain,] line, row. Y. Yoma VIII, end, 45<sup>e</sup> (ref. to Rashi, Job XXXIII, 27) 'קָשַׁר ש' של אנשים וכו' let him form a line of men, and say, I have sinned &c.; (Bab. ib. 87<sup>a</sup> אֲנִי בְּשַׁלְשׁ שוֹרוֹת וכו' must beg his pardon in the presence of three rows of three men each). Ber. III, 2 'לֹא יִגְעוּ לִשׁ' before they reach the line (of comforters). Snh. 19<sup>a</sup> 'וְכִי יֵצֵא מִבֵּית הַשֵּׁנִי וכו' when he passes in the line to comfort others; and וְכִי יֵצֵא מִבֵּית הַשֵּׁנִי and when he stands in the line to be comforted; Tosef. ib. IV, 1, sq. Kil. III, 3 'ש' של ירק אחר ש' a row (in the bed) of a different kind of vegetable. Dem. VII, 8 הַחֲצוֹנָה 'ש' the outer row (of wine vessels); a. v. fr.—Trnsf. rule of conduct. Gen. R. s. 93 'בְּהוֹגֵן וְכִי' v. הוֹגֵן. B. Mets. 73<sup>b</sup> 'אֲהַבָה' he conducts himself properly. Snh. 105<sup>b</sup> 'הַגְּדוּלָה' love disregards the rule of dignified conduct (causes men to do things ordinarily left to servants); Gen. R. s. 55 'מִקְלַקְלָתָא אֵת הַשֵּׁנִי' a. fr.—'ש' the line of justice, strict law; inside the line of justice, equity, v. דִּין II. Gitt. IV, 4 'ש' הַרְיֵן הַעֲבָד וכו' by strict law the hypothecated slave (emancipated by his owner) owes to the mortgagee nothing, but for the sake of social order, we force his second master (the mortgagee) to write a letter of emancipation &c. Mekh. Yithro, 'Amal., s. 2 (ref. to Ex. XVIII, 20) הַרְיֵן 'ש' וְזֶה הַמַּעֲשֵׂה זֶה 'ש' הַרְיֵן... 'the deed', that means strict law, 'which they shall do', that means equity; a. fr.—'ש' הַרְיֵן. Y. Ber. IV, 7<sup>d</sup> top כְּבָרָם 'ש' 'ש' הַמְלִמְדֵי the students at college who were arrayed in rows like (the vines in) the vineyard. Kil. IV, 5 'ש' שתי ש' ש' two rows of vines. Dem. l. c. 'ש' ten rows of ten wine vessels each. Y. Bicc. III, 65<sup>e</sup> bot. 'ש' 'ש' 'ש' 'ש' when the president enters (college), they must form lines for him, and he passes those which he chooses; (Hor. 13<sup>b</sup> 'ש' 'ש' 'ש' 'ש' שורה אחת כַּבָּאן 'ש' 'ש' 'ש' 'ש' one line on each side). Mekh. B'shall., 'Amal., s. 1 הַמְלַחֵמָה who stand in the battle lines; a. fr.

שורבא, pl. of שרבא.

שוריבנא, v. שורבנא.

שורי m. (שורי) = הַיָּהָר, permission; it is permitted. Y. Dem. II, 22<sup>e</sup> 'ש' הַמִּיתוֹן נְהַיְגִין... (not נְהַיְגִין) I saw them treat the fig-cake as permitted... Ib. 'ש' כל דחמי מיא 'ש' all the land that faces the sea is permitted; a. e.

שוריני m. pl. (cmp. שוריני) bands; ש' דעינא the muscles of the eye. Ab. Zar. 28<sup>b</sup> 'ש' רע' וכו' (Var. in Tosaf. 'ש', cmp. שוריני) the muscles of the eye are connected with (an affection of them has influence on) &c., v. אַבְנֵהָא.

שורינא, שורינא m. (שרק, v. שרק II, cmp. Syr. שרקה P. Sm. 2750) stripe, streak. Pes. 74<sup>b</sup> דמא 'ש' Ar. (ed. שורינא) a streak (streaks) of blood.—Pl. שורינא. Ab. Zar. 4<sup>b</sup> 'ש' סומקי 'ש' Ms. M. a. Ar. (ed. 'ש') red stripes (in the white crest of a cock); Snh. 105<sup>b</sup> 'ש' סוריני (some ed. שוריני; Ms. M. שוריני; Ms. O. שוריני; v. Rabb. D. S. a. l. note); Yalk. Is. 300 'ש' חירור 'ש' white stripes or shreds. Ib. 93<sup>b</sup> 'ש' סומקי 'ש' red veins; B. Mets. 83<sup>b</sup> 'ש' סומקי 'ש' (Ms. M. שוריני); Yalk. Ps. 668 שוריני, a. שוריני.

שורינקא m. (שורינקא? shurinka, a species of hawk. Hull. 63<sup>a</sup> (expl. הדיא 'ש' (Rashi 'ש'; Ms. M. 'שורינקא', Ms. H. שוריניקא; Ms. R. 3 שוריניקא); Yalk. Lev. 537 (ed. Salon. a. Ms. שוריניקא; v. Rabb. D. S. to Hull. l. c. note 2).

שורינא, v. שוריניקא.

שורנא, v. שורבא.

שוריפא m. (cmp. Syr. רפא sandalium, P. Sm. 3972) a sort of shoe or slipper (for walking on stone floors רפא). Y. Yeb. XII, 12<sup>e</sup> bot. דשנצור 'ש' (read: רשנצור) a shoe with plaited straps; (Bab. ib. 102<sup>a</sup> אֵת לַה שִׁנְצוֹן).

שורר, v. שָׁרָה.

שורשא, שורשא, v. שָׁרָה.

שורתא f. = h. שורה, row, line. Targ. Y. Ex. XVIII, 20 'ש' הַרְיֵן. Targ. Job XXXIII, 27 Ms. Var. 'ש' וכו' let him form lines of men (h. text 'ש'), v. שורה.

שזש, שזש (b. h.) to be bright, quick, glad. Sabb. 28<sup>a</sup> 'ש' 'ש' 'ש' 'ש' (Ar. ששש, v. ששש). Cant. R. to I, 9; Mekh. B'shall. s. 6 (play on לַסְסִי, Cant. l. c.) כַּךְ... 'ש' 'ש' 'ש' 'ש' as I was quick to destroy the Egyptians, so I was (almost) ready to destroy Israel &c. Ib. 1 they praised God 'ש' 'ש' 'ש' 'ש' that their enemies had not seen (the deaths among them), and rejoiced at their calamity. B. Mets. 83<sup>b</sup> 'ש' 'ש' 'ש' 'ש' rejoice, my entrails, rejoice! Snh. 39<sup>b</sup> 'ש' 'ש' 'ש' 'ש' the Lord himself does not rejoice (over the downfall of the wicked), but he causes others to rejoice; וְלֹא כְרִיב וְלֹא חֲרִיב רַבְרִיב 'ש' 'ש' 'ש' 'ש' for it is written (Deut. XXVIII, 63) yasis (Hif.), and not yasus (Kal); Meg. 10<sup>b</sup>; a. e.

Hif. 'ש' 'ש' 'ש' 'ש' to gladden. Ib., v. supra. Koh. R. to VII, 19

הריאה קושטוקן... כבד להמה... the liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a. e.

**שוש** or **שוש** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s. v. Susa). Snh. 94<sup>a</sup> כי מבי שוש אמרי שורא לארעין Rashi (ed. ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שוש חרי, v. שושחרי.

**שושא** m., pl. שושית *licorice-wood* (v. Löw Pfl. p. 378). Succ. 12<sup>b</sup>.

**שושבין** m. (= שבשבין; שבב, cmp. שירבבא, P. Sm. 4341) friend, esp. the bridegroom's friend or best man who offers gifts and is entitled to reciprocation; also the bride's friend or agent. Snh. III, 5 אוהב זה שושבין by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144<sup>b</sup> עמי ואשמתי עמי שושבין ואשמתי עמי he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanh. Korah 8 ל' ברו של כלך וב' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18<sup>12</sup>; a. fr.—[Yalk. Num. 729 שושבין, read: שושבין, v. שושבין].—Pl. שושבין. Tosef. Keth. I, 4 in Judaea they used to put up two groomsmen (as guards), one appointed by the groom's, and one by the bride's family; Y. ib. I, 25<sup>a</sup>; Bab. ib. 12<sup>a</sup>; a. e.

**שושברנא**, **שו'** ch. same, also (the king's) friend, counsellor (cmp. Assy. *susabinu*, Del. Assy. Handw., p. 506). Targ. I Kings IV, 5 (ה. נקדה). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr.—Yeb. 63<sup>a</sup>, v. שושבין.—Pl. שושבין. Targ. Y. Deut. XXXII, 50.

**שושביןות** f. (preced.) *groomsmanship; wedding gifts*. B. Bath. IX, 4 (144<sup>b</sup>) הורה... האחים שעשו מקצתן ש' דורה (Mish. ed. שושבין) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שוש' נגבית בב"ד for the reciprocation of wedding gifts can be legally enforced. Ib. 144<sup>b</sup> ש' אביו לו if the father sent the gifts for him (his son, specifying him as the donor); ש' אביו ש' סרום if the father sent the gifts without specifying the donor. Ib. נשלחה לאביו ש' if the gifts (in the son's behalf) were sent in the father's name; a. e.

**שושביןותא** ch. same. B. Bath. 145<sup>b</sup> היה דש' הכלל דש' הכלל rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

**שושביןותא** f. (preced. wds.) *connected by grooms-*

*manship in the families, kinswoman, intimate friend*. Kidd. 81<sup>a</sup> (שושביןותא היא זכ' וב' Rashi) she was his kinswoman, and therefore was intimate with him.

**שושבנות**, v. שושבנות.

**שושבנותא**, v. שושבנותא.

**שושמה** m. (reduplic. of שוש) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 של דוב זכ' this is like the case of the keeper of a bear that ate the bear's rations (v. סיהור); Yalk. ib. 469 שישנה (corr. acc.). Yalk. Num. 729 שושכו (not שושביןו) his (the lion's) keeper.

**שושביא** m. (cmp. next w.) a species of locusts with long heads. Ab. Zar. 37<sup>a</sup> (expl. קמצא אריל).

**שושביקא**, v. שושביתא.

**שושילקא**, v. שושילקא.

**שושפא**, **שושפא** m. (= שפשא, v. שפשא; cmp. τριβων) *a coarse cloak, used also as a bed-sheet*. Targ. II Kings II, 8 (ה. text אדרה). Targ. I Sam. XXI, 10 (ה. text אדרה). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שושפא; ed. Vien. שושפא; h. text פרויל); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (ה. text בחרת; v. שושפא); a. fr.—Lev. R. s. 6 הווי ציורין בשושפא זכ' three Denars were tied up in her cloak.—Pl. שושפא, שושפא. Targ. Is. III, 22 (ה. text כעשפא). Targ. Y. II Ex. XII, 34.

**שושלא**, v. שושלא.

**שושמנא**, **שושמן**, v. sub שושמנא.

**שושן** (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; ה' ה' the Castle of S. Midd. I, 3 שער המזרחי עליו ש' ה' the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 ה' ה' שרי אמרה בש' ה' two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98<sup>a</sup>; Bekh. 39<sup>b</sup> sq.; Pes. 86<sup>a</sup>. Meg. 2<sup>b</sup> as S. was known to be a fortified city since the days of Ahasverus &c. Ib. זכ' וב' to make a distinction between S. and other towns; a. fr.

**שושנא**, **שושנא** m., f. = next w. Targ. Ex. XXV, 33 (ה. text פרח). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr.—Pl. שושנא, שושנא. Targ. Is. XXXV, 1 (ה. text הבצלת). Targ. O. Ex. XXV, 31; 34 (Y. שושנא). Targ. I Kings VI, 18 (ה. text צצצ). Targ. II Chr. III, 10 (ה. text צצצ); a. e.

**שושנה** f. (b. h.; = שושנא, fr. שושנא, cmp. פסן) *flower, esp. lily*. Cant. R. to II, 2; Lev. R. s. 23, v. שושנא I. Cant. R. to II, 1, v. שושנא... ה' ה' (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שושנה ההר the mountain lily. Lev. R. s. 12, beg., a. e. like a red lily (euphem. for light menstruation).

Kil. V, 8 שושנתא המלך the king's lily (κρίνον βασιλικόν), white lily; Tosef. ib. III, 13. Y. Succ. III, 53<sup>d</sup>, v. כְּרִמָּל; a. fr.—Tranf. knob of a nail. Num. R. s. 14, v. כְּמִקְרָר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שִׁשְׁתָּה.]

שושנתא, v. שושן.

שושנתא, v. שושפא.

שושנתא pr. n. pl. *Shushl're* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94<sup>a</sup> על חד תרי ל' כי מצו לש' Ar. (ed. לשיש תרי, v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שוש'.

שושנתא I f. (= שושנתא; cmp. טקא = טקנא; טקני) talk. Kidd. 70<sup>b</sup> ש' דבר וב' now I do not understand your talk at all. Meg. 14<sup>b</sup>, v. סְלִכְנָא. B. Bath. 39<sup>a</sup> לא היפיק לכו לא ש' let no talk come from you, do not talk about it; לא ש' we shall not talk about it. Succ. 56<sup>b</sup>, v. רְנַנָא I; a. e.

שושנתא II f. (= שוחתא; שְׁחַת; Assyr. šutu, Del. Assyr. Handw., p. 648) [*destruction*], *shutha*, a severe south wind; [Ar.: east wind]. Sabb. 32<sup>a</sup> דש' ברומא on a day when the *shutha* blew. Yeb. 72<sup>a</sup> דש' וב' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

שושנתא I (or שוחתא) f. (= שוחתא, v. שְׁנוּחַ I; v. Löw Phil., p. 264) *sproutings* of the caper-tree. Ber. 36<sup>a</sup> צלק ארבתא... people will plant a caper-tree for the sake of the sproutings.

שושנתא II (or שוחתא) f. (= שוחתא; cmp. שְׁחַת) *trap* made of *frame work* or a *block*. B. Kam. 117<sup>a</sup> ש' ההוא וב' two men had a dispute about a trap (and the animals caught in it). Sabb. 124<sup>b</sup> ש' וב' bring a trap for Kahana to sit on; וב' הכי אמר להו שקולו ש' וב' thus he said to them, remove the trap to make room for Kahana.

שושנתא m. (שְׁחַת; 1; cmp. b. h. שְׁחַת) [*drinkableness*], *body of wine, strength*. Y. Ter. XI, 47<sup>c</sup>, sq. (expl. במעריבו, Mish. 1) ש' ממעטו משיחיו he lessens its body (by boiling), contrad. to משיחיו its quantity; ib. II, end, 41<sup>d</sup>; Y. Ab. Zar. II, 41<sup>c</sup> top.

שושנתא m. (= משותתא; שְׁחַת) *associate, partner*. Tosef. Snh. VIII, 7 ש' היה עמו וב' Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38<sup>a</sup>. Y. B. Bath. III, 14<sup>a</sup> bot. כוונת כרשית... ש' if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42<sup>b</sup>. Ib. אין לו חוקה (not ש' חוקה) a partner cannot claim possession (v. ש' חוקה). Y. Snh. I, 19<sup>b</sup> top מלסטים ש' לרובא ש' a robber's partner is considered a robber; a. fr.—Pl. ש' חוקה. B. Bath. III, 3. lb. I, 1; a. fr.—Kidd. 30<sup>b</sup> באדם ש' חן משלשה ש' חן באדם (corr. acc.), v. ש' חוקה.

'three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31<sup>a</sup>; a. e.—Fem. ש' חוקה. Gen. R. s. 56 ש' ש' חוקה (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69<sup>b</sup> bot.; Lam. R. to II, 2.

שושנתא ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. ש' חוקה).—Pl. ש' חוקה. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: ש' חוקה.]—Yoma 86<sup>a</sup> ש' חוקה when he bought meat of two partners.—[Gen. R. s. 36 ש' חוקה, v. ש' חוקה].—Fem. ש' חוקה. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. ש' חוקה.]

שושנתא f. (preced.) *partnership, association*. Yeb. 101<sup>a</sup> ש' חוקה נאמר... שאין בה ש' וב' cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15): as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63<sup>b</sup> ש' חוקה אסור לאדם ש' חוקה one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2<sup>b</sup>. Pes. 112<sup>a</sup> (in Chald. dict.) ש' חוקה למה עבד ש' בחריה to go into partnership with him (on whom 'the hour smiles'). Erub. 71<sup>b</sup> ש' חוקה... when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 ש' חוקה משהפנתו (משוהפנתו) as soon as the partner goes out of his partnership. Y. Sot. III, 19<sup>b</sup> top; a. e.

שושנתא ch. same. Targ. Lev. V, 21 ש' חוקה (h. text ש' חוקה).

שושנתא, Tosef. Keth. IX, 3, v. ש' חוקה.

שושנתא, v. ש' חוקה h. a. ch.

שושנתא (Shaf. of ש' חוקה), *Ishtaf. to be left over*. Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. ש' חוקה.

שושנתא, v. sub ש' חוקה.

שושנתא (Shaf. of ש' חוקה) *to cleanse, wash, rinse*. Targ. Y. Lev. VIII, 21 Ar. (ed. חלילי). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXIX, 17 (ed. Vien. ש' חוקה Af; some ed. ש' חוקה). Targ. Ps. LXXIII, 13; a. fr.—Part. pass. ש' חוקה clean. Targ. Job XXXIII, 9 (h. text ש' חוקה).—Y. Pes. III, 30<sup>a</sup> ש' חוקה unless he washes his hands in water (between forming one cake and the other).

Pa. ש' חוקה same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30, misplaced), read: ש' חוקה, ושושנתא.—Y. Peah I, 15<sup>c</sup> bot. ש' חוקה I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61<sup>b</sup>. Y. Sabb. VI, 8<sup>a</sup> ש' חוקה... רבינו ש' חוקה we used to sit before Rabbi (and were taught,) you may put oil on muddy shoes; or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28<sup>a</sup> bot. ש' חוקה (corr. acc.). Y. Ab. Zar. II, 41<sup>d</sup> bot. ש' חוקה; Y. Shek. VII, 50<sup>c</sup> bot. ש' חוקה (corr. acc.), v. ש' חוקה.

**אף** same. Targ. Y. II Ex. XXIX, 17, v. supra.—  
Y. Meg. III, 74<sup>a</sup> bot. מְשֻׁיג, v. מְשֻׁיג.

**Ithpe.** אֶשְׁחֹג to be cleansed, washed. Targ. Prov. XXX,  
12. Targ. Job IX, 30 Ms. (ed. אסחירה).

**שְׁזוּג** m. (preced.) water in which something has been  
washed. Targ. Y. II Num. VI, 3.

**שְׁזוּגָא**, **שְׁזוּגָא**, v. שְׁזוּגָא.

**שְׁזוּרִי** m. of *Shzor* (supposed to be Shighor, near  
Kfar Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1;  
Hull. 75<sup>b</sup>; a. fr. ש' שמזין (v. Fr. Darkhé, p. 131sq.).

**שְׁזוּב**, v. שְׁזוּב.

**שְׁזוּבוּ**, v. שְׁזוּבוּ.

**שְׁזוּג**, v. שְׁזוּג.

**שְׁזוּר** m. (שְׁזוּר) 1) part. pass. of שְׁזוּר.—2) *twisted thread,*  
*cord.* Targ. Y. Ex. XXVIII, 28; XXXIX, 31 חֲזָא (h.  
text פִּרְלָא). Targ. Y. Num. XV, 38.—Pl., v. שְׁזוּרָא.

**שְׁזַף** (b. h.; Shaf. of זָפַח, v. זָפַח a. זָפַח) to blacken, tarnish.  
Cant. R. to I, 6 זְשֻׁפְתֵנוּ... זְשֻׁפְתֵנוּ so it is with us, when the  
sun of idolatry blackened us (we may become white  
again); Yalk. ib. 982.—Part. pass. זְשֻׁפְתֵנוּ; pl. זְשֻׁפְתֵינוּ. Cant.  
R. l. c. וְכִי אַבְל אַחַשׁ שֵׁי וְכִי אַבְל אַחַשׁ שֵׁי וְכִי אַבְל אַחַשׁ שֵׁי וְכִי אַבְל אַחַשׁ שֵׁי  
(soiled by idolatry) from your mother's womb.

**שְׁזוּפִין**, v. שְׁזוּפִין.

**שְׁזוּפָר** pr. n. m. *Shizpar*. R. Hash. 22<sup>a</sup> ש' ראשה וכו' (Ms. M. 2 שְׁזוּפָר; Ms. M. 1 שחפִי, v. Rabb. D. S. a. l. note)  
Sh. the magistrate of Geder.

**שְׁזוּק**, v. שְׁזוּק.

**שְׁזוּר** (b. h.; Shaf. of זָוַר) to twist.—Part. pass. שְׁזוּר;  
pl. שְׁזוּרִים. Y. Shek. VIII, 51<sup>b</sup> top (ref. to Ex. XXVI,  
31) שְׁזוּר אֵילֵינוּ נִמְצָא הוּשׁ... שְׁזוּר לְשִׁלְשָׁה מְשֻׁזָר לְשִׁשָּׁה וכו' if the  
text had *huš* (thread), it would have meant one doubled  
to two, *shazur* would have meant triplex, *moshzar* means  
sixfold &c. Erub. 98<sup>b</sup> בִּשְׁ שֵׁי it means twisted threads (yarn,  
which is not used for weaving).

**שְׁזוּר** ch. same.—Part. pass. שְׁזוּר. Targ. Ex. XXVI, 1,  
a. fr. (h. text בְּשׁוּר).—Targ. Y. Num. IV, 6 (h. text כָּלִיל  
שְׁזוּר לִי [2 חד מאר] רבתי 1) [read:] שְׁזוּר לִי (הכליל).—Lam. R. to I, 1 שְׁזוּר לִי twist threads for me out of it (the sand),  
and I will mend it; (Bekh. 8<sup>b</sup> מינייה גרדי).

**שְׁזוּרָא** m. (preced.) *twisted thread, cord*; v. שְׁזוּר.—Pl.  
שְׁזוּרָא. Targ. Y. Ex. XXXIX, 3 (h. text פִּרְלָא).

**שְׁזוּרָה**, **שְׁזוּרָה** f. (preced.) *cord, esp. spinal column;*  
*skeleton* (interch. with שְׁזוּרָה); *transf. stem, rib* of a plant.  
Y. Sot. IX, 23<sup>c</sup> top וכו' הִשְׁוּרָה לְכָל הִשְׁוּרָה you must mark the  
spot as unclean if you find a spinal column or a skull.  
Y. Taan. II, 65<sup>c</sup> top שְׁזוּרָה כְּנֶגֶד... שְׁזוּרָה corresponding to the  
eighteen vertebrae of the spinal column. Y. Succ. III, 53<sup>c</sup>

bot. ש'... לילב the *Lulab* must be a handbreadth high,  
not counting the stem; a. fr.—Pl. שְׁזוּרָה, שְׁזוּרָה. Y. Ab. Zar.  
II, 42<sup>a</sup> וכו' כָּל שְׁזוּרָא שְׁזוּרָה וְהִשְׁוּרָה (fish-brine) in which the heads  
and the spines are intact; (Bab. ib. 40<sup>a</sup> רֵאשׁ וְשִׁדְרָה.—Y.  
Sabb. III, beg. 5<sup>c</sup> שְׁזוּרָה הַרְיוּתֵי שְׁזוּרָה stems of dry twigs (prob.  
to be read: שְׁזוּרָה, v. שְׁזוּרָה).

**שְׁזוּרָתָא**, **שְׁזוּרָתָא** ch. same. Targ. O. Lev. III, 9 (ed.  
Ber. שְׁזוּרָתָא, v. שְׁזוּרָתָא). Targ. Koh. XII, 5; a. e.—Y. Ter. VIII, 46<sup>a</sup>  
וְכִי שְׁזוּרָתָא דְהַרְיוּ וכו' we found in them the skeleton of a  
serpent. Y. Sabb. I, 3<sup>b</sup> ש' v. שְׁזוּרָתָא.

**שְׁזוּרָתָא** f. (שְׁזוּרָה) 1) *arm-pit.* Targ. Prov.  
XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. שְׁזוּרָתָא; h. text זְשֻׁפְתֵנוּ).

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.

**שְׁזוּרָתָא** (v. שְׁזוּרָתָא) to win the favor of, bribe. Targ. Ez.  
XVI, 33. Targ. Job VI, 22.

**Pa.** שְׁזוּרָתָא same. Shh. 43<sup>b</sup> שְׁזוּרָתָא בְּמִילֵי בְּמִילֵי הֵי (Joshua)  
won him (Achan) over with persuasive words.

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.

**שְׁזוּרָתָא**, **שְׁזוּרָתָא**, **שְׁזוּרָתָא** f. (שְׁזוּרָה) 1) *pit, grave.*  
Targ. Job XVII, 14 ed. Lag. (ed. Wil. שְׁזוּרָתָא; a. e.; v. שְׁזוּרָתָא).

**שְׁזוּרָתָא** m. (interch. with שְׁזוּרָתָא) *town-captain.* B. Bath  
47<sup>a</sup> לְשִׁחָתוּן אִי לֹא דְאִרְרִי... לְשִׁחָתוּן (Ar. ed. Koh. לְשִׁחָתוּן, read: לְשִׁחָתוּן;  
Alf. ed. Const. לְשִׁחָתוּן) if he had not confessed to him  
(that he had given him the ass as a present), he would  
have surrendered him and his ass to the captain (for  
confiscation). Sifré Deut. 6 (prov.) הִרְבַּק לְשִׁחָתוּן  
כְּבָר... הִרְבַּק לְשִׁחָתוּן a king's servant is a king, attach thyself to the cap-  
tain, and they will bow down before thee; Yalk. ib. 801  
'Rashi' הִרְבַּק לְשִׁחָתוּן Gen. R. s. 16 הִרְבַּק לְשִׁחָתוּן וְיִשְׁתַּחֲוּ לְךָ  
(רְבִיבִק לְשִׁחָתוּן, לְשִׁחָתוּן, לְשִׁחָתוּן, לְשִׁחָתוּן).

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.

**שְׁזוּרָתָא** m. (שְׁזוּרָה II) [*loose,*] *an animal with a dislocated*  
*hip.* Bekh. VI, 7 (40<sup>a</sup>); Bets. 35<sup>b</sup>.—V. שְׁזוּרָתָא.

**שְׁזוּרָתָא**, **שְׁזוּרָתָא** f. (שְׁזוּרָה I, answering to *λεπίς,*  
*squama aeris*) *metal shavings, filings.* Kel. XI, 3. Tosef.  
Hull. VI, 11 (corresp. to שְׁזוּרָתָא בְּלִי מַחְבֵּיתָא, Hull. 88<sup>b</sup>).—  
[Cmp. שְׁזוּרָתָא.]

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.

**שְׁזוּרָתָא** m. (שְׁזוּרָה) *dark, black (or brown).* Targ. O. Gen.  
XXX, 32, sq. (h. text חַיִּים; Y. לחיב; a. e.

**שְׁזוּרָתָא** or **שְׁזוּרָתָא** m. (cmp. Syr. שחנה, P. Sm. 4122) *chief*  
*of the town garrison, prefect.* Gen. R. s. 16 Ar. (ed. שחנה; שחנה,  
שחנה, v. שְׁזוּרָתָא; [Ar. דְּבִיק לְשִׁחָתוּן לְךָ שְׁזוּרָתָא, שחנה, שחנה,  
stick to one that is hot, and thou shalt be hot].

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.

**שְׁזוּרָתָא**, v. שְׁזוּרָתָא.









**שחם** ch. same, *to be hot, dark, black*. Targ. Job XXX, 30 (h. text שחך).—Part. pass. שחם (v. שחם). Tosef. pl. שחם. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text שחם).—B. Kam. 96<sup>b</sup> ש' ובעבריתו הדתי (Ms. M. שחם) if the coins were black (tarnished), and he (who stole them) made them look new again; ש' הדתי ובעבריתו if they were new, and he made them black. Ab. Zar. 33<sup>b</sup> ש' הזי הצבי ש' וכל the jugs of gentiles made of dark clay. Hull. 55<sup>b</sup> שחם Ms. M. (Ar. שחם, ed. שחם) dark-glazed basins, opp. חיוור (opin. quoted in Rashi: bronze basins).

**שחם** m. (preced.) 1) (adj.) *dark, black*.—Pl. שחם, v. preced.—2) (noun) *blackness, black spot; tarnish*. B. Kam. 49<sup>a</sup> כל היכי רסליק ביה ש' לולד whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96<sup>b</sup> מידע ידיד מידע שחם (Ms. H. שחם) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

**שחם** f. (preced. wds.) *reddish, dark-colored wheat*. B. Bath. V, 6 ש' ונמצא לבנה ש' if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54<sup>a</sup>, v. אגרה. Y. Maas. Sh. IV, beg. 54<sup>d</sup> top שחם; Y. Ter. II, 41<sup>d</sup> top שחם; Y. Peah II, 17<sup>a</sup> שחם.

**שחם** (emp. שחם) *to be hot, parched*. Part. pass. שחם, f. שחם (sub. ארץ) *parched, scabby soil*. Y. Yoma V, 42<sup>c</sup> top; Bah. ib. 53<sup>b</sup>, a. e., v. שחם.

Hif. שחם *to heat*. B. Kam. 82<sup>a</sup> כל ששביע וקשהוין וב' (garlic) satisfies, heats (the body) &c.

**שחם** ch. same (answering to h. שחם) 1) *to be warm*. Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. שחם, Pa.; ed. Wil. שחם, corr. acc.).—2) *to heat, light a fire*. Arakh. 31<sup>b</sup> אנה קריב שחם I lighted a fire (moved into my house) before thee.—3) (with על) *to hatch*, v. infra.

Pa. שחם 1) *to heat*. Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> קשהוין v. שחם. Y. Sabb. I, end, 4<sup>b</sup> מדי מזהרהיה וקשהוין להין is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 וקשהוין להין היא she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) *to hatch, sit over*. Targ. Jer. XVII, 11 (ed. Wil. שחם, read: שחם). Targ. Is. LIX, 5. Targ. Job XXXIX, 16 שחם (Ms. שחם; h. text שחם) על בניא.

Ithpa. שחם, אשחם *to be warmed, get warm*. Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

**שחם** m. (preced.) 1) = h. שחם. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שחם). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שחם; Y. I שחם pl.). Targ. Prov. XX, 30 (ed. Lag. a. oth. שחם).—Pl. שחם, שחם, v. supra.—2) (v. שחם) *the scab on the camel's back from the friction and pressure of the load; trans. heavy load*. Gen. R. s. 19, beg.; Sot. 13<sup>b</sup>, a. e. ש' לשיב גמלא v. שחם I.

**שחך** (v. שחך II) *to rub, scrape, peel*.—Part. pass. שחך a) *one whose genitals are wasted* (v. שחך). Tosef. Bekh. V, 4 (expl. שחך, for which Bekh. VII, 5 שחך, v. שחך). Sot. 26<sup>b</sup>. Esth. R. to II, 3.—b) (emp. שחך) *reduced, lean, losing flesh*. Sifra B'huck., Par. 2, ch. IV (ref. to שחך, Lev. XXVI, 16) או כחם שחך or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 שחך (corr. acc.).—Yalk. Gen. 146 שחך, v. שחך.—\*c) f. שחך pl. שחך of indistinct color, gray (wool), opp. לבנה. Hull. XI, 2 (135<sup>a</sup>; ib. 136<sup>b</sup> (Ms. R. 2 שחך; Ms. R. 1, a. Ar. שחך, v. שחך).

Nif. שחך *to become reduced*. Sifra l. c. (ref. to שחך, v. supra) יש לך אדם... שחך (not יש לך) sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

**שחך** I ch., Pa. שחך same, *to scrape, dredge, clean*. M. Kat. 4<sup>b</sup> לשהוין נהרא (Ms. M. לשהוין) to dredge a canal.

**שחך** II (preced.) [*to scrape, sweep, to move, crawl*]. Targ. Koh. I, 5 (of the sun, emp. שחך; h. text שחך). Targ. Y. Gen. III, 14 שחך Ar. (ed. שחך). Targ. Y. II Lev. XI, 42.—[Nidd. 26<sup>a</sup> כשהיה Ar., v. שחך.]

**שחף** I, **שחף** m., **שחף** (= b. h. שחף; שחף I) name of an unclean bird, supposed to be *sea-mew*. Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

**שחף** II m. (שחף I) *rubbish*.—Pl. שחף. Sabb. 110<sup>a</sup> שחף Ms. O. a. Ar. (ed. only שחף) refuse of reeds.

**שחפה**, v. שחפה.

**שחפה** f. (b. h.; שחפה) *wasting away, consumption*. Sifra B'huck. Par. 2, ch. IV, a. e., v. שחפה.

**שחפה** ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שחפה; Y. שחפה); Targ. O. Deut. XXVIII, 22 (Y. שחפה).

**שחך** (v. שחך II) 1) *to divide, tear*. Ab. d'R.N., 2<sup>nd</sup> vers., ch. XLIII (ed. Schechter, p. 122) שחך שחך שחך because the lion is called *shahats*, because he tears with his mouth; Yalk. Prov. 959 שחך שחך שחך (Pi).—2) *to divide off, separate*.—Part. pass. שחך; pl. שחך a) *separate, proud, aristocratic*. Y. Sabb. VI, 8<sup>a</sup> top שחך but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שחך. Cant. R. to IV, 8 (ref. to אריה ib.) כיה (וגבורים) הארי הזה שחך... ש' וגבורים וכ' as the lion is proud (keeping for himself), so were Sihon and Og proud (selfish)... they did not come to each other's rescue; Yalk. ib. 988 כיה הזה שחך (corr. acc.).—b) [*that which is to be kept off, emp. שחך, obscene*]. Yalk. Is. 264 שחך... שחך the men of Jerusalem were obscene, v. שחך I.

Pi. שחך same, v. supra.

Hithpa. הִשְׁפַּחְתִּי to separate one's self, be exclusive, lofty. Sifra Num. 131 מלכות זו מהגאה וְיִשְׁפַחְצֵהּ וכו' this proud and overweening government has only four provinces worthy of an empire &c.; Yalk. Num. 771; Yalk. Deut. 809. Ab. d'R. N. l. c. [read:] שחך שהוא יִשְׁפַחְתִּי the lion is called *shahats*, because he is proud.

שחך m. (preced.) aristocratic, proud, vainglorious, pompous. Pesik. Par., p. 40<sup>a</sup> ש' שהיה... שחך אהרן will you say of that righteous man (Simeon the high priest) that he was vainglorious?; Y. Shek. IV, 48<sup>a</sup> bot. שִׁיחִין היה.—Pl. שִׁחְצִים. Pesik. l. c. היו וכולם ש' היו (those high priests that made such a display) were ostentatious people, v. שִׁחְצִיתָ. Lev. R. s. 20 היו ש' they (Nadab and Abihu) were aristocratic (deeming no woman noble enough for them); Midr. Till. to Ps. LXXVIII, 63 שִׁחְצִינִי (ed. Bub. שִׁחְרִינִי, corr. acc.); Yalk. ib. 822 שִׁחְצִין.

שחך I m. (v. שִׁחְחָה, part. pass.) 1) [separation,] obscenity, abomination, disgrace. Sabb. 62<sup>b</sup> אנשי... אנשי דרו the men of Jerusalem were lovers of obscene talk; (Yalk. Is. 264 שחצים). Pes. 3<sup>b</sup> פסול ש' (they found in him) obscenity which made him unworthy of the priesthood; (Rashi: pride). Tanh. Vaëra 9; Ex. R. s. 8 לך ועשה לך אנשי אבומין ש' go and make him that made himself a god an abomination in the world; ib. ... וכן... אנשי אבומין ש' and so Sennacherib prided himself, and became an abomination &c. Ib. ומראה שִׁחְצִיו I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanh. l. c. שבתן (corr. acc.). Ib. וכו' ש' מראה ש' וב' שבתן all men the disgrace of the proud; a. e.—Pl. שִׁחְצִים. Ib. (ref. to Job XLI, 26 שחך בני שחך... ש' בעולם... ש' בעולם and so Sennacherib prided himself, and became an abomination &c. Ib. ומראה שִׁחְצִיו I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanh. l. c. שבתן (corr. acc.). Ib. וכו' ש' מראה ש' וב' שבתן all men the disgrace of the proud; a. e.—Pl. שִׁחְצִים. Ib. (ref. to Job XLI, 26 שחך בני שחך... ש' בעולם... ש' בעולם and so Sennacherib prided himself, and became an abomination &c. Ib. ומראה שִׁחְצִיו I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanh. l. c. שבתן (corr. acc.). Ib. וכו' ש' מראה ש' וב' שבתן all men the disgrace of the proud; a. e.—Pl. שִׁחְצִים. Ib. (ref. to Job XLI, 26 שחך בני שחך... ש' בעולם... ש' בעולם this means the proud that make themselves gods: the Lord makes them abominations in the world.—2) (b. h.) pride, v. supra.

שחך II m. (b. h., Job XXVIII, 8 בני ש' [tearer, or proud,] surname of lion. Ab. d'R. N. ch. XXXIX; sec. Vers., ch. XLIII (ed. Schechter); Yalk. Prov. 959, v. שִׁחְחָה.

שחצא ch. same. Targ. Ps. XVII, 12 Regia (ed. שחלל).

שחצות f. (v. שִׁחְחָה) ostentatiousness. Y. Shek. IV, 48<sup>a</sup> /ש' גדולה הייתה וכו' there was great love of display among the sons of the high priests.

שחצן m., v. שִׁחְחָה.

שחצנית f. (preced.) loving display, vain.—Pl. שִׁחְצִינִי. Y. Sabb. VI, 7<sup>d</sup> והיא מתרחקת וכו' because women like display, and one might untie them (those ornaments, to show them) to their neighbors, and in forgetfulness walk with them &c.

שחך (b. h.; interch. with שחך q. v.) to be bright; to laugh, jest, play. Tosef. B. Kam. II, 2 בין הבקר ש' (ed. Zuck. (Var. צחך בין, צחך, read: צחך בין) if he (the ox) sported among the herd three times (doing no harm).

Deut. R. s. 3, end שחך לבער ראה the king saw her smile at one of his servants. Y. Kidd. III, 63<sup>d</sup> מימי לא ש' never did a person have his sport with me, except this man. Tanh. Naso 5 לְשִׁחְחֹק אבל... לְשִׁחְחֹק אבל thou didst fool him (the watchman) that was inside, but thou canst not fool me. Der. Er. Zufta ch. V בוכה וכו' ולא בוכה וכו' nor should one weep among those who laugh, nor laugh among those who weep; a fr.—Trnsf. (of fingers) to be spread, opp. מצב. Succ. 7<sup>a</sup> שחך (Ms. M. a. Ar. ש); Erub. 3<sup>b</sup> שחך, v. אָמָה; a. e.

Pi. שחך. Tanh. l. c. שחך את אשה שחך את אשה thou canst fool thy husband, but thou canst not fool me. Ib. ואני יושב ומשחך על וכו' but I sit laughing at my creatures. Tosef. Keth. IX, 2 מִשְׁחָךְ הוּא ביה ed. Zuck. (Var. צָ) he may laugh at her (and take the sham sale seriously); (Keth. 79<sup>a</sup> מצחק, v. מִשְׁחָךְ. Tanh. Noah 5 ודיו משחך משחך ממנו they laughed at him (Noah). Ber. 7<sup>b</sup>, a. e. לו השעה משחך לו the hour smiles on him, i. e. he is in luck; a. fr.

Hif. הִשְׁחִיךְ to cause to laugh, lead to sport. Gen. R. s. 22 אם בא... להשחיקך שמהרו וכו' if thy inclination comes to incite thee to merriment, rejoice it with words of the Law; Yalk. Is. 296.

שחך, v. שחך.

שחך (b. h.) to rub, grind, pound. Midr. Till. to Ps. XVIII ולמה... שחכים שחך שחך אלו באלו why are the clouds named *sh'hakim*? Because they rub against one another. Gen. R. s. 13, a. e., v. שחך II. Bets. II, 8 שחך וכו' שחך את הפלפל וכו' you may grind pepper on the pepper-mill (on the Holy Day). Y. Ber. VI, 10<sup>a</sup> top שחך if he mashed them (the turnips), he must say the benediction &c., opp. שחך if they are as in their natural shape; a. fr.—[Yalk. Cant. 988 שחך, v. שחך].—Part. pass. שחך, a) ground, pounded, mashed. Y. Ber. l. c. הוא ש' הוא is wine not a product gained by pounding?; ib. הוא ש' הוא is not bread a product &c.; ib. אש"פ שש' הוא ש' all other things, although produced by pounding (like olive-oil &c.) are ritually treated as if in their natural state; a. e.—b) (cmp. שחך) lean, meagre. Y. Dem. II, beg. 22<sup>b</sup> הוא ש' הוא (R. S. to Dem. II, 1 שחך ch.) the fig of Bozrah is stunted.

Pi. שחך 1) same; part. pass. שחך; pl. שחכים, rubbed, worn-out, threadbare. Tosef. Men. I, 8; Zeb. 18<sup>a</sup>, v. רשיל; ib.<sup>b</sup>; a. e.—2) to curse the memory of a person, v. next w.

Nif. נִשְׁחַךְ to be ground. Ab. d'R. N. ch. I שחך שחך his bones were ground, i. e. his memory is cursed, v. next w.

שחך ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10<sup>a</sup> bot. שחך הוא שחך שחך he that grinds garlic. Ib.<sup>b</sup> bot. B. Bath. 146<sup>a</sup> שחך; a. fr.—Midr. Sam. ch. I, v. infra.—Part. pass. שחך. ש' שחך, v. שחך. (in Hebr. dict.) ש' שחך. Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8<sup>a</sup> top שחך הוזה שחך (read: שחך) his foot was sore from rubbing.—Y. Dem. II, beg. 22<sup>b</sup> שחך (R. S. to Dem. II, 1), v. שחך.





**שְׂטוּת** m. (שְׂטוּת) *rapidity*; (adv.) *rapidly*. Targ. Jer. XII, 5.

**שְׂטוּתָא**, v. שְׂטַפְּתָא.

**שְׂטוּתָא** f. (שְׂטוּתָא) *madness; folly*. Num. R. s. 9<sup>6</sup> (ref. to Num. V, 12) 'עד שיכנס בה רוח ש' (not 'בה הש'...) it is written with Shin so that you may read *thishteh*, to intimate that a woman will not go astray, unless the spirit of insanity has entered into her; Sot. 3<sup>a</sup> 'אין אדם עובר עבירה... רוח ש' no man sins unless &c. Midr. Till. to Ps. IX, v. מִרְיָא II. Y. Naz. IX, 57<sup>d</sup>... אררין Bar P. still insists upon his foolish opinion. Bekh. 5<sup>b</sup> (play on שְׂטוּת, Num. XXV, 1) שְׂטוּתָא ברברו ש' they were engaged in foolish things; Snh. 106<sup>a</sup>. Midr. Till. to Ps. XXXIV (ref. to Koh. III, 11) 'אבל הש' כל מה... whatever thou hast made, thou hast made well, but insanity, which thou hast created, of what avail is it before thee?; a. fr.

**שְׂטוּתָא** ch. 1) same. Targ. Koh. II, 3. Ib. 13. Targ. Y. Num. XXV, 1 (v. preced.); a. fr.—Sabb. 121<sup>b</sup>, v. שְׂטַפְּתָא. Lev. R. s. 16, end שְׂטוּתָא לְאֹרַח שְׂטוּתָא the fool will go back to his foolish way (with ref. to Prov. XXVI, 11). Keth. 17<sup>a</sup>, v. שְׂטוּתָא; a. fr.—2) (v. שְׂטוּת II) *contempt*. Targ. Prov. XII, 8.—V. שְׂטוּתָא.

**שְׂטוּחַ** (b. h.) *to spread, stretch*. Sabb. XXII, 4 שְׂטוּחֵן he may spread them (to dry) in the sun. Bets. 11<sup>a</sup> שְׂטוּחֵן בְּרוּחַ he may spread them in the air on pins; a. fr.—Part. pass. שְׂטוּחָא; f. שְׂטוּחָא &c. Ruth R. to IV, 12 (ref. to Gen. XXI, 25) 'באן וב' Isaac was stretched out (prostrated in prayer) on one side, and Rebekah on the other; Gen. R. s. 63; Yalk. ib. 110; Yalk. Ruth 608. Tosef. Toh. IX, 10 כלים שְׂטוּחֵן וב' garments which are spread (hung up) ... higher than ten handbreadths; a. e.

**Hithpa.** הִתְשַׁטַּח, **Nithpa.** נִתְשַׁטַּח *to prostrate one's self*. Hag. 22<sup>b</sup> 'על קבריו וב' R. J. went and prostrated himself on the graves of &c. Midr. Till. to Ps. XVIII, 2 (משהוין. ed. Bub.) והן... ומִשְׁתַּחֲוִין וּמַפְלִין על פניהם [read:] וב' and they alighted from their horses and threw themselves down and fell upon their faces &c.; Yalk. Sam. 133. Midr. Till. to Ps. II, 1 'כַּשְׂתַּחֲוֶה וב' but when the wave reaches the shore of the sea, it prostrates itself before the sand; (Yalk. Is. 350 כּוֹרֵעַ); a. fr.

**שְׂטוּחַ** ch. same. Targ. Num. XI, 32 (O. ed. Berl. Pa.; ed. Vien. O. שְׂטוּחַ, corr. acc.). Targ. Is. XXXVIII, 21 Regia (ed. וישורטון; ed. Lag. וישורטון, Var. וישורטון; h. text מרת). Targ. Jer. VIII, 2; a. e.—Bets. 11<sup>b</sup> 'מה לי וב' what difference is there between spreading the hides (on the Holy Day) and salting them? Y. Sabb. VII, 10<sup>a</sup> bot., v. מסבסלה; a. e.—Ruth R. to I, 17 אן וב' after the festival we shall spread the report of it (the precious stone), and whatever price it may fetch &c.

**Af.** אֲשַׁטַּח same. Targ. Job XII, 23.  
**Pa.** שְׂטַח same, v. supra.

**Ithpa.** אִתְשַׁטַּח, **Ithpe.** אִתְשַׁטַּח *to prostrate one's self*. Targ. Y. I Gen. XVII, 17 Ar. (ed. נפל). Targ. Deut. IX, 25. Targ. Jer. IV, 31; a. fr.—B. Mets. 85<sup>b</sup> אִתְשַׁטַּח אַמְרֵתְרֵיהּ I prostrated myself over his (Elijah's) burial cave. .

**שְׂטוּתָא**, v. שְׂטַפְּתָא.

**שְׂטוּתָא**, v. שְׂטַפְּתָא.

**שְׂטוּתָא** (emp. שְׂטוּתָא) [*to go astray*], *to be demented, foolish*. V. שְׂטוּתָא.

**Nif.** נִשְׂטַח, **Hithpa.** הִתְשַׁטַּח, **Nithpa.** נִתְשַׁטַּח 1) *to become demented*. Tosef. B. Kam. IV, 4 שְׂנִיטְטוּ בַלְלוּ ed. Zuck. (Var. שְׂנִיטְטוּ) whose owner became insane; B. Kam. 39<sup>b</sup>. Yeb. XIV, 1 'נִתְשַׁטַּח וּב' if the wife becomes insane, he cannot divorce her; 'אין וב' if he becomes insane, he can never divorce her; a. fr.—2) *to be mad; to rage, be impassioned*. Num. R. s. 20<sup>23</sup> 'נִתְשַׁח אַחֲרֵיהּ וב' he was mad with passion for her, as we read (Hos. IV, 11) &c.; Tanh. Balak 18 'היה מִשְׁתַּחֲוֶה וב' (read: היה מִשְׁתַּחֲוֶה; ed. Bub. 25 נִשְׂטַח). Ib. 'והוא נ' וב' and he in his rage for her slaughtered it to Baal Peor; Num. R. l. c. Tosef. Nidd. V, 17 מהו אהם וב' cry to him that created the sea. Tanh. Vayera 22 'וב' והוקן הוא ה' and that old man (Abraham) has run mad, and he is going to slay thee. Yalk. Sam. 131 וּמִשְׁתַּחֲוֶה... וּמִשְׁתַּחֲוֶה and she screamed and raged within, and David screamed and raged without; Midr. Till. to Ps. XXXIV and both of them (mother and daughter) screamed and raged &c. Yalk. Ps. 846 [read:] הוא כּוֹמֵל בְּנִים כּוֹמֵל הוא מִשְׁחַטָּה from this we learn that, when a man lives to have children, he acts like a fool (in playing with them).

**Hif.** הִשְׂטַח 1) same, v. supra.—2) (with ב) *to fool, jest*. Yeb. 106<sup>a</sup>; B. Kam. 116<sup>a</sup> 'אין וב' ליה משחא אני וב' he may say, I was only jesting with thee. B. Bath. 175<sup>a</sup> 'אין אדם וב' nobody jests in his dying hour (therefore a dying man's admission of indebtedness does not require the usual formalities to be binding).

**שְׂטוּחַ** ch. same.—Part. שְׂטוּחָא, q. v.—[Targ. I Sam. XVII, 42 שְׂטוּחָא v. שְׂטוּחָא II ch.]

**Ithpa.** אִתְשַׁטַּח *to become or be demented, to rage; to be engaged in ecstatic exercises*. Targ. I Sam. XVIII, 10 (h. text ויהינבא). Targ. I Kings XVIII, 29. Targ. Deut. XXVIII, 34. Targ. Jer. XXIII, 9. Targ. Ez. XX, 29. והוא וב' (h. text והשכרין וב'); a. e.—Meg. 12<sup>b</sup> 'אין וב' and this man (thou, Ahasver) is demented from the small quantity of wine he drank. Gen. R. s. 50 (expl. וילא, Gen. XIX, 11) אִתְשַׁטַּח they became demented (with ref. to אריל, Jer. IV, 22).

**שְׂטוּתָא** m. (preced.) *insane, madman, fool*. Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3 (ed. Lag. כל דשחא; oth. ed. רשטי). Targ. Ps. XIV, 1 (h. text וב' וב'); a. fr.—Sabb. 121<sup>b</sup> 'אבין וב' foolish Abin teaches his son folly. Yeb. 31<sup>a</sup>; Keth. 20<sup>a</sup> 'ש' one subject to attacks of insanity. Lev. R. s. 16, end, v. שְׂטוּתָא. Midr. Till. to Ps. VII (ref. to Job XII, 16, וְשִׂטְוֹתָא (ed. Bub. שְׂטוּתָא) a. reading שְׂטוּתָא, corr. acc., or וְשִׂטְוֹתָא) the madman and the madness;

Yalk. Job 906 ישׁוּתָא (read: (ישׁוּתָא). Midr. Till. to Ps. IX, 21, v. בְּיָדָא II; a. fr.—Pl. שְׁטוּתָא, שְׁטוּתָא, שְׁטוּתָא. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שְׁטוּתָא, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49<sup>d</sup> שׁ' עבא שׁ' are all other people fools?—Fem. שְׁטוּתָא. Targ. Prov. XIV, 1 (some ed. שְׁטוּתָא).—Lam. R. introd. (R. Simeon) שְׁטוּתָא (some ed. שְׁטוּתָא, read: (שְׁטוּתָא), v. בְּיָדָא II.

**שְׁטוּתָא** f. (preced.) 1) *madness, folly*. Targ. Prov. XIII, 16 (ed. Wil. שְׁטוּתָא, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שְׁטוּתָא, corr. acc.; h. text (ומשל)); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שְׁטוּתָא II ch.) *contempt*. Targ. Prov. XVIII, 3.—V. שְׁטוּתָא.

**שְׁטוּתָא** m. (שְׁטוּתָא) *spread, rug, mat*. Kel. XXIV, 12 העשוי לִשְׁטוּתָא a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40<sup>b</sup> sq. (ref. to גולה, Ez. XII, 3) זו נר וקערה ושׁ' that means a light, a dish, and a mat; Lam. R. to I, 2 המה ושׁ' a leather bag, a mat, and a dish. Hull. IX, 3 (123<sup>a</sup>) 'לשׁ' (לשְׁטוּתָא) he who flays a hide... to be used for a spread; Tosef. ib. VIII, 18 לשְׁטוּתָא; Hull. 123<sup>b</sup> שׁ' לשְׁטוּתָא; a. e.—Pl. שְׁטוּתָא. Tosef. Ab. Zar. IV (V), 10 לשְׁטוּתָא spreads (covers) for beasts. Nidd. 55<sup>a</sup>; Hull. 122<sup>a</sup>. Num. R. s. 2; Lev. R. s. 23 'שְׁטוּתָא, v. סִפְרָא; a. e.

**שְׁטוּתָא** ch. same.—Pl. שְׁטוּתָא *layers*. Targ. O. Num. XI, 32 some ed., v. מְשֻׁטָא.

**שְׁטוּתָא**, v. שְׁטוּתָא.

**שְׁטוּתָא** (b. h.) pr. n. *Shittim*, a ravine opposite Jericho. Snh. 106<sup>a</sup> (ref. to Num. XXV, 1) שְׁטוּתָא the name of the place was Sh., v. שְׁטוּתָא. Gen. R. s. 18 (ref. to Mal. II, 13 שְׁנִינָה לשׁ' the second time (you did this) since the events at Shittim (Num. I. c.). Tanh. T'rum. 9 שְׁטוּתָא they sinned at Sh. (Num. I. c.), they were smitten at Sh. (ib. 9), and were healed through *shittim* (acacias, of the Tabernacle); a. e.

**שְׁטוּתָא** pl. of שְׁטוּתָא, v. שְׁטוּתָא.

**שְׁטוּתָא**, v. שְׁטוּתָא.

**שְׁטוּתָא** f. (שְׁטוּתָא) *rinsing* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָא; a. fr.

**שְׁטוּתָא** (b. h.; cmp. נִסְבָּא) *to lie in wait for; to bear a grudge against, persecute*. Gen. R. s. 67, v. סְנֵבָר. Y. Ab. Zar. I, 39<sup>c</sup> (expl. שְׁטוּתָא, Gen. XXVII, 41) שְׁטוּתָא hidden hatred. Pesik. R. s. 13... וְהַשְׁטוּתָא וְדָדִי... and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עשו (but when Esau persecuted Jacob &c.; a. e.

*Nif.* שְׁטוּתָא *to be hated, persecuted*. Num. R. s. 14<sup>b</sup> 'זה זה' this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

**שְׁטוּתָא** ch. same. Targ. Y. Gen. XXVII, 41 Levita.

**שְׁטוּתָא**, v. שְׁטוּתָא.

*Hif.* הַשְׁטוּתָא 1) *to accuse*, v. שְׁטוּתָא.—2) *to lead astrology*; Tanh. Vayera 22.

**שְׁטוּתָא**, v. שְׁטוּתָא.

**שְׁטוּתָא** m. (b. h.; preced.) *hostile being, hinderer, disturber; accuser, Satan*. Sifré Deut. 218 (ref. to Deut. XXI, 10<sup>sq.</sup>, a. 18 sq.) אל יפתח ארם פיו זה... והגנים ש' לחוך ביהוה וב' this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5<sup>b</sup> top, v. קְטָרָג. Ber. 19<sup>a</sup>, a. e. ארם פיו ש' invite misfortune by ominous words. Sabb. 89<sup>a</sup> בא... בשעה שירר... when Moses had gone down from the presence of the Lord, Satan came, and said &c. Ib. ש' ויירכב וב' Satan came (to the Israelites), and brought confusion into the world. R. Hash. 16<sup>b</sup>, v. קְרָבָב. Yalk. Dan. 1063 נולד שְׁטוּתָא דריוש... on the day that Nebuchadnezzar entered the Temple... his adversary Darius was born. Tanh. Vayishl. 8 מפני שהש' מזדווג לו because Satan joins him (the wicked on his road); Yalk. Ps. 843 מפני שמלאכי ש' because Satan's messengers escort him; a. fr.—סְבָאָל, v. סְבָאָר.—Pl. שְׁטוּתָא. Deut. R. s. 11, v. סְבָאָל. Cant. R. to I, 1 שלושה ש' נדוּוּגוּ לוּ three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

**שְׁטוּתָא** ch. same. Targ. I Kings V, 18; a. fr., v. שְׁטוּתָא II.—Kidd. 30<sup>a</sup>; Succ. 38<sup>a</sup> Ms. M. 2 (ed. Satan אדמרי ליה ש' כאיחחא III. Kidd. 81<sup>a</sup> גיר III. Satan (temptation) appeared to him as a woman. Ib. הוה רגיל דש' I challenge Satan, v. בְּתֵרֵי אומרי וב' Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. שְׁטוּתָא II.—Pl. שְׁטוּתָא, v. שְׁטוּתָא II.

**שְׁטוּתָא** (b. h.; cmp. שְׁטוּתָא II) 1) *to wash, rinse*. Zeb. XI, 6 (94<sup>b</sup>) ושְׁטוּתָא, v. בְּרָק; Tosef. ib. X, 13 ושְׁטוּתָא. Hull. X, 4 השְׁטוּתָא רחיליו חייב וב' if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Hull. 137<sup>a</sup>; a. fr.—Part. pass. שְׁטוּתָא. Sabb. 99<sup>a</sup> (ref. to Ex. XXXV, 26) ש' בעזים וטווי בעזים Ms. M. (ed. מן העזים) the hair was washed on the goats and spun on the goats; ib. 74<sup>b</sup>; Yalk. Ex. 370.—2) *to flood, carry off, drown*. B. Mets. VIII, 5 נהר ש' וזרחו וב' if a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115<sup>b</sup>) ש' נהר המורו וב' (Bab. ed. נחל) if a stream (ravine) carried off his own and his neighbor's ass..., and he let go his own and saved his neighbor's. Ib. 5 (117<sup>b</sup>) השְׁטוּתָא נהר if the river washed it (the unlawfully taken field) away. Yoma 78<sup>a</sup> נחל שְׁטוּתָא a swiftly running brook. Y. Shek. I, 46<sup>a</sup> ושְׁטוּתָא... ירד שְׁטוּתָא a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11<sup>d</sup> בשְׁטוּתָא (not בשְׁטוּתָא), v. גוּשׁ. Ex. R. s. 24 נחמלא ושְׁטוּתָא... the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19<sup>a</sup> וירצאו ש' מים רבים ושְׁטוּתָא כל וב' many waters came forth, and flooded all those who murmured; Midr. Till. to Ps. LXXVIII, 20 (corr. acc.); a. fr.—V. שְׁטוּתָא.

*Hif.* הַשְׁטִיף same. Taan. 6<sup>a</sup> הַשְׁטִיף אֶת הַזֵּרִים (Ms. M. v. Rabb. D. S. a. l. note) it (the heavy rain) washes the seeds away; Yalk. Joel 535 וַיִּשְׁטֹף (Pi.).—*Part. pass.* מְשֻׁטָּף *pl.* מְשֻׁטָּפִים *carried off, floating.* Ex. R. l. c. שִׂרְיָא לְפִי שִׂרְיָא *carried off, floating.* Ex. R. l. c. ... כִּי עָל פְּנֵי הַמַּיִם *because they saw the bodies ... floating on the water.*

*Nif.* הִשְׁטַף, *Hithpa.* הִשְׁטַפְתָּהּ, *Nithpa.* נִשְׁטַפְתָּהּ 1) *to be washed, showered upon; to take a shower bath.* Sabb. 40<sup>a</sup> וְיֵצֵא וּמְשַׁטְּפָהּ וְיֵצֵא וְיִשְׁבַּח וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה and goes out (of the steam-room), and takes a shower bath in the outer room. Ib.<sup>b</sup> וּבְלִבְךָ שֶׁלֹּא וְיֵצֵא וְיִשְׁבַּח וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה but he must not have a cold shower bath and then warm himself &c. Tosef. ib. III (IV), 4; a. fr.—2) *to be swept away, drowned.* Sifré Deut. 307 שֶׁנִּשְׁטַפְּטוּ בַּמַּיִם... בַּמַּיִם why were the men of the flood drowned in water?; Yalk. ib. 942 שֶׁנִּשְׁטַפְּטוּ בַּמַּיִם... בַּמַּיִם why were the men of Sodom... swept away by fire and sulphur?; Yalk. l. c. לְהַשְׁטִיף; a. e.—*Transf. to be carried away by passion.* Num. R. s. 9<sup>17</sup>; Sifré Num. 12 הָרַבָּה קִירְמוּךָ וְנִשְׁטַפְּטוּ many women before thee have been carried away (into infidelity).

שָׁטַף, שָׁטַף ch. same, 1) *to wash, rinse.* Targ. I Kings XXII, 38. Targ. II Sam. XI, 8; a. e.—Tam. 27<sup>b</sup> וְיִשְׁטֹף וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה rinse (the cup) and drink, rinse, and set it down; a. e.—2) *to overflow, flood, wash away.* Targ. Ps. LXXXVIII, 20 יִשְׁטֹף מֵיָם Ms. (omitted in ed.). Targ. Is. XXXIII, 21. Targ. Y. II Num. XXI, 16. Targ. Ps. CXXIV, 4; a. e.—Naz. 32<sup>b</sup> וְיִשְׁטֹף הַרְבֵּי רַבְבִּין the Rabbis carried R. El. away, and made him stand on their principle, i. e. made him give up his opinion and adopt theirs. Succ. 53<sup>a</sup> וְיִשְׁטֹף וְיִשְׁטֹף, v. קָשָׂא; a. e.

*Pa.* הִשְׁטַף *to wash.* Y. Ber. VIII, 12<sup>a</sup> bot. וְלֹא הִשְׁטִיף יָדָיו ולא did not wash his hands up to the joints.

שָׁטַף m. (b. h.; preced. 1) *flood, shower.* Y. Shek. I, 46<sup>a</sup>, v. שָׁטַף. Gen. R. s. 73 וְיִשְׁטֹף אֶת הַרְבֵּי גִשְׁמֵימַי a flood caused by rains (brought the rams from Laban's fold to Jacob's); Yalk. ib. 130; a. e.—*Transf. passion, anger.* Lev. R. s. 24, beg. וְיִשְׁטֹף בְּעֵינָיו בְּיוֹם הַדִּין בְּיוֹם הַדִּין when he orders execution (punishment), none praise him, for they know that there is passion in his judgment; Yalk. Ps. 843; Y. Ber. IX, 14<sup>b</sup>.—2) *washing, rinsing;* וְיִשְׁטֹף אֶת הַכֵּל a vessel which requires only rinsing in order to be restored to Levitical cleanness. Hull. 25<sup>a</sup>; Zeb. 3<sup>b</sup>; a. e.—3) *wool that is gained by washing.* Sifré Deut. 166 (ref. to Deut. XVIII, 4) וְיִשְׁטֹף אֶת הַשֵּׁנִי the first of the wool that is cut, but not the first of the wool that comes out by washing.—4) *goat-skin made hairless by washing.* Cant. R. to IV, 11; Gen. R. s. 65; Yalk. ib. 115 וְיִשְׁטֹף אֶת הַשֵּׁנִי there is no smell more offensive than that of washed goat-skins.—5) *hair that is fallen out, bald pate.* Koh. R. to I, 8 (in enigmatic speech) וְיִשְׁטֹף אֶת הַשֵּׁנִי (not יִשְׁטֹף) my hair is going.

שָׁטַף, שָׁטַף ch. same, 1) *flood, shower.* Targ. Job XXXVIII, 25.—2) *rapidity, (נגיד) rapid review in recalling a tradition.* Sabb. 130<sup>b</sup> וְיִשְׁטֹף הַרְבֵּי רַבְבִּין perhaps in the rapidity of reviewing, the tradition came back to thy mind?; אין אָנֹכִי שֶׁ הִדְמַתּוֹ וְיִשְׁטֹף (Ms. M. v. Rabb. D. S. a. l. note) yes, my tradition was

recalled by the (my) rapid review; Nidd. 53<sup>b</sup> וְיִשְׁטֹף אֶת הַרְבֵּי רַבְבִּין וְיִשְׁטֹף אֶת הַרְבֵּי רַבְבִּין—3) *rush of people.* Y. Sabb. XIX, beg. 16<sup>d</sup> וְיִשְׁטֹף אֶת הַרְבֵּי רַבְבִּין when you see the crowd pass by, bring them (the keys) by way of the row (the lines of men forming a partition for Sabbath purposes).—4) [*sweeping away, cmp. נסח, נסח, discarding from the mind, forgetfulness.* Gen. R. s. 81, v. קָשָׂא; Yalk. ib. 135 וְיִשְׁטֹף אֶת הַשֵּׁנִי; Tanh. Vayishl. 8 שִׁטְפָה.—5) (v. preced. 5) *hair.* Lev. R. s. 15 (ref. to Job XXXVIII, 25) ... אֵינָם אֵינָם שִׁטְפָה there are places where they call the hair *shitfa*; Yalk. ib. 554 שִׁטְפָה.

\*שָׁטַף = שָׁטַף *to slap.* Y. Shebi. IV, 35<sup>b</sup> bot. וְהִלֵּךְ הֵלֵךְ he slaps (the fig-tree) &c., v. קָשָׂא. [Comment. refer to שָׁטַף: he smears clay over it.]

שָׁטַף *to draw lines, arrange;* [Assyr. *saṭāru to write*]; v. שָׁטַף.

שָׁטַף ch. (preced.) *to draw, spread, strike* (butter, salve &c.). Targ. Is. XXXVIII, 21 וְיִשְׁטֹף הַחֶמֶץ ed. Vien. (ed. Lag. וְיִשְׁטֹף הַחֶמֶץ; ed. Wil. וְיִשְׁטֹף הַחֶמֶץ, v. קָשָׂא.—Gitt. 69<sup>b</sup> וְיִשְׁטֹף הַחֶמֶץ and let him strike *kamakh* (v. קָשָׂא) over it; (Rashi: let him soak it in k.). Ib. וְיִשְׁטֹף הַחֶמֶץ and strike honey over it. Pes. 44<sup>a</sup> וְיִשְׁטֹף הַחֶמֶץ if he spreads it (on bread) and eats it (Rashi: if he dips bread into it); Naz. 36<sup>b</sup>. B. Mets. 85<sup>b</sup> וְיִשְׁטֹף לְךָ בַּשֶּׁמֶן I will smear thee a salve (over thy eyes).

שָׁטַף m. (v. שָׁטַף) *executive office, execution.* Yalk. Deut. 907 וְיִשְׁטֹף הַשֵּׁנִי של יואב but for the executive office of Joab, David could not have executed justice; Yalk. Sam. 147 וְיִשְׁטֹף (שָׁטַף); Tanh. Shof'rim 2 וְיִשְׁטֹף; ed. Bub. 3 שִׁטְפוֹ (corr. acc.).

שָׁטַף, שָׁטַף m. (v. שָׁטַף) *writ, document.* Kidd. I, 1 a woman may be acquired as wife וְיִשְׁטֹף בִּשְׂמֵךְ by handing her money (or money's worth), by a writ (handing her a paper on which is written, 'thou art betrothed unto me') &c. Ib. 2 a slave is acquired בִּשְׂמֵךְ by a document (bill of sale). Ib. 3<sup>b</sup>; a. fr.—Esp. הַדֹּב (or sub. הַדֹּב) *note of indebtedness, bond.* Y. Peah I, 16<sup>b</sup> bot. הַדֹּב, v. קָשָׂא; Y. Snh. X, beg. 27<sup>c</sup>; Y. Kidd. I, end, 61<sup>d</sup> וְיִשְׁטֹף אֶת הַדֹּב (corr. acc.); Yalk. Num. 744 וְיִשְׁטֹף אֶת הַדֹּב B. Mets. I, 8 וְיִשְׁטֹף אֶת הַדֹּב if a person finds (another man's) bond among his papers, and does not know its nature (by whom it was deposited &c.); a. fr.—*Pl.* שָׁטַף, constr. שָׁטַף. Gitt. I, 5, v. קָשָׂא. B. Mets. l. c. וְיִשְׁטֹף אֶת הַדֹּב a roll of bonds; וְיִשְׁטֹף אֶת הַדֹּב a bundle of bonds. Ib. הַדֹּב, v. קָשָׂא. v. respective determinants. Ib. 6; a. v. fr.

שָׁטַף (שָׁטַף) ch. same. Targ. Jer. XXXII, 10. Ib. 12. Targ. Y. Lev. XIX, 20 וְיִשְׁטֹף (constr.); a. e.—Gitt. 57<sup>b</sup> וְיִשְׁטֹף אֶת הַדֹּב, v. קָשָׂא. B. Mets. 17<sup>b</sup> וְיִשְׁטֹף אֶת הַדֹּב as valid as if he held a bond in his hand; a. fr.—Pes. 78<sup>a</sup> וְיִשְׁטֹף אֶת הַדֹּב is R. Jose a bond in favor of both parties?, i. e. does he not adopt two opinions contradictory to each other in principle?—*Pl.* שָׁטַף, Keth. 85<sup>a</sup>; B. Bath. 151<sup>a</sup>, v. קָשָׂא.





the swine is forbidden, and as a compensation for it the brain of the *sh.* serves; Lev. R. s. 22 רג שנינו ש' Y. Taan. IV, 69<sup>b</sup> והיו מן הרג הנקרא ש' and when the Israelites returned (from the Babylonian captivity), all the animals exiled with them returned except the fish named *shibbuta*. Pes. 112<sup>b</sup> רג ש' ביומי דניסן ב' of the fishes the *sh.* is bad for leprosy during the month of Nisan.

שיבולא, v. שובל, a. next w.

שיבולת, שבו', שפלת, שבו' f. (b.h.; שבל, Shaf. of בל; comp. רבול 1) ear of corn, spike. Peah V, 2 ש' שבקציר זכ' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II והש' בראש הקנה זכ' and the ear is on top of the stalk, and its stalk boasts and says, for my sake has the field been sown; a. fr.—Midr. Sam. ch. XX שדויהה שפולתה גבוהה זכ' their spikes were as high as those of barley (v. נקבה).—ש' (fox-tail), oats. Kil. I, 1 ש' זכ' barley and oats...are not considered heterogeneous; (Maim.: desert (wild) barley). Pes. II, 5 ש' ביש' with unleavened bread made of wheat, barley, spelt, rye, or oats. Ib. 35<sup>a</sup> ש' ושפון זכ' oats and rye are species of barley; ib. ש' שבוילי Ms. O. (ed. שבוילי שבוילי שבוילי שבוילי are (in Chald.) *shibbole ta'ala*; Men. 70<sup>b</sup>; a. e.—ש' (spica nardi) *spikenard*, a species of *Valerian*, an ingredient of frankincense in the Temple. Ker. 6<sup>a</sup>; Y. Yoma IV, 41<sup>d</sup> זקן—ש' the pointed ends of the chin, the lower jawbones and the chin proper. Macc. 20<sup>b</sup>.—Pl. שפלין שפלין שפלין שפלין two ears that fell down she (Ruth) picked up, three, she did not; Yalk. Ruth 601. Tosef. Peah II, 21 הש' (ed. Zuck. הש' corr. acc.); a. fr.—2) (comp. רבול I) ש' the current of the river, rapid stream. Makhsh. I, 6 ביש' הג' זכ' if a person puts his products on a rapid, that it may float them down. Gen. R. s. 56 [read:] לאהו ששמר את גניו ש' like one that guarded his garden from the ravages of the current, and surrounded his son's garden at the same time.

שיבולתא, שבו', שבו' ch. same, ear. Sot. 5<sup>a</sup>; a. e., v. שאשא; שובל.

שיבוקא, שבו' m. (שבק) 1) remission. Targ. Job II, 1 (ed. Wil. שבו' Targ. Y. Num. XIX, 9.—2) pl. שיבוקין (שב' release. Gitt. IX, 3 (in a formula of a letter of divorce) letter of divorce and deed of release. Ib. 85<sup>b</sup> דמשמע הריוכין ושיבוקין שב' and (in writing the letter of divorce) one must prolong the Vav of *tirukhin* and of *shibbukin*, lest it may be read *t'rikhin, sh'bikin*.

שיבור, שבו' m. (שבור) breaking, dashing to pieces. Y. B. Kam. II, 3<sup>a</sup> top על הש' for the breaking (destroying the tops of plants). Y. Ab. Zar. IV, 44<sup>a</sup> (ref. to Dent. VII, 5) או גידוד ש' או גידוד זכ' either dashing, or hewing down, or pulling down is ordained for each of them (the altar,

pillars &c.). Ex. R. s. 46, beg. הלוחה על ש' over his breaking the tablets. Y. Yoma I, 38<sup>b</sup> top; a. e.

שיבוש, שבו' m. (שיבוש, v. שיבוש) confusion, blunder. R. Hash. 30<sup>b</sup> כרי שיהא... טלא בש' so that there be time enough to offer... and to sing the appropriate psalm without confusion. Ib. רב' כלל אין לך ש' since they recited no song at all (on account of the late hour), there could be no greater confusion than this.

שיבוה, v. שיבחה.

שיבחה, v. שיבחה.

שיבמ, שיבמא, v. שיבמ II.

שיבמ, שיבמ, v. שיבמ.

שיבון, שיבון, v. שיבון.

שיבול, v. שיבול.

שיבול (or ש') f. a species of quails, v. שיבול.

שיבולת, v. שיבולת.

שיבסר, v. שבו I.

שיבמא, v. שיבמא.

שיבמח, v. שיבמח.

שיבשא, שיבשא, שיבשא, v. sub שיבשא.

שיבשה m. = h. שבה I, dill. Ber. 39<sup>a</sup> ברא דש' (Ms. O. an infusion of dill.

שיבשה pr. n. *Shibb'tha*, name of an evil spirit that endangers the health of those that eat food touched with unwashed hands. Yoma 77<sup>b</sup> (Ms. M. 2 שיבשה); Hull. 107<sup>b</sup> (v., however, Tosaf. a. l.). Taan. 20<sup>b</sup> היה גביד שיבשה he had a tradition about Sh.

שיבשה, v. שיבשה.

שיג, Y. Snh. X, 28<sup>a</sup> bot. משיגין; Y. Shek. VII, 50<sup>c</sup> bot. משיג, read: בשש', v. שיג.—[Yalk. Gen. 146; Midr. Till. to Ps. VII משיגין, v. שיג.]

שיגא, v. שיגא.

שיגוש, שיגוש, שיגוש m. (שיגוש) confusion, perplexity, excitement. Targ. O. Deut. VII, 23. Targ. Zech. XIV, 13. Targ. Ps. XIX, 4. Targ. I Sam. V, 9; a. e.—Pl. שיגוש, שיגוש. Targ. Am. III, 9 (ed. Wil. שיגוש).

שיגושין, שיגושין m. same. Targ. O. Deut. XXVIII, 20 (ed. Vien. שיגושין, v. preced.). Targ. I Sam. IV, 14 (ed. Wil. שיגושין). Ib. XIV, 20 (ed. Lag. שיגושין, corr. acc.; ed. Wil. שיגושין).



XXXII, 39; a. fr.—Snh. 96<sup>a</sup> רַשִׁיבָא וּב' (not רַשִׁיבָא) this is the great God that saved Noah &c.; Yalk. Is. 276. Gen. R. s. 33 כְּמִימְרֵי שִׁיבָא as if saying, save me. Lev. R. s. 34 וְרַשִׁיבָא v. קָלַץ; a. fr.—2) to be delivered. Targ. Jer. VII, 10; a. e.

*Ithpe.* אֶתְרֵיבָא to be saved, spared. Targ. Gen. XXXII, 31. Targ. Is. XX, 6; a. fr.—Y. Ned. IV, 38<sup>d</sup> וְאֵל וְכָל (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45<sup>b</sup>. Lev. R. s. 16 הַשִּׁיבָא בֵּן צָחָא mayest thou be saved from cold. Koh. R. to XI, 1 וְלֹא אֵל גָּבַר מִיָּדִי and nothing has been left me (from the shipwreck). Ib. וְאִוְכַחְךָ וְרַשִׁיבָא and thy people shall be released; a. fr.

שִׁיבָא, שִׁיבָא m. (preced.) 1) *escape, safety, refuge.* Targ. O. Num. XXXV, 12 (h. text בְּקִלָּה). Targ. Joel II, 3 (h. text פְּלִיטָה). Targ. Gen. XLV, 7; a. fr.—2) *one that escaped, remnant.* Targ. Ob. 18 (h. text שְׂרִיר).

שִׁיבָא, שִׁיבָא f. same, *safety, refuge.* Targ. Ps. CXLII, 5 (ed. Wil. שִׁיבָא). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שִׁיבָא pr. n. m. *Shez'bi*, an Amora. Yoma 81<sup>a</sup>; a. fr.

שִׁיבָא f. שִׁיבָא. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. שִׁיבָא.—Keth. 111<sup>a</sup>, v. קָבַן. II.

שִׁיבָא, שִׁיבָא m. (שִׁיבָא) *washing, rinsing.* Targ. Ps. LX, 10 (ed. Wil. שִׁיבָא); CVIII, 10.

שִׁיבָא, שִׁיבָא v.

שִׁיבָא, שִׁיבָא m. pl. (שִׁיבָא) *Ziziphus Vulgaris, jujubes.* Kil. I, 4. Y. ib. I, 27<sup>a</sup> bot. Yoma 81<sup>a</sup>.

שִׁיבָא, שִׁיבָא v.

שִׁיבָא, שִׁיבָא v.

שִׁיבָא to think, talk, v. סִיחָא.

שִׁיבָא m. (b. h. שִׁיבָא; preced.) *thought, talk.* Hag. 5<sup>b</sup> (ref. to Am. IV, 13) בַּה עֲבַר שְׂרִיבָא... בַּה שִׁיבָא הַקָּבָה יֵשׁ לוֹ is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. סִיחָא.

שִׁיבָא m. (b. h.) *plant, tree.*—Pl. שִׁיבָא. B. Bath. 78<sup>b</sup> (play on שִׁיחָא, Num. XXI, 28) בְּקִרְיָה צְדִיקִים שְׂמֹרָא שִׁיבָא from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93<sup>a</sup>); Yalk. Num. 765.

שִׁיבָא m. (שִׁיבָא = שִׁיבָא) *swimmer.*—Pl. שִׁיבָא. Tosef. Ter. VII, 14 שִׁיבָא הַבַּיִת שֶׁל שִׁיבָא ed. Zuck. (Var. שִׁיבָא; שִׁיבָא, corr. acc.) the swimmers' bottle, v. הַבַּיִת; Y. ib. VIII, 45<sup>d</sup> bot. שִׁיבָא (insert שִׁיבָא).

שִׁיבָא, שִׁיבָא (שִׁיבָא), v. שִׁיבָא ch.

שִׁיבָא m. (שִׁיבָא) *ditch.* B. Kam. V, 5, v. בּוֹר II. Erub. II, 5; a. fr.—Pl. שִׁיבָא, שִׁיבָא. B. Bath. III, 1. Tanh. Ha'az. 1

שִׁיבָא like a scorpion that lies on the ground and in ditches. B. Kam. 50<sup>a</sup> חוֹפֵר בִּירְוֹת שִׁיבָא digger of wells, ditches, and caves; Tosef. ib. VI, 5 חוֹפֵר שִׁיבָא v. חֲתִיבָא; a. e.

שִׁיחָא, שִׁיחָא, שִׁיחָא ch. same, *pit, cavity.* Targ. Ps. XXXV, 7, a. e., v. שִׁיחָא.—Pl. שִׁיחָא, שִׁיחָא, שִׁיחָא. Targ. Zech. XIV, 10 שִׁיחָא בְּלִבָּא (h. text הַמֶּלֶךְ יִקְבֵי הַמֶּלֶךְ), v. infra.—Pesik. Ronni, p. 143<sup>a</sup>; Yalk. Is. 334 (expl. יִקְבֵי הַמֶּלֶךְ) טַרְדֵי דִּרְפֵי v. רָפֵא, v. שִׁיבָא; Cant. R. to VII, 5.

שִׁיחָא, שִׁיחָא f. (שִׁיחָא; v. preced.) *low talk, whisper* (cmp. Is. XXIX, 4). Sabb. 152<sup>a</sup> (ref. to Koh. XII, 4) שִׁיחָא שִׁיחָא שִׁיחָא קוֹל שִׁירָה וְשִׁירָה דְּמִוֹת עַלְיוֹ כְּשִׁיחָא, corr. acc.) even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שִׁיחָא, v. סִיחָא.

שִׁיחָא, v. שִׁיחָא.

שִׁיחָא, v. שִׁיחָא.

שִׁיחָא m. (שִׁיחָא II) *coal.* Gitt. 19<sup>a</sup>; Sabb. 104<sup>b</sup>, v. שִׁיחָא I. Ex. R. s. 42 וְכֵן מְרַגְלִיחָא יֵשׁ וְכֵן if a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45<sup>d</sup> top (in Chald. dict.), v. קָבַא I; Y. Ab. Zar. II, 41<sup>a</sup> bot. שִׁיחָא (corr. acc.).

שִׁיחָא ch. same.—Pl. שִׁיחָא. Targ. Is. XLIV, 12 (ed. Wil. שִׁיחָא; Ar. שִׁיחָא). Ib. LIV, 16 (ed. Wil. שִׁיחָא).

שִׁיחָא\* m. pl. a species of *pea, (vetch?)*. Y. M. Kat. I, 80<sup>d</sup> bot., v. הַקָּבָה.

שִׁיחָא, שִׁיחָא, שִׁיחָא, v. שִׁיחָא.

שִׁיחָא, שִׁיחָא, v. שִׁיחָא.

שִׁיחָא, v. שִׁיחָא.

שִׁיחָא, v. שִׁיחָא.

שִׁיחָא pr. n. pl. *Shihin*, near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15<sup>d</sup>; Y. Yoma VIII, 45<sup>b</sup> שִׁיחָא (corr. acc.). Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2. Nidd. 61<sup>a</sup>; Tosef. ib. VIII, 6; a. e.—שִׁיחָא K'far Shihin (prob. near Shihin). Tosef. B. Mets. VI, 3. Sabb. 120<sup>b</sup>; a. e.—Yeb. 122<sup>b</sup> שִׁיחָא.—Gen. R. s. 12 שִׁיחָא אֵיךְ צִבְרָה שִׁיחָא (some ed. שִׁיחָא) prob. to be read: שִׁיחָא, or שִׁיחָא, v. חֲתִיבָא.

שִׁיחָא f. (שִׁיחָא) 1) *slip, faetus; the eggs of one fecundation.* B. Kam. 55<sup>a</sup> הָא הָא שִׁיחָא הָא בְּתַא בִּשְׁ' יֵהָא... בִּשְׁ' הָא הָא שִׁיחָא (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Hull. 57<sup>b</sup> sq. קָבַא אֲסִירָא רִשְׁ'... הִנֵּי... שִׁיחָא Ms. M. (Ms. H. a. R. 2 ... אֲסִירָא; ed. אֲסִירָא) as to the eggs of a bird that became *f'refah*, the first set (the eggs conceived before the accident) is forbidden. Ib. 58<sup>a</sup> רִשְׁ' קָבַא בְּשִׁיחָא וְכֵן הָא הָא שִׁיחָא, and if the bird becomes pregnant again, they are permitted.—2) *the skin of dates.* Hag. 15<sup>b</sup>... רִשְׁ' R. Meir (in studying under Elisha b. Abuya)

ate the fig. and threw the peel away; (oth. opin. the kernel; Ms. M. 2 שילחה, v. Rabb. D. S. a. l. note 30), v. שיחליו.

שיחליו, שיחליו, שיחליו, v. sub שיחליו.

שיחליו, Lam. R. to I, 1 רבתי (8 חר באה) v. שיחליו, v. שיחליו II.

שיחליו, שיחליו m. (שיחליו) setting free, emancipation, liberty. Kidd. 15<sup>b</sup> לש' for restoration to liberty, opp. לשעבד to be the redeemer's slave. Gitt. I, 6 ש' ש' writ of emancipation; a. e.—Pl. שיחליו שיחליו writ of emancipation. Ib. שיחליו עבדים; ib. 4. Ib. 9<sup>a</sup>, sq. שיחליו; a. fr.

שיחליו, שיחליו ch. same. Targ. Y. Lev. XIX, 20.

שיחליו, v. שיחליו.

שיחליו, שיחליו m. (שיחליו) swimmer. Kel. II, 3, v. שיחליו; Bets. 36<sup>b</sup>; Tosef. Ter. VII, 14, v. שיחליו.

שיחליו, שיחליו ch. same. Targ. Is. XXV, 11.—Yoma 77<sup>b</sup>, v. שיחליו; Y. Shek. VI, 50<sup>a</sup> top (ed. Krot. שיחליו, corr. acc.; Bab. ed. שיחליו; Ms. M. שיחליו, v. שיחליו).

שיחליו, שיחליו I m. = h. שיחליו, acacia. Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80<sup>b</sup>, v. שיחליו.—Pl. שיחליו שיחליו, שיחליו. Targ. O. Ex. l. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanh. Vaëra 2, v. שיחליו ch. Gen. R. s. 94 ה' ה' (some ed. השיחליו) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 דשחים; a. e.

שיחליו II line, system, v. שיחליו.

שיחליו I f. (b. h.; = שניטה, Egypt. שניטה, v. Ges. Thes. s. v. שיחליו) acacia. R. Hash. 23<sup>a</sup> (as a species of cedar), expl. שיחליו; B. Bath. 80<sup>b</sup> שיחליו (corr. acc.). R. Hash. l. c. ה' ה' כל ה' ה' שיחליו ה' the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanh. Trum. 9 ב' ה' in every ark (for the Torah scrolls) that Israelites make, they must put שיחליו-cedar. Ib. בלבד... ה' ה' and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—Trnsf. the holy Ark. Ab. Zar. 24<sup>a</sup>; Gen. R. s. 54, v. שיחליו I h.; Midr. Sam. ch. XII. Ib. ... ה' ה' (Gen. R. l. c. השיחליו) the cows turned their faces towards the Ark, and recited songs.—Pl. שיחליו שיחליו. Tanh. l. c. שיחליו, v. שיחליו. Ib. ... ה' ה' אמר... ה' ה' the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שיחליו.

שיחליו II pr. n. pl. שיחליו (b. h. שיחליו). Y. Maasr. I, beg. 48<sup>a</sup> שיחליו שיחליו carobs of שיחליו and Zalmonah.

שיחליו III f. (שיחליו, comp. שיחליו) 1) row, line. Neg. X, 6 שיחליו שיחליו and a row of hair separating them. Y. Kidd. II, 62<sup>a</sup> שיחליו שיחליו (not שיחליו) a bald-headed

woman with a row of hair going around from ear to ear. Y. Yoma IV, 41<sup>c</sup> top שיחליו שיחליו... אלא שיחליו שיחליו I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 שיחליו שיחליו the space of one line (of writing); Y. ib. IX, 50<sup>c</sup>; Y. B. Bath. X, beg. 17<sup>c</sup>. Treat. Sof'rim XII, 8; a. fr.—Pl. שיחליו שיחליו (m.), שיחליו שיחליו. Ib. שיחליו שיחליו the division of lines in the Pentateuch. Ib. 9 שיחליו שיחליו the mark for the beginning of lines (in Haazinu, Deut. XXXII) is, Haazinu, Ya'arof & c. Y. B. Bath. l. c. שיחליו שיחליו the space of two lines; Tosef. Gitt. l. c.; Y. ib. l. c. Hull. 65<sup>a</sup> שיחליו שיחליו בשהי רבוח פסקי להו בשני שיחליו written as two separate words, but not divided between two lines; a. fr.—(2) (trnsf.) line of thought, opinion, principle, system. Lev. R. s. 2 שיחליו שיחליו offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47<sup>c</sup> top; Y. Erub. VII, 24<sup>c</sup> bot. שיחליו שיחליו the principle laid down in the law concerning transactions of children. Erub. 99<sup>a</sup>, a. e. שיחליו שיחליו, v. שיחליו שיחליו; (Rashi: R. J. is at variance with his own principle, v. שיחליו שיחליו following up R. Meir's principle. Y. Peah V, 19<sup>a</sup> top [read:] שיחליו שיחליו he (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say & c.; a. fr. (in Chald. diction, v. שיחליו שיחליו).—Pl. שיחליו שיחליו. Num. R. s. 19<sup>9</sup> (ref. to המרים, Num. XX, 10) שיחליו שיחליו there are several ways of interpreting that word; a. e.

שיחליו, שיחליו, v. שיחליו.

שיחליו, Tanh. Shof'tim ed. Bub. 3, v. שיחליו.

שיחליו, שיחליו, שיחליו, v. שיחליו.

שיחליו f., שיחליו m., (שיחליו h. form) = h. שיחליו III, 1) row, line, stripe. Zeb. 12<sup>b</sup> שיחליו שיחליו they all stood in one line (were equal in rank and united).—Pl. שיחליו שיחליו. Y. Shebu. VI, 37<sup>a</sup> bot., שיחליו שיחליו. Y. Gitt. V, 46<sup>d</sup> bot. שיחליו שיחליו... ורחה... שיחליו שיחליו R. H. wrote between the lines; a. e.—(2) opinion, principle, system. Y. Ber. IX, 13<sup>a</sup> bot. שיחליו שיחליו... R. J. expressed the idea in a different way; ib. שיחליו שיחליו. Keth. 17<sup>a</sup> שיחליו שיחליו (שיחליו שיחליו) his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שיחליו שיחליו). B. Mets. 69<sup>a</sup> שיחליו שיחליו it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26<sup>a</sup> שיחליו שיחליו R. S. b. Lakish's principle is at variance with itself: here he says..., and there he says & c.; Y. Peah IV, 18<sup>d</sup> bot., sq.; a. fr.—Naz. 32<sup>b</sup> שיחליו שיחליו, v. שיחליו שיחליו.—Pl. שיחליו שיחליו. Ruth R. to II, 14 שיחליו שיחליו offered two modes of developing the same idea, v. שיחליו שיחליו. Y. Ber. IX, 13<sup>a</sup>; a. e.

שיחליו f. pl. (שיחליו שיחליו) posts, legs of a bedstead. Y. Maasr. Sh. IV, end, 55<sup>c</sup> שיחליו שיחליו... שיחליו שיחליו (not שיחליו שיחליו) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (2 חדר כוזה) שולטתא. Ib. ארבעה שיקמין... שְׂרָא יב'... the four sycamore trees mean the four legs of the bed; Y. I. c. ביצמא.

שָׂרָא = שָׂרָא to sink down. Imper. שְׂרָא. Sabb. 67<sup>a</sup>, v. שְׂרָא I ch.

שָׂרָא pr. n. m. Shayya (prob. abbrev. of אֲשֵׁרָא). Zeb. 34<sup>b</sup> (Ms. R. 1 שֵׁשׁ, v. Rabb. D. S. a. l. note 9). Sabb. 66<sup>a</sup> Ms. O. (Ms. M. שֵׁשׁ, ed. שֵׁרָא, v. Rabb. D. S. a. l. note 5).

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא m. (denom. of שָׂרָא, שְׂרָא) demon-like, ferocious. Gen. R. s. 65 (expl. שְׂרָא, Gen. XXVII, 11) גבר ש' (ed. Wil. שְׂרָא, corr. acc) a demon-like man (v. שְׂרָא); Yalk. ib. 114.

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא m. שְׂרָא f. = h. שְׂרָא, pit. Targ. Ps. XXXV, 7 (ed. Wil. שְׂרָא). Targ. Y. Deut. IX, 19 (ed. Vien. שְׂרָא). Targ. Ps. LVII, 7 (ed. Wil. שְׂרָא); a. e. — Pl. שְׂרָא. Ib. OXIX, 85 Ms., v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא m. שְׂרָא f. (שְׂרָא) connected, attached, related, belonging to. B. Kam. 92<sup>b</sup> ש' ואזיל רב' Ar. (ed. בבביל) the bad palm tree belongs to and goes &c., v. שְׂרָא. Ab. Zar. 72<sup>b</sup> ש' כליל חמרא. Ar. (ed. גריר) all the wine in the cask is connected with that in the siphon, v. שְׂרָא. B. Mets. 98<sup>b</sup> (שְׂרָא, v. Rashi) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. לתורה קיימא. Ib. ודאי לא ש' אי דילמא כיון. לתורה קיימא. Ib. דש' רב' if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15<sup>a</sup> כנזר משיב דלא ש' במצוה אבל עבר דש' במצוה, because he has no relation to the Jewish religious duties; אבל עבר דש' במצוה, but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42<sup>a</sup> וז' אינו ענין להיבא דש' רב' if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v.

שְׂרָא). Y. Ab. Zar. I, 39<sup>d</sup> bot. גזיה ש' בה גזיה a goat to which the law concerning the first-shorn wool does not apply; a. fr. — Pl. שְׂרָא. Gitt. 28<sup>b</sup> רב' בה רב' in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

שְׂרָא m. (preced.) [attachment], knob in the wine cask with a small orifice made for testing the flavor, or to prevent bursting, bung. Ab. Zar. 69<sup>b</sup> (Ar. שֵׁשׁ, Var. שְׂרָא fr. שְׂרָא; Tosaf. l. c. שְׂרָא chip, plug with which the orifice is stopped).

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא I ch.

שְׂרָא pr. n. m. (cmp. אֲשֵׁרָא) Sh'yan, an Amora. Y. Bicc. III, 65<sup>d</sup> top; (Midr. Sam. ch. VII אשׁיין). Y. Erub. I, 19<sup>a</sup> top שְׂרָא; ib. top שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא, v. שְׂרָא.

שְׂרָא m. (preced.) remnant, relic, survival. Num. R. s. 19<sup>22</sup> (ref. to Deut. III, 11) ש' באן עשה איהו ש' (ed. Wil. a. oth. שְׂרָא) and here he is represented as a survival. — Pl. שְׂרָא; שְׂרָא. Men. II, 1 שְׂרָא... שְׂרָא if a priest takes a handful of the meal-offering with the intention of eating its remnants... the next day. Ruth R. to I, 5 (ref. to רשע, ib.) נשׂיה שְׂרָא she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 נשׂיה שְׂרָא. Erub. II, 5, a. e. שְׂרָא seventy cubits and a balance (less than eighty); Y. ib. II, 20<sup>b</sup> שְׂרָא (corr. acc.). Zeb. 52<sup>a</sup> שְׂרָא the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. ש' אין נשׂיה ש' the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. שְׂרָא); Meil. 9<sup>a</sup> ש' נשׂיה ש' it is indispensable; a. fr. — Men. IX, 8 שְׂרָא the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93<sup>b</sup> ש' נשׂיה ש' if he treated the laying on of hands as dispensable (omitted it); Sifra Yayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e. — Meg. 15<sup>b</sup> (ref. to שְׂרָא, Is. XXVIII, 5) ש' לבי שְׂרָא ענין כש' for him that considers himself like leavings (is modest); R. Hash. 16<sup>b</sup> sq. (ref. to שְׂרָא, Mic. VII, 18). — שְׂרָא, Num. R. s. 19<sup>21</sup> ed. Wil., v. שְׂרָא.

שְׂרָא I ch. same. Targ. Y. I Deut. XXVIII, 54 שְׂרָא constr. (ed. Vien. שְׂרָא, corr. acc.). Targ. I Chr. XI, 8 (ed. Rahmer שְׂרָא; a. e. — Pl. שְׂרָא. Y. Dem. II, 22<sup>e</sup> הני ש' (not explicitly mentioned) those (not explicitly mentioned) are left over (are implied, v. שְׂרָא).

**שְׂרָרָא** II, **שְׂרָרָת** I f. (שָׂרָה; b. h.; שְׂרָרָה, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 ש' שְׂרָרָתָהּ בְּהַלְכָהּ וּב' if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116<sup>b</sup>. Y. Erub. I, end, 19<sup>d</sup> אֶהְיֶה לְשֵׁרָרָה שְׂרָרָתָהּ tents put up by a caravan require no 'Erub (v. שְׂרָרָה), opp. שְׂבֻחָהּ in a camp; a. fr.—Pl. שְׂרָרָוֹת. B. Mets. 18<sup>b</sup>, v. שְׂרָרָא; a. fr.—Ch., v. שְׂרָרָא.

**שְׂרָרָא** II, **שְׂרָרָא** III f. (v. שְׂרָרָא) *blood-relations, parents*. Y. Kidd. IV, 65<sup>d</sup> bot. החיה החיה והש' וכ' (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13<sup>d</sup> bot.; ib. 14<sup>a</sup> top שְׂרָרָא.

**שְׂרָרָא**, Ab. Zar. 70<sup>a</sup> bot. Ms. M., v. שְׂרָרָא.

**שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא** = **שְׂרָרָא** I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. שְׂרָרָה). Targ. Is. LX, 6 (h. text שְׂרָרָה).—Y. Bets. III, 62<sup>a</sup> top שְׂרָרָה הוּא שְׂרָרָה הוּא עָבְרָה a caravan passed by; Y. Sabb. I, 4<sup>a</sup> bot. שְׂרָרָה הוּא עָבְרָה (corr. acc.). Y. Gitt. IV, beg. 45<sup>e</sup> שְׂרָרָה בְּשִׂירָה (not לְשִׂרָה) I went up with a caravan (to Resh Lakish's place); a. e.—Pl. שְׂרָרָה, שְׂרָרָה. Targ. Is. XX1, 13.—B. Mets. 18<sup>b</sup> אֶמְלֹךְ דְּשְׂרָרָה (not דְּשְׂרָרָה) although caravans frequently pass there. Ib. שְׂבֻחָהּ שְׂרָרָוֹת (read with Ms. R. שְׂבֻחָהּ שְׂרָרָוֹת).

**שְׂרָרָא**, **שְׂרָרָא**, v. שְׂרָרָא, שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא** m. (שְׂרָרָא; v. Del. Assy. Handw. s. v. שְׂרָרָא) *establishment, realization, execution; use of the phrase* זה ש' לְשְׂרָרָה (ref. to Gen. VI, 22) שְׂרָרָה זה ש' לְשְׂרָרָה this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5) זה ש' לְשְׂרָרָה this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שְׂרָרָה (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) שְׂרָרָה (שְׂרָרָה בְּבֵרָה) זה ש' לְשְׂרָרָה this is an establishment (standard passage, emp. כְּנִין אֵב, s. v. אֵב) of the reward of sacrifices.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא** m. (שְׂרָרָא) *finishing, completion*. Gen. R. s. 1 שְׂרָרָה אֶתְּרָהּ קִדְמָה as regards creation (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 58; Y. Hag. II, 7<sup>d</sup> top.

**שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא** ch. 1) same. Targ. Y. Gen.

VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—Pl. שְׂרָרָא, שְׂרָרָא. Targ. Y. I, II Lev. XXII, 27 (some ed. שְׂרָרָא).—3) *foundation*.—Pl. as ab. Targ. II Sam. XXII, 8 שְׂרָרָא (h. text כְּסֻדָּהּ).

**שְׂרָרָא** f. a species of *birds* classified under *s'lav* (v. שְׂרָרָא); *quails* (?). Yoma 75<sup>b</sup> ed., a. Ar. (Ms. M. שְׂרָרָא; Ms. O. שְׂרָרָא); Yalk. Ex. 260 שְׂרָרָא, שְׂרָרָא; v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא** m. (denom. of שְׂרָרָא) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14<sup>b</sup> bot. פְּרֻשׁ ש', expl. ש' שְׂרָרָא מְצֻוֵהוּ וּב' who carries religious exercises on his shoulder; Y. Sot. V, 20<sup>e</sup> bot.; Bab. ib. 22<sup>b</sup>, expl. ש' שְׂרָרָא זֶה הוּא הַמְעִיבָה אֶת־עַמּוֹהָ he who acts like Shechem (who underwent circumcision from an unholy motive).

**שְׂרָרָא**, v. שְׂרָרָא, a. שְׂרָרָא.

**שְׂרָרָא**, **שְׂרָרָא**, **שְׂרָרָא**, v. sub שְׂרָרָא, שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא** pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172<sup>a</sup> אֵב רַבָּא בְּרַי רַבִּי (רַבָּה) (ed. Pes. שְׂרָרָא, v. Rabb. D. S. a. l. note 10). Snh. 98<sup>b</sup> ש' רַבִּי רַבִּי those of the house (or school) of R. Sh.—Nidd. 26<sup>a</sup> כְּפַר הַמִּזְבֵּחַ ש'—Y. Sabb. II, 5<sup>a</sup> top שְׂרָרָא רַבִּי ש' דִּינָה; Ruth R. to II, 19, a. e., v. שְׂרָרָא III.—Y. Snh. VIII, beg. 26<sup>a</sup> בְּרַי בִּינָא (ש' בְּרַי בִּינָא).—Y. Gitt. II, 44<sup>b</sup> bot. בִּינָה שְׂרָרָא (prob. to be read: ש' בְּרַי בִּינָא).—Y. Macc. II, 31<sup>d</sup> bot. ש' שְׂרָרָא.—V. Fr. M'bo, p. 124<sup>b</sup>.—Gitt. 69<sup>a</sup> (in a charm formula) ש' בְּרַי שְׂרָרָא.—Gen. R. s. 64, beg., v. next w.

**שְׂרָרָא** (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16<sup>b</sup> בְּנֵה עַל מִשְׁכַּן ש' רַבִּי (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12<sup>a</sup> וְהוּא... ש' ש' he (Joab) took hold of the altar of Shiloh, opp. בֵּית עֵילָמִים. Zeb. 61<sup>b</sup>; a. fr.—B. Bath. 75<sup>b</sup> אֵלֶּךָ וְעַיִן ש' (Ar. שְׂרָרָא pl.; Ms. M. שְׂרָרָא, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. שְׂרָרָא).—[Rashb. the numerical value of Shiloh = 345].—2) (interchanging with שְׂרָרָא) *Shilo*, (*Shila*), name of a fictitious town, v. שְׂרָרָא I. Gen. R. s. 40, beg. שְׂרָרָא; ib. s. 25, end; ib. s. 64, beg. שְׂרָרָא; Midr. Sam. ch. XXVIII שְׂרָרָא; Ruth R. to I, 1 שְׂרָרָא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עַד ש' זֶה בִּלְקָד וּב' 'until Sh. comes', this means the King Messiah. Snh. 98<sup>b</sup> שְׂרָרָא ש' his (the Messiah's) name will be Shiloh.—V. preced.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.

**שְׂרָרָא**, v. שְׂרָרָא.—[B. Bath. 172<sup>a</sup>, v. שְׂרָרָא]

שילוח, שילוח

m. (b. h.; שילח) 1) *sending away, letting go*. *Sot. 9<sup>a</sup>* (ref. to *Is. XXVII, 8*) ארץ הקב"ה... עד שעת שירפחה the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין... שילוחו the Lord does not punish a king, until the time comes to drive him away (depose him). *Hull. XII, 1, a. fr.* הן ש, v. קן. *Ib. 140<sup>a</sup>* ל"ש with regard to the duty of letting the mother bird go. *Sifra M'tsor'a, Neg., Par. 1* שירפוח שירפוח the birds (of the leper's sacrifice) fly (*Lev. XIV, 7*). *Y. B. Kam. I, 2<sup>b</sup>* כבאין ש' כבאין ש' the section treating of the sending out of the camp of the unclean (*Num. V, 1 sq.*). *Num. R. s. 7<sup>10</sup>* וז' וז' they were condemned to be sent out of the camp, this means exile. *Gen. R. s. 61* ש' ש' a document referring to the sending away of children with gifts (*Gen. XXV, 6*); a. fr.—*Pl. שילוח*, שילוח, שילוח. *Hull. I. c.* קודם ש' שילוח before sending her off. *Snh. 102<sup>a</sup>* (ref. to *Mic. I, 14*) כהן... ש' he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—*Esp. שילוח*, שילוח, שילוח. *Gen. R. s. 19* ארצה ש' ש' I punished him with banishment (from Eden); *Lam. R. introd.* (R. Abbahu 1); a. e.—2) (cmp. שילוח) *letting loose, visitation*. *Yeb. 114<sup>b</sup>* ש' נחשבים וז' a plague of serpents and scorpions.—[*Y. Gitt. II, 44<sup>b</sup>* שילוח, v. שילוח.]

שילוח

pr. n. (b. h. שילוח) the pool of *Siloah* near Jerusalem. *Y. Taan. II, beg. 65<sup>a</sup>* ש' ש' even if he were to bathe in the waters of Sh. or in primeval waters.

שילוחא, שילוח

ch. same. *Targ. Koh. II, 5* (ed. *Vien.* שילוח). *Targ. Is. VIII, 6* (ed. *Wil.*) שילוח. *Targ. I Kings I, 33; 38* (h. text גירון)—*Snh. 94<sup>b</sup>* (fr. *Targ. Is. I. c.*).

שילוחא, שילוח

m. (b. h.; שילוח) *control; (sub יד) handling*. *Y. Shek. VI, 49<sup>d</sup>* ל"ש... שילוח allow one half of a hand-breadth on each side (of the Ark) for handling (the tablets); [*Ms. M. שילוח or שילוח, v. Rabb. D. S. a. l. p. 53, note*].

שילוח, שילוח

m. (b. h.; שילוח) *compensation, payment, punishment*.—*Pl. שילוח*, שילוח. *Lev. R. s. 17* (ref. to *Ps. LXXXIII, 3* שילוח וז') ש' ש' I want to see the punishment of the wicked.

שילוחי

m. (b. h. שילוחי) of *Shiloh* (v. שילוח). *Gen. R. s. 73* אחיה הש' ; *Taan. 20<sup>a</sup>*; *Ruth R. to IV, 8*; a. fr.

שילוחא, v. שילוחא

שילוחא, שילוחא

pr. n. pl. *Shili*, near Pumbeditha; v. שילוחי. *Gitt. 80<sup>a</sup>*; *B. Bath. 172<sup>a</sup>* (Ms. H. שילוח); *Yeb. 116<sup>a</sup>*. *Bets. 25<sup>b</sup>*. *B. Mets. 72<sup>b</sup>*; a. e.—[*שילוח, B. Bath. 75<sup>b</sup> Ar., v. שילוח*.]

שילוחא, שילוחא, v. sub שילוח

m. pl. (= שילוחי; I; cmp. שילוח) *reins*. *Tosef. Kel. B. Mets. IV, 7* והפני וז' the reins, the bit, and the bridle.

שילוחא, v. שילוחא

שילוחא, v. שילוחא

m. (v. שילוחא) *bladder of a fish*. *Ab. Zar. 40<sup>b</sup>*.

שילוחא, v. שילוחא

pr. n. m. *Shilath*. *Y. Meg. IV, 75<sup>a</sup>* bot. שילוח (רב) ש' ש'. *B. Bath. 8<sup>b</sup>*. *Erub. 28<sup>a</sup>*; a. fr.

שילוח, v. שילוח

m. (שילוח; cmp. שילוח) *waste, ruined*.—*Pl. שילוחא*, שילוח. *Men. 33<sup>b</sup>* ש' ש' 'waste doors', expl. ib. over which there is no ceiling (upper beam); (oth. opin.) which have no posts; *Erub. 11<sup>a</sup>* (ed. *Sonc.* ש' ש'; *Tosaf* to *Kidd. 32<sup>b</sup>* ש').

שילוחא, v. שילוחא

f. (שילוח) 1) *putting, placing, use of the root*. *Keth. 46<sup>a</sup>* ש' ש' we draw an analogy between *sum* (*Ex. XXII, 24*) and *sum* (*Deut. XXII, 14*); *Y. ib. IV, 28<sup>c</sup>* ש' ש' even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. *Yalk. Gen. 150* ש' ש', v. שילוחא.—2) *treasure*, v. שילוחא.

m. (שילוח) *drawing out, unsheathing*. *Sifre Deut. 192* ש' ש' the drawing of swords.

m. (שילוח) *announcement*. *Y. Shek. I, beg. 45<sup>d</sup>* ש' ש' the announcement concerning the contributions for the Temple (*Sh'kalim*) and concerning mixed seeds (v. שילוח *Hif*).

m. (שילוח) *guarding, care*. *B. Kam. 15<sup>a</sup>* ש' ש' are not presumed to be guarded against, i. e. need special guarding (*Ex. XXI, 29*); ib. ש' ש' are presumed to be safe (the owner is not bound to guard them). *Ned. 37<sup>a</sup>* ש' ש' the teacher is paid for guarding the pupils (and not for the teaching itself). *Ib. ש' ש'* does an adult need guarding? *Koh. R. to V, 10* ש' ש' must be watched against weasels &c.; a. fr.—*Pl. שילוחא*, שילוחא (b. h. שילוחא); ש' ש' a night of watching. *Pes. 109<sup>b</sup>*; *R. Hash. 11<sup>b</sup>*, a. e., v. שילוחא.—2) *clearing wine, straining*. *Y. Sabb. XX, beg. 17<sup>c</sup>* ש' ש' is permitted on the Holy Day as far as straining is concerned; *Y. Bets. I, 60<sup>d</sup>* bot.

m. (שילוח) *ministratation, attendance*. *Ber. 7<sup>b</sup>* ש' ש' ש' attendance of pupils on scholars. *Num. R. s. 3* ש' ש' ש'... ש' ש' of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. *Gen. R. s. 87* ש' ש' his ministratation was pleasing to his master; a. e.

ch. same, *service, office*. *Targ. Gen. XI, 13; XLI, 13* (h. text ש' ש'). *Targ. Is. XXII, 19* (h. text ש' ש').—*Esp. Temple service*. *Targ. Ex. XXXI, 10* (h. text ש' ש'). *Targ. Num. IV, 12* (h. text ש' ש'); a. fr.

שְׁמִי pr. n. m. *Shimi*, name of several Amoraim. Men. 29<sup>a</sup>, a. fr. בר דמיא ש' lb. בר אר' art thou Shimi (and askest such a question)?; ib. 110<sup>a</sup>. Tem. 28<sup>a</sup> בר אשר' a. e.

שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה, sub שְׁמִי.

שְׁמִי m. (b. h.) *urine*.—Pl. שְׁמִיָּה. Treat. Sofrim IX. 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) כהרב שְׁמִיָּהם 'ib. it is written *shenehem*, and it is read *meme raglehem* (the water of their feet); Meg. 25<sup>b</sup> שְׁמִיָּהם.

שְׁמִי v. שְׁמִי.

שִׁין *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104<sup>a</sup>. Men. 35<sup>a</sup>, a. e. של השלין ש' the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שְׁרִיָּה; a. fr.—Meg. 25<sup>b</sup> שִׁין תרו euphem. for שֵׁה *fundament*. Ib. גימל' ושר' v. גימל'.

שְׁמִיָּה, שְׁמִיָּה, v. שְׁמִי.

\*שְׁמִיָּה I m. = h. שְׁמִיָּה, *urine, urinating*. Ber. 62<sup>b</sup> Mus. (ed. שְׁמִיָּה *sleep*).

שְׁמִיָּה II f. *sleep*, v. שְׁמִיָּה.

שְׁמִיָּה m. (= שֵׁן דפיל) *ivory*. Targ. Y. I, II Gen. L, I (not 'שְׁמִיָּה).

שְׁמִיָּה f. (b. h.; שְׁמִיָּה) *sleep*. Ber. 3<sup>b</sup> לא מעילם ש' midnight never found me asleep. Ib. 62<sup>b</sup> ש' sleep at morning dawn (v. שְׁמִיָּה I). Meg. 15<sup>b</sup> במיכר שְׁמִיָּהו' v. שְׁמִיָּה. Succ. 26<sup>a</sup> שְׁמִיָּהו' v. שְׁמִיָּהו' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 הו' אה' הוא' eating causes sleepiness. Tam. 28<sup>a</sup> ש' איה' being overcome by sleep. Shh. 93<sup>b</sup> הו' איה' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49<sup>b</sup> ש' איה' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

שְׁמִיָּה m. (שְׁמִיָּה) *change*. Gen. R. s. 44 השם ש' change of name; ש' נקום ש' change of residence. Sabb. 114<sup>a</sup> top בגדיה ש' change of dress (for the Sabbath, for prayer &c.). Keth. 110<sup>b</sup>, a. e. וסת' ש' v. וסת' a. fr.—Esp. (law) *change of form* (and name) *effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65<sup>b</sup> ש' בידו וקניא' the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. וניקנינהו' בשה' may he not have obtained the ownership of it through the change of name? Ib. ש' במקומו עמד' (not *בזמנהו*) the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93<sup>b</sup>; ib. 65<sup>b</sup> ש' ע"י מעשה (= ש' מעשה) 'ib. במקומו עמד' a change brought about by human action. Ib. 68<sup>a</sup>, a. fr. ש' חזית' change of possession (by transfer of the object to a third person). Ib. 93<sup>b</sup> ש' רבין' a change which gives the right of ownership by rabbinical ordinance, i. e. ש'

החזרו לבריותו (ib. 67<sup>a</sup>) a change (of name) which can be undone by restoring the object to its original condition; ש' דארייתה a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43<sup>a</sup> וסרימך ש' שקר ש' אמת and the mnemonic word (to remember which change proves the color to be genuine (זבלה), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Hob., ch. XIX, Par. 11; Meil. 18<sup>a</sup>, v. שְׁמִיָּה I.—Pl. שְׁמִיָּהם. B. Kam. 65<sup>b</sup> (ref. to גם, Deut. XXIII, 19) שְׁמִיָּהם this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30<sup>b</sup>; a. e.

שְׁמִיָּה, שְׁמִיָּה ch. 1) *change, strangeness*. Targ. Is. XXVIII, 11.—2) *answer, reply, solution*. Sabb. 3<sup>b</sup> דמשני ש' הוא ש' דלאו ש' הוא ש' דשנין ש' הוא ש' הוא 98<sup>b</sup> the solution which we have offered is the real solution; Pes. 12<sup>b</sup>; a. e.—Pl. שְׁמִיָּהם. Nidd. 26<sup>a</sup> ש' ומה איתנהו להני ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91<sup>b</sup>; B. Bath. 135<sup>a</sup> וסמוך וסמוך ש' ווא' can we stand and lean on harmonizing arguments (for legal decisions)?

שְׁמִיָּה m. (שְׁמִיָּה) *diligent teaching, memorizing*. Sifré Deut. 34 (ref. to Deut. VI, 7) וכ' אלה' בשה' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. איה' ש' רין שיהו' בשה' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה m. (שְׁמִיָּה) *strangulation*; transf. *anguish*. Targ. Job VII, 15 Ms. (ed. ש'). Targ. Prov. I, 27 (ed. Wil. 'שְׁמִיָּה; h. text שְׁמִיָּה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. שְׁמִיָּה; a. e.—Pl. שְׁמִיָּהם. Targ. Ps. XXV, 17 שְׁמִיָּהם Ms. (ed. שְׁמִיָּה, corr. acc.).

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה m. (שְׁמִיָּה) 1) *keen scholar*; [oth. opin.: *man with long teeth*]. Hag. 15<sup>b</sup>; Ber. 36<sup>a</sup>; Erub. 54<sup>a</sup>, a. e. (applied to R. Judah).—2) *edge, blade*, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה, v. שְׁמִיָּה.

שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה = h. שְׁמִיָּה, *sleep*. Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65<sup>a</sup> שְׁמִיָּהו' לשמיהו' gave his sleep in charge of his servant, v. שְׁמִיָּהו'. Ib. לא איברי... לשה' the night is made for sleep. Ber. 4<sup>a</sup> לאתעוררה משינתיה Ms. M. (ed. לאתעוררה משינתיה) in order to be waked up from his sleep. B. Mets. 83<sup>b</sup> ש' דש' a narcotic drink; a. e.





which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81<sup>b</sup> שִׁפְרָא (corr. acc.).

שִׁפְרָא III f, v. שִׁפְרָא.

\*שִׁפְרָא m. (שִׁפְרָא) sticking in, insertion. B. Bath. 37<sup>b</sup> ... בְּשִׁפְרָא עָרַיְתָה אֵיבָא Ar. (ed. מְשִׁפְרָא) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14<sup>b</sup> ... בְּשִׁפְרָא וְעַד רֹבֵי—V. שִׁפְרָא.

שִׁפְרָא נִיחָה, v. שִׁפְרָא נִיחָה.

שִׁפְרָא, שִׁפְרָא m. (שִׁפְרָא, v. שִׁפְרָא) childishness, folly, vanity. Koh. R. to I, 13 (expl. עֵינַי רַע, ib.) this is the folly of greed for wealth (because it is never satisfied); ib. זה שִׁפְרָא עַל הַיָּדָה this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שִׁפְרָא עַל הַיָּדָה this is the vanity of study, because one learns and forgets again.—Pl. שִׁפְרָא (= παιδεία) boyish things, sport, (euphem. for) sodomy. Ex. R. s. 8 (ref. to II Chr. XXIV, 24) שִׁפְרָא שִׁפְרָא שִׁפְרָא read not sh'fatim (punishment) but shippu'tim (sport); Tanḥ. B'shall. 25; ib. Va'era 9.

שִׁפְרָא, שִׁפְרָא I m. (שִׁפְרָא I) planing, shavings, chips. Meil. III, 8 (14<sup>a</sup>) בְּשִׁפְרָא (Talm. ed. בְּשִׁפְרָא, Rashi ed. בְּשִׁפְרָא); Tosef. ib. I, 25 ed. Zuck. (Var. בְּשִׁפְרָא, corr. acc.); Tem. 31<sup>b</sup>, v. שִׁפְרָא.—Pl. שִׁפְרָא, שִׁפְרָא, שִׁפְרָא. Ab. Zar. 42<sup>b</sup> top ... וְשִׁפְרָא מִתְרִיחַ but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib.<sup>a</sup>; a. e.—V. שִׁפְרָא.

שִׁפְרָא, שִׁפְרָא II m. (שִׁפְרָא II; emp. שִׁפְרָא) incline, slanting. Hull. 19<sup>a</sup> שִׁפְרָא שִׁפְרָא, v. שִׁפְרָא. Ib. 20<sup>a</sup> שִׁפְרָא שִׁפְרָא where the back of its head begins to slant towards the neck.

שִׁפְרָא f. pl. (v. שִׁפְרָא I) [chips?], name of a sort of cakes. Targ. Y. II Ex. XVI, 31 (Y. I אֲשֶׁר יִשְׁרָא; h. text מצִיחָה).

שִׁפְרָא, שִׁפְרָא m. (שִׁפְרָא) lower part, extremity.—Pl. (בְּשִׁפְרָא, ib.) שִׁפְרָא, שִׁפְרָא, שִׁפְרָא on her skirts. Sabb. 98<sup>b</sup> ... וְשִׁפְרָא וְכִּי לֵאשָׁה like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שִׁפְרָא אֶחָדָן the train of tents; (Ohol. VII, 2, v. שִׁפְרָא); a. e.—שִׁפְרָא the lower part of the abdomen. Nidd. IX, 8 contrad. to כְּרַס. Yeb. 80<sup>b</sup> ... כֻּלָּה שִׁפְרָא כֻּלָּה שִׁפְרָא a woman the formation of whose lower abdomen is not that usual with women.

שִׁפְרָא, שִׁפְרָא ch. same, 1) extremity, bottom, train. Targ. Cant. I, 4 בְּשִׁפְרָא דְהַר at the foot of the mountain.—Pl. שִׁפְרָא, שִׁפְרָא, שִׁפְרָא. Targ. O. Ex. XIX, 17 (ed. Vien. שִׁפְרָא; h. text שִׁפְרָא). Targ. Y. Num. V, 17 (O. ed. יִסְרָא; h. text קָרַק). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שִׁפְרָא); a. fr.—Sub. 102<sup>b</sup> ... גְּלִימָא בְּשִׁפְרָא Ms. M. (ed. חִיבָא אֶלְפָא, read נִקְרָא; Rashi in גְּלִימָא אֶלְפָא, Ar. only שִׁפְרָא, v. Rabb. D. S. a. l. note 3) thou wouldst have

taken up the trail of thy cloak and run after me.—2) the seat of a tree in the ground. B. Bath. 37<sup>b</sup>; Arakh. 14<sup>b</sup>, v. שִׁפְרָא.—3) moving downwards (sailing with the wind). B. Bath. 73<sup>b</sup>, v. שִׁפְרָא.

שִׁפְרָא m. rye; [oth. opin.] oats. Pes. II, 5; ib. 35<sup>a</sup> (classified with barley) expl. שִׁפְרָא; Men. 70<sup>a</sup> sq. Hall. I, 1. Y. ib. 57<sup>b</sup> top (ref. to Is. XXVIII, 25) הַשִּׁפְרָא נִסְמָן זֶה הוּא nisman means shifon. Ib. middle 'הַשִּׁפְרָא מִיָּד כּוֹסְמִין וְכִּי בְרַם but in the opinion of the Rabbis there are only three kinds of grain, shifon is a species of spelt &c. Kil. I, 1 הַכּוֹסְמִין וְכִּי שִׁפְרָא וְכִּי שִׁפְרָא are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שִׁפְרָא, v. Maim. a. l.; Var. חֲשִׁיפָה, שִׁפְרָא through mistaking שִׁפְרָא, v. מִיָּדָה.—[Greek σπυρόντος a kind of oats.]

שִׁפְרָא נִיחָה, v. שִׁפְרָא נִיחָה.

שִׁפְרָא, שִׁפְרָא m. (שִׁפְרָא) 1) slanting, slope, skirt. Gen. R. s. 69 (ref. to Gen. XXVIII, 12) וְשִׁפְרָא הוּא ... הַסֹּלֶם הַזֶּה that ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15<sup>d</sup> הֲיֵהָהּ if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כְּלִים הַשִּׁפְרָא vessels which lie under the slope (of a tent, v. שִׁפְרָא). Erub. 102<sup>a</sup> sq.; Sabb. 138<sup>b</sup> שִׁפְרָא שִׁפְרָא when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גָּב the horizontal part; a. e.—Pl. שִׁפְרָא, שִׁפְרָא. Ib.; Ohol. l. c. שִׁפְרָא אֶחָדָן the slanting and flat portions of tent covers; a. e.—2) overflow, overmeasure.—Pl. as ab. Tosef. B. Bath. V, 4 כֵּל הַשִּׁפְרָא if one sells wine by the vessel, all the overflow belongs to the seller.

שִׁפְרָא, שִׁפְרָא ch. same, slant, slope. Targ. Y. I Ex. XXVI, 12 שִׁפְרָא, constr. (Y. II שִׁפְרָא, corr. acc.; h. text שִׁפְרָא). Targ. Y. Deut. IV, 49 Ar. (ed. מִשְׁפָּרָא; h. text אֲשֶׁרָה).

שִׁפְרָא, Y. M. Kat. II, end, 81<sup>b</sup>, v. שִׁפְרָא II.

שִׁפְרָא m. (שִׁפְרָא) repairing. Keth. 103<sup>a</sup> מֵאֵי שִׁפְרָא (Var. שִׁפְרָא or שִׁפְרָא; ed. שִׁפְרָא) has a widow the right to repair her husband's dwelling (and remain in it)?

שִׁפְרָא m. (שִׁפְרָא) 1) horn, trumpet, announcement. Nidd. 38<sup>a</sup> שִׁפְרָא דְרִירָא Ar. (ed. only שִׁפְרָא) the shofar announcing the New Moon. Succ. 34<sup>a</sup>; Sabb. 36<sup>a</sup> Ms. M. (ed. שִׁפְרָא), v. שִׁפְרָא. M. Kat. 27<sup>b</sup> שִׁפְרָא קָל שִׁפְרָא he heard the trumpet announcing a death in town; a. e.—Pl. שִׁפְרָא. Ab. Zar. 40<sup>a</sup> שִׁפְרָא שִׁפְרָא Ms. M. (ed. שִׁפְרָא) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57<sup>b</sup>. M. Kat. 17<sup>b</sup> שִׁפְרָא קָרַי בֵּיהּ אֶלְפָא שִׁפְרָא one thousand blasts (proclaiming the ban). Ib. שִׁפְרָא שִׁפְרָא what does the blowing signify? That he will be punished. Shebu. 36<sup>a</sup> שִׁפְרָא בָּרַבְרָא בָּרַבְרָא Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16<sup>a</sup>; a. e.—2) (v. שִׁפְרָא) charity box. Gitt. 60<sup>b</sup> שִׁפְרָא הַחַיְתָּה the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

**שׂוֹפָרוֹת, שׂוֹפָר** f. (שׂוֹפָר III) *quiet, peace; compromise*. Y. Yeb. IV, 5<sup>d</sup> top **שׂוֹפָר** בֵּינֵיהֶן וְכִי עָשִׂינוּ we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. **שׂוֹפָר** אֵיכָר שׁ' בְּאֶהֱרֵן וְכִי (not לְאֶהֱרֵן) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. הַחֲרוּהָ.

**שׂוֹפָרוֹתָא, שׂוֹפָלוֹת**, v. sub שׂוֹפָל.

**שׂוֹפָר**, v. שׂוֹפָרָא.

**שׂוֹפָרָא**, v. שׂוֹפָרָא.

**שׂוֹפָרָגוֹ** pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

**שׂוֹפָר** (v. שׂוֹפָר) *to go forth*.

**שׂוֹפָר** *to finish*. Gen. R. s. 78; Yalk. ib. 133 **שׂוֹפָרָה**, v. שׂוֹפָרָה.

**שׂוֹפָר** m. (v. preced.; cmp. שׂוֹפָר) 1) *prickly branch of the date palm*.—Pl. as ab. **שׂוֹפָר**, **שׂוֹפָר**, **שׂוֹפָר**. Tosef. Shebi. VII, 16; Pes. 53<sup>a</sup> **שׂוֹפָר** כָּל שֶׁל בֵּין הַשֵּׁי as long as there are dates on the single branches, opp. **שׂוֹפָר**, v. **שׂוֹפָר**.—2) *late (stony) date on the palm-tree*.—Pl. as ab. Y. Sabb. I, 4<sup>a</sup> bot. **שׂוֹפָר** שׁ' שֶׁבְּכַפֵּי הַשֵּׁי the stony dates on the top branches; Y. Bets. III, 62<sup>a</sup> (not שֶׁבְּכַפֵּי הַשֵּׁי).

**שׂוֹפָרָא** m. ch. same, 1) *prickly twig; stony date*.—Pl. as ab. M. Kat. 25<sup>b</sup> bot. **שׂוֹפָר** דִּקְלֵי הַשֵּׁי the palms bore stony dates (Rashi: *thorns*).—2) *fin of a whale &c.* B. Bath. 73<sup>b</sup> **שׂוֹפָר** וְכִי וְכִי... וְכִי... and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—Pl. as ab. Ib. **שׂוֹפָר**... הָיָה גִלְדָּנָא... Ms. R. a. ed. L (ed. **שׂוֹפָר**) that was a sea *gildana* (v. **שׂוֹפָר**), which has two fins (on each side).

**שׂוֹפָרָה** m. (v. next w.) *finishing, destruction*. Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text **שׂוֹפָר**). Targ. Ez. XIII, 13.

**שׂוֹפָרָא, שׂוֹפָרָא** (Shaf. of **שׂוֹפָר**; v. Del. Proleg., p. 140) [to go forth, v. **שׂוֹפָר**; to cause to go out.] 1) *to be ended* (cmp. **שׂוֹפָר**); *to cease, to perish*. Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end*. Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy*. Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

**שׂוֹפָרָא** 1) *to be finished*. Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed*. Targ. Ps. LXXIII, 26 Ms. (ed. **שׂוֹפָרָא**). Targ. Gen. XXXIV, 30; a. fr.

**שׂוֹפָרָא, שׂוֹפָרָא, שׂוֹפָרָא** m. (preced.) *end, destruction*. Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text **שׂוֹפָרָה**); a. e.

**שׂוֹפָרָא, שׂוֹפָרָא, שׂוֹפָרָא** I, **שׂוֹפָרָא, שׂוֹפָרָא** f. same, 1) *completion, perfection*. Targ. Ps. CXXXIX, 22 **שׂוֹפָרָא** Ms. (ed. Lag. **שׂוֹפָרָא**; ed. Wil. **שׂוֹפָרָא**, corr. acc.; h. text **שׂוֹפָרָה**).—2) *end, consumption*. Targ. II Kings XIII, 19; a. fr.

**שׂוֹפָרָא** II (preced.) pr. n. pl. *Shetsayu (Destruction)*. Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. **שׂוֹפָרָא**; h. text **שׂוֹפָרָה**).

**שׂוֹפָרָא, שׂוֹפָרָא** m. (v. **שׂוֹפָר**) *branch, twig*. B. Mets. 99<sup>b</sup> **שׂוֹפָרָא** Ar. (ed. Koh. **שׂוֹפָרָא**; ed. **שׂוֹפָרָא**) a palm twig with dates on.

**שׂוֹפָרָה** f. (preced.) *weed*. Pes. 35<sup>a</sup> (Ms. M. 2 **שׂוֹפָרָא**; Ms. O. **שׂוֹפָרָא**), v. **שׂוֹפָרָה**.

**שׂוֹפָרָה**, v. **שׂוֹפָרָה** II.

**שׂוֹפָרָה, שׂוֹפָרָה** m. (**שׂוֹפָרָה**) = h. **שׂוֹפָרָה**, *drink, potion*.—Pl. **שׂוֹפָרָה**. Y. Sabb. IX, 12<sup>a</sup> bot. **שׂוֹפָרָה** כָּל שֶׁל שְׂוֹפָרָה וְכִי all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 **שׂוֹפָרָה** (Matt. K. quotes fr. Y. l. c. **שׂוֹפָרָה**); Yalk. ib. 135 **שׂוֹפָרָה** (corr. acc.).

**שׂוֹפָרָה, שׂוֹפָרָה** m. (**שׂוֹפָרָה**) *weighing; weighing of opinions, decision between opposing views*. Shh. 6<sup>a</sup>, a. fr., v. **שׂוֹפָרָה**.

**שׂוֹפָרָה, שׂוֹפָרָה** m. (**שׂוֹפָרָה**) *sinking, covering up*. Zeb. 21<sup>b</sup> **שׂוֹפָרָה** אֵיכָר אֵיכָר בֵּינֵיהֶן כַּמֵּה הֵם they differ as to the time when the laver is to be let down into the well. Ib. top **שׂוֹפָרָה** אֵיכָר אֵיכָר בֵּינֵיהֶן הֵם they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 **שׂוֹפָרָה** עַל שֶׁ הַכֵּלִים הָיוּ מְכֻסִּים on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 **שׂוֹפָרָה** ed. Zuck. (oth. ed. **שׂוֹפָרָה**, corr. acc.).

**שׂוֹפָרָה, שׂוֹפָרָה** ch. same. Targ. Y. I Num. IV, 20.—[**שׂוֹפָרָה, שׂוֹפָרָה** Gen. R. s. 80; Yalk. ib. 135, v. **שׂוֹפָרָה**.]

**שׂוֹפָרָה, שׂוֹפָרָה** m. (b. h.; **שׂוֹפָרָה**) *abomination, idol*.—Pl. **שׂוֹפָרָה**. Sifra K'dosh. Par. I **שׂוֹפָרָה** כָּל שֶׁל שֶׁל שֶׁ הֵם הֵם the idols are called *shilk'utim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

**שׂוֹפָרָה, שׂוֹפָרָה, שׂוֹפָרָה** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. **שׂוֹפָרָה**). Targ. Jer. IV, 1 ed. Lag. (oth. ed. **שׂוֹפָרָה**); a. e.—Pl. **שׂוֹפָרָה, שׂוֹפָרָה, שׂוֹפָרָה**. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

**שׂוֹפָרָה, שׂוֹפָרָה** I m. (**שׂוֹפָרָה**) *false dealing, malappropriation*. Sifré Num. 7, a. e., v. **שׂוֹפָרָה**; [Sifra Vayikra, Hōb. ch. XIX, Par. 11; Meil. 18<sup>a</sup> **שׂוֹפָרָה** change of employment].

**שׂוֹפָרָה** II m. name of an *earthen vessel* (prob. a tumbler that cannot stand, v. Sabb. 104<sup>a</sup> quot. s. v. **שׂוֹפָרָה**).—Pl.







it as to *thashkib*, do not allow &c.; Snh. 54<sup>b</sup> לֹא הִשָּׁכַב (or *Nif.*); a. e.

*Nif.* לִשְׁכַּב *to be lain with*, esp. *to be the subject of sodomy*. Ib. אֲזַהְרֶה לְשִׁכַּב בְּנִין whence do we derive the warning (אֲזַהְרֶה) for the person that allows sodomy? Ib. [read:] לֹא לְבַהֲמָה וְכִי' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לֹא הִשָּׁכַב, v. supra; a. fr.

שָׁכַב, שָׁכַב, שָׁכַב ch. same, *to lie down; to die; to lie with*. Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכֵב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכַב.—Yeb. 46<sup>a</sup> אִי אֵיבִי שָׁכַבְתִּי לֹא וְכִי' I might have died without telling you this thing; B. Mets. 73<sup>b</sup> הִשְׁתָּא אֵיבִי שָׁכַבְתָּא (not שָׁכַבְתָּא); Ab. Zar. 55<sup>a</sup> (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24<sup>b</sup>, a. e. בְּרִי נָיִם וְשָׁכַב, v. ch. B. Mets. 85<sup>a</sup> אֵינֶשׁ שֶׁ לֹא וְכִי' no one died before his time. B. Kam. 91<sup>b</sup>; B. Bath. 26<sup>a</sup> וְכִי' my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

*Ithpa.* אֲשָׁפַב *to be lain with, be ravished*. Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

שָׁכַב m. (preced.) *the lower millstone*, opp. קָדָב. B. Bath. II, 1, v. קָדָב; Tosef. ib. I, 3.

שָׁכַב, שָׁכַב m. (שָׁכַב) *asleep; dead body, corpse*. M. Kat. 27<sup>b</sup> לֹא שֶׁ אֵיבָא בְּמַחָא, v. שָׁפַדָּא. Ib. אֵיבָא בְּמַחָא is there not a dead (to be buried) in town (and they pursue their labors)? B. Bath. 91<sup>a</sup>, v. קָדָבְתָּא; a. fr.—Pl. שָׁכְבִי, שָׁכְבִי. Snh. 29<sup>b</sup>, v. דִּי חַי ch. Ib. 48<sup>b</sup> שֶׁ דִּרְפַנְיָא the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. שָׁכַב.

שָׁכַבָּה f. (b. h.; v. שכב, Job XXXVIII, 37), only in *effusion of semen*. Nidd. 5<sup>a</sup>. Ib. 9<sup>a</sup>. Ib. 13<sup>a</sup>; a. fr.

שָׁכַפְנָא m. (שָׁכַב) *one whose eyebrows overshadow his eyes* (v. גְּבִינִי II). Bekh. 44<sup>a</sup>; (Tosef. ib. V, 2, sq. שְׁכַנְיָא).

שָׁכַבְתָּא f. (b. h.; v. שָׁכַבָּה) *effusion of semen*; [Oth. opin.] = שָׁכַבְתָּא. Snh. 54<sup>b</sup>, v. שָׁכַבְתָּא.

שָׁכַבְתָּא, שָׁכַבְתָּא f. = h. שָׁכַבְתָּא; only in *שָׁכַבְתָּא וְרָקָא*, שָׁכַבְתָּא וְרָקָא = h. שָׁכַבְתָּא וְרָקָא. Targ. Lev. XV, 16, sq. (O. ed. Vien. שָׁכַבְתָּא); a. fr.

שָׁכַבְתָּא, v. קָדָב.

שָׁכַבְתָּא, v. קָדָב.

שָׁכַבְתָּא f. = h. שָׁכַבְתָּא 1) *lying with, sexual connection*. Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen*. Targ. O. Lev. XV, 16, sq.; v. שָׁכַבְתָּא.

שָׁכַבְתָּא, v. קָדָב.

שָׁכַבְתָּא m. (b. h.; v. שָׁכַבְתָּא) [*guard*], *cock*. R. Hash.

26<sup>a</sup> בְּשֶׁהֲלַכְתִּי . . . וְלֹהֲרִנְגִיל שֶׁ' (Ar. (ס) when I travelled in the district of K. N., (I noticed that) they called a bride *ninphe*, and a cock *sekhvi*; Y. Ber. IX, 13<sup>c</sup> top 'ש' . . . בְּרִיבִי (Ar. סְכָרְיָא) in Rome they call the cock s.; Lev. R. s. 25 (Ar. סְכָרְיָא) in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכָרְיָא . . . בְּרִיבִי; Yalk. Lev. 615 לְחִינְגִילָה שְׁכִי . . . בְּרִיבִי.

שָׁכַבְתָּא, v. preced.

שָׁכַבְתָּא, Y. B. Bath. IV, beg. 14<sup>c</sup> 'הֵשֶׁה, prob. to be read: שָׁכַבְתָּא (v. Tosef. ib. III, 2).

שָׁכַבְתָּא m. (b. h.; v. שָׁכַבְתָּא) *bereft of whelps*. Pirké d'R. El. ch. XXXVII 'וְכִי' כְּדֹב שֶׁ שָׁכַבְתָּא who stands on the road like a bear bereft of her whelps ready to kill mother and children.

שָׁכַבְתָּא, v. סִיפִינְיָא.

שָׁכַבְתָּא, v. שָׁכַבְתָּא.

שָׁכַבְתָּא m. (שָׁכַב) 1) *dwelling, tent; apartment*.—Pl. שָׁכַבְתָּא, שָׁכַבְתָּא, שָׁכַבְתָּא. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29<sup>b</sup>; 159<sup>b</sup> אֵיבִי הָיִיתִי אֵיבִי I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood*.—Pl. as ab. Lev. R. s. 34; Yalk. Is 352, v. שָׁכַבְתָּא.—[שָׁכַבְתָּא, v. שָׁכַבְתָּא.]

שָׁכַבְתָּא f. (preced.) 1) *settlement, colony, group of dwellings*. Ab. Zar. 21<sup>a</sup> שֶׁלֹּא יִשְׁנֶה שֶׁ' provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. וְכִי' אֵיבִי אֵיבִי a settlement consists of no less than three men (living in a group). Gitt. 6<sup>a</sup> כִּשְׁלֹשׁ בְּשֶׁהֲלַכְתִּי when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 45<sup>c</sup> top. Gen. R. s. 39 וְיִצְחָק יָצָא מִן הַמִּדְבָּר 'and out of thy *moledeth*' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. גְּבִינִי; a. e.—Lev. R. s. 2 שְׁכִיבְתָּא שְׁכִיבְתָּא some ed., v. שְׁכִיבְתָּא.—2) *the neighbor's privilege of preemption*. B. Mets. 68<sup>a</sup>; 108<sup>b</sup> (expl. מִשְׁכַּנְתָּא רֵשִׁי גְבִינָה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שָׁכַבְתָּא ch., v. next w.]

שָׁכַבְתָּא ch. same, 1) *settlement*.—Pl. שָׁכַבְתָּא, שָׁכַבְתָּא *to settle*. Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) *group of buildings, neighborhood, quarter*. Gen. R. s. 17 הָיִיתָ אֵלֶּיךָ בְּכָל שְׁכִיבְתָּא וְכִי' רִיבִי הָיִיתָ הַגָּלִילִי lived; Lev. R. s. 34 הָיִיתָ אֵלֶּיךָ בְּכָל שְׁכִיבְתָּא וְכִי' רִיבִי she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 דְּרַחֲמָא שְׁכִיבְתָּא the quarter in which my former husband lives.—Pl. שָׁכַבְתָּא. Ib. אֵיבִי הָיִיתָ לִּיהֵב הָיִיתָ חִירְוִין וְכִי' are there no quarters of other people of the town? Yalk. Lev. 665 דְּרַחֲמָא שְׁכִיבְתָּא, v. supra; a. e.

שָׁכַבְתָּא, שָׁכַבְתָּא pr. n. pl. *S'khor Bizzae*. Snh. 95<sup>a</sup> (Var. שָׁכַבְתָּא); v., however, שָׁכַבְתָּא.







*Pi.* שָׁבַל (with double accus.) *to sink a thing into*; 'ש' it is able to hear, i. e. *to assist a person's perception* by gradual increase of sound, by a comparison &c. Mekh. Yithro, Bahod., s. 3; 4 (ref. to Ex. XIX, 19) ולבנה רך (not בך) why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. I. c. 18) ובה רכה הרר . . . במרוותיו (ref. to Ez. XLIII, 2) we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanh. Yithro 13; Yalk. Ex. 284.

**שָׁבַל I** (b. h.; v. שָׁבַל I) *to be bright.*

*Hif.* הַשְׁבִּיל 1) *to be wise, understand; to consider, deliberate.* Midr. Prov. to I, 3 צריך להשְׁבִיל הדין . . . כיון ז' when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צריך להשְׁבִיל ולדקוק ז' he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 צריך להשְׁבִיל הדין לדקוק ז' he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) and because he was wise, and ופניו שהיה משְׁבִיל היה כסוי הנאה his sin was covered; a. fr. — 2) *to look towards, face;* (emp. שָׁבַל, a. fr.) *to be directed.* Num. R. s. 14<sup>b</sup>; Pesik. R. s. 3 (ref. to ידיו את ידיו Gen. XLVIII, 14) הַשְׁבִּיל את ידיו . . . Jacob's hands were directed towards (pointed to) the holy spirit.

**שָׁבַל II** (b. h.; emp. שָׁבַל II) *to entangle, cross.*

*Pi.* שָׁבַל same, *transf. to cause confusion.* Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] ש' יהודה ש' אמר ש' יהודה ש' אמר רב ש' יהוה . . . בבשרו ז' (a ditto-graphy) he (God) made Jacob's hands bring confusion into Menasseh's birthright.

**שָׁבַל** (b. h.; Shafel of אָבַל, בָּל) [*to finish, consume,*] *to bereave* (of everything), *make childless*; שָׁבַל *to be childless.* Part. pass. שְׁבוּל; f. שְׁבוּלָה; pl. f. שְׁבוּלוֹת. Pirké d'R. El. ch. XLIX (v. I Sam. XV, 33) וישבו ש' יאלמנה כן הַשְׁבִּיל י' as the sword of Amalek, thy (Haman's) grandfather, consumed the young men . . . and their women remained childless and widowed, so shall thy mother be childless among women; ש' ז' ובתפלת . . . ש' ז' and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

*Pi.* שָׁבַל *to destroy, consume.* Ib., v. supra. Num. R. s. 16<sup>b</sup> בראתי איהך שהיא קְשֶׁבֶל בארצות י' I have created thee (the angel of death) to work destruction among the nations except &c. Gen. R. s. 86 רוב שהיתה קְשֶׁבֶל בבני רוב שהיתה קְשֶׁבֶל במשפחת י' bear that worked destruction among the children of her owner; a. e.—Part. pass. קְשֶׁבֶל. Yalk. Cant. 988 (ref. to שְׁבַל, Cant. IV, 2) שְׁבַל י' כל מר שלימד בהם אינו יוש' whoever learns from them (the scholars), shall not be bereft (injured).

**שָׁכַל**, *Ithpa.* אֲשַׁכֵּל, v. שָׁכַל.

**שָׁכַלָא**, v. שָׁכַלָא.

**שָׁכַלְוֹלָא**, *v. sub* שָׁכַלְוֹלָא.

**שָׁכַלְוֹן**, Y. Ber. IX, 13<sup>c</sup> bot., v. שָׁכַלְוֹלָא.

**שָׁכַלְוִל**, v. שָׁכַלְוֹלָא.

**שָׁכַלְוִל** (Shaf. of בָּל, emp. שָׁכַל) *to finish, decorate.* Snh. 38<sup>a</sup> לביך שבנה פלטרין גדולים ושרקלן ז' Ms. M. (v. Rabb. D. S. a. l.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 אין איהו קְשֶׁבֶלָא thou shalt not finish it (the Temple), opp. מירסרו laying the foundation; Yalk. Sam. 144; a. e.

*Ithpa.* הַשְׁכֵּל, *Nithpa.* נִשְׁכַּלְוֹלָא 1) *to be finished, decorated.* Gen. R. s. 10 (ref. to ויבאו, Gen. II, 1) ונִשְׁכַּלְוֹלָא הַשְׁמַיִם בהמה . . . ונִשְׁכַּלְוֹלָא הָאָרֶץ ז' the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 ונִשְׁכַּלְוֹלָא . . . נִשְׁכַּלְוֹלָא — 2) *to be founded.* Tanh. K'doshim 10 (ref. to מבבל, Ps. L, 2) מציין נש' כל ז' from Zion was the whole world founded, as we have learned (Y. Yoma V, 42<sup>c</sup>), why is it called foundation stone? &c., v. שְׁהִיָּה II.

**שָׁכַלְוִל**, *ch. same*, 1) *to finish, decorate.* Targ.

Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—*Part. pass.* שְׁכַלְוֹלָא; f. שְׁכַלְוֹלָה; *perfect.* Ib. 3. Ib. XXVIII, 12 (ed. Wil. שְׁכַלְוֹלָא, Hebr.); a. e.—2) *to fasten, establish, found.* Targ. Is. XLII, 5 (h. text רבש). Targ. I Sam. II, 8 (h. text רישא). Targ. Hab. II, 12 (h. text רישא); a. fr.

*Ithpa.* אֲשַׁכֵּל 1) *to be finished, decorated.* Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 דאשהדל ואשהכל ed. Lag. (ed. Wil. דאשהדל ואשהכל, corr. acc.) that which was begun and has been finished; a. fr.—2) *to be founded.* Targ. I Kings VI, 37 (h. text יסר). Targ. Hag. II, 18; a. fr.

**שָׁכַם**, *Hif.* הַשְׁכִּים, v. שָׁכַם.

**שָׁכַם**, *Hif.* הַשְׁכִּים (b. h.; denom. of שָׁכַם) [*to load, v. Ges. Thes. s. v.,*] *to rise early; to do a thing early.* Ber. 30<sup>a</sup> לצאה לדרך ז' if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שחרות כעורב, ib.; emp. מְשָׁכִים ומעריב שחר) (Lev. R. s. 19 מְשָׁכִים, v. שָׁכַם II. B. Mets. VII, 1 if one hired working men, ואמר להן להִשְׁכִּים ז' and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47<sup>b</sup> לישלם הַשְׁכִּים ז' a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. ונִשְׁכִּים ונמצא ז' that we may early (in life) obtain &c., v. רהיל. B. Kam. 92<sup>b</sup> ונִשְׁכִּים ואכול ז' take an early breakfast. Gitt. 7<sup>a</sup> ונִשְׁכִּים עליון ז' (omit לבמה"מ) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 ונִשְׁכִּים היה ז' and at rising time &c.

**שָׁכַם** I m. (b. h.) 1) *shoulder*. Gen. R. s. 53 (ref. to Gen. XXI, 14) על שֵׁפְתָם ... על שֵׁפְתָם for such is the manner of slaves, to carry their filled pitchers on their shoulder; a. e.—2) *load*; trnsf. (cmp. שָׂבֵלֶן, שָׂבֵלֶן) *portion, share*. Ib. s. 97, end (ref. to Gen. XLVIII, 22) וְזוֹ הַבְּבוּיָה שֶׁ בָּי שְׁכָמָם is meant the share of the first-born; B. Bath. 123<sup>a</sup>; a. e.—3) *mountain range*, v. next w.

**שָׁכַם** II (b. h.) 1) pr. n. m. *Shechem*, son of Hamor the Hivite. Macc. 11<sup>a</sup>, a. e., v. שָׁכָר. Sot. 22<sup>b</sup>, v. שְׁכָמָא; a. fr.—2) pr. n. pl. *Shechem* in Mount Ephraim. Gen. R. s. 97, end (ref. to Gen. XLVIII, 22, v. preced.) זֶה שֶׁ יֵרָא it means Shechem in reality. Ib. (in a corrupt passage) שָׁכָר לְפִיכָר הָהֵא שֶׁ בַּחֲלָקָךְ Sh. (or the mountain range, v. preced.) be in thy share. Ib. (v. נִפְרָצָה וְכֵן בֵּיתֵךְ in Sh. did unchastity break out, and thou didst fence it in (setting the example of chastity), therefore &c. Num. R. s. 23, v. שְׁכָמָא; a. fr.

**שְׁכָמָא**, v. שָׁכַם.

**שָׁכַן** (b. h.; v. בָּנָן, בָּנָן) *to dwell, rest*. Hull. 65<sup>a</sup> עֵם טַרְטָא a bird (of which you do not know whether it is clean or unclean) that nests with unclean birds, is unclean. B. Kam. 92<sup>b</sup> (quot. from an unknown writing, v. Rabb. D. S. a. l. note 7) כָּל עוֹרָא לִיבְנֵי שָׁכָן every bird nests with its kind, and man with his like; Yalk. Gen. 116; Yalk. Jud. 67. Tanh. Noah 15 אִין חֲקַלְלָה שְׁכָנָא וְכֵן (Gen. R. s. 36 הָרָה) curse does not rest (take effect) where blessing has been pronounced; a. fr.

**Pa.** 1) *to cause to dwell, establish*. Ber. 12<sup>a</sup> אִין שָׁכַן אִין שָׁכַן אִין שָׁכַן אִין שָׁכַן may he who caused his name to dwell in this house, let dwell among you love and brotherhood &c. Ib. 16<sup>b</sup> שְׁכָנָא (or שְׁכָנָא, v. שָׁכַן). Gen. R. s. 64 (ref. to Gen. XXVI, 2) שְׁכָנָא בְּאֶרֶץ אֲרָם let the Shechinah rest in the land (do not cause the Shechinah to move with thee to a foreign land); Yalk. ib. 111. Pirke d'R. El. ch. XXXVI לֹא אֶפְרָא לְשָׁכְנִי אֶרֶץ זָרָה I cannot let my Shechinah (holy inspiration) rest upon thee in a foreign land; a. fr.—2) *to make prosperous*. Num. R. s. 14<sup>a</sup> הֵן לִי אֶפְרָא because for his (Joseph's) sake the Lord prospered his master; [Matt. K.; the Lord revealed himself to his master, v. Gen. R. s. 86, end].—[Gen. R. s. 34 בּוֹשֵׁת וְכֵן שָׁכַן.]

**Hif.** *to cause to dwell*. Cant. R. to V, 1 (ref. to Ps. XXXVII, 29) הֵן לִי אֶפְרָא לְשָׁכְנִי they cause the Shechinah to dwell on earth; ib. הַצְדִּיקִים הֵבִיאוּ אֶת הַשְּׁכִינָה הַרְחוֹקָה אֶתְּמַלְּא (Abraham, Isaac etc.) brought the Shechinah down to earth. Ber. 12<sup>a</sup>, v. supra; a. e.

**שָׁכַן** ch. same, 1) *to dwell, sit, nest*. Targ. Ps. CIV, 12 Ms. (ed. רִשְׁרִין).—Gen. R. s. 65 וְכֵן שָׁכַן אִין שָׁכַן and whatever bird will nest with it (the starling, v. שְׁכָמָא II), to its kind will it belong; Yalk. Ps. 794 דְּרִשְׁרִין; ib. אִין אֶתְּמַלְּא... the Egyptian raven came and joined it; a. e.—2) *to rest, settle*. Hull. 26<sup>b</sup> הֵן לִי אֶפְרָא, v. שָׁכַן. Ib. 111<sup>b</sup>, v. שָׁכַן.

**Pa.** 1) *to cause to dwell*. Targ. Cant. III, 10 (not

רִשְׁרִין).—2) *to fix, appoint*. Y. Ab. Zar. I, 39<sup>d</sup> top שְׁכָנִיָּה, v. אֶרְכָּלִיס.

**שָׁכֵן** m. (b. h.; preced.) *settler, neighbor*. Keth. 85<sup>b</sup> אִין שָׁכֵן אִין שָׁכֵן if a neighbor (of the deceased) and a scholar (of the same name claim a legacy), the scholar is preferred; B. Mets. 103<sup>b</sup> אִין שָׁכֵן אִין שָׁכֵן if a neighbor and a scholar want to buy a field, the scholar has the pre-emption. Ab. I, 7 רַע הָרַחֵק שָׁכֵן keep away from a bad neighbor. Ib. II, 9. Neg. XII, 6 (prov.) אִין לִישָׁת אִין לִישָׁת woe to the wicked, and woe to his neighbor; Num. R. s. 18<sup>b</sup>; a. fr.—Y. Ab. Zar. II, end, 42<sup>a</sup> (mixed dict.) שָׁכֵן הָרַע we had one (gentile) neighbor &c.—**Pl.** שְׁכָנִים, שְׁכָנִים. Keth. l. c. וְכֵן קְרִיבִים וְשִׁנְיָהם שָׁכֵן if both claimants are relatives (of the deceased), or both neighbors, or both scholars, it is left to the discretion of the judges (v. שְׁכָנִים). B. Mets. l. c. וְכֵן שְׁכָנֵי הַעִיר וְשְׁכָנֵי הַשָּׂדֶה if neighbors in the town and neighbors in the field (want to buy a field), the city neighbors have the pre-emption. Sot. I, 4 (address to the suspected adulteress) שָׁכֵן הָרַע bad neighbors do much (may have influenced you). Keth. 72<sup>a</sup> שְׁכֵנִיָּה שֶׁ רַע בְּשָׁמְרָתָא she is the cause of his bearing a bad name among his neighbors; a. fr.—**Fem.** שְׁכֵנִיָּה, שְׁכֵנִיָּה. Y. Bets. II, end, 61<sup>d</sup> הָרַע הָיְתָה שְׁכֵנִיָּה it was his neighbor's wife that did it; אִין שְׁכֵנִיָּה... is a man punished for what his neighbors does?; a. e.—**Pl.** שְׁכֵנִיָּה, שְׁכֵנִיָּה. Keth. l. c. בְּשָׁמְרָתָא... שְׁכֵנִיָּה he is the cause of her bearing a bad name among her neighbors; a. e.

**שְׁכָנָא**, v. שָׁכַן.

**שְׁכֵנִיָּה** I m. (v. שְׁכֵנִיָּה) *one having abnormally long eye-brows*. Tosef. Bekh. V, 2, sq., expl. שְׁכֵנִיָּה שְׁכֵנִיָּה; (Bekh. 44<sup>a</sup> שְׁכָנָא).

**שְׁכָנִיָּה** II (b. h.) pr. n. m. *Shechaniah*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69<sup>b</sup> (not שְׁכָנִיָּה); a. e., v. שְׁכָנִיָּה.

**שְׁכָנְזִיב** pr. n. pl. *Sh'khanzib* in Babylonia. Yeb. 37<sup>b</sup>. M. Kat. 28<sup>b</sup>; a. e.

**שָׁכַר** m. (שָׁכַר; v. אֶשְׁכָּא) *saddler, shoemaker, worker in leather*. Tosef. Kel. B. Bath. I, 15, v. שְׁכָרָא.

**שְׁכָרָא** ch. same. Y. Ab. Zar. XI, end, 42<sup>a</sup> שָׁכַר U. the shoemaker.

**שָׁכַר** (b. h.; cmp. שָׁכַר) *to hire, engage; to rent*. B. Mets. VI, 1 וְכֵן שָׁכַר אִין שָׁכַר if one engages artisans (through an agent). Ib. VIII, 2 וְכֵן שָׁכַר אִין שָׁכַר if he borrowed the cow for half a day, and hired her for half a day. Tosef. ib. IX, 1, sq. שָׁכַר שָׁכַר if one rents a field; a. v. fr.—**Hif.** *hirer, employer; tenant*. B. Mets. 103<sup>a</sup> שָׁכַר שָׁכַר the employer is believed on his oath (that he has paid the wages). Ib. 102<sup>b</sup> לִישָׁת הַשָּׂדֶה (rent for the thirteenth month of the leap year) goes to the tenant, i. e. he need not pay extra rent for the intercalated month; a. v. fr.—**Esp.** *tenant of land for rent payable in money*, contrad. הַבְּרִי. Tosef. Dem. VI, 2 הַבְּרִי.

יִכּ the *sokker* pays the rent in cash, the *hakkir* (or *hokher*) in kind; a. fr.—Part. pass. שָׁכָר; f. שְׂכָרָה. B. Mets. VIII, 2 if the hirer says, בָּרַחָה it is the hired cow that died; בָּרַחָה she died on the day when I used her for hire; שָׁכָר she died at that time of the day when I used her for hire; a. fr.

*Hif.* הִשְׁכִּיר 1) to lease, let. B. Bath. 110<sup>a</sup> הִשְׁכִּיר אִישׁ אֶת עַצְמוֹ לְאִשׁוֹ a man should hire himself out for &c., v. עֲבוּדָה. B. Mets. VIII, 7 הִשְׁכִּיר... הַמְשַׁכֵּר וְכ' if one lets a house..., the landlord has to furnish &c. Ib. 8 לִי לְאִשׁוֹ if he let the house by the month,... the landlord has the benefit of the intercalated month, v. עֲבוּדָה. Pes. 4<sup>a</sup> הַמְשַׁכֵּר יֵלֵךְ לְבָרוּךְ a. fr.—2) (denom. of שָׁכָר) to cause to profit, to benefit. Tanh. ed. Bub., Vayesheb 13 אִישׁ צָרוּךְ (not מְשַׁכֵּר) a man must pray for the welfare of him that benefits him.

*Nif.* הִשְׁכַּר (denom. of שָׁכָר) to be rewarded, benefited; to have the advantage. Yeb. 92<sup>b</sup> אִישׁ כֵּן מְצִינֵי הֵיטָב הַמְשַׁכֵּר אִישׁ אִם כֵּן יִהְיֶה חַיִּיב לְהִטָּב אִם כֵּן יִהְיֶה חַיִּיב לְהִטָּב it is done in order that the sinner should not be at an advantage. Pes. 50<sup>b</sup>; Tosef. Yeb. IV, 8, v. יָרִיז; a. fr.

*Hithpa.* הִשְׁתַּכַּר, *Nithpa.* הִתְשַׁכַּר to profit; to deal in. Tanh. l. c. הִשְׁתַּכַּר מִצֹּאֵנוּ וְכ'... מִשְׁתַּכַּר מִצֹּאֵנוּ וְכ' because Jacob was benefited by his flock &c. Pesik. R. s. 40 וְהִתְשַׁכַּרְתִּי v. חֲזָק. Pes. l. c. הַמְשַׁכֵּר בְּקִנְיָה וְכ' he that deals in reeds and vessels. Ib. 54<sup>b</sup> וְאִין אָדָם יוֹדֵעַ בְּמָה מְשַׁכֵּר and no man knows which of his enterprises will turn out profitable; אין מְשַׁכֵּרִין 91<sup>a</sup> B. Bath. 91<sup>a</sup> אין מְשַׁכֵּרִין בְּאֶרֶץ פְּלִשְׁתִּים in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שָׁכַר, ch. שָׁכַר to fill up, dam, v. שָׁכַר, שָׁכַר.—Snh. 95<sup>a</sup>, v. שָׁכַר, a. fr.

שָׁכָר m. (b. h.; שָׁכַר) wages, profit, reward. Shebu. VIII, 1, a. e. שָׁכָר he that receives wages (for watching), v. שָׁכָר. Succ. 29<sup>b</sup> שָׁכָר שָׂרָר, v. שָׁכָר. B. Mets. 112<sup>a</sup> כֵּל הַמְשַׁכֵּר הַמְשַׁכֵּר הַמְשַׁכֵּר הַמְשַׁכֵּר he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 אין לוֹ אֵלָא שָׁכָר, v. הַמְשַׁכֵּר. B. Kam. 116<sup>a</sup>, a. e. שָׁכָר II; a. fr.—Esp. *divine reward*. Erub. 22<sup>a</sup> (ref. to Deut. VII, 11) לְמַעַן לַקְבֹּל שָׁכָרָם 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65<sup>a</sup> לֹא נִבְרָא יַיִן לְשִׂמְחָה wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 10<sup>4</sup>. Ab. II, 16 שָׁכָר פְּעִילָתְךָ thy employer may be trusted that he will pay thee the wages due for thy work. Ib. וְדַע שְׂמִיךְ שָׁכָרְךָ יִבְּרַח but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—Esp. *as a reward for, on account of* (comp. יָרִיז). Sot. 11<sup>b</sup> בִּשְׁבַח צְדִיקֵי דְבֵרְךָ for the sake of the righteous women of that generation were the

Israelites redeemed; Ex. R. s. 1. Hull. 88<sup>b</sup> בִּשְׁבַח שְׂמִיךְ וְכ' as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 שְׁלֹשׁ שְׁלֹשׁ שְׁלֹשׁ on account of three things he (Moses) was granted three things; בִּשְׁבַח שְׂמִיךְ וְכ' on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שְׂכָרָה, read: שְׂכָרָה, v. שְׂכָרָה.]

שָׁכַר (b. h.) to fill, saturate; to drink freely.—Part. pass. שָׁכָר; f. שְׂכָרָה. Taan. 22<sup>b</sup> לֹא שָׁכַר וְלֹא צָמָא וְכ' that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) מִן הַצְּרוּתָה וְכ' ומִמָּה אֵת שִׁי מִן הַצְּרוּתָה? From the troubles, but not from too much wine; a. e.

*Pi.* הִשְׁכַּר to make drunk, intoxicate. Erub. 64<sup>b</sup> ... דַּרְךְ הַמְשַׁכֵּר walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17<sup>b</sup>. Erub. l. c. ... רַבִּישֵׁת מִשְׁכָּר one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 וְשָׁכְרוּהוּ וְכ' ... וְשָׁכְרוּהוּ וְכ' they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

*Hithpa.* הִשְׁתַּכַּר, *Nithpa.* הִתְשַׁכַּר to be, become intoxicated. Keth. 8<sup>b</sup> וְהִתְשַׁכְּרוּ וְכ' ... וְהִתְשַׁכְּרוּ when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42<sup>a</sup> אָל הִשְׁתַּכְּרוּ וְכ', v. רָז. Esth. R. to III, 9 אָכְלוּ וְשָׁכְרוּ וְכ' they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10<sup>8</sup> דְּבָרִים מֵהֵם מֵהֵם שֶׁלֹּא יִשְׁתַּכַּר מֵהֵם things from which one cannot become intoxicated; a. fr.

שָׁכַר ch. same.

*Pa.* הִשְׁכַּר to make drunk. Lev. R. s. 12 אֲשַׁקְוִיָּה וְהִשְׁכַּרְתִּי וְכ' they gave him drink, and made him drunk, and carried him out &c.

*Ithpa.* הִשְׁתַּכַּר to drink freely. Ber. 9<sup>a</sup> אֲשַׁתַּכַּר בְּהַלְוָא וְכ' they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שָׁכָר m. (b. h.; preced.) intoxicating drink. Num. R. s. 10<sup>8</sup> (ref. to Num. VI, 3) וְהָלֵא יַיִן הוּא שִׁי וְשִׁי וְכ' are not *yayin* and *shekhar* the same?; *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. *beer* of dates or barley. Pes. III, 1 הַמְדִּיר שִׁי Median beer, expl. ib. 42<sup>b</sup> הַמְדִּיר בֵּיהּ מִי שְׂעִירֵי דַּת בֵּיהּ מִי שְׂעִירֵי דַּת אִין מְקַדְשִׁין עַל שְׂעִירֵי דַּת. Ib. 107<sup>a</sup> אִין מְקַדְשִׁין עַל שְׂעִירֵי דַּת you must not pronounce the *Kiddush* (קִדְוֶשׁ) over beer; a. fr.

שָׁכָר, שְׂכָרָה ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107<sup>a</sup> שִׁי ... שִׁי לֹא הוּוּ לֵן הַמְדָּא we had no wine, and we offered him beer (for *Habdalah*). Ib. אִישְׁרֵי שִׁי I would rather drink flax-water than drink beer; a. fr.

שָׁכָר, שְׂכָרָה m. = h. שְׂכָרָה. Tanh. Sh'mini 11 וְקָרְאוּ אַחֲרָיו וְכ' and they cried after him, see that drunken man!

שְׂכָרָה, שְׂכָרָה f. (preced. wds.) 1) fullness, plenty. Succ. 49<sup>b</sup> (ref. to Num. XXVIII, 7) לְשִׁנְךָ שְׂכָרָה לְשִׁנְךָ שְׂכָרָה

expressing drinking, fill, plenty; Y. ib. IV, 54<sup>d</sup> top ש' לשון היבה; לשון היבה... Num. R. s. 21<sup>17</sup>; Tanh. Pinh. 12; a. e., v. ריזיה.—2) *drunkenness*. Num. R. s. 10<sup>2</sup> [read:] מנבל פני ו' ומדבר דברים רעים בש' ו' he defiles his mouth and talks bad words in his drunkenness, and is not ashamed. Ib.<sup>8</sup> מיהך הם... נהוך הם they stood up and smote one another in their drunkenness. Erub. 65<sup>a</sup> של לית... ל"ש... (that the drunken man can be held to legal responsibility) has been taught only, when he has not reached the degree of Lot's drunkenness (unconsciousness), but when he has &c. B. Mets. 90<sup>b</sup> (ref. to Lev. X, 9) בשעה ש' בראה לא תהא ש' at the time of entering (the Temple for service) no effect of the wine should be felt; a. fr.

**שָׁכַשְׁוּ** m. (v. שָׁכַשְׁוּ II) *dabbling*. Ab. Zar. 58<sup>a</sup> מ' עושה ו' נכר Ms. M. (v. Rabb. D. S. a. l. note; ed. ש' עושה ו' נכר) read: ש' עושה ו' נכר (ש' עושה ו' נכר) does dabbling (in wine) make it forbidden (v. ש' עושה ו' נכר)?—Ib. 57<sup>b</sup>, v. ש' עושה ו' נכר.

**שָׁכַשְׁוּ I** (v. שָׁכַשְׁוּ) *to quiet, soothe, pat*. Tanh. ed. Bub., Ki Thetsé 6 בולם ו' one pats him (the horse), and he kicks (v. שָׁכַשְׁוּ II); Yalk. Deut. 938; Yalk. Ps. 719 מ' עושה ו' נכר (corr. acc.); Pesik. Zakh., p. 24<sup>b</sup> מ' עושה ו' נכר.

**שָׁכַשְׁוּ II** (transpos. of שכשש) *to knock about, shake; to dabble*. Men. 23<sup>a</sup> מ' עושה ו' נכר (Rashi seems to read: מ' עושה ו' נכר) he himself wipes it (the meal offering) in the remainder of the Log of oil; Yalk. Lev. 474. Ab. Zar. 33<sup>b</sup> מ' עושה ו' נכר he washes them (the vessels) in water, and they are permitted. Y. Ter. III, 42<sup>a</sup> bot. מ' עושה ו' נכר (not בהן) and other people dabble in it (put in vessels or their hands to lap of it); Tosef. ib. I, 8 מ' עושה ו' נכר.

**שָׁכַשְׁוּ** ch. same. Ab. Zar. 57<sup>b</sup> מ' עושה ו' נכר (ed. ש' עושה ו' נכר, corr. acc.; Ms. M. ש' עושה ו' נכר, Hebr. form) he put his hand in and dabbled in it (v. preced.)

**שָׁל** m. (b. h.; v. שָׁל) *carelessness, negligence*. Sot. 35<sup>a</sup> (expl. II Sam. VII, 7) מ' עושה ו' נכר for his careless handling (of the Ark); Num. R. s. 4<sup>20</sup>; Yalk. Sam. 142; Num. R. s. 21<sup>12</sup> מ' עושה ו' נכר 'for the carelessness', because an involuntary act of a scholar counts as a wilful act.

**שָׁל צִיּוֹן**, v. שָׁל צִיּוֹן.

**שָׁל** (b. h.; = אשר לִי, v. שָׁל) *belonging to, of*. Ab. II, 2 מ' עושה ו' נכר... מ' עושה ו' נכר let thy neighbor's property be as dear to thee as thine own. Ib. V, 10 מ' עושה ו' נכר... מ' עושה ו' נכר he who says, what is mine is mine, and what is thine is thine. B. Mets. I, 1 מ' עושה ו' נכר one says, it belongs entirely to me &c. Ib. 30<sup>a</sup> מ' עושה ו' נכר... מ' עושה ו' נכר when his own work is more valuable than that required for his neighbor, i. e. when by helping his neighbor he would lose more than he could save for his neighbor. Gen. R. s. 49 מ' עושה ו' נכר... מ' עושה ו' נכר they (the strangers entertained by Araham) said to him, what shall we say? Said he, say, blessed be the God of the world of whose belongings

we have partaken; a. v. fr.—Kidd. 57<sup>b</sup> מ' עושה ו' נכר (not לִי) slaughter what is owing to me (the sacrifice) on what belongs to me (on Temple grounds), and what is for thee, on thy own ground.

**שָׁלָה**, v. שָׁלָה.

**שָׁלָה** f. (שָׁלָה) *weariness*. Targ. Iam. III, 65 (ed. Vien. שָׁלָה, corr. acc.; h. text האל).

**שָׁלָה**, v. שָׁלָה.

**שָׁלָה** Pa. שָׁלָה (b. h. שָׁלָה, v. שָׁלָה) *to join, fit in* with mortise and tenon. Part. pass. שָׁלָה; pl. שָׁלָה. Targ. O. Ex. XXVI, 17; XXXVI, 22.—Kidd. 73<sup>b</sup> top מ' עושה ו' נכר (ed. ש' עושה ו' נכר) if the limbs (of the exposed infant) are set (v. שָׁלָה).

**שָׁלָה** m. (preced.) *close-fitting cock or stopper* (screwed in). Sabb. 112<sup>b</sup> Ms. O. a. Ar. (ed. שָׁלָה, read: שָׁלָה, v. Rabb. D. S. a. l. note 20).

**שָׁלָה** m. pl. (v. שָׁלָה) *pustules*. Targ. Y. II Ex. IX, 9, sq. (Y. I שָׁלָה).

**שָׁלָה** f. pl. (שָׁלָה) *wedges*. Y. Succ. I, 52<sup>c</sup> top; ib. 52<sup>b</sup> bot. שָׁלָה (corr. acc.; Bab. ib. 12<sup>b</sup> שָׁלָה).

**שָׁלָה** m. pl. (b. h. שָׁלָה; preced.) *mortised boards, steps of a ladder*. Y. Taan. IV, 68<sup>b</sup> bot. מ' עושה ו' נכר he gave them the form of mortised boards and joined them, so as to make them look like a ladder.

**שָׁלָה** (cmp. Sam. שָׁלָה, Ex. III, 3 שָׁלָה, h. text מ' עושה ו' נכר) *to cause blisters*. Y. Keth. V, 30<sup>a</sup> bot. מ' עושה ו' נכר (ed. Krot. שָׁלָה, corr. acc.) because it makes the mouth sore (v. שָׁלָה I), and blisters the lips; (Bab. ib. 61<sup>b</sup> מ' עושה ו' נכר).

**שָׁלָה**, Y. Sot. II, 18<sup>a</sup> top, v. שָׁלָה.

**שָׁלָה**, Kel. XXV, 4, v. שָׁלָה.

**שָׁלָה** (cmp. שָׁלָה) *to pass a bolt; to bolt* (cmp. שָׁלָה). Targ. Y. Ex. XXVI, 28 (h. text שָׁלָה). Ib. XXXVI, 33 מ' עושה ו' נכר (not שָׁלָה; h. text שָׁלָה). V. שָׁלָה.

**שָׁלָה** (b. h.) *snow*. Nidd. 17<sup>a</sup> מ' עושה ו' נכר snow belongs neither to the class of solid food nor of liquids (for Levitical law). Y. Hag. II, 77<sup>a</sup> bot. two paths מ' עושה ו' נכר... one of fire and the other of snow; Ab. d'R. N. ch. XXVIII. Tanh. R'eh 13, a. e., v. שָׁלָה; a. fr.—Pl. שָׁלָה. Nidd. l. c. Tosef. Snh. II, 12. Pes. 94<sup>b</sup>; a. e.

**שָׁלָה**, v. שָׁלָה.

**שָׁלָה** f. (contr. of שָׁלָה, v. שָׁלָה; cmp. שָׁלָה a. שָׁלָה) *a mass of a burnt or decayed body distinguishable in shape and outlines*. Nidd. 27<sup>b</sup>, sq. מ' עושה ו' נכר שָׁלָה קיימה if a corpse has been burnt, and its remains have retained the shape of the body. M. Kat. 25<sup>a</sup>. Nidd. 56<sup>a</sup> שָׁלָה



שְׁלוּחַ, v. שְׁלַח.

שְׁלוּשׁ (v. שְׁלַח, a. שְׁלֹשׁ) to fit in with mortise and tenon.—Part. pass. שְׁשֻׁלָּשׁ; f. שְׁשֻׁלָּשָׁה; pl. שְׁשֻׁלָּשִׁים; Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. שְׁשֻׁלָּשִׁים *Ithpa.*; ed. כבידן; h. text משלכות).

שְׁלוּחָא, v. שְׁלַחָה ch.

שְׁלִיחוּתָא, v. שְׁלִיחוּת I, II.

שְׁלוּחָ, v. sub שְׁלַח.

שְׁלוּחַ m. (שְׁלַח) 1) messenger, agent, deputy. Kidd. II, 1 ובשלוחו... ובשלוחו... האשה, v. קָבַשׁ. Ber. V, 5, a. fr. שלוחו של רב, v. קְטוּתָה; a. fr.—Pl. שְׁלִיחוּתָא. R. Hash. I, 3, sq. יוצאין השׁ the messengers went out (to announce the New Moon). Succ. 10<sup>b</sup>; 26<sup>a</sup> אמן שְׁלִיחֵי מַצִּיחָה Hull. 142<sup>a</sup>, a. e., v. נָקַץ; a. fr.—[2] pressed olive, v. שְׁלַח II.—[3] ditch, v. שְׁלַח III.]

שְׁלוּחָא ch. same, messenger &c. Meil. 21<sup>b</sup> רבא דאמר וב' if one says to his commissioner &c.; a. e.—Pl. שְׁלִיחוּתָא. Targ. Is. XLIV, 26 (ed. Lag. 'שְׁלִיחָה', v. שְׁלַח).

שְׁלוּחָא, v. שְׁלִיחוּתָא.

שְׁלוּחָ, v. שְׁלַח.

שְׁלוּחָתָא, v. שְׁלִיחוּתָא.

שְׁלוּבָתָא f. (a fictitious word, as if fr. שְׁלַח) cast away. Erub. 53<sup>b</sup> a Galilean woman (that wanted to say *sh'lubti*, my attached friend, v. שְׁלַח) said שְׁלִיבָתָא רב? (Ms. M. שְׁלִיבָתָא?) my cast-away &c., v. קָבַשׁ.

שְׁלוּבָא m. (שְׁלַח) embryo, birth. Targ. Y. I Deut. XIV, 7.—V. שְׁלִיבָא.

שְׁלוּבָתָא f. (שְׁלַח II) 1) pool, pond, rivulet. Peah II, 1 'הנהל והשׁ a brook or a pool; B. Bath. 55<sup>a</sup>; B. Kam. 61<sup>a</sup>, expl. ib. שוללין שם... שוללין שם a place where the rain makes booty (inroads); oth. expl. אמת הרים שמהלקת שלל רב (a water arm which imparts &c., v. שְׁלַח; Men. 71<sup>b</sup>; Sifra K'dosh. Par. 1, ch. II. Tosef. B. Kam. VI, 23; Y. ib. VI, end, 5<sup>c</sup>; Bab. ib. 61<sup>a</sup> רב' ו' אשׁ עברה נהר אי' if the fire crosses a river or a pool eight cubits wide.—2) deposit after inundation, *alluvium*. B. Mets. 21<sup>b</sup> נהר של נהר, v. שְׁלַח; Tosef. ib. II, 2 נהר של רם ימ' (Var. ... שנייה) from the deposits of the tide or &c. Y. B. Kam. X, 7<sup>b</sup> bot. בשְׁלִיבָתָא, v. שְׁלִיבָתָא.

שְׁלוּם I m. (b. h.; שְׁלַח) 1) peace, salvation; salutation. Lev. R. s. 9 ב'שׁ... הוותין ב'שׁ... peace is something great, for all benedictions, good tidings, and consolations... close with peace. Num. R. s. 21, beg. אין כלי'... אלא' ש' no vessel contains blessing but peace; Ukts. III, 12, a. e., v. קָבַשׁ. Ber. 14<sup>a</sup> רב' ו' אשׁ may return a salutation to any person. Ib. כל הנותן ש' רב' he who

offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 ש' ו' רב' ש' and you must salute them (gentiles in the field) &c., v. שְׁלַח; Y. ib. 35<sup>b</sup> עליהם ש' עליהם how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 ש' הבל ש' אברו... הגי' when they (the two parties patrolling the Temple) met, they said, 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l. c. Sifra Vayikra, Par. 13, ch. XVI ש' ו' ש' he who is at peace offers peace-offerings, opp. אין; v. שְׁלַח. Ib. the peace-offerings are called *sh'lamim*, בהן ש' הבל ש' because everything in them is at peace (is turned to use; Yalk. Lev. 458 שְׁלִיבָתָא. Ber. 39<sup>b</sup> (play on the name שְׁלַח) ש' אהה ש' thou art peace (perfection), and thy teaching is perfect (v. שְׁלַח); a. v. fr.—[2] ש' ו' ש'—2) (adv.) safely, unimpaired. T'bul Yom IV, 7, a. e. ש' ש' ש' that it will be brought up safely, v. שְׁלַח I.—Pl. שְׁלִיחוּתָא. Num. R. s. 13<sup>16</sup> ש' ו' ש' ש' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ריב' ש' ו' ש' (not שליחיה) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלַחָה.

שְׁלוּם II pr. n. f. ש' אִמָּא *Imma (Mother) Shalom*, wife of R. Eliezer. Y. Shebi VI, 36<sup>c</sup> top. Erub. 63<sup>a</sup>; a. fr.

שְׁלוּם, v. שְׁלַח.

שְׁלוּם (b. h.) pr. n. m. *Shallum*, 1) husband of Huldah the prophetess. Meg. 14<sup>b</sup> (counted among the prophets). Yalk. Kings 233.—2) name of several Amoraim. Lev. R. s. 26 ש' Pesik. R. s. 3 יהודה הלוי ברבי ש' ib. s. 5; a. fr.

שְׁלוּמֵי pr. n. pl., v. שְׁלַח.

שְׁלוּנַי pr. n. f. *Sh'lunai*, legendary name of Balak's daughter (v. שְׁלִיבָתָא). Targ. Y. Num. XXV, 15.

שְׁלוּף, שְׁלוּף, שְׁלוּף [pull out, stick in,] a popular name for *Cimolia* (v. שְׁלִיבָתָא). Sabb. 90<sup>a</sup> (Ms. M. ר' ר' ר' v. Rabb. D. S. a. l. note); Nidd. 62<sup>a</sup>.—[Yeb. 109<sup>b</sup>, v. שְׁלַח.]

שְׁלוּף, pl. constr. שְׁלִיבוּפֵי, v. שְׁלַח.

שְׁלוּפָפֵי, שְׁלוּפָפֵי, v. שְׁלִיבוּפֵי.

שְׁלוּף m. (שְׁלַח) boiled preserves.—Pl. שְׁלִיבוּפֵי. Y. Sabb. I, 3<sup>c</sup> bot. שְׁלִיבוּפֵי boiled preserves made by gentiles.

שְׁלוּף, v. שְׁלַח.

שְׁלוּתָא, Kel. XXV, 4 Bart., 8. קָבַשׁ.

שְׁלוּתָא, שְׁלוּתָא f. (שְׁלַח II) neglect, error, forgetfulness (corresp. to h. שְׁלִיבָתָא). Targ. Lev. IV, 2 (Y. ed. Vien. שְׁלַח). Ib. V, 13. Targ. Num. XV, 24, sq.; a. fr.

שְׁלוּתָא, v. שְׁלִיבָתָא ch.

שְׁלַח (b. h.; emp. שְׁלַח) to draw out; to stretch forth;





**שְׁלַחָא** m. (שְׁלַחָא I) *worker in hides, tanner or saddler*. Sabb. 49<sup>b</sup> top.

**שְׁלַחֹפֵא** m. (שְׁלַחָה) *exchange, substitute, ransom*. Targ. Prov. XXI, 18. Ib. וְשֶׁלֶחֹפֵא ed. Lag. (ed. Wil. שְׁלַחֹפֵי pl.; some ed. שְׁלַחֵי). Targ. Job XX, 18.

**שְׁלַחֹפֵת, שְׁלַחֹפֹת**, v. שְׁלַחֹפֵי.

**שְׁלַחִיף**, v. שְׁלַחָה.

**שְׁלַחִיפֵא**, v. שְׁלַחֹפֵא.

**שְׁלַחָנִי, שְׁלַחָן**, v. sub שְׁלַחָנִי.

**שְׁלַחִיף, שְׁלַחִיף** (Shaf. of חֶלֶף, transposed) 1) *to change, exchange; to lay crosswise*. Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פירג; h. text שְׁלַחִיף); a. e.—B. Bath. 99<sup>a</sup> וְיִלְבַּח מִשְׁלַחִיפֵי הַיָּם may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96<sup>b</sup> הֲיִשְׁבְּעוּ שְׂרָפִידֵי הַיָּם may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98<sup>b</sup> דְּלֹא דַלְצָה לְשַׁלְּחֹפֵינָהּ מִהַרְרֵי (Ms. O. לְשַׁלְּחֹפֵינָהּ מִהַרְרֵי; Yalk. Ex. 370 לְשַׁלְּחֹפֵינָהּ) that they must not pile them irregularly. B. Mets. 25<sup>a</sup> מִשְׁלַחִיפֵי שְׁלֹשֵׁי (Ms. H. מִשְׁלַחִיפֵי שְׁלֹשֵׁי) the coins lie irregularly (some of them piled, others scattered). Nidd. 26<sup>a</sup> וְיִשְׁלַחִיף לְרֵגְלֵהּ (Ar. וְיִשְׁלַחִיף לְרֵגְלֵהּ, corr. acc.) and lies across (overlapping) the head of the embryo.— 2) *to pass quickly, overtake; [or to strike through]*. Targ. Job XX, 24.

**שְׁלַחָה** *to be changed; to pass away; to be exchanged*. Targ. Ps. XLVI, 3 (Ms. אֲשֶׁר־שְׁלַחָה; h. text כְּחֶמְרִים). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text חֶמְרִים).

**שְׁלַחָה**, Kel. XXV, 4 Ar., v. שְׁלַחָה.

**שְׁלַחָה** (b. h.) *to handle*; בִּי (comp. שְׁלַחָה) *to rule, have power over*. Y. Ter. VIII, 45<sup>d</sup> top וְהָיָה הָאֵשׁ בְּיָדָהּ here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49<sup>b</sup> top בִּיאַן הַיָּד שְׁלַחָה וְכִי בִיאַן here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; בִּיאַן in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6<sup>b</sup> top. Ib. בְּמִקְוֵה שְׂרָיָה in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5<sup>c</sup> מְבַרְרָה כִּיפֵי שְׂרָיָה בְּמִקְוֵה שְׂרָיָה because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12<sup>c</sup> שְׁלַחָה הַיָּד מִצַּד אַחַד that the hand can reach it from one side. Hull. 16<sup>b</sup>; Sabb. 82<sup>b</sup> דָּבָר שֶׁהָאֵשׁ שְׁלַחָה בּוֹ a thing over which fire has power (which is combustible). Ib. הָיָה רֵיחַ בּוֹ an evil spirit (smell of the mouth) will seize him;

בו ריחַ זִימָה (v. Rabb. D. S. a. l. note 30) the spirit of *zohāma* (internal decay) will seize him. Gen. R. s. 45 שְׁלַחָה בְּעַצְמָן they controlled themselves (interrupted their gratification). Y. Ber. IX, 13<sup>b</sup> top שְׁלַחָה בְּאִשְׁרֵיכֶם if he rules over one province, he does not rule over another province. Gen. R. s. 3 בִּיּוֹם אֶבֶר I want to rule (have the guard) in day time; (Y. Ber. VIII, 12<sup>c</sup> top מִשְׁבֵּשׁ). Pesik. R. s. 31 בְּאִשְׁרֵיכֶם אַתֶּם שְׁלַחְתֶּם בְּעַצְמֵיכֶם וְכִי אֶבֶר you had power over yourselves and cut your fingers off; a. v. fr.

**Pl.** שְׁלַחָה same. Y. Naz. IV, 53<sup>b</sup> נִסְתַּר עַל זְמַנָּהּ when she manages her husband's property (has power of attorney).

**Hif.** שְׁלַחָה *to give power to, make a ruler*. Gen. R. s. 59 (ref. to Gen. XXIV, 1) בִּיצְרוּ שְׁלַחָה לְרֵיבֹוֹ God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14<sup>6</sup> 'הַלֹּדִי הַשְּׁלֵטָה עַל אֶרֶץ מִצְרַיִם the Lord made him governor of the land of Egypt; a. e.

**Hithpa.** שְׁלַחָה, **Nithpa.** שְׁלַחָה *to be given power; to be empowered to manage*. Y. Keth. IX, 33<sup>a</sup> bot. נִסְתַּר עַל זְמַנָּהּ שְׁלַחָה בְּהַיָּתוּם בְּהַיָּתוּם property which she had been authorized to manage during her husband's lifetime; ib. top.

**שְׁלַחָה** ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text שְׁלַחָה). Targ. Jud. VIII, 21 (h. text שְׁלַחָה); a. fr.

**Pa.** שְׁלַחָה same, *to handle*.—Part. pass. שְׁלַחָה, **pl.** שְׁלַחָה. Kidd. 73<sup>b</sup> top הַיָּד הַזֹּאת שְׁלַחָה בְּרֵגְלֵי הַבֶּן if the limbs of the infant have been manipulated, v. שְׁלַחָה.

**Af.** שְׁלַחָה *to give power, appoint*. Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

**Ithpe.** שְׁלַחָה *to be made, or make one's self a ruler*. Targ. Prov. XVII, 2.

**שְׁלַחָה** m. (b. h.; preced.), pl. שְׁלַחָה (comp. שְׁלַחָה) *armor, shields; transf. arm-bearers; (homilet.) the righteous as the protectors of their generation*. Cant. R. to IV, 4 שְׁלַחָה כָּל שְׁלַחָה 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. אֵלֶּה כָּל שְׁלַחָה... אֵלֶּה אֵתֶּם and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty'... as Moses in his time &c.

**שְׁלַחָה, שְׁלַחָה** ch. same; **שְׁלַחָה**, **שְׁלַחָה** constr. שְׁלַחָה, **שְׁלַחָה**. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שְׁלַחָה רִבְעִיָה his checkered armor (the leopard's skin; h. text הַחֲבֻרָה).

**שְׁלַחָה, שְׁלַחָה** m. (b. h.; preced. wds.) 1) *rulership*. Sifre Deut. 321; Yalk. ib. 945 שְׁלַחָה, v. שְׁלַחָה.—2) (sub. שְׁלַחָה) *ruler, governor*. Sifra B'huck. Par. 1, ch. III בא אֶחָד שְׁלַחָה שֶׁ אֶחָד בָּא אַחֵר וְהָיָה שְׁלַחָה... one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) 'הַלֹּדִי הַשְּׁלֵטָה הַזֹּאת הַיָּתוּם הַזֶּה הַיָּתוּם הַזֶּה הַיָּתוּם God is the ruler, and none can protest against him. Y. Ber. VIII, 12<sup>a</sup> top בִּיּוֹם הַמֶּלֶךְ יֵצֵא יֵשׁ נֹכַח יֵשׁ בִּיּוֹם הַמֶּלֶךְ when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction







**שָׁלַח** *Hif.* הִשְׁלִיךְ (b. h.) *to cast off, throw down.* Erub. 22<sup>a</sup>; Yalk. Deut. 846 לְתַשְׁלִיכֵיבּוֹ v. בְּשֵׂאֵי. Tanh. Sh'mini 11 וּבְנֵי לְיָדָיו הַחֹמֶר וּבְנֵי לְיָדָיו הַחֹמֶר young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I לְבוֹר אֶת־הוּא אֶת־הוּא let us cast him into a pit. Ib. הִשְׁלִיךְ אֶת־הוּא הִשְׁלִיךְ אֶת־הוּא he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיךְ אֶת־הוּא he cast him off (his shoulder and) to the ground; a. fr.

*Hof.* הוּשְׁלָךְ *to be thrown.* Tanh. Vayesh. 2 בֵּין שָׁלַח לְבוֹר וּבִינָם when he was thrown into the pit, his face changed &c. Tanh. Noah 10 בְּשֵׂאֵי הַשְׁלִיכָהּ by his order we have been thrown (into the furnace) &c.; a. e.—Part. מוּשְׁלָךְ &c. Gen. R. s. 8; Yalk. ib. 13, v. בְּלוֹרָן. Sifré Deut. 43 וְכִי יִשְׁלַח הַשֶּׁמֶשׁ הַיּוֹם the corpse of J. . . which lay exposed to heat in day-time and to cold &c. Midr. Prov. l. c. מִיֵּשׁ עָלָיו the care for the household was thrown upon him (Reuben).

*Nif.* נִשְׁלַח same. Ex. R. s. 20 לָמָּה לֹא נִשְׁלַח לְמִצְרַיִם why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

**שָׁלַח** m. (b. h.) *name of a bird of prey, cormorant.* Hull. 63<sup>a</sup>, v. שָׁלַח I.

**שְׁלֵכָה**, v. שְׁלֵכָה, שְׁלֵכָה.

**שְׁלֵכָה**, Kel. XXV, 4, v. שְׁלֵכָה.

**שָׁלַח** I [to hang down, be loose,] 1) *to hang on, to chain.* Part. pass. שְׁלֵיחַ. Lam. R. introd. (R. Z'era) . . . כָּהֵן אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ a troop of old men chained with chains.—2) *to make chain-stitches, to baste, opp. אָהַר* to sew together with fine stitches. Y. M. Kat. III, 82<sup>b</sup> top אֵל בְּלֵב הַבְּתוּלָה הַזֶּה one may baste the rent after seven days, and sew it after thirty days; and שְׁבִיעִי יוֹם שְׁבִיעִי וּבִינָם let him be permitted to baste it on the seventh day &c.; Treat. S'mal. ch. IX; M. Kat. 22<sup>b</sup>. Ib. אֵל בְּלֵב הַבְּתוּלָה הַזֶּה a woman may baste it immediately (after rending), out of regard for her dignity; ib. 26<sup>b</sup>. Ib. לָמָּה לֹא נִשְׁלַח לְמִצְרַיִם because it is not to be basted (during the seven days); a. e.

*Pi.* שְׁלֵיחַ *to hang with, decorate with.*—Part. pass. שְׁלֵיחַ. Mekh. B'shall., s. 1 מְשֻׁלָּחִין v. מְשֻׁלָּחִין.

**שָׁלַח** II (b. h.) *to draw, capture; to carry off.* Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 הִשְׁלִיכָהּ he (Shechem) carried her off and slept with her.—Transf. (of water) *to make inroads.* B. Kam. 61<sup>a</sup>, a. e. שְׁלֵיחַ v. שְׁלֵיחַ.

*Hithpol.* הִשְׁלִיכָהּ *to be bereft (of reason), be senseless.* Snh. 97<sup>a</sup> (expl. Is. LIX, 15) הִשְׁלִיכָהּ עַל הַבְּרִיּוֹת he that departs from evil is considered by people as senseless.

**שָׁלַח** I m. (b. h.; preced.) *booty, gain.* B. Kam. 61<sup>a</sup>, v. אֶת־הוּא. Ex. R. s. 18 (ref. to Is. VIII, 3) שְׁלֵיחָם (ed. Leipz. שְׁלֵיחָם, read: שְׁלֵיחָם) and he shall hasten to plunder their (his) booty. Mekh. B'shall., Shir., s. 7 [read:] מִיֵּשׁ אֶת־הוּא אֶת־הוּא I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

**שָׁלַח** II m. (שְׁלֵיחַ) 1) *chain, loose stitch, baste.* M. Kat.

26<sup>b</sup> הַשֶּׁמֶשׁ הַזֶּה הַיּוֹם he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83<sup>b</sup> top הַשֶּׁמֶשׁ הַזֶּה. Ukts. II, 6 שְׁלֵיכָהּ הַחֹמֶר הַשֶּׁמֶשׁ הַזֶּה the washers' materials loosely stitched together; Sabb. 48<sup>b</sup> טַבַּח עֲלֵי בְּרִיּוֹת—Transf. של של טַבַּח *embryonic eggs laced together with veins; ovary of birds.* Tosef. Zab. V, 9; Bets. 7<sup>a</sup>.

**שְׁלֵיחָה** m. = h. שְׁלֵיחַ I. Targ. Esth. III, 13 שְׁלֵיחָהּ (ed. Lag. שְׁלֵיחָהּ pl.).

**שָׁלַח** I, **שָׁלַח** (b. h.) *to be whole, complete; to end, cease.* Y. Sot. VIII, 22<sup>e</sup> bot. שְׁלֵיחָהּ שְׁלֵיחָהּ Zezekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49<sup>d</sup> top; Y. Hor. III, 47<sup>e</sup> bot.; Bab. ib. 11<sup>b</sup>; Ker. 5<sup>b</sup> שְׁלֵיכָהּ (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) עָמַד שְׁלֵיכָהּ מִלְּפָנֵי ה' when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלֵיכָהּ. Pesik. R. l. c. שְׁלֵיכָהּ נִשְׁלַח . . . שְׁלֵיכָהּ when the workmen had finished their work, their life was finished (they died); Yalk. l. c.; a. e.

*Hif.* הִשְׁלִיכָהּ 1) *to complete, finish.* Pesik. R. l. c., v. supra. Y. R. Hash. I, 57<sup>a</sup> top; Y. Shebi. II, 34<sup>a</sup> top בֵּין שְׁלֵיכָהּ שְׁלֵיכָהּ since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33<sup>a</sup> (ref. to Lev. VI, 5, play on השְׁלֵיכָהּ . . . השְׁלֵיכָהּ with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10<sup>a</sup> הִשְׁלִיכָהּ לְעֵמֶק עֲשָׂרָה אַמּוֹת if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47<sup>b</sup> הִשְׁלִיכָהּ לְעֵמֶק עֲשָׂרָה אַמּוֹת he freed his slave and used him to complete the quorum of ten persons. Ib. 8<sup>b</sup> הִשְׁלִיכָהּ לְעֵמֶק עֲשָׂרָה אַמּוֹת הַמִּשְׁפָּחָהּ v. הִשְׁלִיכָהּ I. Pesik. R. l. c. לְבוֹר מִיֵּשׁ הַזֶּה הִשְׁלִיכָהּ לְעֵמֶק עֲשָׂרָה אַמּוֹת he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings l. c.; a. fr.—Esp. *to finish the fast-day.* Taan. VII, 9 הִשְׁלִיכָהּ הִשְׁלִיכָהּ they must fast the whole day. Yoma 82<sup>a</sup> הִשְׁלִיכָהּ הִשְׁלִיכָהּ they must fast to the end of the day; a. fr.—Part. pass. שְׁלֵיחַ *perfect, virtuous.* Hor. l. c. he was named Shallum (בְּשֵׂאֵי) Ag. Hatt. (ed. בְּשֵׂאֵי) because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. l. c.—2) (denom. of שְׁלֵיחַ) *to make friends, or to surrender.* Succ. 52<sup>a</sup> (ref. to Prov. XXV, 22) אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ read not y'shallem (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.); he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ eleven days were they (the Israelites) at peace with God (adhered to him sincerely); . . . מִיֵּשׁ יָמֵינוּ twenty-nine days they were sincere servants of God, opp. אֵלֶּיךָ אֵלֶּיךָ. Ib. אֵלֶּיךָ אֵלֶּיךָ (ed. Wil. בְּשֵׂאֵי, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מִיֵּשׁ אֵלֶּיךָ faithful to his Creator; a. e.

*Nif.* נִשְׁלַח *to be finished, to end.* Tanh. Mishp. 19 הַמַּלְאָךְ הַזֶּה אֵלֶּיךָ אֵלֶּיךָ the angel says, such and such has ended (must die).

*Pi.* שְׁלֵיחַ 1) *to perfect.*—Part. pass. מְשֻׁלָּחִין. Hor. l. c., v.



**שְׁלֵמָיָה** m. *Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שְׁלֵמָיָהּ, read: קָיָה ...; h. text קיני). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36<sup>b</sup> bot. (= קניי, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top שמלא (corr. acc.; = קניי); Gen. R. s. 44 (= קניי); B. Bath. 56<sup>a</sup> (= קדמי).—*Pl.* שְׁלֵמָיָהּ. Targ. O. Gen. XV, 19 (h. text הקיני; Y. שְׁלֵמָיָהּ, read: שְׁלֵמָיָהּ *sing.*).

**שְׁלֵמָה** f. (b. h., v. שְׁלֵמָה) *cloak, garment*. Gen. R. s. 3 'ש' the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 862 בשמלה; Ex. R. s. 50. Snh. 102<sup>a</sup>; a. fr.

**שְׁלֵמָה** (b. h.) pr. n. m. *Solomon*, king of Israel. Ber. 10<sup>a</sup> 'ש' וכן וכן with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20<sup>b</sup> בהחלה וכן Solomon ruled first over those on high &c. Y. ib. II, 20<sup>c</sup> 'ש' וכן an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36<sup>b</sup> 'ש' אפי' even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 29<sup>b</sup> bot. שלמה (insert של, or read: שְׁלֵמָה).

**שְׁלֵמָיָהּ**, v. שְׁלֵמָיָהּ.

**שְׁלֵמָיָה** (b. h. שלמיה) pr. n. m. *Shelemia*, father of רינא. B. Bath. 111<sup>a</sup>.

**שְׁלֵמָיָה**, v. שְׁלֵמָיָהּ.

**שְׁלֵמִים** m. pl. (b. h.; v. שְׁלֵמִים; sub. ובה) *peace-offering*. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלֵמִים II. Zeb. I, 2 'ש' ששהון לשם ש' which were killed as peace-offerings. Ib. V, 5 'ש' ובהי שְׁלֵמִים congregational peace-offerings; a. v. fr.

**שְׁלֵמָנָה** m. (שְׁלֵמָה) *perfect, righteous, honest*. Snh. 7<sup>a</sup>, v. בירי; Yalk. Prov. 960. Snh. 22<sup>a</sup> בקרא בש' Ms. M. (ed. בשלמנה, v. מְנָה; Yalk. Kings 166 בשלמנה).

**שְׁלֵמָצָה** pr. n. f. (abbrev. of שְׁלֵמָצָה) wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23<sup>a</sup> quoted in Tosaf. to Sabb. 16<sup>b</sup> של ציון. Sabb. 16<sup>b</sup> של ציון (Ms. M. שלציון, in one wd.). Koh. R. to VII, 11 שלמתי (corr. acc.).

**שְׁלֵמָתָה**, v. שְׁלֵמָתָה.

**שְׁלֵמָתָה**, v. שְׁלֵמָתָה.

**שְׁלֵמָה** m. (שְׁלֵמָה II) *thoughtless, unsuspecting*. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

**שְׁלֵמָנָה** pr. n. pl. *Sh'lanya* in Babylonia. M. Kat. 12<sup>b</sup> (Ms. M. שְׁלֵמָנָה).

**שְׁלֵמָה** m. (שְׁלֵמָה = שְׁלֵמָה; v. letter ש) *sediment*; ש' טיט *muddy alluvium*. Y. Ab. Zar. I, 39<sup>c</sup> שלממה (some ed. שלממה, corr. acc.). V. שְׁלֵמָה.

**שְׁלֵמָתָה**, v. preced.

**שְׁלֵמָה**, Tosef. Hull. I, 15 בשלממה, v. עֲלֵמָה II.

**שְׁלֵפָה** (b. h.; emp. שְׁלֵי, a. שְׁלֵה) 1) *to be lax, hang down, be loose, slip*. Denom. שְׁלֵפָה.—2) *to loosen, take off, pull,*

*draw a sword*. Lev. R. s. 34 הַשְׁלֵפָה Ar. (ed. רישומי) may he loosen (release), v. הַשְׁלֵי. Y. Kidd. I, 60<sup>c</sup> top (ref. to Ruth IV, 7) 'ש' which took the shoe off (the buyer or the seller)? Num. R. s. 14<sup>a</sup> נחה קְשָׁתוֹ ... בסמר a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX 'ש' הַשְׁלֵפָה הַדָּבָר וְכִי אִם if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

*Nif.* שְׁלֵפָה *to be loosened, drawn*. Gen. R. s. 93; Yalk. ib. 150 הַשְׁלֵפָה, v. הַשְׁלֵי.

*Hif.* הַשְׁלֵפָה *to pull, pluck the last growth*. Gen. R. s. 20; Yalk. ib. 32 ... שאדם הַשְׁלֵפָה שְׂדֵהוּ אֲבֵלָה וְכִי this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the after-math) &c., v. Pes. 118<sup>a</sup>.

**שְׁלֵפָה** ch. same, *to loosen, pull, draw*. Targ. Hos. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שְׁלֵה, ib.) ... 'ש' (להחזיר) he drew the rivers into his domain.—Part. pass. שְׁלֵפָה. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלֵפָה Hebraism, *pl.*, h. text הַשְׁלֵי).—V. שְׁלֵפָה II.—Yeb. 102<sup>b</sup> 'ש' הַיֵּהוּא הַשְׁלֵפָה וְהַלְצָה ... הַיֵּהוּא הַשְׁלֵפָה (Deut. XXV, 9) means taking off? Y. ib. XII, 13<sup>a</sup> top הַשְׁלֵפָה סִינִיָה and she took off his shoe. Sabb. 59<sup>b</sup> 'ש' וְכִי הִיא תִּשְׁלֵפָה she might take off (her jewelry) and show it. Ib. שְׁלֵפָה (Pa.). Ib. 82<sup>a</sup> 'ש' וְכִי וְלֹא תִשְׁלֵפָה וְכִי and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31<sup>a</sup> שְׁלֵפָה, v. שְׁלֵפָה. Erub. 11<sup>b</sup> 'ש' וְכִי וְכִי go and pull (the reeds) out, and throw them away; a. fr.—Trnsf. (emp. שְׁרִי, שְׁרִי) *to untie, annul*. Gitt. 33<sup>b</sup> 'ש' לְכִי שְׁלֵפָה ... לְכִי שְׁלֵפָה an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109<sup>b</sup> 'ש' הַשְׁלֵפָה הַשְׁלֵפָה הַשְׁלֵפָה the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 90<sup>a</sup>, a. e. שְׁלֵפָה הַשְׁלֵפָה, v. שְׁלֵפָה.—[Sabb. 98<sup>b</sup>; Yalk. Ex. 370, v. שְׁלֵפָה.]

*Pa.* שְׁלֵפָה same. Targ. O. Lev. XIV, 40 (h. text הַשְׁלֵי). Ib. 43 (some ed. *Pe.*).—Yeb. 102<sup>b</sup> (ref. to הַשְׁלֵפָה, Num. XXXI, 3) 'ש' וְכִי שְׁלֵפָה it means tearing away from home to war. M. Kat. 4<sup>b</sup>, v. קָלָה. Sabb. 59<sup>b</sup>, v. supra; a. e.

*Ithpa.* אִשְׁלֵפָה, *Ithpe.* אִשְׁלֵפָה *to be drawn; to be loosened, to slip*. Targ. Ez. XXI, 15 (h. text הַשְׁלֵפָה). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text יִסַּח); a. e.

**שְׁלֵפָה** m. (preced.) [*that which is pulled out*] *stubble field*. Tosef. B. Mets. IX, 29 'ש' לְכִי לְכִי לְכִי לְכִי it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl.* שְׁלֵפָה. Cant. R. to VI, 12 'ש' נִקְּטָה נִקְּטָה picked up (ears) among the stubbles.—Trnsf. constr. שְׁלֵפָה, 'ש' the end of a period. Yeb. 116<sup>b</sup> 'ש' קָצֵר הַשְׁלֵפָה הַשְׁלֵפָה it was towards the end of the wheat harvest. Sabb. 60<sup>a</sup> 'ש' הַשְׁלֵפָה הַשְׁלֵפָה (Ar. השמר; Ms. M. שלפי, corr. acc.; Ms. O. שלפי, v. Rabb. D. S. a. l. note) it was the end of the period of persecution; Cant. R. to II, 5 'ש' השמר.

**שְׁלֵפָתָהּ**, v. שְׁלֵפָתָהּ.

**שְׁלֵפָתָהּ**, v. next w.

**שְׁלֵפָתָהּ** f. (Shaf. of גִּישָׁה, with anorg. ל) [*a sac-*





all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 'אם היו בש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33<sup>b</sup>, v. שְׁלֹשָׁה.—c) developed to one third of the full growth, v. שְׁלֹשָׁה.—4) (apocop. of שְׁלֹשָׁה) to let down, v. שְׁלַח I.

*Hif. הִשְׁלַח* 1) to divide into three parts. Kidd. l. c., v. supra. B. Mets. 42<sup>a</sup> שליש וכו' a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. שְׁלַח) to deposit. Keth. VI, 7 מה שהשליח לבה... if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69<sup>b</sup>... הרשליח if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

*Hof. הוֹשְׁלַח* to be deposited, v. supra.  
*Nithpa. הִשְׁלַח* to have been at a thing for the third time. Num. R. s. 9, v. ברוך.

*שָׁלַשׁ*, *Pi. שְׁלַשׁ* II to let down, suspend, v. שְׁלַח I.

*שְׁלֹשָׁה* f., pl. שְׁלֹשָׁה.

*שְׁלֹשָׁה* m., *שְׁלֹשָׁה* f. (b. h.) three; constr. שְׁלֹשָׁה. Shebi. IX, 2, v. ארץ. Erub. 40<sup>b</sup>, a. fr. הגלים 'ש', v. קבל. Ib. 41<sup>b</sup> 'ש' אין הואין וכו' 'ש' דברין מעברין וכו' three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10<sup>a</sup>, a. fr. 'ש' three years old (in its third year). Y. Succ. I, end, 52<sup>c</sup> שְׁלֹשָׁה all three of them. Ex. R. s. 15<sup>27</sup> שְׁלֹשָׁה all three of us; a. v. fr.—Pl. שְׁלֹשִׁים thirty. R. Hash. l. c. יום 'ש' יום בן עשרים-four months and thirty days old. Nidd. 45<sup>a</sup> 'ש' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim*, thirty days of mourning observances for a deceased relative. M. Kat. 20<sup>a</sup> נהגה 'ש' the laws of mourning observances of seven days and of thirty days apply to it. Ib. עליו שבעה 'ש' he observed for him *shib'ah* and *sh'loshim*; a. fr.

*שְׁלַח* I m. (שְׁלַח I) letting down on a rope. Erub. 83<sup>b</sup> 'ש' וכוה בש' וכוה בש' if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25<sup>a</sup>; a. e.

*שְׁלַח* II m. (שְׁלַח II) forming chains, curls. Y. Shebi. IV, end, 35<sup>b</sup> 'ש' שְׁלַח וכו'.

*שְׁלַח* III m. (שְׁלַח III; v. שְׁלַח III) [*slimy substance*,] 1) slimy abdominal secretion. Gen. R. s. 51, beg. שהיא נמחה בצואה בש' הוא כמו the secretion which is dissolved in the excrements, v. שְׁלַח III.—2) snail, worm. R. Hash. 24<sup>b</sup> קטן 'ש' 'beneath' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Hull. II, 18; Hull. 40<sup>a</sup> 'ש' וכו' 'ש' if one kills an animal in the name of mountains... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67<sup>b</sup> לבה 'ש'.

'whatsoever' goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII השְׁלַח (pl.). Gen. R. s. 8; Lev. R. s. 14 קרנך 'ש' the worm has been created before thee (man); a. e.—Pl. שְׁלַח, 'ש', v. supra.

*שְׁלַח*, v. שְׁלַח.

*שְׁלַח* f. (שְׁלַח) three years old, in its third year. Par. I, 1, v. שְׁלַח.

*שְׁלַח* I, (apocop.) שְׁלַח I to let down. Y. Ber. IV, 7<sup>b</sup> top 'ש' היו שְׁלַח (ed. Lehm. שְׁלַח) they lowered for them (the besiegers) two basketfuls of gold &c.; once they let down &c.; Sot. 49<sup>b</sup>; Men. 64<sup>b</sup>; B. Kam. 82<sup>b</sup> שְׁלַח Sabb. I, 11 'ש' את הפסח את the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 'ש' אתן משלחין אתהן וכו' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (לו) ושלחו ושלחו they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121<sup>a</sup>) 'ש' איהו איהו איהו it happened at Asia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg; Y. ib. 15<sup>d</sup> top שְׁלַח (corr. acc.). Erub. 87<sup>a</sup> שְׁלַח 'ש' he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 שְׁלַח (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. וזרע R. Z. pulled it down; a. fr.—Part. pass. שְׁלַח hanging down. Men. 41<sup>b</sup> 'ש' רב רב רב v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. שְׁלַח ארבע (Men. l. c. sing.) hanging down four finger-breadths.

*שְׁלַח* II (cmp. שְׁלַח I) 1) to chain, couple. Tosef. Ber. VI (V), 6; Pes. 105<sup>b</sup> לאהרן וכו' and combines all of them (the benedictions) in the prayer after the meal. Y. Kidd. I, 61<sup>a</sup> bot.; Y. Sabb. I, 3<sup>a</sup> את יביל את 'ש' שְׁלַח... if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—Part. pass. שְׁלַח knotted. Num. R. s. 9<sup>7</sup> לוחל... שהיה... לוחל his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) to form chains, curls. Shebi. IV, 10 ההרובין בשְׁלַח (Ar. carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שְׁלַח II.

*שְׁלַח* I ch. same.

*Ithpalp. שְׁלַח* to be chained. Targ. Job XII, 17 (h. text שְׁלַח).

*שְׁלַח* II = h. שְׁלַח I, to let down. Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20<sup>b</sup> bot. הוה הוה he saw him let his clothes down a little, v. שְׁלַח.

and take them up a little; Y. Succ. V, 55<sup>e</sup> top, Num. R. s. 4, end מְשִׁילֶשֶׁל (corr. acc.).

*Ithpa.* אֶשְׁלֵשֶׁל *to let one's self down.* Y. Ter. VIII, 45<sup>d</sup> bot. דְּרֵוּיָא מִן שֵׁשֶׁלֶשֶׁל for it (the serpent) can let itself down (on the string).

שְׁלֵשֶׁל III (v. שְׁלֵשֶׁל III) *to relax, loosen the bowels.* Keth. 10<sup>b</sup>; Gitt. 70<sup>a</sup> מִן שְׁלֵשֶׁלֶשֶׁן they (dates) act as a laxative.

שְׁלֵשֶׁלֶת f. (שְׁלֵשֶׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65<sup>d</sup> I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 (הַיְוֵהוּסִין שֵׁשׁ וְהוֹסֵהוּ); ib. introd. שְׁלֵשֶׁת יוֹחֲסִין. Num. R. s. 97 וְהוֹסֵהוּ בָּאָה שֵׁשׁ thus the genealogical chain is continued. Ib. s. 4<sup>s</sup> Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שְׁלֵשֶׁלֶת אֲחֵרָה. Sabb. 89<sup>b</sup>, v. רָצָה I. Y. Keth. II, 26<sup>d</sup>; Y. Gitt. III, 45<sup>a</sup> top (among the appurtenances of a siege). Erub. 58<sup>a</sup>; a. fr.

שׁוֹשֵׁל, שׁוֹשֵׁלִי, שׁוֹשֵׁלֶתָּהּ ch. same. Targ. Job XII, 18 שׁוֹשֵׁלִי Ms. (ed. 'שׁוֹשֵׁל'). Targ. II Esth. I, 2 'שׁוֹשֵׁל'; a. e.—Keth. 27<sup>a</sup> וְשׁוֹשֵׁלִי וְשׁוֹשֵׁלֶתָּהּ they place around the town a chain and a dog &c. (to guard against surprise). Gitt. 68<sup>a</sup>, v. שְׁסָסָם. Ib. 56<sup>b</sup> וְשׁוֹשֵׁלִי grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl.* שְׁלֵשֶׁלֶתָּהּ. Targ. I Kings VI, 21 (ed. Lag. שְׁלֵשֶׁלֶתָּהּ). Targ. Ez. VII, 23 שְׁלֵשֶׁלֶתָּהּ (ed. Lag. 'שׁוֹשֵׁלֶתָּהּ'). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שְׁלֵשֶׁלֶתָּהּ, corr. acc.). Targ. Ps. CXVIII, 27 שְׁלֵשֶׁלֶתָּהּ ed. Wil. (ed. Lag. שׁוֹשֵׁלֶתָּהּ). Ib. CVII, 14 שְׁלֵשֶׁלֶתָּהּ (Ms. 'שׁוֹשֵׁלֶתָּהּ'). Targ. II Esth. I, 2, end שְׁלֵשֶׁלֶתָּהּ (some ed. שְׁלֵשֶׁלֶתָּהּ); a. fr.

שְׁלֵשֶׁלֶתָּהּ, v. שְׁלֵשֶׁלֶתָּהּ.

שְׁלֵשֶׁלֶתָּהּ, v. שְׁלֵשֶׁלֶתָּהּ.

שֵׁם (b. h.) *there, thither.* Macc. II, 7 אֵינִי יוֹצֵא מִשָּׁם אֵינִי יוֹצֵא he dare not go away from there (the city of refuge) all his life time; שֵׁם הָיָה דִירָתוֹ שֵׁם וְשֵׁם there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4<sup>a</sup> אִם אֵינִי שָׁם כְּהֵן שֵׁם כְּהֵן Ber. V, 4 אִם אֵינִי שָׁם כְּהֵן if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שְׁמָהּ, v. רָצָה.—*thither.* Ex. R. s. 18; a. fr.

שֵׁם I (b. h.) pr. n. m. *Shem, son of Noah.* Meg. 9<sup>b</sup> (ref. to Gen. IX, 27) בְּאֵהֱלֵי שֵׁם... דְּבִרְיוֹ let the speech of Japheth (Greek) dwell in the tents of Shem; v. רְפִיחָה. Gen. R. s. 63, v. נִקְרָה I. Snh. 69<sup>b</sup>. Ex. R. s. 18 the Lord said, I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שֵׁם II m. (b. h.; v. שֵׁם a. שֵׁם) *mark, name, title, nature, denomination.* Pes. III, 3 לֹא תִקְרָא לָהּ שֵׁם וְשֵׁם she must not name it (declare it to be Hallah) until it is baked. Ter. III, 5 אִם אֵינִי שָׁם קָרָה... קָרָה שֵׁם if one says, the priest's portion of this pile is in it..., he has named it (designated it

as T'runnah). Gen. R. s. 25 (ref. to Gen. V, 29) הוּא הַשֵּׁם הוּא 'the name (נִרָה) and the interpretation (יְרֻחֲמִנִי) do not correspond; it ought to be either &c. Ber. II, 8 הַשֵּׁם... לְיִצְחָק, v. קָשָׁל. Macc. I, 2 לֹא הַשֵּׁם הַחֲבִיבִיאוֹ הַשֵּׁם הַחֲבִיבִיאוֹ the title (the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 מִשֵּׁם אֲחֵרִי sacrificial birds of the same denomination (intended for the same class of cases), opp. מִשֵּׁם שְׂמוּחָה of different denominations. Sabb. XII, 3 מִשֵּׁם אֲחֵרִי two letters of the alphabet of the same name (אָא, בָּב &c.), opp. מִשֵּׁם שְׂמוּחָה two different letters (אָב &c.). Ib. שֵׁם קָטָן מִשֵּׁם גָּדוֹל וְשֵׁם a small name or word as a part (or abbreviation) of a larger one, as שֵׁם as a part of שְׂמוּחָה, opp. שְׂמוּחָה. Ib. 103<sup>b</sup> שְׁתֵּי שְׂמוּחָה שְׂמוּחָה שְׂמוּחָה two identical letters which represent a word, (as שֵׁשׁ, which may stand for שֵׁשׁ or שֵׁשׁ) &c. Shebu. 3<sup>b</sup>, a. fr. לֹא מִן הַשֵּׁם הוּא זֶה וְשֵׁם this comes not under this title (this is not the real reason), but it is because &c. Ker. III, 4 אֵינִי מִן הַשֵּׁם הַזֶּה the offence is not of the same class. Macc. 4<sup>b</sup>, a. fr. (עַל הַבִּירּוּ) מִיּוֹצֵא שֵׁם רַע who spreads an evil report about his neighbor (injures his reputation). Ber. 17<sup>a</sup> גָּדַל בְּשֵׁם טוֹב וְשֵׁם who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. הַשֵּׁם אוֹ שֵׁם *the Divine Name, the Tetragrammaton*, contradist. to בִּינּוּי attribute; in gen. *the Lord.* Snh. VII, 5 שִׁפְרַשׁ הַשֵּׁם... הַמְבַרְכֵּה the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בְּשֵׁם... הַמְבַרְכֵּל he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56<sup>a</sup> בְּכִיּוּרֵי הַשֵּׁם בְּכִיּוּרֵי הַשֵּׁם if he curses God by using a divine attribute. Ib. שֵׁם בְּשֵׁם he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 אֲנִי אֵלֶּי אֵלֶּי אֵלֶּי I pray, O Lord (pronouncing the Tetragrammaton). Ib. שְׂמוּחָה שְׂמוּחָה when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 לְשֵׁם... אַחַד on one of the lots was written 'unto the Lord'; שֵׁם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שְׂמוּחָה.—Esp. uses: שֵׁם שֵׁם *the same as, as well as.* Ber. IX, 5 כֹּהֵן חַיִּיב אָדָם... כֹּהֵן שֵׁם אֵלֶּי אֵלֶּי a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62<sup>a</sup> כֹּהֵן שֵׁם שֵׁם שֵׁם as well as the dead are called to account &c., v. סָפְדָן. Sot. V, 1 כֹּהֵן שֵׁם... כֹּהֵן שֵׁם as the waters test her, so do they test him. Ib. כֹּהֵן שֵׁם שֵׁם, v. פָּעַל; a. v. fr.—שֵׁם שֵׁם *in the name of, in behalf of.* Meg. 15<sup>a</sup> כֹּהֵן שֵׁם... כֹּהֵן שֵׁם he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מִשְׁמֵי in his own name (as his individual opinion). Y. Taan. I, 64<sup>a</sup> שֵׁם... שֵׁם the rule follows the opinion of..., who said in behalf of &c.; a. v. fr.—שֵׁם שֵׁם *for the purpose of, for the sake of, as; with reference to.* Gitt. 24<sup>b</sup> כֹּהֵן שֵׁם לָהּ לְשֵׁםָּהּ that text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47<sup>b</sup>, v. שֵׁם II.—Snh. 99<sup>b</sup> הַמְבַרְכֵּה הַתּוֹרָה לְשֵׁמָּהּ who studies the Law for its own sake (for no selfish ends). Pes. 50<sup>b</sup> יִסְמַךְ לְשֵׁםָּהּ by all means let a man engage in the study of the Law and in good deeds, even



יה' Doeg was cut off from this and from the other world; (Tanh. M'tsor'a 2 נשחרש).—2) to apostatize. Y. Git. VI, beg. 48<sup>c</sup>. Y. Hor. I, 45<sup>d</sup> bot. Y. Succ. V, end, 53<sup>a</sup> ... מירימ ... מינתקתה יה' Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28<sup>d</sup>; Bab. ib. 56<sup>b</sup> Ms. M. (ed. שהיורה היה).

שָׁמַד ch. same.

Pa. שָׁמַד to force to apostasy. Y. Shebi. IV, 35<sup>a</sup> bot. לא שָׁמַד he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21<sup>b</sup> top משמדהוהו (corr. acc.). Ib. לא אהמון מינתקתהוהו יה' he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l. c. מינתקתהוהו יה'.

Ilhpa. שָׁמַד to renounce one's religion, apostatize. Targ. O. Ex. XII, 43 (h. text נכר יה').—Kidd. 72<sup>a</sup> שמהיניהוהו ... R. A. excommunicated them, and they renounced Judaism.

שָׁמַד m. (preced.) [attempt at destruction,] religious persecution.

Tosef. Ab. Zar. V (VI), 6 שעה ... שמהוהו altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45<sup>a</sup> top; Bab. ib. 54<sup>a</sup> Ms. M. (ed. בשעה בהגזירה). Tosef. Sabb. XV (XVI), 17 במה דברים אמורים (הגזירה). Tosef. Sabb. XV (XVI), 17 במה דברים אמורים (הגזירה) שמהוהו יה' אבל בשעה שיה' יה' this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74<sup>a</sup> Ms. M. (ed. גזירה המלכות). Cant. R. to II, 5 שלפי הש' v. שָׁמַד; Sabb. 60<sup>a</sup> Ms. M. (ed. הגזירה); a. fr.—Pl. שָׁמַד. Gen. R. s. 67 (ref. to Gen. XXVII, 40) את ראיהו ... גזיר עליו יה' when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 גזיר עלינו יה' גזיר עלינו יה' for they decreed many persecutions over us in her (Rome's) days; a. e.

שָׁמַד ch. same. Hull. 101<sup>b</sup> יה' הוא דהיה יה' Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 היה נסתתין ... ביהויה דש' were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, s. Y. Hag. II, 77<sup>b</sup> top שמהוהו יה' a. e.

שָׁמַד pr. n. (preced.) Sh'madon, name of a demon. Gen. R. s. 86 יה' שדה (not שמה; Ar. אשמדון; cmp. אשמדון); Yalk. ib. 81.

שָׁמַד v. שָׁמַד. שָׁמַד f. (b. h.; שָׁמַד desolation. M. Kat. 17<sup>a</sup> Ms. M., v. שָׁמַד. שָׁמַד v. שָׁמַד. שָׁמַד (b. h.) Samuel, 1) S. the prophet. Ber. 10<sup>b</sup> יה' as Samuel the Ramathite (who declined all

offers of hospitality). Naz. 5<sup>a</sup>. Sabb. 55<sup>b</sup> sq. בני האומר בני יה' whoever says that the sons of S. sinned, errs. Gen. R. s. 85 בבית דינו של יה' in Samuel's court of justice; a. fr.—2) ש. the Little, a Tannai. Ber. 28<sup>b</sup> עמר יה' Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מין III). Y. Hor. III, end, 48<sup>c</sup>; Y. Sot. IX, 24<sup>b</sup>. Snh. 11<sup>a</sup>. Ab. IV, 19; a. e.—3) Samuel, the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43<sup>b</sup> (surnamed Shakud); Y. ib. IV, 28<sup>b</sup> bot. (Shoked). Y. Taan. IV, 68<sup>a</sup> ש' ואילין יה' S. and those of the house of Shila &c. B. Mets. 85<sup>b</sup>, v. גרהינא. R. Hash. 20<sup>b</sup>. Snh. 17<sup>b</sup>; Shebu. 47<sup>a</sup>, v. רב II. Sabb. 53<sup>a</sup>, v. אריון; a. v. fr.—4) name of several Amoraim. Y. Snh. II, 20<sup>b</sup> top ש' הוקן. Sot. 10<sup>b</sup> ש' סבא.—Y. Kil. II, 28<sup>a</sup>; ib. IV, 29<sup>c</sup>; a. fr.—S. bar Nahmani or Nahman. Y. Ter. VIII, end, 46<sup>c</sup>. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63<sup>d</sup> bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125<sup>a</sup>, sq.

שְׁמוּנָא v. אשְׁמוּנָא.

שְׁמוּנָא v. שְׁמוּנָא.

שְׁמוּנָא m. (שְׁמַנָּה) nimble, long and thin. Tosef. Bekh. V, 1; Bekh. 43<sup>b</sup> ציאר שְׁמוּנָא one whose neck is sunk (very short), or shamuf, expl. דארין וש' long and nimble.

שְׁמוּנָא ch. same.—Pl. שְׁמוּנָא. Keth. 60<sup>b</sup> יהויה בני יה' will have children with long necks.

שְׁמוּנָא m. (preced.) long stretched, name of a species of locusts. Targ. I Kings VIII, 37 (ed. Wil. שְׁמוּנָא; h. text חסיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שְׁמוּנָא, read with ed. Lag. שְׁמַנָּה; v. Kimhi a. l.]

שְׁמוּנָא Y. Or. I, 61<sup>a</sup> bot., v. שְׁמָא.

שְׁמוּנָא v. שְׁמוּנָא.

שְׁמוּנָא v. שְׁמוּנָא.

שְׁמוּנָא (b. h.) pr. n. m. Shammua, father of R. Eleazar. Yeb. 62<sup>b</sup>. Erub. 53<sup>a</sup>; a. fr.

שְׁמוּנָא m. (שְׁמַנָּה) = שְׁמַנָּה, sense, understanding. Y. Snh. X, 29<sup>b</sup> bot. (ref. to Ps. LX, 9) מנשה בשְׁמוּנָא Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. במשמנו). Y. Yoma II, end, 40<sup>a</sup> כל ששמונו מרובה ושמונו יה' wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5<sup>b</sup> quotes (שמשמנו).

שְׁמוּנָא v. שְׁמוּנָא, a. שְׁמָא ch.

שְׁמוּנָא m. (שְׁמַנָּה) 1) listening, attentive. Targ. Prov. XXI, 28 (some ed. שְׁמוּנָא).—2) one that surrenders himself to the enemy, deserter.—Pl. שְׁמוּנָא. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimhi (ed. שְׁמוּנָא; h. text הנפלים).—3) reporter of a tradition.—Pl. שְׁמוּנָא. Y. Ber. V, 9<sup>b</sup> bot.

is not because you are two reporters (is this the adopted law), but because of &c.

שְׂמוּעָה, v. preced.

שְׂמוּעָה f. (b. h.; שְׂמַע) 1) report, news. R. Hash. 3<sup>a</sup> (ref. to Num. XXI, 1) שְׂמוּעָה בַּיּוֹם what was the report he heard? He heard that Aaron was dead. Ib. 18<sup>b</sup> שְׂמוּעָה בַּיּוֹם (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עָשׂוּ שְׂמוּעָה they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62<sup>a</sup> שְׂמוּעָה הַמְקֻרָשׁ the news of the destruction of the Temple. M. Kat. 20<sup>b</sup>, a. fr. שְׂמוּעָה הַמְקֻרָשׁ the news of the death of a relative received after thirty days from the time of death; שְׂמוּעָה קְרוּבָה news received within thirty days. Snh. 110<sup>a</sup>; a. fr.—Pl. שְׂמוּעָה Ber. IX, 2, v. שְׂמוּעָה. M. Kat. 26<sup>a</sup> שְׂמוּעָה הַרְשִׁי' bad news; a. v. fr.—2) tradition, traditional decision, legal discussion (הַלְבָּרָה). Ib. 23<sup>a</sup> אֵין אֵימָרִים שְׂמוּעָה וְהִגְדָה וְכִי you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88<sup>a</sup> הִיא אֹמֵר כִּפִּי הִיא if he says, I gave my decision on the basis of a tradition; opp. הִיא הִיא כִּי הִיא בְעִינִי it is my own opinion. Eduy. V, 7 אֵין עֲבָדְתִּי בְשְׂמוּעָתִי I stood by my tradition, and they by theirs. Erub. 64<sup>a</sup> הִיא אֹמֵר שְׂמוּעָה וְכִי he who says, this traditional decision is good, the other is not &c. Men. 18<sup>a</sup> כִּימָרִים אֵין שְׂמוּעָה אֵין שְׂמוּעָה it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שְׂמוּעָה (corr. acc.); a. fr.—Pl. as ab. Hag. 14<sup>a</sup> גִּבּוֹר בְּכָל שְׂמוּעָה 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׂמוּעָה in Chald. dict., v. next w.]

שְׂמוּעָה ch. same, 1) hearing. Targ. Y. II Deut. XXXII, 1, v. שְׂמוּעָה.—2) report, news. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׂמוּעָה) tradition, traditional decision, law. Y. Succ. I, 52<sup>b</sup> עָבִיד ... חַיִּים רַחֲמֵי הַיָּהוָה ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53<sup>c</sup> top אֵין אֵין מְחַיִּים וְכִי we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17<sup>d</sup> top וְכִי הִיא הִיא הִיא הִיא the traditional law is this: he that &c. Y. Gitt. IX, beg. 50<sup>a</sup> רֹבָא מְחַיִּים שְׂמוּעָה the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58<sup>b</sup> top הִיא הִיא הִיא הִיא the authority for that tradition; (Y. Snh. I, 18<sup>c</sup> bot. וְשְׂמוּעָה); a. fr.—Pl. שְׂמוּעָה, שְׂמוּעָה. Targ. Cant. V, 10 שְׂמוּעָה הַחַיִּים ed. Lag. (ed. Vien. שְׂמוּעָה).—Y. Ter. VIII, 45<sup>d</sup> top בְּכָל שְׂמוּעָה=בְּכָל שְׂמוּעָה, v. preced.

שְׂמוּעָה, v. שְׂמוּעָה.

שְׂמוּעָה, v. שְׂמוּעָה II.

שְׂמוּעָה, v. sub שְׂמוּעָה.

שְׂמוּעָה m. (v. שְׂמוּעָה) one that is under the ban and cannot be quoted as an authority. Nidd. 7<sup>b</sup> דִּרְ אֵלִיעֶזֶר שְׂמוּעָה ... דִּרְ אֵלִיעֶזֶר שְׂמוּעָה why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130<sup>b</sup> שְׂמוּעָה דִּרְ אֵלִיעֶזֶר first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60<sup>c</sup> top הִיא לֹא שְׂמוּעָה לִיעֶזֶר but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43<sup>c</sup> bot.

שְׂמוּעָה, v. שְׂמוּעָה.

שְׂמוּעָה, v. שְׂמוּעָה.

שְׂמוּעָה (b. h.) to be merry, rejoice. Meg. 13<sup>b</sup> שְׂמוּעָה רַחֲמֵי ... וְשְׂמוּעָה he rejoiced exceedingly. M. Kat. 18<sup>b</sup> וְשְׂמוּעָה he saw others do wrong and rejoiced over it; a. fr.

שְׂמוּעָה to make glad, cheer. B. Bath. 10<sup>b</sup> שְׂמוּעָה אֵין אֵין מְחַיִּים Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6<sup>b</sup> אֵין אֵין אֵין אֵין אֵין as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34<sup>b</sup>. Pes. 109<sup>a</sup> אֵין אֵין אֵין אֵין man is bound to gladden his children and the members of his household on the festival; שְׂמוּעָה מְחַיִּים מְחַיִּים מְחַיִּים wherewith should he gladden them? Keth. 8<sup>a</sup> (in marriage benedictions) שְׂמוּעָה זִיוֹן בְּכִנְיָהּ who gladdens Zion through (restoring to her) her children; שְׂמוּעָה חַיִּים מְחַיִּים who gladdens bridegroom and bride; וְכִי שְׂמוּעָה who gladdens the bridegroom with the bride; שְׂמוּעָה מְחַיִּים mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

שְׂמוּעָה m. (b. h.; preced.) bright, joyful, joyous. Kidd. 66<sup>a</sup> שְׂמוּעָה הִיא הִיא הִיא he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5<sup>a</sup>, v. שְׂמוּעָה. Ib. 9<sup>b</sup> אֵין אֵין אֵין he is a great man and glad when he can do good. Meg. 10<sup>b</sup> אֵין אֵין אֵין אֵין the Lord does not rejoice over the downfall of the wicked; a. v. fr.—Pl. שְׂמוּעָה שְׂמוּעָה שְׂמוּעָה Sabb. 145<sup>b</sup>, v. שְׂמוּעָה. Yoma 21<sup>b</sup> עֲנִיִּים שְׂמוּעָה ... the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147<sup>a</sup>. Cant. R. to I, 10; Y. Hag. II, 77<sup>b</sup> bot. שְׂמוּעָה שְׂמוּעָה and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—Fem. שְׂמוּעָה, שְׂמוּעָה. Pesik. R. s. 20 שְׂמוּעָה אֵין אֵין אֵין ... when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—Pl. שְׂמוּעָה, שְׂמוּעָה. Ib. s. 21 שְׂמוּעָה בְּכִנְיָהּ with a cheerful countenance; a. e.

שְׂמוּעָה f. (b. h.; preced.) joy, rejoicing, festive occasion. Keth. 8<sup>a</sup> (in Chald. dict.) הִיא בְּכִנְיָהּ הִיא it is merely an extension of the wedding joy (not a new festive occasion). Ib. בְּכִנְיָהּ שְׂמוּעָה בְּכִנְיָהּ he says thé benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16<sup>d</sup> bot. שְׂמוּעָה וְכִי the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8<sup>b</sup> שְׂמוּעָה, v. שְׂמוּעָה I; a. fr.—Esp. שְׂמוּעָה יוֹם מְחַיִּים, or שְׂמוּעָה the rejoicing on the festival (Deut. XVI, 11; 14). R. Hash. 6<sup>b</sup> שְׂמוּעָה אֵין she (woman) is included in the commandment to





שְׂמֵנוֹת, v. שְׂמֵנוֹת.

שְׂמוֹנֶה m., שְׂמוֹנֶה f. (b. h.; שְׂמֵנָה eighth; one eighth. Sifra Sh'mini, Milluim, beg. לַמִּנְיָן ש' the eighth day in the order of counting (from the initiation of the priests); ש' the eighth day of the month. Y. Sabb. VIII, 11<sup>a</sup> bot.; Y. Pes. X, 37<sup>c</sup> bot. שְׂמֵינָה half an eighth (of a Log); a. v. fr.—Esp. שְׂמֵינִי, or של חג the eighth day of the Succoth festival. Succ. 47<sup>a</sup> זמן איברים וזמן ש' של חג we recite the benediction for the entrance of a festival (זָמַן) on the eighth day &c. Ib., a. fr. ש' רגל ש' the eighth day is a festival for itself; a. fr.—Pl. fem. שְׂמֵנוֹת. Yalk. Esth. 1048 ש' ארבעים (not שמצות) forty eighths (of a Kab), v. תִּזְכֶּן.

שְׂמוֹנֶה, v. שְׂמֵנֶה I.

שְׂמוֹנֶה m., pl. שְׂמוֹנֶה, v. שְׂמוֹנֶה.

שְׂמוֹנֶה f.=next w. Targ. Y. I Deut. XXXII, 1 ירהב ש' ascribed hearing to &c. (Y. II שְׂמוֹנֶה).

שְׂמוֹנֶה f. (שְׂמֵנֶה) hearing, listening. R. Hash. 25<sup>b</sup> לֹא שְׂמוֹנֶה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8<sup>c</sup> bot. ש' קול אחר שְׂמוֹנֶה בך קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. לך בחר שְׂמוֹנֶה בך קול let us be guided by what we shall hear. Cant. R. to II, 3 הקרימו אמונה לש' the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); עשויה לש'... בסיני at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 48<sup>a</sup>, Gitt. 7<sup>a</sup> לנשמע ש'). Nidd. 31<sup>a</sup> שְׂמוֹנֶה האוֹן the faculty of hearing; a. fr.

שְׂמוֹרֶה m. (b. h.; שְׂמוֹר, cmp. שְׂמוֹר) [pointed,] thorn; flint, diamond; (in legend) shamir, a worm that cuts stones with its glance. Sot. IX, 12 בטל הש'... במחרב with the destruction of the Temple the shamir ceased to exist. Ib. 48<sup>b</sup>; Tosef. ib. XV, 1; Y. ib. IX, 24<sup>b</sup>; a. e.

שְׂמוֹרֶה, שְׂמוֹרֶה ch. same, 1) flint. Targ. Y. II Deut. XXXII, 13 (חלמיש). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) diamond; shamir. Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68<sup>a</sup> ראייתה ש' ראייתה וכן there is the shamir which Moses used for the jewels of the Ephod. Ib. b. ש'... בנינא I want to build the Temple, and want the shamir; a. e.

שְׂמוֹרֶה I f. (שְׂמוֹר) watching, guarding. Y. Maasr. II, 49<sup>d</sup> bot. ש' הצר בית ש' a well-guarded court (= הצר) is not in need of special guard (against dangers). B. Mets. 42<sup>b</sup>; Pes. 31<sup>b</sup>, v. שְׂמוֹרֶה. B. Kam. I, 1 שְׂמוֹרֶה עליך thou art bound to guard them. Ib. 2 שְׂמוֹרֶה עליך a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 44 פקודה רש' trust (the root פָּקַד) is used in the sense of guarding

(taking charge). Ex. R. s. 25, end על שמירה יום וכן the son of David comes as a reward for the observance of one Sabbath day; a. fr.—Pl. שְׂמוֹרֶה. Yalk. Ps. 816 (ref. to שמירה, Ps. LXXVII, 5) כל שְׂמוֹרֶה בלילה כל all my watchings (waiting for help) are held by night; Midr. Till. to Ps. I. c. שמירה (ed. Bub. מידות, corr. acc.).

שְׂמוֹרֶה II pr. n. f. Sh'mirah, wife of Nebuchadnezzar. Lev. R. s. 19, end שמה ש' רב הוּנָה אמר ש' Rab H. says, her name was Sh'mirah; R. A. says, שְׂמוֹרֶה שמה her name was Sh'mirah; the Rabbis say שמה שמה her name was Sh'mira'am. Yalk. Jer. 309 ש' אשתו וכן (some ed. שְׂמוֹרֶה) until they came to Sh., the wife &c.; Tanh. Vayikra 6 שְׂמוֹרֶה.

שְׂמוֹרֶה, Y. Dem. I, 21<sup>d</sup> top, v. שְׂמוֹרֶה.

שְׂמוֹרֶה, Y. Keth. II, 26<sup>c</sup> bot., v. שְׂמוֹרֶה.

שְׂמוֹרֶה, שְׂמוֹרֶה, שְׂמוֹרֶה, v. שְׂמוֹרֶה II.

שְׂמוֹרֶה, v. שְׂמוֹרֶה.

שְׂמוֹרֶה m. (שְׂמוֹרֶה) excommunicated, accursed.—Pl. שְׂמוֹרֶה. Targ. Y. Deut. VII, 26. Ib. שְׂמוֹרֶה, v. שְׂמוֹרֶה.

שְׂמוֹנֶה m. (cmp. שְׂמוֹ III) onion. Keth. 60<sup>b</sup> Ar. (ed. כמכא; Alf. שמני).—Pl. שְׂמוֹנֶה. Sabb. 110<sup>b</sup> top פרסאי ש' Persian (large) onions. Arakh. 19<sup>a</sup> ש' וכן where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquit himself of his vow even with onions. Kidd. 52<sup>b</sup>, v. מוֹנֶה. Shn. 109<sup>b</sup>.

שְׂמוֹלֶה, Y. Kidd. I, 61<sup>d</sup> top, v. שְׂמוֹלֶה.

שְׂמוֹלֶה, שְׂמוֹלֶה (b. h. שְׂמוֹלֶה) pr. n. m. Samlai, name of several Amoraim. [Tradit. pronunc. Simlai.] Y. Sabb. I, 3<sup>d</sup>; Y. Ab. Zar. II, 41<sup>d</sup> bot. ש' הרומי; Bab. ib. 36<sup>a</sup> ש' ליראה; ib. 37<sup>a</sup> (attendant of R. Judah han-Nasi). Pes. 62<sup>b</sup>. Ib. 121<sup>b</sup>. Y. Shek. IV, 48<sup>a</sup> top.—B. Bath. 111<sup>a</sup> (Ms. H. שְׂמוֹלֶה). Y. Meg. I, 72<sup>c</sup> bot.; Y. Taan. II, 65<sup>d</sup> bot. שְׂמוֹלֶה; Koh. R. to III, 14, v. שְׂמוֹלֶה 3; a. fr.—V. Fr. M'bo, p. 127<sup>a</sup>.

שְׂמוֹלֶה f. (b. h.) sheet, cover, garment. B. Mets. II, 5 (27<sup>a</sup>) (ref. to שְׂמוֹלֶה, Ex. XXII, 8) וכן היה בכלל וכן the case of the garment would have been included (as שְׂמוֹלֶה), and why is it specified? מה ש' מיוחדת וכן the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. שְׂמוֹרֶה; Sifre Deut. 237. Keth. 46<sup>a</sup> (ref. to Deut. XXII, 17), v. שְׂמוֹרֶה. Ib. ש' מכש' מרשו מה ששם. Ib. שְׂמוֹלֶה they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הזאת שמה מה זה is this sheet (curtain) made of?; Yalk. ib. 672 זן הש' Hag. 14<sup>a</sup> (ref. to Is. III, 6) [read:] מתכסין בהם כש' ישקן... דברים (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection; differ. in Rashi) are in thy possession; Sabb. 119<sup>b</sup>; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שְׂמוֹלֶה, read: שְׂמוֹלֶה, v. שְׂמוֹלֶה.]—V. שְׂמוֹלֶה.





manufactured by gentiles; Ab. Zar. 36<sup>a</sup>. Ib. רב יהודה ש' רב as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83<sup>b</sup>; Hull. 91<sup>a</sup>; 92<sup>b</sup> שָׁמֵן the fat surrounding the nervus ischiadicus, v. שָׁמֵן; a. fr.—ש' מִן מחרירין בכל 2, Pl. שָׁמֵן, שָׁמֵן. Sabb. II, 2 allow all kinds of oil to be used for Sabbath lights. Ib. 23<sup>a</sup> הש' יפין יב' כל oils are good for ink, but olive oil is the best. Y. Bicc. I, 64<sup>b</sup> top; a. fr.

שָׁמֵן pr. n. m. *Shimmon*, v. שָׁמֵן.

שָׁמֵן, שָׁמֵן c. (v. שָׁמֵן II) *fat, rich*. Targ. Y. II Gen. XLIX, 20 (ed. Vien. שָׁמֵן); a. e.—Lam. R. to III, 20, v. שָׁמֵן II. B. Bath. 22<sup>a</sup> ש' בשרא fat meat; a. fr.—Pl. שָׁמֵן, שָׁמֵן. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. I. c. Targ. Y. I, II Deut. XXXII, 14, v. שָׁמֵן. Targ. I Sam. XV, 9 (ed. Wil. שָׁמֵן); a. fr.—Targ. Gen. IV, 4 (משָׁמֵן); ed. Berl. (ed. Vien. שָׁמֵן; ed. Lsb. שָׁמֵן).—Gen. R. s. 22 (interpret. מחרירין, Gen. IV, 4) כן שָׁמֵן from the fat among them; Yalk. ib. 35; Y. Meg. I, 72<sup>b</sup> bot. שָׁמֵן; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to שמני, Gen. XXVII, 39) מן כן ש' דרעא of the fat (the rulers or the rich men) of the land. Ib. [read:] דברא ארעא שמינא wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

שָׁמֵן, v. שָׁמֵן II.

שָׁמֵן f., שָׁמֵן m., שָׁמֵן (b. h.) *eight*. Kidd. 30<sup>a</sup>, v. פסוק. Men. 30<sup>a</sup> פסוקים שבתורה ש' the last eight verses of the Pentateuch. Yoma VII, 5 ב' כלים ו' ב' the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמנה, Gen. XLIX, 20) ש' שהיא ממיד בברי ש' he (Asher) raises those who wear eight garments (marrying his dowried daughters into priestly families); a. v. fr.—ש' עשרה 18 *eighteen*. Lam. R. introd. (R. Josh. 2) ש' שנה היה ב' ו' for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. ש' עשרה (with or sub. ברכות; abbrev. ש"ע) *the eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 ש"ע ו' . . . בכל יום on every ordinary day one must recite the eighteen benedictions &c.; י"ע מ' an abstract of the eighteen &c. Tosef. ib. III, 25 ש"ע . . . כנגד ש' ה' הזכרות ו' correspond to the eighteen invocations of the Divine Name in *habru* &c. (Ps. XXIX); Ber. 28<sup>b</sup>. Ib.; Meg. 17<sup>b</sup> ש' ו' הסריר ש"ע ו' כפר. Ab. V, 21, v. חפשה; a. fr.—Pl. שָׁמֵן, שָׁמֵן. Kidd. I. c. Ab. I. c. ש' בן ש' at the age of eighty years; a. fr.

שָׁמֵן f. (שָׁמֵן) *fatty, oily substance*. Y. Meg. I, 71<sup>a</sup> ש' ברי להעביר ש' יב' in order to remove the fat from it (the knife); Y. Bets. III, end, 62<sup>b</sup> שרינו (corr. acc.); Bab. ib. 28<sup>a</sup> ש' בשיש בתן ש' when there is fat in them. Hull. 111<sup>a</sup> top Rashi, v. next w.; a. e.

שָׁמֵן ch. same, *fat*. Targ. Y. Gen. XLV, 18.—Hull. 111<sup>a</sup> top ש' משיש on account of the fat (in the liver which is communicated to the substance boiled with it).

שָׁמֵן *my name*, v. שָׁמֵן. Hull. 51<sup>a</sup> (v. Rabb. D. S. a. l. note 3).

שָׁמֵן, v. שָׁמֵן.

שָׁמֵן or שָׁמֵן, pl. of שָׁמֵן I.

שָׁמֵן m. pl. (שָׁמֵן) *fat animals*. Targ. O. Gen. IV, 4 ed. Lsb., v. שָׁמֵן.

שָׁמֵן (b. h.) [to be still,] *to hear, listen, obey; to understand*. R. Hash. IV, 2 ושומעת ו' . . . כל עיר every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21<sup>b</sup> . . . ש' שומע עד ש' שומע from the mouth of the court *m'uddash* (v. קרש). Snh. 90<sup>a</sup> ש' שומע לו' listen to him (obey the prophet's command); לו' אל השומע לו' listen not to him. Keth. 5<sup>b</sup> אם ישמע ו' if a man hears an improper word &c., v. שָׁמֵן II. Ber. 13<sup>a</sup> the text (Deut. VI, 4) says 'hear' (or 'understand'), בכל לשון שאתא שומע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 אם ש' ו' קול שומע if he heard the sound of a Shofar; ש' שומע לו' ש' שומע עד ש' שומע עד ש' שומע (he is not guilty) until he has really heard it; a. v. fr.

Hif. שומע 1) *to cause to hear; to announce*. Ber. I. c. ו' ש' שומע לו' ש' שומע let thy ears hear what thou utterest &c. Ib. ש' לא ה' לא ש' if he read the Sh'm'a inaudibly to himself. R. Hash. 28<sup>b</sup> ש' שומע שומע ש' שומע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 ש' שומע ו' על השקלים ו' (Y. ed. שָׁמֵן, Pi.) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (עצמו) *to show one's self obedient, be persuaded, surrender*, v. Nif.

Pi. שומע 1) *to announce*, v. supra. Y. Shek. I, beg. 45<sup>c</sup>; Y. Meg. I, 71<sup>a</sup>.—2) *to assemble* for mourning services, *invite*. Snh. 47<sup>a</sup> ש' שומע עליו ו' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

Nif. שומע 1) *to be heard; to be listened to, be obeyed*. Ber. 6<sup>a</sup> ש' שומע ו' ש' שומע ו' man's prayer is heard only in the house of prayer. Y. ib. V, end, 9<sup>b</sup> ש' שומע ש' שומע that his prayer will be heard (his petition is granted). Erub. 18<sup>b</sup> ש' שומע ו' כל בית ש' שומע ו' a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65<sup>b</sup> ש' שומע ו' רבר הנשמע ו' as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority; (of woman) to surrender*. R. Hash. 25<sup>b</sup> ש' שומע ו' ש' שומע ו' ש' שומע ו' blessed the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82<sup>a</sup> ש' שומע ו' (ed.



XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמֵרָה, שְׁמֵרָה). Targ. Josh. VI, 27 שְׁמֵרָה (some ed. שְׁמֵרָה); a. e.

**שְׁמֵרָא** m. (preced. wds.) *servant, attendant*, esp. the *disciple ministering to the master*. Ber. 62<sup>a</sup> לְשֵׁמֵרָא ... א"ל R. Z. said to his attendant; R. Hash. 33<sup>b</sup>. Pes. 105<sup>b</sup> ה' בְּדַעְתָּהּ וּב' my attendant did it of his own accord; a. fr.

**שִׁמְעוֹן** (b. h.) pr. n. m. *Simeon, Simon*, 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שִׁמְעוֹן שִׁימָה וּב' Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 27 פְּנֵהָ ש' the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13<sup>19</sup> ש' נְשִׂיאָה the prince of the tribe of S.; a. fr.—2) *Simon the Just*, a high priest. Yoma 69<sup>a</sup> וּב' כִּיֹּן שְׂרָאָה לְש' הַצ' וּב' when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 ש' הַצ' הִיא וּב' Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. a) S. son of Hillel. Sabb. 15<sup>a</sup>.—b) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—c) S. ben Sheṭal, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66<sup>b</sup>; a. fr.—d) R. S. ben Gamliel I (abbrev. רש"ב) Ker. I, 7. Succ. 53<sup>a</sup>; Tosef. ib. IV, 4. Ab. Zar. 20<sup>a</sup>; (Y. ib. I, 40<sup>a</sup> bot.; Y. Ber. IX, 13<sup>b</sup> bot. רבן גבליאל); a. e.—e) Rabban S. ben Gamliel II. Hor. 13<sup>b</sup>. Keth. 77<sup>a</sup>, a. fr. מקום כל ש' שָׁמַר רש"ב" וּב' wherever R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—f) רש"ב R. S. son of R. Judah han-Nasi (B'ribbi). Ib. 103<sup>b</sup>. Ber. 13<sup>b</sup>; a. fr.—g) בן זמא v. זמא II.—h) בן זמא v. זמא; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. a) R. S. bar Abba (Ba, Va), in Babli שְׁמֵרָא. Y. Sabb. VII, 8<sup>a</sup> bot.; Bab. ib. 61<sup>a</sup>. Y. Ber. V, 9<sup>b</sup> bot.; Bab. ib. 33<sup>a</sup>; a. fr.—b) R. S. b. Laḳish (abbrev. רש"ב"ל, a. לקיש, a. ר"ל). Keth. 54<sup>b</sup>. Gitt. 47<sup>a</sup>. Y. Yeb. VIII, 9<sup>d</sup> bot.; a. v. fr., v. לקיש I; a. other Amoraim; v. Fr. M'bo p. 127<sup>a</sup>-130<sup>a</sup>.

**שִׁמְעִי** (b. h.) pr. n. m. *Shimei*, 1) son of Gera the Benjaminite, who insulted David on his flight. Ber. 8<sup>a</sup>. Koh. R. to VII, 15. Meg. 12<sup>b</sup>; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חִינִיָּה). Men. 109<sup>b</sup>.

**שְׁמַיָּא** (b. h.) pr. n. m. *Shemaiah*, colleague of Abtalion (v. אֲבָתְלִיּוֹן). Pes. 66<sup>a</sup>. Ab. I, 10. Yoma 71<sup>b</sup>. Gitt. 57<sup>b</sup>; a. fr.

**שְׁמַעְתָּא** f. (v. שְׁמַעְתָּה) *report, tradition, traditional law; outcome of a discussion, decision*. Targ. I Chr. XI, 11 (ed. Rahmer שְׁמַעְתָּה, corr. acc.). Ib. II, 55.—Erub. 9<sup>b</sup>; Kidd. 50<sup>b</sup>, a. e. וְיִזְכְּרוּ אֶתְמַעְתָּהּ but we must bring evidence against the tradition which we just cited; Ber. 33<sup>a</sup> אֲשֵׁמַעְתָּהּ (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21<sup>a</sup> וּב' דַּסְלָקָא לִיהָ ש' וּב' a scholar whose final conclusions agree with the adopted practice. Snh. 38<sup>b</sup> ר"ב הִלְלָא ש' וּב' R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one

to homily (v. אֲנָרָה), and one to parables. Ber. 6<sup>b</sup> אֲנָרָא אֲנָרָא the merit of studying traditions lies in the reasoning thereon; a. v. fr.—Pl. שְׁמַעְתָּהּ. Nidd. 14<sup>a</sup> שְׁמַעְתָּהּ, v. חָרַר. Keth. 62<sup>b</sup> שְׁמַעְתָּהּ. Erub. 65<sup>a</sup> מַחְרָרָה thou hast thy traditions always ready. Ber. 42<sup>a</sup> לִיהָ הִילְכָתָא כָּל חַנּוּ ש' וּב' the adopted practice is not in agreement with all these traditions &c.; a. fr.

**שְׁמִי** m. (b. h.; Shaf. of מוֹץ, מוֹץ, מוֹץ; v. Targ. Job IV, 12; XXVI, 14) [*chaff*]; 1) *particle, atom*. Sabb. 119<sup>b</sup> וּב' אֲפִי יֵשׁ בִּי ש' שֶׁל ע"א וּב' even if there be some idolatry in him, he will be forgiven.—2) (cmp. בְּדָם) *blemish, suspicion*. Kidd. 71<sup>b</sup> ש' פְּסִיל וּב' אִם רָאִיתָ ... when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3<sup>b</sup> פְּסִיל וּב' וּמִצְאוּ בִּי ש' פְּסִיל and they found in him a blemish of descent, *contrad.* to שְׁחִין (v. שְׁחִין I); Meg. 25<sup>b</sup> (Treat. Sof'rim ch. IX, 11 וּמִצְאָה מִזֶּרֶם); a. e.

**שְׁמַעְתָּא** ch. same, *slight suspicion* of idolatrous manipulation of wine (v. שְׁכָן). Ab. Zar. 31<sup>b</sup> מִשּׁוּם ש' וּב' wine (he refused to drink) because of a suspicion, but why did he refuse beer? ש' מִשּׁוּם ש' רש' because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

**שְׁמַעְתָּה** f. (b. h.; preceded. wds.) *blemish, disgrace*. Lev. R. s. 20 ש' דָּבַר שֶׁל ש' (some ed. שְׁמַעְתָּה) something disgraceful, v. זְרִיבָא.

**שְׁמַעְתָּה**, Yalk. Esth. 1048, read: שְׁמַעְתָּהּ, v. שְׁמַעְתָּה (v. חוֹבָן).

**שָׁמַר** (b. h.) [*to be still*], *to watch, guard, wait; to observe; to keep*. Snh. 63<sup>b</sup> וּב' לִי ... one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58<sup>a</sup> ... הַשׁוֹרֵר if one hires a workman to guard a cow, a child &c. Sabb. 118<sup>b</sup> וּב' אִלְמַלְיָהּ שְׁמַרְוּ יִשְׂרָאֵל וּב' if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שְׁמֹרֵר; f. שְׁמֹרָה &c. Ib. XXII, 4 ... בְּשִׁבְלֵי שְׂוֹאָה ש' שְׁמֹרָה you may put a dish into the well that it be kept (cool); a. e.

*Pi.* שְׁמֹרֵר 1) same. Ib. 118<sup>b</sup> וּב' אִלְמַלְיָהּ שְׁמַרְוּ יִשְׂרָאֵל וּב' if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62<sup>b</sup> וּב' עֲנִיָּהּ וּב' לְשׂוֹאָה Keth. 62<sup>b</sup> עֲנִיָּהּ וּב' לְשׂוֹאָה the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 יוֹשֵׁב וְשָׁמַר וּב' ... the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58<sup>d</sup> top הַמְּשַׁמֵּר וּב' God has watched, and such a case has never occurred. Y. M. Kat. III, 82<sup>c</sup> שְׁבַע ... הַקַּב"ה ש' הַלֹּדֵד observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמֹרֵר) *to clear wine from lees, filter, strain* (v. מְשַׁמֵּר). Sabb. 138<sup>a</sup> וּב' הַיַּיִן ש' הַיַּיִן וּב' if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17<sup>c</sup>; VII, 10<sup>b</sup>, a. e. הַמְּשַׁמֵּר הַיַּיִן שׁוֹם בּוֹרֵר he who filters is guilty &c., v. בְּרַר. Ib. הַמְּשַׁמֵּר יֵינָן לְמַנְיָן וּב' when one filters, the wine





שָׁמֶשׁוֹךְ, v. next art.

שָׁמֶשׁוֹם, v. שָׁמֶשׁוֹב.

שָׁמֶשׁוֹן (b. h.) pr. n. m. *Samson*. Sot. I, 8 'ש' הלך וב' S. followed his eyes, therefore they put his eyes out. B. Bath. 91<sup>a</sup>, v. הַבְּלִלְפוּרִי; a. fr.—Naz. I, 2 'וב' if one says, I will be like S., like Manoah's son &c. Ib., a. fr. 'נורִי ש' v. נָזִיר. Ib. 'לנורִי ש'... מה בין what is the difference between a Nazarite for life and a Nazarite like S.? Y. ib. 51<sup>b</sup> 'אינן בניוִי ש' what are the substitutes for Shimshon (in a Nazarite vow)? שְׁמִשְׁוֹךְ שִׁמְשֹׁךְ *shimshokh, shimshor, shimshots*.

שָׁמֶשׁוֹר, שָׁמֶשׁוֹךְ, v. preced.

שָׁמֶשׁוֹר (Ezra IV, 8, a. e.) pr. n. m. *Shimshai*, a scribe of the Samaritan colony; (in legend) a scribe at the court of Ahasuerus. Targ. II Esth. VI, 1.—Meg. 15<sup>b</sup> sq. (ref. to Esth. VI, 2) 'מחוק ש' this intimates that Sh. had erased (the record in favor of Mordecai), and Gabriel wrote it over. Yalk. Esth. 1045 'הסופר ש' Haman the wicked, that is Sh. the scribe, that is to say, Sh. the son of Haman; Esth. R. introd.; a. e.

שָׁמֶשְׁמִין, v. שָׁמֶשׂא.

שָׁמֶשֶׁק, v. שָׁמֶשׁוֹק.

שָׁמֶת (emp. שָׁמַם) *to be still, desolate*.—Denom. שְׁמָתָה.

שָׁמֶתָה (denom. of שְׁמָתָה) *to excommunicate, accurse*. M. Kat. 16<sup>a</sup> 'מילן דְּשָׁמֶתָהוּן whence do we derive the authority to excommunicate (persons refusing to obey the summons of the court)? Ib.; Shebu. 36<sup>a</sup> 'וב' הנהוּ ברִי תלהא דְּשָׁמֶתָה לָא אַתָּה וְב' שְׁמִפּוֹרָא. Ms. M. (ed. דְּשָׁמֶתָהוּ) when a court of three has declared a ban, another court of three cannot raise it. Ib. 17<sup>a</sup> 'ברישא קְשָׁמֶתָה וְב' first he banned himself, and then him (the guilty scholar); a. fr.—Part. pass. (h. form) שְׁמִפּוֹרָא. Sabb. 67<sup>a</sup> (in an incantation) 'לִיבָא הַבּוֹר וְבִשׁ' cursed, broken, and banned.

שָׁמֶתָה, שְׁמָתָה, שָׁמֶתָה f. (preced.) [*desolation*,] 1) *curse, ban*. Targ. Y. Gen. XLII, 37. Targ. Y. Num. XXI, 24. Targ. Cant. II, 16.—M. Kat. 17<sup>a</sup> 'כאִי ש' what is (the etymology of) *shamta*? Rab said בְּרִיחָה שָׁמֶתָה there is death; Samuel said, שְׁמָתָה יְהִיָה (Ms. M. שְׁמָתָה; Ar. שָׁמַם, read: שָׁמַם הָיָה) he shall be (be thou) a desolation. Ib. לִיהוִי אַחֵי גְבוּרָא בְשִׁי that man (thou) be excommunicated. Ib. 16<sup>a</sup> 'עליה וב' (masc.) the ban has not yet rested on him thirty days. Ib. 'עד דְּהִיילָא ש' (it cannot be raised) before he has been under the ban thirty days. Sot. 5<sup>a</sup> 'בש' דַּאִיהּ בְּרִיחָה וְבִש' דְּלִיתָה בִּיהּ בְּרִיחָה in whom there is pride deserves excommunication, and also he in whom there is no pride at all. Kidd. 12<sup>b</sup> Rab ordered to be lashed 'על דְּהִלָּא ש' him who allowed excommunication (for contempt of court) to rest on him thirty days (and did not submit to authority). B. Mets. 70<sup>a</sup> 'ולא נקבל עליה ש' דְּרַבִּין ש' Drabbin upon himself the ban of the Rabbis (but obeys their

summons); a. fr.—2) = h. הָרָם, *accursed object*. Targ. Y. Deut. XIII, 18.—Pl. שְׁמִפּוֹרָא. Ib. VII, 26, v. שְׁמִפּוֹרָא.

שָׁמֶתָה, v. שְׁמָתָה.

שָׁמֶתָה, v. שְׁמָתָה.

שָׁן c. (b. h.; שָׁן) 1) *tooth, tooth-like projection*. Sabb. VI, 5 (64<sup>b</sup>) 'שן הַחֶבֶת וְשֵׁן שֶׁל זֶהוּב an inserted (natural) tooth or an (artificial) gold tooth; (Bab. ed. שֵׁן הַחֶבֶת שֵׁן שֶׁן הַחֶבֶת שֵׁן, v. Rashi a. l.). Ib. 10, v. שְׁדָּקַל; a. fr.—Esp. (sub. *the damage done by an animal's eating*). B. Kam. 2<sup>b</sup> 'הָקֵן וְהָשֵׁן וְהָרַגַל שְׁלֹשָׁה... הָקֵן וְהָשֵׁן וְהָרַגַל three chief damages are mentioned (in the Scriptural text) with reference to the ox: damage by the horn, by the tooth, and by the foot. Ib. 'שֵׁן יֵשׁ הַנֶּאֱמָר יֵב' v. גְּשִׁיבָה. Ib. 'אֲשֶׁן וְרַגַל יֵב' it refers to damages by the tooth and by the foot; שֵׁן וְרַגַל הַיָּבֵב כְּדָבָרִי where is the damage by the tooth or the foot written (in the Biblical text)? Ib. 'וְבִרְיָהּ וְבִרְיָהּ' *ubhi'er* (Ex. XXII, 4) this refers to damage by the tooth; a. fr.—*Du. שְׁרִי, שְׁרִי, שְׁרִי*. Hull. I, 2 'יֵהֵשׁ... יֵהֵשׁ' you may cut ritually with anything, except... with teeth in the jaw. Ib. 'וְאִם הַחֶלְקִי שְׁרִי' and if the teeth of the saw have been made smooth. Keth. 71<sup>b</sup> 'בֵּין שְׁנֵיהֶם וְב' v. אֲפָפֵק. Ib. 16<sup>a</sup>, v. פָּרַס. Kel. XIII, 8 'שְׁנֵיטְלֵי שְׁרִי' whose teeth are broken off. Gen. R. s. 33 'אֵת שְׁנֵי אֵת רַבִּי רַבִּי' Rabbi suffered from tooth-ache for thirteen years. Keth. 111<sup>b</sup> 'יֵב הַמְּלִבֵּן ש' he who causes his neighbor to show the white of his teeth (who makes him cheerful) does better than he who gives him milk to drink. Ib. 'לֵבֵן ש' read not *l'ben skinnayim* (Gen. XLIX, 12) but *libban skinnayim* (whitening of teeth, cheerfulness); a. fr.—2) *any organ of the body resembling teeth, gland*.—*Du.* as ab. Y. Yeb. VI, beg. 7<sup>b</sup> 'בֵּית הַשֵּׁן' that part of the vagina which has glands; וְלִפְנֵיהֶם וְלִפְנֵיהֶם from the glands and farther inside; Nidd. 41<sup>b</sup>. Hull. 16<sup>b</sup> 'שְׁנֵיטְלֵי הַשֵּׁן' the glands of his rectum will fall off; Sabb. 82<sup>a</sup>; a. e.—3) *cliff, peak*. Gen. R. s. 74 'בֵּן הַזֶּה שֶׁל יֵב' (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. *של זֶל*) *ivory*. Num. R. s. 3<sup>12</sup> (play on גִּישָׁן) 'הוּק בְּשָׁן (גִּישָׁן) הַיָּבֵב וְהַיָּבֵב וְהַיָּבֵב' who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); *shen* has the meaning of *strong* (ref. to Cant. V, 14); a. e.—5) *marble*. Cant. R. to V, 11; Yalk. ib. 991, v. קְשָׁתָה.

שָׁן, שְׁנָא, שָׁן ch. same. Targ. O. Deut. XXXII, 24. Targ. Ex. XXI, 24. Targ. I Kings X, 22 (v. פִּיִּלָּא I). Ib. 18. Targ. I Sam. XIV, 4; a. fr.—Y. Kil. IX, 32<sup>b</sup> 'בֵּן הַשֵּׁן' how is that tooth of thine?; Y. Keth. XII, 35<sup>a</sup> 'בֵּן הַשֵּׁן' he put his hand on his (Rabbi's) tooth, and it was cured.—Gitt. 68<sup>b</sup> 'בְּרִיחָה וְבִש' דַּאִיהּ בְּרִיחָה וְבִש' he puts it (the Shamir) on the peak of a mountain, and the mountain bursts. Snh. 96<sup>b</sup> 'בְּרִיחָה וְבִש' (Rashi דְּבִירָא) come (to Jerusalem) even if it be necessary to march over the cliffs of mountains (differ. in Rashi); Yalk. Is. 287; a. fr.—דְּרִירָא ש' pr. n. pl. *the Cliff of Dor* (v. Hildesh. Beitr. pp. 4; 10). Y. Shebi. VI, 36<sup>c</sup> (not דְּרִירָא); Tosef. ib. IV, 11 'דְּרִירָא' (corr. acc.);

Sifré Deut. 51 [read:] מדבר שר שן דיר (Yalk. ib. 874 (corr. acc.).—*Pl.* שָׂנֵא, שָׂנֵא, שָׂנֵא. Targ. Am. IV, 6 (not שָׂנֵא). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שָׂנֵא); a. fr.—Y. Kil. IX, 32<sup>b</sup> הלח . . . חשש . . . suffered from tooth-ache for thirteen years. Ib. שָׂנֵא the one of my teeth annoys me; (Y. Keth. l. c. ארבעה עשר).—Sabb. 82<sup>a</sup>, v. שָׂנֵא; a. fr.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא (b. h.) *to hate*. Pes. 49<sup>b</sup> גרולה שנאה ששונאין וכו' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113<sup>b</sup> שלשה שונאין three classes of men does the Lord hate. Ib. שלשה שונאין זה וכו' three kinds of creatures hate one another, the dog &c. Ib. מצויה לישנאיה (Var. מורה) it is right (permitted) to hate him. Ib. שונאין את אדניכם hate your masters. Snh. 108<sup>b</sup> the raven said to Noah, שונאין אותי ואתה שונאין אתי thy master (God) hates me, and thou hatest me. Ab. I, 10 אהוב ויטנא וכו' love work and hate office; a. fr.—Part. pass. שֹׂנֵא, f. שֹׂנֵא &c. Kidd. 68<sup>a</sup>; Yeb. 23<sup>a</sup> (ref. to Deut. XXI, 15) וכי שֹׂנֵא is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. בנישואיה, v. שֹׂנֵא, a. e.—Sifra K'doshim, Par. 3, ch. VIII שֹׂנֵא.

Nif. שֹׂנֵא, Nithpa. שֹׂנֵא *to be hated*. Num. R. s. 4<sup>s</sup> 'הר סיני שבו שֹׂנֵא וכו' it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שֹׂנֵא); Yalk. Is. 363 שֹׂנֵא. Taan. 7<sup>b</sup> (ref. to Y'shunne (shall be changed), but yissane (shall be hated).

Pu. שֹׂנֵא same. Pesik. R. s. 14 (ref. to Koh. l. c.) שֹׂנֵא read y'sunne, with Samekh (v. supra).

שָׂנֵא ch. same, v. שָׂנֵא.

שָׂנֵא I *to change*, v. שָׂנֵא.

שָׂנֵא II ch. = h. שָׂנֵא, year. Targ. Lev. XXV, 53 (O. ed. Vien. שָׂנֵא); a. fr.—Constr. שָׂנֵא. Ib. 5; a. e.—*Pl.* שָׂנֵא, שָׂנֵא, שָׂנֵא, שָׂנֵא, שָׂנֵא, שָׂנֵא. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שִׁתָּא אלפי ש' וכו' (שִׁתָּא).—R. Hash. 31<sup>a</sup> שִׁתָּא אלפי ש' וכו' the world will last six thousand years. Ab. Zar. 9<sup>a</sup>. Ib. sq. שִׁתָּא ההוא a document dated six years ahead; a. fr.

שָׂנֵא or שָׂנֵא, v. שָׂנֵא.

שָׂנֵא m., pl. שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. (b. h.; שָׂנֵא) *hatred*. Sabb. 32<sup>b</sup>, a. fr. שָׂנֵא שנתא שנאה הבטיות misanthropy. Pes. 49<sup>b</sup>, v. שָׂנֵא. Sabb. 89<sup>a</sup> (play on שָׂנֵא) שָׂנֵא the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שָׂנֵא); ib. b; a. fr.

שָׂנֵא, Esth. R. to II, 1 (ר' טוריה), corrupt ditto-graphy of שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. (preced. art.) *object of hatred, enemies*. Shebu. 35<sup>b</sup> שָׂנֵא מֵאֵי נִיחֵו (Ms. M. שָׂנֵא מֵאֵי וכו') who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 שָׂנֵא.

שָׂנֵא m. (b. h.; v. שָׂנֵא I) *repetition, double*. Pesik. Bahod., p. 107<sup>b</sup> (ref. to Ps. LXVIII, 18 ש' רבוהים אלפי ש' וכו' the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108<sup>a</sup> (= שָׂנֵא) שָׂנֵא לכלות וכו' and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from שָׂנֵא) שָׂנֵא . . . שָׂנֵא the most beautiful and worthy of them; ib. (= שָׂנֵא) שָׂנֵא ריחה להם ריחה in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא I, v. שני.

שָׂנֵא II f. (b. h.; רישן, v. Halévy, Revue des Et. Juives XI, 1885, p. 64) *year*. Ber. 55<sup>a</sup> ש' טובה וכו' three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש הש', v. ראש. Ib. 2<sup>a</sup> ש' עֵלְתָה לוֹ it is counted as one year of his reign (his second year begins). Y. Yoma V, 42<sup>c</sup> top; Bab. ib. 53<sup>b</sup>, v. שָׂנֵא. Ib. 39<sup>b</sup> ש' בש' זו הוא מת Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup> ש' וכו' ששת אלפים ש' the world will last six thousand years. Naz. 5<sup>a</sup> ש' אורחה וכו' the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 שָׂנֵא in her first year; a. v. fr.—*Pl.* שָׂנֵא, constr. שָׂנֵא in the Scriptures to which the word 'years' is not attached; ש' זה שיש עמו וכו' and years of no life? ש' שָׂנֵא are there years of life, and years of no life? ש' אלו שָׂנֵא של אדם וכו' those are a man's years which are changed for him from evil to good. Sabb. 89<sup>b</sup> (ref. to שָׂנֵא, Is. I, 18) אם יהיו הנתיבות כש' הללו וכו' if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12<sup>a</sup> bot. כש' שבין וכו' as the years (required for travelling) between the heaven and the earth; שָׂנֵא as the years of the patriarchs; a. v. fr.—ברכת הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (תפילה). Ber. 29<sup>a</sup>, v. שָׂנֵא. Taan. 2<sup>a</sup>; a. fr.

שָׂנֵא, v. שָׂנֵא.

שָׂנֵא f. (שָׂנֵא) 1) *change, reverse*. Targ. Ez. XVI, 34.—2) *strangeness, something bewildering*. Targ. Jer. V, 30 (h. text שָׂנֵא). Ib. XVIII, 13 (ed. Wil. שָׂנֵא; h. text שָׂנֵא). Ib. XXIII, 14 (ed. Wil. שָׂנֵא). Targ. Hos. VI, 10.





from all other nights? Snh. 71<sup>b</sup> [read:] הוֹאִיל וְאִי דִּינִי because his (the proselyte's) legal status is different, and the mode of capital punishment is different for him. Sabb. 53<sup>b</sup> נִשְׁתַּחֲוֶה לוֹ כְּדָרֵךְ וּבִי the order of nature had to be changed for him. R. Hash. 19<sup>a</sup> בַּהּ בִּיהָ נִשְׁתַּחֲוֶה לָנוּ where in are we different from any other nation or tongue that you decree for us such hard decrees?; a. e.

**שָׁנִי, שָׁנָא, שָׁנִי** ch. same, 1) *to repeat*. Targ. I Sam. XXVI, 8 ed. Wil. (v. הָנִי).—Snh. 59<sup>a</sup> וְלִמָּחָר לִי לְמִשְׁנֵי בְּסִינַי and why is it repeated at Sinai?; a. e.—2) *to change; to be different*. Targ. O. Deut. XXXIV, 7.—Lev. R. s. 22 כָּל מֵאֵי דְהוּיָה הֲרִיךְ כָּל מֵאֵי דְהוּיָה הֲרִיךְ כָּל מֵאֵי דְהוּיָה הֲרִיךְ כָּל מֵאֵי דְהוּיָה as the one (the mosquito) changed, so did the other (Titus) change. Yeb. 21<sup>b</sup> אִי דִילְמָא לֹא שָׁנָא (abbrev. ל"ש) or is there no difference (between the wife of a brother on the mother's side and that of a brother on the father's side)? Succ. 29<sup>b</sup> וְל"ש וְל"ש... no difference whether it is the first Holy Day or the second. Ib. 30<sup>a</sup> ל"ש ל"ש no difference whether before &c. Sabb. 6<sup>a</sup> ל"ש נִבְרַח ל"ש in this case, too, it is the same; a. v. fr.—Yeb. l. c. הָא מֵאֵי דְהוּיָה מֵאֵי דְהוּיָה (abbrev. מ"ש) what difference is there between the former and the latter? Sabb. 4<sup>a</sup> מ"ש וְהָא מ"ש... the difference? Ib. 2<sup>b</sup>... מ"ש וְהָא מ"ש wherein lies the difference (what reason is there) that the Mishnah says here, 'two which are four within, and two which are four without', and there (Shebu. I, 1) only, 'two which are four'?; a. fr.—*Part. שָׁנִי it is different*. Succ. 21<sup>b</sup> שְׁוֹרִים הוֹאִיל וְכִי it is different in the case of oxen, because &c. Sabb. 7<sup>b</sup> צְרוּר וְכִי it is different with bundles and other objects &c. Ker. 11<sup>a</sup> וְהָא שְׁוֹרִים שְׁוֹרִים but here it is different; a. v. fr.—V. שְׁוֹרִים.

*Pa* שָׁנִי 1) *to change; to act strangely*. Targ. Gen. XLI, 14. Targ. Ps. LXXXIX, 35. Ib. XXXIV, 1. Targ. Y. II Deut. XXXII, 5; a. fr.—[Ib. 41 אִישׁוֹן, read: אִישׁוֹן, v. שָׁנִי.—Targ. Jud. XX, 16 מִשְׁנָן, read: מִשְׁנָן, v. שָׁנִי].—Taan. 24<sup>b</sup> שָׁנִי דּוֹכַחֲרִיךְ he changed his place. Ker. 11<sup>a</sup> כִּמְהָ דַּפְשֵׁר לְשׁוּרֵי מִשְׁנָנִין לְשׁוּרֵי מִשְׁנָנִין כִּי מִשְׁנָנִין לְשׁוּרֵי מִשְׁנָנִין as much as it is feasible to change (the mode of doing a thing), we must change on the Holy Day; Sabb. 128<sup>b</sup>; ib. 117<sup>b</sup> וְהָא הֵינּוּ נְשִׁי... וְלֹא מִשְׁנָנִין וְכִי but there are those women that fill their pitchers... without any change, and we say nothing to them (to interfere)! Snh. 96<sup>a</sup> תִּפְשֵׁד שְׁנֵי נִפְשֵׁד (Rashi אֲשֶׁנִּי שְׁנֵי נִפְשֵׁד) disguise thyself; Yalk. ls. 276; a. fr.—2) *to reply*. Sabb. 7<sup>b</sup> וְזִמְנִין מִשְׁנָנִין לָהּ אִי at times he replied to it (met the objection by saying) &c. Ib. 3<sup>b</sup> וְהִשְׁתַּחֲוֶה לָהּ, דְּמִשְׁנָנִין לָהּ; Keth. 98<sup>b</sup> וְהִשְׁתַּחֲוֶה לָהּ, דְּמִשְׁנָנִין לָהּ; Pes. 20<sup>b</sup> וְהִשְׁתַּחֲוֶה לָהּ, דְּמִשְׁנָנִין לָהּ; and he answered, it is different in that case; a. fr.—Shebu. 21<sup>a</sup> תִּפְשֵׁד לִיהָ כְּדִשְׁנֵי לִיהָ (Rashi כְּדִשְׁנֵי לִיהָ) as he (Abayi) replied to him (R. Papa, further below).

*af* שָׁנִי 1) *to change, act strangely*. Targ. Mal. III, 6. Targ. O. a. Y. I Deut. XXXI, 5; a. fr.—[Targ. Ps. LXXXI, 17 אִישׁוֹן, read with ed. Lag. אִישׁוֹן].—Snh. 96<sup>a</sup> top, v. supra.

*Thpu* שָׁנִי 1) *to be changed*. Targ. Deut. l. c. Targ. Lam. IV, 1; a. e.—Snh. 71<sup>b</sup> הוֹאִיל וְאִי דִּינִי let us say, because his status has changed, he is a different person (not responsible for acts committed in his previous condition); וְאִי דִּינִי אִי בְּרַתֵּי לֹא אִי this man's

legal status has changed, but the mode of his execution is not affected thereby. Ib. דִּינִי לְגַמְרֵי אִי... דִּינִי וְאִי because a change has taken place (by her becoming of age), she is a different person (and the mode of her execution must be different): so much the more here (in the case of a proselyte) where a complete change has taken place. Ib. 96<sup>a</sup> אִי דִּינִי וְהוּיָה וְכִי his face changed, and he looked like a dog. Sabb. 36<sup>a</sup> אִי דִּינִי וְכִי the names of the following three things have changed since the destruction of the Temple; Succ. 34<sup>a</sup>; a. e.

**שָׁנִי** two, v. שְׁנַיִם.

**שָׁנִי** to hate, v. שָׂנֵא.

**שָׁנִי, שָׁנִי** m. (b. h.) *second*. Meg. IV, 1 בש' on the second day of the week. Ib. 22<sup>a</sup>; Taan. 27<sup>b</sup> קוֹרָא וְכִי the second (of those called to read from the Law) reads &c. Bets. 6<sup>a</sup>, a. fr. יוֹם טוֹב ש' the second (Rabbinical) Holy Day (instituted on account of the uncertainty of the calendar). Sabb. 40<sup>b</sup>, a. fr. כְּלִי ש' second vessel, i. e. a vessel into which a boiling mass has been poured, *contrad.* to כְּלִי רֵאשׁוֹן a vessel direct from the fire.—Maas. Sh. I, 1, a. fr. מִשְׁנָנִין, v. מִשְׁנָנִין.—Esp. a) (לְטוֹמְאוֹ) ש' the second degree of levitical uncleanness, an object made unclean through contact with uncleanness, v. רֵאשׁוֹן. Toh. II, 2 ש' אִיכֹל ש' he that eats food unclean in the second degree, becomes unclean in the second degree. Pes. 14<sup>a</sup> וְש' הוּא וְכִי it is a contact between two things both unclean in the second degree, and why do you say that he adds to the degree of uncleanness?; a. fr.—b) *relationship in the second degree, second generation*. Snh. 28<sup>a</sup> הֵנּוּ ש' בִּשְׁוֹרֵי אִי we have learned that a relative in the second degree (first cousin) cannot testify for or against a relative in the second degree; ש' בְּרֵאשׁוֹן הֵנּוּ we have learned that one of the second generation cannot testify for or against one of the first generation, i. e. his uncle. Ib. ש' שְׁוֹרֵי אִי a relative in the third degree against one in the second degree, i. e. his father's first cousin; a. fr.—Pl. ש' מִקּוֹם אַחֵר and water poured over his hands a second time on another place. Ib. וְכִי הֵנּוּ אִי and a loaf which fell on the place which received the second water is clean. Gen. R. s. 31 וְכִי the second story of the ark was for him (Noah) and his sons and the clean animals; a. fr.—Fem. שְׁנִיָּה, שְׁנִיָּה (לְטוֹמְאוֹ), v. supra. Ab. Zar. 3<sup>b</sup> ש' during the second three hours of the day; a. fr.—Esp. שְׁנִיָּה (sub. לְטוֹמְאוֹ) incest of second degree, intermarriage forbidden by rabbinical enactment. Yeb. 21<sup>b</sup> אִי אִי אִי connection with one's mother is incest, with one's mother's mother incest in the second degree. Ib. אִי אִי אִי as incest of the second degree; a. fr.—Pl. as above. Ib. אִי אִי אִי what relationships are *sh'niyoth*? Ib. (ref. to Lev. XVIII, 27) מֵאִי נִתְהוּ הָאֵל ש'... מֵאִי נִתְהוּ הָאֵל ש' *hā'el* means the severe, which implies that there are milder forms of incest; what are they? The *sh'niyoth*; a. fr.

**שָׁנִי, שָׁנִי** f. (שְׁנִי) 1) *different, a different thing*.—[Targ. Prov. X, 14 שְׁנֵי some ed., read: שְׁנֵי].—Y. Dem

I, 21<sup>d</sup> bot. [read] וּב' הוּא וּב' הוּא דבר . . . היא וב' it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32<sup>c</sup> וּב' הוּא דבר . . . היא וב' it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37<sup>d</sup> היא וב' it is a different case; a. fr.—[V. שְׁנִינִי, s. v. שְׁנִינִי]—2) strange thing, folly.—Pl. שְׁנִינִי, שְׁנִינִי. Targ. Is. XXX, 10 (h. text מוּחַלְלוֹת).

שְׁנִיאָתָא, v. שְׁנִיאָתָא.

שְׁנִיגוֹר, Y. Succ. III, beg. 53<sup>c</sup>, v. שְׁנִיגוֹר.

שְׁנִינִי, Y. Yeb. I, 3<sup>b</sup> top עוֹנֵינִי אֲנִי, v. שְׁנִינִי.

שְׁנִינִי, v. שְׁנִינִי.

שְׁנִינִי pr. n. pl., v. שְׁנִינִי.

שְׁנֵי שְׁנֵי, שְׁנֵי שְׁנֵי, שְׁנֵי שְׁנֵי f. (b. h.) two. Ber. 8<sup>a</sup> reading the Scriptural portion of the week twice, and the Targum once. Ib. שְׁנֵי שְׁנֵי שְׁנֵי a distance of two gates. Zeb. V, 4, v. שְׁנֵי שְׁנֵי. Sabb. I, 1 שְׁנֵי שְׁנֵי two ways of transfer from place to place, which become four (by rabbinical addition). Ib. שְׁנֵי שְׁנֵי both of them are free. Snh. V, 3 שְׁנֵי שְׁנֵי on the second day of the month. Ib. שְׁנֵי שְׁנֵי in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—twelve. Nidd. 69<sup>b</sup>. Ab. Zar. 3<sup>b</sup>; a. fr.

שְׁנִינִי, Mikv. X, 4, v. שְׁנִינִי.

שְׁנִיר (b. h.) pr. n. *Senir*, a portion of Mount Hermon. Succ. 12<sup>a</sup>, v. קָרַשׁ. Cant. R. to IV, 8 [read:] בַּה זֶה הַשְּׁנִיר as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Hull. 60<sup>b</sup> שְׁנִיר וְשִׁירִן כְּהָרֵי וּב' Senir and Sirion belong to the mountains of Palestine; a. e.

שְׁנִירָא, v. שְׁנִירָא.

שְׁנִינִי, v. שְׁנִינִי.

שְׁנִינִי (b. h.) to be pointed, sharp; to sharpen.—Part. pass. שְׁנִינִי, pl. שְׁנִינִי sharpened; transf. ready, quick. Pesik. Bahod., p. 108<sup>a</sup>, a. e., v. שְׁנִינִי.

Pl. שְׁנִינִי 1) to sharpen; transf. (omp. חדר) to teach diligently, v. שְׁנִינִי.—2) to brighten, cheer. Ab. d'R. N. ch. XVIII וְהָיָה מְשִׁיבָה בָּהּ כָּל וְכָל וְהָיָה מְשִׁיבָה בָּהּ כָּל וְכָל and with this (his disposition) he cheered all Israel's scholars.—3) to speak distinctly. Y. Ber. III, 6<sup>b</sup> bot. מִשְׁכָּח בְּפִי . . . מִשְׁכָּח בְּפִי is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

שְׁנִינִי ch. same. Part. pass. שְׁנִינִי, שְׁנִינִי, pl. שְׁנִינִי (שְׁנִינִי) Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II שְׁנִינִי, not שְׁנִינִי). Targ. Y. I Dent. XXXII, 41. Targ. Ps. CXX, 4 שְׁנִינִי ed. Lag. (oth. ed. שְׁנִינִי).

Pa. שְׁנִינִי to sharpen. Ib. LXIV, 4 שְׁנִינִי (ed. Wil. שְׁנִינִי). Targ. Jer. LI, 11. Targ. Y. II Dent. l. c. אִישׁוֹנִי בְּבִרְקָא, read: אִישׁוֹנִי בְּבִרְקָא.

*Ithpa.* אִישְׁתְּפִיז to be sharpened, polished. Targ. Ez. XXI, 15; a. e.

שְׁנִינִי m. (preced.) pointed rock, cliff.—Pl. שְׁנִינִי. Ohol. VIII, 2; cmp. שְׁנִינִי.

שְׁנִינִי m., constr. שְׁנִינִי (preced. wds.) blade, edge. Targ. O. Gen. III, 24 (לְחַב לְחַב). Targ. I Sam. XVII, 7 שְׁנִינִי (ed. Wil. שְׁנִינִי).—V. שְׁנִינִי.

שְׁנִינִי f. (preced.) spear point. Snh. 82<sup>a</sup> bot. שְׁנִינִי (Rashi שְׁנִינִי), v. אִישְׁתְּפִיז II; Yalk. Num. 771.

שְׁנִינִי (b. h.) pr. n. *Shinear*, a part of Babylonia (v. Schr. KAT<sup>2</sup>, p. 118). Y. Ber. IV, 7<sup>b</sup> bot., a. e. לְמָה נִקְרָא שְׁנִינִי why is Babylonia called Shinear?; v. שְׁנִינִי II; Zeb. 113<sup>b</sup>. Ib. שְׁנִינִי לְמָה . . . שְׁנִינִי שְׁנִינִי because it shakes out its rich men (makes them poor); a. e.

שְׁנִינִי (Shaf. of אִישְׁתְּפִיז; cmp. b. h. שָׁסַס) to squeeze in, fasten, lace. Y. Kil. IX, end, 32<sup>d</sup> וְהָיָה נִחָא וְהָיָה נִחָא for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שְׁנִינִי; f. שְׁנִינִי. Y. Meg. III, 74<sup>b</sup> bot., v. קוֹנִינִי. Y. Ber. II, 5<sup>c</sup> bot. שְׁנִינִי (not שְׁנִינִי), v. שְׁנִינִי.

שְׁנִינִי m. (preced.) strap, lace. Mikv. X, 4 שְׁנִינִי של סנדל ed. Dehr. (ed. שְׁנִינִי, read: שְׁנִינִי) laces of a sandal, contrad. תְּחַבֵּן.—Pl. שְׁנִינִי, with suffix שְׁנִינִי. Kel. XXVI, 1, sq. שְׁנִינִי a bag which is closed by means of laces.—[שְׁנִינִי pr. n. pl., v. שְׁנִינִי]

שְׁנִינִי ch. same.—Pl. שְׁנִינִי, שְׁנִינִי. Targ. Y. Deut. XXV, 9 (not צִי . . .).—Yeb. 102<sup>a</sup> שְׁנִינִי סנדל דאית לה שְׁנִינִי a sandal which has laces. Y. ib. XII, 12<sup>c</sup> bot. שְׁנִינִי (not שְׁנִינִי), v. שְׁנִינִי. Sabb. 92<sup>a</sup> שְׁנִינִי דאית לה שְׁנִינִי a bag which has laces with which to close it.

שְׁנִינִי (Shaf. of אִישְׁתְּפִיז or חָנַק), Pi. שְׁנִינִי to strangle, choke. Pesik. R. s. 36; Yalk. Is. 359 שְׁנִינִי אֶת רוּחְךָ בְּעִיל וְהָיָה שְׁנִינִי and they shall choke thy spirit (curb thy energies) with a yoke.

*Ithpa.* אִישְׁתְּפִיז to be strangled. Pesik. Zutr., Huck., p. 244 וְהָיָה שְׁנִינִי בְּצַמָּא and we should not have been choked by thirst.

שְׁנִינִי, Pa. שְׁנִינִי, שְׁנִינִי 1) same. Targ. O. Ex. XIV, 27 (h. text שְׁנִינִי); Targ. Ps. CXXXVI, 15 (Ms. שְׁנִינִי). Targ. Cant. I, 9; a. fr.—2) to trouble, confound. Targ. Mal. I, 13 (h. text שְׁנִינִי; some ed. שְׁנִינִי). Targ. Y. Ex. X, 2 שְׁנִינִי (הַתְּחַלְלֵהוּ). Ar. (ed. שְׁנִינִי דַבְרֵיהּ). h. text שְׁנִינִי.

Af. שְׁנִינִי to be narrow. Targ. Prov. IV, 12 Ar. (ed., שְׁנִינִי).

*Ithpa.* אִישְׁתְּפִיז 1) to be strangled, suffocated. Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) to be distressed. Targ. Y. Gen. XXII, 20.

שְׁנִינִי, v. שְׁנִינִי.

שְׁנִינִי f. pl. (v. שְׁנִינִי) teeth-like marks. Men. IX, 2 (87<sup>b</sup>)









Targ. Ez. XIII, 10, sq. Ib. 12 שַׁעֲהֵן (some ed. שַׁעֲהֵן, Pa. of שַׁעֲהֵן). Ib. XXII, 28; a. e.—2) to make smooth, flatter. Targ. Ps. XXXVI, 3.—3) (of skin) to be smooth, bright. Targ. Lam. IV, 7 (h. text צָהוּ צָהוּ).

Pa. שַׁעֲהֵן to smooth. Targ. Ps. V, 10 (שַׁעֲהֵן). Hithpa. שַׁעֲהֵן to be pasted, daubed, v. שַׁעֲהֵן ch.

שַׁעֲהֵן m. (comp. שַׁעֲהֵן) a gum used as a spice, tragacanth. Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נִבְחָה).

שַׁעֲרֵי I (b. h.; denom. of שַׁעֲרֵי) to keep the gate.—V. שַׁעֲרֵי.

Pi. שַׁעֲרֵי same. Arakh. 11<sup>b</sup> בשל חבורו שש"י משורר a Levite chorister that helped in attending to the gate in his neighbor's stead.—Part. משורר; pl. משוררים (formed by analogy to משורר, v. שַׁעֲרֵי I). Ib. משורר, v. שַׁעֲרֵי I. Ib. (השוררים ולא מן המש'') (Sifré Num. 116; Yalk. ib. 752 השוררים), v. שַׁעֲרֵי I.

שַׁעֲרֵי II (b. h.; v. שַׁעֲרֵי) to divide, distribute. [Midr. Till. to Ps. XIV שַׁעֲרֵי, v. infra.]

Pi. שַׁעֲרֵי 1) to apportion, estimate, measure, calculate. Hull. VII, 4 שַׁעֲרֵי אֵיחָהּ וּב' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97<sup>b</sup> כשהן משערין וב' when we define the proportions, we include in the calculation the broth &c. Ib. גַּשְׁמֵי... כל איסורין... שַׁעֲרֵי in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שַׁעֲרֵי חֲכָמִים וּב' the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֲרֵי אֵחָהּ... (some ed. מְשַׁעֲרֵי) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שַׁעֲרֵי אֵיחָהּ, v. next w.; a. fr.—Midr. Till. to Ps. CXIV (expl. Ps. LXVIII, 5) שַׁעֲרֵי לִפְנֵי דְרַבְיָהֶם (not שַׁעֲרֵי) ed. Bub. שַׁעֲרֵי, a glossator's emendation) measure your ways before the Lord (comp. שַׁעֲרֵי I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. to שַׁעֲרֵי, Deut. XXXII, 17) לֹא שַׁעֲרֵי אֵחָהּ whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לֹא שַׁעֲרֵי. — 2) (v. שַׁעֲרֵי) to superintend the market, v. שַׁעֲרֵי.

Hithpa. שַׁעֲרֵי to be estimated, measured. Ukts. II, 8 שַׁעֲרֵי אֵיחָהּ are measured as they are (not compressed); מְשַׁעֲרֵי אֵיחָהּ is measured as it is.

שַׁעֲרֵי ch., Pa. שַׁעֲרֵי same, to measure, calculate. Targ. O. Gen. XXVI, 12 בְּשַׁעֲרֵיהֶן ed. Berl. (oth. ed. בְּשַׁעֲרֵיהֶן); Y. בְּשַׁעֲרֵיהֶן; h. text שַׁעֲרֵי.—Hull. 97<sup>b</sup> וְלִשְׁעֵרֵיהֶן בַּפְּלִין (שַׁעֲרֵי).—Hull. 97<sup>b</sup> וְלִשְׁעֵרֵיהֶן בַּפְּלִין (שַׁעֲרֵי).—Hull. 97<sup>b</sup> וְלִשְׁעֵרֵיהֶן בַּפְּלִין (שַׁעֲרֵי) why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בְּדִידֵיהֶן מִיְמֵהּ מִשְׁעֵרֵיהֶן do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32<sup>d</sup> top

שַׁעֲרֵיהֶן the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שַׁעֲרֵיהֶן (corr. acc.); Koh. R. to V, 8 שַׁעֲרֵי אֵיחָהּ וּב' (Hebr.).

שַׁעֲרֵי (b. h.; comp. שַׁעֲרֵי II) to be rough, denom. שַׁעֲרֵי; to shudder, fear. Sifré Deut. 318 (expl. שַׁעֲרֵי, Deut. XXXII, 17) שַׁעֲרֵי עֲמַדָּה שַׁעֲרֵי וּב' your fathers' hair did not stand on end before them (v. שַׁעֲרֵי II); Yalk. ib. 545.

Hif. שַׁעֲרֵי (denom. of שַׁעֲרֵי) to grow hair, be hairy. Hull. 44<sup>a</sup> עַד מְקוֹם שַׁעֲרֵי עַד Ms. M. a Rashi (ed. כָּר, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) הַחֹרָא רַמְשַׁעֲרֵי נִפְיָהּ an ox, which is more hairy (on the stomach). Nidd. 25<sup>b</sup> עַד שִׁישְׁעֵר until the embryo has hair.

שַׁעֲרֵי, Af. שַׁעֲרֵי, v. preced.

שַׁעֲרֵי, שַׁעֲרֵי m. (b. h.; preced.) hair. Meg. 18<sup>a</sup>, a. e. שַׁעֲרֵי, v. שַׁעֲרֵי. Naz. I, 2 הַכְּבִיד שַׁעֲרֵי, v. שַׁעֲרֵי I. Ib. 4<sup>b</sup> וּב' לְשַׁחַת ש' to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47<sup>a</sup> קִלְעֵי שַׁעֲרֵי II; a. fr.—Trnsf. crown, ramification of a tree; v. שַׁעֲרֵי, stem and pod of leguminous plants. Peah II, 3, a. e. כֹּחֶשׁ ש', v. שַׁעֲרֵי; Y. ib. 17<sup>a</sup> top שַׁעֲרֵי. Kil. IV, 9 שַׁעֲרֵי ש' הָיָה הוֹפֵךְ ש' שְׁתֵּי וּב' he turned the branches of two rows of vines towards one side; B. Bath. 82<sup>b</sup>. Sabb. XXI, 3 וּב' ש' שֶׁל אֶפְרוֹן וּש' וּב' the panicles (pods) of beans and of lentils. Tosef. Ukts. I, 8 שַׁעֲרֵי ed. Zuck. (Var. שַׁעֲרֵי, read as ed. T'bul Yom III: 8 שַׁעֲרֵי) the panicle of a pomegranate; a. fr.—Pl., v. שַׁעֲרֵי.

שַׁעֲרֵי, שַׁעֲרֵי ch., v. שַׁעֲרֵי.

שַׁעֲרֵי m. (b. h.; שַׁעֲרֵי to divide, break open) 1) gate, open place for public and private transactions. Sifré Deut. 242 (ref. to Deut. XXII, 24 וּב' ש' שֶׁנִּמְצְאָה בּוֹ) the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45<sup>b</sup> (ref. to Deut. XVII, 5) ש' שַׁעֲרֵי בּוֹ the gate (of the place) where he worshipped the idol. Midd. I, 3 הַמְזֻרָה ש' הַמְזֻרָה the eastern Temple gate; a. v. fr.—Pl. שַׁעֲרֵי; constr. שַׁעֲרֵי. Ib. הָיוּ ש' הַמְשָׁה ש' הָיוּ וּב' the Temple mount had five gates; ש' הַחֲלָה two huldah gates, v. הַחֲלָה II. Ib. 4; a. v. fr.— 2) market, market price. B. Mets. V, 7 שַׁעֲרֵי, v. שַׁעֲרֵי. Ib. (72<sup>b</sup>) כֶּשׁ הַגְּבוּהָ (בש') (Bab. ed. בש') according to the price at the height of the market, i. e. the lowest price. Ib. 8 כֶּשׁ according to the lowest market price. Ib. 1 וּבִן הַש'... לָקַח if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57<sup>a</sup> הָיָה נֹחֵס הַש' מוֹרְדָא אֵחָהּ the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; וְחָזַר הָיָה לְמִקְוֵמֹהּ the price went back to its former figure; a. fr.—Pl. as ab. B. Bath. 89<sup>a</sup> לְש' for the regulation of market prices, v. שַׁעֲרֵי; Y. ib. V, end, 15<sup>b</sup> שַׁעֲרֵי, a. שַׁעֲרֵי.

שַׁעֲרֵי II m. (b. h.; שַׁעֲרֵי II) estimation, proportion.—Pl. שַׁעֲרֵי. Gen. R. s. 64 (ref. to Gen. XXVI, 12) מֵאָה ש' מֵאָה מֵאָה ש' מֵאָה ש' מֵאָה ש' one hundred Kor; one hundred proportions, one hundred quantities; one





of song', that means the lips; Lev.R.s.18 שפּהוּתוֹ Sabb. 152<sup>1</sup> v. שפּהוּתוֹ קָשָׁט. Ab. Zar. 35<sup>a</sup> שפּהוּתוֹ וּב' Keth. 61<sup>b</sup> השפּיח אַתְּ הַשפּיחִים; Y. Keth.V, 30<sup>a</sup> bot. השפּיח. v. שֶׁלֶפֶת. a. fr.—Y. Yeb. VI, beg. 7<sup>b</sup> בין הַשְּׁפָה between the lips (of the vagina).

שפּה verb, v. שפי.

שפּה f. (שפּה II) overflow, additional measure; v. שפּה.

שפּיד m. (שפּיר) spit. Pes. VII, 1 של רימון ש' a spit made of pomegranate wood. Ib. 74<sup>a</sup> של מתכת ש' a metal spit. Y. Naz. VI, 55<sup>b</sup> של נבלה ש' אחד של one spit with forbidden meat. Bets. 28<sup>b</sup>; a. fr.—[Tosef. Meil. I, 25, v. שפּיד I.]—Pl. שפּידין. Y. Naz. I. c.; a. e.

שפּידא ch. same. Pes. 74<sup>b</sup> שפּיריה בש' v. שפּיר. Ib. 'אחר ש' if he suspended them from the spit; a. e.—Pl. שפּידא. Targ. Y. Num. XXXI, 23 (ed. Vien. 'שפּ).—V. שפּידא.

\*שפּוּנא m. (שפּי I) crushing, destruction. Targ. Prov. XXIV, 22 Ms. (ed. כּוּפּא; some ed., a. Var. ed. Lag. ספּוּנא; h. text שפּוּנא).

שפּי v. sub 'שפי.

שפּי I, III.

שפּיחא v. שפּיחא.

שפּוּך m. (שפּך) gutter, slope, spout. Targ. O. Num. XXI, 15 לנחליא ש' ed. Berl. (oth. ed. שפּיח נחל; read: שפּיח; Ms. שפּיח; h. text אשר).—B. Bath. 3<sup>b</sup> Ar. ed. Koh., v. שפּיחא.—V. שפּיחא.

שפּוּכא m. (preced.) a laborer engaged in pouring wine to fill up vessels.—Pl. שפּיכא. Ab. Zar. 72<sup>b</sup>.—[B. Bath. 3<sup>b</sup> Ar., v. שפּיכא.]

שפּיע, שפּולא, שפּול v. sub 'שפי.

שפּופינא v. שפּיפּינא.

שפּופרת f. (שפּיר, v. שפּיר) [something round.] tube; egg-shell. Nidd. 21<sup>b</sup>. Erub. 43<sup>b</sup>, v. שפּופרת. Lev. R. s. 16, beg. וּב' היתה מביאה ש' she took an egg-shell and filled it with balsam, v. שפּופרת. Hull. 57<sup>b</sup> ש' של קנה וּב' they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 הקש ש' a straw tube. Shh. 68<sup>a</sup>, a. fr. or ש' הנוד.—a. fr. במחביל בש' v. שפּופרת (mouth-piece) of the leather bottle. Par.V, 8. Ib.VI, 1; a. fr.

שפּופא v. שפּיפּא.

שפּוּתא v. שפּיחא.

שפּח v. שפּח.

שפּחא f. (b. h.; v. שפּחא) [attached to the household,] handmaid, slave.—ש' הרופח, v. שפּחא.—Shh. 39<sup>a</sup> לוי ש' לשרו they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99<sup>b</sup> כּוּבֵט

better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 וּב' וּנכריה וּלְדוּ ש' the child of a slave or of a gentile woman. Ib. 13 וּב' ממוּר שְׁנַא ש' if a bastard married a slave, their child is a slave. Ib. 69<sup>a</sup> לְשפּחָתוֹ וּב' if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כּנענר ש' a Canaanite slave. Keth. V, 5 אחר וּב' אחוּ לוּ ש' the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—Pl. שפּחור. Ib. 'מא ש' וּב' even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. ש' מכורנות. Lev. R. s. 16, a. e. הרופח ש' הרופח v. שפּח. Tanh. Vayetsé 8 הַש' ... לא תהא should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

שפּחיתא f. (preced.) status of a handmaid. Y. Kidd. I, 59<sup>c</sup> bot., v. ארשית; Bab. ib. 18<sup>b</sup>. Ib. 19<sup>a</sup>; a. e.

שפּח v. (b. h.; v. שפּח, s. v. שפּח) [to divide; cmp. גור,] to decree, decide, judge. Ruth R. to I, 1 לרור שפּחתי איר צריכין להשפּח ... woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15<sup>b</sup> (ref. to Ruth I. c.) דור ש' it was a generation that judged its judges &c., v. שפּחתי וּב' ... שפּחתי וּב' remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שפּח.

Nif. שפּחתי to be judged, criticised. Ruth R. I. c., v. supra.

שפּחא m., pl. שפּיחא (b. h.; preced.) judgments, punishments. Mekh. B'shall., Shir., s. 8 בעז' ש' judgment was executed on the idols; a. e.

שפּחא m. (שפּח, v. שפּח) childish. Targ. Y. II Deut. XXXII, 6 Ar. (ed. טששא; h. text נבל).

שפּחא v. שפּיפּא.

שפּח I (b. h.; cmp. שפּח II) 1) to crush.—Part. pass. שפּיח, pl. שפּיחין crushed, humble, contrite (= b. h. שפּח). Tosef. Hag. II, 9 וּש' וּש' humble and contrite; Tosef. Shh. VII, 1 וּש' (only); Y. ib. I, 19<sup>c</sup>. Gen. R. s. 60 וּש' דורו וּש' broken down and crushed (poor); a. e.—2) to rub, smooth, plane.—Part. pass. as ab. a) smooth. Koh. R. to XII, 14 two paths וּב' ואחר מלא וּב' one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 בור ש' (Suh. 109<sup>a</sup> שפּח; Ar. שפּח, corr. acc.) a smooth (blank, empty) pit, v. שפּחא.—b) (cmp. חלל) unimpaired, unscathed. Gen. R. s. 45, v. רתק.

Pi. שפּח 1) to plane, saw, trim. Hull. 125<sup>a</sup> קוליה שפּחא וּב' a thigh-bone which one sawed through lengthwise. Ab. Zar. 42<sup>a</sup> עז' וּב' if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49<sup>b</sup>. Y. Gitt. V, 47<sup>a</sup> bot. גזלו וּשפּיחא if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 שפּח הימנה וּב' if he filed off a part of it and made of it &c.;



**שְׂפִיקָה** f. (שָׂפַק) *pouring out*. T'bul Yom IV, 7, v. שְׂפִיקָה I. Y. Pes. I, end, 28<sup>b</sup> (ref. to Deut. XII, 24) ... לא שְׂפִיקָה I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43<sup>a</sup> top (ref. to Lev. IV, 7) לְשֵׁן לִבְיָהּ this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׂפִיקָה. Lam. R. to IV, 11 'ארבע ש' לַיְבוּהָ four times is pouring out mentioned for good, and four times for evil.

**שְׂפִיקָה** f. same. Makhsh. II, 3 ש' ב'י water that is poured out, dirty water, opp. גְּשֵׁמִים rain water.—Esp. *shedding of blood*. Arakh. 15<sup>b</sup> ... כל המספר ש' דמים he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Shh. 57<sup>b</sup> (ref. to Gen. IX, 6) ש' ד' של איזהו ש' ד' אדם שהיה במופי יב' what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74<sup>a</sup> כל ש' ד' ... הנין ... regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

**שְׂפִיקָה** ch., constr. שְׂפִיקָה, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 קִיבְּנָה ש' (read קִיבְּנָה, v. שְׂפִיקָה). Targ. Y. Gen. XXVIII, 20 (not שְׂפִיקָה).—B. Bath. 25<sup>b</sup> ב' when the rain comes pouring, opp. בְּיַחֲוֵהָ gently.

**שְׂפִילָה, שְׂפִילָה**, v. sub שְׂפִילָה.

**שְׂפִיפִין** m. (b. h. שָׂפַף; שְׂפִיפִין) [*sliding*], a species of serpents, adder(?). Num. R. s. 14<sup>9</sup> ... נחש וש' ... בלגם ... Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefi*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45<sup>d</sup> bot. מין קטן הוא ושמו ש' it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

**שְׂפִיפִינָה** ch. same. Y. Ter. VIII, 45<sup>d</sup> top אשכחן ש' ... (not שְׂפִיפִין) they found a serpent as thin as a hair wound around &c., v. preced.

**שְׂפִיץ**, v. שְׂפִיץ.

**שְׂפִיץ**, v. שְׂפִיץ.

**שְׂפִיךָ** m. (שָׂפַך; cmp. שְׂפִיךָ 2, a. שְׂפִיכָה) *membranous bag, sac of a fetus*; in gen. *fetus*. Nidd. III, 3 'המפלת ש' ... if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50<sup>d</sup> top (ref. to Job XXXVIII, 9) 'גזיתו ש' means the sac, 'its swaddling band', the placenta. Ib. בריקס ש' a foetus having an articulated shape, v. שְׂפִיץ; Bab. ib. 25<sup>a</sup> שאינו בריקס ש' a shapeless foetus. Y. Naz. VII, 56<sup>b</sup> I have seen בגזיתו ש' the embryo of a calf, of the size of a bean, in a bag; a. fr.

**שְׂפִיכָה, שְׂפִיכָה** ch. same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25<sup>b</sup> 'הוא ש' דהארי וב' a fetus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

**שְׂפִיר** m. (שָׂפַר) 1) *handsome, pleasing; good; cheerful*. Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שְׂפִיר ch.); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) נששה ... על ש' because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31<sup>b</sup> כוהך I want a man as handsome as thou art; a. fr.—*Pl.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84<sup>a</sup> 'מש' ירושלם I am one of the survivors of the handsome men of Jerusalem. Ib. כוהי בני ש' children as good-looking as I am; a. fr.—*Fem.* שְׂפִירָה, שְׂפִירָה, שְׂפִירָה. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. מרנאי ש' who is handsomer than I am; a. e.—*Pl.* שְׂפִירָה, שְׂפִירָה. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well*. B. Mets. l. c. קאמינא ש' do I not know that what I say is right? Yoma 29<sup>b</sup> קא מתיב ש' who asked that question has asked well. Yeb. 94<sup>b</sup> נסיב ש' and he married rightly (legally); והא ש' נסיב and he married this one lawfully; a. fr.—דמי, v. דמי I.

**שְׂפִירָא**, v. שְׂפִיר ch.

**שְׂפִירָה** f. (preced. art.) *goodness; (with לבא) cheerfulness*. Targ. O. Deut. XXVIII, 47 (Y. שְׂפִירָה); ed. Lsb. (קשיטתא).

**שְׂפִירָה**, v. שְׂפִיר.

**שְׂפִיחָה** f. (שָׂפַח) *placing over or by the fire*. Kel. VIII, 8 מכנגד שְׂפִיחָה הקדרה ולפניהם from the place where the pot is placed and inside (towards the fire). Ib. 9 כור שיש בו ביה ש' a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בור וב' a hole in the ground with an arrangement for putting a pot over fire); a. e.

**שְׂפִיךָ** (b. h.; *Shaf.* of הָפַך) [*to invert, to pour; to empty*]. Lam. R. to IV, 11 ולא ש' ... וזמר אני שיהפך הופרו וב' I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; וש' הקב"ה ... ולא ש' because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75<sup>b</sup> (ref. to Deut. XXIII, 2) מר ש' he who pours (semen, instead of shooting forth, מקלה, in consequence of cutting. Succ. II, 9, v. קריהין. Y. Sabb. XII, end, 13<sup>d</sup> 'השוּפך' and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שוּפך דיו 'he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44<sup>b</sup> top שְׂפִיךָ (Chald.); a. fr.—מש' רמיב' to shed blood. Gen. R. s. 34. B. Mets. 58<sup>b</sup>, v. לָבֵן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שוּפִיךָ, read: שוּפִיךָ, v. שְׂפִיחָה.]

*Nif.* שְׂפִיךָ to be poured out, emptied. Hull. 47<sup>b</sup> ריאה

קרתוֹן a lung which (by tearing the membrane) is emptied like a ladle. Sot. 42<sup>b</sup> (play on שופך, v. שופך) 'whoever saw him, was poured out before him—like a ladle (his courage failed him, comp. Pes. 22<sup>b</sup> 'כמים וכו' blood that is poured out like water makes susceptible of uncleanness. Ib.<sup>a</sup> במים like water that is poured out (ordinary water), opp. המוחלטת used for libation. Ib. 20<sup>b</sup> חבל הַשָּׁפָה, v. חבל II. Zeb. VIII, 7, sq. לַאֲבָהוּ shall be poured into the sewer; a. fr.

*Pi.* שָׁפָה to make slanting. Part. pass. שֹׁפֵה. Yoma 68<sup>b</sup> (ref. to שופך, Lev. IV, 12) 'שֵׁהָ הַמָּקוֹמוֹ מִשֵּׁ' the place for the ashes must be sloping; Sifra Vayikra, Hob., Par. 3, ch. V; Zeb. 106<sup>a</sup>.

שָׁפָה, שֹׁפֵה ch. same. Targ. Ez. XXIV, 7. Ib. XXII, 6. Targ. Zech. XII, 10; a. fr.—Ab. Zar. 72<sup>b</sup> כִּי שֹׁפְחֵיהֶם אֲרָבֵי ר. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. Y. Sabb. XX, end, 17<sup>d</sup> שֹׁפְחֵי, v. שֹׁפְחֵי; a. fr.

*Ithpa.* אֲשֶׁפְּהוּ, *Ithpe.* אֲשֶׁפְּהִי to be poured out. Targ. I Kings XIII, 3. Targ. Ps. LXXIX, 10; a. fr.—B. Mets. 26<sup>a</sup> אֲשֶׁפְּהוּ אֲשֶׁפְּהִי the things in the wall were washed down; a. e.

שָׁפָה m. (preced.) *spout, gutter*.—*Pl.* שֹׁפְחֵי. B. Bath. 3<sup>b</sup> he did not remove his bed from the building הרקון until he provided its spouts (until it was entirely finished; Ar. ed. Koh. ש' שְׁפָה, oth. ed. שֹׁפְחֵי). Ib. 6<sup>a</sup>, v. שָׁפָה.

שָׁפָה f. (b. h.; preced.) *urinary canal*; 'כרות ש' one whose canal is mutilated. Yeb. VIII, 2, v. שָׁפָה. Y. ib. 9<sup>b</sup> top. Bab. ib. 75<sup>b</sup> כְּרִיב בְּמִקוֹם שֹׁפְחֵי ש' it says *shofkhah* (Deut. XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שָׁפְכוֹנִי m. (preced.) [*pourer*], name of a species of *olives, rich olive*. Peah VII, 1 (Y. ed. שֹׁפְכוֹנִי; Ms. M. שֹׁפְכוֹנִי, corr. acc.), expl. Y. ib. 20<sup>a</sup> top שְׁפָה הַרְבֵּה שֶׁמֶן הַשָּׁפְכוֹנִי which yields much oil.

שָׁפְכוֹתָא f. (preced. wds.) *gutter, slope*. Targ. Y. Num. XXI, 15 (v. שֹׁפְחֵי). Targ. Y. Deut. III, 17 (ed. Vien. 'ש').

שָׁפְכוֹנִי, v. שֹׁפְכוֹנִי.

שָׁפָל I (b. h.; Shaf. of שָׁפַל) to be low.

*Hif.* הִשְׁפִּיל to lower, humble. Erub. 13<sup>b</sup> הִשְׁפִּיל עַצְמוֹ; Pesik. R. s. 10 (ref. to Is. II, 9) הִשְׁפִּילִים הַקַּב"ה . . . הִשְׁפִּילִים הַקַּב"ה when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. Arakh. 15<sup>b</sup> הִשְׁפִּיל דַּעְוָה לֵת הִשְׁפִּיל let him humble his mind (think of his shortcomings). M. Kat. 16<sup>b</sup> (play on הַחֲבַטְנִי, II Sam. XXIII, 8) הִשְׁפִּיל עַצְמוֹ because thou didst lower thyself, thou shalt be like myself; a. fr.

*Nif.* נִשְׁפַּל to be lowered. Pesik. R. l. c., v. supra.

*Hof.* הִשְׁפִּיל same. Pesik. Ki Thissa, p. 11<sup>b</sup> (ref. to Is. II, 9) הִשְׁפִּילִי אֲנִי וְהָאֵל יוֹדֵעַ I know that

Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; Tanh. Ki Thissa 4 יהִשְׁפַלְתִּי אֲתָר and I myself have been lowered; Yalk. Is. 260 יהִשְׁפַלְתִּי Tanh. l. c. 5 (ref. to Ps. LXXV, 8) וְהִשְׁפַלְתִּי בְּלִשְׁוֹן זֶה הָרִ' וכו' for the word *zeh* (Ex. XXXII, 24) was he (Aaron) lowered, v. גָּבַח; בְּלִשְׁוֹן זֶה הִשְׁפַּלְתִּי וכו' through *zeh* (ib. 23) were they lowered, and with *zeh* (ib. XXX, 13) have they been raised; Lev. R. s. 8; a. fr.

*Hithpa.* הִשְׁפַּלְתִּי, *Nithpa.* נִשְׁפַּלְתִּי [to let one's self drop,] 1) to be humble, gentle. Ib. s. 19 (ref. to שְׁפִילֵי יְרִים, Koh. X, 18) 'ע"י שִׁפְיָתָא דְּרַבִּי מַלְחָמָה וכו' because the Israelites were too gentle to encamp (before Sinai) in discord &c.— 2) to be lazy, indolent. Ib. הִשְׁפַּלְתִּי מְלָכָה וכו' (not לקנה) because that man is too careless to wipe his body properly, he gets scabs. Ib. הִשְׁפַּלְתִּי וכו' because that woman is too indolent to examine her body properly &c.; a. e.

שָׁפָל I, שֹׁפֵל ch. same, to fall down, go down. B. Kam. 92<sup>b</sup>; Meg. 14<sup>b</sup> (prov.) 'שִׁפֵּל וְאֲזִיל בְּרַ אֲזִיל the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. שְׁפָה). Snh. 7<sup>a</sup> וְדִקְיָא שֹׁפֵל, v. דִּקְיָא. Ber. 10<sup>a</sup> שֹׁפֵל דְּקָרָא go to the end of the verse (in order to understand the whole of it); a. fr.

*Af.* אֲשַׁפֵּל 1) to lower. Targ. Y. II Lev. X, 20. Targ. Prov. XXV, 7. Ib. XXIX, 23; a. fr.—2) to carry down, carry along. Yeb. 121<sup>a</sup> גְּלִי אֲשַׁפֵּל the waves may have carried (and landed him).

*Ithpa.* אֲשַׁפֵּל to humble one's self. Targ. I Sam. II, 36.

שָׁפָל m., שֹׁפְלוֹתָא f. (b. h.; preced.) 1) low, humble. Num. R. s. 4<sup>20</sup> 'ש' בְּעֵינֵי וכו' say not that I was low in the eyes of others, and was not despised in my own eyes. Taan. 16<sup>a</sup>; Snh. 88<sup>b</sup>, a. e. כְּנֵי שֹׁפֵל low of knee, *polite*. Y. ib. I, 19<sup>c</sup> 'נַפְשׁ ש' a humble soul, humility; Ab. V, 19 'נַפְשׁ ש' contented, opp. רַחְבָּה. Ib. IV, 10 רוּחַ ש' הִי שְׂדֵדְתָּהּ בִּי שְׂדֵדְתָּהּ בִּי ש' be humble before every man. Snh. 43<sup>b</sup> 'ש' בְּעֵינֵי וכו' to him whose mind is lowly the Lord accounts it as if he had offered all kinds of sacrifices. Sot. 5<sup>a</sup> אֲבָל . . . וְדָאָה אֵת הַש' . . . גְּבֻחָה, v. יֵאָדָן. Ib. 'ש' וְדָאָה אֵת הַש' but not so the Lord, he is high and looks at the low; a. fr.—*Pl.* שֹׁפְלוֹתָא, שֹׁפְלוֹתָא. Ib. 47<sup>b</sup>, v. גְּבֻחָה; a. e.—2) (v. שֹׁפָל, *Hithpa.*) [letting the hands sink,] *indolent, negligent*, opp. זָהִיזוּ. Tosef. Yeb. IV, 8; Pes. 50<sup>b</sup> 'ש' וכו' sometimes one is lazy and profits, and sometimes one is lazy and loses.—*Pl.* as ab. Ib. 89<sup>a</sup>; Ned. 36<sup>a</sup>; Gitt. 25<sup>a</sup>.

שָׁפָל II ch. same, *lowly*. Targ. Prov. XVI, 19.

שָׁפָל II (or שֹׁפָל) m., v. next w.

שָׁפָל, שֹׁפְלוֹתָא f. (b. h.; preced. wds.) *lowland*. Shebi. IX, 2 וְבִיהִידָה הָרִ' וכו' in Judæa, (the three districts are) the highland, the lowland, and the valley; וְשֹׁפְלוֹתָא and the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). Tosef. ib. VII, 10; Y. ib. IX, 38<sup>d</sup> bot. שֹׁפָל מֵאֲבָאוֹס עַד לִירֵ ש' (שֹׁפָלָה), v. קָק. Ib. 'ש' וכו' (שֹׁפָלָה), v. קָק.









**שָׁקַד** (b. h.; v. קָדַד) [to bend, be bent; trnsf.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to נִשְׁקָד, v. preced.) 'שִׁיחַ כְּדָבָר שֶׁ הַקֹּבֵה וְכוּ' it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. OXIX, 9 'שִׁיחַ קָדְדִים וְכוּ' v. שִׁיחַ I. Y. Ber. 1V, 7<sup>d</sup> אני שֹׁקֵד וְהֵן שֹׁקֵדִין I am industrious (rise early), and so are they; (Bab. ib. 28<sup>b</sup> ... מְשֻׁמְמִים ... מְשֻׁמְמִים). Tosef. ib. VII (VI), 2 כַּמָּה אֲמֻנְיָה שִׁקְדוֹת בְּשִׁבְעֵימֵת וְכוּ' how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; (Bab. ib. 58<sup>a</sup> בָּל כָּל הַיּוֹמִים וְכוּ' all trades are anxious and come to the door of my house &c. Keth. 2<sup>a</sup>; 3<sup>b</sup> שִׁקְדוֹת וְכוּ' ... the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3<sup>a</sup> bot. הֲאֵם בְּיָמֵי שָׁקֵד but (how may weddings take place any day of the week?) must we not consider *shakdu* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שָׁקֵד *anxious, industrious, conscientious*. Ab. II, 14 'שֶׁ לִלְמוֹד וְכוּ' be anxious to learn the Law. Keth. 43<sup>b</sup> 'שֶׁ אֲמִירָה שֶׁ הַיִּדְיוֹן שָׁקֵד the industrious scholar said it; 'שֶׁ בִּינֵי שְׂמִיאל who is meant by *shakud*? Samuel. Y. Ned. VIII, 40<sup>d</sup> bot. וְלֹא עָבַד שִׁקְדוֹת וְכוּ' and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64<sup>e</sup> top שָׁקֵד.

**שָׁקַד** ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

*Ithpe.* אֲשִׁיחַשְׁבֵּד to be anxious, wait for an opportunity. Shh. 14<sup>a</sup> היה קא מְשֻׁמְמֵרֵי ר' וכו' (Ms. M. מְשֻׁמְמֵרֵי ר' R. J. was anxious to ordain them; Yalk. Sam. 96.

**שָׁקֵד** I m. *industrious, anxious*, v. שָׁקַד.

**שָׁקֵד** II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) 'כִּה הוֹשֵׁה הוֹשֵׁה וְכוּ' as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שָׁקֵד, שָׁקֵדִין, שָׁקֵדִים. Maasr. I, 4 'שֶׁ בִּינֵי שְׂמִיאל bitter almonds. Y. Or. III, 63<sup>b</sup> top שָׁקֵדִים פִּדְךָ soft-shell almonds (v. שָׁקֵד); a. e.

**שָׁקֵדָן** m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שָׁקֵדָנִים, שָׁקֵדָנִין. Sot. IX, 15 בטלוי ... נִשְׁמַתָּה with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24<sup>c</sup>; Y. Ned. VIII, 40<sup>d</sup> bot.; Y. Kidd. III, 64<sup>e</sup> top.

**שָׁקָה**, v. שָׁקַד.

**שָׁקוּט** m. (קִיט, קִיט, קִיט, Shaf. of קִיט; emp. קִיט) [cut short,] 1) *stubby, abnormally short*. Ned. 66<sup>b</sup> 'שֶׁ ... שְׂמִיאָה is her neck graceful? It is too short. Tosef. Bekh. V, 1 בְּצִוְאוֹ שְׂמִיָּה whose neck is abnormally long or abnormally short; Bekh. 43<sup>b</sup>, expl. דְּהִבִּיא מִיְהֵבָא, v. שָׁקֵד; v. שְׂמִיָּה.—2) *abruptly bent, angular*. Ib. VII, 1 (43<sup>a</sup>) שֶׁ (Mish. ed. (שָׁקֵד) he whose head is angular, expl. ib.<sup>b</sup> *shakut* refers to the front of the head (the forehead receding abruptly).

**שָׁקֵדִים**, v. sub 'שָׁקַד.

**שָׁקֵדָן** m. (שָׁקַד) *carrier* (of wine vessels).—*Pl.* שָׁקֵדָנִים. B. Mets. 99<sup>b</sup>. Hull. 105<sup>b</sup>.

**שָׁקֵדָה**, v. sub 'שָׁקַד.

**שָׁקֵדָה** f. *shiku'ah*, a substitute for שְׂבִיבָה, v. שְׂבִיבָה. Y. Ned. I, 37<sup>a</sup> top.

**שָׁקוּף** m. (שָׁקַף I, v. שָׁקַף) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 'כַּד לִיָּקוּ הַחֵט הַשֵּׁ' as much wood as is required to place under an arch (to keep it in shape); Ib. לְעִשְׂיָה כְּדִל 'כַּד לִיָּקוּ הַחֵט as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שָׁקֵדָה אֵם אֵין [בֵּינָן] שֶׁל מִצְחָה the arched entrance of a cave. Ib. אֵם אֵין [בֵּינָן] שֶׁל מִצְחָה if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Shh. X, 28<sup>d</sup> bot. וְכוּ' אֵם אֵין אֵת הַשֵּׁ' the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82<sup>b</sup> הַבְּשֻׁקָה; Sifre Num. 131 שֶׁ פָּתַח הֵשֵׁ' (read: אֵת הַשֵּׁ'); (Num. R. s. 20, end הַבְּשֻׁקָה; Tanh. Balak 21 הַבְּשֻׁקָה הַזֹּאת. Y. Naz. V, 56<sup>e</sup> bot. 'בַּעַד הַבְּשֻׁקָה הַזֹּאת (strike out 'בַּעַד, a ditto-graphy from preceding clause) under the archway. Y. Nidd. II, 49<sup>d</sup> bot. standing 'אַחֲרֵי הַשֵּׁ' behind the post (ready to go out); (Bab. ib. 12<sup>a</sup>; 14<sup>b</sup> הַבְּשֻׁקָה); a. e.—*Pl.* שָׁקֵדָה. Midd. II, 3 כָּל הַשֵּׁ' לְהֵן שֶׁ' וְכוּ' all the gates that were there (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

**שָׁקֵפִים** ch. same, 1) *door posts with arch*.—*Pl.* שָׁקֵפִים. Men. 33<sup>b</sup> (Ms. R. 1, a. Rashi שָׁקֵפִים; Ms. R. 2 שִׁקְפֵי, v. Rabb. D. S. a. l. note 9); Erub. 11<sup>a</sup> שָׁקֵפֵי (Rashi שִׁקְפֵי, v. שִׁקְפֵי.—2) *lintel*, v. שָׁקֵדָה.

**שָׁקֵדִים**, (שָׁקֵדִים), v. sub 'שָׁקַד.

**שָׁקֵדָה** f. *shikurah*, a substitute for שְׂבִיבָה, v. שְׂבִיבָה. Y. Ned. I, 37<sup>a</sup> top.

**שָׁקוּהָ** f. (שָׁקַף) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שָׁקוּהָ (sub. בְּנֵי) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שָׁקֵד; oth. ed. שָׁקֵד); Targ. II Chr. IX, 4.—2) *watering*; (sub. בְּרֵחַ) *trough* (v. שָׁקֵד).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שָׁקֵדִין; Y. I שָׁקֵדִין (read: בְּרֵחַ) our troughs.

**שָׁקַט** I to cut off, shorten, v. שָׁקֵט.

**שָׁקַט** II (b. h.) to settle, be at rest, at ease. Sabb. 88<sup>a</sup> לְמַעַן שָׁקֵטָה, v. שָׁקֵט; Ab. Zar. 3<sup>a</sup>; Yalk. Ps. 811. Yalk. Hab. 563 שֶׁ הַיְהוּדִים שָׁקֵטָה the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שָׁקֵטָה הָאֵרֶץ; a. e.

*Hif.* שָׁקֵט 1) to be quiet, careless (emp. שָׁקֵט). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְהוּא יִשְׁקֵט מִיְהוּדָה and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not בְּעֵינֵינוּ).—2) to give rest, ease. Gitt. 31<sup>b</sup> (ref. to







the bread before it was baked). Ab. Zar. 75<sup>b</sup> . . . חזי לַשְׁקַעַרְרוֹת he saw that the gentile (that pawned it) intended to forfeit it; a. e.—Part. pass. שְׁקַעַרְרוֹת inlaid; engraven. Targ. II Esth. I, 2 (some ed. שְׁקַעַרְרוֹת Hebraism). Targ. Y. Ex. XXV, 33, sq. שְׁקַעַרְרוֹת (h. text שְׁקַעַרְרוֹת).

*Ithpa.* שְׁקַעַרְרוֹת, *Ithpe.* שְׁקַעַרְרוֹת to sink, go down; to be immersed, flooded. Targ. O. Ex. XV, 10. Targ. Jer. II, 64. Targ. Y. Deut. XXI, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

**שְׁקַעַרְרוֹת** f. pl. (b. h.; cmp. קַעַרְרוֹת) cavities, depressions. Lev. R. s. 17, v. קַעַרְרוֹת. Sifra M'isor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) שְׁקַעַרְרוֹת בְּרִאדֵיחָן (not 'בְּרִיחָן') sh'k'a' aruroth means 'appearing to be sunk in'; Yalk. Lev. 566 שְׁקַעַרְרוֹת בְּרִאדֵיחָן (corr. acc.).

**שְׁקַעַרְרוֹת** I (b. h.; Shaf. of קַעַרְרוֹת, cmp. כַּעַרְרוֹת) to bend, arch.—Denom. שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת.

*Nif.* שְׁקַעַרְרוֹת [to be bent towards,] to look out; to face, be seen. Y. M. Kat. III, beg. 81<sup>c</sup> (in a riddle) שְׁקַעַרְרוֹת שֶׁהַשָּׁמַיִם שֶׁהַשָּׁמַיִם (the soul?) looks down from heaven. Num. R. s. 19<sup>26</sup> (ref. to Num. XXI, 20) וְהָיָה הַבָּאָר הַנִּשְׁקָרָה וְכִי יִשְׁתַּחֲוֶה הַיָּם וְהָיָה הַבָּאָר הַנִּשְׁקָרָה וְכִי יִשְׁתַּחֲוֶה הַיָּם וְהָיָה הַבָּאָר הַנִּשְׁקָרָה וְכִי יִשְׁתַּחֲוֶה הַיָּם and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32<sup>a</sup> bot.).

*Hif.* שְׁקַעַרְרוֹת 1) to look, contemplate. Ber. 29<sup>a</sup> תּוֹב הָיָה שֶׁחָשַׁב וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה he thought over it (trying to recall it) two or three minutes.—2) (denom. of שְׁקַעַרְרוֹת) to arch, curve, diminish the width of. Gen. R. s. 31 וְהָיָה בְּשִׁקְרָה בַּהּ יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה and he curved it (the wall of the ark) as he went up &c., v. קַעַרְרוֹת; Yalk. ib. 54.

**שְׁקַעַרְרוֹת** II (Shaf. of קַעַרְרוֹת, cmp. II שְׁקַעַרְרוֹת) to bring in close contact, to knock. Ned. 55<sup>a</sup> (ref. to Num. XXI, 19) בִּינָן אֵלַי אֲרָא שְׁקַעַרְרוֹת אוֹהוּ בְּקַרְקַע Ar. (ed. שְׁקַעַרְרוֹת, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on שְׁקַעַרְרוֹת Num. I. c. 20).

*Hif.* שְׁקַעַרְרוֹת to shut fast. Deut. R. s. 11 הִשְׁקַעַרְרוֹת עֵינָיו זֶה וְזֶה וְזֶה וְזֶה shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 יִשְׁקַעַרְרוֹת . . . יִשְׁקַעַרְרוֹת).

**שְׁקַעַרְרוֹת** ch. same, 1) to knock, smite together, strike. Targ. O. Num. XXIV, 10, v. שְׁקַעַרְרוֹת II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) to knock about, blast, drive about (corresp. to h. שָׁקַעַרְרוֹת a. e. נָדָה).—Part. pass. שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת; f. שְׁקַעַרְרוֹת; pl. שְׁקַעַרְרוֹת; Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

*Pa.* שְׁקַעַרְרוֹת, *Af.* שְׁקַעַרְרוֹת 1) same. Targ. I Sam. II, 10 (h. text רִירַם). Targ. Job XXXII, 13 (h. text רִירַם). Targ. Ps. I, 4; a. e.—Part. pass. שְׁקַעַרְרוֹת or שְׁקַעַרְרוֹת. Ab. Zar. 28<sup>b</sup> דָּלָא בִּי (h. text רִירַם) שְׁקַעַרְרוֹת (wool) that has not been beaten (hatched).—2) (cmp. preced. *Hif.*) to shut.—Part. pass. as ab. Lev. R. s. 5 וְכִי יִשְׁקַעַרְרוֹת (some ed. שְׁקַעַרְרוֹת) she finds the door shut, and she opens it.

*Ithpa.* שְׁקַעַרְרוֹת to be knocked about, driven off (by the wind). Targ. Ps. LXVIII, 3 יִשְׁקַעַרְרוֹת . . . יִשְׁקַעַרְרוֹת

(not יִשְׁקַעַרְרוֹת) as the smoke is driven, so shall they be driven.

**שְׁקַעַרְרוֹת**, שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת I m. (v. שְׁקַעַרְרוֹת I, a. שְׁקַעַרְרוֹת) lintel, threshold. Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28<sup>d</sup> bot., quot. s. v. שְׁקַעַרְרוֹת).—Pl. שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת. Targ. I Chr. IX, 19; 22 (h. text שְׁקַעַרְרוֹת). Ib. XXVI, 15; 17 (h. text שְׁקַעַרְרוֹת).

**שְׁקַעַרְרוֹת** II, שְׁקַעַרְרוֹת m. = שְׁקַעַרְרוֹת, cleft, overhanging rock. Gen. R. s. 12; Yalk. Ps. 862, v. שְׁקַעַרְרוֹת.

**שְׁקַעַרְרוֹת** (b. h.; v. קַעַרְרוֹת) to loathe.—Denom. שְׁקַעַרְרוֹת. *Pi.* שְׁקַעַרְרוֹת to abominate, detest, make abominable. Macc. 16<sup>b</sup>, a. e. שְׁקַעַרְרוֹת לֹא הִשְׁקַעַרְרוֹת transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. שְׁקַעַרְרוֹת. Yeb. 63<sup>b</sup> וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וְכִי יִשְׁתַּחֲוֶה אֵין לָךְ מִזִּוּל וְכִי יִשְׁתַּחֲוֶה nothing is so repulsive and disgusting as a grass-eating ox; a. e.

*Hithpa.* שְׁקַעַרְרוֹת to become loathsome, abominable. Pesik. R. s. 31 וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה, v. קַעַרְרוֹת.

**שְׁקַעַרְרוֹת** ch. *Pa.* שְׁקַעַרְרוֹת as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. שְׁקַעַרְרוֹת. Targ. Is. XXVIII, 8 (not שְׁקַעַרְרוֹת; some ed. שְׁקַעַרְרוֹת, Hebraism).

**שְׁקַעַרְרוֹת** m. (b. h.; preced.) abomination, abominable thing, esp. (v. Lev. XX, 25) unclean animal. Tosef. Nidd. II, 3 וְכִי יִשְׁתַּחֲוֶה אַחֲרַיִם בְּכִי יִשְׁתַּחֲוֶה after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49<sup>b</sup>; Keth. 60<sup>a</sup>.—Pl. שְׁקַעַרְרוֹת. Nidd. III, 2 וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה forbidden animals and reptiles. Snh. VIII, 2 וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה all kinds of forbidden food; a. fr.

**שְׁקַעַרְרוֹת**, שְׁקַעַרְרוֹת ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—Pl. שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת. Ber. 56<sup>a</sup> וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה and they make thee pasture unclean animals with a golden staff.

**שְׁקַעַרְרוֹת** (v. שְׁקַעַרְרוֹת 1) to desire. Gen. R. s. 44 (play on שְׁקַעַרְרוֹת, Gen. XV, 2) that is Lot, שְׁקַעַרְרוֹת עֵלְיוֹ וְכִי יִשְׁתַּחֲוֶה whose soul within him longs to be my heir.

*Hithpol.* שְׁקַעַרְרוֹת, *Nithpol.* שְׁקַעַרְרוֹת, v. שְׁקַעַרְרוֹת 1.

**שְׁקַעַרְרוֹת** m. (v. שְׁקַעַרְרוֹת III) open place surrounded by groups of buildings. Lam. R. to I, 1 (הַיָּרֵד) וְכִי יִשְׁתַּחֲוֶה each place (in Jerusalem) had twenty-four courts.—Pl. שְׁקַעַרְרוֹת. Ib. וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה each street had twenty-four places.

**שְׁקַעַרְרוֹת**, שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת ch. same, place; street. Koh. R. to X, 8 שְׁקַעַרְרוֹת (ז) שְׁקַעַרְרוֹת hast thou cleaned such and such a place? Gen. R. s. 79 וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה the square in which R. J. the Galilean lived (Lev. R. s. 34 (שְׁקַעַרְרוֹת); a. fr.—Pl. שְׁקַעַרְרוֹת, שְׁקַעַרְרוֹת. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. I. c. דְּקַעַרְרוֹת וְכִי יִשְׁתַּחֲוֶה she led him around (begging) to all the places of the city. Y. Ber. IX, 13<sup>c</sup> וְכִי יִשְׁתַּחֲוֶה וְכִי יִשְׁתַּחֲוֶה I know the streets of heaven as well as the streets of Nehardea (v. שְׁקַעַרְרוֹת). Gen. R. s. 44 אֲהַיָּה לִיָּהּ שְׁקַעַרְרוֹת שְׁמִיאָה he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקקי שבי (not שקקר) שבי.

שָׂרָה v. שָׂרָה II.

שָׂרָה (b. h.) to be false. Gen. R. s. 85, beg. שקרה יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pl. שקרה 1) same, to lie; to defraud.—מה לי לשקר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64<sup>b</sup> אמרין מה לי לשקר we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from levitical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מה לי לשקר כי דרים דמי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; מה לי לשקר כי חוקה דמי it has only the same value as a presumption (חזקה). Keth. 27<sup>b</sup> מה לי לשקר אי בעי we must believe him, for, if he had wanted, he might have said &c. Ib. מה לי לשקר במקום דרים וב' we do not apply the principle of mah li P'shakker, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81<sup>b</sup>; a. fr.—Y. Snh. XI, 30<sup>c</sup> top (expl. כחש לי, 1 Kings XIII, 18) בו שקר (בידה) he played him false; Cant. R. to II, 5, שר' לי; ib. שר' לי שהאכילתו וב' and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20<sup>18</sup>; Tanh. Balak 12 מה לי לשקר במשקלה v. משקל; a. fr.—2) to prove false; to contradict, refute. Macc. 5<sup>a</sup> (ref. to Deut. XIX, 18) עד שהשקר until thou disprovest the body of the testimony (provest an alibi of the witnesses).

Hithpa. שקרה, Nithpa. שקרה to be refuted, be proved to be a liar. Y. ib. I, beg. 31<sup>a</sup> [read:] עדים שנודמו והורי שקרה if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שָׂרָה I ch. same. Targ. Mal. II, 10 (ed. Wil. Pa.). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55<sup>b</sup>, v. שקרה.

Pa. שקרה same. Targ. O. Gen. XXI, 23 (Y. Pe.). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57<sup>a</sup> משקריהו שקרה you tell a falsehood. Taan. 9<sup>b</sup> כי דיבי דמשקריהו ... משקריהו as the Babylonians are deceivers, so their rains are, v. שקרה. R. Hash. 22<sup>b</sup> לא משקריהו; a. fr.

שָׂרָה m. (preced.) liar.—Pl. שקריה, שקריה. Sot. 42<sup>a</sup>; Yalk. Hos. 524, v. שקרה.

שָׂרָה m. (b. h.; preced.) lie; falsehood, vanity. Y. Snh. XI, 50<sup>a</sup> top ש' להם ... שהאכיל ... להם bread of falsehood (treacherous hospitality, v. שקרה), opp. להם אמית true hospitality. Shebu. 21<sup>a</sup> שקרה נשבע להאמית a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) נשבע ומהלכה he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3<sup>a</sup> עדות ש' הערתי I have given false testimony. Lev. R. s. 6 ל'ש' וב' he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says ל'ש' על ש' וב' if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104<sup>a</sup>, v. שקרה; a. v. fr.—Y. Macc. I, beg. 31<sup>a</sup> ש' ש' ... שדוממי when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between sheker (Ex. XX, 16) and sheker (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—Pl. שקריה. Gen. R. s. 8 אל יברא שכולו שקריה let man not be created, for he will be full of falsehoods; a. e.

שָׂרָה II, שָׂרָה, שָׂרָה ch. same. Targ. I Sam. XII, 3 ש' שניה (קרב) v. שקרה. Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text כפר) ממוך דש' (שוא). Targ. ib. 13; a. fr.—Sabb. 104<sup>a</sup> (v. שקרה) קושטא קא ש' וב' lie is frequent, truth rare. Ib. קושטא קא ש' וב' truth stands firm, falsehood does not. B. Bath. 82<sup>a</sup>, a. fr. מחוי כש' it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עלמא דש' v. שקרה. Ib. מלין דש' words of falsehood; Lev. R. l. c. מלין שקריה. Succ. 46<sup>b</sup> דאתי לאגמוריה ש' one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—Pl. שקריה, שקרה. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23<sup>b</sup> bot., v. next w.]

שָׂרָה, שָׂרָה, שָׂרָה m.=h. שקרה, liar; faithless, faithless man. Yeb. 55<sup>b</sup> שקרה או אנה שקרה either he is a liar, or I lied (misreporting R. Johanan).—Pl. שקרה, שקרה, שקרה. Targ. Zeph. III, 4 (ed. Wil. ש'). Targ. Jer. IX, 1 (שקרהו). Targ. Is. XXVI, 10 (ed. Wil. ש').—Lev. R. s. 26, v. preced. Sot. 35<sup>a</sup> היו שקרה the spies were liars (drew on their imagination). Snh. 29<sup>a</sup> שקרה כהדי ש' אאגמוריהו זילי false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מרי שקרה my lord, we are false witnesses; Y. Snh. VI, 23<sup>b</sup> bot. מרי שקרה (corr. acc.).

שָׂרָה m. (preced.) liar. Gen. R. s. 50 ש' ... ש' אם יאמר if one tells thee, the morning star is the same as the morning dawn (אילנה), he is a liar. Lam. R. to IV, 2; a. e.—Pl. שקרה, שקרה. Snh. 103<sup>a</sup> (Sot. 42<sup>a</sup> שקרה).

שָׂרָה ch. same. Gen. R. s. 47, end את כובנא את שקרה thou art a liar, thou art a deceiver (misrepresenting Abraham).

שָׂרָה, transpos. of שקרה, v. שקרה I.

שָׂרָה, pl. שקרה, v. שקרה.

שָׂרָה, Y. Erub. V, 22<sup>d</sup> bot. דשקרה, v. שקרה.

שָׂרָה, v. שקרה.

שָׂרָה (or שָׂרָה), מגדל ש' pr. n. pl. Tower of Sher (or Shed), Straton's Tower (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 מדבר שר שן דור, read: מדבר שר שן דור; Yalk. ib. 874 מגדל שיר (corr. acc.); Y. Shebi. VI, 36<sup>c</sup> top שיר דור.

**שָׂרָה** m. (b. h.; שָׂרָר) *prince, chief*; שָׂר (של בעלה) *guardian angel, genius*. Zeb. 116<sup>b</sup> שָׂר וַיַּגִּיד a prince or a nobleman. Yeb. 16<sup>b</sup> שָׂר הַעוֹלָם the genius of the universe; Hull. 60<sup>a</sup>. Ex. R. s. 22 שָׂר הַקַּב"ה שָׂר שֶׁלֹּהֶם וְב' the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118<sup>a</sup> שָׂר הַכּוֹרֵד, v. יוֹרְקָרֵד. Ib. שָׂר שֶׁל אֵשׁ שָׂר שֶׁל יוֹב I (Gabriel) am the angel of fire. B. Bath. 74<sup>b</sup> שָׂר שֶׁל יוֹב the angel of the sea. Mekh. B'shall., Shir., s. 2 בְּיוֹן שָׂרֵי שָׂרֵי (not נִיפְלָה) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—*Pl.* שָׂרִים. Ib. מִשְׁבִּיחֵן הַחֵלֶה ... מִשְׁבִּיחֵן הַחֵלֶה the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. שָׂר שֶׁל מִכָּאֵל ... שָׂר שֶׁל מִכָּאֵל Michael and Gabriel who are the princes on high. Yalk. l. c. לְכָל שָׂרֵי הָאוּמוֹת the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 שָׂר שֶׁל מַעֲלָה the princes on high (angels); שָׂר שֶׁל מַעֲלָה the earthly (human) governors. Ib. (play on שָׂרִים, ib.) הַבְּהִימֵי לִי ... עַל הַרְיָהֶם שָׂרֵי הַבְּהִימֵי אֲצִלִּי בְּשָׂרֵי (not שְׂרָיִת) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 שָׂר גְּנִי שָׂר, v. גְּנִי שָׂר.—*Fem.* שָׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) שָׂרָה הָרִי עַל מַטְהוֹת הָרִי הָיָא שָׂרָה עַל אִמּוֹת הָעוֹלָם (Var. שָׂרָה עַל עַמָּה ... עַל כָּל בְּאֵי הָעוֹלָם.) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13<sup>a</sup> שָׂר לְאִימָתָה ... שָׂר לְאִימָתָה לְכָל הָעוֹלָם.

**שָׂרָה** m. ch. same. Y. Snh. VII, 25<sup>d</sup> גִּזְרֵי ... עַל שָׂרָה R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 שָׂרָה שָׂרִיהֶן וְב' שָׂרָה, v. רִוְחָא; a. e.

**שָׂרָה**, v. שָׂרָר.

**שָׂרָה**, v. שָׂרָר.

**שָׂרָה**, v. שָׂרָר.

**שָׂרָה** (Shaf. of הרב) to glow, be dry.

*Hithpa.* הִשְׂרָבָה to be overcome by the heat. Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) שָׂרָבָה ... שָׂרָבָה אל האמר ... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

**שָׂרָבָה** ch. same, to glow, burn, be dry. Targ. Y. I Ex. III, 3.—*Part.* שָׂרָבָה; f. שָׂרָבָה; pl. שָׂרָבָה; שָׂרָבָה. Targ. Prov. XVII, 1 (h. text שָׂרָבָה).—Gen. R. s. 48 שָׂרָבָה שָׂרָבָה (some ed. שָׂרָבָה), v. קָרָר II. Ib. שָׂרָבָה שָׂרָבָה shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 שָׂרָבָה, v. אִשְׁתַּרְבָּה.—Yalk. Ex. 166 שָׂרָבָה, v. אִשְׁתַּרְבָּה.]

**שָׂרָבָה** m. (b. h.; preced.) *heat of the sun, dry heat*. Y. Snh. X, 29<sup>b</sup> top שָׂרָבָה בְּשָׂרָה ... בְּשָׂרָה whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14<sup>b</sup>; Tosef. ib. XII (XIII), 5; Bab. ib. 106<sup>b</sup> בְּשָׂרָה at the time of dry heat (midday), opp. בְּשָׂרָה

קר שלא בא הש' וב' Tanh. Sh'lah 12; Num. R. s. 16<sup>20</sup> before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to Gen. XXXV, 16) כְּבֵרָה הָאָרֶץ ... the grain was plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34<sup>8</sup> (ref. to Ruth II, 14) בְּשָׂרָה ... שָׂרָה for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16<sup>9</sup> הַשְּׂרָבָה הַשְּׂרָבָה ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

**שָׂרָבָה** ch. same. Targ. Is. IV, 6 (h. text שָׂרָבָה). Ib. XXV, 4 שָׂרָבָה (ed. Wil. שָׂרָבָה, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שָׂרָבָה, ed. Vien. שָׂרָבָה; Y. שָׂרָבָה). Targ. Y. II ib. VIII, 22 שָׂרָבָה (h. text שָׂרָבָה); a. fr.—Lev. R. s. 16 שָׂרָבָה מִן שָׂרָה mayest thou be saved from the effects of the heat; Y. Snh. X, 29<sup>c</sup> bot. שָׂרָבָה שָׂרָבָה וְב' יִשׁוּבֵיךָ מִן הַיָּבֵשׁ שֶׁ יֵצֵא מִן הָעוֹלָם; a. e.

**שָׂרָבָה** (Shaf. of הרב) to enlarge, prolong. Ber. 54<sup>b</sup> (ref. to Ps. III, 8) שָׂרָבָה אֲלֵא שָׂרָבָה read not *shilbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 12<sup>3</sup>; Yalk. Ps. 625; Meg. 15<sup>b</sup> שָׂרָבָה; Sot. 12<sup>b</sup> שָׂרָבָה (read: שָׂרָבָה).

*Hithpa.* הִשְׂרָבָה, *Nithpa.* נִשְׂרָבָה to be enlarged. Bekh. 40<sup>a</sup> (expl. שָׂרָבָה, Lev. XXI, 18) שָׂרָבָה (Rashi שָׂרָבָה) a person whose one hip is enlarged (larger than the other). Sot. 35<sup>a</sup> שָׂרָבָה שָׂרָבָה their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

**שָׂרָבָה** I ch. same, to prolong, let hang down; to let down. Targ. Jer. XXXVIII, 6; 11.—Sabb. 147<sup>b</sup> שָׂרָבָה כִּי מִבְּרִיחָהּ ... שָׂרָבָה לְהוֹרֵם ... when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102<sup>b</sup> שָׂרָבָה בְּגָדֵיךָ עִמָּךְ. Ed. Sonec. d. Sonec. v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

*Ithpa.* אִשְׂתַּרְבָּה 1) to be enlarged, prolonged. Sot. 12<sup>b</sup> [read: אִשְׂתַּרְבָּה אִשְׂתַּרְבָּה אִשְׂתַּרְבָּה (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 12<sup>3</sup> אִשְׂתַּרְבָּה אִשְׂתַּרְבָּה they (her arms) were prolonged; Yalk. ib. 166 אִשְׂתַּרְבָּה אִשְׂתַּרְבָּה (corr. acc.).—2) to be let down; to trail; to spread. Targ. II Chr. VII, 3; 10.—Snh. 24<sup>a</sup> שָׂרָבָה הָיָא אִשְׂתַּרְבָּה רָא' לְעִילָם it (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 וְאֵרָא לְהַרְבֵּי אִשְׂתַּרְבָּה Bets. 11<sup>a</sup> אִשְׂתַּרְבָּה אִשְׂתַּרְבָּה they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

**שָׂרָבָה** II (v. שָׂרָבָה) to heat. *Ithpa.* אִשְׂתַּרְבָּה to be heated. Targ. Job VI, 17.

**שָׂרָבָה** (denom. of שָׂרָבָה) to stretch, stiffen. B. Mets. 60<sup>b</sup> שָׂרָבָה אֵת הַבְּהֵמָה אֵת הַבְּהֵמָה you dare not give an animal

a deceptive appearance of stiffness (or stontness); expl. ib. מִיָּד הַחֲזִירָא (v. חֲזִירָא II), or מִן־קִשְׁקִשָּׁא q. v.; Tosef. ib. III, 29 מִשְׁרָבְשֵׁיין (v. שֵׁרֶבֶט *Pl.*). Keth. 61<sup>b</sup> מִשְׁרָבְשֵׁי אֵי הַשְּׂפָתִים and makes the lips stiff (swollen, v. סָרַח I); v. שֵׁרֶבֶט.—[Y. Sabb. VII, 10<sup>a</sup> top וְכִי מִשְׁרָבְשֵׁי בַעֲוֹנוֹתָי וְכִי מִשְׁרָבְשֵׁי בַעֲוֹנוֹתָי, read: מִשְׁרָבְשֵׁיין בַּעֲוֹנוֹתָי, v. שֵׁרֶבֶט.]

**שָׁרְבִיבִי** ch. same. Sabb. 94<sup>a</sup> דְּמִשְׁרָבְשֵׁי נַפְשֵׁיהוּי בַּהֲמָה... which stiffen themselves (when they are carried, and are a real burden), but a live human being &c.

**שָׁרְבִיבָא** m. (b. h.; Parel of שֵׁבֶט, v. שֵׁבֶט) 1) *staff, sceptre, rod.* Snh. II, 5 וְאִין מִשְׁרָבְשֵׁין בְּיָדְרַבְרִיבָא and we dare not use his (the king's) sceptre. Arakh. 19<sup>a</sup>, v. שֵׁבֶטָא. Cant. R. to II, 16 שֵׁבֶט וְכִי... שלבב וב'... God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr.—2) *shoot, twig, stem with pods, bunch.* Tosef. Kil. I, 10. Ukts. I, 5 וְשֵׁל הַמֵּרָה שְׂרוּקָיו ש' של a twig of a date tree which was stripped of its dates. Ib. בַּקְטָנוֹת וְכִי ש' and so in the case of summer fruits, if they emptied the pods on a stem.

**שָׁרְבִיבָא** ch. same. Targ. Y. Lev. XXVII, 32 (h. text שֵׁבֶט). Targ. Y. Ex. XXI, 20.—*Pl.* שְׂרָבְרִיבִין, שְׂרָבְרִיבִין, שְׂרָבְרִיבִין. Targ. Y. II Gen. XL, 12 (h. text שְׂרָבְרִיבִין). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (h. text שְׂוֹטִים).

**שָׁרְבִיבִיתָא** f. (v. שֵׁרֶבֶט a. שֵׁרֶבֶט II) *dry heat.* Y. Shek. V, 48<sup>d</sup> אֵיתָא בֵּיהּ ש' אֵיתָא בֵּיהּ ש' and how far its dry heat reaches.

**שָׁרְבַּת** (שָׁרְבַּת) = שָׁרַבַּת, 1) (emp. שָׁרַבַּת) *to skip, to leap.* Targ. Y. Lev. XI, 21 לְמִשְׁרָבַת (prob. to be read with ש'; h. text לְמִשְׁרָבַת).—2) *to pile up bricks with interspaces* (v. אֶזְרָא). Bets. 31<sup>b</sup> שָׁרְבַּת וְרָא וְכִי (or שָׁרְבַּת *Pa.*) if he has piled them up, he has surely made them unavailable (מִשְׁרָבַת). B. Bath. 3<sup>b</sup> שָׁרְבַּת לִבְנֵי מִס. M. Var., a. Rashi (ed. שָׁרְבַּת); Ms. M. v. Rabb. D. S. a. l. note), v. שָׁרַבַּת.

*Ithpa.* שָׁרְבַּת *to be entangled.* Sabb. 54<sup>a</sup> דְּמִשְׁרָבַת בַּהּ וְכִי, v. שָׁרַבַּת.

**שָׁרַבַּת** = שָׁרַבַּת, *to glide, slip.* Hull. 111<sup>a</sup> מִשְׁרָבַת Ar. a. Ms. R. 2 (ed. מִשְׁרָבַת שָׁרַבַּת, v. שָׁרַבַּת II.—B. Mets. 93<sup>a</sup> שָׁרַבַּת הָדוּ וְכִי (Ms. H. שָׁרַבַּת, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שָׁרַבַּת.

*Pa.* שָׁרַבַּת same. Naz. 39<sup>a</sup> וְאִזְלָא שָׁרַבַּת וְאִזְלָא (not וְאִזְלָא); Rashi שָׁרַבַּת קָא מִשְׁרָבַת (שָׁרַבַּת) it may have slid further and further (to the top of the hair).

*Ithpa.* שָׁרַבַּת same, v. supra.

**שָׁרַבַּת** m. (שָׁרַבַּת) *pile of bricks.* Snh. 64<sup>b</sup> (Ms. R. שָׁרַבַּת); Yalk. Lev. 597. Kidd. 60<sup>a</sup>, v. שָׁרַבַּת.

**שָׁרַבַּת** m. (Shaf. of שָׁרַבַּת) *to break through;* emp. Arab. *sharku* ortus solis, lux solis) *light, lamp, lantern.* Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. VI, 23. Ib. XXI, 4 h. text שָׁרַבַּת. Targ. Job XXI, 17; a. fr.—Sabb. 63<sup>a</sup>, a. e. בַּשְּׂחָרָא ש' an (earthen) lamp may remain in the Succah. Bets. 22<sup>a</sup> וְכִי לִיהָ ש'.

Ms. M. (ed. זָקָה לֵה לֵשׁ) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—*Pl.* שָׁרַבַּת, שָׁרַבַּת, שָׁרַבַּת. Targ. I Chr. VIII, 33.—Gitt. 57<sup>a</sup> וְכִי עָר וְכִי אֲדִלְקִין ש' עָר וְכִי they kindled lights (illuminated) so that &c., v. שָׁרַבַּת. Sabb. 23<sup>b</sup> דְּהוּהוּ רַגְלֵי בִשְׁמֵי (Ms. M. וְכִי רַגְלֵי בִשְׁמֵי, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

**שָׁרַבַּת** (Parel of שָׁרַבַּת) 1) *to go astray.* Targ. Prov. V, 20 (h. text שָׁרַבַּת).—2) *to lead astray, entice.* Targ. Y. Ex. XXII, 15. Targ. Ps. LXXVIII, 36; a. fr.

*Ithpa.* שָׁרַבַּת *to be led astray, enticed.* Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. שָׁרַבַּת). Ib. XXV, 15. Targ. Job XXXI, 9.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת** m. (רַגְשָׁא, Shaf.) [*stirrer;*] *pot-ladle.*—*Pl.* שָׁרַבַּת. Erub. 29<sup>b</sup> ש' two ladlefuls.

**שָׁרַבַּת** m. (שָׁרַבַּת) *one easily enticed, simple* (corresp. to h. שָׁרַבַּת).—*Pl.* שָׁרַבַּת, שָׁרַבַּת. Targ. Ps. CXVI, 6 (ed. Lag. שָׁרַבַּת). Ib. CXIX, 130.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת** (b. h.), *Pl.* שָׁרַבַּת (denom. of שָׁרַבַּת) *to leave over.* Yoma 72<sup>b</sup> וְכִי שָׁרַבַּת וְכִי (Ms. M., a. Yalk. Ex. 390 מִשְׁרַבַּת וְכִי), v. שָׁרַבַּת. B. Mets. 113<sup>b</sup> מִשְׁרַבַּת Var. in Rashi, v. שָׁרַבַּת.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת** m. ch., v. שָׁרַבַּת.

**שָׁרַבַּת** (b. h.) 1) *princess*, v. שָׁרַבַּת.—2) pr. n. f. *Sarah*, a) wife of Abraham. Ber. 15<sup>a</sup> שָׁרַבַּת שָׁרַבַּת Sarah and Sarai have the same meaning. Snh. 39<sup>b</sup> שָׁרַבַּת שָׁרַבַּת... she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 וְכִי וְכִי... Abraham converted the mien, and Sarah the women; a. v. fr.—b) Gitt. 34<sup>b</sup> שָׁרַבַּת שָׁרַבַּת, v. שָׁרַבַּת.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת** m. (שָׁרַבַּת) *hot and dry soil; [mirage?].* Targ. Is. XXXV, 7.

**שָׁרַבַּת** m. *workingman's leather sleeve;* [oth. opin. in R. S.: *chest protector in hot weather* (as if derived from שָׁרַבַּת)].—*Pl.* שָׁרַבַּת, שָׁרַבַּת, שָׁרַבַּת. Kel. XXVI, 3 (שָׁרַבַּת Mish. (Talm. ed. שָׁרַבַּת). [V. Fraenkel, Aram. Fremdw., p. 47.]

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת**, v. שָׁרַבַּת.

**שָׁרַבַּת**, v. sub שָׁרַבַּת.

**שָׁרַבַּת**, v. שָׁרַבַּת.







שָׂרִי, v. שְׂרִיחָא.

שְׂרִיחָא, שְׂרִיחָא, v. preced. art.

שְׂרִיב, שְׂרִיבָא, שְׂרִיב, v. שְׂרִיב.

שְׂרִיד m. (b. h.; Saf. of ירד) [run-off,] *fugitive, escaped, remainder*. Yoma 72<sup>b</sup> (play on בגדי השרד, Ex. XXXV, 19) ופליט ... ש' ופליט but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133<sup>a</sup>; Snh. 92<sup>a</sup> (ref. to Job XX, 26) 'איך ש' by sarid a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV 'עד ש' ביעקב וב' until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—Pl. שְׂרִידִים. Meg. 6<sup>a</sup> (in a eulogy) 'ישבי וב' ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שְׂרִיד, Targ. Y. II Deut. XXXIII, 29; שְׂרִידִיא, Targ. II Chr. V, 10, v. שְׂרִיר.

שְׂרִיז, שְׂרִי m. (b. h.; שרד = שרי; cmp. Assyr. siriām) (*ringed*) *coat of mail*. Sabb. VI, 2, expl. ib. 62<sup>a</sup> זָרָא Cant. R. to I, 9 'בש' וכו' וב' when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—Pl. שְׂרִיזִים. Yalk. Gen. 133.

שְׂרִיזָא, v. שְׂרִיזִים.

שְׂרִיזָא, שְׂרִיזָא f. (שְׂרִי) *beginning, first thing*. Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

\*שְׂרִיחָא, שְׂרִיחָא f. (cmp. III שְׂרִיחָא) *vapid, senseless*. Targ. Hos. VII, 11 (ed. Lag. שְׂרִיחָא, v. שְׂרִיר IV; h. text פוּרָה).

שְׂרִיר, בֵּית שְׂרִיר, בֵּית (ת) שְׂרִיר pr. n. pl. *Beth Sharye, Be Sharye*, a valley in which Beth Shean was situated. Gen. R. s. 98 'בבית הש' ... בבית החתה 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32<sup>b</sup> top; Y. Keth. XII, 35<sup>a</sup> 'ב' ואתהגיהה ב' and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82<sup>c</sup> top 'ש' רבברין בבית ... רבברין בבית ש' if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שְׂרִיר, pl. of שְׂרִירָא q. v.

שְׂרִירָא, v. שְׂרִיר.

שְׂרִירָא f. (שְׂרִיר) *soaking, steeping*. Nidd. VII, 1 'במה ... ש' and how long must they be soaked? Twenty-four hours in tepid water; ib. 22<sup>b</sup>; 56<sup>a</sup>. Tosef. Maas. Sh. II, 1 'במה ... ש' except putting it in water; Y. ib. II, 53<sup>c</sup> משלחה (corr. acc.).

שְׂרִירָא, שְׂרִירָא, שְׂרִירָא, שְׂרִירָא m. (סָרִי) *joist, beam, post*. Targ. O. Ex. XXVIII, 32 שְׂרִירָא ed. Berl. (ed. Vien. שְׂרִירָא); ib. XXXIX, 23 (Y. שְׂרִירָא). Targ. Job XLI, 18. Targ.

I Sam. XVII, 5. Targ. Jer. LI, 3 'ס'; a. e.—Pl. שְׂרִירָא; 'שְׂרִירָא, 'שְׂרִירָא, 'שְׂרִירָא. Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 'ס'.

שְׂרִירָא (read: שְׂרִירָא), v. שְׂרִיר.

שְׂרִירָא, שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא f. (preced.) *secretion, dripping, catarrh(?)*. Y. Sabb. XIV, 14<sup>c</sup> bot. 'והסיר ... ש' and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא m. h. a. ch. (שְׂרִיר) [*tied*; cmp. שְׂרִיר] *strong, fast, reliable, fit, proper*. Targ. Y. II Deut. XXXIII, 29 (not שְׂרִיר; h. text וַאֲשֶׁר!). Targ. Prov. XIX, 7 (h. text וְהָיָה!).—Sabb. 145<sup>b</sup> שְׂרִירָא לֹא ש' its spinal column is not strong enough. Pes. 74<sup>b</sup> בְּהִירָא דֶּש' in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: שְׂרִירָא וְקִיָּם ש' *fit and established*. B. Bath. 160<sup>b</sup>; Y. Gitt. IX, 50<sup>c</sup> bot. שְׂרִירָא וְקִיָּם ש' established, fit, and sound.—Pl. שְׂרִירָא; f. שְׂרִירָא. Targ. II Chr. V, 10 'ש' (not 'שְׂרִיר) the sound tables (opp. שְׂרִירָא the broken). Targ. Y. I Deut. VIII, 9 'ש' גִּזְרֵי Ar. (ed. 'בִּירָא).

שְׂרִירָא adv. (preced.) *firmly*. Targ. Prov. XXI, 28.

שְׂרִירָא f. (preced. wds.) *strength, truth*. Targ. Prov. VIII, 6.—[B. h. שְׂרִירָא, with לָב, *hardness, stubbornness*.]

שְׂרִירָא m. (שְׂרִיר) *deep-rooted, old; remnants from olden days*. Targ. Y. Lev. XXV, 47 'ש' פִּילָאָה וְב' a remnant of idol worship (h. text עֵקֶר). Targ. Y. I Deut. XXIX, 17 'ש' דֶּש' an idol of olden days.

שְׂרִירָא f. (= שְׂרִיר; שְׂרִיר; cmp. שְׂרִירָא) [*binder*,] *joist, beam, post*. Targ. O. Gen. XIX, 8 שְׂרִירָא ed. Berl. (ed. Vien. שְׂרִירָא, corr. acc.). Targ. II Kings VI, 2 שְׂרִירָא ed. Lag. (corr. acc.; ed. שְׂרִירָא). Ib. 5; a. e.—Gen. R. s. 89 הַמִּיתָה (הָיָה אֶתְהָא) רִבְתָּ I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רִבְתָּ (הָיָה אֶתְהָא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19<sup>a</sup> bot. שְׂרִירָא בִּירָא ... הָיָה (not

אירא (בריריא) he saw an entrance (v. כְּבוֹר) the beam over which was rotten. Gen. R. s. 65, end, v. צַלַב; Yalk. ib. 115 שָׂרָה (corr. acc.); a. e.—*Pl.* שָׂרָהָא, שָׂרָהָא, שָׂרָהָא, שָׂרָהָא. Targ. I Kings VI, 15. Ib. 9 (ed. Wil. שָׂרָה). Targ. Y. Num. XXXV, 20 שָׂרָהָא Kimhi (ed. Vien. שָׂרָהָא).—Y. Ber. II, 5<sup>c</sup> bot. הוּרָא... תַּחְתָּיָא שְׁרִינָא עַבְרָא וְכִי... (not יַעֲבֹד מִי) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שָׂרָהָא, v. פִּרְסָא; Lam. R. l. c. (הוּרָא שְׁרִינָא) בר נשׁ.

**שָׂרָפָא** m. (שרף, *Shaf.* of אָרָךְ; cmp. b. h. סָרַח *rest, remainder.* Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שָׂרָא; h. text שָׂרָא).—[B. Bath. 139<sup>a</sup>, v. שְׂרָפָא.]

**שָׂרָכָא** (or שָׂרָ) m. (preced., v. סָרָכָא, שָׂרָכָא; cmp. b. h. שָׂרָךְ) 1) *long and entangled grass, luxuriant growth.* Erub. 100<sup>b</sup> שָׂרָכָא דַּאיכָא שָׂרָכָא (not דַּאיכָא לִיהָ, v. Rabb. D. S. a. l. note 60; Ms. M. שָׂרָכָא; Ar. שְׂרָכִי, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree.*—*Pl.* שָׂרָכָא. B. Kam. 92<sup>b</sup> (prov.) שְׂרָכִי... בַּהוּרִי מְשִׁיבִיל וְאוּזִיל רִיקְלָא בִישָׁא גְבִיר קִינָא דְשָׂרָכָא... v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 דְשְׂרָכִי (corr. acc.); Yalk. Gen. 116 דְשְׂרָכִי.

**שָׂרָפָא** m. (*Parel* of שָׂרָפָא, שָׂרָפָא; cmp. b. h. שָׂרָפָא) 1) *nest.* Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שָׂרָפָא. Targ. Ps. CIV, 17.—2) *coop, basket.* Hull. 53<sup>b</sup> Ar. (ed. שָׂרָפָא; Ms. M. שָׂרָפָא; Ms. II. שָׂרָפָא; cmp. שָׂרָפָא).

**שָׂרָפָא** f. same, *nest.* Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

**שָׂרָפָא**, v. שָׂרָפָא.

**שָׂרָפָא**, v. שָׂרָפָא.

**שָׂרָפָא** (b. h.; *Saf.* of רָפָא, v. רָפָא) *to join, add.*—*Part. pass.* שָׂרָפָא *abnormally long, esp. one that has one hip larger than the other.* Bekh. 40<sup>a</sup>, v. שָׂרָפָא; [Sifra Emor, ch. II, Par. 3 שְׂרָפָא וְרִיבֵי שָׂרָפָא, v. שָׂרָפָא; cmp. Targ. Y. Lev. XXI, 18].

*Hithpa.* שָׂרָפָא [1] (b. h.) *to be stretched, to stretch one's self.* Is. XXVIII, 20.—2) (homil.) *to be joined, combined, lie together.* Yalk. Is. 302; Yalk. Kings 246 (ref. to Is. l. c.) *this couch is too narrow for two lovers to be joined on it together (Israel cannot serve God and idols combined); Lev. R. s. 17 אִין הַמְּטָה יְבֻלָּה וְכִי... (some ed. שְׂרָפָא) what is mehistare'a? That thou (you) make a partnership to receive a woman &c.; [Yoma 9<sup>b</sup>; Suh. 103<sup>b</sup> מהשָׂרָפָא, v. שָׂרָפָא].*

**שָׂרָפָא** ch. same. *Part. pass.* שָׂרָפָא (= h. שָׂרָפָא, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אֲשֶׁר־מִיטָה, v. next w.]; [Targ. ib. XXI, 23 יְהִי־הִיא, v. next w.].

**שָׂרָפָא** (cmp. שָׂרָפָא, שָׂרָפָא) *to slope, slip down, glide; to*

*faint.* Y. Bets. I, 60<sup>c</sup> bot. שָׂרָפָא וּקְפִין וְכִי... was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6<sup>b</sup> top; Y. Naz. VII, 56<sup>a</sup> bot. שָׂרָפָא בְּרִיבֻרְיָא... R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. יַעֲבֹד II. Y. Ber. V, 9<sup>a</sup> bot. ... הוּרָא... שָׂרָפָא his cloak slipped off his shoulders; שָׂרָפָא... הוּרָא... שָׂרָפָא his cloak has dropped. Y. Shebi. VI, 37<sup>a</sup> top מִינָהּ שָׂרָפָא he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16<sup>d</sup> מִינָהּ וְשָׂרָפָא... wanted to argue..., and gave it up; Y. B. Bath. III, beg. 13<sup>d</sup>. Ib. VI, end, 15<sup>c</sup> שָׂרָפָא I may slip in going up; a. e.

**שָׂרָפָא** m. pl. (b. h.; cmp. b. h. סָרַח) [*ramifications,*] *thoughts, doubts of the heart.* Midr. Till. to Ps. XCII and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. שָׂרָפָא; Pirké d'R. El. ch. XX ומִנְחָמוֹ שָׂרָפָא and comforted (relieved) him of &c.

**שָׂרָפָא** f. (שָׂרָפָא) *slope, sliding, slippery ground.* B. Kam. 29<sup>a</sup> וְהָרָא דְרָךְ שָׂרָפָא along the slippery shore of a river (or canal).

**שָׂרָפָא** I (b. h.; onomatop.) [*to sip, absorb, v. שָׂרָפָא II,*] *to consume, burn.* Pes. I, 4 שָׂרָפָא... and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11<sup>a</sup> אֲנִי מְשַׂרְפֵּי עַל הַמַּלְכִּים we do burning at the burial of kings; וְמָה הֵן שׂוֹרְפִין וְכִי... and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Suh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—*Part. pass.* שָׂרָפָא; *f.* שָׂרָפָא &c. Nidd. 24<sup>b</sup> עֲצֻמוֹתָיו שָׂרָפִין, v. שָׂרָפָא I; a. e.

*Nif.* שָׂרָפָא *to be burnt.* Num. R. s. 23<sup>6</sup> וְכִי... and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34<sup>b</sup> יְשָׂרָפָא מִיַּד... כֶּשֶׂם... אִינוּ... must be burned at once. Tosef. ib. V, 8 אִינוּ... as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 נְשָׂרָפִין נִשְׂרָפִין כִּמְצוּתָא וְנִשְׂרָפִין וְכִי... when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. פְּרִים הַנְּשָׂרָפִים וְכִי... the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64<sup>b</sup> top הַשָּׂרָפָא, read הַשָּׂרָפָא, v. שָׂרָפָא I.]

**שָׂרָפָא** ch. same. Targ. O. Gen. XI, 3 (some ed. וְנוֹקְדִי, v. נִקְדִי).

*Ithpa.* אֲשֶׁר־תִּשְׂרָפָא, *to be burned.* Zeb. 16<sup>a</sup> אֲשֶׁר־תִּשְׂרָפָא they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3)... עֲתִידִין... these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7<sup>a</sup> top [read:] הַשָּׂרָפָא הָיוּ פְּרִיסָא וְהָיוּ מְשִׂרָפִין וְכִי... nets were spread, and they were burned in the sun.

**שָׂרָפָא** II (v. שָׂרָפָא I) *to absorb, quaff, sip, suck.* Ab. Zar. II, 5 (29<sup>b</sup>) שָׂרָפָא הִיא (not שׂוֹרְפָא) sucks it (the maw) out raw, v. נִקְדִי I; Cant. R. to I, 2.

**שרף** ch. same. Naz. 36<sup>b</sup> *שרפה ליה דרשקה* if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44<sup>a</sup> *שרפה ליה וקאכיל ליה* (Ms. M. *בטיניה רשטובק וקאכיל ליה*) if he swallowed it in its natural condition, opp. *שטר*. Ker. 22<sup>a</sup> *שרפה בנשה... ברשקה שרקה* with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24<sup>b</sup> *שרפה ש' פינבא וכו'* (Ms. M. *מירר*, v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. *שרפה מר וכו'* (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62<sup>a</sup> *שרפה ש' הבשילא* as if he had never sipped a dish (never had had marital intercourse; Hag. 5<sup>b</sup> *כמאן דלא טעים וכו'*).

**שרפה** III, *Pl. שרפה* (denom. of *שרפה*) to cover with resin. Tosef. Mikv. VI (VII), 21 *שרפה בשרה* (not 'ש'; Var. *שרפה*) if he covered it (the handle of a saw) with resin.

**שרפה** I (b. h.; *שרפה* I) burning, venomous serpent (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) *זו בשר ש' saraf* refers to Media; a. e.—*Pl. שרפים*. Num. R. s. 19<sup>22</sup> *שרפים הם ששרפים את הנפש* they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanh. Huc. 19. Num. R. s. 23, beg.; a. e.

**שרפה** II m. (b. h.) Seraph, an angel.—*Pl. שרפים*. Hag. 12<sup>b</sup>. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... *שרפה שראו* when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

**שרפה** ch., *pl. שרפא* same, v. *שרפא*.

**שרפה** III (b. h.) pr. n. m. Saroph. B. Bath. 91<sup>b</sup>.

**שרפה** m. (*שרפה* I) acrid substance, esp. vegetable sap made thick by inspissation; resin, gum (secreted by the heat of the sun). Ber. 44<sup>a</sup> *שרפה בה ש' וכו'* Ms. M. (ed. *שרפה*) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39<sup>a</sup>, v. II. Tosef. ib. I (II), 33 *שרפה כל שיש בו ש' וכו'* any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 *שרפה ש' העלים* the sap of leaves; *שרפה ש' הקרוב* of roots; *שרפה ש' הפנים* of unripe grapes. Y. ib. I, 61<sup>b</sup> bot. *שרפה ש' פני פרי* why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. *שרפה ש' פני פרי* resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37<sup>c</sup>. Ib. 2<sup>a</sup> *שרפה ש' פני פרי* the tree does not cease to exist when its sap is tapped. Ker. 6<sup>a</sup>; Sabb. 26<sup>a</sup> *שרפה ש' וכו'* balsam is only a gum that drips from the balsam tree. Y. ib. II, 4<sup>d</sup> *שרפה ש' וכו'* you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. *שרפה*. B'midbar 16 *שרפה* (corr. acc.); a. e.—*Trnsf. secretion, matter*. Nidd. 10<sup>b</sup> *שרפה מצינו וכו'* with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl. שרפים*. Sabb. 23<sup>a</sup> *שרפה ש' וכו'* all gums are good for ink, but the gum of the balsam tree is the best.

**שרפה** II ch. same, esp. balsam. Targ. Y. Gen. XXXVII, 25 (h. text *שרפה*). Ib. XLIII, 11 (h. text *שרפה*).

**שרפה**, *שרפה* f. (b. h.; *שרפה* I) burning, fire. Sub. VII, 1 *שרפה ש' וכו'* four modes of capital punishment..., stoning, burning &c. (expl. ib. 2). Ib. 52<sup>a</sup> *שרפה נשה*, v. *נשקה*. Ib. *שרפה ש' וכו'* execution by fire in its real sense. Ab. Zar. I, 3 *שרפה ש' וכו'* the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קלון II. R. Hash. 18<sup>b</sup> *שרפה ש' וכו'* the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14<sup>c</sup> bot. *שרפה*, v. *שרפה*].—*Pl. שרפיה*. Pes. 75<sup>a</sup> (ref. to Lev. XXI, 9) *שרפה לרביה כל ש' הבאה וכו'* 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 *שרפה ש' וכו'* come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

**שרפרא** m. (*Shaf.* of *רפא*, v. *רפא*) a sort of camp stool. Kel. XXII, 3. Hag. 14<sup>a</sup> (ref. to Dan. VII, 9) ... *שרפרא ש' וכו'* a throne to sit on, and a *sh'rafrat* for his footstool. Pesik. R. s. 20 *שרפרא ש' וכו'* the wheels of his throne roll, and the rests of the footstool tremble.—*Pl. שרפרא*.

**שרפא** (b. h.; denom. of *שרפא*) to bring forth moving creatures. Midr. Till. to Ps. CXVII *שרפא וכו'* והן שרפאין the waters are the work of his hand, and they beget life.

*Hif. שרפא* same, to cast young, breed. Ex. R. s. 10 *שרפא ש' וכו'* there was one frog, and it bred and filled the land &c.; Snh. 67<sup>b</sup>; Yalk. Ex. 183. Lev. R. s. 13 *שרפא ש' וכו'* as the scorpion casts sixty at a time &c.; a. e.

**שרפא** m. (b. h.; *Shaf.* of *רפא*) moving creature, esp. unclean reptile. Tosef. Taan. I, 8 *שרפא ש' וכו'* if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; *שרפא ש' וכו'* when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him: (fasting without restitution is of no avail); Y. ib. II, beg. 65<sup>a</sup>; Bab. ib. 16<sup>a</sup>. Erub. 13<sup>b</sup> *שרפא ש' וכו'* could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17<sup>a</sup> *שרפא ש' וכו'* none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl. שרפא*. Sabb. XIV, 4 *שרפא ש' וכו'* the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22<sup>b</sup>, v. *שרפא*; a. fr.—*Trnsf. section* treating of unclean animals, in Sifra Sh'mini.

**שרפא** ch. same, a creeping (short-legged) animal. B. Kam. 80<sup>a</sup>, v. *שרפא* I a. *שרפא*.

**שרפא** m. paint, v. *שרפא*.

**שרק** (b. h.; onomatop.) to hiss, whistle; to quack. Ex. R. s. 10 *שרק ש' וכו'* there was one frog, and

it quacked for them (other frogs), and they came; Snh. 87<sup>b</sup>; Yalk. Ex. 183.

**שָׂרָק** I. **שָׂרָק** ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23. — Hull. 63<sup>a</sup> כִּרְבָב וּשְׂרָק one (bird *rahām*) sat among cabbage and whistled. Ib. הַיָּבֵב אֵמִידֵי רַקֵּק וְשָׂרָק Ar. (ed. וַעֲבִיד שְׂרָקֵק, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *raḳṛaḳ*; אֵי הַיָּבֵב אֵמִידֵי וְשָׂרָק יב' when it sits on the ground and sings, the Messiah will come; Yalk. Lev. 537.

**שָׂרָק** II = שָׂרַג, to glide, slide. Nidd. 3<sup>b</sup> מֵיָא שָׂרָקֵי וּב' water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Hull. 111<sup>a</sup> דְּמָא מְשָׂרַק שָׂרָקֵי (Ms. R. 2, a. Ar. מְשַׁבֵּג שְׂרָקֵי, v. Rabb. D. S. a. l. note 60) blood glides off; v. שָׂרַג II.

**שָׂרָק** to cause to slip, make slippery. B. Kam. 30<sup>b</sup> top הַשְּׂרָקֵי הַדְּשָׁרָקֵי the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

**שָׂרָק** *Ithpa.* אֲשָׂתְרָק, *Ithpe.* אֲשָׂתְרָקֵי to slip, glide. Zeb. 62<sup>a</sup> הַשְּׂרָקֵי יִשְׂרָקוּ דְלָא (Rashi to Ex. XXVII, 5 אֲשָׂתְרָקֵי) that the priests might not slip. Hull. 52<sup>a</sup> בַּל מִיַּדֵּי דְמִשְׂרָקֵי וּב' (some ed. דְּמִשְׂתְּרָקֵי, Rashi דְּמִשְׂרָקֵי; Ms. II. לא כְּרִיגָא וּב' v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

**שָׂרָק** III (v. שָׂרַק III) to paint; to paste (with red or yellow clay). Y. Sabb. VII, 10<sup>e</sup> top דְּשָׂרָקָא אַפֵּה who paints her face (on the Sabbath); דִּשׁ מְזוּלָה who paints her yarn (to rub her face with it; v. Tosef. ib. IX (X), 13, quot. s. v. שָׂרַק). Ned. 90<sup>a</sup> top שָׂרָקֵיהּ מֵיָא וּב' he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32<sup>b</sup> דְּמַר שָׂרָקֵין לִיה הַנּוֹרָא וּב' that they smear (fill up the cracks of) the stove for you on the Holy Day. — Part. pass. שָׂרָקֵי. Ab. Zar. 31<sup>a</sup> וַחֲרִימָא ש' pasted with clay and sealed.

**שָׂרָקָא**, v. שָׂרָקָא.

**שָׂרָקֵי קוֹרָא** f. (שָׂרָק I) *whistle, shepherd's pipe*. Y. Kidd. I, 60<sup>b</sup> top (v. שְׂרָקֵיהּ, a. שְׂרָקֵיהּ I).

**שָׂרָקֵי**, v. next w.

**שָׂרָקֵי** m. 1) (שָׂרָק III, comp. שְׂרָקֵי; popular etymol. fr. שָׂרָק I, q. v.) name of an unclean bird, *gier-eagle* or *culture*. Hull. 63<sup>a</sup> (Ms. R. 2, a. 3 שְׂרָקֵי, v. Rabb. D. S. a. l. note 30), v. רָקֵב; Yalk. Lev. 537 שְׂרָקֵי.—2) *sh'raḳṛaḳ*, the sound produced by the bird *sh'raḳṛaḳ*. Hull. l. c. וַעֲבִיד ש' (Ms. M. שְׂרָקֵי; Ar. וַשְׂרָקֵי רַקֵּק); Yalk. l. c. וַעֲבִיד שְׂרָקֵי.

**שָׂרָקֵי** ch. same, name of a bird. Targ. Y. Lev. XI, 18 (ed. Vien. שְׂרָקֵי); Deut. XIV, 17.

**שָׂרָקֵי** (b. h.) to be great, to rule.

*Hithpa.* הִשְׂרָקֵי to make one's self lord; (homilet.; comp.

בְּרַבֵּי) to stretch one's self. Yoma 9<sup>b</sup> (play on מִתְשַׂרְרֵי, Is. XXVIII, 20) קַצֵּר מִצַּד זֶה מִהִשְׂרָר עֲלֵיו שְׁנֵי רֵעִים בְּאֵחָד this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מִהִשְׂרָר, v. שְׂרָר); Snh. 103<sup>b</sup> מִלְּהִשְׂרָר.

**שָׂרָר** m. (b. h. שָׂר, with suffix שָׂרָר to knot, chain) *navel, umbilical cord*. Num. R. s. 14 (ref. to Cant. VII, 3) וְהִיא וְהִיא וְהִיא מְשוּלָה בַש' (the Sanhedrin) is compared to the navel; מִהֵשֶׁ הַזֶּה וּב' מה הש' הזה as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanḥ. Thazr. 5 שָׂרָרָו יוֹצֵא עִמּוֹ וּב' its navel comes out with it (the infant) . . . , and the mother has to cut it off.

**שָׂרָר** (preced.) to chain, knot. — Part. pass. שָׂרָרֵי, q. v.

**שָׂרָר** to make strong, hard. Sabb. 74<sup>b</sup> כְּהוּ דְהִימָא בְּשָׂרָרֵי לָרְרָרֵי מֵנָא וּב' you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coultter (v. מֵנָא); Ab. Zar. 38<sup>a</sup>.

**שָׂרָר** *Ithpa.* אֲשָׂתְרָרֵי to become hard. Nidd. 48<sup>b</sup> top אֲשָׂתְרָרֵי דְרִיךְ Var. Ar. ed. Koh. s. v. בְּרָקֵי thy breasts have become hard, v. שָׂרָר II, a. פְּרָה.

**שָׂרָרָה** f. (שָׂרָר) *rulership, authority, office*. Y. Peah VIII, 21<sup>a</sup> לְזַמַּר שֶׁכֵּל שֶׁ שְׂרָרָהּ וּב' to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) וְאֵל יִגְבִּיחוּ יִשְׂרָאֵל וְי' and let Israel not assume high power one over the other; . . . רַבְנֵי דְקֶסְרֵין (he prayed), שְׂרָרָהּ שְׂרָרָהּ שְׂרָרָהּ the Rabbis of Caesaræa say, 'concerning our brethren in Caesaræa, that they may not assume authority'; Y. Yoma V, 42<sup>e</sup> top. Ib. VI, 43<sup>d</sup> top שְׂרָרָהּ מִן הַש' who fled in order not to take an office; ib. שְׂרָרָהּ שְׂרָרָהּ שְׂרָרָהּ who did not enter office. Y. Taan. IV, 68<sup>e</sup> top אָדָם שְׂרָרָהּ עֶזְרֵי לְהַנְחִיגָא ש' וּב' a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מֵת רַעֲוֹבֵן נִהְיָא ש' וּב' when Ruben died, the leadership was offered to Simeon; Num. R. s. 13<sup>8</sup>. Shek. V, 2 אֵין בְּמִיּוֹן פְּחוּתָא ש' על הצבור פְּחוּתָא מְשִׁימֵם Y. ed. (Mish. פְּחוּתָא. — 2) שְׂרָרָהּ שְׂרָרָהּ שְׂרָרָהּ no office for communal (money) affairs must be created with less than two officers; B. Bath. 8<sup>b</sup> שְׂרָרָהּ, a. fr. — V. שְׂרָרָהּ.

**שָׂרָרָהּ**, v. preced.

**שָׂרָרָהּ** ch. same. B. Bath. 8<sup>b</sup> מֵיָא ש' וּב' what is the power (of charity officers, that two must be appointed)? (v. preced.) . . . Because you may seize a man's goods for the charity tax. — V. שְׂרָרָהּ.

**שָׂרָרָהּ**, Tanḥ. Ahāre 1, קִי ש', v. קוֹשְׂרָהּ.

**שָׂרָרָהּ** m. (b. h.; apocope of שָׂרָרָהּ, v. שָׂרָרָהּ) [*chain, knot*]. — Pl. שְׂרָרָהּ; constr. שְׂרָרָהּ. B. Bath. V, 4 וּב' הַש' וּב' that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. שְׂרָרָהּ), expl. ib. 82<sup>a</sup> הַש' וּב' זהו מן שאינו . . . that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43<sup>a</sup> top; Y. Taan. I, 64<sup>b</sup> the roots of wheat; ש' האמה of fig-trees. Tosef. Shebi. VII, 17; 'Uktsin I, 4, v. הַקֶּלֶס. Ab. III, 17 הַקֶּלֶס; whose roots are many; a. fr.

שָׂרַשׁ ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XLV, 8 (Ms. pl.).—Pl. שָׂרַשׁ. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שָׂרַשׁ (Ms. שָׂרַשׁ).

שָׂרַשׁ (b. h.), *Hif.* הִשְׂרַשֵּׁת (denom. of שָׂרַשׁ) to take root. Shebi. II, 7 שָׂרַשׁ which have taken root before the New Year; R. Hash. 13<sup>b</sup>. Ib.; Tosef. Shebi. II, 5 שָׂרַשׁ and part of which took root after the New Year; a. fr.

*Pi.* שָׂרַשׁ to uproot, tear out. Ib. 11, sq. שָׂרַשׁ... אִין we do not force him to tear out &c. Shebi. IV, 4 שָׂרַשׁ he must take it out with the root, opp. יָגוּב, v. יָגוּב. B. Bath. 80<sup>b</sup> הַיִּשְׂרָשׁ he has the right to dig and take them out with the roots; Taan. 25<sup>b</sup> הַיִּשְׂרָשׁ... הַיִּשְׂרָשׁ.

*Hithpa.* הִשְׂרַשֵּׁת *Nithpa.* נִשְׂרַשֵּׁת 1) to be uprooted, plucked out. Tanh. M'tsor'a 2 (ref. to Ps. LII, 7) הַיִּשְׂרָשׁ Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14<sup>4</sup> (ref. to Koh. XII, 11) הַיִּשְׂרָשׁ... הַיִּשְׂרָשׁ... הַיִּשְׂרָשׁ as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 משֶׁה־לִּים.—3) (v. next w.) to gain, profit (cmp. רָחַץ). B. Kam. 67<sup>b</sup> sq. הַיִּשְׂרָשׁ because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. הַיִּשְׂרָשׁ); הַיִּשְׂרָשׁ if you mean (that he slaughtered or sold it) before the owner had given it up (v. הַיִּשְׂרָשׁ): there is no gain in sin in the case (since he has not gained possession through the change).

שָׂרַשׁ ch. *Af.* אֶשְׂרַשֵּׁת same, to take root. Men. 68<sup>b</sup> הַיִּשְׂרָשׁ of that barley that has taken root before the 'Omer time. Gitt. 22<sup>a</sup> הַיִּשְׂרָשׁ when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

*Pa.* שָׂרַשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

*Paeli.* שָׂרַשׁ (v. P. Sm. 4340) [to expand], to bring profit, benefit. M. Kat. 12<sup>a</sup> הַיִּשְׂרָשׁ... הַיִּשְׂרָשׁ since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

*Ithpe.* הִשְׂרַשֵּׁת to be uprooted. B. Bath. 82<sup>a</sup> הַיִּשְׂרָשׁ ed. (Ms. M. להפיר ולשרש) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. הַיִּשְׂרָשׁ (corr. acc., or להפיר ולשרש).

*Ithpaeli.* אֶשְׂרַשֵּׁת to be profitable; א' ל' to profit. Gitt. 35<sup>a</sup> הַיִּשְׂרָשׁ (Rashi אֶשְׂרַשֵּׁת) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44<sup>a</sup>; Hull. 131<sup>a</sup> הַיִּשְׂרָשׁ he is benefited (by being released from a debt). B. Mets. 42<sup>b</sup> הַיִּשְׂרָשׁ but did he not have the benefit (of

using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108<sup>a</sup> הַיִּשְׂרָשׁ is he (for whom the debt was paid) not benefited? (better הַיִּשְׂרָשׁ does he who pays the debt for him not benefit him?, v. supra).

שָׂרַשׁ, v. שָׂרַשׁ ch.

שָׂרַשׁ pr. n. m. *Sharshum.* B. Bath. 32<sup>b</sup> הַיִּשְׂרָשׁ Ms. M. (ed. רבא; Ms. H. שרשי, v. Rabb. D. S. a. l. note).

שָׂרַשׁ, v. שָׂרַשׁ.

שָׂרַשׁ, Paeli of שָׂרַשׁ.

שָׂרַשׁ m. (= שִׂרְשִׁיפָה, redupl. of שִׂרְשִׁיפָה, *Shaf.* of שִׂרְשִׁיפָה, v. שִׂרְשִׁיפָה) *camp-stool, chair.* Sabb. 129<sup>a</sup> לִיהָ צִלְהוּ לִיהָ שִׂרְשִׁיפָה (Ms. M. שִׂרְשִׁיפָה) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61<sup>a</sup> הַיִּשְׂרָשׁ for R. P. his wife placed the cup on a chair. Ber. 24<sup>a</sup>.

שָׂרַשׁ, v. שָׂרַשׁ.

שָׂרַשׁ (v. שָׂרַשׁ) to form ropes, curls. Shebi. IV, 10 שָׂרַשׁ Ar., v. שָׂרַשׁ II.

שָׂרַשׁ f. (b. h.; preced.) *twisted chain.* Cant. R. to IV, 4 שָׂרַשׁ שָׂרַשׁ the two twisted chains &c. Midd. III, 8 שָׂרַשׁ של זהב golden rope (ladders).

שָׂרַשׁ, *Pi.* שָׂרַשׁ (b. h.; sec. r. of שָׂרַשׁ) [to dwell with], to serve, minister, attend. Y. Erub. V, beg. 22<sup>b</sup> (ref. to I Sam. III, 1) הַיִּשְׂרָשׁ אֵלֵי עֲלִי but did not he minister before Eli only? לְלַמְּדֶךָ שֶׁכָּל שִׁירֵי הַיִּשְׂרָשׁ לְלַמְּדֶךָ to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עֲלִי הַיִּשְׂרָשׁ). Ber. 63<sup>b</sup> הַיִּשְׂרָשׁ Hoshea... shall serve in thy stead; a. e.

שָׂרַשׁ m. (infin. *Pi.*, preced.) *service, ministration.* Sot. II, 1, a. fr. שָׂרַשׁ vessels dedicated to the Temple service, sacred vessels.—הַיִּשְׂרָשׁ ministering angels, v. הַיִּשְׂרָשׁ.

שָׂרַשׁ Yalk. Gen. 115, v. שָׂרַשׁ.

שָׂרַשׁ m. (*Shaf.* of רָהַט; emp. Syr. רָהִיט pendulus, P. Sm. 3998) *furcated spear.* Tosef. Kel. B. Mets. III, 14 הַיִּשְׂרָשׁ... הַיִּשְׂרָשׁ a (fuller's) fork... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שָׂרַשׁ.—Esp. [*pendule*], a *furcated piece suspended under the head of an animal* to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7<sup>c</sup> (defining שָׂרַשׁ (Chald.; ed. Krot. 'שרש'). Gen. R. s. 87, end הַיִּשְׂרָשׁ she (Potiphar's wife) put an iron *shirtu'a* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שָׂרַשׁ (corr. acc.).

שָׂרַשׁ ch. same, v. preced.

שָׂרַשׁ, v. שָׂרַשׁ.

שָׂרַשׁ I m. (b. h.) *marble*, v. שָׂרַשׁ.

**שש II** (b. h.) *white linen*. Yoma 71<sup>b</sup> דברים שנאמר בהן שש those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. מאי משמע דהאי שש what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31<sup>d</sup> (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) את דרש שש משש את דרש שש מפארר you learn the meaning of *shesh* (in פארי מגבעות שש) from *shesh* (in פארי מגבעות שש) and the meaning of this *shesh* from פארי (in פארי פשרים Ez. l. c.), and the meaning of this *paürê* from *paürê* (in פארי מגבעות שש Ex. l. c.). Midr. Prov. to ch. XXXI, 22 שהיה מרוקם זו . . . שהיה מרוקם that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) התה שש יצרים as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

**שש III f.**, **ששית m.** *six*. Pes. V, 1 (58<sup>a</sup>) בששה יחצצה at six hours and a half (from sunrise). Y. a. Bab. ed. (בשש) at six hours (from sunrise). Y. ib. IV, beg. 30<sup>c</sup> משש שעות ולמען after six hours (noon); before noon. Yoma 21<sup>b</sup> שש אשות הן there are six kinds of fire. Pes. 49<sup>b</sup> דברים נאמרו וב' six things have been said concerning ignorant people; a. v. fr.—Constr. m. ששית. Snh. 97<sup>a</sup>; Ab. Zar. 9<sup>a</sup>; v. שנה II; a. fr.—*Pl.* ששית *sixty*. B. Kam. 58<sup>b</sup> סאה ב' ששית the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בש' taking as a basis for calculation sixty times the quantity under dispute; ib. 59<sup>a</sup>; a. e.—Hull. 97<sup>b</sup> בש' (בשל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 ש' sixty at one birth. Y. Taan. IV, 68<sup>c</sup> top ש' sixty myriads. Succ. 51<sup>b</sup>; a. fr.

**ששית m.**, **ששית f.** (b. h.; preced.) *sixth*. Gen. R. s. 11 on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

**ששון f.**, **ששון m.** *pl.* = *ששון*. Targ. Y. I Ex. XVI, 31 (בש' Ar. (ed. בש')). Targ. Y. II Num. XI, 8 Ar. (ed. בש', strike out ב).

**ששים v.** שש III.

**ששון v.** ששון.

**ששית v.** ששית.

**ששיתא v.** ששיתא.

**ששחך pr. n. 1** (b. h.) *Sheshach*, surname of Babylonia (supposed permutation of ששחך by Atbash, v. שחך). Num. R. s. 18<sup>21</sup>, v. א"ה. Meg. 6<sup>a</sup>, v. רבקה. — 2) בר ש' pr. n. m. *Bar Sheshach*, a Persian officer. Ab. Zar. 65<sup>a</sup> Ms. M. (ed. ששחך).

**ששחך pr. n. m.** *Shish'ah*. Y. Meg. I, 71<sup>c</sup> bot. (Fr. M'bo, p. 130<sup>3</sup>; ed. Krot. שש', oth. ed. שש').—Y. Sabb. XIX, 16<sup>d</sup> bot. v. ששחך.

**ששית m.** (b. h.) *red paint, vermilion*. Yalk. Dan. 1061

and painted it (the idol) with vermilion; (Lev. R. s. 33 והוקקין איהם add. בש').

**ששית I** constr. of ששית.

**ששית II** pr. n. m. *Shesheth*, name of a renowned Babylonian Amora. Y. Yeb. II, 3<sup>c</sup> bot.; ib. III, 4<sup>d</sup> bot. Ber. 12<sup>b</sup> top. Ib. 16<sup>a</sup>. Ib. 58<sup>a</sup> סגרי וב' R. Sh. was blind; a. v. fr.

**ששת m.** (b. h.; שיה) *foundation*.—*Pl.* ששה. Snh. 26<sup>b</sup> ש' דאי קרי ש' where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 וירשה וב'); Yalk. Ps. 653.

**ששת (b. h.) pr. n. m. Seth**, son of Adam. Num. R. s. 14<sup>12</sup> he called him ששת שממנו הישתה העולם because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

**ששת pl.** ששתין, v. שיה II.

**ששתא, ששת, ששת v.** שיה IV.

**ששתא f.** (= ששתא) = *שנה*, year. Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (li. text ון); a. v. fr.—Ab. Zar. 34<sup>a</sup>, a. fr. ש' twelve months of the year, a regular year. Snh. 18<sup>b</sup> להריא ש' and the Rabbis declared that year a leap-year. Lev. R. s. 34 בלילי ריש ש' in the night of the New Year. Ib. בסופא דש' at the end of the year; a. v. fr.—*Pl.* ששתא, v. שנה II.

**ששתא v.** שיה.

**ששתאי m.** (שתי I) *drinker*. Targ. Y. Deut. XXI, 20 (not ששתאי).—Y. Sabb. VIII, beg. 11<sup>a</sup> חמר ש' thou art either a wine drinker or &c.; Y. Shek. IV, 47<sup>c</sup> top שחויי (corr. acc.).

**ששתא v.** next w.

**ששתא (denom. of ששתא) to lay the foundation of, establish.** Targ. Job XXXVIII, 4 בן ששתאי (ed. בן ששתא).

*Af.* ששתא same. Targ. Ps. VIII, 3, v. שיה II.

*Ithpe.* ששתא to be founded. Ib. 38 ed. Lag. (ed. Wil. ששתא, corr. acc.).

**ששתא v.** ששתא.

**ששתא v.** שיה.

**ששתא, or ששתא v.** ששתא.

**ששתא v. sub** שיה.

**ששתוק m.** (שחך) *silenced, one that is silent when reproached with spurious descent*. Keth. 14<sup>b</sup> במזרות ש' (or כמזר) one who is silent when called a bastard; ש' נתינית when called a *n'thini*; a. e.

**ששתוקא f.** (שחך) *silence*. Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. רובה).

**ששתוקא f.** (preced.) *silent, dumb*. Targ. Ps. LVI, 1 (h. text אלא; Ms. ששתוקא, corr. acc., or ששתוקא).





שְׁתִּיא II f. = h. שְׁתִּיא II, *foundation*. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתִּיא (Hebr. form).

שְׁתִּיא I f. (b. h.; שְׁתִּיא I) *drinking, satiety, gratification*. Yoma VIII, 1 וב' באכילה ובש' וב' on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41<sup>b</sup> bot. Succ. 49<sup>b</sup>; Num. R. s. 211<sup>b</sup> ש' לשון ש' (the word שְׁתִּיא expresses gratification, satiety &c., v. שְׁתִּיא, a. שְׁתִּיא); (Y. Succ. IV, 54<sup>d</sup> top חיבה, v. שְׁתִּיא. Nidd. 24<sup>b</sup> מי ששְׁתִּיא כרובה וב' he that drinks more than he eats &c.; a. fr.

שְׁתִּיא II f. (שְׁתִּיא II) *foundation*. Yalk. Ps. 653 שְׁתִּיא, v. שְׁתִּיא. Ib.; Yoma V, 2 משניטל הארון שְׁתִּיא, v. שְׁתִּיא. Ib.; since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26<sup>b</sup>. Y. Yoma V, 42<sup>c</sup> ש' שממנה הושטה השלם ... אכן ש' למה ... why was it called foundation stone? Because from it was the world founded (or started, v. שְׁתִּיא II); Lev. R. s. 20; Yoma 54<sup>b</sup> ש' שממנה הושטה וב' Tosef. Yoma III (II), 6; a. e.

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא m. (b. h.) *plant, set*, v. שְׁתִּיא.

שְׁתִּיא ch. same.—Pl. שְׁתִּיא, שְׁתִּיא. Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שְׁתִּיא; h. text שְׁתִּיא).

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא f. (שְׁתִּיא) *boring, opening*. Tosef. Ab. Zar. VII (VIII), 15 על הש' ... אם (Var. השתייה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

שְׁתִּיא, v. שְׁתִּיא.

שְׁתִּיא f. (שְׁתִּיא) *silence*. Yeb. 87<sup>b</sup>, a. fr. כהוראה ש' שְׁתִּיא silence is tantamount to admission. Zeb. 115<sup>b</sup> פעמים ש' על הש' וב' ... at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. סְרִיג. Pes. 99<sup>a</sup> ש' כחכמים וב' ש' כחכמים וב' silence becometh the wise, how much more the stupid; Treat. Der. Er. Zutta ch. VII. Sot. 39<sup>a</sup> (ref. to Neh. VIII, 5) ש' במידה אלא ש' means being silent; a. fr.—Y. Hag. II, 78<sup>a</sup>; Tosef. ib. II, 12; Bets. 20<sup>b</sup> מה זה ש' what does silence mean? (i. e. better be silent).

שְׁתִּיא f. same. Gitt. IV, 8 אומר לה שְׁתִּיא יפה ש' he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65<sup>a</sup>.

שְׁתִּיא ch. same. Targ. Ps. XXII, 3 (h. text שְׁתִּיא). Ib. XCIV, 17 (some ed. שְׁתִּיא; h. text שְׁתִּיא); a. e.—Taan. 9<sup>b</sup>

ש' קביל עליה ש' he resolved to keep silence. Ber. 62<sup>a</sup>; v. שְׁתִּיא III; a. e.

שְׁתִּיא f. h. = next w. Sabb. 156<sup>a</sup>; Ber. 38<sup>a</sup> שְׁתִּיא (corr. acc.).

שְׁתִּיא f. (Syr. שְׁתִּיא, P. Sm. 4130; cmp. שְׁתִּיא II) *flour of unripe barley mixed with honey; also a drink prepared of flour &c.* (cmp. Lat. ptisana). Erub. 29<sup>b</sup> ש' הררי וב' ... for *shattitha* ... take two ladlefuls of roasted barley &c. Ber. 38<sup>a</sup>. Ab. Zar. 38<sup>b</sup> שְׁתִּיא (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שְׁתִּיא. Snh. 67<sup>b</sup> ... אמר ש' קריבו ש' he said to them, give me a drink of water, and they offered him *shattitha*; a. e.

שְׁתִּיא, v. preced.

שְׁתִּיא m. (שְׁתִּיא) *sixth*. Targ. O. Gen. I, 31 הרי ... ed. Berl. (oth. ed. a. Y. יָרֵא ... , not יָרֵא ...). Targ. II Sam. III, 5; a. fr.—Fem. שְׁתִּיא. Targ. Ex. XXVI, 9; a. e.

שְׁתִּיא, Pi. שְׁתִּיא (sec. r. of שְׁתִּיא; cmp. שְׁתִּיא) *to become rust-eaten, rust-colored*. Taan. 8<sup>a</sup> (ref. to הנהש עליו כנחשת וב' Koh. X, 11) ש' ... משהבין עליו כנחשת וב' Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. משהבין וב' Ms. M. 2 ...; ed. Pes. a. oth. ש' שמשותן שמשותן a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

שְׁתִּיא ch. same, *to be rust-bitten*. B. Mets. 26<sup>a</sup> top ש' שְׁתִּיא (Ar. דאשְׁתִּיא, with prefixed ש) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

Pa. שְׁתִּיא 1) *to make rusty, brittle*. B. Bath. 19<sup>a</sup> ש' לקורה (שְׁתִּיא) because they (the boulders, v. שְׁתִּיא) would eat away the pot (placed between them).—2) *to get rusty*. Sabb. 102<sup>b</sup> ש' כיון דמשְׁתִּיא וב' they would not do that (keep their needles in a hole in the ground), because they would get rusty.

שְׁתִּיא (b. h.; cmp. שְׁתִּיא) *to set, plant*. Yoma 38<sup>b</sup> ... ראה ש' עמד ושְׁתִּיא בכל דור ודור the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שְׁתִּיא II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זה נח שְׁתִּיא this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) וב' שְׁתִּיא (Abraham) whom the Lord planted in the land of Israel. Snh. 37<sup>b</sup> (play on שְׁתִּיא, I Chr. III, 17 שְׁתִּיא) ש' שְׁתִּיא whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. שְׁתִּיא; f. שְׁתִּיא &c. Yalk. l. c. מרעווגה &c. שְׁתִּיא; f. שְׁתִּיא. Till. to Ps. XCII, 14 (נשוע). Num. R. s. 3<sup>1</sup> ש' הם בבית ש' וב' so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

Hif. שְׁתִּיא (of roots) *to spread*. Pesik. R. s. 3 (ref. to



שָׁתָה ch. same. Targ. Ps. LXIX, 10.

Pa. שָׁתָה same. Targ. Cant. 1,7.—Ab. Zar. 8<sup>b</sup> ... הלחין להוון עד דשִׁתְּפִינָה לִישְׂרָאֵל בְּהַדְרִיחָה for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) וְכִי שִׁתְּפִינָה (some ed. שִׁתְּפִינָה) I go into partnership with thee, but be careful &c. (v. preced.).

Itlpa. אִשְׁתַּתְּפָה to be joined, make an agreement, form a partnership. Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. Hithpa.).—Ber. 29<sup>b</sup> sq. לְעִילָם לְאִשְׁתַּתְּפָה (Ms. M. לְאִשְׁתַּתְּפָה) man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23<sup>a</sup> בְּפִרְשֵׁי הַמִּשְׁתַּתְּפָּנִים (Ms. M. מִשְׁתַּתְּפָּנִים) I used to make myself a partner by contributing some money (towards the expense of the Hānuckah lights); a. e.

Ittof. אִשְׁתַּתְּפָה same. Targ. II Esth. III, 14.

\*שְׁתַּפְּסָא m. (preced.; v. šetiptu, Del. Assy. Handw., p. 696) [attachment,] cord attached to the seal. Targ. Y. Gen. XXXVIII, 18 שְׁתַּפְּסָא Ar. (Levita שְׁתַּפְּסָא; ed. רוטשׁוֹיךְ, h. text 'פתייל').

שָׁתָה (b. h.) to be quiet, silent. Keth. 14<sup>b</sup> מְמוּר וְצוּחַ one who cries (protests) when called a bastard, but keeps his peace when called a halal (v. הלל II). Sabb. 33<sup>b</sup> וְכִי יוֹסֵר שֵׁשׁ' וְכִי יוֹסֵר שֵׁשׁ' Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72<sup>a</sup> הָיִי פָחוּד וְשָׁתָה be wise and keep thy peace. Gen. R. s. 51 וְכִי לִאֲבְרָהָם שֵׁשׁ' שְׁתִּיקָה (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

Pi. שָׁתָה to cause to be silent, silence, stop. Tosef. Hag. II, 12 בְּגִזְרָתָא שְׁתִּיקָהוּ he silenced him with a rebuke; Y. ib. II, 78<sup>a</sup> bot. שְׁתִּיקָהוּ בְּיַד פִּיפֵה. Sabb. 67<sup>b</sup> הַמִּשְׁתַּתְּפָה (or הַמִּשְׁתַּתְּפָה Hif.), v. צוּחַ; Tosef. ib. VI (VII), 15 הַמִּשְׁתַּתְּפָה. Ber. V, 3 בְּשִׁתְּפִין אֲחֵרֵי ... הַמְּאִיר he who (in reading the prayers) says ... modim modim (we offer thanks, twice) must be stopped (as suspected of heresy). Tanh. Ahāré 9 שְׁתִּיקָהוּ בְּקֵשׁ יְהוֹשֻׁעַ Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. to deny the claim of, dismiss. Yeb. 100<sup>b</sup> ... מֵאִי שְׁתִּיקָהוּ in what respect is he considered a sh'thuki (v. שְׁתִּיקָהוּ)? Is it that we deny him a share in his father's estate; ib. מֵאִי שְׁתִּיקָהוּ אֲחֵרֵי מִדְּיַי כְּהֵנָּה we deny him the privileges of priesthood (declare him a halal); Keth. 13<sup>b</sup> הַמִּשְׁתַּתְּפָה Hif.

Nithpa. שָׁתָה 1) to stop speaking, close the argument. Gen. R. s. 49, end הַמְּסִיגָה יָבִיחַ when the defense stops, the judge rises; עֲמַד ... הַמְּסִיגָה when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) to become speechless, be struck dumb. Gitt. VII, 1 וְכִי יִבֵּי if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 25<sup>b</sup>; Bab. ib. 45<sup>a</sup>; a. e.

שָׁתָה ch., with prefixed אֶשְׁתַּתְּפָה, אִשְׁתַּתְּפָה same,

1) to be silent. Targ. Lev. X, 3. Targ. Job XIII, 5 מִשְׁתַּתְּפִין (ed. Lag. מִשְׁתַּתְּפִין; Ms. מִשְׁתַּתְּפִין Af.). Targ. I Sam. VII, 8 (ed. Wil. מִשְׁתַּתְּפִין Af.). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37<sup>b</sup> הָאֵל דְּשִׁתְּפִינִי וְכִי הָאֵל דְּשִׁתְּפִינִי the reason why I was silent at the claim of both &c. Keth. 14<sup>b</sup> דְּקָרָה לֵיהּ מְמוּר וְשֵׁשׁ' וְכִי הָאֵל דְּשִׁתְּפִינִי they called him a bastard, and he kept his peace; וְכִי הָאֵל דְּשִׁתְּפִינִי and the reason why he was silent &c. Shebu. 40<sup>a</sup>, a. e. וְכִי דָּמַר מִשְׂרָא וְכִי דָּמַר מִשְׂרָא ... וְכִי דָּמַר מִשְׂרָא some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77<sup>a</sup> אֵל אֵל הָאֵל דְּשִׁתְּפִינִי he (Rab, did not say so, but) was silent (seemed to assent); קָמַרְתָּ אוֹ שְׁתִּי קָמַרְתָּ dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) to silence, quiet. Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. 'שָׁתָה Pa.).

Af. אִשְׁתִּיק 1) to be silent, v. supra.—2) interch. with Pa. אִשְׁתִּיק to silence, quiet. Targ. Job XI, 3 (Ms. Pa.). Targ. Ez. I, 24 מִשְׁתַּתְּפִין (not מִשְׁתִּיק; some ed. Af.).—Keth. 104<sup>b</sup> אִשְׁתִּיקָהוּ קָמַרְתָּ אוֹ אִשְׁתִּיקָהוּ קָמַרְתָּ (some ed. אִשְׁתִּיק) (in asking me, 'did Rab say so?') didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33<sup>b</sup> מְמוּר וְכִי מִשְׁתַּתְּפִין לֵיהּ he is blameworthy, but we do not stop him (in his prayer); a. e.

Itlpa. אִשְׁתַּתְּפָה to become mute, still. Targ. Ps. XXXI, 18 Ms. (ed. Pe.). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68<sup>d</sup> bot. וְכִי וְכִי וְכִי וְכִי וְכִי and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

שְׁתַּתְּפָה m. pl. (preced.) preservers of silence (silentarii, v. Sm. Ant. s. v. Præpositus). Ber. 58<sup>a</sup> אֲהָא תְּלִיתָא (כִּי קָם שְׁתַּתְּפָה) when the third division marched past, who were the silentarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

שְׁתַּתְּפָה, v. שְׁתַּתְּפָה. שְׁתַּתְּפָה, Itlpa. אִשְׁתַּתְּפָה (v. שוחרר) to be left over; to escape. Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אַתְּ אַתְּ אַתְּ אַתְּ אַתְּ אַתְּ are you not of those that survived?

שְׁתַּתְּפָה, v. שְׁתַּתְּפָה.

שְׁתַּתְּפָה I (emp. שְׁתַּתְּפָה I) to come down slowly, flow gently. Ker. 22<sup>a</sup> שְׁתַּתְּפָה שְׁתַּתְּפָה because it (the last blood, הַמְּצִיחָה) flows gently, opp. מְקַלְהָ. Hull. 38<sup>a</sup> בְּשִׁתְּפָה when the animal discharges excrements in a lax manner, opp. מְחִירָה. Ohol. III, 5 הַמְּצִיחָה blood that flows gently, opp. הַמְּנַטְקָה, that drips. Ib.; Tosef. ib. IV, 11, v. צָלַב. Bekh. 44<sup>b</sup> בְּשִׁתְּפָה when he discharges urine laxly; a. e.—Num. R. s. 19, beg. מֵאִי מֵאִי מֵאִי מֵאִי מֵאִי why dost thou go about with thy tongue slaving?; Koh. R. to X, 11.

שְׁתַּתְּפָה II (v. שְׁתַּתְּפָה II) to lay the foundation of, start. Hif. הִשְׁתַּתְּפָה same. Midr. Till. to Ps. XI, 3 אֲבָן הַמְּצִיחָה וְכִי פָנָה, v. שְׁתַּתְּפָה, v. עִלְמָךְ וְכִי.



תאומי, v. תאומי.

תאומי m. (b. h.; תאם) twin.—Pl. תאומים. Cant. R. to V, 2 (play on תומי, ib.) תאומי my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. *Gemini*, a constellation of the Zodiac. Pesik. R. s. 20 אדם ת' (read: מזל אדם ת') man's planet is Gemini. Tanḥ. Ha'iz. 1 [read:] בלומר 'ת' וכשגדל נעשה כ'ת' בלומר 'ת' שלם וכ'ת' when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תאומיה. Cant. R. l. c., v. supra. Ib. תאומיה כביכול, v. תאומיה. Gen. R. s. 22 ת' ותררה Cain and his twin sister. Ib. תאומיה נולדה וכ'ת' an additional twin sister was born with Abel; a. e.—Pl. תאומיה. Ib. תאומיה ו'ת' Abel and his two sisters born with him.—Trnsf. תאומיה (from their shape) *molar teeth*. Bekh. VI, 4 (39<sup>a</sup>) Ar. (Mish. ed. תאומיה; Bab. ed. תומיה).

תאומיה, Pesik. R. s. 40, read: תומיה, v. תאומיה.

תאומיה, Midr. Sam. ch. IX 'ת' ריה, v. תאומיה.

תאומיה, v. תאומיה.

תאומיה, v. sub תאומיה.

תאומיה f. *tâla*, a species of palms (v. Löw, Pfl., p. 112); [Rashi: *young palm*].—Pl. תאומיה. B. Bath. 69<sup>b</sup> one must write in the deed of sale, לקי לך דיקלין ות' וכ'ת' take possession of the palms, the *tâlin*, the shrubs (dwarf-palms), and the stone palms. Ib. 22<sup>b</sup> sq. ר"י היו ליה תאומיה. R. J. had *tâlê* . . . , and the ravens came to drink the blood, and then got up and sat on the *tâlê* and ruined the dates. Sabb. 110<sup>a</sup> תאומיה (Ms. M. תאומיה; Ms. O. דיקלין). B. Kam. 92<sup>a</sup> (Ms. H. דיקלין; ed. Sonc. a. oth. תאומיה, v. Rabb. D. S. a. l. note 30); a. e.

תאומיה, part. of תאומיה.

תאומיה a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אין לו (ib. 43), and לא תעבאו (ib. 43), and אין לו (Deut. XIV, 10). Pes. 24<sup>a</sup> bot. Ar. (missing in ed. a. Mss.).

תאומיה (b. h.; v. תאם) to join, combine.—Denom. תאומיה. Hif. תאומיה (denom. of תאומיה) to be twin-like, joined, adjoining. Y. Ber. III, 6<sup>b</sup> top תאומיה מ'תאומיה starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56<sup>a</sup> bot. Tosef. Sabb. III, 3 תאומיה תאומיה two adjoining stoves (perfectly alike); Sabb. 37<sup>a</sup>; Y. ib. III, beg. 5<sup>c</sup>; a. e.—Bekh. VI, 1 תאומיה (sub. שנייה) *molar teeth*, v. תאומיה.—Kel. II, 7 Ar., v. infra.—Part. pass. תאומיה; f. תאומיה; pl. תאומיה; a) placed between. Cant. R. to I, 13 ת' ב'ת' he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 98<sup>b</sup> ת' ב'ת' they (the Israelites) were between &c. Cant. R. to IV, 4 ת' ב'ת' they were placed

between the vanguard and the rear-guard.—b) *divided into two compartments*. Sifré Deut. 357 as the branch is separated from the trunk, yet not detached (v. תאומיה), 'מ' מן ההר ואינה מ' כך קבורתו . . . מ' מן ההר ואינה מ' so is Moses' grave divided off from the mountain and yet not entirely divided off, the valley being between them (to connect them); Yalk. ib. 963.—Kel. II, 7 תאומיה ה'תאומיה ed. Dehr. (oth. ed. תאומיה, Pa.; Ar. תאומיה) an inkstand with two compartments, v. תאומיה.

תאומיה, v. תאומיה.

תאומיה f. (b. h.) 1) *fig-tree; fig*. Cant. R. to VI, 2 'ת' ה'ת' when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5<sup>c</sup> top ה'ת' בעל ה'ת' the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. ה'ת' ה'ת' . . . ה'ת' were wont to rise early and sit down under a certain fig-tree to study; ib. ה'ת' ה'ת' . . . ה'ת' the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—Pl. תאומיה. תאומיה. B. Mets. VII, 4. תאומיה figs. Y. Ber. l. c. תאומיה ו'ת' קיצצו קיצצו ה'ת' if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44<sup>a</sup> קיצצו ה'ת' fig-cutters; a. fr.—2) 'ת' pr. n. pl. 'En-T'enah, near Sepphoris. Koh. R. to III, 2.

תאומיה, v. תאומיה.

תאומיה = תאומיה. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תאומיה (fr. תאומיה); a. fr.—Y. Ber. II, 5<sup>c</sup> top מ'ת' the owner of the fig-tree; a. fr.—Pl. תאומיה. תאומיה. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 ת' עבדין ת' in due time they bore figs; ib. ו'ת' פריהון and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

תאומיה, v. תאומיה.

תאומיה, Pi. תאומיה (denom. of תאומיה) to shape; to give a fine appearance to, improve. Num. R. s. 10<sup>10</sup> תאומיה הגילוח מ'תאומיה cutting his hair improves his appearance, and makes him handsome.—Part. pass. תאומיה. Pirké d'R. El. ch. XI ה'ת' ברמות וכ'ת' was formed in the image of God.

תאומיה to give, v. תאומיה II.

\*תאומיה, Hif. תאומיה (Tafel of בוא; emp. מ'תאומיה) to put into, fit, combine. Gen. R. s. 31 (expl. תאומיה) because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in תאומיה may be accounted for by the frequent use of the mixed plural for mechanics, e. g. תאומיה.]

תאומיה, Pa. תאומיה (reduplic. of תאומיה; emp. ש'תאומיה) [to move to and fro,] to saw, cut. Targ. Ez. XXXV, 5 (h. text תאומיה). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text תאומיה). Targ. Is. XIV, 23; a. fr.









Gen. R. s. 80 ה' לא אה היא לא this, too, is no contradiction of the rule; Esth. R. to II, 5 תְּבָרָה Sabb. 92<sup>b</sup>; B. Kam. 47<sup>b</sup>, a. fr. ה' כר שנינה זו וב' there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. תְּבָרָה I; [R. Hānanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74<sup>b</sup> (in Hebr. dict.) א"כ מצידה תְּבָרָה (Var. in Ar. s. v. צר: (מצידה) if this be so, its refutation is taken from what is next to it.—4) = h. תְּבוּבָה, *receipt*. B. Bath. 173<sup>a</sup> רבתיב . . . ונחזי ה' let us see in whose name the receipt is written.—5) *pl. תְּבָרָה* = h. תְּבָרָים (v. תְּבָרָה) *the broken sounds of the Shofar on proclaiming the excommunication of a person*. M. Kat. 17<sup>b</sup> ה' תְּבָרָה רש"י (ed. incorr. הברא) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? . . . They break down high houses.

תְּבָרָה m. (preced. wds.) *breaking*; ה' גרמי bone-breaker, *butcher's block*. Bets. 11<sup>a</sup>.

תְּבָרָה, v. תְּבָרָה.

תְּבָרָה, Y. Shek. III, 47<sup>c</sup> top, read: טְבָרָה, v. טְבָרָה.

תְּבָרָה f. (v. תְּבָרָה) 1) *contradiction, refutation, answer*. Ab. Zar. 2<sup>b</sup> ועל דא תְּבָרָהוּן וב' and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt*. Keth. 56<sup>a</sup> דרילבא מירבס ה' וב' the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

תְּבָרָה, a mnemonical sign for תְּרִירָה (*constant, daily*), ה' (obligatory), תְּבָרָה (suspending the Sabbath), and תְּבָרָה (disregard of levitical uncleanness). Men. 51<sup>a</sup> (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. תְּבָרָה, v. Rashi); Yalk. Lev. 486 תְּבָרָה (corr. acc.).

תְּבָרָה m. (תְּבָרָה) *broth, dish*. Gen. R. s. 63 הוא ארום תְּבָרָה he (Esau) is red, and his dish is red. Sabb. 119<sup>a</sup> ה' של שבת the Sabbath dish.—*q. r.* ה' תְּבָרָה, v. תְּבָרָה; a. fr.—*Pl.* תְּבָרָה, Pes. X, 3. Taan. IV, 7; a. fr.—*q. r.* ה' תְּבָרָה, v. תְּבָרָה.

תְּבָרָה ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מִרְקָה); a. e.—Sabb. 129<sup>a</sup> ה' דבחלי a broth of milt; Hull. 111<sup>a</sup>, Keth. 61<sup>a</sup> ה' דאדרי a dish of mushrooms. R. Hash. 21<sup>a</sup>, v. תְּבָרָה; a. e.—Ber. 62<sup>a</sup>; Hag. 5<sup>b</sup>, v. תְּבָרָה II.—*Pl.* תְּבָרָה, Targ. Gen. XXVII, 14; 17. Targ. Y. ib. XXV, 29; a. e.

תְּבָרָה m. (v. תְּבָרָה s. v. תְּבָרָה, a. e.) 1) *crown*. Targ. Cant. III, 11 (some ed. תְּבָרָה). Targ. II Esth. II, 17 (ed. Vien. תְּבָרָה); a. e.—Snh. 105<sup>a</sup>, v. תְּבָרָה. Ab. I, 13, v. תְּבָרָה. Gitt. 57<sup>a</sup> ה' קיסר לְתַבְרָה ה' וב' the Caesar took off his crown and put it on the ground. Meg. 8<sup>b</sup> ה' תְּבָרָה ה' ה' ה' Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29<sup>b</sup> ה' תְּבָרָה why has the letter ה' a crownlet?; Yalk. Gen. 19. Sabb. 104<sup>a</sup> ה' תְּבָרָה ה' וב' why is the

crownlet of the *Kof* turned towards the *Resh*?—*Pl.* תְּבָרָה, Targ. Esth. I, 3.—Treat. Sofrim IX, 1 ה' ה' ה' ה' the Beth of *U'reshith* (Gen. I, 1) requires four crownlets.

תְּבָרָה f. (בעל = גאל) *pollution, filth*. Targ. Is. IV, 4 תְּבָרָה constr.

תְּבָרָה m. (v. תְּבָרָה) *traveller, merchant*.—*Pl.* constr. תְּבָרָה, Targ. II Esth. X, 1 ימא ה' sea-merchants (h. text ה'ים).

תְּבָרָה m. (תְּבָרָה, v. תְּבָרָה III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text שרביט). Targ. Ps. XXIII, 4 תְּבָרָה ed. Lag. (ed. Wil. תְּבָרָה, not תְּבָרָה; some ed. תְּבָרָה; h. text 'שבט').—B. Mets. 21<sup>b</sup> אה' Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. אה'גרא, v. מיש h.; Taan. 6<sup>b</sup> אה' Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אה'גרא).—[ה'גרא, v. שרדינהו בה' 9<sup>a</sup> Bekh.]

תְּבָרָה, Targ. Prov. XXVII, 26 ed. Wil., v. תְּבָרָה.

תְּבָרָה pr. n. m. *Ben Tagla*. Koh. R. to XII, 12 ה' ה' ה' ה' ספר בן ה' ה' I.

תְּבָרָה f. (תְּבָרָה) *shearing, hair-cutting*. Meg. I, 7 (8<sup>b</sup>) ה' ה' ה' ה' there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71<sup>b</sup> bot. ה' ה' ה' ה' he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 זקני ה' וב' בנים (v. ציון, ib.) 13 (play on ציון, ib.) ה' וב' sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

תְּבָרָה, Ex. R. s. 37 שחיגרו ועשאו וב' read: שחיגרו (תְּבָרָה I) as in the case of the friend of a king whom the latter *invested with the belt* (knighted, v. Sm. Ant. Engl. ed.<sup>3</sup> s. v. Cingulum) and made Protector.

תְּבָרָה (sec. r. of תְּבָרָה) *to travel about; to trade* (= h. תְּבָרָה). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

*Ithpa.* תְּבָרָה, *Ithpe.* תְּבָרָה same. Targ. II Esth. VIII, 13. Targ. O. Deut. I, c. תְּבָרָה ed. Berl. (ed. Vien. תְּבָרָה; Y. תְּבָרָה Pe.; h. text תְּבָרָה). Targ. O. ib. XXIV, 7.—*Trnsf. to make profit, to be benefited* (cmp. תְּבָרָה II, III). Ab. Zar. 2<sup>b</sup> תְּבָרָה תְּבָרָה should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38<sup>a</sup> (אה'גרא); Yalk. Hab. 563. Yeb. 92<sup>b</sup> אה'גרא וב' should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42<sup>d</sup> bot. ה' תְּבָרָה ליה וב' he gains four quarters (of a Kab); a. e.

תְּבָרָה m. (preced.) *travelling merchant, vendor*. B. Mets. IV, 4 ה' אונאה לה' the law of overreaching (אונאה) does not apply to a merchant, opp. ה' ה' ה' a private person; expl. ib. 51<sup>a</sup> ספסר ה' וב', v. ספסר; ib. ה' אונאה אינו וב' *onaah* does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52<sup>a</sup>; Tosef. ib. III, 19, v. תַּרְס. B. Mets. IV, 12; a. fr.—Pl. תַּגְרָא, תַּגְרָא. B. Bath. 75<sup>a</sup> (ref. to Job XI, 30) תַּגְרָא בְּמַנְיָא אֲלֵא תַּי by *k'na'anim* merchants are meant. B. Mets. IV, 3 לִידָא I. Ib. וְהַגְרָא תַּי הוּא וְהַגְרָא תַּי הוּא they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116<sup>a</sup>, v. תַּגְרָא II. Erub. 55<sup>a</sup> (ed. Sonc. תַּגְרָא); Yalk. Deut. 940; a. fr.

תַּגְרָא, תַּגְרָא ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text בְּנִנְיָא. Targ. Prov. XXXI, 14 (not תַּגְרָא); a. e.—Pes. 50<sup>a</sup> (ref. to Zech. XIV, 21) וְנִנְיָא בְּנִנְיָא תַּי וְנִנְיָא תַּי and whence do we know that *k'na'ani* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90<sup>a</sup>, a. e., v. תַּגְרָא; a. fr.—Pl. תַּגְרָא, תַּגְרָא. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אַשְׁוֹרִים, v. אַשְׁוֹרִין); a. e.—Gen. R. s. 61 (ref. to Gen. I. c.) וְכִי וְכִי although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תַּגְרָא, תַּגְרָא m. (v. תַּגְרָא *Hithpa.*) *heat, jealousy, partiality*; תַּגְרָא [to cry out, 'it is partiality'] to reproach, complain of injustice. Y. Ber. V, 9<sup>c</sup> top; Y. Meg. IV, 75<sup>c</sup> top תַּגְרָא וְכִי it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33<sup>b</sup>) תַּגְרָא תַּי הוּא תַּי he throws jealousy among God's creatures. Gen. R. s. 40 תַּגְרָא תַּי יֵלֵא תַּגְרָא תַּי he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 תַּגְרָא תַּי וְכִי God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תַּגְרָא, תַּגְרָא I m. (preced.) *strife, contest, complaint*. Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. תַּגְרָא; a. fr.—Sabb. 130<sup>a</sup>, v. תַּגְרָא. Snh. 7<sup>a</sup> כִּי תַּגְרָא תַּי וְכִי תַּגְרָא תַּי when we see two men quarrel. Yeb. 100<sup>a</sup> תַּגְרָא תַּי וְכִי I used to decide the man's case first; תַּגְרָא תַּי וְכִי I now I decide the woman's case first. B. Mets. 59<sup>a</sup>, v. תַּגְרָא; Yalk. Ps. 888 (not תַּגְרָא); a. e.

תַּגְרָא, תַּגְרָא II m. *crutch, staff*, v. תַּגְרָא.

תַּגְרָא, תַּגְרָא m. (comp. תַּגְרָא) *ditch, channel*. Bekh. 9<sup>a</sup> תַּגְרָא תַּי (some ed. תַּגְרָא; Rashi תַּגְרָא, comp. תַּגְרָא; Var. in Rashi תַּגְרָא, read: תַּגְרָא) they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

תַּגְרָא, תַּגְרָא ch. תַּגְרָא, v. תַּגְרָא.

תַּגְרָא, תַּגְרָא m. (preced.) *business, trade*. Targ. Zech. XIV, 21.

תַּגְרָא, תַּגְרָא, v. תַּגְרָא.

תַּגְרָא, תַּגְרָא f. (preced. art.) *business, merchant*

*dise*. Targ. Prov. III, 14 (h. text כֹּסֶר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תַּגְרָא; h. text כֹּסֶר). Ib. XXVII, 26 (ed. Wil. תַּגְרָא, corr. acc.).

תַּגְרָא, תַּגְרָא v. תַּגְרָא h. תַּגְרָא, תַּגְרָא m. (v. תַּגְרָא I) *quarrelsome man*. Targ. Prov. XXII, 10 (h. text כֹּסֶר, sub. אִישׁ). Ib. XXVI, 21.—Fem. תַּגְרָא, תַּגְרָא. Ib. XXI, 9 (ed. Wil. תַּגְרָא).

תַּגְרָא, תַּגְרָא f. = תַּגְרָא I. Targ. Ps. XXXI, 21 תַּגְרָא Ms. (ed. Wil. . . .). Ib. XXXV, 1 תַּגְרָא Ms. (ed. Wil. תַּגְרָא; ed. Wil. תַּגְרָא).

תַּגְרָא, תַּגְרָא m. = h. תַּגְרָא, *breast*.—Pl. תַּגְרָא, תַּגְרָא. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תַּגְרָא). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תַּגְרָא; some ed. תַּגְרָא, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תַּגְרָא); a. e.

תַּגְרָא pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27<sup>b</sup> לְכֹזֵר אֱלִיעֶזֶר Y. Sabb. III, 5<sup>d</sup> bot. Mekh. B'shall., Shir., s. 1 אֱלִיעֶזֶר Tanh. B'shall. 11 אֱלִיעֶזֶר בֶּן הַרְוִי read: תַּגְרָא; Yalk. Ex. 242 אֱלִיעֶזֶר בֶּן הַרְוִי (corr. acc.); Sabb. 123<sup>a</sup>.—Ib. 38<sup>b</sup> תַּגְרָא.

\*תַּגְרָא m. (תַּגְרָא, comp. תַּגְרָא) [*flow*], *kindness, liberality*. Targ. Prov. V, 19 (ed. Lag. תַּגְרָא).

תַּגְרָא, Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. תַּגְרָא, read: תַּגְרָא, v. תַּגְרָא.

תַּגְרָא, Midr. Till. to Ps. IX, 20 מַעֲשֵׂה תַּי שְׁלֹחַן (Var. in ed. Bub. note: תַּגְרָא, תַּגְרָא, תַּגְרָא); Yalk. ib. 645 תַּגְרָא תַּי (some ed. תַּגְרָא) read: תַּגְרָא תַּי תַּגְרָא תַּי be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תַּגְרָא, v. תַּגְרָא.

תַּגְרָא, תַּגְרָא, v. תַּגְרָא.

תַּגְרָא m., תַּגְרָא f. (תַּגְרָא) = תַּגְרָא, *stationary, constant, regular*. Pes. 114<sup>a</sup> תַּגְרָא תַּי וְנִשְׁאֵר תַּי תַּגְרָא to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11<sup>d</sup>. Zeb. X, 1 תַּגְרָא תַּי כִּי תַּגְרָא תַּי that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—Pl. תַּגְרָא. Y. Taan. II, 65<sup>d</sup> bot. תַּגְרָא תַּי because they are constantly on duty.—תַּגְרָא (adv.) *steadily*. Tosef. Ohol. XVI, 8; Tosef. Par. IV (III), 7, v. תַּגְרָא II.

תַּגְרָא c. ch. same; (also as noun) *permanency*. Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly*. Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 תַּגְרָא.

















**תִּסְקָפָא** f. (תִּסְקָה I; cmp. תִּסְקָה) 1) *what is brought about, disposition, destiny.* Targ. II Chr. X, 15 (h. text תִּסְקָה). Ib. XXII, 7 תִּסְקָה constr. (h. text תִּסְקָה).— 2) *cause, pretext, occasion.* Targ. Jud. XIV, 4 (h. text תִּסְקָה).— Pl. תִּסְקָה. Targ. Job XXXVII, 12 (ed. Wil. תִּסְקָה *sing.*; h. text תִּסְקָה).— V. תִּסְקָה.

**תִּסְקָה**, v. next wds.

**תִּסְקָה** f. (b. h.; יִסָּב, Barth Et. St. p. 28; cmp., however, תִּסְקָה) *that which is repulsive, abomination.* Ber. 23<sup>a</sup> תִּסְקָה (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) תִּסְקָה... מאותה תִּסְקָה... that abomination of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70<sup>a</sup>; Yeb. 11<sup>b</sup> (ref. to Deut. XXIV, 4) תִּסְקָה היא תִּסְקָה בניה תִּסְקָה she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77<sup>a</sup> תִּסְקָה. Y. Yeb. IV, 6<sup>b</sup> bot. תִּסְקָה. Tem. 29<sup>b</sup>; a. fr.

**תִּסְקָה**, v. next w.

**תִּסְקָה** c., **תִּסְקָה** f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. תִּסְקָה). Targ. O. Lev. XVIII, 22 תִּסְקָה ed. Berl. (ed. Vien. תִּסְקָה, read: תִּסְקָה; a. fr.— Pl. תִּסְקָה. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. תִּסְקָה, תִּסְקָה); a. fr.

**תִּסְקָה** f. (תִּסְקָה) *profit, use.* Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) ומה... ואין לי ממה תִּסְקָה (ed. Bub. תִּסְקָה) since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 תִּסְקָה בם תִּסְקָה no good was found in them; Yalk. ib. 35 תִּסְקָה; v. תִּסְקָה.

**תִּסְקָה** I, v. תִּסְקָה.

**תִּסְקָה** II m. (תִּסְקָה II) *spittle.* Keth. 61<sup>b</sup> תִּסְקָה תִּסְקָה as the spittle gathers in the mouth, eject it.

**תִּסְקָה** m. (b. h. תִּסְקָה; תִּסְקָה to knock) *timbrel.* Gen. R. s. 23, v. תִּסְקָה; a. e.— Pl. תִּסְקָה. Pirké d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) תִּסְקָה... תִּסְקָה whence did the Israelites get timbrels and dancing choruses in the desert? תִּסְקָה... תִּסְקָה but the righteous were, trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', תִּסְקָה this refers to the timbrels (with which Miriam led); a. e.

**תִּסְקָה** ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. תִּסְקָה).— Pl. תִּסְקָה, תִּסְקָה. Ib. (Y. ed. Vien. תִּסְקָה). Targ. Ps. CL, 4 (ed. Wil. תִּסְקָה); a. fr.

**תִּסְקָה** f., v. next w.

**תִּסְקָה** m. pl. constr. (b. h. תִּסְקָה; תִּסְקָה) a sort of *pastry* (Talm. תִּסְקָה. Men. 50<sup>b</sup> (expl. תִּסְקָה, Lev. VI, 14) תִּסְקָה they shall be baked so as to look nice (i. e. well baked and then fried, v. תִּסְקָה); (oth. opin.) תִּסְקָה תִּסְקָה they shall be baked when half done (v. תִּסְקָה II, i. e. fried and then baked); (oth. opin.) תִּסְקָה they shall be baked several times; (Var. תִּסְקָה soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50<sup>d</sup> תִּסְקָה תִּסְקָה (read: תִּסְקָה); תִּסְקָה soft pastry; תִּסְקָה a nice-looking pastry; Yalk. Lev. 488 תִּסְקָה (read: תִּסְקָה); תִּסְקָה. Y. Shek. l. c. תִּסְקָה תִּסְקָה the *tufin* are offered when the high priest brings his initiation offering, but not in the morning, before his initiation.

**תִּסְקָה** f. *pastry*, v. preced.

**תִּסְקָה**, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. תִּסְקָה, v. תִּסְקָה).

**תִּסְקָה** = תִּסְקָה, q. v.

**תִּסְקָה** pr. n., תִּסְקָה בקעת ביה תִּסְקָה the Valley of Beth-Tofeth. Num. R. s. 18<sup>22</sup>; (Koh. R. to V, 8 תִּסְקָה; Yalk. ib. 972 תִּסְקָה; Lev. R. s. 22 תִּסְקָה; Gen. R. s. 10 תִּסְקָה; Tanh. Huck. 1 תִּסְקָה, ed. Bub. תִּסְקָה).

**תִּסְקָה** f. (b. h.; תִּסְקָה) *issue, mode, species* (v. תִּסְקָה).— Pl. תִּסְקָה. Ker. III, 10 תִּסְקָה תִּסְקָה the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; תִּסְקָה תִּסְקָה the Sabbath law which has many modes (תִּסְקָה) &c.; Y. Sabb. VII, 9<sup>a</sup>, sq.; Ker. 17<sup>a</sup> תִּסְקָה תִּסְקָה many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. תִּסְקָה, ib.) תִּסְקָה תִּסְקָה who taught me the issues of understanding; a. e.

**תִּסְקָה**, v. תִּסְקָה.

**תִּסְקָה** m. (b. h.; תִּסְקָה) *strength, power.* Mekh. B'shall, s. 6 (ref. to Ex. XIV, 25) תִּסְקָה אֵת אֵתוֹ אֵתוֹ אֵתוֹ *ethans* means its strength. Meg. 19<sup>a</sup> (ref. to Esth. IX, 29) תִּסְקָה אֵתוֹ אֵתוֹ 'the whole strength' refers to the power of Ahasverus (as described in the first chapters of Esther); תִּסְקָה to the power of Mordecai (beginning with II, 5); תִּסְקָה to Haman's power (beginning with III, 1); תִּסְקָה the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) תִּסְקָה תִּסְקָה the power which God gave Adam was to be for ever. Ib. s. 100 תִּסְקָה תִּסְקָה the height of mourning is on the third day (after burial); Y. M. Kat. III, 82<sup>b</sup> bot. תִּסְקָה תִּסְקָה the height of mourning lasts only three days; a. e.— Snh. 19<sup>b</sup> תִּסְקָה תִּסְקָה that which was with Joseph an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) תִּסְקָה תִּסְקָה the power which thou givest us is not like the power which thou givest them (the gentiles); תִּסְקָה תִּסְקָה when thou givest them the power, they deal with us with cruelty &c.; a. e.

**תִּסְקָה** ch. same, 1) *strength, power.* Targ. Hag. II, 22 תִּסְקָה constr. Targ. O. Gen. XLIX, 24 *Omnipotence, Al-*

mighty. Targ. Esth. IX, 29 תיקרא; a. fr.—2) *stronghold*. Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text (זבד); a. e.—Pl. תיקרא. Targ. O. Deut. XXXII, 13 (ed. Vien. תיקרא. Targ. Jer. X, 17 (ed. Wil. sing.); a. e.—3) *rigor, anger*. Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. ריגור); a. e.—Arakh. 17<sup>a</sup>, v. תיקרא. Sot. 3<sup>b</sup>. ה' 'ת' anger in the house is like a worm in the sesame plant.—V. תיקרא.

תיקרא f. = h. תיקרא, offering, gift, tribute. Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 תיקרא ed. Lag. (ed. Wil. תיקרא; h. text טענה); a. e.—V. תיקרא.

תיקרא, v. preced.

תיקרא pr. n. pl. *Tukrath*, a border town of Palestine. Y. Shebi. VI, 36<sup>c</sup>; Tosef. ib. IV, 11 (Var. תיקרא, תיקרא, תיקרא; v. Hildesh. Geogr. Preface, a. p. 38).

תיקרא I (b. h.; v. רגור) [to go around; cmp. אכל to spy. Shebu. 47<sup>b</sup> (play on וגזיחה, Deut. I, 27) תיקרא וגזיחה 'ת' you have espied (the land) and found fault with God's tent; Num. R. s. 16<sup>20</sup> תיקרא גזיחה you have espied the faults of the land of Israel; Tanh. Sh'lah 11. Y. Yoma I, 38<sup>b</sup> (play on האחרים, Num. XXI, 1) תיקרא מה החייר the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17<sup>c</sup>; Num. R. s. 19<sup>20</sup>. Lev. R. s. 15; Yalk. ib. 554 תיקרא את מבקש לצאת לדרך את מבקש לצאת לדרך thou desirest to go out and spy the means of thy sustenance; a. e.

תיקרא II ch. (contr. of תיקרא, v. עיר) to be awake.—V. תיקרא.

תיקרא to awaken. B. Kam. 117<sup>b</sup> תיקרא he waked him up (from the dead) and made him to stand (live).—[Gitt. 69<sup>b</sup> וניתהיריה, read: וניתהיריה, v. תיקרא II.]

תיקרא I m. (b. h.; v. תיקרא I) 1) *turn, order*.—Pl. תיקרא. Cant. R. to I, 10 (ref. to תיקרא, ib.) . . . בשעה שקורין . . . תיקרא when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist*.—Pl. as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11<sup>b</sup> top; Bab. ib. 90<sup>b</sup> תיקרא strings made of the fibrous bast of the palm, contrad. to תיקרא, v. צורי דקל, v. ציר III.

תיקרא II m. (b. h.; onomatop.) *turtle-dove*. Kinn. II, 5 'ת' האשה . . . תיקרא if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—Pl. תיקרא. Ib. 'ת' כנגד 'ת' you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Hull. I, 5 תיקרא, v. תיקרא II. Ib. 2<sup>b</sup>; a. fr.

תיקרא III, תיקרא I m. = h. תיקרא, ox. Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—ב' *aurachs* (v. תיקרא). Targ. Ps. I, 10.—Pirké d'R. El. ch. XXVIII (ref. to תיקרא, Gen. XV, 9) 'ת' זה תיקרא . . . 'ת' זה תיקרא this *tor* is not meant in its Biblical (Hebrew) sense (*dove*), but in its Chaldaic meaning: *tor* means the ox &c. Y. R. Hash. II, 58<sup>b</sup> top; Y. Snh. I, 18<sup>c</sup> bot., v. תיקרא; Bab. ib. 18<sup>b</sup>. Nidd. 33<sup>b</sup>, v. תיקרא. Lam. R. to I, 7 (prov.) 'ת' נפל 'ת' סגין 'ת'.

when the ox is felled, its butchers are many (when one is in distress, his enemies increase); נפל 'ת' תיקרא (not תיקרא) when the ox is down, sharpen the knives for him; Sabb. 32<sup>a</sup>, v. תיקרא. Ab. Zar. 16<sup>a</sup> 'ת' a young ox; a. fr.—ר' ראש, v. ראש תיקרא.—Pl. תיקרא. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXIX, 13. Targ. Y. Deut. XIV, 5 תיקרא, v. supra; a. fr.—B. Mets. 30<sup>a</sup> top; 73<sup>a</sup>; Hull. 84<sup>b</sup>, v. תיקרא.—Fem. תיקרא *cow*. Targ. Num. XIX, 2 (O. ed. Vien. תיקרא; Y. תיקרא, corr. acc.); a. fr.—Pl. תיקרא. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. תיקרא); a. e.

תיקרא II m. = h. תיקרא I, 1) *row, line, order*. Bekh. 38<sup>b</sup>, v. תיקרא II. Ib. 39<sup>a</sup> תיקרא the outermost line (edge) of its lip.—2) *twisted band, border*. Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. תיקרא; h. text טענה); ib. XXXIX, 23 (O. some ed. תיקרא). Targ. Josh. II, 18 (h. text תיקרא).—[Targ. II Kings XII, 10 some ed., read: תיקרא.]

תיקרא, תיקרא m. (denom. of תיקרא III) *ox-driver, plougher with oxen*.—Pl. תיקרא. B. Mets. 30<sup>a</sup> תיקרא (R. Han. in Tosaf. תיקרא) it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: תיקרא בתיקרא when ploughing with oxen); Hull. 84<sup>b</sup>. B. Mets. 73<sup>a</sup> תיקרא בתיקרא when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or תיקרא with oxen), when the risk to the trees is great; (R. Han. in Tosaf.: תיקרא it refers to cattle-dealers who, buying the calves before they are born, run great risks).

תיקרא, v. תיקרא.

תיקרא, תיקרא m. (תיקרא) 1) *nursing father, educator*. Targ. O. Num. XI, 12 (ed. Vien. תיקרא); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. תיקרא).—Pl. תיקרא, תיקרא, תיקרא, תיקרא, תיקרא. Targ. II Kings X, 1 (ed. Wil. תיקרא); Targ. Is. XLIX, 23.—2) *young nobleman*.—Pl. as ab. Targ. I Kings XXI, 8; 11 (h. text תיקרא). Targ. Esth. VI, 9.—Fem. תיקרא, תיקרא *nurse, nursing mother*. Targ. Ruth IV, 16. Targ. II Sam. IV, 4 תיקרא ed. Wil. (ed. Lag. תיקרא, corr. acc.). Targ. II Chr. XXII תיקרא ed. Lag. (ed. Beck תיקרא, corr. acc.).

תיקרא m. (preced.; cmp. תיקרא I) *nursery, young trees, plants*. Y. Kil. II, 28<sup>a</sup> bot. מין כל מין תיקרא (not תיקרא) as a fence you may plant any kind of plants.

תיקרא, v. preced.

תיקרא, תיקרא m. (v. תיקרא = ברא, v. תיקרא III) *aurachs*. Targ. O. Deut. XIV, 5 (ed. Berl. תיקרא; ed. Vien. תיקרא; h. text תיקרא; Y. תיקרא בר. Hull. 80<sup>a</sup> (ref. to תיקרא, Deut. I, c.) תיקרא (Rashi תיקרא) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon?'), it proves that it belongs to the class of cattle.

תיקרא, תיקרא, תיקרא, v. תיקרא.

תיקרא II, תיקרא.

תיקרא, v. תיקרא, a. תיקרא.

תורגמינא, v. תורגמיןא.

תורגמין m. (תרגם) = תורגמן, interpreter, speaker. Meg. 16<sup>a</sup>, v. תורגמין. Macc. 1, 9 מפי היה... שלא הוא... Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפסח, Ex. IV, 16) לה' he shall be the spokesman; a. e.—Esp. a) the translator (into Chaldaic or Greek) of the Biblical portion read at services. Meg. 23<sup>b</sup> (Ms. M. 'מה); a. fr.—b) אמרןא, q. v. Pes. 117<sup>a</sup> 'ה' משביל כ"י א psalm superscribed maskil is one pronounced by a speaker. M. Kat. 21<sup>a</sup> ו' השמיע ו' לה' and he (being in mourning) whispered to R. H. b. 'A., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75<sup>a</sup> bot. Ib. c top; a. fr.

תורגמיןא ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תורגמיןא].—Gen. R. s. 51 הושיעא ר' R. H. the Turg'man. Ib. s. 65 הזקיהו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—Pl. תורגמיןא. Y. Hall. IV, 60<sup>a</sup> bot. (expl. תורבים, v. תורבא) תורגמינא (corr. acc.) the speakers (sons of R. Hiyya).

תורגמיןא m. (ארג with affirmative ס; cmp. ארמיןא, a. ארמיןא) floss.—Pl. תורגמיןא. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תורגין, corr. acc.); Targ. II Chr. II, 15.

תורה f. (b. h.; תרה) 1) teaching, law, esp. ה' the Law of Moses, Pentateuch; in gen. the Jewish law, Religion. Ber. 5<sup>a</sup> (ref. to Ex. XXIV, 12) זה מקרא ו' torah means the Pentateuch, 'and the mitsvah' means the Mishnah, 'which I have written' means the Prophets and Hagiographa &c. Ib. כל העוסק בה' ו' he that is engaged in the study of the Law &c., v. בך. Ib. 6<sup>a</sup> דינא 'ה' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31<sup>a</sup> where is the Law, and where the good deeds, that they may save us? Pes. 87<sup>b</sup> שקרוב לשונם ללשון because their (the Babylonians') language comes near the language of the Torah. Meg. 3<sup>a</sup>, a. fr. הלמוד (abbrev. תורה) the study of the Law. Ned. 81<sup>a</sup> שמהם הצא... הזורה... take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. בתורתה in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65<sup>e</sup> bot. סוף ארן אתן תורה טומאה מפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47<sup>b</sup> תורה ה' the Law goes around begging for students.—ספרי, v. ספר ה'—קרבן, v. שבעל פה, ה' שבכתב.—Pl. תורה. Sabb. 31<sup>a</sup> יש לכם תורה... how many laws have you? Sot. l. c. ו' ונעשרה תורה ששנה ר' differences increased in Israel, and the Law became like two laws; a. e.—2) definition, designation; character, nature. Bets. 10<sup>a</sup> דאיכא תורה כלי עליו because it bears the denomination of an utensil (v. תורה). B. Mets. 62<sup>a</sup> בתורתה it came into his possession as a trust; ib. b נתת לתורה כח בתורה זביתו as a sold object. Kidd. 50<sup>b</sup> לתורה כח בתורה קידושין (had not done anything to intimate his intention of betrothal); a. fr.

\*תורבין m. (תרגב, cmp. רב) (festival of) fructification (Dionysia). Y. Ab. Zar. II, 41<sup>b</sup> (expl. תרבות, a reading for their (the gentiles) festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. טאן דאבר תרבות תורבין he that reads tarbut understands the word to mean their festival &c. [Mus. emends תורבין, v. next w.]

תורבין m. (θόρυβος) uproar; (in the sense of θοροσολογία) a turbulent rioter. Tanh. ed. Bub., Vayera 17 (ref. to שבליל, Ps. LVIII, 9, play on קלל כמו שהשולל... כך ה' שיעמד במדינה כל מי שנמצא עמו נשנה (not תורבין, not ביה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; למה שהוא ה'... וכיון שהוא מה... and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תורבין (corr. acc.).

תורבין, v. תורבין.

תורבין, v. תורבין.

תורבין, v. תורבין.

תורביןא f. (= תורבין, dimin. of תורבין) the least form or aspect of. Men. 75<sup>b</sup> עליותה ה' דנהבא (Ms. R. תורביןא; Ms. C. תורביןא; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37<sup>b</sup>.

תורבין m. (θέρμος) lupine. Kil. I, 3; Tosef. ib. I, 2 (Var. תורבין). T'bul Yom I, 4. Tanh. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35<sup>b</sup> זה ה' שהוא נכנס... לא יאמר (כל הנהנה... גזול ו' ת'... this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—Pl. תורבין. Makhsh. IV, 6 (Mish. ed. תורבין, תורבין; ed. Dehr. 7 תורבין).

תורבין, v. תורבין.

תורבין, pl. תורביןא, v. תורבין.

תורבין, v. תורבין, תורביןא, תורביןא.

תורבין, Yalk. Deut. 929; Sifre ib. 218 (added in ed. Fr.), a gloss to מורה שובה, prob. to be read מורון in Greek moron (accus. of μαρός; v. מורה II, III, a. s. מורה).

תורבין, v. תורבין.

תורבין m. (a denomin. of θέρμα, thermae) bath-keeper or attendant. Y. Maas. Sh. I, 52<sup>d</sup> top כיהי לו כיהי... כדרך שכן יפין אצל ה'... if one has small coins (v. תורבין),... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bath (v. Tosef. ib. I, 4). Y. Ber. II, 4<sup>c</sup> top כר

until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורבוטא (corr. acc.).

תורן m. (b. h. תורן, תורן, comp. אספקרין) [espying pole, v. ls. XXX, 17,] mast, yard. B. Bath. V, 1, expl. ib. 73<sup>a</sup> ת' מרקום אחד וכו' אספקרין the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI כה' הספינה וכו' the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (ס); ed. Bub. כה' וכו'; Yalk. Num. 773 בניו עומדין כה' וכו'; Yalk. Ps. 614; a. e.

תורנא, תורן ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קברניטא; a. e.—Pl. תורן, תורן. Targ. Ez. XXVII, 5.

תורנגולא, v. תורנגולא II.

תורניתא f. (denom. of תורן) [wood used for masts,] pine (Löw, Pf. 388: cypress). B. Bath. 80<sup>b</sup>; R. Hash. 23<sup>a</sup> (expl. תורן, Is. XLI, 19). Gitt. 57<sup>a</sup> כי הוה ... שהלי ת' when a boy was born, they planted a cedar, when a girl, a pine.

תורנא, v. תורנא.

תורנעמא, תורנעמא, תורנעמא f. (I רעב) com-motion, excitement, murmuring, rebellion. Targ. Ps. XIX, 4 תורנעמא Ms. (ed. תורנעמא). Targ. O. Ex. XVI, 12 תורנעמא constr. (ed. Vien. תורנעמא; Y. תורנעמא). Ib. 7, sq. תורנעמא ed. Berl. (ed. Vien. תורנעמא; Y. תורנעמא). Targ. Num. XIV, 27; a. fr.—V. תורנעמא.

תורנעמא, v. תורנעמא.

תורנא, v. תורנא.

תורנא m. (תורנא = תורנא) comp. תורנא that which makes a debt collectable from real estate, mortgage; trans. that passage in a document which makes it binding, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחד ת' (opp. תורנא q. v.). B. Mets. 7<sup>b</sup> אחד ת' if (of those finding a due bill) one holds the תורנא (upper portion), and the other the תורנא (the lower portion), the one gets the תורנא, and the other the תורנא; expl. ib. לדמי וכו' a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47<sup>b</sup> top לא הספיק לכתוב תורנא וכו' he had not yet written the execution of the sale, when &c. Ib. 111, beg. 44<sup>e</sup> הרפ' בתיש' if he filled out the blank (v. תורנא); ib. 11, 44<sup>b</sup> bot. תורנא, a. תורנא. Bab. ib. 21<sup>b</sup> והוא תורנא provided he left the place for the תורנא (the last line) blank (to be filled out after the writing sheet is detached). Ib. אין בהבין ת' וכו' you must not

write the תורנא (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); כהבו לת' וכו' but if he wrote the תורנא and detached the sheet afterward &c.; a. fr.

I תורנא ch. same; trans. valid claim, obligation. Naz. 10<sup>b</sup> if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, אם לא עמדה if she [or that she] will not stand up', and she stood up of herself, כ"ש 'כברו התורפיה דהאי גברא בשום אוקמה וכו' the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

II תורנא, תורן m. = next w.; ת' pudenda. Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

תורנא f. (תורנא) 1) decay, filth. Ter. VIII, 8 היהוה מונחת במקום ה'... המיוצט (Ar. תורנא) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Transf. obscenity; ת' במקום ביה' ה' pudenda. Sabb. 64<sup>b</sup> במקום ה' (Ms. M. תורנא; Ar. במקום תורנא). Nidd. VIII, 1 ביה' ה'; a. e.—Tanh. Vayetsé 12 (expl. תורנא) works of filth, works of uncleanness.—2) (comp. תורנא) weakness. Shebu. 16<sup>a</sup> מפני וכו' (or תורנא) because it was the weak point of Jerusalem, and could easily be captured.

תורנא f. (preced.) disgrace. Targ. Ps. XLIV, 14 (some ed. תורנא pl; Ar. תורנא; h. text קלס).

תורנא, v. תורנא.

\*תורנא m. (θωράκιον) parapet, tower. Targ. Prov. VII, 6 ed. Lag. (Ms. תורנא, perh. תורנא (fr. תורנא); ed. Wil. תורנא; h. text אשנב).

תורקלינא, Lev. R. s. 16 תורקלינא, v. תורקלינא.

I תורתא, תורתא f. cow, v. תורתא I.

II תורתא, תורתא pr. n. m. (Johanān) ben Torta, a Tanna. Y. Taan. IV, 68<sup>d</sup> bot.; Lam. R. to II, 2. Num. R. s. 7<sup>o</sup>; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר וכו' אש פרה... כמד בא ונהגיד... ויהי בן ת' he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanān ben T. (son of a cow); and to this day our teachers quote Hälakhah in his name.

תורתא, תורתא pr. n. pl. Be Toratha in Babylonia









תַּחַשׁ ch., Pa. תַּחַשׁ; Af. תַּחַשׁ same. Targ. O. Deut. XIX, 14 תַּחֲתוֹת ed. Berl. (ed. Vien. תַּח, corr. acc.); Y. תַּחֲתוֹת (not תַּחַשׁ). Targ. Ex. XIX, 12; 23; a. e.—Part. תַּחֲתוֹת; f. תַּחֲתוֹת; pl. תַּחֲתוֹת forming borders, cords. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלת).

תַּחֲתוֹת f. (תַּחֲתוֹת) desirability, delight. Targ. II Esth. 1, 1 (= גברת הד' = אגרת המדות, Dan. X, 11).

תַּחֲתוֹת m. (preced.) desire, lust. Targ. Y. I Deut. IX, 22 (h. text תַּחֲתוֹת).—Pl. תַּחֲתוֹת, constr. תַּחֲתוֹת. Targ. Y. II ib. קבריא ה' (read: דה). Targ. Mic. VII, 3 (h. text דהה).

תַּחֲתוֹת pr. n. pl. K'far Tahāmin. Y. Taan. 1, end, 64<sup>d</sup>; Y. Keth. II, 26<sup>d</sup>.

תַּחֲתוֹת f. (b. h.; תַּחֲתוֹת) prayer for grace. Yalk. Deut. 811; Yalk. Sam. 157, v. תַּחֲתוֹת. Y. Ber. IV, 8<sup>a</sup> תַּחֲתוֹת; v. תַּחֲתוֹת II; a. e.

תַּחֲתוֹת m., pl. תַּחֲתוֹת (b. h.; preceded.) prayers, supplications for grace. Deut. R. s. 2, v. תַּחֲתוֹת. Ab. II, 13, v. תַּחֲתוֹת. Ab. Zar. 5<sup>a</sup> (ref. to Lev. XXVI, 3) תַּחֲתוֹת אֵין אֵם אֵלֵא לֵשׁוֹן. R. Hash. 17<sup>a</sup>; Pes. 118<sup>b</sup> (ref. to Ps. CXVI, 1) תַּחֲתוֹת קוֹל תַּחֲתוֹת... קוֹל תַּחֲתוֹת when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7<sup>d</sup> bot. וְיִתְּנֵי דְבַרְיֵי ה' וְיִתְּנֵי דְבַרְיֵי ה' and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

תַּחֲתוֹת ch., pl. תַּחֲתוֹת same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

תַּחֲתוֹת, v. תַּחֲתוֹת.

תַּחֲתוֹת (b. h.) pr. n. pl. Tahpanhes, Tahpenes in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text תַּחֲתוֹת). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63<sup>b</sup> (תַּחֲתוֹת) T., that is Hunpanias (?); Pesik. R. s. 17 תַּחֲתוֹת הַיְיָנוּס (?).

תַּחֲתוֹת, v. תַּחֲתוֹת.

תַּחֲתוֹת f. (תַּחֲתוֹת) heat, rivalry, contention. Y. Ber. III, 6<sup>b</sup> בְּצִיפּוֹרֵי ה' מִשְׂרֵבָה ה' בְּצִיפּוֹרֵי ה' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15<sup>c</sup> bot. סִפְרֵי מִיּוֹן שְׂמִיטָלִין וְיִתְּנֵי הַרְבֵּה ה' אֵיבָה ה' the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5<sup>d</sup> תּוֹךְ לֵאמֹר שֶׁבֶר לֵאמֹר תּוֹךְ (בִּאֲחֻזֵּי ה') (not באחוזי ה') by strife between brothers (the yabam and his brother's spurious son), the brothers (the yabam's heirs) profit, v. וְיִתְּנֵי אֵם הַיְיָנוּס... וְיִתְּנֵי אֵם הַיְיָנוּס. Lev. R. s. 9; Deut. R. s. 5 וְיִתְּנֵי אֵם הַיְיָנוּס if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שְׂכָא ה' שְׂכָא ה' if there be no strife among the tribes; a. fr.

תַּחֲתוֹת ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

תַּחֲתוֹת m. (b. h.) tahash, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28<sup>b</sup> בְּרִיחַ... ה' תַּחֲתוֹת of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of b'hemah (domestic animals) or of hayah (beasts); Num. R. s. 6<sup>3</sup>. Yeb. 102<sup>b</sup>; a. e.—Pl. תַּחֲתוֹת. Sabb. 28<sup>a</sup> ה' עִרְוֹת ה' skins of tahash. Y. ib. II, 4<sup>d</sup> bot.; Koh. R. to I, 9, v. אֵלֵשׁוֹן, א. תַּחֲתוֹת.

תַּחֲתוֹת (imperat. Pa. of a verb תַּחַשׁ, with suffix ה'—; Tafel of תַּחֲתוֹת) silence them. Gen. R. s. 57, end; Yalk. ib. 102, end; v. תַּחֲתוֹת.

תַּחֲתוֹת (b. h.; תַּחֲתוֹת) under, beneath, in place of, instead of. Peah VII, 3 ה' הַגֶּפֶן וְה' הַיְיָנוּס he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחֲתוֹת in my place, v. אוֹצֵר. Gen. R. s. 18 ה' הַרְבֵּה מִה' הַרְבֵּה מִה' from under a carob tree; a. v. fr.

תַּחֲתוֹת ch. same; downward. Targ. O. Deut. XXVIII, 13; 43.—Pes. 74<sup>b</sup> פִּימָה לַה' with the mouth (open side) downward.—V. תַּחֲתוֹת.

תַּחֲתוֹת m. (preced.) nethermost, lower. Targ. Josh. XV, 19; Targ. Jud. I, 15.—Fem. תַּחֲתוֹת. Targ. Prov. XV, 24 (ed. Wil. תַּחֲתוֹת).

תַּחֲתוֹת m. (b. h.) same. Snh. VIII, 1 וְזָקֵן ה' וְזָקֵן ה'.—Pl. תַּחֲתוֹת. Gen. R. s. 4 ה' וְזָקֵן ה' the lower heavens and the higher heavens of heavens. Ib. תַּחֲתוֹת ה'... על ה'... the upper waters exceed the lower by &c.; a. fr.—Esp. תַּחֲתוֹת ה' the lower creatures, earthly things, opp. תַּחֲתוֹת ה' the heavenly things. Ib. s. 8 אֵתוֹ אֵתוֹ I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. תַּחֲתוֹת. Tanh. Huck. 8 ה' וְזָקֵן ה' the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—Fem. תַּחֲתוֹת. Tosef. B. Bath. III, 2; Y. ib. XIV, 14<sup>c</sup> bot., v. תַּחֲתוֹת; a. e.—עַל ה'—Pl. תַּחֲתוֹת. Sabb. 82<sup>a</sup> שִׁינֵי ה' v. שִׁינֵי ה'; a. e.

תַּחֲתוֹת f. pl. (preced.) abdominal troubles, piles &c. Ned. 22<sup>a</sup>. Keth. 10<sup>b</sup>. Sabb. 81<sup>a</sup>; Ber. 55<sup>a</sup>; a. fr.

תַּחֲתוֹת m., pl. תַּחֲתוֹת (b. h.; preceded.) lowest compartments. Gen. R. s. 31 (ref. to Gen. VI, 16) תַּחֲתוֹת ה' the nether rooms were for dung; Snh. 108<sup>b</sup>; a. e.—V. תַּחֲתוֹת.

תַּחֲתוֹת m. pl. (?) (preced. wds.) tahtim, name of an affection of the abdomen brought on by sorcery. Ber. 62<sup>a</sup>, v. תַּחֲתוֹת.

תַּחֲתוֹת f. (b. h.; preceded. wds.) bottom, foot; the frame in which an anvil is set. Kel. XVII, 17 הַצִּיפּוֹת ה' the base of the goldsmiths' anvil; של נִפְחִין of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 ה' צִיפֵיהֶם. Num. R. s. 18<sup>4</sup> וְנִבְלַע בְּשֶׂאֱוִל ה' and they were swallowed up in the nethermost of the nether world.

תְּהִיָּתָא

תְּהִיָּתָא = תְּהִיָּתָא (v. תְּהִיָּתָא, thou shalt be, be thou. Y. Sot. VII, end, 22<sup>a</sup> [read:] כּוּד תּוּי גִיּוּל לָהּ לְהוּרֵי פְּרִיטָא כּוּד ... תּוּי הִיא ... תּוּי גִיּוּל לָהּ לְהוּרֵי פְּרִיטָא כּוּד when there is only one scroll on hand, thou must roll it up (v. עָבַל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75<sup>b</sup> bot. תְּהִיָּתָא (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top תְּהִיָּתָא (corr. acc.).

תְּהִיָּתָא, תְּהִיָּתָא m. (תְּהִיָּתָא) desire, appetite; לְהִי לְהִי to satisfy the appetite. Hull. 84<sup>a</sup> (ref. to Deut. XIV, 26, תְּהִיָּתָא) ... אֵלָא לְהִי ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120<sup>a</sup> (in Chald. dict.) לְהִי when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) לְהִי on account of an irresistible appetite, opp. לְהִי, v. מְבַרְרִי. Snh. 27<sup>a</sup> לְהִי ... מְבַרְרִי a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

תְּהִיָּתָא

תְּהִיָּתָא, תְּהִיָּתָא f. root of crowfoot (Ranunculus), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תְּהִיָּתָא (ed. Dehr. תְּהִיָּתָא; Maim.: 'some say, tiah is the root of asafetida'). Ukts. III, 5 (ed. Dehr. תְּהִיָּתָא); Y. Hag. III, 79<sup>c</sup> (not תְּהִיָּתָא). Sifr. Deut. 107. Hull. 53<sup>b</sup> תְּהִיָּתָא (Ms. M. תְּהִיָּתָא; Ms. R. 2 תְּהִיָּתָא, v. Rabb. D. S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

תְּהִיָּתָא

תְּהִיָּתָא, תְּהִיָּתָא m. (variously perverted) (θεῖατρον) theater, show, spectacle. Gen. R. s. 87 'יום ה' היה יום תְּהִיָּתָא (not תְּהִיָּתָא) it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, beg. תְּהִיָּתָא; Pesik. R. s. 6 וְקִרְבָּנֵי יוֹם ה' (not תְּהִיָּתָא) a day of theatre and circus performances. Cant. R. l. c. תְּהִיָּתָא the show day for the Nile festival, v. תְּהִיָּתָא. Y. Ab. Zar. I, 40<sup>a</sup> תְּהִיָּתָא אֲמַר לָהּ אֲמַר לָהּ תְּהִיָּתָא is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 תְּהִיָּתָא ed. Zuck. (Var. תְּהִיָּתָא, read: תְּהִיָּתָא pl.). Y. ib. l. c. תְּהִיָּתָא to go to a theatre and cry out (to vote for a brokep down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end אִיהָב גִּבְרִין רָאָה אִיהָב גִּבְרִין he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64<sup>b</sup> bot. תְּהִיָּתָא, v. תְּהִיָּתָא; a. e.—Pl. תְּהִיָּתָא, תְּהִיָּתָא Meg. 6<sup>a</sup> וְקִרְבָּנֵי אֵר אֵר (ed. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) תְּהִיָּתָא, תְּהִיָּתָא theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) תְּהִיָּתָא, תְּהִיָּתָא the theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18<sup>b</sup> אֵין תְּהִיָּתָא לְתְּהִיָּתָא (Ms. M. תְּהִיָּתָא) you must not go to the gentile theatres and circuses, because &c., v. תְּהִיָּתָא. Y. Ber. IV, 7<sup>d</sup> ... תְּהִיָּתָא I thank thee ... that thou hast given me my share with those sitting in the schools

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

תְּהִיָּתָא, v. תְּהִיָּתָא II.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, Pa. תְּהִיָּתָא; Af. תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, Targ. Koh. IV, 12 some ed., v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא. [Koh. R. to I, 7 תְּהִיָּתָא, v. תְּהִיָּתָא.]

תְּהִיָּתָא, תְּהִיָּתָא m. (תְּהִיָּתָא) breaking, shattering. Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תְּהִיָּתָא, תְּהִיָּתָא, תְּהִיָּתָא f.=h. תְּהִיָּתָא, chest, box; ark. Targ. Ex. II, 3; 5 (O. ed. Berl. תְּהִיָּתָא) Targ. Gen. VI, 14; 16; a. e.—Keth. 106<sup>a</sup> 'וְכִי עָבַד ה' אֵלָּהֵי עֲבָדָא תְּהִיָּתָא (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9<sup>c</sup> 'וְכִי עָבַד ה' אֵלָּהֵי עֲבָדָא תְּהִיָּתָא a man passed before the ark (recited the prayers, v. תְּהִיָּתָא). Y. Kidd. I, 61<sup>b</sup> top; Y. Peah I, 15<sup>c</sup> top תְּהִיָּתָא תְּהִיָּתָא the key of the box (containing the jewel) was on his father's finger; a. e.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, תְּהִיָּתָא, v. sub תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, v. תְּהִיָּתָא.

תְּהִיָּתָא, תְּהִיָּתָא m. (b. h.; תְּהִיָּתָא) 1) mark; 2) the letter Tav. Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) תְּהִיָּתָא תְּהִיָּתָא ... תְּהִיָּתָא תְּהִיָּתָא go and make on the foreheads of the righteous a mark (Tav) with ink; and on the foreheads of the wicked a mark (Tav) with blood. Ib. תְּהִיָּתָא תְּהִיָּתָא ... תְּהִיָּתָא תְּהִיָּתָא those are the men that fulfilled the Law from Alef to Tav. Ib. תְּהִיָּתָא תְּהִיָּתָא and why a Tav? Ib. תְּהִיָּתָא תְּהִיָּתָא the Tav is the last letter in God's seal (אֲבִיָּתָא). Ib. 104<sup>a</sup> תְּהִיָּתָא תְּהִיָּתָא Tav intimates truth; a. fr.

תְּהִיָּתָא, תְּהִיָּתָא m, תְּהִיָּתָא f. (תְּהִיָּתָא) = 1) vomit. Targ. Prov. XXVI, 11 תְּהִיָּתָא (Ms. תְּהִיָּתָא).—2) return. Targ. Job XXIV, 23 (ed. Lag. תְּהִיָּתָא).—Esp. = h. תְּהִיָּתָא return to God. repentance. Targ. Jer. XXXIII, 6 (ed. Wil. תְּהִיָּתָא). Targ. Cant. V, 5; a. fr.—Taan. 23<sup>b</sup> תְּהִיָּתָא תְּהִיָּתָא I prayed that they might die, but she prayed that they might return in repentance (Ber. 10<sup>a</sup> תְּהִיָּתָא תְּהִיָּתָא); a. e.—V. תְּהִיָּתָא.—3) answer, reply, refutation, argument. Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16<sup>a</sup>

ה' here is the man, and here is his answer (such an ingenious answer only such a man can give); 'I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68<sup>a</sup> 'ה' קא בודיב הגא . . . ה' קא בודיב ה' רבב חסדא ה' this is an argument against Rab Hilda; it is an argument (R. H. stands refuted). Ib. 21<sup>a</sup> 'ה' this is a final refutation; a. v. fr. — Pl. תוודיבא Targ. Job XXI, 34 Ms. (ed. sing.).—4) pl. as ab. going to and fro, waywardness. Targ. Jer. V, 6 (ed. Wil. תוודיבא). Ib. XIV, 7 תוודיבא (not תוודיבא); a. e.

תוודיבוס, v. תוודיבוס.

תוודיבוס m. = תוודיבוס, twins, two grown together. Succ. 36<sup>a</sup>.

תוודיבא ch. same, twin.—Pl. תוודיבא. Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5.—Fem. תוודיבא twin sister. Targ. Y. Gen. IV, 2 (ed. Vien. תוודיבא).

תוודיבא f. (preced.) 1) [twins.] the central leaf of the palm branch, which is a junction of two. Succ. 32<sup>a</sup> נחלקה ה' (Ms. M. 2 תוודיבא) if the central leaf is split; B. Kam. 96<sup>a</sup>; a. e.—2) twin-sister, match. Pesik. R. s. 15 (ref. to תוודיבא, Cant. V, 2) תוודיבא לא אני גדול וכ' my match, I am not greater than she, nor is she greater than I; (Cant. R. to l. c. תוודיבא בביביל.—Trnsf. a broken thread joined by twisting, thick thread. Y. Sabb. VII, 10<sup>c</sup> ערב שבת אפי' ערב שבת לא היה בו קשר ולא הייבית there was neither a knot nor a twist.—3) molar tooth, תוודיבוס.

תוודיבא, תוודיבא, v. תוודיבא.

תוודיבא, Targ. Prov. XXII, 3 ed. Lag., v. תוודיבא I.

תוודיבא m. (תוודיבא, transp. of תוודיבא; cmp. תוודיבא, Job XLI, 21, = תוודיבא) crushing; 'ה' תוודיבא crushed, loose earth. Ohol. XVIII, 8 'ה' תוודיבא (Mish. ed. תוודיבא, corr. acc., or תוודיבא תוודיבא; Maim. comment. ed. Dehr. תוודיבא ואינו היה בחילה . . . רשם ואין 5, Tosef. ib. XVI, 5 תוודיבא virgin soil is that in which there is no imprint, and the earth of which is not 'afar tihuah; Nidd. 8<sup>b</sup>, v. תוודיבא. Bets. 8<sup>a</sup> top עפר תוודיבא (Tosaf. תוודיבא). Sabb. 39<sup>a</sup>. Ber. 40<sup>a</sup> (Ms. F. תוודיבא, v. supra). Y. B. Bath. II, beg. 13<sup>b</sup> וכ' תוודיבא because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19<sup>b</sup> תוודיבא ומעלין עפר תוודיבא they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

תוודיבא m. (θ) the Greek letter θ (Tau), which in voting stood for θνατος (death). Lam. R. to II, 1, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, only in תוודיבא = תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא m. (תוודיבא) spy, scout, guide. B. Kam. 116<sup>b</sup> ואם תוודיבא if the caravan hired a scout to go before it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11<sup>a</sup>. Y. Yoma I, 38<sup>b</sup>, a. e. תוודיבא הגדול, v. תוודיבא I; a. fr. — Pl. תוודיבא. Yalk. Cant. 983 (play on בתוודיבא, Cant. I, 10) שני תוודיבא שני תוודיבא (read: שתי תוודיבא) two laws (the written and the oral) became good guides for Israel.

תוודיבא ch. same. Targ. Job XXIX, 15 Var. (Ms. תוודיבא).—Cant. R. to II, 12 (play on תוודיבא ib.) קול תוודיבא ה' שבו וכ' the voice of a good guide has been heard . . . , that is, Moses and Aaron.

\*תוודיבא m. = תוודיבא, ox-driver, plougher. B. Bath. 54<sup>b</sup> he gets possession of the whole field, when he digs כוודיבא ה' תוודיבא (Ms. M. תוודיבא; Ms. H. תוודיבא; Ms. R. תוודיבא, v. Rabb. D. S. a. l. note) as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (Rashb. תוודיבא כוודיבא תוודיבא when a yoke of oxen goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

תוודיבא, תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא, a. תוודיבא.

תוודיבא f. (b. h.; תוודיבא) inner, central, middle. Y. Ber. I, 2<sup>d</sup>; Lam. R. to II, 19. Ber. 3<sup>b</sup> (ref. to Jud. VII, 19) אין תוודיבא ה' אלא שיש וכ' you cannot say middle watch, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63.—Pl. תוודיבא. Ib. תוודיבא תוודיבא תוודיבא תוודיבא means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תוודיבא; Ber. l. c. אחת מן תוודיבא שבת' (corr. acc.).

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, v. תוודיבא.

תוודיבא, תוודיבא, v. תוודיבא.

תוודיבא, תוודיבא, v. תוודיבא.

תוודיבא, תוודיבא, תוודיבא, תוודיבא, v. sub תוודיבא.

**תִּימָא** pr. n. m. *Tima*, an Amora. Y. Suh. IV, 22<sup>b</sup> ה' בר פפירס.

**תִּימָא, תִּימָה, תִּימָה** m. *tema*, name of a bird. Hull. 141<sup>b</sup> הימח (Ms. M. תימא; Mus. תימה; Ar. תימה).

**תִּימָה, תִּימָה, תִּימָה** m. (תִּימָה) 1) *astonishment*. Targ. Jer. V, 30 (ed. Wil. תימא; h. text תימה). Targ. Ez. XXXII, 10 (ed. Wil. תימה); a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ה' היא על הקב"ה וכו' (ed. Bub. תימה) it is astonishing of God, that he &c.—[In Talmudic commentaries תימה introduces an objection.]—2) *wonder, miracle, sign*. Targ. Ps. LXXI, 7 (ed. Wil. תימה, h. text תימה). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—Pl. תימה, תימה, תימה. Ib. IV, 34 (not תימה). Targ. Y. I ib. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty*. Targ. II Esth. X, 1 (ed. Lag. (ed. Vien. תימה; Ar. תימה), v. Meg. 11<sup>a</sup>, quot. s. v. קש; [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 היא טרבה ה' Ar., mistake for ריבא, with omission of מלחה.]

**תִּימָחוֹן** v. תימחון.

**\*תִּימוֹז** m. *one who has no eye-brows*. Tosef. Bekh. V, 9 ed. Zuok. (Var. דומיו); Bekh. 44<sup>a</sup> הימח שחמו זיפין (read: הימח שחמו זיפיו) *f.* is one whose eye-brows are gone; ib. החמיר (Rashi הימחון, Ar. הימחון).

**תִּימָל, תִּימָר** m. (b. h. תימר; תימר) *rising column*. Yoma 28<sup>b</sup>, v. תימר, a. תימר.

**תִּימָרְתָּא** c. (comp. תימרת Ps. LXXVII, 5) *eye-lid, eyelash*. Sabb. 77<sup>b</sup> לכויל... דמימרתא לכיל Ar. (ed. תימרת) why is the eye-lid of the chicken bent upwards?—Pl. תימרת, constr. תימרת. Targ. Ps. XI, 4 Ms. (ed. Wil. תימרת; ed. Lag. תימרת). Targ. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. תימרת). Ib. X, 22 (eye-lids of the morning; h. text תימרת). Targ. Prov. IV, 25 Ms. (ed. Wil. תימרת; ed. Lag. תימרת); a. e.

**תִּימָרְתָּא** f. same.—Pl. תימרת. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תימרת).

**תִּימָרְתָּא** f. (תִּימָרְתָּא), sub. תימרת, *bark softened by beating and stripping*. Hull. 51<sup>b</sup> ה' לא חיישינן לכויל (Ms. R. 3 a. Ar. תימרת; Ms. R. 2 תימרת), v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. תימרת.

**תִּימְטִינִים, תִּימְטִינִים**, Y. Ab. Zar. II, 40<sup>d</sup>, read תימטינינס.

**תִּימִזוֹ** v. תימזו.

**תִּימְלוֹס** v. תימלוס.

**תִּימָן** v. תימן.

**תִּימָרְתָּא, תִּימָרְתָּא** v. תימרת.

**תִּימָרְתָּא** v. תימרת.

**תִּימָרְתָּא, תִּימָרְתָּא** v. תימרת.

**תִּימָן, תִּימָן** m. (תִּימָן) *child, boy*. Sabb. 151<sup>b</sup>, a. e. ה' a child not quite a day old. Sot. 47<sup>a</sup>; Snh. 107<sup>b</sup> desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82<sup>a</sup> ביה... שלש... ביה at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—Pl. תימון, תימון. Ib. VIII, 4, v. תימון II. Sabb. 119<sup>b</sup>, a. fr. ה' תימון school children; a. v. fr.—Fem. תימוןה girl. Yoma 82<sup>a</sup> ביה... ביה at twelve we order full fast...: this refers to a girl (v. supra). Nidd. X, 1; a. fr.

**תִּימָן** v. תימון, תימון, תימון.

**תִּימָן, תִּימָן, תִּימָן, תִּימָן** f. (תִּימָן) *sigh, groan*. Targ. Ps. XXXI, 11 הימח ed. Lag. (ed. Wil. תימון). Ib. XXXVIII, 10 הימח ed. Wil. (תִּימָן). Targ. Is. XXXV, 10 (ed. Wil. תימון, pl.); a. fr.

**תִּימָן, תִּימָן, תִּימָן, תִּימָן** v. sub תימון.

**תִּימָן** v. תימון.

**תִּימָן, תִּימָן, תִּימָן, תִּימָן** v. sub תימון.

**תִּימָן, תִּימָן, תִּימָן, תִּימָן** v. sub תימון.

**תִּימָן** v. תימון.

**תִּימָן** m. (תִּימָן) *abomination, rejection*. Yalk. Am. 545 that they might know how much they were abominated; (Lev. R. s. 5 תימון).

**תִּימָן, תִּימָן** m. (תִּימָן; comp. תימון) *fainting, decay; disappointment*.—ה' תימון, ה' תימון (Chald. תימון) let fainting come upon..., let despair come upon...! R. Hash. 31<sup>a</sup> אמה ה' תימון... אמה ה' תימון Ms. M. (ed. תימון, read: תימון) the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance: when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 תימון...). Keth. 105<sup>b</sup> ה' תימון של וכו' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55<sup>b</sup> bot. [read:] ה' תימון ה' תימון ה' תימון woe to that man! Num. R. s. 7<sup>4</sup> (to a plant) ה' תימון ה' תימון woe to thee! last night thou wast looking well &c., ה' תימון ה' תימון ה' תימון ה' תימון ה' תימון Oh, the decay of her bones, woe to her!; a. fr.

**תִּימָן, תִּימָן** v. תימון.

**תִּימָן** m. (תִּימָן) *casing, sheath*. Kel. XVI, 8 ה' תימון whatever is intended for a casing, contrad. to תימון. Sabb. XVI, 1 ה' תימון a book chest; ה' תימון a box or bag in which the T'fillin are kept; a. fr.

**תִּימָן** ch. same. Targ. Job XX, 25 תימוןה (Ms. תימוןה, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תימון, corr. acc.). Targ. Lam. III, 13 (*quiver*).

תִּיקָא (תִּיקָא) m. (contraction of תִּיקָא; v. תִּיקָא; comp. Arab. *wakay*) 1) railing, gallery. Targ. O. Deut. XXI, 8 (Y. תִּיקָא גִּישִׁינָא; h. text מעִקָא). Targ. I Kings VI, 10 תִּיקָא (h. text רִצִּיט).—2) trnsf. safety, place to stand on or lean against. Targ. Y. Lev. XXVI, 37 (h. text תִּיקָא).

תִּיקָא = תִּיקָא, v. תִּיקָא ch.

תִּיקָא m. pl. (תִּיקָא, apocope of תִּיקָא; comp. תִּיקָא door posts (comp. Syr. קִיבָא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תִּיקָא); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תִּיקָא, corr. acc.).

תִּיקָא, Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִיקָוּלוּ, read: תִּיקָוּלוּ; v. תִּיקָא.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ m. (תִּיקָוּלוּ) 1) preparation, esp. making fruits available by separating the tithes, the priest's share &c. Y. Dem. III, beg. 23<sup>b</sup> כְּדִי תִיקָוּלוּ (not תִּיקָוּלוּ) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) establishment, institution; amendment, making right. Gitt. IV, 2, a. fr. תִּיקָוּלוּ לְמַעַן הַיְשִׁיבָהּ for the sake of the social order. Succ. V, 2 גדול שם ה' וימתקנין שם ה' גרולו and they introduced a great improvement there; ib. גדול ה' מאי ה' גדול רב what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 ה' הדבר וכו' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52<sup>b</sup> תִּיקָוּלוּ לְמַעַן הַיְשִׁיבָהּ... כְּדִיקָוּלוּ בְּאֵרָא because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כְּדִיקָוּלוּ; ib. כְּדִיקָוּלוּ... כְּדִיקָוּלוּ as I ought to have &c. Pesik. R. s. 28 כְּדִיקָוּלוּ... כְּדִיקָוּלוּ my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2<sup>a</sup> כְּדִיקָוּלוּ בִּזְמַנֵּי הַיְשִׁיבָהּ when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—the emendations of Biblical phrases introduced by the Sof'rim (v. תִּיקָוּלוּ) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) תִּיקָוּלוּ ה' ה' ה' this is a Soferic emendation (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 'תִּיקָוּלוּ); a. fr.—[A list of these emendations is to be found in Tanh. I. c.; Sifré Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlal W'ochlah, p. 113.]

תִּיקָוּלוּ, תִּיקָוּלוּ ch. same, preparation, order, arrangement; equipment, adornment. Targ. O. Ex. XXVIII, 8 (h. text תִּיקָוּלוּ). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּיקָוּלוּ (h. text תִּיקָוּלוּ). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13

(h. text תִּיקָוּלוּ). Targ. Ps. IX, 5 Ms. (ed. פִּירְעֵנוּרָא; h. text תִּיקָוּלוּ); a. fr.—Pl. תִּיקָוּלוּ. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ m. (תִּיקָוּלוּ II) wakefulness. Meg. 18<sup>b</sup>, a. e., v. תִּיקָוּלוּ.

תִּיקָוּלוּ, Tosef. Bets. IV, 10 אַבְל מְהַרְדִּין אַתְּ הַכְּלִים בְּה' זִקְּךָ ed. Zuck., a corrupt and misplaced dittography of מִדִּיהִין וְאִין מִדִּיהִין אַתְּ הַכְּלִים בְּנִתָּא.

תִּיקָוּלוּ, Midr. Till. to Ps. LXXV 'כִּיס ה' read with ed. Bub. תִּיקָוּלוּ = תִּיקָוּלוּ Tiberian glass cup (v. Nidd. 21<sup>a</sup>).

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ m. pl. (תִּיקָוּלוּ) being sent away, divorce. Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. תִּיקָוּלוּ. Ib. 85<sup>b</sup> וְכִי רָחַק רָחֵל וְכִי רָחַק רָחֵל and he must prolong the Vav in *tirukhin* ... , lest it be read &c., v. תִּיקָוּלוּ.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ m. pl. (תִּיקָוּלוּ) door with its posts, frames &c. Targ. Ez. XXVII, 6.

תִּיקָוּלוּ m. (תִּיקָוּלוּ) rebellion. Sabb. 32<sup>a</sup>, v. תִּיקָוּלוּ; Yalk. Gen. 31 (not תִּיקָוּלוּ).

תִּיקָוּלוּ m. (תִּיקָוּלוּ) straightness, uprightness. Targ. Ps. XCVI, 10. Ib. CXI, 8.

תִּיקָוּלוּ, v. תִּיקָוּלוּ.

תִּיקָוּלוּ m. (תִּיקָוּלוּ) juice, must, wine. Tosef. Ned. IV, 3 וְכִי רָחַק רָחֵל וְכִי רָחַק רָחֵל he that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40<sup>b</sup> bot. תִּיקָוּלוּ... תִּיקָוּלוּ אִיהוּ ה' תִּיקָוּלוּ כְּמִנְיַן דְּאִמְרַי... תִּיקָוּלוּ this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifré Deut. 42. Ib. תִּיקָוּלוּ כְּמִנְיַן דְּאִמְרַי 'thy wine', that means in abundance. Pesik. Asser, p. 100<sup>a</sup> (ref. to Deut. XIV, 22, a. Hos. II, 11) אַם תִּיקָוּלוּ if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

תִּיקָוּלוּ, Y. Ter. X, 47<sup>b</sup> תִּיקָוּלוּ (ed. Krot. תִּיקָוּלוּ), v. תִּיקָוּלוּ.

תִּירְסָא, v. תִּירְסָא.

תִּירְוִיקָא, v. תִּירְוִיקָא.

תִּירְוִיקָא, תִּירְוִיקָא, תִּירְוִיקָא f. (θηριακῆ, theriaca) *theriak*, a certain compound believed to be an *antidote* against poisonous bites; in general a *remedy, medicine*. Sabb. 109<sup>b</sup> (v. Rabb. D. S. a. l. note 1), v. קָנְיָד. Ned. 41<sup>b</sup> as wholesome as *theriac* for the body. Ib. תִּירְוִיקָא לא היא ולא תִּירְוִיקָא (the fever) nor its alleged good effect. Cant. R. to IV, 5 [read:] שלחו הרופאים והביאו מדביתן ושמו אותן תִּירְוִיקָא ובהו the physicians sent (to Alexandria) and got some of their blood (of menstruation) and made a *theriak* of it, and with it they healed &c.—[Ab. Zar. II, 4 תִּירְוִיקָא Y. ed., v. תִּירְוִיקָא.]

תִּירְעָא, v. תִּירְעָא.

תִּירְקָא, Y. Hag. II, 77<sup>d</sup> זהב 'ה, read: סִירְקָא זהב = סִירְקָא, v. סִירְקָא של זהב

תִּירְרָא, v. תִּירְרָא.

תִּירְשָׁא, תִּירְשָׁא m. (b. h.) *he-goat; wether*. Hull. 79<sup>b</sup>, sq.; a. e.—Pl. תִּירְשָׁא, תִּירְשָׁא. Y. Snh. I, 19<sup>a</sup> top 'ה נשתיב, v. קָרִי; Ber. 63<sup>a</sup>; Y. Ned. VI, 40<sup>a</sup>. Gen. R. s. 42, a. e. 'ה אִין, v. קָרִי; a. fr.—Fem. תִּירְשָׁא *she-goat*. Hull. l. c.; a. e.

תִּירְשָׁא, תִּירְ, תִּירְ ch. same. Targ. Prov. XXX, 31.—Y. B. Bath. III, beg. 13<sup>d</sup> (expl. מִשְׁכִּיחַ the big wether (leader of the flock).—Pl. תִּירְשָׁא, תִּירְ. Targ. O. Gen. XXX, 35. Ib. XXXII, 15.

תִּירְשָׁא m. (תִּירְשָׁא) 1) *nine-tenths*; 2) *one-ninth*. Y. Dem. VII, 26<sup>c</sup> top של 'ה וכן תִּירְשָׁא he takes twice nine-tenths (of ten), and one-ninth of nine-tenths, which makes ten for the first tithe, and nine for the second. But why not say 'nineteen'? Said R. Z., 'the words of the wise and their riddles'. Ib. [read:] של להכנס... נישל על כל האינה והאנה שני תִּירְשָׁא ו'ה של 'ה שתי עשרים ושש וארבעה תִּירְשָׁא של האינה he who wishes to bring into his house one hundred figs available for use, must count for each fig (an addition of) two-ninths and one-ninth of one-ninth, which makes (an addition of) twenty-three figs and four-ninths of a fig (23, and  $\frac{4}{9}$  as nearest to  $\frac{23}{9}$ ).—Pl. תִּירְשָׁא. Ib. Y. Erub. II, 20<sup>b</sup> מהן ארבעה 'ה... ששור שם השעה עשר הלוותין וכן (not תִּירְשָׁא) deduct therefrom (from  $6\frac{2}{3}$ ) four-ninths for the four sides, and there remain nineteen thirds less one-ninth (=  $6\frac{2}{9}$ ).

תִּירְשָׁא, v. תִּירְשָׁא ch.

תִּירְרָא m. (= תִּירְרָא; cmp. תִּירְרָא, cmp. ו'א אִיבא 'ה B. Bath. 21<sup>a</sup> תִּירְרָא *bridge* (Assyr. *tilurru*). B. Bath. 21<sup>a</sup> תִּירְרָא if there is a bridge, we may let the children cross the river (to attend school on the other side), but if there is only a cross-board (תִּירְרָא I) &c. Ned. 41<sup>a</sup> תִּירְרָא when he came to a bridge, the animal shied.—

Trnsf. תִּירְרָא 'ה the skin drawn over the capsule of the *T'fillin* of the arm after the inscriptions have been put in, bottom of the capsule with a hollow rim (מַעֲבֵרָה), Men. 35<sup>a</sup>.

תִּירְרָא m. (תִּירְרָא) *'twisted cord, ring*.—Pl. תִּירְרָא. Y. Meg. II, 73<sup>a</sup> bot. 'ה 'ה... שני... if he joined the sheets of the *M'gillah* by means of two or three rings, it is fit for use.

תִּירְרָא, תִּירְ ch. same, *ring, chain*. Targ. Koh. IV, 12 כֹּהֵן (not כֹּהֵן) like a chain plaited of cords, each consisting of three threads (h. text הרשששש).—Pl. תִּירְרָא, תִּירְ. Targ. O. Ex. XXVIII, 14; XXXIX, 15. Targ. II Chr. III, 16; a. e.—Y. Sabb. VI, beg. 7<sup>d</sup> מִיפֵן 'ה how about going out (on the Sabbath) with those cord chains (as a belt)? Bab. ib. 57<sup>a</sup>, v. תִּירְרָא. B. Kam. 119<sup>b</sup> כֹּהֵן 'ה 'ה woven' means here twists.

תִּירְרָא, (I תִּירְרָא), v. תִּירְרָא.

תִּירְרָא II m. (v. preced. art.; cmp. Assy. *tukku* shield, a. Lat. scutum a. scutella) *salver, tray* (of twisted osiers). Ber. 42<sup>a</sup> וכן 'ה וכן 'ה after the tray before them was removed. Ib. אִין אִין 'ה דריש וכן we count on the tray of the Resh G'lutha (who sends us portions of what is placed before him). B. Mets. 86<sup>a</sup> קִירְרָא 'ה קִירְרָא they placed a tray before him (with food and drink). Pes. 110<sup>b</sup> קִירְרָא two cups before the tray is brought in, and one during the meal. Yeb. 63<sup>b</sup>, v. קִירְרָא; a. fr.

תִּירְרָא f. (תִּירְרָא) *washing* (clothes). Ex. R. s. 23 אִין cannot be washed; Cant. R. to I, 5, a. Yalk. ib. 982 אִין צִירְרָא (corr. acc.). Cant. R. to IV, 11; Pesik. B' shall, p. 92<sup>a</sup>, a. e. 'ה וכן 'ה צִירְרָא 'ה (their garments in the desert) not need washing? M. Kat. 15<sup>a</sup>, a. e. אבל אבד אבד אבד a mourner is forbidden to wash his clothes. Hull. 31<sup>b</sup> תִּירְרָא 'ה washing the first time (Lev. XIII, 54), 'ה תִּירְרָא washing a second time (ib. 58); a. fr.

תִּירְרָא m. h., v. next w.

תִּירְרָא, תִּירְרָא m. (תִּירְרָא; cmp. תִּירְרָא) [*basket*] *the body of an animal stuffed with its loose pieces* (head, legs, entrails) and roasted. Targ. I Sam. XXV, 18 (h. text תִּירְרָא). Rashi to Pes. 74<sup>a</sup> quotes תִּירְרָא.—Pes. 74<sup>a</sup> תִּירְרָא Ms. O. (ed. דוד, דוד, v. דוד, דוד) R. Yishmael called it (the prepared Passover sacrifice) a *takhtar* (basket); R. T. called it, a kid with a helmet (v. תִּירְרָא I); Y. ib. VII, beg. 34<sup>a</sup> [read:] תִּירְרָא 'ה תִּירְרָא 'ה תִּירְרָא; Mekh. Bo s. 6 [read:] תִּירְרָא; Yalk. Ex. 197 וכן 'ה תִּירְרָא; (corr. acc.).—[תִּירְרָא, תִּירְרָא] arisen from a phonetic etymology of תִּירְרָא, as if meaning *inside* (and) *outside*.]

תִּירְרָא to be bereft, v. תִּירְרָא.

תִּירְרָא, v. תִּירְרָא.

תִּירְרָא, v. תִּירְרָא.

תְּבִילָה, v. תְּבִילָה.

תְּבִילָה, m. (תְּבִילָה) 1) *trust, confidence*. Targ. Ps. XVI, 9 (ed. Ar. (ed. לרודמן).—2) part. of תְּבִילָה.

תְּבִילָה, v. תְּבִילָה.

תְּבִילָה, תְּבִילָה, תְּבִילָה, m. (תְּבִילָה) [*seizing, overpowering,*] בהבנה שלו Targ. O. Num. VI, 9 (ed. Vien. *unawares*; בתבנה Y. בתבנה h. text פראם Targ. Job I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תְּבִילָה f. (תְּבִילָה) [*junction, fastening,*] 1) *stitch or knot*. Kil. IX, 10 אוחה ת' התבנה if one fastens two pieces together with only one stitch; Men. 39<sup>a</sup>; Sabb. 54<sup>a</sup>; a. fr.—2) *immediate sequence*.—Pl. תְּבִילָה. Y. Ber. I, 2<sup>d</sup> bot. 'ת' תבנה three actions require immediateness; putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42<sup>a</sup>; Deut. R. s. 2<sup>10</sup>; Yalk. Gen. 130 תְּבִילָה; a. e.; v. תְּבִילָה.

תְּבִילָה I m. (v. הוּךְ) [*to press between,*] 1) *to squeeze, press;* (h. text *to annoy;* *to fine*. Targ. Prov. XVII, 26 לְמַתְּנָה.—V. תְּבִילָה.—2) *to twist, twine;* v. תְּבִילָה, תְּבִילָה.

Ithpoli אֶתְּבִילָה *to be pressed, come to grief*. Ib. XXII, 3 Levita (ed. Wil. וחסרין אינון; ed. Lag. חסרין אינון (?); h. text יענושו ינון).

תְּבִילָה II m. (preced.) *t'khakh*, a worm in silk. Sabb. 90<sup>a</sup> ה' דשריא ת' the worm in silk is called *t'khakh*.

תְּבִילָה m. (b. h.; preced. wds.); pl. תְּבִילָה *middle, mean;* 'ת' אִישׁ *a man of medium wealth, of some means*. Lev. R. s. 34 (ref. to Ps. XXIX, 13) רשׁ זה שהיא רשׁ בתורה ואישׁ רשׁ זה שהיא רשׁ עמד רשׁ עם אישׁ ר' ו' 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); 'עמד רשׁ עם אישׁ ר' ו' the ignorant comes to the scholarly man, saying, teach me &c.; רשׁ 'poor' means poor in possessions, and 'the man of means', that is he who works with success; רשׁ עמד רשׁ עם אישׁ ר' ו' the poor man comes to the successful man &c.; Yalk. ib. 665 אישׁ זה שהוא בינוני מן הנכסיוס (v. Tem. 16<sup>a</sup>; Ex. R. s. 31<sup>14</sup>).

תְּבִילָה (v. תְּבִילָה) [*to be whole,*] *to confide, be confident*. Targ. Ps. IX, 11 ויהסכלון Ms. a. Ar. (ed. ויהסכלון, corr. acc.; h. text ויהסכלון). Targ. Prov. XIV, 32 תְּבִילָה (ed. Wil. תְּבִילָה; h. text חסכה). Ib. XXVIII, 26 תְּבִילָה Ms. (ed. תְּבִילָה; ed. Wil. תְּבִילָה; h. text במטה). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30<sup>d</sup> תְּבִילָה (not רמיעריא) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be replenished at the festive season.

תְּבִילָה, תְּבִילָה, תְּבִילָה 1) = תְּבִילָה, *to be bereft, childless*. Targ. O. Gen. XLIII, 14 תְּבִילָה תְּבִילָה ed. Berl. (ed. Vien. תְּבִילָה); Y. II תְּבִילָה, 45 תְּבִילָה תְּבִילָה ed. Berl. (ed. Vien. תְּבִילָה). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תְּבִילָה ed. Vien. I (ed. Wil. תְּבִילָה; h. text תְּבִילָה).

Targ. Is. XLIX, 21; a. fr.—2) = h. תְּבִילָה *to finish, consume, bereave*. Targ. Ps. XXXV, 12 לְמַתְּנָה נפשׁי Ms. (ed. לנפשׁי). Targ. Y. II Gen. XLII, 36 תְּבִילָה תְּבִילָה ed. Vien. (oth. ed. תְּבִילָה).

Pa. תְּבִילָה *to consume, make childless*. Targ. Y. II Deut. XXXII, 22 תְּבִילָה (ed. Vien. תְּבִילָה; h. text אכל). Targ. Jer. XV, 7. Ib. L, 9; a. e.

Af. תְּבִילָה 1) same. Targ. I Sam. XV, 33 תְּבִילָה (not תְּבִילָה). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text תְּבִילָה); a. e.—Part. pass. תְּבִילָה. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time*. Targ. O. Gen. XXXI, 38 (Y. תְּבִילָה). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

Ithpe. תְּבִילָה, תְּבִילָה, תְּבִילָה *to be bereft, made childless*. Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תְּבִילָה m., תְּבִילָה c. (preced.) *bereft, childless*. Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. תְּבִילָה; Y. ed. Vien. תְּבִילָה); a. e.—Pes. 70<sup>b</sup> ה' אבין ה' אבין (Ms. M. 2 אבין תְּבִילָה) Abin the childless (surname of רבין); Hull. 110<sup>a</sup>. Sabb. 151<sup>b</sup> (Rashi 'הויב'), v. תְּבִילָה I, II.

תְּבִילָה, תְּבִילָה, תְּבִילָה I m. (preced.) 1) *bereavement*. Targ. Is. XLVII, 9 (ed. Ven. I תְּבִילָה).—Sabb. 151<sup>b</sup>, v. תְּבִילָה II.—Pl. תְּבִילָה, תְּבִילָה. M. Kat. 28<sup>a</sup> ה' רבה שהיון ה' in the family of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62<sup>a</sup> דמלפא Ar. (not דמלפא; ed. תְּבִילָה, pl.), v. תְּבִילָה.

תְּבִילָה, תְּבִילָה II m. (preced.) *consumption, ruin, decay*. Ber. 56<sup>a</sup> I saw in my dream that ה' הוזא דנפל ת' ברההין ו' נפל ה' בכילהי ת' decay (through moths, v. תְּבִילָה II) has seized all the silk garments (of the royal wardrobe). Hull. 64<sup>b</sup> ה' דרשא ת' בכולה ת' spreads decay over the whole of it.—Pl. תְּבִילָה, תְּבִילָה. B. Kam. 92<sup>b</sup> ו' sixty decays (pains) &c., v. תְּבִילָה.

תְּבִילָה III m. = h. תְּבִילָה, *purple-blue wool*. Targ. Ex. XXV, 4 (ed. Berl. תְּבִילָה). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תְּבִילָה.

תְּבִילָה, תְּבִילָה, Sifré Deut. 234; Yalk. ib. 933, prob. to be read: תְּבִילָה, v. תְּבִילָה.

תְּבִילָה, תְּבִילָה f. = תְּבִילָה *bereavement*. Targ. Is. XLVII, 8 (ed. Lag. תְּבִילָה, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תְּבִילָה).

תְּבִילָה f. (b. h.; תְּבִילָה) 1) *end, destruction*. Num. R. s. 18<sup>12</sup> ומחלוקת ה' נלחיה ו' and some say (the ה' תְּבִילָה) intimates *takhliith*, that is, it brings destruction &c.—2) *end, object, perfection*. Ber. 17<sup>a</sup> ה' חכמה השובה ו' the end of wisdom is repentance and good deeds, lest a man study . . . and treat his father with contempt &c.

תְּבִילָה f. (b. h.) *purple-shell, a bluish or cerulean dye, purple-blue wool, esp. the purple-blue thread used for the show-fringes*. Sot. 46<sup>b</sup> ה' הוא לוז שצוברטין בה ת' that is the city of Luz where they dye the *t'kheleth* (v. לוז I).



Men. IV, 1, v. קָשָׁם. Ib. 38<sup>a</sup> לָבֵן לֵה' it is proper to take the white thread first and then the blue. Ib.<sup>b</sup> עֲלִיָּה שְׂכִילָה ה' כִּהֵי יב' איגרום v. גִּירָם. Num. R. s. 18<sup>3</sup> עֲלִיָּה שְׂכִילָה ה' כִּהֵי יב' if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. עֲלִיָּה שְׂכִילָה ה' אִינָה וּב' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

תְּכֵלֶת, תְּכֵלֶת ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֵלֶת III.—Men. 42<sup>b</sup> הֵא הֵא הֵא חֵא חֵא חֵא ה' how do you dye the blue wool for the show-fringes? Ib. 39<sup>a</sup> sq. כֹּלֵה ה' וְיָמַד לֵה וּב' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); ה' גִּלְיָמָה לֵא יֵא ה' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. the choice of purity of descent. Gen. R. s. 37, end הַבֵּל יֵמָה ה' רַבְבֵּל יב' the Sea District (v. תְּכֵלֶת) is the choice of Babylonia &c.; Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top.

תָּבֵן (v. בָּנָן a. בָּנָן, Pa. תָּבֵן (= b. li. תָּבֵן) to fasten, establish, arrange. Targ. Ps. CVII, 36 Ms. (ed. אֶרְבָּי); h. text תָּבֵן. Ib. LXXVIII, 20 ed. Lag. (ed. Wil. יֶרֶן). Targ. Job XV, 35 (ed. Wil. תְּבֵינִן Af.; Ms. תְּבֵינִן, some ed. תְּבֵינִן, corr. acc.).

Af. תְּבֵינִן same. Targ. Is. XLVIII, 5 אֶרְבָּי Bxt. (some ed. אֶרְבָּי, corr. acc.; ed. Wil. אֶרְבָּי, corr. acc.; h. text תְּבֵינִן).—V. תָּבֵן.

תָּבַס (cmp. כָּסַס) to crush, stamp. Targ. Prov. VI, 13 (h. text מִוִּלֵּל, v. מִוִּלֵּל II).

תְּכֵסִים = תְּכֵסִים. Gen. R. s. 8; Yalk. Ps. 834, v. אֶלְטִיכְסִיָּה.

\*תְּכֵסִיפִית f. (transpos. of תְּכֵסִיפִית; v. תְּכֵסִיפִית) band of oppressors, band of demons. Ber. 51<sup>a</sup> ה' ... שֶׁל מַלְאָכֵי ה' a band of demons, and some say, a 'cluster' of angels of destruction, v. אֶרְבָּי; [Var. lect., v. Rabb. D. S. a. 1.]

תָּבַר (v. תְּבֵר) 1) to seize, join, bring into close contact. Kil. IX, 10 כִּי שִׂדְיָה v. תְּבֵרָה וּב' he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. תְּבֵרָה).—2) to seize, catch, overtake. Taan. 13<sup>b</sup> תְּבֵרָה v. אֶבְלִי וּב' אֶבְלִי, v. אֶבְלִי; M. Kat. 17<sup>b</sup>; a. e.

Hif. תְּבֵרָה same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? אֵשׁ אֶרְבָּי לְאֶבְיָה he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

תְּבֵרָה ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. אֶרְבָּי; h. text אֶרְבָּי).—Y. Ber. I, 2<sup>d</sup> bot. תְּבֵרָה גִּלְיָמָה וּב' I recited the G'ullah and the T'fillah in immediate succession (v. תְּבֵרָה).

תְּבֵרָה m. (preced.) 'immediate succession; (adv.) immediately after. Y. Ber. I, 2<sup>d</sup> bot. ה' לְשִׂילָה יב' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42<sup>a</sup>; a. fr.

תְּבֵרָה, v. תְּבֵרָה.

תְּכֵרִיף m. (b. li.; תְּכֵרִף) 1) bundle, roll, volume. Y. Sabb. XV, 15<sup>c</sup> ה' שֶׁל בְּרֵיבָה a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שְׂכִילָה); (Tosef. Sabb. XIII (XV), 4 מִכֹּסֶם. B. Mets. I, 8 ה' שֶׁל שְׂכִילָה a bundle of documents, expl. ib. 20<sup>b</sup> שְׂכִילָה בְּכֹפֶר יב' three documents rolled up together, contrad. to אֶרְבָּי tied together; a. e.—2) wrap, cloak, esp. pl. תְּכֵרִיפִים, תְּכֵרִיפִים dead man's wrap, shroud. Kil. IX, 4 ה' תְּכֵרִיפֵי הַמֵּת וּב' the dead man's garments ... are not subject to the laws concerning mixed material. Y. ib. IX, 32<sup>b</sup> top אֶל הַבֵּי ה' do not bury me with many garments; Y. Keth. XII, 35<sup>a</sup> top; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) ה' לֵמָה ... יֵה' לֵמָה I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

תְּכֵרִיפָה ch. same, cloak, garment.—Pl. תְּכֵרִיפִין. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13<sup>b</sup> bot. ה' עָרַד לֵיהָ prepared his shroud.

תְּכֵשֶׁמֶת, v. תְּכֵשֶׁמֶת.

תְּכֵשֶׁמֶת m. (תְּכֵשֶׁמֶת = תְּכֵשֶׁמֶת) ornament, decoration; toilet article. Y. Ned. IX, end, 41<sup>c</sup>, v. תְּכֵן. Keth. 48<sup>a</sup>, Sabb. 63<sup>b</sup> ... ה' any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אֶה' אֶה' if the eye paint is used for cosmetic purposes; (Sabb. 80<sup>a</sup> תְּכֵשֶׁמֶת; a. fr.—Pl. תְּכֵשֶׁמֶת, תְּכֵשֶׁמֶת B. Bath. 60<sup>b</sup> ... עֵשֶׂה יב' a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 ה' הֵן לֵה' they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. יָנָא. Y. Keth. VI, 30<sup>d</sup> top ה' תְּכֵשֶׁמֶת לְעֵשֶׂה וּב' if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; וּב' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

תְּכֵשֶׁמֶת ch. same. Targ. Y. Ex. XXI, 10 (h. text תְּכֵשֶׁמֶת).—Pl. תְּכֵשֶׁמֶת. Targ. Ruth III, 3 (ed. Vien. תְּכֵשֶׁמֶת).—Kidd. 31<sup>b</sup> ה' תְּכֵשֶׁמֶת I want jewelry (or toilet articles); a. e.

תְּכֵשֶׁמֶת m. (v. תְּכֵשֶׁמֶת II) a low table or stool in the form of a shield, tabouret. Sabb. 119<sup>a</sup> ה' רֵשִׁינָה אֶרְבָּי (ed. Sonc. אֶרְבָּי; Ms. M. דְּרֵשִׁינָה; Rashi quotes a Var. דְּרֵשִׁינָה; Ms. O. דְּרֵשִׁינָה) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129<sup>a</sup> ה' ה' split a teak stool for him (to start a fire on his day of blood-letting); a. e.—Pl. תְּכֵשֶׁמֶת. Bekh. 31<sup>a</sup> ה' ה' wretched four hundred stools for them. Keth. 77<sup>b</sup> ה' ה' (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.



no money; (Pes. 112<sup>b</sup> על העמוד על v. נקח). Gen. R. s. 98 וכו' ברי שיהלה עיניו in order that he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 וכו' נשים וב' ה' והלא... did not Simon b. Sh. hang women in Ashkelon? Ib. כיצד הילין אותה how is the hanging (of the convict stoned to death) done? Ib. והולכה 'וכ' ומתוירין... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46<sup>b</sup> והקלא... the king gave the order, and they hanged him. Sabb. XX, 1 וכו' תולין וב' v. קשטתה. Y. Taan. IV, 69<sup>b</sup> top וכו' הקליין (strike out) (תלו v. נקרום; a. fr.—Trnsf. to hang on; to attach, assign. B. Bath. 109<sup>b</sup> v. בקלקלה. Nidd. IX, 3 בה הררי זו הולכה she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 זו ותולתה each of them may assign the cause of the stain to the other. Ib. VIII, 2 נקלחה... והולכה and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. הקלו; f. הקלוה; pl. הקלויים. הקלויין. Sabb. I. c. בשבב לה' בנתיך you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48<sup>c</sup> bot. בו בהנחה under the presumption that the soul was yet attached to him (that he was still of a sane mind). Hull. 135<sup>a</sup> בו בהנחה a limb on which life depends, a vital organ. Snh. 97<sup>b</sup> וב' ואין הדבר ה' וב' and the thing (redemption) depends &c., v. קין. Gen. R. s. 85 בו בהנחה to which all eyes are lifted up, v. supra. Kidd. 39<sup>b</sup> בהנחה v. התייה המתיים ה' בהנחה v. התקה. Ib. I, 9 בארץ ה' בארץ a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Hag. I, 8 בשערה ה' בהררים v. ה'. Cant. R. to III, 4, v. עירן; a. fr.—2) to hold in suspense, leave undecided, leave in doubt; to be suspended. Yoma VIII, 8 הוא המבורחה וכו' as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanh. Sh'moth 20 וכו' ששאתי תולה על המאור וב' when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 היתה הולכה לה אם... if she (the Soṭah) has any merit, it will create suspension of punishment for her; יש זכות הולכה שנה אחת וב' some merits create a suspension of one year, some of two &c. Ib. 5 זכות הולכה במים וב' אין זכות הולכה במים וב' they differ concerning T'rumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60<sup>a</sup> בהנחה a clean person and one under doubt of uncleanness; a. fr.—אשם 'ת, v. אשם.

Nif. נקלה to be hanged. Snh. VI, 4 נקלה האיש נקלה a man (stoned to death) is hanged, but a woman must not be hanged. Ib. נקלין... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67<sup>d</sup> נקלה הולכה v. תהו. Pes. 112<sup>a</sup> נקלה v. תהו... להחלה ביה וב' why

were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. I. c. a. Deut. VII, 15).

Hif. הולכה to swing. Gen. R. s. 22 בעקבי בהנחה; Yalk. Prov. 961 בהנחה v. קבב.

תלוי ch. same, to lift up; to suspend, hang; to be hanged. [Targ. Y. Ex. II, 16 Ar. (ed. Vien. דלא; h. text (רלה).] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. תלאי); a. fr.—Part. pass. תלוי; f. תלוי; pl. תלויין. Targ. Y. Deut. I. c. Ib. XXVII, 14 Ar. (ed. רמב"ם; h. text רם); a. fr.—Y. Sot. I, 17<sup>a</sup> top וכו' ואת תלוי עיניו וב'... ואת תלוי עיניו (thy husband) feeds and sustains thee, and thou listest thy eyes up to another man? Keth. 71<sup>b</sup> [read:] ותלוינהו v. קרשנז. Yeb. 39<sup>b</sup> רבנא ה' בריך ה' רבנא the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 תלוינהו v. קבבא. Ab. Zar. 7<sup>b</sup> וב' תלוי וב' קבבא v. קבבא. Keth. 2<sup>a</sup> וב' תלוי וב' ה' תלוי ברלא וב' he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134<sup>b</sup>; a. fr.—Y. Bicc. III, 65<sup>c</sup> bot. ה' אהר הלי an elevated place. Y. Succ. V, 55<sup>b</sup> bot. כל תלוי באה וב' a column a hundred cubits high requires a base of thirty-three. Gitt. 37<sup>b</sup> ה' ליה ער וב' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47<sup>b</sup> תלוי וביך וב' תלוי וביך if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48<sup>b</sup> (not תלוי; B. Kam. 62<sup>a</sup> תלוי. Lam. R. to III, 65 (play on האלקה, ib.) כל אלה וב' (some vers. תלה h.) force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32<sup>b</sup> top תלה לך יומא וב' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35<sup>a</sup> תלה (corr. acc., or תלא).—[Pesik. Par., p. 37<sup>b</sup> ותלוי, read: ותלוי, v. תלוי, II.]

Ithpe. תלוי to be hanged. Targ. II Esth. II, 23.

תלוי m. (preced.) hook, string (for suspending). Sabb. 140<sup>b</sup> v. תלא. Hull. 59<sup>a</sup> דליבדיה ה' בתקרה the cord on which his heart hangs (the pericardium) will break.

תלוי f. (תלה) 1) suspension, hanging. Snh. 46<sup>b</sup> אהר 'תלוי קישה... מצוה ה' one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).—2) suspense, doubt. Y. Yoma VI, 43<sup>c</sup> top וכו' וישעיהו המאה קבטי וכו' and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); וכו' שיהויג וב' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Ilag. I, end, 76<sup>d</sup> וכו' למה... אם באה... if a case (of T'rumah) comes before thee, and thou dost not know whether to declare it doubtful









**תַּמְזַר** m. (h. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26<sup>a</sup>) בשבועה ... חמשה 'חמשה five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28<sup>b</sup> בשיבסר 'בשיבסר on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—'תקופת ה' תקופתה v. תקופתה.

**תַּמְזֻזָּה** pr. n. (preced.) *Tammuzā, Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

**תַּמְזֻזָּה** v. תַּמְזֻזָּה.

**תַּמְזֻזָּה** f. 1) (b. h.; cmp. תַּמְזֻזָּה II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... לא יעשה לו גזופה ... [יכול] לא יעשה לו גזופה ... I may think (from the word תכל כל ה' that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of התמורה v. next art.

**תַּמְזֻזָּה** Y. Shek. III, 47<sup>c</sup> top, v. תַּמְזֻזָּה.

**תַּמְזֻזָּה** *t'mufah*, a fictitious substitute of התמורה (v. תַּמְזֻזָּה). Y. Ned. I, 36<sup>c</sup> bot. המונה המוקה ... [תניי] (not תמורה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah, t'munah, t'mukah*.

**תַּמְזֻזָּה** v. preced.

**תַּמְזֻזָּה** v. תַּמְזֻזָּה.

**תַּמְזֻזָּה** v. תַּמְזֻזָּה.

**תַּמְזֻזָּה** f. (b. h.; במד) *exchange, substitution*. Snh. 22<sup>a</sup> לכל יש ה' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20<sup>b</sup> בני ה' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם (not ה'א) a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 בכירה ו' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) מיה הוא מיוחר אף המוקדה מיוחרה as 'it' refers to one, so its exchange can be only one. Ib. II, 3 ואין ה' עישה ה' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עישה ה' ה' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15<sup>b</sup> בעלי מומין that which is exchanged for blemished animals. Ib. 61<sup>a</sup> טעות מעשר ה' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. המורה מעשר במה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—Pl. תמזוזת. Tem. III, 1 בתן אל ... תמזוזתן מוציא בתן these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. ה' של אבותיהן בני אבותיהן the exchanges (hostages) of their fathers, v. רב I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babli.

**תַּמְזֻזָּה** v. תַּמְזֻזָּה.

**תַּמְזֻזָּה** f. (denom. of תמזוזת) 1) *unblemished condition, integrity*. Men. 6<sup>a</sup>; Kidd. 24<sup>b</sup>, a. e. זכורה ה' וזכורה v. זכורה. B. Kam. 39<sup>b</sup> המונה v. תמזוזת.—2) *the legal status of an animal that did injury for the first time* (v. תמזוזת I, 2). Ib. 45<sup>b</sup> צד ה' that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. במקומה זמורה ה' the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מוקד) and half a *tam*); a. e.

**תַּמְזֻזָּה** f. (b. h.; במד) [*death*; sub. בתה] *an animal on the point of death*.—Pl. תמזוזת. Kidd. 21<sup>b</sup> sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) בשר ה' מוטב ... בשר ה' מוטב allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

**תַּמְזֻזָּה** c. (denom. of תמזוזת) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. תמזוזת. Ned. IV, 4 אכל לא מן ה' אבל ... אכל לא מן ה' אכל ... מן ה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 וזה ... וזה he may put the oil on the cake (תמזוזת) or on the plate. Y. B. Mets. VIII, end, 11<sup>d</sup> תמזוזת (or תמזוזת, pl.) lend me thy plate and dine with me; a. fr.—Esp. *tamhuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to תמזוזת; q. v. Peah VIII, 7 לא יבול מן ה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8<sup>b</sup> ה' נגבית בשלשה ו' the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; ה' לעניי העולם ו' the *t.* is for all poor people wherever they may come from, the *kuppah* for the town poor only. Pes. X, 1 אשילו ה' even if he is supported from the *t.*; Y. ib. 37<sup>b</sup> bot.; a. fr.—Pl. תמזוזת. Y. Ter. VIII, 45<sup>d</sup> top. Ker. 12<sup>b</sup> מהלקין (not מהולקין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71<sup>a</sup>; Y. ib. VII, 9<sup>b</sup>; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (a cavity in the yoke, R. S.).—Pl. תמזוזת. Kel. XIV, 4.

**תַּמְזֻזָּה** m. (b. h.; contr. of תמזוזת; תמיד) *constant, daily practice*; esp. (sub. קרבן) *the daily burnt-offering* (Num. XXVIII, 3). Pes. V, 1 נשחט ו' ה' the afternoon *tamid*







a. fr.—2) *Absalom's sister*. Meg. 25<sup>b</sup> וכ' וז' מעשה אמנון ות' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אהבה אמנון ות' Amnon's love of T. Snh. 21<sup>a</sup>; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74<sup>a</sup> bot., v. תְּמָרָהּ v. תְּמָרָהּ.

**תָּמַר** II m. (b. h.; cmp. II תָּמַר *palm; date-palm; fruit of the date-palm, date*. Succ. 45<sup>b</sup>; Meg. 14<sup>a</sup>, v. לָב. Ib. (ref. to Jud. IV, 5) מאי שניא תחת התמר תָּמַר why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) מזה הת' והארזי וכ' with the palm and the cedar are higher than all other trees, so Israel is &c.; וז' תָּמַר אי מזה הת' וכ' you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—*Pl. תְּמָרָהּ dates*. Ter. XI, 2 תָּמַר דבש ה' date honey. Ib. 3; a. fr.

**תָּמַר** תְּמָרָהּ, תְּמָרָהּ ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—*Pl. תְּמָרָהּ, תְּמָרָהּ, תְּמָרָהּ*. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38<sup>a</sup> דובשא דת' date-honey. [Ib. דבש המר של תְּמָרָהּ, read with Ms. M. תְּמָרָהּ של תְּמָרָהּ.] Y. Ab. Zar. II, 40<sup>d</sup> גרעינין דת' date-stones. Sabb. 110<sup>b</sup> פרסייהא ת' (fem.) Persian dates; a. fr.—Rami bar Tamrè, Hull. 110<sup>a</sup> בר בר המר—pr. n. m. Bar-Tamrè, also called Bar-Dikḡulè (cmp. דיקולא).—Cant. R. to VII, 9 ת' אבין בר ה' quot. in Levy Talm. Dict. (ed. חסדי).

**תְּמָרָהּ** f. = תָּמַר, *palm; date*. Dem. I, 1, v. תְּמָרָהּ. Tanḥ. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—*Pl. תְּמָרָהּ*. Succ. 32<sup>b</sup> שתי תְּמָרָהּ שרי' ה' יש' וכ' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19<sup>a</sup>; a. e.—*Trnsf. a fruit-like excrescence on leaves, berry*. Succ. 33<sup>a</sup>.—*Pl. as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.*

**תְּמָרָהּ**, תְּמָרָהּ f. (b. h. *pl.*; v. תָּמַר) (*smoke*) column. Ber. 43<sup>a</sup> משהעלה תְּמָרָהּ when the smoke column of incense rises. Hull. 112<sup>a</sup> משהעלה תְּמָרָהּ when the smoke of meat on coals rises.—*Pl. תְּמָרָהּ bare hyssop stalks*. Par. XI, 7 (Maim. reads תְּמָרָהּ *seed-capsules*, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 לא הניצו כל עיקר ה' תְּמָרָהּ *yon'koth* are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) ה' גבעולין שלא גמרו וכ' *timroth* are undeveloped capsules &c.

**תְּמָרָהּ** m. (מָרָהּ) *anointing*. Targ. Y. Lev. XVI, 29; Num. XXXIX, 7 (ed. Vien. תְּמָרָהּ).—*Pl. תְּמָרָהּ*. Targ. Y. Lev. XXIII, 27.

**תְּמָרָהּ** m. pl. (b. h.; מָרָהּ) *bitterness; trnsf. hostility*. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) בתְּמָרָהּ תָּמַר Tamar is *tamruvim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

תְּמָרָהּ, v. תְּמָרָהּ.

תְּמָרָהּ, v. תְּמָרָהּ.

תְּמָרָהּ, v. תְּמָרָהּ.

**תְּמָרָהּ**, תְּמָרָהּ f. = h. תְּמָרָהּ. Y. Bets. V, 63<sup>a</sup> top בהריא ה' I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 מִתְּמָרָהּ ה' מִתְּמָרָהּ the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. תְּמָרָהּ—*pr. n. pl. K'far T'marta*. Tosef. Hull. III (IV), 23; Hull. 62<sup>a</sup> שביהודה ה' K. T. in Judæa. Meg. 16<sup>b</sup> שילא איש כ' ה' Ms. M. (ed. חסדי); Lev. R. s. 24<sup>b</sup>; Pesik. R. s. 15 תְּמָרָהּ; Eath. R. to II, 23.

תְּמָרָהּ, v. תְּמָרָהּ.

**תְּנַא** m. (preced.) *teacher, esp. Tanna*, an authority quoted in Mishnah and Boraitha, *contrad.* to תְּמָרָהּ. B. Mets. 3<sup>a</sup>, a. fr. תְּנַא ות' תְּנַא (of the Mishnah) a confirmation (confirms what I say).—קָמַא v. תְּנַא v. תְּנַא—*קָמַא v. תְּנַא v. תְּנַא* ch. B. Bath. 93<sup>b</sup> כל ה' בְּרַא וְכ' (Ar. *bra*) every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15<sup>a</sup>, v. תְּנַא; a. fr.—Sot. 22<sup>a</sup> (prov.) ולא דרב ה' ולא דרב וְכ' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—*Pl. תְּנַא* (h. form, fr. תְּנַא (fr. תְּנַא). Ib. מבלי עולם ה' תְּנַא שמוֹרֵין הַלְכָה the Tannaim (repeaters) ruin the world, expl. שמוֹרֵין הַלְכָה who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3<sup>a</sup> דר' מ' דר' תְּנַא these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33<sup>a</sup> (expl. הרעה ה' v. תְּנַא when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63<sup>a</sup>, a. fr. כה' it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9<sup>a</sup> כהני ה' כהני ה' והני ה' and those teachers differ on the same principle as these do. Ib. 49<sup>a</sup> כל הני כהני ה' ואת שבקה כל הני כהני ה' and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תְּנַא.

תְּנַא, *pl. תְּנַא*, v. preced.

**תְּנַא** m. = next w., *stipulation, agreement, condition*. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75<sup>a</sup> לא בפליה לְתַנְאָהּ he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—*Pl. תְּנַא, תְּנַא*. Keth. 19<sup>b</sup> זילו קיימו תְּנַא go and fulfill your conditions, and then go to law. Gitt. I. c. ליהני כה' הניא גמרינן ליהני whence do we derive all the rules about stipulations; a. e.

**תְּנַא**, תְּנַא m. (תְּנַא) [*alternative*,] *stipulation, condition, agreement*. Keth. 19<sup>b</sup> הני דבריי תְּנַא if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know



**Hif.** התנח to set at ease. Snh. 30<sup>b</sup> שתתנחה (Ms. M. שהנחה, v. Rabb. D. S. a. l. note), v. תנח h.

**תנח**, *Ithpa.* אִתְּחַח, *Ithpe.* אִתְּחַי, אִתְּחַי to sigh, v. אִתְּחַח, a. גַּיַר.

**תנחום** pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30<sup>a</sup>.—Y. Yeb. X, 11<sup>b</sup>. Y. Taan. I, 63<sup>d</sup> top אֲרִיזִיָּא ר' תנחום; Y. Ber. V, 9<sup>b</sup> top ר' (א. תנחומא).—Ib. IV, 7<sup>d</sup> bot. בר ר' תנחום; a. others (v. Fr. M'bo, p. 130<sup>b</sup>, sq.).—Tanh. Huck. 4 בר תנחומא ר' (v. Bub. introd. to Tanh. p. 62).

**תנחומא** (v. preced.) pr. n. m. *Tanhumma*, name of one or several Amoraim. Y. Ber. I, 2<sup>b</sup> bot. Y. Shek. VI, 49<sup>d</sup> bot.; a. e. (v. Fr. M'bo, p. 131<sup>a</sup>, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhumma*, v. תנחומא.

**תנחומות**, v. התנחומות.

**תנחומין**, *תנחומים* m. pl. (ב. ה.; תנחם) *consolation*. Ber. II, 7 קבל עליו ה' when his slave Tabi died, he accepted condolence for him. Keth. 10<sup>b</sup> של הבל R. G. offered this man a vain consolation; B. Bath. 16<sup>b</sup>. Ab. Zar. 16<sup>b</sup> ולא קיבל ה' (not עליו) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX comforted the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 וקבלי כוס ה' stand up and accept the cup of consolation; ib. כוס התנחומין; ib. כוס התנחומין נתנו לך thy consolations are given back to thee (I will not accept them); a. fr.

**תנחומין**, *תנחומים* f. ch. same. Targ. Job VI, 10 (Ms. התנחומין Hebraism). Targ. Ps. CXIX, 50 (Ms. התנחומין pl.); a. e.—*Pl. התנחומין*. Targ. Job XXI, 2 (ed. Wil. התנחומין). Targ. Is. LXVI, 11; a. e.

**תנחומא**, *תנחומא*, v. התנחומא.

**תנח**, *תנח* (b. h.; v. תנח) [to repeat,] to tell.

**Pi.** תנח same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לשחרר וכל שמים תנח in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 והיה תנח נסים וכ' and he told the wonders that happened to him &c.; (Ber. 13<sup>a</sup> בכסף). Midr. Till. to Ps. CXVIII, 14 לא לי לתנח כל וכ' is it not my duty to tell all the wonders &c.?.; a. e.

**Hif.** התנח to stipulate, agree, make a condition. B. Bath. 8<sup>b</sup> לתנחנה על וכ' the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 על מה שכתוב וכ' because he made an agreement contrary to what is written in the Law; וכל התנחנה על וכ' v. תנח. Erub. III, 5 כותנה אדם על שרובו וכ' a man may lay his Erub (v. שרובו) on condition and say, if gentiles come &c. Ib. 36<sup>b</sup> אדם על כותנה no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מתנחנה; pl. מתנחנים; Y. Keth. X,

end, 34<sup>a</sup>; Y. B. Kam. IV, 4<sup>b</sup> top הן שוורים בנ' in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

**תנח**, *תנח* ch. same, 1) to repeat, do a second time. Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. תנח). Targ. I Kings XVIII, 34. Targ. Job XXI, 22 (ed. Wil. תנח). Targ. Prov. XXVI, 11 דתנח ed. Lag. (ed. Wil. תנח); a. e.—2) to tell, relate; to teach. Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. Ia.). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לתנחנה (ed. Vien. לתנחנה *Ithpe.*); a. fr.—Esp. (denom. of בתורה) to teach or study Mishnah or Boraitha; in gen. to report a tradition, teach, study. Erub. 36<sup>b</sup> אינו ר' איתנו אינו ר' איתנו our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27<sup>b</sup> לא תנח ה' but we have not so learned in the Mishnah! Ib. ... ה' לא קרני the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2<sup>a</sup> ה' ה' ו' there (in the Mishnah, Shebu. I, 1) we read &c. Ib. ש' ה' ה' נ' why does the Mishnah here read ... and there &c.? Ber. 8<sup>b</sup> תנח we are taught in the Mishnah &c. Ib. 2<sup>a</sup> ב' ב' v. תנח. Ib. תנח as it is stated (in the Boraitha). Yoma 26<sup>a</sup> לתנח (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. י' ה' but has it not been taught &c.?.; ib. 28<sup>a</sup>, a. fr.—Ber. 28<sup>a</sup>, a. fr. ו' ה' and so it has been taught.—Y. Hall. II, 58<sup>c</sup> ו' ה' ר' R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58<sup>c</sup> bot. תנח there (in a Mishnah) we read &c. Meg. 24<sup>b</sup> תנח shall we say that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13<sup>a</sup>, a. fr. רבנן (abbrev. ה') the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli תנח refers to Mishnah, and to Boraitha.]

**Pa.** תנח 1) to change. Targ. Job XIV, 20.—2) to tell, relate; to teach. Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 תנח ed. Lag. (Ms. תנח; ed. Wil. תנח; oth. ed. תנח, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49<sup>a</sup> קא תנח I have not learned the benediction over food, and shall I teach (Mishnah)?

**Af.** תנח 1) to stipulate, agree, make a condition. Targ. Y. Ex. IV, 24.—Keth. 3<sup>a</sup> לא תנח ולא א' because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11<sup>b</sup> וקיימי ב' ד' וכתנה אדעתא דרודה Ms. M. (ed. וקיימי ב' ד' וכתנה אדעתא דרודה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) to relate, teach. Ber. 8<sup>b</sup> איתנה איתנה some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17<sup>a</sup> sq. איתנה איתנה this has been said concerning the funeral only of one who was versed in Bible and a student of





תעלה I f. (עלה) 1) going up, bringing up. Pesik. R. s. 20 אין לי ... אתה האבד lest you say, when one has gone down to the nether world, there is no coming up for him.—(2) (b. h.) growth of flesh, healing.]

תעלה II (b. h.; עלה) [going round,] grove, channel, mould. B. Bath. 16<sup>a</sup> (ref. to Job XXXVIII, 25) מאי משמש באתר דרפיס הוא what proof is there that p'alah means frame? (Answ. ref. to I Kings XVIII, 32).

תעלומה m. (v. עלב II) secrecy, darkness. Targ. Job XXVIII, 11.

תעלומת f. (b. h. תעלומה) same; 'window of darkness, name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

תענוג m. (b. h.; ענג) enjoyment, pleasure, luxury. Y. Ber. II, 5<sup>b</sup> האבן הרביצה של ה' a bath for pleasure; שארונה an ordinary cleansing bath. Y. Yoma VIII, 44<sup>d</sup>, a. e. שארונה luxurious ointing of the body; שארונה של ה' common ointing. Y. Sabb. XIV, 14<sup>c</sup> אם ליה' if you drink it for the enjoyment of it, contrad. to הרפואה as a medicine. Erub. 54<sup>a</sup> (from Ben Sira) וכן בשאול ה' there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end אלא ליה' ... לא the Sabbath has been given to man for enjoyment. Taan. 12<sup>b</sup>; a. fr.

תעני v. תענייה.

תעניות f. (b. h.; עניה II) affliction, fast. Taan. 12<sup>b</sup> יהיה ה' an individual that vowed to fast. Ib. יהיה ה' a private fast-day; ציבור ה' public fast. Ib. ציבור ה' may-be he vowed a fast with the restrictions of a public fast. Ib. לווה אדם תעניתו ופירש one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. ה' חלום a fast on account of a bad dream. Ib.; Sabb. 11<sup>a</sup> לחלום וכן fasting is as good to avert a bad dream as fire to consume flax. Taan. 11<sup>a</sup> יקרא הניבא בה' יהושב he that fasts for self-affliction is called a sinner; a. v. fr.—Pl. תעניות. Ib. I, 4 מהענין שלשה ה' ... מהענין הגיע when the seventeenth day of Marheshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... ביה רין ה' the court decrees three fast-days; a. fr.—Ta'aniyth, Ta'aniyth, name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, 'Tahmud Babli and Y'rushalmi.

תעני, תענית ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12<sup>b</sup> בה' יהיבנא I am fasting. Ib. ה' לאי ה' do we not see Rabbis go to the fast-meeting with their shoes on? Ib. ליהיב ה' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end אהא בה' ער וכן I will fast until I finish &c.; a. fr.—Pl. תענית. Y. Taan. II, 65<sup>a</sup> bot. ה' ליה איתן ה' ... ליה איתן ה' those fast-meetings which we hold are no fasts, because no Nasi is with us; ib. bot.; a. e.

תעין (Tafel of עין) to be narrow.

Thpe. אההיק, אההיק 1) to be small, reduced. Targ. Prov. XXIV, 10.—2) to be distressed. Targ. Job XXXVI, 16.

תער (Tafel of עור) to be awake.

Pi. תער to awaken, stir up. Midr. Till. to Ps. LX, 5 (ref. to הרעלה וכן) יין הוא מהער את העולם שיהיה עולה וכן wine which stirs the world up to loosen the yoke of the Law.

תער ch. same.

Pa. תער to waken. Y. Bets. V, 63<sup>a</sup> bot. אול בעי מתערהא he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תער II.

תער m. (b. h.; ערה I) 1) (cmp. גלה) razor. Macc. III, 5 'בת' אינו חייב ... he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21<sup>a</sup> זה ה' ... כיצד גילוח what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 10<sup>10</sup>; a. fr.—2) sheath. Y. M. Kat. III, 83<sup>c</sup> חזרה לתערה ... לאחר after twelve months it (the sword of death) returns to its sheath; (Gen. R. s. 100 לתערה). Gen. R. s. 93 לשלפה מתערה ... אהו Judah seized his sword to draw it out of its sheath, but it would not be drawn; a. e.

תערובת f. (ערב I) mixture, combination. Y. Kil. VIII, 31<sup>c</sup> top אסור בתערובתן (אוסר) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Hall. II, end, 58<sup>d</sup> מקפיד דבר שהוא מקפיד על התערובתו a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30<sup>a</sup> על ידו ה' in a mixture, opp. תערובות in its natural state; a. fr.—Pl. תערובות. Y. Shek. VI, 50<sup>a</sup> top מ' מ' mixed waters (not pure well water). Y. Yoma I, 38<sup>d</sup> bot. מפני ה' to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50<sup>b</sup> sing.); a. e.

תעיה (b. h.; cmp. תעה) [to move to and fro,] to sport, trifle. Mekh. Bo, s. 13 ומהתעין בהן ... ומצאיהן they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65<sup>a</sup>; Yalk. Ex. 186 ומתעין (corr. acc.). Midr. Prov. to X, 17 (ref. to מהנהח ib.) 'מחממך במ' וכן כל תלמיד חכם ... מתענת במ' וכן a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

תפא v. תפא.

תפא, תפא, v. תפא.

תפארות, Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תפארות.

תפארת f. (b. h.; פאר) 1) crown, top. Hull. 131<sup>a</sup>, sq. שלא לך תפארת v. פאר.—2) glory. Y. Ber. I, 3<sup>d</sup> top חנה היא הגדולה ... חנה היא הגדולה thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 והתפארתנו בית קדשינו והתפארתנו בית קדשינו the house of our holiness and of our glory. Mekh. B'shall,



s. 2 and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 their (the Egyptians') pride; a. e.

**תְּפִיחָה** pr. n. f. *T'fathah*. Gitt. 63<sup>b</sup> נפאתה ... תהיא ... a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

**תְּפִידָא** pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תְּפִידָא). Ib. s. 14 (Var. תְּפִידָא; ed. Wil. תְּפִידָא).

**תְּפִיחָה**, v. תְּפִיחָה I, III.

**תְּפִיחָה** m. (b. h.; תְּפִיחָה I) [round,] 1) *apple; apple tree*. Kil. I, 4 תהי וההודר וכ' the apple and the crab-apple ..., although resembling each other, are heterogeneous (תְּפִיחָה). Cant. R. to VIII, 5 זה עישה וכ' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. זה מוציא את פירותיו כל אינן ... וה' זה מוציא את פירותיו כל אינן as the apple tree produces first its buds, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88<sup>a</sup>; Cant. R. to II, 3. Ib. זה אתה נותן בו איסור וכ' (איסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19<sup>16</sup> הר על גבי הר כה' קטן על גבי הר' גדול (Num. XX, 22) ההר אלו התגדוה Cant. R. to II, 5 הפיתין, הפיתין אלו כה' ... that means the Haggadoth whose flavor and taste are like those of apples. Men. 28<sup>b</sup> תְּפִיחָה הבהתיב v. תְּפִיחָה; a. fr.—2) (from its shape) *a) the fleshy part of the heel*. Pesik. Par., p. 36<sup>b</sup> עקבו וכ' the apple of Adam's heel outshone the globe of the sun; ib. Ahäre, p. 170<sup>a</sup>; Lev. R. s. 20; a. e.—*b) pile, esp. the place on the altar where the ashes were piled up*. Ab. Zar. IV, 8 ונתת לה' ... although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 ע"ג ה' והת' and the t. was in the centre of the altar, containing at times as much as &c.; Hull. 90<sup>b</sup>. Ib. הולצי לה' he takes it (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

**תְּפִיחָה** ch. same.—*Pl.* תְּפִיחָה. Targ. Cant. VII, 9. Ib. II, 5.

**תְּפִיחָה** m. (תְּפִיחָה) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27<sup>a</sup> (ed. Sonc. תְּפִיחָה, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 הופס ed. Zuck. (oth. ed. תְּפִיחָה; R. S. to Kel. XXIII, 2 תְּפִיחָה; v. תְּפִיחָה).

**תְּפִיחָה** f. (תְּפִיחָה) 1) part. pass. of תְּפִיחָה, q. v.—2) *seizing, possession*; תְּפִיחָה הבריה that which belongs to the house, estate (before division among heirs). B. Bath. 137<sup>b</sup> בה' הבריה ... בה' האהין if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 כלום תְּפִיחָה אל האמר ... he took with him something that belonged to the (paternal) estate; a. e.—Esp. *earth surrounding a buried corpse, which belongs to the dead, and must be taken along when transferred*. Naz. IX, 3 (64<sup>b</sup>), a. fr., v. תְּפִיחָה.—3) *manipulation*, v. תְּפִיחָה.

**תְּפִיחָה**, v. תְּפִיחָה.

**תְּפִיחָה** I (Tafel of תְּפִיחָה) *to be blown up, swell*. Pes. III, 4 (48<sup>b</sup>), v. תְּפִיחָה. Sabb. 91<sup>a</sup> והתפחה וכ' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. תְּפִיחָה. Tosef. Shebi. II, 14 כרי שתתפח in order that it (the dung) may swell (or become moist, v. תְּפִיחָה III). Mikv. VII, 7 כרי שתתפח המים כרי that the water may rise in volume. Num. R. s. 9<sup>21</sup> ותתפח צינוריה (not תְּפִיחָה) and her throat shall swell. Y. Ter. II, 41<sup>d</sup> תפח את הצנבך אתה רואה את הצנבך look upon the shrivelled fruit as if it were blown up (of full size). Ib. לתְּפִיחָה, v. תְּפִיחָה; a. fr.—*Part. pass.* תְּפִיחָה *round and smooth*. Y. Nidd. III, 50<sup>d</sup> bot. ראשו תְּפִיחָה the head (of the embryo) is round and smooth as a lupine; כקרקבן as a bird's maw.

**תְּפִיחָה** II = תְּפִיחָה I.

*Pi.* תְּפִיחָה *to slap*. Ab. Zar. IV, 10(11) תְּפִיחָה Y. ed., v. תְּפִיחָה I.

**תְּפִיחָה** III = תְּפִיחָה II, *to drip, be moist*. Tosef. Shebi. II, 14, v. תְּפִיחָה I. B. Mets. 59<sup>b</sup> Ms. R. 2, v. תְּפִיחָה II.—*Part. pass.* תְּפִיחָה *a) decaying*. Sabb. 128<sup>b</sup> top בשר ה' spoiled meat (Ms. M. תְּפִיחָה, v. Rabb. D. S. a. l. note).—*b) languishing, faint* (from starvation). Shn. 63<sup>b</sup> הניק שיהיה ה' ויבטל ה' מצא הניק he found a child that was faint and lying prostrated on a dunghill; Sifra B'huck. Par. 2, ch. VI אתה אהר שיהיה כהוה על כל תְּפִיחָה (insert תְּפִיחָה ה' ויבטל ה'); רעב; Shn. l. c. תְּפִיחָה he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

**תְּפִיחָה** I ch. same.—*Part. pass.* תְּפִיחָה, תְּפִיחָה. Sabb. 12<sup>b</sup> תְּפִיחָה לשיול בה' Ms. M. (ed. בתְּפִיחָה) to inquire after the health of (visit) a sick person.

**תְּפִיחָה** II, *Ithpe. אהפה, Ithpa. אהפה* (v. תְּפִיחָה; cmp. נשם) *to breathe, rest; to get well, recover*. B. Mets. 30<sup>b</sup> אהפנוהו וקא תְּפִיחָה he put the bundles down and rested. Ber. 46<sup>a</sup> אהפניא קמינא וכ' if קא אהפניא קמינא וכ' I will make a feast for &c. B. Mets. 87<sup>a</sup> וכ' רחליש וא' עד אלישע until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. אהפניא ואהפניא) there was no such a thing as being sick and recovering; ... למיהלש ואהפניא Elisha prayed for sickness and recovery; Yalk. Gen. 105.

**תְּפִיחָה** m. (תְּפִיחָה I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41<sup>d</sup> top תפח לתפחה ה' what is blown up (in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

**תְּפִיחָה**, v. תְּפִיחָה.

**תְּפִיחָה** I, תְּפִיחָה *to spit*. Nidd. 42<sup>a</sup> תְּפִיחָה הוא תְּפִיחָה תְּפִיחָה you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99<sup>b</sup>.

**תְּפִיחָה** II, תְּפִיחָה (denom. of תְּפִיחָה) *to set on for cooking*. Targ. II Kings IV, 38 (h. text תְּפִיחָה).

**תְּפִיחָה** = תְּפִיחָה, q. v.

**תְּפִיחָה**, תְּפִיחָה, תְּפִיחָה f. (v. preced.; cmp. תְּפִיחָה), 212

a. הרב 39<sup>a</sup> pot; ' stove, fire-place. Ber. 39<sup>a</sup> הרב 39<sup>a</sup> it is placed on the stove and boils (v. הוּקָה I). Sabb. 77<sup>b</sup> דרדירי אבי ה' Ar. (ed. ארפי) they nest over the fire-place.—2) hollow on the hearth where coals are put, cooking stove (v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Focus). Targ. P's. CII, 4 (h. text מוקד תי).—Y. Sabb. III, beg., 5<sup>c</sup> גרוה תי the fire-place is cleared, and the dish put in; גרוה תי (not גרוה תי) clear the fire-place, and put three stones in. Y. Bets. IV, 62<sup>c</sup> וורק קומי ויהב תי he seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צעה תי... saw a pot over the fire-place; Yalk. Is. 352 תפילה.—Pl. תפילה. Targ. Y. Lev. XI, 35 (Bxt. תפילה; h. text תפילה). Targ. Y. Num. XXVI, 61 (not תפילה).

תפילין, תפילה, תפילה, תפילה, v. sub תפילה.

תפילין, v. תפילין.

תפילה f. (תפס) 1) seizing, taking hold, possession; grasp, manipulation. Keth. 84<sup>b</sup> top ור"ע ה' and according to R. Akiba does possession have no legal effect at all? Hull. 44<sup>a</sup> עד כדי תפילה יד as much space as is covered by a grasp of the hand. Ned. V, 3 (46<sup>a</sup>) אם יש לו בהן תפיסה יד (Y. ed. תפוסה) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46<sup>b</sup> ויהב תי יד ויהב תי and how large must that interest be? ... One-half, or one-third, or one-fourth. Ab. Zar. III, 5 שיש בה תפיסה יד אדם (Y. ed. תפישתה) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50<sup>a</sup> לו שתיים שתיים ביה' לו תפילה within a grasp's distance (four cubits). Tosef. Hull. VIII, 5 ... לא תפילה (שכולי תי) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Hull. 107<sup>b</sup> תי תי you cannot mean really handled together (wrapped together); תי תי but it means, with the appearance of belonging together. Tosef. Ter. III, 7 תי תי בית הגירות תפי' תפי' אהת ed. Zuck. (Var. תפי') the whole wine-press room may be considered one concern; תפי' תפי' כיצד גת אהת ... בזמן שכולן תי אהת ויהב תי there is one vat for two pits, or ..., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; תפי' תפי' אהת ויהב תי if they are not all worked at the same time, you cannot &c. Ib. תפי' תפי' כל בית הכרם תפי' אהת the whole oil press room may be considered one concern; a. fr.—Dent. R. s. 2 תפיסה קודצין v. תפיסה.—Pl. תפיסה. תפיסה. Ab. Zar. 8<sup>b</sup> תפיסה תפיסה תפיסה twice Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50<sup>a</sup> בשהי' תפי' אהת at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41<sup>b</sup> bot. תפיסה תפיסה when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) being taken, detention. Num. R. s. 13<sup>18</sup> תפיסה תפיסה ... תפיסה תפיסה they examined their own deeds to find

out why the detention in Egypt had happened to them; a. e.—3) v. תפוסה.

תפירה f. (תפיר) sewing, seam. Y. Meg. II, 73<sup>a</sup> bot. תפירה תפירה קל הקילו בתפירה תפירה they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75<sup>a</sup> תפירה תפירה, v. תפירה; a. e.—Men. 35<sup>b</sup>, v. תפירה.—Pl. תפירה. Sabb. XIII, 2 תפירה תפירה he that sews two stitches; תפירה תפירה he that tears with the intention of sewing the pieces together to the length of two stitches; a. e.

תפישתה, v. תפוסה.

תפילה f. (תפסה to join) attachment, saddle, bandage. Tosef. Kel. B. Bath. II, 7 ויהב תפילה R. S. to Kel. XXIII, 2 (ed. תפסה) and the attachment to it (the saddle). Ib. ויהב תפילה the Ashkelonian belt ... and the saddle (Kel. XXIII, 2 גמל של גמל). Kel. XXIII, 3 ויהב תפילה the saddle of a sumpter-ass (consisting of a wooden frame).—Pl. תפילה. Tosef. l. c. ויהב תפילה ויהב תפילה and all other attachments (straps &c.) hanging down the sides of the beast of burden.

תפילה (v. תפילה) 1) to paste. Tosef. Pes. V, 10 ויהב תפילה ויהב תפילה you must not paste them over with potter's clay &c. (to take the hair off), v. תפילה.—2) (comp. תפילה, a. תפילה) to denounce, slander. Sifré Deut. I (play on תפילה, Deut. I, 1) ויהב תפילה על המן the frivolous words which they cast on the manna; Yalk. ib. 790 ויהב תפילה על המן when they slandered the manna.

תפילה ch. same.

תפילה. It'pha. תפילה to talk irreverently. Targ. O. Deut. I, 1 (h. text תפילה, v. preced.; Y. I תפילה).

תפילה m. (preced.) 1) (b. h.) [paste, viscous substance, tasteless matter, insipid, not salted. Sabb. 128<sup>a</sup> בשר תפילה raw fish.—2) dependent, child.—Pl. תפילה. Y. Shebi. VII, beg. 37<sup>b</sup>, v. תפילה II; [perh. תפילה for pastes, plasters].—[Tosef. Sot. VI, 8 תפילה על תפילה ed. Zuck., v. תפילה.]

תפילה f. (preced.) tafila (child), a word introduced to derive the Galilean pronunciation, meant for תפילה board. Erub. 53<sup>b</sup> (ed. Sonc. תפילה).

תפילה, v. תפילה.

תפילה f. (b. h.; תפילה) [mud, slime,] frivolity, trivial cause; impropriety, indecency. Ab. Zar. 63<sup>b</sup> (in Chald. dict.) תפילה תפילה anything to diminish folly (idolatry) is right. Ib. 64<sup>a</sup> תפילה תפילה but in this case, as it serves to diminish folly (the sin of תפילה), it is right. Tosef. Sot. VI, 8 תפילה תפילה Var. (ed. Zuck.) תפילה תפילה it is impossible to understand their frivolous ways; a. e.—Lam. R. to II, 14 ויהב תפילה ... ירושלים תפילה of the prophets of Samaria the word תפילה is used (Jer. XXIII, 13) ... and of the prophets of Jerusalem the word תפילה (tafel) is used (Lam. I. c.).

תפילה I f. (b. h.; תפילה) [intercession, pleading,] prayer, esp. T'fillah, the Prayer of Benedictions to be





Y. Deut. XXIII, 18 'וְלֹא יִהְיֶה גֵרִימָה וְכ'... no man ... shall desecrate himself &c.

Ithpa. אִתְּפַס to be desecrated. Targ. Job XV, 20 תִּפְּסֵם ed. Wil., v. פִּיס ch.

תִּפְּרָה, or הִיָּה (b. h.) to join, strike, knock.—Denom. הִיָּה.

Polel הוֹפְּפָה to strike the timbrel; to knock. Pirké d'R. El. ch. XXXVIII, beg. [read:] הֵבִיא נְעוּטָה מִשְׁתַּקוּהָ הוֹצֵאתָ he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מוֹפְּפָה).

תִּפְּרָה I ch., Polel הוֹפְּפָה same. Targ. Ps. LXVIII, 26 תִּפְּרָה (not פִּין ...).

תִּפְּרָה II to spit, v. תִּפְּרֵי I.

תִּפְּקִידָה, תִּפְּקִידָתָא, v. sub תִּפְּקִידָה.

תִּפְּקִידָה m. (תִּפְּקִידָה) 1) command, charge; trust.—Pl. תִּפְּקִידָתָא Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) תִּפְּקִידָתָא 'וְכִי יִשְׁתַּחֲוֶה לְעִבְדֵי לִמְעוֹד בְּתִפְּקִידָתָא שֶׁלֹּא יִשְׁתַּחֲוֶה לְעִבְדֵי לִמְעוֹד because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 בְּתִפְּקִידָתָא (sing.). Koh. R. to I, 4 דִּיר גֵּרִימָה מִדְּבַר בְּתִפְּקִידָתָא וְכ' a generation of men, because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. (בְּתִפְּקִידָתָא) תִּפְּקִידָתָא the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9<sup>b</sup> top תִּפְּקִידָתָא, v. next w.; a. e.—2) visit, attendance, esp. copulation; תִּפְּקִידָתָא to seek copulation, long for. Gen. R. s. 13 תִּפְּקִידָתָא ... בְּשִׁמְרָה שֶׁהַמָּטֵר when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end מִבְּקֵשׁ אֵתָּה תִּפְּקִידָתָא ... תִּפְּקִידָתָא thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הַבֵּל מִבְּקֵשֵׁן תִּפְּקִידָתָא אֵתָּה אֵתָּה אֵתָּה אֵתָּה אֵתָּה all things have natural instincts; תִּפְּקִידָתָא אֵתָּה אֵתָּה אֵתָּה אֵתָּה אֵתָּה even cedars have their instincts (love their native climate); תִּפְּקִידָתָא אֵתָּה אֵתָּה אֵתָּה אֵתָּה אֵתָּה even roads have their desires (mourn when they are deserted); a. e.

תִּפְּקִידָה, תִּפְּקִידָתָא, תִּפְּקִידָתָא ch. same, command, charge; trust. Y. Taan. I, 63<sup>d</sup> top תִּפְּקִידָתָא, v. תִּפְּקִידָתָא; Y. Ber. V, 9<sup>b</sup> top תִּפְּקִידָתָא (h. pl.); Yalk. Kings 207.—Pl. תִּפְּקִידָתָא תִּפְּקִידָתָא Targ. Y. Deut. V, 28; a. e.

תִּפְּקִידָתָא, תִּפְּקִידָתָא, תִּפְּקִידָתָא f. same, command. Targ. Koh. X, 18, v. תִּפְּקִידָתָא. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

תִּפְּקִידָתָא, תִּפְּקִידָתָא pr. n. m. Bar Tafkan. Y. Keth. X, end, 34<sup>a</sup>.

תִּפְּקִידָתָא (b. h.) to join; to sew, mend. Men. 31<sup>b</sup> ... קִיָּם תִּפְּקִידָתָא if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 תִּפְּקִידָתָא, v. תִּפְּקִידָתָא. Ib. 60<sup>b</sup> תִּפְּקִידָתָא if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תִּפְּקִידָתָא; f. תִּפְּקִידָתָא; pl. תִּפְּקִידָתָא.

תִּפְּקִידָתָא. Tosef. Toh. V, 1 כִּנְמָא תִּפְּקִידָתָא if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. תִּפְּקִידָתָא dissolved. Sabb. I. c.; Bets. I, 10 'וְכִי יִשְׁתַּחֲוֶה לְעִבְדֵי לִמְעוֹד בְּתִפְּקִידָתָא garments when sewed or unsewed. Ib. תִּפְּקִידָתָא a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

Nif. תִּפְּקִידָתָא to be sewed. Kel. XX, 6 תִּפְּקִידָתָא Var. (ed. מִשְׁתַּחֲוֶה) when the material for the curtain is sewed up; [Maim. reads מִשְׁתַּחֲוֶה = מִשְׁתַּחֲוֶה, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see תִּפְּקִידָתָא a. תִּפְּקִידָתָא Hif., and תִּפְּקִידָתָא a. תִּפְּקִידָתָא].

תִּפְּקִידָתָא ch. same. Men. 35<sup>b</sup> תִּפְּקִידָתָא how about sewing it and sticking the seam inside?; a. e.

תִּפְּקִידָתָא, or תִּפְּקִידָתָא m. (preced.) seam. Men. 35<sup>a</sup>; Meg. 24<sup>b</sup> תִּפְּקִידָתָא (or תִּפְּקִידָתָא; Rashi תִּפְּקִידָתָא, v. תִּפְּקִידָתָא. Men. I. c. תִּפְּקִידָתָא ... לְמִקְוֵה תִּפְּקִידָתָא the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 תִּפְּקִידָתָא because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

תִּפְּקִידָתָא or תִּפְּקִידָתָא ch. same. Men. 35<sup>b</sup> תִּפְּקִידָתָא Ms. M. (ed. תִּפְּקִידָתָא, read: תִּפְּקִידָתָא or תִּפְּקִידָתָא; Asheri תִּפְּקִידָתָא, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא f. pl. (preced. wds.) seams, borders. Tosef. Kel. B. Bath. III, 1, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא, תִּפְּקִידָתָא, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא, תִּפְּקִידָתָא, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא m. = תִּפְּקִידָתָא, stripping. B. Bath. 54<sup>a</sup> תִּפְּקִידָתָא enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

תִּפְּקִידָתָא m. = תִּפְּקִידָתָא, a plain thing, certainty. Y. Hall. III, 59<sup>b</sup> bot. תִּפְּקִידָתָא if it is plain to thee that &c.

תִּפְּקִידָתָא, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא m. (b. h.) symbolical name of Gehenna. Erub. 19<sup>a</sup>, v. תִּפְּקִידָתָא. Lam. R. to I, 9; a. e.

תִּפְּקִידָתָא m. (פהת; cmp. פהת Pi. 3) broken ground, a field full of cracks and lumps. B. Bath. 36<sup>a</sup> תִּפְּקִידָתָא לא הוּי תִּפְּקִידָתָא undisturbed possession of a taftiḥa gives no title.

תִּפְּקִידָתָא, v. תִּפְּקִידָתָא.

תִּפְּקִידָתָא, תִּפְּקִידָתָא f. (b. h.; תִּפְּקִידָתָא) hope; term of time. Y. Ber. IX, 13<sup>b</sup> bot. תִּפְּקִידָתָא as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51<sup>c</sup> תִּפְּקִידָתָא לְמִיָּהוּהוּ he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

תִּפְּקִידָתָא, תִּפְּקִידָתָא, תִּפְּקִידָתָא f. (תִּפְּקִידָתָא II) snare. Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּפְּקִידָתָא).—V. תִּפְּקִידָתָא.

תִּפְּקִידָתָא, v. תִּפְּקִידָתָא ch.

תְּקִיָּמָה f. (b. h.; קָיָם) rising, preservation; existence; restoration. Sabb. 66<sup>b</sup>, v. תְּקִיָּמָה. Ex. R. s. 31<sup>10</sup> הָיוּ אומרים they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 אִם לֹא אֶעֱזַב אֶת יִשְׂרָאֵל if I leave Israel (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

תְּקִיָּמָה ch. same. Targ. O. Lev. XXVI, 37 ed. Berl. (Ms. II תְּקִיָּמָה; ed. כִּדְעָדָה. Targ. Y. II Gen. XV, 12.

תְּקִיָּמָה, תְּקִיָּמָה, v. sub 'תִּיקָם.

תְּקִיָּמָה, תְּקִיָּמָה (b. h.) pr. n. pl. Tekoa, near Bethlehem in Judæa. Men. VIII, 3 (85<sup>b</sup>) תְּ אֵלֶּפָה לְשִׁמֶן (Mish. ed. Tekoa was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (Y), 6; Sabb. 147<sup>b</sup>; Erub. 91<sup>a</sup>; Men. 72<sup>a</sup> (v. Neub. Géogr. p. 128 sq.).

תְּקִיָּמָה m. (תְּקָם) one that blows the Shofar.—Pl. תְּקִיָּמָה. R. Hash. 30<sup>a</sup> (twice) תְּקִיָּמָה... כִּי הָיָה מְסִיִּים (not תְּקִיָּמָה בִּיבְנָה, v. Rabb. D. S. a. l. note) when the reader closed the Musaf prayers (on the New Year's day, v. תְּקִיָּמָה), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: תְּקִיָּמָה דִּיהִירָדָא, Ms. M. תְּקִיָּמָה דִּיהִירָדָא, the blowings of individuals; owing to these variants glossators in later editions added דִּיהִירָדָא both times in brackets].

תְּקִיָּמָה m. (תְּקִיָּמָה) of Tekoa.—Pl. תְּקִיָּמָה. Y. B. Mets. X, beg. 12<sup>c</sup>.

תְּקִיָּמָה, v. תְּקִיָּמָה.

תְּקִיָּמָה verb, v. תְּקָם.

תְּקִיָּמָה m. (תְּקָם) 1) strength, power; help, protection. Targ. Deut. VIII, 17 (O. ed. Vien. תְּקָם). Targ. O. a. Y. I ib. XXXII, 15, v. תְּקָם. Targ. O. Gen. XV, 1 (h. text תְּקָם). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תְּקָם; Y. I ib.; a. fr.—2) attack. Targ. Job XVI, 14 (h. text תְּקָם).—V. תְּקָם.

תְּקִיָּמָה f. (b. h.; קָיָם) turn, cycle. Ber. 59<sup>b</sup> בְּהִקְיָמָהּ הַחַיִּים הַחַיִּים הַחַיִּים R. Hash. 8<sup>a</sup> (Tosaf. pl.); a. e.—Esp. turn of the sun, solstice; vernal equinox; summer solstice; autumnal equinox; winter solstice. Erub. 56<sup>a</sup>. Snh. 11<sup>b</sup>; Tosef. ib. II, 2 יְעַלְמָה... we declare a leap-year for three reasons; on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—Pl. תְּקִיָּמָה. Ab. III, 18 'הַ תְּקִיָּמָה הַחַיִּים the calculation of cycles (astronomy), v. תְּקָם. Sabb. 75<sup>a</sup> הַיּוֹדֵעַ הַחַיִּים הַחַיִּים הַחַיִּים he who understands the science of cycles and planets and does not practice it; a. e.

תְּקִיָּמָה, v. תְּקָם II.

תְּקִיָּמָה, v. תְּקָם.

תְּקִיָּמָה m. (preced.) 1) established, firm (corresp. to h. תְּקָם). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. תְּקָם).

Ithpa. of תְּקָם. Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תְּקָם; ed. Vien. תְּקָם; Y. תְּקָם); a. fr.—2) right, good (corresp. to h. תְּקָם, תְּקָם). Targ. Gen. XIX, 8 (O. ed. Vien. תְּקָם). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תְּקָם); a. fr.—Pl. תְּקִיָּמָה, תְּקִיָּמָה, תְּקִיָּמָה. Targ. Ps. VII, 11 Ms. (ed. תְּקִיָּמָה). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—Fem. תְּקִיָּמָה. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—Pl. תְּקִיָּמָה, תְּקִיָּמָה. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

תְּקִיָּמָה m. the blowing of the Shofar.—Pl. תְּקִיָּמָה, v. תְּקִיָּמָה.

תְּקִיָּמָה f. (תְּקָם) blowing the Shofar; esp. תְּקִיָּמָה, a succession of connected notes (v. תְּקָם I). R. Hash. 34<sup>a</sup>, v. תְּקָם I. Ib. 30<sup>a</sup> וְיִבְרַח הַיּוֹם הַזֶּה בְּהִקְיָמָהּ הַחַיִּים הַחַיִּים הַחַיִּים blowing on the New Year's day and in announcing the jubilee. Ib. IV, 9 (33<sup>b</sup>) שִׁשִּׁיּוֹר הַחַיִּים הַחַיִּים הַחַיִּים (not תְּקִיָּמָה) the value of a תְּקִיָּמָה is equal to the length of three תְּקִיָּמָה; a. fr.—Pl. תְּקִיָּמָה. Ib. סֵרֵר הַחַיִּים the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (תְּקִיָּמָה, תְּקִיָּמָה, תְּקִיָּמָה). Ib. 34<sup>a</sup> לְכָל אַחַת וְאַחַת תְּקִיָּמָה תְּקִיָּמָה תְּקִיָּמָה for each sounding; וְשִׁשִּׁיּוֹר הַחַיִּים הַחַיִּים הַחַיִּים three תְּקִיָּמָה and six תְּקִיָּמָה are sounded on the New Year's day. Ib. top בְּהַשְׁמֵעַ הַחַיִּים הַחַיִּים הַחַיִּים if one sounded the nine tunes within nine hours during the day; a. fr.

תְּקִיָּמָה ch. same. Targ. Ps. CL, 3 הַחַיִּים הַחַיִּים הַחַיִּים (Ms. תְּקִיָּמָה).

תְּקִיָּמָה, תְּקִיָּמָה same; pl. תְּקִיָּמָה, תְּקִיָּמָה. Y. Succ. IV, 54<sup>b</sup> bot. בְּשִׁבְעָה הַחַיִּים הַחַיִּים הַחַיִּים (יִוְמָה דְּהַחַיִּים) do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a. e.—Esp. the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day. R. Hash. 30<sup>a</sup>, v. תְּקִיָּמָה. Lev. R. s. 29 בְּרַב רַבְרָב הַחַיִּים הַחַיִּים הַחַיִּים the New Year's prayers composed by Rab; Tanh. Haáz. 4; Y. R. Hash. I, 57<sup>a</sup> תְּקִיָּמָה (corr. acc.); Yalk. Num. 782; Pesik. Bahod., p. 150<sup>a</sup>; Dirshu, p. 156<sup>b</sup>; Y. Ab. Zar. I, 39<sup>c</sup> top רַב רַב רַב a. e.

תְּקִיָּמָה, v. תְּקָם.

תְּקִיָּמָה m. (b. h.; תְּקָם) strong, powerful. Sifré Deut. 307 הַחַיִּים הַחַיִּים הַחַיִּים 'the rock' (Deut. XXXII, 4) means, the mighty; Yalk. ib. 942.—Fem. תְּקִיָּמָה. Keth. 26<sup>b</sup>; a. e.

תְּקִיָּמָה ch. same, strong, mighty; protector; hard, stern, severe. Targ. Deut. I, 28 (h. text תְּקָם). Ib. XXXII, 15 (h. text תְּקָם). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text תְּקָם). Targ. Is. XIX, 4 (h. text תְּקָם). Targ. O. Deut. XXVIII, 50 וְאִי אֵינִישׁ הַחַיִּים הַחַיִּים הַחַיִּים (h. text תְּקָם); a. fr.—B. Mets. 64<sup>a</sup> הַחַיִּים הַחַיִּים הַחַיִּים and if it is a hard-hearted man that is not likely to give presents; a. e.—Pl. תְּקִיָּמָה, תְּקִיָּמָה, תְּקִיָּמָה. Targ. Ex. I, 9 (Y. ed. Vien. תְּקִיָּמָה). Targ. Is. XIII, 11. Ib. X, 33 (h. text תְּקָם). Targ. Ez. III, 6 (h. text תְּקָם); ib. 5 עֲמִיקָה. Ib. 7; a. fr.—Snh. 11<sup>a</sup> sq. תְּקִיָּמָה Ms. F. (ed. תְּקִיָּמָה, v. תְּקִיָּמָה; Meg. 28<sup>b</sup>; Taan. 23<sup>b</sup>; a. e.—Fem. תְּקִיָּמָה, תְּקִיָּמָה. Targ. Ex. XIII, 9. Targ. Is. XXIII, 7 (ed. Wil. תְּקִיָּמָה; h. text תְּקִיָּמָה). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62<sup>a</sup>; a. e.

**תָּקַל** I = h. תָּקַל, *to weigh*. Targ. Gen. XXIII, 16. Targ. Is. XLVI, 6; a. fr.—[Targ. Job VI, 2, v. *Ithpe.*]—Part. pass. תְּקוּלָּה; *pl.* תְּקוּלוֹת. Targ. Is. XL, 12 תְּקוּלָּה הַחֲמִילָה (ed. Wil. תְּקוּלָּה, corr. acc.); a. e.—B. Kam. 119<sup>a</sup> ... הַחֲמִילָה רַב הַסֵּדָה Rab H. had a tenant who weighed and gave, weighed and took (i. e. who was very close in settling; oth. opin. who took one-half of the produces, instead of the customary one-third). B. Mets. 44<sup>b</sup> עֲבָדֵי הַחֲמִילָה in good and full-weight Denars.

*Af.* תְּקוּלָּה same.—[Targ. Is. XL, 12, v. *supra.*]—Y. Shebi. IV, end, 35<sup>c</sup> תְּקוּלָּה גִישֵׁי אֵל שָׁמַיָא weighed the clods (of the holy land); v. תְּקוּלָּה I.

*Ithpe.* תְּקוּלָּה (*אֲתִקֵּל*) *to be weighed*. Targ. Job VI, 2. Ib. XXVIII, 15; a. e.

**תָּקַל** (*cmp.* תְּקַע) *to strike, knock*.

*Nif.* תְּקַע *to strike against, stumble* (*cmp.* תְּקַעֵל). Yalk. Num. 764 כִּשְׂרָה בְּהִירָא שְׂתִיקָהּ בְּדַבְרֵי וְכִי (they (Israel) have stumbled in anything, leap thou against (attack) them. B. Kam. III, 1 הָיָה יִשְׂרָאֵל ... הוּא' הָיָה יִשְׂרָאֵל if one left his pitcher on public ground, and another man came and struck against it, and broke it. Ib. 4 יֵשׁוּבֵי הַבַּיִת וְנָפְלוּ' if he struck against a stone, and the vessel was smashed by the stone; if he struck against soft ground, and the vessel was smashed through falling on the stone. Ib. 29<sup>b</sup> הוּא' שׂוֹשֵׁעַ הוּא' he that does damage by stumbling is legally considered like one criminally negligent; a. fr.

*Hif.* תְּקַע same. Pesik. R. s. 44 אֵלֶּה תְּקַעֵלָה הַחֲמִילָה Hosea declared her (Israel) nothing more than a stumbler (ref. to *שִׁשְׁלָה*, Hos. XIV, 2).

**תָּקַל** II *ch.* same, *to stumble, fail* (corresp. to h. תְּקַעֵל). Targ. Is. VIII, 15. Ib. XXXI, 3. Targ. Ps. XXXI, 11; a. fr.

*Pa.* תְּקַע (1) same. Ib. LVI, 14 (misplaced in ed. Lag. a. oth. under LVII, 3).—2) *to clear*, v. *infra*.

*Ithpa.* תְּקַעֵלָה, *אֲתִקֵּל*; *Ithpe.* תְּקַעֵלָה, *אֲתִקֵּל* same; also: *to be caught, ensnared*. Targ. Ps. IX, 17 (h. text טוֹקֵשׁ). Ib. CV, 37 לִבְתִּיקָהּ Ms. (ed. לִבְתִּיקָהּ, corr. acc.). Targ. O. Deut. XII, 30 (Y. יהוה יִקְרָא). Targ. Hos. XIV, 2. Targ. Koh. IX, 12 תְּקַעֵלָה (ed. Vien. תְּקַעֵלָה Hebraism); a. fr.—B. Kam. 29<sup>a</sup> וְאֲתִקֵּלָהּ (אֲתִקֵּל) Ms. M. (ed. דִּאֲתִקֵּלָהּ when he stumbled, and the camel stumbled over him.

*Af.* תְּקַעֵלָה, *אֲתִקֵּל* 1) *to cause to stumble; to weaken*. Targ. Mal. II, 8. Targ. Lam. I, 14. Targ. Ps. V, 11; a. e.—2) *to remove obstacles, clear*. B. Bath. 54<sup>a</sup> הָיָה בְּאֵר דְּרֵי פִּי הַמַּיִם (Ms. M. תְּקַעֵלָה *Pa.*) if one clears a field for the sake of the field (to sow) &c.; M. Kat. 10<sup>b</sup> דִּיקֵּלָהּ אֲרִיזָה.

**תְּקִלָּה**, *תִּי* I m. (תְּקִלָּה I) *weight, esp. (half a) Shekel*. Targ. O. Gen. XXIV, 22 (h. text בְּקֵט). Targ. O. Ex. XXXVIII, 26; a. fr.—B. Mets. 80<sup>a</sup>, v. תְּקִיָּה. Hull. 59<sup>a</sup> תְּקִלָּה הַחֲמִילָה one tikla of asafœtida; a. e.—*Pl.* תְּקִילָּה, תְּקִילָּה, תְּקִילָּה. Targ. Hos. III, 2 (ed. Wil. תִּי). Targ. I Sam. XVII, 5; 7; a. e.—Hull. l. c. Shek. VI, 5 הַחֲמִילָה הַחֲמִילָה box for the new

(the year's) half-Shekels; הַחֲמִילָה הַחֲמִילָה for last year's half-Shekels; Yoma 55<sup>b</sup>.

**תְּקַעֵלָה**, *תִּי* II m. (תְּקַעֵלָה II) *stumbling, stumbling block, snare, offence*. Targ. Deut. VII, 16 (Y. ed. Vien. תִּי). Targ. Prov. IV, 16 (ed. Wil. תִּי). Ib. XVI, 18. Targ. Y. Num. XXXI, 16. Targ. O. Lev. XIX, 14 (ed. Vien. תִּי; Y. תִּי). Targ. Ex. X, 7; a. fr.—B. Bath. 54<sup>a</sup>, v. תְּקִילָּה II; a. e.—*Pl.* תְּקִילָּה, תְּקִילָּה, תְּקִילָּה, תְּקִילָּה. Targ. Job XXXIV, 30. Ib. XL, 24. Targ. Ps. LXIV, 6; a. fr.

*f. h.* same. Ber. IV, 2, v. אֲרֵיב I. Y. Ab. Zar. II, 40<sup>c</sup> בּוֹת הַחֲמִילָה שֶׁלֹּא הוֹצִיאָה לִי הַחֲמִילָה that thou provide no snare for him (temptation to sodomy). Snh. VII, 4 לֹא שֶׁבִּיאָה לְאִרְסָה לִּפְנֵי שֶׁבִּיאָה לְאִרְסָה because an offence has come to a man through it (the animal with which sodomy has been committed), therefore the text says, that it must be stoned; another reason, (it must be put to death,) lest the animal pass by in the street, and men say, this is the animal for which such and such a man was stoned to death. Ib. 55<sup>a</sup> הַחֲמִילָה יִקְלֵן' v. יִקְלֵן I. Mekh. B'shall. s. 1, end 'הַחֲמִילָה הַחֲמִילָה ... הַחֲמִילָה הַחֲמִילָה the animals which the God-fearing (among the Egyptians) had saved became a snare (cause of evil) to Israel. Kidd. 57<sup>b</sup> (ref. to Lev. XIV, 7) הַחֲמִילָה לֹא אֲמַרָה הַחֲמִילָה שֶׁלֹּא לֵה' the Law would not order the bird to be sent off for a possible offence (which would be the case, if the bird sent off were not permitted to be used); Hull. 115<sup>a</sup>; 140<sup>a</sup>; Yoma 67<sup>b</sup>. Y. Dem. III, 23<sup>c</sup> תּוֹפֵק הַחֲמִילָה הוּא' הוּא' הוּא' he prepares a snare (possibility of sin) to those coming after him. Yoma 86<sup>b</sup> הַחֲמִילָה הַחֲמִילָה the prosperity of the wicked ends in a snare (leads them to sin). Hull. 53<sup>b</sup>, a. e. (in Chald. dict.) הַחֲמִילָה הַחֲמִילָה one may be led to commit an offence through them; a. fr.

**תְּקַעֵלָה**, v. תְּקַעֵלָה II.

**תְּקַעֵלָה** I (or תְּקַעֵלָה), *constr.* תְּקַעֵלָה = h. תְּקַעֵלָה. Targ. Is. LVII, 14. Targ. I Sam. XXV, 31. Targ. Ez. III, 20; a. fr.—*Pl.* תְּקַעֵלָה. Targ. Jer. VI, 21.

**תְּקַעֵלָה** II *f.* (תְּקַעֵלָה I) *imposts, taxes*. Targ. Is. LVIII, 3 לְתַקְלָהּ (h. text תְּקַעֵלָה). Ib. L, 11 לְתַקְלָהּ (h. text תְּקַעֵלָה). Targ. Ez. XLV, 9 (h. text תְּקַעֵלָה).

**תְּקַעֵן** (b. h.; v. תְּקַעֵן a. תְּקַעֵן) *to make straight, firm, right*. *Pi.* תְּקַעֵן same, 1) *to straighten, mend, repair, set in order, prepare*. Sifrē Deut. 308 לְתַקְנֵהּ ... אֲחֵרָה one that had a crooked staff, and gave it to a mechanic to straighten it; תְּקַעֵן הַחֲמִילָה he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 תְּקַעֵן אֶת הַדְּרָבִים אֲתֵּן they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 תְּקַעֵן אֶת הַבְּרִיעֵיהֶם אֲתֵּן they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34<sup>a</sup> אֲתֵּן אֶת הַחֲמִילָה אֲתֵּן you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. אֲתֵּן אֶת הַחֲמִילָה אֲתֵּן you may dress artichokes &c. Gitt. IV, 5 אֲתֵּן אֶת הַחֲמִילָה אֲתֵּן you have made it right for his master but not for himself; a. fr.—*Trnsf.* *to make things legally fit for use by giving the priestly dues*. Bets. 34<sup>b</sup> אֲתֵּן אֶת הַחֲמִילָה אֲתֵּן if he transgressed (the law forbidding the separation of priestly

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23<sup>c</sup> bot. אחר כל אחד יתקן רבא every one of them gives the priestly dues of his purchase as *d'mai* (v. רבא). Tosef. ib. IV, 5 רבא יתקן רבא if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) to establish, institute, introduce a legal measure, ordain. Sabb. 33<sup>b</sup> תקנו יב' שווקים יב' v. שווקים יב'. Ib. bot. (ref. to Gen. XXXIII, 18) להם he introduced coinage for them. Meg. 4<sup>a</sup>, a. e. משה משה ת' להם... שיהו וכו' Moses introduced the custom... of discussing and studying the subject of the day & Sabb. 14<sup>b</sup> Simon ben Sheṭah introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תיקון; a. v. fr.—Part. pass. תקונה; f. תקונות; pl. תקונות a) properly prepared, proper, good, right. Bets. 34<sup>b</sup>, v. supra. Erub. 32<sup>a</sup>, a. e. ... הזקה בת' the presumption is in favor of the Haber (הבר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 הנבל הזבול if untithed and tithed things have been mixed up. Ib. VIII, 13 ופירותיו מקולקלין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 מתי' scrupulous guardsmen. Snh. 39<sup>b</sup> כמתי' שבהם וכו' prepared, predestined, designated. Pesik. R. s. 27-28 הווי הייתי לדבר עדי' the world was created, thou wast designated for this thing (the prophetic mission). Tanḥ. Ki Thissa 13 מתי' מבראשית וכו' that he (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

Hif. תיקן עצמו ללמוד law to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. תיקן דורו; a. e.—2) to ordain, establish a custom, innovate. Succ. 51<sup>b</sup> תיקנו שיהו וכו' they ordained that the women should sit upstairs, and the men below. Shebi. X, 3, v. תיקנו על דבר תורה introduced a measure extending a Biblical law; יתקנו על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 תיקנו שיהו וכו' they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

Nif. תיקן to be straightened, mended, improved. Koh. R. to I, 15 תיקן יבול לתקנו (or Hithpa.), v. תיקן. Ber. 40<sup>a</sup> תיקנו בדי' they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70<sup>b</sup>; a. e.

תיקן ch. same, to be firm, stand (corresp. to b. h. תיקן). Targ. Ps. XC, 17 תיקן ed. Ven. (Ms. תיקן; ed. Wil. תיקן Ithpa.). Targ. Prov. XXII, 18 תיקן (ed. Wil. תיקן Ithpa.).

Pa. תיקן 1) to establish. Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. Af.). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. תיקן. Targ. Jud. XVI, 26 (not יקון ...). Targ. Ps. LXXXIX, 38 (ed. Lag. תיקן Ithpa.); a. e.—2) to prepare, arrange, set in order; to improve, do a thing properly. Targ. Is. XL, 13 (התקן תיקן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

XXII, 5, read with ed. Berl. תיקן.]—Part. pass. as ab. Targ. Ez. XVI, 13 (not יקן ...). Ib. XVIII, 12; a. fr.—Keth. 112<sup>a</sup> bot. תיקן מתקלה repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. תיקן נפשך put thyself in order (regulate thy bowels). Sabb. 33<sup>b</sup> אדיל אדילן I will go and remedy something (do something to benefit the community). Ib. ארכא is there anything that requires to be remedied? Zeb. 15<sup>a</sup> אפשר לתקנה it can be remedied. Ib. 76<sup>b</sup> תיקן גברא שאני when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105<sup>b</sup>. Keth. 85<sup>a</sup>, a. fr. לתקני שוררהך, v. יתרה; a. fr.—Esp. to make fit for use by separating the priestly gifts. Gen. R. s. 60 hast thou tithed those figs? Ib. תיקנה אילין וכו' have you tithed it (the barley)?; a. fr.—Part. pass. as ab. Ib. דלא אפשר... דלא מתקן is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) to introduce, ordain, innovate, reform. Ber. 33<sup>b</sup> לאו וכו' were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. eighteen benedictions they have ordained, nineteen they have not. Ib. 40<sup>b</sup> רבנן רבנן introduced a benediction which the Rabbis have not introduced. B. Bath. 90<sup>b</sup> רב פפא... חילא וכו' Rab Papa... introduced a measure of three K'fizas. Ib. תיקני... אנה I have introduced a new measure; a. v. fr.

Af. תיקן 1) to establish. Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) to prepare, arrange, set in order &c. (v. Pa.). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) to introduce, ordain, innovate, reform. R. Hash. 34<sup>a</sup> איהקין ר' אבהו וכו' (read: 'אתה'; Ms. M. תיקן Hebr.) R. A. introduced the custom in Caesarea of sounding one T'ki'ah, three notes of Sh'barim, and one T'ki'ah. Ib. א' רב יהודה וכו' what has he improved (what has he achieved with his ordinance)? Gitt. 86<sup>a</sup> רב יהודה וכו' Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Hag. I, 76<sup>c</sup> ליתתקנה לין וכו' (or יודה, Pa.) R. Judah the Nasi sent out R. H. ... that they should pass the towns... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXVII; Lam. R. introd., beg. (יתקנון) (or דיתקנון קרייהו וכו') that they should go and improve (the education of) the towns in Palestine; a. fr.

Ithpa. תיקן, תיקן; איתקן, איתקן; Ithpe. תיקן, תיקן; a. fr.—2) to be prepared, arranged, dressed, adorn one's self. Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) to be instituted, ordained. B. Kam. 82<sup>a</sup> מתיקנה... אנה Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

תיקן, v. תיקן.  
תיקן, v. תיקן, תיקן, תיקן.  
תיקן f. תיקן 1) remedy. Hag. 5<sup>a</sup>, v. תיקן. Ib. 15<sup>a</sup>



‘אֵשׁ לִבִּי לֵאבֹדוֹ... רֵשׁ לִחַם הַ’... רֵשׁ לוֹ הַ’ as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab.d’R.N. ch.XXIV. Y.Sabb.IX, end, 12<sup>b</sup>, v. עֲלֵינָיָהּ; a.fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform.* Keth. 10<sup>a</sup> 10<sup>a</sup> הַיֵּאֵרֵל וְתִקְנֵת הַכְּסוּם וּכְ’ merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בְּהִתְקַנְהוּ, v. תְּשֵׁל. Gitt. IV, 6 we must not help captives to escape, כַּפְּנֵי הַקְּנִיָה הַשְּׂבוּיִין this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, כַּפְּנֵי הַקְּנִיָה הַשְּׂבוּיִם as a measure for the benefit of repentant sinners. R. Hash. I, 4 כַּפְּנֵי הַקְּנִיָה קָרְבָן in order to be able to regulate the sacrifices (for the New Year’s day). B. Kam. 115<sup>a</sup>, a.e. הַקְּנִיָה הַשְּׂבוּיִן, v. שְׂבוּיִן III. Y. R. Hash. IV, 59<sup>b</sup> bot. הַקְּנִיָה הַשְּׂבוּיִן וְיֵשׁ הַ’ אַחֵר הַ’ is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a.fr.—Pl. תְּקִינָה. Bab. ib. 31<sup>b</sup> אַחֵר הַ’ זֶה אַחֵר מֵהַשְּׂבוּיִן וְכִ’ (אֵחָד) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82<sup>a</sup> עֲשָׂרָה הַ’ עֲשָׂרָה (not עֲשָׂרָה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51<sup>b</sup> שְׁנֵי הַ’ וְכִ’ (שְׁנֵי) two reforms were introduced by the Rabbis &c. B. Mets. 112<sup>b</sup> הַנִּיחֵהוּ עַל הַלְּבָבָה יִנְחֵהוּ הַ’ הַנִּיחֵהוּ do you call these *hālakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קְבוּיָהּ הַ’ קְבוּיָהּ הַ’ measures deserving to be perpetuated (to supersede the Biblical law); a.fr.

**תְּקִינָה** ch. same, 1) *remedy.* Targ. Y. Num. IV, 19.—Meg. 3<sup>a</sup> מַה יִּתְּקִינָהוּ וְכִ’ בִּיאֵר תְּקִינָתוֹ וְכִ’ what is his remedy (what shall he do)? Let him read the Sh’m’a. Suh. 7<sup>a</sup> לֹא הָיָא הַ’ לֵאמֹר וְכִ’ and there would never be a remedy for them; אֵיךְ לִיחָה הַ’ בְּרֵינָיָהּ אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ there is a remedy for it by letting it go to pasture; a.e.—2) *measure, ordinance, reform.* Meg. 2<sup>a</sup> אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בּוֹטֵן הוּא אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96<sup>a</sup> אֵיךְ לִיחָה הַ’ אֵיךְ לִיחָה הַ’ shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5<sup>a</sup> sq. לֹא הָיָא הַ’ לֵאמֹר וְכִ’ שְׂבוּיָהּ R. Nahman’s oath of equity (v. תְּקִינָה) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41<sup>a</sup>; 46<sup>a</sup>; a.fr.

**תְּקָה** (b. h.; cmp. תְּקָה) [to bring into contact, knock, insert,] 1) to drive a peg in, put up a tent; to fasten. Yalk. Cant. 981 וְכִ’ הָיָא הַלְּבָבָה הַ’ בְּלִבְנוֹ וְכִ’ Oh that he would drive his law into our heart as in former days. Ex. R.

s. 1<sup>17</sup> Caleb is named Tekoa (I Chr. II, 24), שְׁתֵּי לְבֵי לֵאבֹדוֹ / because he fastened his heart on his father in heaven. Yeb. 109<sup>b</sup> הַיֵּקֶשׁ עֲצוּרֵי לְדַבֵּר הַלְּבָבָה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; וְאֵיבְעִיתָ אֵיבָא הַיֵּקֶשׁ... בְּרִינָא or I may explain, ‘he who nails himself to the matter of the law’ refers to a judge before whom a case comes, and he having learned a certain *hālakhah* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. תְּקָה lodged, placed. B. Mets. 85<sup>b</sup> אֵצֶל כִּי אֵחָד הַ’ next to whom art thou placed (in heaven)? Y. Sot. IX, 23<sup>c</sup> בְּלִבִּי הַ’ בְּלִבִּי הַ’ with the knife sticking in his heart; a. e.—2) (cmp. תְּקָה) to shout, esp. to blow (a horn). B. Kam. 18<sup>b</sup> בּוֹ וְשִׁבְרוֹ הַ’ בּוֹ וְשִׁבְרוֹ if a cock put his head into a glass vessel and crowed into it, and broke it; Kidd. 24<sup>b</sup>. Ib. בּוֹ אֵחָד וְכִ’ if one blew on a horn into a person’s ear, and made him deaf; a. e.—Esp. a) to blow the Shofar at services; b) to sound the plain note (תְּקִינָה). R. Hash. III, 5 כְּבוֹרֵי הַ’ כְּבוֹרֵי הַ’ on New Year’s day they blow on a ram’s horn. Ib. 7 הַיֵּקֶשׁ לְהִיךְ הַבּוֹר וְכִ’ if one blows (the Shofar) into a pit &c. Ib. IV, 1 יוֹם טוֹב . . . הַיֵּקֶשׁ יוֹם טוֹב when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 טְלִיחָה . . . טְלִיחָה we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תְּקָה הַבְּהֵמִים תְּקָה וְכִ’ וְכִ’ Taan. II, 5 תְּקָה וְכִ’ וְכִ’ תְּקָה וְכִ’ (the reader said,) sound the T’kī’ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] to slap with the back of the hand. B. Kam. VIII, 6 (90<sup>a</sup>) הַיֵּקֶשׁ לְהַבִּירוֹ he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor’s ear.]

*Hif.* תְּקָה to cause to blow. R. Hash. IV, 7 תְּקָה הַשְּׂבוּיָהּ the second reader orders the blowing of the Shofar.

*Nif.* תְּקָה 1) to be driven in, be inserted. Yeb. 54<sup>a</sup> וְכִ’ and his membrum was inserted.—2) to be lodged. Taan. 24<sup>a</sup> מַה לִּי לְדֹר שֵׁנִי בְּכַד הַ’ Ms. M. (ed. שֵׁנִי) woe to the generation that is placed in such a (bad) position.

**תְּקָה** ch. same, 1) to clap. Targ. Ps. XLVII, 2.—2) to sound, blow. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr. *Ithpe.* תְּקָה, אֵתְּקָה to be sounded. Targ. Is. XXVII, 13.

**תְּקִינָתוֹ**, v. תְּקִינָה.

**תְּקִינָה** (b. h.; קָפָה, cmp. תְּקָה) 1) to seize, overpower. Yeb. 54<sup>a</sup> תְּקִינָתוֹ יִבְעֵהוּ (not תְּקִינָתוֹ) and his sister-in-law seized (forced) him. Ib. תְּקִינָתוֹ כְּבוֹרֵי הַ’ תְּקִינָתוֹ כְּבוֹרֵי הַ’ if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תְּקִינָתוֹ כְּבוֹרֵי הַ’ if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23<sup>a</sup> אֵלֵי הַיֵּקֶשׁ הַ’ אֵלֵי הַיֵּקֶשׁ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אֵיחָד ib., with play on אֵיחָד) אֵלֵי הַיֵּקֶשׁ אֵלֵי הַיֵּקֶשׁ this refers to those who conquer sin; a. fr.—2) (with על) to rest heavily upon, be hard. Ab. III, 8 תְּקִינָתוֹ עַלֵּי מִשְׁנֵהוּ if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99<sup>b</sup>; a. e.

**תְּקִינָתוֹ**, תְּקִינָתוֹ ch. same, 1) to seize, hold firmly. Targ. 213

Job XXVII, 6 תְּקַחֲשֵׁהוּ Ms. (ed. תְּקַחֲשֵׁהוּ). Ib. VIII, 15 תְּקַחֲשֵׁהוּ ed. Lag. (ed. Wil. תְּקַחֲשֵׁהוּ, corr. acc.; Ms. תְּקַחֲשֵׁהוּ *Ittof.*).— 2) *to be strong, become powerful.* Targ. Ex. I, 7 (Y. ed. Vien. תְּקַחֲשֵׁהוּ *Af.*). Ib. XIX, 19 (Y. ed. Wil. תְּקַחֲשֵׁהוּ, read: תְּקַחֲשֵׁהוּ). Targ. Gen. XLI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 תְּקַחֲשֵׁהוּ ed. Lag. (ed. Wil. תְּקַחֲשֵׁהוּ, corr. acc.); a. fr.— 3) *to be heavy, rest heavily upon, be hard.* Targ. O. Gen. XLVII, 20 (Y. תְּקַחֲשֵׁהוּ). Targ. I Sam. V, 7 (ed. Wil. תְּקַחֲשֵׁהוּ).— Giit. 77<sup>b</sup> לִיהָ עֲלֵבָא הוּא the world was heavy for him, i. e. he felt very ill (v. תְּקַחֲשֵׁהוּ II). Kidd. 22<sup>b</sup> לִיהָ עֲלֵבָא הוּא הוּוּרָה דְהַקִּיָּה לִיהָ עֲלֵבָא (or דְהַקִּיָּה) he saw that he was very sick; a. fr.— Ned. 91<sup>a</sup>, v. infra.—4) (with רִגְזָא, or sub. אֲרִגְזָא) *to be vehement, hot, excited.* Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 לִיהָ; Targ. II Sam. XXII, 8 לִיהָ. Targ. Jon. IV, 4; 9 תְּקַחֲשֵׁהוּ ed. Lag. (ed. Wil. תְּקַחֲשֵׁהוּ, a. תְּקַחֲשֵׁהוּ). Targ. Gen. IV, 6 (Y. ed. Vien. תְּקַחֲשֵׁהוּ); a. fr.— Yeb. 63<sup>b</sup> כִּי תְּקַחֲשֵׁהוּ אִתְּהָא she is irascible, v. תְּקַחֲשֵׁהוּ *Ithpe.*— Ned. 91<sup>a</sup> גְּבִירָא לִיהָ מִן גְּבִירָא sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].—4) *to get hot, ferment, get sour.* B. Mets. 64<sup>a</sup> אִי אִי תְּקַחֲשֵׁהוּ בְּרִשְׁוֹתָא if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83<sup>a</sup> וְהִקְפִּישׁ לֵיהּ . . . וְכַבֵּי I bought three hundred barrels of wine for thee, and they turned sour; if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 תְּקַחֲשֵׁהוּ; Ber. 5<sup>b</sup> (Eln Ya'ā'ū'kōb תְּקַחֲשֵׁהוּ *Ithpe.*); a. e.

*Pu.* תְּקַחֲשֵׁהוּ (cmp. תְּקַחֲשֵׁהוּ 1) *to strengthen; to repair; to harden (the heart of).* Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 תְּקַחֲשֵׁהוּ (not תְּקַחֲשֵׁהוּ). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text תְּקַחֲשֵׁהוּ!); a. fr.—2) *to seize, force.* Hag. 15<sup>a</sup> תְּקַחֲשֵׁהוּ הוּא he seized him and brought him to the school-house.—3) (v. תְּקַחֲשֵׁהוּ) *to be strong &c., v. supra.*

*Af.* תְּקַחֲשֵׁהוּ 1) *to grow strong.* Targ. Y. Ex. I, 7 (v. supra); a. e.—2) *to strengthen, make strong, heavy; to harden.* Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr.—Part. pass. תְּקַחֲשֵׁהוּ. Targ. Is. XXX, 13.—3) *to seize, take hold of, to cause to seize.* Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr.—4) (scholastic term) [*to seize, stop,*] *to raise an objection.* Hull. 43<sup>a</sup> וְכִי תְּקַחֲשֵׁהוּ R. A. objected to it; a. v. fr.

*Ithpa.* תְּקַחֲשֵׁהוּ, *Ithpe.* תְּקַחֲשֵׁהוּ, *Ittof.* תְּקַחֲשֵׁהוּ 1) *to strengthen one's self, be strong; to make an effort.* Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.—2) *to be hardened.* Targ. Ex. VII, 13; a. e.—3) *to get sour, v. supra.*— [Targ. Y. Num. XXXVI, 7 הִתְקַחֲשֵׁהוּ, read: תְּקַחֲשֵׁהוּ; a. v. fr.]

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ, תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ ch. תְּקַחֲשֵׁהוּ, v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ f. (תְּקַחֲשֵׁהוּ II) *roofing, ceiling, joists.* B. Mets. X, 2, תְּקַחֲשֵׁהוּ. Ib. 117<sup>a</sup> קַמְפֵּלְגֵי הוּא בְּהוּזָא (read: בְּתוּמְעֵי) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12<sup>c</sup> הוּוּרָה דְהַתְּקַחֲשֵׁהוּ הוּוּרָה דְהַתְּקַחֲשֵׁהוּ the owner of the lower story must

furnish the joists and the boards. Ex. R. s. 1<sup>6</sup> לְפָרִי שֵׁהָם וְכִי תְּקַחֲשֵׁהוּ הוּוּרָה דְהַתְּקַחֲשֵׁהוּ because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanh. Sh'moth 3 תְּקַחֲשֵׁהוּ שֵׁל עוֹלָם (not תְּקַחֲשֵׁהוּ); a. fr.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ f. (תְּקַחֲשֵׁהוּ) *gift, offering.* Tosef. B. Batl. VI, 14; Hull. 94<sup>a</sup> וְכִי יִרְבֶּה לִי בֵּת' וְכִי יִרְבֶּה לִי בֵּת' one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39<sup>c</sup> bot. Bab. ib. 32<sup>b</sup> עֲלֵא תְּקַחֲשֵׁהוּ offering before an idol; a. e.

תְּקַחֲשֵׁהוּ ch. same. Targ. O. Gen. XXXII, 14 (ed. Vien. תְּקַחֲשֵׁהוּ). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9 תְּקַחֲשֵׁהוּ = תְּקַחֲשֵׁהוּ my offering; a. fr.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ m. = תְּקַחֲשֵׁהוּ I, ox. Targ. Esth. V, 14 אֵת הַתְּקַחֲשֵׁהוּ a (heated) copper ox; cmp. תְּקַחֲשֵׁהוּ II.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ II.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ I, II.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ II.

תְּקַחֲשֵׁהוּ (תְּקַחֲשֵׁהוּ) m. (תְּקַחֲשֵׁהוּ) *fat, esp. = h. תְּקַחֲשֵׁהוּ, (forbidden) abdominal fat.* Targ. Lev. III, 3. Ib. 17 (Y. תְּקַחֲשֵׁהוּ); a. fr.—Bekh. 30<sup>a</sup> תְּקַחֲשֵׁהוּ הוּא הַתְּקַחֲשֵׁהוּ הַתְּקַחֲשֵׁהוּ (on the kidneys). Hull. 93<sup>a</sup>, v. תְּקַחֲשֵׁהוּ. Ib. תְּקַחֲשֵׁהוּ מִשְׁוֹם הוּא הַתְּקַחֲשֵׁהוּ הַתְּקַחֲשֵׁהוּ are forbidden as coming under the category of fat; a. fr.—*Pl.* תְּקַחֲשֵׁהוּ. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.—Hull. 80<sup>a</sup> שָׂרֵי תְּקַחֲשֵׁהוּ permitted to eat their fat.

תְּקַחֲשֵׁהוּ pr. n. *Be-Tharbu*, name of a settlement near Pumb'ditha, and of a family. Yoma 77<sup>b</sup> (v. Rabb. D. S. a. l. note 6). B. Kam. 23<sup>b</sup> וְכִי תְּקַחֲשֵׁהוּ (Ms. H. תְּקַחֲשֵׁהוּ) the goats of Be-T. did damage &c.

תְּקַחֲשֵׁהוּ f. pl. (תְּקַחֲשֵׁהוּ, v. תְּקַחֲשֵׁהוּ) *mixtures.* Lam. R. to I, 2 הוּוּרָה דְהַתְּקַחֲשֵׁהוּ הוּוּרָה דְהַתְּקַחֲשֵׁהוּ Ar. s. v. תְּקַחֲשֵׁהוּ (differ. in ed.) their voice did not spread on account of the confused sounds of the day.

תְּקַחֲשֵׁהוּ v. תְּקַחֲשֵׁהוּ

תְּקַחֲשֵׁהוּ f. (b. h.; תְּקַחֲשֵׁהוּ 1) *growth, education, rearing.* B. Kam. 16<sup>b</sup> תְּקַחֲשֵׁהוּ בְּנֵי הוּא tamed animals. Ib. תְּקַחֲשֵׁהוּ אֲרִי הוּא a tamed lion.—Esp. תְּקַחֲשֵׁהוּ הוּא רֵעָה הוּא *bad manners, depravity; degenerate child.* Nidd. X, 8 הוּא רֵעָה הוּא רֵעָה this is mischievous conduct. Hag. 15<sup>a</sup> אַחֲרַי שִׁינָא לֵהּ אַחֲרַי אַחֲרַי after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, תְּקַחֲשֵׁהוּ (ref. to Gen. XXI, 11) עַל שִׁינָא לֵהּ אַחֲרַי (Abraham was displeased because of his son) because of his depravity. Ib. כָּל

ר' when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ללמוד בטבא מן ר' to learn bad manner from him. Ib. קשה ר' ביהוה ביתו וכו' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ר' לה' יתוציא לה' ... ללמד a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41<sup>b</sup>, v. תְּרִיבִיב.

**תְּרִבְיָתָא** ch. same, *training, manner*. Targ. Y. Gen. XXI, 12 נפק מִתְרִבְיָתָא has gone out of (abandoned) thy teaching.—Gen. R. s. 28 ברשא לה' ... יהתבוק be that man's name blotted out, for he has led my son to a bad life.

**תְּרִבְיָתָא**, v. sub תְּרִיבִיב.

**תְּרִבְיָתָא**, v. תְּרִיבִיב II.

**תְּרִבְיָתָא** m. = h. תְּרִיבִיב, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6<sup>b</sup> שני לתְּרִיבְיָא וכו' it is permitted to sprinkle the house garden during the festive week. B. Bath. 7<sup>a</sup> ר' טייה ג' got for his share the garden. Ib. 67<sup>a</sup> מר סבר ר' משמש ה' Ms. F. a. Rashi (ed. הרבצא) one says, by *darta* the court was meant, v. תְּרִיבְיָא; a. e.—2) *hall, esp. school-hall*. Targ. I Chr. II, 55.—Men. 82<sup>b</sup> וכו' אמרו וכו' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57<sup>a</sup> (v. Rashi).—Pl. תְּרִיבְיָא. Taan. 6<sup>b</sup>, v. ביה I ch.

**תְּרִיבִיב** f. (b. h.; תְּרִיבִיב) *increase, profit, interest*. B. Mets. V, 1 איזוהו תְּרִיבִיב what kind of interest is called *tarbith*? v. תְּרִיבִיב. Ib. 60<sup>b</sup> ר' בלא נשך בלא ר' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ... איבא וכו' in such a case there is *neshekh* ..., but no *tarbith*, because he has no profit, having loaned him a *Danqa* and received a *Danqa*; a. fr.

**תְּרִיבִיב** I (Taf. of תְּרִיבִיב) *to sprinkle*. M. Kat. 6<sup>b</sup> לתְּרִיבְיָא v. תְּרִיבְיָא.

**תְּרִיבִיב** II m. (תְּרִיבִיב) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98<sup>b</sup>, v. תְּרִיבְיָא.—Trnsf. ה' הוושב *the wide part of the gullet*. Hull. 43<sup>b</sup>, sq. Ms. M. (ed. תְּרִיבִיב).—2) *hall, academy*. Tanh. Thazr. 9 ירדו לבבל ה' לתורה they went down to Babylonia (with Jehoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תְּרִיבִיב.

**תְּרִיבְיָא**, v. תְּרִיבְיָא.

**תְּרִיבְיָא**, v. תְּרִיבְיָא.

**תְּרִיבְיָא**, v. תְּרִיבְיָא.

**תְּרִיבְיָא**, Hif. תְּרִיבְיָא (denom. of תְּרִיבְיָא) 1) *to give oranges to eat*. Y. Maasr. II, 50<sup>a</sup> bot. תְּרִיבְיָא (ed. Krot. תְּרִיבְיָא), v. תְּרִיבְיָא.—2) *to make bright*. Erub. 53<sup>b</sup> (in enigmatic speech) Ms. M. a. Ar. (ed. תְּרִיבְיָא Chaldaism) make the coals bright, v. תְּרִיבְיָא.

**תְּרִיבְיָא** m. (תְּרִיבְיָא) *interpretation, translation, version*, esp. *Targum*, the Chaldaic (Aramaic) versions of the

Scriptures. Meg. 3<sup>a</sup> ר' של תורה וכו' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ר' של תְּרִיבְיָא the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. בקש לגלגיה וכו' ר' and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. ר' מפורש זה ה' Tosef. Sabb. XIII (XIV), 2; Sabb. 115<sup>a</sup> ר' יב' if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ר' יסידו ספר איזוהו and had in his hand the Book of Job in Targum. Ib. ... שכתבו ה' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. שכתורה ה' Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49<sup>a</sup> ר' רירן ה' our (the authorized Babylonian) Targum. Ber. 8<sup>a</sup> bot., v. תְּרִיבְיָא. Yad. IV, 5 ר' שכתורה וכו' the Aramaic passages in Ezra &c.; a. fr.

**תְּרִיבְיָא** ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ר' ראויהיה (ed. Lag. תְּרִיבְיָא; Regia תְּרִיבְיָא; ed. Ven. תְּרִיבְיָא) a shout (song) of thanksgiving (h. text תְּרִיבְיָא).—2) *translation, version*. Meg. 3<sup>a</sup> ר' רחמי קרא וכו' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

**תְּרִיבְיָא**, v. next w.

**תְּרִיבְיָא** (or תְּרִיבְיָא) m. (a popular adaptation of תְּרִיבְיָא, v. preced. art.) [*that which comes after the meal*, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. תְּרִיבְיָא). Y. Pes. X, beg. 37<sup>b</sup> תְּרִיבְיָא; a. e.; v. תְּרִיבְיָא.

**תְּרִיבְיָא**, תְּרִיבְיָא (late b. h.; רגש *to speak aloud*, Assyr.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 יליין וכו' תְּרִיבְיָא חובו בפני וכו' יליין) that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. a) *to explain, interpret, act as an Amora* (v. תְּרִיבְיָא); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65<sup>d</sup> top ר' ר' ר' Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse IIab. II, 19) &c. Y. Succ. V, 55<sup>b</sup> bot. תְּרִיבְיָא ... מהו תְּרִיבְיָא ה' ר' what is *mafshilim*? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. תְּרִיבְיָא). B. Bath. 88<sup>a</sup> תְּרִיבְיָא (prob. to be read: תְּרִיבְיָא) I and the lion in our company (a great scholar) have explained it; (Snh 8<sup>b</sup>; Sabb. 111<sup>b</sup> ישר יבן תְּרִיבְיָא וכו' Ib. 53<sup>a</sup> תְּרִיבְיָא Chald.). Ib. 53<sup>a</sup> תְּרִיבְיָא וכו' it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49<sup>a</sup>; Tosef. Meg. IV (III), 41 תְּרִיבְיָא וכו' Meg. IV, 6 וכו' ... וכו' a minor may read from the Law and translate; a. fr.

*Hithpa.* תְּרִיבְיָא, תְּרִיבְיָא *to be translated, interpreted*. Ib. 10 Tosef. ib. IV (III), 31 תְּרִיבְיָא; a. e.

**תְּרִיבְיָא** ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 קרוין בספריהון וכו' תְּרִיבְיָא they read from their books (the Pentateuch) and recite (as Haftarah, v. תְּרִיבְיָא) from their prophets.—

2) to interpret, translate, explain. Sabb. 111<sup>b</sup>; Snh. 8<sup>b</sup>, v. preced. Sabb. 10<sup>b</sup> וְדִבְרֵי תַּרְגּוּמֵי וְכִי, v. תַּרְגּוּם. Ib. 28<sup>a</sup>, v. סִפְתָּא. Ib. 64<sup>a</sup>. R. Hash. 33<sup>b</sup>. Gitt. 68<sup>a</sup> (ref. to שְׂרָדָה וְשִׂרְדָה, Koh. II, 8) הֵכָּה תַּרְגּוּמֵי וְכִי here (in Babylonia) they translate it &c. Hull. 80<sup>a</sup>, v. תַּרְגּוּמָא. Keth. 110<sup>a</sup> . . . תַּרְגּוּמָא R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52<sup>b</sup>; a. fr.

תַּרְגּוּמָא, Y. Hall. IV, 60<sup>a</sup> bot., v. תַּרְגּוּמָא.

\* תַּרְגּוּן (a compound of תַּרְגּוּם, based on a homiletical play on וְהִרְגֵנוּ; v. Shebu. 47<sup>b</sup>, a. e., quot. s. v. תַּרְגּוּם I) to espy the fault of. Targ. Y. Deut. I, 22 וְהִרְגֵנוּ (read: וְהִרְגֵנוּ; h. text וְהִרְגֵנוּ, v. Sot. 34<sup>b</sup>); Targ. Y. I ib. 24 וְהִרְגֵנוּ (read: וְהִרְגֵנוּ; oth. ed. וְהִרְגֵנוּ; h. text וְהִרְגֵנוּ).

תַּרְדֵּד m. (פְּרִיזָא) a species of beet (bletium). Tosef. Kil. I, 11; Y. ib. I, 27<sup>a</sup> bot. תַּרְדֵּד (R. S. to Kil. I, 4 תַּרְדֵּד); Tosef. ib. II, 15; a. e. — Pl. תַּרְדֵּד, תַּרְדֵּד. Erub. 28<sup>b</sup> bot. (interch. with וְהִלְטֵנוּם וְכִי) Kil. I, 3 תַּרְדֵּד and garden-orach are not heterogeneous; Y. ib. 27<sup>a</sup> (not תַּרְדֵּד). Y. Ter. XI, 47<sup>d</sup> bot. Ber. 44<sup>b</sup>. Ib. 57<sup>b</sup>. Y. Pes. X, 37<sup>d</sup> top בתַּרְדֵּד (ed. Pietrkow בְּתַרְדֵּד; P'neh Mosheh בְּתַרְדֵּד); a. e.

תַּרְדֵּד I ch. same. — Pl. תַּרְדֵּד. Gen. R. s. 67; Yalk. ib. 115. — [Erub. 53<sup>b</sup> (in enigmatic speech) = שוֹר בְּמִשְׁפַּח = שוֹר בֵּין = תַּרְדֵּד.]

תַּרְדֵּד II m. (פְּרִיזָא, comp. פְּרִיזָא) confused, senseless person, fool, madman. Zeb. 25<sup>b</sup> (Ms. M. תַּרְדֵּד); Yalk. Lev. 541. B. Mets. 20<sup>b</sup> (Ms. M. תַּרְדֵּד; Ms. F. תַּרְדֵּד). Ker. 18<sup>b</sup> (Ar. תַּרְדֵּד). B. Kam. 105<sup>b</sup> הַרְדָּא Ms. M. (ed. תַּרְדֵּד; Ms. H. תַּרְדֵּד, marginal correct. תַּרְדֵּד; Ms. R. תַּרְדֵּד; v. Rabb. D. S. a. l. note; Ar. תַּרְדֵּד). — [Ar. תַּרְדֵּד, fr. רִיר, one that lets his spittle run over his beard, madman. — Sachs Beitr. I, p. 107, referring to preced. w., silly person, comp. Lat. bliteus.]

תַּרְדֵּד pr. n. m. (v. preced.) T'radah, name of a Persian king (nickname of Ahasuerus?). Esth. R. to I, 3, v. פְּרוּסָא.

תַּרְדֵּד pr. n. m. T'radyon. Ab. Zar. 18<sup>a</sup> בֶּן תַּרְדֵּד (חַנְיָה) הַנִּינָא; a. fr.

תַּרְדֵּמָה f. (b. h.; תַּרְדֵּמָה) torpor, trance. Pirké d'R. El. ch. XXVIII אֵינָה שְׁנֵי הָרְדָּמָה a trance-like sleep. Gen. R. s. 17, a. e. תַּרְדֵּמָה the torpor of sleep; תַּרְדֵּמָה הַנְּבוּאָה the trance of prophecy; תַּרְדֵּמָה, v. מְרִימָה. Ib. שְׁנֵי הָרְדָּמָה the torpor of madness. — Pl. תַּרְדֵּמָה. Ib. שְׁלֹשׁ הָרְדָּמָה there are three kinds of torpor.

תַּרְדֵּמָה, v. תַּרְדֵּמָה.

תַּרְדֵּמָה Ar, v. תַּרְדֵּמָה.

תַּרְדֵּמָתָא m. (prob. apocopate of תַּרְדֵּמָתָא, comp. תַּרְדֵּמָתָא) a variety of cabbage. Kil. I, 3 (Ms. M. תַּרְדֵּמָתָא, Ar. תַּרְדֵּמָתָא) cabbage and תַּרְדֵּמָתָא are not heterogeneous; expl. Y. ib. 27<sup>a</sup> קָרוֹב קָרוֹב small (or young) cabbage.

תַּרְדֵּמָתָא m. = h. תַּרְדֵּמָתָא. — Pl. תַּרְדֵּמָתָא. Targ. Y. Lev. XXIII, 40 (ed. Vien. תַּרְדֵּמָתָא).

תַּרְדֵּמָתָא, v. תַּרְדֵּמָתָא.

תַּרְדֵּד m. (תַּרְדֵּד = תַּרְדֵּד) spoon (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49<sup>b</sup>) מֵלֵא ה' רִקְבֵי (Y. ed. Krot. תַּרְדֵּד, corr. acc.) a tarvad-full of dust (v. רִקְבֵי); Tosef. Ohol. II, 3; Y. Naz. VII, 56<sup>b</sup> bot. Kel. XVII, 12 גְּדוּל שֶׁל רוּפְאִים ה' the large spoon of the physicians (two handfuls). Ib. XXX, 2 . . . ה' אֵל שֶׁל הַשְּׂוֹלְחָן וְכִי a tarvad which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr. — Pl. תַּרְדֵּדוֹת. Yad. IV, 6 עֲצָמוֹת אַבְרָו וְאֵמוֹ ה' in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

תַּרְדֵּד m., תַּרְדֵּד f. 1) = טְרוּטָא, q. v. — 2) (comp. תַּרְדֵּד a. denominatives, a. תַּרְדֵּד) straight-lined, abrupt. — Pl. תַּרְדֵּדוֹת. Midd. II, 5 אֵלֵא מִקְפֹּטָה; תַּרְדֵּדוֹת. Ar. (Var., a. ed. תַּרְדֵּד) the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 (תַּרְדֵּדוֹת) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52<sup>a</sup> top; Y. Sabb. I, 2<sup>d</sup> ה' הָיוּ בְשֶׁעָה . . . ה' during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. תַּרְדֵּדוֹת). — [Bekh. 44<sup>a</sup> ה' round, Rashi, v. צִיָּרָן, a. פְּרִיזָא.]

תַּרְדֵּד III, v. תַּרְדֵּד.

תַּרְדֵּדוֹת, v. תַּרְדֵּדוֹת.

תַּרְדֵּדוֹת f. (b. h.; רִדָּם) 1) removal. Yoma 22<sup>a</sup>, a. fr. תַּרְדֵּדוֹת הַתַּרְדֵּדוֹת the removal of the ashes from the altar (v. Lev. VI, 3). — 2) [lifting,] heave-offering, dedicated object; contribution for the sanctuary; sacred treasure. Shek. III, 2; IV, 1 תַּרְדֵּדוֹת הַשְּׂכֵבָה, v. לְשִׁפָּה. Ib. מֵהָיָה עוֹשֵׂיין. Ib. לְשִׁפָּה &c. what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45<sup>d</sup> bot. תַּרְדֵּדוֹת . . . תַּרְדֵּדוֹת three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 26 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr. — Esp. T'rumah, the priest's share of the crop, of dough &c. Ter. I, 1 אֵינָן תַּרְדֵּדוֹת what they set aside for the priest's gift is not legal T'rumah. Ib. 3 תַּרְדֵּדוֹתוֹ what he set aside is T'rumah. Ib. IV, 3 אֵינָן יִפָּה וְכִי the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 מֵעֶשֶׂר אֶחָד מֵעֶשֶׂר כֹּהֵן one-tenth, which is as much as the gift of tithes; מֵעֶשֶׂר וְכִי if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 שְׁנֵי . . . שֶׁל ה' וְכִי two piles, one containing T'rumah, and the other secular fruit (תַּרְדֵּדוֹת); a. v. fr. — Pl. תַּרְדֵּדוֹת. Y. Shek. l. c. Taan. 7<sup>b</sup>





תְּרוּסָה, v. תְּרוּסָה III.

תְּרוּעָה m. (תְּרוּעָה) breach. Y. Kidd. I, end, 61<sup>d</sup>; Y. Peah I, 16<sup>b</sup> bot. והתרועין ה' v. סיג I ch.; Y. Shebu. II, end, 33<sup>c</sup> תְּרוּעָה; Yalk. Prov. 935 תְּרוּעָה Gen. R. s. 100, v. תְּרוּעָה.

תְּרוּיָן, v. תְּרוּיָן.

תְּרוּצָא תְּרוּיָן m. (תְּרוּיָן) straight, upright. Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תְּרוּיָן Ms. a kingdom of righteousness.]—Pl. תְּרוּצָא תְּרוּיָן, תְּרוּצָא תְּרוּיָן. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Hull. 8<sup>b</sup> תְּרוּצָא כי תרוצא when the pieces of meat lie straight (as they should).—Fem. תְּרוּצָא תְּרוּיָן. Targ. Ps. XLV, 7 'ה הוטרוא a straight staff (h. text מישר שבע, v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אורה 'ה (ed. Lag. תְּרוּצָא, without אורה; ed. Wil. תְּרוּצָא); a. e.—Pl. תְּרוּצָא תְּרוּיָן. Ib. LXXV, 3 (h. text מישר). Targ. Prov. II, 13; a. fr.

תְּרוּצָאוֹת (preced.) (adv.) straightly, in straightness. Targ. Prov. XXIII, 31. Ib. XV, 21 תְּרוּצָאוֹת.

תְּרוּצָאוֹת, v. preced.

תְּרוּצָאוּתָא f. (preced.) straightness, uprightness. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תְּרוּצָא; ed. Wil. תְּרוּצָא); a. fr.

תְּרוּצָאוּתָא f. same. Targ. Ps. XLIV, 19 תְּרוּצָאוּתָא constr. (Ms. תְּרוּצָאוּתָא). Ib. XXXVII, 37 ed. Lag. (v. תְּרוּיָן); a. e.

תְּרוּקָן, v. תְּרוּקָן.

תְּרוּרָאוֹת, v. תְּרוּרָאוֹת.

תְּרוּרָן (cmp. תְּרוּרָן) to run about, be excited.

Pa. תְּרוּרָן (1) תְּרוּרָן to drive out, divorce, banish. Targ. O. Gen. III, 24 (ed. Vien. תְּרוּרָן; Y. גִּידָר. Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. תְּרוּרָן; f. תְּרוּרָא, תְּרוּרָא. Targ. O. Lev. XXI, 14, 'קָה' תְּרוּרָן; 'קָה' תְּרוּרָן; 'קָה' תְּרוּרָן; pl. תְּרוּרָן; 'קָה' a. e., v. תְּרוּרָא. Targ. I Kings I, 21 (h. text תְּרוּרָא); a. e.—Gen. R. s. 10 וְתְרוּרָה אָרָא... ארמא came and drove him away. Gitt. 65<sup>b</sup> תְּרוּרָה (Hebr. form) if a husband says to witnesses, send her off (using the verb תְּרוּרָה for אָרָא); to witnesses, send her off (not תְּרוּרָה); a. e.—2) to ban, imprecate trouble on, curse. Targ. O. Num. XXIII, 7, sq. (h. text זָרָם).

Ithpa. תְּרוּרָה, אִתְתְּרוּרָה 1) to be driven away, banished. Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. תְּרוּרָא; a. e.—2) to be cursed. Targ. Is. LXV, 20.

תְּרוּפִינְתָא f. (תְּרוּפִינְתָא II) sinking, fall, ruin. Targ. Prov. XXVI, 28 ed. (Var. תְּרוּפִינְתָא, q. v.; h. text בְּרָהָה).

תְּרוּפִיּוֹס m. (תְּרוּפִיּוֹס) = תְּרוּפִיּוֹס (v. תְּרוּפִיּוֹס), dresser, bracket, counter. Y. Sabb. I, 2<sup>d</sup> top 'ה' שְׂהוּא שְׂהוּא וּב' a tarkos (in front of a building) that stands in the public road... which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6<sup>c</sup> bot.; Tanh. T'rumah, ed. Bub. 8, v. תְּרוּפִיּוֹס.]—Tosef. ib. XIV (XV), 2 תְּרוּפִיּוֹס, v. תְּרוּפִיּוֹס.—Pl. תְּרוּפִיּוֹס, תְּרוּפִיּוֹס. Kel. XXIV, 5 'של ספרין וב' שלשה ה' של ספרין וב' Ar. (ed. תְּרוּפִיּוֹס; Maim. Hilkhoth Kelim XXVII, 5 (הרב) there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, ..., that at which people eat (v. Sm. Ant.<sup>3</sup> Engl. ed. s. v. Abacus) ..., and that on which olives are spread; [Maim.: a sort of leather chest].

תְּרוּפִיּוֹס, v. תְּרוּפִיּוֹס.

תְּרוּמָה (denom. of תְּרוּמָה) to lift, 1) to remove (ashes), clear the altar (Lev. VI, 3). Yoma II, 1 כי בראשונה כל בר מיניה... תְּרוּמָה formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 ההקינו 'ה שלא יהו תְּרוּמָה וב' it was arranged that they should clean the altar only by lot. Y. ib. 39<sup>b</sup> bot. 'ה זה ש' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) to separate the priestly gift, to make T'rumah. Ter. I, 1 תְּרוּמָה לא תְּרוּמָה וב' five persons should not make T'rumah, and if they did &c., v. תְּרוּמָה. Ib. 2 ההקינו אה שאינו שלו he that separates T'rumah from what does not belong to him. Ib. 4 אין תְּרוּמָה על השמן וב' if a gentile makes T'rumah of what belongs to an Israelite. Ib. 5 אין תְּרוּמָה מן הלקט וב' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

תְּרוּמָה ch. same. Y. Ter. IV, 42<sup>d</sup> bot. תְּרוּמָה ה' תְּרוּמָה וב' if he was used to give as T'rumah one-fiftieth &c.; וב' when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

Pa. תְּרוּמָה same, to lift, remove.—Part. pass. תְּרוּמָה. Esth. R. to III, 6 רִישָׁךְ תְּרוּמָה הִלָּק וב' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

תְּרוּמָוֶה, v. תְּרוּמָוֶה.

תְּרוּמָוֶה, v. תְּרוּמָוֶה.

תְּרוּמָוֶה m. (leather) bag. Sabb. 31<sup>b</sup>... גִּידָר the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38<sup>c</sup> bot. תְּרוּמָוֶה... תְּרוּמָוֶה as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II תְּרוּמָוֶה קָבִים a turmel is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 תְּרוּמָוֶה ה' תְּרוּמָוֶה שְׂהוּא וב' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 תְּרוּמָוֶה בְּתָרְוֶה neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Trnsf. seed-bag, pod. Tosef. Shebi. II, 6 תְּרוּמָוֶה על ב' תְּרוּמָוֶה על ב' they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תְּרוּמָוֶה.—Pl. תְּרוּמָוֶה. Kel. XXIV, 11 תְּרוּמָוֶה שְׂהוּא וב' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).





*door, gate* (corresp. to הַשַּׁעַר, פְּתַח, a. תַּרְעָנָה). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5<sup>b</sup> הַ שַּׁעַר הַזֶּה אִם תִּשְׁקָהּ if she finds the door open; הַ שַּׁעַר הַזֶּה אִם תִּשְׁקָהּ if she finds it shut. Num. R. s. 9<sup>13</sup>, v. אָסֵף; a. fr.—[Yalk. Mic. 551, v. תַּרְעָנָה.]—*Pl.* תַּרְעָנָה, תַּרְעָנָה, תַּרְעָנָה. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49<sup>b</sup> וְכִי אֵבֶן עֲבַד אֵילָן הוּא R. A. was building those gates of the Great College; a. fr.—2) = *h. שַׁעַר market, market price*. B. Bath. 90<sup>b</sup>, תַּרְעָנָה. B. Mets. 74<sup>b</sup> הַ בְּהַר when prices remain unchanged; a. e.—*Pl.* as ab. Ib. הַ בְּהַר when there are two prices (prices have changed); a. e.

*תַּרְעָנָה* m. (preced.) 1) *gate-keeper, guard*.—תַּרְעָנָה. Targ. I Chr. IX, 18; a. e.—2) *locksmith*.—*Pl.* as ab. Targ. II Kings XXIV, 16 (not תַּרְעָנָה; h. text תַּרְעָנָה); Targ. Jer. XXIV, 1 (not תַּרְעָנָה).

*תַּרְעָנָה, תַּרְעָנָה, v. תַּרְעָנָה.*

*תַּרְעוּמָה* f. (רָעַם) *murmur, complaint, quarrel*. B. Mets. VI, 1 הַ אֵלָּא ... אֵין לְהֵם אֵין לְהֵם they have nothing but a complaint (no legal claim) against each other. Ib. 76<sup>a</sup> הַ בְּאֵר עֲבִידֵיהֶּהּ what cause for complaint is there? [Answ. וְכִי אֵבֶן עֲבַד אֵילָן הוּא he may say to him, dost thou not believe in (Prov. III, 27), 'withhold not a benefit &c.?'] Y. ib. V, 10<sup>b</sup> הַ אֵלָּא ... אֵין לְהֵם אֵין לְהֵם if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12<sup>a</sup>, opp. הַרִיב לְשִׁפּוֹת. Sabb. 56<sup>b</sup> לֹא עֲלִיךְ יֵשׁ לִי הַ וְכִי (ed. הרַעְיוּנִיהַ) I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zuṭṭa ch. IX, beg. הַ הַרִיב בֵּין הַרִיבִּים keep aloof from murmuring (talking against a fellowman), for if thou talkest against thy neighbor, thou wilt commit other sins too. Ber. 12<sup>a</sup> בְּקִרְבֵּי ... בְּקִרְבֵּי הַרִיבִּים הַרִיבִּים they wanted to read so (recite the Ten Commandments with the Sh'm'a in the prayers), had they not long ago abolished it on account of the seditious talk of the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תַּרְעוּמָה. Tosef. Sot. VI, 1 הַ הַרִיבִּים בֵּין הַרִיבִּים הַרִיבִּים and all the other murmurings (against God) mentioned in that section (Job XXVII).

*תַּרְעִיבָנָה* m. (I תַּרְעִיבָנָה) *one that makes a breach*. Gen. R. s. 69 (play on הַרִיבִּים וְהַרִיבִּים, Gen. XXVIII, 14) הַ אֵין לְהֵם דְּרִיבָּה (some ed. תַּרְעִיבָנָה) thou art he that will break through the sea (thy children will pass through the Red Sea); Yalk. Mic. 551 תַּרְעִיבָנָה (corr. acc.).

*תַּרְעִיבָנָה, v. תַּרְעִיבָנָה.*

*תַּרְעִיבָנָה* f. (II תַּרְעִיבָנָה) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text עֲבָה). Ib. I, 4 (h. text עֲבָה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

*תַּרְעִיבָנָה* I f. (h. h.; v. תַּרְעִיבָנָה) *reeling, staggering*. Esth. R. to I, 14 (play on הַרִיבִּים, v. תַּרְעִיבָנָה) הַ בְּשִׁקָּה ... בְּשִׁקָּה הַ בְּשִׁקָּה I will make them drink the cup of staggering. Gen. R. s. 16 הַ בְּשִׁקָּה הַ בְּשִׁקָּה ... הַ בְּשִׁקָּה הַ בְּשִׁקָּה in the future the Lord will make the nations (that oppress Israel) drink the cup of

staggering out of the place whence judgment goes forth (Eden).

*תַּרְעִיבָנָה* II pr. n. pl. *Tar'elah*. Y. Shebi. IX, 38<sup>d</sup> bot. הַ Succoth (Josh. XIII, 27) is now called Tar'elah (v. Hildesh. Beitr., p. 48).

*תַּרְעִיבָנָה* (v. תַּרְעִיבָנָה *Hithpa*, and תַּרְעִיבָנָה) *to make discontented, rebellious*. Pesik. R. s. 43, end (ref. to הַרִיבִּים, I Sam. I, 6) הַ אַתָּה תַּרְעִיבָנָה אֶתָּה אֶתָּה תַּרְעִיבָנָה thou attemptest to make her rebellious against me, v. תַּרְעִיבָנָה.

*תַּרְעִיבָנָה, תַּרְעִיבָנָה, תַּרְעִיבָנָה, v. תַּרְעִיבָנָה.*

*תַּרְעִיבָנָה* f. (תַּרְעִיבָנָה) 1) *breach*. Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. תַּרְעִיבָנָה); a. fr.—Y. M. Kat. III, 83<sup>c</sup> תַּרְעִיבָנָה הַרִיבִּים, v. תַּרְעִיבָנָה I ch.; Gen. R. s. 100 תַּרְעִיבָנָה; ib. תַּרְעִיבָנָה, v. תַּרְעִיבָנָה; a. e.—*Pl.* תַּרְעִיבָנָה, תַּרְעִיבָנָה, תַּרְעִיבָנָה. Targ. Ez. XIII, 5 (ed. Wil. תַּרְעִיבָנָה, corr. acc.)—2) *gate*. Y. Shh. VI, 23<sup>c</sup> הַרִיבִּים הַרִיבִּים הַרִיבִּים the gate (door) of Gehenna; (Y. Hag. II, 77<sup>d</sup> bot. בְּרִיבָּה הַרִיבִּים וְכִי בְּרִיבָּה הַרִיבִּים a hinge of the gate of Gehenna).

*תַּרְעִיבָנָה* (I תַּרְעִיבָנָה, תַּרְעִיבָנָה) *to make soft*. Tosef. Shebi. I, 8 בְּשִׁקָּה ... בְּשִׁקָּה ed. Zuck. (oth. ed. תַּרְעִיבָנָה) (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak*. B. Bath. 19<sup>b</sup> בְּשִׁקָּה הַרִיבִּים when the dates are rotten. Y. B. Kam. V, end, 5<sup>a</sup> הַרִיבִּים הַרִיבִּים הַרִיבִּים when the animals grew sick from the air in the pit (v. תַּרְעִיבָנָה).

*תַּרְעִיבָנָה* ch. same, *to be soft, dissolved, digested*. Y. Shek. VI, 50<sup>a</sup> bot.; Cant. R. to IV, 12, v. תַּרְעִיבָנָה.

\**Af. תַּרְעִיבָנָה to use foul language, blaspheme*. Targ. Ps. XLIV, 7 Levita (ed. בְּיַנְיָהוּ).

*תַּרְעִיבָנָה*, Pirké d'R. El. ch. LI, end, v. תַּרְעִיבָנָה.

*תַּרְעִיבָנָה* f. (תַּרְעִיבָנָה) [*foulness*.] *obscenity, debauchery* at idolatrous festivals. Ab. Zar. II, 3 אֵין לְהֵם אֵין לְהֵם you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef. ib. I, 15; Y. ib. II, 41<sup>b</sup> [read:] אֵין לְהֵם אֵין לְהֵם some read הַרִיבִּים הַרִיבִּים הַרִיבִּים, and others read תַּרְעִיבָנָה; he that reads תַּרְעִיבָנָה refers to תַּרְעִיבָנָה (*obscenities*, v. תַּרְעִיבָנָה) &c., v. תַּרְעִיבָנָה. Tosef. l.c. 16 הַרִיבִּים הַרִיבִּים הַרִיבִּים (our w. omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32<sup>b</sup> הַרִיבִּים הַרִיבִּים הַרִיבִּים if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; יִשְׂרָאֵל יִשְׂרָאֵל if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a. e.

*תַּרְעִיבָנָה, v. תַּרְעִיבָנָה.*



תְּשֻׁבָה, v. תָּשׁוּב.

תְּשֻׁבָה pr. n. pl. *T'shub*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. תְּשֻׁבָה); a. fr.

תְּשֻׁבָה f. (b. h.; תָּשׁוּב) 1) *return to God, repentance*. Ab. IV, 11, v. תְּשֻׁבָה. Pes. 54<sup>a</sup> תְּשֻׁבָה ה' וכו' ... seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119<sup>a</sup> (ref. to Ez. I, 8) ה' כְּרִי לְקַבֵּל בְּעַלְי ה' ... that is the hand of the Lord which is spread under the wings of the Hayoth (v. תְּשֻׁבָה I) to receive the repentant sinners. Ber. 34<sup>b</sup> תְּשֻׁבָה בְּיָמֵינוּ שֶׁבְעָלָה ה' עֹמְדֵינוּ וכו' where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21<sup>a</sup> (in Chald. dict.) הַיְהִי אֲפֹשֶׁר בְּה' אֲפֹשֶׁר בְּה' these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) לֵךְ וכו' ... come and see (the power of the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer*. Sabb. 88<sup>b</sup> תְּשֻׁבָה לָנוּ ה' תְּשֻׁבָה give them an answer (refute their argument). Pes. 94<sup>a</sup> תְּשֻׁבָה ה' הַשִּׁיבֵנוּ בְּתָ קוֹל וכו' what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c. ?; Hag. 13<sup>a</sup>. Snh. 91<sup>a</sup> תְּשֻׁבָה לֹא ה' תְּשֻׁבָה make your argument against him; they could find nothing to reply. Ib. 105<sup>a</sup>, v. תְּשֻׁבָה. Ab. Zar. 44<sup>b</sup> תְּשֻׁבָה וכו', v. תְּשֻׁבָה; a. fr.—*Pl.* תְּשֻׁבָה. Yoma 12<sup>b</sup> תְּשֻׁבָה ה' בְּדַבְרֵי הָרָא וכו' there are two arguments against it, first that &c.; Keth. 87<sup>b</sup>; a. fr.—Gen. R. s. 20 תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה, תְּשֻׁבָה, תְּשֻׁבָה f. (תְּשֻׁבָה) 1) *bed, couch, mattress, carpet*. Targ. Prov. XXII, 27.—*Pl.* תְּשֻׁבָה, תְּשֻׁבָה. Ib. XXXI, 22 (h. text תְּשֻׁבָה). Ib. VII, 16.—2) *bed, bottom*. Targ. Ez. XLIII, 13; 14; 17 (h. text תְּשֻׁבָה).

תְּשֻׁבָה f. (b. h.; תָּשׁוּב) *trust, loan*. Sifra Vayikra, Hob. Par. 9, ch. XV; Shebu. IV, 5 תְּשֻׁבָה ה' יָד ... a charge or a loan. B. Mets. 48<sup>a</sup>, a. e. תְּשֻׁבָה ה' יָד ... כְּגֹן שִׂיחָה לֹא וכו' by *t'someth yad* we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) תְּשֻׁבָה ה' יָד לְהִשְׁבִּיחַ this includes the *t'someth yad* as amenable to the law of restoration (v. תְּשֻׁבָה); a. e.

תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה f. (b. h.; תְּשֻׁבָה) *help, salvation*. Ex. R. s. 18, end וְשָׁמַח לָנוּ ה' בְּיוֹם שֶׁנַּעֲשִׂיתָ לָנוּ ה' וכו' on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end וְשָׁמַח לָנוּ ה' וְשָׁמַח לָנוּ ה' and he saved them; a. e.

תְּשֻׁבָה f. (b. h.; תְּשֻׁבָה) 1) *desire*. Gen. R. s. 20 אֵין וְשִׁבְתָּ הַיְהוּבָה שֶׁל אִשָּׁה וכו' the wife's longing is for her hus-

band (Gen. III, 16) אֵין הַיְהוּבָה שֶׁל יִצְחָק וכו' the tempter longs for Cain and the like of him (ib. IV, 7); אֵין הַיְהוּבָה וְאֵין הַיְהוּבָה the rains long for the earth (Ps. LXV, 10); וְאֵין הַיְהוּבָה שֶׁל הַקֹּבֵ"ה וכו' and the Lord longs for Israel (Cant. VII, 11). Ib. הַיְהוּבָה לְהַשְׁבִּיחַ return to thy desire; הַיְהוּבָה לְהַשְׁבִּיחַ return to the desire for thy husband; a. e.—*Pl.* תְּשֻׁבָה. Ib. הַיְהוּבָה ה' הַיְהוּבָה there are four desires (four Biblical passages containing the word *t'shubkah* or its root); Yalk. ib. 32.

תְּשֻׁבָה f. (b. h.; תְּשֻׁבָה, v. תְּשֻׁבָה I) *traveller's gift to the host, present*. Yalk. Cant. 988 (ref. to תְּשֻׁבָה, Cant. IV, 8) הַיְהוּבָה הַיְהוּבָה שֶׁנַּעֲשִׂיתָ לְיִשְׂרָאֵל ... the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; cmp. Cant. R. to l. e.). Midr. Till. to Ps. LXXXVII (ref. to תְּשֻׁבָה, Cant. l. e.) לָמָּה נִקְרָא הַיְהוּבָה ה' הַיְהוּבָה נִשְׂמַח בְּכֹחַ הַיְהוּבָה why is a gift called *t'shubrah*? Because man looks at it and says, how beautiful! (ed. Bub. שֶׁמֶסְתַּכְּלִין בָּהּ וְנִשְׂמַח בָּהּ; by ref. to Job VII, 8); Yalk. ib. 838 (not תְּשֻׁבָה).

תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה f. (תְּשֻׁבָה) *weakness, feebleness*. Targ. Lam. I, 6 הַיְהוּבָה (ed. Vien. תְּשֻׁבָה).

תְּשֻׁבָה f. (תְּשֻׁבָה II, v. Ned. III, 8 quot. s. v. תְּשֻׁבָה I) 1) *early manhood, youth*. Ab. III, 2 תְּשֻׁבָה לֵךְ, v. תְּשֻׁבָה II; Y. Taan. II, 65<sup>b</sup> bot. (corr. acc.). Lam. R. to I, 2 תְּשֻׁבָה לָהּ בֶן תְּשֻׁבָה she had a grown up son, and he died; ib. II, 11.—2) (sub. תְּשֻׁבָה) *death at manhood, premature death*. Ib. תְּשֻׁבָה ה' תְּשֻׁבָה (תְּשֻׁבָה) tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX תְּשֻׁבָה ה' תְּשֻׁבָה in order that thou mayest be saved from the angel of premature death.—[3] *search for young men, conscription*. Tanna d'Elijahu ch. I.]

תְּשֻׁבָה f. (תְּשֻׁבָה = תְּשֻׁבָה = תְּשֻׁבָה). Targ. Job XXX, 22 Ms. (ed. Lag. תְּשֻׁבָה; ed. Wil. תְּשֻׁבָה; h. text תְּשֻׁבָה, K'ri תְּשֻׁבָה).

תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה, תְּשֻׁבָה, תְּשֻׁבָה f. (תְּשֻׁבָה) *ninth*. Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1; a. fr.

תְּשֻׁבָה, תְּשֻׁבָה, תְּשֻׁבָה f. (b. h.; תְּשֻׁבָה) same. Yoma 81<sup>b</sup> תְּשֻׁבָה ה' תְּשֻׁבָה וְשִׂיחָה ... whoever eats and drinks on the ninth (of Tishri, being cheerful in his faith in God's forgiveness) is considered as if he fasted on the ninth and the tenth. Bekh. IX, 8 תְּשֻׁבָה לֵךְ קָרָא לֵךְ if (in counting the sheep for tithes) he called the ninth the tenth; a. fr.

תְּשֻׁבָה, תְּשֻׁבָה, v. תְּשֻׁבָה.

תְּשֻׁבָה, v. תְּשֻׁבָה.

**תְּשִׁישׁ** m. (תשיש) *weak, frail, sick*. Koh. R. to V, 12, v. Ber. II, 4<sup>b</sup> top בנגן דאנא ה' ואנא וכו' because I am feeble (old), and I become drowsy when reading the Sh'm'a &c. Ib. V, 9<sup>d</sup> top כד היה ה' וכו' when he felt too weak (to pronounce the priestly benediction), he tied his head up &c. Y. Sabb. VI, 8<sup>c</sup> bot. דהוה ה'... סלקון they went to visit R. A., who was sick. Y. M. Kat. III, 83<sup>d</sup> top דר' הנינא ה' heard that R. H. was sick; a. e.—*Pl.* תְּשִׁישִׁי, תְּשִׁישִׁין. Lev. R. s. 5, end ה'... מה הורי how are the oxen? Said he, they are sick; a. e.—Cant. R. to V, 16 תְּשִׁישׁ, read: לתְּשִׁישִׁין, v. תְּשִׁישׁ.]

**תְּשִׁיטוּת** f. (preced.) *feebleness, frailty*. Koh. R. to X, 17 (ref. to בשתי, ib.) ולא בתְּשִׁיטוּתוֹ (some ed. בתְּשִׁיטוּתוֹ) (who does good) while he is in his strength, and not when he is feeble (old).

**תְּשִׁיטָה**, v. תְּשִׁיטָה.

**תְּשִׁלוּם** m. (תשלם) 1) *payment, indemnity*.—*Pl.* תְּשִׁלוּמִין, תְּשִׁלוּמִין. B. Kam. I, 1 תְּשִׁלוּמִין נזק, v. נזק. Ib. 2 בה' הבחיר (Y. a. Bab. ed. 9<sup>b</sup> בכהשלומי נזקי, v. חוב h. Ib. 3 הניזק the injured and the injurer may be subject to payment of indemnities; Tosef. ib. I, 3 הניזק they may be subject to payment in the event of half-damage having to be paid (v. Bab. ib. 15<sup>a</sup>). Tosef. Keth. III, 5 לה' הוא כשבת לה' the Day of Atonement is like the Sabbath with regard to indemnification; Keth. 30<sup>a</sup> וכו' ופטר בן ה' מה שבת as he who does forbidden labor on the Sabbath forfeits his life, and is exempt from indemnity (if he did damage through his labor), so he &c. Sifra Emor Par. 14, ch. XX (ref. to Lev. XXIV, 21) בה' אה... בה' who injures a man has to pay an indemnity for the injured limb. Y. B. Bab. II, end, 3<sup>a</sup> ויהי עמו מר שהלו עמו ה' let him be treated as one on whom rests the obligation to pay damages. Ib. נהחייב מיהא נזקא והיזק ה' let him be guilty of death for the first ear of corn (which he ignited on the Sabbath), and guilty of damages for the rest; a. fr.—2) *complement*. Ker. 27<sup>a</sup>, v. next w.—*Pl.* as ab. Y. Erub. II, 20<sup>b</sup> לראשון ה' בשני ה' מטלטלין you may move things (on the Sabbath) within the second partition as far as would make up the legally allowed distance for the first partition.

**תְּשִׁלוּמָה, תְּשִׁלוּמִין** ch. same, 1) *payment, retribution, reward; indemnity*. Targ. II Sam. XIX, 37 (h. text גמילה).—Y. Keth. IV, 29<sup>a</sup> top מן נכסיה וכו' for so he writes (in his marriage agreement), 'payment to be secured from property that may come to me' &c.; Y. Yeb. XV, 14<sup>d</sup> bot. תְּשִׁלוּמִין, תְּשִׁלוּמִין מן נכסיה וכו'.—*Pl.* תְּשִׁלוּמִין, תְּשִׁלוּמִין. Targ. Y. II Lev. XXIV, 20 תְּשִׁלוּמִין in payment for (h. text רוחה).—2) *complement*. Ker. 27<sup>a</sup> רשליה דסלע (Rashi תשלומי) that which is wanted to make it a full Sela.—*Pl.* as ab. Ib. רשליה.

**תְּשִׁלוּמָה, תְּשִׁלוּמִין**, v. sub תְּשִׁלוּמִין.

**תְּשִׁלוּמָה**, v. תְּשִׁלוּמִין.

**תְּשִׁמוּשׁ** m. (תשימש) 1) *handling, use*; (sub. כלי) *utensil*. Sabb. 8<sup>a</sup> ה' ע"י הרחק לא שמיה ה' use by force (with inconvenience) is not considered use (such as makes the place so utilized public ground for Sabbath purposes). Num. R. s. 18<sup>8</sup> (ref. to Num. XVI, 6) ה' החביב ה' לכם ה' here is that service for you which is the choicest of all, the offering of frankincense &c.; Tanh. Kor. 5. Ib. בשביל תְּשִׁמוּשׁוֹ של עולם for the service (benefit) of the world. Meg. 26<sup>b</sup> קדושה הוא ואסור ה' it is an object used at a sacred function, and is therefore forbidden for profane use; ib. רח' הוא ה' it is an object subservient to an object which is used at a sacred function (e. g. a thing on which a sacred implement is laid); a. fr.—*Pl.* תְּשִׁמוּשִׁים, תְּשִׁמוּשִׁין. Ib. תְּשִׁמוּשִׁי מצוה נזרקין things used for a religious ceremony may be thrown away (after having served their purpose); for sacred things must be stored away (v. גזו הן; ואלו הן these are implements for a religious ceremony: the Succah, the Lulab &c.; a. fr.—2) (with or without המטה) *marital connection*; in gen. *copulation*. Yoma VIII, 1. Keth. 65<sup>b</sup>. Bekh. 8<sup>a</sup> כל שהתְּשִׁמוּשִׁי ביום ה' all animals which copulate in day time; a. v. fr.

**תְּשִׁמוּשָׁא, תְּשִׁמוּשׁ** ch. same, 1) *implement*.—*Pl.* תְּשִׁמוּשִׁין, תְּשִׁמוּשִׁי. Targ. Y. Deut. VII, 26.—2) (with or without זרסא) *marital connection, copulation*. Targ. Y. II Gen. XIX, 8. Targ. Y. Ex. XIX, 15; a. fr.

**תְּשִׁמוּשָׁתָא** f. same, 1) *use, handling*. Sabb. 7<sup>b</sup> יריחא ה' לחור והא ה' לחור ה' לחדו I. B. Bath. 61<sup>b</sup> the purpose which this (the house) serves is different from what this (the castle) serves; ib. היא ה' היא it all serves the same purpose; a. e.—2) *sexual intercourse*. Targ. Y. Lev. XVIII, 6; 21.

**תְּשִׁנוּק, תְּשִׁנוּקִין** m. (תשינק) *strangulation, suffocation*; trnsf. *anguish*. Y. Ber. IV, 7<sup>b</sup> bot. (ref. to שנער, Gen. XI, 2; v. Targ. O. to Ex. XIV, 27 תְּשִׁנוּקִין for h. text נער) שנער שהם (נער) שניקין for h. text שניקין h. text שניקין because they (the Babylonians) die in anguish, without light and without baths; Gen. R. s. 37; Lam. R. introd. (R. Josh. 2) (some ed. בבְּתִינִק; Koh. R. to XII, 7; Yalk. Gen. 62.

**תְּשִׁנוּק** ch. same. Targ. II Esth. V, 1.

**תְּשִׁנוּק**, v. תְּשִׁנוּקִין.

**תְּשִׁסְרִי**, v. תְּשִׁשׁ.

**תְּשַׁע**, **תְּשַׁעַ** (denom. of next w.) *to divide by nine*.—Part. pass. תְּשַׁעֵּשׁ, v. תְּשַׁעֵּשׁ. Y. Shebi. I, 33<sup>b</sup> ובלבד שלא יפוחו מחשבון מ' provided that there be no less than the quantity (of one Kikkar) divided by nine, i. e. that none of the nine trees yield less than one-ninth of a Kikkar.

**תְּשַׁעַ** f., **תְּשַׁעַ** m. (b. h.) *nine; ninth*. Ber. 8<sup>a</sup> תְּשַׁעַ nine-hundred and thirty modes of death &c.

Taan. IV, 5 'ה... וכן nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. *Ib.* 6 באב on the ninth of Ab; a. v. fr.—*תשעה עשרה* nineteen.—*Pl.* *תשעה עשר* ninety. Ab. V, 21, v. *שנה* I. Gen. R. s. 47 שנה ה' ב' at the age of ninety years. Lev. R. s. 16 'וכ' ה' ninety-nine people die of ... against one of &c.; a. fr.

**תשעה** f., **תשעה** m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29<sup>a</sup> דר"ה ה' those nine benedictions in the New Year's prayer; a. fr.—*תשעה עשר*, *תשעה עשר*, *תשעה עשר*, *תשעה עשר* nineteen. Targ. Gen. XI, 25 (Y. ed. Vien. *שחר*, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. l. c. eighteen benedictions they introduced, nineteen they did not; a. e.—*תשעה עשר*, *תשעה עשר* the nineteenth. Targ. I Chr. XXIV, 16.

**תשעה**, v. preced., a. גשע.

**תשוקופים**, v. תשוקופים.

**תשרי** (v. Schr. KAT<sup>2</sup>, p. 380) *Tishri*, the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 וב' ה' the first of Tishri is the era for years, for Sabbatical years, for jubilees &c. *Ib.* 10<sup>b</sup> נברא העולם בה' the world was created in Tishri; Gen. R. s. 22; a. fr.

**תשש** (privative of *יש*; emp. *לשש* to be weak, slender, old. Ber. 32<sup>a</sup> כחו נקבה... ה' כחו נקבה now the nations will say, his (God's) power has grown weak as that of a woman. Pes. 62<sup>b</sup> מיום... ה' כחו נקבה from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim. Esth. R. to I, 1 והש' v. רהה. Men. 29<sup>b</sup>; a. fr.—Part. pass. *תשש*, *תשש*, *תשש*. Midr. Till. to Ps. XVIII, 17 מה... ה' what did the feeble (old) among them (that crossed the Red Sea) do?; Yalk. Sam. 161 והשוברין the feeble and the lame. Cant. R. to V, 16 (ref. to Ps. XXIX, 4) לה'... לה' (not לה') 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10<sup>1</sup> *לשש*); a. e.

*Hif.* *תשש* or *תשש* to weaken. Snh. 26<sup>b</sup> (play on *תשש*, Is. XXVIII, 29) שפתינו כחו נקבה... why is the law called *tushiyah*? Because the study of it weakens the strength of man (v. *תשש*). Gitt. 70<sup>a</sup> שלשה דברים... *תשש* Ar. (ed. *תשש*) three things weaken man's strength; a. e.

**תשש** ch. same. Targ. Y. Num. XIV, 9 תשש.

*Ithpe.* *תשש*, *תשש*, *תשש* to grow feeble, be sick. Targ. Y. Deut. IX, 28. — Pesik. B'shall., p. 93<sup>b</sup> א... א

*וה' ויהנהגליה וכו'* R. El. ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 אהשש ed. Wil., v. תשש.

*Polel* *תשש* to weaken. Targ. Ps. CXVIII, 10, sq. אהשש *Regia* (ed. Lag. אהשש; ed. Wil. אהשש Af).

**תתא**, v. תתא.

**תתא** (= *תתא*) below. Lam. R. to I, 1 רבתי לה' go and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c. B. Bath. 45<sup>a</sup>, v. גיל. a. e.—[Sabb. 102<sup>b</sup>, v. next w.]

**תתא** m. (preced.) lower, nethermost. Pes. 76<sup>a</sup>, v. גבר I. Hull. 112<sup>a</sup>, v. קשי. Sabb. 102<sup>b</sup> Ms. M. (ed. תתא), v. גבר; a. e.—*תתא*, *תתא*. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108<sup>a</sup>, v. קלצא. Pes. 8<sup>a</sup>; a. fr.—*Fem.* *תתא*; *pl.* *תתא*. Ms. M. (ed. תתא) to exclude the nethermost casks of the lower rows.

**תתא** = *תתא*. Pes. 74<sup>b</sup> ביה השחיטה לה' with the throat downward. Hull. 8<sup>b</sup> bot. קרמא מפסיק מיה' there is the membrane separating (the fat) from (the meat) below. Suh. 39<sup>a</sup> משלגך לה' from the middle of thy body downward, v. אהקמין; a. fr.

**תתא**, Y. Ab. Zar. II, 41<sup>d</sup> bot. אהה, read; אהקמה; v. תתא.

**תתא** f. = h. *תתא*, 1) reply, refutation. Y. Hall. III, 59<sup>b</sup> bot. ליה הרה דר' וזיהה ה' על וכו' (not תתא) what R. Z. said is no argument bearing on what R. Bun asked.—*Pl.* *תתא*. Y. Peah IV, 18<sup>b</sup> top תתא (prob. to be read: תתא, v. תתא). — 2) return to God, repentance. Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. תתא; *ib.* s. 13; Yalk. Is. 256; a. e.

**תתא**, Pa. *תתא* (denom. of *תתא*) to lower, go down. Zeb. 54<sup>b</sup> קליל ביה קלילי let us go down a little with it (build it a little lower; Yalk. Deut. 910 ליה פירתא; Yalk. Josh. 24 קליל ביה קליל).

*Ithpa.* *תתא* to be lowered, placed under. Men. 99<sup>a</sup> מידלי ליה ומיתמי להו ליררהו פירתא and let down (and placed) a little lower than they (the other tables). Pes. 8<sup>a</sup> דמיתמא (not תתא) when the bed stands on low legs, opp. דמיתמא, v. דמיתמא.

**תתא**, v. תתא.

**תתא**, Gen. R. s. 29 Ar. (ed. אהתתא), a corrupt, prob. to be read: תתא, v. תתא (and correct art. אהתתא).

**תתא**, Lev. R. s. 9, read: אהתתא, v. תתא II.

# Addenda et Corrigenda.

(Articles marked \* are additional).

אָבְרוֹן, *add* Erub. 19<sup>a</sup>.  
 אַבְרָהָם, *for* Y. Kil. III, *read* Y. Kil. VIII.  
 אַבְנֵיב, *for* Men. X, 4, *read* Men. 66<sup>b</sup>.  
 אַבְיִס, *after* their stables., *add* Num. R. s. 21<sup>16</sup>; Lev. R. s. 27<sup>6</sup>; Tanh. Emor 10 אַבְיִסְקָה (אַבְיִסְקָה) הגדולות על אַבְיִסְקָה animals reared in thy stables.  
 אַבְטִינָא, *for* Sifré Deut. 80, *read* Sifré Deut. 81.  
 אַבְיב, *add*—[Men. 66<sup>b</sup> של קלייתו 'א, *read*: אַבְיב.]  
 אַבְיִר, *after* noblest sons., *add* 2) (in an evil sense) *stubborn*. Ber. 17<sup>b</sup>, v. פְּהִיטָא.  
 אַבְל, *add* B. Mets. 47<sup>b</sup> בא' קא' v. דְּבַר.  
 אַבְל I, *add* Pes. 53<sup>a</sup> Ms. M. (ed. אובל, אובל) Rashi Var. אובל.  
 אַבְל II, *for* Y. Rer., *read* Y. Ber.  
 אַבְל, *for* M. Kat. 7<sup>b</sup>, *read* M. Kat. 17<sup>b</sup>;—*after* Rejoicings, *add* M. Kat. 24<sup>a</sup>.  
 \*אבמסיו, Y. Meg. III, 74<sup>a</sup> bot., *read*: אַבְמִסִּים.  
 אַבָּן, *for* Sabb. 66<sup>a</sup>, *read* Sabb. 66<sup>b</sup>.  
 אַבָּן, *add*—3) *testicles*. Mekh. B'shall. s. 5.  
 אַבְסִקְנִיטָא, *for* Y. Ber. IV, *read* Y. Ber. IX.  
 \*אַבְרָהָם (b. h.) pr. n. m. *Abraham*, the patriarch; mostly אַבְיִנִי א' (abbrev. א') our father A. Ber. 13<sup>a</sup> לא' אברהם אבינו he that speaks of Abraham as Abram transgresses a law (Gen. XVII, 5). Yoma 28<sup>b</sup> צלותיה דא' וז' Abraham's afternoon prayer began at the time &c. Keth. 2<sup>a</sup>, a. e. דא' מִיִּיהָ דא' by the Lord of Abraham! Gen. R. s. 39; a. v. fr.  
 \*אַבְרָם (b. h.) pr. n. m. *Abram*, 1) = אַבְרָהָם. Ber. 13<sup>a</sup> וז' הוא אברהם וז' אַבְרָם

Abram is the same as Abraham; at first he was the father of Aram, and afterwards the father of the whole world. Ib. א' חקורא לאברהם v. אַבְרָהָם.—2) A. an Amora. Gitt. 50<sup>a</sup> חזאה א'.  
 אַבְרָנִי, *after* Esth. R. to III, 6 עוה, *add*; Matt. K. to Esth. I, 4 קברן.  
 אַבְשִׁוּנָא, *for* Ps. 39<sup>b</sup>, *read* Pes. 39<sup>b</sup>.  
 \*אַנָּה = אַנָּה. Tosef. Kil. I, 12.  
 אַנְב, *before* Suhl. 101<sup>b</sup>, *insert* Targ. Job XXX, 18; a. e.—  
 אַנְבִּין, *for* קסררי, *read* קסררי.  
 אַנְדָּה, *add*—2) *the use of the verb* הַגִּיד. Y. Snh. III, 21<sup>e</sup> bot.  
 אַנְוָנָא, *for* hogeg ibid. Ps., *read* hogeg Ps.  
 אַנְוִיסְטוּס, *for* read . . . אַנְוִיסְטוּס; אַנְוִיסְטוּס, *read* prob. to be read אַנְוִיסְטוּס; *cmp.* Lev. R. s. 18.  
 \*אַנְוִירָא II f. (אנר I; *cmp.* נִפְרָא Nif.) *drop*; [b. h. אַנְוִירָא a small coin]. Midr. Till. to Ps. LXXV, 9 (ref. to ויגר, ib.) (ed. מה ששתיה כמין א' אחת היה וז' אַנְוִירָא) what thou hast drunk (of the cup of misery) was merely like one drop, but now &c.; Yalk. ib. 813 כמו אחד אגרא אחד.  
 אַנְוִירָא, *after* myrrh fit for storage, *add*; Yalk. ib. 149 מורי אַנְוִירָא (corr. acc.). Tosef. Dem. IV, 23, v. קִיסְרִין.  
 אַנְוִיס, *for* wife's brother or kindred, *read*: wife's sister's husband.  
 אַנְוִילִים, *add* Cmp. כוּגֵל.  
 אַנְוִירָא, *for* Kadesh, *read* Kedesh.  
 \*אַנְוִירָא, *drop*, v. אַנְוִירָא II.  
 אַנְוִירָא, *for* שחתיה, *read* שחתיה.  
 אַנְוִירָא, *for* a wife's disobedience, *read* a wife's or a husband's rebellion.

אַנְוִירָא, *for* אַנְוִירָא, *read* אַנְוִירָא.  
 אַנְוִירָא, *add* Yalk. Sam. 124 צלמא הרודים (?).  
 אַנְוִירָא, *after* אַנְוִירָא, *add*; Pa. אַנְוִירָא;—*for* אַנְוִירָא אַנְוִירָא, *read* אַנְוִירָא אַנְוִירָא.  
 אַנְוִירָא, *for* stove, *read* stove.  
 אַנְוִירָא, *for* [earth], *read* 1) earth, ground. Gen. R. s. 36. Ber. 36<sup>a</sup>, a. fr. אַנְוִירָא (abbrev. אַנְוִירָא); a. fr.—2)  
 \*אַנְוִירָא f. (אַנְוִירָא) red color. Num. R. s. 27 שאין אַנְוִירָא עוה (ed. אַנְוִירָא, corr. acc.) whose red color is not deep.  
 אַנְוִירָא, *for* Kil. VII, *read* Kil. VIII.  
 אַנְוִירָא, *add*; v., however, אַנְוִירָא.  
 \*אַנְוִירָא, Targ. Ruth IV, 4, *read*: אַנְוִירָא, v. אַנְוִירָא.  
 אַנְוִירָא, *for* Y. Ber. I, *read* Y. Ber. II.  
 אַנְוִירָא, *add*—Pl. אַנְוִירָא. Num. R. s. 21<sup>6</sup>.  
 אַנְוִירָא, *for* Tosef., *read* Tosaf.  
 אַנְוִירָא, *for* Yalk. Ps. 624, *read* Yalk. Ps. 623.  
 אַנְוִירָא, *add* Tosef. Ukt. I, 5 (ed. Zuck. עובשין, corr. acc.).  
 \*אַנְוִירָא m. (v. אַנְוִירָא) cup. Targ. Y. Gen. XLIV, 2; a. e.  
 \*אַנְוִירָא m. = h. אַנְוִירָא rim (by which to handle a basket &c.).—Pl. אַנְוִירָא. B. Mets. 25<sup>a</sup>, v. אַנְוִירָא.  
 \*אַנְוִירָא, v. אַנְוִירָא.  
 אַנְוִירָא, *add*—2) *confession*. Targ. Josh. VII, 19 ed. Lag. (oth. ed. אַנְוִירָא).  
 אַנְוִירָא II, *for* (דוּט, v. אַנְוִירָא), *read* אַנְוִירָא (v. אַנְוִירָא).  
 אַנְוִירָא, *add* Y. Sabb. III, 10<sup>e</sup> top, v. אַנְוִירָא.

\*אורנים, Sifré Deut. 22, read: אורנים.

אורן, after ג'והניא, insert; ed. Lag. אורחנטיא, corr. acc.

אור II, add Y. Sot. III, beg. 21<sup>b</sup>, v. ג'רפיד—[Sifré Deut. 321 באורנים, v. ג'ו.]

אור, add Men. 39<sup>a</sup> ששה אורן וב' the six interspaces between the seven heavens.

אורא, add 4) a moment of rest. Koh. R. to III, 9, v. ק'לי I.

אורן, add Sifré Deut. 22 אורנים (not אורנים); Yalk. ib. 805 אורנים.

אורן, before—Pl. insert Snh. 17<sup>b</sup> אורן a physician and a surgeon (blood-letter).

אורנית, add [Pesik. R. s. 33, read: אורנית]

\*אורנית f. (b. h.; א'רן) trainer, educator. Pesik. R. s. 33, v. ברטיא.

\*אורח, Arakh. 32<sup>a</sup>, read: אורח.

\*אורנימוס, read: אורנימוס, v. אורנימוס I.

אורנין, read אורנים—after flux., insert Sifra Thazr., Neg., Par. 5, ch. XIII.

אורניתא, add Lam. R. to IV, 18 אורניתא (corr. acc.).

\*אורן, Arakh. 32<sup>a</sup>, sq. read אורן.

אורנסא, before—Pl., insert Erub. 18<sup>b</sup> אורנסא against his will. Y. Ber. III, 6<sup>a</sup> top, a. e. אורנסא מנהרה אורנסא (death in the family) befell him.

\*אורנקלטיא, v. אורנקלטיא.

\*אורסל, Tosef. Kel. B. Mets. VII, 9, read: אורסל.

אורן, before—Pl., add Midr. Till. to Ps. VI, beg. אורן וכהלכה אורן according to method and law.

אורצא, before—Pl., add Y. Shebi. IX, 39<sup>a</sup> top אורצא הן this storehouse.

\*אורקנוס, Tanh. ed. Bub. Mikkets 9, read: אורקנוס.

\*אורקסא, v. אורקסא.

אור I, Nif., add Yoma VIII, 6 עד אור until his eyes are enlightened (his eye-sight is restored); a. e.—Hif. add Midr. Till. to Ps. XXX, end אור (בשנתהון) באר להם בשנתהון he illumines their errors for them (causes them to recognize their errors). Tosef.

Taan. I, 6 עד האר שבוזרה ed. Zuck. (read as Var. שבוזרה המורה).

אור I, for prop. light, flame; esp., read: light, flame. Ab. II, 10 warm thyself 'בנגר אורן וב' at the fire of the wise; a. e.—Esp.

אורוסטי, for Mas אורוסטו, read Mus. אורוסטו; for Sabbath year, read Sabbatical year.

\*אורית path, v. ארית.

אורית, before—[אוריתא] guest, insert B. Bath. 9<sup>b</sup> אוריתא דאורייתא, v. אוריתא.

אורשני, add—Cmp. אורשני in Lübker Realex., p. 1251<sup>b</sup>.

אור II, for He is the ensign among, read He is recognized by.

אורב, add—Pl. אורבא, א' Y. Ber. VII, beg. 11<sup>a</sup>.

\*אוררה, אוררה f. = אוררה. Shebu. 43<sup>a</sup>.

אור III f. (b. h.) kindling wood, pile.—Pl. אוררה. Midr. Till. to Ps. LIII אוררה and made themselves to be fuel (for Gehenna).

אור after Targ. Josh. VI, 1; a. e., add—Ab. Zar. 47<sup>a</sup> אור דאורייתא וב' Ms. M. (ed. דאורייתא... רשא) the gate is locked before it (no conception possible).

אוריתא, for Hull. 75<sup>a</sup>, read Hull. 57<sup>a</sup> top;—add Arakh. III, 1, sq. אוריתא inherited land, opp. בקינה. —Tosef. Hull. VIII, 18, v. אוריתא.

\*אורח = אורח. Targ. Job XVIII, 20 Ms.—Ab. Zar. 47<sup>a</sup>; a. e.

\*אורחיתא f. (אורחיתא) taking hold, capture. Hull. IX, 3 אורחיתא no more of the skin than is required for taking hold (in order to flay it); Tosef. ib. VIII, 18 אורחיתא. B. Mets. 91<sup>a</sup> אורחיתא by אורחיתא insertion is meant, and אורחיתא is used as a euphemism. Sabb. 125<sup>a</sup>; 126<sup>b</sup> אורחיתא handle; a. e.—אורחיתא optical delusion (v. אורחיתא). Y. Snh. VII, end, 25<sup>d</sup>, opp. אורחיתא. Hull. 56<sup>b</sup> sq. אורחיתא קמיה בא' (not באורחיתא) he cut his throat in his (the father's) presence by an optical deception.

אורחיתא, add—2) inferior. Mekh. Yithro, Bahod, s. 6 אורחיתא למי' שהם אורחיתא להם (the gods) are the inferiors of one who is himself an inferior as regards conduct; and who

is that inferior in conduct? He that makes them his gods.

אורחיתא, add—2) alternative, chance. Sifra M'tsor'a, Neg., Par. 2, ch. II אורחיתא to offer an alternative for the cutting of the hair, so that if he has not cut his hair on the seventh day &c.

אורחיתא, add B. Bath. 14<sup>b</sup> אורחיתא ליה א' (v. Rabb. D. S. a. l. note 2) it (the Book of Ruth, beginning with evil) has a happy ending. Y. Ber. IV, 7<sup>d</sup> bot.; a. e.

\*אורחיתא, read: אורחיתא, v. אורחיתא.

\*אורחיתא II m. (v. רג' III; cmp. אורחיתא trade, market. Pes. 113<sup>a</sup> אורחיתא קבא... rather have a Kab from the ground, than a Kor from trade; (comment.: rather... home, than... from the market abroad).

אורחיתא, add Tosef. Ab. Zar. I, 1 אורחיתא stationary festivals.

\*אורחיתא f. (b. h.) ayyah, name of an unclean bird. Hull. 63<sup>b</sup> אורחיתא היא אורחיתא is the same as dayyah.

אורחיתא, for אורחיתא, אורחיתא, read אורחיתא; cmp. אורחיתא;—add Y. Erub. III, 20<sup>d</sup> top אורחיתא (corr. acc.) what are these?

אורחיתא, for (εἰρίνεον, εἰρίνεον, neut.) woolen, read (ἀερίνεον) sky-blue.

אורחיתא, before Pl., insert Snh. 26<sup>b</sup> אורחיתא a field-laborer of &c.—

אורחיתא, before—2), insert Midr. Till. to Ps. XLII; a. e.

\*אורחיתא, v. אורחיתא.

אורחיתא, for insert אורחיתא, read אורחיתא.

\*אורחיתא, Tosef. Kel. B. Mets. I, 9, read: אורחיתא.

\*אורחיתא f. pl. (v. אורחיתא; cmp. אורחיתא) well-tied bunches. Tosef. Makhsh. III, 8.

\*אורחיתא, v. אורחיתא.

\*אורחיתא, v. אורחיתא.

אורחיתא, for μέλαινα, read μελαινή.

אורחיתא, for אורחיתא, read אורחיתא.

אורחיתא I, for III, 12, read III, 19.

\*אורחיתא, v. אורחיתא.

אורחיתא, for a corruption to אורחיתא, read v. אורחיתא.

אורחיתא, dele V. אורחיתא.

\*אורחיתא, read: אורחיתא, v. אורחיתא I.

אִרְסָמָא, for Tosef. ib. IV, 7, read Tosef. ib. IV (V), 6, sq.

\*אִרְסָל, Tosef. Par. VII (VI), 3, read: אִרְסָל.

\*אִרְסָפִין m. Spanish. Tosef. Bets. II, 1, v. קוֹלָפִים.

אִרְסָפִין, add (Yalk. Is. 291 קוברים ואִרְסָפִים).

אִרְסָפִין, for a door turning, read a bolt moving;—after from the ankle, add, opp. סִיבָּה upright bolt.

\*אִרְסָפִין, v. סִיבָּה ch.

אִרְסָפִין, delete from—Pl., to note 4)

\*אִרְסָפִין, Midr. Till. to Ps. LXXVIII, 52 ed. Bub., read: אִרְסָפִין; v. אִרְסָפִים.

אִרְסָפִין, for פִּסְטִילִים, read פִּסְטִילִין.

אִרְסָפִין, before V. אִרְסָפִין, add Koh. R. to IX, 10 [read:] תִּפְּנֵן אִרְסָפִין דְּאִרְסָפִין וְבִּי תִּפְּנֵן אִרְסָפִין they covered the faces of the statues with mats.

\*אִרְסָפִין, Tosef. Ohol. XIV, 3, read: אִרְסָפִין; v. אִרְסָפִין.

\*אִרְסָפִין, Koh. R. to IX, 10, read: אִרְסָפִין; v. אִרְסָפִין.

\*אִרְסָפִין, Y. Shebi. VIII, 38<sup>a</sup> top, read אִרְסָפִין; v. אִרְסָפִין.

אִרְסָפִין, for in the hands of the dyer, read in the hands of the weaver.

אִרְסָפִין, v. אִרְסָפִים ch.

אִרְסָפִין, add Num. R. s. 9<sup>2</sup> שְׁנֵי אִרְסָפִים two beings that are named ish (God and the husband).

אִרְסָפִין, for adoration, read blessedness;—before Y. Succ. III, insert Num. R. s. 14<sup>19</sup> הַבְּרִכָּה שֶׁל יִשְׂרָאֵל the blessedness of Israel;—add 3) firmness, energy. Num. R. l. c. Asher is named על שֶׁ שֶׁ אִשֵּׁר for his energy (in executing the law).

\*אִרְסָפִין, v. אִרְסָפִים.

\*אִרְסָפִין, v. אִרְסָפִים.

אִרְסָפִין after normal condition, add or strength. Mekh. B'shall. s. 6, v. הַיָּקָה;—after essential, strong, add; hard; old. Mekh. l. c. Sot. 46<sup>b</sup>;—before—3), insert Gen. R. s. 98, end בְּנֵי הָאֵל from the presence of the (Egyptian) men of power.

\*אִרְסָפִין, v. אִרְסָפִים II.

אִרְסָפִין, for ἀθῆνας, read ἀθῆνας; for Athnius read Anthias.

אִרְסָפִין, for Ms. M. אִרְסָפִין, read Ms. M. אִרְסָפִין;—add [V., however, אִרְסָפִין].

אִרְסָפִין, add Midr. Till. to Ps. XVIII, 8 אִרְסָפִין various kinds of hail.

אִרְסָפִין, add—3) אִרְסָפִין authorized judges. B. Kam. 84<sup>a</sup>, sq. אִרְסָפִין these cases require authorized judges (Ex. XXII, 7, sq.), and there are none (in Babylonia).

אִרְסָפִין, for the second of October, read the fourth of October.

אִרְסָפִין I, for I Sam XX, 10, read I Sam. XXI, 10.

אִרְסָפִין, add—Pl. אִרְסָפִין. Ex. R. s. 15<sup>4</sup>; a. e.

\*אִרְסָפִין m. (ἀλλοφρέσσω) talking in delirium. Tanh. ed. Bub., Mikketz 15 (not אִרְסָפִין).

\*אִרְסָפִין, Nif. אִרְסָפִין (b. h.) to be spoiled, rotten (morally). Midr. Till. to Ps. LIII, 4 אִרְסָפִין נִפְּלָתִים rotten within and rotten without (ed. Bub. מְבוּחָן נִפְּלָתִים rotten without, and full of wickedness within); Yalk. ib. 770 אִרְסָפִין נִפְּלָתִים (corr. acc.).

אִרְסָפִין, before B. Kam., insert Targ. I Chr. XI, 11.

אִרְסָפִין, add Pi. אִרְסָפִין to tie up, close, v. אִרְסָפִין.

אִרְסָפִין, for v. גְּלוּבִי, read v. גְּלוּבִי.

\*אִרְסָפִין pr. n. m. Il'ay, v. גְּלוּבִי.

אִרְסָפִין, for Y. Kel. read Y. Kil.

\*אִרְסָפִין, v. אִרְסָפִין.

\*אִרְסָפִין pr. n. m. Ammi, Immi, name of several Amoraim, esp. A. bar Nathan. Gitt. 44<sup>a</sup>. Y. Sabb. III, 5<sup>d</sup> bot. Y. Meg. III, 74<sup>a</sup> bot. Snh. 17<sup>b</sup>; a. v. fr.—Others: Y. Ned. X, 42<sup>a</sup> bot.—Y. Meg. I, 71<sup>c</sup> top, a. oth.; v. Fr. M'bo, p. 63<sup>a</sup> sq.; v. Jew. Encycl. s. v. Ammi.

\*אִרְסָפִין, Zeb. 40<sup>b</sup> top, v. אִרְסָפִין.

\*אִרְסָפִין, v. אִרְסָפִין.

\*אִרְסָפִין f. (אִרְסָפִין) truth, reality. Ex. R. s. 30<sup>19</sup> אִרְסָפִין הִרְבֵּר he stated the case as it really had happened.

אִרְסָפִין, cancel the entire article, and substitute אִרְסָפִין, v. אִרְסָפִין.

אִרְסָפִין I, before Ch. הִרְבֵּן, add Taan. 8<sup>a</sup> אִרְסָפִין הִרְבֵּן who makes God the witness of his promise.

\*אִרְסָפִין, v. אִרְסָפִין. אִרְסָפִין I, delete b) to heap up, and d) to contract, bargain, exchange.

אִרְסָפִין, delete from קְלוּבִי to קְלוּבִי.

אִרְסָפִין, add [Perles Et. St., p. 106: Pers. amargir accountant.]

\*אִרְסָפִין, v. אִרְסָפִין.

אִרְסָפִין, Lam. R. to I, 14, read: אִרְסָפִין.

אִרְסָפִין, add 2) (part. pass. of אִרְסָפִין) oppressed, weak. Yalk. Is. 336 אִרְסָפִין of weak man; (Pesik. R. s. 33 אִרְסָפִין only).

\*אִרְסָפִין = אִרְסָפִין, q. v. Treat. Sof'rim ch. XIII, 6.

אִרְסָפִין, add (h. form) אִרְסָפִין f.; pl. אִרְסָפִין. Targ. Cant. VI, 6 (not אִרְסָפִין).

אִרְסָפִין, for Hall. II, 11, read Tosef. Hall. II, 11.

\*אִרְסָפִין, v. אִרְסָפִין.

אִרְסָפִין, add Y. B. Mets. X, end, 12<sup>c</sup> אִרְסָפִין. read: אִרְסָפִין.

אִרְסָפִין, before—3), insert B. Mets. 86<sup>b</sup> אִרְסָפִין (an ox) which has not been used for labor; אִרְסָפִין (a hen) which has not been used for hatching.

\*אִרְסָפִין, Targ. Cant. IV, 12 בא' אִרְסָפִין, q. v.

\*אִרְסָפִין camel, v. אִרְסָפִין.

\*אִרְסָפִין III f. (אִרְסָפִין) sigh, groaning. Ex. R. s. 15<sup>21</sup>.

\*אִרְסָפִין, אִרְסָפִין, אִרְסָפִין I f. (stabulum) stable.—Pl. (h.) אִרְסָפִין, אִרְסָפִין &c. Suh. 21<sup>6</sup>; Num. R. s. 11<sup>7</sup>; Sifre Num. 42 טַבְּלָאוֹת (corr. acc.).—(Chald.) אִרְסָפִין, אִרְסָפִין. Targ. II Chr. XXXII, 28 (not אִרְסָפִין).

\*אִרְסָפִין, v. אִרְסָפִין I.

אִרְסָפִין I, for Lev. R. s. 4, read Lev. R. s. 3<sup>4</sup>.

\*אִרְסָפִין f. (אִרְסָפִין) 1) אִרְסָפִין diversion of justice, wresting judgment. Targ. Ez. IX, 9 (h. text מִשָּׁה). 2) אִרְסָפִין הוּבָה turning aside, removing guilt. Ib. XXVII, 9.

אִרְסָפִין, for a suite, read a suit.

אִרְסָפִין, add—Pl. אִרְסָפִין chairs. Midr. Till. to Ps. LXXXVII, ed. Bub.

אִרְסָפִין, for Gitt. 69<sup>a</sup>, read Gitt. 69<sup>b</sup>.



אֶפְרוֹחַ, add Tem. 30<sup>b</sup>.

אֶפְרוֹחַת, for Sabb. IX, 2, read Sabb. XIX, 2.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

אֶפְרוֹחַת, add Hithpa. אֶפְרוֹחַת to be forbidden. Men. 15<sup>b</sup> שְׂמֵא הָאֶפְרוֹחַת (Ms. R. אֶפְרוֹחַת) that it should not become forbidden matter.

\*אֶפְרוֹחַת, Yalk. Ps. 701, read: אֶפְרוֹחַת.

\*אֶפְרוֹחַת pr.n.m. (Antiochus) Epiphanes, King of Syria. Targ. II Esth. I, 2 ed. Lag. (v. אֶפְרוֹחַת).

אֶפְרוֹחַת II, add; Tosef. Taan. III (II), 1; Y. ib. III, 67<sup>a</sup> top העֶפְרוֹחַת.

אֶפְרוֹחַת m. (ὀψίλιον, S. = obsequium) retinue, suite. Tanh. ed. Bub., Vayesheb 2.

\*אֶפְרוֹחַת f. (עָפָה) 1) that which goes forth, issue, product (h. עָפָה). Targ. O. Deut. XXIII, 24. Ib. VIII, 3; a. fr.—2) the carrying forth. Targ. Y. Lev. XXVI, 5 (ed. Vien. אֶפְרוֹחַת).

אֶפְרוֹחַת, for Sabbath and Yobel Years, read Sabbatical and jubilee years.

אֶפְרוֹחַת II, for Taan. II, read Taan. III.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

אֶפְרוֹחַת, dele R. Hash. 23<sup>a</sup>;—add R. Hash. 23<sup>a</sup> (expl. עֵץ שֵׁנִי, Is. XLI, 19) 'א (sub. אֶפְרוֹחַת) resin-wood, pine, v. אֶפְרוֹחַת III.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

\*אֶפְרוֹחַת f. (v. אֶפְרוֹחַת II) wide place, release. Targ. Job XXXVI, 16 (not אֶפְרוֹחַת).

אֶפְרוֹחַת, before—Pl., insert Ab. Zar. 29<sup>a</sup>, v. אֶפְרוֹחַת ch.

אֶפְרוֹחַת, for a kali, read an alkaline substance.

\*אֶפְרוֹחַת, Yalk. Ex. 317, read: אֶפְרוֹחַת.

\*אֶפְרוֹחַת f. (ἐπιχειροσ, v. אֶפְרוֹחַת) appeal. Y'lamd. to Deut. III, 23, quot. in Ar.

אֶפְרוֹחַת, for קִי II, read קִי I.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

אֶפְרוֹחַת, add Targ. Y. Lev. XXIV, 14 (blasphemy).

\*אֶפְרוֹחַת, Y. Succ. V, 55<sup>d</sup> top, v. אֶפְרוֹחַת II.

אֶפְרוֹחַת II, add Naz. 54<sup>a</sup>, v. אֶפְרוֹחַת a. fr.—Trnsf. (of anorganic objects).

Arakh. 10<sup>b</sup> וְלֹא הָיְתָה לָהֶם א' (not היה) and they could not be repaired; Y. Succ. V, 55<sup>d</sup> top וְלֹא הָיְתָה לָהֶם אֶפְרוֹחַת (corr. acc.).

אֶפְרוֹחַת, add Y. Snh. VI, 23<sup>d</sup> bot. אֶפְרוֹחַת; Y. M. Kat. I, 80<sup>c</sup> bot. אֶפְרוֹחַת (corr. acc.).

\*אֶפְרוֹחַת, m. (b. h.) path.—Pl. אֶפְרוֹחַת. Num. R. s. 8<sup>3</sup> אֶפְרוֹחַתוֹ, v. אֶפְרוֹחַת. Sot. 5<sup>b</sup>, a. e. אֶפְרוֹחַתוֹ, v. אֶפְרוֹחַת I.

אֶפְרוֹחַת I for (V אֶפְרוֹחַת, emp. רָרָר) prop. to point, throw, read (emp. אֶפְרוֹחַת II) to stir up;—after (go to law), add; Y. Gitt. V, 46<sup>d</sup> bot. אֶפְרוֹחַתוֹ.

אֶפְרוֹחַת, before—Fem., insert Pl. אֶפְרוֹחַת. Erub. 65<sup>a</sup>, v. אֶפְרוֹחַת ch. Hull. 63<sup>a</sup>; a. e.

אֶפְרוֹחַת, for VII, read VI.

אֶפְרוֹחַת I, add [Koh. R. to VII, 8 אֶפְרוֹחַת, read: אֶפְרוֹחַת, v. אֶפְרוֹחַת I. Gen. R. s. 98, v. אֶפְרוֹחַת I.]

אֶפְרוֹחַת, for אֶפְרוֹחַת, read אֶפְרוֹחַת—add Y. M. Kat. III, 82<sup>a</sup> bot. אֶפְרוֹחַת (read אֶפְרוֹחַת or אֶפְרוֹחַת) documents relating to tenancy.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

אֶפְרוֹחַת, add Bekh. VII, 6, a. e.

אֶפְרוֹחַת I for Zepphoris, read Sepphoris;—add Y. Meg. I, 70<sup>d</sup> באֶפְרוֹחַת in their (the Persians') archive; Ruth R. to II, 4 בין אֶפְרוֹחַת (corr. acc.).

\*אֶפְרוֹחַת m. (ἀρχιαιατρος) chief physician. Ex. R. s. 46<sup>4</sup> (not אֶפְרוֹחַת).

אֶפְרוֹחַת III, before אֶפְרוֹחַת, insert Pl. אֶפְרוֹחַת, for 48<sup>d</sup>, read 48<sup>a</sup>.

אֶפְרוֹחַת, add Targ. Cant. II, 14 אֶפְרוֹחַת (ed. Lag. אֶפְרוֹחַת).

\*אֶפְרוֹחַת, read: אֶפְרוֹחַת or אֶפְרוֹחַת.

אֶפְרוֹחַת I, add Pu. אֶפְרוֹחַת to be joined, attached. Gitt. 39<sup>b</sup>, v. אֶפְרוֹחַת II. B. Bath. 113<sup>b</sup> אֶפְרוֹחַת ... לְהַיָּחַד דִּין the entire section (Num. XXVII, 1—11) has been joined together to serve as a judicial precedent.

אֶפְרוֹחַת II, cancel the entire paragraph under Pu.

אֶפְרוֹחַת for Targ. Esth. אֶפְרוֹחַת, v. אֶפְרוֹחַת, read Targ. Esth. I, 2 אֶפְרוֹחַת (ed. Vien. אֶפְרוֹחַת) of inferior quality. Targ. Ruth IV, 4 אֶפְרוֹחַת (not אֶפְרוֹחַת) second in rank to thee.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

אֶפְרוֹחַת, add Sabb. 104<sup>a</sup>.

אֶפְרוֹחַת, add 2) אֶפְרוֹחַת with. Shebu. 30<sup>a</sup>, v. אֶפְרוֹחַת; a. fr.

אֶפְרוֹחַת Af, after I cannot bring it, add Ned. 81<sup>a</sup> אֶפְרוֹחַת לִידֵי וְב' leads to (produces) &c.

\*אֶפְרוֹחַת f. (b. h.) she-ass. Num. R. s. 20<sup>15</sup>; a. e.—Pl. אֶפְרוֹחַת. Tosef. B. Mets. V, 8; Y. ib. V, 10<sup>b</sup> bot.; a. e.

\*אֶפְרוֹחַת f. (עָפָה I) destruction. Targ. Y. Num. XVII, 11.

אֶפְרוֹחַת, add Ex. R. s. 1<sup>17</sup> א' בּוֹלֵךְ א' brings a present to his wife (to win her affection).

אֶפְרוֹחַת, before—Pl., add Trnsf. (=h. אֶפְרוֹחַת) God. Targ. Y. Ex. XVII, 15 (v. Mekh. B'shall, Amalek, s. 2).

אֶפְרוֹחַת, after (b. h., v. infra), insert 1) to tear, pull. Lam. R. introd. (R. Han. 1) וְזֶה הוּא הַבּוֹקֵר בְּכַאן וְזֶה הוּא הַבּוֹקֵר בְּכַאן הַשֵּׁנִי the one pulls one way, the other the other way, until they tear it (the garment).—2) to tear away;—before Snh. 37<sup>a</sup>, insert Ib. (R. Han. 2) בְּקִרְבֵּנוּ בְּקִרְבֵּנוּ we have been faithless to our Rock.

אֶפְרוֹחַת, for Day of Atonement, read Day of Atonement.

\*אֶפְרוֹחַת ch. =h. אֶפְרוֹחַת. Pl. אֶפְרוֹחַת. Y. Sabb. III, 5<sup>d</sup> bot. אֶפְרוֹחַתוֹ who spread their garments against the warm air of the stove.

אֶפְרוֹחַת II for Sabbath year, read Sabbatical year.

אֶפְרוֹחַת, add Targ. O. Num. XI, 7 (ed. Vien. אֶפְרוֹחַת); Y. אֶפְרוֹחַת.

אֶפְרוֹחַת I, for Y. Sabb. II, read Y. Sabb. VII.

\*אֶפְרוֹחַת, Y. Ned. III, 37<sup>d</sup>, v. אֶפְרוֹחַת.

\*אֶפְרוֹחַת, v. אֶפְרוֹחַת.

\*אֶפְרוֹחַת pr. n. m. Beha, an Amora. Tem. 29<sup>a</sup>.

\*אֶפְרוֹחַת, pl. of אֶפְרוֹחַת.

\*אֶפְרוֹחַת m. (b. h.) thumb, great toe. Neg. XIV, 9; a. fr.—Pl. אֶפְרוֹחַת. Yoma 61<sup>b</sup>; a. e.

אֶפְרוֹחַת, before [Sifra Thazr., insert B. Mets. 27<sup>b</sup> אֶפְרוֹחַת a distinct (reliable) mark for identification.

\*אֶפְרוֹחַת, Kidd. 48<sup>a</sup>, a. e., v. אֶפְרוֹחַת.

\*אֶפְרוֹחַת, בּוֹבִיט, Tosef. Kel. B. Bath. I, 5, read: בּוֹבִיט (v. R. S. to Kel. XXI, 1).

\***בִּדְקָא** m. (בְּדַק) searcher. Gen. R. s. 67 אֲנִי אֵמֵן הוּא בִּדְקֵיהֶון יֵד I am the searcher of hearts; Yalk. ib. 115.

**בִּדְקֵין**, after נְבוּ הֵיין add; Y. Pes. IV, 31<sup>b</sup> bot. בֵּן מְבִיא יֵין בֵּן.

\***בִּדְקֵין**, v. בִּדְקֵין.

**בִּדְקָא**, add Meg. 31<sup>b</sup> לֵוי בֵּר ב' Ms. M. (ed. בִּיטֵי); Yalk. Prov. 932; Y. Meg. III, 74<sup>b</sup> bot. פִּסְטֵי פִּסְטֵי; Koh. R. to VIII, 3 בֵּן פִּסְטֵי.

\***בִּדְקָא** pr. n. m. *Buti*, v. בִּדְקָא.

**בִּדְקָא**, for concerning a club, for he pounds with it, read *bukhana* is that with which one pounds.

\***בִּדְרֵיס**, read: בִּדְרֵיסֵי m. (v. *Brundisian*, sailor to and from *Brundisium*. Koh. R. to IX, 8.

\***בִּדְרֵיס**, v. בִּדְרֵיסֵי.

\***בִּדְרֵיס (בִּדְרֵיס)** pr. n. m. (*Bunios*), name of a wealthy man. Erub. 83<sup>a</sup> בִּדְרֵיס (Ms. M. בִּדְרֵיס; Ms. R. בִּדְרֵיס בֵּן נִינִיס; v. Rabb. R. S. a. l. note); ib. 85<sup>b</sup> בִּדְרֵיס בֵּן נִינִיס (Ms. M. בִּדְרֵיס בֵּן נִינִיס, v. Rabb. D. S. a. l. note); Gitt. 59<sup>a</sup> בִּדְרֵיס בֵּן נִינִיס (corr. acc.).

**בִּדְרֵיס**, for בִּדְרֵיס, read בִּדְרֵיס II.

**בִּדְרֵיס**, add 2) to bubble, boil over (in excitement). Targ. Job VI, 10 (h. text סִלֵּד).

**בִּדְרֵיס**, add Y. Shebi. VI, 36<sup>a</sup> bot. רְבִיצָה, read: חוּטָא רְבִי.

**בִּדְרֵיס** II, add 3) *uncultivated land*. Peah II, 1, v. נִיר II. Y. Naz. VII, 56<sup>b</sup> top ב' *an unbroken field*; a. e.

**בִּדְרֵיס** I, add Koh. R. to I, 18 מְלִין בִּדְרֵין I, 18 coarse things, v. קִלְיֵי II.

\***בִּדְרֵיס**, Y. Kidd. I, 61<sup>a</sup>, read: פִּדְרֵיס, q. v.

**בִּדְרֵיס** I, before [Y. Kidd., insert Tosef. Succ. III, 8, v. לִבְרֵין].

**בִּדְרֵין**, add Ar. בִּדְרֵין.

**בִּדְרֵין**, for Gen. R. s. 80, read Gen. R. s. 83.

\***בִּדְרֵין**, v. בִּדְרֵין.

**בִּדְרֵין**, add *Nif. לְבָדוּ to be plundered*. Bicc. I, 8 נְבָדוּ (Y. ed. נְבָדוּ) if the first-fruits were taken away by robbers.

**בִּדְרֵין** I, add Esth. R. introd. מִתְבַּדְּיָהּ, v. סִגְיָא I.

**בִּדְרֵין** I, after Ms. O. אֲבִי ב', add;

Midr. Haggadol ed. Schechter, to Gen. XXV, 24 יֵזָא אֲבִי בִּדְרֵין.

**בִּדְרֵין** for prob., read properly.

**בִּדְרֵין** for גִּרְוֵי דְהַרְדְּלָא, read גִּרְוֵי דְהַרְדְּלָא;—for mustard, read mustard seed.

**בִּדְרֵין**, for v. בִּדְרֵין, read v. בִּדְרֵין.

\***בִּדְרֵין**, Men. 63<sup>a</sup> מִבְּחֻזֵי אֲר., v. מִתְחֻזָּה II.

\***בִּדְרֵין** pr. n. m. *Bahüyi*, v. בִּדְרֵין.

\***בִּדְרֵין** f. (בְּדֵין) *proving, use of the verb*. R. Hash. 16<sup>a</sup>, v. עֵין ch.

**בִּדְרֵין**, *Af.*, add Snh. 98<sup>a</sup> אֲבָהָיָה לֵךְ וְכִי אֲשִׁירָה לֵךְ I assure thyself and thy father of a share in the hereafter.

\***בִּדְרֵין** m. (b. h.; בְּדֵה) *safety, confidence*; (adv.) *in safety*. Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 138, v. לְבָדוּ.

\***בִּדְרֵין** pr. n. m. *Bati*. Kidd. 70<sup>b</sup>.

**בִּדְרֵין**, add *Af. אֲבָהָיָה to cause to abort*. Targ. Ps. XXIX, 9 (h. text חוּלֵל).

**בִּדְרֵין**, add [Compare, however, Lev. R. s. 1 עֲסוּק בְּחַיֵּיהֶן שֶׁל ... אֲגִרְוֵימֵינוּ ... מִדְּרֵיהֶן; Yalk. ib. 428 בְּמַחֲרֵיהֶן, from which it would seem that our w. stands for *βίος, living*.]

**בִּדְרֵין**, before [Rabad, insert Y. Yeb. VIII, 9<sup>a</sup>, a. e., v. בְּרֵי I.

\***בִּדְרֵין**, Tosef. 'Toh. X, 12, read:

בְּרֵיהֶן. \***בִּדְרֵין**, v. בִּדְרֵין.

\***בִּדְרֵין**, v. בִּדְרֵין.

\***בִּדְרֵין**, v. בִּדְרֵין.

\***בִּדְרֵין** Midr. Till. to Ps. III, v. רִישׁוֹ.

**בִּדְרֵין**, add Hag. 3<sup>a</sup>, a. e. הַתְּבֻנָּה, v. רִשָּׁה.

**בִּדְרֵין**, for spade or shovel, read axe;—add 3) *fissure, trench*. Tosef. Ohol. XVI, 1, v. הַלְּהֵיחָה.

\***בִּדְרֵין**, add Yoma 81<sup>b</sup>, v. נֶדֶשׁ.

\***בִּדְרֵין**, Y. Maas. Sh. IV, 55<sup>b</sup> בִּישֵׁין, a corrupt dittography of בִּישֵׁין, q. v.

\***בִּדְרֵין**, v. בִּדְרֵין.

**בִּדְרֵין**, *Pi.*, add 5) *to do for the first time, invent*. Midr. Sam. ch. XVIII (ref. ב' לֹא מִיָּהָה, Job XVIII, 13) בְּכֹר מִיָּהָה ב' לֹא מִיָּהָה he invented a bitter death for him; Pesik. R. s. 12 הַבְּרֵין (*Hif.*);—under *Hif.*, add—2) *to cut early, to destroy*. B. Kam. 58<sup>b</sup>, v. סִקְרֵין.—3) *to invent*, v. supra.

\***בִּדְרֵין** f. (בְּכֹר) *share of the firstborn*. Num. R. s. 21<sup>12</sup>.

**בִּדְרֵין**, for 41<sup>a</sup>, read 41<sup>b</sup>.

\***בִּדְרֵין**, read: בִּדְרֵין.

**בִּדְרֵין**, for ch. XI, read ch. XXXI.

**בִּדְרֵין**, add Lam. R. to I, 4, v. בִּדְרֵין; a. e.

\***בִּדְרֵין**, v. בִּדְרֵין.

**בִּדְרֵין**, *Pe.*, after (cmp. סָפַג), add Targ. Prov. XXIX, 19;—under *Af.*, add *Part. pass.* מְבִלְעֵן enclosed. Erub. 21<sup>a</sup> מְבִלְעֵן, v. מְבִלְעֵן;—under *Ithpe.* I, add Sabb. 134<sup>a</sup> בִּדְרֵין בִּדְרֵין his blood is resorbed (in the veins, the red surface disappears).

**בִּדְרֵין**, after 1), insert (b. li.) *that which has been swallowed*. Gen. R. s. 68, end בִּלְעוּ (not בִּלְעוּ).—2);—for 2), read 3);—for 3), read 4).

\***בִּדְרֵין**, *מִבְּלֵי* without. Gen. R. s. 79; Y. Shebi. IX, 38<sup>d</sup>, a. e. שְׂמֵי מִבְּלֵי without the will of God, v. יָבֵר.

\***בִּדְרֵין**, v. בִּדְרֵין.

**בִּדְרֵין**, before—V. אֲרִיבֵל, insert *Pl.* Tosef. Kel. B. Bath. VII, 2; Kel. XXIX, 3 (R. S. בְּנֵימֵינוּ).

\***בִּדְרֵין**, v. בִּדְרֵין.

\***בִּדְרֵין** f. (v. בְּנֵימֵינוּ) *bathing*; בִּי הַנִּיחָה Targ. Y. Lev. XXIII, 27 הַנִּיחָה ב' bath. (not בִּינֵינוּ) the enjoyment of bathing; ib. XVI, 29 הַנִּיחָה בִּינֵינוּ (corr. acc.). Targ. Y. Num. XXIX, 7.—*Pl.* בְּנֵימֵינוּ Targ. Koh. II, 8 ed. Lag. באֲוֵן (ed. Vien. בְּנֵימֵינוּ Targ. Esth. II, 3 (ed. Vien. בְּנֵימֵינוּ, corr. acc.).

**בִּדְרֵין**, for Is. LIV, 93, read Is. LIV, 13;—before Ex. R., insert Sifré Deut. 309 (play on הַתְּבֻנָּה, Is. I, 3) because they did not educate themselves by the words of the Law; Yalk. Is. 254.

\***בִּדְרֵין**, *pl.* בְּנֵימֵינוּ, v. בְּנֵימֵינוּ.

\***בִּדְרֵין** (b. h.) pr. n. m. *Benjamin*, 1) son of Jacob. Sabb. 55<sup>b</sup>. Ex. R. s. 1; a. fr.—2) name of a Tannai. Nidd. 21<sup>b</sup>; a. e.—Ber. 5<sup>b</sup>, sq. Abba B.—3) name of several Amoraim, a) B. of Ginzak. Y. Ber. II, 5<sup>b</sup> top, v. גִּזְנָקֵיהֶן.—b) B. bar Giddal. Y. Maasr. I, 49<sup>a</sup> bot.; a. e.—c) B. bar Japhet. Y. Ber. VI, 10<sup>a</sup>. Gen. R. s. 43; a. e.—d) B. bar Levi. Y. Peah I, beg. 15<sup>a</sup>. Ex. R. s. 8; a. e.—e) B. bar 'Ashtor. Y. Bicc. I, 64<sup>a</sup> top.—f) B. the physician. Snh. 99<sup>b</sup>; and others.—4) B.

the shepherd. Ber. 40<sup>b</sup>.—V. בְּנִיחָא, מְנַחֵם.

\*בְּנִיחָא hair, v. בְּנִיחָא.

בְּסַגְרָא, after של ערבא, insert (ed. Bub. סיגור).

בְּסִילִיּוֹס, add Tanh. ed. Bub., Vaëra 7 בסיליאוס; Yalk. Ex. 180 בשיליאוש (corr. acc.).

בְּסִימָא, for איה כרנבי ב', read איה כרנבי מריון ב';—for sin begets sin, read evil begets evil.

בְּסִין, insert Y. Maas. Sh. IV, 55<sup>c</sup> top.

\*בַּעֲבֻיּוֹת f. pl. (comp. בַּעֲבָא) abscesses. Tosef. Makhsh. III, 13.

\*בַּעֲדָא (b. h.) behind, after. Midr. Till. to Ps. XII שאל בַּעֲדוֹ וְכִי he inquired after him (to know) where he was; a. e.

בַּעֲטָא, add Gen. R. s. 80 בַּעֲטָא, v. בַּעֲטָא.

\*בַּעֲצָא, v. בַּעֲצָא.

בַּעֲצִיר I, add [Pesik. R. s. 6, end בַּעֲצִיר, v. בַּעֲצִיר.]

בַּעֲצִירָה, add בית חב' wine-press. Y. Macc. II, 31<sup>d</sup>; (Tosef. ib. III (II), 9 בַּעֲצִירָה ed. Zuck., Var. יצירה).

בַּקְלָאָן, for קלון, read קלון.

בַּקְעָחָא, for פקעחא, read פקעחא.

\*בַּקְקָא (b. h.) to be empty. Num. R. s. 8<sup>9</sup> כנפן בַּקְקָא like a bare vine.

בַּקְרָא, before—Pl., insert B. Kam. 24<sup>b</sup>; a. e.

בַּר, בַּר, בַּרְא, before—4), insert Gitt. 69<sup>b</sup> בַּרְא, v. בַּרְא.

בַּר IV, add Gen. R. s. 82, v. בַּר.

בַּרְאָה, for Gen. XIII, 25, read Gen. XVIII, 25.

\*בַּרְדִּינָן, v. בַּרְדִּינָן.

בַּרְזָא III, add—2) a jewel, v. בַּרְזָא.

בַּרְחָא, before Y. B. Kam., insert Targ. Y. Gen. XV, 9;—add—Pl. בַּרְחָא, Targ. Y. Num. VII, 17; a. fr.

בַּרִי I, בַּרְא Hif., add 3) to make strong. Ber. 40<sup>a</sup>, a. e. בַּרְרִין, v. בַּרְרִין.

בַּרְיָה, before—Pl., insert B. Bath. I, 5; a. e.

\*בַּרְיָה, Y. Erub. II, 19<sup>a</sup>, read: בַּרְיָה rotten.

\*בַּרְלָא, B. Kam. 113<sup>b</sup>, v. בַּרְלָא.

\*בְּרַם II f. (v. preced.) piece, portion. Targ. I Chr. V, 2 ב' טלכותא a portion of the dominion.

\*בְּרִיּוֹת, Midr. Till. to Ps. XLVIII, end, read: בְּרִיּוֹת.

בְּרִיָּים, add Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרִק I, for בנהרא, read בנהרא.

בְּרִקְנִים, add Sabb. 59<sup>a</sup>; a. e.

\*בְּרִילִיאַשׁ, v. בְּסִילִיּוֹס.

בְּרִישׁ, for טַפֵּל, read טַפֵּל.

\*בְּרִיתָא, Pi. בַּרְתָא (b. h.) to cut. Pirké d'R. El. ch. XXVIII.

בְּרִיתָא, for piece, decree, allotment, read 1) piece. Pirké d'R. El. ch. XXVIII.—2) decree, allotment.

\*בְּרִיָּה, for Job XXIII, 29, read Job XXII, 29.

בְּרִיָּה, before—Pl., insert Tosef. Ter. VII, 14; Y. ib. VIII, 46<sup>a</sup> top (not גִּיבִי);—for ברישק, read ברישק.

בְּרִיָּה, for v. next w., read v. בְּרִיָּה.

\*בְּרִיָּה, v. גִּיבִי.

\*בְּרִיָּה, v. גִּיבִי.

בְּרִיָּה I, after XVI, 16., add Ib. X, 20; a. fr.

בְּרִיָּה II, add Bekh. 44<sup>a</sup> (expl. שִׁכְבָּא); Tosef. ib. V, 3 (expl. שִׁכְבָּא).

בְּרִילָא Kal, add—2) (b. h.) to set a landmark (קְבִילָא). Sabb. 85<sup>a</sup>.

\*בְּרִילָא f. (b. h. גְּבִילָא) rounded, twisted cord. Cant. R. to IV, 4, v. בְּרִילָא.

בְּרִי II, for Ex. XVI, 7, read Ex. XVI, 31.

בְּרִי, בְּרִיָּה, after טִיסָא דְגִי, insert (lectus genialis).

בְּרִיָּה II, add—2) steep or abrupt embankments, precipitous rocks. Mekh. B'shall., s. 1, opp. טִיסָא.

בְּרִילָא, for Num. XVIII, 11, read Num. XVIII, 8.

בְּרִי, for Y. ib. I, 19<sup>a</sup>, read Y. Snh. I, 19<sup>a</sup>;—for Deut. XV, 21, read Deut. XIV, 21.

בְּרִילָא II, add Keth. 103<sup>b</sup> בְּרִילָא (B. Mets. 85<sup>b</sup> בְּרִילָא, v. בְּרִילָא).

בְּרִי, add Sifra M'tsor'a, Neg., Par. 3, ch. III גַּר הַאֲבֵצִי anti-helix, v. בְּרִיָּה.

בְּרִיָּה, בְּרִיָּה, for Ps. XXII, 7, read Ps. XXII, 10.

בְּרִיָּה, for I Kings XIV, 25, read II Kings XIV, 25.

\*בְּרִיָּה, v. גִּיבִי ch.

\*בְּרִיָּה, v. גִּיבִי. —[Y. Ter. VIII, 46<sup>a</sup> top, v. גִּיבִי.]

בְּרִיָּה I, add Hull. 60<sup>a</sup> רַבִּיחָא אַנְיָא on the bank of the R'bitha.

בְּרִיָּה, add Yalk. Lev. 587 רַבִּיחָא לְגוֹרְרָן.

בְּרִילָא, add—3) age of majority. Keth. II, 10, v. קִישָׁן.

\*בְּרִילָא = גִּיבִי. Gitt. 69<sup>b</sup>, v. גִּיבִי.

בְּרִילָא, add [Y. Peah I, 16<sup>a</sup> bot., v. גִּיבִי.]

בְּרִילָא, add Tosef. Kel. B. Mets. II, 11 גִּילָתָא הַנְּטִי the storekeeper's bowl (stationary tank.)

\*בְּרִילָא m. Goth.—Pl. גִּיבִי. Yalk. Ps. 702, v. גִּיבִי.

בְּרִיָּה I, before Nidd. 6<sup>b</sup>, insert Ab. Zar. V, 3 וְיִגְזַר, v. יִגְזַר;—under Hif., add Sot. 42<sup>b</sup> שָׁטְטוּ בְּרִיָּהֶם shut their cuirasses, v. בְּרִיָּה.

\*בְּרִיָּה, v. גִּיבִי.

\*בְּרִיָּה, v. גִּיבִי.

\*בְּרִיָּה, v. גִּיבִי.

בְּרִי I, Pi. add [Yalk. Lev. 471 בְּרִי, read: בְּרִיָּה, v. בְּרִיָּה.]

בְּרִיָּה, for II Kings I. c., read I Kings I. c.

\*בְּרִיָּה, v. בְּרִיָּה II.

בְּרִיָּה, after bran-bread, insert; Syr. בְּרִיָּה, P. Sm. 1844.

בְּרִי, after B. Kam. 118<sup>b</sup>, add Sabb. 48<sup>a</sup>, a. fr. בְּרִיָּה, v. בְּרִיָּה. Hull. 136<sup>b</sup> בְּרִיָּה, v. בְּרִיָּה.

בְּרִיָּה, add—Pl. בְּרִיָּה, Midr. Till. to Ps. LXXVIII, 45 נְרִיָּה; Yalk. ib. 820 בְּרִיָּה (corr. acc.).

בְּרִיָּה, pl. בְּרִיָּה, cancel from inhabitants to בְּרִיָּה, and substitute (בְּרִי) woodcutters.

בְּרִיָּה, for Cant. V, 11, read Cant. VI, 11;—before Part. pass., insert Hull. XI, 2 בְּרִיָּה, v. בְּרִיָּה II.

בְּרִיָּה, for scull, read skull.

בְּרִיָּה, after Ohol. VIII, 2 Mish.,

insert (ed. Dehr. Var. גמיון, in Maim. Arab. comment. גמיון).

גמיון, for גמיון m., read גמיון.

גמיון וזמון, add B. Bath. 8<sup>b</sup> the mode of its collection and that of its distribution.

\*גמיון II junction, v. גמיון.

\*גמיון III bank, shore, v. גמיון I.

\*גמיון m. (גמיון) belching. Ber. 24<sup>b</sup> top Ms. M. (ed. במהק).

גמיון, after Targ. O. Ex. XV, 1 ed. Berl., add Targ. Job VIII, 12 גמיון אהבה ed. Wil., פתחה.

\*גמיון pr. n. pl. (Zeugma) Gizma. Kidd. 71<sup>b</sup>, sq. גמיון the ford of G.

גמיון I, add Part. גמיון; pl. גמיון. Midr. Till. to Ps. CXLIX.

גמיון, add Pesik. R. s. 36 בגמיון נפשי with gladness of my soul.

\*גמיון, Ex. R. s. 31, v. גמיון.

גמיון III, for he threw chaff and, read we threw chaff, and.

\*גמיון, גמיון, v. גמיון.

\*גמיון, v. גמיון.

גמיון, add Y. Peah I, 16<sup>a</sup> bot. גמיון (read גמיון).

גמיון, add 5) to trifle with. Y. Naz. V, 54<sup>a</sup>, v. גמיון.

גמיון, for וקלפי, read וקלפי.

גמיון, before [Ex. R., add Treat. S'mah. ch. VIII אוכל גמיון olives ripe enough to be eatable.

גמיון, add Targ. Ez. I, 22 crystal.

\*גמיון = גמיון. Targ. Cant. VI, 5.

גמיון perfect, v. גמיון.

\*גמיון, perfect. — Pl. גמיון. Ber. 61<sup>b</sup>, v. גמיון.

\*גמיון f. (גמיון) finishing, end. Ab. d'R. N. ch. XXVII שאין גמיון לה ג' (not בה) a work which you cannot expect to finish (Var. ed. Schechter גמיון, גמיון).

גמיון Kal, for v. next w., read v. infra.

גמיון, after, v. גמיון II, insert; Koh. R. to IV, 6 גמיון.

גמיון, add Midr. Sam. ch. I גמיון (fr. גמיון).

גמיון I, for Ms. read Ar.

\*גמיון, v. גמיון.

\*גמיון, v. גמיון.

\*גמיון, Koh. R. to IV, 6, read: גמיון, v. גמיון.

גמיון, add Hif. גמיון 1) to find shelter. Y. Pes. VII, 35<sup>b</sup> מגמיון החתהו find shelter beneath them. Ib. איכן להגן where to find shelter. — 2) to protect, v. גמיון.

גמיון, add V. גמיון.

\*גמיון, v. גמיון.

גמיון, for h. text ששש, read h. text וואשה, cmp. ששש.

\*גמיון (b. h.) to shout, rebuke. Tanh. Ki. Thissa 19; a. e.

\*גמיון f. (b. h.; גמיון) rebuke. Tosef. Hag. II, 12 (Var. גמיון, v. גמיון).

גמיון I for ropes (or baskets), read rope (or basket).

גמיון, add Num. R. s. 12; Cant. R. to III, 10, a. e.; v. גמיון.

גמיון I, after; a. e., add—Y. B. Bath. VII, end, 15<sup>c</sup>, a. e., v. גמיון.

גמיון, after stir up, insert Targ. Ps. CXL, 3 (h. text גמיון).

\*גמיון Tosef. Sabb. VI (VII), 1, v. גמיון.

\*גמיון, v. גמיון. Pesik. R. s. 10.

\*גמיון II (b. h.?) = גמיון II, to acquire knowledge, to commit to memory. Midr. Till. to Ps. CXIX, 20.

גמיון, add Tosef. Makhsh. III, 13; Bekh. 10<sup>b</sup>.

\*גמיון m. (גמיון) a vessel for the collection of refuse. Ber. 25<sup>b</sup>, a. e., v. גמיון II.

גמיון II, before—[2, add Zeb. 11<sup>b</sup> גמיון, v. גמיון.

גמיון I, add Erub. 53<sup>b</sup> (in Chald. dict.) גמיון, v. גמיון I.

גמיון II, add Pl. גמיון. Midr. Till. to Ps. LXXVIII, 45; Yalk. ib. 820.

\*גמיון, Deut. R. s. 5<sup>14</sup>, read: גמיון.

\*גמיון, v. גמיון.

\*גמיון, Targ. Job XXXVI, 28 (ed. Wil. גמיון), read: גמיון, v. גמיון.

גמיון, v. גמיון.

גמיון, for B. Bath. 108<sup>a</sup>, read B. Bath. 18<sup>a</sup>; — after (ed. רבירך, add; ib. 25<sup>b</sup> מהבוקר (or מהבוקר, pl. of מהבוקר).

גמיון, read גמיון, גמיון.

גמיון, add 4) גמיון two words running into each other, e. g. לבבך. Ber. 15<sup>a</sup>.

גמיון Hithpa, add 2) to conduct one's self. Koh. R. to III, 18, v. גמיון.

גמיון, add מהבוקר by their (the scholars') words, (= מדרבנן, v. גמיון) rabbinical enactment. Keth. 73<sup>b</sup>. Y. Or. I, 60<sup>d</sup> top, opp. דבר הורה; a. fr.

\*גמיון, pl. of גמיון.

גמיון, add Sot. 48<sup>b</sup> גמיון.

\*גמיון pr. n. pl. Dabbattarta (prob. to be read דברתא, v. Neub. Géogr., p. 265). O. Or. I, 60<sup>d</sup> top.

\*גמיון (v. הוב) she-bear. Gen. R. s. 86, v. קפיו.

גמיון, before Keth. 28<sup>b</sup>, insert Tanh. K'dosh. 8 וישאורו and they made him a frightening example (defaced him); cmp. גמיון.

\*גמיון m. (b. h.) pot, boiler. Num. R. s. 10<sup>21</sup> הורה היה... הורה threw the hair under the boiler; a. e. — Trnsf. cup-shaped knob of a stick. Tosef. Kel. B. Mets. IV, 4; cmp. גמיון. — Pl. גמיון. Ib. [R. S. to Kel. XIV, 2 reads דור, דור.]

\*גמיון m. pl. (b. h.) mandrakes. Gen. R. s. 72; Cant. R. to VII, 14.

גמיון, add Sifré Num. 85 (expl. כמדורים את עצמם as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

\*גמיון m. (b. h.; גמיון) grief, affliction. Midr. Till. to Ps. XLI.

\*גמיון m. (b. h.; גמיון) afflicted, very sick. Midr. Till. to Ps. XLI.

גמיון, read B. Bath. 90<sup>b</sup> and they named the measure introduced by Papa גמיון. Tosaf. to Yeb. 79<sup>a</sup> (ed. רזו; Ms. M. רזו; Ms. H. כזו) Papa's keg.

\*גמיון, v. גמיון.

גמיון, after בריון (corr. acc.), insert; v., however, רפיון.

גמיון, add 2) close-fitting lid. Sifré Num. 126; Yalk. ib. 762, v. גמיון.

הויץ II before [B. Bath., add Nidd. 62<sup>a</sup>; Sabb. 90<sup>a</sup>, v. יְשִׁלוּהָ.

הויר I Hif., for Y. Snh. Tanh., read Y. Snh. X, 28<sup>a</sup> משרה; Tanh.

הויר, add Ithpe. הויר אֶתְהוּר אֶתְהוּר to be inhabitable. B. Bath. 7<sup>a</sup> לֹא קָא מְהוּר לִי I cannot live there (v. Rabb. D. S. a. l. note 3).

הויר בְּפִנָּא, for ed. Vien., read ed. Wil. דורמיטא, Yalk. Sam. 139, v. מרמיטא.

הושן, for Jer. XXXI, 39, read Jer. XXXI, 40.

\*הויהא, Targ. Y. Lev. XI, 14, read: הויהא, v. הויהא.

הויהא, add 3) force. Sabb. 8<sup>a</sup>, a. e. הויהא, v. הויהא.

\*הויהא, v. הויהא.

הויהא, cancel [Prob. a corruption to v. next w.], and substitute, v. Pesh. a. l.

הויהא, after to his grief, add (cacophem. for: to his idolatrous debauchery).

\*הויהא, Midr. Till. to Ps. III, v. הויהא.

\*הויהא pr. n. m. (abbrev. of הויהא) Dimi, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41<sup>b</sup>.—Erub. 22<sup>a</sup>. Yeb. 78<sup>a</sup>; 84<sup>b</sup>. Arakh. 16<sup>a</sup>; a. fr.—Men. 35<sup>a</sup>. B. Bath. 22<sup>a</sup>; a. others.

\*הויהא, v. הויהא.

\*הויהא, Midr. Till. to Ps. III, v. הויהא.

\*הויהא, v. הויהא.

\*הויהא, v. הויהא.

הויהא, add 2) a member of the senate in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 הויהא.

הויר I, add Tosef. Maasr. III, 14 (in Hebr. dict.; Var. הויר), v. הויר II.

הוירא, add Sabb. 32<sup>a</sup> הוירא (or הוירא) stalls, v. הוירא II.

\*הוירא m. (b. h.; הוירא) crushed, humble. Sot. 5<sup>a</sup> (ref. to Is. LVII, 15) הוירא the humble (shall reside) with me; הוירא אִתִּי I reside with the humble; a. e.

הוירא Pi., add 2) to cause to leap down, to degrade. Ex. R. s. 15<sup>4</sup> הוירא הוירא I will degrade them (the kings), and make them chiefs (allufim).

הוירא, for festive wreath, read festive booth.

הוירא, after zodiac, insert Pesik. R. s. 20.

הוירא, before Pl. insert Du. הוירא. B. Bath. I, 5.

\*הוירא f. (דבס) silence, submission. Sifra Sh'mini, Par. 1, ch. I.

הוירא, for Ex. XX, 16, read Ex. XX, 17.

הוירא, for as preced., read as preced., fruits; — add Targ. Deut. XXII, 9.

הוירא, for corr. acc., read v. הוירא ch.

הוירא, add—Pl. הוירא. Ber. 5<sup>b</sup>; a. e.

\*הוירא, words sub 'הוירא, v. sub 'הוירא.

\*הוירא, Y. Sot. V, 20<sup>b</sup> bot., read: הוירא.

הוירא, for Cant. R. to IV, 3, read Cant. R. to IV, 8.

הוירא II, for Pl. הוירא, read Pl. הוירא, הוירא, הוירא. Y. Pes. IX, 36<sup>d</sup> bot.; Tosef. ib. VIII, 11, v. הוירא.

הוירא, add—3) pl. delicacies. Yalk. Cant. 982, v. הוירא.

הוירא, for to meet a barren cane, read to meet barren trees.

הוירא, for Targ. Ps. LXXXII, 15, read Targ. Ps. LXXXIII, 15.

הוירא, add Targ. Cant. II, 14 הוירא (ed. Lag. הוירא; h. text הוירא).

\*הוירא f. (דרג) stairs, steep place. Targ. Cant. II, 14 ed. Lag., v. הוירא.

הוירא, for Ib. קירש, read Ib. 102<sup>b</sup> קירש.

הוירא, Nif., add 2) to be inquired of, be sought; to respond. Tanh. Ha'az. 4 הוירא at times the Lord can be sought (answers prayer) &c.

הוירא, for Ex. XXII, 44, read Ex. XII, 44;—add Num. R. s. 9 הוירא, v. הוירא.

הוירא, after הוירא, insert. Esth. R. to III, 8 הוירא, v. הוירא. Bets. 25<sup>b</sup> (ref. to Deut. XXXIII, 2) הוירא the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

הוירא, for 2) to be wanton, to sport, read 2) הוירא, to seize, take by force;—for הוירא, read הוירא;—after הוירא, add; h. text הוירא.

הוירא, add 2) overlapping. Erub. 44<sup>b</sup>, a. e. הוירא, v. הוירא.

הוירא, add [Tosef. Yoma I, 9 הוירא (Var. הוירא), read: הוירא.]

הוירא, add [Tosef. Yoma I, 9 הוירא Var., read: הוירא.]

הוירא, for Y. Ber. V, 9, read Y. Ber. V, 9<sup>a</sup>.

הוירא, add 2) thought, plan. Gen. R. s. 12; Yalk. Job 914, v. הוירא.

הוירא, add Kidd. 73<sup>b</sup> top, v. הוירא.

הוירא, add Y. Succ. III, 53<sup>d</sup> top הוירא.

הוירא Kal, for Gen. XXIV, 25, read Gen. XXIV, 65;—under Hithpa., add Num. R. s. 97. Tanh. Hayé 3 הוירא; a. e.

הוירא, add Tanh. Hayé 3 הוירא the dignity of old age; a. e.

הוירא, for Hodaah, the first of, read Hodaah, the second of.

הוירא I, 3, for Pl. הוירא. Ib., read Pl. הוירא. Ib. B. Bath. 69<sup>b</sup>, v. הוירא.

הוירא, add Midr. Sam. ch. XIX הוירא (צ' הוירא); Yalk. Sam. 124 הוירא the statue of Herod (?); v. הוירא.

הוירא, v. הוירא.

הוירא, for הוירא, read הוירא.

הוירא, v. הוירא.

הוירא for is remained, read is left over.

הוירא, add Gen. R. s. 4 ed. Theodor (play on הוירא, Is. LXIV, 1); Yalk. Is. 368 הוירא (corr. acc.).

הוירא 1), after Gitt. 80<sup>a</sup>, insert; B. Bath. 172<sup>a</sup> (Ms. M. הוירא); Yeb. 116<sup>b</sup>.

הוירא, Yalk. Ps. 635 הוירא, read הוירא or הוירא Indian sword; cmp. הוירא.

הוירא, add B. Kam. 79<sup>a</sup> הוירא and paid with it a debt for goods received on credit.

הוירא, add Nidd. 9<sup>b</sup>; Y. ib. I, 48<sup>d</sup> bot.; 49<sup>b</sup> bot. הוירא.

הָבֵר, for Prov. XXIII, 23, read Prov. XXIV, 23.

הָבֵל, add; Y. Snh. I, 18<sup>e</sup> bot. דלתן (corr. acc.).

הָבֵל, add Targ. Mal. II, 17 ed. Lag., v. קָהֵר.

הָבֵים I, add Y. M. Kat. II, 81<sup>d</sup> top והצֵה (not 'ח) v. סְתִיחָא.

\*הַמְסִירוֹ, v. הַמְסִירוֹ.

\*הַמְנַקְדִּי, v. הַמְנַקְדִּי.

\*הַמְסִטָּה f. = הַיֹּסֵט. Tosef. Zab. IV, 6.

\*הַפִּיִּק, v. הַפִּיִּק.

\*הַפִּיִּק, הַפִּיִּק, הַפִּיִּק m. (פִּיִּק) heating. Pes. 30<sup>b</sup> הַפִּיִּק מְבַנִּים their fireplace is inside. Bets. 33<sup>a</sup> גְּדוֹל לְהַ' for a large fire.

\*הַפְּסָקָה f. same. Bets. 33<sup>a</sup> לֹא... אֵלָא pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

\*הַפְּסָקָה f. (סָרַח) removal, taking off. Num. R. s. 11<sup>7</sup> אֵין יִשָּׂא אֵלָא לְשׁוֹן הַ' yissa (Num. VI, 26) has the meaning of removal (of the divine anger); a. e.—טַבְּשַׁת, v. הַסְּרַח טַבְּשַׁת.

הַפְּסָקָה, add 3) inversion, transposition. Lam. R. to I, 1 שְׂרַחֵי v. לְבַסֵּס.

הַפְּסָקָה, for XXIX, 20, read XXIX, 22.

הַפְּסָקָה, under 1), add Tem. 3<sup>b</sup>; Macc. 13<sup>b</sup>.

הַפְּלֵג, under 1), add Y. Kil. III, 28<sup>d</sup> הַפְּלֵגָה היא אַרְבּוֹ הַפְּלֵגָה its length means the distance of its separation.

\*הַפְּתִיקוֹס, v. הַפְּתִיקוֹס.

\*הַקְּהָלָה f. (קָהַל) calling the assembly. Yalk. Num. 725 הַקְּהָלָה הַעֲרָה calling the congregation (v. הַקְּהָלָה; הַ' הַקְּהָלָה the people; (Sifré Num. 74 הַקְּהָלָה אֵת 'וב).

הַקְּרָבָה, for Lev. XVII, 1, read Lev. XVI, 1.

הַקְּרָבָה, for Sifra, read Sifré.

\*הַקְּרָבָה m. (b. h.; קָרַב) much, many. Sol. I, 4 הַקְּרָבָה הַיַּיִן עֵשֶׂה הַ' wine may do much (induce sin). Yoma 47<sup>a</sup> הַ' עֵשֶׂה כֵּן 'וב' but to no avail. Taan. 18<sup>b</sup> הַ' הַרְגִים 'וב' God has many means to kill &c.; a. fr.

\*הַקְּרָבָה, v. הַקְּרָבָה.

\*הַרְדּוּסִים, v. הַרְדּוּסִים, a. אֲדוּרִי.

\*הַרְדּוּתָא = הַרְדּוּתָא. M. Kat. 14<sup>a</sup>.

הַרְמָנָה, for Ar. הרמנא, read Ar. קהרמנא.

הַרְסָה, add Nif. הַרְסָה to be demolished, to be frustrated. Snh. 26<sup>b</sup> הַרְסָה v. הַרְסָה. — [Midr. Till. to Ps. XXXIX מְהַרְסִין, v. הַרְסִין.]

הַרְשִׁיחָה, for Mish. ib. II, 8, read Mish. ib. II, 5.

הַרְשִׁיחָה, add Yoma 82<sup>a</sup> הַ' fasting the entire day, v. הַרְשִׁיחָה.

הַרְשִׁיחָה, add Ab. V, 9 הַרְשִׁיחָה הַרְשִׁיחָה v. הַרְשִׁיחָה. Sabb. 33<sup>a</sup> הַרְשִׁיחָה שְׂמִיטָה v. הַרְשִׁיחָה.

\*הַרְשִׁיחָה m. (מְרַחֵם, comp. הַרְשִׁיחָה) tarrying. Erub. 54<sup>a</sup> (fr. Ben Sira?) אֵין אֵין מוֹת לְמוֹת הַ' death tarries not.

הַרְשִׁיחָה, for Ex. III, 3, read Ex. III, 10.

הַרְשִׁיחָה, add [Ruth R. to II, 9 (Par. 5, beg.) וְהַרְשִׁיחָה בְּמַה, וְהַרְשִׁיחָה בְּמַה, v. הַרְשִׁיחָה.]

\*הַרְשִׁיחָה, v. הַרְשִׁיחָה.

הַרְשִׁיחָה II, under 1, add Ex. R. s. 42<sup>7</sup> at Sinai הַרְשִׁיחָה הַרְשִׁיחָה וְכַ' they (Israel) were lilies and roses, but now &c., v. הַרְשִׁיחָה.

הַרְשִׁיחָה, add—Pl. הַרְשִׁיחָה. Targ. Ps. CIV, 12.

הַרְשִׁיחָה, before [Rabad to Maim., insert Tanh. ed. Bub., Tol'doth 4 בּוֹרַ' הַרְשִׁיחָה אַתָּה נִתְּחַן 'וב' in a saucer; put the whole pot into my mouth.

\*הַרְשִׁיחָה, v. הַרְשִׁיחָה.

\*הַרְשִׁיחָה, זָבַל, זָבַל, ch., v. זָבַל.

\*הַרְשִׁיחָה, Yalk. Ps. 820 בּוֹרַ' זָבַל, read בּוֹרַ' זָבַל, v. זָבַל.

\*הַרְשִׁיחָה, v. זָבַל.

הַרְשִׁיחָה II, for (or הַרְשִׁיחָה) read (or הַרְשִׁיחָה).

הַרְשִׁיחָה, Pi., for Ex. XXIII, 8, read Ex. XIII, 18.

הַרְשִׁיחָה, add Hof. הַרְשִׁיחָה to be made to creep. Sifré Deut. 321 הַרְשִׁיחָה בַּעֲפָרַ' they shall be dragged along in the dust; Yalk. ib. 945 מְוִחֵחִין (corr. acc.).

\*הַרְשִׁיחָה, for הַרְשִׁיחָה, read הַרְשִׁיחָה;—for thy sneezing, read my sneezing; for סַעֲדָךְ, read סַעֲדִי;—for thee, read me.

\*זָבַל m. = h. זָבַל, dung. Targ. II Kings IX, 37 (ed. Wil. זָבַל). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. זָבַל). Targ. II Esth. I, 2 זָבַל.

זָבַלָה, for Job XXVIII, 17, read Job XXVIII, 18.

\*זָבַלָה, זָבַלָה, v. זָבַלָה.

זָבַלָה II, after זָבַלָה, insert זָבַלָה;—add Ab. Zar. 30<sup>a</sup>, v. זָבַלָה II; a. e.

זָבַלָה, add Y. Kidd. I, 58<sup>d</sup>, v. זָבַלָה; a. e.

\*זָבַלָה, v. זָבַלָה.

זָבַלָה Pi., add 3) to designate, prepare, send in due time. Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 11; a. fr.

זָבַלָה, after same, insert Lam. R. introd. (R. Han. 1) זָבַר (not זָבַר), v. זָבַרָה.

זָבַלָה I, before—Pl., insert [Lam. R. introd. (R. Han. 1) זָבַר, read: זָבַרָה; v. זָבַרָה.]

\*זָבַלָה m. pl. slender (like a rod, v. זָבַלָה). Esth. R. to I, 6.

זָבַלָה, for Dan. II, 5, read Dan. III, 5.

זָבַלָה, add Nif. זָבַלָה to be the object of anger, be put under the ban. Ex. R. s. 42<sup>3</sup> מוֹשֶׁה נִתְּחַן מוֹשֶׁה was excommunicated and put under the ban (cmp. זָבַלָה).

זָבַלָה, after Ex. II, 3, insert—Sabb. 20<sup>b</sup>; a. e.

\*זָבַלָה f. (b. h.; זָבַל) pitch. Sabb. II, 1. Y. Ab. Zar. II, 41<sup>b</sup> bot. הַרְשִׁיחָה if their pitch coating is peeled off; a. fr.

\*זָבַלָה (denom. of זָבַל) to pitch, line with pitch. Ab. Zar. V, 11 הַרְשִׁיחָה... גַּת a stone vat which a gentile coated with pitch. Y. ib. II, 41<sup>b</sup> bot. בַּשֶּׁמֶה when they line them (the vessels); a. fr.—Part. pass. זָבַלָה; f. זָבַלָה &c. Koh. R. to VII, 28, v. זָבַלָה I. Y. Ab. Zar. l. c. הַרְשִׁיחָה when they are not lined; a. e.

\*זָבַלָה ch. same. Y. Ab. Zar. II, 41<sup>c</sup> top הַרְשִׁיחָה רַחֲמַי רַחֲמַי רַחֲמַי saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81<sup>b</sup> top; a. e.

\*זָבַלָה m. (preced.) pitch-maker or pitcher of vessels.—Pl. זָבַלָה. Mikv. IX, 7.

\*זָבַלָה, v. זָבַלָה.

זָבַלָה, add—3) thumb, v. זָבַלָה.



\*המיתות f. (v. המיתות I) grave case. Naz. 20<sup>b</sup>, v. קרלהא.

\*המיתות (b.h.) pr.n.f. Hannah, 1) mother of Samuel. Ber. 31<sup>a</sup> הני קראי דה' those verses concerning Hannah (1 Sam. I, 13, sq.). Hag. 6<sup>b</sup>, v. קפנקותא. Deut. R. s. 2, beg.; a. fr. — 2) name of a woman. Taan. 23<sup>b</sup>, v. פה.

\*המיתות, v. הני.

המיתות, for Y. Erub. VI, read Y. Erub. V; — add — Pl. המיתות. Num. R. s. 2<sup>10</sup> תחלה לה' (ed. Wil. sing.) (Judah was) the first when encamping, v. קסב.

\*המיתות pr. n. m. Hänilya, an Amora. Gitt. 52<sup>a</sup>, sq.; a. fr. — Taan. 6<sup>a</sup> Ms. M. (ed. נהילאי, v. Rabb. D. S. a. l. note).

המיתות, add Y. Sot. VIII, 22<sup>b</sup> bot. חתניתה; read: חתניתה.

המיתות, add Pi. תתן to make suppliant, humble. Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אתה תתן את הברית אתה לאביך thou (Esau) directest suppliant words to thy father.

המיתות, add Ithpe. אתה תתן to pray. Gitt. 68<sup>a</sup> sq. תפס את החומה ליה she came out and begged him (not to touch the wall of her cot).

המיתות, before — Pl., add Gen. R. s. 25 'המיתות הניח דל דיה וכו' Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

\*המיתות I = המיתות I.

Ithpa. אתה תתן to ask for kindness. Lev. R. s. 5 למיתותיה ... אילין those Cuthaeans know how to beg.

המיתות, add [Targ. Y. I Deut. XXXII, 11 המיתות, ed. Vien., v. המיתות.]

המיתות, add Part. pass. המיתות lean. Yalk. Gen. 82 (Gen. R. s. 48 המיתות).

המיתות 1), add Lam. R. to I, 2 המיתות final, v. קסב.

המיתות, after weaving veils, insert; Y. Bets. V, beg. 62<sup>d</sup> המיתות (corr. acc.).

\*המיתות f. (תפח) cover, palliation (cmp. תפח). Gen. R. s. 71, v. קסב; Yalk. ib. 128.

המיתות, Targ. Y. Num. XXVI, 61, read: המיתות, v. המיתות.

המיתות, after raked fish, insert; Pesik. Ronni. p. 142<sup>a</sup> בהרא הפצה (corr. acc.).

\*הפצחה, Pesik. Ronni, p. 142<sup>a</sup>, read: הפצחה.

הפצחה, Nif., after must be chiselled, add Ex. R. s. 15<sup>22</sup>, v. הפצחה; a. e.

הפצחה, add Pi. תפח to cut, carve. Gen. R. s. 94 (play on תפח, Gen. XLVI, 24) שתפחו אלהות וכו' they carved gods with their own hand.

הפצחה, add Pa. תפח to act irreverently. Koh. R. to X, 2 תפחה, v. שמאל ch.

הפצחה, add Bets. 32<sup>a</sup> ח' צערי ח' המיתות, add ח' תפח, for pl. תפח, read pl. תפח.

הפצחה, add; Sifra B'har Par. 1, ch. I בחורבה; Yalk. Lev. 658 בחורבה.

\*הפצחה m. = ח. חרול. — Pl. חרולין. Targ. Hos. IX, 6 חרולין (corr. acc.; h. text חרול).

\*חרוליות, v. ארוליות.

הפצחה, dele Tosef. ib. B. Mets. III, 13; — add — 2) the pointed part of the baker's shovel, poker. Tosef. ib. B. Mets. III, 7.

\*חריות, v. תריות.

\*חרים, v. תרים.

\*חרים, Tosef. Kil. IV, 8 ed. Zuck., v. תרים I.

חרים, Kal, add Erub. 54<sup>a</sup>; Ab. Zar. 19<sup>a</sup>, v. צייד.

חרים, Hif., add 3) to lay a net. Midr. Sam. ch. XXIV חרמים חרמההה how many nets thou hast laid!

חרים, before — 2), insert — Pl. חרמים. Midr. Sam. ch. XXIV; a. e.

\*חריות, v. ארוליות.

חרים I, add Tanh. Sh'lah 6 ח' של soil of a clayish nature; Num. R. s. 16<sup>12</sup> (Matt. K. הרסות, prob. to be read: התרסות).

חרים, after a) grooved, insert, v. חרין; — dele c) flat-nosed, v. חרין.

חרים, add Tosef. Ab. Zar. I, 2; Y. ib. I, 39<sup>d</sup> top בשמים שהיא וכו' לא ישאל ... במקום שיהא וכו' top should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

\*חריות m. = חריות. — Pl. חריות. Ab. Zar. 10<sup>a</sup>, sq.

חריות, add Yalk. Gen. 161 חריות.

השק, add, Part. Pu. מהשק; f. מהשקה lovely. Ab. Zar. 24<sup>b</sup>, a. e., v. השק I.

השק, after Pl., insert מהשק; — add Lam. R. to I, 7 מהשק, v. השק I; a. e.

\*השק f. (b. h.; טבח) slaughter. Esth. R. to III, 1, v. השק.

\*השק, Yalk. Ps. 702 לט', read: השק.

השק, for Yalk. Esth. 104<sup>b</sup>, read Yalk. Esth. 1046.

השק, add Gen. R. s. 70, v. פסייני ch.

\*השק, v. השק.

השק under Hif., after his roof., add Tanh. P'kudē 11 פניהם מכל ביקום וכו' they besmeared their faces (with perspiration, trying) from all sides, but could not put it up.

\*השקיות, Y. Sot. VIII, 22<sup>b</sup> bot. some ed., read: חרמיותה.

\*השק m. = ח. שפת. Targ. Y. II Ex. XXV, 25, v. פשפא.

השק I ch., after (ed. השוקן, dele corr. acc. or השוקן, v. שוק).

השוקן, add — [Tosef. Zab. IV, 1 וסטרגון; R. S. to Zab. III, 3 וסטרגון, v. השוקן.]

\*השוקן f. (= שטרקי, v. שוק) rocking board. Tosef. Zab. IV, 1 (ed. Zuck. וסטרגון; R. S. to Zab. III, 3 וסטרגון; v. Zab. III, 1 'ישבו על הגסר וכו').

\*השוקן m. = שוקן. Midr. Till. to Ps. LXXV, v. חרירי.

השוקן, for Lev. VI, 14; 21, read Lev. VI, 14.

השוקן, for thorns to thorns, read refuse to refuse.

\*השוקן, Tosef. Snh. V, 2, read: פסיפס.

השוקן, add Y. Sabb. VI, beg. 7<sup>d</sup> המיתות המרגלות pearl drops (beads).

השוקן, dele — V. המיתות.

\*השוקן, v. המיתות.

השוקן, for השוקן, read השוקן.

השוקן, for B. LV, read Ps. LV.

השוקן, before — 3), insert Y. R. Hash. 1<sup>a</sup> end, 58<sup>b</sup> כד השוקן וכו' when the sun s... for the fourteenth time (in the month of Nisan).





before—Pl., insert [Snh. 103<sup>a</sup>; B. Mets. 84<sup>b</sup>, v. פִּתְחָא.]

\*כוליאר, כוליים, כולויר, v. פּוֹקְלִיאָס.

כּוֹתֵלָא, for (Ar. כויה), read (Ar. קויה).

כּוּחַ, כּוּחַ, add—2) name of a lizard. Hull. IX, 2.

כּוּחֵי, for Ex. XXVIII, 13, read Ex. XXVIII, 18.

\*כּוּל, v. כּוּל.

כּוּלְפִית, add—[Ab. Zar. II, 6 (35<sup>b</sup>) to be deleted, v. Rabb. D. S. a. l. note 5.]

\*כּוּמוֹנִיא, v. כּוּמוֹנִיא.

כּוּסְנִין, add Y. Pes. X, 37<sup>b</sup> bot. צוּצֵל, v. כּוּסְנִים.

כּוּסְנִיר, add Esth. R. introd. יש רוע ויש 'וכ' it is a disgrace and an evil for the slave when he has to go back to his former master.

כּוּשָׁה, before Tanh. B'shall., insert Tosef. Dem. I, 11 בפּוּשָׁה וּכְ (Var. בּוּשָׁה) fruit for sale in the archway of &c.

\*כּוּתִי, Y. Sot. VIII, 22<sup>b</sup> bot. כּוּתִי (Var. חֲבוּתִים) read: חֲבוּתִים.

כּוּלְיָה, for B. Bath. II, 11, read B. Bath. II, 1.

כּוּלְמִתָּא, for פּוֹלְקֵי, read Pl. פּוֹלְקֵי, פּוֹלְקֵי, פּוֹלְקֵי.

\*כּוּמְלִינִית, v. כּוּמְלִינִית.

\*כּוּמֵעַ (b. h.) to press, oppress.

Hif. הַכְּזִיז to humble. Y. Ber. II, 4<sup>d</sup> bot. הַכְּזִיז קִימֵי, v. קָם; הַכְּזִיזְתָּהּ וּכְ thou dost humble our adversaries. Ib. 5<sup>a</sup> top הַכְּזִיז זִרִים the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. זִי; a. e.

Nif. הִכְזִיז to be humbled. Ib. הִכְזִיז הַכְּזִיז the wicked shall be humbled; a. e.

כּוּסְחָא, add Lev. R. s. 16, v. אֲצִיקָא I; Y. Snh. X, 29<sup>c</sup> bot. כּוּסְחָא (corr. acc.).

\*אכספטיאס, כּוּסְפִיָס, כּוּסְפִיָס.

כּוּסְחָא, add—[Y. Snh. X, 29<sup>c</sup> bot. כּוּסְחָא. v. אֲצִיקָא I.]

כּוּסְנִים, for כּוּסְנִין, read כּוּסְנִים.

כּוּסְסָא, add Nif. כּוּסְסָא to be chewed. Tosef. Ukts. I, 2.

\*כּוּסְסָא, v. כּוּסְסָא.

\*כּוּפְחָא c. (כּוּפָה) tied. Koh. R. to IV, 6, v. כּוּפְחָא—Pl. כּוּפְחָא, v. כּוּפָה.

כּוּפָה, כּוּפָה, after v. הַרְגֵשׁ, insert, Y. Ned. VII, end, 40<sup>c</sup> נִיקְפָה (corr. acc.).

כּוּפִים, add Tosef. Erub. IX (VI), 16 כּוּפִים ed. Zuck.; ib. 15 (not כּוּפָה); ib. X (VII), 10 כּוּפִים.—[Midd. III, 4 כּוּפִים בּוֹרֵךְ, v. שֶׁל בּוֹרֵךְ.]

כּוּפִין II, for lying, read dying.

\*כּוּפְנָא m. pl. (v. כּוּפְנִית) a dish of early date-berries. Esth. R. to I, 4, v. כּוּפְנִים.

\*כּוּפְסִים, v. כּוּפְסִים (in Addenda).

\*כּוּפְסָת, read: כּוּפְסָת.

\*כּוּפְסִים, Tosef. Erub. IX (VI), 15, a. e., v. כּוּפְסִים (in Addenda).

כּוּפְרָא I, add—2) plough. B. Bath. 36<sup>b</sup>, v. כּוּפְרָא.

כּוּפְרֵתָא, for Dan. III, 22, read Dan. III, 21.

כּוּרִי, כּוּרִי, after כּוּרִי, add Midr. Till. to Ps. CXVI כּוּרִי הַאָזְנִים... אֵזְנֵי הַאָזְנִים the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

כּוּרִיָּה, add—Trnsf. frail, rotten. Y. Erub. II, 19<sup>a</sup> בּוּרִיָּה (corr. acc.), v. כּוּרִיָּה.

כּוּרִיָּת, add; Sifra M'tsor'a, Zab., Par. 1, ch. II; Yalk. Lev. 567 בּוּרִיָּה.

כּוּרָם, add Midd. III, 4.

כּוּרְפָסָת, v. כּוּרְפָסָת.

כּוּרְפָר I, add Men. 10<sup>b</sup> הַכּוּרְפָר let it be declared fit.

\*כּוּרְפָר m. (כּוּרְפָר), pl. כּוּרְפָרִים vindicating witnesses. Keth. 46<sup>a</sup> כּוּרְפָרִי בּוּרִים witnesses testifying to virginity.

כּוּרְפָא, add Y. Meg. I, 71<sup>c</sup> top חִייה (כ'; Y. Yeb. XIII, end, 14<sup>d</sup>; Y. Ter. VIII, 46<sup>b</sup> top בּוּרִיה (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

כּוּרְפָה, for widowhood, read jointure in case of widowhood or divorce.

כּוּרְפָה II Pi., for מְלֻבָּן finished, read מְלֻבָּן a) cleansed, washed (wool). Bekh. IV, 7, a. e.; v. צוּרִי.—b) finished—; under Hithpa. 1), add Midr. Till. to Ps. CXIX,

81 (נתלבנו וכו' חרי כבר נתלבנו וכו') we have been cleansed, we have been tried (ref. to Dan. XI, 35).

כּוּרְפָא, for Gen. XXIV, 6, read Gen. XXV, 6.

\*כּוּרְפָא, v. כּוּרְפָא.

\*כּוּרְפָא, v. כּוּרְפָא.

כּוּרְפָא, v. כּוּרְפָא.

\*כּוּרְפָא f. (v. לְיָמֵי) accustomed. Y. Hall. II, end, 58<sup>d</sup>.

כּוּרְפָא, for Ps. XC, 1, read Ps. XCI, 1.

כּוּרְפָא, for drying, read dyeing.

\*כּוּרְפָא, Y. Snh. I, 18<sup>c</sup> bot. מִן הַחֹרָא מִן הַחֹרָא, read: הַחֹרָא.

\*כּוּרְפָא m. (b. h.; אֲסָה) rear-guard. Cant. R. to IV, 4, v. אֲסָה.

כּוּרְפָא I, for שלמים, read שלמים.

\*כּוּרְפָא f. (כּוּרְפָא) steeping. Y. Maas. Sh. II, 53<sup>c</sup> top בִּינְיָהוּן מ' they differ as to the manner of steeping.

כּוּרְפָא, before—Pl., add Shebu. 43<sup>b</sup>; B. Mets. 82<sup>a</sup>, v. כּוּרְפָא.

\*כּוּרְפָא II m. (כּוּרְפָא) place of study (emp. Koh. X, 20).—Pl. כּוּרְפָאֵי Targ. Ps. LXVIII, 13 כּוּרְפָאֵיהוֹן their studying rooms.

כּוּרְפָא ch. Af. 1), add Lev. R. s. 28 כּוּרְפָא, v. אֲנָא מִיָּמִיָּה.

\*כּוּרְפָא, v. כּוּרְפָא.

\*כּוּרְפָא, Kel. IX, 8 Ar., v. כּוּרְפָא.

\*כּוּרְפָא m. (v. כּוּרְפָא) saffron planter.—Pl. כּוּרְפָאֵי. Ab. Zar. 22<sup>a</sup> (Ms. M. מוּרְפָאֵי, corr. acc.).

כּוּרְפָא, before Targ. Y. Ex., insert Targ. Y. Deut. XXI, 8 (ed. Vien. כּוּרְפָא).

כּוּרְפָא Pi., for Cant. VII, 4, read Cant. VII, 3.

כּוּרְפָא, add Nithpa. הַחֹרָא to be diluted, dissolved. Tosef. Makhsh. III, 13 שְׁנֵי מִחֹרָא (ed. Zuck. שְׁנֵי מִחֹרָא, oth. ed. שְׁנֵי מִחֹרָא, corr. acc., or שְׁנֵי מִחֹרָא).

כּוּרְפָא, add—2) wiping out, deletion. Num. R. s. 9<sup>48</sup> מִחֹרָא הַכְּתוּבָה the washing off of the writing.

\*כּוּרְפָא, v. כּוּרְפָא.

\*מחתי, Tosef. Makhsh. III, 13 ed. Zuck., read: שנחמתי, v. נחמה (in Addenda).

מטה, add—Pl. מתי. Cant. R. to III, 7 (play on מטהו, ib.) משותרי ושבתיו his tribes and clans.

מתי, for היתה, read ההאה.

מטמט, after רגל מ' insert (not ממטמט).

מתי, before m. ch., insert, מתי, add, 3) narration. Gitt. 42<sup>b</sup>; B. Bath. 48<sup>a</sup> הוא ומ' וב' it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. ... does not adopt it.

מתי, 1), after v. preced., add B. Kam. 81<sup>a</sup>, v. מתי II.

מכותא f. pl. (v. מכה) burns, scabs. Ruth R. to I, 19 (not מכותיה); Yalk. ib. 601 מכותיה.

\*מכותיה, v. מכותיה.

מכרות, for Gen. XLIX, 6, read Gen. XLIX, 5.

מלקטי, for הלקטי, read הלקטי.

מ"ם, for Sabb. 103<sup>a</sup>, read Sabb. 103<sup>b</sup>.

\*מימלא, v. מימלא II.

\*מנהא, Targ. Y. II Deut. I, 1, read: מנהא.

\*מנולין, v. מנולין.

\*מנהא f. pl. (v. מנה) the gifts of manna. Targ. Y. II Deut. I, 1 (ed. Vien. מנהא, corr. acc.).

מסוסא, for מהנה, read מהנה;—add Gen. R. s. 13, v. מתי II.

מסרתא, add Targ. Ez. XX, 37 (h. text מסרה).

מסמס II, for Koh. XII, 10, read Koh. XII, 11.

\*מסקד m. (b. h.; סקר) support.—Pl. מסקדים. Sifra B'huck., Par. 2, ch. VI מסקדי להם; Yalk. Lev. 675 מסקדי, v. סקר.

מעברתא, before—B. Bath., insert Kidd. 71<sup>b</sup>, v. מתי (in Addenda); a. e.

\*מעורבות, hostages, v. מתי I.

מעזלא, add Y. Sabb. VII, 10<sup>c</sup> top מעזלא, v. מתי III.

מזט II, for Koh. VII, 16, read Koh. VII, 17.

\*מעק, v. מעק.

\*מפוריא, Yalk. Lev. 547, read: מפוריא.

\*מפרכיתא, Targ. Prov. II, 12 ed. Wil., v. מפרכיה.

\*מקנה f. (b. h.; קנה) purchase. Arakh. III, 2 מ' שדה acquired land, opp. מחנה; a. e.

מר II, for impissation, read impissation.

מרפית, add—3) young animals. Bekh. VI, 11 כל מ' העגלים כן 11 so are all young calves.

\*מריט, v. מריט I.

מריקתא, add—3) venom. Targ. Y. I Deut. XXXII, 33.

מרמיטה, delete the entire article, and substitute

מרימטה f. (מריט = רמץ; v. רמץ a. רמץ) [=b. h. מרי II Sam. I, 9,] cramp, catlepsy. Gen. R. s. 17; s. 44; Yalk. ib. 23 מרימט; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מרימט; Yalk. Sam. 139 מרימט (corr. acc.).

\*מריפיד, v. מריפיד.

מרר Pi., add Sifré Num. 11 a. e. מרר, v. שמררין את המרר II.

\*מרתא f. (מרת) venom. Targ. O. Deut. XXXII, 33.

\*משימרה, v. משימרה.

\*משוקייהא, v. משוקייהא.

משמוש, add—2) (v. משמש) use, service. Uktzin I, 5 משמושין בני משמושין one likes them for their usefulness; Hull. 119<sup>a</sup>, sq. Ms. M. a. Rashi (ed. במשמישן), expl. במשמישין.

\*משמיש, v. משמוש.

משמיע, add—3) sound, form of expression. Sot. 16<sup>b</sup> שינה הכתוב במשמישין וב' in speaking of it the text changes the expression (משי in place of משי, Num. XIX, 17) to make you draw an analogy therefrom &c. Yoma 80<sup>a</sup> שינה הכתוב במשמישין (v. Rabb. D. S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using שינה in place of the plainer שינה, Lev. XXIII, 29).

משמרת, for (משי Pa.), read (משי Pi.); after Sabb. XX, 1, insert הולין את המ' וב'.

מתפרא, for G. ed. Dien., read O. ed. Vien.

מתי Nif., add—[Tosef. Makhsh. III, 13 שנחמתי; ed. Zuck. שנחמתי, read: שנחמתי, v. שנחמתי, v. שנחמתי (in Addenda)].

\*מתהרא, v. מתהרא.

מתינהא, מתינות, מתינה, read מ' for מ'.

מתקל, add Keth. 112<sup>a</sup> מתקל; Yalk. Ps. 855, מתקל, v. מתקל.

מתי Pa., add—3) to blab. Men. 63<sup>a</sup> מתי, v. מתי II.

מתינה, add—Pl. מתינה. B. Kam. 24<sup>a</sup>, a. e., v. מתינה.

מתי, add Hof. מתי same. Macc. 11<sup>b</sup> מתי... מתי (Tosaf. מתי) who brought it about that Reuben was excommunicated?; Yalk. Gen. 140.

מתי, for Ps. LV, 9, read Ps. LV, 8.

מתי, for II Kings XVIII, 12, read II Kings XVIII, 11.

מתי I, for he pursues (is eager for), read we pursue (are eager for).

\*מתי, v. מתי.

\*מתי pr. n. m. (Μεταίτης) Metaitias, a proselyte. Yeb. 98<sup>a</sup>.

מתי, for nikkadim, read nikkadim.

\*מתי, v. מתי.

מתי, for Ex. XX, 28, read Ex. XX, 20.

\*מתי m. (b. h.?) rye or oats. Y. Hall. I, 57<sup>b</sup> top, מתי.

\*מתי pr. n. f. N'fathah. Gitt. 63<sup>b</sup>, v. מתי.

מתי, before Gitt. 69<sup>a</sup>, insert Snh. 42<sup>a</sup> מתי (Tosaf. Bekh. 44<sup>a</sup> מתי) round like a sieve.

מתי, for ib. 11, read ib. 12.

\*מתי pr. n. pl. N'tsibim, Nisibis, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera. Targ.





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 6 . . . . . 720a, 882a  
**40** 2 . . . . . 1406b  
 10 . . . . . 202b, 1205a  
 16 . . . . . 506b  
 20 . . . . . 240a  
**41** 1 . . . . . 160b  
 2 . . . . . 38b, 39a  
 8 . . . . . 1202b  
 12 . . . . . 875b

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**41** 40 . . . . . 941b  
 43 . . . . . 641a  
 44 . . . . . 641a  
 45 . . . . . 430b  
 47 . . . . . 1333b  
 54 . . . . . 1184a  
 56 . . . . . 130a, 1189a  
**42** 1 . . . . . 952b, 1518a(2)  
 2 . . . . . 1125a, 1451b  
 19 . . . . . 1518a  
 21 . . . . . 417b  
 23 . . . . . 701a  
 24 . . . . . 1305a  
 33 . . . . . 1518a  
 37 . . . . . 169a, 1310b  
 38 . . . . . 89a  
**43** 11 405a, 806a, 1610a  
**44** 4 . . . . . 1523a  
 6 . . . . . 1523a  
 8 . . . . . 436a  
 12 . . . . . 459a  
 13 . . . . . 802b  
 16 825b, 1263b, 1678b  
 18 . . . . . 160b, 876b(2)  
 18—34 . . . . . 1160a  
 21 . . . . . 370a  
 31 . . . . . 917a  
**45** 3 . . . . . 1652b  
 8 . . . . . 1440a  
 23 . . . . . 1066a  
 24 . . . . . 1447a  
**46** 2 . . . . . 1201a  
 13 . . . . . 1601b  
 21 174b, 226a, 491a,  
 492b  
 23 . . . . . 441a, 1285a  
 27 . . . . . 644b  
 29 . . . . . 98a  
**47** 28 . . . . . 1031b  
 28sq. . . . . 1570b  
 29 1309a, 1410a, 1419b  
**48** 5 . . . . . 578a  
 7 . . . . . 489b, 552a, 923b  
 14 1293b, 1294a, 1574a(2)  
 19 . . . . . 1444a  
 22 . . . . . 1575a(2)  
**49** 1 . . . . . 1419a  
 5 . . . . . 1569a  
 4 372b, 374a, 386b,  
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 5 . . . . . 782b, 784b  
 6 . . . . . 1541b  
 7 . . . . . 143a  
 8 . . . . . 1059a, 1158b  
 9 . . . . . 557a  
 10 1043b, 1321b, 1322b,  
 1512b, 1556a, 1562b  
 11 62a, 438b, 608a,  
 706a, 970b  
 12 455b, 629a, 1603b  
 13 . . . . . 378a  
 14 . . . . . 269b  
 16 . . . . . 573a, 1615b  
 17 . . . . . 1616a  
 19 . . . . . 238a  
 20 . . . . . 660b, 1598a  
 21 . . . . . 1619b  
 22 16a, 213a, 1081a,  
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 23 . . . . . 16a, 761a, 847b,  
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25 . . . . . 1631a
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27 . . . . . 556a
50 5 . . . . . 666a, ib.b
24 . . . . . 12(9a)

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1 7 . . . . . 1663a
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11 . . . . . 786b, 808a, 1484b
12 . . . . . 1340a
13 1138a, 1226b, 1478b
14 . . . . . 779a
15 774a, 925a, 1144b,
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2 1 . . . . . 709b
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4 . . . . . 867a
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13 . . . . . 1418a
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18 . . . . . 1475b
20 . . . . . 1333a
21 . . . . . 739b
24 . . . . . 866b
3 2 687b, 688b, 1005a
4 . . . . . 1021b, 1201a
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6 . . . . . 1379b
7 . . . . . 606a(2), 1436b
10 . . . . . 372b
15 . . . . . 1084b
16 . . . . . 1209a
18 . . . . . 1040b
4 2 . . . . . 753b
11 . . . . . 1208b
12 . . . . . 596a
16 . . . . . 1657a
20 . . . . . 937b
21 . . . . . 765b
24 . . . . . 514a
26 . . . . . 1227b
31 1209a, 1313b, 1596b
5 1 . . . . . 1310a
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3 . . . . . 1083a
4 . . . . . 712b
8 . . . . . 532b
9 . . . . . 926b, 1611b
6 6 . . . . . 949b
7 . . . . . 926a
14 . . . . . 573b
25 . . . . . 1140a, 1156b
7 9 . . . . . 630a
11 . . . . . 693b
14 . . . . . 607a
18 . . . . . 686a
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28 . . . . . 848b
8 2 . . . . . 1299a
15 . . . . . 1523b
9 2 . . . . . 1327a, 1406b
24 717b, 1128a, 1254b,
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11 7 . . . . . 639a
12 2 . . . . . 301a

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4 453a, 800a, 911a,
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5 . . . . . 177a
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9 9b, 329a, 685b, 865a,
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16 25a, 778a, 784b,
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21 . . . . . 478a, 853a, ib.b
22 . . . . . 516b, 719a, 1011a
23 . . . . . 753b
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29 . . . . . 571a
34 . . . . . 838b
40 . . . . . 1088b
42 . . . . . 1601a
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44 . . . . . 326a
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13 1-10 . . . . . 1564b
2 . . . . . 169a, 1157a
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7 . . . . . 170b
9 . . . . . 946a
11-16 . . . . . 1564b
12 360a, 1137a, 1522b
13 215b, 1137a, 1526b
16 . . . . . 327a
17 . . . . . 894a, 895a, 904a
18 387b, 480b, 949a,
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19 . . . . . 1098a
21 . . . . . 772b, 1190b
14 1 . . . . . 756b
2 . . . . . 416a, 1173a
3 . . . . . 1112a
6 . . . . . 98a
7 . . . . . 1584a
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10 . . . . . 365a, 527a
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15 . . . . . 918a
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24 . . . . . 355b, 356a, 770a
27 . . . . . 62a, 1655b, 1680a
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15 1 204a, 1479a, 1482a,
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2 865b, 866a, 884a,
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5 . . . . . 824a, 1124b
6 . . . . . 1488b
7 . . . . . 1330a
8 635a, 884a, 1117b,
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9 . . . . . 473b(2)
11 773a, 1174b, 1649a
13 . . . . . 881a
15 . . . . . 913a
17 . . . . . 1202a
18 . . . . . 1453b

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25 273a, 366a, 916a,
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26 . . . . . 704a, 761b
16 5 . . . . . 350b, 621b
12 . . . . . 1069b
14 . . . . . 489a
20 . . . . . 1329a
21 . . . . . 1248b
29 . . . . . 1660b
33 . . . . . 1282b, 1293b
17 5 . . . . . 449b
7 . . . . . 1470a
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9 . . . . . 1128b
12 . . . . . 1294b
13 . . . . . 474a, ib.b
18 . . . . . 605b
9 . . . . . 451a
11 391a, 508b, 1318b
13 . . . . . 1489b
19 . . . . . 641a
20 . . . . . 455a, 1542a
21 . . . . . 329b, 1127b
19 1 . . . . . 1297b
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5 . . . . . 953b, 955a
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9 235a, 853a, 1123a,
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10 . . . . . 461a, 1355a
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13 . . . . . 109a, 567a
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17 . . . . . 1298a
18 . . . . . 673a, 1574a
19 . . . . . 1574a
21 . . . . . 368a
20 2 . . . . . 680a
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8 . . . . . 399b, 1073b
10 . . . . . 1519b
12 630b, 1371b, 1525b
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18 715a(2), 1355a, 1451a
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20 . . . . . 916a
22 . . . . . 673a
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24 . . . . . 872a, 1028b
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5 . . . . . 707a
6 753b, 1052a, 1195a,
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7 . . . . . 782b
8 . . . . . 137a, 537a, 583b
9 . . . . . 286a
10 1054b, 1368b, 1509a
13 . . . . . 1265b
14 391a, 1120a, 1494a
17 . . . . . 1544b
18 1043a, 1193b, 1264b

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21 19 150a, 855b, 1462b,
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20 . . . . . 933a
21 . . . . . 569a
22 . . . . . 824b(2)
24 354a, 794b, 881a,
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26 . . . . . 650b, 1552b
27 . . . . . 996b
28 367a, 873b, 874a,
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28-36 . . . . . 1675a
29 360a, 745b, 1563b
30 . . . . . 624a
33 149a, 367a, 577b,
924a, 1253b
35 . . . . . 874a, ib.b
36 . . . . . 354a
37 . . . . . 256b, 480b
22 1 . . . . . 312a, 765a
2 403b, 855b, 1602b
3 . . . . . 660a, 1501a
4 181a, 182b, 367a,
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5 567a, 577b, 1384a
6-8 . . . . . 660a, 1224b
7 . . . . . 1419b
8 328a, 1007a, 1075b,
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9sq. . . . . 1537a
10 . . . . . 1580a
12 . . . . . 17b, 1043a
13 . . . . . 1242a
13sq. . . . . 1506b
14 . . . . . 1247a
15 739b, 1173a, 1253a
16 . . . . . 739b
17 677a, 785a, 1001a
18 . . . . . 1001a
19 378b, 935b, 1477a
21-22 . . . . . 688b, 1093b
22 1072a, 1093b, 1294a(2)
23 . . . . . 1617b
24 1075b, 1094a, 1563b,
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25 . . . . . 416b, 757a, 854b
27 . . . . . 27a, 382b, 1294b
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23 1 . . . . . 1501b, 1570a
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5 1060b, 1238b, 1239a,
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12 . . . . . 904b
14 . . . . . 424a, 1449a
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19 . . . . . 74a, 464a
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25 . . . . . 838a, 1249b
24 1 . . . . . 767a, 1193a
5 369a, 407a, ib.b,
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7 593a, 1113a, 1150a,
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10 . . . . . 690b



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24 11 370a, 372a, 407b, 1361b  
 12 . . . . . 857a, 1657a  
 14 . . . . . 876b  
 17 . . . . . 655a  
 25 2 . . . . . 877a  
 2sq. . . . . 1696b  
 3 . . . . . 1151b  
 4 . . . . . 1636a  
 8 . . . . . 1573b  
 19 . . . . . 1631a  
 22 . . . . . 1573b  
 29 317a, 802b, 964a, 990a  
 26 1 . . . . . 1259b  
 6 . . . . . 734a  
 11 . . . . . 734a  
 15 . . . . . 854a  
 31 508a, 1376b, 1545a  
 36 . . . . . 508a  
 27 5 . . . . . 459b  
 7 . . . . . 738a  
 10 . . . . . 372a  
 20 . . . . . 397a  
 28 1 . . . . . 1419b  
 18 . . . . . 629a  
 19 . . . . . 618b  
 20 . . . . . 836a, 842b  
 23-40 28 . . . . . 1275b  
 28 . . . . . 385b  
 39 . . . . . 1238a  
 29 9 . . . . . 1275b  
 29sq. . . . . 1472b  
 34 . . . . . 1672b  
 35 . . . . . 1069b  
 42 . . . . . 584b  
 43 . . . . . 564b  
 30 1 . . . . . 1352b  
 11sq. . . . . 1316a, 1417b  
 12 . . . . . 368a, 1460a  
 12sq. . . . . 1696b  
 13 989a, 1327b, 1435b, 1552b, 1617b, 1623b  
 14 . . . . . 1169b  
 18 . . . . . 893b  
 20 . . . . . 243a  
 23 . . . . . 748b, 1357a  
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 34 . . . . . 138a  
 31 14 . . . . . 811a  
 17 . . . . . 1293a  
 18 . . . . . 639b, 702b  
 32 1 . . . . . 1558a  
 2 . . . . . 1288a  
 3 . . . . . 1485a  
 4 . . . . . 354a, 1639b  
 5 . . . . . 378b  
 6 . . . . . 1273a  
 7 . . . . . 837a  
 8 807b(2), 1026b, 1227a, 1530b(2), 1655a  
 9 . . . . . 807b, 1122b  
 11 40a, 433a, 456a, 467b(2), 469a, 843b  
 12 . . . . . 1498b, 1648b  
 13 . . . . . 1093a  
 14 . . . . . 895b  
 15 . . . . . 297a, 529a  
 16 . . . . . 460a, 579b  
 24 . . . . . 1212a  
 25 . . . . . 1235a  
 33 5 . . . . . 393b  
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33 8 256a, 1058a, 1316a, 1512b  
 34 1 . . . . . 601b  
 6 . . . . . 674a, 732b  
 7 . . . . . 932a, 937b  
 10 . . . . . 674a  
 14 . . . . . 935b  
 21 . . . . . 502b  
 26 . . . . . 464a  
 28 . . . . . 708b  
 29 . . . . . 1379b  
 35 3 183a(2), 330a, 1271b  
 19 . . . . . 265b  
 22 . . . . . 1112b, 1485a  
 24 . . . . . 1292b  
 26 . . . . . 1554b  
 36 6 . . . . . 359b, 1038a  
 33 . . . . . 192a  
 38 5 . . . . . 297a  
 25 . . . . . 234a  
 26sq. . . . . 1696b  
 39 3 . . . . . 1404b  
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 28 . . . . . 1635a  
 29 . . . . . 1635a  
 40 19 . . . . . 1232b

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1 1 . . . . . 294b, 1419a  
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 4 368b, 1000a, 1493a, ib.b  
 5 971a, 1309a, 1415a, 1546b  
 6 . . . . . 363a, 943b  
 7 . . . . . 1117a  
 11 921b, 1295b, 1297b  
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 16 . . . . . 370a, 889b(2)  
 17 . . . . . 140b, 1565a  
 2 1 . . . . . 530a, 589a  
 4 . . . . . 530a, 1472b  
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 6 1171a, 1250a, 1254a  
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 13 . . . . . 162b, 1519b  
 14 . . . . . 530a, 785b, 1375b  
 3 3 . . . . . 784a  
 4 . . . . . 654b, 1623a  
 6 . . . . . 1472b  
 9 585a, 1102a, 1208a, 1677a  
 10 . . . . . 1208a  
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 4 . . . . . 360a  
 2sq. . . . . 1212b  
 3 . . . . . 580b, 552a(2)  
 5 . . . . . 838b  
 6 . . . . . 580b, 1011a  
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 12 564b, 1316b, 1617a  
 15 . . . . . 1000a(2)  
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 23 . . . . . 564b, 565a, 1098b  
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 5 1 301a, 330b, 428b, 871b, 939b  
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 15 . . . . . 815b(2), 816b  
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 20-26 . . . . . 369a  
 21 815b, 1059b, 1126b, 1207b  
 23 . . . . . 945b  
 24 436b, 477b(2), 1437a, 1703a  
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 6 2 . . . . . 591a  
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 13 . . . . . 204a, 419b  
 14 530a, 1441a, 1655b  
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 21 . . . . . 843a, 1554a  
 7 12 . . . . . 1441a, 1442b  
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 35 . . . . . 852a  
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 15 . . . . . 863b  
 21 . . . . . 1411a  
 33 . . . . . 483b  
 35 . . . . . 1069b  
 9 1 . . . . . 679a  
 3 . . . . . 365a  
 10 1 . . . . . 365a, 1263a  
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 9 . . . . . 1577a  
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 22 879a, 907a, 1499a  
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 29 . . . . . 1257a  
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 30 . . . . . 135a  
 32 577a, 907a, 1361a, 1380b, 1620b  
 34 . . . . . 677a, 858a  
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 38 677a, 944b, 1482b  
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 5 . . . . . 930b  
 8 . . . . . 1387b  
 13 2 143a, 204a, 1012b, 1087b  
 3 . . . . . 834b, 875b  
 4 . . . . . 359a, 956a  
 5 . . . . . 834b  
 7 . . . . . 1194b  
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 12 . . . . . 1223a, 1225b  
 16 . . . . . 1014a  
 23 . . . . . 1688b  
 24 . . . . . 760b  
 28 . . . . . 1086a  
 30 . . . . . 718b, 1264b  
 33 . . . . . 1193b  
 34 . . . . . 1227a  
 37 . . . . . 1277a, 1287a  
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 45 1227a, 1235a, 1236a, 1242a, 1613b  
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 55 205b, 1416a, 1551a, 1624a  
 56 . . . . . 1619b  
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 14 2-8 . . . . . 1646b  
 4 322b, 1169b, 1329a  
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 7 . . . . . 1563a, 1691b  
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 36 . . . . . 1165a  
 37 598a, 696b, 1625a  
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 45 . . . . . 683b, 944a, 945a  
 15 1-15 . . . . . 377b  
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 4 . . . . . 751b, 1472b  
 7 . . . . . 1361b  
 9 . . . . . 844a  
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 16 1 . . . . . 365a  
 2 . . . . . 817a, 1294b  
 4 . . . . . 137b  
 6 . . . . . 373a  
 8 . . . . . 332a, 360a  
 9 . . . . . 1671b  
 10 . . . . . 1580a  
 11 . . . . . 373a  
 12 328b, 491b, 492a, 704a

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16 15 . . . . . 1125 b  
 20 . . . . . 641a, 662 b  
 21 333a, 373 a, 1000a,  
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 22 . . . . . 231 b, 232 b  
 25 . . . . . 1625 b (2)  
 29 . . . . . 1294 b  
 31 . . . . . 1072 b  
 17 3 . . . . . 1547 b  
 7 . . . . . 1523 b  
 8 . . . . . 976 b  
 13 . . . . . 634a, 1000 a  
 18 . . . . . 1355 a  
 3 896 b, 1280 a, 1333 a  
 4 . . . . . 873 a  
 6 . . . . . 1509 a  
 7 . . . . . 648 b, 1076 b  
 12 . . . . . 1509 a  
 13 . . . . . 1509 a  
 17 . . . . . 394 b  
 18 . . . . . 1115 a  
 21 . . . . . 123 a, 359 b  
 22 . . . . . 1570 b  
 23 . . . . . 1573 a, 1644 b  
 25 . . . . . 1323 a  
 27 . . . . . 1606 b  
 29 . . . . . 674 b, 936 a  
 30 . . . . . 856 b  
 19 1314 a, 1322 b, 1355 a  
 2 . . . . . 496 a, 1222 a  
 3 . . . . . 630 b, 748 b  
 4 . . . . . 1187 b (2), 1188 a  
 7 368 b, 1133 b, 1159 a  
 9 632 a, 718 a, 1357 b  
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 10 604 a, 682 a, 942 a,  
 1052 a, 1061 b (3),  
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 13 699 b, 945 b, 1059 b,  
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 14 27 a, 1058 a, 1189 b,  
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 15 . . . . . 1088 b  
 16 544 b, 1344 a, 1478 b,  
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 17 . . . . . 1652 a  
 18 644 a, 901 b (2), 1351 b  
 19 131 b, 360 a, 438 b,  
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 20 165 a (2), 493 a, 500 a,  
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 21 . . . . . 129 a  
 23 1098 b, 1119 b, 1120 a  
 24 346 a, 456 a, 901 a,  
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 26 . . . . . 865 b, 896 b (2)  
 27 364 b, 369 b (2), 934 b,  
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 28 678 b, 680 b, 869 b,  
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 29 . . . . . 394 b, 406 b  
 32 343 b, 409 b, 748 b,  
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 35 396 b, 526 b, 734 a,  
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 20 5 . . . . . 1059 a  
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20 18 . . . . . 360 b  
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 21 . . . . . 1118 a  
 23 . . . . . 1339 a  
 27 . . . . . 1 b  
 21 2 823 b, 1509 a, 1586 b  
 6 . . . . . 704 a  
 7 382 b, 388 a, 470 b  
 8 . . . . . 704 a  
 9 . . . . . 1633 b  
 10 213 a, 1227 a, 1235 a  
 12 . . . . . 1468 b  
 13 . . . . . 470 b  
 15 . . . . . 470 a  
 18 1058 a, 1594 a, 1627 b  
 20 171 a, 203 a, 206 b,  
 207 b, 208 a, 509 b,  
 762 b, 838 b, 841 a,  
 857 a, 987 a, 1361 a  
 22 2 . . . . . 591 b  
 7 328 a, 517 a, 520 b,  
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 10 . . . . . 412 a, 712 a  
 13 . . . . . 1053 b  
 14 . . . . . 755 a  
 22 . . . . . 442 b, 500 a  
 23 . . . . . 1374 a  
 26 . . . . . 853 b  
 27 368 b, 1410 a, 1541 b  
 28 . . . . . 668 a, 1468 b  
 29 . . . . . 36 b  
 23 2 . . . . . 103 a  
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 10—14 . . . . . 1053 b  
 11 . . . . . 764 a  
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 15 . . . . . 600 a, 1677 a  
 17 . . . . . 465 a, 704 a  
 22 . . . . . 604 a  
 23 . . . . . 896 b  
 24 596 a, 1510 b, 1516 a  
 30 . . . . . 1073 b  
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 37 . . . . . 103 a  
 40 134 a, 288 b, 334 a,  
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 42 . . . . . 38 a, 587 b, 805 a  
 24 3 . . . . . 1043 b  
 11 . . . . . 1154 b  
 14 . . . . . 126 a  
 15 . . . . . 1544 b  
 16 . . . . . 438 a, 930 b  
 21 . . . . . 1349 a, 1704 a  
 25 5 . . . . . 891 b, 1013 b  
 6 394 a, 786 b, 858 a,  
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 8—16 . . . . . 567 a  
 9 . . . . . 359 b (2)  
 10 289 a, 1052 a, 1319 b  
 12 . . . . . 338 b  
 14 . . . . . 1391 b  
 19 . . . . . 224 b, 1151 a  
 22 . . . . . 995 b  
 23 . . . . . 567 a, 855 a  
 24 . . . . . 567 a  
 25 . . . . . 216 b  
 26 . . . . . 369 b, 825 a  
 27 . . . . . 343 a

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25 30 467 a, 1288 a, 1290 a  
 35 . . . . . 773 a, 1659 a  
 36 . . . . . 748 b  
 41 . . . . . 1556 b  
 42 . . . . . 981 a  
 45 . . . . . 1391 b, 1392 b  
 47 . . . . . 202 a  
 54 . . . . . 202 b  
 55 . . . . . 1035 b  
 26 1 478 a, 1125 b, 1362 a,  
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 3 . . . . . 1378 a, 1662 a  
 4 . . . . . 1434 b  
 10 . . . . . 601 a  
 11 . . . . . 854 a  
 13 . . . . . 771 b, 1378 a  
 14—44 1200 a, 1378 a,  
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 16 . . . . . 752 a, 1549 b (2)  
 19 601 a, ib. b, 699 a,  
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 23 . . . . . 1109 b  
 26 . . . . . 1009 b  
 31 . . . . . 210 b, 1597 a  
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 36 . . . . . 750 b  
 37 . . . . . 1111 a  
 39 . . . . . 832 a  
 43 585 a (2), 732 a, 1054 b,  
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 44 . . . . . 723 b  
 46 . . . . . 427 b  
 27 2 . 362 a (2), 746 a (2)  
 2—13 . . . . . 1118 b  
 6 . . . . . 1119 a  
 7 . . . . . 1119 a  
 8 369 b, 773 a, 782 a,  
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 10 . . . . . 1676 a (2)  
 11 . . . . . 360 b  
 13 . . . . . 1137 a  
 14—24 . . . . . 1320 b  
 16 . . . . . 1524 a  
 18 . . . . . 242 b, 271 b  
 21 . . . . . 1524 a  
 22 . . . . . 1524 a  
 27 . . . . . 436 b, 1337 a  
 28 . . . . . 503 b  
 30 . . . . . 587 b  
 32 . . . . . 360 a  
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5 18 126 a, 1033 a, 1221 b,  
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 19 . . . . . 485 a, 932 b  
 23 759 a, 761 a, 1265 a  
 24 . . . . . 370 b, 1121 b  
 28 . . . . . 932 b, 1184 a  
 6 1—21 . . . . . 891 b  
 2 362 a (2), 893 a (2),  
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 3 576 b, 893 a, 1576 b  
 4 . . . . . 379 b  
 5 . . . . . 360 a  
 7 . . . . . 893 a  
 9 . . . . . 1250 a  
 10 . . . . . 1410 a  
 11 . . . . . 1242 b, 1294 b  
 12 . . . . . 129 a, 893 a  
 18 . . . . . 364 b, 945 b  
 19 . . . . . 199 a, 651 a  
 21 . . . . . 893 a  
 24 . . . . . 195 b, 1189 a  
 25 . . . . . 484 a, 848 b  
 26 . . . . . 965 a  
 27 . . . . . 354 a  
 7 . . . . . 1253 b  
 3 549 b, 1257 a, 1286 b,  
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 5 . . . . . 338 b  
 9 . . . . . 115 a  
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 8 7 . . . . . 360 a  
 9 2 . . . . . 232 b, 644 b  
 10 . . . . . 931 a, 1465 b  
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 13 . . . . . 426 b, 1125 b  
 10 2—8 . . . . . 810 a  
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 11 1 . . . . . 748 a, 863 a  
 5 . . . . . 495 b  
 7 . . . . . 209 b  
 8 707 a, 1280 b, 1523 b (3)  
 10 . . . . . 945 a, 1099 a  
 16 . . . . . 920 b  
 20 37 a, 325 a, 414 a,  
 1410 b, 1412 a  
 21 . . . . . 1449 a, 1548 a  
 22 . . . . . 896 a, 1584 b  
 28 . . . . . 641 a  
 31 . . . . . 902 a  
 12 1 . . . . . 1296 a  
 7 . . . . . 1183 a  
 9 . . . . . 891 a  
 14 342 a, 436 a, 644 b  
 13 11 . . . . . 209 b, 983 b  
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 22 1097 a, 1511 b, 1548 a,  
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 23 . . . . . 526 b, 740 b  
 28 . . . . . 1096 a  
 30 . . . . . 583 b  
 14 1 . . . . . 939 b  
 11 . . . . . 1411 a  
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 19 . . . . . 1498 b  
 29 . . . . . 1207 b  
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1 2 . . . . . 1221 b, 1336 b  
 39 . . . . . 1285 a  
 47 . . . . . 1169 b  
 2 2 . . . . . 280 a, 872 a  
 4 2 . . . . . 939 a, ib. b (2)  
 20 . . . . . 175 a  
 21 . . . . . 939 b  
 47 . . . . . 1036 a  
 5 1sq. . . . . 1563 a  
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 8 . . . . . 816 b  
 12 815 b (2), 816 b, 1207 b  
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 13 1031 a, 1032 b, 1089 a,  
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15 18 . . . . . 595a  
 20 465a, 1073a, 1117b,  
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 30 . . . . . 214a  
 31 . . . . . 389a, 674b(2)  
 32 1433a, 1673b, 1698a  
 37—41 400a, 588b(2),  
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 38 651a, 1253b, 1254b,  
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 39 399b, 1029a, 1280a  
 40 . . . . . 943a  
**16** 1. 717a, 1174b, 1181b,  
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 15 . . . . . 1088a  
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 30 . . . . . 1252a  
**17** 13 . . . . . 1103a  
**18** 8 . 211a, 333b, 851a  
 15 . . . . . 1137a(2)  
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 26 . . . . . 518a, 820a  
 27 . . . . . 280b  
 28 . . . . . 736a  
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**19** 773b, 1212b, 1319b  
 3 . . . . . 1062a  
 5 . . . . . 1211a, 1242a  
 9 . . . . . 1282b  
 12 . . . . . 453b  
 13 . . . . . 298b  
 14 . . . . . 752a  
 15 . . . . . 1250b, 1254a  
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 18 298b, 469b, 470b,  
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 21 . . . . . 753b  
**20** 1 . . . . . 1308a  
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 13 . . . . . 1454a  
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 22 . . . . . 1685a  
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**21** 1 1095b, 1114b, 1593a,  
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 16 . . . . . 1138a  
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 19 . . . . . 894b, 1625a  
 20 . . . . . 1625a  
 27 . 509a, 855a, 977b  
 28 . . . . . 977b, 1559a  
 30 . 275a, 907a, 1481a  
 33 . . . . . 19a  
**22** 2—24 25 1018a, 1243b  
 3 . . . . . 14a, 1340a  
 4 . . . . . 917a  
 6 . . . . . 118b  
 7 . . . . . 1396b  
 21 . . . . . 223b  
 29 . . . . . 1025a  
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**23** 3 . . . . . 1616a  
 4 294b, 738a(2), 1418b

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**23** 5 . . . . . 1209b  
 7 . . . . . 175b, 1481a  
 8 . . . . . 1307b  
 9 . . . . . 42a  
 10 . . . . . 1056a, 1443a  
 16 . . . . . 1209b  
 19 628a, 895b, 1648b  
 23 . . . . . 1202b  
 24 . . . . . 119a, 1573a  
**24** . . . . . 700a  
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 6 520b, 894b, 1030a,  
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 9 . . . . . 1573a, 1649b  
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**25** 1 . . 1553a, 1554a(3)  
 3 1054b, 1286b, 1288a(2)  
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 15 628a, 911a, 1533b  
**26** 10 . . . . . 1658a  
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**27** 1—11 . 1095a, 1293b  
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**28** 1—15 . . . . . 427b  
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 3 609a(2), 611a, 1599b,  
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 7 416a, 1459a, ib.b,  
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**30** 2—16 . . . . . 1241b  
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**31** 2 . . . . . 1068b  
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 5 . . . . . 807a, 810b  
 9 . . . . . 1460a  
 10 . . . . . 534b, 901b  
 23 . 241a, 517a, 706a,  
 50 237a, 1062a, 1139b  
**32** 1 . . . . . 1416a  
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**33** 3 . . . . . 491a  
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**35** 5 . . . . . 1130b  
 11 . . . . . 247a, 365a  
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**35** 19 . . . . . 1261b, 1262b  
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 24 . . . . . 1043a  
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 27 863a(2), 1450a, 1656a  
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**2** 3 . . . . . 948b, 1297b  
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 9 . . . . . 1294b  
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**4** 2 . . . . . 583a  
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**5** 1 . . . . . 712b  
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**6** 4 38b, 573a, 668a, 1221a,  
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 5 654a, 687a, 721a  
 6 338b, 622b, 1014b,  
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 7 275a, 425b, 1086a,  
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 8 120a, 324b, 523a,  
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 9 573a, 681a(3), 754a,  
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**7** 1 . . . . . 939b  
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**7** 11 . . . . . 1576a  
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 14 142b, 1024b, 1108a,  
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 15 1071b, 1290b, 1487a,  
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**8** 3 1054b, 1072b, 1485b  
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**9** 8 . . . . . 1404b  
 20 . . . . . 632a, 1106b  
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**10** 8 . . . . . 1569a(2)  
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**11** 6 . . . . . 591b  
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 17 . . . . . 561a, 1102b  
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**13** 1 . . . . . 11b, 170b, 271a  
 7 583b, 970b, 1605b  
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**14** 1 210b(2), 212a, 218a,  
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 21 211b, 464a, 679b,  
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 23 . . . . . 295a, 1666b  
 24 470a, 782b, 1368b,  
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**15** 2 . . . . . 370a, 876b  
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 19 999 b, 1058 a, 1263 b  
 22 4 . . . . . 822 b  
**17** 4 . . . . . 497 b  
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**18** 3 412 a, 580 b, 864 a,  
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 10 359 b, 398 a, 637 a,  
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**13** 22 . . . . . 1396 b  
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37	4	1054a
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	9	751b
48	3	358b, 889a(2), 905b, 906a
	14	433b
	15	132b, 413b, 1083b
49	2	464b
	4	331a
	12	1418a
50	2	644a, 1574b
	5	378b
	6	1681a
	10	143a
	23	601b, 1535a, ib.b, 1650b
51	8	766b
	16	1336a
52	7	1635a
54	2	389a, 395b
55	8	879b
	16	315b
	23	565b
56	1	780b
	9	884a
57	9	1057b, 1058a
58	2	71a, 736a
	4	415b
	9	127a, 632b, 1657b
59	12	536a
60	1	782a
	5	1684b

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60	6	914b, 916b, 1344b
	8	990a
	9	1292b
	10	919b, 969a, 986b
	11	185a
61	6	859b
	8	599a(2), 1126a
62	3	859b
	10	329a
63	2	646a
	12	94a
65	2	998b
	5	1410b, 1419b
	8	1525a
	10	1126b, 1540b(2), 1703b
	11	210b, 379a
66	3	796b
	5sq.	1191a
	15	759b
68	5	1379b, 1612a
	6	1461a
	7	169b, 172a, 315b, 637a, 1568a
	9	1489a
	11	1024b
	13	280b, 786a
	14	797b, 1620b
	15	1285a(2)
	17	208a, 1493a
	18	280a, 1604b
	19	648b, 719a
	26	1068b
	27	1322b
	28	1449b
	31	451b, 1191a, 1328b, 1389a, 1419b
	36	593b, 1319b, 1332b
69	14	1128a
	32	833b
	34	968a
71	18	1556b
72	3	939a
	10	128b
	16	716a(2)
	17	580b
73	3	466b, 1112a, 1563a
	4	1054b
	7	991a
	27	406b, 1469a(2)
74	12	1202b
	13	1171a
	20	28a
75	4	726a
	5	71a, 373b, 466b, 1112a, 1251a
	7	1461b
	8	1460a, 1552b, 1617b
76	9	593a
77	5	1596b
	7	797a, 874b(2), 1248a, 1517a, ib.b
	8	1493b
	9	106a
	16	534b
78	7	549a, 654b
	19	949a
	27	1509a
	36	1202b, 1523a
	43	1501a
	45	369a, 1191a
	47	482b, 484a
	48	1502a



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78 63 . . . . . 346a  
 79 1 . . . . . 1362b  
 2 . . . . . 870b  
 7 . . . . . 884a  
 80 3 . . . . . 372b  
 9 . . . . . 918a, 1112b  
 14 . . . . . 440b, 559a  
 81 . . . . . 1568b  
 4 427a, 652b, 653a(2),  
 ib.b, 1619b  
 5 . . . . . 754a  
 7 . . . . . 949b  
 10 . . . . . 411a, 791a  
 11 . . . . . 1305b  
 82 3 . . . . . 1263b  
 83 14 . . . . . 238a  
 84 4 . . . . . 1387b  
 6 . . . . . 1514a  
 11 . . . . . 985a  
 12 . . . . . 1698b  
 85 4 . . . . . 1040a  
 87 2 . . . . . 1277b  
 4 . . . . . 1453b  
 88 6 . . . . . 493a  
 89 16 . . . . . 1252b  
 24 . . . . . 683b  
 38 . . . . . 789b, 1134b  
 52 . . . . . 1104b  
 90 3 . . . . . 306b  
 5 . . . . . 413b  
 6 . . . . . 152b  
 9 . . . . . 843b  
 10 . . . . . 205a, 281b  
 91 1 . . . . . 669b(2), 708b  
 1-9 . . . . . 1135b, 1281b  
 2 . . . . . 1396a  
 3 . . . . . 337b, 1150b  
 4 . . . . . 1290b  
 5 . . . . . 1524b  
 6 . . . . . 1346a  
 7 . . . . . 876b  
 8 . . . . . 1578b  
 10 . . . . . 1135b  
 15 . . . . . 1642a  
 92 . . . . . 755b  
 8 . . . . . 1145a  
 9 . . . . . 1462b  
 13 . . . . . 986a, 1679a  
 14 . . . . . 1633b(2)  
 16 . . . . . 1380b  
 93 1 . . . . . 1049a  
 2 . . . . . 1324a  
 3 285b, 306b(2), 307b  
 4 . . . . . 18a  
 94 4 . . . . . 79a  
 12 . . . . . 565b  
 95 6 . . . . . 195b  
 11 . . . . . 1407a  
 98 8 . . . . . 490a  
 99 3 . . . . . 602a  
 4 . . . . . 1060a  
 6 . . . . . 1623a  
 100 1 . . . . . 1650b  
 102 1 . . . . . 719b, 1064a  
 8 . . . . . 139a  
 9 . . . . . 1083a  
 18 . . . . . 1122b  
 103 7 . . . . . 1060a  
 20 . . . . . 1689a  
 104 . . . . . 755b  
 1 . . . . . 691b  
 2 . . . . . 632a  
 3 . . . . . 1479a

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104 5 . . . . . 1222a  
 11 . . . . . 1518a  
 18 . . . . . 584b  
 23 . . . . . 1145a  
 24 . . . . . 29a  
 26 . . . . . 697a, 787b  
 35 . . . . . 447a  
 106 2 . . . . . 792b  
 16 . . . . . 1390b  
 20 . . . . . 1625b  
 23 . . . . . 369b  
 26 . . . . . 939b  
 28 . . . . . 1054b  
 29 . . . . . 1238a  
 30 . . . . . 1182a  
 107 23-28 . . . . . 982a  
 30 . . . . . 757b  
 108 10 . . . . . 1079a  
 12 . . . . . 185a  
 109 . . . . . 755b  
 110 3 . . . . . 335a, 1467b  
 111 8 . . . . . 1001a  
 10 . . . . . 964b, 1124b  
 113 7 . . . . . 1505b  
 114 . . . . . 353b  
 115 5-7 . . . . . 1194a  
 116 1 . . . . . 1662a  
 4 . . . . . 774a  
 6 . . . . . 581a, 1253a  
 16 . . . . . 745a  
 118 1 . . . . . 1094a  
 22 . . . . . 1165a  
 27 . . . . . 53b, 119a  
 119 . . . . . 1678a  
 20 . . . . . 271a  
 61 . . . . . 1048b  
 69 . . . . . 548a  
 96 . . . . . 986a  
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 120 3 . . . . . 910b  
 121 1 . . . . . 812b  
 122 6 . . . . . 1588a  
 124 1 . . . . . 948a  
 125 3 . . . . . 357b, 904b  
 126 6 . . . . . 1051a  
 130 1 . . . . . 204b  
 4 . . . . . 593b  
 131 2 . . . . . 581b  
 132 18 . . . . . 1279b  
 135 7 . . . . . 644a, 1095b  
 136 4 . . . . . 1174b  
 13 . . . . . 1174b  
 24sq. . . . . 1174b  
 25 . . . . . 1174b  
 137 2 . . . . . 1703a  
 7 967b, 1121b, 1135b,  
 1174b, 1188b, 1203a,  
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 139 5 . . . . . 39b  
 6 . . . . . 1181b  
 11 . . . . . 1538b  
 15 . . . . . 1497a  
 16 . . . . . 222a  
 20 . . . . . 580a  
 24 . . . . . 1101a  
 140 2 . . . . . 472b  
 6 . . . . . 823b  
 8 . . . . . 941b, 942a  
 9 . . . . . 403b(2), 636a  
 142 8 . . . . . 644a  
 144 4 . . . . . 330a

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144 14 . . . . . 950b(2), 1238a  
 145 . . . . . 1649a  
 9 . . . . . 1490b  
 148-150 . . . . . 405b  
 148 8 . . . . . 1010b  
 149 6 . . . . . 1138a  
 150 1 . . . . . 1314a  
 6 . . . . . 940a, 1474a

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1-9 . . . . . 855b  
 1 6 . . . . . 790b  
 9 436a, 698a, 744b,  
 1096b  
 14 . . . . . 633b  
 20 . . . . . 23a  
 2 1 . . . . . 1297b  
 3 . . . . . 74a  
 7 . . . . . 1297b  
 11 . . . . . 394a, ib.b  
 3 2 . . . . . 1604b  
 6 . . . . . 1243b  
 9 . . . . . 339b, 484a  
 11 . . . . . 1340a  
 12 . . . . . 582b, 606a  
 15 . . . . . 492b, 1532a  
 16 . . . . . 580b  
 26 . . . . . 653b, 1167b  
 32 . . . . . 961b  
 34 . . . . . 1688a  
 35 . . . . . 1329a, 1373a  
 4 2 . . . . . 717b  
 8 . . . . . 995b  
 12 . . . . . 1296b  
 25 . . . . . 601b  
 5 6 . . . . . 536a, 1514a  
 10 . . . . . 1101a, ib.b  
 18 . . . . . 832b  
 6 1 . . . . . 396b, 1111a  
 3 . . . . . 1191a, 1453b  
 5 . . . . . 591b  
 6 . . . . . 1080b, 1102b  
 21 . . . . . 120a  
 26 . . . . . 1257a  
 7 4 . . . . . 738b  
 7 7 . . . . . 1253a  
 9 . . . . . 941b  
 10 . . . . . 1530b, 1546b  
 11 145a, 542b, 543a,  
 1523b  
 18 . . . . . 449a  
 8 11 . . . . . 492b, 1532a  
 12 . . . . . 1115b, 1120a  
 14 . . . . . 1659a  
 17 . . . . . 1684b  
 21 . . . . . 598b  
 22-29 . . . . . 1315b  
 26 . . . . . 1644a  
 30 1136b, 1176b, 1292b,  
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 31 . . . . . 1644a, ib.b  
 9 16 . . . . . 1252b  
 10-24 . . . . . 855b  
 10 2 . . . . . 1264a  
 7 . . . . . 1262a, 1496a  
 8 . . . . . 688b  
 19 . . . . . 1084a  
 11 4 . . . . . 1264a  
 17 . . . . . 1509a  
 18 . . . . . 1202a  
 22 . . . . . 711b  
 26 . . . . . 1307a, 1517b

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11 27 . . . . . 735b  
 12 4 . . . . . 1064b  
 11 . . . . . 1035b  
 18 . . . . . 156b, 846a  
 25 . . . . . 915b, 962b  
 27 505b, 592b, 1276a  
 13 11 . . . . . 419a, 1312a  
 12 . . . . . 1652a  
 23 . . . . . 1013a  
 24 . . . . . 1551b  
 14 9 . . . . . 1695b  
 14 . . . . . 975a  
 15 . . . . . 1173a, 1253a  
 34 . . . . . 447b, 458b  
 15 7 . . . . . 1618b  
 15 . . . . . 1468a  
 19 . . . . . 426b, 988a  
 24 . . . . . 990b, 1065a  
 16 10 . . . . . 1396b  
 11 . . . . . 633b, 1654b  
 28 . . . . . 1215a, 1450a  
 30 . . . . . 634b  
 17 2 . . . . . 369b  
 6 . . . . . 1064b, 1065a  
 13 . . . . . 968a  
 14 250b, 902a, 1161a  
 28 . . . . . 507a  
 18 1 . . . . . 1215a  
 7 . . . . . 101a  
 8 . . . . . 1450a  
 19 . . . . . 1247b  
 21 . . . . . 778b  
 22 . . . . . 825b  
 23 . . . . . 1125b  
 19 14 . . . . . 392b  
 15 . . . . . 1146a  
 20 2 . . . . . 882a  
 21 . . . . . 155a  
 25 . . . . . 700a(2)  
 30 . . . . . 846b  
 21 3 . . . . . 1263b  
 8 . . . . . 602a  
 18 . . . . . 137a  
 30 . . . . . 1643b  
 22 2 . . . . . 1498b  
 3 . . . . . 1250a  
 4 . . . . . 964b  
 5 . . . . . 1290b(2)  
 9 . . . . . 1071b  
 18 . . . . . 322b  
 20 . . . . . 1583b  
 22 . . . . . 309a, 1657b  
 28 . . . . . 1081a  
 29 412b, 509b, 510b,  
 588a 2)  
 23 2 . . . . . 834b  
 6 . . . . . 1071a  
 10 . . . . . 881a  
 22 . . . . . 409a  
 25 . . . . . 1609b  
 29 1b, 4a, 24b, 296b,  
 1137b, 1161b, 1206a,  
 1602b  
 29sq. . . . . 1401a  
 30 . . . . . 795b  
 31 24b, 633b(2), 779b,  
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 32 . . . . . 1242b, 1244b  
 34 . . . . . 419b, 1313b  
 35 . . . . . 538a  
 24 6 1313b(3), 1660a(2)  
 10 . . . . . 1300a  
 16 . . . . . 674a

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24 21 . . . . . 45b, 1355a  
 23 . . . . . 351a  
 28 . . . . . 1252b  
 25-31 . . . . . 855b  
 25 1 . . . . . 1130a  
 7 . . . . . 751b  
 11 . . . . . 303a  
 13 . . . . . 1281a  
 19 768b, 1122a, 1491a  
 20 . . . . . 1033a, 1496b  
 22 . . . . . 1585b  
 26 . . . . . 740b, 1491a  
 26 6 . . . . . 654a  
 11 . . . . . 1553a, 1650a  
 22 . . . . . 863a(2)  
 23 . . . . . 1523a(2)  
 27 17 . . . . . 425b  
 22 367b, 476b, 505a,  
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 25 . . . . . 1193b  
 26 610a, ib.b, 611b,  
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 28 9 . . . . . 1655a  
 10 . . . . . 1548a  
 13 . . . . . 1060b, 1240b  
 23 . . . . . 1176a  
 29 4 . . . . . 465a  
 8 . . . . . 1160b  
 11 . . . . . 1525a  
 13 . . . . . 1498b, 1668a  
 21 42a, 798b, 864b,  
 1190b  
 23 . . . . . 1677b  
 30 1 . . . . . 14a, 1014b  
 8 . . . . . 557a  
 10 . . . . . 1377b  
 15 . . . . . 1499a  
 17 . . . . . 713b  
 27 . . . . . 496a  
 28 . . . . . 1688b  
 32 403a, ib.b(2), 869b(2)  
 33 . . . . . 475a  
 31 1 . . . . . 74a, 662a  
 2 . . . . . 189a  
 3 . . . . . 454b, 760b  
 4 . . . . . 1458a, 1464b  
 6 . . . . . 2b  
 7 . . . . . 1477b  
 8 . . . . . 456b, 471b  
 10 . . . . . 1066a  
 26 . . . . . 1587a  
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 29 . . . . . 411b

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1 1 . . . . . 377b  
 10 . . . . . 1237a  
 15 . . . . . 1517b  
 2 3 . . . . . 583b  
 8 . . . . . 272b  
 3 3 . . . . . 707b  
 4 . . . . . 202b  
 8 . . . . . 698a  
 10 . . . . . 311b  
 16 . . . . . 1051b  
 26 . . . . . 1456a, 1578b  
 4 4 . . . . . 676a, ib.b  
 5 5 729a, 1290a, 1508b  
 7 . . . . . 52a, 1502a(2)  
 9-10 . . . . . 205a  
 10 . . . . . 1580b  
 21 . . . . . 460a

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5 22 . . . . . 660b  
 23 . . . . . 17b  
 26 . . . . . 620a, 701b  
 6 14 . . . . . 713a, 801b  
 15 . . . . . 1145b  
 17 . . . . . 413b  
 18 . . . . . 715b  
 7 1 . . . . . 1257a, 1258b  
 9 7 . . . . . 504b  
 17 . . . . . 1010b  
 10 1 . . . . . 1326a  
 11 . . . . . 990b  
 22 . . . . . 959a, 1285a  
 11 9 . . . . . 986a  
 11 . . . . . 1517b  
 12 . . . . . 867b  
 14 . . . . . 1051a, 1167b  
 20 . . . . . 1665b  
 12 5 152b, 715a(2), 1518a  
 16 . . . . . 1521b, 1553b  
 14 5 . . . . . 505b  
 7 . . . . . 703b  
 14 . . . . . 1257a  
 18 . . . . . 1130a  
 20 . . . . . 1655b  
 15 20 . . . . . 470b  
 28 . . . . . 1128b  
 16 11 . . . . . 1471b  
 17 . . . . . 711b, 1079b  
 18 4 . . . . . 1270b  
 7 . . . . . 1196a  
 20 7 . . . . . 249b  
 23 . . . . . 703b  
 26 . . . . . 922b, 1631a  
 21 10 . . . . . 241a  
 11 . . . . . 581a, 1049b  
 22 14 . . . . . 1204a  
 16 . . . . . 1384b(2)  
 20 . . . . . 172a  
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 29 . . . . . 202a  
 30 . . . . . 194b, 932b  
 24 12 . . . . . 1538a  
 15 . . . . . 866b  
 20 . . . . . 864a  
 24 . . . . . 638b  
 25 6 . . . . . 1470a  
 26 7 . . . . . 173a, ib.b  
 9 . . . . . 1232a, 1524b  
 12 . . . . . 1453b  
 14 . . . . . 1482a, 1487b  
 27 . . . . . 1701a  
 8 . . . . . 1582a  
 28 3 . . . . . 1285a  
 7 . . . . . 1435a  
 10 . . . . . 47b, 1291a  
 18 . . . . . 66b  
 25 . . . . . 1348b  
 29 18 . . . . . 433a  
 25 . . . . . 155b  
 30 3 . . . . . 250a, 490a  
 23 . . . . . 1446a  
 24 . . . . . 1159b, 1538a  
 31 10 . . . . . 528a  
 24 . . . . . 654b  
 33 23 . . . . . 665b  
 24 . . . . . 1137b  
 27 . . . . . 1542a  
 34 20 . . . . . 262a  
 29 . . . . . 1621b  
 30 . . . . . 485a, 1431a  
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36 3 . . . . . 1263a  
 7 283a(2), 1146b, 1401a  
 15 . . . . . 472b  
 19 . . . . . 1299a, 1305b  
 28 . . . . . 271b, 892a  
 33 . . . . . 1475b  
 37 1 . . . . . 946b  
 2 . . . . . 331a  
 5 . . . . . 1487b  
 6 . . . . . 1465a  
 13 . . . . . 208a  
 17 . . . . . 1622a  
 18 . . . . . 590a(2), 1702b  
 20 . . . . . 1017a  
 21 . . . . . 142a  
 38 1 . . . . . 905a, 1010b  
 2 . . . . . 510b  
 4 . . . . . 58a  
 8 . . . . . 1550a  
 9 . . . . . 1616a  
 16 . . . . . 1376a  
 25 317a, 1555b, 1684a  
 28 . . . . . 12b  
 31 . . . . . 1045a, 1433a  
 32 . . . . . 756a  
 36 . . . . . 156a, 522b, 523b  
 37 . . . . . 1571a  
 38 . . . . . 590a  
 39 13 . . . . . 449a  
 29 . . . . . 71a  
 30 . . . . . 261a, 1085b  
 40 17 . . . . . 492b  
 20 . . . . . 135b, 145b  
 30 421a, 636a, 1647a  
 41 3 . . . . . 1457b  
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 7 . . . . . 1145b, 1271b  
 10 . . . . . 1063b  
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 21 . . . . . 1664a  
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 42 14 1141a, 1428a, 1502a

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1 1 . . . . . 1568a  
 2 511b, 941b, 942a,  
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 3 . . . . . 1084b, 1463a  
 4 808a, 844a, 854b,  
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 5 . . . . . 176b  
 6 . . . . . 1552a  
 7 . . . . . 712b  
 9 . . . . . 1487a, 1569b  
 10 1162b, 1656a, 1486b,  
 1649b, 1664b  
 12 . . . . . 1026a  
 13 . . . . . 847b  
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 15 . . . . . 1611a  
 17 . . . . . 1454a(2)  
 2 1 . . . . . 375a  
 4 279b(2), 299b, 693a  
 5 . . . . . 128a, 130b  
 7 . . . . . 1257a  
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3 6 . . . . . 1459b  
 9 . . . . . 632a, 1147a  
 10 . . . . . 1476a  
 11 . . . . . 461a, 1275b  
 4 1 1286b, 1288b, 1290a  
 2 . . . . . 1504a, 1574a  
 3 731a, 1466b, 1477a  
 4 . . . . . 729a, ib.b, 1138a  
 8 . . . . . 1549b, 1703b(2)  
 11 . . . . . 25b, 906a, 1484a  
 12 . . . . . 256a, 816a, 1187a  
 13 . . . . . 1580b  
 14 1085b, 1164b, 1194b  
 15 . . . . . 892a  
 16 257b, 258a, 394a,  
 921b, 1057b  
 5 1 . . . . . 847b  
 2 . . . . . 1642a, 1678a  
 5 . . . . . 848a, 1038a  
 6 . . . . . 449a  
 7 . . . . . 713a  
 10 . . . . . 280a, 283a, 1272b  
 11 1110b, 1111a, 1340a,  
 1546a, 1574b, 1670b  
 13 . . . . . 702b, 834a  
 14 . . . . . 1228a, 1603b  
 15 . . . . . 1540b  
 6 4 . . . . . 279b  
 6 . . . . . 1291a  
 7 . . . . . 1290a  
 8 . . . . . 189a, 1177a  
 10 . . . . . 879a  
 11 . . . . . 13b, 229a  
 7 1 . . . . . 55a  
 2 . . . . . 920a, 1272a  
 3 156a, 382b, 752b,  
 753a, 960a, ib.b, 970b,  
 1256a, 1634b  
 6 . . . . . 1454a  
 9 . . . . . 1008a  
 10 . . . . . 276a  
 11 1540b, 1702b, 1703b  
 14 . . . . . 1295b  
 8 2 . . . . . 1156a, 1482b  
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 7 1 . . . . . 713a  
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8	10	426a
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	18	1552b
12	27	481b
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1	19	165b
2	6	405a, 1079a
	9	1064b
	18	1060b, 1451b
	19	1180a
	20	601b
	24	1551b, 1693b
	26	1064b
	54	898a
	55	1012b

## I Chronicles

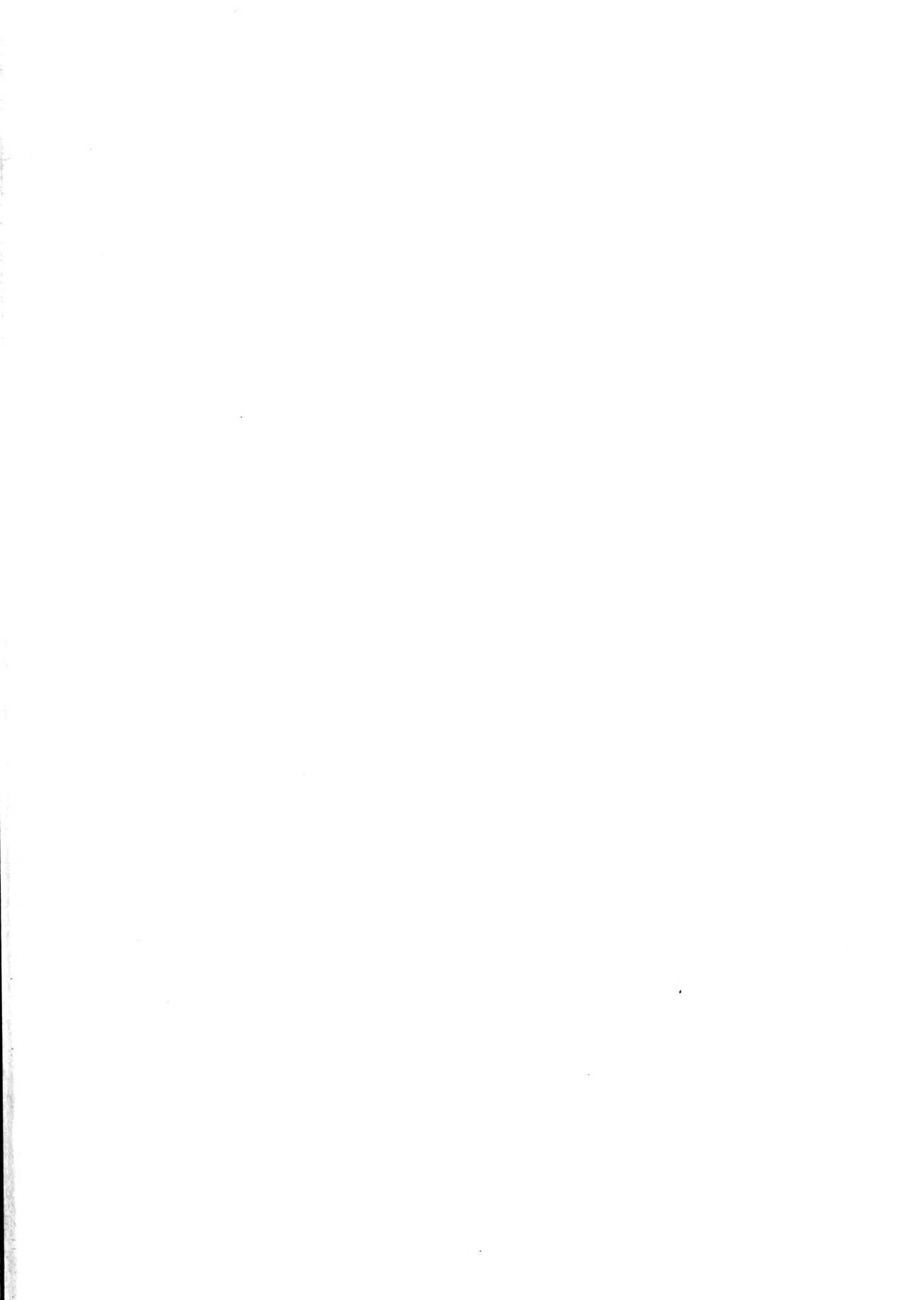
3	17	1638b, 1639a
4	1sq.	1528b
	2	1436b
	5	921b
	7	1300a
	8	1258b, 1407a
	9	585a
	10	917a, 1039a, 1520b
	18	201a, 406b, 566b, 594a, 989b
	22	628a, 1129b (3), 1130a (2)
	23	929b, 1238a, 1319a
5	1	575b
6	34	1261b
	60	460a
7	31	191b
8	8	441a, 1552a
	9	427b
	27	1489a
	29—38	111a
	34	927b

## I Chronicles

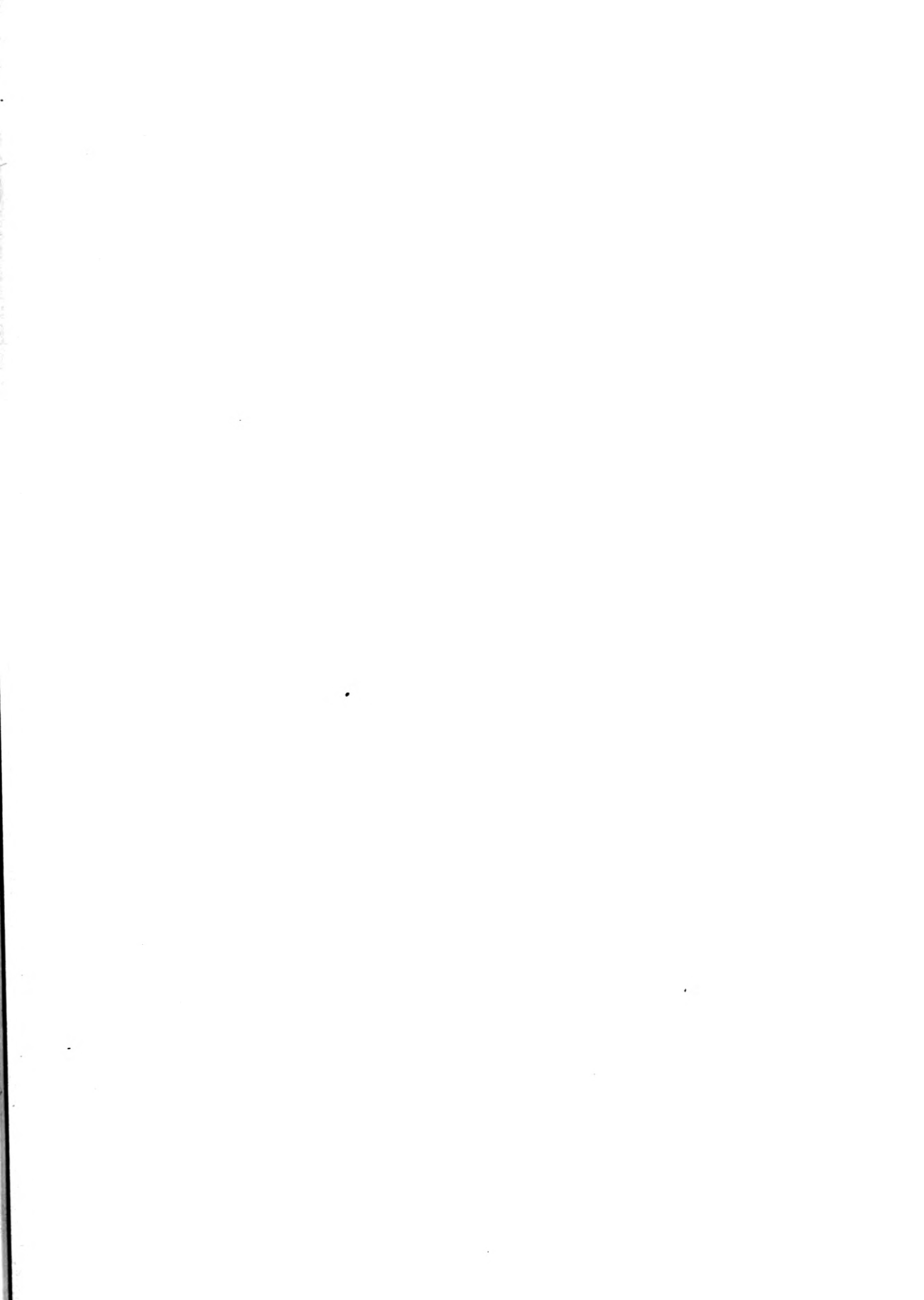
8	37	111a
9	20	1380a
	35—44	111a
11	13	1091b
12	2	941b
	33 (32)	1066a, 1369b (2)
	34 (33)	1045b
	39 (38)	1045b
13	6	840a
	9	631a
14	15	169b
16	27	1101b
19	16	1528b
22	14	1055a, 1126a
24	7—18	600a
25	3	327b, 1224b
26	5	1202a
	18	1213b
	24	1528a
28	9	589a
29	11	984a

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2	7	718b, 738b
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4	21	641b, 783a
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13	8	486a
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	24	1566a
25	11	657a
	24	1110a
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32	1	326b
	3	1031b
33	11	742a
	13	513a, 514b, 765a
	14	1055b
35	13	199a
	24sq.	1443a







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